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.

Detail of *The Lady and the Unicorn: À mon seul désir*, fifteenth-century Flemish tapestry, held in the Musée de Cluny, Paris

Disclaimers
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Some of the images used in *Pearson History New South Wales Student Book 8* might have associations with deceased Indigenous Australians. Please be aware that these images might cause sadness or distress in Aboriginal or Torres Strait Islander communities.

Acknowledgements

Contents

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history
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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.

Pearson eBook 3.0
Any device, every school.

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:

- interactive history case studies
- teaching programs
- editable tests
- worksheets
- quizzes.

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

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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.

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

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- or four-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.

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

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

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.

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 in pre-Columbian America?				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	pre-Columbian America, Aztecs, Inca, everyday life

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 and exhibitions at auction houses.

For example, the temple complex of Angkor Wat is a primary source from the Khmer Empire.

Using working copies of sources

Work from copies of your sources, annotate them, highlight or underline key words or phrases, look up words you don't understand in a dictionary, 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, an artist's illustration of Renaissance clothing is a secondary source on Renaissance Italy.
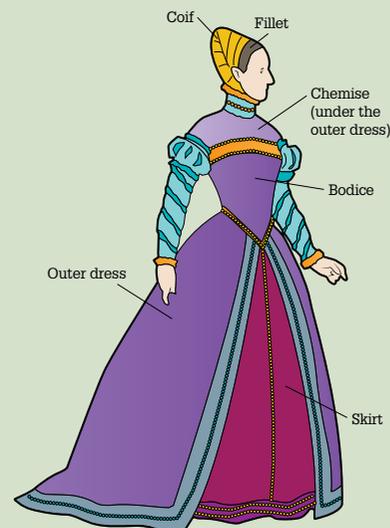
4 Analyse and evaluate your sources

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?

Norman soldiers crossing the English Channel in 1066, a scene from a giant tapestry called the Bayeux Tapestry. The Battle of Hastings and the Norman invasion were recorded in the Bayeux Tapestry.

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, encyclopedias, 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.

Wood harvesting at Buonconsiglio Castle. A detail from the Month of December, a panel from Cycle of the Months, a fourteenth- to fifteenth-century fresco by Master Venceslao, Buonconsiglio Castle, Trento, Italy

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. Use the following points as a guide:

- 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.
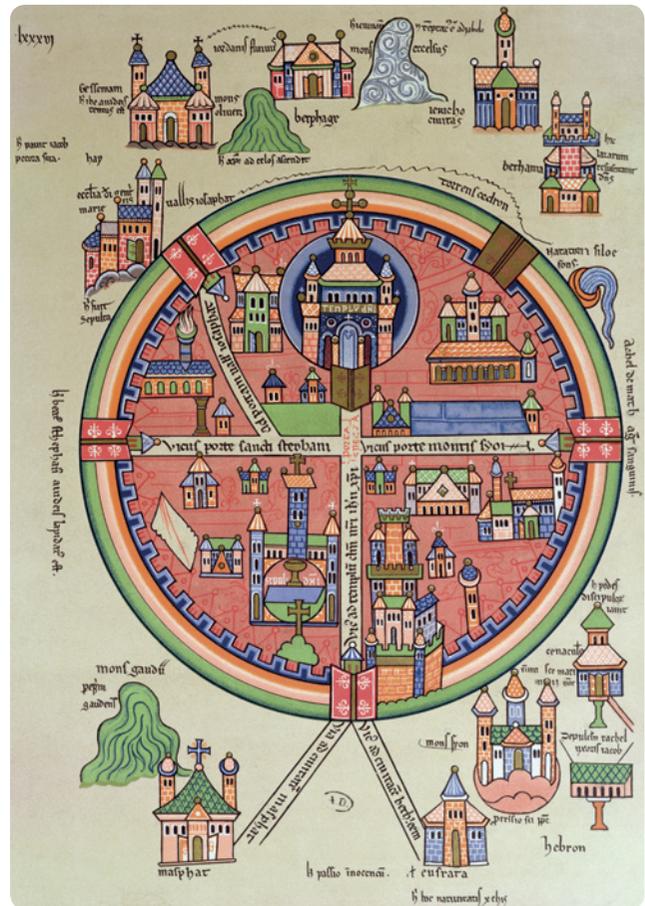
A medieval map of Jerusalem and Palestine, showing sacred sites

Key literacy skills

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. 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 report.

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'.
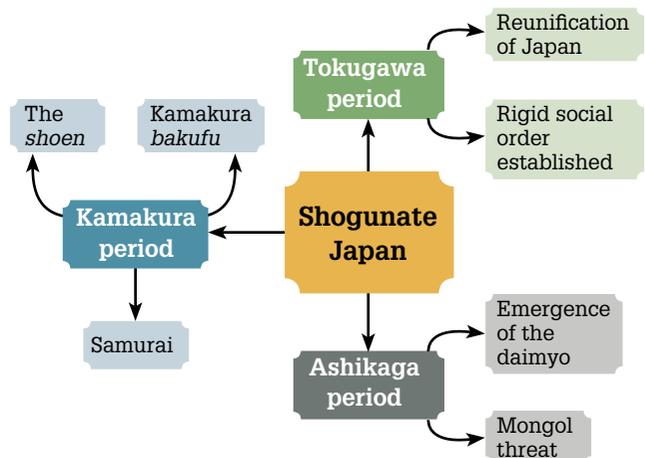
Mind map

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.

Resistance

Aztecs

Colonisation

The Americas

Mayans

Religious rituals

Arts, crafts, traditions

Culture
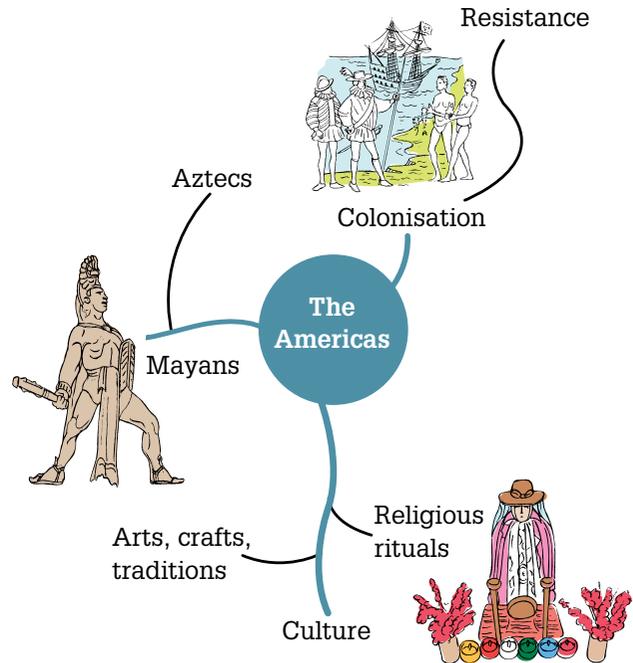
Annotated visual display (AVD)

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.

Windsor Castle

Woodcut engraving of Windsor Castle, 1600s

Aerial view of Windsor

Windsor Great Park

Windsor Castle fire, 1992

Built by William the Conqueror

Extended by Edward III

Renovated by Charles II

Altered by George VI

1000   1200   1400   1600   1800   2000

Rebuilt by Henry II

St George's chapel built by Edward IV

Captured by Oliver Cromwell and used as a prison
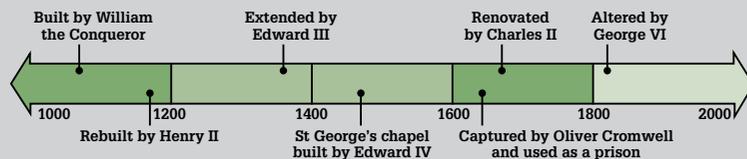
Timeline of Windsor Castle

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 the Norman invasion of England

1042 AD
Edward the Confessor ascends the English throne.

↓

1064 AD
Harold Godwinson, the dominant lord in England and Edward's brother-in-law, is shipwrecked off the coast of Normandy. Harold possibly promises to support William, Duke of Normandy, as Edward's successor.

↓

January 1066 AD
Edward the Confessor dies and Harold Godwinson is crowned king of England.

↓

September/October 1066 AD
William, Duke of Normandy, invades England and defeats King Harold at the Battle of Hastings.

↓

December 1066 AD
William is crowned king of England and is forevermore known as William the Conqueror.

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.

The Tower of London		
What I know	**What I want to learn**	**What I learnt**
Founded in 1066		The Norman invasion of England was led by William the Conqueror
Originally intended as a fortress and royal residence		Building castles across England was a strategy used by the Normans to assert their rule
Used as a prison for high-profile prisoners in the sixteenth century		The Catholic Church was one of the most powerful institutions in medieval England
Has 21 towers		In 1295 the Model Parliament was established

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 samurai		
Plus	**Minus**	**Interesting**
▪ Member of powerful social class ▪ Part of a rich culture ▪ Had the respect of society	▪ Dangerous life defending their lords ▪ Arranged marriages	▪ Followed a set of rules known as bushido ▪ Samurai women were often trained in weaponry so that they could defend their households ▪ The samurai believed that his warrior soul inhabited his sword

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 Spanish in the Americas

Strengths	Weaknesses
▪ guns and gunpowder ▪ horses	▪ isolated from Spain ▪ did not know terrain
Opportunities	**Challenges**
▪ The Aztecs thought that Cortés was a god ▪ The indigenous people had no immunity against smallpox and other diseases	▪ Inca and Aztec were unknown quantities

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.

Shogun

Daimyo

Samurai

Peasants

Artisans

Merchants
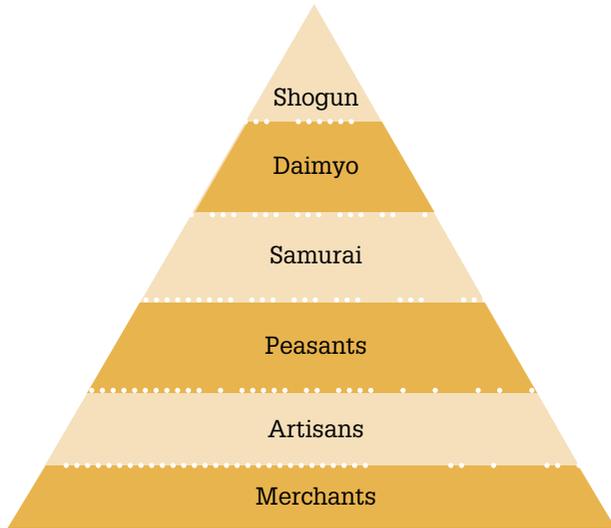
T-chart

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 feudal system	
Pros	**Cons**
▪ Reciprocal relationship: the lord received fealty from his vassals and the vassals received land/protection ▪ Strong line of allegiance and social order	▪ Peasants had almost no rights nor property ▪ Large discrepancy between rights and powers of the ruling class and the peasants

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!

1160

1162 AD Temujin is born

1180

1200

1206 AD Temujin is proclaimed Genghis Khan at a quriltai
1211 AD First invasion of the Chin Empire by Genghis Khan
1215 AD Kublai Khan is born
1220 **1220 AD** Genghis Khan invades the Khwarazmian Empire, attacking the cities of Bukhara and Samarqand
1227 AD Death of Genghis Khan

1240

1258 AD Baghdad is sacked by Hülegü Khan, grandson of Genghis
1260 **1264 AD** Kublai Khan begins construction of Dadu, his new capital city
1271 AD Kublai Khan establishes the Yuan dynasty
1274 AD First invasion of Japan by Kublai Khan
1280 **1279 AD** Kublai Khan defeats the last Song emperor

1294 AD Death of Kublai Khan
1300

1320

1340

1360

1368 AD End of the Yuan dynasty in China

Timeline of Mongol expansion

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.

Crime and punishment in medieval times   **Crime and punishment in modern Australia**

The accused had few or no rights, and confessions were often obtained by torture

Aim: to make society a safer place

The accused has a right to a fair trial in a court of law

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'.

sounds like:

looks like:

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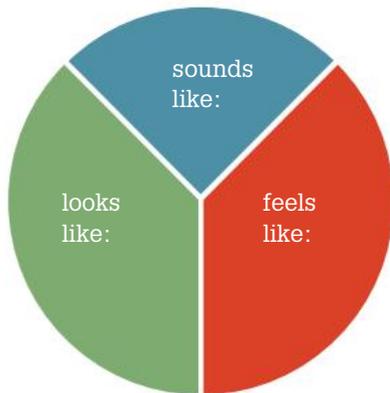
Then, in a group or individually, start filling in each part.

A medieval joust

- noisy
- cheers
- groans

- immense
- awesome
- exciting

- fear of the jousters
- excitement of the crowd

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.

Italian city-states, c. 1500

0   200 km

Milan   Venice

Mantua

Turin   Modena   Ferrara

Genoa   Bologna

Florence

Siena

Adriatic Sea

Rome

Naples

Tyrrhenian Sea

Palermo

Ionian Sea

KEY
- Republic of Florence
- Republic of Venice
- Duchy of Milan
- Kingdom of Naples
- Papal States
- Minor city-states
- • City

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.

```
Genghis Khan                    Borte
(1162–1227)

              Tolui            Sorghaghtani Beki

    Möngke      Kublai       Hülegü      Ariq Böke
              (1215–1294)
```
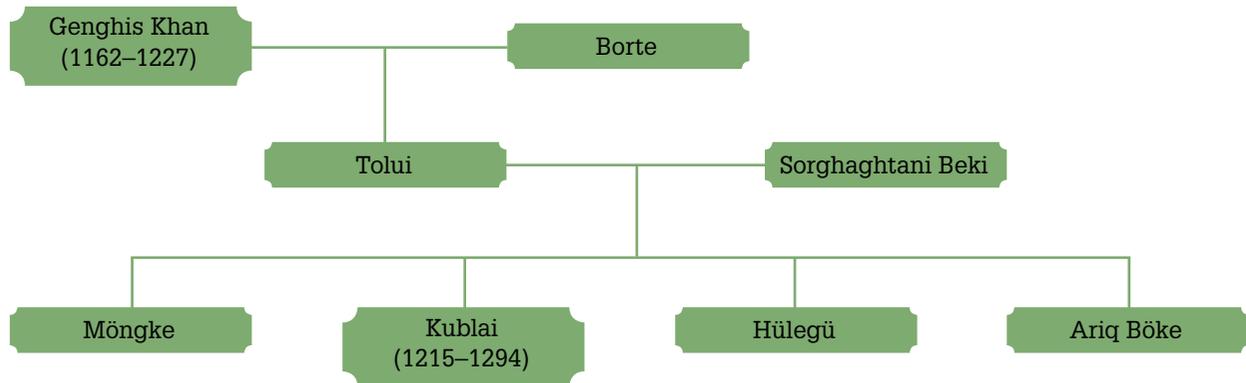
Creating a storyboard/cartoon strip

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.

Cortés meets Moctezuma II.

Cortés and his men want the Aztec treasures.

Cortés returns with troops to slaughter the Aztecs.

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.

Overview: the ancient to the modern world

After the fall of Rome, societies in Europe, the Middle East and Asia changed significantly. Across medieval Europe, society was organised under **feudalism**. The Catholic Church became the most powerful force in Europe. Beginning in Italy, a new interest in the ancient classical civilisations led to the **Renaissance**. This was also the age of exploration. Europeans 'discovered' and **colonised** other parts of the world.

In the Middle East, the Islamic religion spread and became a powerful force. In present-day Turkey, the Ottoman Empire emerged. Religious clashes between Christians and Muslims occurred in a series of wars known as the **Crusades**. In Asia, a number of powerful empires grew and declined again; people travelled great distances to populate the Polynesian regions.

Source 1.0.1 Ottoman forces preparing for battle outside the walls of Rhodes in 1480, from *A History of the Siege of Rhodes* by Guillaume Caoursin, 1483

ASIA   **EUROPE**

500 AD

600 AD — 500–1500 Middle Ages

700 AD

700–1756 Polynesian expansion

794–1867 Japan under the Shoguns   800 AD

900 AD — 790–1066 Vikings

1000 AD

802–1432 Khmer Empire   1100 AD

1200 AD

1206–1368 Mongol Empire

1300 AD — 14th century Black Death

1400 AD — 14th to 17th centuries Renaissance

1299–1683 Ottoman Empire

1500 AD — 1492–1572 Spanish conquest of the Americas

1600 AD

1700 AD

1800 AD

Source 1.0.2 Timeline of key periods and events between ancient and modern times

3
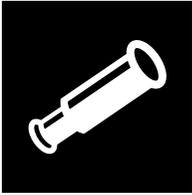
The end of the Roman Empire

Decline of an empire

Historians often date the fall of the Roman Empire as the year 476 AD, when the last emperor of the Western Roman Empire, Romulus Augustus, was overthrown by the **barbarian** chief Odoacer. However, the decline actually took place over the preceding three centuries. Two major changes in the Roman Empire that historians believe had an impact on its long-term viability were the empire becoming Christian and its split into two empires: East and West.

Rome becomes Christian

From the first century AD, Christians in the Roman Empire were only found in small groups in the larger cities, especially in the east. Under some emperors, they were subject to persecution. Nero, for example, blamed them for the Great Fire of Rome in 64 AD. Christians were frequently killed or imprisoned, often because they refused to worship the emperor.

This persecution came to an end when Constantine the Great (reigned 306–337) passed a law declaring religious tolerance, largely because he himself had converted to Christianity.

Christianity spreads

Christianity then spread quickly, although Christians argued among themselves. In 325, the Council of Nicaea established one Christian doctrine. This became generally accepted throughout the empire. Christianity became the dominant religion and even spread beyond the Roman Empire. Most of the later Roman emperors were Christians, as were most of the barbarians they fought against. As one of the basic tenets (principles) of Christianity was the promotion of peace or pacificism, historians argue that this changed the previously aggressive nature of the Roman Empire.

The split into East and West

By the end of the third century, the Roman Empire was so large in area and faced so many problems that it was impossible for one emperor to maintain control. The greatest problem was the need to continually fight wars against both barbarians outside the empire and ambitious generals within it. Under Emperor Diocletian (reigned 285–305), the empire was split into two administrative areas. It made sense to have two emperors, one based in Constantinople (now Istanbul) and one in Rome.

Two empires

The Western Empire, ruled by Maximian, included England, Spain, France, Italy and parts of Germany. All Roman territory east of Italy was in the Eastern Empire, ruled by Diocletian. Each empire was further split into two subordinate divisions. This system of administration was called the **tetrarchy**, meaning four leaders.

The fall of Rome

The Western Empire was left vulnerable to barbarian invasions when the capital was moved from Rome to Constantinople. Rome was again split into two after a brief period of reunification in the fourth century, with the west being ruled first from Milan then Ravenna. Fierce attacks on the Western Empire followed from the Ostrogoths, Huns, Franks and Visigoths.

In 410, the German tribe the Visigoths captured and sacked the city of Rome and the rest of the Western Empire. In 455, Rome was again attacked and seriously damaged by another German tribe, the Vandals. The Goth attack led by Odoacer in 476 ended the Western Roman Empire.

The Eastern Roman Empire continued as the Byzantine Empire until 1453, when Constantinople was conquered by the Ottoman Turks.

The final decline

There are a number of reasons for the final decline of the Roman Empire:

- Barbarian tribes were moving into Roman territory. These migrations were not necessarily destructive, but they had their own culture and leaders. There was a dilution of Roman ways and no interest in keeping the Western Empire together.
- The empire was too big, and communication and movement of troops and supplies took a long time over such distances.
- The army was greatly weakened, largely due to mercenary barbarians who were in the military. This resulted in a loss of loyalty to the Roman Empire and a decrease in military standards.
- There were economic difficulties caused by inflation and increased taxes to fund the army, and growing unrest among common people.
- Internal fighting among Roman generals vying for power diverted attention from protecting the empire.

ACTIVITIES

Remembering and understanding

1 Outline how Christians were treated before and after the rule of Constantine the Great.
2 Why did Diocletian divide the empire?

Applying and analysing

3 Explain why Christianity and the splitting of the empire into two would have had a long-term effect on its strength.
4 Rank the reasons given for the final decline of Rome in order from most significant to least significant. Justify your ranking.

Two major religions

Christianity

Beliefs of Christianity

Followers of Jesus Christ are called Christians. Christianity is a **monotheistic** religion as its followers believe in one God and that Jesus Christ was his son, sent to live among people as a man to save humanity from their sins. Their sacred book is called the Bible. Jesus Christ taught that everyone should love God and love one's neighbour.

Jesus Christ

Jesus Christ was born sometime between 6 and 4 BC in Bethlehem, Palestine. He was often also called Jesus of Nazareth or Jesus of Galilee. His followers believed him to be the Son of God and his teachings were recorded by his disciples among others in the New Testament of the Bible. He was crucified by the Romans in Jerusalem around 30 AD and his followers believe that Jesus was resurrected after three days and ascended to heaven. Afterwards, his teachings spread throughout the Roman Empire and then Europe, and are still followed by many people today.

Medieval Christianity

For much of the medieval period, Christianity was the dominant religion in Europe and Turkey. However, Christianity was not truly united. In the early eleventh century, the only Christian Church, the Catholic Church (the word 'catholic' means 'universal'), began to split into two divisions. In the west, largely in Europe, was the Roman Catholic Church. Its spiritual home and central administration were in Rome. In the east was the Eastern Orthodox Church. Constantinople was its administrative centre.

The Roman Church

The power of the Catholic Church

The head of the Roman Catholic Church was called the Pope. The Pope did not rule a large area directly, but he was powerful because the majority of people in Europe were devout Christians. The Church influenced all aspects of people's lives. Christians believed that those who worshipped God and obeyed the Church would go to heaven. The Catholic Church effectively gave them rules by which to live. In addition, most people paid a **tithe** and many nobles left money or land to the Church in their wills.

Source 1.2.1 St Peter's Basilica, Vatican City, Rome, Italy

The Church was a major landowner and therefore a very wealthy institution. It had its own laws regulating its structure and procedures, called **canon law**. Many cathedrals, some of which took hundreds of years to build, remain intact today. These serve as an illustration of the wealth and power of the Church.

The structure of the Catholic Church

Under the Pope, the Church was divided into administrative units called dioceses, which were headed by bishops or archbishops. Cardinals advised the Pope and elected a new one when necessary. Monasteries and nunneries, where men and women who had taken religious vows resided, were run by abbots and abbesses. Abbots and abbesses were very influential, as they often advised kings and lords. It was not unusual for them to be members of noble families themselves.

At the bottom of the Church hierarchy were friars and priests. These were the members of the Church with whom most people came into regular contact. Friars and priests conducted services and told stories from the Bible, as most people could not read. Friars, in particular, were famous for helping poor people. Priests were often in charge of a local area called a parish. The language of the Catholic Church was Latin. In addition, the Pope ruled over a large area personally, called the Papal States, which are now part of modern Italy.

The Eastern Orthodox Church

Orthodox believers did not recognise the authority of the Pope. In fact, the head of the Church was the emperor. He was responsible for the major appointments and controlled most of the Church's funds. However, like the Catholic Church, the Eastern Orthodox Church had monasteries and dioceses. By the end of the thirteenth century, with the rise of the Ottoman Empire (in what is now Turkey), Islam took over the territory of much of the Orthodox Church and became the dominant religion.

This meant that Christians became a minority in many countries in Eastern Europe and Christianity ceased to be the state religion. By comparison, Christianity not only retained but also strengthened its political position and power in Western Europe.

The importance of monasteries

The monasteries of both branches of the Christian Church were centres of learning. Many monks could read and write very well. Many of the monks in monasteries devoted their time to copying important books and had libraries that were large for that time. In some cases they preserved texts from the ancient world that would otherwise have been lost. This included the works of great philosophers, playwrights and political figures.

Source 1.2.2 A vellum page from a Bible produced in the Netherlands in 1443 by scribe Gerard Wesselz. van Deventer, National Library of the Netherlands, The Hague

Islam

Beliefs of Islam

Followers of Islam are called Muslims. Islam, like Christianity, is a monotheistic religion. Muslims believe that the prophet Muhammad was God's last and most important prophet. Their sacred book is called the Qur'an. All Muslims are required to perform five basic acts, called the 'Five Pillars of Islam':

- Every Muslim must say they believe in one God and that Muhammad is His prophet.
- A Muslim should pray five times a day.
- Those who can afford it should give money to the poor.
- For one month every year, during Ramadan, Muslims do not eat or drink between sunrise and sunset. This month is to encourage believers to think about God and to be grateful for the good things in their lives.
- Anyone who can afford it should go on **pilgrimage** to the city of Mecca at least once.

In the name of Allah, most gracious, most merciful.
Praise be to Allah the cherisher and sustainer of the worlds:
Most gracious, most merciful;
Master of the Day of Judgement.
Thee do we worship,
And Thine aid we seek.

Source 1.2.3 Opening chapter of the Qur'an, trans. General Presidency of the Departments of Islamic Researches, 1984

The prophet Muhammad

Muhammad was born in Mecca, in what is now Saudi Arabia, around 570 AD. He spent much of his life as a trader. Muslims believe the archangel Gabriel spoke to Muhammad, commanding him to recite poetry, which later became part of the Qur'an. Muhammad began to preach and built a reputation as a spiritual, then political and military leader. He was especially good at helping Arabian tribes to end their disagreements.

The spread of Islam

The influence and power of Islam spread very quickly, partly through military conquest. By the time Muhammad died in 632, Islam had united all the tribes of Arabia. Afterwards, it continued to expand, even though there were disagreements among Muhammad's followers about who would be the new leader of the Islamic community. By 750, Islamic governments ruled from Spain, across North Africa, Arabia and through Iran and Iraq to Afghanistan. Some of this territory they took from the Byzantine Empire. Islam gathered followers even in places outside of Arabic or north African influence, for example among the Turks. The Islamic political system was called the **caliphate**, because it was ruled by a caliph.

Christianity and Islam meet

Christian countries were uneasy about the expansion of Islam. Places that Christians regarded as holy, like Jerusalem, were now ruled by Muslims. These places were also regarded as being holy according to Islam.

Source 1.2.4 A rare image of the Prophet Muhammad at a siege, Arab miniature, c. 1314

Historians differ in opinion about the early sources of disagreement between Christians and Muslims. Some historians argue that the disagreements were primarily about religion. Others argue that many of the disagreements were not based on religion itself, but were founded instead in concerns about lucrative trade routes to China, and access to resources and power. Christianity and Islam clashed violently during the **Crusades** of the eleventh to thirteenth centuries.

Contributions of Islam

Over time, Islamic civilisation became wealthy and sophisticated. Cities like Baghdad and Damascus became large centres of trade and learning, partly through patronage by the caliphs, the Muslim leaders. Scholars investigated mathematics, the sciences, medicine and history. Islamic doctors understood the importance of cleanliness well before European doctors. There were free hospitals in the larger Muslim cities.

Traders had sophisticated ships that enabled them to travel across the Mediterranean rather than just along the coast. Many beautiful buildings, a large number of them mosques, were built throughout the Islamic world.

The value of many works from ancient Greece and Rome was recognised by Islamic scholars, and these works were then preserved. Scholars translated these works into Arabic so scientists and researchers could use them. Later, the preservation of these texts contributed to European culture, with important results.

DID YOU KNOW?

Ahmad ibn Fadlan was a tenth-century Arab traveller and legal expert. He was sent by the caliph of Baghdad on a mission to the Bulgars on the river Volga. On the way he met people he described as 'tall as palm trees'. He was impressed by their appearance but disgusted by their lack of hygiene, although they brushed their hair regularly. They were tattooed 'from fingernails to neck' and always carried an axe and a long knife. He called them the 'Rus' (from which we get the name 'Russia'), but we call them the Vikings.

The city of Baghdad formed two vast semi-circles on the right and left banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and finely built mosques and baths, stretched for a considerable distance on both sides of the river.

