PEARSON history

NEW SOUTH WALES

S.B.

AUSTRALIAN CURRICULUM

It's an exciting time to be in education.

We are embarking on a journey that unites two significant educational initiatives: the implementation of the NSW Syllabus for the Australian Curriculum and the ever-increasing use of technology in our students' educational experience.

Pearson Australia is pleased to introduce its solution for the NSW History syllabus: **PEARSON history NEW SOUTH WALES**. It has been written from the ground up for the NSW syllabus.

Whether you choose to use a printed book or a digital delivery medium, the **PEARSON history NEW SOUTH WALES** series can provide the content that you and your students need.

We hope you enjoy the journey you are about to take as much as we have enjoyed preparing for it. We look forward to working with you to implement the NSW Syllabus for the Australian Curriculum and to helping you manage your digital aspirations.

We would like to thank our authors for their extraordinary dedication and their contribution to the development of this project.

Gilded mummy portrait
of a Roman woman,
around 160–170 AD,
The British Museum

Pearson Australia
(a division of Pearson Australia Group Pty Ltd)
707 Collins Street, Melbourne, Victoria 3008
PO Box 23360, Melbourne, Victoria 8012
www.pearson.com.au

First published 2014 by Pearson Australia
2017 2016 2015 2014
10 9 8 7 6 5 4 3 2 1

Publisher: Kaye De Petro
Project Manager: Megan Cassar
Editor: Ingrid De Baets
Series Cover Designers: Miranda Costa, Kim Ferguson, Jo Groud, Glen McClay and Nina Heryanto
Text Designer: Nina Heryanto
Typesetter: Miranda Costa
Copyright & Pictures Editor: Alice McBroom
Cover art: The Trustees of the British Museum. All rights reserved.
Illustrators: Wendy Gorton and Bruce Rankin
Printed in China

National Library of Australia Cataloguing-in-Publication entry:
Pearson History New South Wales student book. 7 / David Van Tol …[et al.].
1st ed.
ISBN 978 1 4860 1404 0 (pbk)
Pearson History New South Wales.
Includes index.
For secondary school age.
History, Ancient – Study and teaching (Secondary)
History – Study and teaching (Secondary)
Other Authors/Contributors: Van Tol, David.
National Library of Australia.
930

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Acknowledgements

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Dreamstime: p. xi, Sources 1.4.1, 2.7.1, 3.7.4, 3.8.1 (all), 3.9.3, 3.11.2, 3.11.3, 3.12.1, 4.9.1, 4.9.4, 5.2.1, 5.11.1, 7.6.1, 7.6.2, 7.8.3, 7.11.1.

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Contents

PEARSON history
NEW SOUTH WALES

Student Book

The student book has been written specifically to meet the requirements of the Board of Studies syllabus for the Australian Curriculum: History. It features:

- content written for New South Wales teachers by New South Wales teachers
- a dedicated introduction to history skills through the History Skills Toolbox
- units which are clearly linked to the Board of Studies syllabus
- extensive use of primary source study material
- activities built around Bloom's Revised Taxonomy.

Activity Book

The activity book is a write-in resource designed to:

- reinforce, extend and enrich learning initiated through the student book
- be used as part of an integrated homework program, or for independent classroom use.

Teacher Companion

The teacher companion makes lesson preparation easy by linking student book pages to teaching and learning strategies. This teacher resource:

- creates explicit links between the student book and Board of Studies syllabus for the Australian Curriculum: History
- contains solutions to student book and activity book activities.

AUSTRALIAN CURRICULUM

ALWAYS LEARNING

Pearson eBook 3.0
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Pearson eBook 3.0 lets you use your student book online or offline on any device: PC or Mac, Android tablet or iPad, or interactive whiteboard. **Pearson eBook 3.0** retains the integrity of the printed page while offering linked interactive activities that will engage your students at school and at home. It includes:

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- teaching programs
- editable tests
- worksheets
- quizzes.

Some activities are built with Adobe® Flash® and are not available on Android or iPad.

Professional Learning, Training and Development

Did you know that Pearson also offer teachers a diverse range of professional learning programs? We are dedicated to supporting your implementation of **Pearson History New South Wales**, but it doesn't stop there. We offer specific training for the Australian Curriculum and beyond, in the form of workshops, conferences and seminars.

Find out more about Pearson Professional Learning at **www.pearson.com.au/pl**.

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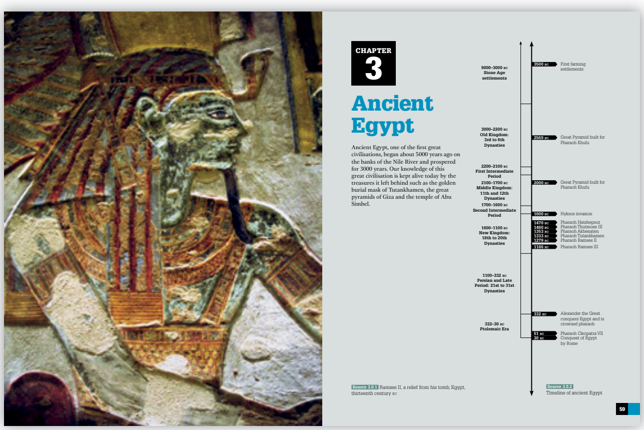
All kinds of learning for all kinds of people,
delivered in a personal style.
Because wherever learning flourishes, so do people.

PEARSON

How to use this book

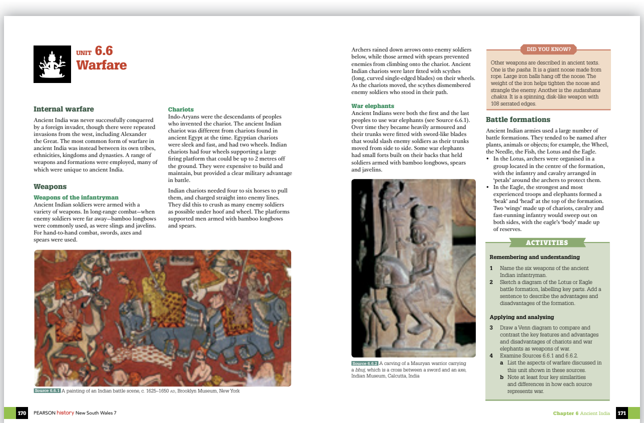
Pearson History New South Wales has been created for the Board of Studies syllabus for the Australian Curriculum: History. It provides a fully integrated approach to teaching Historical Concepts and Historical Skills.

The student book chapters are divided into clear two-, four- or six-page units which cover every depth study topic required by the syllabus.



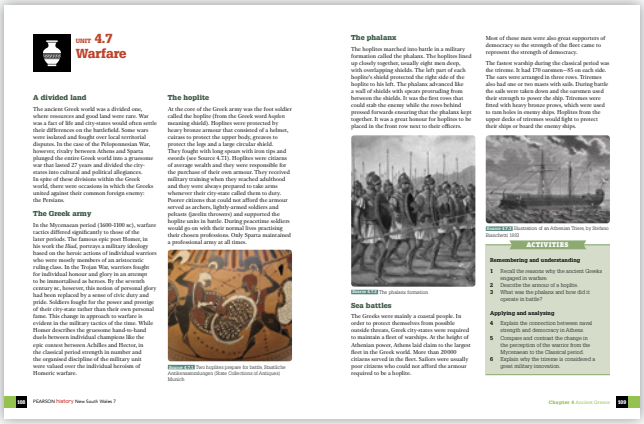
Chapter opener

Each chapter opens with a dynamic image and a timeline. Both of these sources can be used as a springboard for pre-topic discussion and to develop students' skills in using source material.



Unit content

Unit content is based on the requirements of the Board of Studies syllabus. The content is supported by written and visual primary and secondary source material, illustrations, maps, timelines and tables to enable and reinforce student learning.



UNIT 4.7
Warfare

A divided land

The ancient Greek world was a divided one, where resources and good land were rare. War was a fact of life and city-states would often settle their differences on the battlefield. Some wars were isolated and fought over local territorial disputes. In the case of the Peloponnesian War, however, rivalry between Athens and Sparta plunged the entire Greek world into a gruesome war that lasted 27 years and divided the city-states into cultural and political allegiances. In spite of these divisions within the Greek world, there were occasions in which the Greeks united against their common foreign enemy: the Persians.

The Greek army

In the Mycenaean period (1600–1100 BC), warfare tactics differed significantly to those of the later periods. The famous epic poet Homer, in his work the *Iliad*, portrays a military ideology based on the heroic actions of individual warriors who were mostly members of an aristocratic ruling class. In the Trojan War, warriors fought for individual honour and glory in an attempt to be immortalised as heroes. By the seventh century BC, however, this notion of personal glory had been replaced by a sense of civic duty and pride. Soldiers fought for the power and prestige of their city-state rather than their own personal fame. This change in approach to warfare is evident in the military tactics of the time. While Homer describes the gruesome hand-to-hand duels between individual champions like the epic contest between Achilles and Hector, in the classical period strength in number and the organised discipline of the military unit were valued over the individual heroism of Homeric warfare.

The hoplite

At the core of the Greek army was the foot soldier called the hoplite (from the Greek word *hoplon* meaning shield). Hoplites were protected by heavy bronze armour that consisted of a helmet, cuirass to protect the upper body, greaves to protect the legs and a large circular shield. They fought with long spears with iron tips and swords (see Source 4.7L). Hoplites were citizens of average wealth and they were responsible for the purchase of their own armour. They received military training when they reached adulthood and they were always prepared to take arms whenever their city-state called them to duty. Poorer citizens that could not afford the armour served as archers, lightly-armed soldiers and peltasts (javelin throwers) and supported the hoplite units in battle. During peacetime soldiers would go on with their normal lives practising their chosen professions. Only Sparta maintained a professional army at all times.

Source 4.7L Two hoplites prepare for battle, Staatliche Antikensammlungen (State Collections of Antiques) Munich

The phalanx

The hoplites marched into battle in a military formation called the phalanx. The hoplites lined up closely together, usually eight men deep, with overlapping shields. The left part of each hoplite's shield protected the right side of the hoplite to his left. The phalanx advanced like a wall of shields with spears protruding from between the shields. It was the first rows that could stab the enemy while the rows behind pressed forwards ensuring that the phalanx kept together. It was a great honour for hoplites to be placed in the front row next to their officers.

Source 4.7M The phalanx formation

Sea battles

The Greeks were mainly a coastal people. In order to protect themselves from possible outside threats, Greek city-states were required to maintain a fleet of warships. At the height of Athenian power, Athens had claim to the largest fleet in the Greek world. More than 20000 citizens served in the fleet. Sailors were usually poor citizens who could not afford the armour required to be a hoplite.

Most of these men were also great supporters of democracy so the strength of the fleet came to represent the strength of democracy.

The fastest warship during the classical period was the trireme. It had 170 oarsmen—85 on each side. The oars were arranged in three rows. Triremes also had one or two masts with sails. During battle the sails were taken down and the oarsmen used their strength to power the ship. Triremes were fitted with heavy bronze prows, which were used to ram holes in enemy ships. Hoplites from the upper decks of triremes would fight to protect their ships or board the enemy ships.

Source 4.7N Illustration of an Athenian Trirem by Stefano Bianchetti 1882

ACTIVITIES

Remembering and understanding

1 Recall the reasons why the ancient Greeks engaged in warfare.
2 Describe the armour of a hoplite.
3 What was the phalanx and how did it operate in battle?

Applying and analysing

4 Explain the connection between naval strength and democracy in Athens.
5 Compare and contrast the change in the perception of the warrior from the Mycenaean to the Classical period.
6 Explain why the trireme is considered a great military innovation.

Activities

The activities have been written using Bloom's Revised Taxonomy. Answers require a range of responses that incorporate the requirements of the Board of Studies syllabus. The activities can all be answered within the student book unit being studied. Answers are provided in the teacher companion.

Source Study

UNIT 2.4
Historical mysteries—bog bodies and the Carnac stones

Bog bodies

In parts of Europe and the United Kingdom, well-preserved bodies have been found in the ground. They are so well preserved that, on many occasions when first uncovered, discoverers thought them to be recent murder victims.

Peat bogs

Records of discoveries of human bodies in areas of marshy, swampy land go back to the seventeenth century AD. The type of mossy swamp land that preserves these 'bog bodies' is called a peat bog. The normal process of decay is prevented by a lack of oxygen in the water, high levels of acid and a chemical called tannin in the swamp. Layers of vegetation build up over thousands of years. These layers provide historians with valuable data about the people, plants, pollens and climate of the past.

Source 2.4L A reconstruction of Tollund Man made by and held in, Silkeborg Museum, Denmark

Murder or sacrifice?

Bog bodies are naturally preserved by the bog environment, their skin turned dark brown by the tannin. Scientific analysis of the bodies and historical research is used to try to understand more about how and why so many human remains came to be in these bogs.

Tollund Man

The remains of Tollund Man were discovered in a peat bog in Denmark in 1950. He is now on display in the Silkeborg Museum (see Source 2.4.2). Carbon-14 testing done on a small part of one of his fingernails showed that he was about 30 to 40 years old and that he died sometime between 400 and 300 BC.

Examinations of the body found:

- **visually**—no clothes except for a leather belt of rabbit, a pointed leather cap made from eight pieces of sheepskin with fur inside and sewn together with wool. He had facial stubble and short hair.
- **internally**—his stomach contents show his last meal was a vegetarian soup containing a variety of seeds. The autopsy by a forensic examiner also revealed a distended tongue, a sign that Tollund Man had died from hanging. Analysis of CT scans and X-rays showed his vertebrae were not broken.

In 1950, it was decided to try to preserve only the head, a finger and his feet. Danish museum authorities felt that keeping the body was too macabre. They also knew that they did not have the technology to successfully preserve his entire body.

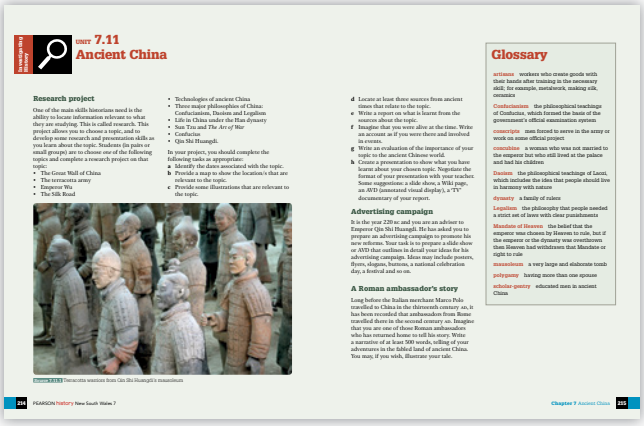
Grauballe Man

In 1952, another bog body was discovered near the village of Grauballe, Denmark. Examination of Grauballe Man showed that his throat was cut and he had a fractured skull. His stomach contents revealed he had eaten a soup that induced a trance.

Source 2.4M Grauballe Man, Moesgaard Museum, Denmark

Source study unit

The source study unit is designed to actively engage students in exploring a range of written and visual primary and secondary sources. Students are prompted to develop the important historical skill of examining evidence, and to consider concepts such as cause and effect, perspectives and interpretation, empathetic understanding, and significance and contestability.



Investigating history

UNIT 7.11
Ancient China

Research project

One of the main skills historians need is the ability to locate information relevant to what they are studying. This is called research. This project allows you to choose a topic, and to develop some research and presentation skills as you learn about the topic. Students (in pairs or small groups) are to choose one of the following topics and complete a research project on that topic.

- The Great Wall of China
- The terracotta army
- Emperor Wu
- The Silk Road
- Technologies of ancient China
- Three major philosophies of China: Confucianism, Daoism and Legalism
- Life in China under the Han dynasty
- Sun Tzu and *The Art of War*
- Confucius
- Qin Shi Huangdi.

In your project, you should complete the following tasks as appropriate:

a Identify the dates associated with the topic.
b Provide a map to show the location/s that are relevant to the topic.
c Provide some illustrations that are relevant to the topic.
d Locate at least three sources from ancient times that relate to the topic.
e Write a report on what is learnt from the sources about the topic.
f Imagine that you were alive at the time. Write an account as if you were there and involved in events.
g Write an evaluation of the importance of your topic to the ancient Chinese world.
h Create a presentation to show what you have learnt about your chosen topic. Negotiate the format of your presentation with your teacher. Some suggestions: a slide show, a Wiki page, an AVD (annotated visual display), a 'TV' documentary of your report.

Source 7.11L Terracotta warriors from Qin Shi Huangdi's mausoleum

Advertising campaign

It is the year 220 BC and you are an advisor to Emperor Qin Shi Huangdi. He has asked you to prepare an advertising campaign to promote his new reforms. Your task is to prepare a slide show or AVD that outlines in detail your ideas for his advertising campaign. Ideas may include posters, flyers, slogans, buttons, a national celebration day, a festival and so on.

A Roman ambassador's story

Long before the Italian merchant Marco Polo travelled to China in the thirteenth century AD, it has been recorded that ambassadors from Rome travelled there in the second century AD. Imagine that you are one of those Roman ambassadors who has returned home to tell his story. Write a narrative of at least 500 words, telling of your adventures in the fabled land of ancient China. You may, if you wish, illustrate your tale.

Glossary

artisans workers who create goods with their hands after training in the necessary skill; for example, metalwork, making silk, ceramics

Confucianism the philosophical teachings of Confucius, which formed the basis of the government's official examination system

conscripts men forced to serve in the army or work on some official project

concubine a woman who was not married to the emperor but who still lived at the palace and had his children

Daoism the philosophical teachings of Laozi, which includes the idea that people should live in harmony with nature

dynasty a family of rulers

Legalism the philosophy that people needed a strict set of laws with clear punishments

Mandate of Heaven the belief that the emperor was chosen by Heaven to rule, but if the emperor or the dynasty was overthrown then Heaven had withdrawn that Mandate or right to rule

mausoleum a very large and elaborate tomb

polygamy having more than one spouse

scholar-gentry educated men in ancient China

Investigating history

At the end of each chapter is a set of investigation tasks, based on Bloom's Revised Taxonomy. These tasks incorporate content from the whole chapter and appeal to a variety of learning styles. They can be set for further exploration and assignment work, for individuals, pairs or small groups. The tasks provide opportunities for further research and skills development as well as interdisciplinary and general capabilities learning.

A glossary of those terms not already defined or explained within the unit is provided at the end of each chapter.

History skills toolbox

The historical inquiry process

Historical inquiry is a process of investigation. It aims to answer questions about the past. In working through the Historical Investigations at the end of chapters or in reaching conclusions about questions you have created yourself, you can follow the same process explained here, step by step.

In preparing and drafting an inquiry question, keep the following points in mind:

- Highlight the key concepts and words in the inquiry question, and rewrite what is asked in your own words.
- Note what you already know in key words or ideas, presented as dot points.
- Do some extra research to expand your knowledge on that particular event or topic, asking questions such as: Who were *X*? What did *X* eat/wear/do? Where did *X* live; when, how and why?
- Develop your inquiry question: what would you want to learn specifically about this topic?
- Note all the questions you will need to answer in order to find the final answer to your inquiry question.

1 The inquiry question

An inquiry question:
- helps you understand the research task
- is open-ended
- will be refined during the course of your investigation.

An example of a good inquiry question is: 'What was life like for women in ancient Rome?' This is a good question because it is open-ended—it leads to other questions such as: 'What work did they do?', 'What were their family relationships like?' and 'How did life differ for rich and poor women?'

An example of a poor inquiry question is: 'When did Solon rule ancient Greece?' This is not a good question because there is only one answer possible (the date) and it leaves no room for further thought or discussion.

2 Develop a research plan

Your plan should include the following:
- the date your work is due
- all the tasks you need to achieve and how much time is necessary to do so
- a list of where you might find information, such as libraries, the internet or museums, with the types of information you might find there, addresses and opening times
- if relevant, a list of people you could interview and what information you might get from them
- the key terms that will enable you to conduct your search
- a timeline or schedule showing what you want to get done, and by when.

3 Find primary and secondary sources

You must now identify, locate and select resources appropriate to the task, and take notes. In the course of your investigation you will probably be asked to use at least two primary and two secondary sources on which to base your report. Your report will then become a new secondary source!

Suggested working sheet for your research plan

Inquiry question: What was life like for women in ancient Rome?				Date due: 09/06
Task	**Time I need to achieve it**	**Where to source information?**	**What type of information will I get from there?**	**Search terms I can use**
find primary sources	1 week	▪ internet ▪ museum (9 a.m. – 5 p.m.) ▪ school library (8 a.m. – 3.30 p.m.)	artefacts (and photos of), drawings, book extracts and letters from the time	ancient Rome, women, everyday life, work, children

What is a primary source?

A primary source is an authentic document or original item that was produced at the time of the events you are studying. It might be a letter, a report, a photograph, an interview, a recording, a drawing, a piece of pottery, a building or any other kind of artefact or written account. It was created by someone who lived at the time and is therefore a great source of records or evidence.

Primary sources can be found in museums, online museum collections, historical sites, buildings, libraries, galleries, exhibitions at auction houses.

For example, the Great Pyramid of Giza is a primary source from ancient Egypt.

Using working copies of sources

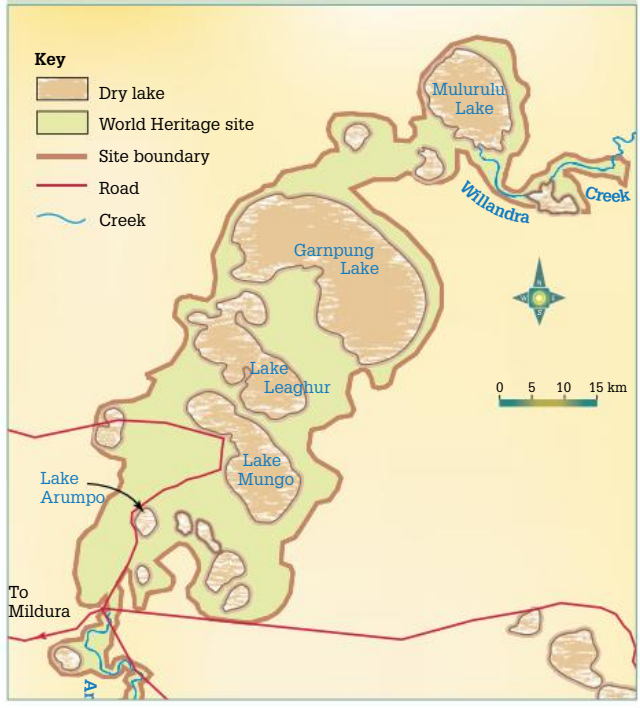
Work from copies of your sources, annotate them, highlight or underline key words or phrases, look up in a dictionary words you don't understand, note down your ideas in dot-point form in the margin. Keep a clean copy of each source for your final report.

What is a secondary source?

A secondary source is a description, report or recording about the past that was produced after the events being studied took place. It could be a textbook, an encyclopedia, a historical novel, a biography, a historical movie or any other form of text or file that recounts or analyses the events. It may contain an opinion, as the author may have wanted to express their point of view on the topic.

Secondary sources can also be found online and in libraries, encyclopedias and databases.

For example, a modern map of the Willandra Lakes region is a secondary source on ancient Australia.



4 Analyse and evaluate your sources

For each source, ask yourself the following questions:

- When and where was the source produced?
- Who is the author or creator? What do we know about them?
- In what historical context was it produced?
- What are the key facts or dates mentioned?
- What are the main ideas, points of information or opinions stated?
- Is there any evidence that the source is inaccurate or is missing some information?
- For whom was it produced, and why?

The Apadana stairway is decorated with a carved relief showing a procession of representatives of the empire's nations bringing tribute to the Persian king at Persepolis.

Using online material

All of the following can be found online and might help with your research: books, newspapers, images and items from museum collections, databases, reference works, indexes to library holdings. Here are a few tips about how to conduct online research.

There are millions of sites on the internet, so when you do a word search using a search engine, be as precise as possible: the more precise your key terms are, the more refined and accurate the result will be. For example, to search on Athens in ancient Greece, type in not only the word 'Greece', but also 'ancient Greece' and 'history of Athens'.

Always question the source of an item of information. Check the URL: sites with the domain labels *.edu* (educational institutions), *.gov* (governments) and *.org* (non-profit organisations) may be more reliable than those with *.com* or *.net* (companies or individuals).

Examine the content of the page thoroughly.

- See if the author is identified, and whether they list their qualifications and other publications. If not, consider this site carefully.
- Check the language used: if it is informal and there are errors in spelling, grammar and punctuation, be wary!
- Try to find references on the page to other sources (print or online); look for a bibliography. A site that has both of these is more likely to be reliable.

Wikipedia is very popular—it is free and contains a page on almost every topic you can think of. But it is not necessarily written by experts, so you shouldn't rely on Wikipedia as your only source of information.

Note down URLs and the date you accessed a site in a log to assist with future research and to include in your bibliography.

Explore each source and examine its perspective in the light of the historical inquiry question:

- What is being represented?
- How can I interpret this source?
- Is this source useful to answer the research questions? In what ways?
- What are its limitations?

5 Acknowledging sources: how to write a bibliography

A bibliography is a detailed list in alphabetical order of the written and other sources you have used when conducting your research: books, encyclopaedias, websites, CD-ROMs, videos and so on. You should always acknowledge the work of others, and anyone who reads your report should be able to find your sources. The bibliography should be placed at the end of your report. A bibliography should be presented in a set format. There are different ways of constructing a bibliography, but here is one approach:

If there are more authors, keep listing them the same way

If there are more than three authors, list the name of the first author, followed by *et al.*

Don't forget the initial capital letter for all nouns

- author's surname
- author's first name initial
- year of publication
- 'Title of article', if applicable
- Complete Title of the Book or Publication
- type of publication in brackets, if applicable—for example, '(video)' or '(CD-ROM)'
- publisher
- place of publication.

For example:

Addison, P. *et al.* 2011, *Pearson History 7*, Pearson Australia, Melbourne

Note: if a source does not have an author, list it in alphabetical order by its title, excluding the words 'A', 'An' and 'The'.

For a source accessed on the internet, include the following, separated by full stops. Note: the parts shown here in bold type always remain the same.

- author's name, if known, and year of publication, if applicable
- 'Title of article', if applicable
- Title of site
- **[Online]**
- **Available:** the URL, or internet address, of the source **[accessed:** the date you accessed the source**]**

For example:

National Museum of Australia. [Online]. Available: http://www.nma.gov.au/index.html [accessed: 25/09/2014]

6 Organise and draft

- Select the sources you are going to use, and organise them in order of relevance to the inquiry question.
- Compare the evidence found in each source. What are the similarities and differences in ideas, information and perspective? Did you find any gaps in the information gathered? If so, research further to fill them in. If your sources are contradictory, check their credibility: investigate their origin and decide whether they can be trusted or not.
- Based on the information you have gleaned from your sources and your personal knowledge and understanding of the facts and events, write a draft answer to the inquiry question.
- Continue your research to make sure your hypothesis (conclusion) holds up.

A wall fresco from Akrotiri in Thera depicting a Minoan island city surrounded by another island in the background, seventeenth century BC, National Archaeological Museum, Athens

7 Your final report

You can communicate your findings in many different ways: a written report, an essay, a PowerPoint® presentation, a talk, a debate or a mind map—to name a few.

The purpose of a report is to share your conclusions on the inquiry question based on your findings and analyses. You should provide evidence that your knowledge and understanding of the historical period and your conclusions are valid by acknowledging and presenting your sources.

Use your notes and organise them according to the requirements of the task and its presentation. For instance, if you have a PowerPoint presentation in mind, sketch out your slides in order.

Develop a thesis statement that clearly states your main argument—for example, 'Women in ancient Rome lived very interesting lives.'

Create a plan: introduction, arguments supported with evidence and evaluation of your sources, conclusion.

Write using your own words. Clearly state your personal conclusions. Remember: if you use someone else's words, you need to acknowledge this by placing the writing in single quotation marks and ensuring your source is presented in the bibliography.

List your sources in a bibliography.
Proofread your report before you submit it.

Using visuals (illustrations and photos)

Use as many photographs and illustrations as seem necessary to support your presentations and reports. They can be used as evidence, and they will also make your report more exciting and interesting.

When using visuals, always indicate their origin and label them with a short caption or explanation.

8 Evaluate your work

Once you have submitted your report, evaluate it to enable you to further improve next time. See below:

- What went well? Why?
- What went badly? Why?
- What aspects did you enjoy the most? Why?
- What aspects did you enjoy the least? Why?
- What could you have done better?
- How could you have used your time better?
- Finally, make a list of the elements you could re-use in future research: places that were your best sources of information, websites that were more reliable than others and so on.

A painting of Nuwa (left) and her brother Fuxi, two of the three divine rulers of ancient China, mid eighth century AD, Xinjiang Uighur Autonomous Region Museum

Key literacy

Note-taking

There are many ways to take notes; some are better than others. Here are a few tips:

- Listen, read or watch carefully.
- Write your notes in a Microsoft® Word document, in an exercise book or on A4 paper in a folder. Do not write your notes on scrap paper.
- Use headings to organise your notes.
- Look for key phrases such as 'The most important aspect is ...' or 'The causes of ...'
- Do not write down every word.
- Summarise what is being said or written.
- Create a concept map or chart to help you organise your ideas.
- Ask yourself questions and make comments on what you have read, heard or viewed.

Explaining your answers

In answering a historical question, pay attention to exactly what is asked of you. Don't provide too much information; don't leave any out, either. For example, if the question asks you to support your answer with one example, don't give two: you will waste precious time, and your teacher may not even bother reading the second example!

Elaborate on your answer. Explain why you are answering in this way by supporting your argument with an example, stating your sources and your reasons for thinking that way.

Writing an account

An account is a verbal or written narration of past events.

These few questions will guide you in your writing:

- What was the situation before the events? Describe the historical background, the place.
- What happened? When did it happen? How long did it last? Who was involved?
- How did people react? Did the events make a difference in their lives?
- Do these events affect your life today?
- In summary, what was the significance of these events? What changed because of them?

Writing a paragraph

A paragraph is a group of related sentences dealing with one topic or idea.

- Start each paragraph on a new line.
- Introduce your topic or idea in a topic sentence.
- Develop your topic or idea in one or more sentences—this is your argument.
- Support your argument with evidence gathered from sources, or an example and, if appropriate, a map or diagram.
- Finish with a clear, logical sentence that links this paragraph with the next paragraph.

Good paragraph writing is the key to writing effective accounts, essays and reports.

Writing a report

A report is a complete document made up of paragraphs presented in a logical order. It should contain:

- **cover page**—include your name, your class, the inquiry question, and an illustration if you wish.
- **table of contents**
- **introduction**—start with a general paragraph about the inquiry question and the questions you've asked during your investigation.
- **body**—present your findings, ideas and arguments in separate paragraphs. Order your paragraphs from most important idea to least important idea. Support each idea with evidence from sources and examples, illustrations and graphs.
- **conclusion**—provide a summary of your report along with your conclusions on the topic.
- **appendix**—attach a bibliography of your sources, a copy of the texts and photographs of artefacts you have used, and all other supportive material, such as maps and graphs, that you refer to in your paragraphs.

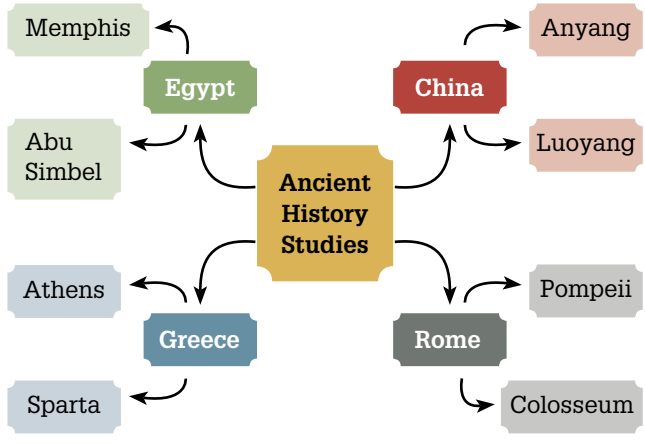
Other types of tasks

Type	Layout	Information	Style
newspaper article	▪ short paragraphs ▪ text in columns ▪ one or more illustrations, photographs, maps or graphs if possible	▪ a catchy, relevant title to attract the reader's attention ▪ a subheading stating the main information to come in the story, to confirm that it is an interesting story to read ▪ the date and your name or 'by-line'	▪ formal language, no slang ▪ third person (*he/she*) unless you quote someone
personal diary/journal entry	▪ no particular structure	▪ the date and place ▪ an account of events as they happened for the writer on a particular day. A series of entries will cover a longer period of time. ▪ not an objective recount of events. A diary expresses opinions and feelings.	▪ in the past, quite a formal tone, e.g. educated people kept a personal journal when on a mission or doing research ▪ nowadays, an informal tone and language ▪ first person (*I/we*)
script	▪ one line or paragraph per character ▪ each line introduced by the name of the character speaking (usually in bold) ▪ extra comments in italics note: if in doubt, look at some plays in your school or local library.	▪ a written transcript of a dialogue ▪ a short introduction, stating where and when the scene is taking place, who the characters are, and what their relationship is ▪ if appropriate, commentaries on the situation: who came in or left the scene, what is in the background, any extra noises, facial expressions etc.	▪ as far as possible, the style of language used at the time ▪ formal or informal tone and language, depending on the situation ▪ spoken, or oral, language
creative writing (short story)	▪ usually, a strict word limit. Make sure you stick to it.	▪ an introduction to the scene (people, place, time, background events), keeping in mind the historical context (how people used to talk, act, dress, eat, what jobs they had etc.) ▪ a short description of characters ▪ the action!	▪ imaginative—show your creative talents and your own writing style

Graphic organisers

Concept map

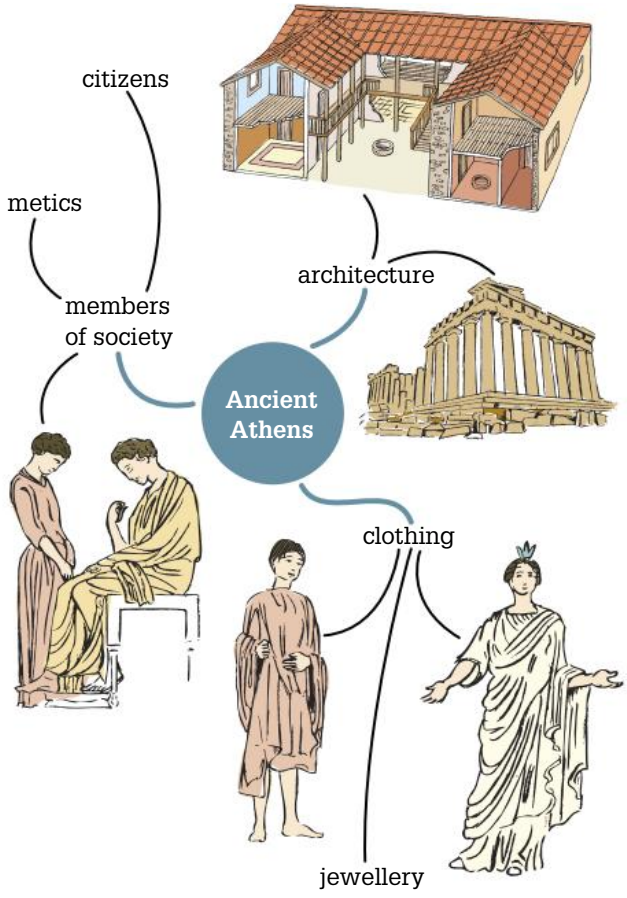
A concept map organises ideas in a hierarchical branching structure using words and captions. Concepts can be linked with phrases such as 'results in', 'contributes to', 'impacts on'.



Mind map

A mind map allows you to remember, organise and present your thoughts and understandings on a given topic. It is a great way to brainstorm information individually or in a group. Mind maps also prompt you to think of new ideas.

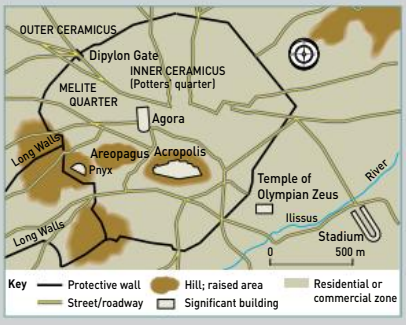
Start in the centre of your page, write or draw the topic's main idea and with the help of arrows and circles, add your own ideas around it, linking them together. Use sketches, colours, symbols and short labels to illustrate your ideas.



Annotated visual display (AVD)

An AVD presents images on a specific topic accompanied by annotations such as photographs, illustrations, diagrams and graphs. It contains a main heading and subheadings.

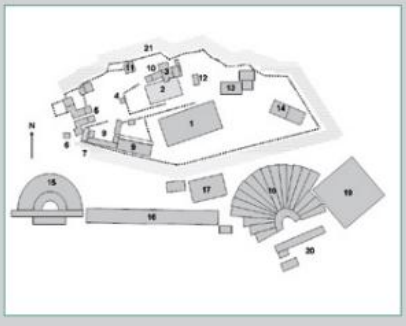
The Acropolis of Athens in ancient Greece



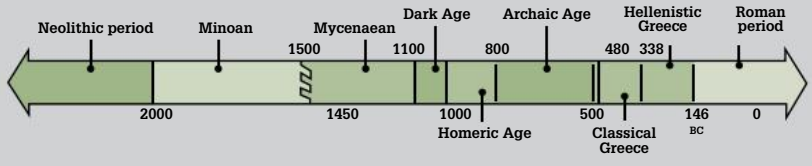
Map of Athens

The Acropolis dominates the landscape

The Parthenon, temple erected for the goddess Athena



Site plan of the Acropolis



Timeline of Greece through the ages

Flow chart

A flow chart shows the different steps to an event, time frame or process. All steps are presented in a box and linked to others by arrows, which indicate the direction you should read it. Flow charts are particularly useful as an aid to analysis or as something to base your explanations upon.

Flow chart showing key events in Rome's transition to an empire

44 BC
Julius Caesar, dictator of Rome, is assassinated.

↓

43 BC
Mark Antony, Lepidus and Octavian rule Rome as the Second Triumvirate.

↓

Civil war follows as the members of the Second Triumvirate vie for power.

↓

31 BC
Octavian becomes the first 'principate' of Rome.

↓

27 BC
Octavian is given the name 'Augustus' by the grateful people of Rome for his care of them. Rome is now well and truly an empire.

KWL chart

A KWL chart is a table organised in three columns showing, on a given topic, what you **k**now, what you **w**ant to learn, and what you have **l**earnt. Fill in the first two columns before you start studying a topic; this will help you work on what you need to learn.

Ancient Greek gods and goddesses		
What I know	**What I want to learn**	**What I learnt**
Athena is a goddess	↓	warfare, wisdom, art, literature
Artemis is a god		hunting
Apollo is a god		foreseeing the future
Aphrodite is a goddess		love

PMI

A PMI is a three-column opinion table showing the **p**luses, **m**inuses and the **i**nteresting aspects of a given topic or idea. It helps you develop your views and make informed decisions.

Life of Spartan women		
Plus	**Minus**	**Interesting**
▪ lots of exercise and sports ▪ no household tasks ▪ wealthy (often)	▪ did not learn to read and write ▪ husbands' mortality rate high	▪ managed farms ▪ supervised helots ▪ cared for children ▪ reputation of being outspoken and aggressive ▪ wore short skirts

A bronze figurine of a Spartan girl dancing, about sixth century BC, British Museum

BDH

BDH is an alternative to KWL. It stands for **b**rainstorm, **d**efine, **h**ow? It is less restrictive than KWL as it is a more dynamic, evolving and continuous process. It is a tool that provides the simplicity and structure of KWL but encourages input and offers more support.

Brainstorm

Begin a new topic or section of learning by brainstorming. You can contribute any and all ideas. Everything goes; what you know, what you have heard, assumptions and guesses about the topic. Note where you got your information. Your brainstorm may yield varying results. You might have lots of ideas on ancient Egypt (Year 7 History) but fewer on the Mongol expansion (Year 8 History). It may be helpful for you to spend 15 minutes, immersing yourself in the topic with some research. Then, revisit and refine your original brainstorm ideas.

Define

The objective is to define or identify where your learning will go from here. This may include a number of things, which may all be considered or used selectively.

Define key terms and concepts

Clarify the meanings of terms and key ideas that emerged from your brainstorm.

Determine your interests

Which general areas interest you for further investigation? For example, you might identify knights and chivalry as the topic of interest in a brainstorm on medieval Europe (Year 8 history).

Develop questions

Write your own questions.

One simple way is to write six questions, one for each of who, what, where, when, why and how.

Another approach is to use question stems based on Bloom's Taxonomy. (Your teacher can provide you with these) You could write a spread of questions across all thinking levels. Your teacher could provide models of completed questions to further help you with your question-writing.

How?

The objective is to determine how to proceed through the investigation. This may involve consideration and discussion of things such as:

- what resources to use
- where to locate resources
- how to assess reliability of resources
- how to break the task into smaller sections and effectively manage your time
- the options for presentation of the work
- whether to work as an individual or in a collaborative group.

Follow-up

BDH gives you and your teacher the opportunity to revisit the investigation by reviewing the original brainstorm ideas. What has changed? Why? Ask yourself what further questions you may have on this topic. Why have new questions emerged? If there was to be research on these new questions, how could your investigation proceed?

As part of your growth as a learner, you could also be asked to identify what you feel you did well in the investigation and to identify an aspect you want to improve.

SWOC analysis

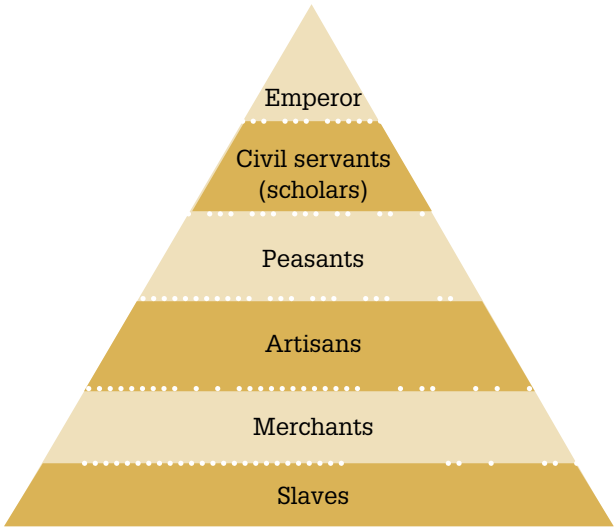
A SWOC analysis allows you to analyse the **s**trengths, **w**eaknesses, **o**pportunities and **c**hallenges of a historical situation. You complete a four-box chart such as the one below.

SWOC Analysis of the Greeks in the Trojan War

Strengths ▪ great heroes ▪ strong leader	**Weaknesses** ▪ strong walls of Troy ▪ pride
Opportunities ▪ the Trojan Horse	**Challenges** ▪ squabbling among the Greeks ▪ length of the siege

Social pyramid

A social pyramid is a representation of the structure of a society. It shows the hierarchy and the number of people involved: the highest class will usually also be the smallest and will therefore be shown at the top.



T-chart

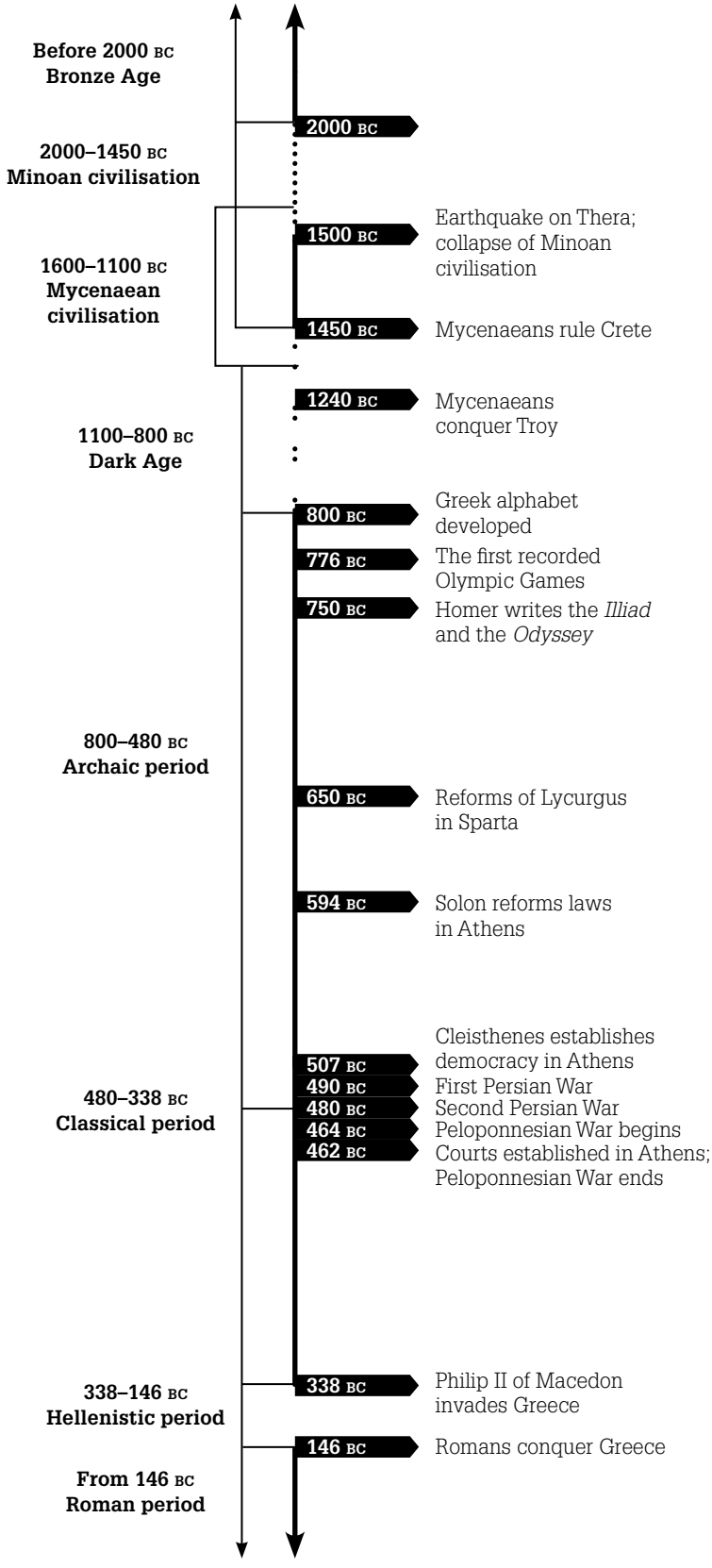
A T-chart is a two-column table that lists and analyses two sides of a topic, such as pros and cons, similarities and differences or facts and opinions.

The Great Wall of China	
Pros	**Cons**
▪ good defence against foreign tribes ▪ great human-made construction	▪ lots of people died during its construction ▪ it was never finished

Timeline

A timeline is a graphical representation of a chronological sequence of events—that is, in order of *when* they happened. It usually looks like a line or an arrow with markers for major dates, and captions or labels. It helps visualise and understand the relationship between different events and analyse the evolution of a civilisation.

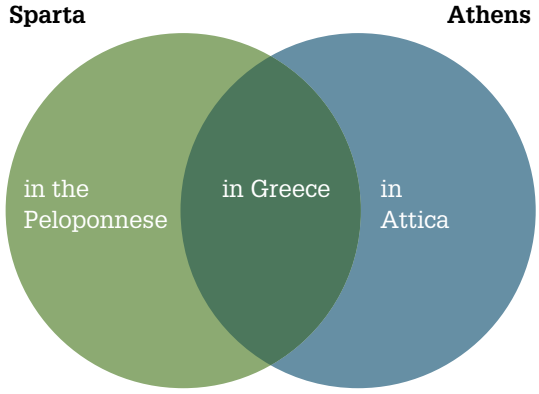
Note that dates after 1 AD (CE) are recorded in chronological order. Dates before 1 AD are recorded in reverse chronological order. Remember there is no such thing as the year zero!



Timeline of ancient Greece

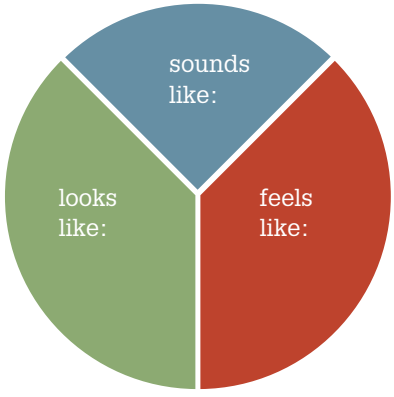
Venn diagram

A Venn diagram consists of two or three overlapping circles. It is used to compare and contrast the characteristics of ideas, events, places or even people. You can write the connections and similarities between two events, for example, in the area of overlap, and the aspects that are different in the remaining spaces.

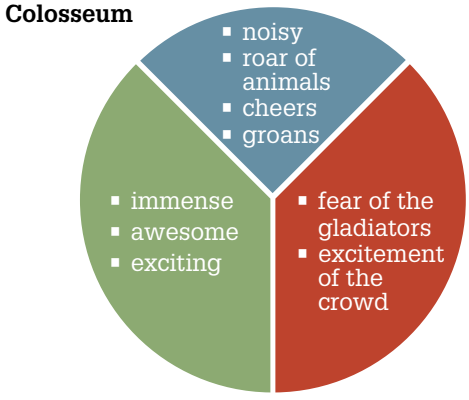


Y-chart

A Y-chart is a brainstorming tool that allows you to explore an idea or topic using your senses. Divide a circle in three equal parts labelled 'looks like', 'feels like' and 'sounds like'.



Then, in a group or individually, start filling in each part.



Visuals

Creating a map

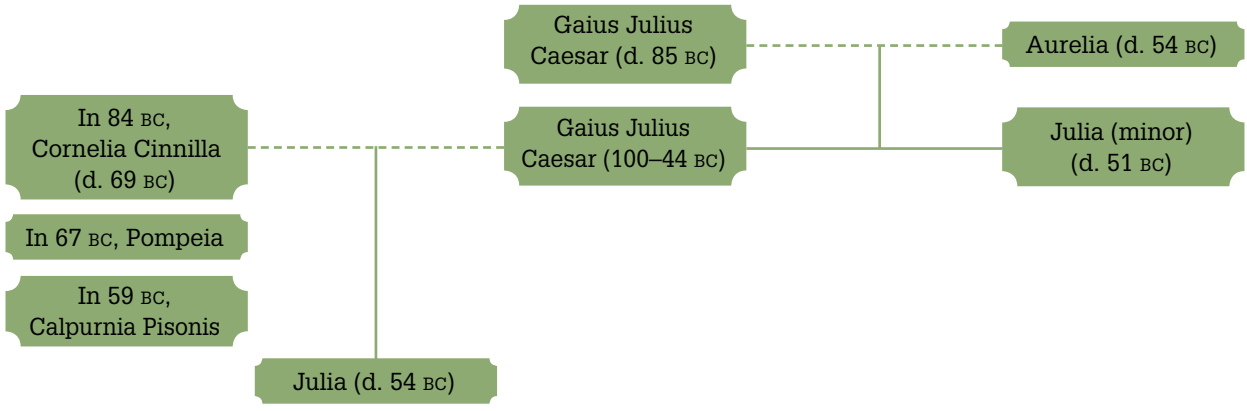
A good way to ensure that your map is complete is by using the BOLTSS system:

- **Border**: draw an outline of the place to be mapped or source it from your library or online. If the place is a country, show its borders and present a few neighbouring countries to give an idea of its situation.
- **Orientation**: add a compass or arrow to show which direction is north.
- **Legend**: in a box, create a list of all the elements that appear on your map—landmarks, arrows, symbols and colours—with corresponding captions. A legend (also known as a key) helps the reader understand your coding system and read your map conveniently.
- **Title**: include a heading to show what the map is about.
- **Scale**: shows how many kilometres are represented by 1 centimetre on the paper. This shows the reader size and distances.
- **Source**: always acknowledge your sources. Note the source of your map along its edge.

Use colour. You might want to show land elevation, different populations, kingdoms or anything else. Maps commonly show rivers and other water features in blue and roads in red, for example. Show your colour coding in the legend so the reader can identify and understand it.

Creating a family tree

A family tree is an organiser that helps you visualise the relationships between family members over time. It shows their names, dates, and marital and parental links with other family individuals. It converges on the main family member you want to study. You can decide whether to make your way up or down in time.



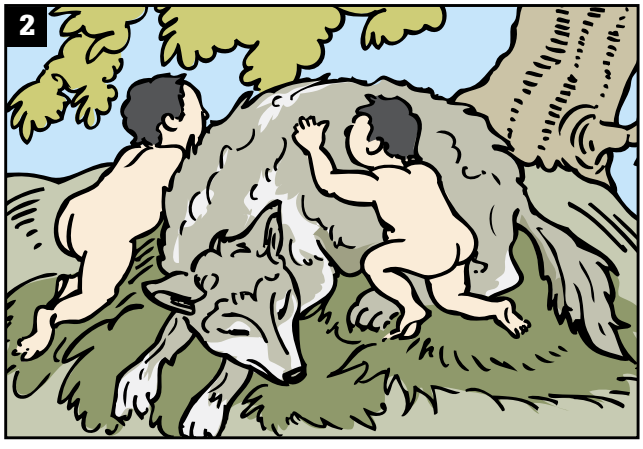
Creating a storyboard/cartoon strip

A cartoon strip or storyboard is very useful in History for retelling an event or story.

Create a few frames and draw in them. Your drawings should be as detailed as possible to depict places, people and their actions. Add a heading and some captions to each frame, giving dates, names and short explanations.

In a cartoon strip, add speech bubbles within the frames to insert quotations or made-up dialogue.

Romulus and Remus were abandoned.



A she-wolf rescued them and took care of them.

A shepherd found them and raised them.

Key ICT skills

Creating a slide-show presentation

A slide-show presentation (or presentation using any other data presentation program) is meant to be interesting, straight to the point, and well supported visually. Here are a few hints to help you achieve this:

- Do not have more than ten slides.
- Use only two or three different fonts and font colours, and one background.
- Use 26-plus point size for text, and don't crowd too much information onto a slide.
- Use visuals where possible but avoid special effects as they are distracting.
- Keep your presentation to a maximum of 20 minutes.
- Practise beforehand and time yourself to make sure you stick to the time allocated.
- Check your spelling and grammar carefully.
- Keep a hard copy of your presentation as a back-up just in case there is a technical problem.
- When doing your presentation, don't just read your slides. Explain what is on them to make it more interesting for your audience.

Other ICT documents

Type	Key features
flyer	▪ one-page presentation ▪ attractive and colourful ▪ catchy headline ▪ graphics and design ▪ short sentences ▪ some white space to ease the eye
webpage/ blog	▪ heading ▪ subheadings ▪ paragraphs ▪ graphics and design ▪ links ▪ your name ▪ sources
crossword/ word search	▪ clues that don't give away too much ▪ keywords relevant to topic studied ▪ use online tools to create it

Key oral skills

Preparing an oral presentation

Giving an oral presentation can be quite nerve-racking, so here are a few hints to help you prepare and relax:

- First of all, make sure you understand your topic. If you are not sure, ask your teacher for some guidance.
- Plan your presentation, keeping in mind the time limit given.
- Prepare your text, keeping it clear and concise. As it is an oral presentation, your sentences should be short.
- Focus on what you find interesting, then your presentation will be interesting to others.
- Include concrete examples and supportive evidence/sources to show your audience. Sources can include photographs, artefacts, maps and diagrams.
- Practise beforehand to ensure you stick to the time allocated. This will also increase your self-confidence so you are less nervous when the time comes to do it for real. You can do this in front of a mirror or your family. Ask someone to time you.

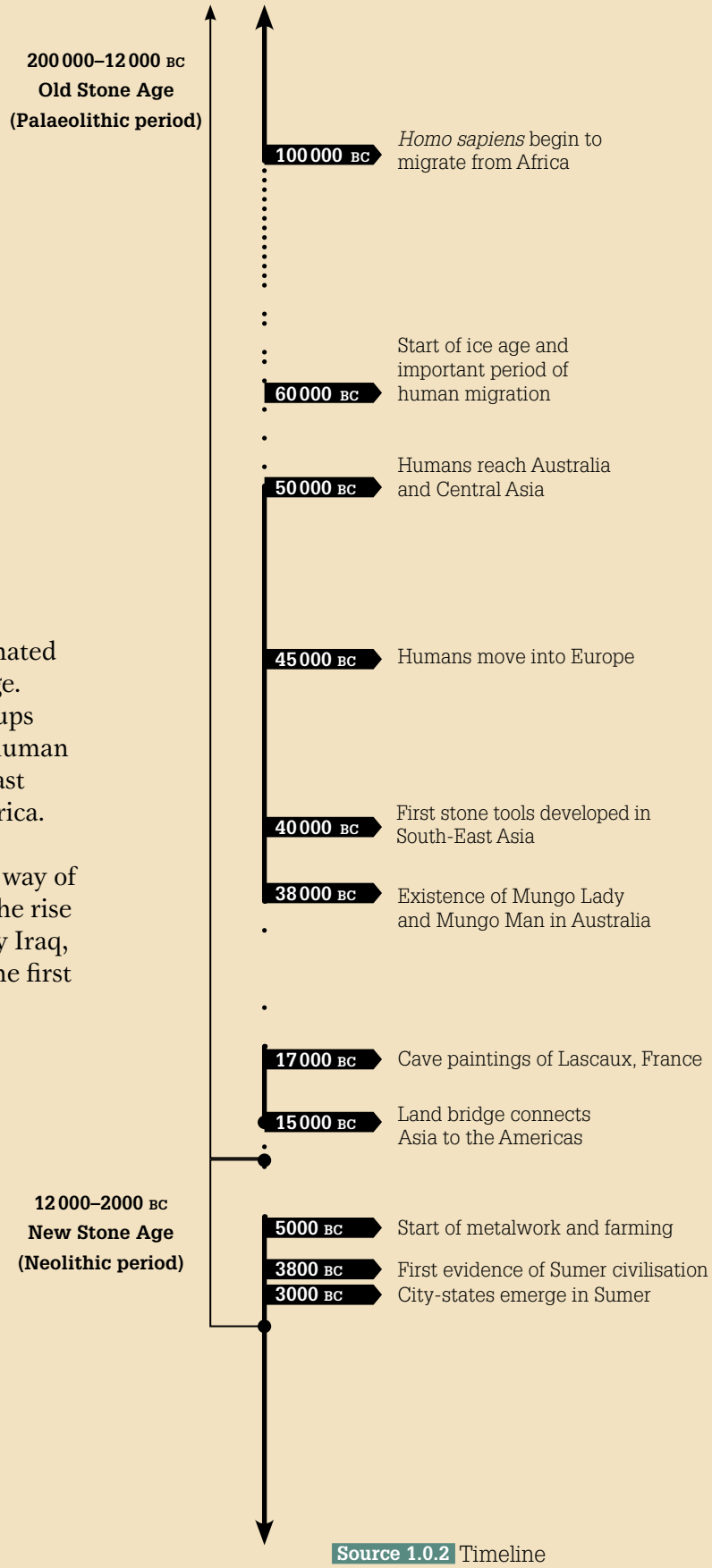
On the day:

- Remember to take deep breaths before you begin.
- Do not gabble: speak at a reasonable pace, making sure you pause to allow your listeners to follow what you are saying.
- Look at your audience so they feel involved, too.

CHAPTER
1

Overview: the ancient world

Evidence shows that modern human beings originated in Africa in about 150 000 BC, during the Stone Age. From about 100 000 BC onwards, small family groups drifted northwards to Asia. The most important human movement began in about 60 000 BC during the last **ice age**, when humans began migrating out of Africa. By 10 000 BC, our hunter-gatherer ancestors were becoming farmers and herders. The new farming way of life led to growth of permanent settlements and the rise of the earliest **civilisations**. Sumer, in present-day Iraq, was settled in about 4000 BC. It is believed to be the first of these civilisations.



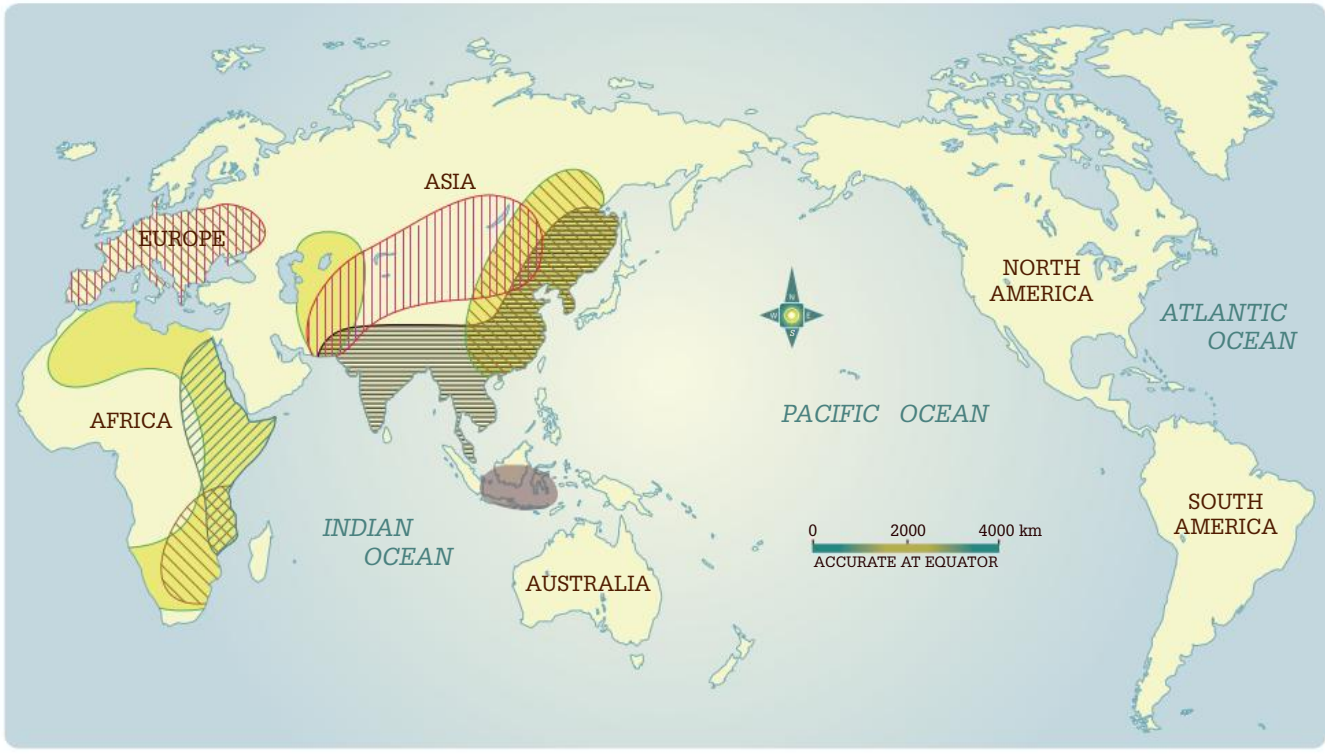
Source 1.0.1 A Palaeolithic cave painting at Lascaux, France

Source 1.0.2 Timeline from prehistory to the first civilisation

UNIT 1.1

Origins of humans

The emergence of the *Homo* species



Source 1.1.1 This map and timeline show the locations of the *Homo* species and dates of their existence.

Early humans

Human evolution was a long process spanning over six million years. Scientific evidence shows that humans originated from ape-like ancestors. Compared with apes, humans had larger brains, walked on two not four feet, and used language to communicate. Early humans were not all the same. Most scientists recognise between fifteen and twenty different species of humans. All these species belong to the *Homo* genus or classification of great apes, which includes modern humans. The *Homo* genus emerged about two million years ago.

Homo species

To date, a number of species in the *Homo* genus have been discovered. Of these, the largest amount of fossil evidence and the largest number of **archaeological** sites belong to *Homo erectus*, *Homo habilis*, *Homo heidelbergensis* and *Homo neanderthalensis*. These species lived in parts of Africa, Asia and Europe.

The last two species to evolve were *Homo neanderthalensis* or Neanderthals (named after the Neander valley in Germany, where their fossils were first discovered in 1856) and ***Homo sapiens*** (humans). These two groups existed at about the same time. *Homo sapiens* originated in Africa. *Homo neanderthalensis* lived in Asia and Europe. While *Homo neanderthalensis* became extinct, *Homo sapiens* migrated out of Africa to **colonise** the Earth.

Neanderthal humans

Homo neanderthalensis was physically distinct from *Homo sapiens*, with a low, sloping forehead, a prominent brow ridge, a heavy, jutting jaw and little or no chin. Neanderthals were also broader shouldered than modern humans, were extremely muscular in the upper body and in their short, strong legs, and had very broad, strong feet.

It is known that the Neanderthal way of life was very similar to that of early humans. Neanderthals, too, were expert hunters and gatherers.

Archaeological evidence shows, however, that they tended to use the same campsites season after season, whether there was abundant food there or not, which suggests that perhaps they did not adapt so well to the varying yearly conditions. It is also known from archaeological evidence that they buried their dead and looked after their sick and elderly. Neanderthals were the first known people to do so.