Source 1.2.5 A description of Baghdad around 800 AD from the *Geographical Encyclopedia* by Yakut, in W.S. Davis (ed.), *Readings in Ancient History: Illustrative Extracts from the Sources*, Vol. II, Allyn and Bacon, 1912–13, pp. 365–7

ACTIVITIES

Remembering and understanding

1   Identify the sources of wealth for the Catholic Church in the Middle Ages.
2   Describe the relationship between the Byzantine emperor and the Orthodox Church.
3   How did Islamic civilisation contribute to learning and research?
4   List some of the causes of disagreement between Christians and Muslims.

Applying and analysing

5   Create a Venn diagram to compare and contrast Christianity and Islam.
6   Examine Source 1.2.1. What does this building tell you about the civilisation that built it?
7   Examine Source 1.2.2. Brainstorm a list of the skills needed to produce this book.
8   Read Source 1.2.3. What conclusions can you draw about Muslim beliefs from this description of Allah?
9   Read Source 1.2.5. Sketch Baghdad from the description given.
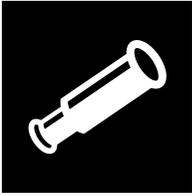
Feudalism

A medieval system of governance

Feudalism was the dominant political system in Europe between the ninth and fifteenth centuries. It was a system of structuring society based on mutual dependency and obligation. In England, the Normans, led by William the Conqueror, imposed feudalism on the largely Saxon population in England, after defeating the Saxon king, Harold Godwinson, at the Battle of Hastings in 1066 AD.

Generally, a king or emperor did not have a large enough army or enough educated men available to him to rule effectively over a large territory. The feudal system addressed this problem by giving land to important lords who were required, in return, to fight for the king if necessary and ensuring the continued wealth of the country through its agricultural production.

The feudal system

The Pope was at the peak of the feudal system. The king was only accountable to the Pope. The king then gave land, called 'fiefs', to important nobles, who became **vassals** of the king. The king became the liege lord of the vassals. In return the nobles were obliged to provide military support to the king in time of war. In turn, nobles would give land to knights, also under the condition that they would provide military support to the noble when required. Knights and the lord allowed peasants use of land to grow food for their needs and provided them with protection. In return, peasants provided labour, food and service to their superiors, but had no rights.

Pope

King

Dukes, barons, archbishop

Soldiers (knights), abbots

Followers of soldiers, craftsmen, farmers who own land

Landless peasants
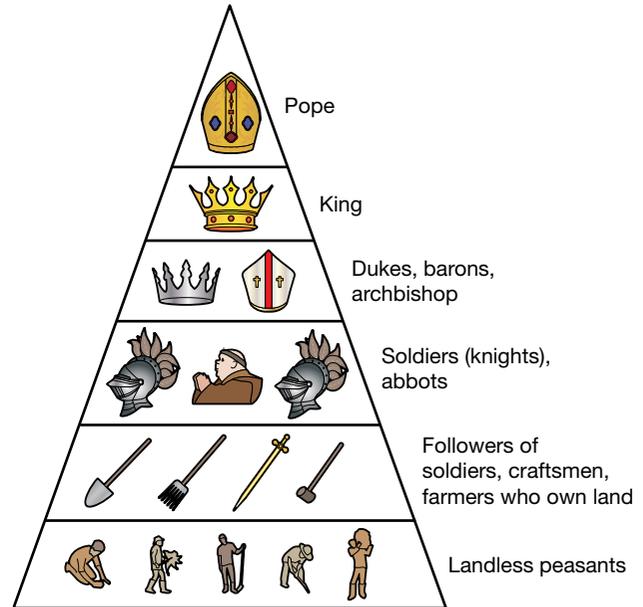
Source 1.3.1 The feudal system

Power of the nobles

In some parts of Europe the lords became more or less independent. They had their own armies and often very strong legal authority within their **fiefdoms**. In fact for most people, crimes or other legal issues were not handled by the king, but by the local lord. Lords also controlled their land's resources, which could include forests, mines and fisheries. In many places no one was allowed to hunt without the permission of the lord. Some fiefdoms became very rich and powerful, to the point where they could defy the king.

Other groups

Feudalism was based on the willingness of those lower in the structure to defend and fight for their lord, in return for land and protection. However, not everybody was a fighter. There were two other groups: the clergy and the commoners.

Source 1.3.2 Knights pledging their allegiance to Emperor Charlemagne in France (742–814), from a Venetian codex (vellum), Italian school (fourteenth century), Biblioteca Marciana, Venice, Italy

The clergy

The clergy were religious officials such as priests, pastors and bishops. The higher clergy were effectively nobles, while the lower clergy had a great deal in common with ordinary people. The Pope had the power to excommunicate or banish anyone from the Church, removing from them the chance to be forgiven for their sins. By contrast, priests communicated with ordinary people, preaching the word of God and delivering the messages of the Bible. Priests, monks and nuns also fulfilled important social functions, educating, caring for the sick and offering shelter to those in need.

Commoners

The commoners were normally peasants. Peasants sometimes owned the land they worked on. Others, sometimes called 'serfs', did not. Instead they grew crops and kept animals on land owned by lords. In return, they gave some of what they produced to the landowner, and used the rest to survive.

They might also assist in maintaining the land. The role of the landowner was to provide justice and armed protection in case of attack from outsiders. There were also commoners who were tradesmen, such as blacksmiths, carpenters and stonemasons.

Most people lived in the country, but there were towns where some commoners started to make more money through business. This group of people gradually increased in number, wealth and influence. This caused increasing tension in medieval society between the two social ranks: the commoners and the lords.

Robert de Romeny holds one knight's fee in the village of Steepleton for homage and his service from William de Leybourne, and he shall pay scutage, when it runs, for one shield viz. [that is]: forty shillings ...

Source 1.3.3 An extract from the Hundred Rolls of 1279, a census taken in England and Wales, which documented the feudal allegiances and obligations in place at the time

ACTIVITIES

Remembering and understanding

1 Why was feudalism necessary to kings and emperors?
2 What responsibilities and duties did the vassal have?

Applying and analysing

3 Examine Source 1.3.2. This is called a commendation ceremony. In what ways would this source be useful to a historian studying feudal ceremonies?
4 Examine Source 1.3.3. With a partner, suggest why William of Leybourne might accept scutage (a tax paid in lieu of military service) from Robert de Romeny instead of military service itself.
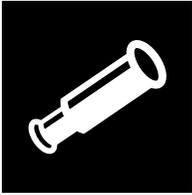
The Crusades

Christianity and Islam clash

Starting in 1095 AD and continuing for about 200 years, Christianity and Islam clashed in a series of wars known as the Crusades. A crusade was a military pilgrimage undertaken by European Christians to regain control of the Holy Land from the Muslims. Over this period there were nine separate crusades into the Middle East.

Reasons for the Crusades

Many places that Christians regarded as holy, such as Jerusalem, were under the control of Islamic governments. Many of these places were also holy to Muslims. Up until 1095, Muslims had allowed Christian pilgrims to visit Jerusalem. However, around this time, they forbade Christian pilgrims to enter Jerusalem and executed any who ignored their directive. As a result of these murders, Pope Urban II in 1095 called on Christians to fight to restore Christian control of these holy places.

All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ!

Source 1.4.1 The speech by Pope Urban II calling for a crusade, Council of Clermont, France, 1095, in O.J. Thatcher and E.H. McNeal (eds), *A Source Book for Medieval History*, Scribners, New York, 1905, pp. 513–17

Source 1.4.2
The Crusader states in 1142

The Crusaders

Crusaders were from nearly all levels of society, from peasants to powerful lords. There were many reasons why people undertook such a difficult and dangerous journey, but generally it was for reasons of religious faith. Additionally, knights were keen to have the opportunity to use their fighting abilities, while peasants saw it as a means of escape from harsh lives. Many people hoped for adventure and wealth.

The early Crusades

The First Crusade (1096–1099) was planned to recapture Jerusalem and establish a Christian Holy Land. It succeeded, although many lives were lost in the process. The Crusader states were established. These were Edessa, Antioch, Tripoli and Jerusalem.

The Crusader states soon ran into major problems. In 1144, the city of Edessa fell to Islamic forces. This news was met with great alarm in Europe. Pope Eugene III called for the Second Crusade (1145–1149), which was a complete failure. The Crusaders attempted to capture Damascus, rather than retake Edessa, but were not able to achieve this.

The Third Crusade

In 1171, the Muslim general Saladin united Egypt and Syria under his rule, surrounding the Crusader states. In 1187, he captured Jerusalem and the important city of Acre. This caused uproar in Europe and, in response, several important rulers raised armies to go to the Holy Land. These included King Richard I of England, King Philip II of France and the Holy Roman Emperor, Frederick Barbarossa.

Largely because Richard was an effective general, the Crusaders were successful at first. They recaptured Acre, murdering many of the inhabitants. However, they were never able to retake Jerusalem, which had been their main aim. This was partly due to disagreements among the Crusader leaders. Their enemy, Saladin, also had to deal with internal problems. Eventually, a compromise was reached between the warring parties. Jerusalem would stay under Muslim rule, but Christian pilgrims would be allowed to visit the holy sites.

Later Crusades

The remaining Crusades were even less successful. Competition and disagreement among the European powers meant that Jerusalem was never retaken. This was partly because of religious and political differences between eastern and western Christianity, but also because of commercial disagreements between trading cities such as Genoa, Venice and Constantinople. In fact, the Fourth Crusade (1202–1204) invaded Constantinople, a Christian city.

The end of the Crusader states

The Crusader kingdoms were not long-lived. They were located in foreign lands, far away from military support. The County of Tripoli fell to an Islamic army in 1289. The last Christian city, Acre, fell in 1291.
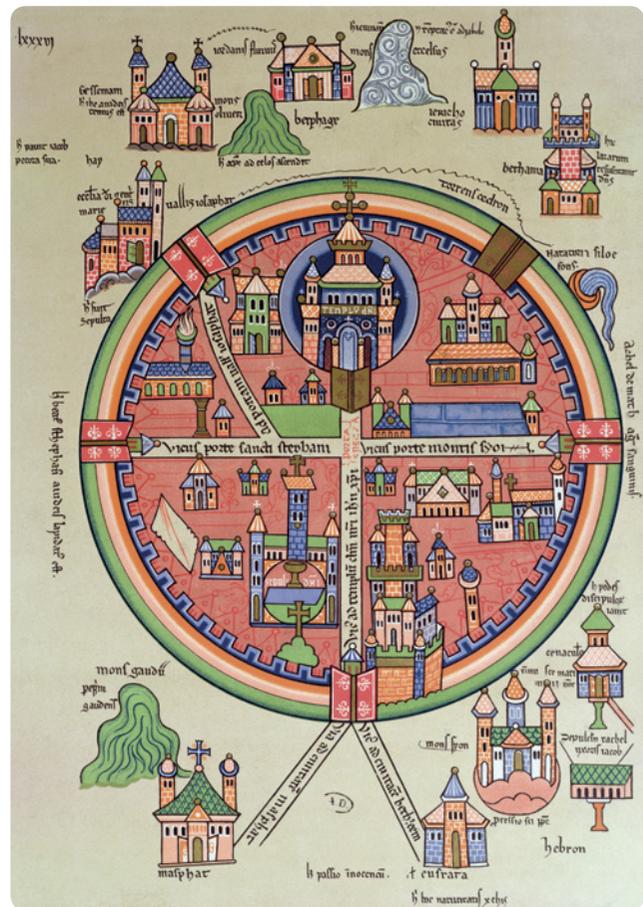
Source 1.4.3 This medieval map of Jerusalem and Palestine, shows sacred sites, including the Temple of Solomon. Colour lithograph, nineteenth-century copy of a miniature from a chronicle of the Crusades of Robert Le Moine de Reims (completed before 1107), Musée des Arts Décoratifs, Paris, France

ACTIVITIES

Remembering and understanding

1 **a** Why did Pope Urban II call a crusade?
   b Examine Source 1.4.1. What did Pope Urban II believe about Muslims?
   c What did he offer people who went on crusade?
2 List the Crusader states.
3 Identify the reasons for the failure of:
   a the later Crusades
   b the Crusader states.

Applying and analysing

4 Examine Source 1.4.3. What do you think were the important things about Jerusalem to the Crusaders?

The rise of the Ottoman Empire

The origins of the Ottomans

The founders of the Ottoman Empire were the Turkic people, originally from central Asia. By the ninth century AD, they were important soldiers for the caliphs, the rulers of the Abbasid caliphate. As the caliphate declined in power, Turkish generals set up their own kingdoms, with their own soldiers and became independent. There were several different Turkish principalities and tribes.

The Turkish tribe that became the greatest threat to the Byzantine Empire was the Ottoman tribe. The Ottomans originated in a small area in Anatolia (now north-west Turkey). They gradually expanded across Turkey. The Ottoman Empire became one of the largest empires in the world. Osman I and his descendants ruled the empire for nearly 400 years. The empire was a dominant force from 1299 until its decline began in 1683.

The weakening of Constantinople

The Ottomans were able to capture Constantinople, the capital city of the Byzantine Empire, after it was weakened by the Fourth Crusade in 1204. While the Crusaders from Western Europe established a state around Constantinople, much of the rest of the Byzantine Empire broke up into smaller states. The focus of the Byzantine leaders was on maintaining control of Constantinople for its strategic position along major trade routes of the Aegean Sea, the Black Sea and the Mediterranean Sea. Eventually the Crusader rulers were overthrown, but then Constantinople was regularly attacked by other Crusaders, the Serbs, the Bulgarians and the Ottoman Turks. Additionally, there were outbreaks of the Black Death (the plague), which reduced the population of Constantinople dramatically.

Fearing the powerful Turks, the Byzantine emperor, Constantine XI, asked for assistance from the Western Roman Empire. Partly due to strong religious disagreements between the Eastern and Western branches of the Church, very little help was sent.

The capture of Constantinople

Meanwhile, the Ottomans were expanding into Anatolia. They also conquered Thrace, Macedonia and Bulgaria. Finally in 1453, the Ottoman Turks, led by Mehmed II, captured Constantinople. Constantinople was important to them because of its wealth and its position as a major trade centre.

Source 1.5.1 Troops of Mehmed II laying siege to Constantinople in 1453, fifteenth-century miniature, Bibliothèque Nationale, Paris, France

Further expansion

Ottoman power continued to expand after the capture of Constantinople, reaching its height under Suleiman the Magnificent (1520–1566) and his successors. The empire came to control all the land from Hungary in the north-west to Persia in the east, and Egypt in the south. It had a strong naval presence in the eastern Mediterranean and in the Red Sea. It was so powerful some people compared it to the Roman Empire.

Features of the Ottoman Empire

As Ottoman territory was very large and contained various peoples with many different languages and cultures, the Ottomans developed a sophisticated government. They allowed Christians and Jews the right to govern themselves within the empire, although young Christian men could be drafted into the military or the civil service.

The Ottomans also developed a rich culture. They traded over long distances, both by land and by sea. Their art and architecture were widely admired and examples such as the Süleymaniye Mosque still exist today.

Ottoman literature, especially poetry, drew on Arabic and Persian traditions and was sophisticated and beautiful. Ottoman authors wrote travel books, biographies and histories. Ottoman scientists studied the works of the Greeks, the Indians and the Persians, and so built on previous discoveries, especially in the area of astronomy.

ACTIVITIES

Remembering and understanding

1   Outline the reasons for the weakness of Constantinople from the thirteenth century.
2   Explain the strategic value of Constantinople.

Applying and analysing

3   Use the information in this unit to create a flow chart of key events in the rise of the Ottoman Empire.
4   Examine Source 1.5.2.
    a Describe what you see.
    b With a partner, discuss what this tells historians about Constantinople.

Source 1.5.2
A panoramic view of Constantinople, coloured engraving, German school, eighteenth century, held in a private collection
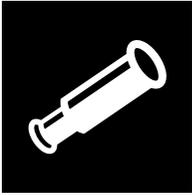
Voyages of trade and discovery

The Silk Road

From around the first century BC, a network of trade routes grew that would eventually stretch from China to Europe and North Africa, a distance of nearly 6500 kilometres. These routes were referred to collectively as the **Silk Road** because silk was the first important commodity transported along these routes. Silk was produced in China but became a coveted luxury item in Europe. Eventually, all kinds of goods, especially expensive ones like spices, were transported along these routes.

Use of the Silk Road started to decline with the disintegration of the Mongol Empire during the fourteenth century AD. Without a strong government to protect the trade routes from bandits, people were reluctant to use them.

Trade and exploration by sea

Europeans still wanted to trade with the Far East, because they needed things such as silk and spices. There was also a thirst for new knowledge and the desire to spread Christianity, to counteract the spread of Islam throughout Asia. However, Europeans could no longer go overland, so merchants and explorers began to look for new sea routes to move their goods around the world.

China

China was seen as a lucrative market for trade. The first Europeans to explore the Indian Ocean and arrive in China to trade were the Portuguese in 1513. On the way, they set up trading posts in Africa and India. The English and the Dutch followed. Many Europeans at the time thought that it was possible to sail to China by heading west. It is believed that Christopher Columbus was looking for such a route when he discovered the Americas by accident in 1492.

There were also attempts to get to China by sailing to the north of Canada (the North-West Passage) or north of Russia (the North-East Passage). All these attempts, however, were unsuccessful until the nineteenth and twentieth centuries.

European explorers

Spanish and Portuguese explorers such as Christopher Columbus and Ferdinand Magellan led the new era of exploration. The Spanish discovered, explored and colonised vast areas of the New World; the Caribbean, Central America, Mexico, the south-west United States and western South America. The Portuguese colonised Brazil.

The Spanish, Dutch, French and British explored the South Pacific. The Spanish discovered New Guinea and the Solomon Islands. They also looked for a land known as 'Terra Australis' (South Land) but did not find it. The Dutch discovered Tasmania and New Zealand. Captain James Cook, the British explorer, mapped part of the Australian coast and New Zealand in 1769–1770.

DID YOU KNOW?

One of the worst diseases sailors contracted was scurvy. Sufferers became tired and experienced shortness of breath and bone pain. This was followed by high fever, convulsions and death. One voyage lost 1400 out of 1900 men to the disease. Scurvy is caused by vitamin C deficiency. Sailors lived on dry meat and grains, and it was not proven until the late eighteenth century that a little lemon or orange juice could prevent the disease that killed more sea travellers than war or shipwreck.

The Silk Road, trade routes and Portuguese exploration, fifteenth century

Indigenous rights

As European explorers found new territory, they also came into conflict with indigenous civilisations such as the Aztecs in Central Mexico and the Incas in Peru. Little regard was paid to indigenous peoples, and many cultures across different geographical areas were destroyed by disease and violence. As trade and commerce developed, many indigenous people were also enslaved.

They came out of the city to greet me with many trumpets and drums … with such ceremony they led us into the city and gave us very good quarters, where all those in my company were most comfortable … On the road we had come across many of the signs which the natives of that province had warned us about, for we found the highroad closed and another made and some holes, though not many; and some of the streets of the city were barricaded, and there were piles of stones on all the roofs.

Source 1.6.2 A letter from the explorer Hernán Cortés in Mexico to Emperor Carlos V of Spain, 1522, in *Hernán Cortés: Letters from Mexico*, trans. A. Pagden, Yale University Press, New Haven, 1986, pp. 72–4

Unexplored territory

By the eighteenth century, most of the world had been reached by sea and mapped. European colonies had been established and new sea routes created. However, the interiors of continents still remained a mystery to Europeans. For example, it was not until the nineteenth century that much of Africa and the interior of Australia were explored.

ACTIVITIES

Remembering and understanding

1 Why did early explorers want to find a way to trade with China by sea?
2 Which were the two most important countries involved in the European settlement of South America?

Applying and analysing

3 Examine Source 1.6.1.
   a Was the trade of goods only one-sided? Explain.
   b What were the Portuguese trying to achieve with their explorations?
4 Examine Source 1.6.2. What evidence is there that the Aztecs were prepared for a fight?
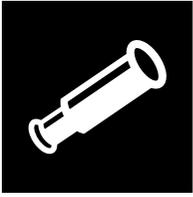
The Renaissance

A rebirth of ideas

Between the fourteenth and seventeenth centuries AD, there was enormous growth in new ideas in the arts, science, politics and religion in Europe. This period is known as the Renaissance (which means 'rebirth'). The Renaissance began in the **city-states** of Italy and spread to other European regions. The renewed interest in knowledge partly grew out of the experiences of the Crusaders and of European traders and explorers, who had been exposed to new lands, ideas and cultures. There was also a renewal of interest in the ancient world of Greece and Rome. The societal changes that occurred during the Renaissance then ushered in the Reformation, the Scientific Revolution and the Enlightenment, important movements that shaped and created the modern world.

Humanism

A new way of thinking, called **humanism**, grew during the Renaissance. Humanism was based on the belief that individuals were important and had the power to shape and change the world around them, as opposed to relying on God. This challenged the power of the Church and the traditional hierarchies of medieval society.

Ancient wisdom

As well as the growth of new ideas, there was renewed interest in re-examining the wisdom of Greek and Roman scholars. Historians generally consider the Middle Ages as a period of little intellectual development. Learning from ancient Greece and Rome was preserved in monasteries and churches across Europe and the Middle East but very few people had access to it. Many of these texts were rediscovered during the Renaissance.

Then, when Constaninople fell to the Ottoman Turks in 1453 AD, many ancient Greek works appeared in Europe for the first time as refugees brought important Greek texts with them. The study of ancient Greek and Roman ideas influenced the study of art, literature, languages and ultimately science during the Renaissance.

Art

Renaissance artists tried to be as realistic as possible, particularly in the way they conveyed emotion and depicted the human body.

Source 1.7.1 The *Pietà* by Michelangelo, marble, 1498–1499, St Peter's Basilica, Vatican, Rome

They also drew on ancient Greek mathematical principles to show three dimensions in their paintings, giving depth to flat surfaces. Michelangelo, one of the most famous Renaissance artists, achieved realism as both a painter and a sculptor. Leonardo da Vinci was a painter, but also an engineer who specialised in fortifications. This talent in a range of disciplines made him a typical 'Renaissance man'.

DID YOU KNOW?

Some of the prominent figures in Renaissance art were talented in a range of fields, such as mathematics or anatomy. People who excel in more than one field are today called Renaissance men or women.

The causes of the Renaissance

Wealthy city-states and patrons

In the fourteenth century, Italy was mostly divided into city-states. These were cities that dominated the surrounding countryside, towns and villages. The most important ones were the Kingdom of Naples, the Papal States, the republics of Venice and Florence and the Duchy of Milan, although there were others.

The families that ruled the city-states, such as the Medici family of Florence, had become very wealthy through increased trade with Asia. These families used their wealth to fund works of art and building works, in order to increase their social status.

Changing politics

Some historians argue that the Italian city-states had moved away from a feudal view of the world. They were increasingly dominated by rich merchants. Florence, for example, was a republic during the fifteenth century, which allowed for the sharing of new ideas and values more than the feudal system had. These city-states also allowed more political participation and freedom, although they were not democracies in the modern sense. This led to a spirit of optimism and willingness to experiment in artistic and scientific endeavours.

Books

The printing press with movable type was invented around 1450. It became comparatively cheap and fast to produce a book, making it easier to spread knowledge and ideas. For the first time, not only aristocrats and senior clergy had access to books. Scientists, soldiers, architects and engineers could also exchange ideas. Ordinary people could read a book and make their own judgements about new ideas.

The spread of the Renaissance

These new ideas and approaches spread to other parts of Europe. In the Netherlands, the teacher and philosopher Desiderius Erasmus (1466–1536) became a prominent figure, promoting humanism, religious tolerance and Church reform. In England, during the English Renaissance (early sixteenth to early seventeenth century), William Shakespeare (1564–1616) became a prolific playwright and poet.

... ignorance is the curse of God, Knowledge the wing wherewith we fly to heaven.

Source 1.7.2 A quotation from William Shakespeare, *King Henry VI*, Part 2, Act 4, Scene 7, written c. 1590–92, first published 1594

ACTIVITIES

Remembering and understanding

1 Where did the Renaissance begin?
2 Outline the main features of the Renaissance.

Applying and analysing

3 Examine Source 1.7.1. What do you think the Church's view of the new style of artistic expression might have been?
4 Examine Source 1.7.2. Explain how this quotation shows us the changes taking place in society and its beliefs as a result of the Renaissance.
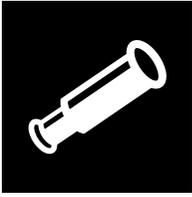
The Scientific Revolution

New ideas

As society changed during the Renaissance, new ideas also emerged in the fields of maths and science. The Scientific Revolution was a period where advances in sciences, like biology and physics, changed people's view of the world. The Scientific Revolution began in the seventeenth century, towards the end of the Renaissance, and ended in the late eighteenth century.

The advances in science and also in humanist thinking around this time grew into another important movement in European history, known as the Enlightenment. Also known as the Age of Reason, this movement used reason to challenge traditional ideas. It valued reason and scientific methods over religious superstition. The Enlightenment also involved philosophy and politics.

The significance of the Scientific Revolution

This period was important not only because there were many scientific discoveries, but also because they came so quickly and had such a strong effect on the way ordinary people began to see the world. The Scientific Revolution saw the development of the scientific methods we use today.

These methods were based on empiricism, meaning through observation or scientific experimentation. Scientists did not have to refer to the authority of ancient scholars, nor to the actions of God, to understand the world, but could instead use accepted methods to reach independent conclusions about the world. If scientists could understand nature, then they could control it to a greater extent, and therefore provide more certainty in people's lives.

Scientists reached several important conclusions. One of the most important was that the universe was like a machine. If the principles of how the 'machinery' of the universe could be understood then it was claimed that you could predict future natural events such as earthquakes, for example. Another idea that developed was scepticism. The truth of beliefs about the world could be tested and investigated by using accepted scientific methods.

Links to ancient learning

The rediscovery of important works from the ancient world during the Renaissance was a major reason for advances in scientific research, but not the only one. Rational thought and methods had grown during the Middle Ages, in both Europe and the Islamic countries. In Islamic countries in particular there had already been advances in astronomy and maths.
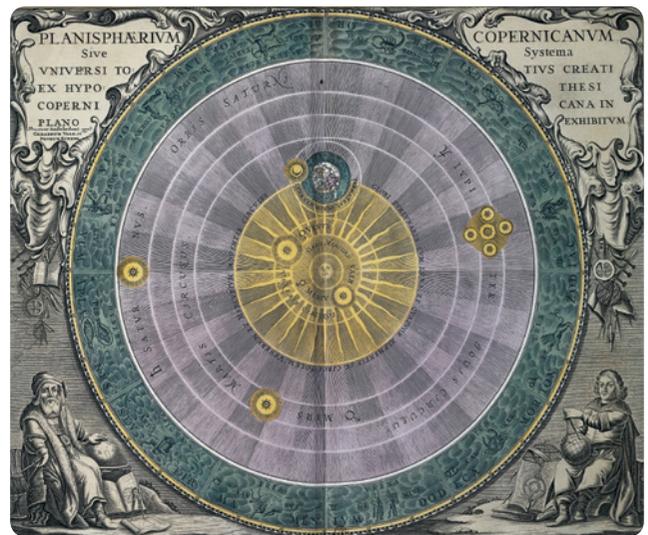
Source 1.8.1 The solar system according to Nicolaus Copernicus (1473–1543), from *The Celestial Atlas, or the Harmony of the Universes,* by Andreas Cellarius, Amsterdam, c. 1660, British Library, London, United Kingdom

Although scientists owed a lot to ancient writers like Aristotle (384–322 BC), many of their discoveries disproved what ancient people thought. Many of these ideas had been accepted by society for thousands of years. For example, Ptolemy (a Greco-Roman mathematician and astronomer, 90–168 AD) believed that the stars and planets were fixed on a crystal shell in the sky. Nicolaus Copernicus (1473–1543) and Galileo Galilei (1564–1642) showed that this was not true and that Earth was not the centre of the universe.

Scientists understood that things were made up of many different elements, not just a mixture of earth, water, air and fire, as the ancients believed. Andreas Vesalius (1514–1564) showed how blood circulated around the body. Despite overturning many old ideas, astronomers and mathematicians like Isaac Newton (1643–1727), Johannes Kepler (1571–1630) and Galileo said they owed a great deal to ancient learning.