It is not known why, despite their greater strength and their ability to cope with living in areas of extreme cold, Neanderthals died out as a species by about 28 000 BC. It has been suggested that *Homo neanderthalensis* became extinct because it could not compete with the superior *Homo sapiens*. Early humans were more adaptable to any environment, smarter and more technologically able than their Neanderthal rivals.

Source 1.1.2
The skulls of *Homo neanderthalensis* (left) and an early *Homo sapiens* (right)

ACTIVITIES

Remembering and understanding

1. List the features that separated humans and apes.
2. Where did *Homo sapiens* originate?
3. Which species inhabited the Earth half a million years ago and where did they live?
4. Name the continents that have no evidence of early humans.

Applying and analysing

5. Create a Venn diagram that compares and contrasts *Homo neanderthalensis* and *Homo sapiens*.

UNIT 1.2
Out of Africa

1 Lascaux, France, c. 17 000 BC: the Lascaux cave paintings show an abundance of mammoth, bison, oxen and deer.

2 Venus of Dolní Vestonice, 28 000–22 000 BC: this figurine of a woman is one of the earliest examples of ceramic sculpture created by humans. It was found at the site of two early kilns along with more than 700 other fired pottery fragments.

5 Clovis people, c. 9500 BC: first **artefacts** of the Clovis people, discovered in Clovis, New Mexico, USA. These people were skilled big game hunters who made use of a distinctive spearhead known as the Clovis point.

3 Zhoukoudian, China, c. 25 000 BC: a tooth from an early human was found in a cave alongside stone tools, a layer of ash, burnt stones, charred bones, berry seeds and more than 40 species of mammal fossils.

4 Lake Mungo, 60 000–40 000 BC: the earliest finds of *Homo sapiens* fossils in Australia have been at Lake Mungo in New South Wales. Two fossil skeletons, those of 'Mungo Man' and 'Mungo Lady', have been found. There has been some controversy over the dating of Mungo Man: some experts believe his remains are more than 60 000 years old, while others place him at about 42 000 BC.

6 Monte Verde, c. 11 000 BC: there is evidence of human settlement in Chile, South America, as early as 11 000 BC. This date is at least 1300 years earlier than scientists had at first thought. No-one knows how these migrating early humans found a way through the vast ice glaciers of North America during the last ice age.

Source 1.2.1 This map shows key sites for early *Homo sapiens*. It also shows the routes that the first human migrants may have taken from Africa to the rest of the world.

Migration begins

Fossils and DNA provide strong evidence that modern human beings (*Homo sapiens*) originated in Africa in about 150 000 BC, during the Palaeolithic period or Old Stone Age. This period is so called because early people used very basic stone tools to help them survive.

From about 100 000 BC onwards, small family groups drifted northwards to south-western Asia, but this migration ceased in about 70 000 BC. Some experts think that this was because of the volcanic eruption of Toba on the island of Sumatra, a catastrophic event that lowered global temperatures for more than 1000 years. Thus, in 60 000 BC, most people were still living in Africa. Apart from their hunter-gatherer lifestyle, these early modern humans were just like us. They had the same physical and mental capacities as modern humans, along with the ability to adapt to any environment on Earth. Then, in about 60 000 BC, during an ice age, a very important human migration out of Africa began. This resulted in the human colonisation of regions as far-flung as Australia.

Migration to the Americas

The last and most severe ice age, between 30 000 BC and 10 000 BC, enabled the first humans to migrate to the Americas. From north-eastern Asia, humans walked over the Beringia land bridge into what is now Alaska. The colonisation of America that began in 15 000 BC was rapid. Within 5000 years, humans had migrated well into South America. By about 10 000 BC the migration was complete.

Evidence of human migration

Proof of the migration of early humans can be found at numerous archaeological sites across the world (see Source 1.2.1). These comprise caves, rock and cliff shelters, open campsites, and middens or rubbish heaps filled with the litter of early human life: bones, shells, seeds and broken tool and arrow points. They allow archaeologists to estimate when humans arrived in the region.

The recent remarkable advances in the understanding of human physiology, which is the study of the working of the human body, through molecular biology are another way in which we can learn about the migration patterns of early humans. By comparing DNA from fossils with DNA from modern humans, scientists can work out how *Homo sapiens* settled the Earth and when changes in the population occurred.

DID YOU KNOW?

How many people were there in 50 000 BC? The answer is 'not many'. it is estimated that the human population of Earth in 50 000 BC was just one million. When you consider that the world's population today is seven billion people, the world at that time was a rather empty place. Historians hypothesise that most people at this time probably met only a few dozen fellow humans during their entire lives.

ACTIVITIES

Remembering and understanding

1. On which continent was most of the Earth's population located in 60 000 BC?
2. When did human migration into Australia occur?
3. What are two ways archaeologists can prove human migration took place?
4. Over what time frame is the migration of *Homo sapiens* across the Earth thought to have occurred?

Analysing and applying

5. Draw a flow chart to show the order in which the continents were colonised by humans. Include an approximate date for the colonisation of each continent.
6. Examine Source 1.2.1 carefully. What could be the link between the presence of the Clovis people in the Americas and the disappearance of mammoths, mastodons and the giant sloth in the same period of time?
7. Why do you think experts do not agree on the age of Mungo Man?

UNIT 1.3

The world in 60 000 BC

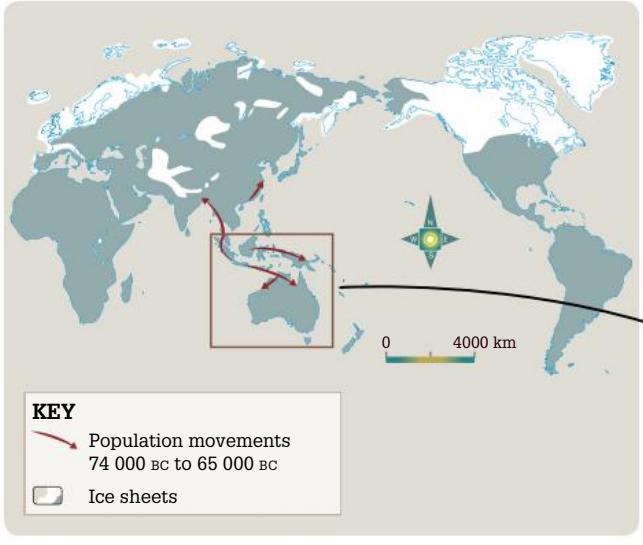
Geography

The Earth looked very different 60 000 years ago than it looks today. At that time, much of the Earth was in the middle of an ice age. That period was one of a number of ice ages that occurred over tens of thousands of years. As temperatures decreased during each ice age, vast ice sheets formed on mountains and over northern Asia and America. Our ancestors had to adapt to much colder and harsher conditions because ice covered large areas of the Earth. The large quantities of water held frozen in those ice sheets resulted in lower sea levels. During the ice age of 60 000 BC, sea level was estimated to be 86 metres lower than today. During the last ice age, between 20 000 BC and 10 000 BC, sea level dropped by about 135 metres below the present level. Not only was the Earth generally much colder, but the continents as we know them were larger and very different shapes.

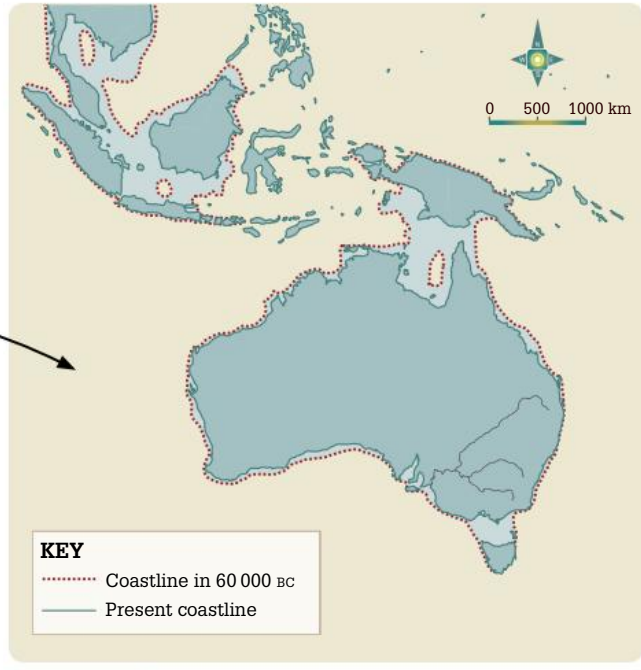
Land bridges

The various ice ages that occurred over thousands of years played an important part in the migration and colonisation of humans across the planet. *Homo sapiens*, the ancestors of modern humans, were simple hunters and gatherers during the **Palaeolithic** period (200 000–12 000 BC). Their nomadic way of life, as well as the lower sea levels during ice ages, made it possible for migration to continents that they would otherwise not have been able to reach.

Lower sea levels, such as during the ice age in about 60 000 BC, created land bridges between landmasses. These land bridges are below sea level today. Shallower areas, particularly between groups of islands, became dry land at lower sea level. The continuous stretch of land that formed is called a land bridge.



Source 1.3.1 The world in about 60 000 BC



Source 1.3.2 Australia and surrounding areas in about 60 000 BC

Migration to Australia

The emergence of a land bridge about 600 000 BC enabled humans to cross from South-East Asia to the Philippines, New Guinea and Australia. Where there were shallow seas along the route such as the Timor Sea, water crossings were made. Early rock art provides archaeologists with evidence suggesting that small canoes or rafts may have been used to settle New Guinea and Australia.

Settlement of Australia

The ancestors of Aboriginal people reached the northern coast of Australia about 60 000 BC. Ten to twelve thousand years later, people had migrated so far south, they had reached Lake Mungo in south-west New South Wales and Devil's Lair in south-west Western Australia. The human remains of a woman and a man, found at Lake Mungo in 1968 and 1974 respectively, provide archaeologists with valuable evidence of the culture and burial customs of early Australians in this region.

The remains of Mungo Lady and Mungo Man are the oldest human remains found to date in Australia.

Archaeological evidence shows that humans had reached Kow Swamp in northern Victoria by 13 000 BC. The colonisation of Tasmania occurred about 12 000 years ago during the last ice age, when a land bridge connected Tasmania to the mainland.

The evidence

There are thousands of Aboriginal sites that provide evidence of past human occupation. These sites provide evidence like rock paintings, rock shelters, shell middens (piles of waste), fireplaces, human burial sites, tools, boomerangs and rock carvings.

ACTIVITIES

Remembering and understanding

1. What is a land bridge?
2. When did humans first settle in Australia?
3. List four types of evidence historians might examine to learn about the Palaeolithic period.
4. When was the Palaeolithic period?

Applying and analysing

5. **a** Draw a Venn diagram to show the similarities and differences between the geography of the Earth in the present compared with 60 000 BC.
   b Explain the link between the geography of 60 000 BC and human migration in the South-East Asia region.

Source 1.3.3 Bone points found at Devil's Lair, Western Australia, and now in the Western Australian Museum. The two thinner bone points are at least 20 000 years old.

UNIT 1.4

The Palaeolithic period

Prehistoric periods

The prehistoric era lasted about 3.5 million years, and ended between 4500 BC and 2000 BC with the emergence of the earliest civilisations. It is divided into two main periods: Palaeolithic or Old Stone Age and **Neolithic** or New Stone Age.

Hunters and gatherers

Our knowledge of the way of life and culture of Palaeolithic humans comes from archaeological evidence in the form of cave paintings, tools and human remains.

Source 1.4.1 Rock painting from Tassili n'Ajjer in southern Algeria, on the northern edge of the Sahara in Africa. The archaeological site had a wetter climate about 10 000 years ago when early humans painted this scene. The hunters are using bows and arrows and spears to kill their prey.

Our ancestors were all hunter-gatherers. This meant that they hunted animals for food and foraged for nuts and berries in order to survive. Hunter-gatherers usually lived in small groups. As the food supply in one area became scarce, the group would move on to the next hunting and foraging ground. It was a generally successful lifestyle that existed for more than 100 000 years. Today, elements of the hunter-gatherer lifestyle survive among societies in the Amazon basin, Africa, Australia, New Guinea and the Arctic.

Way of life

It is thought that hunter-gatherers lived in relatively small extended-family groups of between ten and thirty people. Men would hunt for small and large game while women and children foraged for fruit, berries, nuts and other foods, such as eggs and honey. Different groups would band together for the hunting of large game. They would form hunting parties of around 100 people and would work cooperatively to bring down huge animals, such as mammoths and mastodons.

Nomads

A hunting and gathering lifestyle required an extensive geographical area and, once the food supply in that area was exhausted, the group moved on to the next area. Hunter-gatherers were nomadic. Most groups would follow a seasonal pattern, returning to the same hunting grounds from one year to the next. When this happened, they would move into a new area. Once there, early humans would quickly adjust to their new conditions: a different climate, new game to hunt, new types of food for which to forage and new shelters to find or build. It was this ability to adapt to any conditions, no matter how different or how harsh, that enabled prehistoric humans to colonise the Earth.

1 Europe
As early humans moved northwards into Europe, they encountered large tracts of forest that were rich in animals such as deer, aurochs and wild boar.

2 Middle East
Early humans adapted to this environment by learning to use and harvest wild cereals.

3 Northern Eurasia
As the ice shelf receded due to climatic changes, woolly mammoth and rhinoceros became extinct and were replaced by forest-dwelling game such as deer, wild boar and aurochs. Early hunters rapidly learnt to take advantage of this new, far easier source of food.

4 Japan
Early humans who migrated here quickly adapted to a marine diet. Shell middens reflect the importance of shellfish in their diet.

5 North America
After crossing the Beringia land bridge, early humans learnt to survive by hunting herds of big game, such as mammoth, bison and mastodon, which roamed the Great Plains of North America.

6 The 'Green Sahara'
From 10 000 BC to about 4000 BC, due to the wetter conditions as the last Ice Age was drawing to a close, the Sahara was grassland, rather than desert. This far kinder environment attracted plenty of game such as lions, elephants, rhinoceros, hippopotamus—and, of course, early humans.

7 West and Central Africa
In the forests of this region, hunter-gatherers hunted smaller, tree-dwelling game such as monkeys.

8 Kalahari
Hunter-gatherers in this arid region relied, as they do today, on moving regularly from place to place and foraging for seasonal plants.

9 Australia
Initially, early humans lived along the coast and in the river valleys of Australia. However, as time passed they adapted to the harsh, arid environment of the interior and settled in all parts of the continent.

10 South-East Asia
There is evidence of early *Homo sapiens* both on the mainland and on the islands of South-East Asia. People adapted to hunting either the small game found on the mainland or the marine life that was abundant on the islands.

11 Amazonia
In the fertile Amazon basin, early humans quickly learnt to adapt to a diet rich in fish and other marine animals such as turtles and manatees. They also learnt to use root crops.

Source 1.4.2 Adaptations by early humans to different environments in about 10 000 BC

A successful way of life

Some historians speculate that the shift from the hunter-gatherer way of life to the settled life of farming was one of the worst mistakes humankind ever made. Studies by anthropologists of the few existing hunter-gatherer societies, such as the !Kung San of the Kalahari in Africa, show that they work far less hard than neighbouring farmers and have a better and more varied diet.

Archaeological evidence provided by ice age fossils from Greece and Turkey also shows that early humans were better off as hunter-gatherers. In these places men had an average height of 175 centimetres and were strong and healthy. Studies of later fossils show that by 3000 BC the average height was only 160 centimetres, and there is evidence of malnutrition and disease. There is also some evidence that average life expectancy fell in the new farming societies.

Groups of ancient farmers, with their settled villages and higher populations, faced a variety of problems that their hunter-gatherer predecessors did not. They were more dependent on the weather and more vulnerable to famine due to climatic changes. Early farmers had a more limited diet based on cereal and root vegetables. Lastly, overcrowding in their villages made them susceptible to epidemics and disease in general.

Inventions of early societies

Some of the greatest inventions ever developed occurred in Palaeolithic times. Nobody knows who first came up with the ideas for the following inventions, but they set humankind on the path to where we are now.

Fire

Fire was the first great innovation of humankind. It is known that early forms of humans had mastered fire, perhaps as early as 1.8 million years ago and certainly by 500 000 years ago. The ability to create fire at will meant that humans could live in cold environments, protect themselves against predators and cook new foods.

Later, people used fire to create clay vessels and work metal, to make tools and artefacts that they could use to improve their lives. There is archaeological evidence that early humans carried toolkits for making fire.

Source 1.4.3 A fire-starting kit from about 1750 BC. At first, humans probably started to use fire by taking the branches of a tree struck by lightning, but they soon learnt to create fire at will by using tools such as these flint stones.

The needle

The invention of the needle in about 30 000 BC was another important technological breakthrough. It allowed the ice age people of Europe and Asia to sew 'tailor-made' clothing from cured and softened animal skins. Despite having mastered fire, *Homo sapiens* would never have been able to migrate to the colder regions of the world without this warm clothing. The needles were made from slivers of polished bone or ivory. The hole or eye of the needle was bored with a sharp-pointed flint.

Tools and artefacts

Early humans were skillful at adapting to the changing environment around them. They were equally adept at using the objects available to them to invent tools and artefacts to improve the quality of their lives. These included weapons for hunting and musical instruments and works of art to enrich their lives.

Source 1.4.4 Bone needles from about 12 500 BC, found in the cave of Courbat, Penne-Tarn, France. Currently in the British Museum.

Source 1.4.5 A flint point lashed to a wooden handle and a serrated flint from between 18 000 and 10 000 BC.

Source 1.4.6 A spear-thrower carved from a deer antler, in the shape of a mammoth, from about 10 500 BC, found in a rock shelter at Tarn-et-Garonne, France, and currently in the British Museum

ACTIVITIES

Remembering and understanding

1. What is a hunter-gatherer lifestyle?
2. What were the roles of men, women and children in a hunter-gatherer group?
3. Why did small groups of hunter-gatherers band together at different times?
4. How did the ability to make fire improve the lives of Palaeolithic humans?
5. What materials are the tools and artefacts of the Old Stone Age made from?

Applying and analysing

6. Refer to Source 1.4.2 to construct a concept map showing the parts of the world occupied by hunter-gatherers and the foods they ate to survive. In the centre, write 'Hunter-gatherers about 10 000 BC'. Arrange the information by continents.
7. Create a Venn diagram that compares and contrasts the hunter-gatherer lifestyle and our modern lifestyle. Make sure that you include, among other things, food and diet, shelter, making of artefacts, and family.
8. Assume that Palaeolithic humans had not invented the needle. Explain how this would have hindered early humans.

UNIT 1.5
The Neolithic Revolution

1 It is thought that the flooding of the Euxine Lake sometime between 6000 BC and 5000 BC caused Neolithic farmers to move northwards into the forested areas of Europe.

2 In the Andes of South America, traders domesticated llamas for use as pack animals.

3 Goats were among the first wild animals to be tamed by humans. This took place in about 10 000 BC in the Middle East.

4 Rice was first cultivated in the Yangzi valley, China, and in South Asia in about 8500 BC.

5 The sheep was a wild animal that was domesticated quite early by Neolithic humans, in about 10 000 BC.

6 Before 6000 BC, the wild ox or aurochs was domesticated in several parts of the world, including the Green Sahara and south-western Asia.

7 Sometime before 5000 BC, potatoes were first domesticated by farmers in the Andes.

8 The earliest evidence of cultivation in the Americas has been found in Panama and dates from about 7000 BC, but it is certain that by 5000 BC corn or maize was being farmed in Central America.

9 In about 10 000 BC, wild wheat was first domesticated in south-eastern Turkey.

10 By 6000 BC, **agriculture** and the domestication of cattle began along the Nile. As the Green Sahara became more arid in about 5000 BC, farmers of cereal crops moved south towards the East African highlands. However, it was not until about 1000 BC that farming became prevalent in the rest of Africa.

Source 1.5.1 This map shows the spread of farming. Starting in about 10 000 BC, many hunter-gatherers gave up their nomadic lifestyle and began to live by farming. The earliest evidence of this trend is found in the Middle East. Archaeological evidence also shows that farming and herding developed independently in other parts of the world from that time onwards.

A new environment

The last ice age came to an end in about 10 000 BC. It was replaced by a warmer, more hospitable climate and terrain. Modern humans (*Homo sapiens*) were able to adapt rapidly to this more temperate environment. The most significant way they did this was by altering the way they obtained food. This has become known as the Neolithic Revolution. The hunter-gatherers of the Palaeolithic period adapted to their new environment by becoming farmers and herders. Neolithic humans domesticated animals and plants for their own use. This radically changed the way most people lived, and eventually led to the development of great civilisations, such as Sumer, ancient Egypt and ancient India, and thus to our own, modern world.

Beginnings of agriculture

The Fertile Crescent

The earliest evidence of the new farming and herding way of life was found in an area of the Middle East that includes modern-day Turkey, Syria and Iraq. In 1906 AD, an American archaeologist named James Henry Breasted first used the phrase 'Fertile Crescent' to describe this region. He called it this because of its curved shape on the map and its rich, fertile soil. It is thought that in about 10 000 BC animals such as sheep and goats, and later pigs, were first tamed when early Neolithic farmers, living near wild herds of these animals, learnt to control their movements for the benefit of humans.

In a similar way, it is thought that people may have first planted the seeds of grains and cereals, such as einkorn and emmer, in an attempt to maintain their seasonal supply of plants to harvest. It is in the Fertile Crescent that archaeologists have found the earliest evidence of settlement, dating from about 9600 BC onwards. Jericho, Abu Hureya and Göbekli Tepe were all early farming villages in the region.

Archaeological evidence further suggests that the idea for farming developed independently in several places in Asia and the Americas in the period after 10 000 BC. It is thought that farming spread to Europe and Africa from the Middle East in the same period.

First villages

The most obvious consequence of the new farming way of life was the advent of permanent settlements, which quickly developed into villages. Early villages usually consisted of huts, of mud brick or other simple construction, crowded together not far from the villagers' fields. Over time, as the community stayed in one place, these huts became sturdier shelters, built using better techniques and making full use of the natural resources available in the area.

The basic diet of people in these early villages comprised grains, such as wheat or rice, and the meat and other produce from their domesticated herds of goats, cattle or sheep. The villagers would sometimes supplement or add to their diet by hunting for wild game and foraging for berries and nuts. As the community now stayed in one place, people were able to store their grain, the foods they collected, and even smoked and cured meat.

Source 1.5.2 A modern-day Tuareg village in Mali, Africa, viewed from the air. The first villages would have looked very much like this one.

Consequences of village life

One of the outcomes of farming was that it enabled a given geographic area to support more people. This meant that the population of these new settlements grew rapidly. As a result there was less leisure time for most of the new farmers and there was also overcrowding, which led to the easy spread of disease. However, it also made it possible to produce food surpluses, which could be stored for later use or traded for other items.

Not everyone was needed to find or produce food, so some people were able to become specialists at jobs that were not necessarily related to the production of food for the community. In this category were shamans, or early doctors, priests and medicine men, hut and canoe builders, toolmakers and potters.

Early religious beliefs

Alongside this sense of community came the beginnings of religion. New life was seen as coming from the fertile soil in which crops grew. Ancestor worship came into being: people believed their dead ancestors had the ability to bless the land, ensuring its fertility. There is much archaeological evidence of increasingly elaborate burial rituals, which included objects for the dead person's existence in the afterlife. Neolithic people also celebrated the change of seasons and marked the movements of the Sun, Moon and stars. They did this by conducting ceremonies and festivals at significant times, such as harvest, and the summer and winter solstices (respectively, the longest and shortest days of the year). Across Europe, Neolithic people also built monuments using enormous stones called megaliths. The most famous of these monuments is Stonehenge, in England.

The development of trade

Trade and the **bartering** of goods began long before the beginning of farming and the development of permanent settlements. Even nomadic bands of hunter-gatherers were not completely self-sufficient as the areas they commonly visited could not supply all the resources they needed.

So communities would set up bartering systems and exchange goods with neighbouring groups. Over time these practices became more complex and widespread. Archaeological evidence for this includes shells from the Black Sea that appear in Ukraine, hundreds of kilometres to the north, dated as early as 18 000 BC. Most early trade was in grain, building materials and stone for the making of tools.

Control of trade

The development of permanent villages, and then cities, meant that communities were closely tied to their land and the resources it supplied. Thus, certain societies were able to control those resources and trade them for other resources that they themselves lacked. This took place, for example, in Çatalhöyük, a Neolithic village in Turkey of about 7500 BC, which specialised in trading obsidian, a volcanic glass that was highly valued for making knives and other tools (see Source 1.5.3).

Source 1.5.3 An obsidian blade from Çatalhöyük, Turkey, from about 7000 BC

In about 5000 BC, metalworking in copper, gold and silver began in the Middle East, then spread west and north to other parts of the world. As ore outcrops of these metals are unevenly distributed in different geographic areas, items made from them became valuable trade goods. An example of this is what happened in **Mesopotamia**, or modern-day Iraq and Iran. The people of the Mesopotamian region lacked any metal ore deposits, so they developed a trade in copper and gold from Turkey and the Iranian Plateau in exchange for grain and other goods.

As there were further advances in metalworking—from copper tools to bronze and then iron tools and weapons—trade continued to flourish throughout the Neolithic and ancient world. There was always a society that would trade for the commodities of another, thereby improving the lives of members of both societies.

Tools and artefacts

Pottery

By 10 000 BC, the Jomon people of Japan and, independently, people in Mali, West Africa, were using a potter's wheel to make pots for storing and carrying food and water. People were now able to stockpile their grains and foods for times of scarcity. Populations of these villages increased, as there was often plenty of food for all. It also meant that these communities now had a means of transporting food, and thus could trade their surplus foods.

The wheel

The wheel is thought to have been used first in the Middle Eastern region of Mesopotamia between about 5000 and 4000 BC. The invention of the wheel soon led to a transport revolution. It allowed humans to travel greater distances more quickly, and transport goods more easily, than ever before.

By 3500 BC, wheeled carts were being used in south-western Asia, and this soon spread to Europe and India (see Source 1.5.4).

ACTIVITIES

Remembering and understanding

1. Outline the Neolithic Revolution.
2. List the advantages and disadvantages of village life.
3. Why did trade develop?
4. Create a three-column table to write your answers to this question: When and where were the first plants and animals domesticated by humans and what were they?

Applying and analysing

5. Explain the connection between the growth of an agricultural-based society and religious beliefs.
6. What do you think were the consequences of a widespread trading system?

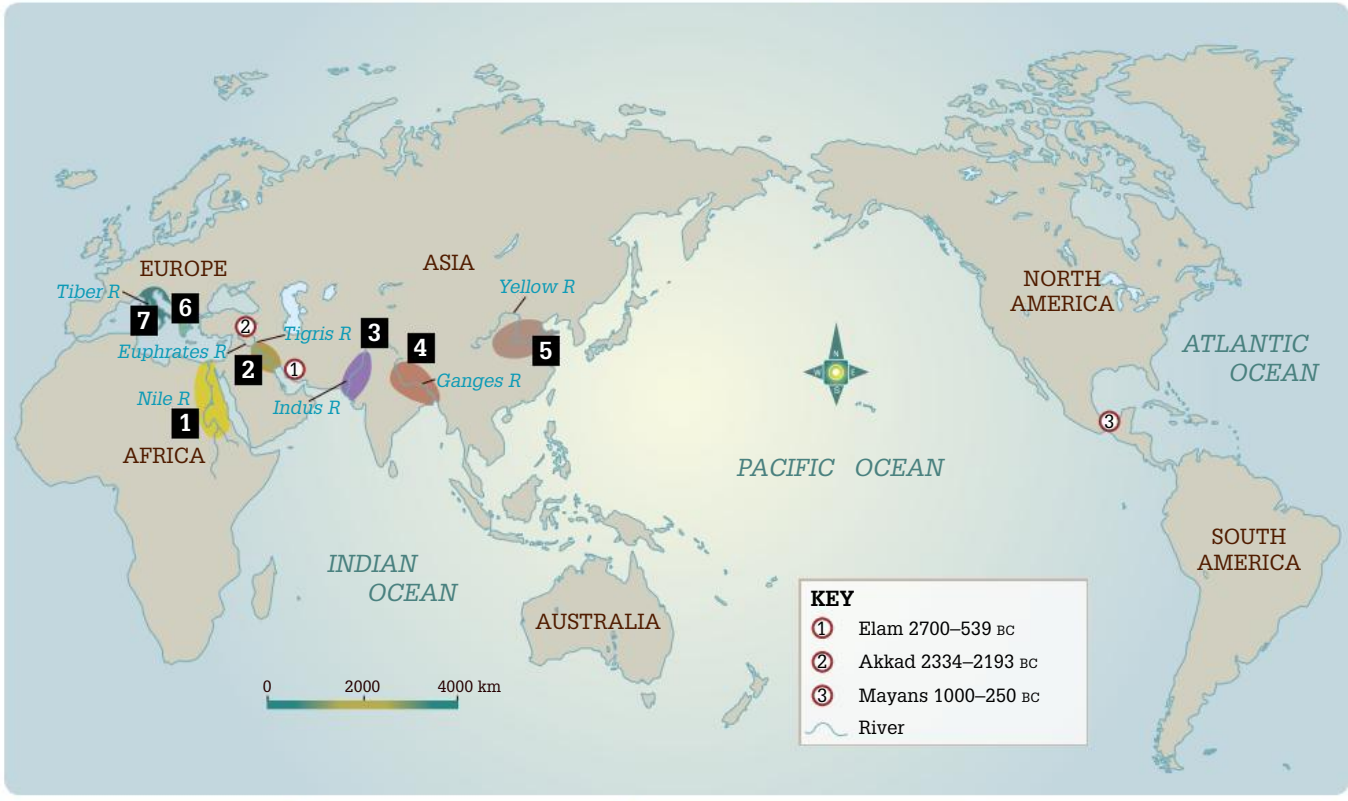
Source 1.5.4 A terracotta model of a two-wheeled bullock cart from Mohenjo-Daro in the Indus Valley, from about 2500 BC, in the National Museum of Pakistan, in Karachi

UNIT 1.6
Civilisations and empires

1 The ancient Egyptian civilisation was located in the Nile valley where there was a reliable and abundant water supply and fertile soil from silt deposited by the river's annual floodwaters. The success of this civilisation stemmed from its ability to adapt to the conditions of the Nile. Ancient Egyptians irrigated their farmland and organised their yearly farming calendar around the river's annual flooding.

2 Sumer was located between two large rivers, the Tigris and Euphrates. Like Egypt, the land was fertile and water from the rivers was used to irrigate crops. Sumerians were the first to have kings as rulers, to invent the wheel and plough and oars for their ships.

3 The Indus River in north-west India was the site of two ancient cities, Mohenjo-Daro nearer the coast and Harappa further inland. The river valley had fertile soil from the silt deposited by floodwaters. The people here were the first to make cotton cloth and to sell it.



4 The Vedic period of Indian history saw the settlement of the Ganges River valley by Aryans from the north. They developed cities based on a farming economy. Their religious beliefs and practices were the foundation of Hinduism.

5 China's earliest civilisations developed in the north, around the Yellow River. The Chinese are believed to be one of the earliest civilisations to develop agriculture. Farmers were a respected social class because they supplied the food for people to survive.

6 The earliest Greek civilisation, the Minoans, developed on the island of Crete. On mainland Greece a number of city-states grew, including Athens and Sparta. These city-states did not unite but were rivals throughout ancient times. The democratic system of government developed in ancient Greece.

7 The ancient Romans developed one of the largest **empires** of the ancient world. At its peak, Rome had a population about three times that of modern Australia and ruled over an area about 80 per cent the size of Australia. Romans were excellent engineers. They built aqueducts, toilets and central heating systems, and invented cement.

Source 1.6.1 Early civilisations of the ancient world

Ancient history

The period referred to as 'ancient history' spanned almost 5000 years, beginning with the rise of the Sumer civilisation in about 3800 BC. Compared with the period that preceded it, this was a time of rapid progress and change in political, social and economic ways of life. Before 3800 BC, the prehistoric period dated back to about 200 000 BC. In those hundreds of thousands of years, *Homo sapiens* evolved, migrated out of Africa to colonise the world, developed hunter-gatherer lifestyles in Palaeolithic times and gradually began adopting a farming and herding lifestyle in the Neolithic period.

The feature that marks the beginning of ancient history is written records. The Sumerians were the first civilisation to develop a system of writing to record their beliefs and daily life. Such written records provide valuable evidence for historians. To learn about prehistoric times, historians must rely on artefacts and human remains.

Civilisations

Sumer was the earliest of the ancient civilisations. It developed on a fertile river plain between the Tigris and Euphrates rivers in southern Mesopotamia. Other civilisations developed in Mesopotamia and in Africa, Europe, Asia and Central America. Where these civilisations grew, humans had developed the most advanced and organised social and cultural way of life.

Empires

Some of the ancient civilisations went on to develop empires. This meant that the political leaders of a civilisation expanded their territory by taking control of other countries. For example, the Roman civilisation was established on the Tiber River in the Italian peninsula. The Romans extended their power and control to create an empire that included southern Europe and northern Africa.

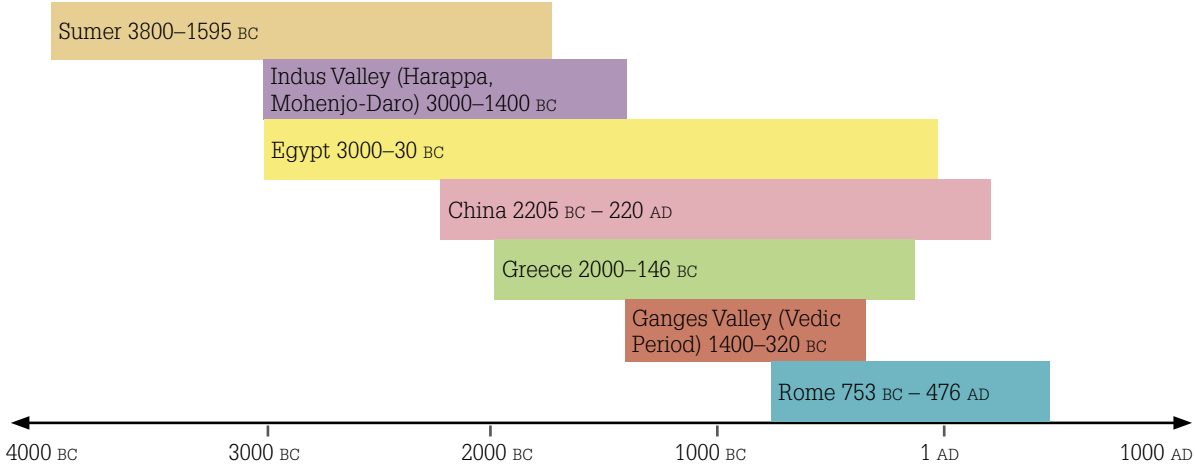
ACTIVITIES

Remembering and understanding

1. How many years after the fall of the Sumerian civilisation did the Roman civilisation begin?
2. Name the civilisations that grew in Mesopotamia.
3. Which ancient civilisation was powerful for the longest period of time?
4. Which civilisation was the shortest and how many years did it last?

Analysing and applying

5. Construct a Venn diagram to show the similarities between a civilisation and an empire.
6. What conclusion can you reach by looking at Source 1.6.1 about the factors that influenced where early civilisations developed?



Source 1.6.2 Timeline of ancient civilisations

UNIT 1.7

First civilisation: Sumer

First civilisation

Sumer, one of the world's earliest known civilisations, developed in Mesopotamia, or 'the land between the rivers'. Between 3800 BC and 1595 BC, farming flourished on the fertile floodplains between the Tigris and Euphrates rivers in what is now Iraq.

Sumerians were not only successful farmers but also developed technology—they devised ways to irrigate farmland and to prevent it from flooding. They became traders, too, using their location along newly emerging trade routes to develop their cities as centres for trade. These events led to the growth of twelve city-states. These city-states and their surrounding land were independently ruled states.

Source 1.7.1 Sumer and its location in the Fertile Crescent

Sumerian society

The development of farming and trade and the growth of cities led to a division of people into classes.

Kings and priests

In the early years, priests held political and economic power. At the centre of each city-state was a temple or ziggurat, where the gods were housed (see Source 1.7.2). Priests surveyed and distributed land and crops. As the agricultural society became more complex with the development of trade and manufacturing, kings emerged as the rulers. Kings were seen as representatives of the gods. They were the chief priests and rulers as well as military leaders in conflicts against other city-states.

Merchants and craftsmen

These formed the middle class of people. Traders or merchants travelled in all directions to obtain raw materials that Sumer lacked. Craftsmen worked with metals such as gold, silver, tin, copper and bronze. They made farming equipment (ploughs), military weapons (swords and arrowheads) and luxury items (jewellery). Other craftsmen made pottery, wove cloth, worked in leather or were carpenters. Merchants travelled by land and sea to exchange Sumer's goods for timber and precious metals. Their journeys took them as far as the western Mediterranean and to the Indus Valley in the east.

Farmers

Unlike the rulers, traders and craftsmen who lived in the centre of the cities, farmers, being less important, lived in small mud houses on the edges. They adapted to the dry climate by building irrigation systems to divert river water to their land in dry months.

Source 1.7.2
The ziggurat of Ur, one of the important Sumerian city-states. King Ur-Namma built the ziggurat or temple in about 2100 BC. The facade of the ziggurat was rebuilt in the 1980s.

To prevent flooding of crops, they constructed levees and canals. Farmers grew wheat, barley, dates, onions, lettuces, leeks, mustard chickpeas and lentils. They also kept sheep, goats, cattle and pigs.

Slaves

Slaves were the property of their owners and performed all sorts of work in Sumerian society. They were often prisoners of war but sometimes parents would sell their children to pay off a debt. While slaves could be beaten and punished for trying to escape, it was in the best interests of the owner to have healthy slaves so they were generally treated well.

Daily life

Religion

Religious beliefs were a very important part of life. Sumerian temples were called ziggurats. They were imposing, large buildings that were cultural and religious centres. Before the leadership by kings in 2500 BC, ziggurats were also political centres. Priests lived in the ziggurats. When kings took over the power to rule, priests continued administration duties such as supervising irrigation works.

Sumerians worshipped many gods and each city-state had its own gods. For example, the main god of Ur was Nanna, god of the Moon, and his wife was Ningal. While Enlil, god of the air, was the patron god of Nippur.

Source 1.7.3
Statuette of a Sumerian priest from the Temple of Ishtar at Mari in northern Sumer. The statuette was made in about 2500 BC of gypsum, and the eyes were inlaid with lapis lazuli, a blue gemstone. Held in the Louvre Museum, Paris.

Education and writing

The earliest education was linked with the temples. Later, upper classes in society were educated. Boys from wealthy families attended school. Children of the poor worked with their parents from a young age. Few girls received an education.

Students worked from sunrise to sunset at their studies. The subjects were mainly grammar and writing. The Sumerian writing script, called **cuneiform**, was very difficult to learn. It was a wedge-shaped writing made by pressing the pointer of a blunt reed into clay tablets (see Source 1.7.4). Cuneiform was not like alphabetic writing but originated as **pictograms** that were simple picture drawings of objects. With time, pictograms became simpler and more abstract. There were hundreds of these symbols in cuneiform.

Source 1.7.4
A Sumerian clay tablet of a contract to sell a field and a house, written in about 2600 BC. Held in the Louvre Museum, Paris.

Homes

Houses were generally built close together in the cities. Often they were attached to neighbouring houses. In order to keep out the hot summer sun and keep in warmth in winter, windows and doors were small. The poor lived in simple mud houses. On hot nights the flat rooftop was used for cooking and sleeping. Wealthier Sumerians had houses with several rooms, including reception rooms, a kitchen and an oven for baking bread. The design was normally U-shaped with a central garden. The poor had little furniture. Timber was rare and very expensive but the rich did have some wooden furniture. Items owned by the rich included wall-hangings, floor rugs, clay and copper bowls and cups.

Families

Men had the power in Sumerian society and in families. Husbands could take a second wife if the first could not bear a child. Husbands could divorce their wives easily. Women did have some rights. They could own property, buy and sell goods, and run their own businesses. Such businesses did have to be related to home chores, such as making and selling bread or beer.

Lifestyle

Sumerians enjoyed many recreational activities. They hunted, fished, boxed and wrestled. They played board games. Musical instruments have been found at burial sites such as the Royal Tombs of Ur. Music was made using harps, reed pipes, drums and lyres.

A wide variety of locally grown foods were eaten. The poor ate barley and bread, and drank beer. The diets of wealthy Sumerians included wine, sheep and goat meat, fruit, vegetables, dates, butter and cheese.

Clothes were made of woven wool or from animal skins such as goat fur. In the hot climate of Sumer, few clothes were needed. Men wore a short skirt and went bare-chested. Womens' skirts were longer and they wore tops. Men were clean-shaven. Both men and women wore jewellery.

Achievements

The Sumerian civilisation was very advanced. Its achievements were copied and adopted by other later civilisations of the Fertile Crescent. Some of our modern way of life can be traced back to the Sumerians, such as the wheel, city-life and the use of writing (see Source 1.7.8). For this reason some historians refer to Sumer as 'the cradle of civilisation'.

ACTIVITIES

Remembering and understanding

1. Where was Sumer located?
2. What foods were produced by Sumerian farmers?
3. What was a ziggurat and where would you expect to see a ziggurat?
4. What was cuneiform and how did it evolve?

Applying and analysing

5. Construct a Venn diagram to show similarities and differences between the wealthy and poor in Sumerian society. Refer to foods, houses and education.
6. Draw a pyramid that represents the different social levels in society. At the top of the pyramid place the most important Sumerians, and at the bottom place the least important people of society. Include the types of jobs done by people at each level of society.
7. Comment on the statement: 'Sumer was the cradle of civilisation.' Explain whether you agree or disagree with the statement.

The arch
Some houses have been found with pointed arched roofs made of stone. The arch was a great architectural achievement. It added strength to buildings.

The plough
Sumerians were the first to invent and use ploughs to prepare the soil for cultivation of crops. Early ploughs were made of wood. As technology advanced they were made of metal.

Cuneiform writing
The Sumerians developed the first written language. The wedge-shaped symbols were used to record business transactions, write laws and record harvests. The scribes who wrote in cuneiform were among the few literate people in society. They came from wealthy and powerful families.

Metalwork
Sumerians worked in gold, silver, tin, lead, copper and bronze. They traded to get metals as they were scarce in Mesopotamia. They then exchanged the metal tools and weapons they made.

Organised armies
Armies were formed to fight other city-states in disputes over water and territory. Sumerians were the first to use chariots to transport soldiers and made metal weapons.

Source 1.7.5 A gold dagger and sheath from the Royal Tombs of Ur

Written laws
The Sumerians were the first to have a set of written laws. These were written in cuneiform in about 2050 BC. They were intended to maintain law and order. Punishments and fines for breaking laws differed depending on the crime.

Source 1.7.6 A gold chalice with stem from the Tomb of Queen Puabi in the Royal Tombs of Ur

Medicine
Although spiritual doctors were consulted to heal people by getting rid of demons, Sumerians also used herbs as natural medicines and performed surgery.

Board games
Sumerian board games looked similar to those of modern times. They played with dice and moved markers around a board.

Sailboats
Boats were made using bundled reeds, timber masts and sails. Boats enabled Sumerians to travel long distances to trade.

The wheel
Sumerians were the first to make and use the wheel. Originally used for making pottery, when flipped on its side and attached to carts, it made a useful object to haul heavy goods.

Source 1.7.7 A bas-relief sculpture showing the wheel on a chariot. This is one of the earliest known representations of the wheel. The bas-relief was discovered in 1928 in the Royal Tombs of Ur.

Ziggurats
They were the centre of political and religious life in city-states. Ziggurats were like step-pyramids, and could be 24 metres high and 60 metres wide.

Irrigation
Sumerians devised ways to carry water from the Tigris and Euphrates rivers onto their farms. They did this to guarantee the water supply when it was needed to water their crops. This involved digging a complex system of canals and constantly maintaining them.

Mathematics
Sumerian mathematicians used geometry to calculate the areas of fields, and fractions and multiplication to measure sizes of fields. They even worked out positions of the Sun and Moon.

Kings and city-states
The first city-states to ever develop were in Sumer. Kings, who made and enforced laws, collected taxes and maintained the cities, and ruled the city-states. As Sumerian city-states often went to war against each other, the cities had high protective walls and moats around them.

The calendar
The Sumerian calendar was divided into 12 months and each month was either 29 or 30 days. A new month began with a new moon.

Musical instruments
Sumerians made drums, reed pipes and lyres.

Source 1.7.8 Sumerian achievements

Investigating History

UNIT 1.8
Overview: the ancient world

Homicide detective

In 1991 the preserved body of a Neolithic man was found frozen in a glacier (see Source 1.8.1). It has been dated to about 3350 BC. The man was given the nickname 'Ötzi the Iceman' because he was found in the Ötztal Alps, near the border between Italy and Austria. Archaeologists and scientists have discovered that Ötzi was murdered!

You are a homicide detective with Interpol and it is your job to investigate Ötzi's life and death. Conduct thorough research in the library and on the internet to prepare a report for your superior, which details:

a how Ötzi lived
b how he died
c who might have murdered him.

Social anthropologist

Social anthropology is the study of human societies. Some social anthropologists do this by living as a member of that society.

You are a social anthropologist who has been asked to investigate how people lived in either the Old Stone Age (Palaeolithic) or the New Stone Age (Neolithic). To do this, you and your colleagues have 're-created' either a nomadic Palaeolithic community or a Neolithic village. (You will do this through research in the library and on the internet.) You have lived as Stone Age people for several months.

Source 1.8.1
Ötzi the Iceman was a Neolithic man discovered in 1991 in the Ötztal Alps near the Italian and Austrian border. The body was found frozen in a melting glacier. Near the body, there were pieces of clothing, and tools. The body is estimated to be 5000 years old. Ötzi now lies in a refrigerated room in the South Tyrol Museum of Archaeology in Bolzano, Italy.

Now, you and your partners have been asked to give an oral presentation between 5 and 10 minutes long to your class. For your oral presentation you need to prepare:

a a map of either of the following:
- the nomadic route your Palaeolithic community took to its hunting and gathering sites
- your Neolithic village

b illustrations or images of your hunting and gathering sites or your village, and of the tools and artefacts that you used in your daily life

c a journal consisting of at least five entries recording your experiences

d a Venn diagram that compares and contrasts Stone Age life with modern life

e a speech of 5 to 10 minutes long that outlines:
- your experiences
- what you have learnt about Stone Age life
- comparisons and contrasts with life today.

Discovering Sumer

Research the work of archaeologists by looking into the life and discoveries of archaeologist Leonard Woolley. Your presentation should be titled 'The life and achievements of Sir Leonard Woolley'. The presentation should include:

a a brief biography of Woolley that may be presented as a timeline, table or paragraph

b why Woolley decided to excavate the site at Ur

c who else was involved with Woolley in the dig at Ur

d the difficulties faced in the excavation of Ur

e a description of what was found at the site

f an explanation why Woolley decided some tombs belonged to royalty

g an assessment of how recent war in Iraq affected the ancient sites and artefacts

h an assessment of the contribution that Woolley made to our knowledge about the Sumerian civilisation.

Glossary

agriculture the practice of farming that includes growing crops and keeping animals for their meat, wool and milk

archaeological relating to the study of human history through investigation of the artefacts and human remains at sites of early settlement

artefacts objects made by humans like pottery and flint spears that are used by historians as evidence to learn about the past

barter a system of trade by exchange of goods and resources rather than by the use of money

civilisation an advanced social, political and cultural way of life

colonise to settle and take control of an area

cuneiform a system of writing developed by the Sumerians of Mesopotamia

empire a country or civilisation that has conquered neighbouring civilisations or countries and taken political control of them

Homo sapiens the species to which modern humans belong, which in prehistoric times developed tools, language and social structures that laid the foundation of the modern world

ice age a period of time in geological history when the Earth was cooler and ice sheets covered vast areas of land

Mesopotamia an area between the Tigris and Euphrates rivers in modern Iraq

Neolithic the period when the hunter-gatherer lifestyle of the Old Stone Age was replaced by farming and herding communities; also called the New Stone Age

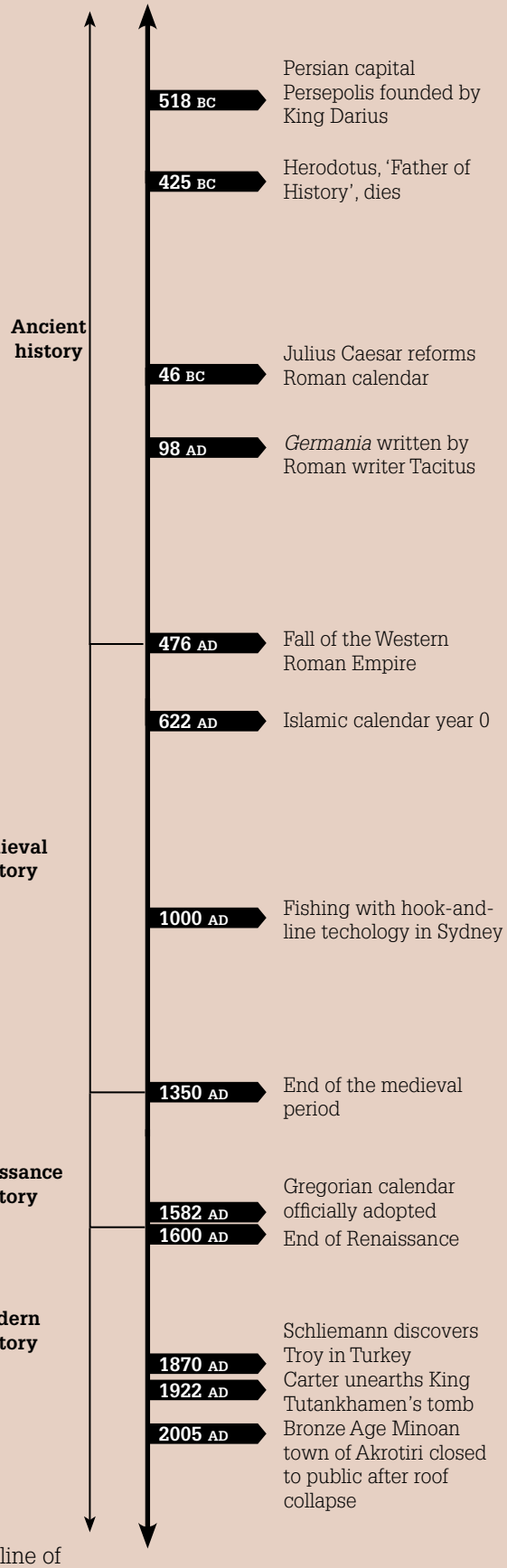
Palaeolithic a period in history also known as the Stone Age when humans hunted and gathered for survival; also called the Old Stone Age

pictograms early writing that resembled pictures of the items it represented

CHAPTER
2

Investigating the ancient past

History is the study of our past. Historians examine events and the lives of people from times gone by so that we can better understand ourselves and the world around us. History is always changing as exciting new discoveries and new technologies allow historians to learn more about ancient mysteries and peoples from the past.



Source 2.0.2 A timeline of key events and people in the ancient past

Source 2.0.1 Loulan Beauty, a 4000-year-old body found in 1980 preserved in the salty sands of the Taklamakan Desert in western China. Her plaited fair hair, tattoos and woollen clothing show she was Western European. But what was she doing in China?

UNIT 2.1

History and archaeology

What is history?

History is the story of people's lives from past times. This story is pieced together by historians with the help of many other people. This includes specialists trained in archaeological skills such as dating pottery, identifying bones and reconstructing artworks.

Historians and artefacts

A historian is someone who studies and writes about the past. Historians ask questions about the past to build a picture of societies, individuals and events. They do this by using the remains of the past such as artefacts and writings.

Artefacts are items that have been made by people. Some examples are jewellery, stone tools, pottery jugs, statues, paintings and buildings.

'Father of History'

Herodotus (c. 484–425 BC) was a Greek historian famous for writing *The Histories*, an account of the Persian Wars fought in the fifth century BC. He gathered information from eyewitnesses but also included myths, superstitions and activities of gods in his work. Source 2.1.1 explains his reason for writing.

> *... to preserve the memory of the past by putting on record the astonishing achievements both of our own and of other peoples; and more particularly, to show how they came into conflict.*

Source 2.1.1 Extract from Herodotus, *The Histories*, Book I, translated by A. de Sélincourt, Penguin Books, London, 1972, p. 40

Source 2.1.2 Archaeologists excavating at the World Heritage–listed caves of Sierra de Atapuerca in Spain

What is archaeology?

Archaeology focuses on the physical evidence left behind from the past; for example, cities, coins, graves and roads. These physical remains are clues to the lives and beliefs of past civilisations.

An archaeologist excavates or digs in the ground to find **evidence** of past civilisations. Artefacts are usually found underground due to the effects of natural disasters, war, rebuilding over previous remains or changing geography. Close examination of Source 2.1.2 will reveal the grid system that archaeologists use to guide them during an **excavation**. Each uncovered artefact's location is carefully recorded using this system.

Where to look?

There are many ways that remains of the ancient past can be found. Natural disasters such as landslides or human activities can reveal artefacts. Archaeologists can also be guided by:

- stories—tales of the lost city of Atlantis helped archaeologist Spyridon Marinatos find the Minoan town of Akrotiri on the Greek island of Santorini in 1967
- accidental discovery of artefacts—the construction of a canal in 1592 revealed marble slabs resulting in the discovery of the ancient city of Herculaneum in Italy
- mounds of earth, called tells, which often cover ancient cities
- places where the land caves in or where crops grow differently to surrounding crops.

Technology

Archaeologists use technology to help them find places to dig. Infra-red satellite imaging, radar, underwater sonar, metal detectors and aerial photography can provide clues about where ancient peoples lived.

Layers in the earth

When archaeologists dig into the earth, the ground is made up of many layers. These layers are called 'strata' (see Source 2.1.3). The deepest layers are the oldest and the layers closest to the surface are the youngest.

Stratigraphy allows archaeologists to put the remains of the past into **chronological order** and gather information about the past.

ACTIVITIES

Remembering and understanding

1 Create a concept map to brainstorm at least four ideas showing what history means to you.

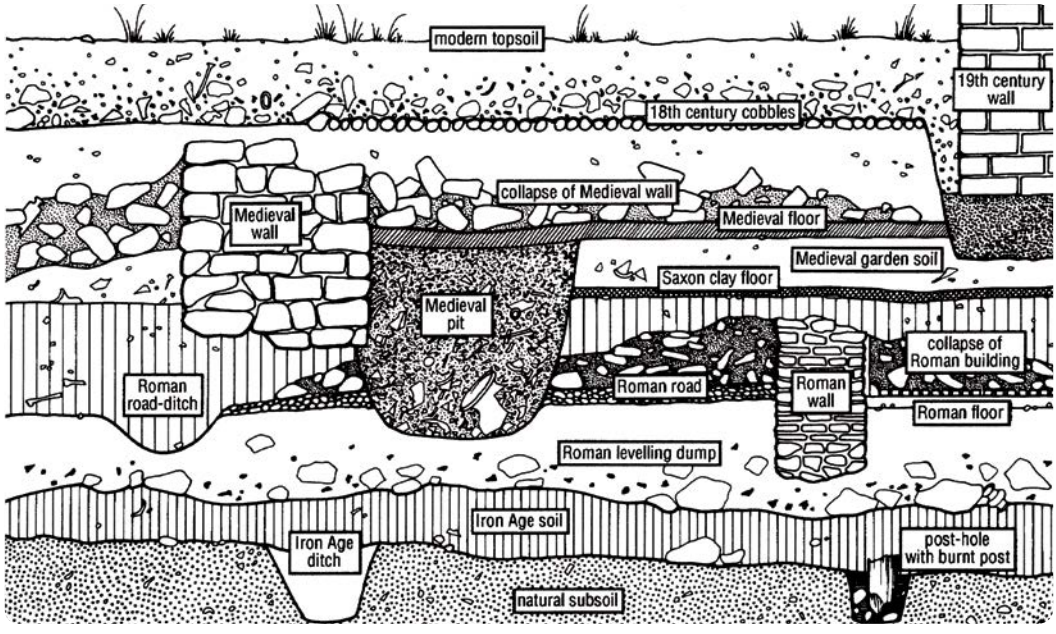
2 What does Herodotus state that historians do?

3 Look at Source 2.1.2. Describe the types of tasks an archaeologist does as part of their job.

Applying and analysing

4 Look at Source 2.1.3.
- **a** Which strata is the oldest? Explain why.
- **b** Identify possible difficulties for archaeologists in using strata.
- **c** Interpret the diagram to determine how this site may have been used over time.

5 Sketch a dig diagram similar to Source 2.1.3 of your bedroom. Consider how many layers you will need to identify and what sort of artefacts of your life might be found at each layer. Label each strata clearly. You may like to use a presentation program such as Prezi to allow animated movement through strata levels.



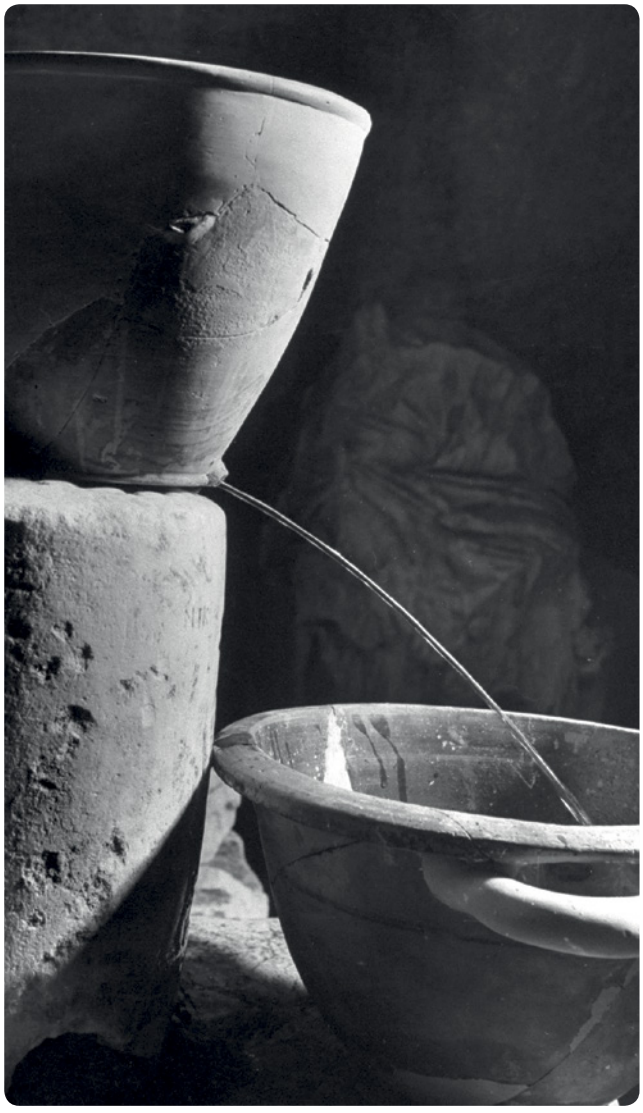
Source 2.1.3 A diagram of archaeological strata produced by the Canterbury Archaeological Trust, a charity that carries out excavations in Kent, England

UNIT 2.2

Time and timelines

Time is all around us

We measure time in standardised units—hours, days, months, years and so on. This allows us to understand each other when we talk about the past, our lives or planning the future. Source 2.2.1 shows how the ancient Greeks attempted to measure time.



Source 2.2.1 A Greek water clock from the fifth century BC

Calendars

Peoples of different civilisations developed their own methods of measuring and naming time. Sunrise and sunset, changing seasons, movement of stars or the reigns of kings have been used by various cultures in history to mark the passage of time.

- Ancient Persians began their new year with the spring equinox in March, when the day is as long as the night. Three thousand years later, modern-day Iran is still celebrating this date with a spring festival.
- Ancient Egyptians timed their new year to coincide with the annual flooding of the Nile, and later with the rising of the star Sirius. Their year was divided into three seasons, each made up of three months with a ten-day week.
- The Islamic calendar is based on the cycles of the moon. The first year of the Islamic calendar is 622 AD, when the prophet Muhammad travelled from Mecca to Medina.
- Before 1873, Japan named years after the reigning emperor, so the year 1868 AD was Meiji 1 on the traditional calendar.

Gregorian calendar

In Australia, we use the Gregorian calendar to measure time. The Gregorian calendar is a modified version of the Julian or Roman calendar developed by Julius Caesar. This calendar is part of the Christian tradition and so divides years into two categories: BC (before Christ) and AD (*anno Domini*, Latin for 'in the year of our Lord'). Years are counted forwards and backwards from the year of Jesus Christ's birth, Year 1.

A more recent system that replaces BC and AD is now also in use: BCE (before the Common Era) and CE (Common Era). These two terms were chosen because they are more inclusive of non-Christians.

Source 2.2.2 An Aztec stone with the months inscribed. Some historians believe it is a calendar. The Aztecs had a 365-day year with a 260-day ritual cycle that formed a 52-year 'century'; at its conclusion the gods could destroy the world, if they wished. National Museum of Anthropology, Mexico

Another term that has been suggested is BP (before present); however, this can be confusing as the present is always changing, making it difficult to determine a precise date. Today, the Christian method of measuring time is still the most widely used system in most countries around the world for practical reasons.

DID YOU KNOW?

New Year's Day used to be held on 25 March in England. The beginning of the legal year reflected the republican Roman system when a consul (similar to a prime minister) was sworn in. This tradition continued during the Middle Ages when 25 March became a date when contracts to rent farmland expired and a feast was held to honour the Virgin Mary.

Chronology

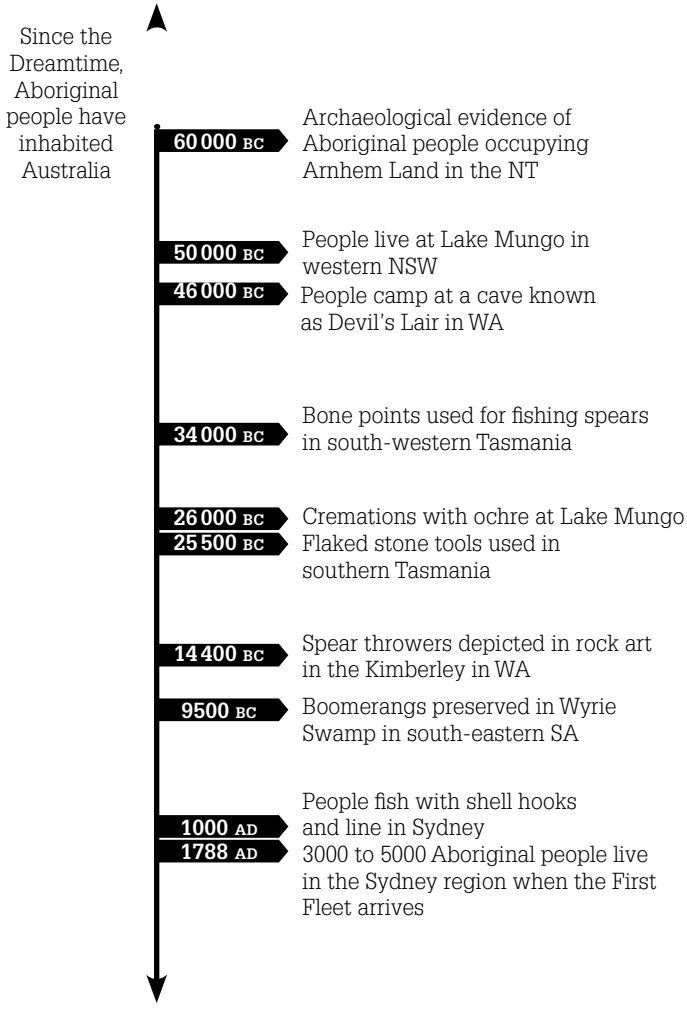
Arranging dates in order of their time is called 'chronology'. Putting events in order helps historians evaluate a source during a historical investigation. Chronology helps determine:

- the context of a source and its author
- the importance of an event, belief or person
- if things have stayed the same or changed.

Historians divide the past into prehistory and history. Prehistory is the period before 3500 BC, the time before written records. History is the period after 3500 BC. History is then further divided into ancient, medieval and modern history. Most historians consider the end of ancient history to be the fall of the Western Roman Empire in 476 AD and medieval history ending with the 'rebirth' of a spirit of inquiry in Italy, called the 'Renaissance', during the 1300s AD.

Timelines

Historians commonly use **timelines** as a way of visually representing events in order of time. Timelines are similar to a thermometer: they use a set scale for each unit of time to allow for comparisons and calculations. The scale will depend on the span of years being represented—the longer the time period the more years per centimetre. On a timeline using the Gregorian calendar, dates are arranged in ascending order from 1 AD. For years before Christ's birth, dates are arranged in a descending order. This means the smaller numbers are closer to Year 1 in the same way that a temperature of –1 degree Celsius is closer to 0 degrees Celsius than –10 degrees Celsius (see Source 2.2.3).



Source 2.2.3 A timeline of ancient Australia

Dating

There are two kinds of dating: relative and absolute.

Relative dating

Relative dating provides the order of events in the past but does not give a precise year. It relies on knowledge of a body of archaeological data and the experience of the excavator. There are three types of relative dating:

- ***typology***—when an object is classified based on its physical features and then can be dated as it is the same as another object where the date is known. It is helpful for determining the evolution of artefacts; for example, Flinders Petrie's analysis in 1899 of prehistoric Egyptian grave goods, mostly pottery. The accuracy of this method of dating is questioned by some historians
- ***association***—when an object is given a date based on the known dates of the items it was found with; for example, a coin found in a grave
- ***stratigraphy***—when an object is given a date because it is found in the same layer of earth (stratum) as another object that can be dated, or below or above another layer with items that can be dated. However, layers can be disrupted or have 'intrusions' that make accurate dating difficult.

Absolute dating

Absolute dating is a scientific and modern method of dating artefacts. It can be achieved through a wide variety of methods. Historians can draw on ancient peoples' dating systems—calendars, lists of reigns of kings or dated coins. Some scientific approaches to dating include:

- ***radiocarbon dating***—used for any item that was once alive by measuring the level of carbon-14, which decreases after death at a fixed rate. At present, items up to about 60 000 years old can be dated; for example, charcoal used by ancient Australians to make rock shelter art. Carbon-14 dating is a common method used by archaeologists. An example of this method is shown in Source 2.2.4

- ***thermoluminescence***—determines how much time has gone by since the item was last exposed to sunlight or heated by measuring the amount of radiation it contains. This method is often used when carbon-14 dating is not possible, such as for ceramics or sand
- ***dendrochronology***—this method dates trees or wooden objects by counting growth rings, which represent a year's growth. The rings create patterns and can give information on climate; for instance, narrow rings show poor tree growth and can indicate drought. The pattern is used to date items made from wood to determine the last year the tree grew before it was cut down; for example, a wooden beam used to build a house. A similar method can be applied to ice cores or varves, which are layers of sediment in a lake or river, or on ocean floors.

Source 2.2.4 Radiocarbon dating: carbon dioxide has been extracted from scrolls found at Herculaneum (an ancient Roman town). Here carbon dioxide has been condensed using nitrogen to measure the levels of carbon-14.

ACTIVITIES

Remembering and understanding

1 Relate the passage of time to your own life. Create a family tree going back at least three generations.

2 **a** Examine Source 2.2.1. Theorise how the water clock may have worked.
b List some problems with using this method of measuring time.

3 **a** Identify the difference between relative and absolute dating.
b Draw up a table showing the pros and cons of relative and absolute dating.

Applying and analysing

4 Interpret the timeline in Source 2.2.3.
a How long do archaeologists think Aboriginal people have lived in Australia?
b List the artefacts that have assisted archaeologists to date the development of Aboriginal culture.
c Suggest what new evidence could change the dates listed on this timeline.

5 Apply the process of placing dates into a chronology demonstrated in the timeline to produce a timeline of your typical day. Use 1 centimetre to represent each hour. Include a very short description of at least six events.

6 Select facts from the information on the calendars developed by different civilisations. Record them in a PMI table (Pluses, Minuses and Interesting aspects).

7 Evaluate one method of relative or absolute dating using a SWOC analysis (Strengths, Weaknesses, Opportunities and Challenges). Report on your findings to a partner.

UNIT 2.3

Pieces of the puzzle: Investigating sources

The puzzle of the past

We know a lot more about the people of the past today than we did during previous centuries. This is because archaeologists and other specialists work together to provide a detailed analysis of sources. Scientific data is combined with written archival records to allow historians and archaeologists to fit back together the pieces of the puzzle—the pieces of historical evidence that continue to shape our understanding of the past.

Historical evidence

Historians use historical evidence during their investigations into the past. They find the information they need in sources. A source is anything that survives from the past or tells us about the past. Once a historian uses a source to answer a particular question, it becomes evidence. There are two types of sources: primary and secondary.

Primary sources

Primary sources have been created during or around the time that the historian is investigating. Primary sources are key to learning about the past. Types of primary sources include:

- ***writing***—such as letters, government records, official inscriptions or trade lists
- ***artefacts***—items made by people and which have been preserved, such as stone tools, mummies, statues or buildings. An example can be seen in Source 2.3.1
- ***oral accounts***—information that is spoken, such as legends, sound recordings or songs.

Source 2.3.1 A primary source—a fifth-century BC Phoenician decorated ivory comb. Phoenicia was an ancient civilisation situated in the region that is now Syria, Lebanon and northern Israel..

Secondary sources

Secondary sources are items that have been created long after the time the historian is studying. They are often the products of the study of history and are based on other sources. People other than historians produce secondary sources; for example, filmmakers, artists and politicians. Secondary sources can be just as important as primary sources because historians can use them to interpret, analyse and evaluate primary sources.

Making decisions about sources

Sources are not always easy to use and historians cannot believe all information just because it is in a source. Thucydides (c. 460–400 BC), an ancient Greek writer, wrote a *History of the Peloponnesian War*. This war was fought between Athens and Sparta in the fifth century BC.

Thucydides describes his scientific approach to dealing with evidence in Source 2.3.2.

> *I have made it a principle not to write down the first story that came my way ... I have checked with as much thoroughness as possible ... [as] different eye-witnesses gave different accounts of the same events, speaking out of partiality for one side or the other or else from imperfect memories ... it may well be that my history will seem less easy to read because of the absence in it of a romantic [mythical] element. It will be enough for me, however, if these words of mine are judged useful by those who want to understand clearly the events which happened in the past.*

Source 2.3.2 Extract from Thucydides, *History of the Peloponnesian War*, translated by R. Warner, Penguin Books, London, 1972

Analysing sources

There are many difficulties in making sense of sources, and so historians ask a variety of questions of sources:

- Who is the author or creator? What do we know about them?
- When and where was it made or written?
- Is it authentic (is it what it seems to be)?
- Why was the item made or written?
- What information is in the source? Is the source typical—do other sources support or contradict it?
- Is the source accurate or does it provide only one perspective?

Answers to these questions help historians interpret sources and their usefulness.

Fact and opinion

Remains from the past can include both facts (things that can be proved) and opinions (points of view). Historians must distinguish between these in sources before information can be used as evidence. Myths and legends in particular contain a mixture of facts and opinions.

The Trojan Horse

The ancient Roman poet Virgil (70–19 BC) tells the story of the Trojan horse used by the Greeks in the thirteenth century BC to take the city of Troy and end the ten year siege of the city (see Source 2.3.3).

> *... a horse of mountainous size, ... [the Greeks] secretly hide a picked body of men, chosen by lot, there, in the dark body, filling the belly and the huge cavernous insides with armed warriors ... Suddenly eager fire, rolls over the rooftop [of Troy], in the wind: the flames take hold, the blaze rages to the heavens.*

Source 2.3.3 Extracts from Virgil, *Aeneid*, Books I and II

Troy is also one of the most famous archaeological sites, discovered in modern-day Turkey by Heinrich Schliemann in 1870. Historians have tried to identify which parts of the story are fact rather than myth. Archaeologists' excavations at Troy have found nine layers of cities recorded in the strata of the Schliemann Trench. Some historians believe the evidence of destruction by fire in strata VII proves that the ancient poet's story was indeed based in fact.

Source 2.3.4 A twenty-first-century artist's impression of the Trojan Horse, Tamos Galambos, 2006

Historical investigations

When historians investigate the past, their ability to build an accurate picture can be difficult. Making decisions about sources can be influenced by the fragmentary nature of the historical record that has survived. Sources can be scarce, difficult to understand or translate, or written long after the time they are providing information on.

Preservation and destruction

Historical investigations can be affected by the level of preservation and destruction of artefacts from the past. Sources can be preserved, or destroyed, both accidentally and deliberately. Sometimes even the best intentions can result in the destruction of sources. This makes it difficult for historians to gain a clear picture of the past. Source 2.3.4 gives some examples of how Egyptian mummies have been preserved and destroyed.

	Accidentally	Deliberately
Preserved	Burials in the dry sands of the desert	A complex 70-day process to ensure the body did not decompose
Destroyed	A nineteenth-century fad among rich Westerners for mummy unwrapping viewings	Successive pharaohs destroying records of predecessors and raiding their tombs and mummies

Source 2.3.5 Reasons for the preservation and destruction of ancient Egyptian mummies

Previous generations of archaeologists focused more on finding 'treasure' rather than conducting historical investigations. Destruction of sources was common. One example is that of Charles of Bourbon, King of the Two Sicilies, who in the mid-eighteenth century AD instructed the 'excess' finds at the ancient Roman town of Herculaneum in Italy to be destroyed in order to keep the royal collection exclusive and to demonstrate his power over the region.

Technology

Advances in technology have been of great assistance to historians and archaeologists in investigating sources. Technology can help overcome some of the difficulties of inquiring into the distant past and provide a more accurate picture of the past.

Medical imaging

Medical imaging has allowed a window into ancient people's lives that was not possible a few decades ago. Scientists use CT scans (computerised tomography) to determine cause of death or to analyse ancient bones to determine where that person grew up or what they commonly ate. Source 2.3.6 shows this technology being used to examine King Tutankhamen's mummy.

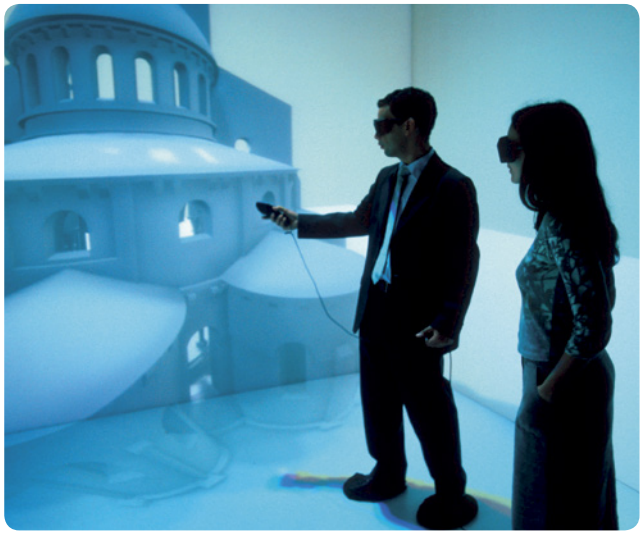
By enabling the identification of the ancestors of modern people, DNA testing has allowed historians to learn much about the movement of ancient peoples.

Since the late 1970s, microscopic analysis of the wear and residues on ancient Australian stone tools has provided information on their uses.

Source 2.3.6 The mummy of King Tutankhamen being readied for a CT scan

Computer-generated imaging

Today, archaeologists are increasingly using computer-generated images to interpret and present information. They use 3-D graphics and animation to virtually reconstruct whole artefacts from fragments or data collected in the field (see Source 2.3.7). Such 3-D images of artefacts are a valuable tool for archaeologists to examine evidence. They also ensure that actual evidence is protected from damage, and the images can be made available to historians around the world simultaneously.



Source 2.3.7 Users exploring a virtual reality system recreating Cluny Abbey, a French abbey founded in 909. The abbey was demolished in 1810, and only scattered ruins now remain.

Lidar imaging

Lidar technology uses lasers strapped to the underside of a helicopter to map landscapes, physical features and other objects. The lasers fire rapid pulses at the land below. The amount of time it takes for each pulse to bounce back is measured and then used to create a 3-D image of the area or feature being surveyed.

Archaeologists have recently used Lidar technology to map formerly hidden sites, such as the lost city of Mahendraparvata, deep in the Cambodian jungle (see Source 2.3.8).

Source 2.3.8 Professor Damien Evans from Sydney University leads several teams of archaeologists into the Thom Dab temple after LIDAR technology created new maps of the Siam Reap region.

ACTIVITIES

Remembering and understanding

1 Write an A to Z list of sources that historians could use to answer questions about the past. The first three are done for you: A is 'abacus', B is 'boat' and C is 'cosmetic palette'.

2 **a** Identify which of Sources 2.3.1 to 2.3.8 are primary sources and which are secondary sources.
b Explain your reasoning for your identification of each source.

3 Create a concept map to explain why it is often difficult for historians to reconstruct the past accurately. Include a reference to the quotation from Thucydides in Source 2.3.2.

4 Identify potential problems linked to:
a filmmakers reconstructing history
b the destruction of sources
c reconstructing the past, as seen in Source 2.3.7.

Applying and analysing

5 Illustrate the story of the end of the Trojan War in four images. Use Virgil's description in Source 2.3.3.

6 Interpret the artist's purpose in his version of the Trojan Horse in Source 2.3.4.

7 Create a flowchart of the method of investigating archaeological sites showing change over time.

Source Study

UNIT 2.4

Historical mysteries—bog bodies and the Carnac stones

Bog bodies

In parts of Europe and the United Kingdom, well-preserved bodies have been found in the ground. They are so well preserved that, on many occasions when first uncovered, discoverers thought them to be recent murder victims.

Peat bogs

Records of discoveries of human bodies in areas of marshy, swampy land go back to the seventeenth century AD. The type of mossy swamp land that preserves these 'bog bodies' is called a peat bog. The normal process of decay is prevented by a lack of oxygen in the water, high levels of acid and a chemical called tannin in the swamp. Layers of vegetation build up over thousands of years. These layers provide historians with valuable data about the people, plants, pollens and climate of the past.

Murder or sacrifice?

Bog bodies are naturally preserved by the bog environment, their skin turned dark brown by the tannin. Scientific analysis of the bodies and historical research is used to try to understand more about how and why so many human remains came to be in these bogs.

Tollund Man

The remains of Tollund Man were discovered in a peat bog in Denmark in 1950. He is now on display in the Silkeborg Museum (see Source 2.4.2). Carbon-14 testing done on a small part of one of his fingernails showed that he was about 30 to 40 years old and that he died sometime between 400 and 300 BC.

Source 2.4.1
A re-creation of Tollund Man made by, and held in, Silkeborg Museum, Denmark

Examinations of the body found:

- ***visually***—no clothes except for a leather belt of oxhide, a pointed leather cap made from eight pieces of sheepskin with fur inside and sewn together with wool. He had facial stubble and short hair.
- ***internally***—his stomach contents show his last meal was a vegetarian soup containing a variety of seeds. The autopsy by a forensic examiner also revealed a distended tongue, a sign that Tollund Man had died from hanging. Analysis of CT scans and X-rays showed his vertebrae were not broken.

In 1950, it was decided to try to preserve only the head, a finger and his feet. Danish museum authorities felt that keeping the body was too macabre. They also knew that they did not have the technology to successfully preserve his entire body.

Grauballe Man

In 1952, another bog body was discovered near the village of Grauballe, Denmark. Examination of Grauballe Man showed that his throat was cut and he had a fractured skull. His stomach contents revealed he had eaten a soup that induced a trance.

Source 2.4.2 Grauballe Man, Moesgaard Museum, Denmark

Written sources

The culture of the peoples of northern Europe and the United Kingdom was described in ancient times by Roman writers as these areas were then part of the Roman Empire. This information provides historians today with evidence that may help to understand the reason why bodies have been found in bogs.

The Roman historian Tacitus (c. 55–120 AD) wrote about the customs and laws of the Germanic tribes and the Celts (see Sources 2.4.3 and 2.4.4).

> *Punishments are varied according to the nature of the crime. Traitors and deserters are hung upon trees: cowards, dastards [bad fighters], and those guilty of unnatural practices, are suffocated in mud under a hurdle [sticks].*

Source 2.4.3 Extract from Tacitus, *Germania*, Chapter 12, Oxford translation at Project Gutenberg

> *At this season, all is joy; and every place which the [earth mother] goddess deigns to visit is a scene of festivity ... [Later] the chariot, with its curtain, and, if we may believe it, the goddess herself, then undergo ablution [washing] in a secret lake. This office is performed by slaves, whom the same lake instantly swallows up. Hence proceeds a mysterious horror ... which is beheld only by those who are about to perish.*

Source 2.4.4 Extract from Tacitus, *Germania*, Chapter 40, Oxford translation at Project Gutenberg

Carnac stones

The Carnac stones are a collection of more than 3000 standing stones. They are spread out in groups over 12 kilometres near the French village of Carnac. The stones are arranged mostly in parallel rows, but there are also circles, stone tombs and tumuli, which are mounds of earth built up over large chambers (see Sources 2.4.5 and 2.4.6).

Source 2.4.5 Rows of Carnac stones in France

Some tombs are empty, but numerous artefacts have been found inside others, including pottery, arrowheads, axes and pearls. Many of the stones are decorated with engraved axes, circles with projecting rays, arcs, chevrons, hooks and serpentine shapes.

The stones are thought to have been raised around 3300 BC. The huge stones, each 1 to 3 metres tall, were cut locally by Neolithic people. There are several myths that explain the presence of the stones:

- An Arthurian legend claims that Merlin turned a Roman legion to stone.
- Pope Cornelius turned a pagan Roman army to stone in 252 AD.
- A tour guide from 1796 claimed they were for gatherings of druids.
- Neolithic people designed the lines to match sunsets at summer solstices.
- The stones represent a lunar calendar to predict the seasons and eclipses.
- The stones are the site of a huge cemetery.
- The stones are arranged along seismic fault lines and the balancing stones were an early earthquake warning station.

Source 2.4.6 A dolmen at Carnac. These constructions of upright stones capped by horizontal stones are thought to be tombs and were once buried under mounds of earth.

ACTIVITIES

Remembering and understanding

1 Draw up the following table and complete it using dot points.

	Evidence provided by sources in this unit	List additional evidence that could assist historians
Bog bodies		
Carnac stones		

2 Imagine that you are scientist analysing Tollund Man. Draw a Y-chart with the labels 'Looks like', 'Feels like' and 'Thinks like'. Put at least three dot points into each segment to describe the process of investigating these human remains.

3 Examine Sources 2.4.5 and 2.4.6 to find evidence that supports the following theories on the purpose of the Carnac stones:
- **a** calendar
- **b** earthquake warning system
- **c** cemetery
- **d** religious ceremonies.

Applying and analysing

4
- **a** List the various reasons provided in this unit's sources as to why there are bodies in the bogs.
- **b** Can you think of any other reasons why people may have been placed in bogs?
- **c** Suggest reasons why Tollund Man was found without clothes.

5 Interpret the physical and written evidence in this unit to describe ancient society in northern Europe.

6 Formulate five questions you would ask the ancient people of Carnac to enable you to better understand the purpose of the stones.

7 Tollund Man and Grauballe Man are currently on public display in museums. Some people feel this is not a respectful way to treat the remains of humans. Compose a letter that provides solutions for the dilemma faced by museum staff.

UNIT 2.5

Ancient Australia

Historical evidence

There are a wide variety of sources that reveal the lifestyle of ancient Australians. Thousands of sites and artefacts across Australia, a living oral tradition and European records provide evidence for the existence of a thriving, varied and rich culture before 1788.

There were approximately 250 language groups living a semi-nomadic lifestyle before the arrival of Europeans. Ancient Australians moved around seasonally within their tribal lands to hunt and gather foods, and conduct ceremonies. The diversity of environments in Australia meant there was a great variety in the practices and cultures between language groups. However, there were also similarities in lifestyle, technology and beliefs.

Social structure

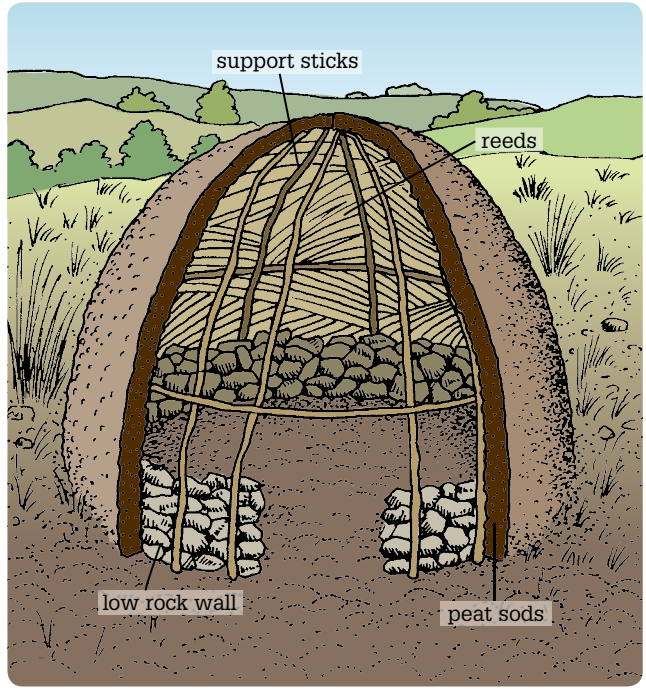
Aboriginal society was based on **clans**, each with 25 to 60 people, made up of a number of family **bands**. A number of clans were connected through tradition, land and beliefs to larger groups, called tribes by Europeans. Current estimates put the pre-1788 population as high as one million people. A dense, mostly settled population lived in south-eastern Australia and a widely distributed population lived further inland.

Shelters

Archaeologists have been able to identify campsites from **shell middens**, carved rocks or trees, paintings, worked stone or quarries. Aboriginal Australians lived in a variety of shelter types. Locations were chosen to provide protection from the weather and access to resources.

On the east coast, early Europeans saw campsites mostly at the bottom of valleys and on the shoreline. Inland campsites were often along rivers, in caves or rock shelters, among sand dunes or on ridge tops.

In January 1981, archaeologists carried out a field survey at Lake Condah in south-west Victoria. They found a 'village' of seventy-nine stone structures identified as hut foundations. These huts were 3 to 4.5 metres in diameter and beehive-shaped. They had a stone foundation wall with a frame of boughs on top. This frame was covered with turf, mud or bark (see Source 2.5.1). Near this site are the remains of a complex system of eel traps and canals constructed at the lake.



Source 2.5.1 A reconstruction of a hut of the Gunditjmara people of western Victoria, Lake Condah

Resource management

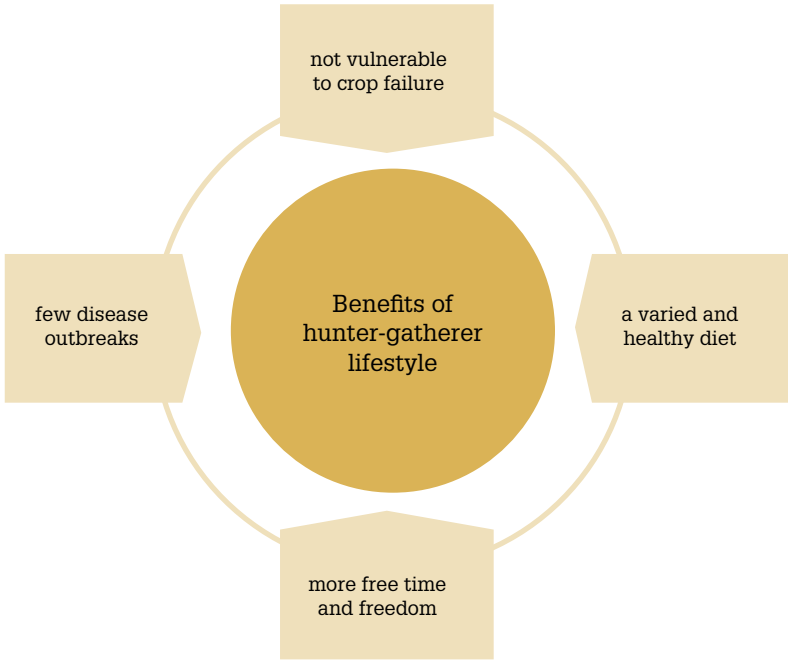
Rituals and ceremonies encouraged conservation and respect for the natural resources of the land, on which Aboriginal people relied. Aboriginal Australians never became farmers. This was possibly due to the fact that they were not limited to a small area of land, were nomadic and had access to abundant food without the need to farm. Some of the benefits of the hunter-gatherer lifestyle are in shown in Source 2.5.2. Some Torres Strait Islanders farmed crops of yams, taro, sweet potato, bananas and sugar cane as a stand-by for times when supplies of seafood or wild plants were not as abundant.

Hunter-gatherer communities have a strict division of labour based on gender. Men hunted and fished for large animals, while women gathered fruits and nuts, hunted small animals and fished. This provided the band with regular food. There is also clear archaeological and historical evidence that Aboriginal people managed the resources of their lands by:

- tilling the land to ensure higher yields from wild plants
- spitting fruit seeds into rubbish dumps to support the growth of new trees
- harvesting grasses and plants in advance for seeds or tubers
- burying hoards of shells in wet sand, as shown by the discovery of 360 stacked live mussels near Lake Victoria.

Trade

Aboriginal and Torres Strait Islander people also managed their resources through trade. They swapped items or ideas through an extensive network throughout Australia. People travelled hundreds of kilometres to exchange items like shell, greenstone, flint and pituri (a narcotic plant). There is evidence for gatherings of large groups for ceremonies or seasonal events to manage resources through complex tribal and land rights. Activities such as gathering Bogong moths in the mountains near present-day Canberra, cycad seed harvesting north-west of Brisbane and seal trapping in Tasmania are well documented.



Source 2.5.2 The benefits of the hunter-gatherer lifestyle

Fire

Fire made life for Aboriginal people easier by providing light and warmth, and enabling signalling, cooking and hunting. However, Aboriginal people also used fire to change and manage their environment. Controlled burning or 'firestick farming':

- created open forests and encouraged new growth of grasses, which attracted grazing animals such as kangaroos
- reduced the amount of leaf litter making firestorms less likely
- cleared the bush to make travel easier and reduce danger from hidden snakes
- encouraged new growth of edible plants like bracken fern or daisy yams.

In Tasmania, Aboriginal people had long used controlled burning on rainforests to increase the amount and diversity of food. From 1827, early Europeans grazed sheep on these rich grasslands; however, without traditional land management as practised by Aboriginal people, these areas became non-productive by 1845.

In Arnhem Land, where jungle plants did not regenerate well after fires, there were strict ritual prohibitions against burning. Jungle spirits were said to send smoke into the eyes of fire-lighters to blind them. Tribal owners made carefully constructed firebreaks around these areas to protect them from grassland burning.

DID YOU KNOW?

The firestick was one of the most important tools for Aboriginal people. Even though there were great regional differences, the firestick was used by all communities at the time of contact with Europeans.

Tools

Aboriginal people designed and created items for use from natural materials including wood, stone, shell and plants. The technology that was developed varied depending on the environment and food resources in the different regions of Australia.

Most tools were portable and could be used for multiple tasks—a wooden bowl could be used to gather grass seeds, dig a hole to find water or as a container and carrier. The typical mainland 'toolkit' was made up of about thirty items including spears, spear throwers, boomerangs, nets, traps, digging sticks, stone axes and knives, sewn cloaks, bags, bowls, nets and millstones. There are many examples of tools in museums collected by early Europeans, as well as recent finds by archaeologists.

Source 2.5.3 Fish traps on the Darling River near Brewarrina, New South Wales

Fishing

Men used pronged spears and fish traps (see Source 2.5.3), and the women used hooks, lines and sinkers to fish from bark canoes. This method of fishing and the division of labour was observed and well documented by early colonists. Shell hooks came into use some time in the last 2000 years. Shell hooks enabled people to reach the fish living in deeper water, and their use perhaps reflects the increased population's need for new food sources.

Hunting

Men used a variety of tools to hunt animals including spears, boomerangs, wooden clubs, ground-edge stone hatchets, traps and pitfalls. Men climbed trees to club possums and catch birds, and speared fish and land animals.

The adaptation by people to the Australian environment was so complete that Aboriginal Australians were self-sufficient. Captain James Cook commented in his journals in 1770 on the dignity and efficiency of Aboriginal society (see Source 2.5.5).

Source 2.5.4 Two-thousand-year-old Aboriginal rock art depicting the story of the hunter Mabuyu, at Ubirr (Obiri Rock), Kakadu National Park, Northern Territory

> *... they may appear to some to be the most wretched people upon Earth, but in reality they are far more happier than we Europeans. They live in a Tranquillity [and] ... set no Value upon anything we gave them ... this in my opinion argues that they think themselves provided with all the necesarys of Life ...*

Source 2.5.5 Extract from *The Journals of Captain James Cook on His Voyages of Discovery*

ACTIVITIES

Remembering and understanding

1. In what ways is Aboriginal people's use of fire similar to the use of controlled burning today? In what ways is it different?
2. **a** Make a list of the materials Aboriginal people used to make their tools.
   b Explain why Aboriginal tools are examples of effective technology.
3. How do you think the fish traps in Source 2.5.3 worked? Do you think they would have been effective? Explain your answer.

Applying and analysing

4. Examine the hunter-gatherer lifestyle in a PMI table.
5. Consider the following statement: 'Aboriginal people adapted well to the Australian environment; through their beliefs and the use of tools they helped to shape and give meaning to the land.'
   a Brainstorm a list of arguments you would use to agree or disagree with the above statement.
   b Write a paragraph supporting the above statement.
6. Demonstrate how historians might use the location of artefacts to illustrate the existence of trade routes in ancient Australia.

UNIT 2.6

Ancient Australia: sources

Oral history

Aboriginal and Torres Strait Islander people use oral, ceremonial and visual ways to communicate and remember their past. Their histories have been kept alive through art, song cycles, dance and ceremonies (see Source 2.6.1).

> *Our story is in the land ... It is written in those sacred places. My children will look after those places, that's the law.*

Source 2.6.1 Words of Bill Neidjie, elder of the Bunitj clan, Gagudju people, Arnhem Land, Northern Territory

Some Aboriginal traditions record their presence in Australia as being since the beginning of time. The Aboriginal people of Port Jackson and Botany Bay thought they had been here forever. However, other traditions, especially from northern Australia, record a journey across the seas which matches with non-indigenous theories of migration from South-East Asia between 50 000 and 120 000 years ago.

Aboriginal and Torres Strait Islander peoples' oral history is a valuable source of evidence for ancient Australian civilisation. Alongside this oral tradition there is also archaeological evidence. Fossilised remains of now extinct large marsupials called megafauna at Lake Collabonna and evidence of Aboriginal people butchering megafauna at Cuddie Springs both reveal the historical nature of the oral tradition.

Religion

Aboriginal and Torres Strait Islander people have a complex set of spiritual beliefs about the world and their place in it. In each group, key elders held important knowledge of laws that was passed on through ceremonies and stories. Their beliefs, like all religions, allowed them to understand creation, the purpose of life and how to behave. Source 2.6.2 shows how the Meriam Torres Strait Islanders honour their god Malo and demonstrate respect to their people. Some beliefs are common to many Aboriginal people but there is also great variety between regions. Totemism is a religious system where people identify with a specific animal, plant or natural feature. These **totems** contribute to the way people were grouped into clans, local laws (including which animals were allowed to be hunted) and ceremonies.

DID YOU KNOW?

Death was rarely thought to be a natural event. Even when the physical cause was known, Aboriginal people believed it was an evil spirit or sorcery. Campsites where a death occurred were abandoned and the dead person's name could not be mentioned. Complex ceremonies had to be carried out to drive away spirits, feasts and games were held, and a burial or cremation took place.

Ceremonies

The links between religious beliefs, laws and rituals show the connections between the past, present and future in Aboriginal culture. All aspects of life were connected with religion and ceremony, with significant focus on fertility, rites of passage and death. Ceremonies occurred at special places called sacred sites.

Sacred sites

Identified sacred sites include:

- piles of bones—one sacred site in the Northern Territory was marked with a pile of crocodile bones placed in a star shape
- cleared areas with two circles marked by raised earth connected by a pathway, called 'bora grounds'
- drawings in the sand or clay figures up to 10 metres long
- trunks of trees carved with geometric designs—only found in the lands of the Wiradjuri and Kamilaroi people (New South Wales and Queensland)
- engraved or painted rock art
- stone arrangements in lines, standing stones and cairns (piles of stones). Knowledge about their purpose is limited. In many cases, only local Aboriginal groups know they were used to tell a story or identify a ceremonial area.

Initiation ceremonies

One of the most important ceremonies for Aboriginal Australians was the initiation ceremony—when a child was recognised as an adult. These ceremonies involved song and dance. Part of the initiation included practices such as the removal of a front tooth, nose piercing or circumcision for boys, or scarification (the making of scars) for boys and girls. In Sydney, girls would have part of the little finger removed. These ceremonies occurred at bora grounds; however, today there are very few left due to land clearing and regrowth of vegetation. Aboriginal people also gathered for corroborees. These ceremonial events involved a lot of song and dance, but did not include sacred rituals such as initiation.

Source 2.6.2 Mer Islanders Joey Zaro and Jack Wailu perform the Shark Dance. This dance honours the god Malo, who is said to have united the tribes of this Torres Strait Island and provided laws about landownership and land cultivation.

Ochre

Ochre is a type of rock that comes in different colours including yellow, brown, orange and red. The preparation of ochre for painting was a time-consuming process. It was harvested, crushed and mixed with water, tree sap, honey, egg yolk, blood or fat to create paint. Red ochre was the most highly prized pigment used for cave painting and body or artefact decoration. This paint was essential for use in rituals and ceremonies that honoured spirit ancestors or taught clan members laws. Oral history records that ochre was put into the rocks by **ancestral spirits**. The people of Wilgie Mia in Western Australia tell of how ochre was created by the death of a great kangaroo speared by the Spirit Being called Mondong.

The elders of the tribe were the custodians of ochre mines and there were many laws to do with ochre. Ochre mines were a place of great spiritual danger and were deemed unsafe for uninitiated people. There are several ochre mines in Australia and Aboriginal people either travelled long distances or **bartered** for ochre using trade networks.

The Dreaming

Ancient stories that describe the creation of people, land, animals and plants are known as 'the Dreaming'. This modern term means both the time when creation occurred and the stories from this time. These stories are an unbroken connection between the past, present and future, and are kept alive by spoken words, dances, re-enactments and works of art.

Many stories from the Dreaming tell of the Creator Ancestors. In the Kimberley region of Western Australia, these ancestors are called *wandjina* and they travelled across the landscape creating people, animals and natural landmarks. The creator ancestors could take on animal or human forms and their paths across Australia are said to be full of power. One Dreaming story that is common to inland clans is the creation of the world and the hills and waterways in it by the Rainbow Serpent. Archaeological evidence shows this story is up to 9000 years old and may be the oldest continuous religious belief in the world.

Aboriginal art is another form of archaeological evidence of the Dreaming. Different styles can be found across Australia. Engraved outlines of animals and humans or geometric designs in sandstone can be seen in Tasmania and in the Sydney region. The cave wall art of Arnhem Land is characterised by the 'X-ray' style paintings, while in the Cape York Peninsula of Queensland stencil art is the main style. Works of art portraying Creator Ancestors were a central part of religious ceremonies; they linked the people with the Dreaming.

Kakadu and Arnhem Land

Kakadu National Park, part of Arnhem Land in northern Australia, is a World Heritage listed area. It provides evidence of at least 40 000 years of habitation, from prehistoric hunter-gatherers to the Aboriginal people who still live there. The cave paintings, rock carvings and archaeological sites reveal stone tools (including the world's oldest ground stone axes) that are unique. The works of art also provide insight into social structure, ritual ceremonies, contact with Macassan fishermen in the sixteenth century AD, dress, animal species, as well as hunting and fishing (see Source 2.6.3).

ACTIVITIES

Remembering and understanding

1 **a** What are Dreaming stories?
  b List the ways these stories have been remembered over thousands of years.
2 **a** Describe the relationship between Dreaming stories and Aboriginal people's connection to the land.
  b Why is it important for Aboriginal people to know these stories?
3 Imagine you were observing the Shark Dance depicted in Source 2.6.2. Use a Y-chart to describe your experience.

Applying and analysing

4 Evaluate the ways art plays an important role in helping Aboriginal people preserve their history and culture.

Source 2.6.3 At Injalak in Arnhem Land, Donald, the traditional owner, shows his sons rock art to teach them about the Dreaming and their ancestors. Some of these paintings are thousands of years old. They show Mimih, spirits who taught humans how to survive and provided laws.

UNIT 2.7

Importance of conserving the remains of the past

Preservation of historic sites

It is widely acknowledged that the preservation of historic sites and artefacts is an important endeavour. This is recognised by archaeologists, historians and organisations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO). These people and organisations strive to protect those places and objects of historical interest which form our heritage and identity, and which should be preserved for future generations.

Angkor

Located in Cambodia is the 400-square-kilometre site of Angkor. It was built in phases during the Khmer Empire (ninth to fourteenth century AD) as its capital city. The city contains many temples, palaces, canals and reservoirs. Its most important building is Angkor Wat, the largest Hindu temple and religious site in the world. Angkor was abandoned in the sixteenth century, and being surrounded by dense jungle, the site quickly became overgrown (see Source 2.7.1).

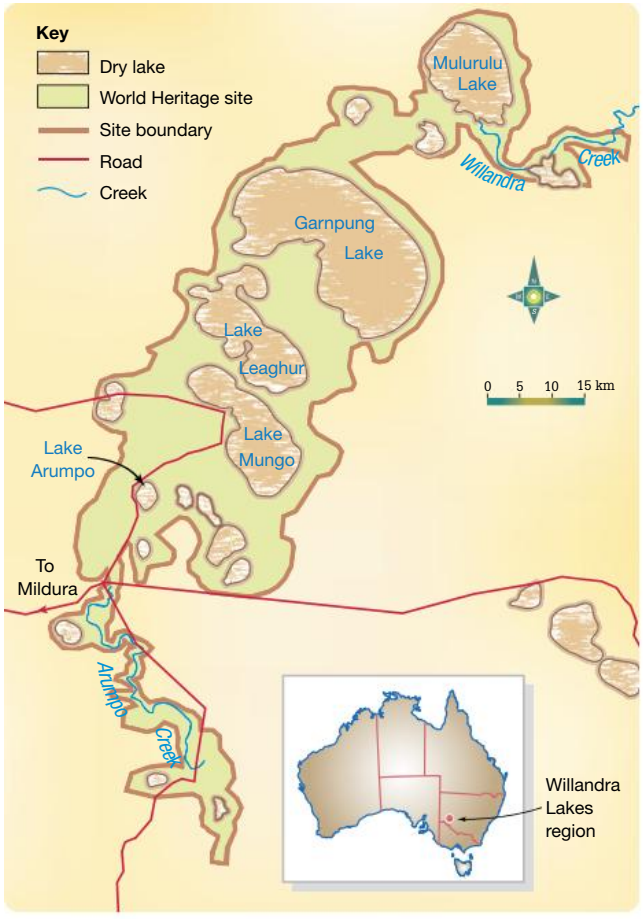
Today Angkor is threatened by tourism, the jungle and 100 000 villagers living in the area growing rice on the site. In 1992, UNESCO announced Angkor as an endangered World Heritage site. An international committee was set up to protect and conserve the complex.

Conservation efforts are complicated because Angkor is a major tourist attraction. However, through the actions of conservators, recent tourists have had minimal impact and a quarter of the revenue raised through tourism is used to conserve the site. Angkor is not only a symbol of Cambodia's history and a source of great pride for its people, but contributes to the nation's economy. Through conservation it will be saved for future generations.

Source 2.7.1 Ta Prohm temple in Angkor

Willandra Lakes

The Willandra Lakes region is located in the Murray River Basin in New South Wales, on the border of Victoria and South Australia. The Willandra Lakes are five interconnected lakes covering a 2400-square-kilometre area (see Source 2.7.2). They were once filled with fresh water and were a great natural resource for Aboriginal people. It is also an area that provided perfect conditions for recording the past. The importance of this site was recognised by UNESCO in 1981 when it was placed on the World Heritage List.



Source 2.7.2 The semi-arid Willandra Lakes region provides a variety of evidence of human occupation.

A rich archaeological site

Preservation of the Willandra Lakes region has provided historians and archaeologists with a wealth of evidence of cultural occupation in ancient Australia. Since the 1960s, more than 400 archaeological sites have been found here, with evidence such as:

- the cremation site of 'Mungo Lady', the oldest known in the world (40 000 BC)
- the skeleton of 'Mungo Man' in an ochre burial (40 000 BC)
- grindstones used to crush wild grass for flour (180 000 BC)
- hearths with burnt fish and marsupial bones (30 000 BC)
- footprints in clay (23 000 BC).

Significance

This evidence is invaluable in providing a more accurate picture of life in ancient Australia. In the 1950s, scientists thought that Aboriginal people only arrived in Australia about 6000 years ago. The dating of evidence from Willandra Lakes has proved the 50 000-year period of habitation of Australia by Aboriginal people. The campsites, shell middens, fireplaces, quarries and burials reveal their hunting and gathering lifestyle, ritual burials and religion. The burial sites are of global significance as they show the development of human societies.

Conserving this rich archaeological site has meant that scientific tests have been able to be carried out on new discoveries using new technology. This has considerably changed our understanding of ancient Australian civilisation.

ACTIVITIES

Remembering and understanding

1 Identify the importance of conserving the remains of the past at ancient sites.

2 **a** How long do archaeologists believe Aboriginal people have lived in Australia?
b Why has this date been revised?

Applying and analysing

3 Formulate a solution to the issue of conservation at the site of Angkor. Consider the isolated nature of the site, the needs of tourists for transportation and accommodation, protecting the remains of the Khmer Empire and ensuring locals can earn a livelihood. Present your solution as an annotated map of the region.

4 Do you think archaeologists have discovered all there is to know about Aboriginal people of the past? What else do you think archaeology might tell us about Aboriginal history and culture?

UNIT 2.8

Methods of preserving and conserving archaeological remains

Conservation of historical evidence

The conservation of historical evidence often costs more than the excavation of an archaeological site. However, without it, information would be lost (see Source 2.8.1).

Method	Actions
Conserve: to prolong the existence of an artefact	▪ Storing the artefact (usually) in a museum ▪ Recording its features using technology ▪ Treating the artefact to ensure it can be used in future research
Preserve: to maintain an artefact in its current condition	▪ Storing the artefact ▪ Controlling its use ▪ Treating it to prevent any further changes
Restore: to modify the artefact to return it to its original state	▪ Removing or covering up signs of wear and damage ▪ Replacing parts with new materials

Source 2.8.1 The conservation, preservation and restoration of historical evidence

Source 2.8.2 A modern replica of a stone-headed axe used by the ancient peoples of Queensland. Displaying a replica ensures the safekeeping of the original artefact.

Museums and archives

Museums, libraries and archives play a significant role in preserving and conserving sources from the ancient world. They perform activities such as:

- ***collecting works in libraries***—for example, the Royal Library of Ashurbanipal was founded in the 1850s at Nineveh (in modern-day Iraq) to house 24 000 clay tablets dating from the seventh century BC
- ***providing a climate-controlled environment to preserve artworks***—for example, frescoes from the Minoan Empire are stored in controlled conditions on the site of the excavation (see Source 2.8.3)
- ***creating replicas of artefacts***—these allow the public to see items as they may have been originally while still ensuring preservation of the genuine artefacts (see Source 2.8.2).

Source 2.8.3 A Bronze Age Minoan fresco from Akrotiri removed from the site of the town, pieced back together and stored in controlled conditions on site on the island of Santorini, Greece

Archaeological sites

Some methods that are used to preserve and conserve at archaeological sites include:

- ***covering***—building roofs over sites protects them from the destructive impact of weather. The 8000 figures of the terracotta army in the mausoleum of the first Qin emperor in China are protected by a huge roof
- ***moving***—in 1960, the Abu Simbel temples in Egypt were moved during the construction of the Aswan Dam. Three thousand people worked for 4 years to cut up the temples, built by Pharaoh Ramses II in the thirteenth century BC, into more than 1000 enormous stone blocks. These blocks were later reassembled on higher ground
- ***restricting access***—high numbers of tourists expose historical sites to the damaging effects of oils, humidity and flash photography. Closing the fragile sites of the prehistoric cave paintings at Lascaux in France in 1963 and Tutankhamen's tomb in Egypt in 1991 to tourists have helped to preserve them
- ***restricting digging***—focus has shifted in recent decades to preserving and conserving what has already been excavated. In Australia, sites are no longer being excavated for research purposes. In Pompeii, one-third of the site has been left deliberately unexcavated.

Reconstructions

Previous generations of archaeologists aimed to create an atmosphere by rebuilding historical structures using modern materials. However, on the whole this has resulted in further damage to these fragile sites. This practice is also controversial because reconstruction work is based on one historian's vision and prevents future examination of evidence.

Funding

Without funding, none of the methods for preserving or conserving could occur. Securing the large sums of money needed occurs with the support of bodies such as UNESCO, multinational corporations, governments, universities and research institutions.

Preservation of Herculaneum

Herculaneum was a Roman town which, along with Pompeii, was destroyed in 79 AD by the eruption of Mount Vesuvius. In 2000, the Herculaneum Conservation Project (HCP) was set up by the Packard Humanities Institute to fund works and join forces with the Italian government and the local heritage authority of the Naples region to 'conserve and enhance the ancient city of Herculaneum'. In 2004, the British School at Rome, a leading humanities research institution, was sponsored to become a third active partner in the project. To date, the HCP has been able to open up two-thirds of the site to public access.

ACTIVITIES

Remembering and understanding

1 Match each action listed below with one of these three methods of protecting sources: conserving, preserving and restoring.
- Replace rotted ancient wood with new
- Control access to the artefact
- Remove from site and put on display elsewhere
- Keep in climate-controlled conditions
- Treat with chemicals
- Cover up any damage
- Rebuild using cement

2 **a** Rank the methods used to protect the remains of the past as described in the dot points in Question 1. Use numbers one to seven and include a reason why you placed each in its position, with one being the most important and seven the least important.

b Explain the reasons for your choices.

Applying and analysing

3 Write a three- to five-point submission to the Packard Humanities Institute to secure funds for a new conservation project at an archaeological site of your choice. Some suggestions include Machu Picchu, Akrotiri and Pompeii.

UNIT 2.9

UNESCO World Heritage site

Heritage

Artefacts and ideas of the past are important to individuals, nations and belief systems in forming a sense of identity—they form a people's heritage.

Repatriation

Ideas about who owns the past have changed in recent decades as there has often been controversy over cultural ownership of heritage and the need to return cultural artefacts to their original owners. The returning of remains by museums to cultural owners is called repatriation. Some think this endangers the preservation of evidence, while others place cultural wishes first. Two examples related to repatriation are shown in Source 2.9.1.

Positive	Negative
In 1976, the Tasmanian Museum repatriated the 100-year-old remains of Truganini, an Aboriginal woman. Since 1990, over 1000 dried, pickled and bone remains have been returned to Aboriginal communities for reburial.	Between 1801 and 1812, British archaeologists removed the so-called Elgin Marbles from the Parthenon in Athens. The marbles are still held in the British Museum who says that the Greek government cannot guarantee the marbles' continued preservation.

Source 2.9.1 Examples related to repatriation

Protection of heritage

The importance of preserving the remains of our past was confirmed in 1972 with the creation of UNESCO's World Heritage List. It identifies and works to protect places on Earth that are important to all people. The nearly 1000 sites identified include the Pyramids of Egypt, the Acropolis in Greece, the Taj Mahal in India and the Old City of Jerusalem.

UNESCO's mission is to assist nations to safeguard heritage sites, provide assistance and training, and encourage the local population to participate in preservation.

> *Heritage is our legacy from the past, what we live with today, and what we pass onto future generations. Our cultural and natural heritage are both irreplaceable sources of life and inspiration.*

Source 2.9.2 A quote from the UNESCO website

UNESCO's selection criteria

In order to be included on the World Heritage List a site must be of outstanding universal importance. Cultural or natural sites must meet one or more of the ten selection criteria to make the list (see Source 2.9.3).

1. *to represent a masterpiece of human creative genius*
2. *to exhibit an important interchange of human values on developments in architecture or technology, monumental arts,town planning or landscape design*
3. *to hold unique evidence of a past or current civilisation*
4. *to be an outstanding example of architecture, technology ensemble or landscape which illustrates a significant stage in human history*
5. *to be an outstanding example of human interaction with the environment, particularly those made vulnerable to change*
6. *to be associated with events, ideas or beliefs of artistic or literacy works of outstanding universal significance*

7 *to have outstanding natural phenomena or areas of exceptional beauty*
8 *to be an outstanding example representing major stages of Earth's history*
9 *to be an outstanding example representing significant ongoing ecological and biological processes in the evolution and development of an ecosystem*
10 *to contain the most important and significant natural habitats for conservation of biological diversity*

Source 2.9.3 UNESCO's selection criteria

World Heritage site: Persepolis

Persepolis was the capital city of the Achaemenid Empire of western Asia. The city was founded in 518 BC by King Darius. It was designed as a centre for power, a location for festivals and a showpiece of wealth. The city was burnt by the Greek general Alexander the Great and its treasures carried away. The ruins are located in modern-day Iran and continue to be a source of great national pride to Iranians.

Source 2.9.4 The Apadana stairway is decorated with a carved relief showing a procession of representatives of the empire's nations bringing tribute to the Persian king at Persepolis.

The ancient city is made up of numerous palaces, stairways, reception halls and storage areas built over a period of 100 years. The city was built on a man-made terrace and plumbing was installed before construction. The structures are made of sun-dried bricks and huge stone blocks. The buildings are covered in beautiful sculpted friezes and statues of mythical creatures, gigantic winged bulls and bulls with two heads. This site shows the power and skill of the ancient Persians (see Source 2.9.4).

ACTIVITIES

Remembering and understanding

1 Identify at least two reasons why the 1000 World Heritage sites belong to all people, not just the countries where the sites are located.
2 Consider UNESCO's selection criteria.
   a Identify which of the ten criteria relate to ancient sites.
   b Suggest a site that may qualify.

Applying and analysing

3 **a** Explain why there is controversy over repatriation.
   b Imagine that you are a UNESCO officer at a meeting between representatives of a museum and a cultural owner. Select an issue to discuss; for example, the Elgin Marbles or Aboriginal human remains. Write a dialogue of the discussion that could occur.
4 Justify why Persepolis is listed as a World Heritage site. Include reference to the selection criteria. Present your answer as either a concept map or as a crossword with clues and solutions.
5 Debate UNESCO's claim that heritage sites are 'irreplaceable sources of life and inspiration'.
   a Brainstorm ideas for and against. Consider UNESCO's aims and role, level of success, sites mentioned in previous units, daily needs of people, and other responsibilities of governments.
   b Conduct a class debate moderated by the teacher.

UNIT 2.10

Investigating the ancient past

What is time?

Conduct further research into how time has been measured in the past. Choose from the following methods: shadow clocks, sundials, marked candles, incense clocks, water clocks, hourglasses, calls to prayer and astrolabes.

a Examine your choice in a PMI table. Include at least two points in each column and an image of your chosen method.

b In pairs, compare the method you each chose. Together, conduct a SWOC analysis on both methods of calculating time. Divide your page into four and use the labels 'Strengths', 'Weaknesses', 'Opportunities' (for change) and 'Consequences' (of using that method).

c Research the introduction of the prime meridian at Greenwich and write a list of pros and cons that were raised at the time. Analyse the significance of the establishment of the Greenwich meridian.

d Imagine you are a supporter at the 1884 International Meridian Conference. Present your findings as a speech or a diary entry of 100 to 200 words. Include arguments for the benefits of international cooperation, time zones and the site of London being chosen for the prime meridian.

Conserving archaeological sites

Select an ancient site, such as the ancient Greek city of Ephesus in Turkey or pharaohs' tombs in Egypt, or consult UNESCO's World Heritage List for other ancient sites.

a Examine the physical site using a Y-chart. Consider what is at the site itself, where it is located and the number of tourists visiting per year.

b Criticise or support the current practice of tourist access to the site. Write a 100 to 200-word report. Include information on the current strategies used to manage the site—tourists, weather, pests and research are all possible issues.

c Write a 200-word letter to the director of your chosen site. Advise how changes could be implemented to ensure the site is protected for future generations. Think about protecting the site and its artefacts in different ways while still allowing people to connect with the past.

Investigating archaeological sites

Your task is to evaluate the impact of an archaeologist on a famous or interesting archaeological site. You may like to consider exploring the contribution of Arthur Evans at Knossos, Leopoldo Batres at Teotihuacán or a number of directors at Pompeii.

a Include two maps—one showing the location of the site and another of the site itself—as well as images and descriptions of relevant artefacts.

b Research how the site came to be discovered, who worked there and the type of archaeological techniques they used. Present this information either as an eight-frame cartoon or as a 100 to 200-word promotional poster for an upcoming national museum exhibition.

Creation stories

The Dreaming is a set of stories that Aboriginal people tell to explain their creation, beliefs and the purpose of life. Other societies throughout time also have sets of stories that explain life. Your task is to explore two creation stories and compare their purposes.

Present your comparison as either a drama performance or two artworks.

a Research Dreaming stories and select one that you will retell.

b Conduct further research to find a creation story from another ancient culture. You could retell the Maori creation myth of Rangi and Papa, the Mesopotamian story of Apsu and Tiamat, the Sumerian Eridu Genesis, or any other ancient creation myth of your choice.

c Choose a method of presentation. You will need to write a script and consider costuming and props for a drama performance. For an artwork, you will also need to write 100 words describing your reasons for your style of portrayal.

d Lastly, draw up a Venn diagram to compare the two creation stories. Consider not only the events and character types in the story but also the story's purpose.

Source 2.10.1 The Library of Celsus is an ancient Roman three-storey building in Ephesus in modern-day Turkey. Construction was completed in 135 AD and it housed 12 000 scrolls. The contents were destroyed by fire in 262 AD and the building was further damaged in 400 AD. The facade was restored in the 1960s.

Glossary

ancestral spirits spiritual beings who shaped the Earth during the Dreaming, providing life, laws and food to people

band a small group of people made up of one or several related families using a particular area of land

barter to exchange raw materials or finished products, which could include ochre, shells or tools

chronological order placing events in the order in which they occurred in time, from earliest to most recent

clan a large group of people who have rights to a defined area of land; membership is based on blood, marriage and totem

evidence a source that is used to prove or answer a historical question

excavation when archaeologists dig into the earth to find artefacts

shell midden an archaeological deposit where shells are mostly visible; some have been built up over thousands of years

stratigraphy the layers in the ground that build up over time

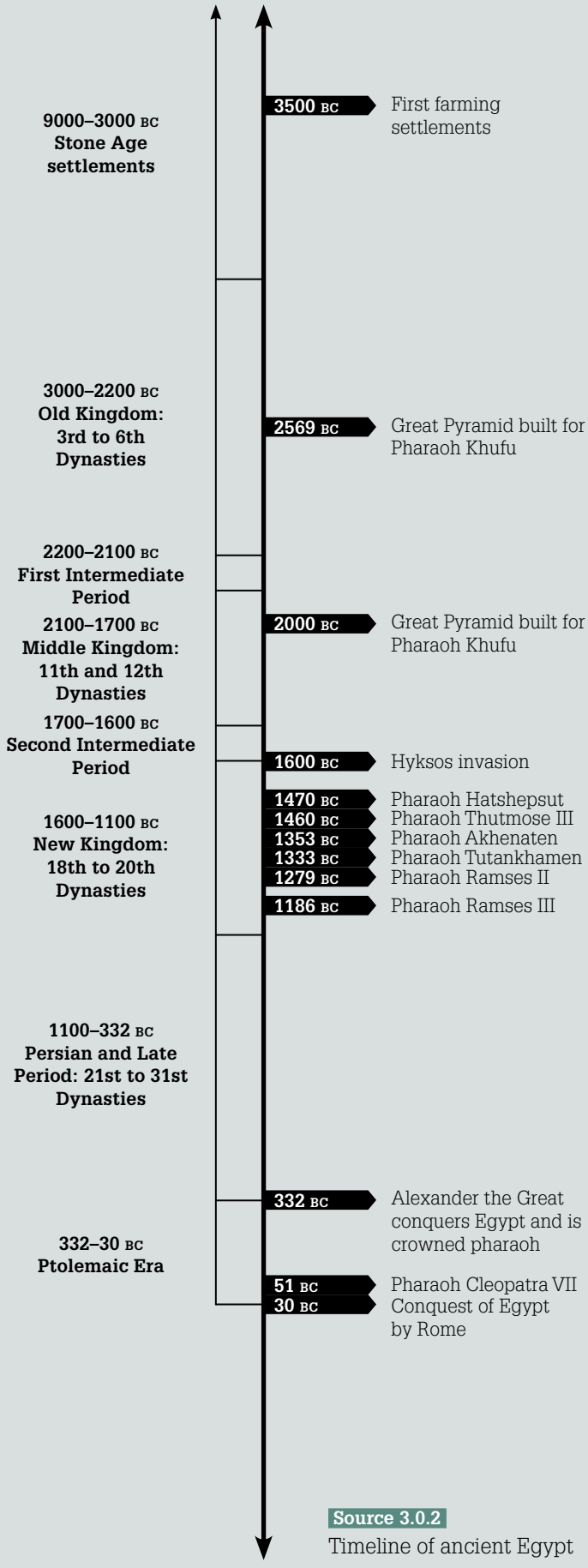
timeline a way of visually representing events in their time order using a set scale

totem an animal, plant or other natural object that represents a person or a group; it connects people to the universe

CHAPTER
3

Ancient Egypt

Ancient Egypt, one of the first great civilisations, began about 5000 years ago on the banks of the Nile River and prospered for 3000 years. Our knowledge of this great civilisation is kept alive today by the treasures it left behind such as the golden burial mask of Tutankhamen, the great **pyramids** of Giza and the **temple** of Abu Simbel.



Source 3.0.1 Ramses II, a relief from his **tomb**, Egypt, thirteenth century BC

Source 3.0.2
Timeline of ancient Egypt

UNIT 3.1

Geography of ancient Egypt

Development of a society

In about 3500 BC, the nomadic people who lived in Egypt began to farm. The Egyptian farmers learnt to predict when the Nile River would flood and were therefore able to plant and harvest their crops of flax, barley and wheat successfully. The Egyptians domesticated animals, stored their food and set up small towns along the Nile. They were no longer nomadic people.

The Nile River

The landscape of Egypt is predominantly desert. Less than 10 per cent of the land is settled or used for agriculture. The Nile transformed Egypt's almost waterless desert into one of the most fertile areas on Earth.

The Nile begins in tropical Africa and is formed by two main tributaries. The White Nile begins in Lake Victoria in east Africa, while the Blue Nile starts in Lake Tana in the snow-covered Ethiopian mountains. Where the two rivers meet is known today as 'al-Mogran', meaning the confluence.

Source 3.1.1 Ancient Egypt

Inundation

In ancient times the Nile flooded every year at the same time. This became known as the inundation. It made agriculture and settlement in Egypt possible. In June the Nile began to rise with water coloured green by vegetable matter. By August the waters were thick and muddy, and in September the flood peaked. By the following May the river level had dropped to its lowest point.

The height the waters rose during the flood was critical. Seven and a half metres high was ideal. A flood level over 8 metres meant destruction of housing and agricultural lands, whereas a flood of less than 6 metres would result in famine.

When the floodwaters of the Nile had subsided, they left behind thick layers of mud that created fertile farming lands to grow grain. Without the inundation Egypt would have been an uninhabitable desert plain. Herodotus (c. 484 – c. 425 BC), an ancient Greek historian, described the Nile as a gift to the Egyptians because it provided food, water, rich soils and an environment for plant and animal life to flourish.

The Black Land

The Black Land is a narrow strip of land that runs along both sides of the river. It also refers to the fan-shaped **delta** where the Nile enters the Mediterranean Sea and Lake Fayum, a large oasis to the west of the Nile. It is called the Black Land because of the fertile black mud that the Nile deposited each year.

Most Egyptians were farmers. Their farms ran along the banks of the Nile. Not only did this location have the most fertile lands, but it gave farmers easy access to water to irrigate their crops. The main crops grown were wheat and barley. They also grew cucumbers, peas, lettuce, garlic, onions, dates and pomegranates.

DID YOU KNOW?

The ancient Egyptians did not call their land 'Egypt'. In ancient times, Egypt was known as 'Kemet', which simply means 'Black Land'.

The Red Land

In contrast to the fertile Black Land, the deserts were referred to as the Red Land because of the colour of the sand. It was in the Red Land that the Egyptians buried their dead, built some of their temples and hunted wild animals. The desert lands also supplied the Egyptians with stone for building and semiprecious stones. Dotted about the desert were some small but important oases, some of which were famous for their wines. While the Red Land was hot and waterless, it did serve as a barrier against would-be invaders.

ACTIVITIES

Remembering and understanding

1 Refer to Source 3.1.1 to answer the following questions.
   - **a** Into which sea does the Nile River flow?
   - **b** Identify which parts of Egypt were green and fertile.
   - **c** Is Thebes located in Upper or Lower Egypt?
   - **d** Identify six cities located in the Black Land.
2 Outline why the Nile was important to the Egyptians.
3 Recall the key features of the inundation.

Applying and analysing

4 Use a Venn diagram to compare and contrast the features of the Black Land and the Red Land.
5 The ancient Greek historian Herodotus described the Nile as a gift to the Egyptians.
   - **a** Select and list evidence from this unit to prove Herodotus right.
   - **b** Use your evidence to evaluate the statement, 'The Nile was a gift to the Egyptians.' Your answer should be approximately one paragraph in length.

UNIT 3.2

Government, law and religion

The pharaoh

The **pharaoh** was the most important and powerful person in ancient Egyptian **society**. He was responsible for protecting Egypt from invaders, making laws and maintaining order. The people believed the pharaoh was descended from Re, the sun-god, and that he was a **god** on Earth. The pharaoh's divine duties included:

- performing sacred rituals in all the temples of the land
- making sure *ma'at* or justice was maintained
- controlling the floodwaters of the Nile River
- making sure there was enough food for people to eat
- leading the army and defending Egypt against invasion.

Source 3.2.1 A giant Pharaoh Ramses II clutching war prisoners by the hair, a painted limestone carving from Memphis, 1279–1213 BC, held in the Egyptian Museum, Cairo

Symbols of power

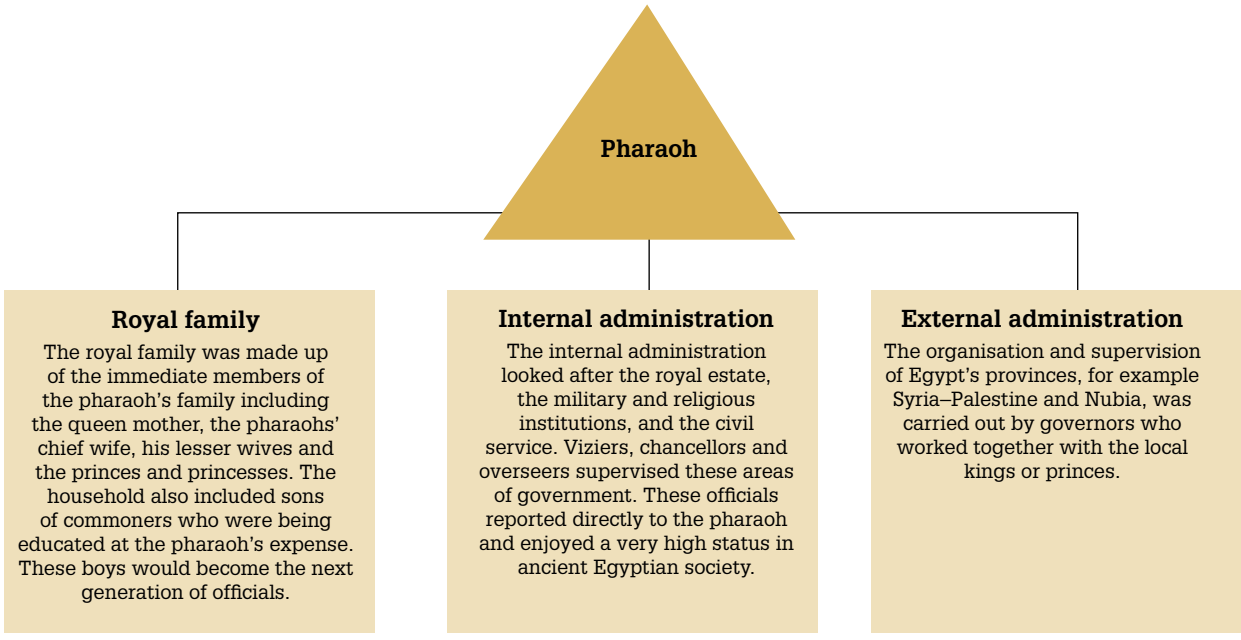
The pharaoh symbolised (visually demonstrated) his power over the land of Egypt and its people by his clothing and accessories (see Source 3.2.2).

Symbol	Description	Power
False beard	Made of goat's hair	Manliness, bestowed by the god Osiris
Heka (means 'ruler')	A shepherd's crook, held in one hand	Magic and guardianship of his people
Nekhata	A whip, held in the other hand	Absolute power over his people
Shemset	An apron with a bull's tail at the back of the belt	Strength
A crown (varied according to the ceremonial occasion) The three most common were: 1 *pschent* 2 *nemes* 3 *khepresh* or war crown	 1 A double crown 2 A blue and gold striped cloth headdress 3 A tall headdress made of blue cloth or leather decorated with gold discs	 1 Rule over Upper and Lower Egypt 2 Power and kingship 3 Worn in battle and at certain ceremonies

Source 3.2.2 Symbols of the power of the pharaoh

Government structure

The government of ancient Egypt was divided into three main areas as outlined in Source 3.2.3.