If I have seen further it is by standing on the shoulders of giants.

Source 1.8.2 Isaac Newton in a letter to fellow scientist Robert Hooke, 1675, in D. Brewster, *Memoirs of the Life, Writings and Discoveries of Sir Isaac Newton*, Vol. 1, 1885

Practical advances

Some of the advances of this time were practical. Surgery became more sophisticated, as the body was better understood. Dissection of bodies was now conducted, whereas during the Middle Ages the Church had not allowed it. Modern dentistry developed. Blaise Pascal (1623–1662) even invented a mechanical calculator in 1642. Otto von Guericke (1602–1686) experimented with electricity, and Denis Papin (1647–1712) invented an ancestor of the steam engine in 1679.

The Scientific Revolution and religion

Despite scepticism and empiricism, religion was still an important factor for ordinary people, but less so for the educated members of society.

Most people still believed in God, but new ideas were beginning to change people's view of the supernatural. A better understanding of the world led to questions about the part that humans played in it. This did not only affect the role of God in society, it also led to a decline in superstitions such as belief in witches and demons. However, not everyone shared the views of educated people.

DID YOU KNOW?

Early clocks did not normally have minute or second hands because they were not accurate enough for them to be useful. In the seventeenth century, Christiaan Huygens (1629–1695) calculated that a pendulum 99.38 centimetres long would take one second to swing. That meant a pendulum-driven clock could be very accurate. Within a few years, minute and second hands appeared, and the pendulum clock remained the most accurate timepiece until the 1920s.

ACTIVITIES

Remembering and understanding

1 What was the Scientific Revolution and when did it begin?
2 Outline the key details of the Scientific Revolution in a table or other graphic organiser of your choice.
3 What was the Enlightenment?

Applying and analysing

4 Examine Source 1.8.1. Many people did not approve of Copernicus's model of the solar system. Why do you think this was the case?
5 Examine Source 1.8.2. What do you think Newton meant?
6 What was the significance of the Scientific Revolution? Give evidence from this unit in your answer.

Overview: the ancient to the modern world

The Crusades

The year is 1096 AD. Christians across Europe are preparing to embark on a Crusade to regain control of the Holy Land. You have decided to join the Crusaders.

Conduct some research into the First Crusade. Take notes on the following:
- reasons for the Crusade
- who led the Crusade
- who joined the Crusade
- the route taken to reach the Holy Land
- the outcome of the Crusade
- the dates.

Present your experiences in the form of a diary with at least four entries. Each entry should be a minimum of 150 words. Your diary should include illustrations and maps.

Middle Ages versus Italian Renaissance

Research the Middle Ages and the Renaissance. Identify the key features of these two periods of history. Features may include:
- social organisation
- economies
- occupations
- roles of men and women
- technology
- religion and the Church
- arts.

Create a Venn diagram that clearly shows the similarities and differences between these two periods of history. The diagram should include a minimum of twenty points.

Medieval monasteries

The Church was a very powerful force during medieval times. Many religious people were monks living in monasteries.

Conduct some research into medieval monasteries. Your research may include:
- monastery architecture
- different parts of the monastery
- daily routine for monks
- clothes worn by monks
- services offered to the public
- scholarship and illustrated manuscripts.

Prepare a poster about medieval monasteries. Include at least four subheadings, each covering an aspect of monasteries. Include both text and visual material.

Significant people

There were many influential individuals in the period between the end of the ancient world and the start of the modern world. Select and research one individual. The following list includes some possible individuals to investigate:
- Süleyman the Magnificent
- Christopher Columbus
- Ferdinand Magellan
- James Cook
- Hernán Cortés
- Leonardo da Vinci
- Nicolaus Copernicus
- Galileo Galilei
- Andreas Vesalius.

Prepare a report that includes:
- a timeline of key events in the person's life
- a description of the historical period during which the person lived
- an explanation of why this person is a significant historical figure.

Source 1.9.1 A page from the illuminated manuscript *Très Riches Heures du duc de Berry* showing the month of June and harvest time. This manuscript was a book of hours, created between 1412 and 1416 for John, Duke of Berry, a French prince. Held in the Musée Condé, Chantilly, France.

Glossary

barbarian   a person considered inferior and uncivilised

caliphate   a political region that is governed by a caliph

city-state   a city (and its surrounding area) that is independent and governs itself

colonise   migrate into an area that is occupied by other people, establish a settlement and take political control

canon law   the laws and rules of the Church

crusade   a military religious pilgrimage

feudalism   a system of mutual obligation used in the Middle Ages to organise politics, society and the economy

fiefdom   an area or domain overseen and controlled by the feudal lord under the feudal system

humanism   a belief that humans had the power to influence and shape their world as opposed to God having all power

monotheistic   believing in one god

pilgrimage   a journey to a place of religious importance

Renaissance   a period following the Middle Ages in which there was a renewed interest in learning, knowledge and discovery

Silk Road   a major trade route linking Asia with Europe and North Africa

tetrarchy   a system of government in which four people rule jointly

tithe   a payment of 10 per cent of earnings given to the Church

vassal   a person holding land of another and owing them military service in return

The Vikings

The Vikings have long been remembered in history as a bloodthirsty race of warriors, with no real culture, who came in ships from the north to plunder and murder the god-fearing people of Europe for almost 300 years. Archaeological evidence shows otherwise; the Vikings had a rich oral culture and a complex, well-developed society that had an impact on Europe and other far-flung lands.

Source 2.0.1 The head of a dragon on the front of a Viking ship

800
- **793 AD** Viking attack on Lindisfarne, England
- **795 AD** First raids on Scotland and Ireland
- **800 AD** Norwegians settle Faroe Islands
- **810 AD** Danes attack Friesland, northern Holland

850
- **c.840 AD** Dublin, Ireland founded by Norwegians
- **844 AD** First raids on Spain
- **850 AD** First Danish raids on France
- **865 AD** Swedes attack Constantinople, Turkey
- **866 AD** York captured by Danes, who soon rule more than half of England
- **870 AD** Iceland settled by Norwegians
- **886 AD** Danelaw established through the Treaty of Alfred and Guthrum

900
- **911 AD** French make a treaty with Rollo

950

- **986 AD** Erik the Red leads settlers to Greenland

1000
- **1000 AD** Leif Erikson reaches North America
- **c.1010 AD** Settlement established at L'Anse aux Meadows
- **1013 AD** England falls to Danish invasion

- **1042 AD** Anglo-Saxon House of Wessex regains rule of England

1050

- **1066 AD** Normans defeat Saxons at the Battle of Hastings, England

Source 2.0.2 Timeline of the Viking Age

The Viking world

The Viking homelands

Until the end of the eighth century AD, the Vikings lived in the area we now call **Scandinavia**, which is made up of Norway, Denmark and Sweden. After 793, the Vikings left their lands in Scandinavia and traded and plundered their way across vast distances of land and sea in search of wealth and new lands to settle. Their journeys took them from the Faroe Islands to Greenland and North America; to England, Scotland and Ireland; to France and Spain, and even as far as Constantinople in Turkey.

Geographical features

The climate across Scandinavia can be harsh, especially in Norway and Sweden. Norway and Sweden are mountainous, and farming and grazing land in Norway in particular is very limited. During the winter months it is exceptionally cold outdoors and the lands of Scandinavia are covered in snow and ice, making farming and grazing impossible. Vikings were therefore forced to search for most of their food in the sea.

Source 2.1.1

The Viking world

Shipbuilding

Most Vikings lived in villages along the coast. Travelling by boat was the fastest way to get from one place to the next. So the Vikings became skilled boatbuilders, navigators and sailors.

Viking ships were made from many types of wood: oak, elm, pine, larch and ash. Many of the great warships were made from oak, partly because it was a strong wood but also because the oak tree was sacred to the god **Odin**. Access to the vast forests of Scandinavia meant that shipbuilders could choose timber that suited the straight or curved sections of their vessels.

All ships were built with the same 'clinker method': each plank used in the construction of the ship's hull slightly overlapped the plank below it, with the planks held together by iron rivets or nails. Tar and plant matter plugged any gaps between the planks. They kept the ship light, seaworthy and flexible.

The Vikings built different types of boats and ships for different purposes. **Longships** ranged from 17 to 30 metres in length and were sometimes referred to as 'dragon ships' due to their ornate prows (front of the ship) carved into the shape of dragon heads. The Vikings also had trade ships with open holds in the middle of the deck, which sometimes had very large crews. Other boats were constructed for fishing and ferrying people about.

Source 2.1.2
This Danish replica of a Viking ship follows the style of original ships found in the seas around Scandinavia.

Social, cultural, political and economic features

Viking society

Viking society consisted of three main groups: **jarls, karls** and **thralls** (see Source 2.1.3).

JARL
- A jarl was a rich Viking nobleman or landowner.
- Jarls organised trading and raiding parties overseas.
- Kings and chieftans came from the jarl class of Viking society.
- Jarls were also warriors.

KARL
- The majority of freemen and women were karls.
- Some were landowners and took positions in government.
- Others were farmers, merchants, craftspeople and warriors.
- Karls could vote and carry weapons.

THRALL
- A thrall was a Viking slave.
- Thralls were the lowest class of Viking society.
- Most slaves were prisoners captured on raids.
- Thralls could gain their freedom through marriage, hard work or acts of bravery.
- Occasionally thralls were sacrificed to the gods.

Source 2.1.3 Overview of Viking society

Viking government

The Vikings were a reasonably democratic society ruled by chieftains who were controlled by an assembly called a ***thing***. The *thing* was held outdoors and the meeting lasted up to seven days. The *thing* was a social event as well as an assembly for the governance of Viking society. Sporting events such as horseriding or wrestling were also held at the *thing*. Merchants set up stalls with goods for sale and storytellers recited poems or **sagas** for entertainment.

All freemen were expected to attend their local *thing* (women, children and slaves were not allowed to attend). At the *thing* the Viking men resolved disagreements, elected chiefs, made laws and judged criminals.

Viking law

Viking punishment was based on a system of compensation. Compensation is when something, typically money, is awarded to someone to make up for loss, injury or suffering. In Viking society, if you hurt or killed someone, you had to pay money to that person or their family. However, the person or family could refuse the payment and instead reserve the right to exact their own revenge!

Thorwald, a mean husband, was murdered. Thorwald's father, Oswif, has come to seek compensation.

'Well,' says Oswif, 'I am come hither for this, to ask atonement for my son from thee.' Hauskuld answered, 'I did not slay thy son, nor did I plot his death; still it may be forgiven thee to look for atonement somewhere'.

Compensation was decided upon as follows: 'For the slaying of Thorwald I award two hundred in silver'—that was then thought a good price for a man—'and thou shalt pay it down at once, brother, and pay it too with an open hand'.

Hauskuld did so, and then Hrut said to Oswif, 'I will give thee a good cloak which I brought with me from foreign lands'.

Oswif thanked him for his gift, and went home well pleased at the way in which things had gone.

Source 2.1.4 Extract from the *Brennu-Njáls Saga* or *The Story of Burnt Njal*, Chapter 12: 'Thiostolf's flight', trans. G.W. DaSent, 1861

Other forms of Viking punishment included trial by ordeal and banishment. Trial by ordeal required the person accused of a crime to perform a task to prove their innocence. The tasks were always very painful; for example, walking on red-hot iron or picking up rocks out of pots of boiling water. If the wounds healed well, then the accused was proclaimed innocent; however, if the hands or feet blistered, the accused was found guilty of the crime and was hanged.

Banishment was another form of punishment. The banished person was not allowed any contact with his family or friends, and his weapons were confiscated. He was stripped of all legal rights and if he did not flee far from his homeland he risked being hunted down and killed.

Economy and trade

Not all Vikings were pirates who pillaged and plundered foreign lands. The Vikings were one of the most successful traders of their age. Their success was due in part to their superior shipbuilding skills. Vikings built ships called **knarrs**, which were able to carry up to 35 tonnes of cargo. Cargo included timber, livestock and silver.

Source 2.1.5 A reconstruction of a Viking village in Hedeby, Schleswig-Holstein, Germany, near the border with Denmark

Trading towns sprang up along Viking trading routes. Birka in Sweden and Kaupang in Norway are two such examples. The largest Viking trading town was Hedeby in Denmark. People could buy fur, honey, amber and wine in Hedeby, and the town became very wealthy and prosperous. The saga of the Banded Men (see Source 2.1.6) describes how an ordinary Viking became a wealthy trading merchant.

Odd [son of Ufeig] bought all on credit, and [within] three winters and three summers … had paid back all that he had borrowed, and had gained for himself a good trading penny withal.

So as it fell out he took to carrying goods north to the Strands, and bought himself the use of a keel, and so gathered goods: so his wealth increased speedily, till he owned the keel himself, and plied therewith between Midfirth and the Strands for certain summers, and now began to grow rich. At last he waxed weary of this work, and bought a share in a ship and fared abroad, and is now trading awhile, and still he did well therein, and flourished, and now hath won both wealth and the good report of men.

Source 2.1.6 This extract from the *Bandamanna Saga* or *The Story of the Banded Men* reveals how a Viking could create wealth and become a trading merchant, from Chapter 1: 'Of Ufeig and Odd his son', trans. W. Morris and Eiríkr Magnússon, 1891

Merchants travelled across the Baltic Sea and along a number of rivers, including the Volga, in western Russia. They also travelled down the River Dnieper and across the Black Sea to Miklagard (modern Istanbul). From Miklagard, the Vikings travelled inland as far as present-day Jerusalem and Baghdad. The Vikings traded furs, skins and tusks in exchange for silk and spices. It is also most likely that they traded slaves captured in Russia.

ACTIVITIES

Remembering and understanding

1 Refer to Source 2.1.1.
   a List the Viking homelands.
   b Which seas did the Vikings travel across?
   c Identify the present-day countries the Vikings visited.
   d Name the countries that the Vikings settled in.
2 Outline the purpose of Viking trading expeditions.
3 Identify the three key groups in Viking society and provide one feature for each group.
4 Describe how a Viking ship was constructed. Refer to both the text and Source 2.1.2.

Applying and analysing

5 Explain why Vikings left their homelands, crossing dangerous seas to get to foreign lands. Your answer should consider the geographical features that shaped Viking society as well as economy and trade. Write your answer in two paragraphs. Each paragraph should follow this structure:
   a a topic sentence to introduce the subject of the paragraph
   b evidence (e.g. geographical features, items traded or a reason for trading) to support the topic sentence
   c a linking sentence to explain how the evidence supports the topic sentence. These linking sentences should show why the Vikings left their homelands for foreign lands.
6 Imagine you are attending a meeting of the *thing* to decide on a punishment for your neighbour. In the meeting, the crime will be outlined and an explanation for that crime given by your neighbour. You and the men of the *thing* will discuss the nature of the crime and the severity of the punishment. Write a transcript of the meeting—you want to record all that was said and done.

Everyday life in Viking society

Farming

Viking lifestyles were largely determined by the environment. Those Vikings that lived in the rugged country of Norway often survived and thrived through fishing and hunting animals such as bear and reindeer, sometimes supplementing their living by trading the skins and pelts of animals they hunted. Where the land was suitable, rearing animals such as sheep, cattle, pigs and goats formed the main occupation for most people. In more temperate climates and where land was more suitable for farming crops, such as in southern Sweden and Denmark, various crops such as oats, barley, peas, cabbages and beans were grown. In good years, surplus crops were traded.

Housing

Viking houses were typically called 'longhouses'. As the name suggests, they were long and narrow houses made of locally available building materials. In Norway and Sweden, where timber was plentiful, the longhouses were sturdy, with solid wooden walls and roofs. The roofs were kept waterproof by layers of birch bark and turf (a layer of soil or peat), or by thatch.

Source 2.2.1 Remains of a Viking longhouse in the Faroe Islands, tenth century AD

Most families and their animals lived under the same roof in winter. At the beginning of the Viking Age, longhouses did not have any windows—a fire in the middle of the building provided warmth, light and a means of cooking, its smoke escaping through an opening in the roof. By the time the Vikings started on their overseas raids, many longhouses included an additional room for bathing, milking cows, smoking and storing food, and making bread. Separate areas had also been created for weaving and sleeping (see Source 2.2.2).

Women and children

Viking women were relatively powerful and independent in Viking society. After marriage, Viking women kept their surnames, held the keys to the family's barns and storage chests, and ran the household entirely when the men were at sea or war. Viking women had the right to divorce their husbands and it was a simple process. The Viking woman or man needed three witnesses in front of which they simply stated their desire to divorce.

Viking children did not go to school but learnt their trade or household skills from their parents. Viking boys worked with their fathers. If living on a farm, this work included fishing, planting trees, growing and harvesting crops, tending animals and even cultivating bees. If their father was a boatbuilder or a craftsman, the son would accompany him from a very early age and learn the skills of his father. From the age of sixteen, boys were allowed to go to battle with their fathers.

Girls stayed at home with their mothers and would have spent a significant portion of the day cooking, looking after younger children and weaving. Weaving was a particularly important skill to develop because women were responsible for creating clothing and blankets for the household.

Beds were wide benches, and had mattresses filled with straw or heather. Woollen blankets and furs were used as bed covers.

Curtained sleeping room for children who often had a heavily carved bed

Sloping roof with hole for smoke to escape

Utensils made of metal, wood or bone were decorated with carvings

Small windows covered with animal skins in winter

Special area for women to weave cloth for making family clothes. This cloth was coarse but very strong and warm.

Walls and roof made of stone, wood or turf

Gaps in walls filled with clay

Tables and stools made by Viking craftsmen were often richly carved.

Walls decorated with tapestries and shields

Bare earth floor

Chest for valuable personal items and clothing. There were no cupboards.

A fire burned day and night in a central fireplace of stones, usually with a large cauldron on it.

Source 2.2.2 A modern artist's impression of the interior of a Viking longhouse

Young girls would also learn from their mothers how to milk cows, make butter and cheese, harvest grain and make bread.

Viking boys and girls usually married between the ages of twelve and fifteen. It was compulsory for the bride to bring a dowry to the marriage. The dowry was provided by the bride's father.

… Ingibjorga … was the fairest of women. Ari, Thorkel's son, asked her to wife, and she was wedded to him. He got a great dower with her, and amongst the rest that she brought with her from her home was a man named Kol: he was of high degree, but he had been taken captive in war, and was called a thrall. So he came with Ingibjorga to Surnadale.

Source 2.2.3 Extract from *Gísla Saga Súrssonar* or *The Saga of Gisli the Outlaw*, Chapter 1: 'The thrall's curse', trans. G.W. DaSent, 1866

ACTIVITIES

Remembering and understanding

1   List three important roles of Viking women.
2   Explain how the natural environment of the Viking homelands affected the daily life of the people who lived there.
3   Draw up a table with two columns. In one column write the heading 'Women and girls in Viking society'. In the other column write the heading '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.

Applying and analysing

4   Create a 'For sale' advertisement for a Viking longhouse. Include:
   • a catchy sales title
   • four to five features of the house (a maximum of one sentence for the description of each feature)
   • a map showing the location of the house (consider where they were built)
   • who to contact for more information.
5   From the point of view of a 12-year-old child, write a series of three diary entries that provide observations about daily life for children in Viking society.

The Norse gods and religion

The Viking mythical worlds

The Vikings thought of their world as a flat circle that was divided into three levels or worlds called Asgard, Midgard and Utgard. Asgard was the top level and it was here that the Viking gods lived. The gods sometimes fought each other, as well as the giants and other beings located in other worlds. On the second level was a region called Midgard, which meant 'middle world'. It was here that humans lived. Also in this region, but away from the humans, lived giants, dwarfs and dark elves.

On the third level was Utgard, or the 'outer place'. This was a place of endless night, darkness and chaos. Its citadel was Hel, a place ruled by a terrifying female goddess, also of that name. Separating Midgard and Utgard was a sea, which was home to Jormungand, a giant serpent. Jormungand encircled Midgard and held it together by biting its own tail. Binding all three levels with its roots was a great ash tree, Yggdrasill.

The Norse gods

The Vikings were polytheistic, meaning they worshipped many different gods and goddesses. Three of the most important Viking gods include Odin, Thor and Freyr. Odin was the one-eyed god of war, warriors, knowledge and poetry. He inspired the Vikings in battle and gave them courage. **Thor** kept order with his hammer and was known as the god of thunder. He was the champion of farmers and he was strong and reliable. **Freyr** was the god of fertility and plenty. He bestowed peace and pleasure on mortals.

Viking religious practice

The Vikings had no churches or buildings in which they practised their religion. They performed their rituals in open places such as meadows, groves, rocks or the shores of swampy lakes.

Some of these rituals included the sacrifice of animals. There is debate among historians as to whether or not the Vikings practised human sacrifice. Archaeologists have discovered some instances of what appear to be the victims of sacrifice buried together with the deceased. However, there is nothing to indicate that this was common practice.

The Vikings believed very strongly in fate and considered that their gods were as much bound by fate as they were (see Source 2.3.1).

Baldur was the god of light, he shone light and happiness wherever he went. One night, Baldur's mother, Frigg, began to have nightmares that foretold of Baldur's death. To avoid the fateful demise of Baldur, Frigg convinced every living thing and creature on Earth not to hurt Baldur. Content that Baldur was safe, Frigg relaxed her watchful eye. However, there was one creature that dwelled in the corner of the god's realm who had not promised. This half-god, half-human creature was called Loki and he was jealous of Baldur.

Loki planned and schemed. He made a disguise and tricked Baldur's blind brother, Hod, to throw a twig of mistletoe at Baldur. Hod did not know that this mistletoe was the only thing that could kill his dear brother. The mistletoe struck Baldur who immediately fell down dead. Everything and everyone (except for Loki) wept for Baldur.

Source 2.3.1 'The death of Baldur' (a modern adaptation of the myth)

Source 2.3.2 The Oseberg ship photographed during its excavation in 1903

Death, burial and the afterlife

The Vikings believed in an afterlife, with the brave and heroic going to **Valhalla**. This was ruled over by Odin. All other people who died went to the terrible world of the goddess Hel. The dead were often buried with grave goods. These were intended to help the dead move from the human world to the afterlife. Their grave goods might include such things as food and drink, weapons, coins, jewellery and clothes. Wealthy Vikings were sometimes buried in full-sized boats. See Sources 2.3.2 and 2.3.3 for an example.

Source 2.3.3 The Oseberg ship today on display in the Vikingskipshuset (Viking Ship Museum) in Oslo

ACTIVITIES

Remembering and understanding

1   Identify and describe the three most important Norse gods.
2   Explain what the features of the Norse gods reveal about key beliefs and concerns of Viking society.
3   Outline the archaeological evidence that indicates the Vikings believed in life after death.

Applying and analysing

4   Create a visual representation of the Viking mythical worlds of Asgard, Midgard and Utgard. Include Jormungand and Yggdrasill in your representation.
5   Explain how the story of 'The death of Baldur' in Source 2.3.1 demonstrates Viking belief in fate. Write your response in a paragraph that is structured as follows:
    a   a topic sentence referring to the question (hint: this sentence should mention 'The death of Baldur' and the term 'fate')
    b   evidence from 'The death of Baldur' to demonstrate an example of fate
    c   a concluding sentence to link the evidence back to the topic sentence.

Viking expansion

Exploration, trade and settlement

The Vikings travelled far beyond their homes in Scandinavia. They travelled to explore, to trade and sometimes to conquer and settle. The Swedish Vikings made their way through Russia and out to the Caspian Sea. They also journeyed as far as Istanbul in Turkey. The Danish Vikings made their way through Germany, France, Spain and Italy. They also invaded and settled parts of Britain. The Norwegian Vikings were similarly interested in invading and settling parts of Britain, and in particular Ireland. They ventured to France, Iceland and Greenland. Many historians believe that the Norwegian Vikings made it as far as America and founded a settlement there.

Reasons for expansion

Many theories have been put forward to explain why the Vikings ventured from their homelands and began their violent raids and occupation of other lands. Reasons include:
- the Vikings' great sea power
- opportunism
- increasing population and poverty
- political turmoil
- religious conflict
- fame and fate
- trade and economic benefit.

Source 2.4.1 Viking expansion

Viking sea power

The Vikings had highly developed shipbuilding and navigational skills, as well as very capable sailors who sometimes also performed the roles of traders and warriors. Their ships were ideally suited to moving swiftly and nimbly in both ocean and riverine environments. The Vikings were knowledgeable about lands near their own and were not afraid to venture into unfamiliar waters.

Lack of opposition

Using their longships, the Vikings were able to navigate around the rugged coastlines of the North Sea and elsewhere with relative ease. Using the element of surprise, they were able to attack targets such as villages and monasteries before a defence against them could be organised. The Vikings stormed from their boats and plundered all the valuable objects they could find, often destroying everything else before leaving. Monasteries were particular targets, because they often contained riches such as gold and silver crosses, chalices and jewellery donated to monks by local Christians.

DID YOU KNOW?

The fiercest Viking warriors were known as **berserkers**. The word comes from the Old Norse word *berserkr*, meaning 'bear shirt', as it is thought that Viking warriors may have worn animal skins, including bearskins. These warriors intimidated their enemies by charging at them in an uncontrollable fury, screaming and biting their shields. The expression 'to go berserk' comes from them.

Source 2.4.2 Viking Iron Age swords, Jutland, Denmark

Increasing population and poverty

Rapid population growth combined with a harsh climate and Scandinavia's difficult terrain meant that people had to look beyond their homelands for suitable farming and cultivation. The custom in Scandinavia of the eldest son inheriting property on his father's death meant that in families with many sons all but one had to look elsewhere if they wanted to own land. Disputes over land and property were decided by the simple drawing of lots, and the loser was cast out of his homeland. One saga tells the story of a famine-struck island: when lots for land were drawn, one in three families was forced to leave the island with all their possessions.

From their voyages of trade and exploration, and later their raids on villages and monasteries in England, the Vikings learnt that the lands to the south, and eventually to the east and west, might be suitable for them to settle.

Political turmoil

When increasing numbers of people are in competition for the same resources, such as farming and grazing land, there is bound to be conflict. In Scandinavia, war and conflict sometimes occurred between the various kingdoms for these very reasons. Migration then became an attractive prospect for those who suffered the consequences of this violence and unrest.

Following the fall of the Western Roman Empire during and after the fifth century AD, there were no strong central rulers or governments in northern Europe. Kings or warlords battled neighbours trying to capture their territory and wealth. Foreign raiders were also intent on capturing land. With weakened defences, invaders were often able to attack and take over land.

Religious conflict

By about 750 AD, much of Western Europe was under the control of Christian rulers, many of whom dealt harshly with those not of their faith. Charlemagne, also known as Charles the Great, was Christianity's most famous leader of the time. During the 770s, he embarked on a vicious campaign of converting the pagan Saxons to Christianity, which included forced conversion, mass executions and forced resettlement. For example, in 782 at Verden, just south of Denmark, he forcibly baptised 4500 Saxons and then had them executed. These atrocities sparked the desire for revenge and gave the Vikings yet another reason for occupying Christian lands.

Belief in immortality and fate

The Vikings were very familiar with the concept of fame. They believed that victory in battle, the discovery of new land and the possession of great wealth would create a lasting memory of them and make them immortal. They were expected to be adventurous and fierce, and face death bravely. A person's death, in fact, was commonly believed to have been decided at birth by the Norns, the mythological rulers of destiny.

> *Fearlessness is better than a faint heart for any man who puts his nose out of doors. The length of my life and the day of my death were fated long ago.*

Source 2.4.3 From 'Skírnir's journey', one of the poems of the *Poetic Edda*

Trade and economic benefit

Vikings travelled in pursuit of new lives and opportunities for themselves and their families. Vikings traded widely and set up merchant towns along popular trading routes. They were possibly the most successful traders of their time. The Norse merchant ships, knarrs, could carry up to 35 tonnes and were often loaded with heavy goods such as timber, livestock and silver. The Vikings were also effective exporters. Wool, furs and fish from Iceland, and skins and tusks from Greenland were commonly traded in Viking markets.