Source 3.2.3 The structure of government in ancient Egypt

Role of officials

Viziers

The pharaoh, despite being the most powerful person in Egypt, needed assistance to rule the country. He had a number of officials who controlled the royal household, the military, religion and domestic affairs. The most important official was the vizier. The vizier was in control of administration. His tasks were to:

- make sure law and order was kept throughout the land
- look after the pharaoh's household and lands
- decide how much tax people should pay and make sure taxes were collected
- appoint and supervise officials
- receive tribute and visitors from foreign countries
- look after all public building programs
- control all traffic on the Nile.

High priests

The high priest was appointed by the pharaoh and was responsible for overseeing all priesthoods and religious institutions.

Priests were well educated and temples were not only places of worship but also places of learning. Any boy wanting to enter religious or domestic government had to attend a temple school from the age of fourteen.

Priests carried out daily rituals in order to please the gods and ensure the wellbeing of the land and the people of Egypt. High priests supervised religious building programs and looked after the day-to-day running of the temples. The temples required regular maintenance and cleaning, and temple libraries and storerooms had to be kept in good order.

Chancellor

The chancellor was the chief official of the royal court. He was referred to as the 'seal-bearer' because he carried with him the pharaoh's personal seal (the seal was equivalent to the pharaoh's signature and carved in stone). The chancellor represented the pharaoh on trading and mining expeditions.

Religion in ancient Egypt

Egyptian religious beliefs were linked to the land and climate. This can be seen in their view of creation (see sources 3.2.4 and 3.2.5).

Myth of creation	Natural environment
In the beginning the entire Earth was covered with water.	During the inundation the Nile Valley was covered with water.
A small island rose up out of the water.	Small mounds of earth were left behind after the floodwaters drained away.
The first god, Nut, came out of the island and created life.	Crops could be grown in the rich soil of the Nile Valley after the inundation.

Source 3.2.4 Comparison of the myth of creation with the natural environment

Temples

There were two main types of temples in ancient Egypt: cult temples containing the images of gods and goddesses for worship, and funerary temples as shrines to pharaohs.

The largest temple site was at Karnak (Luxor today). Each temple was decorated with huge stone statues of the god of the temple and the pharaoh who paid for its construction. The statues were brightly painted and the walls of the temples were decorated with reliefs.

The temples were sacred places and only the priests were allowed inside. Common people had to pray outside the temple and were allowed inside only for very special occasions. Each day sacred rituals were performed in the temples; for example, incense was burnt in the mornings (to purify the air) and offerings of fresh food and water were made to the god of the temple.

Source 3.2.5 A funerary papyrus depicting Nut, the sky god, giving birth to the world, c. 1069–945 BC, held in the Egyptian National Museum, Cairo

Egyptian gods

Name	Description	Appearance
Amun-Ra	▪ A national god ▪ A patron for the pharaoh ▪ Represented with a ram's head or body	
Anubis	▪ God of the dead ▪ Believed to be the inventor of **embalming** ▪ Represented with a jackal head or body	
Horus	▪ God of the sky ▪ The pharaoh was believed to be Horus on Earth ▪ Represented with a falcon's head or body	
Isis	▪ Most important goddess ▪ A magical healer; she cured the sick and brought the dead back to life ▪ Represented as a woman with a solar disk and cow's horns on her head	
Osiris	▪ The judge of the dead in the afterlife ▪ A god of both fertility and death ▪ Represented as a mummy	
Seth	▪ A sky god, lord of the desert, and master of storms, disorder and warfare ▪ He was a trickster ▪ Represented with a dog's body, square-tipped ears, tufted tail and long, curved nose	
Thoth	▪ God of wisdom ▪ Believed to be the inventor of writing ▪ Represented with either an ibis or baboon's head	

Source 3.2.6 Gods of ancient Egypt: many of the Egyptian gods were linked to the natural environment. For example Re (Ra or Amum-Ra) was the sun-god and Seth was associated with the desert.

ACTIVITIES

Remembering and understanding

1 Explain why the pharaoh was the most important and powerful person in ancient Egyptian society.
2 Who was directly responsible for law and order in ancient Egypt?
3 Explain how the natural environment influenced religious beliefs of the ancient Egyptians.
4 What is the difference between a cult temple and a funerary temple?
5 Who was allowed inside a temple and what was the purpose of them entering the temple?

Applying and analysing

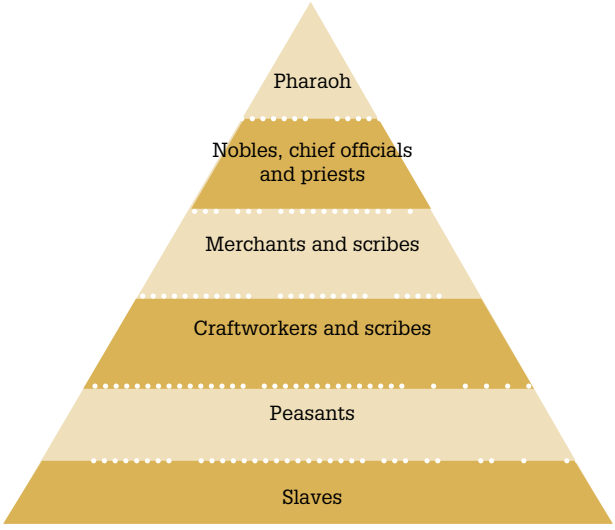
6 Using a PMI chart, evaluate how ancient Egypt was governed.
7 Create a job advertisement for a vizier. Your advert should include:
   a the title of the job
   b a job description including the roles of the position
   c qualities of the ideal candidate for the job
   d closing date for applications
   e who to send enquiries and the application to.
8 Examine Sources 3.2.5 and 3.2.6.
   a Outline in what ways the depiction of gods support the theory that ancient Egyptian religious beliefs are linked to the land.
   b Write three statements about ancient Egyptian beliefs or everyday life from your analysis of Sources 3.2.5 and 3.2.6.

UNIT 3.3

Key groups in ancient Egyptian society

Social structure

Egyptian society was hierarchical. The pharaoh had absolute power. However, he could not rule alone and he had a number of officials who helped him to maintain law and order, record his decisions and collect taxes. The merchants, while not of noble birth, were often very wealthy as a result of trade and other commercial business. They were the next most important people in Egypt. Then came the craftworkers and peasants, and at the very bottom were the slaves (see Source 3.3.1).



Source 3.3.1 Social groups in ancient Egypt

Nobles and chief officials

Nobles were the landowning ruling class. Many from this class became the chief officials who helped the pharaohs to govern Egypt. Nobles were usually very wealthy and lived extremely luxurious lifestyles. Nobles used peasant farmers to work on their land.

Merchants

Merchants were often very wealthy from their trading and commercial businesses. They enjoyed a comfortable lifestyle with large houses and some servants and slaves. Merchants were not of noble birth and so they had very little power in politics and government. Male children were usually educated and sometimes entered government or religious service.

Scribes

The Egyptians kept records of everything and so there were a large number of scribes in government, temple and private employment. A **scribe** was a well-educated male who could read, write and calculate. Scribes were responsible for measuring, inspecting, checking, rationing and recording.

Some scribes were clerks or secretaries who wrote letters to officials on behalf of the king or vizier. Others were legal specialists responsible for writing contracts. Many scribes worked on building projects; they kept a record of the type and quantity of materials used and would record any broken equipment supplied to the workers. Scribes were also employed to write inscriptions in the tombs and the temples. Scribes were highly regarded in ancient Egyptian society and they enjoyed a comfortable lifestyle with no hard labour.

Craftworkers

Craftworkers were skilled tomb builders, potters, metalsmiths, jewellers, stonemasons and carpenters. Workers and their families lived in small houses in villages and towns. Some craftworkers ran small shops from the front room of their house, while others ran stalls or worked on big building projects (for example the construction of a pharaoh's tomb or temple).

Source 3.3.2
Goldsmiths at work, from an ancient Egyptian wall painting in the tomb of Nebamun and Ipuki, Thebes, c. 1411–1375 BC

Peasants

Peasants were mostly farmers who worked the land of nobles in return for accommodation and occupation. The majority of the food they grew was paid in taxes to the landowner. The pharaoh or nobles could demand peasants work on big building projects (for example the construction of a tomb or temple) during the inundation.

Slaves

Slaves were at the very bottom of the social pyramid. They had no rights and were considered the 'property' of their owner. Few were ever set free by their owner, and slaves in Egypt were never able to buy their freedom. Despite their lowly status, slaves were an important group in Egypt because they provided much of the labour needed for building projects, mining and farming. Slaves could also be set to work as household servants or scribes; these slaves were lucky because their working life was much easier than those who laboured in the fields or in mines.

ACTIVITIES

Remembering and understanding

1 Draw up a two-column table with the headings 'Nobles' and 'Peasants'. Contrast the roles of nobles and peasants. You should be able to list three comparative differences between these two social groups.
2 Look at Source 3.3.2. Record all the jobs being done by craftworkers in this scene.

Applying and analysing

3 You have recently been appointed scribe to the vizier of Ramses II. Write a letter to your best friend describing a typical day at work.
4 Compare and contrast the roles of a scribe and a merchant. Which would you rather be? Prepare a one-minute speech to deliver to the class in which you state your preferred role and outline the reasons for this preference.
5 'Slaves were the most important social group in ancient Egyptian society.' Discuss the arguments for and against this statement.

UNIT 3.4

Everyday life

Everyday life

Everyday life in ancient Egypt varied according to a person's status and wealth. Life for peasants was hard work with a basic diet, while craftworkers enjoyed a more diverse diet and could afford a few luxuries. The nobility lived in large villas, had time for leisure activities, ate rich foods and were attended to by servants and slaves.

The lives of men

Royalty

The pharaoh's jobs included:

- inspecting his lands, buildings and people
- leading military expeditions
- receiving foreign ambassadors and dignitaries
- attending religious festivals along the Nile.

Although he was king, the pharaoh was a hard worker. He listened to daily reports from his vizier, held audiences, read dispatches and dictated replies. The pharaoh spent his leisure time at banquets, being entertained by musicians and dancers, and taking part in hunting expeditions.

The wealthy

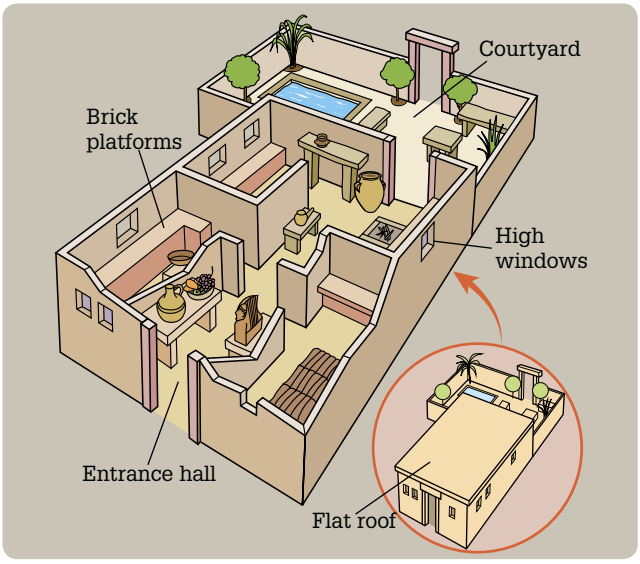
Many from the nobility were exceptionally wealthy and could afford grand country villas with gardens and pool. Some could also afford a second house in town, household officials, servants and slaves, fine linen clothing, jewellery and perfumes, chariots, weaponry and large boats with fine decoration.

For the wealthy a large number of servants carried out the menial tasks, leaving the wealthy man's family with a good deal of leisure time. Leisure activities of the wealthy included fishing on the Nile, hunting bulls from a chariot, banquets, and musical and dancing entertainment.

Craftworkers

Artists and craftsmen were employed by the pharaohs, temples and wealthy individuals. Workers were organised into gangs and were supervised by a foreman and scribe. Men worked in four-hour shifts for eight days straight in the Valley of the Kings. They camped near the tombs during their eight-day shift and returned to their village and families on their days off. Craftworkers were paid in monthly rations comprising emmer wheat flour (for making bread) and barley (for making beer).

Craftworkers lived in single-storey houses with flat roofs. Houses were generally four rooms with a courtyard at the back for cooking. The entrance hall usually had offering tables and perhaps a bust of an ancestor. There was very little furniture as it was very expensive. A brick platform along the walls would have been used for seating during the day and beds at night. Light filtered through small high windows and the floor was simply hard-packed earth.



Source 3.4.1 A modern artist's impression of a craftworker's house

Peasants

Most peasants in ancient Egypt were farmers and life on the land was hard. During the inundations the farmer would spend his time repairing equipment and making objects for use in his household. He might also be conscripted to work on one of the pharaoh's building projects. After the floodwaters had drained away, the farmer began ploughing and planting the land. This was hard work as the soil was heavy with water and everything was done by hand. In mid-March the harvest began and the farmer harvested, threshed (separated the grains from the stems), winnowed (separated the grain from dirt and other materials), measured and transported his crop to storage bins.

While peasants worked hard they were also shown on tombs as relaxing: snoozing under a tree, playing their flute, drinking beer with friends and fishing on the Nile. Religious festivals would have given them an opportunity to take a break from the everyday routine.

The lives of women

Women had the same legal status as men in ancient Egypt. A woman could buy and sell land, she could sign contracts, give evidence in a court of law and she could divorce her husband. While Egyptian women enjoyed greater freedom and independence than any other woman of the ancient world, Egyptian literature, painting and sculpture show women in a supportive but subordinate role to men.

Royalty

Many royal women took important roles in Egyptian state affairs. For example, Tuya, mother of Ramses II, wrote personally to the Hittite king after a peace treaty was signed with Egypt. Nefertari, the great royal wife of Ramses II, is shown in temple and tomb decorations as participating in religious festivals with her husband (see Source 3.4.2). The pharaoh's daughters were also held in high regard and would sometimes accompany their parents on tours of inspection or at religious festivals. However, it was very unusual for a woman to become pharaoh in her own right—Hatshepsut is the most famous exception.

The wealthy

Women's status in society was linked to their husbands and their status increased with motherhood. This meant that a married woman was more respected than an unmarried one in ancient Egypt. A key role for women was to look after the home. For wealthy women this involved supervising the slaves and servants so that all domestic tasks were carried out efficiently and well. A wealthy woman was also expected to support her husband in his career, and there is evidence to suggest that it was acceptable for a woman to stand in for her husband if he was absent. The only employment open for wealthy women was to work in in a temple as a musician.

Source 3.4.2 A wall painting from the tomb of Queen Nefertari. It portrays Nefertari (left) presenting scrolls to Thoth, god of wisdom.

Village women

Village women, who were usually the wives of craftsmen, looked after their children and supplemented the family's income by spinning, weaving and dressmaking. They often had the assistance of a slave to help with the menial household duties of grinding corn and making bread. While most careers were closed to women, they could serve in the temples as minor priestesses, singers, musicians and dancers.

Women were equal to men in the eyes of the law. If a woman inherited property she kept control of it even after marriage. She was also allowed to leave her property to whomever she chose. If she divorced her husband, a woman kept control of her private property.

Peasants

Peasant women worked hard in the fields alongside their husbands and at baking, brewing, weaving and spinning. They are shown in wall paintings as carrying baskets to storehouses and providing refreshments or selling beer, bread, vegetables and fish at markets.

The lives of children

Royalty

Only the highest ranking men and women were appointed as nurses and tutors for the pharaoh's sons and daughters. Both boys and girls learnt how to read and write and to paint. A relief showing the young Amarna princesses riding their own chariot indicates that girls were brought up to be independent and were allowed to engage in physical activities. Princes were also taught how to swim, hunt and engage in warfare.

Family life

Family life was very important for all Egyptians, no matter your social status. The Egyptians loved children and hoped for large families. Although boys were favoured, daughters were well cared for, and tomb scenes show affection between parents and all their children. Many scenes show parents and children enjoying each other's company in leisure activities (see Source 3.4.3).

While the children of wealthy families attended school, most children stayed at home and learnt from their parents. It was usual for boys to follow in their father's profession. Girls learnt domestic skills from their mothers.

The remains of many Egyptian toys have been found by archaeologists. Toys were generally homemade and included objects such as leather or cloth balls and pottery and wooden animals. Some of these animals are on wheels and could have been pulled along with string.

DID YOU KNOW?

The ancient Egyptians played board games. Senet was a board game played on a grid of thirty squares arranged in three rows of ten. A senet board has two sets of pawns with at least five in each. Moves were determined by knucklebones; however, the rules of the game remain a topic for debate.

ACTIVITIES

Remembering and understanding

1. List three important roles of the pharaoh.
2. Describe the lives of the wealthy in two to three paragraphs.
3. Summarise ancient Egyptian entertainment and leisure activities. Your summary should include information from all classes of society.
4. Create a flow chart showing the key events in a farmer's year. Annotate your flow chart with appropriate illustrations for each key point.

Applying and analysing

5. Draw up a two-column table with the headings 'Women and girls in ancient Egypt' and 'Women and girls in the twenty-first century'. Compare and contrast the roles, position and rights of the two groups and write your responses in the columns.
6. Look at Source 3.4.3. Record all the activities depicted in this scene.
7. Create a 'For Sale' advertisment for the house illustrated in Source 3.4.1. Your ad should include:
   - **a** a catchy sales title
   - **b** four to five features of the house (maximum of one sentence for the description of each feature)
   - **c** who to contact for more information.

Source 3.4.3 Nakht and his family hunting birds and fishing, copied from a painting in the tomb of Nakht, c. 1400–1390 BC, The Metropolitan Museum of Art

Source 3.4.4 Detail of an ancient Egyptian painting in the Louvre Museum, Paris

UNIT 3.5

Warfare

A military power of the ancient world

By the time of the New **Kingdom** (c. 1600–1100 BC), Egypt had become a military might in the ancient world. Egypt had adopted the superior weapons introduced by Asiatic invaders from the east—new types of bronze swords and daggers, bronze and leather armour, the powerful compound bow and, most important of all, the horsedrawn chariot (see Source 3.5.1).

Organisation of the army

The pharaoh was commander-in-chief of the armed forces and often led the army to battle. A war council helped the pharaoh with tactics and strategy. By the reign of Ramses II, the army was divided into four divisions (see Source 3.5.2).

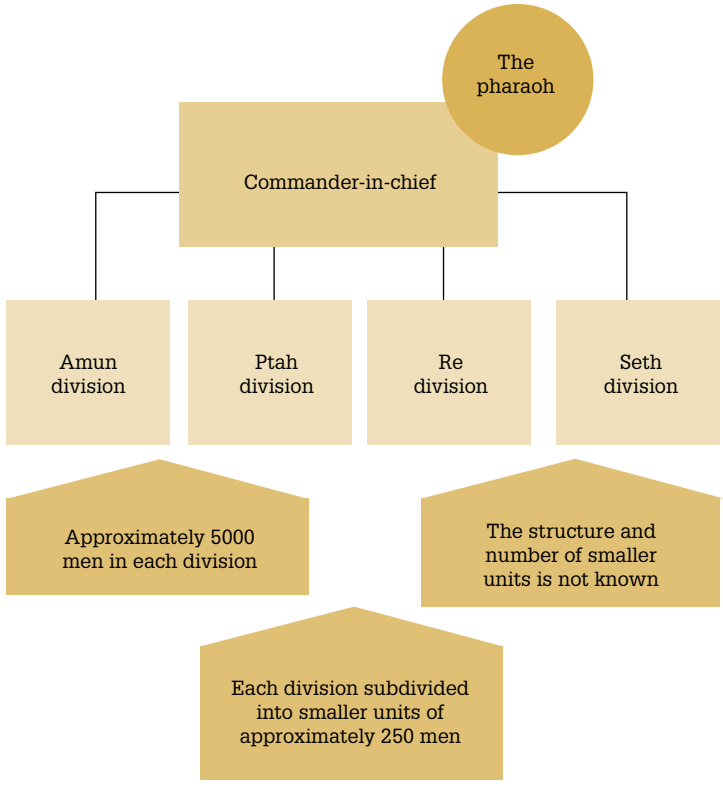
The charioteers held the most prestigious position in the army. Each chariot was drawn by two horses with two charioteers. One man drove the chariot on the battlefield—this was a job requiring great skill. The second man was a fighter who was armed with a spear and a bow and arrows.

The foot soldiers were divided into smaller groups depending on the weapon they used. There were spearmen, archers, axe-bearers, clubmen and slingers. These smaller groups were made up of a mixture of highly experienced fighters and new recruits.

The army at war

Soldiers were provided with weapons at the state's expense. A scribe would carefully record the name of each soldier and the equipment he was provided with. Equipment included swords, javelins and bows and arrows. By the time of Ramses II, soldiers were also provided with armour to cover the chest area and a helmet.

Source 3.5.1 A reproduction of a relief in the Ramesseum (Ramses II's mortuary temple) at ancient Thebes, depicting Ramses II at the Battle of Kadesh



Source 3.5.2 Organisation of the army

Source 3.5.3 A wooden funerary model of marching armed soldiers, from the tomb of Mesehti at Assiut, c. 2350–2200 BC

Soldiers were also provided with rations of grain, bread, beef, cakes, vegetables and wine.

Ancient Egyptian navy

The earliest ships that sailed on the Nile were made out of reeds; the ships used in battle during the New Kingdom period (1600–1100 BC) were made of cedar wood, required about fifty oarsmen and were fast and efficient. One of the primary uses of the naval fleet was to transport troops and supplies to battle locations. Naval ships facilitated speedy communication throughout the vast Nile valley. Ships were used as a platform from which archers would fire their arrows on the enemy. The navy was also used to destroy enemy fleets that were attempting an invasion of Egypt. One of the most famous confrontations of the New Kingdom period was the war against the Sea Peoples during the reign of Ramses III. The Sea Peoples were raiders from the region around the Aegean Sea in southern Europe who made many attempts to invade Egypt during the twelfth and thirteenth centuries BC. They had very large ships with sails, unsuitable to the narrow confines of the Nile. The Egyptians had faster ships with oarsmen—these ships could be more easily manoeuvered and the Sea Peoples were resoundingly defeated.

The army in peace time

When the enemy was defeated, the Egyptians would often leave a battalion stationed in the captured town or city to ensure the area remained under Egyptian control. These peacekeeping soldiers were maintained at the cost of the defeated city. Often soldiers would settle down in these foreign lands, marry and raise a family.

Conscripted soldiers returned to their families and pre-war occupation (usually farming) when they came back from battle. The full-time professional soldiers were given either housing in Egyptian city centres or a plot of land to farm. The soldiers who were not farming during peace time could be employed on public building projects, or they might be used as bodyguards on foreign expeditions or for the pharaoh during important public festivals.

ACTIVITIES

Remembering and understanding

1. List the new types of armour and weapons introduced in the New Kingdom period.
2. Use Source 3.5.2 and the information in this unit to describe how the Egyptian army was organised.
3. **a** Identify the most admired position in the army.
   b Explain why the position identified in Question 3a was the most admired.
4. Study Source 3.5.3. Describe the armour and weapons of an Egyptian soldier as shown by the wooden figures found in the tomb of Mesehti.

Applying and analysing

5. Source 3.5.1 is a reproduction, a secondary source based on a primary source. Formulate one or two reasons why such a reproduction would be made.
6. Imagine you are an Egyptian soldier. Write a letter to your wife and children stating all the reasons why you are looking forward to peace time.

UNIT 3.6

Death and funerary customs

Death: an interruption to life

The ancient Egyptians believed that death was simply an interruption to life. A deceased person would continue to 'live' in the **afterlife**:

- if the correct rituals were performed
- if the body remained intact
- if one's name continued to be remembered.

Body, soul and spirit

The Egyptians believed that a person was made up of six separate elements, the first being the physical body.

The *ka*

The Egyptians believed that the ***ka*** was born with a person and after death remained in the tomb with the body. In order to survive, the *ka* needed the body in recognisable form or a lifelike statue.

The *ba* and shadow

The ***ba*** or soul journeyed to the afterlife after death; however, it could revisit the tomb at any time. The *ba* was usually represented as a human-headed bird. The person's shadow was linked to the soul.

The *akh*

A person's spiritual intelligence or ***akh*** was described as a shining form that cut all ties with the body and Earth after death.

A name

The Egyptians believed that if their name was written or spoken they would exist for all eternity. If their name was forgotten the person would cease to exist forever.

The Field of Reeds

The afterlife was referred to as the 'Field of Reeds'. It is highly likely that this Field of Reeds was based on the lush appearance of Busiris, an area of the Nile delta region with waterfalls, wide meadows and plenty of plant and bird life. Afterlife in the Field of Reeds was effortless: the crops never failed, the wheat and barley always grew high, and there were no pests or disease. In the Field of Reeds the wealthy enjoyed sailing on the Nile, visiting important cities and relaxing with their reunited family members.

Burial practices

Only if the correct burial practices were carried out could a person enjoy eternal life. The most important and well-known burial practice of the ancient Egyptians was **mummification**. It is believed that mummification owes some of its origins to the myth of Osiris.

Source 3.6.1 The dead making an offering to Osiris, king of the underworld, fragment of the *Book of the Dead*, fifteenth to fourteenth century BC, held in the Museo Egizio, Turin

The myth of Osiris

Osiris was once a king on Earth who was popular and well loved by the people. However, his brother, Seth, was very jealous. Seth killed Osiris, cut his body up into fourteen pieces and scattered the pieces all over Egypt. Isis, Osiris's faithful wife, journeyed from one end of Egypt to the other and brought back all the pieces. Isis and her sister Nephthys (Seth's wife) wept for Osiris. The great god Re heard them and sent Anubis, the jackal-headed god of embalming, and Thoth, the god of wisdom and scribes, to help the sisters preserve the remains of Osiris. Once the body was wrapped, Isis and Nephthys changed themselves into birds and fanned life back into Osiris. Osiris did not return to the throne of Egypt, instead he preferred to rule in the underworld. Isis and Osiris's son Horus later took revenge on Seth and was given the throne of Egypt by the gods.

Mummification

The process of mummification was a lengthy one, requiring the embalmer to carry out many different steps (see Source 3.6.2).

Instructions to the embalmer:

1. Put on your jackal head mask, learn the prayers for the dead and chant these prayers over the body as you work.
2. Wash the body thoroughly.
3. Take a hook and insert into the left nostril. Remove the brain matter and discard.
4. Make an incision in the left side of the stomach and remove the liver, lungs, intestines and stomach. Warning: be very careful not to damage the heart! The heart must stay in place so that it can be judged either good or bad by Osiris.
5. Cover the removed internal organs and body with natron (a natural salt used for its preserving qualities) and leave for 40 to 70 days.
6. Rub the dried body and internal organs with oils and resins and wrap individually. Please note: fill the empty stomach area with perfumed linen and sawdust first and sew up the wound.
7. Place the wrapped internal organs into **canopic jars**. Do not get the jars mixed up.
8. Remember to place amulets (magic charms) in the layers of bandages. These charms will help the deceased make his or her journey into the afterlife.
9. Place a well-fitting mask over the face and place the wrapped body in a decorated coffin.
10. The body is now ready for delivery to its tomb.

Source 3.6.2 The mummification process: instructions to the embalmer

Source 3.6.3 Embalmment of Crates, from Dayr al-Madinah, Egypt, Roman period, third to fourth century AD, Louvre Museum, Paris

DID YOU KNOW?

The ancient Egyptians mummified millions of cats, birds and other animals. These animals were not only pets but believed to be the incarnation of gods. Archaeologists had originally thought these animals were mummified in a sloppy fashion. However, researchers at the University of Bristol, England, analysed samples of tissues and wrappings from a selection of mummified animals and found that the level of care and quality of materials used in human mummification was the same as that used in animal mummification.

Source 3.6.4 A detail from the coffin of Nespawershepi, chief scribe of the Temple of Amun, showing Isis, Osiris, the monster Ammut and Horus, c. 984 BC, Thebes. Now held in the Fitzwilliam Museum, Cambridge.

Funeral procession

The embalmed body was collected by relatives and ferried along the Nile to the necropolis ('city of the dead'). The coffin was placed on a sled and drawn by oxen. The wealthy employed professional mourners to accompany the funeral procession. These women wept, screamed, beat their chest, tore at their hair and threw earth over themselves.

Family members carried with them everyday belongings that the deceased would need in the afterlife. These belongings were placed in the tomb with the coffin. A banquet was held at the tomb. Priests said magical prayers and spells, burnt incense and made offerings to the gods.

Weighing of the heart

Before the deceased could enter the Field of Reeds they had to be judged worthy by Osiris. The judgement began with the deceased facing forty-two gods. Each god ruled over one sin. The deceased was required to say the name of each god and declare that she or he had not committed any sin. The confessions provide evidence for the moral standards of the ancient Egyptians.

For example, the following acts were considered sinful:

- theft
- murder
- greed
- anger
- trickery
- destroying property
- using the gods' names as curses.

After the deceased confessed they had not sinned, their heart was placed on a set of scales. The heart was weighed against the Feather of Truth. In order for the deceased to pass the test, their heart must be in balance with the feather. If their heart was good, they could advance to stand before Osiris. If judged bad, the heart was eaten by Ammut—a monster that was part crocodile, part lion and part hippopotamus.

Tombs

For all Egyptians it was important to be prepared for death. The correct preparation would ensure the individual gained entry to the Field of Reeds. Tombs were built in order to safeguard the deceased's body from destruction and to house all the goods and food needed for an existence in the afterlife. The most well-known tombs are the pyramids of Giza and the underground tombs in the Valley of the Kings.

Pyramids of Giza

The pyramids of Giza were built as tombs for the pharaohs. The Great Pyramid of Khufu was a massive building consisting of at least 2.3 million blocks of granite weighing 2.5 tonnes each. It is the largest monument ever built for a single person. Each side of the pyramid aligns almost exactly with true north, south, east and west. Archaeologists think that the triangular structure of the pyramid might be representative of the journey the pharaoh would take to the heavens.

There is only a single burial chamber for the pharaoh Khufu inside the Great Pyramid. None of its contents have survived to the present day due to looting by tomb robbers. The room is now very bare. There are no wall paintings, reliefs or personal objects.

Valley of the Kings

The pyramids were easy targets for tomb robbers, so by the New Kingdom period all royal and noble tombs were moved underground and were constructed in the Valley of the Kings.

Typically, an underground tomb had a burial chamber divided in two parts: there was an area at the front with columns, and a sunken floor at the back where the sarcophagus was placed.

Source 3.6.5 Painted walls and column in the tomb of Seti I, the second king of the nineteenth Dynasty, son of Ramses I and Queen Sitre, Valley of the Kings, Thebes

There were small chambers before and beside the burial chamber, and in the more elaborate tombs there were sloping passageways, vaulted ceilings and multiple rooms with beautiful wall paintings. The paintings and reliefs found within tombs were never intended as decoration. The painted scenes and written spells and incantations were there to help the deceased make their journey to the afterlife. None of the scenes were intended to be seen after the tomb was sealed. The tomb was the deceased's house for all eternity.

ACTIVITIES

Remembering and understanding

1. Why was the afterlife referred to as the 'Field of Reeds'?
2. Outline the reasons for holding a funeral procession.
3. Describe the purpose of Egyptian tombs and provide one example of a tomb from ancient Egypt.
4. Why did tombs go underground in the New Kingdom period?

Applying and analysing

5. Sketch a picture of a person. Annotate your picture with labels for the *ka*, *ba*, shadow, *akh* and name.
6. Design a cartoon strip of six to eight panels that retells the myth of Osiris. Your cartoon should include key events and people from the myth.
7. You are a time traveller transported back to an ancient Egyptian embalmer's workhouse. Take notes on the key aspects of the mummification process. Use your notes to create a PowerPoint presentation (or similar) about the embalming process to a modern audience.
8. Photocopy or sketch the scene from Source 3.6.4 into your notes. Add speech bubbles to the key figures in the scene, to explain what may be taking place.

UNIT 3.7

Contact and conflict

Contact within the ancient world

The ancient Egyptians came into contact with peoples from around the known ancient world as a result of trade, warfare and conquest. As a result of contact with other cultures the Egyptians accumulated great wealth, learnt new techniques of fighting and expanded their territory.

Trade

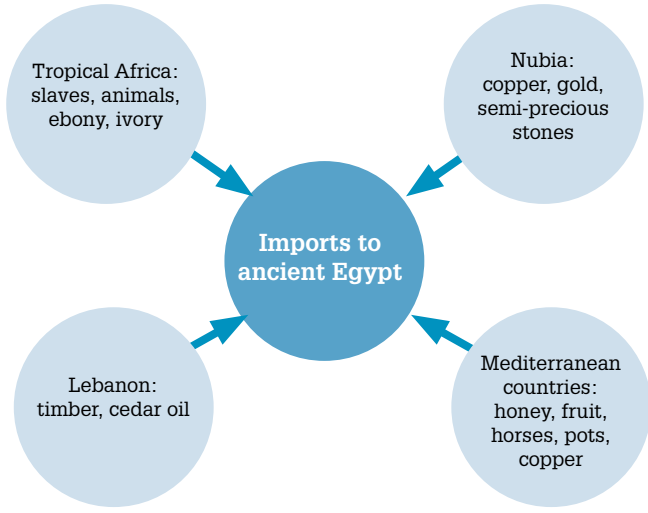
Trade was very important to the economy and lifestyle of ancient Egypt. It provided Egyptians with much sought after goods. For example, Egypt was almost treeless and so trade with Lebanon was crucial for the procurement of wood. Source 3.7.1 outlines Egypt's trading contacts.

The Egyptians used honey and cedar oil for embalming. Trees were converted into incense sticks and furniture for the wealthy elite. Slaves from tropical Africa were essential for the domestic and mining industries. Until the fourth century BC, all trade was done through **barter**, which is the exchange of goods or services without the use of money. Source 3.7.2 outlines Egypt's exports.

Warfare

During the Old Kingdom period, Egypt did not have a permanent army. The desert on both sides of the Nile kept the Egyptians safe from invasion. However, Egypt's wealth and supply of natural resources meant that foreign rulers were always looking for a way into the country.

Midway through the seventeenth century BC, a people called the Hyksos invaded Egypt and ruled there for the next 100 years. The Hyksos had superior weapons: horsedrawn chariots, bronze swords and daggers, composite bows and scaled armour.



Source 3.7.1 Trading contacts in ancient Egypt

Source 3.7.2 Egyptian export items

The Egyptians adopted the weaponry of the Hyksos and not only expelled these people from their land, but used this superior weaponry to invade nearby countries. Egyptian armies invaded Nubia, Syria and Palestine. These three countries all had valuable natural resources that the Egyptians desired. From this point onwards the pharaohs maintained a large and permanent army to protect Egypt's borders (see Source 3.7.3).

Source 3.7.3 Tutankhamen (1333–1322 BC) wearing the blue crown and protected by vultures charging his Syrian enemies in battle, painted wooden chest from his tomb in the Valley of the Kings at Thebes

Source 3.7.4 A kneeling statue of Hatshepsut (c. 1470–1458 BC), Metropolitan Museum of Art, New York

Conquest

The New Kingdom period marked the beginning of Egyptian international conquests. It was the start of the Egyptian Empire. Thutmose I led two important military campaigns—one into Nubia and the other into western Asia (Syria and the territory of the Mitanni of Naharin). Thutmose I spent an entire year campaigning against the Nubians. At the end of his campaign he had gained control of Upper Nubia (Kush).

He returned to Nubia later in his reign and took control of the entire country. He built fortresses in Nubia and established a new administrative system.

Eventually, the Nubians overthrew Egyptian rule so one of the few female pharaohs in Egyptian history, Hatshepsut, also led a campaign into Nubia (see Source 3.7.4). The Egyptians won this war and took with them as booty living captives (captured Nubians who became Egyptian slaves). Control of Nubia was important to the New Kingdom pharaohs as Nubia was rich in gold, copper and semi-precious stones.

Hatshepsut's stepson, Thutmose III, spent much of his reign leading campaigns beyond Egyptian borders. His ambition was to conquer all of Syria and Palestine; this meant that he needed to defeat 300 cities each controlled by a local prince or chieftain. It took Thutmose III seventeen military campaigns over a period of 20 years to achieve his ambition.

ACTIVITIES

Remembering and understanding

1. Which countries did ancient Egypt have contact with either as a result of trade, warfare or conquest?
2. **a** What does it mean to 'barter'?
   b Formulate one example of barter. Make sure the item(s) traded are roughly of equal value.
3. Create a ten-word crossword for Egyptian imports and exports. Your crossword should include both items traded and countries traded with.
4. Why was there no permanent army in the Old Kingdom?
5. List all the countries or peoples conquered by Egyptian pharaohs in the New Kingdom.

Applying and analysing

6. Evaluate the impact of the Hyksos on ancient Egypt.
7. 'Trade was essential for the ancient Egyptians.' Prove this statement true with specific examples from Egyptian imports and exports.

UNIT 3.8

Effects of contact and conflict

Developments in trade

Foreign trade was controlled by the pharaohs and over time Egypt established trading links with Punt (located somewhere in modern-day Somalia), Nubia, Palestine and Syria. There is also evidence of regular trade with peoples of the Mediterranean region (the Minoans of Crete in particular).

During the Middle Kingdom, trading expeditions were led into Punt and Nubia. Incense was in great demand in Egypt and Punt was rich in fresh myrrh (incense). Evidence from the reign of Mentuhotep II shows that an expedition was made into the Sinai Pensinula, and lapis lazuli and galena (an ingredient used in eye make-up) was brought back to Egypt.

The Sinai was a very valuable region for the Egyptians because the area had substantial copper and turquoise deposits. A number of pharaohs launched military campaigns to secure Sinai mines. Once these mines were taken, the Egyptians had to pay particular attention to their northern defences. To further exploit the mining region of the Sinai the pharaoh Amenemhet III created permanent fortified settlements for Egyptian miners in the region. He had houses, wells and temples built for the miners and their families.

The spread of religious beliefs

The Hyksos, foreigners from Palestine who occupied and ruled Egypt between the Middle and New Kingdoms, accepted and adopted a number of the Egyptian gods. For example, they associated their god Baal with the Egyptian god Seth. The Hyksos based their official religion on that of the Egyptians. Furthermore, the Hyksos kings honoured the Egyptian sun-god Re by including 'Re' as part of their throne name.

The effect of contact between the peoples of Egypt and the Mediterranean can be seen in the overlap of the nature and qualities of the gods.

Source 3.8.1 'We are all the gods of wisdom': the Egyptian god Thoth, the Greek god Hermes and the Roman god Mercury

For example, the Roman god Mercury and the Greek god Hermes both appear to have roots in the Egyptian god Thoth, the god of learning and writing, sciences, magic and wisdom. Thoth's chief temple was located in a place called Khmun, later known by the Greeks and Romans as Hermopolis Magna in recognition that Thoth was the same as the Greek god Hermes. The Greeks believed that Hermes was the god of art, law, writing, magic, science and wisdom. Later the Romans associated their god of science and wisdom, Mercury, with the Greek Hermes. Roman writers took Greek myths and substituted the name Hermes with their Mercury.

The emergence of empire

The borders of the Egyptian empire shifted with the accession of each new pharaoh. The pharaoh who achieved the greatest success in creating an expansive empire was Thutmose III. By year 42 of his reign, Thutmose III had defeated Megiddo in Palestine and Kadesh in Syria. Moreover, his successful campaigns against the Mitanni in Naharin and the Nubians to the south meant that large tributes were continually flowing into Egypt creating a period of great wealth for the empire.

Source 3.8.2 The Egyptian Empire under Thutmose III

Diplomacy

One of the best examples of non-violent peacekeeping between Egypt and its rivals was diplomatic marriage. In 1246 BC, Ramses II married a Hittite princess. The union facilitated the exchange of tribute between the two great nations. It also opened up international royal visits: for example, Prince Hishmi-Sharruma (the crown prince of the Hittite realm) made the 1287-kilometre journey to Pi-Ramesse. As a result of the wedding there was increased exchange of knowledge between the Egyptians and the Hittites. The Hittite court came to value Egyptian medical skills and Ramses II's physician, Dr Pariamakhu, was sent to the Hittite court to prepare herbal remedies for the Hittite king Hattusil.

ACTIVITIES

Remembering and understanding

1. Why was Punt an important trading partner for Egypt?
2. Explain why Egyptian pharaohs invaded the Sinai region.
3. Discuss how Egyptian religious beliefs influenced other countries or regions from the ancient world.

Applying and analysing

4. Compare and contrast the qualities of the Egyptian god Thoth, the Greek god Hermes and the Roman god Mercury using a Venn diagram.
5. Create an AVD, using hand-drawn illustrations, that demonstrates the effects of conflict and contact for ancient Egypt. Your AVD should include a description, pictures with labels and diagrams.

UNIT 3.9
Significant individuals

Ramses II

Ramses II came to the throne at age twenty-five and ruled for the next 67 years. He is often regarded as the greatest and most powerful pharaoh of ancient Egypt.

Source 3.9.1 The great Ramses II

At war

Ramses II's most famous campaign was the battle against Kadesh. In year 5 of his reign, Ramses, with several of his sons, left his capital, Pi-Ramesse, and marched towards Kadesh in Syria. On arrival, Ramses was tricked by Hittite allies. The allies deliberately lied to Ramses, telling him that the enemy was 200 kilometres to the north when in fact the Hittites were lying in wait only 3 kilometres away. The Hittites swiftly attacked and the Egyptian troops panicked and fled.

Ramses, not wanting to lose the battle, threw on his armour, jumped into his chariot and charged at the Hittite attackers. With a little help from an Egyptian relief force, Ramses II saved the Egyptians from defeat. There was no clear winner in this battle; however, on returning to Egypt Ramses II boasted to the Egyptian people in reliefs and inscriptions of his glorious victory (see Source 3.9.2).

Source 3.9.2 A frieze of Ramses II in his chariot at the Battle of Kadesh, at his funerary temple in Luxor, Thebes

Building program

In his 67-year reign, Ramses had an enormous number of building projects completed. These included:

- the twin temples at Abu Simbel in Nubia (see Source 3.9.3)
- the Ramesseum (mortuary temple of Ramses)
- the Temple to Thoth at Memphis and restoration of the **Sphinx**.

Hatshepsut

Hatshepsut ruled Egypt for 22 years, by far the longest period of rule in ancient Egypt by any female. She became a great pharaoh.

Source 3.9.3 The Great Temple at Abu Simbel

She ruled while Egypt was peaceful and economically strong. When her husband, Thutmose II, died prematurely she became regent (the person appointed to administer a country if the monarch is too young, absent or incapacitated) for her stepson, Thutmose III, who was approximately nine or ten at the time. Initially Hatshepsut was careful not to overstep her role as regent; however, within about two years of her husband's death Hatshepsut had assumed the position of pharaoh.

A female pharaoh

There were no words to define a female monarch and so Hatshepsut is frequently referred to as 'he'. Furthermore, to be accepted as a true king of Egypt Hatshepsut had to assume the symbolism of a pharaoh. Therefore, in most of her images Hatshepsut is shown wearing male regalia. For example:

- a ceremonial false beard
- nemes—folded striped head cloth
- royal crowns
- standing with left foot forward
- depicted as a sphinx (see Source 3.9.4).

Building program

Hatshepsut's projects included:

- repairs to the Temple of Thoth at Hermopolis
- repairs to the Temple of Hathor at Cusae
- the Temple at Deir el-Bahri (Hatshepsut's mortuary temple).

Source 3.9.4 Sphinx of Hatshepsut from Deir el-Bahri, Thebes, held in the Metropolitan Museum of Art, New York

What happened to Hatshepsut?

Hatshepsut died in year 22 of the co-regency with Thutmose III. Her mummy has never been found and there is no evidence of an unnatural death. However, many historians have speculated that Hatshepsut was murdered on the orders of her stepson Thutmose III. This is based on the fact that after her death Hatshepsut's names, titles and images were removed from the walls of numerous temples, and many of her statues were destroyed and dumped.

It is possible that Thutmose III was responsible for the damage done to Hatshepsut's images, but it is also possible that the destruction was carried out by Akhenaten, a pharaoh who introduced worship of the sun-god called Aten at the expense of all other gods.

ACTIVITIES

Remembering and understanding

1 How did Ramses II boast about his victories to the Egyptian people?

2 Outline how Hatshepsut attempted to legitimise her rule as pharaoh.

Applying and analysing

3 'Ramses II was a great pharaoh.' Justify this statement with reference to the information in this unit and Sources 3.9.1, 3.9.2 and 3.9.3.

4 With a partner, discuss what types of evidence would be required to prove that Hatshepsut had been murdered.

Source Study

UNIT 3.10

The tomb of Tutankhamen

Discovering the tomb

In November 1922, Howard Carter discovered the tomb of a little-known king. The tomb had lain almost undisturbed for over 3000 years. Carter describes the breathtaking first glimpses into the tomb in his book *The Tomb of Tutankhamen*. Read Source 3.10.1 to get a taste of what it must have been like to gaze into history.

> *At first I could see nothing ... as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold—everywhere the glint of gold. For the moment—an eternity it must have seemed to the others standing by—I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer, inquired anxiously, 'Can you see anything?' it was all I could do to get out the words, 'Yes, wonderful things.'*

Source 3.10.1 Howard Carter describes opening the tomb of Tutankhamen, extract from his diary (26 November 1922)

Ancient robbers

The tomb had been entered into in ancient times but historians speculate that the would-be robbers must have been disturbed as the funerary items were in chaos but still there.

Tomb contents

Antechamber

The antechamber contained about 700 items including:

- the components of four chariots
- a collapsible sunshade
- senet boards
- four ritual couches
- two life-sized wooden figures (images of Tutankhamen) that stood guard at the entrance to the burial chamber. The clothing and jewellery of the figures are coated with gold and the sandals with bronze (see Source 3.10.2).

Source 3.10.2 A reconstruction of the antechamber in Tutankhamen's tomb, showing piles of objects, including two life-sized figures guarding the entrance to the burial chamber, Valley of the Kings, Thebes

Burial chamber

The burial chamber was almost entirely filled by an enormous sarcophagus covered in gold. Inside, there were three more sarcophagi, and inside the smallest one were four person-shaped coffins (see Source 3.10.3). The burial chamber is the only decorated chamber in the tomb with scenes from the funeral procession and of the pharaoh being welcomed into the afterlife by a range of gods.

Source 3.10.3 English Egyptologist Howard Carter examining Tutankhamen's golden sarcophagus in 1922

Treasury

The treasury contained over 5000 objects with most of them funerary in nature. Items included:

- Tutankhamen's canopic chest
- a large statue of Anubis
- model boats
- two more chariots
- two mummies of foetuses that some believe to be the stillborn children of Tutankhamen.

A cold case closed?

There have been many theories regarding how Tutankhamen died. Read Sources 3.10.4 and 3.10.5 for some recent commentary.

> *A CT scan of King Tutankhamen's mummy has disproved a popular theory that the Egyptian pharaoh was murdered by a blow to the head more than 3300 years ago ... Instead the most likely explanation for the boy king's death at 19 is a thigh fracture that became infected and ultimately fatal, according to an international team of scientists.*

Source 3.10.4 Extract from 'King Tut died from broken leg, not murder, scientists conclude', *National Geographic*, 1 December 2006

> *A hole in the king's cranium, discovered in a 1968 X-ray, suggested murder, but modern scanning techniques led scientists to believe that the hole was created when archaeologists removed Tut's mask. The X-ray also revealed a broken leg. DNA studies and CT scans in 2010 suggested that King Tut died from malaria and avascular bone necrosis, both perhaps exacerbated by the broken leg.*

Source 3.10.5 Answer to 'How did King Tutankhamen die?' by Curiosity.com

ACTIVITIES

Remembering and understanding

1 Use Source 3.10.1 to write a newsflash on the discovery of the tomb of Tutankhamen.

2 Why do historians think that the tomb robbers were not successful?

3 Use Source 3.10.2 and the information in this unit to describe Tutankhamen's burial chamber.

Applying and analysing

4 Use Sources 3.10.4 and 3.10.5 to answer these questions:
- **a** Why was it originally believed that Tutankhamen was murdered?
- **b** What evidence was used to discredit the murder theory?
- **c** What is the most recent theory as to the cause of Tutankhamen's death?
- **d** Identify how Sources 3.10.4 and 3.10.5 differ in the theories provided for Tutankhamen's death.

5 **a** What types of objects were buried in tombs?
- **b** What do the objects identified in Question 5a reveal about Egyptian beliefs in life after death?

6 From the evidence in Tutankhamen's tomb, how can we hypothesise that the Egyptian pharaohs were fabulously wealthy?

UNIT 3.11
Legacy of ancient Egypt

Tourism

In the modern world, Egypt is an attractive destination. More than twelve million tourists visit Egypt each year and the tourism trade generates over 10 billion dollars annually. The most popular tourist attractions are ancient sites. For example:

- Giza—the pyramids of Giza and the Sphinx
- Luxor—temples of Karnak and Luxor, Valley of the Kings and Valley of the Queens
- Abu Simbel—Ramses II's massive rock temples.

Egyptomania

Fascination with ancient Egypt and its appearance in popular culture stems from two main factors:

- the antiquity or very old age of the Egyptian civilisation
- the accessibility of ancient Egyptian artefacts and monuments.

Through Egyptian art everyone can see and interact with the ancient culture. We are entranced by scenes of the Nile, statues of gods and goddesses, reliefs of pharaohs and queens, and tomb paintings showing religious and everyday scenes.

Roman Egyptomania

The cult of the goddess Isis became very popular throughout the ancient Roman Empire, particularly among women. In Egyptian mythology she brought her husband Osiris back to life and so she became a symbol of renewed life and fertility in the ancient world. See Source 3.11.1, which shows Isis as a Roman goddess.

Source 3.11.1
Statue of the Roman goddess Isis, second century AD, Musei Capitolini, Rome

Early historians

Early historians such as Herodotus, Strabo and Diodorus Siculus travelled to and studied the land of Egypt. Herodotus, the Greek historian and tourist who visited Egypt in about 450 BC, when the pyramids and sphinx at Giza were already 2000 years old, wrote in his *Histories* that 'nowhere are there so many marvels in the world'. Of the Egyptians he wrote, 'They have existed ever since men existed upon the Earth.' Herodotus was noticeably fascinated by this almost mythical ancient civilisation.

Nineteenth-century Egyptomania

Egyptomania flourished in the nineteenth century. Napoleon's Egyptian campaign triggered extensive study of ancient Egyptian remains and culture. In the 1820s, the encyclopedic *Description de l'Égypte*, compiled by the scholars who had accompanied Napoleon's expedition, brought ancient Egypt to the European public.

Nineteenth-century Americans also became fascinated with ancient Egypt. American literature, architecture and art were all influenced by Egyptomania. Well-known literary works include *Some Words with a Mummy* by Edgar Allan Poe and *Lost in a Pyramid, or the Mummy's Curse* by Louisa May Alcott. Examples of architecture are the Gold Pyramid House in Illinois and the Washington Monument in Washington, D.C. (see Source 3.11.2).

Source 3.11.2 Obelisk (Washington Monument) in Washington, D.C.

Modern Egyptomania

Mummy movies were made as early as 1899. As many as nine silent mummy movies were made and included story lines such as mummies coming back to life, mummy cults and comedies where characters merely dress themselves up as mummies. The discovery of Tutankhamen's tomb in 1922 followed by the 'mysterious' deaths of a number of people who worked on the excavation of the tomb gave rise to the myth of the 'Curse of the Pharaohs'. The groundless myth has provided inspiration for many mummy horror movies. Recent movies such as *The Mummy* (1999) and its sequels demonstrate that ancient Egypt still has a mysterious and romantic appeal for modern audiences.

Nowhere is Egyptomania more evident than in the main courtyard of the Louvre Palace in Paris. The Louvre Pyramid is surrounded by three smaller pyramids and all are constructed from glass and metal. The large pyramid, completed in 1989, is now the entrance to the Louvre Museum.

DID YOU KNOW?

Mummy unwrapping parties also became fashionable when American tourists brought home mummies as souvenirs. As after-dinner entertainment, the unwrapped mummy would be presented to the delighted guests.

Mummy wrappings were also used to make cheap paper and the bodies then used as fuel for steam trains.

Source 3.11.3 A pyramid of glass and steel at the Louvre Museum, Paris

ACTIVITIES

Remembering and understanding

1. Why is Egypt a popular tourist destination in the twenty-first century?
2. Define the term 'Egyptomania'.
3. What evidence is there to prove that ancient peoples were fascinated by Egypt?
4. Identify and list evidence of Egyptomania from the nineteenth and twentieth centuries.

Applying and analysing

5. Use the information from this unit to create your own example of twenty-first century Egyptomania. Some suggestions include but are not limited to:
   - **a** a cartoon for children
   - **b** a board game
   - **c** a rap song
   - **d** a sketch for a building or architectural feature
   - **e** a new-season clothing range.

Investigating History

UNIT 3.12 Ancient Egypt

TV presenter

Your group of four has been selected to produce a 15-minute current affairs report on Egyptomania taking the country by storm. Over the past year your group has discovered many examples of ancient Egyptian iconography reproduced in popular household items, modern jewellery, fashion and furniture as well as in public buildings and monuments.

The group's task is to:

a research examples of modern Egyptomania
b link the modern examples of Egyptomania with the ancient picture/building/idea that it was based on
c use the examples of modern Egyptomania to demonstrate how the legacy of ancient Egypt lives on to the present day.

It is important to use evidence from sources to support your explanations.

The group could present the 15-minute report to the class either digitally or live. The presentation should contain supporting visual images that will make the report interesting and engaging.

Women of the ancient world

The women of the ancient world look to Egyptian women for inspiration in the campaign for equality. They are launching their own equal rights movement and are using evidence from Egyptian society to prove that women are the legal and moral equals of men.

Your task is to conduct further research into the rights and responsibilities of ancient Egyptian women. You will use your research to produce a campaign poster.

Source 3.12.1
Pyramid at Giza

Your poster must include:
a a catchy campaign title
b one sentence to describe the purpose of your campaign
c an outline of the key rights and responsibilities of ancient Egyptian women
d a statement that links the purpose of your campaign to the rights and responsibilities of ancient Egyptian women
e a persuasive comment to try to convince the viewer to agree with your campaign.

It is important to use a range of historical terms and concepts when communicating your understanding of the past.

The *Who's Who of Ancient Egypt*

You have been commissioned by the magazine *Who's Who of Ancient Egypt* to produce a two-page spread on the great pharaohs of ancient Egypt. Your task is to compile a list of the five greatest Egyptian pharaohs. For each pharaoh you will need to provide:
a a picture
b a timeline of key events in the pharaoh's life
c an outline of the pharaoh's greatest achievements
d a justification as to why this pharaoh is considered one of the five greatest of all time.

Travel brochure

Your task is to create a travel brochure for modern tourists who are planning to visit Egypt to see the artefacts and buildings left behind by the ancient Egyptians. Your brochure should include a brief introductory paragraph to capture the interest of potential tourists. You should then feature between five and ten important historical sites from Egypt. Each featured site should include:
a the name of the site
b its location
c one to two sentences describing the site
d one to two sentences explaining why the tourist should visit the site.

Glossary

afterlife life after death; a place where the deceased goes after death

barter the exchange of goods or services for other goods or services without using money

canopic jar a covered jar used in ancient Egyptian burials to hold the internal organs of the deceased

delta an area where a river splits into separate rivers before flowing into a sea

Egyptomania a term to describe the fascination with ancient Egyptian culture and history

embalming preserving a dead body from decay; in ancient Egypt this involved using spices and salt

god a supreme being that is worshipped by people

kingdom a period in ancient Egyptian history when Egypt was ruled by pharaohs and their descendants

mummification to preserve a body by drying it with salts, packing the cavities inside with spices and sawdust, and wrapping the body in linen strips

pharaoh the title used for ancient Egyptian kings

pyramid a triangular-shaped monument including a tomb for the deceased

scribe a person employed to write

society a community of people living together

sphinx a statue with a human head and a lion's body

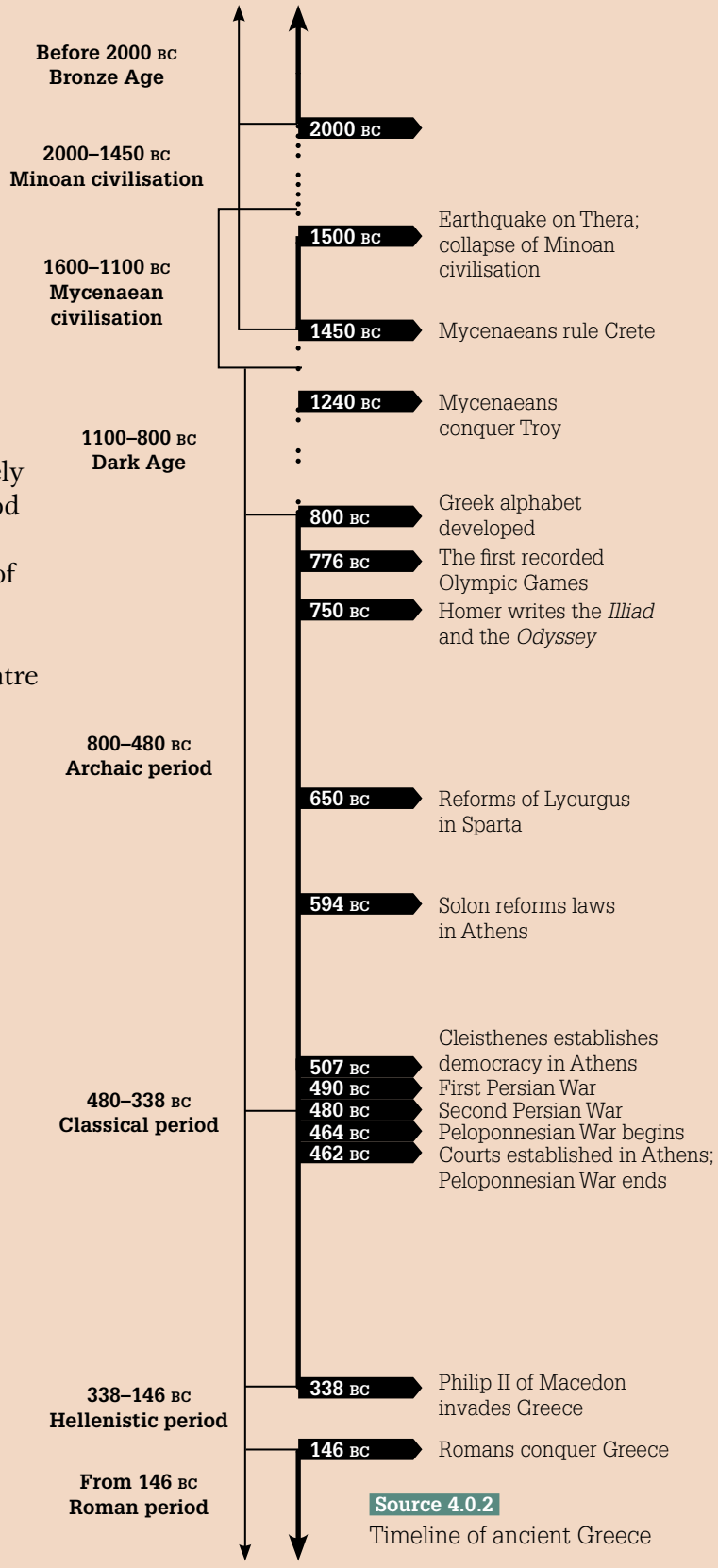
temple a religious building where people worship their god(s)

tomb a large room, often underground, to bury the dead

CHAPTER
4

Ancient Greece

Greek civilisation spans a period of approximately 2000 years. During its peak in the Classical period (fifth century BC), the Greeks established the foundations of Western civilisation. The legacy of ancient Greece to the modern Western world is very important. Democracy, equality before the law, philosophy, science, Western medicine, theatre and athleticism all originated in ancient Greece.



Source 4.0.2 Timeline of ancient Greece

Source 4.0.1 A black-figure pottery detail showing women filling amphorae at a fountain, Attic (Athenian) amphora from Vulci, Latium region, Italy

UNIT 4.1

Geography of Greece

Physical features

Greece is located on the south-eastern edge of Europe with Asia directly to its east and Africa to its south. Greece consists of a mainland and many islands. The mainland is surrounded by three seas: the Aegean to the east, the Ionian to the west and the Mediterranean to the south.

The seas enter deep into the mainland, creating many gulfs and bays and a very long coastline. No matter where you are in Greece you are never far from the sea. An isthmus (a narrow strip of land joining two larger areas of land) in the south links the Peloponnese to the rest of Greece.

Source 4.1.1 Ancient Greece

The Greek mainland is very mountainous with little fertile land except for the plain of Thessaly and the plain of central Macedonia. The Greeks made the most of the land they had and even terraced the hillsides to grow their major crops of grapes, olives and grain.

The Greeks were predominantly coastal people. The lack of ample farmland made them turn to the sea. Their forests provided them with timber needed to build their ships and so the Greeks became traders, trading their olives, grapes and pottery mainly for metals and grain. Sea travel was the fastest and safest form of transport in antiquity. The Greeks came to control trade across the Mediterranean and Black seas, and sailed beyond the Pillars of Hercules (the Strait of Gibraltar) into the Atlantic Ocean.

DID YOU KNOW?

The Aegean Sea was named after King Aegeus of Athens who according to legend threw himself into the sea when he thought his son Theseus had been killed by the Cretan Minotaur.

The formation of city-states

The landscape of Greece made communication between the different groups of Greeks very difficult. As a result the Greeks, for most of their history, did not develop as one state or as a unified nation. The Greek world was a collection of many separate city-states called *poleis*. Each *polis* was made up of the city and the surrounding countryside. It had its own government, currency, calendar, law system and army. The most powerful city-states were Athens, Sparta and Thebes. Conflict between the separate city-states was not uncommon. Despite their differences the city-states had a strong sense that they were part of a broader Greek world, which they called **Hellas** and in which they shared a common language, religion and similar customs. Non-Greeks were referred to as barbarians, which simply meant non-Greek speaking.

Colonisation

The philosopher Socrates described the **Hellenes** (Greeks) 'like frogs around a pond'. During the Archaic period (800–480 BC), trade and the search for farming land led the Greeks to establish colonies around the Mediterranean and the Black Sea. The colonies maintained close ties with their metropolis (mother city-state) and they provided support during times of need. Southern Italy, Sicily, Corsica, the southern coast of France and the coast of Libya were dotted with Greek colonies as were the Black Sea coasts of the Ukraine, Russia, Georgia and Turkey. Some colonies grew to become great Greek city-states in their own right and even rivalled their own metropolis. The cities of Neapolis (Naples) in Italy, Syracuse in Sicily and Massalia (Marseille) in France were all cities that were founded by Greek colonists. It is important to note that the Greek world in ancient times encompassed a vast area beyond the boundaries of the Greek peninsula and the surrounding islands.

ACTIVITIES

Remembering and understanding

1 What are the distinguishing features of the Greek terrain?
2 **a** Define the term *polis*.
  b Name five important Greek *poleis*.
3 Who were the Hellenes and who were the barbarians?
4 **a** Why did the Greeks form colonies?
  b Define the term 'metropolis'.
  c Name two European cities that were founded by Greeks.

Applying and analysing

5 What does Socrates mean by his analogy (comparison) 'like frogs around a pond'?
6 What impact did the Greek landscape have on the Greeks?

UNIT 4.2

Key groups in ancient Greek society

Spartans

The Spartans considered themselves to be descendants of Heracles. They were Greeks from the north called Dorians who in the tenth century BC settled in the southern Peloponnese around the older Achean (the name of the original inhabitants of the area) city of Sparta. The area surrounding Sparta was known as Laconia and it included the fertile valley of the Eurotas River. To the north it was protected by a tall mountain range called the Taygetus and to the south it had access to the sea. With no natural harbours, the Spartans did not develop shipping or trade.

Source 4.2.1 The Taygetus mountain range surrounds Sparta and provides natural protection.

In the eighth century when most Greek city-states were establishing colonies beyond the Greek mainland, the Spartans reinforced their control over Laconia and conquered the nearby state of Messenia enslaving the local population. In doing this Sparta became one of the largest and most powerful city-states. This power was not only based on the rich farmland but was mainly due to the strength of the Spartan army. In order to maintain their stronghold over the territories and peoples they occupied, the Spartans dedicated their whole lives in serving their country as soldiers. They became obsessed with matters of war and feared that the enslaved people under their rule would revolt and so they ran their country as a military state (see Source 4.2.2), ruthlessly destroying all opposition to their rule.

> *They made the proclamation to the effect that the helots should choose ... those who claimed to have done the best service to Sparta on the battlefield, implying that they would be given their freedom. This was, however, a test conducted in the belief that the ones who showed most spirit and came forward to claim their freedom would be the ones likely to turn against Sparta ... 2000 were selected ... under the impression they were being made free ... however, the Spartans did away with them and no one ever knew how each one was killed.*

Source 4.2.2 The Spartans kill 2000 helots, in *History of the Peloponnesian War* written by the Greek historian Thucydides (c. 460 – c. 399 BC)

Divisions in Spartan society

Spartan society was organised into three main groups (see Source 4.2.3).

Division	Description
Spartiates	▪ Dorian Spartans who had full rights ▪ all professional soldiers ▪ allocated a plot of Laconian land and slaves
Perioikoi	▪ *perioikoi* meant 'the ones who dwell around' ▪ other Dorians settled in Laconia, or local Achaean populations occupied by the Dorian Spartans ▪ were free, allowed some autonomy but were not citizens ▪ involved mainly in farming and trade; some were artisans ▪ joined Spartan army and followed Spartiates into battle ▪ allowed to travel outside Sparta
Helots	▪ inhabitants of Spartan conquered lands; most were Messenians (lived in a nearby region) ▪ slaves owned by the state ▪ allocated to adult Spartiates to farm their land ▪ required to carry their master's weapons into battle

Source 4.2.3 Organisation of Spartan society

Athenians

The city-state of Athens was made up of the city of Athens and the surrounding countryside called Attica. The Athenians were Ionian Greeks (ancient Greeks originating from the eastern part of Greece). They considered themselves to be natives of Attica and were proud that their ancestors did not mix with the Dorian Greeks. The Attic landscape was hilly and mountainous with few and small fertile valleys. The main crops grown were grapes and olives. Attica was densely populated and was required to import most of the grain needed. Mount Pentelikon provided Athens with marble, a raw material required for their public buildings, and silver was mined at Laurion. The greatest source of Athens' wealth, however, was trade. Attica had a long coastline with a number of natural harbours. The main port of Athens, Piraeus, grew into the busiest port of the Mediterranean during the Classical period.

Divisions in Athenian society

Athenian society was organised into three main groups (see Source 4.2.4).

Division	Description
Citizens	▪ males born to free Athenian parents ▪ only allowed to marry Athenians ▪ had full political rights and could vote at the Assembly and hold a position in government ▪ could own land ▪ had full legal rights ▪ most were farmers, traders, shopkeepers or artisans ▪ expected to serve in the army, cavalry or navy at times of war
Metics	▪ free Greek or foreign migrants ▪ had no political rights ▪ not permitted to marry Athenian citizens ▪ could not own land ▪ required to pay taxes ▪ protected by the law ▪ mainly artisans or traders ▪ required to serve in the Athenian army
Slaves	▪ non-Greeks bought or born into slavery ▪ the property of citizens or the state ▪ had no legal rights ▪ were paid for their work; some became rich ▪ most worked on farms or as household slaves ▪ many employed by the state as police, record-keepers or in the silver mines of Athens

Source 4.2.4 Organisation of Athenian society

ACTIVITIES

Remembering and understanding

1 **a** What was a metic?
b How were his rights different from those of a citizen in Athens?

Applying and analysing

2 Compare the Spartans' treatment of the perioikoi and the helots.

3 **a** Use a Venn diagram to compare and contrast Athens and Sparta.
b What factors led to the differences in the way of life and goverance of these city-states?

UNIT 4.3

Government and law

Development of different political systems

Social change over time brought about the development of different political systems in the city-states. Many states experienced a similar pattern of political change. The emergence of city-states in the early eighth century BC was closely connected to the decline of monarchies. These gave rise to aristocracies ruled by noble or wealthy landowners.

Lawgivers

In the seventh century, colonisation and trade led to the rise of a wealthy non-aristocratic class of citizens who demanded rights and a share in power. To settle the disputes between these two groups, lawgivers (powerful men who pass laws to help organise society) such as Draco and Solon in Athens (the first lawgivers) compiled law codes to redistribute power. Eventually, many aristocracies were replaced by oligarchies in which power was held by a small group of influential individuals.

DID YOU KNOW?

Draco was the first ancient Greek lawgiver but his written code of laws was so harsh that it gave rise to the word 'Draconian', which is still in use today to refer to any harsh measures taken by people in power.

Tyrants

These changes did not settle social unrest. The majority of people continued to have limited rights and little or no say in the running of their city-state. At times, ambitious individuals became tyrants as they gained the support of the lower classes and seized complete control. A tyrant in antiquity was not necessarily an oppressive ruler.

A number of tyrants, like Periander of Corinth and Peisistratos of Athens, were popular leaders who ruled with the consent of the people.

Government in Sparta

According to ancient authors, Lycurgus, a Spartan, received instructions from the **oracle** of Delphi to establish Sparta's laws in the seventh century BC. While we do not know if Lycurgus actually existed, we do know that Sparta was ruled by an oligarchy composed of ephors, elders and two kings. Citizens could attend the Assembly to vote for leaders, but could not make proposals or question the decisions of their rulers.

Government in Sparta	Description
Two kings	▪ descendants of two royal families ▪ figureheads without real power ▪ one remained in Sparta while the other led the army into battle
***Gerousia* (Council of Elders)**	▪ consisted of two kings and 28 members over the age of 60 who served for life ▪ organised discussions of the *Apella* ▪ a high court for serious cases requiring death sentence or exile
Five ephors (leaders)	▪ most powerful people in Sparta ▪ served for one year ▪ chosen by the *Apella* ▪ oversaw all legal matters, foreign policy and decisions of the *Apella* ▪ could overrule the kings and even punish them
***Apella* (Assembly of Citizens)**	▪ attended by Spartan citizens over the age of 30 but they could not speak ▪ elected members of the *Gerousia* and the ephors

Source 4.3.1 Spartan government

Government in Athens

Important political reforms were made by Solon in 594 BC. To protect the poor, he passed laws cancelling all debts and he gave all citizens the right of appeal in court.

In 507 BC another lawgiver called Cleisthenes, who was an aristocrat by birth, sided with the common people in their rebellion against tyranny and introduced new reforms that established democracy in Athens. For the first time in history every citizen was equal before the law. In order to protect citizens' rights and to encourage loyalty to the city-state over loyalty to the family or neighbourhood, Cleisthenes divided the Athenians into ten tribes. Each tribe consisted of members from the city of Athens, the coast and rural areas.

> *Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one ... is kept in political obscurity because of poverty.*

Source 4.3.2 This is how the famous Athenian politician Pericles described democracy, in Thucydides' *History of the Peloponnesian War*

Source 4.3.3 The *kleroterion* was a device used to randomly select citizens for state positions or juries.

Athenian government was organised in the following way:

Government in Athens	Description
Ekklesia **(Assembly of Athens)**	▪ most important political body ▪ included all male Athenian citizens over 18 ▪ directly involved in decision-making by exercising their vote ▪ citizens addressed the Assembly and expressed their opinion
Boule **(Council of 500)**	▪ each of the 10 tribes **chose by lot** 50 citizens over the age of 30 to serve as councillors for one year ▪ councillors prepared agenda for the Assembly ▪ oversaw the implementation of the Assembly's decisions
10 *strategoi* (generals)	▪ the army was divided into 10 units extracted from 10 tribes ▪ each tribe elected a general every year to lead the unit ▪ were influential political figures
Juries and law courts	▪ Solon established the *Heliaea*, the law court where citizens exercised the right of appeal ▪ 6000 citizens selected by lot to serve as jurors ▪ the *Areopagus* (court) dealt with murder and other very serious crimes

Source 4.3.4 Athenian government

ACTIVITIES

Remembering and understanding

1 Explain why the government in Sparta was an oligarchy despite having two kings.
2 Describe the most powerful political groups in Sparta and Athens.
3 How did Cleisthenes establish democracy?

Applying and analysing

4 According to Pericles (Source 4.3.2) what principles underpin democracy?
5 How did Athenians ensure political power was distributed fairly?

UNIT 4.4

Everyday life

Everyday life in Sparta

Spartans were forbidden to pursue any interest other than military affairs. It is not surprising that they have left us very few primary sources from which we can study their society. Most sources relating to Sparta are Athenian and are most likely biased.

Childhood

When a Spartan boy was born he was bathed in wine and was then presented to a council of elders who examined him to see if he was healthy. If the child was too weak or deformed he was abandoned and left to die on Mount Taygetus. When he turned seven, the boy left his home and family to be educated by the state. There was no other option for Spartan boys but to be trained as soldiers to serve their state.

Boys lived in barracks in groups called 'packs'. They were trained to endure harsh conditions and to be obedient. They went barefoot; their hair was cut short and they were given little to wear and little to eat. They were also encouraged to steal but were severely punished if they were caught.

Boys received a basic education and were taught to read and write. They were also trained in music and dance. Love of country, respect for the laws and elders, admiration of bravery and disregard for death were important values that were instilled in them.

Adulthood

From the age of twenty, Spartan men became full-time warriors ready to fight for Sparta when called to duty. They kept their hair long and grew a beard but no moustache. They ate at the mess hall called the *syssition* and continued to live in barracks even if they were married.

At age thirty they were granted full political rights and they were allocated land for farming by the state. A part of their produce was used to supply the common *syssition*. From this age they could spend the nights at home with their families.

The Spartans served their state up to the age of sixty. They led a life of vigorous training and discipline and were always ready to take up arms should there be an external attack or an uprising of the helots. The Spartans had so much confidence in their army that their city was not protected by walls. Spartan soldiers wore red in battle in order not to be deterred by bloodstains. There was no room for cowardice on the battlefield. Spartans who dropped their weapons and ran away during battle were not welcomed back to Sparta and the dishonour of such an act was considered worse than death.

Source 4.4.1 A bronze statuette of a Spartan warrior, about sixth century BC

Love of wealth and all luxuries were considered dishonourable. All property belonged to the state and the Spartan currency, made of iron, was heavy to carry and had little value. There was no reason for Spartans to accumulate wealth. Spartans were also forbidden to travel outside Sparta and foreigners could only visit Sparta for short periods. This was done to ensure that Spartans were not corrupted by others.

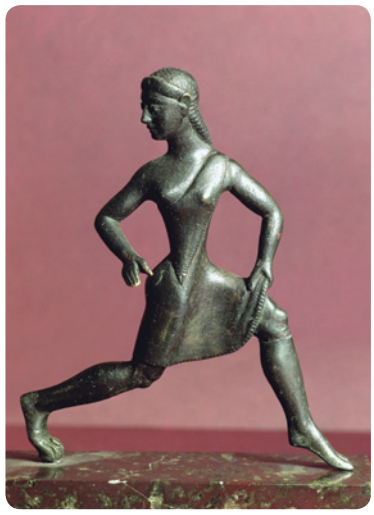
DID YOU KNOW?

The Spartan staple food was a black soup made of of salt, blood and vinegar. A Sybarite (native of Sybaris, an ancient Greek city in southern Italy) visiting Sparta after eating in the communal mess hall remarked: 'Now I know why Spartans do not fear death.'

Women

Unlike other Greek women, Spartan women led active and independent lives. From the age of seven they also received a basic education in reading, writing, music and dance. They were trained to be physically healthy and strong. A woman's primary role was to produce healthy soldiers for Sparta. At the age of eighteen they were married but did not live with their husbands until the men turned thirty.

Since helot women did all the housework and the men were always away, Spartan women looked after the finances and supervised work in the house and on the farm. They were much more independent than other Greek women and were quite outspoken and were even allowed to dance and sing in front of men (see Source 4.4.2). Like men, their duty to Sparta came first. Spartan mothers were known to send their sons into battle telling them, 'Come back with your shield or on it.' Women, especially those who were mothers, were highly respected in Sparta.



Source 4.4.2
A bronze figurine of a Spartan girl dancing, about sixth century BC, British Museum

Everyday life in Athens

Childhood

In wealthy families, children up to the age of seven were looked after at home by their mothers or nurses. Like children today they played with toys and games with other children. Archaeologists have found a number of toys including rattles, dolls, toy soldiers and animals on wheels. Written sources also indicate that children were brought up listening to the legends of heroes and Aesop's fables.

Boyhood

From the age of seven, boys and girls were treated differently. Boys went to school escorted by their *paidagogos* (slave tutor) who carried their books, kept them focused in class and assisted them with their work. Schools were privately run and boys were taught reading, writing and arithmetic. They were taught to play a musical instrument such as the **lyre** (a stringed instrument) or the **aulos** (an ancient Greek wind instrument) (see Source 4.4.3 for images of the lyre). Boys also attended the *palaestra* where they exercised and trained in wrestling and other sports.

Source 4.4.3
An ancient Greek drinking cup from about the fifth century BC showing classroom scenes including a music lesson on the lyre, a student reciting poetry and a slave tutor waiting

Boys from less affluent families finished their education at fourteen and then accompanied their fathers to work. Wealthier families had their sons continue their education up to the age of eighteen. They became pupils of one of the many **sophists** (professional teachers and intellectuals) in Athens and among other things they were trained in public speaking. Between the ages of eighteen and twenty, young Athenians received military training.

The lives of girls

Girls did not go to school but many were taught to read and write at home. They were brought up by their mothers and they were taught all the household duties, which included cleaning, cooking, spinning and weaving. Their education involved preparing them for their later roles as wives and mothers.

Adulthood

Athenian males became citizens at the age of twenty. They were required to attend the Assembly of Athens for 40 days each year where they exercised their right to vote on state matters. At some time in their adult lives they were also called to serve in government. They considered it a great honour to be a citizen and to be directly involved in the running of their state.

The agora and the gymnasia

Citizens spent much of their time discussing politics in the **agora**, which was the city's great open space where all the state offices, religious buildings and shops were located. Here they met their friends, discussed the latest news or developments and listened to the politicians or to the many philosophers of Athens. The experience of the agora was an education in itself. Wealthier citizens could also attend the city's **gymnasia** where they could exercise their bodies and their minds. In the gymnasia they mixed with other citizens including influential politicians and philosophers.

Festivals

A number of religious festivals were held in Athens throughout the year. They provided colour, spectacle and a break from routine. These included theatrical performances at the Dionysian festival and the athletic competitions of the Panathenaic Games.

Men at home

At home the formal reception room was reserved for men and was called the *andron*. Here the men entertained their male friends at drinking parties called *symposia*.

Source 4.4.4 An earthenware drinking cup decorated with a scene from a symposium, about 500 BC, held in the Berlin State Museum

The men lay on couches, banqueted and drank diluted or watered-down wine. It was considered uncivilised to drink undiluted wine as clarity of mind was necessary for the discussions that followed.

Women

Women in Athens had no political rights, did not own property and could not inherit money. They were usually married at the age of fourteen to much older men. Their husbands were chosen by their fathers who also provided a dowry (property or money brought by the bride to her husband on marriage) to the groom. Upon marriage, women exchanged the authority of their fathers for that of their husbands.

Women at home

Women were confined to the home. They looked after the children and did the housework. If they were wealthy they supervised the slaves who undertook all household duties. A special area in the upper floor of the house, known as the *gynaikon*, was reserved for women and children when male visitors came. Women rarely left the house and when they did they were escorted, usually to fetch water from public fountains, participate in certain religious festivals or visit the tombs of loved ones. The only women who could attend the symposia were *hetairai* (courtesans) who provided entertainment for the men.

Source 4.4.5 A black figure hydria (water vessel) depicting women water carriers, about sixth century BC, held in the National Etruscan Museum, Rome

'Man is by nature superior to the female and so the man should rule and the woman should be ruled.' (Aristotle, 384–322 BC, philosopher)

'We keep hetairai for the sake of pleasure, female slaves for our daily care and wives to give us legitimate children and to be the guardians of our households.' (Demosthenes, 384–322 BC, orator or public speaker)

'A woman who travels outside her house should be old enough that people ask whose mother she is, not whose wife she is.' (Hypereides, 389–322 BC, orator and speech writer)

'A woman's reputation is highest when men say little about her, whether it be good or evil.' (Pericles, 495–429 BC, statesman)

Source 4.4.6 Some thoughts on women given by men in Athens

ACTIVITIES

Remembering and understanding

1. How did the state prevent the Spartans from becoming corrupt?
2. What was the prime role of women in Sparta and how did this affect their lives?
3. Describe the life of an Athenian citizen.
4. What was a symposium?

Applying and analysing

5. Construct a Venn diagram and compare the similarities and differences in the childhood of Spartan and Athenian boys.
6. Explain the statement: 'The experience of the agora was an education in itself.'
7. Read Source 4.4.6. What does each of the statements tell us about the attitude towards women in Athens?
8. Imagine you lived in ancient Greece. Who would you rather be? An Athenian or a Spartan? A man or a woman? Explain your answer.

UNIT 4.5

Religion

Creation story

The original Greek gods represented the basic components of the universe that came into being at the time of creation: Gaia (Earth), Uranus (Sky), Pontus (Sea), Darkness, Night, Light and Day. Eros (Primordial Love) represented the driving force that brought the components together, sparking life in the universe.

The Titans

The Titans, born out of the union of Gaia and Uranus, were the first **deities** to rule over the universe. Helios controlled the movements of the Sun, and Selene those of the Moon. Oceanus ruled over the ocean, while Atlas held the heavens and the Earth on his shoulders. The Titan Prometheus created humans from clay and gave them food and fire.

Most famous among the Titans were Cronus and Rhea. Cronus had been warned that one day he would be overthrown by one of his children, and so he forced Rhea to hand over each of their children to him and he in turn swallowed them. When Zeus was born she hid him on the island of Crete and she presented Cronus with a rock covered in swaddling clothes to trick him. When Zeus grew up he sought out, challenged and defeated his father. Cronus was given a potion that forced him to vomit up Zeus' older brothers and sisters. Zeus and his siblings then waged a 10-year war against the Titans. They eventually won and became the rulers of the world.

Since we are three brothers born of Rhea and Cronus,
Zeus, and I, and the third is Hades, lord of the dead men.
All was divided among us three, each given his domain.
I when the lots were drew the grey sea to live in forever;
Hades drew the lot of the mists and the darkness,
and Zeus was allotted the wide sky, in the clouds and the bright air.
But earth and high Olympus are common to all three.

Source 4.5.1 The division of the world as described by Poseidon in the *Iliad*, an epic poem written by Homer in the eighth century BC

The Olympian gods

The Greeks were polytheists (believed in multiple gods). The twelve most important Greek gods lived on Mount Olympus in northern Greece. They ate ambrosia and drank nectar to sustain their immortality.

The gods judged the mortals below and were primarily concerned with the respect and honour that was due to them. The gods were anthropomorphic. This means that they were like humans, able to express emotions like love, anger and revenge. The gods often pretended to be mortals and visited the Earth where they associated with humans. They favoured certain mortals and brought misfortune on others.

Honouring the gods

Each god influenced a different aspect of daily life. This enabled the Greeks to direct their prayers to certain deities. For example, a farmer lamenting over poor harvests prayed to Demeter to change his fortunes to produce a profitable yield, while a merchant planning a successful trade expedition would pray to Poseidon to grant safe passage across the sea. Source 4.5.2 outlines which god was responsible for each aspect of Greek life.

Olympian god	Domain	Symbol
Zeus	▪ the sky ▪ weather ▪ ruler of all gods	▪ thunderbolt ▪ eagle ▪ oak tree
Hera	▪ marriage ▪ women, childbirth ▪ wife of Zeus	▪ diadem ▪ pomegranate ▪ peacock
Poseidon	▪ the sea ▪ earthquakes	▪ trident ▪ dolphin ▪ horse
Demeter	▪ farming, grain, bread	▪ torch ▪ corn
Aphrodite	▪ love ▪ beauty	▪ myrtle ▪ dove
Hestia	▪ hearth ▪ home	▪ hearth
Apollo	▪ the Sun ▪ light ▪ music ▪ prophecy	▪ lyre ▪ laurel wreath ▪ bow and arrows
Ares	▪ war	▪ spear ▪ helmet ▪ chariot ▪ dog ▪ boar
Hephaestus	▪ fire ▪ blacksmiths	▪ axe ▪ anvil ▪ hammer
Hermes	▪ trade ▪ protector of travellers ▪ messenger of the gods ▪ wisdom	▪ winged shoes ▪ the staff with entwined serpents
Athena	▪ warfare ▪ crafts ▪ wisdom	▪ olive tree ▪ helmet ▪ spear ▪ owl
Artemis	▪ the hunt ▪ protector of young girls ▪ the Moon	▪ bow ▪ deer

Source 4.5.2 Ancient Greek gods

Honouring the gods in the form of religious rites played a significant role in Greek society. The Greeks performed a variety of rites to please the gods as failure to do so could incur their wrath. These included animal sacrifices and **libations** (a drink poured as an offering to a god) of wine. Animals chosen for sacrifice needed to have a certain skin colour. There were specifications regarding how the animal was to be slaughtered, the shape of the blade that was to be used and the type of wood that was to be burnt for roasting the flesh. Libation offerings, usually of wine, had to be performed on specific days to honour the various gods. Greek ritualistic traditions for the worship of each of the gods were so complex that it was the job of officials to oversee correct religious practices.

DID YOU KNOW?

Pan, who was half goat and half human in form, was god of the wild, shepherds and flocks. He inflicted fear in humans and animals that came across him. The word 'panic' is derived from his name.

Religious festivals

The most important activities in Greek society were centred on the gods. These included processions, athletic games and theatrical performances. Religious festivals provided a break from the daily routine. In a world where there was no such thing as the weekend, religious celebrations were important holidays. Some festivals were local in character and contributed to a sense of civic pride within the city-state. Others were panhellenic, involving all Greeks. The Greeks were a divided people but they all shared a common language, culture and religion. Participation in panhellenic religious celebrations strengthened ties between the city-states and instilled a sense of ethnic unity among their citizens.

Panhellenic Athletic Games

Athletes from the Greeks city-states came together to compete to honour their gods and to bring glory to their city-state. The games were made up of four separate sporting festivals (see Source 4.5.3). They were a great cultural event, which attracted poets, musicians, actors and playwrights who provided additional entertainment.

Panhellenic Athletic Games	Location	God honoured	Victor's crown
Olympic	Olympia	Zeus	olive leaves
Phythian	Delphi	Apollo	laurel leaves
Isthmian	Corinth	Poseidon	pine leaves
Nemean	Nemea	Zeus	wild celery leaves

Source 4.5.3 The Panhellenic Athletic Games

The most prestigious were the Olympic Games, which were held to honour Zeus every 4 years in Olympia in south-western Greece. The athletic contests lasted five days, but the celebrations and the religious rites took place over a period of two weeks.

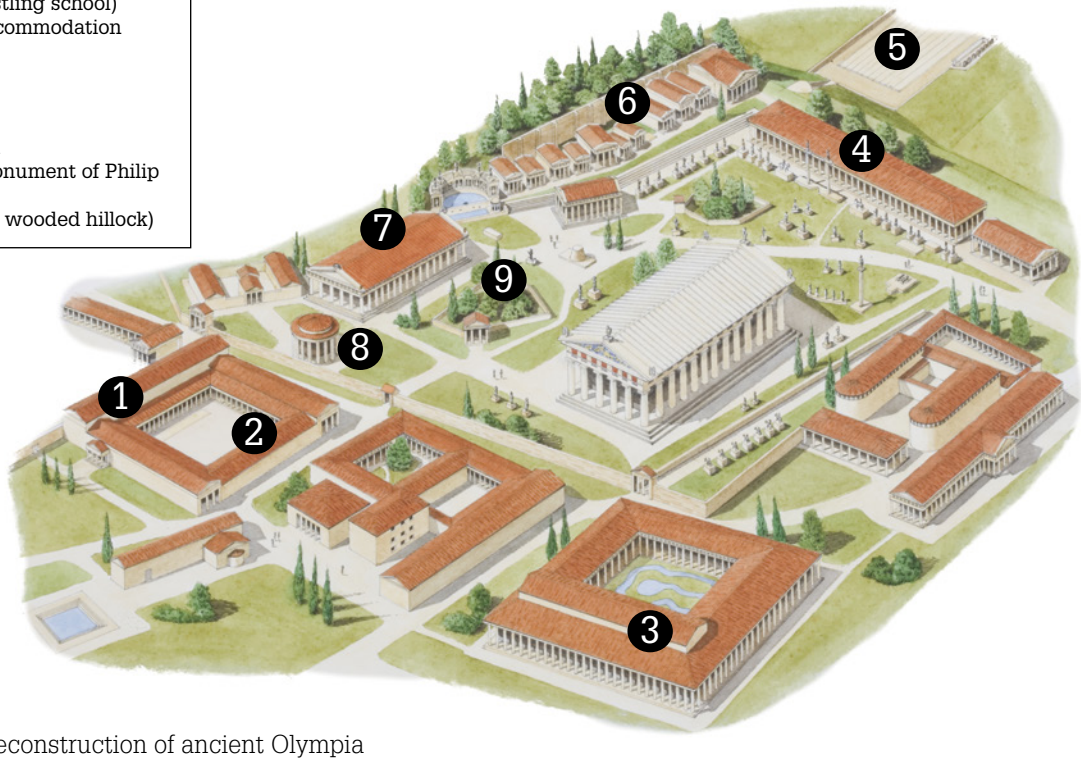
A truce was called during the games and all wars were required to stop to allow athletes and spectators to come to Olympia in peace.

The main athletic events at the games included running, discus, wrestling, boxing, long jump, javelin, horse and chariot racing and pentathlon (discus, javelin, long jump, wrestling and running). Another event was the *pankration*, a cross between wrestling and boxing, in which everything was allowed except for biting and eye-gouging. Victorious athletes did not receive any medals or money. They were awarded a simple wreath at the games. With victory came great prestige, fame and honour. The winning athletes were treated as heroes in their native city-state.

DID YOU KNOW?

Olympic champions were so admired that the *gloios* (a gluey mixture of sweat, oil and dirt) scraped off their bodies was believed to have medicinal qualities.

1 Gymnasium
2 Palaestra (wrestling school)
3 Leonidaion (accommodation for officials)
4 Echo portico
5 Stadium
6 Treasuries
7 Temple of Hera
8 Philippeion (monument of Philip of Macedonia)
9 Pelopion (small wooded hillock)



Source 4.5.4 A reconstruction of ancient Olympia

Source 4.5.5 The torch-race was not an event in the ancient Olympics. It was a purely religious ceremony that was not held in the stadium. It involved passing the sacred flame as quickly as possible in order to retain its purity. The torch-race ended at the altar of the god that was celebrated. Louvre Museum,Paris

Theatre

Drama festivals were held to honour the god Dionysus and to entertain the people. In Athens the Greater Dionysian Festival was celebrated in spring. The theatre contained an altar where offerings were made to Dionysus at the opening of each festival. A number of tragedies and comedies were performed throughout the day. These were judged and first, second and third places were awarded. A commemorative trophy for the winning play was publicly displayed on a tripod. The plots of the plays often focused on famous myths and legends and the lives of Dionysus and other gods. Since the plots were known to everyone, it was up to the skill of the playwright to intrigue and entertain the audience. The actors were always men who wore masks and costumes appropriate to their character.

Religious sanctuaries

There were a number of important sites of great religious significance throughout Greece. The most important was the oracle of Apollo at Delphi. This was the name given to the Pythia or priestess through which Apollo spoke.

People went to Delphi in large numbers hoping to seek advice from the oracle. After a ritual bath and a meal of special herbs the oracle sat on a tripod over a fissure in the ground inhaling the vapours that arose. While in a trance the priestess posed the questions asked by the worshippers. Her response was believed to be the words of Apollo. The prophecy was often unclear and open to interpretation. Another important oracle in antiquity was that of Zeus in Dodona in north-western Greece. Here it was believed that Zeus communicated through the rustling of the leaves of an oak tree.

The sanctuary of Epidaurus in the Peloponnese was a famous healing centre dedicated to the god of medicine, Asclepius. The sick arrived at Epidaurus hoping to be cured. It was believed that Asclepius visited the sick and cured them during the night. Both conventional medicine and faith healing were practised at Epidaurus. Theatrical performances and athletic facilities were also available and were often prescribed for both physical and emotional healing.

ACTIVITIES

Remembering and understanding

1. Who was 'Primordial Love' and what was his role in the creation story?
2. Why would the Greeks have honoured the Titan Prometheus?
3. How did the Greeks show their respect for the gods?
4. Explain the importance of the Panhellenic Games.
5. Why did the Greeks in ancient times visit Delphi?

Applying and analysing

6. According to Homer (Source 4.5.1) how was the world divided between the gods?
7. Devise a family tree of the Greek gods beginning with the original Greek gods.
8. Examine the model of the ancient site of Olympia in Source 4.5.4. How do you think it is different from a modern-day Olympic complex? Discuss the reason for this difference.

UNIT 4.6

Death and funerary customs

The afterlife

The ancient Greeks believed that the soul of the dead continued to exist in an afterlife in an enclosed area beneath the Earth, called the Underworld. Lord of the Underworld was Pluto or Hades, who ruled over the dead with his wife Persephone. The name Hades was used as an alternative name for both god and Underworld.

When the soul left the body of the deceased it was escorted by the god Hermes to the river Styx, which encircled the Underworld. There, Charon the ferryman carried the soul across the river in his boat. The passage of the soul was prepaid by relatives who placed a coin in or on the mouth of the deceased. The gates to the Underworld were guarded by the three-headed dog Cerberus who ensured that the living did not enter.

Judging the soul

Each soul was judged by three judges in the Underworld. Rhadamanthus judged the souls of Asians and Aeacus those of Europeans, while Minos, who presided over both, dealt with disputed cases. If a soul was judged to be evil it was sent to the depths of the Underworld to a place called Tartarus. There the souls received punishment for their wrongdoings. A pious and virtuous soul was sent to the Elysian Fields, a place of light, warmth, happiness, games and music.

Funerary customs

Honouring the dead and providing an appropriate burial was considered an important duty and responsibility of the relatives of the deceased. Both full burial of the corpse and cremation were practised in Greece between the eighth and fourth centuries BC. The choice between the two varied over time and from place to place.

Source 4.6.1 A red figure vase depicting the Underworld, with Hades and Persephone in the centre and Cerberus, the three-headed dog, in the foreground

Burial rites

Burial rites consisted of three parts.

Laying out the body

The laying out of the body took place in the family home the day after the death. The women prepared the body. They bathed, anointed and dressed it and laid it on a **bier**. The head of the deceased was raised on a headrest and the body was decorated with flowers, wreaths and jewellery. The body was displayed for a whole day. Friends and family came to pay their last respects. Women dressed in black and with their hair shorn would beat their breasts and sing traditional laments. A vessel containing spring water was placed outside the house as a sign of mourning and to allow visitors to wash their hands to purify themselves as they left.

The funeral procession

The funeral procession from the house to the cemetery took place on the third day before dawn. The body was wrapped in a shroud and covered by a cloak. The procession was required by law to be noiseless as it made its way through the streets of the city. At the cemetery the body was placed on a funeral pyre and the ashes were collected by relatives and placed in a funerary urn. The ashes or the corpse were then buried with other grave goods such as jewellery, vases, statuettes or gifts from loved ones. Libations of wine and oil were poured over the grave.

The funeral banquet

The funeral banquet took place at the home of the deceased and it allowed for friends and relatives to come together and talk about their loved one that passed away.

DID YOU KNOW?

In Athens there were laws in place that limited extravagant funerals and elaborate tombs and even prescribed the amount of money that could be spent as well as the number of mourners who could attend a funeral.

Grave markers

The cemeteries in Greece were situated outside the city walls and along the main roads. Many grave markers have survived such as large vases, funerary statues and grave **stelae** (tombstones). The more elaborate tombs belonged to wealthier citizens. Soldiers who died in battle were often cremated and buried on site in man-made hills called tumuli.

Source 4.6.2 A funerary urn depicting a funeral scene, about 750 BC, held in the National Archaeological Museum, Athens

ACTIVITIES

Remembering and understanding

1. Who or what is Hades?
2. **a** What happened to the souls sent to Tartarus?
   b What were the Elysian Fields?

Applying and analysing

3. Describe the funerary ritual depicted in Source 4.6.2.
4. Sketch a five- to ten-panel storyboard or cartoon strip that depicts the journey of a soul to the Underworld and its judgement.
5. Create an illustrated flow chart to select and demonstrate the important steps of an ancient Greek funerary ritual.

UNIT 4.7

Warfare

A divided land

The ancient Greek world was a divided one, where resources and good land were rare. War was a fact of life and city-states would often settle their differences on the battlefield. Some wars were isolated and fought over local territorial disputes. In the case of the Peloponnesian War, however, rivalry between Athens and Sparta plunged the entire Greek world into a gruesome war that lasted 27 years and divided the city-states into cultural and political allegiances. In spite of these divisions within the Greek world, there were occasions in which the Greeks united against their common foreign enemy: the Persians.

The Greek army

In the Mycenaean period (1600–1100 BC), warfare tactics differed significantly to those of the later periods. The famous epic poet Homer, in his work the *Iliad*, portrays a military ideology based on the heroic actions of individual warriors who were mostly members of an aristocratic ruling class. In the Trojan War, warriors fought for individual honour and glory in an attempt to be immortalised as heroes. By the seventh century BC, however, this notion of personal glory had been replaced by a sense of civic duty and pride. Soldiers fought for the power and prestige of their city-state rather than their own personal fame. This change in approach to warfare is evident in the military tactics of the time. While Homer describes the gruesome hand-to-hand duels between individual champions like the epic contest between Achilles and Hector, in the classical period strength in number and the organised discipline of the military unit were valued over the individual heroism of Homeric warfare.

The hoplite

At the core of the Greek army was the foot soldier called the hoplite (from the Greek word *hoplon* meaning shield). Hoplites were protected by heavy bronze armour that consisted of a helmet, cuirass to protect the upper body, greaves to protect the legs and a large circular shield. They fought with long spears with iron tips and swords (see Source 4.7.1). Hoplites were citizens of average wealth and they were responsible for the purchase of their own armour. They received military training when they reached adulthood and they were always prepared to take arms whenever their city-state called them to duty. Poorer citizens that could not afford the armour served as archers, lightly-armed soldiers and peltasts (javelin throwers) and supported the hoplite units in battle. During peacetime soldiers would go on with their normal lives practising their chosen professions. Only Sparta maintained a professional army at all times.

Source 4.7.1 Two hoplites prepare for battle, Staatliche Antikensammlungen (State Collections of Antiques), Munich

The phalanx

The hoplites marched into battle in a military formation called the phalanx. The hoplites lined up closely together, usually eight men deep, with overlapping shields. The left part of each hoplite's shield protected the right side of the hoplite to his left. The phalanx advanced like a wall of shields with spears protruding from between the shields. It was the first rows that could stab the enemy while the rows behind pressed forwards ensuring that the phalanx kept together. It was a great honour for hoplites to be placed in the front row next to their officers.

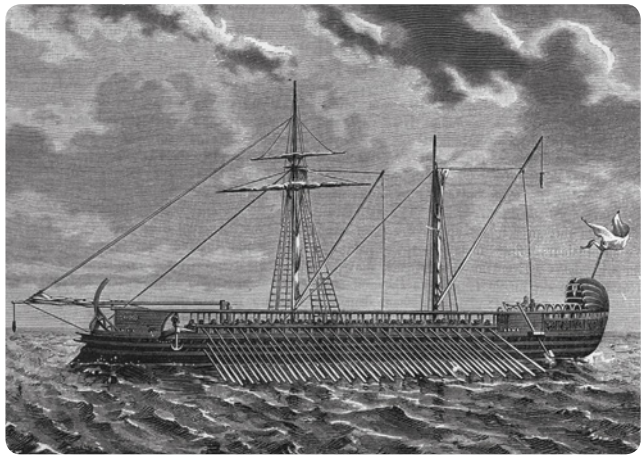
Source 4.7.2 The phalanx formation

Sea battles

The Greeks were mainly a coastal people. In order to protect themselves from possible outside threats, Greek city-states were required to maintain a fleet of warships. At the height of Athenian power, Athens laid claim to the largest fleet in the Greek world. More than 20 000 citizens served in the fleet. Sailors were usually poor citizens who could not afford the armour required to be a hoplite.

Most of these men were also great supporters of democracy so the strength of the fleet came to represent the strength of democracy.

The fastest warship during the classical period was the trireme. It had 170 oarsmen—85 on each side. The oars were arranged in three rows. Triremes also had one or two masts with sails. During battle the sails were taken down and the oarsmen used their strength to power the ship. Triremes were fitted with heavy bronze prows, which were used to ram holes in enemy ships. Hoplites from the upper decks of triremes would fight to protect their ships or board the enemy ships.



Source 4.7.3 Illustration of an Athenian trireme, by Stefano Bianchetti, 1883

ACTIVITIES

Remembering and understanding

1. Recall the reasons why the ancient Greeks engaged in warfare.
2. Describe the armour of a hoplite.
3. What was the phalanx and how did it operate in battle?

Applying and analysing

4. Explain the connection between naval strength and democracy in Athens.
5. Compare and contrast the change in the perception of the warrior from the Mycenaean to the Classical period.
6. Explain why the trireme is considered a great military innovation.

UNIT 4.8

Contact and conflict

The Persian Wars

Origins of the conflict

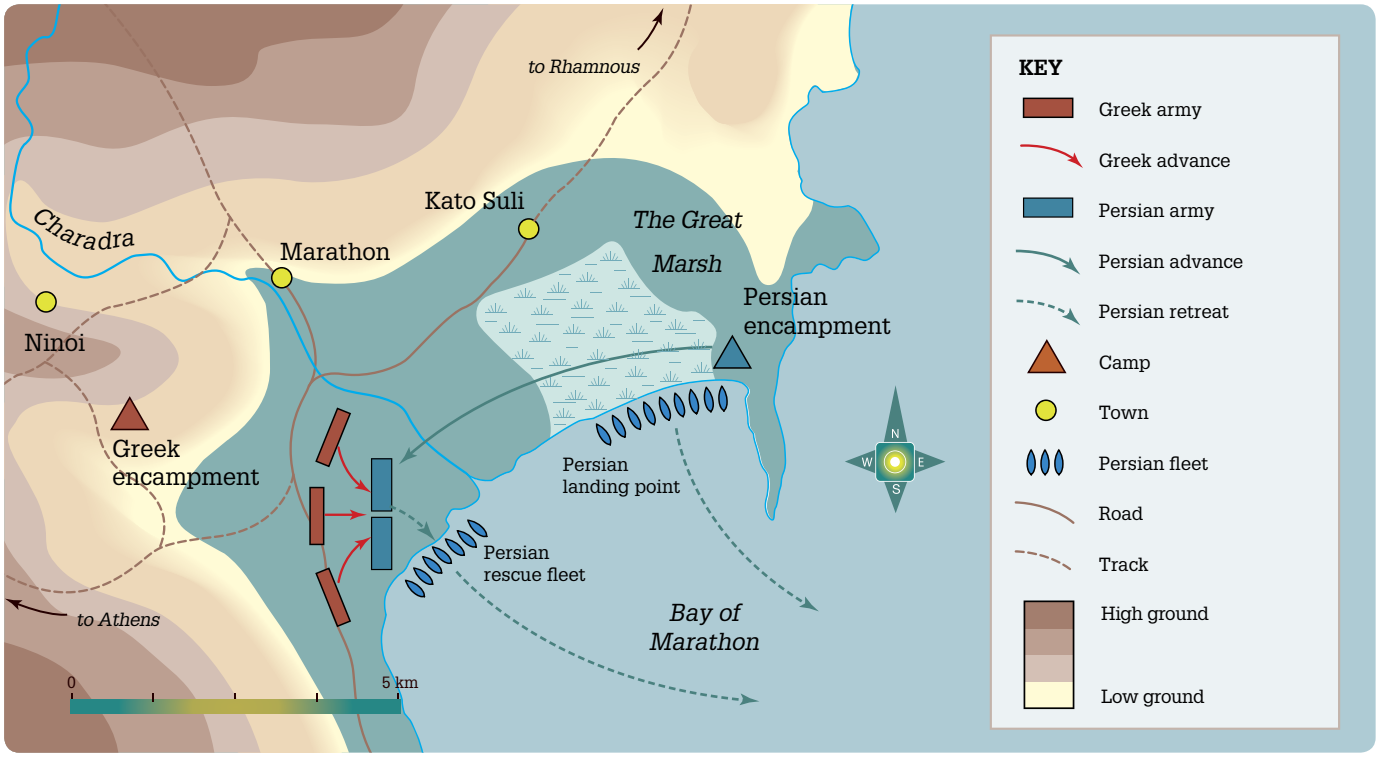
In the second half of the sixth century BC, Persia's expansion towards the west brought the Persians into contact with the Greek colonies on the Asia Minor coast. The Persians, under King Darius, controlled a vast empire extending from India to the Asia Minor coast.

In 499 BC the Ionians rebelled against the Persians and asked the mainland Greeks for assistance. Athens and Eretria, who had a common ancestry with the Ionian Greeks, agreed to help with a small expedition of ships. While the Persians eventually crushed the Ionian revolt, Darius never forgot Athens' role within it. He had a servant repeat to him every day 'Remember, master, the Athenians'.

In 492 BC Darius sent the commander Mardonius across the Hellespont from Asia into Europe. He managed to subdue the Greeks of Thrace and Macedonia but his expedition was aborted when his fleet was shipwrecked near the Athos peninsula in northern Greece.

The Battle of Marathon

In 490 BC Darius sent a second expedition across the Aegean Sea. On their way to Athens the Persians sacked and destroyed Eretria and then landed on the Athenian coast at Marathon. The Athenians sent runner Pheidippides to Sparta to seek help. He ran 246 kilometres over mountainous terrain in only two days. The Spartans replied that they would send an army at the end of their religious festival.



Source 4.8.1 The battle of Marathon

Without Spartan assistance, the 10 000 Athenians and 1000 Plataeans were outnumbered by the Persians on the plain of Marathon. The Athenian general Miltiades stretched his forces to tackle the Persians by strengthening the wings (the battalions of soldiers at each side of the central force) of his army. As the Persians broke through the weak Athenian centre, the wings of the Athenian forces surrounded the Persians and attacked. This tactic led the Greeks into a decisive victory. Only 192 Athenians died, while the Persians suffered a loss of almost 6000 men. The remaining Persian forces retreated with their ships and sailed for Athens. In response, the Athenians marched to Athens and arrived there before the Persians. Not wanting another confrontation, the Persians sailed back to Asia.

The Battle of Thermopylae

King Darius died in 486 BC and was succeeded by his son Xerxes who did not forget his father's plans to punish the Greeks. In 480 BC Xerxes himself led a vast force of over 200 000 men and 1000 ships across the Hellespont into Europe. The army was so large that it was described as 'drinking rivers dry' as it passed across northern Greece and headed south into central Greece. There was no resistance on the way as the city-states were overwhelmed by its size. The Persian threat forced the Greeks to unite.

The Greeks appointed the king of Sparta, Leonidas, to lead a force of 7000 soldiers and defend the pass of Thermopylae, a narrow stretch of land between the mountains and the sea. A combined Greek fleet of less than 300 ships arrived at Artemision in an attempt to prevent the passage of the Persian ships further south.

The 300 Spartans

At Thermopylae, Xerxes was unable to use all of his army due to the narrowness of the space between the mountains and the sea. This allowed the Greeks to hold back smaller groups of Persians for several days.

A Greek traitor, Ephialtes, informed Xerxes of a path through the mountains that led behind the Greek lines. The Persians followed the path and surrounded the Greeks. Knowing that defeat was inevitable, Leonidas ordered the Greek army to retreat. He, along with 300 Spartans and 700 soldiers from the nearby town of Thespiae, refused to surrender and sacrificed their lives to allow the other Greeks to withdraw safely. On the same day, the Persian and Greek fleets met in an indecisive battle with losses on both sides. On hearing that the Greek army had withdrawn, the Greek fleet retreated south to the island of Salamis.

The Battle of Salamis

When the Persian army arrived in Athens they found a deserted city. On the advice of the Athenian general Themistocles, the Athenians had evacuated their city to prepare to fight the Persians at sea in the narrow straits between the island of Salamis and Athens.

Source 4.8.2 A rare Spartan sculpture believed to be King Leonidas, Archaeological Museum, Sparta

As at Thermopylae, the Greeks were greatly outnumbered. Themistocles sent a message to Xerxes. Pretending to betray the Greeks he urged him to strike at once as the Greeks were squabbling and were about to retreat. Xerxes fell for the trap and ordered the attack. When the Persian ships entered the straits, the Greeks waited in formation. The bulky Persian warships were no match for the faster, more compact Greek triremes, which were easily manoeuvred in the narrow straits, allowing them to attack and sink enemy ships. The Battle of Salamis was a tremendous victory for the Greeks and especially for Athenians who provided most of the ships.

There is not so much gold in the world nor land so fair that we would take it for pay to join the common enemy (the Persians) and bring Greece into subjection. There are many compelling reasons against our doing so ... the first and greatest is the burning of our temples and images of our gods—now ashes and rubble. It is our bounded duty to avenge this desecration ... not to clasp the hand that wrought it. Again, there is the Greek nation—the community of blood and language, temples and ritual, and our common customs; if Athens were to betray all this, it would not be well done. We would have you know that so long as a single Athenian remains alive we will make no peace with Xerxes.

Source 4.8.3 Extract from *The Histories* by Herodotus (c. 490 – c. 425 BC)

Final victories

Xerxes abandoned Greece in humiliation. The Persian fleet was defeated but the army was intact. Xerxes left Mardonius in charge of the army. In 479 BC a combined Greek army of 35 000 men led by the Spartan general Pausanias defeated the Persian army at Plataea west of Athens. On the same day, the Greek fleet defeated the Persian fleet at Mycale off the Asia Minor coast. These victories marked the end of the Persian threat.

Consequences of the Persian Wars

The Greek victory over the Persians had a significant impact on the ancient Greek world, shaping the political future of the region for decades to come:

- Thousands of Greeks and Persians were killed.
- The Persian defeat ended all hopes of their empire expanding westwards into Europe.
- The Persian Wars united the Greeks and led to the development of a common history.
- Athens entered a 'Golden Age' in which the arts, philosophy, science and mathematics flourished.
- Athens with her strong fleet and Sparta with her powerful army emerged as the most powerful city-states in Greece.
- Athens becomes the leader of an alliance of city-states, the Delian **League**. Its purpose was to protect all members from Persia. Each city-state had to contribute either ships or funds to the alliance. With time, however, Athens exploited her allies and what was an alliance of equal states became an Athenian empire.

The Peloponnesian War

Reasons for the war

The Peloponnesian War took place between Greek city-states. The two opponents were Athens and her allies and Sparta and her allies. In 445 BC Athens and Sparta signed a peace treaty; however, unity in the Greek world did not last very long as old divisions and suspicions surfaced again. The Greek world was deeply divided between two factions: Athens and her allies (the Delian League) and Sparta and her allies (the Peloponnesian League). The factors that led to this division were:

- the tribal differences between Athens and her allies who were mainly Ionian Greeks, and Sparta and her allies who were mainly Dorian Greeks
- political differences—Athens was a democracy and supported democratic parties throughout the Greek world while Sparta supported oligarchies
- the competition between Athens and Sparta to dominate the affairs of the Greek world
- the competition to control the western trading routes between Sparta's ally Corinth and Athens.

Source 4.8.4 The Peloponnesian War

Phases	Major events
Archidamian War 431–421 BC	▪ Between spring and autumn each year the Spartans led by King Archidamus invaded Attica and devastated the countryside. The Athenians boarded their ships and sailed to the Peloponnese and plundered the coastline. ▪ In 430 the plague struck Athens, killing thousands including Pericles. ▪ In 421 the Peace of Nicias was signed between Athens and Sparta. Each side returned what they had gained in the war.
Sicilian Expedition 415–413 BC	▪ In an attempt to extend their influence in Sicily, the Athenians sent a large military expedition to capture the city-state of Syracuse, an ally of Sparta. The Athenians suffered a crushing defeat.
Deceleian/Ionian War 413–404 BC	▪ The Spartans tightened their stronghold on Athens by fortifying Deceleia near Athens. The Athenians were now locked within their walls all year round. ▪ The Spartans sought financial assistance from the Persians. They wanted to build a fleet to match that of Athens. ▪ In 405 the Spartan fleet under Lysander surprised and defeated the Athenian fleet at Aigospotamoi. ▪ In 404 Athens surrendered to the Spartans.

Source 4.8.5 The three phases of the Peloponnesian War

The conflict

The Peloponnesian War lasted almost 27 years. The Athenians evacuated the countryside and locked themselves within their city walls. Their strength lay in their fleet. As long as they controlled the seas the city had a secure source of provisions. The Spartans had the superior land force. They led a combined Peloponnesian army into Athenian territory. Historians divide the Peloponnesian War into three phases (see Source 4.8.5).

The defeat of Athens

After the devastating defeat of the Athenian fleet, Lysander sailed to Athens and blockaded the city. Without her fleet Athens had no access to any supplies and was forced to surrender. Sparta's allies demanded that Athens be destroyed, but the Spartans decided against this out of respect for the crucial role that Athens had played in the Greek victory over Persia. Sparta instead imposed the following conditions. Athens was to:

- dismantle the city walls
- limit her fleet to only twelve ships
- allow the return of the exiled Athenian supporters of oligarchy
- share the same enemies and friends with Sparta and follow Sparta into battle.

Source 4.8.6 Nineteenth-century engraving depicting the Spartans defending the Spartan city of Methoni against the Athenians, Peloponnesian War, 431–404 BC.

Consequences of the Peloponnesian War

The Peloponnesian War was a devastating civil war that lasted approximately 27 years and involved nearly all the Greek world. Thousands of Greeks died in battle and thousands of civilians were killed or sold into slavery. Many cities were deserted. Vast areas of farmland were abandoned. Trade almost came to a halt and the economies of the Greek city-states were gravely affected.

Shifting the balance of power

The Peloponnesian War reshaped the balance of power in the Greek world. Athens, the wealthiest and most powerful city-state before the war, was now in financial, political and military decline. Sparta, although victorious, was also weakened by the prolonged conflict. This allowed for other Greek states to emerge as influential powers in the Greek world. The Thebans first and then the Macedonians came to dominate Greek affairs.

Effect on society

In order to defeat the Athenians the Spartans sought the financial assistance of Persia to build a Spartan fleet. This allowed Persia to interfere in the affairs of Greece. It was in Persia's interest for the Greeks to remain divided and weak.

The war had devastating social effects. The Greeks witnessed hardship and cruelty. This caused social unrest as they challenged past values. Suspicion and lack of consideration for the common good prevailed. People became more concerned with their private affairs and personal gain.

> *The Peloponnesian War ... throughout its course brought unprecedented suffering for Hellas. Never before had so many cities been captured and then devastated, whether by foreign armies or by the Hellenic powers themselves; never had there been so many exiles; never such loss of life—both in the actual warfare and in internal revolutions ... and there was the plague which did more harm and destroyed more lives ...*
>
> *All these calamities fell together upon the Hellenes after the outbreak of war ... What made war inevitable was the growth of Athenian power and the fear which this caused in Sparta.*

Source 4.8.7 The historian Thucydides (c. 460 – c. 395 BC) comments on the importance of the Peloponnesian War in his *History of the Peloponnesian War*

ACTIVITIES

Remembering and understanding

1 **a** Why did the Persians come into contact with the Greeks?
  b Why was Darius angry with the Athenians?
2 Describe Miltiades' military plan that led to Athenian success at Marathon.
3 What was Themistocles' role in the Battle of Salamis?
4 Examine Source 4.8.4. Name five Athenian allies and five Spartan allies.

Applying and analysing

5 List five consequences of the Persian Wars. Explain why each was important.
6 Was the death of Leonidas and his men at Thermopylae futile? Discuss.
7 What does Herodotus tell us in Source 4.8.3 about the Greek world and the concept of 'Hellenicity' or 'Greekness'?
8 Rank the reasons that led to the Peloponnesian War from the most to the least significant. Explain your choices.
9 Explain why each condition of currender was imposed on Athens by Sparta.
10 **a** Refer to Source 4.8.7 and list the reasons given by Thucydides to support his claim that the Peloponnesian War was the greatest war of his time.
  b Do you agree with Thucydides that the Peloponnesian War was greater in significance than the Persian Wars?

Source Study

UNIT 4.9

Pericles

Pericles the politician

Pericles was an important Athenian statesman who dominated Athenian politics from 460 to 429 BC. Although an aristocrat by birth, he was a loyal supporter of democracy. Pericles supported reforms that limited the power of the aristocrats. He strengthened the democratic rights of citizens and introduced payment for official positions for those who were poor and could not otherwise serve the state. He also provided poor citizens with free entry to the city's drama festivals.

Source 4.9.1 A sculpture of Pericles, Pio-Clementine Museum of the Vatican

A charismatic man

Pericles was a charismatic or compelling leader and a skilled public speaker. He managed to sway public opinion and gain the support of the Athenian Assembly. His popularity was such, that he was repeatedly re-elected to public office.

Achievements of Pericles

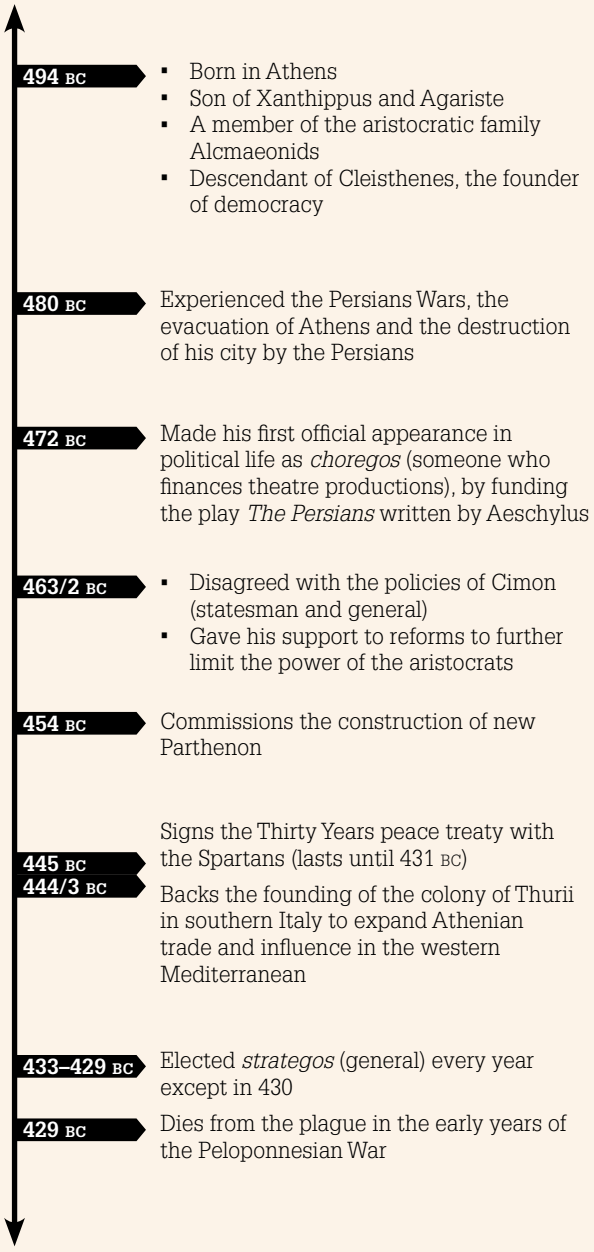
Pericles transformed the Delian League from an alliance of Greek city-states to an Athenian empire of subject states. Athens taxed her allies, forced them to use Athenian currency, dominated trade and became very wealthy. On the advice of Pericles, the treasury of the League was transferred from Delos to Athens. This gave Athens complete control of the League's money.

In order to support Athenian interests and trade, Pericles led Athens to form alliances with the Greek city-states in Sicily and southern Italy, and to found the new colony of Thurii. The port of Athens, Piraeus, was the largest and busiest port in the Mediterranean.

Pericles was also responsible for the introduction of strict citizenship laws. Athens had a growing population of **metics** and foreigners. In order to protect the rights of Athenians, citizenship was only granted to those with proven Athenian ancestry. Metics were not allowed to own land or to marry Athenians.

> *Pericles, because of his position, his intelligence and his known integrity, could respect the liberty of the people and at the same time hold them in check. It was he who led them rather than they who led him, and, since he never sought power from any wrong motive, he was under no necessity of flattering them.*

Source 4.9.2 Description of Pericles by Thucydides, from *History of the Peloponnesian War*



Source 4.9.3 Timeline of Pericles' life

The Periclean Age

Pericles' name is so closely associated with the Golden Age of Athens that the term 'Periclean Age' is used. Under his patronage, Athens became the greatest cultural centre in Greece, attracting builders, artists, craftsmen and great thinkers from all over Greece. Great men like the architects Callicrates and Ictinus, the sculptors Pheidias and Myron, the philosophers Socrates and Plato and the playwrights Aeschylus, Sophocles, Euripides and Aristophanes contributed greatly to the birth of Western civilisation.

Rebuilding the Acropolis

The original buildings on the Acropolis of Athens were destroyed during the Persian Wars. Pericles commissioned three new temples to be built on the site: the Delian League Parthenon, dedicated to the patron goddess of the city, Athena Parthenos, the temple of Athena Nike and the Erechtheion, dedicated to Poseidon and Athena. These buildings came to symbolise the rebirth of the city, the newly found confidence of a democracy that defeated Persia and dominated an alliance of Greek city-states.

Source 4.9.4 Pericles was the inspiration behind the building of the Acropolis

ACTIVITIES

Remembering and understanding

1 How did Pericles make Athens more democratic?
2 Outline Pericles foreign policy. What was its purpose?
3 Why did Pericles introduce strict citizenship laws?

Applying and analysing

4 According to Thucydides what qualities made Pericles a great leader? Refer to Source 4.9.2.
5 What does patronage mean and how did it lead to cultural development in Athens?

UNIT 4.10

Legacy of ancient Greece

Alexander the Great

In 334 BC Alexander the Great, king of the northern Greek state of Macedonia, led a united Greek army against Persia. Within a few years he conquered much of the world known to the Greeks. Greek culture and language then spread as far as India. Many Greek centres of learning were established by Alexander and his successors. Alexandria in Egypt developed into a great cultural centre that attracted many of the most important thinkers of the time. The great library of Alexandria contained texts from all over the Greek world and beyond.

Graeco-Roman heritage

In 146 BC Greece fell to the Romans but this did not mark the end of Greek civilisation. Many aspects of Greek culture, politics, philosophy, literature, art and architecture greatly influenced the Romans.

Source 4.10.1 The neoclassical building of the Art Gallery of New South Wales is influenced by ancient Greek architecture.

Art and architecture

In the Renaissance (fourteenth to sixteenth centuries AD), European artists and scholars were inspired by the cultures of Greece and Rome, to make great advances in social and political thinking, literature, art and architecture. The eighteenth-century artistic movement, **neoclassicism**, once again looked back to ancient Greece for inspiration.

Western thought

The Greeks were the first to see themselves as Europeans, distinct from the peoples of Asia. Their civilisation provided the foundations of the Western world. Many western values, social structures and institutions trace their origins back to Greece. The Greeks emphasised the rights of the individual, independence and freedom of speech. They believed in the equality of all men before the law, the right to appeal in court and trial by jury. They invented democracy, which allowed all people to participate in government.

Philosophy

Philosophy is a Greek word meaning 'love of wisdom'. The Greeks had a very high regard for the human intellect and the human spirit. They attempted to use reason to explain the nature of the world around them and to explain the place of humans within it. Socrates, Plato and Aristotle laid the foundations of moral philosophy.

Language

The Greeks adapted the Phoenician alphabet, giving every sound, including vowels, a symbol. They established the convention of writing from left to right. The Greek alphabet formed the basis of the Roman and Cyrillic scripts, used by all European languages today.

The Greek language had a profound influence on other European languages. Many words and their concepts were borrowed from Greek. It has been estimated that about 25 per cent of English words come from Greek either directly or indirectly via Latin. Words such as music, melody, theatre, drama, democracy, athletics, gymnastics and mathematics are Greek in origin.

Literature

Homer's epic poems the *Iliad* and the *Odyssey* are the first examples of western literature. The Greeks also invented theatre. The playwrights Aeschylus, Sophocles and Euripides wrote the world's first tragedies and Aristophanes wrote the earliest comedies. All of these plays are still enjoyed by modern audiences. Greek myths, gods and heroes have inspired writers and artists to the present day.

History

The Greeks were the first to analyse historical cause and effect and the first to record their findings. Herodotus is considered the 'Father of History'. He termed the word *historia*, which means 'investigation'. He wrote a history of the world known to him, ending with the Persian Wars, and Thucydides wrote a history of the Peloponnesian War.

Science and mathematics

The Greeks tried to explain natural phenomena using observation and logic. The father of medicine, Hippocrates, observed his patients' symptoms and recommended treatments that had been tested for their effectiveness. Before Hippocrates, medicine consisted of spells and charms.

Pythagoras believed that the universe could be explained through mathematical principles. Pythagoras' theorem is a well-known geometrical rule. Democritus proposed that all matter was made up of tiny particles, which he called 'atoms'. Aristotle proposed the first system of classification of living things. Eratosthenes calculated the circumference of the Earth with great accuracy.

Aristarchus suggested that the Earth rotated while it revolved around the Sun. These are just a few of the many contributions that the Greeks made to the fields of science and mathematics.

Modern Olympics

The modern Olympics Games have as their heritage the ancient Olympics. In 1894, Pierre de Courbertin formed the International Olympics Committee with the purpose of organising a modern Olympic Games. The committee achieved this in Athens in 1896 and the modern Olympic movement has continued for over 100 years. Currently over 200 countries compete in a wide variety of sporting events held over the Summer and Winter Olympics in a spirit of international cooperation and friendly rivalry.

Source 4.10.2 The successful Sydney Olympics, 2000 AD

ACTIVITIES

Remembering and understanding

1. What was the result of Alexander the Great's conquests?
2. What does the art of the Renaissance and neoclassical periods have in common?
3. Outline three aspects of Australian society that have been influenced by ancient Greece.

Applying and analysing

4. Select five Greek achievements that you consider the most important. Explain your answer.

Investigating History

UNIT 4.11 Ancient Greece

Research project

One of the most famous Greek legends was that of the lost world of Atlantis. The ancient Greeks told of a great civilisation that suddenly disappeared and sank to the bottom of the sea. In recent years, archaeologists and scientists have evaluated the latest evidence and have suggested that Atlantis did in fact exist. They point to the Greek island of Santorini, which was known as Thera in antiquity, as its likely location.

In order to complete this task you are required to work in small groups. Divide the following research areas among the group:

a the ancient legend of Atlantis as it appears in Homer and in Plato
b the Minoan civilisation
c the archaeological site of Akrotiri in Santorini
d the geological evidence of the eruption of the Thera volcano in the seventeenth century BC.

At the end of the individual research, group members discuss and collate their findings. The group is then required to put the pieces of the puzzle together and present a plausible connection between the Minoan civilisation, the devastation of Thera and legendary Atlantis. Present the group's findings and conclusions as a written report or a PowerPoint presentation. The individual research areas may serve as headings for the presentation. In your conclusion you must discuss how credible the evidence is.

Horseshoe debate

Prepare for a horseshoe debate by making a list of arguments for or against the following proposition: 'The British Museum should return the Parthenon Marbles to Greece.'

First familiarise yourself with the background to the topic by researching the answers to these questions and any others you may have:

a What are the Parthenon Marbles (also known as the Elgin Marbles)?
b How did they end up in the British Museum in London?
c What are the arguments of the British Museum for retaining the Pathenon Marbles?
d Why are the Greeks requesting their return?

Unlike a traditional debate in which you would have to argue for the affirmative or the negative, a horseshoe debate allows you to change sides as you become more or less convinced by the arguments of your class members. The classroom should be structured with seating in the shape of a horseshoe or a 'U'. On the right of the horseshoe are those who agree with the proposition and on the left are those who disagree. By sitting further to the left or right you are informing everyone that you either strongly agree or disagree with the proposition. Those who are uncertain will sit in the middle of the horseshoe, but need to decide to which side they lean. To ensure the debate runs smoothly it is important that everyone makes a brief opening statement after seating themselves. Feel free to change seats as you change your mind. At the end, debrief by noting how the horseshoe looked at the beginning of the debate and how it looks at the end. Discuss the most convincing arguments, one way or the other, and give feedback to the class about whether or not you finished the debate with a new point of view.

Exhibition guide

Write a museum guide for an exhibition on ancient Greek art. The exhibition includes examples from the following periods of Greek art:

- pottery (Geometric and Classical periods)
- sculpture (Archaic, Classical and Hellenistic periods)
- architectural details (Doric, Ionic and Corinthian styles)
- fashion and jewellery
- weapons.

Research and find three examples that you think best represent each of the exhibition areas mentioned above. Include an image of each and write a paragraph to describe its distinguishing features, the materials used and when it was made. Ensure that your exhibition guide is informative and visually appealing.