Did the Vikings discover America?

The written evidence of the Norse trips to **Vinland** (as the Norse called North America) comes from two accounts: *The Saga of Erik the Red* and *The Saga of the Greenlanders* (known collectively as the *Vinland Sagas*). These epic tales were probably written down around 1200 or 1300 by scribes who either recorded the oral stories of the elders or copied another written source that is now lost.

The sagas tell of three expeditions to Vinland. The first was accidental; Bjarni Herjólfsson, who, on a voyage from Norway to Iceland to see his father, was blown off course until he neared a strange and unknown land. He sailed alongside this land for three days but refused to land. The second expedition was made purposefully: Leif Ericson led a voyage to find the new world chanced on by Bjarni. Leif is credited by many historians as being the first person of European descent to set foot on American soil. Thorfinn Karlsefni led the third voyage and according to the sagas settled there for some years. Both sagas claim that Thorfinn abandoned the settlement due to conflict with the Native Americans.

Thorfinn never returned to Vinland; however, archaeological evidence shows that other Vikings did. The Vikings traded with both Inuit and more southern tribes for skins, and they regularly brought back wood and other items from this new continent. Various accounts have placed Viking colonies in the areas now known as Maine and Rhode Island and elsewhere on the Atlantic Coast. However, the only settlement for which the evidence is certain remains the site of L'Anse aux Meadows.

L'Anse aux meadows

There are different meanings given to the placename 'Vinland' by linguists and historians. Some translate it as meaning 'Wine land' but other sources give us different definitions such as 'Vine land', 'Pasture land or 'Meadow land'.

Source 2.4.4 *Leif Ericson Discovers America*, oil on canvas, by Norwegian painter Hans Dahl (1849–1937)

In 1960, Norwegian explorer Helge Ingstad, searching for possible Viking Age landing places in North America, discovered the settlement of L'Anse aux Meadows. Excavations carried out by his team over the next eight years found many pieces of evidence to support the hypothesis that what they had found was once a Viking settlement, including:

- the lower sections of walls of eight buildings, dated to the eleventh century
- long, narrow fireplaces in the middle of some of those buildings
- a cloak-fastening pin
- a stone oil lamp
- part of a spindle (for weaving)
- a fragment of a bone needle
- a sharpening stone
- evidence of iron-working and smelting
- a significant number of iron boat nails.

Further excavation work from 1973 to 1976 uncovered evidence of carpentry and a more detailed understanding of the iron-working at the site. Certain buildings were used as workshops for specialised activities. When the archaeologists had completed their work, they covered all their trenches and excavations with white sand and a further layer of new turf to protect the site from the weather and possible damage.

ACTIVITIES

Remembering and understanding

1. Refer to Source 2.4.1.
   a. Identify the largest region settled by the Vikings.
   b. In which century did Viking expansion peak?
   c. Identify the regions and countries that the Vikings frequently raided.
   d. In which centuries was Scandinavia settled by the Vikings?
2. List all the countries that the Vikings either settled or raided.
3. In one to two paragraphs, explain why the Vikings left their homelands.
4. From which sagas does the evidence for the Viking discovery of America come from?
5. Create a PMI chart for Viking contact with America.

Applying and analysing

6. Create a Viking poster advertising travel to other lands. In your poster you will need to focus on one key reason for Viking exploration and the potential outcomes.
7. In two teams of three, prepare a debate on the following topic: 'that the Vikings were opportunistic in their desire to travel beyond their homelands'.

UNIT **2.5**
Viking conquest

Raiding parties

Vikings who went on raids were not members of a full-time army; they joined the raiding parties for many different reasons. There were men driven out of their own territory because of local conflict, men who wanted wealth to purchase land of their own or settle elsewhere, and men who wanted to prove themselves in the eyes of others—men who wanted to achieve their own measure of fame.

Raids in Western Europe

Lindisfarne

The first recorded raid on England was in 789 AD and involved three ships from Norway. The first major raid came in 793, when the **monastery** at Lindisfarne was attacked by Viking raiders. Many sources note the ferocity of the attack, highlighting the horror of the surviving monks who witnessed the slaughter of many of their fellows and the terrible destruction that occurred.

This year came dreadful fore-warnings over the land of the Northumbrians, terrifying the people most woefully; these were immense sheets of light rushing through the air, and whirlwinds, and fiery dragons flying across the firmament. These tremendous tokens were soon followed by a great famine: and not long after, on the sixth day before the ides of January in the same year, the harrowing inroads of heathen men made lamentable havoc in the church of God in holy-island [Lindisfarne] by rapine and slaughter.

Source 2.5.1 The Anglo-Saxon Chronicle for 793 AD

In the same year the pagans from the northern regions came with a naval force to Britain like stinging hornets and spread on all sides like fearful wolves, robbed, tore and slaughtered not only beasts of burden, sheep and oxen, but even priests and deacons, and companies of monks and nuns. And they come to the church at Lindisfarne, laid everything waste with grievous plundering, trampled the holy places with polluted steps, dug up the altars and seized all the treasure of the holy church. They killed some of the brothers took some away with them in fetters, many they drove out, naked and loaded with insults, some they drowned in the sea.

Source 2.5.2 Simeon of Durham (c. 1090 – c. 1128), monk and historian of Durham Priory, writing of Viking attacks more than three centuries after those events

Source 2.5.3 Ruins of Lindisfarne Monastery, 1980

Other monasteries along the coasts of England, Scotland and Ireland were also raided within a number of years of the attack on Lindisfarne. The attacks resulted in quick and widespread fear of the Vikings.

Never before has such terror appeared in Britain as we have now suffered from a pagan race ... Behold the church of St Cutbert, spattered with the blood of the priests of God, despoiled of all its ornaments; a place more venerable than all in Britain is given as a prey to pagan peoples.

Source 2.5.4 Alcuin of York, late eighth century, describing a raid on a monastery in present-day Scotland

The Vikings' impact on England and Scotland

The arrival of the Vikings in England and Scotland had a significant impact on the native people. Within 30 years of their arrival, the Vikings controlled much of northern and eastern England. To maintain peace, they demanded that the English pay them a tax, called the Danegeld ('Dane's gold'). This tax was usually paid in silver.

There was much fighting between the Viking settlers and the English. But in 886, the English king, Alfred the Great, defeated the Vikings and established a peace treaty. The treaty ensured that the Vikings stayed north of the old Roman road, which ran from London to Chester in an area later called the **Danelaw** (see Source 2.5.5).

Living in England also had an impact on the Vikings invaders. Over time the Vikings assimilated into the local populations and adopted many of the customs and habits of the local people, including their religion. This meant that the Vikings began to accept Christianity as their religion too. Although, their version of Christianity included some aspects of their former pagan religion.

Source 2.5.5 Division of England after King Alfred's peace treaty with the Vikings in 886

ACTIVITIES

Remembering and understanding

1   Use a Venn diagram to compare and contrast the similarities and differences between Sources 2.5.1, 2.5.2 and 2.5.4.
2   According to Alcuin of York in Source 2.5.4, why did the English fear the Vikings?
3   Describe the Danelaw. In your answer make reference to Source 2.5.5.
4   What impact did England have on the Vikings?

Applying and analysing

5   Use Sources 2.5.1, 2.5.2 and 2.5.4 to write a newsflash describing the attack on the monastery at Lindisfarne.
6   **a**   Identify evidence from Sources 2.5.1, 2.5.2 and 2.5.4 that shows the English feared Viking attack.
     b   Use the evidence from Question 6a to write a one- to two-paragraph response to the question: 'Explain why the English feared Viking invasion.'

The invasion of England in 1066

The end of Viking rule in England

After Alfred the Great's victories over the Vikings in the 880s AD, Danish Viking self-rule in the Danelaw meant prosperity and peace. Their wealth, especially in Jorvik (now York), attracted other Viking attacks on the Danelaw and this, combined with further conflicts with the English, meant that Viking political and military power in England gradually declined. From 910, Alfred's son and successor, Edward the Elder, controlled much of the Danelaw.

The Danish continued to dream of ruling England, however, and Svein became king of England in 1013, followed by his son Cnut, who ruled from 1016 to 1035. In an attempt to establish better relations with the English, Cnut married Emma, the widow of the defeated English king, Ethelred. She bore Cnut a son, Harthacnut, but she had also had a son, Edward, by Ethelred, who succeeded Harthacnut as Edward, the Confessor (1042–1066).

Viking and Norman invasions

When the pious and childless King Edward died, his council met to elect a new king. The council could find no suitable candidate from the English royal family and so they decided to make Harold Godwinson, Earl of Wessex, the new king. Harold had Danish royal blood on his maternal side and he had been running the kingdom in the final years of Edward's reign. However, not all were pleased with his appointment and he faced challenges from those who believed they had an equal claim to the English throne.

The Viking invasion

The Norwegian Viking king Harald Hardrada believed himself to be the best warrior in the Christian world. He saw no reason why a Viking should not rule England again. The Vikings set off for the north of England with a fleet of 360 longships. In September 1066, Hardrada landed in Yorkshire accompanied by the exiled Earl Tostig, brother of the English King Harold. After a fierce battle, the city of York surrendered to the Vikings.

The new King Harold had grave problems to confront. Hardrada was invading England from the north and enjoying a good deal of success. To make the situation worse, there was a second claimant to his throne: William, Duke of Normandy. William maintained that King Edward had promised him the English throne and was determined to see the promise kept. Harold had to decide whether he should march north to confront Hardrada and thus leave the south of England unprotected against an attack from William.

Viking defeat

Concerned that Hardrada would consolidate his control in Yorkshire and become a greater foe, King Harold decided to march north in the hope that he would defeat Hardrada and make it back to the south in time to confront William. Harold's army marched over 300 kilometres in six days and caught the Viking army unawares. He killed Hardrada and most of the Viking soldiers at the Battle of Stamford Bridge on 25 September 1066. The English victory was so successful that only twenty-four longships were needed to get the Viking survivors home. While celebrating the victory feast, Harold learnt that William had landed in the south of England.

Norman soldiers crossing the English Channel in 1066, a scene from a giant tapestry called the Bayeux Tapestry. This tapestry recorded the Battle of Hastings and the Norman invasion.

Norman invasion and victory

After his victory at Stamford Bridge, King Harold gathered his army together and speedily marched south to resist William's threat. Unfortunately for Harold, his defeat of the Vikings in the north of England had left him vulnerable. His troops were exhausted from long marches and fighting. Harold and his tired soldiers met William and his army outside Hastings. Despite fighting bravely into the evening, the Normans had a much larger army and quickly surrounded and defeated the English. The Battle of Hastings is now one of the most famous English battles, since it was the last time England was ever invaded and began a new era of Norman control.

Had Harold not been forced to leave William's landing on the south coast unopposed, and then face him with an army that had probably suffered significant losses, was ill-prepared and weary, then the outcome may have been very different.

Source 2.6.2 On the Battle of Stamford Bridge, 25 September 1066, by G. Foard and T. Partida, UK Battlefields and Resource Centre, 2005

ACTIVITIES

Remembering and understanding

1. Why did Viking political and military power in England decline?
2. How did Harold Godwinson become king of England?
3. Look at the ship in Source 2.6.1. What Viking influences can you see in the Norman fleet?

Analysing and applying

4. What reasons are provided for Harold's defeat at the Battle of Hastings in Source 2.6.2?
5. Imagine you are the newly crowned King Harold Godwinson. Write a series of three to five journal entries describing how you are attempting to keep the throne of England safe from invaders.

Significant individual: Leif Ericson

Discovery of America

Leif Ericson lived from approximately 970 AD until 1020 AD. His father was the infamous Erik the Red, who was convicted of a number of murders and exiled from Iceland. Erik took his young family to Greenland and established a settlement there in approximately 986.

970 AD Leif Ericson was born, probably in Iceland where his parents, Eric the Red and Thjodhild, met

986 AD Leif's family moves to Greenland following his father's conviction for murder and exile from Iceland

999 AD Leif and his crew travel from Greenland to Norway and were blown off course to the Hebrides. They stayed for the summer, during which time Leif worked for King Olaf Tryggvason and converted to Christianity

1000 AD Leif returns to Norway where he was encouraged to return to Greenland

1001 AD Leif travels back to Greenland as a missionary. He was blown off course again and this time he came across Vinland, North America. Leif and his crew built a small settlement and spent the winter there

1002 AD Leif returns to Greenland with a cargo of grapes and timber. On the return voyage Leif rescues Icelandic castaways, earning himself the title of 'Leif the Lucky'

1003 AD Leif settles in Greenland and begins preaching Christianity. His mother, Thjodhild, quickly converts and builds a church called Thjodhild's Church

1020 AD Leif Ericson dies. The last mention of Leif alive is in 1019 and by 1025 his chieftaincy has passed onto his son, Thorkell

Source 2.7.2 Timeline for Leif Ericson (dates are approximate and may vary from other sources)

Source 2.7.1 Statue of Leif Ericson in front of Hallgrímskirkja in Reykjavik, Iceland

Today Leif Ericson is credited by many historians as being the first person of European descent to set foot on American soil. *The Saga of the Greenlanders* describes five expeditions to the lands to the west, one of them being the journey taken by Leif in 1000. Leif is recorded as sailing a lengthy stretch of coastline and islands, including Baffin Island ('Helluland' in the saga), Labrador ('Markland' in the saga) and a place further south referred to as 'Vinland', where wild grapes grew and rivers were abundant with salmon.

Becoming a Christian

Ericson is also well known for converting to Christianity after spending a year in Norway with King Olaf Tryggvason. When Leif eventually returned to Greenland he started preaching Christianity to the Greenlanders. His mother, a swift convert, built a church in which Greenlanders could practise their new faith. Little else is known about Ericson's later life and eventual death.

Leif had sailed to Norway, and was there with King Olaf Tryggvason … He joined the bodyguard of King Olaf Tryggvason, and the king formed an excellent opinion of him, and it appeared to him that Leif was a well-bred man. Once upon a time the king entered into conversation with Leif, and asked him, 'Dost thou purpose sailing to Greenland in summer?'

Leif answered, 'I should wish so to do, if it is your will.' The king replied, 'I think it may well be so; thou shalt go my errand, and preach Christianity in Greenland.'
Leif said that he was willing to undertake it, but that, for himself, he considered that message a difficult one to proclaim in Greenland. But the king said that he knew no man who was better fitted for the work than he. 'And thou shalt carry,' said he, 'good luck with thee in it.' 'That can only be,' said Leif, 'if I carry yours with me.'

Leif set sail as soon as he was ready. He was tossed about a long time out at sea, and lighted upon lands of which before he had no expectation. There were fields of wild wheat, and the vine-tree in full growth. There were also the trees which were called maples; and they gathered of all this certain tokens; some trunks so large that they were used in house-building. Leif came upon men who had been shipwrecked, and took them home with him, and gave them sustenance during the winter. Thus did he show his great munificence and his graciousness when he brought Christianity to the land, and saved the shipwrecked crew. He was called Leif the Lucky.

Source 2.7.3 Extract from Chapter 5 of *The Saga of Erik the Red,* trans. J Sephton, 1880, from the original *Eiríks saga rauða*

ACTIVITIES

Remembering and understanding

1 Refer to Source 2.7.2.
  a Identify Leif's parents.
  b Why did Leif's parents move to Greenland?
  c What is the modern name for Vinland?
  d How did Leif get the name of 'Leif the Lucky'?
  e What did Leif do after returning to Greenland in 1003?
2 Examine Source 2.7.3.
  a What was Leif's role in Norway under King Olaf Tryggvason?
  b What did King Olaf want Leif to do?
  c Why did King Olaf select Leif for the task identified in Question 2b?

Applying and analysing

3 Create a concept map to explain why Leif Ericson is a significant individual.
4 You are an investigative journalist researching the life of Leif Ericson. Prepare a one-minute television exposé discussing the highlights of Leif's life.

The Viking legacy

A rich legacy

The Vikings left behind a rich legacy that can be seen throughout the world, from placenames to government to Barbie dolls. The word 'legacy' means anything handed down from the past, from an ancestor or predecessor. Source 2.8.1 presents an overview of the Viking legacy.

Viking legacy in language

As a result of trade, farming and settlement in the north and mid-east of England, the dialects of **Old Norse** and Old English merged. This blending of dialects gradually affected the English spoken throughout the entire country.

Scandinavian (Viking) words can be identified in modern English. Names beginning with 'sk', for example 'sky' and 'skin', have their origins in Old Norse. A number of words associated with legal proceedings also have Norse origins, namely 'law' and 'wrong'. By the fourteenth century, the impact of Old Norse on the English language can be further identified in the use of everyday words such as 'give', 'anger', 'window', 'dream' and 'husband'.

Finally, the influence of Viking settlement in England is obvious in placenames. Viking settlement used the suffix 'by' in the placename; 'by' meaning a homestead or village. Thus the Viking origins of the English towns such as 'Grimsby' (Grim's homestead or farm) and 'Derby' (village near deer) are easy to recognise.

Source 2.8.1 The legacy of the Vikings

Democratic systems

The legacy of the Vikings is evident in English democratic systems and processes. The Viking *Althing* is thought to be the first national assembly in Europe. The *Althing* could propose and pass laws; it also acted as a court of law and imposed sentences on those found guilty of crime. All Viking freemen took part in the *Althing*.

Viking legacy in literature

The word 'Viking' first came into use in the nineteenth century. Erik Gustaf Geijer wrote his poem 'The Viking' (in Swedish, *Vikingen*), which describes the Vikings as heroic and brave Norsemen. Vikings appear in novels such as Frans Gunnar Bengtsson's *The Long Ships* and, more recently, Tim Severin's 2005 trilogy based on a young Viking adventurer, Thorgils Leifsson.

Vikings are also popular in young adult fiction. Henry Treece's Viking sagas—*Viking's Dawn*, *The Road to Miklagard*, *Viking's Sunset*—follow the life of Norse boy Harald Sigurdson into adulthood and middle age as he makes a succession of journeys across the seas seeking fortune and revenge. Donna Jo Napoli's *Hush* and Jackie French's *They Came on Viking Ships* both feature female slaves in Viking communities. Napoli's story of a captured and enslaved Irish princess, Melkorka, has its basis in the *Laxdoela Saga*.

Viking legacy in popular culture

In the nineteenth century, Wilhelm Richard Wagner wrote his opera *Der Ring des Nibelungen* (*The Ring of the Nibelung*), which drew on Old Norse sagas. It is from the production of Wagner's opera that the false image of Vikings wearing horned helmets arose.

In the twentieth century, J.R.R. Tolkien, when writing his *Lord of the Rings* trilogy, was heavily influenced by Norse sagas such as the *Volsunga Saga* and the *Poetic Edda* and *Prose Edda*. The comics *Thor* and *Hägar the Horrible* have been very popular and successful. There have even been a Viking Barbie Doll and a Viking Smurf!

Source 2.8.2 A modern interpretation of the valkyrie Brünnhilde (centre) in a scene from Richard Wagner's opera *The Ring of the Nibelung*, at the German National Theatre in Weimar, 2008

ACTIVITIES

Remembering and understanding

1   Define the term 'legacy'.
2   Describe the Viking legacy to the modern world.
3   What evidence is there to suggest that the Vikings integrated successfully into English society?

Applying and analysing

4   Why do you think the Vikings are such a popular subject for literature?

UNIT **2.9**
The Vikings

Virtual museum exhibition

With a partner, create a virtual museum exhibition entitled 'The Vikings'. Using the internet, research some of the major museums that have Viking displays. The following list may help you:

- Viking Ship Museum, Roskilde, Denmark
- Museum of Cultural History, Oslo, Norway
- British Museum, London, United Kingdom
- Jorvik Viking Centre, York, United Kingdom
- Smithsonian National Museum of Natural History, Washington DC, USA.

Use your research to help you create a display of artefacts and exhibits from the Viking period. Include a range of images that will show different aspects of Viking life, culture and beliefs. Make sure you provide a label for each display item that names and describes the item, and also identifies a date or approximate date of creation. Categorise your artefacts into sections and provide an introductory paragraph for each section.

Source 2.9.1 Borgund Stave Church in Norway, built between 1180 and 1250, and dedicated to the Apostle St Andrew. It is one of the best preserved stave churches in the world. A stave church is built entirely of wood, using a frame in which the posts are called *stafr* in Old Norse and *stav* in Norwegian.

Write a play

Write a play about a Viking adventure. Use the information in this chapter, especially Units 2.1, 2.4 and 2.7, to help you decide on the key events in your play. Your play must include historically accurate information. The play should also have the following elements:

- theme
- cast of characters (four to five)
- plotline
- complication (a conflict or drama)
- resolution.

Board game

In groups of four, design and make a board game entitled 'The Viking Age'. Your board game will focus on the intrigues of the Viking world.

To design your board game follow the instructions below:

- Compile notes on Viking beliefs, customs and contact with other peoples. You can use the information in this chapter as a starting point.
- Decide what style of game your group wants to create. You could model your game on 'Snakes and Ladders', 'Monopoly' or 'Trivial Pursuit', for example.
- Decide what types of penalties and rewards you want to use in the game.
- Include 'chance' or 'bonus' cards in your game.
- Write a set of instructions on how to play the game. Make sure to include the rules of the game.

Create a documentary

Create a three- to five-minute documentary that responds to the following focus question: 'Explain why the image of the Vikings as a ruthless and violent society is wrong.'

Your documentary should include archaeological evidence, an excerpt from a saga and information from at least one secondary source. Make sure you provide narration for the documentary.

Glossary

berserkers   brave Viking warriors who fought in an uncontrollable, frenzied state

Danelaw   the area of England ruled by the 'Danes' (Vikings)

Freyr   the Viking god of fertility and plenty

jarl   a rich Viking noble or landowner

karl   a Viking freeman who worked for the rich nobles and landowners

knarr   a Viking cargo ship

longship   a long, narrow ship used by the Vikings for war and exploration

monastery   a building or complex of buildings were monks live

Odin   the Viking god of war, poetry and wisdom

Old Norse   the language of medieval Scandinavian (Viking) countries

sagas   stories about Viking voyages, feuds between Viking families and Viking gods and heroes

Scandinavia   Denmark, Norway and Sweden

thing   the Viking assembly that governed the community

Thor   the Viking god of thunder, lightning and strength; his symbol was a hammer

thrall   a Viking slave

Valhalla   an enormous hall located in Asgard and ruled over by Odin; Vikings believed the souls of brave Viking warriors went to Valhalla

Vinland   the Viking name for North America

Medieval Europe

The era of Medieval Europe, also known as the Middle Ages, was a time of contrasts. It began as a period of underdevelopment and stagnation, and ended with a rich legacy of castles, cathedrals, universities and the concept of parliamentary rule.
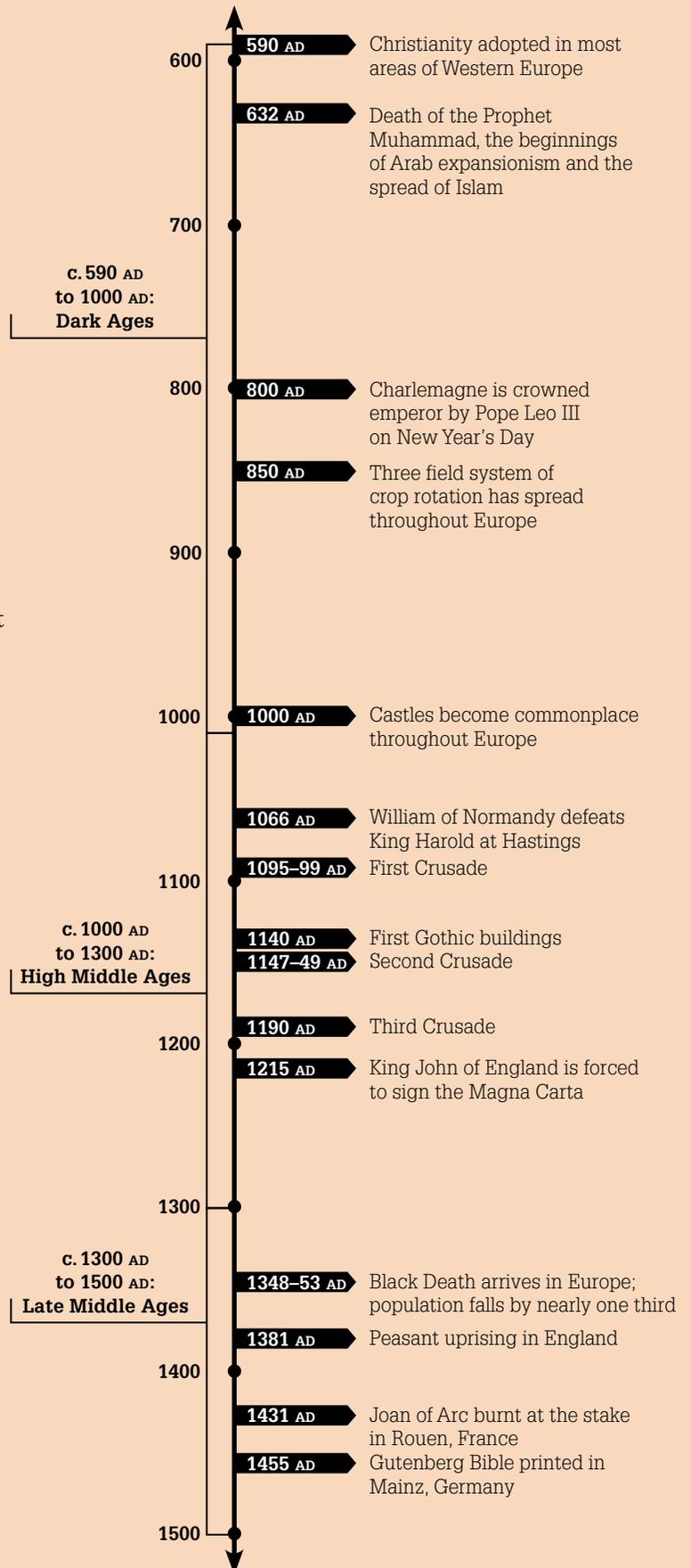
Source 3.0.1 The medieval Citadel of Carcassonne, southern France. The city was protected by two concentric walls, many watchtowers and heavily fortified gates.

590 AD — Christianity adopted in most areas of Western Europe

632 AD — Death of the Prophet Muhammad, the beginnings of Arab expansionism and the spread of Islam

c. 590 AD to 1000 AD: Dark Ages

800 AD — Charlemagne is crowned emperor by Pope Leo III on New Year's Day

850 AD — Three field system of crop rotation has spread throughout Europe

1000 AD — Castles become commonplace throughout Europe

1066 AD — William of Normandy defeats King Harold at Hastings

1095–99 AD — First Crusade

c. 1000 AD to 1300 AD: High Middle Ages

1140 AD — First Gothic buildings

1147–49 AD — Second Crusade

1190 AD — Third Crusade

1215 AD — King John of England is forced to sign the Magna Carta

c. 1300 AD to 1500 AD: Late Middle Ages

1348–53 AD — Black Death arrives in Europe; population falls by nearly one third

1381 AD — Peasant uprising in England

1431 AD — Joan of Arc burnt at the stake in Rouen, France

1455 AD — Gutenberg Bible printed in Mainz, Germany

Source 3.0.2 A timeline of key events and people in medieval Europe

The medieval European world

The extent of medieval Europe

The Middle Ages, or *Medium Aevum* in Latin ('medieval' in English), refers to the period between the collapse of the Roman Empire in 476 AD and the beginnings of early modern history around 1500 AD.

Source 3.1.1 Kingdoms of Western Europe by 1500

Crisis and economic revival

After the collapse of the Roman Empire, Europe remained in a state of nearly constant crisis and turmoil. Despite this, there were periods of economic revival and prosperity.

The Dark Ages

In the Dark Ages or Early Middle Ages (about 500–1000), most peasants lived in poor conditions, suffering and dying from regular famine and diseases. The economy was based on **subsistence farming** and the population growth was static. There were small local markets and people relied on a **barter system** rather than coinage.