Source 4.11.1 A wall fresco from Akrotiri in Thera depicting a Minoan island city surrounded by another island in the background, seventeenth century BC, National Archaeological Museum, Athens

Glossary

agora the marketplace or centre of a Greek city-state where public offices and shops were located and people met to socialise

aulos an ancient Greek wind instrument

bier a stand on which a corpse is laid before the funeral

deities gods or goddesses, or divine beings

gymnasia complexes of sporting and teaching facilities where Greeks exercised both their body and mind

Hellas the Greek word for Greece

Hellene the Greek word for person of Greek descent

league an alliance of states

libation a liquid offering, usually of wine, to the gods

lot (chosen by) names were randomly chosen from a list of registered citizens

lyre an ancient Greek U-shaped string instrument used to accompany songs and recitations

metic Greek or foreigner migrant living in a city-state

neoclassicism a period of revival of ancient Roman and Greek culture in European architecture, art and interior design that lasted from the mid-eighteenth to the early nineteenth century AD

oracle a place of prophecy or the prophecy itself or the person giving the prophecy

sophist a wise man or philosopher or teacher

stelae upright stone slabs or pillars that serve as monuments or markers, especially as gravestones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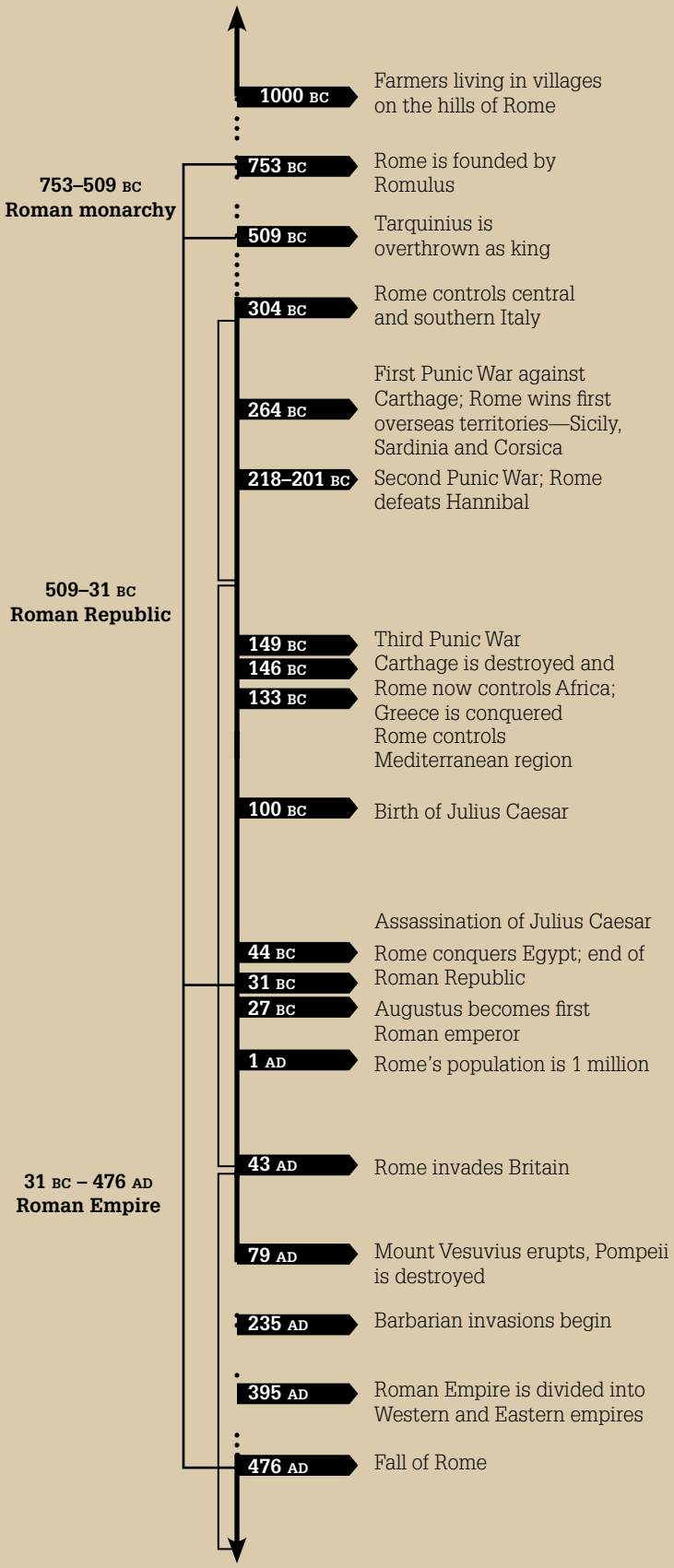
CHAPTER
5

Ancient Rome

From humble beginnings on a hillside beside the Tiber River, the ancient Romans built first a **republic** and then an empire that was a world power for over 1000 years. Rome ruled all of the lands around the Mediterranean Sea and as far away as Britain and Syria. It influenced the development of Western culture and its legacy lives on today.



Source 5.0.1 The Pantheon, originally built by general Marcus Agrippa in 27–25 BC, is now the central feature of the Piazza della Rotunda in Rome.

Source 5.0.2
A timeline of key events in ancient Roman history

UNIT 5.1

Geography of ancient Rome

The geographical setting

The city of ancient Rome was located in central Italy near the west coast and developed over many centuries. Rome's earliest inhabitants settled beside the Tiber River, which flows from the centre of the Italian **peninsula** into the Mediterranean Sea. They chose a position about 24 kilometres upstream from the coast because it featured a safe crossing point, a fresh water supply and fertile soil for farming.

This crossing point was near seven hills. The earliest Romans established their farms on these hills high above the swamp land of the valleys. The three hills closest to the river came to be known by the Romans as Capitoline, Palatine and Aventine. The four hills a little beyond these are the Quirinal, Viminal, Esquiline and Caelian.

Beyond the hills, the vast and rich **agricultural plain** of Latium spread out to the west. Ancient volcanic activity in this region explains the fertile soil of the plain.

Source 5.1.1 The Roman world

Feature	Benefit
Natural defences	Ancient Rome was surrounded by the Apennines to the east and the Alps to the north. These mountain ranges protected Rome's inhabitants from attack; especially during winter, when snow made it difficult to cross the mountains. They also provided safe higher ground when the Tiber River flooded. The Pontine marshlands protected Rome from the south, and the Mediterranean Sea provided a barrier in the west; especially in earlier times, when enemies skilled in shipbuilding and navigation were not yet common.
Fertile land	The rich agricultural land of the Latium plain allowed farmers to grow larger and better crops. This abundance of food contributed to population growth. Successful agriculture also meant that Rome could feed its growing army.
Trade routes	Ancient Rome was located at the intersection of several important trade and communication routes. It dominated the main roads that ran north and south along the peninsula, and west to east from the sea into the interior. This connected Rome with other settlements in Italy for trade.
Tiber River	The Tiber was navigable by ships allowing goods to be carried to and from the Mediterranean coast. This was particularly important as there was no natural harbour or port along this part of the west coast of Italy.
Mediterranean Sea	As Rome had easy access to the Mediterranean Sea it could reach the rich trading cities of the East, northern Africa, Spain and Gaul.
Central location	Rome's central position enabled it to control the Italian peninsula. In turn, the peninsula's central location in the Mediterranean led to Rome's control of the region and beyond.

Source 5.1.2 Geographic features that led to the rise of Rome as an ancient world power

DID YOU KNOW?

Rome is traditionally believed to have been founded on the Palatine Hill by Romulus. Initially there were seven settlements on seven hills. Over time the people of each hill began to meet for religious games, which then led to cooperative efforts such as draining marshlands. Thus the city of Rome came into being.

Access to natural resources

The Romans were able to access valuable resources from their region. The nearby Alban Hills were quarried for a volcanic stone called 'tufa', which was used for building. There were also other stones such as marble, and clay for pottery. The Apennines, a mountain range extending across the length of the Italian peninsula, were thickly forested with trees useful for building ships and housing. Also, the salt pans at the mouth of the Tiber provided sea salt, which was highly prized by communities on the Italian peninsula.

Creating an empire

Source 5.1.2 shows how ancient Rome's physical features allowed for the successful growth of its civilisation on the Italian peninsula and in the Mediterranean region and beyond.

ACTIVITIES

Remembering and understanding

1 Identify at least two key reasons for the choice of location of Rome by the first settlers in the area.

Applying and analysing

2 Rank the geographic features outlined in Source 5.1.2 in order of most important to least important. Explain your ranking to a partner.

3 The Latin term *mare nostrum* means 'our sea'. Formulate a hypothesis that explains why the ancient Romans used this term.

UNIT 5.2

From monarchy to republic

The monarchy

Ancient Rome's earliest rulers were kings. The **monarchy** lasted for about two and a half centuries, from 753 to 509 BC. Historical records show that there were seven kings:

- Romulus
- Numa Pompilius
- Tullus Hostilius
- Ancus Marcius
- Tarquinius Priscus
- Servius Tullius
- Tarquinius Superbus.

DID YOU KNOW?

Legend tells us that the first king of Rome, Romulus, and his twin brother, Remus, were the sons of Mars, the Roman god of war. They were abandoned as babies but saved by a she-wolf who fed them her milk. Later a shepherd brought them up as his own sons. When they were grown they decided to start their own settlement on the hill where they had been saved, but the brothers quarrelled and Romulus killed Remus and declared himself king of Rome.

Source 5.2.1 A bronze statue of Romulus and Remus, the legendary founders of Rome, in the Capitoline Museum in Rome

Imperium

Ancient Rome's monarchy was non-hereditary, meaning that a king could not inherit his position from his father. It was based on the accepted authority of the king. Romans believed that this authority, called **imperium**, was given to Romulus by the god Jupiter. It meant that the gods gave the king the ability to issue orders and to rule society.

Roman society

Romulus, as the first king of Rome, organised Roman society into groups of citizens, non-citizens and slaves. The **patricians** or nobles were citizens who enjoyed an important status. Romulus also chose a small group of wise patricians as his advisers. This group was called the Senate. The rest of the citizens, called **equites** and **plebeians**, could participate in the people's Assemblies, where they could vote on proposed new laws.

Absolute power of the king

Initially, Romulus governed Rome with the advice of the Senate but over time he began to make independent decisions. By the end of his reign, Romulus had gained for the kings of Rome absolute power to rule Rome as they wished. The kings controlled religion, law-making, the courts, the military and all treaties with neighbouring tribes.

Beginnings of the republic

The monarchy came to an end in 509 BC. The last king, Tarquinius Superbus, was seen as a tyrant and was unpopular among the nobles who were probably competing for political power. He was overthrown and a new system of government was established called the republic. This new political system was designed to avoid giving one man too much authority and power.

The Roman Republic (509–27 BC) developed over many generations. The term 'republic' comes from the Latin *res publica*, which means 'a public thing or matter'.

Source 5.2.2 An SPQR inscription at the Piazza del Campidoglio in Rome. SPQR was the motto of the Roman Republic. It stands for *Senatus Populusque Romanus*, which means 'The Senate and People of Rome', reflecting the ideals of the new republic and its government by and for the people.

Ancient Roman law

Little is known about ancient Roman law during the period of the monarchy. However, during the early republic, existing laws were published in a public document called the Twelve Tables. All the laws were clarified so that careful and consistent judgments could be made. The process of legislation was also established during this period. Legislation began with the proposal of laws during Senate meetings by patricians. Once the Senate had given its approval, the plebeians would enact the legislation during a vote in the Assemblies.

Ancient Roman religion

The earliest Roman gods were impersonal spiritual powers that represented natural forces such as weather and fertility. Roman religion changed significantly when Greek colonists arrived in the Italian peninsula.

Greek gods had human form and they were absorbed into Roman culture. They became the major Roman gods, although many had different names. The three most important—Jupiter, Juno and Minerva—were worshipped in a temple on the Capitoline Hill in Rome.

Roman beliefs and rituals

Early Roman religion developed from the rituals performed by the first farmers who lived in the hills of Rome.

The Romans believed that the gods could be appeased or kept happy by correctly and carefully performed offerings and rituals. They could include the humble offerings of a grain cake, honey, oil or wine on a household altar or an elaborate public blood sacrifice of animals. In return, the gods would look after the Romans by providing protection and good fortune.

The role of priests

Originally it was the king's role as priest to take the **auspices**. This was the practice of consulting the gods for approval. Approval was shown through signs in nature such as unusual flight patterns of birds or extreme weather conditions. Divine messages were checked in the entrails of sacred animals and dreams were interpreted. Over time other officials took on the roles of making sacrifices and performing rituals, and only patricians held the major priesthoods.

ACTIVITIES

Remembering and understanding

1. Identify the first king of Rome and create a list that shows what he achieved.
2. What contributions did the gods make to Roman life?

Applying and analysing

3. Why do you think that the ancient Romans ended the monarchy?
4. Look closely at Source 5.2.1 and consider the legend of Romulus and Remus carefully. Suggest some interpretations about the symbolism of this statue and of the legend.

UNIT 5.3

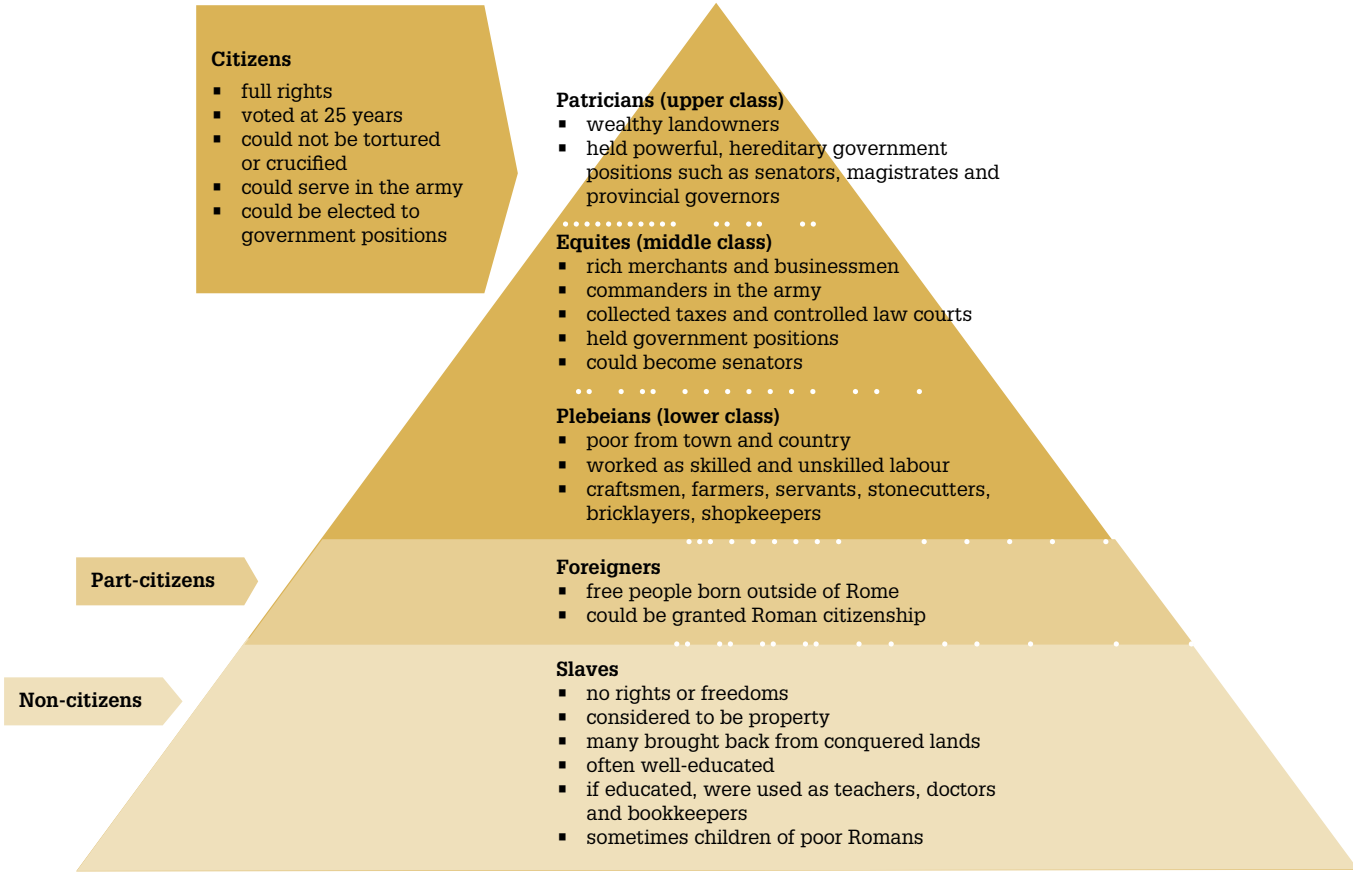
Republic and empire

The Roman Republic

For the *populus Romanus* or community of Rome, social status was highly important. The structure of society was rigid and strict laws ensured that some people had more power than others. There were two important distinctions between groups of people. First, there was the legal distinction between those who were free and those who were slaves. Second, Romans who were freeborn could be citizens or non-citizens. Ultimately those who were citizens were the most important people in Rome (see Source 5.3.1).

The consulship

The leadership of Rome during the republic was very different from that during the monarchy. In the Roman Republic, two men were elected as leaders or consuls from among the Senate and they shared the *imperium* for one year only. Consuls could not be immediately re-elected. Consuls had full command of the army and the power to impose the death penalty. Unlike kings, consuls were accountable for their actions and they had to obey the laws and customs of the republic. They could be prosecuted for any offences once their term of office expired.



Source 5.3.1 Social status in ancient Rome

The Senate

Originally a new Senate was chosen every year. However, over time this changed so that senators were appointed for life. During Senate meetings, a consul would present a matter for discussion and then ask each senator for his opinion. When the senators all agreed on a particular point, the consul would accept their advice.

Source 5.3.2 A painting showing what the Roman Senate may have looked like. 1889 fresco by Cesare Maccari, Palazzo Madama, Rome

Magistrates and public duty

The public duties of the consuls gradually grew and eventually other men from the Senate were elected to assist them. They were called magistrates. Like the consuls, they served for a fixed time and they were held accountable. They administered important aspects of daily life in Rome including the record of citizenship, the law courts, public finances, food supply and markets, and the upkeep of public buildings. They also dominated public religion in the role of priests.

Plebeians

Those citizens who were not patricians were plebeians (or common people). There were vast differences in wealth between these two groups and even among the plebeians themselves. For the majority of the plebeian population, life was hard and unpredictable. Rome was an agrarian society (dependent on agriculture) with many poor farmers. Most of the plebeian population suffered from poverty, lack of land, famine and financial debt.

Source 5.3.3 A fresco (wall painting) from Ostia, Rome's ancient port, showing the loading of grain onto the ship *Isis Giminiana*, second to third century AD, Vatican Museums and Galleries

Equites

Some richer plebeians made their wealth by investing in business and finance. They became known as the *ordo equister* (equestrian order) and their members were called 'equites'. Over time they were given the right to become part of the Senate.

Assemblies of the people

There was a democratic element to the government of Rome. The republic maintained the Assemblies of the people. During the Assemblies, the plebeians had the right to enact laws through a vote. They also had the right to vote for patricians who were running in elections for the magistracies and consulships.

Women

Women were excluded from participating in public life. The only exception was that women from wealthy patrician families could be priestesses. Women could, however, share in some behind-the-scenes political power if they were directly related to an important politician. The primary role of women was to run the household and care for the children. Poor plebeian women could work outside of the home to earn money (see Source 5.3.4).

Source 5.3.4 A fresco showing a woman pouring perfume into a phial, first century AD, Rome National Museum

Slaves

Slaves were an important group in Rome because they were a vital part of the economy. Slave traders obtained them from pirates and slave markets throughout the Mediterranean region. Poverty-stricken Roman parents also sold their children into slavery. Slaves provided both skilled and unskilled labour in Roman society. They worked in mines, small industries, households and on farms. Slaves could be granted freedom by their owners or they could raise money to buy their freedom. These ex-slaves were called **freedmen** and **freedwomen**. In some cases, freedom and citizenship were granted at the same time.

DID YOU KNOW?

There were three slave rebellions during the late Roman Republic. They were called the Servile Wars. The most famous of these was the Third Servile War (73–71 BC), a slave revolt led by an escaped gladiator, Spartacus. He successfully defeated the Roman army in seven battles before finally being defeated by general Marcus Crassus. At its peak, Spartacus's army was believed to have been 90 000 to 120 000 men strong.

From republic to empire

Roman society towards the end of the republic was characterised by civil war as competing groups of people attempted to gain power. Julius Caesar (100–44 BC) became the most powerful man in Rome in 49 BC and declared himself consul and dictator of Rome for life. Many Romans feared that he was going to declare himself king of Rome, and so he was assassinated in the Senate on the Ides of March (15 March) in 44 BC. After his death, there were continual struggles for power between different leaders until, in 27 BC, Octavian Caesar (Julius Caesar's great-nephew and adopted son) took absolute power. He became the first emperor of Rome, taking the name of Augustus.

Society during the empire

Many aspects of Roman society remained the same under the empire. The wealthy patrician and plebeian families still held important political positions in Rome. The political bodies such as the Senate and the Assemblies remained. However, the emperor introduced several important changes that reflected a shift in the balance of power away from the senatorial elite. This began when Augustus assumed many powers over the whole of Roman society.

Source 5.3.5 shows some of the changes to the social and political structure that were introduced by Augustus.

Emperor	▪ He held the title **princeps** or first citizen. ▪ He also held supreme power (imperium) over the army and finances of Rome. ▪ He was the head of civil, judicial, military and religious life of Rome. ▪ The army owed him allegiance. ▪ He was the head of the imperial household.
Patricians	This group still dominated the Senate and magistracies, but in limited capacity: ▪ Political power of the Senate was reduced. ▪ The size of the Senate was reduced and limited to 600. ▪ The Senate was given control of the state treasury. ▪ The Senate became a legislative body. ▪ Assemblies of the people lost all importance, and the emperor adopted their powers and roles. ▪ The role of censor was taken by the emperor. ▪ Magistrates lost their roles to equites and freedmen. ▪ Equites lost their political power but assumed new bureaucratic responsibilities (see below). ▪ The provincial elite were attracted to the new political opportunities in Rome.
Equites	These wealthy plebeians were traditionally the citizens who were the businessmen in Roman society. They were now given military and administrative responsibilities to run the empire: ▪ Some received the title of prefect or commander, such as commander of the corn supply to Rome, commander of the fire brigade and police force in the city of Rome, or commander of the Praetorian Guard (the emperor's personal bodyguard). ▪ Others were given the title procurator, which meant that these men worked as agents for the emperor in the provinces. They managed the overseas properties of the emperor.
Governors in the empire	▪ These men were paid a salary during the empire. ▪ They had been consuls and this was the career path offered once the consulship expired. ▪ They were often appointed by the emperor himself.
Law	▪ The law courts continued to function as under the republic. ▪ Two new courts were created to deal with cases of treason against the state and poor administration. ▪ Consuls or the princeps himself presided over these courts. ▪ The princeps was the final court of appeal, meaning that the emperor could be approached for a verdict directly. ▪ The office of city prefect was created, providing Rome with a judge and chief of police.

Source 5.3.5 Changes made by Emperor Augustus to the social and political structure of Roman society

ACTIVITIES

Remembering and understanding

1 Outline the main differences between citizens and non-citizens.
2 What was the role of a consul in Rome?
3 What contribution did the magistrates make to Roman public life?
4 Explain the importance of slaves in Roman society.

Applying and analysing

5 With a partner, hypothesise in what ways women could influence society.
6 In Roman society, the key indicators of high social status for men were freedom, being born into a wealthy and powerful patrician family, a senatorial career and the ownership of slaves. Using a Venn diagram, compare and contrast the key indicators of social status (for men and women) in Australian society today.
7 **a** Analyse the changes made by Emperor Augustus to the social and political structure by using a T-chart to compare and contrast them with the social and political structure of the Roman Republic.
b Explain how these changes consolidated Augustus's power.

UNIT 5.4
Everyday life

Roman family life

Ancient Roman households were like modern nuclear families—they included the married couple and their children. Wealthier households included slaves. The paterfamilias or father was the head of the family and he had absolute control. Wealthier Roman families lived in a town house or an atrium house. Other families lived in one or more rented rooms in a crowded apartment block, called *insula*.

Role of women

Women ran the household and cared for the children. Patrician women had some financial freedom and could inherit and dispose of property. During the early Roman Republic, married women and their finances were under the control of their husbands. By the end of the republic, a woman's father maintained control, and he could decide issues about her finances and whether or not to make a different marriage for her.

Women from patrician families were valuable in creating political alliances through marriage. Getting a divorce was easy and remarriage was frequent. Husbands could divorce their wives on the grounds of infertility or adultery.

Children

Children legally belonged to the father, who had the power to disown or sell his children into slavery. Adoption of boys within elite families was common, especially if a father had no male children to inherit his property. Patrician boys had three names: a personal name, a clan name and a family name—for example, Marcus Aurelius Antoninus. Girls were given one name, which was the clan or family name in feminine form. For example, the daughters of Antoninus would be called Antonia Major and Antonia Minor if there were two daughters in the family (if there were three or more, they would be numbered).

Learning and play

Children were instructed in the following:

- obedience and respect
- *pietas* or behaving correctly towards the family and the gods
- ancestors and customs
- virtues including persistence, courage and loyalty.

During the republic, fathers taught their sons to read, write and use weapons. Later on, freedmen and educated slaves took on this role. Patrician boys studied literature and public speaking. At 16 or 17 years of age, they might be taken to observe the Senate and they could spend time with the army. Girls were taught how to run a home by their mothers, and to read and write. Children played with a range of toys made out of wood or bones. Children in poorer families started work as young as six.

Food and drink

Only wealthy Romans ate three meals a day. Breakfast was seen as a luxury. The majority of Romans relied on handouts of grain to make porridge or rough bread. On special occasions they were given meat, sweet wine and vegetables.

Romans loved intense flavours. The strong, fish-flavoured sauce called *garum* was very popular. Pepper, spices and herbs were available, although pepper was very costly. Romans enjoyed sweet dishes flavoured with honey and fruit as well as pastries and cakes. They also enjoyed pork, domestic fowl, fish and shellfish.

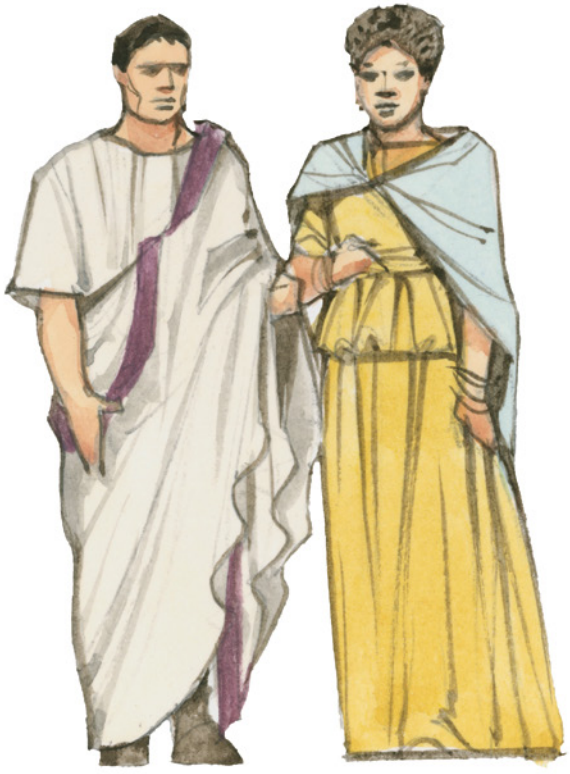
A wide range of vegetables were grown including cabbage, lettuce, asparagus, onions, garlic and beans. Olive oil was a staple.
Vendors at the markets sold fresh meats, vegetables, fish and shellfish. Food could not be stored for long so smoked, pickled or salted meat and fish were popular.

Commercial and home ovens were used for baking bread and pastries, and meals were cooked in cauldrons hanging over braziers or open fires. People who lived in apartment blocks had no kitchens and relied on communal ovens and foodstalls or bars that sold hot food.

Watered wine was the most common drink and was sometimes drunk spiced and heated. Milk was used for making cheese or medicine and was considered an uncivilised drink.

Clothing

All ancient Romans, whether rich or poor or male or female, wore a simple tunic with a cord or belt. However, wealthy Romans had clothing made of richer fabrics and colours, and wore decorative brooches and clasps. So, clothing was important as it showed people's social standing or rank (see Source 5.4.1).



Wealthy male citizens wore the toga over a short tunic. Togas were expensive being made out of fine wool.

Wealthy women were distinguished by wearing rich colours and fine materials such as silk.

Senators were distinguished from other patricians by the broad purple stripe on their togas.

Most citizens would have worn a short-sleeved tunic tied around the waist with a belt. Capes or cloaks were added in colder weather.

Women wore tunics covered by a long, full dress called a *stola*. It was tied high on the waist with a thin belt or girdle. Women also wore cloaks.

Source 5.4.1 Clothes worn by Roman men and women

Public entertainment

Entertainment was an important feature of Roman society.

Gladiatorial games

Public games were spectacular and included gladiatorial fights. Gladiators were condemned criminals, slaves or prisoners of war who fought to the death. Mosaics and terracotta figurines provide evidence for the different types of helmets, shields and swords or daggers that they used. For example, a *retiarius* fought with a net and a trident, while a Thracian fought with a curved sword and a round shield. Women, dwarves and wild animals also fought against gladiators for the shock value. A large and expensive trade in supplying animals for the games developed during the empire, many coming from Egypt and elsewhere in Africa. These bloody combats took place in the arena of an amphitheatre.

Chariot racing

Chariot racing dates back to the monarchy and was the most popular form of public entertainment. There were four teams—blue, green, white and red, and the rivalry between them and their fans was intense.

Theatre

More sedate entertainment could be found in the theatres where plays, mimes and pantomimes were performed. Only men could act in plays, but women could perform in mimes and pantomimes. Pantomimes with lots of singing and dancing were considered to be unsophisticated and tasteless.

DID YOU KNOW?

The first known shopping mall was built by the Emperor Trajan. There were 150 shops on several floors selling everything from clothes to food. Citizens, freedmen, freedwomen and slaves could all shop there.

Private entertainment

Public baths

Bathing was a recreational and social activity in Roman society. Citizens attended the public baths. Some wealthier households had private baths. A visit to the baths could include enjoying the hot and cold plunge pools, getting a massage and having body hair removed. Public baths might have an exercise area and offered the sale of takeaway food.

Banquets

Lavish banquets also provided entertainment. Roman writers describe gourmet treats and eye-catching food creations. The wealthy enjoyed delicacies such as snails, dormice (small rodents with furry tails) and small wild birds. Entertainment of music and dancing was offered at dinner parties. Poorer citizens visited taverns and played gambling games with dice, knucklebones and gaming counters.

Punishment and the law

The Romans distinguished between public and private law, and penalties were aimed at vengeance and deterrence.

Torture was common by the first century AD and prisons were also used as a form of punishment. In some cases, exile (removal from one's native country) was used as a punishment. Emperor Augustus had his own daughter Julia exiled for adultery (extramarital affairs).

Public offences	
Offence	**Punishment**
▪ Treason against the state ▪ Murder	▪ Decapitation ▪ Crucifixion ▪ Exposure to wild animals ▪ Beatings ▪ Heavy fines ▪ Working in the mines

Private offences	
Offence	**Punishment**
▪ Theft ▪ Assault	▪ Fines ▪ Confiscation of property

Source 5.4.2 Roman penalties for crimes

Health and medicine

Romans believed that making offerings to the gods would help with ill health. They wore amulets and bought magical spells. However, they also knew about the medicinal properties of herbs and drugs. There are many letters that mention health problems such as eye infections and bad teeth. Henbane and opium were used for pain relief, and vinegar was used as an antiseptic. Wealthy families had the use of doctors, and midwives specialised in helping women in childbirth. An interesting range of metal surgical instruments has survived including needles, scalpels, probes and hooks.

Religion

The Roman people worshipped a pantheon or collection of gods, whom they believed controlled the different facets of life and nature (see Source 5.4.3). Every home had a shrine to the goddess of the hearth, home and family, Vesta.

As the Romans believed the gods to be easily angered, priests regularly offered blood sacrifices of animals to them to prevent any catastrophes occurring.

God/ Goddess	Description
Jupiter	Chief of the gods, god of thunder and lightning
Juno	Wife of Jupiter, associated with fertility and childbirth
Minerva	Goddess of wisdom, arts and crafts, and also war
Neptune	God of the sea
Mars	God of war
Venus	Goddess of love and fertility
Apollo	God of the Sun
Vulcan	God of fire
Ceres	Goddess of the Earth
Pluto	God of the underworld and of death
Saturn	God of time
Cupid	God of love
Bona Dea	An earth and fertility goddess, worshipped exclusively by Roman women

Source 5.4.3 The major ancient Roman gods

Source 5.4.4 A mosaic depicting Neptune, Roman god of the sea, carrying his trident and riding in a chariot pulled by horses with dolphin tails, second century AD, Bardo Museum, Tunis

ACTIVITIES

Remembering and understanding

1. Identify two ways that Roman families were similar to modern Australian families and two ways in which they differed.
2. Use a T-chart to list the similarities and differences in Roman food to the foods we eat today.
3. List the forms of public and private entertainment common in Rome.
4. Describe Roman medicine.

Applying and analysing

5. Examine the values that children in ancient Rome were expected to follow under the heading 'Learning and play'. Discuss, with a partner, why these virtues were so important in Roman society.
6. Interpret the ancient Roman diet by creating sketches for either an AVD or an illustrated concept map.
7. Devise a hypothesis to explain why gladiatorial games were so popular in ancient Rome.
8. **a** Produce a Venn diagram to compare and contrast life in ancient Rome with life in modern Australia.
   b Discuss your findings in a short paragraph of 50 to 100 words.

UNIT 5.5

The Roman army

A warlike society

From Rome's earliest days, Romans expected their generals and soldiers to march out and fight neighbouring communities. They valued victory in war and they believed that the gods—especially Jupiter, Mars and Minerva—would help them to win battles. Romans enjoyed watching their generals celebrate military victories in public processions through Rome called 'triumphs'.

The army

The Roman army first began with the conscription of citizens for a limited campaign season during the warmer months. During the republic, men volunteered eagerly when they were presented with a campaign that promised killing, plunder and the prestige associated with victory. Towards the end of the republic, generals rewarded the veterans of campaigns with land. Allies who volunteered to fight for Rome were rewarded with Roman citizenship.

The main unit of the army was the legion (about 5000 men), which was divided into cohorts. Each cohort was further divided into centuries (units of 80 to 100 men). During the rule of Augustus, there were about twenty-five legions.

The army also included specialised units of cavalry and archers. These were called auxiliary units.

Where did the army fight?

The legions and auxiliaries were moved around the empire as it grew. Legions were posted to different provinces to provide permanent garrisons in cities and to guard important geographical locations such as overland trade routes, river crossings and even mines. Guarding the frontier was the most important role of the provincial army. This included monitoring the progress of the local tribes and crushing rebellions.

Being in the army

During the early Roman Empire, the soldiers' pay and period of service were increased. A soldier could be in the army for 25 years. He was granted a share in any plunder and was given a final payment at the end of his service. Soldiers were not allowed to marry, although many had 'unofficial' wives and children.

The basic diet of the soldier was a baked wheat biscuit, bacon, cheese and sour wine. He had to carry enough rations to last for 15 days on the march. When camp was established soldiers were given meat, fish, fruit, vegetables and salt and wheat to make their own bread.

Training and battle were tough and brutal experiences. Being in the army was about discipline and duty. Training included endless drills such as running in armour, cleaning weapons, marching and parade practice (see Source 5.5.1).

Source 5.5.1 A detail from Trajan's Column in Rome (built in 113 AD) showing soldiers completing various activities and drills

Source 5.5.2 An eighteenth-century AD artist's impression of Roman soldiers in different battledress and armour. A typical soldier's uniform would consist of a woollen tunic, body armour, shoulder plates, a helmet, groin protection and sandals. His weapons included a javelin, a sword, a dagger and a shield.

Soldiers had to be ready for any circumstance and be able to ride a horse, swim or build a camp or a road. In battle, soldiers were armed with a sword, a javelin and a shield.

Deadly attack

During battle, the cohorts were drawn up in rows that could be made into a deadly wedge formation in order to break the enemy line. Soldiers began their attack by throwing javelins from a distance to disrupt the enemy lines and then charged forward with swords and shields for hand-to-hand combat. The Roman army's success in battle was based on discipline and excellent training.

When legions besieged cities, they used a number of tactics including battering rams tipped with iron, timber ramps and siege towers on rollers. They also used artillery including bolt-shooting machines called *catapoltae* and stone throwers.

Source 5.5.3 A detail from Trajan's Column showing the *testudo*

The latter could hurl stones up to 500 metres and break walls of brick, wood and stone. The soldiers themselves could raise their shields to form the *testudo* or tortoise formation (see Source 5.5.3).

The Romans showed little mercy once they defeated an enemy. Inhabitants of cities were either all killed or sold into slavery and the towns were pillaged.

ACTIVITIES

Remembering and understanding

1. Paraphrase the development of the Roman army using a flow chart to select the key points of change.
2. With a partner, discuss the types of drills that soldiers completed when they were not fighting and explain why these drills were important.

Applying and analysing

3. Look carefully at Source 5.5.1 and interpret what the soldiers are doing in this scene. Compare this with the activities shown in Source 5.5.3.
4. Work in pairs and prepare a dramatisation of a TV interview between a presenter and a Roman legionary (soldier) who is stationed along a provincial frontier. In your script you should recreate the typical experience of such a legionary—the highs and the lows of being in the Roman army.

UNIT 5.6

Death and funerary customs

Belief in the afterlife

Ancient Romans valued the correct observation of funerary rituals because to do so ensured that the souls of the dead could reach the afterlife. The thousands of funerary portraits, monuments and inscriptions that survive in the archaeological record are evidence of the importance of the Roman belief in the afterlife. The Romans believed that the dead lived on in their tomb and that they could influence the fortunes of their surviving relatives. It was important to secure the good favour of the dead and offerings to the dead were therefore a crucial part of everyday life. Offerings could be made in front of images of the household ancestors or at their tombs.

The underworld

Romans believed that after death the soul was taken across the River Styx by Charon, the ferryman, to Hades or the underworld. Hades was located in the centre of the Earth and was ruled by the god of death, Pluto. The entrance to the underworld was guarded by the three-headed dog Cerberus, who ensured that no souls could escape. In Hades, the souls were judged on their deeds (see Source 5.6.1).

Judgement	Type of people	Destination in the underworld
Good	Warriors and heroes	Elysian Fields or paradise
Neutral	Good, honest people	Plain of Asphodel
Bad	People who had committed bad deeds or had offended the gods	Tartarus or the Hall of Fury

Source 5.6.1 The judgement of souls

Funerary practices

Ancient Romans practised both cremation and inhumation (burial). These practices did vary over the 1000 years of Rome's existence.

Burials were conducted in cemeteries outside the city. Funerals ranged from simple rituals to elaborate and expensive public performances by rich patricians. At an expensive funeral there would have been professional mourning women, musicians and dancers. The public funeral procession may also have included a *laudatio*, a ceremony in which a funeral speech was read aloud while the deceased was displayed in an upright position. The poorer citizens belonged to a funeral club to help them afford funeral expenses. Whatever the social status of the deceased and their family, all burials at the grave site included various rites that included the offering of food and drink to the deceased. The mourning period lasted for 9 days, finishing with another feast.

Tombs

Tombs varied greatly and were often designed for more than one burial. Wealthy patricians could afford large and elaborate monuments. For example, the tomb of the wealthy magistrate Gaius Cestius is an impressive pyramid that was built at the end of the first century BC (see Source 5.6.2).

Catacombs

The Romans also built underground or rock-cut tombs called catacombs. These included a network of passages leading to burial chambers. The best known catacombs are underneath St Peter's Basilica in Rome. Funeral clubs built collective tombs called *columbaria*, which translates as 'dovecotes'. The ashes of deceased were placed in a little cupboard.

Source 5.6.2 The tomb of the magistrate Caius Cestius, in Rome, built between 18 and 12 BC

Columbaria contain hundreds of these little cupboards (see Source 5.6.3). The deceased was buried with grave goods such as food, drink and lamps. Perfumes and gold rings signified the high status of the deceased.

Remembering the dead

Romans also valued rituals associated with remembering the dead. A family's public reputation was important in death as well as in life. The tombs that were built along the main roads leading in to Rome featured highly visible portraits and inscriptions (see Source 5.6.4). Patrician houses displayed bronze or stone portrait busts of the family ancestors. Sometimes these portraits included a list of achievements. There was a lot of family pride behind these displays. Funerary busts showing a deceased married couple were also popular. Even the poorest Romans were identified in death by simple inscriptions with the deceased's name. About three-quarters of the 250 000 Latin inscriptions that have been found are funerary inscriptions.

DID YOU KNOW?

Some Roman funerary portraits were more like masks made out of wax. They could be worn by the living members of the family during public funeral processions. Other portraits in marble were painted with bright colours.

Source 5.6.3 The interior of the Columbarium of Pomponius Hylas, Rome, first century AD

Source 5.6.4 A pair of ancient Roman marble funerary reliefs, circa first century BC or AD.

ACTIVITIES

Remembering and understanding

1 Identify three examples of Roman funerary practices.
2 Explain the importance of funerary rituals to the Romans.

Applying and analysing

3 Interpret what archaeological evidence suggests about Roman burial practices, using Sources 5.6.2, 5.6.3 and 5.6.4 and information from this unit.

UNIT 5.7

Contact and conflict

Rome and Italy

Rome was not the only city or culture in their region. From the earliest days Rome was almost continuously at war against her immediate neighbours. By the late fourth century BC, Rome had conquered the entire Italian peninsula. Territory that was conquered was annexed to Rome, either through an alliance or through settlement. Some communities were granted Roman citizenship, which meant they owed loyalty to Rome and had to serve in the Roman army.

Contact with the East and West

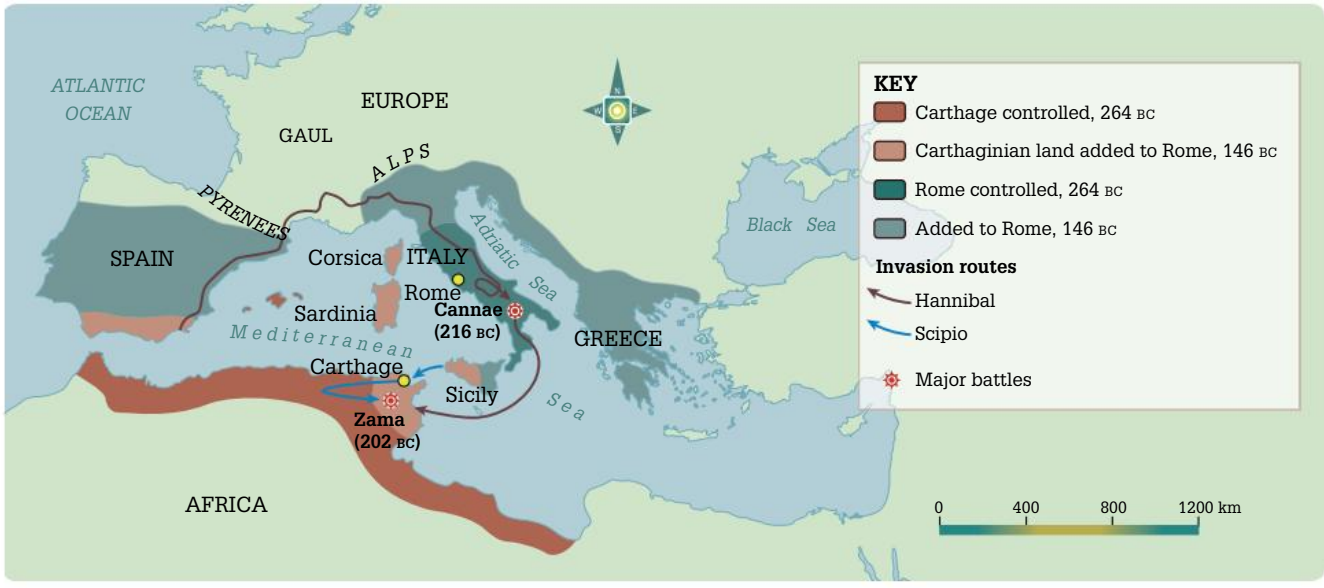
During the republic, Rome came into conflict with communities beyond Italy. Initially, Greece and northern Africa were conquered after a series of long and hard-fought wars. Over time, Rome sought more territories to conquer and came into conflict with the peoples of Spain, Gaul, Britain, Egypt and Syria.

This contact was violent and bloody; Rome inflicted massacres, deportations, enslavement, destruction of cities as well as taxation and forced recruitment into the Roman army.

The Punic Wars

The Phoenician city of Carthage, situated in northern Africa, dominated the Western world and was Rome's great rival for control of the Mediterranean region. Rome engaged in three wars against Carthage between 264 and 146 BC, called the Punic Wars. Originally Rome and Carthage had relied on treaties to ensure friendly relations and to prevent Rome from imposing on Carthage's trade routes.

Rome and Carthage first came into conflict over the island of Sicily in 264 BC, which was controlled by the Carthaginians. This was the first Punic War, which ended with the Romans gaining partial control of Sicily, giving them an opportunity to develop as a naval power.



Source 5.7.1 Key routes and sites of the Punic Wars

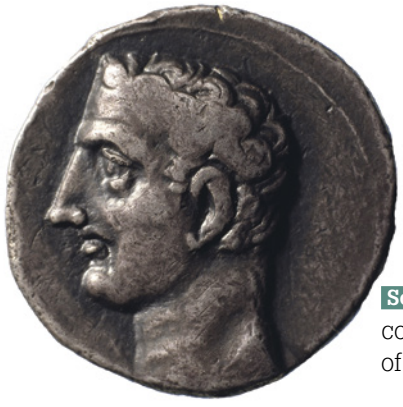
A turning point

The Punic Wars represented an important turning point in Roman history. The Romans themselves considered it to be their finest hour. Fighting against the military genius of Carthage's general, Hannibal, made the Roman generals rethink the structure of the army, and how to best mobilise their resources and manpower. From this point onwards, Rome was able to sustain troops in the field anywhere in the Mediterranean in a way that no other ancient state had been able to do. Rome also gained a reputation for dealing harshly with states that broke treaties and thus caused long and costly wars.

The second Punic War

The Carthaginians and their generals did not give up easily. They provoked another war with Rome when the brilliant general Hannibal (see Source 5.7.2) captured the town of Saguntum on the Spanish peninsula. Both sides were ready for war and Rome had planned to fight it in Spain and Africa. However, Hannibal outmanoeuvred the Romans and marched his army from Spain through southern France and across the Alps into Italy. He crushed the Roman legions in a series of battles that ended in southern Italy, at Cannae. The defeat at Cannae was crushing, and Hannibal expected Rome to surrender.

The Roman response was immediate. Generals raised new legions and a talented young Roman general called Publius Cornelius Scipio took the war to Carthage (see Source 5.7.3). He invaded Africa and forced Hannibal to retreat from Italy. Carthage was defeated and forced to pay Rome a huge amount of money. Rome also annexed Spain, which was rich in copper, lead, tin, and gold and silver mines.



Source 5.7.2 A Roman coin featuring the head of Hannibal

Source 5.7.3 A sixteenth-century AD painting of the Battle of Zama in 202 BC, in which Scipio defeated Hannibal, Pushkin Museum, Moscow

The third Punic War

By 150 BC, however, Rome was looking for another opportunity to fight Carthage. It pushed Carthage into breaking the peace treaty and declared war. The Romans captured Carthage after a siege. By the final year of the war, Rome had become so powerful in the Mediterranean region that it was fighting wars on two fronts—northern Africa and Greece. In 146 BC, Rome utterly destroyed the ancient cities of Carthage in northern Africa and Corinth in Greece, cementing Rome's position as the superpower of the Mediterranean region.

ACTIVITIES

Remembering and understanding

1 Refer to Source 5.7.1.
- **a** Where was Carthage located in relation to Rome?
- **b** Explain why both the Carthaginians and the Romans were interested in controlling Sicily, Sardinia and Corsica.

Applying and analysing

2 Assess what Rome gained from these long wars with the Carthaginians.

3 Write a news report that examines the Roman victory at the end of the Punic Wars. Write it from either a Roman or a Carthaginian perspective.

UNIT 5.8

The end of the republic and the growth of the empire

Political crisis in Rome

The last two centuries of the Roman Republic were a period of political crisis. The system of government that had worked so well gradually broke down, ending in violent civil war. The competition between the members of the political elite for high office and personal power through legislation corrupted the system and eventually destroyed it. Civil wars were fought between competing consuls who commanded their own armies in Italy and around the Mediterranean. Some generals even marched on the city of Rome.

The First Triumvirate

During the first century BC, three extraordinary generals came to power. Pompey, Caesar and Crassus were patricians who had common interests and saw value in banding together against the Senate, which was trying to retain its traditional role and the traditional practices of government. All three generals were talented, enjoyed the loyalty of their legions and were focused on maintaining their imperium beyond the one year allowed by the consulship.

The three formed an alliance called the **Triumvirate**. The three men worked together to push legislation through the Senate and the Assemblies, and they were happy to use force to intimidate Rome. All of these actions were against the principles of republican rule. One of the central achievements of Caesar and Crassus was to gain continued military command in the provinces of Gaul and Syria respectively. Both generals wanted more military victories and glory, as well as wealth from plunder. Pompey, also a brilliant general, was able to maintain the consulship, eventually becoming sole consul.

End of the Triumvirate

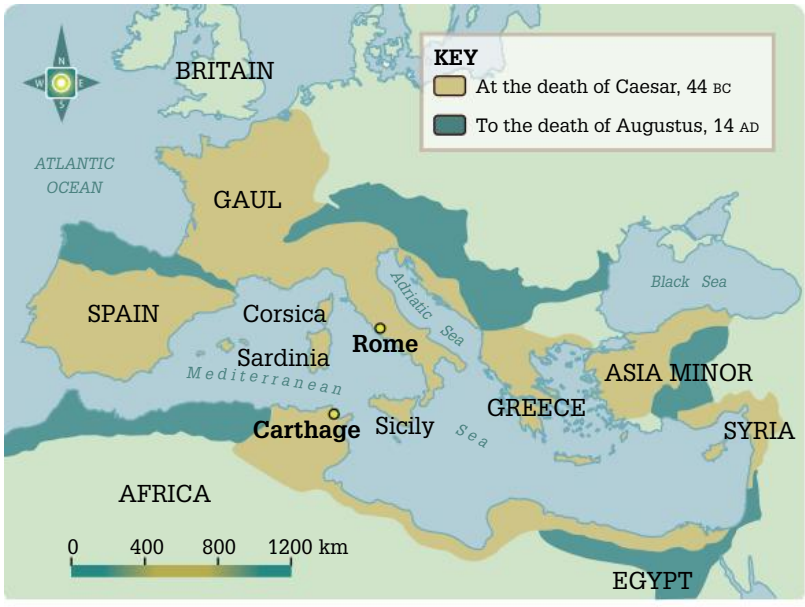
The Triumvirate ended when Crassus was killed and the balance of power shifted in favour of Julius Caesar. He took control of Rome when he and his legions crossed the Rubicon River, in January 49 BC. This led to civil war between Caesar and Pompey, which was fought in several arenas across the empire, even as far away as Greece and Egypt. Following his victory over Pompey, Caesar had himself appointed consul for several years in a row and finally, in 44 BC, dictator for life. He was assassinated in March of that same year by members of the Senate in an attempt to return to a normal republican political system (see Source 5.8.1).

Source 5.8.1 A late eighteenth-century AD painting of the murder of Caesar, National Gallery of Modern Art, Rome

Rome's first emperor

The senators were outmanoeuvred by Caesar's adopted nephew Octavian. Like his uncle, Octavian formed an alliance with two important senators: Lepidus and Marcus Antonius. This was the Second Triumvirate.

This proved disastrous for Rome as this alliance was also short-lived. Rome was again plunged into civil war. Octavian was the military and political victor. After the final battle of the civil war between Octavian and Marcus Antonius, the Senate gave Octavian the sacred role of 're-founding' Rome. He did this, but not in its previous form. He introduced a series of reforms and changes that ensured that he remained the first citizen—the princeps—who held the ultimate imperium, called *maius imperium*. Octavian is referred to by historians as the first emperor of Rome, and he chose to use the name Augustus.



Source 5.8.2 The extent of Rome under Julius Caesar and Emperor Augustus

The growth of the empire

Rome gained much new territory during the first century BC. It had already acquired Greece, Spain and northern Africa by the end of the previous century. New provinces were added as a result of the aggressive wars fought by the generals Pompey, Caesar and Octavian. In the east, Syria was added by 62 BC and the province of Judaea (modern Israel and the Palestinian Authorities) was added by 6 AD. In the west, Caesar and his army had conquered the rest of Gaul up to the Rhine River by 50 BC. Augustus expanded Rome's control into Europe by sending his trusted friend Agrippa and his sons Tiberius and Drusus to establish the northern frontier at the Danube River, adding the geographical region of modern Switzerland and southern Austria. In Africa, Julius Caesar had added the kingdom of Numidia and in defeating Marcus Antonius and his ally Cleopatra VII of Egypt by 30 BC Augustus added the ancient land of the pharaohs.

ACTIVITIES

Remembering and understanding

1 **a** What was the First Triumvirate?
b What does its creation suggest about politics during this period?
2 What was significant about Caesar crossing the Rubicon with his army?
3 Examine Source 5.8.2. What does this source suggest about the impact of the political struggles on the Roman Empire over this period?

Applying and analysing

4 Look carefully at Source 5.8.1. Record what you see in this painting. What do you think about the actions shown in the painting? What does this painting suggest about how people in later periods imagined this event?
5 Think, Pair, Share. Recall the meaning of *imperium* and discuss the impact of Augustus taking on the ultimate imperium himself.

UNIT 5.9

Consequences of contact

Imperial expansion comes to an end

One of the consequences of contact and conflict with other peoples was the possibility of military defeat. Augustus avoided further expansion when the German tribes along the Rhine frontier destroyed three legions in 9 AD. Augustus was a realist and he did not want to overstretch the army and Rome's resources. Wherever possible, Rome established friendly diplomatic relations, and Augustus chose to concentrate on maintaining peace in the empire and on securing provinces that had already been gained. It was not until 43 AD that Emperor Claudius added Britain, more territory from north-west Africa and also northern Greece. In 69 AD, Emperor Vespasian re-established Augustus's policy of strengthening the existing frontiers. This continued throughout most of the second century AD.

Pax Romana

Pax Romana, meaning 'Roman peace', refers to the long period of general stability that began with the rule of Augustus in 27 AD and lasted until 180 AD. For nearly 200 years, the people of Rome and the empire enjoyed peaceful conditions. The end of war allowed for the development of stable government and careful administration in the provinces, a strong legal system, and the development of flourishing trade networks and of local religions. Aspects of Roman life were adopted in the provinces by the local elites, and in turn Roman culture absorbed many foreign elements.

The impact of Rome on the provinces

When the Romans conquered territory, they established colonies of veteran soldiers and built roads for the movement of troops and for the development of trade. They also established forts across the empire, manned by soldiers who could maintain peace and monitor the movements of the locals. Soldiers needed olive oil, wine and equipment. These items could be imported from Italy, but soldiers also bought locally made goods that were produced to satisfy Roman tastes. This activity stimulated local economies. Apart from roads they also built typical Roman structures like amphitheatres, theatres, bathhouses, villas and temples (see Source 5.9.1). These structures reflected the changing nature of the provinces in a process that historians call Romanisation. This does not mean that the people of the provinces adopted every aspect of Roman culture and life. Instead, the consequence of contact with Rome led to the creation of a rich hybrid culture that developed over time.

Source 5.9.1 Remains of the Roman amphitheatre in Sabratha, Libya

Trade

Trade in the Roman Empire was on a vast scale. It was profitable for merchants who tried to satisfy the spread of Roman tastes. The long peace meant that the provinces enjoyed improved economic conditions. Merchants could travel safely by roads and also across the Mediterranean Sea and along rivers. Goods were moved in great quantities around the Roman world and were sold in local markets. The archaeological record of shipwrecks shows the movement of wine, olive oil and pottery tableware bowls called *terra sigillata* throughout the provinces (see Source 5.9.2). Even exotic and luxury goods like ivory, pearls, gemstones, silk, pepper and perfumed oils were transported overland in long caravans of merchants protected by soldiers and across the sea.

Source 5.9.2 Two terracotta wine amphoras from the second and first centuries BC, found in a shipwreck in the Mediterranean. They hold 25 and 40 litres.

Religion

Rome tolerated other forms of rituals and worship within the empire. They adopted many religions, such as Mithraism and Christianity, and the worship of the Egyptian goddess Isis. The god Mithras was originally a Persian god and was a favourite of soldiers.

Throughout the empire, Roman and local gods were often merged in worship. For example, statuettes of the goddess Isis-Fortuna have been found in military contexts in Germany. In the British town of Bath, a cult statue of Sulis Minerva reflects the dual worship of the Celtic goddess and the Roman goddess. And at the fort at Vindolanda in northern England, archaeologists have found an altar dedicated by a soldier to his favourite god Jupiter Dolichenus. This deity seems to be a fusion of the Roman god Jupiter and the god Baal of the city of Doliche in Asia Minor (present-day Turkey).

Source 5.9.3 An altar dedicated to the goddess Cybele and her lover, the hunter-god Attis (c. 295 AD). Cybele, the 'Great Mother', was identified with earth, nature and fertility. Her cult began in Phrygia in Asia Minor, but, like the other Eastern cults of Mithras, Isis and Bacchus, spread widely throughout the Roman Empire. Museo Della Civiltà Romana, Rome

ACTIVITIES

Remembering and understanding

1 Outline Augustus's attitude to continued expansion of the Roman Empire.
2 What was *Pax Romana*?
3 Identify the changes that the Romans brought to the provinces.

Applying and analysing

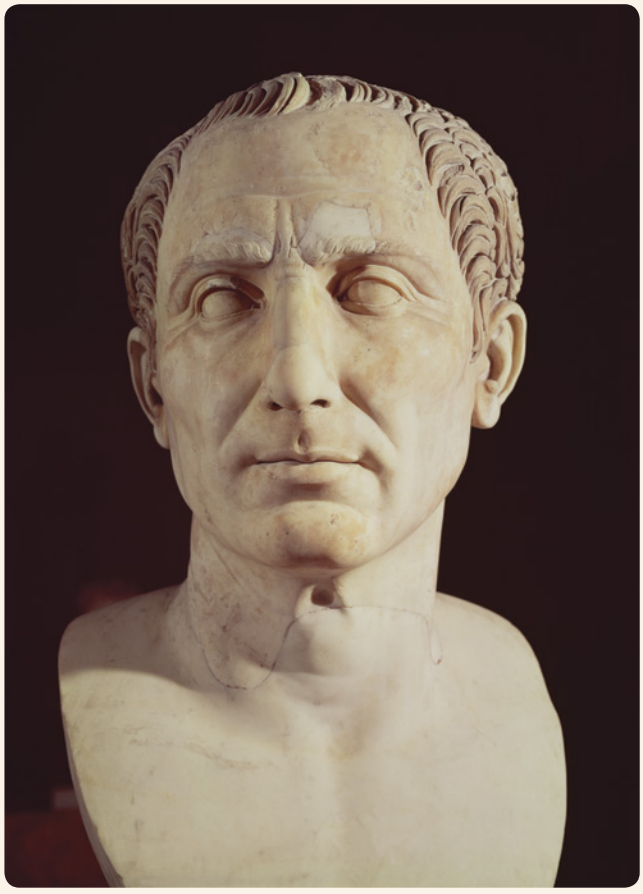
4 With a partner, discuss and interpret Rome's motives for being so tolerant of other religions.

Source Study

UNIT 5.10
Julius Caesar and Augustus

Julius Caesar

Julius Caesar (100–44 BC) remains one of the best-known figures of ancient Rome, due to Greek and Roman writers who wrote about his life and achievements. The Roman historian Suetonius (c. 69 – c. 122 AD) outlined Caesar's spectacular political career during which he rose quickly through the magistracies, the consulship and finally to the extraordinary dictatorship. Caesar's achievement are also well documented by his own written accounts of his wars in Gaul.



Source 5.10.1 A marble bust of Julius Caesar, first century BC, Museo e Gallerie Nazionali di Capodimonte, Naples

Caesar—the great general

The Greek historian Plutarch (c. 46 – c. 120 AD) describes Caesar's ability as a general during his war against the tribes of Gaul between 58 and 52 BC (see Source 5.10.2).

> *For although it was not full ten years that he waged war in Gaul, he took by storm more than eight hundred cities, subdued three hundred nations, and fought pitched battles at different times with three million men, of whom he slew one million in hand to hand fighting and took as many more prisoners. His soldiers showed such good will and zeal in his service that those who in their previous campaigns had been in no way superior to others were invincible and irresistible in confronting every danger to enhance Caesar's fame.*

Source 5.10.2 Extracts from 'Julius Caesar' in Plutarch's biographical series *Parallel Lives*

Caesar—the builder

As part of his role as leader of Rome, Caesar introduced a building program that was intended to repair the huge damage caused during the violence of the civil wars. He demolished the burnt-out remains of the old Senate House called the Curia and built a new one, the Curia Iulia. He commissioned a new building called the Basilica Iulia to house the law courts. He laid out a new forum (public square) also named after himself and dedicated a temple to the goddess Venus, the patron goddess of his family (see Source 5.10.3).

Source 5.10.3 The archaeological remains of the Temple of Venus dedicated by Julius Caesar and the Roman Forum. The temple was built in 46 BC.

Caesar—the man

The Roman historian Suetonius wrote many biographies of famous Romans, including one of Julius Caesar, which gave a great insight into his deeds and character (see Source 5.10.4).

He was highly skilled in arms and horsemanship, and of incredible powers of endurance. On the march he headed his army, sometimes on horseback, but oftener on foot, bareheaded both in the heat of the sun and in rain. He covered great distances with incredible speed, making a hundred miles a day in a hired carriage and with little baggage, swimming the rivers which barred his path or crossing them on inflated skins, and very often arriving before the messengers sent to announce his coming ...
... He is said to have been tall of stature, with a fair complexion, shapely limbs, a somewhat full face, and keen black eyes; sound of health, except that towards the end he was subject to sudden fainting fits and to nightmares as well. He was twice attacked by the falling sickness [thought to have been epilepsy] during his campaigns. He was somewhat overnice in the care of his person, being not only carefully trimmed and shaved, but even having superfluous hair plucked out, as some have charged; while his baldness was a disfigurement which troubled him greatly, since he found that it was often the subject of the gibes of his detractors. Because of it he used to comb forward his scanty locks from the crown of his head, and of all the honors voted him by the senate and people there was none which he received or made use of more gladly than the privilege of wearing a laurel wreath at all times.

Source 5.10.4 Description of Caesar by Roman historian Suetonius, in *De Vita Caesarum: Divus Iulius* (*On the Lives of the Caesars: the Deified Julius*), written c. 110 AD

Caesar—a modern assessment

Historians of the modern period have read and interpreted the descriptions of Caesar written during the ancient world. As secondary sources, these modern perspectives importantly provide some objective assessment about Caesar and contribute to an ongoing debate about his personality, his achievements and his downfall. Source 5.10.5 is an example of one modern era historian's viewpoint of Julius Caesar.

> *Caesar's outstanding abilities are unquestioned. One of the world's greatest soldiers, he was also a writer of great distinction and an orator of the first rank. Urbane, cultured and courteous, he possessed a will of steel and an intensity of intellect that may have been reflected in his tall spare figure, his clear complexion and his lively dark eyes. An aristocratic by birth and nature, he had a true Roman sense of the practical: clear in purpose and swift in decision, he could be ruthless and coldblooded, but was more often clement and generous. The charm, as well as the force, of his personality captivated the loyalty of his troops and supporters, but awareness of his genius engendered in him a certain aloofness.*

Source 5.10.5 A modern perspective of Caesar, in H. H. Scullard, *From the Gracchi to Nero: A History of Rome from 133 BC to AD 68*, first published in 1959

Augustus

Like his adopted father, Julius Caesar, Augustus (63 BC – 14 AD) left behind a rich legacy of written and archaeological evidence. Augustus wanted to build a more beautiful Rome and to consolidate the empire. He brought peace to Rome and the end to civil war.

Augustus—the founder of a dynasty

The family of Augustus held an important political and social position in Roman society. The imperial household included his wife Livia, his adopted sons and his grandsons (see Source 5.10.6). It became increasingly important to Augustus to have a suitable successor.

Source 5.10.6 A relief from the Altar of Peace showing Augustus and his family in procession. This altar, dedicated to the Roman goddess of peace, was built in 13 BC in honour of Augustus, to celebrate the peace following his military victories in Spain and Gaul.

Augustus—father of his country

Augustus was not only the spiritual leader of Rome in his role as Pontifex Maximus (see Source 5.10.7), but he was also given the title of father of Rome in 2 BC as Augustus records in his writings (see Source 5.10.8).

Source 5.10.7 A statue of Augustus in religious mode, as Pontifex Maximus, with his head veiled for a sacrifice (c. 12 BC), National Museum of Rome

> *In my thirteenth consulship the senate, the equestrian order and the whole people of Rome gave me the title of Father of my Country, and resolved that this should be inscribed in the porch of my house and in the Curia Julia and in the Forum Augustum below the chariot which had been set there in my honour by decree of the senate.*

Source 5.10.8 Augustus describes how he was given the title 'Father of my Country', in *Res Gestae Divi August* (*The Deeds of the Divine Augustus*)

The golden age of Rome

Augustus's reign as emperor has been regarded as a golden age for Rome. He restored the *Pax Romana* (Roman peace), which enabled the economy, the arts and agriculture to thrive. Augustus initiated an impressive building program whereby he completed the buildings planned by Julius Caesar and then built his own grand buildings.

Augustus himself claimed (in his book *Res Gestae Divi Augusti*, which translates as 'The Deeds of the Divine Augustus') that in one year alone he restored or built eighty-two temples. He also ordered the construction of the now famous public baths of Rome. Augustus took great personal concern in the arts and was a personal patron of many artists, such as the poet Virgil, who completed his epic, the *Aeneid*, during this period. Augustus also passed many sweeping law reforms to maintain the stability of Rome through stable marriages and an increase of the birth rate in Rome. He made adultery illegal and offered tax incentives to families with more than three children and penalties for childless marriages. So strictly did Augustus himself adhere to his laws that he banished his own daughter, Julia, and his granddaughter for adultery.

ACTIVITIES

Remembering and understanding

1. Examine Sources 5.10.1 and 5.10.2 carefully. What aspects of Caesar's role in Rome do they share?
2. Choose three words that capture the essence of Scullard's perspective of Caesar. Justify your choice.
3. **a** List Augustus's achievements as first emperor of Rome.
   b Explain why his reign was called 'the golden age of Rome'.

Applying and analysing

4. Sketch a portrait of Julius Caesar based on Suetonius's description of him in Source 5.10.4.
5. What do Sources 5.10.6 to 5.10.8 reveal about how Augustus wanted to represent himself and his family?
6. Formulate a hypothesis that would explain why both Julius Caesar and Augustus wanted to repair and add more buildings to the city of Rome.
7. Construct a Venn diagram to compare and contrast the achievements of Julius Caesar and Augustus.

UNIT 5.11

Legacy of ancient Rome

Ancient Roman culture

The ancient Romans left a rich legacy that can be seen in many aspects of modern Western culture. Roman organisational ability and knowledge has been remembered and used for many centuries. Physical remains such as the Roman Forum and the Colosseum in Rome remind us that this was a powerful civilisation. The archaeological remains in modern Britain, Spain, northern Africa and the Middle East, for example, demonstrate how far Roman culture spread in the ancient world. Modern cities around the world feature architecture influenced by Roman designs. Other aspects of modern life also show links to the ancient past. Ancient Rome's influence has survived in art, language, government and law.

The past and the present meet

Urbs *aeterna*—Rome, the eternal city

Renaissance popes recycled Roman architecture and sculpture, turning Rome into the City of God, thus ensuring that buildings and sculptures were preserved.

- Rome was chosen as the modern capital when Italy was reunited in 1870 because it represented the desire for a strong Italian nation and reflected a direct link with the glories of the past.
- The twentieth-century Italian dictator Mussolini commissioned archaeological excavations of the Forum and the Circus Maximus in order to connect Fascist Italy with the glories of ancient Rome.
- Modern Rome preserves the ancient past. Locals and tourists visit the Roman Forum, the Colosseum, the Circus Maximus and the remains of temples such as the Pantheon.

Source 5.11.1 The Roman Forum and the Colosseum

Popular culture

Films and television series that reconstruct ancient Rome have been popular in both the Italian and American filmmaking industry. Big-budget Hollywood historical epics such as *Ben-Hur* (1959), *Spartacus* (1960), *Gladiator* (2000) and *The Eagle* (2011) are just some examples of the hundreds of 'swords-and-sandals' films produced.

There are also many fictional novels set in ancient Rome, including Rosemary Sutcliff's *The Eagle of the Ninth* and Lindsey Davis's series about the fictitious detective Marcus Didius Falco.

Roman food has been explored by the popular British chef Heston Blumenthal in *Heston's Feasts*.

Language

Latin, the official language of the Roman Empire, was the language of education in Western Europe until the late seventeenth century and of the Catholic Church until the twentieth century.

- Important mathematical and scientific works of the seventeenth century appeared in Latin.
- Latin texts by ancient Roman poets such as Virgil, Horace and Ovid were studied and imitated from the Renaissance onwards. Plays and poems written in English, for example, used themes and stories from ancient Rome.
- Modern languages such as French, Italian, Romanian, Spanish and Portuguese all have their roots in Latin. Collectively they are known as the Romance languages.
- Latin words remain in English; for example, the abbreviation 'etc.' from *et cetera* (and the rest), 'p.m.' from *post meridiem* (after the middle of the day), and 'contradict' from *contra* (against) and *dico* (I speak).

Engineering

The Romans were great engineers, building roads and aqueducts that exist today.

- Modern cities and towns still use the Roman model of water supply: collecting water in dams and then piping it to populated areas.
- The Romans invented the first central heating system called a hypocaust. Houses and public baths were built on raised brick pillars. Hot air from a fire circulated underneath the raised floor and into wall cavities to heat the building.

Architecture

Concrete was invented by the Romans. It allowed them to build great structures such as the Colosseum. Concrete is still used today.

The arch, vault, dome and decorative columns, all Roman inventions, are still common architectural features today. Well-known buildings such as St Paul's Cathedral in London and the United States Capitol in Washington feature domes.

Government and law

Modern nations such as Great Britain, Australia and the United States of America adopted the political system of two elected bodies that balance one another and share powers under the supervision of an elected leader. This model reflects the idea of representative democracy associated with the Roman republican model of government.

Roman models of state systems for trade, communication, taxation and civil services such as fire brigades and a police force are reflected in modern states.

Roman law survived because Emperor Justinian of the Eastern Roman Empire created a legal code in 533–34 AD called the *Corpus Iuris Civilis* (Body of Civil Law). It was rediscovered in the Middle Ages and became important in the study and development of modern law.

ACTIVITIES

Remembering and understanding

1 Why is Rome referred to as the eternal city?

2 Provide further examples of how ancient Roman culture has survived into the twenty-first century in modern popular culture.

3 Outline how Latin affected later societies and cultures.

Applying and analysing

4 **a** Rank the legacies of ancient Rome in order from most important to least important.

b Justify your ranking to a partner or in a class discussion.

Investigating History

UNIT 5.12 Ancient Rome

Designing a new Roman Forum

Imagine you are a project manager of a big construction company employed by Emperor Augustus. He wants to make the Roman Forum beautiful for the people of Rome; however, he is not sure where to begin.

Prepare a poster for Augustus that shows the buildings that already exist in the forum, with its recent additions by Julius Caesar.

Use the following steps to guide you through this activity:

- Research the buildings that were part of the forum during the time of the Roman Republic.
- Research the building program of Julius Caesar. Identify buildings such as the Basilica Iulia and the Temple of Venus Genetrix.
- Collect images that are either 3-D reconstructions or illustrations of reconstructed buildings. You will be able to find these on the internet.
- Present your findings in a well-illustrated and labelled poster. It should include plans of the forum and images of buildings.

How to move grain, wine and olive oil around the Roman Empire

You and your colleague have been asked by the dictator Julius Caesar to examine the transport of trade and goods around the Roman Empire. You will need to present him with a report on the effectiveness of the Roman system of transporting goods.

Use the following steps to guide you through this activity.

a First, use your research skills to answer these questions:
  - **i** What were the main methods of transporting goods such as grain, wine and olive oil around Italy and the Mediterranean world?
  - **ii** How effective was the system of Roman roads across the empire?
  - **iii** What kind of ships did the Romans use to transport goods along rivers and across the Mediterranean sea? What are the differences and similarities?
  - **iv** Use the internet to access information about Roman shipwrecks in the Mediterranean. What artefacts have underwater archaeologists found on board the shipwrecks? What does this suggest about trade?

b Second, present your information in a well-illustrated report. Use the following headings:
  - **i** Description of the methods used for transporting goods
  - **ii** Evaluation of the safest method of transporting goods.

Recreate a defence case for a runaway centurion

You are a military advocate (lawyer). You and your team have been assigned the case of defending a centurion who was absent without leave (AWOL) during his tour of duty at a fort along the Rhine frontier. Your client claims that he became really scared after hearing that his friend Marcus Caelius and many Roman soldiers were killed by German tribes in a place called the Teutoburg Forest (see Source 5.12.1). Present your case, outlining your client's reasons for abandoning the Roman army.

Use the following steps to guide you through this activity.

a Make notes on life in the Roman army. Use these headings:
- Training and drills
- Fighting in battles.

b Use the internet to research what happened in the Teutoburg Forest.

c Evaluate whether or not the centurion was justified in running away.

Source 5.12.1 Tombstone of the Roman centurion Marcus Caelius, who died at the Battle of Teutoburg Forest in 9 AD, Rheinisches Landesmuseum, Bonn

Reconstructing the past

Historians can only reconstruct the past based on the facts as they appear in written sources or in archaeological evidence. This may mean that they know quite a lot about some events, but not much about others.

Choose an event from the following list:
- Romulus becoming Rome's first king
- Hannibal's journey across the Alps to Rome
- The civil war in 49 BC
- The assassination of Julius Caesar.

Conduct some research using your library or the internet. Complete the following scaffold to reflect your understanding:
- My hypothesis about what actually happened is ...
- I think it occurred because ...
- After I gathered some evidence, I found ...
- As a result of conducting this inquiry, I learnt ...

Glossary

agricultural plain an extensive area of level or rolling treeless land

auspices signs of approval or disapproval from the gods

equites wealthy plebeians who were involved in commerce and finance

freedmen/freedwomen slaves who were granted freedom by their master

imperium power and authority originally given by the Roman gods to the kings

monarchy a system of government in which there is a king

patricians the old noble families of Rome

Pax Romana a long peace within the Roman Empire that lasted for nearly 200 years

peninsula a portion of land nearly surrounded by water; a peninsula is connected to the mainland

plebeians the common people of Rome

princeps the first (most important) citizen of Rome

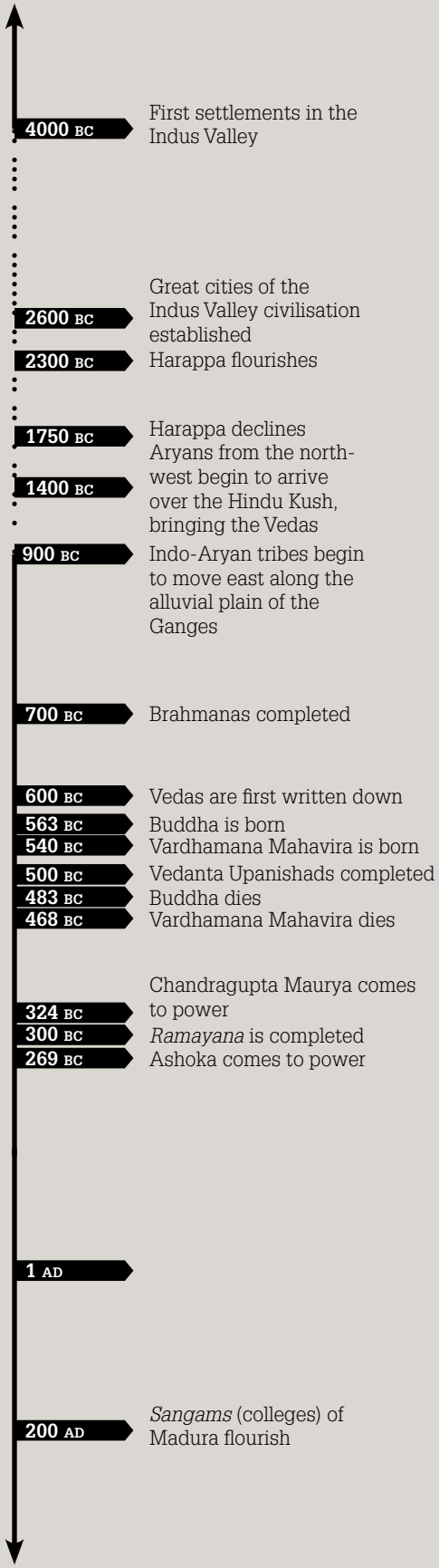
republic a system of government in which the public is involved

triumvirate rule of three generals in Rome

CHAPTER
6

Ancient India

Ancient Indian civilisation began in about 2600 BC in the valley of the Indus River. Ancient India is characterised by sophisticated thought, beautiful art, power and wealth, and the diversity of its population and culture. From this culture developed the great Indian religions of Hinduism, Buddhism and Jainism. There were also significant advances in mathematics, astronomy and medicine.



Source 6.0.2
A timeline of ancient India

Source 6.0.1 One of the four gateways to the Great Stupa at Sanchi. The stupa itself (the dome in the background) was commissioned by the famous Indian ruler Ashoka in the third century BC.

UNIT 6.1

Geography of ancient India

Setting and natural features

Ancient India occupied territory that is now part of modern-day India, Pakistan and Bangladesh (see Source 6.1.3). India's three major zones contain nearly every kind of topography, climate and landform (see Source 6.1.1).

Northern India
The mountains in the north provide protection from invaders and Arctic winds. It is the Himalayan ice and snow from this area that provides water and silt for the alluvial plains further south.
Central India
The centre's giant alluvial plain, which is covered in nutrient-rich sediment, receives the seasonal monsoon rains. It is the home of the Indus River (after which India is named) and 'Mother Ganga', or the Ganges, India's most important river. The Ganges is worshipped as a goddess by Hindus.
Southern India
The large mountain mass in the south may originally have been part of East Africa. It forms a natural barrier between northern and southern India. Much of southern India experiences drought as it is dependent on rain for water.

Source 6.1.1 India's three major geographical zones

Geography shaping history

India's unique geography influenced the development of ancient Indian civilisation.

Earliest human traces

The earliest trace of human habitation in India can be seen in flakes of stone found in the Soan Valley in northern India. The men and women who produced these flakes had migrated over the Hindu Kush or Himalayan mountains into India between 100 000 and 60 000 BC.

Source 6.1.2 The Nilgiri Hills, part of the Western Ghats, a mountain range in south-west India.

Indus Valley settlement and civilisation

During the fourth millennium BC, settlements in the Indus Valley further south had been established. The Indus Valley plain is very similar to the Nile valley of ancient Egypt and the Tigris–Euphrates valley of ancient Sumer. Natural fertiliser came in the form of silt from the annual flooding of the Indus River.

Different crops were grown in different areas: the western plain was suitable for rice cultivation; on the eastern plain and in northern Punjab, wheat, barley and millet were grown. By 2600 BC, these early settlements had developed into the great cities of the Indus Valley civilisation—Harappa, Mohenjo-Daro, Kalibangan and Lothal—and they flourished for the next 900 years.

Iron and its impact

India's geography also influenced the settlement of central and eastern India. In the tenth century BC, Indo-Aryan tribes began to move eastwards along the alluvial plain of the Ganges. As the area was made up of thick jungle, iron tools like axes and ploughs were needed to clear the jungle and plough the rich soil. This had not been possible beforehand as the Indo-Aryans did not know about iron.

Source 6.1.3 Ancient India

DID YOU KNOW?

Archaeological evidence suggests that Harappa declined after about 1750 BC. Homes got smaller, and the quality of pottery and drainage systems deteriorated. At Mohenjo-Daro, homes were abandoned, and jewellery and precious objects were found hidden in elevated places; some skeletons were found trapped under rubble. An early theory was that Aryan invaders from the north overran the cities. Newer theories suggest plate movements in the Earth's crust caused catastrophic flooding and permanently altered the course of waterways including the Indus River. Unable to grow crops, people abandoned their homes.

ACTIVITIES

Remembering and understanding

1 List the three modern-day countries which were once part of ancient India.
2 Outline how the discovery of iron influenced the settlement of ancient India.

Applying and analysing

3 Distinguish between each of the three major Indian geographic zones by completing a Y-chart for each. In each section of your Y-chart, write the headings: 'Looks like', 'Feels like', 'Sounds like'.
4 Write a paragraph that discusses three ways that ancient Indian geography shaped Indus Valley settlement and civilisation.

UNIT 6.2

Social organisation

Aryan migration

The chief form of social organisation in ancient India started to develop from about 1400 BC when a group of peoples known as **Aryans** (meaning noble or high-born) began arriving in India via the Hindu Kush mountains to the north-west. They brought what is referred to as 'Vedic culture' with them, a culture from which Hinduism, Jainism and Buddhism later sprang.

The Aryans established small hereditary kingdoms and inhabited the 'Land of the Seven Rivers'. These rivers were the Jhelum, Chenab, Ravi, Beas, Sutlej, Indus and Sarasvati.

The Vedas

There is very little archaeological evidence for this period of Indian history. Historians must rely on the sacred books known as the Vedas. It was not until about 600 BC that the Vedas were written down; before then, they were transmitted orally.

Aryan political, social and economic life

The Aryans who crossed into India lived in tribal groupings called *janas*. Each tribe had a **raja** (king), **Brahmans** (priests) and *vish* (commoners). The role of Brahmans was particularly important—they were responsible for memorising Vedic hymns and performing sacrifices. Although each Aryan tribe was self-governing, they were united against non-Aryan 'dark' enemies called *dasas*.

The Aryans rode chariots harnessed to horses and used weapons such as the bronze axe and longbow. Chariot racing was the leading sport. They also loved music, wine and gambling.

Source 6.2.1 An ancient battle scene, taken from the epic *Razmnameh* (one of the two great Vedic epics), which shows two great Aryan warriors, Arjuna and Bhishma, in their war chariots attacking one another (centre left and right). Below, more charioted horses are waiting, while a group of horsemen, sounding a trumpet and drum, stand in the top right corner. However, the armour is sixteenth-century Mughal, which reflects the date of the painting, c. 1598 AD, The British Museum

Aryan families

Aryan families were patriarchal (controlled by the father). Sons were prized. They helped care for the herds, could bring honour in battle, and were the only ones who could carry out a father's funeral correctly. Daughters were not valued in Aryan society. This was mainly because when they married, their families would have to pay a dowry to the groom's family (usually in the form of money, jewellery, household goods and cattle).

A class system

Over the next 400 years, Aryans became Indo-Aryans. They were no longer just nomadic herders, but also farmers. Their economy had changed as well. The social structure also became more complex as they conquered new peoples.

The new system saw rajas rule with the assistance of Kshatriyas (warriors) and household elders. Rajas were also expected to seek advice from **rishis** or sages (holy wise men). Everyone in Indo-Aryan society also became members of one of four ***varnas*** (classes), sometimes called 'castes'. Each *varna* was ranked, and associated with a colour and a part of the male body (see Source 6.2.2).

Varna	Name	Colour	Part of body
First	Brahmans (priests)	white	head
Second	Kshatriyas (warriors and rulers)	red	arms
Third	Vaisyas (merchants)	brown	thighs
Fourth	Sudras (farmers, craftsmen and labourers)	black	feet

Source 6.2.2 The four *varnas*

DID YOU KNOW?

The Horse Sacrifice was an important ritual performed by rajas in this period. To increase a raja's realm and also prove his prowess, a great white stallion was allowed to wander freely for a year. A troop of royal horsemen followed the horse and claimed any land looked at or trodden on by the horse. The horse was then driven home: the horsemen pretended to mate it with the raja's wives, then killed and quartered it.

Sudras

The lowest class were not permitted to hear or study the Vedas. In fact, later Vedic legal texts prescribe pouring molten lead into the ears of any sudra caught listening to the Vedas!

Sudras were involved in manual labour, in occupations like carpenters, wheelwrights, blacksmiths, weavers, spinners, farmers and herders. Most historians believe the sudras were the pre-Aryan occupants of the land. The colour associated with their *varna*—black—may refer to their darker skin tone.

The untouchables

As more peoples were subjected to Indo-Aryan rule, an even lower *varna* than sudras was created. This group was known as 'fifths' or 'untouchables'. The untouchables could only work as butchers, tanners, latrine diggers and the like. Such occupations were considered spiritually polluting.

Jati

All Indo-Aryans were also part of a birth group called a *jati*, which means 'thus born'. *Jati* may refer to the community, occupation or tribe a person is born into.

ACTIVITIES

Remembering and understanding

1. Write a paragraph explaining the difference between *varna* and *jati*.
2. Draw a simple cartoon strip or storyboard that illustrates the Horse Sacrifice.
3. Explain why daughters were not valued in Aryan society.

Applying and analysing

4. Draw a graphic representation of the early Aryan social structure. Next to it, draw a graphic representation of the later Indo-Aryan social structure. Annotate the representations to show key similarities and differences.
5. Using a PMI table, analyse the Indo-Aryan class system. Consider views and values of the time, and views and values today.
6. Examine Source 6.2.1. How reliable is this as a historical source about the Aryan period? Explain your response.

UNIT 6.3

Religion

The Vedas

There is very little archaeological evidence for the earliest period of ancient Indian history. Historians must rely on a large body of religious texts written in Sanskrit called the Vedas. It was not until about 600 BC that the Vedas were written down—before then, they were transmitted orally. The great Indian religions of Hinduism, Buddhism and Jainism have their origins in the Vedas.

The *Rig Veda*

The oldest Veda is the *Rig Veda*. It consists of 1017 Sanskrit poems addressed to various Aryan gods. Historians usually group the *Rig Veda* with three other ancient collections of poems—the *Sama Veda*, the *Yajur Veda* and the *Atharva Veda*. Commentaries on the Vedas were produced between 1000 and 700 BC. These commentaries are called the Brahmanas.

Gods

Ancient Indians worshipped many gods—thirty-three are mentioned in the *Rig Veda*. In the early period of ancient Indian history the most powerful gods were Indra, Varuna, Agni and Soma. In the later period of ancient Indian history the most powerful gods were the Hindu gods **Vishnu** and **Shiva**.

Worship

Ordinary religious worship occurred in the home. Sacrifices were typically of *soma*, ghee (clarified butter) or some other treat. Such offerings were used to secure favour or to preserve dharma (universal order).

Demons

Ancient Indians believed that demons were responsible for all the ills of society, including floods, droughts and famine. Demons could be seen in prowling tigers, mad elephants and mosquitoes. This obsession with demons made Brahmans very important and powerful.

> *He who has 'spread out the earth, as a butcher does the hide, by way of a carpet for the sun ... extended the air above the trees ... put strength in horses, milk in cows, willpower in hearts, fire in waters, the sun in heaven, and soma upon the mountain'.*

Source 6.3.1 The *Rig Veda* on Varuna, from S. Wolpert, *A New History of India*, Oxford University Press, New York, 2004

Source 6.3.2 Agni, god of fire. In this sculpture, Agni is shown with two heads and four hands; he sits on a ram. Agni's two heads symbolise his two sides—destructive and generous. Agni also has seven tongues that he uses to lick ghee.

The Upanishad sages

By about 700 BC, sages began to question the power and authority of the Brahmans. They were unhappy about resources being wasted in elaborate rituals. They observed that rich men and rajas died just like poor men, so what was the benefit of frequent sacrifices? These sages began to preach—as **gurus**—to disciples in forest seminars. Their ideas were written down and formed the Vedanta Upanishads, of which 108 have survived.

Key ideas

Moksha

These gurus did not reject the *Rig Veda* or the Brahmanas, but they did propose a different path to **moksha** (release). The key to achieving moksha was attaining freedom from desire. As King Brihadratha, the hermit-sage, put it, 'in this ill-smelling, unsubstantial body, which is a conglomerate of bone, skins, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, faeces, urine, wind, bile, and phlegm, what is the good of enjoyment of desires?'

Atman

For the Upanishad mystics, the secret of immortality was understanding the reality of **atman** (the individual soul). For them, atman was the same as Brahman, the single source of all creation.

Other philosophical ideas in the Upanishads included:

- ***samsara***—awareness of the endless cycle of existence; of birth, death, rebirth and so on, which occurs as long as one has not achieved moksha
- ***karma***—awareness that all actions have repercussions, and that we are a product of all our past actions.

Buddhism

Buddhism was founded in India during the time of the Vedanta Upanishads. Buddhism is named after its founder, Buddha. Before achieving enlightenment, Buddha was known as Siddhartha Gautama.

Siddhartha Gautama was born into a life of luxury and ease in 563 BC as the son of a northern Indo-Aryan king. At the age of thirty, he abandoned family and wealth to become a wandering hermit in the woods. While sitting under a pipal tree, Siddhartha Gautama achieved enlightenment (nirvana).

The Four Noble Truths

At the heart of Buddha's philosophy were the 'Four Noble Truths':

1. Suffering is inevitable.
2. Ignorance is the basic cause of suffering.
3. Any ailment, when understood, can be cured.
4. There is an eight-fold path to the elimination of suffering—holding and practising right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right meditation.

Source 6.3.3 Aum (or om)—the symbol sacred to Hindus, Buddhists and Jains—is shown here in the centre of a traditional *rangoli* prepared for a Hindu ceremony. *Rangoli* are a form of Indian folk art. They are made on the floors of living rooms and courtyards, and serve as welcoming areas for the gods.

Buddha's forest *Sangha*

Buddha spent 45 years teaching disciples in his forest *Sangha* (monastic order). In his lifetime, only monks could join the order. This was because Buddha was concerned about the negative influence of nuns on monks. Monks had to commit to chastity, poverty and nonviolence. This included abandoning all family ties and any prospect of marriage and children. It also included begging for food each day. Monks' heads were shaved. They wore saffron robes and went barefoot.

Buddha's death

Buddha died, aged eighty, in about 483 BC. His final message to his disciples was, 'You must be your own lamps, be your own refuges. Take refuge in nothing outside yourselves. Hold firm to the truth. Whoever among my monks does this will reach the summit.'

Jainism

Jainism was founded by Vardhamana Mahavira (c. 599–527 BC). Like Siddhartha Gautama, Mahavira was the Kshatriya son of a king who abandoned his privileged life at the age of thirty.

Mahavira spent the next 10 years with a sect of ascetics who practised nudism. They labelled him *jina* (conqueror) because of his amazing self-control. Mahavira advocated self-torture and death by starvation: he actually starved himself to death over 13 years, taking less food each year!

Jains (followers of *jina*) accept two core doctrines:

- ***All of nature is alive.*** This includes rocks, earthworms, men and gods, all of whom have some form of soul (*jiva*).
- ***Ahimsa (nonviolence).*** This is a total prohibition on taking life. To ensure that nothing was harmed, Jains wore face masks (so they would not accidentally swallow a fly) and gently swept the ground in front of them as they walked (so they would not accidentally step on an ant).

Hinduism

Hinduism, Buddhism and Jainism all have their origins in the Vedas, and draw insights and inspiration from the Brahmanas and Upanishads.

While Buddhism and Jainism were founded by key individuals, Hinduism developed in a different way. Hinduism produced great epic poems like the *Mahabharata* and *Ramayana*. These texts further shaped ancient Indian thought about worship, duty, suffering, death, law and justice. By the second century AD, Hinduism had developed into a form we would recognise today, with personal devotion to the Hindu gods Vishnu and Shiva.

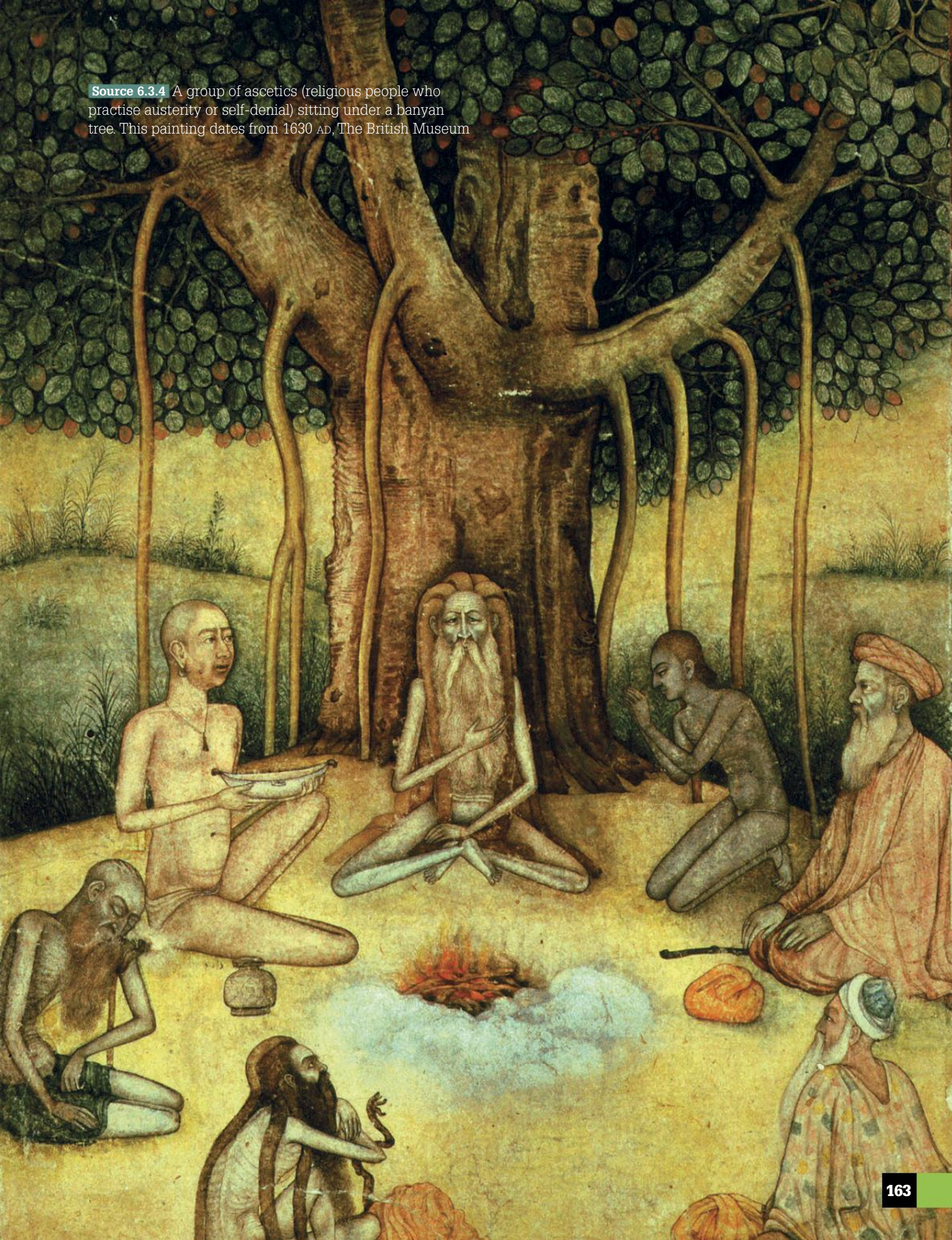
ACTIVITIES

Remembering and understanding

1. Identify the most powerful gods in the early period of ancient Indian history. Relate the key characteristics, habits or areas of influence of two of them.
2. In a paragraph, discuss the ancient Indian attitude to demons, including why they might have been associated with floods, droughts, famine, tigers, mad elephants and mosquitoes.
3. List the main philosophical ideas associated with the Upanishads sages, including one key fact about each.

Applying and analysing

4. Write two modern examples of what Buddha might have meant by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right meditation.
5. Create a mind map that presents your understandings, thoughts, opinions and questions about Vardhamana Mahavira and Jainism. Use sketches, colours, symbols and short labels to illustrate your ideas.
6. Ancient Indian religion changed over time. Create a timeline that illustrates this, noting key events and ideas as they developed. Add a paragraph below your timeline that summarises the changes and provides at least two reasons for them.



Source 6.3.4 A group of ascetics (religious people who practise austerity or self-denial) sitting under a banyan tree. This painting dates from 1630 AD, The British Museum

UNIT 6.4 Law

Ashoka and the law

Historians have a clear insight into ancient Indian law due to the series of edicts (pronouncements) of Ashoka (ruled 269–232 BC), the grandson of the great Indian king, Chandragupta Maurya (ruled 324–301 BC). Ashoka had these edicts carved into great rocks and sandstone pillars. They were first translated by James Pricep, a man working in the British Mint in Calcutta, in 1837 AD. More than 5000 words were carved into the eighteen rocks and thirty pillars that have survived (see Source 6.4.2).

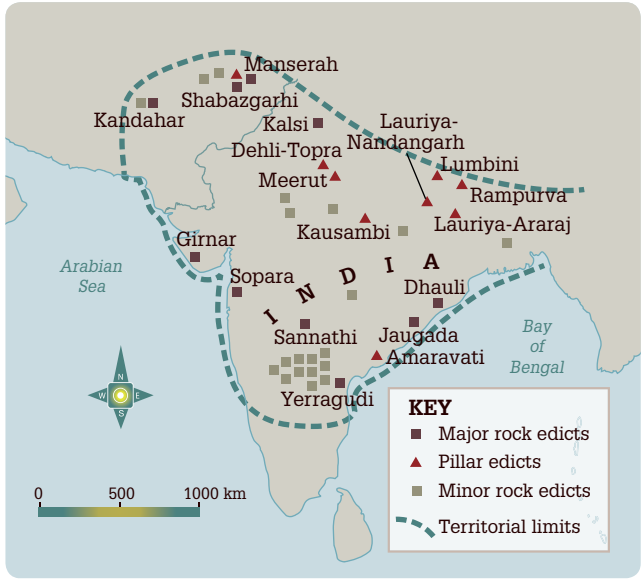
The pillar edicts

These edicts covered many aspects of ancient Indian life and law (see Source 6.4.1).

> *Both this world and the other are hard to reach, except by great love of the law, great self-examination, great obedience, great respect, great energy … this is my rule: government by the law, administration according to the law, gratification of my subjects under the law, and protection through the law.*

Source 6.4.1 One of Ashoka's edicts, from S. Wolpert, *A New History of India*, Oxford University Press, New York, 2004

Other advice included 'listen to mother and father', 'practise liberality [kindness] to friends, relations, brahmans and ascetics', and 'abstain from the slaughter of living creatures'.



Source 6.4.2 The location of the surviving edicts of Ashoka

Prisoners

Pillar edict four details Ashoka's ruling on those in prison (see Source 6.4.3).

> *It is my desire that there should be uniformity in law and uniformity in sentencing. I even go this far, to grant a three-day stay for those in prison who have been tried and sentenced to death. During this time their relatives can make appeals to have the prisoners' lives spared. If there is none to appeal on their behalf, the prisoners can give gifts in order to make merit for the next world, or observe fasts.*

Source 6.4.3 Ashoka's pillar edict four, from C. Allen, *Ashoka: The Search for India's Lost Emperor*, Hachette Digital, London

The wheel of law

In the view of many historians, as well as ordinary Indians today, Ashoka was the first true emperor and *chakravartin* ('he for whom the wheel of law turns') of India.

Ashoka's most famous pillar edict is called the 'Four Lions of Sarnath' (see Source 6.4.4). On the pillar, the lions support a stone wheel—the wheel of law. This wheel is known commonly as 'Ashoka's wheel' and it adorns the centre of the national flag of India.

Source 6.4.4 The Four Lions of Sarnath pillar, Sarnath Museum

Source 6.4.5 A wall painting depicting Indian cricketers Sourav Ganguly, Rahul Dravid and Sachin Tendulkar superimposed on Ashoka's wheel

Where did Ashoka's philosophy come from?

The first eight years of Ashoka's reign were relatively unremarkable. Like his father, Ashoka worked hard to consolidate and expand Mauryan power. In his ninth year as ruler, however, Ashoka ordered his armies to invade Kalinga, a kingdom south of Magadha. Kalinga was only able to be subdued after a bloody war. The war was so bloody that Ashoka experienced deep remorse and on the battlefield resolved to follow Buddha's law of nonviolence.

Legacy

The legacy of Ashoka and his philosophy can be seen in modern India by examining the Indian flag. The central emblem on the flag is the Wheel of Ashoka, which symbolises Ashoka's philosophy that 'Truth must guide conduct'.

ACTIVITIES

Remembering and understanding

1 **a** How many of Ashoka's edicts survived?
b Who enabled them to be understood?
c When was this?

2 According to the pillar edicts, who or what are protected under Ashoka's law? Use dot points in your answer.

Applying and analysing

3 Explain how Source 6.4.5 shows the importance of Ashoka's wheel of law in modern Indian culture.

4 **a** Using Ashoka's edicts as a guide, write four pillar edicts that you would like placed around your school.
b Explain the reason for each of your four pillar edicts.

UNIT 6.5

Everyday life in southern India

Southern India had remained isolated from most of the political developments in India's north due to a large mountain mass that formed an effective natural barrier to communication. As a result, the Tamil kingdoms of southern India developed cultures that were unique in several ways.

Madura

The Pandyas were one of the southern Indian kingdoms. They had their capital at Madura. Several *sangams* (colleges) flourished at Madura from the second century AD.

Up to 500 poets at a time are said to have studied at Madura's colleges. Two thousand of their poems have been preserved and collected into nine books. These poems tell us a lot about life in southern India. For instance, Tamils were divided into five castes based on where they were born and lived. There were:

- hill people
- plains people
- forest folk
- desert folk
- coastal folk.

Each of these five castes was subdivided into occupational groupings—so, for instance, coastal folk could be pearl divers, fisherfolk or boatmakers.

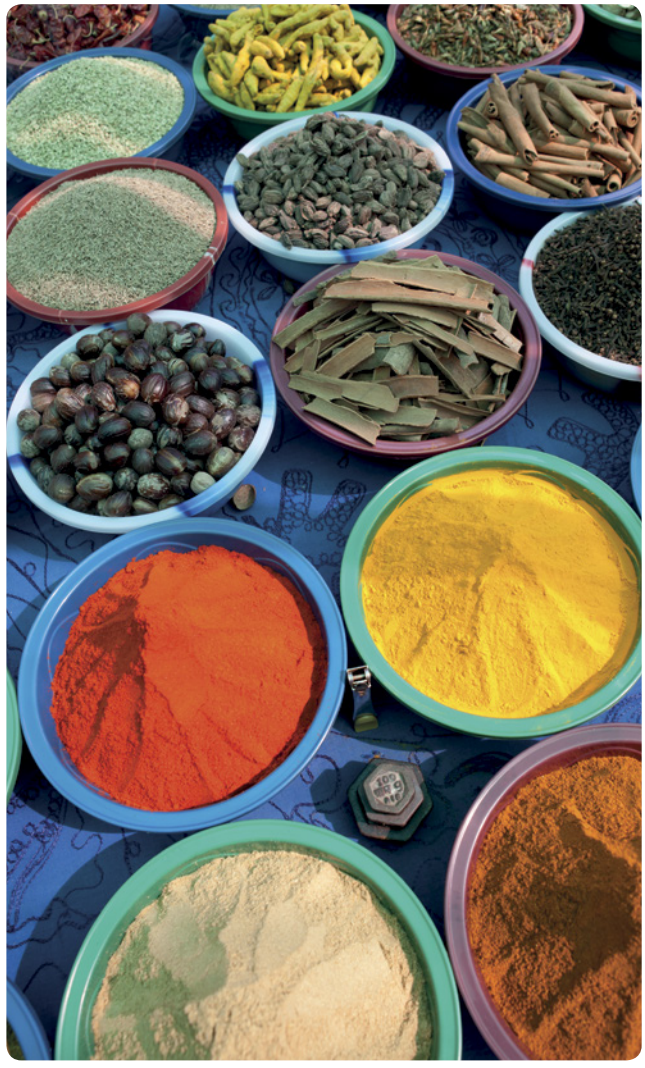
Tamil families were matriarchal (ruled by mother) and matrilineal (descent traced through the female line), unlike much of the rest of ancient India.

Foreign trade

Hundreds of Roman coins have been found by archaeologists in southern Indian ports. From these ports, Indians exported ivory, onyx, cotton goods, silks, pepper and other spices (see Source 6.5.1), and precious stones.

Southern India was famed for its pearls and precious jewels. The Romans paid for these goods in copper, tin, antimony (a type of metal) and wine.

By this period in ancient Indian history, trade routes were crisscrossing India. These routes were regularly traversed by caravans of camels, oxen and donkeys.



Source 6.5.1 Some of the spices still plentiful in India

The shreni

Shreni were the artisan or merchant guilds, who prospered most from trade between India, China and Rome. *Shreni* had responsibility for maintaining public order, and for establishing and enforcing legal regulations governing the commercial conduct of guild members.

The growth in Indian commerce saw an increase in the number of Indian bankers and financiers. Interest rates were high—between 15 and 240 per cent—but the risks of trade and travel over long distances were also high.

Currency

Coin-based trade expanded at this time. Gold and silver coins were used, identical in weight to the Roman denarius. Copper coins and cowry shells were also used as currency. All of this activity took place in the cities, while village and rural economies continued to engage in non-monetary transactions.

Source 6.5.2 Obverse (main side) of a Mauryan silver coin from the third century BC punchmarked with five symbols: sun, chakra, bull, dog on hill and elephant, The British Museum

The four transitions

Hindu legal texts of this period wrote of the four 'transitions' or stages of every man's life (see Source 6.5.3). These stages were only available to the first three *varnas*.

Stage	Description
1 Celibate student	▪ is invested with the sacred thread (6 to 12 years old) ▪ leaves parents and home to live with a guru ▪ learns the Vedas and also phonetics, grammar, prosody (poetic form), astrology and etymology (the origin of words)
2 Householder	▪ returns home and is ritually bathed ▪ has a duty to start a family and enjoy life, including sexual enjoyment ▪ moves to the next stage when a grandson is born, ensuring the bloodline continues
3 Forest dweller	▪ dresses and lives as a hermit ▪ leaves home and all possessions, but his wife is permitted to accompany him if she wants to
4 Wandering ascetic (**sannyasin**)	▪ abandons his wife ▪ must be homeless, bondless and isolated ▪ must sever all links in preparation for death ▪ has the potential to reach moksha at this stage

Source 6.5.3 The four transisitions

Women

Ancient Indian women were expected to conform to the 'ideal wife' presented in the epic poem *Ramayana*, written in about the fourth century BC. According to the *Ramayana*, it is Sita's duty as a wife to follow her husband, Rama, into his forest exile (see Source 6.5.4).

For the faithful woman follows where her wedded lord may lead,
In the banishment of Rama, Sita's exile is decreed,
Sire nor son nor loving brother rules the wedded woman's state,
With her lord she falls or rises, with her consort courts her fate,
If the righteous son of Raghu wends to forests dark and drear,
Sita steps before her husband wild and thorny path to clear!

Source 6.5.4 Extract from the *Ramayana* describing a wife's duty to her husband, from R. C. Dutt, *The Ramayama and the Mahabharata: Condensed into English Verse*, J. M. Dent, London, 1917

Vishnu and Shiva

Personal devotion to either Vishnu or Shiva (now the two primary Hindu gods) was common at this time. Source 6.5.5 outlines the key roles and characteristics of the two deities (gods).

Deity	Role	Key facts
Vishnu	The divine saviour of humans	Has nine avatars (manifestations): ▪ fish ▪ tortoise ▪ boar ▪ man-lion ▪ dwarf ▪ Rama with an axe ▪ Rama as the hero of the *Ramayana* ▪ Krishna ▪ Buddha
Shiva (known as Lord Shiva)	▪ The creator and destroyer of life ▪ The lord of beasts ▪ The king of dance	Is always accompanied by a Hindu goddess—Parvati, Sati, Kali or Durga. Is usually shown with up to ten features: ▪ third eye ▪ blue throat ▪ crescent moon ▪ matted hair ▪ ashes ▪ tiger skin ▪ serpent ▪ trident ▪ drum ▪ bull. In Hindu myth, the fast-moving waters of the Ganges River were calmed when Shiva agreed to run the waters through his long, matted hair.

Source 6.5.5 Key roles and characteristics of Vishnu and Shiva

ACTIVITIES

Remembering and understanding

1. List four key facts about the contact and trade between ancient Indians and ancient Romans in southern India.
2. Who were the *shreni*? Discuss their importance to the ancient Indian economies of the south.
3. Create a concept map that covers the key attributes (qualities and features) of Shiva and Vishnu. Use information from the text, but also what you see in Source 6.5.6.

Applying and analysing

4. Based on the information in this unit, what seems to be unique about life in southern India? List three things and explain each.
5. Work in a small group to write and perform a play of four scenes dramatising the 'four transitions' of a man's life.
6. Re-read Source 6.5.4 and describe in your own words the attributes of the 'ideal wife' in ancient Indian scripture.

Source 6.5.6 A modern representation of Vishnu. Vishnu is the colour of clouds (blue) and has four arms. He is commonly shown holding a conch (large seashell), mace (decorated staff), wheel or lotus. Vishnu is mentioned ninety-six times in the Rig Veda. Gouache and gold leaf on paper, mid 19th century, India, Ashmolean Museum

UNIT 6.6 Warfare

Internal warfare

Ancient India was never successfully conquered by a foreign invader, though there were repeated invasions from the west, including Alexander the Great. The most common form of warfare in ancient India was instead between its own tribes, ethnicities, kingdoms and dynasties. A range of weapons and formations were employed, many of which were unique to ancient India.

Weapons

Weapons of the infantryman

Ancient Indian soldiers were armed with a variety of weapons. In long-range combat—when enemy soldiers were far away—bamboo longbows were commonly used, as were slings and javelins. For hand-to-hand combat, swords, axes and spears were used.

Chariots

Indo-Aryans were the descendants of peoples who invented the chariot. The ancient Indian chariot was different from chariots found in ancient Egypt at the time. Egyptian chariots were sleek and fast, and had two wheels. Indian chariots had four wheels supporting a large firing platform that could be up to 2 metres off the ground. They were expensive to build and maintain, but provided a clear military advantage in battle.

Indian chariots needed four to six horses to pull them, and charged straight into enemy lines. They did this to crush as many enemy soldiers as possible under hoof and wheel. The platforms supported men armed with bamboo longbows and spears.

Source 6.6.1 A painting of an Indian battle scene, c. 1625–1650 AD, Brooklyn Museum, New York

Archers rained down arrows onto enemy soldiers below, while those armed with spears prevented enemies from climbing onto the chariot. Ancient Indian chariots were later fitted with scythes (long, curved single-edged blades) on their wheels. As the chariots moved, the scythes dismembered enemy soldiers who stood in their path.

War elephants

Ancient Indians were both the first and the last peoples to use war elephants (see Source 6.6.1). Over time they became heavily armoured and their trunks were fitted with sword-like blades that would slash enemy soldiers as their trunks moved from side to side. Some war elephants had small forts built on their backs that held soldiers armed with bamboo longbows, spears and javelins.

Source 6.6.2 A carving of a Mauryan warrior carrying a *bhuj*, which is a cross between a sword and an axe, Indian Museum, Calcutta

DID YOU KNOW?

Other weapons are described in ancient texts. One is the *pasha*. It is a giant noose made from rope. Large iron balls hang off the noose. The weight of the iron helps tighten the noose and strangle the enemy. Another is the *sudarshana chakra*. It is a spinning, disk-like weapon with 108 serrated edges.

Battle formations

Ancient Indian armies used a large number of battle formations. They tended to be named after plants, animals or objects; for example, the Wheel, the Needle, the Fish, the Lotus and the Eagle.

- In the Lotus, archers were organised in a group located in the centre of the formation, with the infantry and cavalry arranged in 'petals' around the archers to protect them.
- In the Eagle, the strongest and most experienced troops and elephants formed a 'beak' and 'head' at the top of the formation. Two 'wings' made up of chariots, cavalry and fast-running infantry would sweep out on both sides, with the eagle's 'body' made up of reserves.

ACTIVITIES

Remembering and understanding

1 Name the six weapons of the ancient Indian infantryman.
2 Sketch a diagram of the Lotus or Eagle battle formation, labelling key parts. Add a sentence to describe the advantages and disadvantages of the formation.

Applying and analysing

3 Draw a Venn diagram to compare and contrast the key features and advantages and disadvantages of chariots and war elephants as weapons of war.
4 Examine Sources 6.6.1 and 6.6.2.
   a List the aspects of warfare discussed in this unit shown in these sources.
   b Note at least four key similarities and differences in how each source represents war.

UNIT 6.7

Death and funerary customs

Death

Ancient Indian attitudes to death were heavily influenced by the Vedanta Upanishads and a sacred text called the *Bhagavad-Gita*.

The *Bhagavad-Gita*

The *Bhagavad-Gita* is one of the 'books within a book' of the great Hindu epic the *Mahabharata*. Hindus consider it a sacred scripture. It records a conversation between the warrior Arjuna and Krishna, an avatar of the Hindu god Vishnu. This conversation is about theological (religious) and philosophical ideas, one of which is how a person deals with the idea of death and dying (see Source 6.7.1).

Funeral rituals and rites

Different forms of funeral customs have been recorded in ancient India. For example, bodies were:

- exposed to the elements
- left out in the open to be eaten by birds, most often vultures
- buried in the ground, rivers, caves or urns
- cremated.

Cremation

As Hinduism became more popular and influential, cremation became customary. In ancient India, a deceased person's body was quickly cremated. This was partly due to the Hindu belief that a person's soul was not considered to be part of their mortal body, as described in Source 6.7.1. It was also necessary to avoid the quick decomposition of dead bodies in a hot and wet climate. Contact with dead bodies was considered to be spiritually polluting, and so was avoided.

The wise mourn neither for the living nor for the dead.
As the embodied one has, in the present body, infancy, youth and age, even so does he receive another body ...
Contacts of the senses with their objects bring cold and heat, pleasure and pain; they come and go and are transient ...
The wise man who is not disturbed by these, who is unmoved by pleasure and pain, he is fitted for immortality.
[Atman (the soul)] is never born nor ever dies, nor having been will ever not be any more; unborn, eternal, everlasting, ancient, [atman] is not slain when the body is slain ...
Thou shouldst not grieve.
For certain is the death of the born, and certain is the birth of the dead; therefore what is unavoidable thou shouldst not regret.

Source 6.7.1 Mahatma Gandhi's translation of lines 11 to 27 of the *Bhagavad-Gita*. Here, Krishna talks to Arjuna about pleasure, pain and death of the human body. He says a person should not to be worried about death, for only the soul lasts forever.

DID YOU KNOW?

Archaeologists have uncovered three double graves in the Indus Valley civilisation city of Lothal, each with male and female skeletons. Some archaeologists have suggested this may be the first evidence of sati, a former Hindu practice where a woman was forced to give up her own life when her husband died.

Cremation practices

Cremation practices varied from place to place in ancient India, as they do today. There were also different rituals and rites depending on the age, caste, *jati* and status of the deceased.

The first stage of a Hindu funeral and cremation involves preparation of the body, carried out by members of the dead person's family:

1 The body is arranged so that the feet point south, the 'direction of the dead'.
2 The body is bathed in purified water, dressed in new clothes (generally white) and placed on a stretcher.
3 Sacred ash (associated with Shiva) or sandalwood paste (associated with Vishnu) is applied to the forehead.
4 Drops of water from the Ganges are placed in the mouth.
5 Tulsi leaves (a type of basil considered sacred) are placed on the right side of the body.
6 The body is perfumed and almost completely covered in flowers.
7 The body is carried to the cremation ground by close male relatives.

Cremation grounds were traditionally located near or on the banks of a river. Bodies were burnt on pyres of sandalwood, and the ashes collected and thrown into sacred rivers like the Ganges (see Source 6.7.2).

ACTIVITIES

Remembering and understanding

1 **a** What is atman?
b Why does it not die when the body dies?
2 List the reasons that Hindu cremations were carried out quickly.

Applying and analysing

3 Use a T-chart to compare your own views about the death of the human body with those expressed by Krishna in the *Bhagavad-Gita* (Source 6.7.1).
4 Create a storyboard that illustrates the main steps taken to prepare the body of a Hindu for cremation. Under it, write a paragraph explaining the significance of some of the steps; for example, the orientation of the body, or the addition of ash or sandalwood paste.

Source 6.7.2 The body of an elderly woman is cremated on the banks of the Ganges. The priest, on the right, is sprinkling incense on the pyre.

UNIT 6.8

Contact and conflict

Contact with other peoples

For a long time, ancient India was seen as a mysterious and wondrous civilisation by the ancient civilisations to India's west. It was at the edge of the 'known world' so it was difficult to find out much about it. Also, it had a unique geography, distinctive animals and cultures, and exotic goods for trade.

Herodotus on India

Herodotus of Halicarnassus was a Greek who lived in the fifth century BC. He is most famous for writing *The Histories*. Though *The Histories* deals mainly with the Persian Wars, ancient India is discussed in four of its nine books. In one famous but inaccurate example, Herodotus explains how ancient Indians obtained most of their gold (see Source 6.8.1).

> *In this sandy desert are ants, not as big as dogs but bigger than foxes ... These ants live underground, digging out the sand in the same way as the ants in Greece, to which they are very similar in shape, and the sand which they carry from the holes is full of gold. It is for this sand that the Indians set forth into the desert ... When the Indians come to the place with their sacks, they fill these with the sand and drive back [with their camels] as fast as possible; for the ants at once scent them out ... and give chase.*

Source 6.8.1 Extract from Herodotus, *The Histories*, Book III

Contact

The spread of Buddhism

In the 1000 years after the death of Buddha, Buddhism spread within India and along the trade routes of the Silk Road to many countries in northern, central and south-east Asia, as shown in Source 6.8.2. Buddhism is now the fourth largest religion in the world.

Trade with ancient Rome

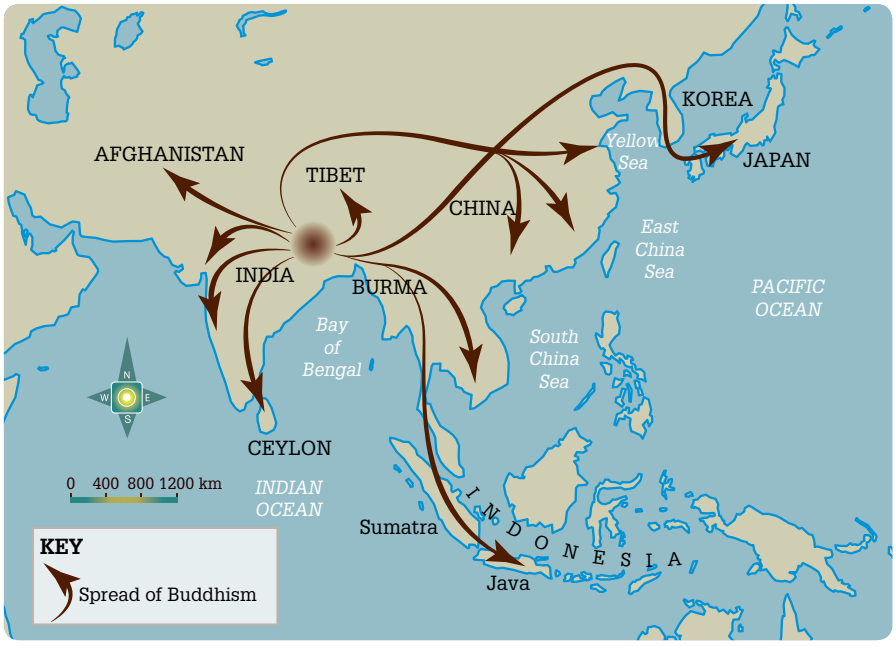
Ancient India had an extensive trade network with other countries. An archaeological dig at Berenike, Egypt, has discovered evidence of an extensive trading system between ancient India and ancient Rome. During the course of the dig, archaeologists found the following items, all of which could only have come from ancient India:

- an 8-kilogram cache of black pepper, which was only cultivated in southern India
- Indian batik cloth and other printed textiles
- ceramics.

This has led archaeologists Willeke Wendrich and Steven Sidebotham to hypothesise (present a theory) that long before the fabled Silk Road came into being, there existed a Spice Route between ancient India and ancient Rome. This Spice Route was most likely abandoned sometime after 300 AD, possibly due to war or a plague epidemic.

Alexander the Great

Ancient India was never successfully conquered by a foreign invader. The most famous attempt was made by Alexander the Great, who came to India after conquering Egypt and Persia. He was intent on occupying all the known lands from Macedonia (his birth place) to what he called the Great Outer Sea, which he thought was to the east of India.



Source 6.8.2 The spread of Buddhism within India and along the trade routes of the Silk Road

Source 6.8.3 A coin struck during the reign of Ptolemy I Soter (c. 367–283 BC), one of Alexander's successors. It shows Alexander wearing an elephant scalp, a symbol of his conquests in ancient India.

Alexander and his forces crossed the Indus River in 326 BC, but were soon halted by a huge number of war elephants, archers, infantry and chariots led by an Indian raja called Porus.

The Battle of the Hydaspes

The battle between the two armies is known as the Battle of the Hydaspes (another name for the Jhelum River). Their armies were evenly matched. Alexander successfully used phalanxes (soldiers attacking in close formation, protected by spears and overlapping shields), while Porus's war elephants, whose trunks were reinforced with bronze, frightened Alexander's troops.

Eventually, Alexander won, but he was so impressed with Porus's bravery that he made Porus one of his satraps (governors).

Alexander's farewell

Alexander did not stay in India for long because his army revolted when he proposed crossing the Ganges River. His troops did not want to take on another well-equipped and well-trained Indian army. They were also exhausted after so many years of campaigning. Alexander therefore advanced no further into India.

ACTIVITIES

Remembering and understanding

1 Re-examine Herodotus's explanation of how ancient Indians found most of their gold.
   - **a** Use a storyboard to illustrate the key steps, according to Herodotus.
   - **b** Suggest two reasons as to why Herodotus's account is inaccurate.

2 **a** List two of the major consequences of contact with other countries.
   - **b** What is the common element between these two consequences?

Applying and analysing

3 Imagine you are a soldier in either Alexander's or Porus's army at the end of the Battle of the Hydaspes. Use a Y-chart to explore what the battle may have looked like, sounded like and felt like.

Source Study

UNIT 6.9

Chandragupta Maurya and Kautilya

Chandragupta Maurya

The first truly Indian empire was established in Magadha during the reign of Chandragupta Maurya (324–301 BC). See Source 6.9.1.

There are different accounts of Chandragupta's background. One source suggests his father was a herdsman, another says that his mother was a royal concubine (a woman who lives with an important man without being married to him). His family name is likely to be connected to the Sanskrit word for peacock, *mayura*.

The Maurya bureaucracy

Chandragupta's bureaucracy was very large. Sources suggest that it comprised one million civil bureaucrats, soldiers and spies. It was so expensive to support that Chandragupta collected 25 to 50 per cent of the value of all crops raised. He also taxed trade, gold and herds. The state owned and operated all mines, shipbuilding and armament factories, and centres of spinning and weaving.

The Maurya army

Chandragupta divided his empire into districts, that were supervised by close relatives or trusted generals. The army was divided into four major corps:

- infantry (600 000 men)
- army (300 000 men)
- chariots (8000)
- elephants (9000)

These estimates are taken from historical sources that may be exaggerated.

Source 6.9.1 Chandragupta Maurya Empire (300 BC)

Pataliputra

The Maurya capital was Pataliputra (modern-day Patna). The city was:

- 13 kilometres long and 2.5 kilometres wide
- surrounded by timber walls with 570 towers
- surrounded by a moat 275 metres wide and 9 metres deep.

Administration

According to the diaries of Megasthenes, who was the Greek ambassador to Chandragupta's court, Pataliputra was administered by six boards that were each made up of five men. These boards managed:

- the industrial arts
- trade and commerce
- tax collection
- foreigners
- vital statistics
- maintenance of public places including markets and temples.

DID YOU KNOW?

Much of what historians know about this period of ancient Indian history is due to Megasthenes (c. 350–290 BC), a Greek explorer. His book *Indica* is quite a detailed source of his time spent in India. It also tells us tantalising snippets of information, such as the reference to 'an elite guard of Greek women who guarded the bedchamber of Chandragupta'.

Earning a living

Megasthenes also described seven classes of people in Mauryan India. In order of importance they were royal councillors, Brahmans, agriculturalists, herdsmen, soldiers, spies and artisans.

Other historical sources tell us how much was earnt per year by people of different occupations in Mauryan India:

- 48 000 panas for royal councillors
- 1000 panas for engineers
- 500 panas for soldiers and spies
- 120 panas for carpenters and other craftsmen
- 60 panas for unskilled labourers.

(One pana was the equivalent of 3.5 grams of silver. Sixty panas would barely feed and clothe a family.)

Final years

In 301 BC, Chandragupta abandoned his throne to become a Jain monk, and then fasted until he died. He was succeeded by his eldest son, Bindusara, of whom little is known.

Chandragupta's grandson Ashoka (meaning 'sorrowless') came to power in 269 BC. Ashoka is regarded by many historians as the first true emperor of India.

Kautilya and the Arthashastra

Most historians believe much of Chandragupta's success is due to his talented prime minister, Kautilya. Kautilya is credited with writing the *Arthashastra*, the 'Science of Material Gain'. The *Arthashastra* is full of advice on statecraft (how to run a state) including the recommended education and training of a raja (king), how a raja should behave at court, the importance of spies, and how to conduct foreign policy, which included attacking the most powerful of your enemies.

> ***Only if a king is himself energetically active, do his officers follow him energetically. If he is sluggish, they too remain sluggish … He is thereby easily overpowered by his enemies. Therefore, he should ever dedicate himself energetically to activity.***

Source 6.9.2 The *Arthashastra* on the king's responsibility to be active

The *Arthashastra* is very practical. It does not look to the Vedas, the Brahmanas, the Vedanta Upanishads, the *Bhagavad-Gita* or Buddhism for guidance or inspiration. It focuses on what works, irrespective of whether it is morally right or wrong.

Historians believe that the *Arthashastra* in its present form cannot have been written by Kautilya alone. This is because different parts show differences in style and language. The evidence points to a 'layered' text—with some parts authored by Kautilya and other parts produced much later but probably based on what Kautilya had written.

Duties of a raja

The *Arthashastra* outlines the raja's duties in great detail. To rule successfully a raja needed to divide every day into eight parts and every night into eight parts (see Source 6.9.3).

Part	Day	Night
One	Listen to reports about law and order and finances (income and spending)	Meet officers of the secret service
Two	Work on matters relating to ordinary people in the cities and countryside	Take a bath, eat and study
Three	Take a bath, eat and study	At the sounding of the trumpets, enter the bed chamber and sleep
Four	Receive gold and meet with heads of the six boards	Sleep
Five	Read letters from your ministers, and write back; hear secret reports from spies	Sleep
Six	Have free time or listen to the advice of your ministers	At the sounding of the trumpets, wake up; ponder the sciences and urgent duties for the day
Seven	Inspect the military (infantry, cavalry, chariots, elephants)	Hold consultations; give orders to the officers of the secret service
Eight	With the head of the military, make plans for conquering other peoples; offer evening prayers	With Brahmans and gurus by your side, receive blessings; meet with your doctor, the kitchen supervisor and astrologer.

Source 6.9.3 The *Arthashastra* on the raja's daily duties

Protection and prosperity

The *Arthashastra* urges the raja to benefit and protect all his citizens. This is because Kautilya believed that a kingdom could not prosper without protection for the weak (see Source 6.9.4).

> *Lands may be confiscated from those who do not cultivate them and given to others ... If cultivators pay their taxes easily, they may be favourably supplied with grains, cattle, and money.*
>
> *The raja shall provide the orphans, the aged, the infirm, the afflicted, and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying [a baby] and also to the children they give birth to.*
>
> *Violation [of the chastity] of nurses, female cooks, or female servants of the class of joint cultivators or of any other description shall at once earn their liberty for them.*

Source 6.9.4 The *Arthashastra* on aspects of society

ACTIVITIES

Remembering and understanding

1. How was Chandragupta Maurya able to afford such a large bureaucracy?
2. Who was Kautilya and why was he important to the reign of Chandragupta?
3. In Source 6.9.2, Kautilya advised Chandragupta Maurya to be active. Identify all the causes and effects that Kautilya wants Chandragupta to avoid. Draw a flow chart to illustrate this.

Applying and analysing

4. With a partner discuss the reasons as to why Megasthenes's *Indica* might not always be a reliable source of information on life in Chandragupta's empire.
5. Using the information from 'Earning a living' to help you, write two statements to describe life in Mauryan India.
6. Source 6.9.3 provides a detailed view into the daily life of a raja. Would a raja following Kautilya's advice be acting for his own good or the good of his people? Explain your reasoning.
7. Analyse Kautilya's view of peasants, labourers and women as shown in Source 6.9.4

Source 6.9.5 A representation of Chandragupta Mauyra with his advisor Kautilya

UNIT 6.10

Legacy of ancient India

Indian scholarship

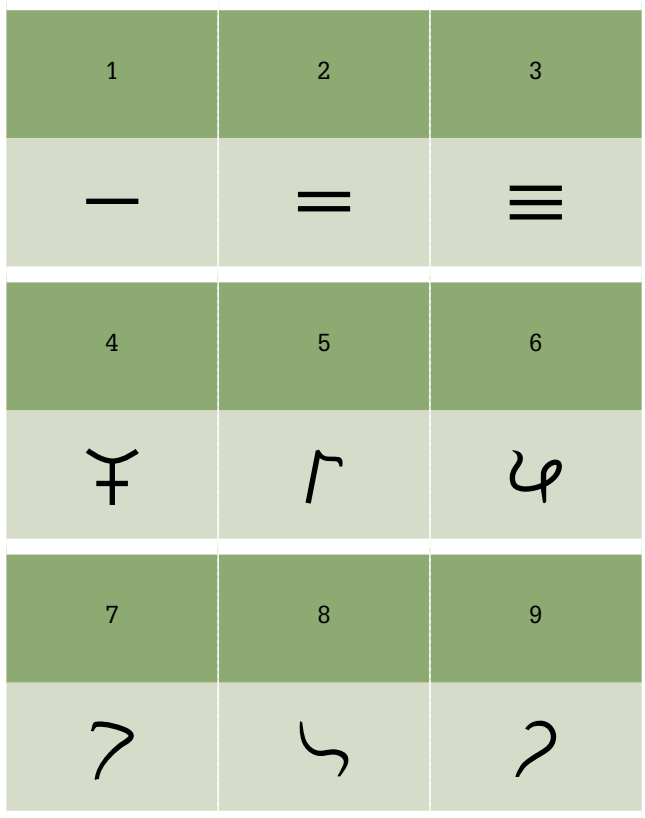
Towards the end of ancient Indian history (from 190 BC), not only did international trade increase, but so did the exchange of ideas in mathematics, astronomy and medicine.