The High Middle Ages

During the High Middle Ages (1000–1300), there was a revival of agricultural production through new farming techniques. Population growth encouraged territorial expansion to the east and south. More towns were established and older ones became larger. Merchants travelled further afield and trade routes were re-established across Europe towards the east.

The Late Middle Ages

Economic growth slowed down during the Late Middle Ages (1300–1500). Continued warfare brought economic burdens and widespread looting by **mercenary armies**. There were continual natural disasters such as drought or flooding, which led to widespread destruction of crops across France and England. Successive outbreaks of the **Black Death** decimated populations and caused labour shortages. Peasants rebelled in France and England because they felt unfairly burdened by taxes.

Society in the Middle Ages

There were many social divisions and limited opportunity for social mobility. Few if any people rose above the social class into which they were born. There was a division between those who were part of the church **clergy** and those who were not, and there was a strict hierarchy within social groups.

Hierarchy among the lower classes

There were two categories of peasants. Peasants called 'villeins' were free and owned or rented land to grow crops but still belonged to their lord. They could move around and work on a lord's land during the harvest. Peasants who were bonded to a lord were called 'serfs' and could not leave the land without permission.
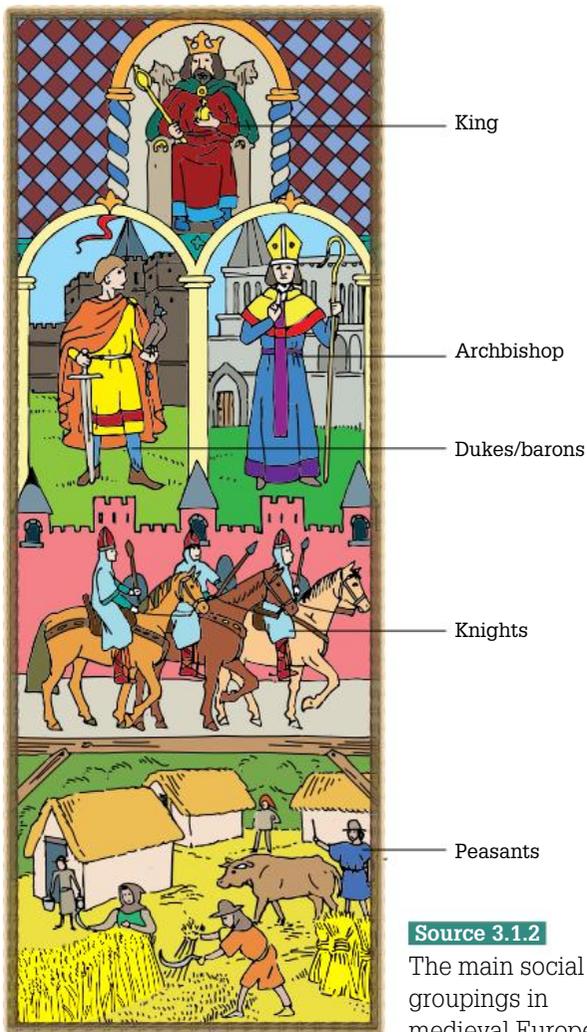
Source 3.1.2
The main social groupings in medieval Europe

(labels on illustration: King, Archbishop, Dukes/barons, Knights, Peasants)

The nobility

Strict hierarchical relationships were based on the feudal bond, a promise made between a high-ranking lord and his vassal, and on values such as fidelity and allegiance. A **knight** swore to serve his lord faithfully in war and was rewarded with protection and a gift of land or fief. Knights became rich landowners and in turn made gifts of land to lower order vassals as a reward for military service.

Over time, kings across Europe asserted their rights as feudal lords. William, Duke of Normandy, relied on the support of his knights to invade England in 1066. Once established as king of England, he encouraged the development of feudalism by rewarding his nobles with English land. This way, 'William the Conqueror' controlled the entire English countryside.

Chaucer and the order of knighthood

Geoffrey Chaucer was an English writer of the fourteenth century. His collection of stories, *The Canterbury Tales*, provides us with some insight into the knightly code of behaviour, which was based on Christian virtues such as loyalty, honesty and honour. Other poetry and tales of chivalric romance included knights who were motivated by love. Love poetry featured references to castles, tournaments, perfumed gardens and images of knights offering their hearts, such as in Chaucer's *The Knight's Tale*.

A knight there was, and he a worthy man,
Who, from the moment that he first began
To ride about the world, loved chivalry,
Truth, honour, freedom and all courtesy.
Full worthy was he in his liege-lord's war …

Source 3.1.3 Extract from Geoffrey Chaucer's *The Canterbury Tales,* General Prologue, end of fourteenth century

ACTIVITIES

Remembering and understanding

1. Identify at least three ways in which Europe grew strong again during the High Middle Ages.
2. What were the key social groups in medieval society?

Applying and analysing

3. With a partner, hypothesise the circumstances in which wealthy lords needed to rely on the feudal bond to raise an army.
4. Examine in the text the values that knights in medieval Europe were expected to follow. With a partner, discuss why these virtues were so important in medieval society.

Everyday life

Families

Medieval families were of a moderate size and included the married couple and two or three children. Although the birth rate was high, high mortality rates meant that half of all children died before they reached the age of seven. Boys were considered to be adults by fifteen and girls could marry by fourteen. Life expectancy was low by modern standards. The average person lived about 30 to 35 years. Population mortality rates also meant that step-parenting was common.

Women

Women were always subject to the authority of the male members of their families. They spent half their lives pregnant, facing great dangers giving birth. They had few legal rights and had no financial independence.

Works of art show noble women doing embroidery, spinning or weaving. Peasant women are often shown doing strenuous work in the fields alongside their husbands. Women who joined religious communities or convents worked according to their social status: the nobles embroidered and weaved; the poor cultivated soil because convents were self-supported communities.

Life on the land

Peasant men and women worked in the fields in all seasons. Their tasks included manual ploughing, sowing, weeding, harvesting and threshing. Medieval agriculture was based on the open-field system where common land was divided into three fields. Crop rotation allowed two fields to be cultivated and harvested in autumn and spring.

Source 3.2.1 Detail of a miniature of the marriage of Philipe d'Artois to Marie, daughter of the Duc de Berry, from *Chronicles* by J. Froissart, fifteenth century, The British Library, London

Source 3.2.2 The agricultural year was a common theme for religious and secular art as shown in this thirteenth-century German illustration of peasants in the field, *Harvesting* (vellum), Rheinisches Landesmuseum, Bonn, Germany.

The third field was left fallow so that it became fertile again for the following year. Livestock grazed on the third field and provided fertiliser. The only form of mechanisation available was the mill, which used the power of water and wind to grind grain. Watermills had existed since Roman times, but windmills were an innovation of the twelfth century.

Town life

Towns grew slowly during the Middle Ages. Towns became important centres for manufacturing with craftsmen producing everyday goods such as shoes, clothing, furniture and pottery for exchange at the weekly markets. Lawyers, teachers, doctors and merchants inhabited larger towns. Merchants engaged in long-distance trade and offered finance and banking. Merchants and craftsmen such as carpenters and tailors were organised into trade **guilds**, associations that looked after their members and ensured quality.

Housing

Housing reflected social status and wealth in the Middle Ages. Castles and manor houses were designed to defend a lord's family and his possessions and to overawe his enemies. They were built out of stone and were large enough to entertain and accommodate lots of people. They included large halls, big kitchens, bakeries, food storerooms and many bedchambers. Fresh water came from a well and many fireplaces were used for warmth and cooking.

By contrast, peasant houses were modest, mostly constructed of wood and thatch. While the organic materials used kept the heat in, they attracted mice and rats. A successful peasant's house might have had two stories with the bedchambers upstairs. But the poorest lived in cottages consisting of a single room and a turf roof that made the whole place damp and dark. One fireplace was used for cooking and heating and was the only source of light. Floors were earthen and covered with rushes and sweet-smelling herbs.

Furniture was scarce at all levels of medieval society. Lice and bedbugs bothered everyone regardless of social status, and having a room for bathing was a luxury. Most people in towns visited public bathhouses called 'stews'.

Source 3.2.3 A medieval kitchen interior, copy of the sixteenth-century *Le miracle du tamis brisé (The Miracle of the Broken Sieve),* triptych panel by the southern Netherlands school of painting, from *Dictionnaire de l'ameublement de la décoration (Dictionary of Furnishing and Decoration),* Volume I, 1878, by Henry Harvard (1838–1921)

Food

Meals were very bland for the majority of the population. Households prepared their own food, although townspeople could buy their bread from a baker and their meat pies and pasties from cooks. Peasants ate two meals a day, the main meal being around eleven in the morning. A lord might eat breakfast.

A few other facts about diet in the Middle Ages:
- Bread made from wheat, barley or rye was the main energy food.
- Butter, cheese, eggs and milk provided most protein. Only the wealthy ate meat regularly.
- The staple drink was ale, cider or water. In northern Europe the rich could afford wine.
- Fruits and vegetables were only available in season. For example, apples, pears, cherries and plums were picked in late autumn.
- Kitchen gardens provided peas, onions, leeks, cabbages and beans.
- The poorest mainly ate meals of brown bread and pottage, which is a thick soup or stew made with vegetables and grains.

Health care

Medieval remedies for sickness included medical attention from a doctor and prayers for God's mercy. Epidemics like the plague were considered to be a punishment from God, and only penance, prayer and self-punishment were believed to be cures. Some trained doctors provided diagnoses based on the colour and smell of urine and some tasted their patient's blood. Hospitals were paid for by the wealthy and usually run by religious orders, as physical health was considered a matter of spiritual health. Medical treatment was still based on practices dating from classical antiquity.

DID YOU KNOW?

By 1390, townsfolk could purchase imported exotic items such as licorice roots, and fennel, cardamom and cumin seeds. These were chewed in order to give fresh breath.

Travel

Manuscripts, maps and paintings show that people in the Middle Ages were on the move even though road travel was dangerous, uncomfortable and slow. Men and women travelled in England, France and Spain to visit holy sites such as the shrine of St Thomas à Becket in Canterbury or that of St James of Compostela in Spain. Furthest afield was the holy city of Jerusalem and **pilgrimages** there began in the tenth and eleventh centuries. Wandering scholars also travelled across Europe as more universities opened in renowned learning centres such as Bologna and Paris.

Towns were linked by roads but also by rivers and seas. Merchants travelled by water as it was cheap. The great maritime trade routes across the Mediterranean allowed the Italian cities of Venice and Genoa to flourish.

Source 3.2.5
Bloodletting was a common method of treatment for a range of maladies. An illustration from *Tractatus de Pestilencia* (vellum), fifteenth century.

The Church

The Catholic Church was the most important institution in medieval Europe. People believed that God was in control of absolutely everything and that life's joys and struggles were rewards and punishments from God. It provided a unifying culture across all regions and people identified themselves as Christians living in **Christendom**.

Religious celebrations such as Lent, Easter, Pentecost, Advent and Christmas divided the year. All families undertook Church sacraments such as baptism and marriage. Churches and cathedrals were the tallest buildings in towns. Stained glass and colourful wall paintings provided spiritual lessons for those who could not read.

There was a strict hierarchy within the Church, with the Pope holding ultimate power and responsibility. Other members of the clergy included cardinals, bishops, priests and deacons. Emperors and kings obeyed the Pope, and the authority of the Church was rarely challenged, though this began to change in the Late Middle Ages. Disobeying the Church was considered to be heresy and was punishable by **excommunication**.

Monasteries and nunneries

Medieval Christian monastery life was well established by 1000 AD. Monks and nuns lived a peaceful communal life that centred on prayer, work, study and meetings.

Priests and monks provided basic education to boys in Latin and were in charge of copying manuscripts from the monastery libraries. Nuns and monks looked after the poor, the ill and pilgrims by providing basic health care, food and clothing.

By the eleventh century, some monasteries had become very rich through gifts of land by kings and lords. In a reforming movement, friars or mendicants (begging monks), followed the model of St Francis of Assisi and led a life of wandering and preaching while living in poverty. During the thirteenth century, the Franciscan and Dominican friars spread across Europe, forming an intellectual elite who were dedicated to preserving learning.

Source 3.2.6 Edwin the Monk (c. 1450), Christ Church, Canterbury Cathedral. Line engraving by George Vertue, 1755, held in the National Portrait Gallery, London.

ACTIVITIES

Remembering and understanding

1. Identify three kinds of work that women could do in medieval society.
2. Describe the open-field system of medieval farming.
3. Use a T-chart to list the similarities and differences between medieval towns and the towns and cities that we live in today.
4. Provide three reasons why people travelled in the medieval period.

Applying and analysing

5. Using a Venn diagram, compare and contrast the key indicators of social status (for men and women) in medieval society and in Australian society today.
6. Interpret the medieval diet by creating a menu for a banquet or an illustrated concept map.
7. Explain the importance of the Church in the lives of ordinary people.

Medieval achievements

Architecture

The soaring towers and spires of the great churches and cathedrals of the Middle Ages provide evidence of the architectural styles and construction techniques of the period.

The flying buttresses of Notre-Dame Cathedral in Paris, which was built between the twelfth and fourteenth centuries.

Gothic architecture

The **Gothic** style of the High and Late Middle Ages began in the Paris region in France in the twelfth century and spread throughout Europe. Flying buttresses were invented to support the great weight of a cathedral roof. The Gothic style was popular because it helped achieve great height and displayed large expanses of stained glass windows with minimal walls. These elements can be seen in Sources 3.3.1 and 3.3.3.

In the twelfth century, the Abbey of St Denis to the north of Paris was reconstructed in the Gothic style under the guidance of Abbot Suger, who recorded how he employed innovative master stonemasons for the task. His account is the most complete description available of a building project of this size and the first in the Gothic style.

> *... we began with the former main entrance, dismantling a certain addition ... we exerted ourselves, vehemently enlarging the body of the church, tripling the entrance and doors, and erecting tall, worthy towers ...*

Source 3.3.2 Extract from *The Book of Suger, Abbot of St–Denis: on What Was Done during his Administration,* Book XXV, trans. D. Burr, in P. Halsall, *Internet Medieval Sourcebook,* Fordham University Centre for Medieval Studies, 1996

Suger's writings are valuable because they remind us of the hard and dangerous work of skilled men and of the funding problems that Suger faced. He mentions the crowds who watched in amazement as the abbey was rebuilt, and of the rich ornaments in silver and gold that were commissioned for the new abbey building.

Manuscripts

Medieval manuscripts were books made up of multiple sheets of vellum. Made from calf- or lambskin, vellum was the best quality parchment available. These books, also referred to as codices (singular: codex), were bound and had a spine. They gradually replaced the use of scrolls.

Illuminated manuscripts included decorative initials, borders and miniature illustrations that were handwritten and painted originally in gold and silver. Manuscripts were also created and used in a bureaucratic way to record property deeds and laws.

While many manuscripts were produced and preserved in monasteries, a rich landowner might commission a 'book of hours'. These books were exquisitely illuminated collections of prayers and psalms for each hour of the day, and were calendars of holy feast days. Many examples have survived because noblemen liked to collect them.

Source 3.3.3 Maximilian I of Austria and Mary of Burgundy in front of the Virgin, a miniature from Mary of Burgundy's Book of Hours, fifteenth century, Austrian National Library, Vienna

DID YOU KNOW?

Dogs appear frequently in medieval manuscripts. They are often shown hunting, chasing hares or defending their masters. Lapdogs also appear in medieval texts. Like the dog on the lap of Mary of Burgundy in Source 3.3.3, these were small, pretty-looking animals owned by fashionable ladies. Dogs were a symbol of faith.

Music

The invention of a standardised system for writing down music revolutionised this art form in Europe. It became possible to create highly sophisticated sounds with harmony. More complex music gradually included several voices or polyphony. Modern orchestras originate from this period, with an increase in the variety of instruments available including brass, wind and stringed instruments. While music was largely in the control of the Church, there was a tradition of performers called minstrels singing poems accompanied by familiar tunes. In the Occitan region of southern France, **troubadours** sang their poems of love and **chivalry**.

Music was very popular and lords offered it as part of their hospitality in the great halls of their castles and manor houses. Musicians were highly valued and well paid. Singing and dancing accompanied music. By 1400, England had become famous for its musical talent. Even kings and queens wrote and performed music.

ACTIVITIES

Remembering and understanding

1. Identify three architectural features of Gothic cathedrals.
2. Describe the kinds of manuscripts that were kept in monasteries and in the collections of wealthy lords.

Applying and analysing

3. With a partner, devise a hypothesis to explain why musicians were valued and well paid.
4. Look carefully at Source 3.3.3. Make a list of the images and symbols that you find interesting in this scene. With a partner, interpret what is happening.

The Crusades

The Christian and Islamic worlds

By 900 AD, the common culture of the Mediterranean world had split into:

- Western Europe or Christendom
- the Byzantine East, which was dominated by the Orthodox Church
- the **Levant**, which was dominated by Islam.

The language, architecture and religion of all three regions were very different. The relationship between Christians and Muslims changed significantly during the period 1000–1300 AD.

Contact between Christendom and Islam

The followers of the prophet Muhammad controlled Arabia, the Levant, North Africa and most of Spain from the eighth century. The Arabic language spread rapidly in these regions and a distinctive architectural style followed. The heritage of the Moors, or Muslim Spanish, can be seen in the richly decorative architecture of Granada (see Source 3.4.1).
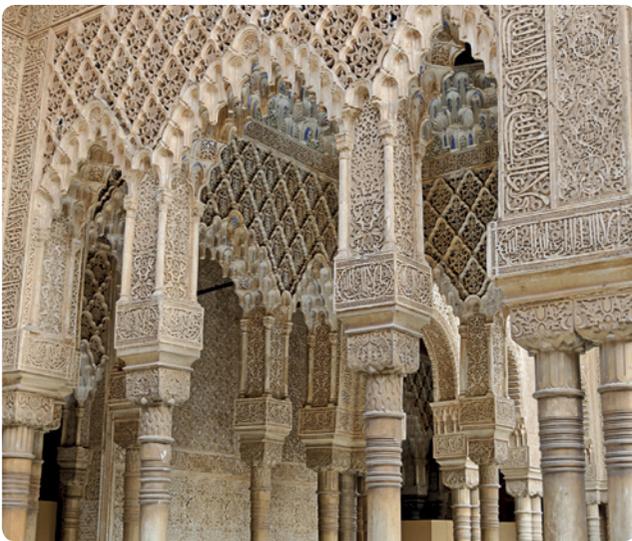
Source 3.4.1 The fourteenth-century Alhambra, a Moorish palace in Granada, Spain

Source 3.4.2 A Moor and a Christian playing the lute, miniature in a book of music from the *Cantigas* of Alfonso X 'the Wise', thirteenth century, Monasterio del Escorial, Madrid, Spain

Contact with Muslims in Spain and through the pilgrimages to the Holy Land (today known as Israel and Palestine) brought change to medieval Europe. Arabic science, mathematics, medicine and technology, which were more advanced, were introduced to the whole of Europe. Christian scholars learnt how to access Arabic sources, which had preserved the works of Greek philosophy, biology, astronomy and technology.

Reconquering Spain

For most of the Middle Ages, however, Christians and Muslims were engaged in bitter warfare. In Spain, the wars of reconquest from the tenth to the twelfth century brought about an end to the Moorish occupation and rule. Early in this period, Muslims under Christian rule were tolerated and played an important role in commerce.

However, by 1260, the whole of Spain was Christian except for Granada. The wars hardened Catholics against both Muslims and Jews; they were forbidden to practise their religion and were forced to choose between conversion to Christianity or exile.

Holy wars

The wars of reconquest in Spain were part of a Christian holy war against Islam that emerged during the High Middle Ages. The wars of conquest that were waged against Islam in the Holy Land are referred to as the Crusades. There was also a holy war against the **pagans** of the Baltic regions of Estonia and Finland in the twelfth century.

1095 AD Pope Urban II calls for a crusade to regain control over the Holy Land
1096–99 AD The First Crusade captures Jerusalem and forms the Crusader states
1100

1145–49 AD The Second Crusade fails to recapture Edessa from the Muslims
1150

1187 AD Muslim general Saladin recaptures Acre and Jerusalem
1189–92 AD The Third Crusade recaptures Acre but not Jerusalem
1200
1202–04 AD The Fourth Crusade never reaches the Holy Land (it invades Constantinople)
1213–21 AD The Fifth Crusade fails to recapture Jerusalem from the Ayyubids (Muslim Egyptians)
1228–29 AD The Sixth Crusade regains Jerusalem by negotiation with the Ayyubids
1244 AD Jerusalem is retaken by the Ayyubids
1248–54 AD The Seventh Crusade was defeated in Egypt and retreated to Syria
1250

1270–72 AD The Eighth and Ninth Crusades are again defeated

1291 AD The last Christian city, Acre, falls to Islamic forces
1300

Source 3.4.3 Timeline of the Crusades

Causes of the Crusades

Religious conviction was a major cause of these holy wars. The Church argued that non-believers should not control the sacred sites of Christ's life and death. Jerusalem was considered to be the spiritual centre of Christendom and pilgrimage to Jerusalem was part of a growing system of penance. The Pope guaranteed that those who fought against Muslims would automatically go to heaven. The call from Pope Urban II for a holy war in 1095 resulted in a crusading frenzy to the Holy Land. Kings, nobles, their vassals and servants crossed the entire European continent and Asia Minor to endure desperate hardships and fight in bloody battles.

Other complex issues explain the movement of thousands of men from Western Europe. There was an urge in medieval society to conquer and settle new territories. Agricultural improvements and economic expansion led to intense competition for land among the nobility. The practice of inheritance by the eldest son meant that younger sons were looking for new lands. They were also looking for an opportunity to join the service of other noblemen and fight for advancement. These crusading knights swore homage or allegiance to wealthy barons and travelled towards Jerusalem to fight.

Consequences of the Crusades

Christian knights massacred pagans and Muslims as they travelled through Eastern Europe and many cities in territories that are now modern Turkey, Syria and Israel. The survival rate, even if some made it to Jerusalem, was low. Those who remained in the Holy Land set up the Crusader states, such as the Kingdom of Jerusalem (also called Acre), and imposed a feudal system with fiefs and castles. They ruled over a population of Muslims and Jews who were joined by waves of European knights, peasants and townspeople. Towns became culturally European and were dominated by nobles originally from France and by merchants from the Italian trading cities like Venice, Genoa and Pisa.

The First Crusade

In 1096, several large armies of Western knights and foot soldiers marched to the Holy Land in response to Pope Urban's call. The counts of Flanders, Boulogne and Toulouse and the dukes of Normandy and Lower Lorraine led them. It took three years to cross Europe, Constantinople (modern Istanbul) and Antioch in Syria to reach Jerusalem. Knights bore the sign of the cross on their surcoats and shields. The Crusaders suffered through times of famine, disease and warfare.

The First Crusade was a success. The Christian armies captured three major cities: Nicaea, Antioch and Jerusalem. Antioch fell only after an eight-month **siege**. The siege of Jerusalem was particularly terrible and ended in destruction and massacre. The Crusaders' hold over the region was always under threat and the renowned Muslim warrior and leader Salah al-Din, or Saladin, recaptured the city in 1187.

The Kingdom of Jerusalem and its important trading port of Acre finally fell in 1291. Six further Crusades were led in person by kings from England, France and Germany, including Richard the Lionheart of England and Louis IX (Saint Louis) of France. They waged war in the Holy Land for years in an effort to consolidate Christian rule over the region.

The Knights Templar and Knights Hospitaller

The Crusades region was constantly at war and bandits often attacked unarmed pilgrims who flocked to the Holy Land. Two religious orders of knights were formed to defend pilgrims and the newly established Christian fiefdoms of Jerusalem, Antioch, Edessa and Tripoli. The Knights Templar (named after the temple of Jerusalem) were monks and knights. They lived monastic lives but were highly trained warriors, dedicated to protecting the Holy Land.
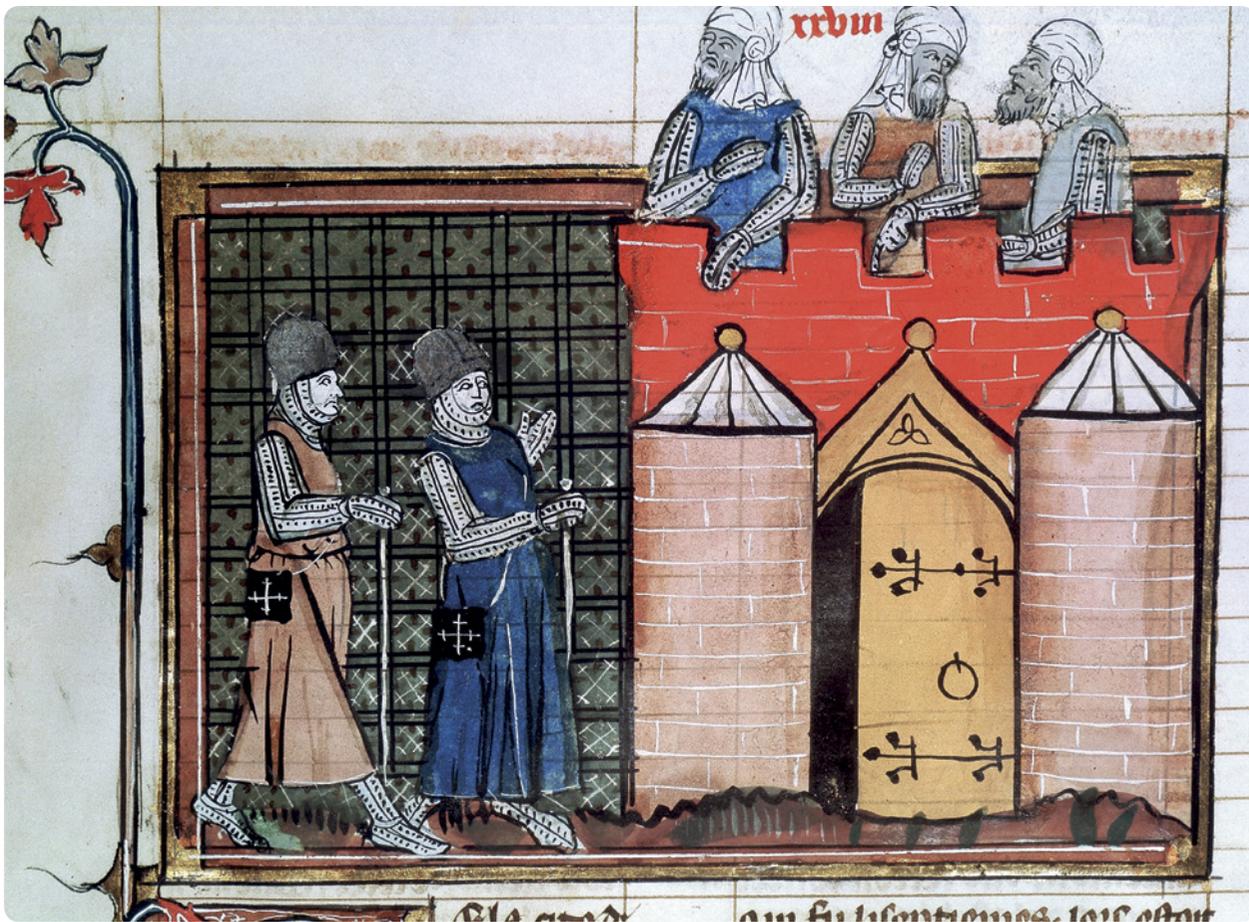
Source 3.4.4 Knights Templar before Jerusalem, from *Le Roman de Godefroi de Bouillon,* fourteenth century, Bibliothèque Nationale de Paris

The Knights of the Hospital of St John, known as the Hospitallers, were the carers for the sick and dying pilgrims in the Holy Land. They founded a hospital during the First Crusade and later were given the job of protecting strategic castles such as the well-preserved Krak des Chevaliers in Syria. By the 1160s, they had also become a standing army of 300 knights.

Islamic perspectives

The success of the First Crusade was partly due to the fact that Crusaders had invaded an Islamic world that was geographically vast and was fragmented by different rival dynastic rulers. This region was politically split and there was also religious division between the two branches of Islam, Sunni and Shi'ite. Seljuk warriors arrived and established a **sultanate** from the eleventh century. However, the emirs (princely military commanders) of the region still would not cooperate. Rulers such as Nur ad-Din campaigned to unify Syria and to annex Egypt from the rival Fatimid caliphs by 1171. He established the Ayyubid Sultanate and it was his successor, Saladin, who fought to control Aleppo, Mosul and eventually Jerusalem. To Saladin and the Islamic world, the Crusaders, or the Franks as they referred to them, were territorial competitors.

In that year, news began to trickle in about the appearance of the Frankish troops, coming down in an innumerable multitude. People took fright.

Source 3.4.5   Ibn al-Qalanisi, a chronicler from Damascas who described the arrival of the Franks, quoted in Amin Maalouf, *The Crusades through Arab Eyes*, Cairo, 1990

In order to build up a force large enough to capture the Kingdom of Jerusalem from the Franks, Saladin had to persuade the Islamic warriors that he was a legitimate leader. He gathered enough troops in order to invade Jerusalem in 1187. He captured the city in October but had to fight against forces of the Third Crusade who were determined to save the kingdom. It was Saladin's successor, the Mamluk sultan of Egypt, who waged an aggressive war and later captured the Kingdom of Jerusalem.

Regard the Frank! Behold with what obstinacy they fight for their religion, while we, the Muslims, show no enthusiasm for waging holy war.

Source 3.4.6   Saladin quoted in Amin Maalouf, *The Crusades through Arab Eyes*, Cairo, 1990

DID YOU KNOW?

The word 'crusade' comes from the Middle French word *croisade*, which means 'marked by the cross'.

ACTIVITIES

Remembering and understanding

1   Which European country was under Muslim control in the medieval period?
2   What advances in knowledge did Muslim learning bring to Europe?
3   Identify three reasons to explain the Christian holy wars against Islam.
4   Who was Saladin?

Applying and analysing

5   Assess what the Europeans gained from the First Crusade.
6   Examine the reasons why the first crusading army found it relatively easy to capture so many cities in the Holy Land. Share your findings with a partner and compare your ideas.
7   Write a news report that examines the role of the Knights Templar and Hospitaller. In your report, compare and contrast their roles.
8   Explain what the Muslims had to do to regain control of their lands.

Crime and punishment

Customary laws

By modern standards, the legal systems in different parts of Europe seemed chaotic during the Middle Ages. Local judges had a lot of freedom in the administration of justice. While there were attempts to systematically collect and clarify laws, there was no single code of laws within the many different medieval kingdoms.
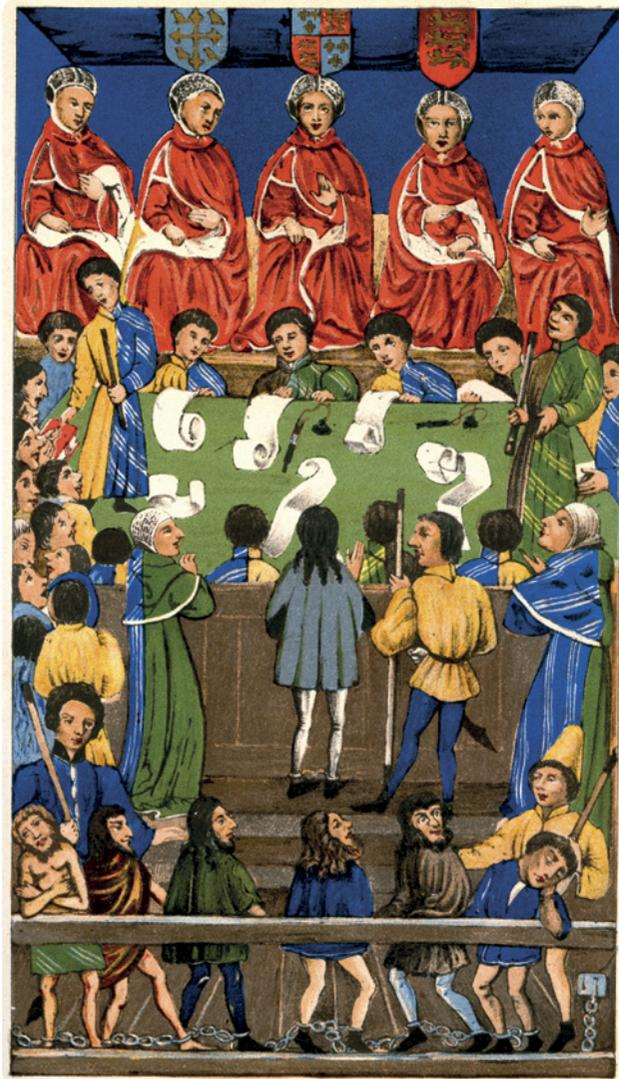
The Court of King's Bench, Westminster Hall, c. 1460 (vellum), Inner Temple, London

Many local customary laws reflected age-old traditions. Customary laws guided social behaviours and provided precedents for legal judgements. In some kingdoms, princes and kings were above the law, whereas in England there was a jury system and the law served the interests of the people.

English law included aspects of Roman law and the laws of the Saxons, which had been rewritten by royal judges. It was referred to as the 'common law' because it was commonly applied to everyone in the kingdom. Over time, only the English parliament could make changes to laws or introduce new ones. In 1381, after the Peasants Revolt in England, an act of parliament made it treasonable to begin a riot. There were acts against high treason and acts forbidding men to attend parliament fully armed.

Criminal and civil law had separate courts. Ordinary people in the towns and villages could be tried in urban and manorial courts. There were also royal courts such as the Court of Common Pleas. Lords charged with high treason against the king faced trial in parliament, which was the highest court.

The gallows

Public punishments were carried out as deterrents in the Middle Ages. By providing harsh punishments, it was hoped that others would be discouraged from committing similar crimes. There was no sense of the modern concept of rehabilitation. Gaols existed but overcrowding encouraged judges to sentence men and women to be executed. Gallows for hanging people found guilty of crimes were deliberately built at town crossroads. Bodies were left swinging as they rotted. Commoners were hanged whereas members of the nobility were beheaded. Tyburn (in central London today) was the location of the gallows for convicted criminals and traitors.

Parliamentary sources record traitors being taken from prison in the Tower of London to the gallows at Tyburn where they would be first disembowelled, then hanged, beheaded and quartered (each of their four limbs was tied to a horse, which would then be guided to pull in different directions). The traitor was unfortunately still alive while being disembowelled and just conscious enough to see his entrails being burnt. Heads of traitors were displayed on spikes for years and were a grisly reminder of the punishment for treason against the king.

Other punishments demanded by customary laws included life imprisonment, but this was rare. Sometimes criminals evading arrest could be executed on the spot and women caught evading arrest could be forcibly drowned without a trial. Instances of burning at the stake are actually rarer than imagined. Women accused of witchcraft and heresy (or dissent) against the Church were more likely to receive hanging as a punishment. Parliament did not introduce burning alive for heresy until 1401.

Source 3.5.2 Execution of the Despensers, from the *St Alban's Chronicle*. Hugh Despenser was sentenced to be hanged, drawn and quartered in 1326. Fifteenth-century (vellum), Lambeth Palace Library, London.

The town watch

There were no police forces in the Middle Ages. Most communities relied on people raising a 'hue and cry', which meant making lots of noise if a theft or murder was being committed.

Criminals were usually pursued from town to town and faced difficulties in escaping justice when the town gates were closed at sundown only to be reopened at sunrise. Town gates were guarded by watchmen. In London, which had six gates, there were about 200 watchmen. People lurking in the dark streets were simply arrested.

Trial by ordeal

Trial by ordeal reflected the importance that the Church played in the process of enforcing laws issued by kings. The belief was that God would intervene on the side of truth. Trial by hot water, where the accused had to plunge their hand into a cauldron of hot water was first documented in the sixth century in the kingdom of the Franks. Other ordeals included being thrown into a pool or being made to grasp a red-hot iron. The Normans introduced trial by combat in England. By 1215, trial by ordeal was condemned as being irrational by the Church, and King Henry II of England encouraged the system of trial by judge and jurors or sworn men to reach a verdict.

DID YOU KNOW?

In medieval England, punishment of a loss of a limb could be carried out on an animal instead of the guilty person. Stranger still, in France, donkeys, pigs and cows were tried and hanged for murder if they killed a human. In 1349, a cow was burnt at the stake for killing a child.

ACTIVITIES

Remembering and understanding

1   Identify three key ways in which justice was carried out in England.
2   Make a list of the different types of punishment that were applied in the Middle Ages.

Applying and analysing

3   Why do you think that the punishment for traitors was so violent and why was it carried out in public?
4   Look closely at Source 3.5.1 and consider the similarities and differences with a courtroom scene today.

Military and defence systems

Castles

Europe in the Middle Ages was a dangerous place to live. Competition between landowners for territory was fierce and the desire for wealth drove many feudal lords to launch attacks on each other. Landless knights also posed a threat as they travelled the countryside in search of opportunity and wealth. Whole communities suffered when land and crops were ravaged and destroyed.

Fortified structures therefore played an important role in the defence and protection of a lord's land and portable wealth. Castles grew out of the Roman idea of a military stronghold or *castrum*. The Romans had built *castra* to defend frontiers and important trade and communication points. Likewise, medieval kings and lords built castles to control roads, river crossings, mountain passes and villages.

From timber to stone fortifications

There were many different kinds of castles and it is possible to trace their development over time. The earliest castles were built in the Loire River valley in France during the tenth century. Castle building spread throughout Europe and was also introduced in the Holy Land by the knights of the First Crusade. The only building material there was stone, and as the benefits of building stone castles were obvious, the idea was taken back to Europe. Stone castles quickly replaced earlier structures that had been built of locally available timber. Timber castles could be built relatively quickly but could be burnt down in an attack.

Motte and bailey

The earliest castles in Europe were built on a high mound of earth called a motte. This gave landowners added protection but also allowed them to see over far distances. The lord and his family lived in a tower built on the mound.

Source 3.6.1 Detail of a miniature of the Castle of Love, with the lover addressing three women. From a prayer book, c. 1500, The British Library, London

The soldiers, horses, cattle, kitchen and stores were kept in the bailey, which was the large circular enclosure near the tower. Over time, a large square tower replaced the bailey. The first floor or donjon was used to keep prisoners and to protect the water supply in the well, weapons and general stores. This tower was called the keep. The Normans introduced castles in England following their invasion in 1066. Despite their military strategic function, illuminated manuscripts such as the Castle of Love (see Source 3.6.1) show how poets and painters gave castles a romantic and fairytale glamour.

Castles of Edward I (1272–1307)

Eight castles were built in Wales during the reign of Edward I of England in order to subdue the Welsh. They illustrate how castles developed over time in reaction to changing methods of assault or siege warfare used by the enemy.

Improved design

Round towers, which were harder to climb, replaced square towers. The castles of Caerphilly, Harlech and Beaumaris in Wales included a new design of concentric rings of ditches and walls to protect the central compound. The defensive system of the castles also included a drawbridge that could be raised against invaders. Harlech Castle featured a gateway with four mighty towers and three portcullises. Notches made at the top of the castle walls, called crenellations, offered protection to men armed with crossbows. Caerphilly and Beaumaris each made large-scale use of water as defence, notably with their **moats**. These elaborate defensive systems only became redundant with the invention of gunpowder in the sixteenth century.
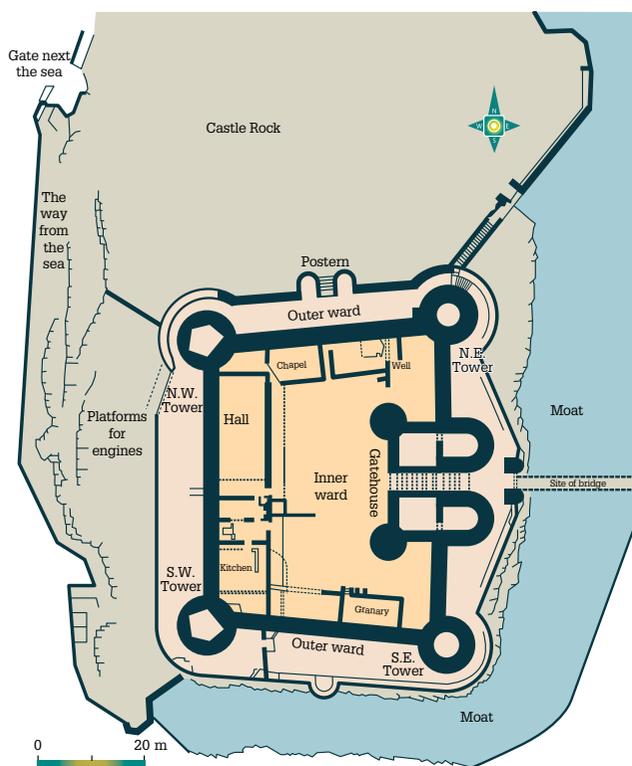
Source 3.6.2 A floorplan of thirteenth-century Harlech Castle, Wales

Sieges

The defence systems of castles were so effective that attempts to assault or lay siege were both expensive and long. Siege towers originated during the Crusader wars and could be wheeled up to a castle in order to help soldiers breach the castle walls. The enemy could try to mine or tunnel under the stone walls but this also took time.

Giant throwing machines such as the mangonel and **trebuchet** allowed armies to bombard the walls with large rocks or terracotta pots filled with Greek fire. Greek fire was another weapon brought back from the Crusades. It was a flammable mixture that could not be extinguished with water.

Source 3.6.3 A fifteenth-century miniature showing the Siege of Mortagne, near Bordeaux, France, in 1377, held in the British Library

ACTIVITIES

Remembering and understanding

1 Identify four ways in which castle defences changed over time.
2 Explain the importance of castles in the Middle Ages.

Applying and analysing

3 Look carefully at Source 3.6.3 and interpret what the soldiers are doing in this scene. Compare this with the activities shown in Source 3.6.1.
4 Use your answer from Question 1 to help you create a flow chart of the key events in the development of castles in the Middle Ages.

UNIT 3.7
Significant people

Charlemagne (742–814 AD)

Charlemagne (Charles the Great) and his brother, Carloman, inherited vast domains (comprising France and western Germany) on the death of their father, Pepin the Short, in 768. Charlemagne outlived his brother and spent the rest of his military career creating a single centralised state. He extended his rule into Italy, northern Spain, northern Europe and as far east as the Danube River in central Europe.
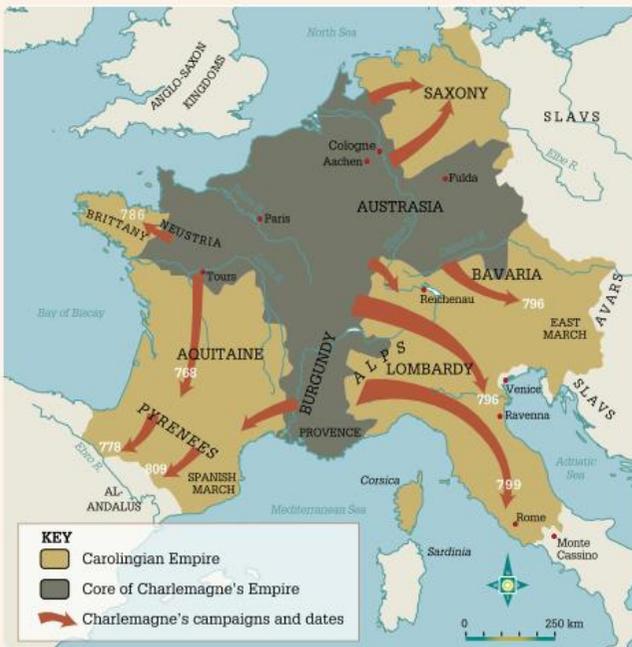
Source 3.7.1 The Carolingian Empire c. 800

The *Vita Karoli Magni*

Charlemagne was considered to be a wise and capable ruler. His biographer, Einhard, wrote the *Vita Karoli Magni* ('Life of Charles the Great') in the ninth century. He describes Charlemagne as tall and fair.

Einhard also wrote that he was fluent in foreign languages and an eloquent speaker, and that he was pious and generous to the poor.

Source 3.7.2 Charlemagne and Roland eating with the poor, a miniature from *The Great Chronicles of France*, fourteenth century, Bibliothèque municipale de Castres, France

Charlemagne's achievements and legacy

Charlemagne introduced administrative reforms such as establishing key representatives in each region and holding a yearly general assembly at his court in Aachen, Germany. He standardised weights, measures and customs dues, which improved commerce and also initiated important legal reforms.

During his reign, Charlemagne encouraged the reintroduction of classical art and education for all. He contributed to the spread of Christianity throughout Western Europe. The Pope crowned him emperor on Christmas Day, 800. After he died in 814, his empire fell apart under his successors.

DID YOU KNOW?

Using X-rays and computer tomography, a German team recently established that Charlemagne was 6 feet tall when the average European man stood 5 feet 5 inches.

This King, who showed himself so great in extending his empire and subduing foreign nations, and was constantly occupied with plans to that end, undertook also very many works calculated to adorn and benefit his kingdom, and brought several of them to completion.

Source 3.7.3 Extract from *Einhard: The Life of Charlemagne*, Book 17, quoted in P. Halsall, *Internet Medieval Sourcebook*, Fordham University Center for Medieval Studies

Eleanor of Aquitaine (1122–1204 AD)

Eleanor of Aquitaine lived an extraordinary life. She was highly intelligent, literate, charismatic and beautiful.

[Eleanor was] an incomparable woman; beautiful yet gracious, strong-willed yet kind, unassuming yet sagacious [wise] even now [at 75 years old] unwearied of any task and provoking wonder at her stamina.

Source 3.7.4 Extract from the *Chronicle of the Deeds of Richard I*, by Richard Devizes, quoted in A.Crawford (ed.), *Letters of the Queens of England, 1100–1547*, Alan Sutton, 1997

At the age of fifteen, Eleanor inherited her father's lands and feudal relationships, becoming the immensely wealthy and powerful Countess of Poitou and Duchess of Aquitaine. She was first married to King Louis VII of France and then to King Henry II of England.

Courtly love and politics

As a young woman in Aquitaine, Eleanor patronised troubadours who performed music, recited poetry and promoted the ideals of courtly love. She pursued her love of culture throughout her life. Later, her court in Poitiers was renowned for its artistic and intellectual achievements.

She actively participated in the political developments of the twelfth century. As Louis's queen, she was involved in a brutal war over territory with the Count of Toulouse.

Source 3.7.5 Eleanor of Aquitaine marrying Louis VII in 1137 (left scene) and Louis VII departing on the Second Crusade in 1147, from *Les Chroniques de Saint-Denis*, late fourteenth century (vellum)

She held power in her ancestral lands and kept control of her rebellious vassals in Aquitaine. She accompanied Louis VII on the Second Crusade to Jerusalem. In her fifties, she encouraged her sons to rebel against their father, Henry II, in a war for the English crown and was imprisoned for years. Following Henry's death, she claimed the throne for her son Richard the Lionheart and governed for many years while he was on Crusade. On his death in 1199, she secured the throne for her youngest son, John. Eleanor lived very long for the Middle Ages, dying at the age of eighty-two in France.

ACTIVITIES

Remembering and understanding

1 Explain who Charlemagne was and identify his achievements.
2 Explain why Eleanor of Aquitaine stands out as an exceptional woman for her times.

Applying and analysing

3 Examine Sources 3.7.2 and 3.7.3. Create a one- or two-sentence summary of Charlemagne's character in your own words.
4 Use Sources 3.7.4 and 3.7.5 to enable you to draw an annotated portrait of Eleanor of Aquitaine.

The influence of the medieval world

The Middle Ages has left a rich legacy that can be seen in many aspects of modern Western culture. Cathedrals, castles and universities remind us that this was an innovative time. Other aspects of modern life have foundations in medieval ideas, innovations and culture including art, politics and law.

The printing press

The invention of movable metal type by the early 1450s improved the production of printed books. Johannes Gutenberg (1400–1468) in the German town of Mainz perfected the system of printing. Metal letters replaced wooden letters so they could be used repeatedly without affecting the print quality.

Texts of all kinds could be mass produced. Gutenberg's printing press revolutionised learning and the spread of information. It contributed to the publication of works of poetry, history, romantic fiction as well as works of religious or philosophical importance. Mass-produced books with illustrations and diagrams were available to medical students and to society on a wide scale.

Source 3.8.1 Johannes Gutenberg in his workshop

The development of parliaments

An awareness of politics developed during this period. Many writers held views on how to rule and the nature of politics in society. To improve on government, the monarchies in France and England began to rely on a professional body of bureaucrats and lawyers trained in the universities. Gradually, assemblies of lords, bishops and commoners were granted limited rights in the making of laws. These assemblies were the origins of modern parliaments. The royal court also became permanent in cities such as London and Paris. Previously, the court travelled around with the king.

The Magna Carta

The **Magna Carta** is a document signed by King John of England in the summer of 1215. He was under pressure from nobles who rebelled against him because he had abused his customary feudal rights as lord of all England. King John had also alienated the Church and the rising class of merchants who were being taxed heavily in order to fund the king's wars and government bureaucracies. The Magna Carta meant that the king of England was subject to the law. Representative government and common law developed from this document.

Knowledge and universities

Educational studies in the Middle Ages were divided into seven liberal arts: arithmetic, geometry, astronomy, music, logic, rhetoric (or the art of public speaking and arguing) and grammar. The culture of scholarly work or scholasticism was based on the careful logical analysis of authoritative texts including the Bible and the philosophical works of Aristotle. Thomas Aquinas was the best known of the scholastic thinkers of the thirteenth century.

Universities overtook monasteries as places of learning in the twelfth century. The University of Paris had a reputation for excellence in philosophy and theology; Bologna became the centre of legal studies; and other smaller universities developed in France, Italy, Spain and England. Features of today's university life were developed by the thirteenth century: lectures, examinations, degrees, students and academic teachers and researchers. Kings and princes across Europe financed universities and colleges in order to produce graduates who would serve the Crown and help administrate. Many of these first universities still exist today.

Gothic Revival

The Romantic movement of the eighteenth and nineteenth centuries revived the Middle Ages. The Romantic poets, artists and architects found inspiration in medieval poetry, art and visible ruins.

Historical novels set in the Middle Ages were fashionable. The highly popular novel *Ivanhoe* (1819) by Sir Walter Scott recreated the Middle Ages but with a critical view of feudal tyranny, the futility of the Crusades and the shortcomings of chivalry.

Until the eighteenth century, people considered Gothic architecture old-fashioned and tasteless, and preferred Roman domes and curved arches. The Romantics' Gothic Revival celebrated pointed arches and flying buttresses. A German architect rediscovered the medieval plans of Cologne Cathedral and completed it in 1880. Work had originally begun in 1248. In France, the nineteenth-century architect Viollet-le-Duc worked to restore and preserve France's medieval heritage such as the walled city of Carcassonne, and the Notre-Dame and the Sainte-Chapelle in Paris. In London, the Big Ben clock tower reflects a medieval fantasy of the nineteenth-century Victorian period.

Paintings depicting English abbeys, castles and cathedrals were popular. Fireplaces and furniture were fashioned to look medieval.

Victorian Gothic was imitated in colonies of the British Empire, including in New South Wales. Examples include St Patrick's Catholic Church and St Mary's Cathedral in Sydney, and buildings of the University of Sydney.

Source 3.8.2 Gothic Revival in southern Germany: the famous Neuschwanstein castle in Bavaria was built by King Ludwig II in the nineteenth century.

ACTIVITIES

Remembering and understanding

1 What was the impact of the invention of the printing press? How did the use of metal letters improve on this invention?
2 What was the impact of the Magna Carta on the power of the king of England?

Applying and analysing

3 Choose two legacies of medieval Europe that you think are the most important. Justify your ideas to a partner.
4 Use Source 3.8.2 and the information in the text to design your own Gothic castle or an item of furniture that has Gothic features.

A Moorish garden

You are to design and present a Moorish garden.

a Using the internet or your school's library, research information about one of the famous Moorish gardens in southern Spain. Discover why your chosen garden was designed the way it was and focus on why water features were so important.

b Using software or an app, create a model of the garden. Alternatively, create a model using a wooden or a plastic tray, with gravel, sand, plastic trees and so on.

c Present your Moorish garden to the class and explain what each part represents.

A medieval doctor

Imagine you are a medieval physician who is recording his observations about diseases. Use the internet or your school library to research about diseases in the medieval period. Use Source 3.9.1 to help you record observations about leprosy. Describe other types of diseases as well.

Present your findings in an illuminated manuscript, complete with drawings and text.

Source 3.9.1 Lepers were required to ring a bell to warn people of their approach. From *Pontifical; Tabula*, fifteenth century (vellum), The British Library, London.

A day in the life of a knight

Imagine you are a knight living in medieval Europe. Read about knights and feudal society again in this chapter. Use the internet or your school library to continue to research the life of a knight during this period.

Create a mind map to record the key ideas and historical details that you discover. Then write a one-page diary entry on a day in your life. Choose an important day such as a tournament day to provide focus for your ideas.

Presenting a personality from the Middle Ages

There are many interesting personalities from the medieval period. Choose one of the following and conduct some research using the internet or your school library.
- William the Conquerer
- Frederick Barbarossa
- Alexander Nevsky
- The Black Prince
- Joan of Arc
- Christine de Pisan
- Sultan Mehmed II

First record key facts in dot-point form. Identify the key reasons why in your judgement this person made a significant contribution to their times. Then choose a creative IT format to present your ideas. You might choose to use a social medium or an app if you prefer to rely on a visual presentation. Finally, present your work to the class.

Glossary

barter system   a system of trade (of goods and services), without the use of money

Black Death   a devastating plague that killed millions in Europe in 1348–1353 AD

chivalry   a set of behaviours for knights, including bravery, honour and courtesy

Christendom   the countries in Europe where Christianity was the main religion

clergy   men and women who take vows to devote their lives to God and religious duties

excommunication   spiritual punishment through banishment by the Catholic Church

Gothic   a style of medieval architecture that featured pointed arches and flying buttresses

guild   an organisation of craftsmen and merchants that set standards of work and protected its members

knight   a noble who provided military service to a lord or a king

Levant   the eastern Mediterranean region that consists today of Lebanon, Syria, Jordan, Israel, Palestine, Cyprus and parts of southern Turkey

Magna Carta   a charter of rights and feudal laws issued by King John of England in June 1215, under compulsion by his nobles

mercenary army   a group of knights who were hired by lords in exchange for money

moat   a deep ditch filled with water that was built to surround and protect a castle

pagan   a believer in many gods; non-Christian

pilgrimage   a journey to a religious shrine

siege (warfare)   a military blockade of a fortress or castle with the intention of capture

subsistence farming   when most of the farmed produce is used by the farmer and his or her family

sultanate   territory ruled by a sultan (a Muslim king)

trebuchet   a type of catapult used to throw heavy projectiles

troubadour   a court poet and musician, especially in southern France

قضايا عساكر باصل وفرع

چو اصحاب فتوى ملاباب شرع

The Ottoman Empire

When a tribal leader from Anatolia, Osman Bey, fell asleep in the house of a holy man, he dreamed of a tree sprouting from his navel and spreading its branches so wide they encompassed the world. When told of the dream, the holy man said it was a sign from God, that Osman and his descendants would rule a mighty empire. This they did. The Ottoman Empire spread rapidly on the back of a powerful army of Janissaries to Europe, the Middle East and North Africa. The empire was also remarkable at the time for its tolerance of multiple ethnic and faith groups. Extraordinarily, it lasted six centuries, from around 1300 until 1922 AD.