Mathematics

> *The ingenious method of expressing every possible number using a set of ten symbols (each symbol having a place value and an absolute value) emerged in India. The idea seems so simple nowadays that its significance and profound importance is no longer appreciated. Its simplicity lies in the way it facilitated calculation and placed arithmetic foremost amongst useful inventions. The importance of this invention is more readily appreciated when one considers that it was beyond the two greatest men of Antiquity, Archimedes and Apollonius.*

Source 6.10.1 Pierre-Simon, Marquis de Laplace (1749–1827 AD), French mathematician, astronomer and physicist, writing on ancient Indian mathematics

Between about 400 AD and 1200 AD, Indian mathematics emerged as an academic discipline. Indian mathematicians made early contributions to the study of the decimal number system, zero, negative numbers, arithmetic and algebra. They also further developed the work of earlier Greek scholars by developing sine and cosine (part of trigonometry). Indian knowledge was later transmitted to the Middle East, China and Europe.



Source 6.10.2 These early Indian numerals, from the first century AD, eventually evolved into the numbers 1 to 9 that are in common use today.

Astronomy

Astronomy was an important science in ancient India. The Vedas contain references to astronomical events and to calculations made by astronomers. Early Indian astronomers were able to calculate when and how often eclipses would occur. They developed the use of geometry and trigonometry in astronomical calculations and thus were able to work on calculating the circumference of the Earth. Astronomers also began to think about the idea of gravity. They recognised that the Sun was a star and knew a lot about the Solar System.

Medicine

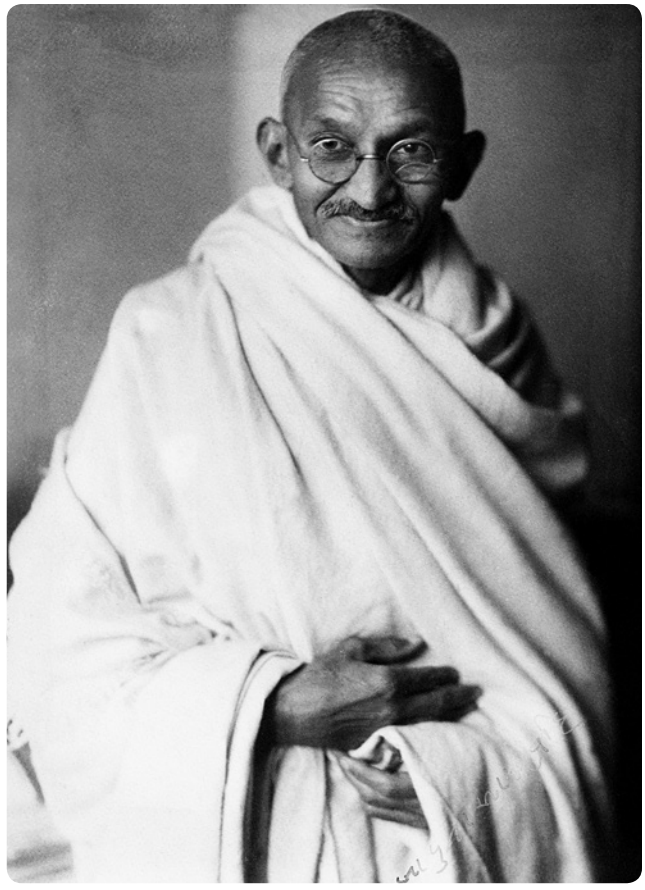
Ancient Indians made significant advances in medicine. There are records of surgical procedures as early as 800 BC. Surgeons in ancient India worked in the areas of dental surgery, removal of cataracts, and even some plastic surgery, such as rhinoplasty ('nose jobs'). Ancient Indian doctors practised holistic Ayurvedic medicine—that is, they looked at the body as a whole. A famous medical text of the time is the *Charaka Samhita*, which was part of the science of longevity (long life). It was written as poetry to make it easier for medical students to memorise. The text covers general health issues such as diet, hygiene and lifestyle, as well as causes, diagnosis and treatment of diseases. It also displays knowledge of human anatomy. Ayurvedic medicine is still practised in India today, and it is popular in the West as an alternative to Western medicine.

Religion and thought

Two of the world's great religions arose out of ancient India: Hinduism and Buddhism. Each has millions of believers worldwide and each has influenced the Western world. This influence has been felt in areas such as philosophy, politics, music, and even the popular practice of yoga for good health.

Mahatma Gandhi

The great Indian leader for independence from Great Britain of the 1930s and 1940s was Mohandas Karamchand Gandhi (1869–1948), better known as Mahatma Gandhi. Gandhi based his principles of nonviolent protest on his Hindu beliefs. He was also influenced by Jainism as a young man. His pacifist movement was very successful and has continued to inspire others around the world. The peaceful sit-ins of the civil rights movement in the Unites States of America in the 1950s and 1960s are one example.



Source 6.10.3 Mahatma Gandhi, circa 1940

ACTIVITIES

Remembering and understanding

1. Sketch a simple concept map that shows the development of mathematical ideas that originated in ancient India.
2. What influenced the principles of Mahatma Ghandi? Who did he, in turn, influence?

Applying and analysing

3. Write a short newspaper article or radio script that describes and interprets the legacy of ancient India.
4. Debate with a partner: 'The legacy of ancient Indian scholarship is more important than its contribution to religion and thought.'

Investigating History

UNIT 6.11

Ancient India

Annotated faith timeline

Work in pairs or a group of three to draw up a large timeline and record all the key dates in the development of Hinduism, Buddhism and Jainism in ancient India. You may need to complete some further research first. Annotate the timeline with images, sketches and 'fact boxes' that focus on key doctrines and key individuals for each faith.

Use your timeline to answer the following questions:

a Which faith developed first and which last?

b To what extent was each faith dependent on another or others for its development? (Hint: where are the areas of interaction on the timeline?)

c What are the major similarities and differences in the doctrines of each faith?

d If you could choose ten important dates on the timeline, which ones would they be and why?

Source 6.11.1 A scene from the great Hindu epic, the *Ramayana*, showing Rama's monkeys battling the King of Lanka's demons. Vishnu appears in the top left corner. c. 1649–53, ink and colour on paper, British Library

Leadership panel debate

In a group of five, prepare for a panel debate on the topic, 'The greatest leader in the history of India'. Each member of the panel will argue on behalf of one of the following five ancient leaders: Buddha, Mahavira, Chandragupta Maurya, Ashoka, Chandra Gupta II. Group members should begin by reviewing the information in this chapter; further research will also be required. Group members should consider both the achievements of these leaders, and their legacy in India up to and including the present.

Travel diary

Imagine you are a foreigner travelling through ancient India in the fifth century AD, a bit like the Chinese Buddhist pilgrim Fa-hsien. Write a travel diary of six to eight entries. Consider the geography, the people, the beliefs, the law and roles in society. Given that this is close to the end of the ancient period of Indian history, what will you have heard ancient Indians say about their own history? How will where you have come from (for example Rome or China) influence your own impressions? Consider beginning with a mind map to help you plan your entries.

The *Ramayana*

You are part of a group of four or five writers and directors on a new film based on the *Ramayana*. In preparation for filming your new production you need to:

a create a storyboard of the plot of the film for the actors and film crew
b prepare a short scene from the story for rehearsal
c present this short scene to the actors and film crew (that is, your class).

Your group will need to research the *Ramayana* further to complete this task.

Glossary

Aryans a group of peoples who began arriving in India via the Hindu Kush mountains in about 1400 BC, and from whom most Indians trace their descent

atman a concept of Hinduism, meaning of the individual soul, which is the same as Brahman, the single source of all creation

Brahman can refer to the single source of all creation, or to the *varna* (class or caste) of priests in ancient Indian society

guru a Brahman (priest) who preached to disciples in forest seminars

moksha the release or freedom a person feels when they are no longer tied to wanting objects they do not have

raja kings of ancient India, usually from the Kshatriya *varna*

rishi holy wise men who advised rajas (kings)

sannyasin the fourth and final transition or stage of a man's life, where he became a wandering ascetic

Shiva one of the two primary Hindu gods; the creator and destroyer of life

shreni the artisan or merchant guilds that helped ancient Indian trade with China and Rome prosper

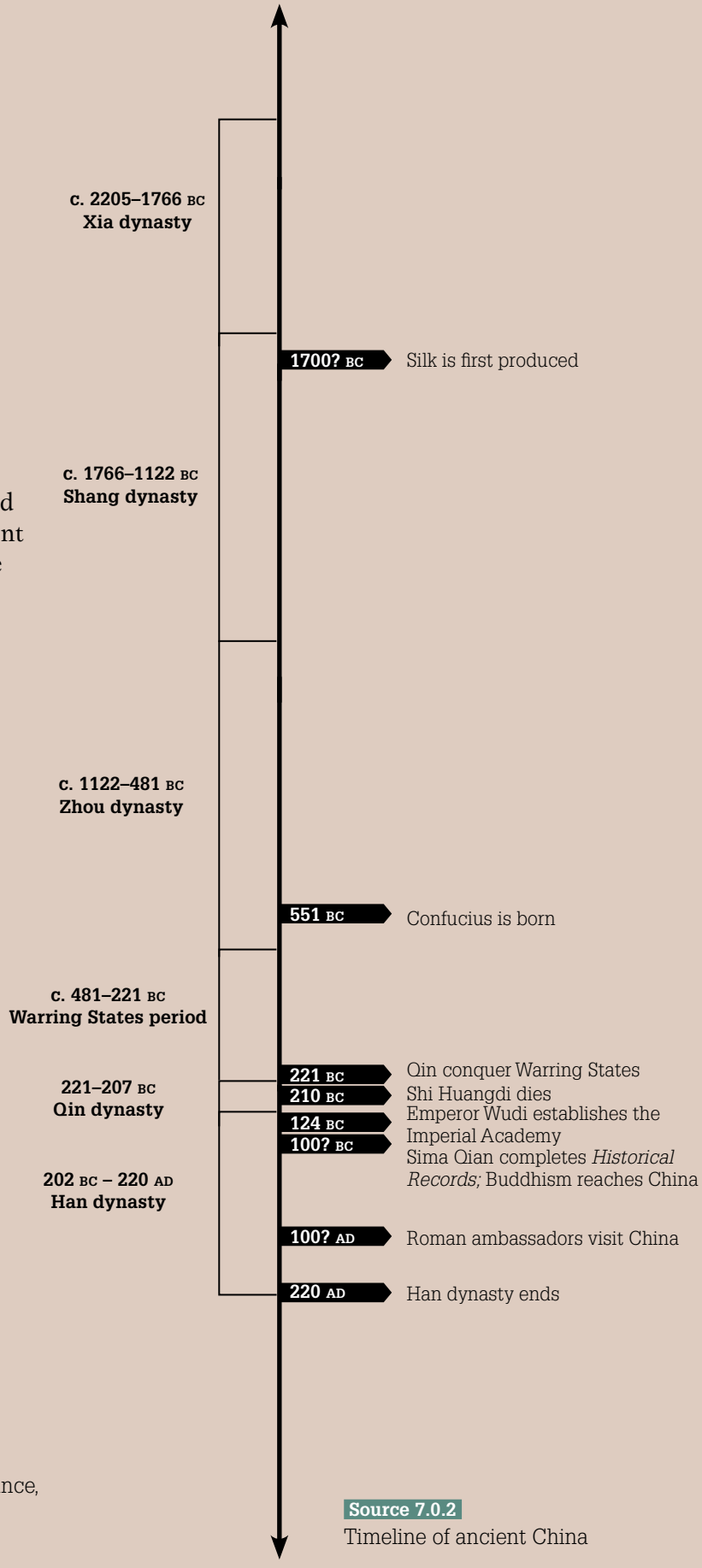
varna classes or castes of ancient Indian society

Vishnu one of the two primary Hindu gods; the divine saviour of humans

CHAPTER
7

Ancient China

China, Asia's greatest civilisation, has a rich and varied history. Beginning with the establishment of the Xia **dynasty** in 2205 BC, this vast empire dominated the Asian continent for more than 4000 years.



Source 7.0.1 Painted terracotta warrior with spear, western Han dynasty, 206 BC – 9 AD, from Shanxi province, China. Currently held in the Louvre Museum, Paris.

Source 7.0.2
Timeline of ancient China

UNIT 7.1

Geography of ancient China

Location of China

Today, China is the third largest country in the world with a land area of approximately 9.5 million square kilometres. It is located on the Asian mainland and shares borders with fourteen countries, including Mongolia in the north, Kazakhstan in the west, India and Nepal in the south-west, and Burma and Vietnam in the south. The Pacific Ocean borders China on the east, the coastline stretching to about 14 500 kilometres.

The Middle Kingdom

China is surrounded by natural barriers—the Gobi (a large desert) and vast plains of Mongolia to the north, the mountain ranges and dense jungles of South-East Asia to the south, the Pacific Ocean to the east and the Himalayan mountains to the west. These barriers isolated China from the rest of the world for a very long time.

Because of this isolation, China regarded itself as the centre of the world—the Middle Kingdom. Nevertheless, China's borders did change in ancient times due to expansions of empires and invasions. Source 7.1.1 shows the growth of China under different rulers.

Physical features

China's physical landscape is varied. Its mountains in the north and west become smaller and gradually flatten as you travel towards the plains in the east.

China's sheer size means that the climate also varies from north to south. In the north, the climate is mild in summer and very cold in winter. The main crops grown in the north of China included millet and wheat. These crops were used to make noodles, which was the staple of the northern Chinese diet.

Source 7.1.1 Ancient China

In the south, due to the wetter and warmer climate, farmers grew rice. It was also in the south that the mulberry trees grew. These trees were the food source of silkworms from which silk was made and which in turn formed a large part of the trade that ancient China had with the rest of the world.

Two major rivers

The rivers of China were very important for the development of the country. The two major rivers, the Yangzi and the Huang He (Yellow River), are both over 5000 kilometres long. They were the main channels of communication and transportation in ancient times. The flooding of these rivers was essential yet at times deadly for the Chinese people who lived alongside the banks of the two rivers. Millions died when the rivers flooded, both directly from the floods and indirectly from the famines that would often follow. However, the floodwater also left behind fertile silt that was essential in allowing the farmers to grow new crops to feed the people.

It was along these rivers that the first Chinese civilisations began. Prehistoric people had been nomadic hunters and gatherers, but over time they began to settle in one place. The rivers provided the essentials for life—water and fertile soil. The Yangzi and Yellow rivers were the location of the first settlements in China.

Source 7.1.2
An example of Banpo pottery dating from around 4500 BC, held at the British Museum

The settlement at Banpo, near Xi'an in the Yellow River valley, provides detailed archaeological evidence of one of these early settlements. One of the major archaeological finds at Banpo is a collection of pottery showing the skill and technology of these early Chinese people (see Source 7.1.2).

Over time these small settlements grew into towns and then important cities according to written sources from the first dynasties.

The Gobi

The Gobi, a large desert in the north and north-west of China, did not have the necessary resources to support permanent settlements. This desert is one of the largest and driest in the world. The people that lived in the Gobi were nomads and remained so long after settlements began elsewhere in China.

ACTIVITIES

Remembering and understanding

1 **a** List some of the modern countries that have borders with China.
b List the geographical features that form the natural borders around China.

2 Explain why the ancient Chinese people regarded themselves as living in the centre of the world.

3 **a** Describe how the physical landscape of the China changes from west to east and north to south.
b Outline what effect this had on the development of agriculture in the various regions of China.

Applying and analysing

4 Examine Source 7.1.1.
a Explain why the borders of China have not remained the same throughout history.
b Suggest a reason why the Great Wall of China does not exactly follow the borders of the country.

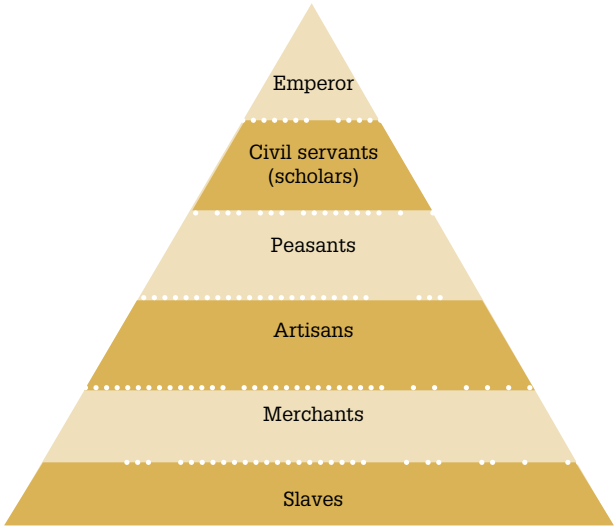
5 Evaluate the importance of the two major rivers to the development of ancient Chinese civilisation.

UNIT 7.2

Key groups in ancient Chinese society

Social organisation

Ancient Chinese society was strictly organised into classes. Source 7.2.1 shows how each group in society was placed during the Han dynasty (202 BC – 220 AD).



Source 7.2.1 The social structure in ancient China during the Han dynasty (202 BC – 220 AD).

The emperor and the Mandate of Heaven

The emperor was the most important person in ancient Chinese society. He ruled from a variety of palaces built of stone and protected by walls and guard towers. The Chinese believed that the emperor had to be obeyed as he was chosen by Heaven to rule—this was called the **Mandate of Heaven**. To show obedience and respect, the people had to kneel and touch the ground with their head, an action known as 'kowtowing'. The emperor was also the only one allowed to wear yellow silk as this was also a sign of royalty.

It was possible for an emperor to lose the Mandate of Heaven. When there were too many natural disasters, or when there was a series of wars that did not go well for China, a rebellion would often break out. If the rebellion was successful, the Chinese believed that Heaven had given the Mandate to the new leader, but if the rebellion failed, then Heaven still supported the emperor.

The position of emperor was passed from father to son or to other male family members, creating a dynasty. Each time a new leader succeeded in overthrowing the emperor, the dynasty would change. The emperor had to take part in special ceremonies and sacrifices.

Government officials

Immediately below the emperor in social importance were the government officials in the civil service—the **scholar-gentry**. They were called this because to become a government official a man had to pass very difficult examinations and so had to be highly educated. The examination system was based on the teachings of Confucius who believed that a government needed qualified people to run it.

The Imperial Academy to train civil servants was established in 124 BC by Emperor Wudi. The examinations were open to any boy who was able to pass them. It was not unusual for a rich nobleman to sponsor (support) a poor peasant boy from his estates to enter these examinations, as it would mean prestige for the noble and for the peasant boy's family and village.

These government officials carried out the day-to-day running of the country, in much the same way as the public service operates today in Australia. The officials ensured that the emperor's laws were obeyed. They collected taxes and managed public works.

Source 7.2.2 This painting in the National Library of France shows Chinese scholars sitting the imperial civil service examination, early 18th century

They were the emperor's main source of information about the state of the country, including such issues as civil unrest, natural disasters and the needs of the people.

Peasants

The peasant class made up 90 per cent of ancient Chinese population. This class was the poorest of the free classes but were highly respected because they produced all the food.

The peasants worked very hard, using only basic tools to work the land. They rarely owned the land they farmed. This meant that they had to pay rent to the landowner. This rent was usually about 30 per cent of their produce but sometimes could be as high as 50 per cent.

In addition, they had to pay about 20 per cent to the emperor in taxes, although they were generally taxed less than the wealthier (but less highly regarded) merchant class. Nevertheless, many peasants were left with very little income to support themselves.

Peasants worked with government officials to improve farming techniques. This included setting up irrigation projects and better food storage facilities. The ancient Chinese had the best farming system in the ancient world.

Ancient Chinese peasants raised a number of different types of animals such as buffalo, goats, chickens and sheep. They also used oxen as working animals to pull their ploughs. Their main crops were barley, millet, rice and wheat.

Source 7.2.3 This painting depicts Chinese peasants growing and harvesting rice, 13th–14th century AD, Freer Gallery of Art, Washington, D.C.

The other role of the peasants was to form the ranks of the infantry (foot soldiers) in the army. This was compulsory, and many peasants died in battle due to lack of training and poor armour. If they were captured by the enemy, they were either executed or sold into slavery.

Artisans

Artisans were also highly respected people in society because they made things with their hands such as pottery, porcelain products, jade carvings, jewellery, lacquer wares and a variety of goods made from a range of metals, such as bronze.

Artisans were a small group within the society as only wealthy citizens could afford to buy their goods. Popular artisans could become quite rich this way. Artisans would train their children in their craft to ensure that their prized skills were kept within the family.

Merchants and traders

The least respected class in ancient Chinese society was the merchant and trader class. This was because they did not produce anything with their own hands, but bought and sold the goods that were made by artisans or grown by peasants.

They could become very wealthy and lived their lives accordingly. They were the people who travelled the most and were the first to have regular contact with people outside China, along trade routes such as the Silk Road.

Different dynasties throughout China's history put restrictions on the activities of merchants, such as not allowing them to live inside the walls in the towns. They were also often not allowed to wear silk or ride horses, as these were signs of prestige in ancient Chinese society.

Slaves

The lowest class in ancient China were the slaves. Slaves were usually prisoners of war or criminals sentenced to slavery. If the crime was serious enough, the culprit's entire family could also be enslaved.

Sometimes, if a man could not pay his taxes he would have no other choice but to sell one of his children into slavery. Although this, too, was illegal (see Source 7.2.4).

> *Those who sell their children shall be punished for one year. [Those who sell] relatives of the same surname, who are their superiors or elders within the five grades of mourning, shall die. Those who sell their near relatives, or their* ***concubines****, or their sons' wives, shall be banished.*

Source 7.2.4 Extract from C. Martin Wilbur, *Slavery in China during the Former Han Dynasty, 206 BC – AD 25*, Anthropological Series, vol. 34, Field Museum of Natural History, Chicago, 1943.

While the number of slaves in society varied during the rule of the different dynasties, it is known that slavery began with the Qin dynasty and was at its peak during the rule of the Han dynasty. Slaves worked in many occupations: in construction and building, as household servants and as government officials. The emperor and his court usually owned hundreds or at times even thousands of slaves. A large number of female slaves served in the imperial palace.

Women

Women had the same status as the rest of their family and if married took the status of their husbands, although women were not regarded as the equal of men in ancient Chinese society.

Very rich men would often have more than one wife. **Polygamy** (the practice of having more than one wife or husband) was a sign of wealth and common in ancient China. The First Wife was the most important wife, particularly if she had sons to inherit the wealth of the family. She was in charge of the other women and children in the household, even her husband's other wives.

Another way a woman could rise to prominence was to become a concubine. These women were the mistresses of wealthy men and they would share his home with his wives. They were also under the control of the First Wife.

The women in a wealthy man's home lived in their own part of the house where they were protected by eunuchs. These men were trusted and could become very powerful at court due to their position with the women.

The emperor would have a number of wives and concubines, and the power struggle between the women could be quite fierce. This was especially so among the women who had sons by the emperor, as each woman wanted their son to be the next emperor.

ACTIVITIES

Remembering and understanding

1. Outline the roles and responsibilities of the emperor.
2. Describe how a person could become a member of the scholar-gentry.
3. **a** What role did slavery play in ancient Chinese society?
   b What type of slavery was considered illegal?
4. Use a PMI table to interpret the role of women in ancient Chinese society.

Applying and analysing

5. Examine Source 7.2.2.
   a Which figure do you think is the emperor? Explain your reasoning.
   b Select the evidence in this painting that suggests the importance of the examination system in ancient China.
   c Use a Venn diagram to compare and contrast this with the examination system in Australia today.
6. Use the information in this unit and Source 7.2.3 to discuss the role of peasants in ancient Chinese society in a short paragraph.
7. How would a historian confirm whether the information in Sources 7.2.2 and 7.2.3 are accurate representations of these people and events?

UNIT 7.3

Law and religion

Three major philosophies

Law and religion were very important aspects of life in ancient Chinese society. Both these aspects were deeply influenced by three major philosophies: **Confucianism**, **Daoism** and **Legalism**. All three schools of philosophy were concerned with how to be a good person, how to create a good society and understanding humanity's place within the world.

Confucianism

One of the most famous and enduring of Chinese philosophies is Confucianism, based on the teachings of the philosopher Confucius (c. 551–479 BC). The true story of his birth and childhood is unknown as the legends surrounding his early life were written by the Han dynasty historian Sima Qian in the second century BC. What is known is that by middle age Confucius had developed his philosophies and had gathered a group of disciples or followers to whom he taught his beliefs. Sima Qian and other sources claim that there were as many as 3000 disciples, while other sources put the number at around seventy.

The teachings of Confucius included a code to guide people's behaviour towards one another. For example, to preserve harmonious relationships with family members, you must show loyalty and obedience to your elders or betters—a son must honour his father, a wife her husband, a younger brother his elder brother. Confucius believed that family relationships could be extended throughout society, so that just as a child was obedient to their father, so a Chinese citizen should be obedient to the emperor. Confucius's teachings went further to say that the emperor should care for his people in the same way that a father cares for his children.

Source 7.3.1 A later portrait of Confucius. No paintings or sculptures of the influential philosopher survive from his lifetime.

Confucius also believed that government officials should be chosen based on each individual's merit and ability, rather than on the more traditional system of family and wealth. This is why the civil service examination system was developed in the second century BC. Confucianism was the major philosophy underpinning Chinese life and government for about 2000 years, ending only in the early twentieth century AD, with the collapse of the last Chinese dynasty.

Ancestor worship

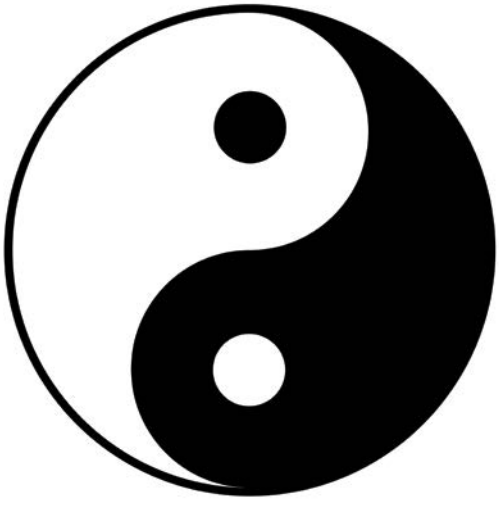
An important element of Confucianism was ancestor worship. This was the belief that a person's ancestors or dead relatives were able to influence people's lives. People would often have an altar or shrine to their ancestors in their homes and would make offerings of food to these ancestor spirits.

Daoism

Another philosophical system was that of Daoism. This was based on the teachings of Laozi (c. 604–531 BC), who lived at about the same time as Confucius. He taught that living in harmony with nature was very important and would lead to happiness; this was called the Dao or 'the way'. He also taught that government interference was unnecessary when people understood the natural world.

Laozi taught that the problems of the world occurred because people had turned away from nature in search of material possessions. Although it started as a philosophy, over time Daoism developed into a religious belief system to include gods, temples and priests to teach its beliefs. Artists and writers in particular were attracted to the teachings of Daoism.

Laozi taught that the Yin and the Yang were the two sides of nature—the dark and the light (see Source 7.3.2). The idea behind this was that people needed to have balance in their lives.



Source 7.3.2 The Daoist symbol of Yin and Yang is today recognised around the world.

Legalism

The philosophy of Legalism developed during the Warring States period (481–221 BC), which was a time of intense civil war and great uncertainty. Legalism proposed that for a society to achieve peace, its government needed a clear set of rules or laws with very strict punishments for wrongdoers. The basis of this belief was that people were essentially bad—selfish, greedy and full of fear—but if they knew the consequences of their bad behaviour, they would be more inclined to do the right thing.

This belief taught people that the state was supreme rather than the individual. All people, even the emperor, had to obey the law. Only then would peace be achieved. Legalism also taught that the emperor needed to be paternalistic (treat his subjects like a father would his children), but that he should not be too kind in case he spoilt his people. These two ideas also come from Confucianism.

ACTIVITIES

Remembering and understanding

1. Outline two key teachings of each of the three major ancient Chinese philosophies: Confucianism, Daoism and Legalism.
2. Describe how Confucius believed people should relate to each other for the good of society.
3. Explain your understanding of the significance of the Yin and Yang symbol.

Applying and analysing

4. Use your answer to Question 1 to help you:
   - **a** compare and contrast the three philosophies in a three-circle Venn diagram
   - **b** in a group of three, debate the merits of each and report the results of your discussion to the class.
5. **a** Devise a T-chart to list and analyse the pros and cons of Confucianism governing China for over 2000 years.
   - **b** Suggest one reason as to why it fell into disfavour in the twentieth century.

UNIT 7.4

Everyday life

Daily life

In ancient China, the daily life of the people depended on their class and wealth. There was a great divide in the lifestyle of the peasants living on the land and that of town dwellers such as government officials.

Peasants

Peasants lived in the countryside as their occupation was growing food for the nation. Peasants made up 90 per cent of the population. The day-to-day life of peasants was very hard as it involved long hours and a great deal of manual labour.

The farming calendar

Farmers had to work year round on producing food for the empire following an annual farming calendar:

- spring—preparing the soil and sowing the new crops
- summer—caring for the crops
- autumn—harvesting the crops
- winter—maintenance on tools and other farming equipment.

Source 7.4.1 This painting shows Chinese peasants threshing, winnowing and sorting rice, 13th–14th century AD, Freer Gallery of Art, Washington, D.C.

Taxes

The peasants had to pay a tax of 20 per cent to the emperor on the produce from their farms. If they did not own their land, but rented it, they would also have to pay about 30 per cent of their produce to the landowner. In bad years, the emperor often increased the taxes rather than reducing them. This made life even harder for peasants.

The emperor also required all peasants to spend one month every year working on his lands. In addition, the emperor could require the peasants to work on national projects or serve in the army. In peaceful times, the peasants would work on local projects such as roads and irrigation schemes in their community.

Housing

Peasants lived in small houses made from wood or mud with straw or tiled roofs. They would have four or five people living in the house. These houses were in villages, which often had a larger house for the landowner and maybe a temple as well. The community would work together to decide on local projects that were needed to be done.

Food

The staple of peasant meals was rice or noodles and vegetables. While they kept some animals in the village, such as chickens and pigs, peasants rarely ate meat because they could not afford it. They might hunt for some small animals or even go fishing to add some protein to their diet. They often grew fruit trees near their homes, such as peaches or apricots, to supplement their basic diet of grains and vegetables.

Clothing

The peasants wore very simple clothing consisting of trousers made from a harsh fabric called hemp. They would also wear a tunic tied in the middle with a belt. This was the same for both men and women. They would often go barefoot or wear straw sandals.

Women and children

Children of a peasant farmer were expected to help in the work on the farms as soon as they were able. Everyone in the family worked on the farm—men, women and children. Women were also responsible for the meals and the house with the assistance of daughters and daughters-in-law.

Despite peasants paying heavy taxes, the emperor or the state did not take care of them in times of hardship. This meant that sometimes parents were forced to either sell or kill their daughters as they could not support them. Sons were safe because they could work the land for their parents and they also had a duty to support their parents when they were old. When daughters grew up, they married and left their childhood homes to live with their husband's family; however, their day-to-day life remained the same. They were no longer under the control of their father or brother, but of their husband, father-in-law and mother-in-law. In time, they would take charge of the household.

Town dwellers

The emperor, artisans, scholar-gentry, merchants and traders all lived in or very close to the towns and cities. These groups made up about 10 per cent of the total ancient Chinese population.

Not all towns or cities had a palace for the emperor, but those that did had the emperor's palace as its central point. If the emperor did not have a palace in that town, there was usually some other central building. The richer people wanted to live as close as possible to the emperor or the most important buildings in the town. The poorer people lived further away from the palace or major buildings.

Architecture

Each town was surrounded by walls to provide protection. Towns were also divided internally into sections or wards. Each ward was restricted to people of the same occupation, so all the butchers lived in one ward and all the metal workers in another.

There were often markets inside one of the gates of the town where the traders would set up their stalls and people from all classes would come to shop.

Houses varied in size reflecting the wealth of the owner, and they were generally larger than the houses of the peasants in the countryside. The richest people had homes built out of stone or wood with tiled roofs (see Source 7.4.2 and 7.4.3). These homes were often built around a central courtyard.

Ancient Chinese society had many strict regulations that applied to the construction of residential houses, predominantly to distinguish between the houses of the common people and those of the wealthy officials. These regulations ranged from the layout of the house to its decorative aspect.

Source 7.4.2 Extract from C. Yanxin, *Chinese Architecture*, Cambridge University Press, Melbourne, 2011, pp. 142–3

Source 7.4.3 Ancient bridge over the river at Chapro, c. 1850

Source 7.4.4 Copy of a twelfth-century copy of an original tenth-century painting by Gu Hongzhong called *Han Hsi-tsai's Night Revels*

Food

The wealthy enjoyed a more varied diet than the poor. They could afford to buy meat and would also have eaten more exotic foods such as snakes and snails.

Clothing

Clothing for the rich indicated their rank. Only the wealthy could afford to wear silk. Jewellery was also a sign of wealth and status. (see Source 7.4.4).

Children

Children generally continued their parent's profession so, for example, the child of an artisan would also become an artisan. This was particularly true for the eldest son. The only exception to this was when a talented but poor boy was sponsored by a wealthy patron to be educated in order to sit the civil service examinations, or when the son of a government official was clearly not going to pass the examinations, in which case the father would try to place him in an another appropriate position. Daughters, like those in the country, would be married off by their fathers in an arranged marriage and would transfer their obedience and loyalty to their new family.

ACTIVITIES

Remembering and understanding

1 Outline the work of a peasant.

2 Create a table like this one and complete the summary.

	Rich	Poor
Houses		
Food		
Clothing		

Applying and analysing

3 Refer to Source 7.4.2.
- **a** What was controlled by the regulations?
- **b** Why do you think the regulations existed?
- **c** Evaluate the accuracy of this source. Think about whether it is a primary or secondary source to help you with your answer.

4 Examine Source 7.4.3. How does this image support the information in Source 7.4.2?

5 Examine Source 7.4.4.
- **a** Describe what you can see in this painting.
- **b** Explain why a historian examining this image may hypothesise that this was the home of a rich family?
- **c** Evaluate the accuracy of this source. Think about whether it is a primary or secondary source to help you with your answer.

UNIT 7.5 Warfare

The beginnings of warfare

War was a common state for ancient China over the centuries. There were both internal conflicts and wars with other nations. Warfare in ancient China began during the Shang dynasty (c. 1766–1122 BC), which ruled the area around the Yellow River. Warfare continued throughout ancient China's long history.

The soldiers of the first Shang armies were peasants armed with only bronze or stone weapons led by chariot-riding aristocrats. Over time, the Zhou dynasty (c. 1122–481 BC) introduced iron weaponry and the chariots became a reflection of the status of their owner (see Source 7.5.1).

Conscription and Legalism

The foot soldiers or infantry were usually **conscripts** or peasant farmers forced to fight by order of the king or emperor. Failure to do so would result in enslavement or execution. This fitted with the precepts (rules) of Legalism where punishment for offences needed to be severe in order to deter others from committing the same offence.

The Mandate of Heaven

The Mandate of Heaven was believed to be given to the rightful ruler. When dynasties fell because they were defeated on the battlefield, it was believed this showed that the king or emperor had lost the Mandate of Heaven and was no longer fit to rule. This belief allowed the people to rebel against the emperor, but if they failed, the consequences were again severe, in line with the precepts of Legalism.

Source 7.5.1 A bull's head decoration, inlaid with gold, for a chariot owned by an elite warrior during the Warring States period (481–221 BC), The British Museum

Two opposing belief systems

The other two major belief systems of ancient China had different attitudes to war:

- Daoism advocated living in harmony with nature, which conflicted with the realities of war when armies would advance across the landscape destroying farms and villages that stood in their way.
- Confucianism, on the other hand, taught obedience to the emperor, and it was therefore perfectly compatible with loyal citizens following the emperor into battle to fight for him.

The Art of War

As warfare was a fairly constant state throughout the history of ancient China, war strategy and tactics became a topic that was discussed and explored thoroughly by both philosophers and military men of the time. In about 400 BC, military strategist Sun Tzu wrote his famous treatise *The Art of War*, which dealt with both the theory and practice of warfare (see Source 7.5.2). He believed that war is a necessary evil that should be avoided whenever possible, but if a leader must engage in warfare these key points should be considered:

- the use of deception to gain victory
- avoiding battle on the enemy's terms
- the importance of military intelligence
- the impact of the army's morale on the outcome of conflict.

> *1 Generally in war the best policy is to take a state intact; to ruin it is inferior to this.*
> *2 To capture the enemy's army is better than to destroy it; to take intact a battalion, a company or a five-man squad is better than to destroy them.*
> *3 For to win one hundred victories in one hundred battles is not the same acme [highest point] of skill. To subdue the enemy without fighting is the acme of skill.*

Source 7.5.2 Extract from Sun Tzu's *The Art of War*, Chapter Three 'Offensive Strategy', translated by S.B. Griffith, Watkins Publishing, London, 2011, p. 115

DID YOU KNOW?

The Art of War is still in print today. It is often applied to other areas of life apart from warfare. Business, law and sports people all use its lessons to help them gain an advantage over their opponents. Soccer coach Luis Felipe Scolari gave a copy to the Brazilian soccer team to help them win the World Cup in 2002.

ACTIVITIES

Remembering and understanding

1 Why would peasants have been the most obvious choice for the infantry?
2 Why did the elite warriors decorate their chariots?
3 Explain why the discussion of military strategy and tactics became so important in ancient China.

Applying and analysing

4 Create the following table to describe how warfare in ancient China was influenced by each belief.

Beliefs	Warfare
Daoism	
Legalism	
Mandate from Heaven	
Confucianism	

5 Examine Source 7.5.2.
  a What is this source saying about conducting a war?
  b With which of the major beliefs of the ancient Chinese does Source 7.5.2 appear to agree? Explain your answer.
6 With a partner, discuss in what ways *The Art of War* is still relevant today.

UNIT 7.6

Death and funerary customs

Ancestor worship

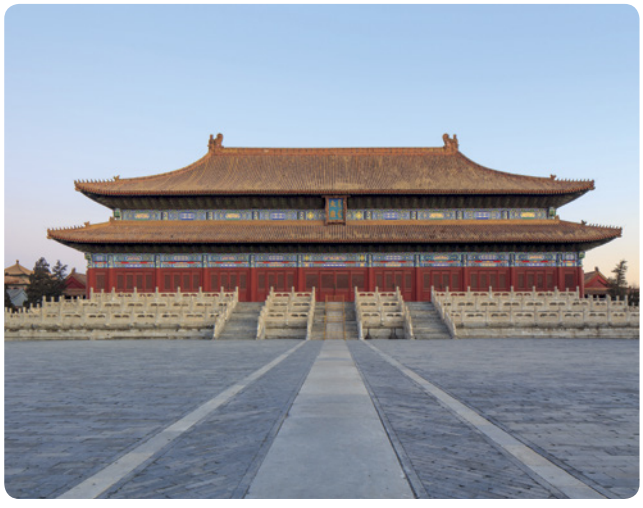
Death and funerary customs in ancient China were dominated by ancestor worship. The ancient Chinese people believed that ancestors could influence the lives of their living relatives. Most houses had some form of altar at which food offerings were made, and there were customary rituals throughout the year when ancestors were acknowledged.

Funerals

Funeral services were usually held at temples or at offering halls. They were times when friends and relatives could come together and remember the deceased person.

Belief in the afterlife

Ancestor worship is closely linked with the ancient Chinese belief in an afterlife, where people continued to do the things they had done in this life.



Source 7.6.1 The Imperial Ancestral Temple in Beijing

The dead were therefore buried with objects that they could take with them into the afterlife and use there, such as clothing, jewellery, pottery, tools and weapons. The higher your social standing, the more elaborate these objects were. For instance, a jade burial suit, such as the one shown in Source 7.6.3, was something only a very wealthy person could afford.

Tombs

In ancient China, burial tombs reflected a person's status in society. Wealthy people had large tombs, while the poor still had a burial tomb but on a smaller scale and in a separate area of town to those of the elite.

Emperors were usually buried in elaborate tombs called **mausoleums**. Rulers would often begin to plan and build their own mausoleum from the moment they came into power. These mausoleums were often very large, consisting of various chambers above and under the ground. Underground chambers usually contained the coffins. The construction of mausoleums changed over time, with early wooden structures evolving into structures built with bricks and rock.

Archaeologists have discovered various tombs from different dynastic periods, with each period showing different burial practices. Many of these discoveries involved the tombs of wealthy people.

Shang dynasty (c. 1766–1122 BC)

The tombs of the Shang dynasty show that wealthy people were buried with ritual vessels made of bronze. These vessels were the types that were used in ancestor worship. Historians have assumed that the Shang people believed that they would need to still worship the ancestor in the aferlife.

Zhou dynasty (c. 1122–481 BC)

Under the early Zhou rulers, bodies were also buried with bronze goods, which was very similar to the earlier Shang burial customs. Under the later Zhou rulers this changed as lacquer and jade objects were added to those made from bronze. The burial of the ritual vessels is also less frequent in the tombs from this period.

Qin dynasty (221–207 BC)

The Qin only ruled for 15 years, so their burial practices were hardly distinctive, yet the tomb of the first Qin emperor, Shi Huangdi, is one of the most famous in the world. It was discovered by two farmers in 1974 and has since been made a World Heritage Site. Although the tomb itself has not been fully excavated, the finds around the tomb show the great wealth buried with Shi Huangdi. Foremost of these are the thousands of terracotta warriors and horses—life-size replicas of his army who guard his tomb (see Source 7.6.2).

DID YOU KNOW?

Among those that were buried in Shi Huangdi's tomb were the workers who built the mausoleum. According to the ancient historian Sima Qian, the second Qin emperor did not believe that the craftsmen who had worked on the tomb should be able to reveal its secrets, so he had them buried alive.

Source 7.6.2 Terracotta warriors in formation displayed in a burial pit at the Terracotta Army Museum in Xi'an, China

Han dynasty (202 BC – 220 AD)

Under the Han, the types of items that were buried with the wealthy became more elaborate. By the end of the Han period there are tombs with replicas of buildings as well as other aspects of daily life. During this period the goods would still include jade and lacquer goods. Some of the bodies were even buried in suits made totally of jade (see Source 7.6.3).

Source 7.6.3 Jade burial suit of princess Tou Wan, Western Han dynasty, late second century BC, from her tomb at Mancheng, Hebei province, China

ACTIVITIES

Remembering and understanding

1 What two belief systems governed death and burial customs in ancient China?
2 Why was it important to have items used on a daily basis buried with the deceased person?

Applying and analysing

3 With a partner compile a list of what an archaeologist might find inside a tomb apart from a coffin.
4 **a** What types of tombs are usually found by archaeologists?
b How useful would they be to historians of ancient China? Explain your answer.

UNIT 7.7

Contact and conflict

War and expansion

Ancient China was a self-contained nation, its land rich in natural resources. Therefore, trade—one of the major reasons for nations seeking out other nations—was not important to the Chinese. Most contact between different peoples was internal, between the different states that made up ancient China. The main reason for such contact were territorial disputes leading to war and expansion.

DID YOU KNOW?

The first rulers of China were three half-human, half-divine beings; Fuxi, Nuwa and Shennong (see Source 7.7.1). Each of them taught important skills to the Chinese, such as how to tame animals. The three divine rulers were followed by five wise kings, or sage-kings, who ruled for the benefit of the Chinese people.

Xia and Shang dynasties (c. 2205–1122 BC)

Under the early dynasties, the area we know as China today was much smaller. The Xia and Shang dynasties ruled only limited areas in the north of China. They had minimal, if any, contact with people outside the areas under their control.

For a long time, very little was known about the Xia and Shang dynasties except for brief mentions in the ancient Chinese texts, the Five Classics and Sima Qian's *Historical Records*. Some historians doubted the existence of these two dynasties until Chinese archaeologists discovered an ancient Shang city at Anyang in the 1930s. Then in 1959, the existence of the Xia dynasty was confirmed with the discovery of an even older city at Erlitou.

Source 7.7.1 A painting of Nuwa (left) and her brother Fuxi, two of the three divine rulers of ancient China, mid eighth century AD, Xinjiang Uighur Autonomous Region Museum

Zhou dynasty (c. 1122–481 BC)

Early Zhou rulers expanded their territory south to the area around the Yangzi River. This expansion resulted in the first major movement of people from the north to the south of China.

The Warring States period (c. 481–221 BC)

In the later Zhou period, the Qin started to move into the territory controlled by the Zhou. The Qin came from the north-west, while the Zhou came from further east. As the influence of the Qin began to grow, the Zhou moved further eastwards across China. When the Zhou dynasty collapsed, there was a lengthy period of dislocation for China as there was no clear ruler. This deadlock lasted for 250 years and it became known as the Warring States period (see Source 7.7.2).

During these unsettled times, there was very little contact with nations outside China.

Many warlords at this time did their utmost to keep out invaders by building walls to defend their territory. These walls were the beginnings of the Great Wall, although it was not a single wall at this stage but a series of smaller walls.

Qin (221–207 BC)

In 256 BC, a new king of the Qin arose, King Zheng, who was determined to end the wars between the states. To do this, he needed to defeat the other states convincingly. He achieved this in 221 BC and named himself Shi Huangdi. *Shi* means 'first' and *Huangdi* translates as 'sovereign emperor'.

Shi Huangdi was a ruthless ruler, but he was able to expand his control into all the areas of China (see Source 7.7.2). He used the philosophy of Legalism to keep any opposition under control. After he died, his successor only lasted three years before the Han dynasty took over.

Source 7.7.2 The different states that fought each other during the Warring States period and the growth of the Qin Empire

The Great Wall of China

During the Warring States period, many warlords had built walls to help defend and control their territories. Shi Huangdi used these walls as the basis for one of his many public works projects; building the Great Wall of China. He ordered that these walls be made into one long wall that would defend his new conquest against outsiders. Shi Huangdi made his new wall taller, wider and stronger with towers built at regular intervals. The Great Wall of China is now more than 5760 kilometres in length.

DID YOU KNOW?

The Great Wall of China is sometimes called the longest cemetery on Earth. This is because over a million people died while involved in its construction and were buried within its walls.

Han dynasty (202 BC – 220 AD)

Under the Han, contact with outside peoples and countries occurred for the first time on a large scale. The Han period is often seen as the most glorious in ancient China. It was during this time that China expanded both in the north and in the west. Contact was also made with Europe and the Middle East along a newly created trading route, which became known as the Silk Road.

The great Han emperor Wu (141–87 BC) gave instructions for the military to defeat the peoples threatening China from the north. After a determined campaign, the Han were successful in 119 BC. The defeat of these nomads reduced the threats from the north-west at that time, although in later centuries there were to be many more invasions from that region with the most notable being the Mongols in the thirteenth century AD.

Source 7.7.3 The Great Wall of China today

Source 7.7.4 An eighth-century fresco at Mogao Caves near Dunhuang in Gansu Province showing the Han Emperor Wu worshipping statues of the Buddha

In 109 BC, Emperor Wu expanded the Han influence into the area we now call North Korea. From Korea, the Han were able to come into contact across the Sea of Japan with Japan proper. This is one of China's first contacts outside the area of modern China.

By 102 BC, most of southern China was also under Han control. This resulted in many people who were not ethnically Han being deported from China. Their lands were then given to Han people who moved into this part of the country.

The Silk Road begins

It was also at this time, during the second century BC, that the ancient Chinese came into contact with many countries outside China due to the development of the Silk Road. This major trade route allowed Chinese goods to be traded with the countries between China and the Mediterranean Sea.

The Roman Empire dominated the Mediterranean Sea at that time and the rich Romans enjoyed being able to purchase silks, pearls and porcelain products from China. China, however, did not want or need that much in return other than horses and gold.

Under the Han there was also a major expansion of China westwards, towards India. By the time the last of the Han emperors was overthrown, the land that we know as China was fairly well established.

ACTIVITIES

Remembering and understanding

1. Identify the main reason for the lack of contact between the ancient Chinese and other peoples outside China.
2. Explain why the different states within China came into contact.
3. **a** Which ruler was the first to unify China?
   b How did he do this?
   c How did his new name signify this?
4. List the places that came into contact with China during the Han period.

Applying and analysing

5. Devise a list of five to ten questions you would like to ask one of the Chinese archaeologists who discovered either the ancient city of Anyang or Erlitou.
6. Evaluate the importance of the building of the Great Wall of China to the rule of Shi Huangdi. (Hint: consider the fact that walls keep people in as well as other people out.)

UNIT 7.8

Consequences of contact

Changes over time

Ancient China was largely self-contained due to its geographical landscape. As a result, contact with other civilisations did not occur very often, and the ancient Chinese did not actively seek contact with others in the early years of their history. Over time, as the different dynasties spread their influence over surrounding regions, the Chinese came into contact with other peoples in places such as Korea and Vietnam as well as in the countries situated along the Silk Road. Some of this contact was peaceful, while at other times it was more warlike with the intention of conquest and expansion.

Trade

Under the Han there was increasing contact with peoples across the known world. It is during this period that Roman ambassadors reached China. Historians know from Roman sources that there was a vigorous trade occurring between Rome and China. Silk was being worn by wealthy Roman women during the first century AD (see Source 7.8.1), while first-century AD Roman glass has been found in China.

> *At the smallest reckoning, 100 million sesterces [ancient Roman coins] is the sum which every year India, the silk-growing country of northern China, and the Arabian peninsula take from our Empire. Such is the cost to us of our exquisites and our women.*

Source 7.8.1 Roman writer Pliny the Elder (23–79 AD) commenting on the silk trade, from his encyclopedia, *Naturalis Historia*, published c. 79 AD

The Silk Road

Trade with far-flung empires led to the development of the Silk Road, a series of trade routes that linked the countries and empires of the Asian world with Europe (see Source 7.8.2). The Silk Road was a significant link for contact between East and West for many centuries, with its heyday during the thirteenth and fourteenth centuries AD under the Mongol rule of China. By the start of the fifteenth century, however, the Black Death in Europe and the collapse of the Mongol Empire in China led to its decline.

Source 7.8.2 The Silk Road

Culture and religion

Buddhism

Many historians believe that one major consequence of contact along the Silk Road was the arrival of Buddhism into China. Buddha (563–483 BC) lived about the same time as Confucius and Laozi, the founder of Daoism. Buddha taught that we should be striving to reach a state of nirvana or enlightenment in the way we live our lives. This new teaching reached China via the Silk Road in the first century BC. Buddhism flourished in ancient China, with later dynasties, such as the Tang dynasty (618–907 AD), adopting it as their formal religion.

Source 7.8.3 Buddha figures at the Longmen Caves in Henan province, China

Spread of Chinese culture

The ancient Chinese had contact with other Asian nations such as Vietnam and Korea. Both of these peoples took on many of the practices and culture of the Chinese. One example is the celebration of the Chinese New Year.

Conflict

At other times there is evidence of war. This is particularly true of the Han's expansionist policies into the north-west of China where the Xiongnu lived outside the Great Wall. The Han and Xiongnu had many battles until the Han eventually successfully expanded into the territory of the Xiongnu.

Later contact

There was later contact with other peoples as well, such as the Eastern Roman or Byzantine Empire, which maintained contact after the fall of the Western Roman Empire (c. 476 AD). According to Procopius (500–565 AD), a prominent Byzantine historian, the Byzantine emperor Justinian arranged for a number of silkworms to be smuggled into the Byzantine Empire in 552 AD to enable the setting up of their own silk industry. Nevertheless, the luxury goods produced by the Chinese, such as Chinese silk, were still highly prized by the people of Europe.

ACTIVITIES

Remembering and understanding

1. State the reason why China did not have regular contact with other civilisations during its early history.
2. Identify three countries that had regular contact with ancient China during the different dynastic periods.
3. Name one example of Chinese peaceful influence on neighbouring countries.
4. Identify the new religion that reached China along the Silk Road.

Applying and analysing

5. Examine Source 7.8.1.
   - **a** Is Pliny the Elder positive or negative about the silk trade?
   - **b** Identify at least one piece of evidence from the source to support your answer.
6. Examine Source 7.8.2.
   - **a** Using the scale shown on the map, calculate the distance of the main route of the Silk Road.
   - **b** Identify at least three countries ancient China would have had contact with:
     - **i** along the main route
     - **ii** along associated routes.
   - **c** Discuss with a partner what impact trade along the Silk Road would have had on both ancient China and its trading partners. Use a T-chart to list the pros and cons of this interaction.

Source Study

UNIT 7.9

Confucius and Qin Shi Huangdi

Two important ancient Chinese people

Two of the most influential people in ancient Chinese history are the philosopher Confucius and the first Qin emperor, Shi Huangdi. The religious philosophy based on the teachings of Confucius underpinned ancient Chinese society for the next 2500 years. The first true Chinese empire as created by Qin Shi Huangdi shaped the future of all China for over 2000 years.

Confucius

Confucius was born about 551 BC and died about 479 BC. This means that he lived during the Warring States period of Chinese history. This was a time of great discontent and instability in ancient China. Confucius was a teacher and philosopher who saw the problems in his world and developed ways for people to live a better life.

The *Analects*

The teachings of Confucius were compiled by his followers into a book called *Analects*. This book contains his discussion and thoughts on the philosophical questions that he pondered for the whole of his life, such as how a person could live a good life and how to develop a good and stable society with good government.

The five virtues

Confucius's principles of good conduct were summed up by his five virtues:

- integrity—do what you promise to do and fulfil your obligations to others
- humaneness (or altruism)—do to others what you would have them do to you
- righteousness—do what is right and just
- etiquette (or propriety)—show your respect by following custom and ritual
- knowledge—find out as much as you can about the world and avoid errors due to ignorance.

Source 7.9.1 A portrait of Confucius carved on a stone stele (pillar), Shaanxi Provincial Museum, Xi'an, Tang dynasty (618–906 AD)

A model of courtly behaviour

Contemporary views of Confucius

The *Analects* contain observations of how Confucius demonstrated his teachings in the way he lived his life (see Source 7.9.2).

A sage-king of old

By the end of the fourth century BC, Confucius was generally revered by all, with a later philosopher, Mencius, stating that, 'Ever since man came into this world, there has never been one greater than Confucius'. Later on in his writings, Mencius goes on to claim that Confucius was 'one of the great sage-kings [of old] who, ... arises every five hundred years'. As stated earlier, Confucian principles came to underpin all of Chinese society for more than 2500 years.

Confucius, at home in his native village, was simple and unassuming in manner, as though he did not trust himself to speak. But when in the ancestral temple or at Court he speaks readily, though always choosing his words with due caution.

When at court conversing with the officers of a lower grade, he is friendly, though straightforward; when conversing with officers of a higher grade, he is restrained but precise. When the ruler is present he is wary, but not cramped.

When sending a messenger to enquire after someone in another country, he bows himself twice while seeing the messenger off.

Source 7.9.2 Extracts from the *Analects*, book 10

Qin Shi Huangdi

Qin Shi Huangdi was the first emperor of a unified China. He became King Zheng of the Qin as a young boy but was able to lead the Qin to victory over the other Chinese states that had been at war with each other for many years. In 221 BC, Qin Shi Huangdi finally completed his aim and China became one nation.

As emperor, Qin Shi Huangdi was a ruthless leader who imposed his rule on his people based on the principles of Legalism. He introduced a number of reforms or changes to society to strengthen his authority and to enable him to rule his new empire more easily.

Two major reforms

Standardisation

Before the Qin Empire, each state or region of ancient China spoke a different dialect (their own type of Chinese) and used a different written language. Each state also differed in other aspects. For example:

- they used their own currency or money
- they measured weights and distances in different ways
- their vehicles varied in size and roads were built to suit the width of the vehicles.

Source 7.9.3 Qin Shi Huangdi (259–210 BC), first emperor of China, 18th-century illustration

All of these differences made it very difficult for a stable economy to develop across ancient China as it was hard for merchants to trade easily with each other.

Qin Shi Huangdi introduced changes to standardise all these different systems (see Source 7.9.4).

Language	changed the number of written characters to make one written language for all to use
Currency	introduced a single currency
Weights and measures	created a standard set of weights and measures that all must use
Transport	set a uniform axle length (distance between wheels) for carts to improve transport on all roads
Tax	introduced a consistent land tax system

Source 7.9.4 Standardisation reforms of Qin Shi Huangdi

The Code of Qin

Qin Shi Huangdi also introduced harsh laws under his new legal system known as the 'Code of Qin'. These new laws were thorough and specified clear punishments for all sorts of crimes and those who committed them (see Source 7.9.5).

Death	Criminals accused of murder were generally executed. The Qin used different methods of execution; for example, a criminal might be tied to wagons and ripped apart. Sometimes, a criminal's punishment would extend to his entire family being executed. To add further disgrace, a criminal's corpse might be displayed in a public place.
Mutilation	Those accused of crimes such as violence or stealing were subjected to mutilation as part of their punishment. Mutilation could take different forms, depending on the severity of the crime: castration, amputation of both feet, cutting off the nose, tattooing the face and shaving of the beard (a great humiliation) are just a few examples.
Hard labour	People convicted of stealing, violence or even political opposition were often sentenced to forced labour. For example, many convicts were forced to serve four years of hard labour in building the Great Wall.
Flogging	Stealing and violence often attracted the additional punishment of flogging, where a convicted criminal would be beaten with a stick or whipped with bamboo strips.
Fines	Some physical punishments could be avoided by paying different amounts of money instead.

Source 7.9.5 Types of punishment under the Code of Qin

Punishment of the scholars

Qin Shi Huangdi did not allow any criticism of his rule, so from about 213 to 210 BC he set in place a policy of destroying all opposition by the scholars of the empire. Books were burnt and many scholars were executed (see Source 7.9.6). Supposedly, one extreme example is the act of burying alive 460 scholars who opposed Qin Shi Huangdi.

ACTIVITIES

Remembering and understanding

1 What are the *Analects*?

2 **a** Review the section on Confucius, including Sources 7.9.1 and 7.9.2. Compile a list of at least five adjectives to describe Confucius. Compare your list with members of your class to create a common list of five to ten adjectives to describe him.

b Does your class list support the description of Confucius as a 'sage-king'? Explain why or why not.

3 **a** List two major reforms Qin Shi Huangdi introduced to Chinese society.

b Relate at least two reasons for these reforms.

Applying and analysing

4 Considering the *Analects* were compiled by Confucius's followers, discuss with a partner their reliability as a historical source.

5 Examine the text and Sources 7.9.4 and 7.9.5 carefully. Why was it important for a unified China to have these standardisation and legal reforms?

6 Examine Sources 7.9.5 and 7.9.6. How could these sources be used as evidence to support the idea that Qin Shi Huangdi was a tyrant? Give specific evidence from the sources to explain your answer.

Source 7.9.6 This painting shows Qin Shi Huangdi overseeing the burning of books and the punishment of scholars. Painting held in the National Library of France.

UNIT 7.10

Legacy of ancient China

Chinese inventions

Although ancient China was geographically isolated for a very long time, its technologies and inventions eventually spread throughout the known world along trade routes such as the Silk Road, leaving us a rich legacy.

Silk

Historians believe that the ancient Chinese had developed the skill to make silk from the cocoon of silkworms as early as the Shang dynasty (1766–1122 BC). The silk threads are unravelled after soaking the cocoon in hot water and then woven together to make a soft, luxurious material that is able to be dyed bright colours. Silk was traded along the Silk Road into Persia and the Roman Empire where it became a clear sign of wealth. The Chinese guarded the secret of making silk for centuries.

Paper

The Chinese invented paper in the late first century to early second century AD. Earlier writing materials were bamboo, shells and wood. But these materials were often heavy and unwieldy. The ancient Chinese wanted a lighter, more flexible material to write on. The first paper was made from the cocoons of silkworms but was quite expensive to make so a cheaper material was sought. The ancient Chinese found hemp (a fibrous plant) to be a cheap, easy solution. Papermaking involved soaking the raw materials, pounding them together to make one material that was then flattened and left to dry (see Source 7.10.2).

Source 7.10.1 A painting showing women spinning and beating silk, Northern Song dynasty, early twelfth century, Museum of Fine Arts, Boston

Source 7.10.2 The process of making paper

Medicine

The ancient Chinese were very advanced in medicine compared to other civilisations of the time. The earliest known book of Chinese medical knowledge was compiled in about the first century BC based on earlier medical treatises (papers). It is also known that from the time of the Zhou dynasty (1122–481 BC), the Chinese were aware of the importance of the food they ate and how diet affects the body. They used acupuncture as a means to control pain and to heal ailments. The ancient Chinese doctors also favoured the use of herbs and herbal remedies for health.

The first compasses

The ancient Chinese developed the first compasses sometime during the fourth century BC. They were lodestone compasses consisting of a spoon made of lodestone (a stone with magnetic properties) and a bronze plate. The spoon pointed south, and the bronze plate was marked with symbols of Heaven and Earth, and the eight main compass points.
Such a compass was used primarily for divination (foretelling the future) and other magical purposes.

Source 7.10.3 An ancient Chinese lodestone compass

Other ancient Chinese inventions

The ancient Chinese developed many other significant inventions. Some of them are listed in Source 7.10.4.

6th century BC	Crop planting in rows—to improve watering, weeding and harvesting
4th century BC	Iron plough—to create furrows for planting
2nd century BC	Seed drill—to plant seeds into the ground evenly and cover them with soil
1st century BC	Deep drill—to dig boreholes as deep as 1.5 kilometres into the ground to access natural gas
1st century AD	Ship's rudder—to improve steering of a ship

Source 7.10.4 Early Chinese inventions

ACTIVITIES

Remembering and understanding

1 Why was silk such a popular luxury item?
2 List at least two ways in which the ancient Chinese were medically advanced.

Applying and analysing

3 With a partner, create a PMI table on the implications of the invention of paper.
4 Examine Source 7.10.4 and rank the inventions listed in order of importance, from most to least significant. Give reasons for your ranking.

Investigating History

UNIT 7.11 Ancient China

Research project

One of the main skills historians need is the ability to locate information relevant to what they are studying. This is called research. This project allows you to choose a topic, and to develop some research and presentation skills as you learn about the topic. Students (in pairs or small groups) are to choose *one* of the following topics and complete a research project on that topic:

- The Great Wall of China
- The terracotta army
- Emperor Wu
- The Silk Road
- Technologies of ancient China
- Three major philosophies of China: Confucianism, Daoism and Legalism
- Life in China under the Han dynasty
- Sun Tzu and *The Art of War*
- Confucius
- Qin Shi Huangdi.

In your project, you should complete the following tasks as appropriate:

a Identify the dates associated with the topic.
b Provide a map to show the location/s that are relevant to the topic.
c Provide some illustrations that are relevant to the topic.

Source 7.11.1 Terracotta warriors from Qin Shi Huangdi's mausoleum

d Locate at least three sources from ancient times that relate to the topic.
e Write a report on what is learnt from the sources about the topic.
f Imagine that you were alive at the time. Write an account as if you were there and involved in events.
g Write an evaluation of the importance of your topic to the ancient Chinese world.
h Create a presentation to show what you have learnt about your chosen topic. Negotiate the format of your presentation with your teacher. Some suggestions: a slide show, a Wiki page, an AVD (annotated visual display), a 'TV' documentary of your report.

Advertising campaign

It is the year 220 BC and you are an adviser to Emperor Qin Shi Huangdi. He has asked you to prepare an advertising campaign to promote his new reforms. Your task is to prepare a slide show or AVD that outlines in detail your ideas for his advertising campaign. Ideas may include posters, flyers, slogans, buttons, a national celebration day, a festival and so on.

A Roman ambassador's story

Long before the Italian merchant Marco Polo travelled to China in the thirteenth century AD, it has been recorded that ambassadors from Rome travelled there in the second century AD. Imagine that you are one of those Roman ambassadors who has returned home to tell his story. Write a narrative of at least 500 words, telling of your adventures in the fabled land of ancient China. You may, if you wish, illustrate your tale.

Glossary

artisans workers who create goods with their hands after training in the necessary skill; for example, metalwork, making silk, ceramics

Confucianism the philosophical teachings of Confucius, which formed the basis of the government's official examination system

conscripts men forced to serve in the army or work on some official project

concubine a woman who was not married to the emperor but who still lived at the palace and had his children

Daoism the philosophical teachings of Laozi, which includes the idea that people should live in harmony with nature

dynasty a family of rulers

Legalism the philosophy that people needed a strict set of laws with clear punishments

Mandate of Heaven the belief that the emperor was chosen by Heaven to rule, but if the emperor or the dynasty was overthrown then Heaven had withdrawn that Mandate or right to rule

mausoleum a very large and elaborate tomb

polygamy having more than one spouse

scholar-gentry educated men in ancient China

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