Source 4.0.1 Enthronement of Suleiman the Magnificent, painting by Arifi, 1558, Turkish school, Topkapi Palace Museum, Istanbul, Turkey

1250

1258 AD Osman Bey, founder of the Ottoman Empire, is born

1300 **1299 AD** Osman I crowns himself sultan (king)

1350

1389 AD Murad I defeats the Serbs at Kosovo

1400

1450 **1453 AD** Mehmed II ('the Conqueror') takes Constantinople
1459 AD Construction of the Topkapi Palace begins

1500

1517 AD Selim I ('the Grim') takes Syria and Egypt
1521 AD Suleiman I ('the Magnificent') takes Belgrade
1529 AD First siege of Vienna

1550

1566 AD Suleiman I dies

1600 **1603 AD** Ahmed I breaks with law of fratricide

1650

1683 AD Second siege of Vienna, Ottoman army is **routed**

1700

Source 4.0.2 Timeline of the Ottoman Empire

The Ottoman Empire

A powerful empire

The Ottoman Empire was one of the most powerful and enduring empires in world history. It grew out of the country now known as Turkey and came to dominate large parts of south-eastern Europe, including Greece and the Balkans, as well as the Middle East and North Africa. With Constantinople (modern Istanbul) as its capital, the empire controlled the border between Asia and Europe—and between the Muslim east and the Christian west—for more than 600 years.

Osman Bey

The Ottoman Empire began with Osman I (1258–1326 AD), who became *bey* (chief) of one of the many small kingdoms called *beyliks* that covered Turkey. Osman became *bey* after his father's death in 1281, when he was just 23 years old.

His *beylik* was located on the border of the Byzantine Empire, which was in decline at the time. The Byzantine Empire had reached its greatest territorial extent in the 500s AD, and a 'peak' of political, economic and cultural integration in the ninth and tenth centuries. Incursions westwards by the Mongols from Central Asia had also caused a steady flow of refugees into Osman's territory. This population growth was used by Osman to strengthen his kingdom.

An empire is born

A power struggle between Osman and his neighbouring *beyliks* ended in 1299, when Osman crowned himself sultan (king) of what later became known as the Ottoman Empire.

Source 4.1.1 Rise and decline of the Ottoman Empire

KEY
Extent of the Ottoman Empire c. 1683
Extent of the Ottoman Empire c. 1914

Source 4.1.2 Osman I, founder of the Ottoman Empire, from *A Series of Portraits of the Emperors of Turkey*, by John Young, 1808

'Ottoman' is derived from the sixteenth-century Italian word *ottomano*, which came from the name Osman. Gradually, Osman's forces pushed the Byzantines westwards along the Turkish peninsula, culminating in the 1326 capture of Bursa, now the fourth most populous city in Turkey. The **siege** of Bursa lasted several years. Osman lived just long enough to hear of its fall but was 88 years old and on his death bed when this happened.

Crossing into Europe

After the death of Osman I, more victories followed under the leadership of new sultans, resulting in much of Greece and the Balkans coming under Ottoman rule. However, Constantinople was a major obstacle to Ottoman expansion in Europe.

Constantinople

Constantinople was founded by the Roman emperor Constantine (272–337 AD) after he converted to Christianity. Its fearsome defensive walls were over 22 kilometres in length and reinforced by more than 400 strong points such as towers, **bastions** and fortresses. These factors made it difficult to conquer. Its position—blocking the 'neck' of land joining Europe and Asia—also meant it was important to conquer. Its conquest in 1453 by Sultan Mehmed II (1432–1481), or Mehmed the Conqueror, opened the way for the Ottoman Empire to become one of the mightiest empires in history.

Triumph

When Sultan Selim I (1470–1520) and his troops occupied Syria and Egypt in 1517, he referred to himself as a 'world conqueror'. It was his own son, Suleiman (1494–1566), who eclipsed him. Europeans gave Suleiman the title 'the Magnificent'. His rule brought the Ottomans to the peak of their power. Suleiman was also known throughout the Islamic world as 'Suleiman the Lawgiver' because he completely reconstructed the Ottoman legal system during his reign.

Decline

Suleiman's reign ended in 1566 and he was replaced by a series of weak and drunkard sultans, meaning the Ottoman Empire began a drawn-out decline. It was for this reason that by the turn of the twentieth century the Ottoman Empire had earned a reputation as 'the sick man of Europe' (see Source 4.1.3). Nevertheless, the Ottoman Empire still outlived Sir Thomas Roe by nearly 300 years, and would inflict defeat on British, Australian and New Zealand soldiers in the Gallipoli campaign of World War I (1914–1918) before its collapse in 1922.

[The Ottoman Empire] has become like an old body, crazed through with many vices, which remain when the youth and strength is decayed.

Source 4.1.3 A quote by English diplomat Sir Thomas Roe in 1621, in J. Goodwin, *Lord of the Horizons: A History of the Ottoman Empire*, Vintage, 1999, p. xiv

ACTIVITIES

Remembering and understanding

1   Who was Osman Bey, and why was he important to the Ottoman Empire?
2   Look at Source 4.1.1. Describe, in your own words, the territorial extent of the Ottoman Empire at its height.

Applying and analysing

3   Discuss the importance of Constantinople to the Ottomans.
4   Examine the main idea in Sir Thomas Roe's analysis of Ottoman decline. What was it? Was it accurate? Explain your answer.

Key features of the empire

Political features

The status of the sultan

Osman I and his son Orhan (1281–1362) ate with their men and shod their own horses. When music was played to honour their vanquished forebears, the Shepherd Kings, they stood up out of respect. However, as the empire grew, its rulers shed most of these nomadic customs.

The fifth Ottoman sultan, Mehmed I (1390–1421) announced one day, 'It is my will that the Sultan dines alone'. Thereafter, sultans only shared a meal with their soldiers twice a year. Sultans were also expected to move slowly and silently, to draw attention to their grandeur. This shift alienated the Ottoman sultan from his people and eventually undermined the empire.

Source 4.2.1 Reception at the court of Sultan Selim III (1761–1808) at the Topkapi Palace, late eighteenth century, Topkapi Palace Museum, Istanbul, Turkey

Fratricide

Fratricide was common in the royal family. It was first recorded in 1389, when Bayezid I (1354–1403) had his brother strangled to prevent him from succeeding to the throne after their father was killed in battle. Fratricide soon became approved practice, because fewer rivalries led to more stable rule. Historians estimate that, over a period of 150 years, eighty of Osman's descendants were killed by their relatives. Perhaps the single worst instance was in 1595 when, on succeeding to the throne, Mehmed III (1568–1603) had all of his nineteen siblings murdered, including the infants.

Locking away rivals

Fratricide ended with the **accession** of poet and lover of architecture Ahmed I (1590–1617) in 1603. Sultan Ahmed was unwilling to have his brother and grandmother killed, so had them placed under house arrest instead. This led to an unusual system being established where large numbers of succeeding sultans' brothers, cousins and uncles were shut away indefinitely, sometimes for decades. They were locked in a warren of rooms called *kafes* (cages) in the Topkapi Palace, where they amused themselves with court rituals and games. Though it was advantageous to have potential rivals for the throne locked up, it also meant that when heirs were plucked from the *kafes*—often after decades of confinement—they lacked the experience to rule. Some also showed obvious signs of mental illness as a result of their captivity.

The influence of the harem

Ottoman political life was influenced by the royal **harem** (a group of women, including the sultan's wives and daughters, who lived at the Ottoman court). An example of the power of the harem can be found in Selim II's (1524–1574) favourite consort Nurbanu who co-ruled the empire with her son, Murad III, for 9 years after her husband's death in 1574. Royal women also left their mark on Ottoman history by patronising significant architectural and charitable projects.

The Ottoman bureaucracy

Aside from the sultans, the Ottoman state was otherwise run by a large and well-trained **bureaucracy**. The **grand vizier** was the most senior and powerful Ottoman official, whose job it was to ensure the sultan's orders were implemented. At the height of the empire, grand viziers were usually Janissaries, slaves who had been born as non-Muslims. Being a grand vizier was almost always a job for life since if they were dismissed from their position, in about 90 per cent of cases they were also killed.

The *ilmiye*, a body of religious scholars, were also important in the Ottoman bureaucracy. Eight *madrasas* (Qur'anic schools) were established during the reign of Mehmed I (1390–1421) to train religious officials, teachers, *qadis* (religious judges) and court scribes. *Qadis* were particularly important as they enforced both Islamic law (*shari'ah*) and the *Qanun* (laws) of Suleiman I.

The importance of the Janissaries

The Janissaries (from the Ottoman Turkish word meaning 'new soldier') were a group like no other in history—they were equally slaves, elite soldiers and managers of the Ottoman Empire. Formed by Sultan Murad I (1326–1389) in the mid 1300s to replace unreliable tribal warriors, the Janissaries were the world's first professional army.

Source 4.2.2 A mounted Janissary band or *mehter* during Imperial Festival, Turkish miniature from Vehbi's *Book of Festivals*, c. 1720, Topkapi Palace Museum, Istanbul, Turkey

Devsirme

From the late 1300s, Janissaries were recruited using a system known as *devsirme* (blood tax). Under *devsirme*, boys aged between ten and twelve were kidnapped from Christian villages—principally in Greece and the Balkans—and put to work on Ottoman farms where they worked hard and learned Turkish. The boys then underwent formal conversion to Islam, the religion of the Ottoman state, and became the sultan's servants, or slaves, for life. Most Janissaries became soldiers. As soldiers, they lived in barracks run according to strict rules. They underwent comprehensive training, turning them into one of the world's most fearsome fighting forces. Janissaries who showed academic promise were educated and became managers of government business.

The benefits of slavery

Many Christian families accepted their sons' enslavement by the Ottomans because it gave their children opportunities otherwise denied to them. Boys were usually taken from small villages where life was hard and education non-existent (see Source 4.2.3). Initially, Janissaries lived together in barracks and were not allowed to marry until they had finished their training. At that time they usually married women who had been schooled in the harem. Janissaries spent much of their leisure time engaged in sporting activities such as horseriding, javelin throwing, archery and wrestling.

What could rival the experience of being drawn from a life of drudgery and obscurity into a world of exhilarating novelty, from a narrow parochial society into the cosmopolitan one of empire, from poverty to all the possibilities of wealth ...?

Source 4.2.3 From J. Goodman, *Lords of the Horizons: A History of the Ottoman Empire*, Vintage, 1999, p. 57

The power and significance of the Janissaries

Sultan Mehmed II (1432–1481) took the role of grand vizier away from the Ottoman nobility and gave it to the Janissaries. This system of exclusion was critical to the empire's success because:

- government officials were appointed on merit rather than because of their wealth, resulting in a competent and able army and government
- the children of Janissaries could not become Janissaries themselves, since Janissary children were born Muslim, and Muslims could not become slaves—this reduced corruption, because officials did not have any family members in government
- the lack of a hereditary nobility with political power consolidated the power of the sultans.

Decline of the Janissaries

Eventually, the Janissaries took steps to protect their power, with disastrous consequences for the empire. The Janissaries abolished the rule that only non-Muslim slaves could become Janissaries, opening their ranks to their own sons and the sons of the Ottoman nobility.

These new Janissaries were not subject to physical tests to determine their suitability as soldiers. Most then avoided rigorous training, which made the Janissaries a less effective fighting force.

Economic features

Most Ottoman subjects earned their living from farming, which generated up to 40 per cent of the empire's tax revenue. Since Constantinople was situated at the crossroads between Europe and Asia, custom dues on imports and exports carried by merchant caravans and ships were also important to the Ottoman economy.

Under Sultan Bayezid II (1447–1512), the Ottomans built a powerful navy to suppress piracy and protect merchant shipping. Wheat, spices and lumber were commonly shipped items. Ottoman bazaars or markets sold items such as cotton and yarn from Greece; linen from Egypt; glass from Hebron (modern Palestinian territories); rhubarb and porcelain from China; and furs, birds of prey and amber from the Grand Duchy of Moscow (now part of the Russian Federation).

The Ottomans closely monitored trade, for example by requiring merchants and sea captains to be licensed, and by appointing *qadis* to patrol the bazaars, looking for cheats. Taxes were paid on almost every transaction.

ACTIVITIES

Remembering and understanding

1 Identify one positive and one negative consequence of the practice of fratricide within the Ottoman ruling family.
2 In what ways was the grand vizier's role both important and dangerous?
3 a Who were the *ilmiye*?
   b What role did they play in Ottoman society?
4 Why did Sultan Bayezid II build a powerful navy?

Applying and analysing

5 Write a brief outline of how the life of a sultan changed during the time of the Ottoman Empire. Why do you think these changes occurred?
6 a Create a storyboard that illustrates the main steps in becoming an elite Janissary soldier.
   b Briefly describe two ways that the Janissary system helped strengthen the Ottoman Empire.
7 Assess the importance of the location of Constantinople for the economy of the Ottoman Empire.

Source 4.2.4 *The Ottoman Fleet Blocking the Port of Marseilles in 1454*, Nasuh Al-Silahi, c. sixteenth century, Topkapi Palace Museum, Istanbul, Turkey

Community life

Cities

Community life in the cities of the Ottoman Empire was shaped by **külliyes**, complexes of buildings centred on a mosque, which provided a range of public services including schools, kitchens and baths. *Hammams* or Turkish baths and coffee houses were also common and more than just places to wash and drink coffee—visitors came to socialise and discuss business and politics. As well as tea and coffee, coffee houses provided music and poetry readings.
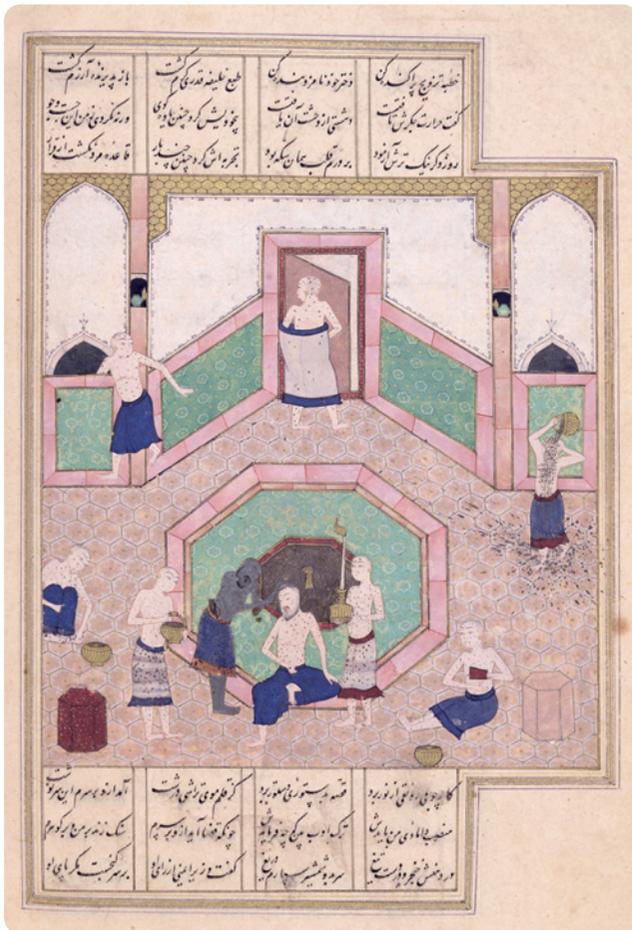
Source 4.3.1 An illustration of a *hammam* or Turkish bath, from 'Khusray and Shirin' by Elyas Nezami, *c.* 1550

Also important were the markets where many goods for everyday life could be bought. The running of the markets was strictly supervised by the *muhtasib*. He was an official who, accompanied by armed guards, toured the market daily to ensure good behaviour by all and that the merchants were not cheating their customers.

DID YOU KNOW?

Merchants in the Ottoman Empire had to sell their goods according to strict rules set by the courts. Any merchant who broke these rules could be punished by either being nailed to the doors of their shops or being beaten on the soles of their feet.

Townships

Community life in townships typically sprang up around caravanserais (roadside inns). Caravanserais were found roughly every 40 kilometres on the main overland trade routes. In return for money or traded goods, caravanserais provided water, food and fodder for animals. They typically consisted of a high wall with wide gates that could admit heavily laden animals, and an open courtyard. Along the inner walls were stalls or niches where merchants, travellers and servants could shelter.

Women

The traditional image of Ottoman women as submissive and powerless is not completely accurate—women were not powerless victims. For example, Ottoman women, both royal and ordinary, had total control over inherited property and could borrow and lend money. This enabled many women from more privileged families to become business partners in commercial enterprises.

Source 4.3.2 A market in Constantinople, c. 1580, Museo Correr, Venice, Italy

Less privileged women also played a role in the Ottoman economy, particularly in the textile industry. Silk winding and cotton spinning were considered women's work and were done at home. But women were also heavily involved in cotton weaving—to the extent that male-only weaving guilds complained to the sultan about the threat to their livelihoods. Women also worked as food vendors, operated public baths and acted as slave brokers.

With the Ottoman Empire so often at war, all Muslim males had to make themselves available for conscription into the army. When husbands and fathers were conscripted, rural women had to run the family farm.

Women and the law

Ottoman law allowed women to obtain separations or divorces from abusive or financially negligent husbands. But this law only applied to Ottoman women who were Muslims. As a result, some non-Muslim women in the empire converted to Islam in order to submit divorce petitions to Muslim courts. However, in keeping with the empire's tolerance of other faiths, non-Muslims were able to have cases heard according to their own laws in some other matters (see Unit 4.6).

The fact that Ottoman men were allowed to have up to four wives, while women could have just one husband, suggests women, in some ways, held an inferior position. While it is true that this law favoured men, in practice it tended only to be wealthy men who had multiple wives. Overall, about 95 per cent of Ottoman men had only one wife.

As to women, as many, if not more than men, are to be seen in the streets [i.e. going about their daily activities, etc.] … I think I never saw a country where women may enjoy so much liberty, and free from all reproach, as in Turkey … The Turks in their conduct towards our sex are an example to all other nations; … and I repeat it, sir, I think no women have so much liberty, safe from apprehension, as the Turkish—and I think them in their manner of living, capable of being the happiest creatures breathing.

Source 4.3.3 Extract from Lady Elizabeth Craven's *A Journey Through the Crimea to Constantinople*, 1789, which also included scathing accounts of harems and *hammams*, in Z.H. Faris, 'Ottoman Women During the Advent of Western Feminism', 3 August 2013

ACTIVITIES

Remembering and understanding

1 What was:
   a a *külliye*?
   b a caravanserai?
2 In what ways were baths and coffee houses 'more than just places to wash and drink coffee'?

Applying and analysing

3 Examine Sources 4.3.1 and 4.3.2. With a partner discuss the aspects of everyday life represented in these sources.
4 In your own words, describe what Lady Elizabeth Craven observed about the position of women in Constantinople in Source 4.3.3. What opinion does she form, based on these observations?
5 Construct a PMI chart to analyse the position of women in the Ottoman Empire. Overall, was their position to be admired?

A centre of power

Sultan Mehmed II conquered the great city of Constantinople in 1453 AD. He quickly set about transforming it into a centre of power from which his orders could be carried to all corners of his growing empire. Constantinople also became the cultural centre of the Ottoman Empire, which can be seen in its art and architecture.

Architecture

Byzantine influence

Much of the Ottomans' architectural style was borrowed from the Byzantines, whose use of ornamental domes and colourful mosaics was greatly admired by the Ottomans. This can be seen in the case of Constantinople's Hagia Sophia ('Holy Wisdom' in Greek). Completed in 537 AD, the Hagia Sophia served as a Christian cathedral for over 900 years, until Constantinople fell.

Although the Ottomans turned Hagia Sophia into a mosque, little was done to alter its appearance apart from the addition of four minarets (tall and narrow towers) from which the Muslim faithful were called to prayer.

The Topkapi Palace

Built for Mehmed II from 1459, the Topkapi Palace would be the primary residence of the Ottoman sultans until 1856. The Topkapi was not a palace of the European kind, which aimed to awe visitors with its external appearance. Instead, in keeping with Islamic design principles, the Topkapi presented a modest face to the world. It was only *inside* that visitors encountered a seemingly endless set of lavishly decorated rooms, galleries and courtyards.

Source 4.4.1 Hagia Sophia has been a place of cultural importance for Christians and Muslims alike.

Source 4.4.2 The exterior of the Topkapi Palace

Source 4.4.3 The interior of the Topkapi Palace

Some foreigners were still unimpressed, but the palace was designed for a purpose. Its maze of compounds housed all the departments of government, including the treasury and the armoury. As visitors walked deeper into the palace, the closer they came to the centre of power.

Noisy crowds pouring through the Imperial Gate of Topkapi were greeted by the heads of newly executed criminals, displayed in niches carved into the gateposts. Then, as visitors approached the Central Gate, which led to the Second Courtyard, they saw marble pillars topped with more severed heads of government officials who had been executed. Those of high-ranking officials were stuffed with cotton while those of lesser officials were stuffed with straw.

At each gate, visitors were screened, so the deeper they went, the less crowded and quieter it became until a select few gained access to the silence of the sultan's chambers (see Source 4.4.4).
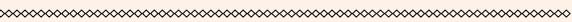
No man speaks unless ordered to, [there is] no talking to one another, neither doth any person dare so much as to sneeze or cough.

Source 4.4.4 A contemporary observation about the sultan's chambers in the Topkapi Palace, in J .Goodwin, *Lord of the Horizons: A History of the Ottoman Empire*, Vintage, 1999, p. 53

Mosques

Across Constantinople and throughout their empire, the Ottomans erected a series of mosques and *külliyes*. By the fifteenth and sixteenth centuries, Ottoman architecture was acquiring a character of its own, including clean lines, massive domes permitting vast inner spaces, and harmony between inner and outer spaces as well as light and shade. These qualities of clean, simple design are attributed to that fact that many important Ottoman architects started their careers as military engineers where their design by necessity had to be clean and simple.

Source 4.4.5 The Süleimaniye Mosque in modern Istanbul, built by and named after Sultan Suleiman I. Built between 1550 and 1557, the Süleimaniye was the fourth imperial mosque built in Constantinople, on one of the seven hills dominating the Golden Horn (inlet of water on the Bosphorus River, which divides the city of Istanbul).

Art

Tughras

Art was also important to the sultans of the Ottoman Empire. Calligraphic emblems of the Ottoman sultans, called **tughras**, are thought to derive from the early Ottoman rulers, who were illiterate. They would sign their names by dipping their thumb and two fingers in ink and pressing them onto paper. *Tughras* acted as the sultan's seal or signature for all official documents and letters; they were also stamped on coins minted during the sultan's reign.

Source 4.4.6 Sultan Osman III's *tughra*, eighteenth century, Turkish and Islamic Art Museum, Istanbul

Miniatures

First produced in the mid fifteenth century, Ottoman miniature paintings are remarkable for their use of rich and sometimes clashing colours. Most miniatures were unsigned because they were typically produced by teams of painters, with a head painter drawing the main composition with thin brushes, and assistants and apprentices filling in the rest of the image.

Source 4.4.7 *Prince Playing Polo*, a miniature from *Divan-I Nevai*, collected poems by Ali Sir Nevai, Ottoman school, c. sixteenth century, held in a private collection
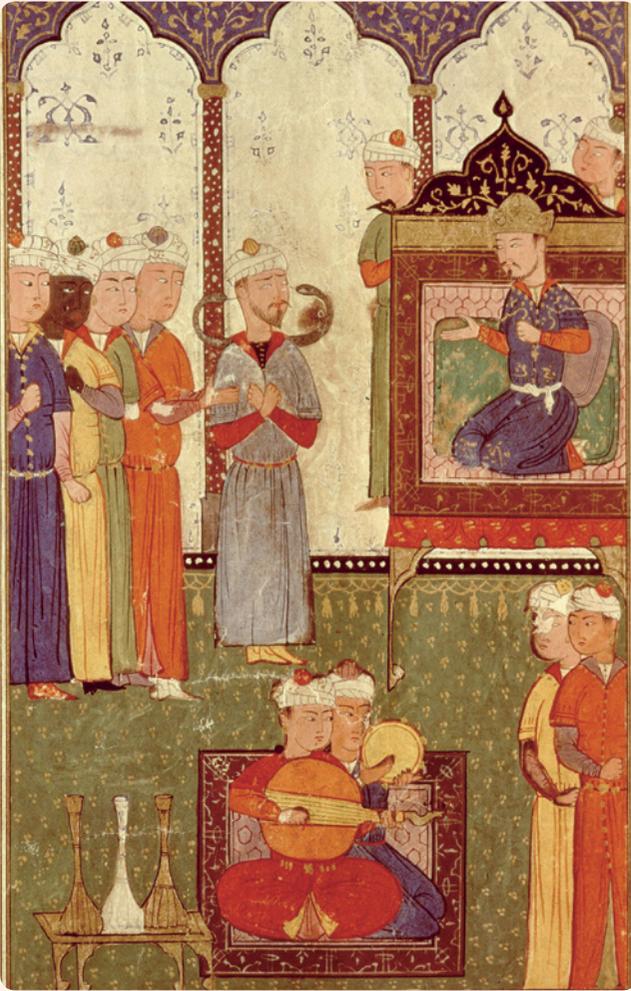
Source 4.4.8 A sultan being entertained, sixteenth-century Turkish manuscript, Biblioteca Nazionale Marciana, Venice, Italy

Carpet weaving

The weaving of rugs and carpets had long been an important art for the Turkish people and this continued into the period of the Ottoman Empire. Ottoman court rugs and carpets were woven using silk thread and displayed detailed floral emblems and designs. Most popular were roses, carnations, tulips and hyacinths. Each rug and carpet was a work of art in itself.

Ceramics

During the latter part of the reign of Mehmed II (1451–1481), Ottoman ceramics reached a technical and artistic high as the elite of Mehmed's court began to demand luxurious and beautiful objects for their homes. These ceramics were known as *çini* and, while originally intended for the Ottoman market only, they were soon exported to countries such as Italy where they were highly prized and quickly imitated. The ceramics are characterised by their abstract compositions and vibrant colours, such as cobalt blue, turquoise, emerald green and bright red.

ACTIVITIES

Remembering and understanding

1   a   List three key features of Ottoman architecture in the Topkapi Palace.
    b   Draw or photocopy Sources 4.4.2 and 4.4.3 and annotate the key features in each source.
2   a   What was the original purpose of the Hagia Sophia?
    b   What did it become?
    c   What was added to the building by the Ottomans and why?

Applying and analysing

3   a   Why would some foreign visitors have been unimpressed with the Topkapi Palace?
    b   Use a Y-chart with the section headings 'Looks like', 'Feels like' and 'Sounds like' to explore what a visitor would have experienced on visiting the palace.
4   Examine Source 4.4.6.
    a   Why were *tughras* so important?
    b   In what ways is a *tughra* as distinctive as a signature we might use on documents today?
    c   Demonstrate your unique 'signature' by sketching your own *tughra*.
5   What inference(s) can you make about Ottoman society from the scenes portrayed in Sources 4.4.7 and 4.4.8?
6   Using Sources 4.4.7 and 4.4.8 as a guide, illustrate an aspect of your daily life in the style of an Ottoman miniature.

Growth of an empire

The Battle of Kosovo

Osman I began to extend his empire after uniting the *beyliks* of Turkey by invading the weakened neighbouring Byzantine Empire. The Byzantine city of Bursa fell to the Ottomans in 1326 AD, providing the Ottoman Empire with a new capital. In the following decades, the Ottomans extended their control over Byzantine territory, crossing the Bosphorus Strait into Eastern Europe and taking possession of parts of the Balkans. This process culminated in the decisive Battle of Kosovo on 15 June 1389.

Slaughter on Blackbird's Field

The Byzantine army was led by the Serbian Prince Lazar and numbered up to 30 000 men. Facing the Byzantines were 40 000 Ottoman troops, led by Sultan Murad I. The battle, taking place on what was locally known as Blackbird Field, raged for eight hours, until one of Murad's sons, Bayezid (1354–1403), led a counterattack that broke the Byzantine forces. By the end of the battle, both sides lost most of their armies. Unlike the Ottomans, who had reinforcements to call on, the Byzantines could not replace their soldiers and had also lost their leader, Prince Lazar, in the battle. As a fighting force, they were finished.

The rise of Bayezid

Bayezid I, who succeeded his father in 1389, exploited the victory at Kosovo by appointing Prince Lazar's son as ruler, on the condition that Serbia pay **tribute** and provide soldiers to support future Ottoman campaigns. Victory at Kosovo meant the Ottomans obtained a long-term presence in the Balkans—so long that large Muslim communities exist in the region today.

Source 4.5.1
A portrait of Bayezid I by Cristofano dell'Altissimo, c. 1552–1562, Uffizi Gallery, Florence, Italy

The fall of Constantinople

The significance of Constantinople

Constantinople was an important city because it was located at the frontier between predominantly Christian Europe and the mainly Muslim Middle East and Asia. For centuries, the Ottomans had dreamed of its capture, but it took many years and a headstrong 21-year-old sultan to achieve this. When Mehmed II became sultan in 1451, the Byzantine Empire had shrunk to a few square kilometres beyond Constantinople's walls. Additionally, the city's population had drained away, its brightest and best lured to thriving Mediterranean states like Venice. Fewer than 5000 men could be mustered for its defence. Yet the city's walls remained strong. Capturing Constantinople was still a daunting task.

The use of gunpowder

To attack the walls of Constantinople, Mehmed used a powerful weapon for the times: a 9-metre-long cannon. The cannon was built by a Transylvanian inventor, who received bids from both the Ottomans and the Byzantines to buy it. Mehmed outbid the Byzantines and the gun was dragged by thirty oxen to Constantinople.

The cannon could only fire seven times a day, because its stone missiles, weighing between 544 and 590 kilograms each, could not fit into the bore of the cannon until it had cooled down after each shot. After a six-week bombardment, the city walls were finally **breached** in May 1453. It was the first time gunpowder had overcome a major fortification, and was a taste of wars to come.

The Ottomans then rebuilt Constantinople, and for the next 500 years it was the empire's capital, sitting astride the Bosphorus Strait. Today, named Istanbul, it is the largest city in Turkey.

Source 4.5.2 *Entrée de Mehmed II dans Constantinople* (Entry of Mehmed II to Constantinople), a nineteenth-century painting by Jean-Joseph Benjamin-Constant, Musée des Augustins, Toulouse, France

The siege of Belgrade

The conquest of Constantinople allowed Mehmed II to **subjugate** the entire Greek-speaking world. Next, he set his sights north, to an island at the confluence of the Sava and Danube rivers, known as the White City, or Belgrade, at the eastern border of the Kingdom of Hungary. Mehmed II's forces besieged Belgrade, and on 13 August 1456 his famous cannon smashed its walls.

The defence of Belgrade

The Ottoman army's best fighters poured through the smoking gaps in Belgrade's walls, over dead bodies, expecting to face a fierce counterattack. However, the streets of the citadel were empty. The soldiers fanned out, marking doors of houses suitable for future looting. Then the Hungarians sprang their trap: horns rang out and hidden defenders emerged from basements and doorways, falling on the Ottomans, most of whom had become separated from their units and commanders in the city's alleyways.

Defenders on the walls dropped logs of tar-soaked wood and set them alight, trapping the Ottomans inside the city and preventing the entry of Ottoman reinforcements. Reinforcements outside the walls then came under attack by a relief army mainly made up of pike-wielding peasants. Some accounts claim Mehmed himself entered the battle, killing a Hungarian knight before being shot in the leg by an arrow.

At dusk, Belgrade's defenders fell back to their citadel, bracing for an Ottoman attack. Instead, the Ottoman forces retreated, along with 170 carts piled with wounded men. The Kingdom of Hungary's border was stabilised, and Ottoman expansion into Europe temporarily halted. It was not until 1521 that the Ottomans, led by Suleiman I (1494–1566), finally seized Belgrade.

DID YOU KNOW?

The Ottoman forces advanced while striking drums (both kettledrums and bass drums), shaking castanets and bells, clashing cymbals, striking triangles, playing trumpets and a Turkish version of the oboe, and yelling war cries. This Janissary music influenced European classical musicians such as Wolfgang Amadeus Mozart (1756–1791) and Ludwig van Beethoven (1770–1827).

Source 4.5.3 In the fifteenth and sixteenth centuries, the Ottoman Empire expanded to include Egypt, the Hijaz (a region containing the two holiest cities of Islam—Mecca and Medina), Yemen and parts of North Africa.

Vienna

After Belgrade was seized, the Ottoman forces marched on Vienna, but Suleiman I's forces were defeated in their first attempt to capture the city in 1529. It was not until the reign of Mehmed IV (1642–1693) that Vienna was besieged a second time, in 1683. Mehmed IV did not lead the siege, but handed this responsibility to his grand vizier, Kara Mustafa, who, after 15 months of preparation, assembled an army of about 140 000 men. Although this force vastly outnumbered Vienna's defenders, the preparation time taken by Kara Mustafa gave Hungarian King Leopold I (1640–1705) the opportunity to organise and improve Vienna's defences, secure a troop commitment from the Pope, and forge an alliance with the Poles.
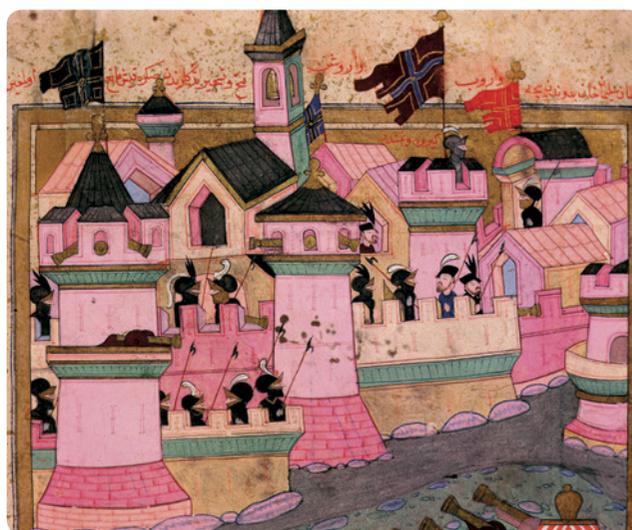
Source 4.5.4 Attack on Vienna, Austria, 27 September 1529, by the army of Suleiman the Magnificent, from the Ottoman manuscript *Hunername*, 1588, Topkapi Museum, Istanbul

Weakening of Vienna

When Ottoman forces arrived in Vienna they found houses outside the city walls razed, giving the defenders a clear field of fire for their cannons. Instead of a frontal assault, the Ottomans were forced to dig in order to place barrels of gunpowder directly under Vienna's walls to detonate them. This caused several sections of wall to collapse, allowing the Ottomans to seize parts of the city. But the process took months, allowing a relief force under the command of the King of Poland to arrive just before the city fell. Kara Mustafa then made the critical mistake of dividing his force, sending some against the relief army and retaining others for a final assault on the city.

Battle of Vienna

The Battle of Vienna eventually took place on 11 and 12 September 1683. It raged for twelve hours, during which time the Ottomans managed to light the fuse on a massive powder keg under the city wall. According to some sources, it was put out only at the last moment, by a Viennese miner who broke into the Ottoman tunnel from a tunnel of his own. The decisive moment of the battle occurred when the Poles launched one of the largest cavalry charges in history, numbering approximately 20 000 horses and men. Having failed to repel the relief army or capture the city, the Ottomans fled. For his failure, Kara Mustafa was executed six weeks later, strangled with a silk rope.

Source 4.5.5 King John III Sobieski leads Polish forces repulsing the Ottoman Turks from Vienna, 1683

Ottomans in decline

Defeat at Vienna marked the beginning of the end for the Ottoman Empire. Territory in Hungary was gradually lost and Ottoman power in Greece was successfully challenged by the Venetian navy, which attacked Athens in 1687. This resulted in the partial destruction of the Parthenon, a famous temple on the Athenian Acropolis. In the two and a half centuries that followed, the Ottoman Empire continued to decline as corruption in both the royal court and among the Janissaries led to a loss of military power and leadership. In the early nineteenth century, the great French general Napoleon conquered much of what had been Ottoman territory. The empire finally collapsed in 1922 due to defeats in the Balkan Wars (1912–1913) and World War I (1914–1918).

ACTIVITIES

Remembering and understanding

1 **a** Why did the Byzantines lose the Battle of Kosovo?
   b How did Sultan Bayezid exploit the victory at Kosovo?
   c What did this victory mean for the Ottomans?
2 Why was the capture of Constantinople an important development in the expansion of the Ottoman Empire?
3 Explain how gunpowder played a significant part in Ottoman victories from 1453 onwards.

Applying and analysing

4 Create a storyboard or flow chart showing the sequence of events leading up to the fall of Constantinople.
5 Discuss which event you think was the key turning point in the failed Ottoman attack on Vienna. In your answer, explain the other factors that contributed to Ottoman defeat.
6 Write a one-page diary entry dated 14 August 1456 from the perspective of one of Belgrade's defenders. How might the defenders have recalled the critical events of the initial failed Ottoman attack?
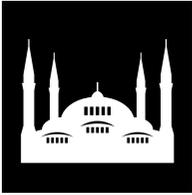
A tolerant society

An Islamic empire

As the Ottoman Empire grew, many different people, with different traditions and religions, came under Islamic Ottoman rule. The word 'Islam' comes from Arabic, and means 'unconditional submission to the will of God'. 'God' in Arabic is known as *Allah*. For Muslims, this is the same God as the God of Jews and Christians. Islam considers itself to be a part of what is sometimes called the 'Abrahamic tradition'. This is a religious tradition born from the **patriarch** Abraham and his descendants, Isaac and Ishmael. Islam therefore accepts both Judaism and Christianity as legitimate religions, and acknowledges significant figures such as Jesus and Moses as prophets of God. This goes some way to explaining why the Ottoman Empire was tolerant of other faith traditions.

The Qur'an and *Sunnah*

Islam consists of a set of basic beliefs, a set of basic duties and a body of principles. These principles are derived from the Qur'an, a book organised into 114 chapters. Muslims believe that the Qur'an is the word of God as it was revealed to Muhammad, who received these revelations over a 22-year period, beginning in 610 AD.

Muslims also rely on the many reliably transmitted reports (*hadeeth*) about what Muhammad and his closest companions said and did. These are collectively known as the *Sunnah*. They were recorded in the early centuries of the Islamic caliphate, the form of government established after the death of Muhammad in 632.

Taxpayers, not converts

It is said the Ottomans wanted taxpayers, not converts, with the one cruel exception being the Janissaries. The Ottomans believed that people forced to change their religion were unlikely to be productive and law-abiding citizens.

Of course, the Ottomans still desired the willing conversion of non-Muslim subjects to Islam. One way of winning converts was to improve the lives of non-Muslims. For example, the Ottomans required Christian Balkan peasants to work only three days every year for their local overlord and pay a 10 per cent tax, called the *jizya*. These conditions were much less onerous than those imposed by previous overlords. Even to devout Christians, Ottoman rule seemed like liberation. Those subject to the *jizya* were also exempted from military service.

Source 4.6.1 Spain's King Ferdinand and Queen Isabella being petitioned for mercy by Jews about to be expelled, 1492

The Jews

Although they were often subject to persecution throughout history, at times under Ottoman rule Jews enjoyed relative peace and freedom. In 1492, when Bayezid II heard that the King of Spain was expelling Jews from his lands, Bayezid II instructed his governors to receive them. Bayezid's motives were practical as well as humanitarian, as Spanish Jews were skilled in a range of trades.

> *They say Ferdinand is a wise monarch …*
> *How could he be, he who impoverishes his*
> *country to enrich mine!*

Source 4.6.2 Bayezid II describes King Ferdinand of Spain, in J. Goodman, *Lords of the Horizons: A History of the Ottoman Empire*, Vintage, 1999, p. 99.

Source 4.6.3 An illustration of people from the Ottoman Empire, including a man from Adrianople (centre) and a veiled woman from Salonika (right).

The *millet* system

The Ottoman *millet* system organised non-Muslim groups into faith-based communities that were permitted to have separate legal courts to hear cases of personal law. It was designed to protect their rights. Jews, Orthodox Christians and Armenian Christians and other Christians all had *millets* of their own. *Millets* also had a considerable amount of administrative autonomy, even though there were often restrictions on where the members could live or work. They ran their own schools and welfare systems.

ACTIVITIES

Remembering and understanding

1 Identify at least four key features of Islam, the religion of the Ottoman state.
2 Outline the key points of the *millet* system.

Applying and analysing

3 Examine Source 4.6.1.
   a Identify the different people portrayed in the painting and the religious or cultural groups they would have belonged to. What are the visual cues that allow you to know this?
   b Formulate a list of points that you hypothesise the Jewish people may have presented King Ferdinand with in opposition to their expulsion from Spain.
4 In Source 4.6.2, Bayezid II talks about King Ferdinand of Spain.
   a What was it that Bayezid saw would 'enrich' his empire?
   b Do you think that this way of seeing a group of people is a good thing or a bad thing? Explain your answer.
5 a Examine Source 4.6.3 and identify the specific elements of each cultural dress.
   b Draw a Venn diagram comparing the dress of the Ottoman woman and the veiled Salonika woman.
   c How does this source exemplify the *millet* system of governance?
6 With a partner discuss the benefits or otherwise of the *millet* system and of the tolerant governance of the Ottoman Empire.

The strength and influence of the empire

Significant individuals

The power of the Ottoman Empire reached its peak during the rule of two sultans who were father and son. Both showed, in their different ways, great political skill and military prowess.

Selim I

Selim I (1465–1520), also known as 'Selim the Grim', was an unusual combination—a fiery-tempered warrior, a poet and student of science, and an aesthete (a person who appreciates art and beauty) who ate simple meals off wooden plates. Selim came to power on 25 April 1512, after his father Bayezid II abdicated. Unusually in the blood-soaked history of Ottoman rulers, Bayezid II was not killed but was allowed to retire.

Cruel and generous

Selim was ruthless and sometimes cruel. He is said to have laughingly told one of his high-ranking officials that the official would be killed, but that it would not happen until he had found a suitable replacement. Selim also recognised and rewarded good performance, resulting in a strong government where the price of incompetence was death.

Selim paid his Janissaries well, but spent very little on himself. His ambition and sound budgeting helped triple the size of the Ottoman Empire during his reign. By the time he died in 1520, the empire covered more than 20 million square kilometres, equivalent to almost three times the size of Australia.

Suleiman the Magnificent

Selim's son Suleiman I (1494–1566) had no brothers at the time of his father's death, so his accession was unusually peaceful. Suleiman ruled the Ottoman Empire for 46 years. This was a 'golden age' during which the empire reached its peak of military and political power.

Source 4.7.1 A portrait of Suleiman I

Europeans dubbed Suleiman 'the Magnificent' for the size of his empire and the opulence of his palaces. Ottomans, on the other hand, knew him as 'the Lawgiver' because of the order he brought.

'[Suleiman] has the reputation of being very just,' an envoy noted, 'and when he has been accurately informed of the facts of the case he never wrongs any man'.

Source 4.7.2 Extract from C. Finkel, *Osman's Dream: The History of the Ottoman Empire*, John Murray, 2005, p. 116

The *Qanun*

Suleiman issued a single legal code, the *Qanun* ('law' in Arabic). He did this by collecting all the judgements that had been issued by the nine preceding Ottoman sultans, eliminating duplication and making choices when judgements contradicted one another. Suleiman was also careful to ensure that what remained was consistent with the laws and principles of the Qur'an and *Sunnah*.

During his reign, Suleiman also expanded the empire further into Europe, capturing Belgrade in 1521 and besieging Vienna in 1529.

The lasting influence of the Ottoman Empire

Like many great empires of the past, the Ottoman Empire has had a significant impact on the societies that followed it. Its legacy is as diverse as cartography, medicine and the spread of the Islamic religion across continents.

Cartography

A great advance that can be attributed to the Ottomans was in cartography. One of the most famous Ottoman cartographers was the sailor Piri Reis (1470–1554), who served as a naval commander until he was executed for losing too many battles. In 1517, Piri Reis presented Selim I with one of the most detailed and accurate world maps in existence at the time, which he drew up himself based on his own experience combined with charts and maps he had obtained from the Middle East, Portugal and Spain.

Medicine

The Ottomans led the European powers in many areas of public health, including hospitals and facilities for public hygiene. Medical men such as doctors and dentists practised medical procedures that were rarely seen in contemporary European countries and had an excellent understanding of the workings of the human body. Their knowledge soon began to spread across their conquered lands and elsewhere.

Source 4.7.3
A surviving fragment of the Piri Reis world map, 1513

Source 4.7.4
An anatomical diagram showing heart and intestines, Ottoman manuscript

Muslim influence in Europe today

One of the strongest legacies of the Ottoman Empire is the significant number of Muslim people who still live in parts of Europe that used to be under Ottoman rule. The area of Europe now known as the Balkans (including Albania, Bosnia and Herzegovina, Bulgaria, Greece, Macedonia, Montenegro and Serbia) contain large Muslim populations.

ACTIVITIES

Remembering and understanding

1   In what ways was Selim I both cruel and generous? Give examples of each.
2   List three significant ways the Ottoman Empire has influenced the world today.

Applying and analysing

3   Compare and contrast the rule of Selim I and Suleiman I. As father and son, what did they have in common and how did they differ? What were the strengths of each sultan? Use a Venn diagram or a PMI chart to organise your ideas.
4   Examine Sources 4.7.3 and 4.7.4. How do these sources support the theory that the Ottomans had advanced knowledge in these areas?

Valide sultan

The most powerful woman in Ottoman society was the *valide sultan*, the mother of the sultan. Over the centuries, there were many significant women who held this position and great power over the empire, such as Hürrem Sultan and Hadice Turhan.

You have just been appointed as the curator of a digital exhibition at your local museum on these powerful women: the *Valide Sultan*. Your first job is to create a web page as part of your proposal for the digital exhibition. Your web page should include the life and achievements of at least three significant *valide sultans*.

Source 4.8.1 Painting of Hürrem Sultan Roselan, wife of Sultan Suleiman the Magnificent, Topkapi Palace Museum

Tales of a European sailor

Imagine you are a fifteenth- or sixteenth-century European sailor visiting Constantinople for the first time. Write a diary of four to six entries. Consider what you would have observed as you approached Constantinople from the Sea of Marmara. When you went ashore, what would you have noted about the people, the beliefs, the law and roles in society? What would have been the biggest contrasts between Europe and the Ottoman Empire? Consider beginning with a concept or mind map to help you organise material for your entries.

Map or model a battle

Create a map or design and make a 3-D model of one of the key sieges or battles of the Ottoman period: Kosovo, Constantinople, Belgrade or Vienna.

Annotate the map or model with key information relating to preparation, troops, tactics and weapons. Use arrows, colours or symbols to show how the siege or battle unfolded and identify key individuals and turning points.

Tourism brochure

You have been asked by Turkey's Ministry of Culture and Tourism to produce a new digital or print guide to the Topkapi Palace. Consider including information about:
- the construction and layout, including the treasuries, harem and *kafes* (cages)
- notable sultans, grand viziers and ambassadors who lived in, worked in or visited the palace
- other members of the court, and their roles.

Work either individually, in pairs or in a small group. If you choose to produce a digital guide, consider a website or audio content that could be played on a portable device.

Glossary

accession   the attainment of a position of authority (e.g. king or sultan)

bastion   a projecting part of a fort, which allows for defensive fire in several directions

breach   break through the wall or defence of the opponent

bureaucracy   the system of appointed state officials who provided administrative support to the sultan

fratricide   the deliberate killing of one's brother or sister

grand vizier   the most senior and most powerful Ottoman official, who ensured the sultan's orders were carried out

harem   quarters in the palace reserved for the wives, concubines, female relatives and children of the sultan

jizya   a 10 per cent tax that all non-Muslims paid

külliye   a complex of buildings centred on a mosque

millet   a system for organising non-Muslim groups into faith-based communities; *millets* were permitted to have separate legal courts to hear cases of personal law, and ran their own schools and welfare systems

patriarch   the Biblical figures thought of as fathers of the human race

routed   completely defeated

siege   a military operation whereby enemy forces cut off essential supplies to force surrender

subjugate   to bring under control, especially by force

tribute   a payment made from one state to another, usually at regular intervals, which often signifies dependence

tughra   the calligraphic emblem of an Ottoman sultan

Renaissance Italy

The Renaissance was an innovative and intellectual period in European history when a new way of looking at the world developed. It began in the fourteenth century AD and continued until the early sixteenth century. It sparked the Scientific Revolution, the Reformation and the Enlightenment periods; all times of further change in European society. The term **Renaissance** is from the French word for 'rebirth' and reflects the wisdom and learning, and art and architecture of the ancient world of Greece and Rome, which had been rediscovered by the philosophers, scholars and artists of the wealthy city-states of Italy during this time.

Source 5.0.1 *Music-making Angel*, a fresco by Melozzo da Forlì, c. 1480, Pinacoteca (art gallery), Vatican Museum, Rome, Italy

1397 AD Giovanni de' Medici moves to Florence

1400

1417 AD Brunelleschi begins work on the dome of the Florence Cathedral

1420

1429 AD Cosimo de' Medici inherits family bank and rises to great power in Florence

1440

1452 AD Leonardo da Vinci is born
1454 AD Gutenberg Bible published after Johannes Gutenberg invents the printing press

1460

1469 AD Lorenzo de' Medici ('the Magnificent') takes power in Florence

1480

1486 AD Pico publishes his collection of 900 treatises and is condemned by the Catholic Church

1494 AD The Medici are ousted from Florence

1498 AD Leonardo da Vinci paints *The Last Supper*

1500

1504 AD Michelangelo creates the statue of *David*
1505 AD Leonardo da Vinci paints the *Mona Lisa*

1513 AD Niccolò Machiavelli publishes *The Prince*

1517 AD The Reformation movement begins

Source 5.0.2 Timeline of Renaissance Italy

Italian city-states

Italy during the Renaissance

At the time of the Renaissance, Italy was not a unified country but instead was made up of a number of independent city-states. A **city-state** is a region that is controlled by a major city. These cities were some of the largest and richest in all of Europe. The Renaissance began in the city-states of Italy with prominent wealthy families supporting artists, thinkers and scientists to develop new ideas. The supporters of the arts became known as patrons (from the Italian word for 'father'). They hired artists to decorate their homes with beautiful paintings and sculptures. Most of the people who lived in the city-states were craftsmen and merchants.

Some of the most important city-states included Florence, Venice, Milan, Naples and Rome. Florence (located in north-central Italy) is considered the birthplace of the Renaissance. Florence grew powerful through its trade in wool. It was ruled by the powerful Medici family who supported artists such as Leonardo da Vinci. Florence was known for its textiles and as a centre of banking. The island city of Venice was known for its glass products and became a powerful city-state through its trade with the Far East. During the late thirteenth century, Venice was the most prosperous city in Europe.

Source 5.1.1 A view of Venice, Italy

City-state	Political features	Economy
Florence	A small merchant oligarchy mostly run by the Medici family. The Medici played a large part in the political development of the city and as patrons of the arts.	Known for textile production and banking.
Venice	Governed by a small group of merchant-aristocrats known as the Great Council. The Great Council appointed all public officials and elected a senate from which the powerful administration group of ten was chosen. One member of the Great Council was elected 'doge' or duke—the ceremonial head of the city.	Commercial trade mostly with the Far East. Venice imported products such as spices and silk.
Milan	Governed by a monarchy under a series of powerful dukes, first under the Visconti family and then the Sforza family from 1450.	Famous for metalwork including suits of armour. Heavily taxed people.
Naples	Ruled by monarchs.	Trade—Naples was a centrally located port in the Mediterranean Sea.
Papal States (Rome)	The Pope ruled both the Catholic Church and the city-state of Rome. There were also some independent states such as Urbino, Bologna and Ferrara.	Agriculture, mining (of salt, sulphur, iron and alum) and manufacture (of wool, silk, hemp and ceramics).

Source 5.1.2 Features of Italy's most important city-states

Source 5.1.3 Italian city-states, c. 1500

ACTIVITIES

Remembering and understanding

1 What was a city-state?
2 Which were the most important city-states in Italy during the Renaissance?

Applying and analysing

3 Explain the significance of the meaning of the word 'patron'.
4 Examine Source 5.1.2. Draw a concept map to illustrate the way in which the Renaissance city-states were governed.
5 Assume the point of view of either a craftsman or a merchant. Write a postcard about your city-state showing why it is the best place to live during the Renaissance.

Everyday life

The end of the medieval era

The beginning of the Renaissance (mid fourteenth century AD) began the process of society's change from medieval feudal life. Renaissance scholars developed the idea of **humanism** from their studies of ancient Greek and Roman writings. Humanism is the concept that people should focus on the best values and behaviour of humankind rather than relying on God for guidance.

The daily life of the average person gradually changed with the development of the middle class. This was a new class of people that began to emerge from the craftsmen, artisans and merchants found in the cities. This class had more money and so began to demand more of the luxuries previously only available to royalty and the nobility.

Food

Peasants generally ate soup (mostly made from vegetable scraps) with a type of black bread. Meat was very expensive and needed to be preserved with salt (which was also expensive) and so peasants did not eat it very often. Peasants also ate a type of porridge made from grains such as oats.

Wealthier people enjoyed huge feasts and the use of spices and sugar. Many of the medieval flavours and dishes were carried over into Renaissance cooking. These dishes included roasts, pastas, tarts and pies. For dessert, nobles ate fruit, jellies, nuts and cheese.

People generally drank beer or wine with their meals because the water was unclean.

Source 5.2.1
A kitchen scene during the Renaissance, painted by Vincenzo Campi, c. 1580–1590, held in the Accademia di Belle Arti di Brera, Milan, Italy

Clothing

During the Middle Ages, clothing was generally dark and relatively simple. It was during the period of the Renaissance that clothing became more elaborate and detailed. A person's status in life determined the clothing he or she wore, and there were laws about which classes were able to wear which types of clothes. One law permitted common people to wear only one colour of clothing. Wealthier people used fashion to show their status and success. Peasants were likely to have had only one or two sets of clothing.

Men usually wore tights or stockings (hose), a shirt (*camicia*), a close-fitting jacket (**doublet**), an outer jacket and a hat. Some officials might also wear a robe over the jacket. Women wore long dresses with high waists over a **chemise** (or undergarment). Later, the corselet (a close-fitting garment worn under clothing and tightened to give women more curves) became popular. Wealthier women embroidered their clothing with gold and silver thread and wore expensive jewellery.

Labels (man): Beret, Doublet, Camicia, Robe, Jacket, Hanging sleeves, Skirt, Hose

Labels (woman): Coif, Fillet, Chemise (under the outer dress), Bodice, Outer dress, Skirt
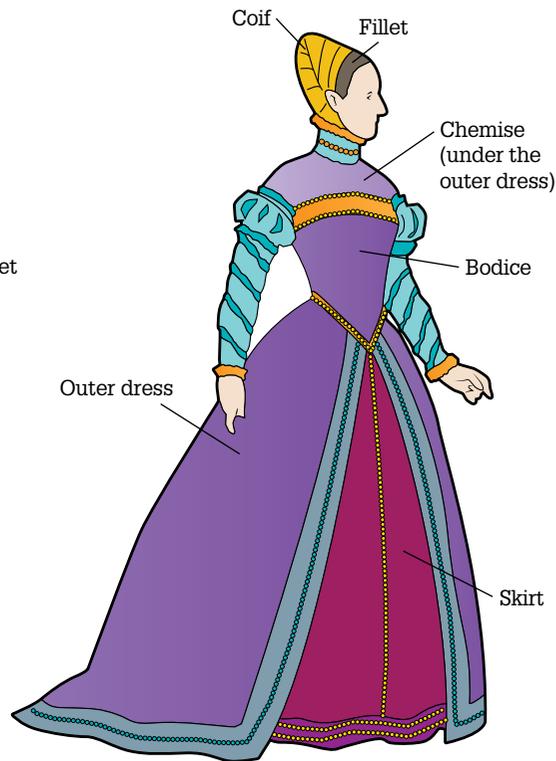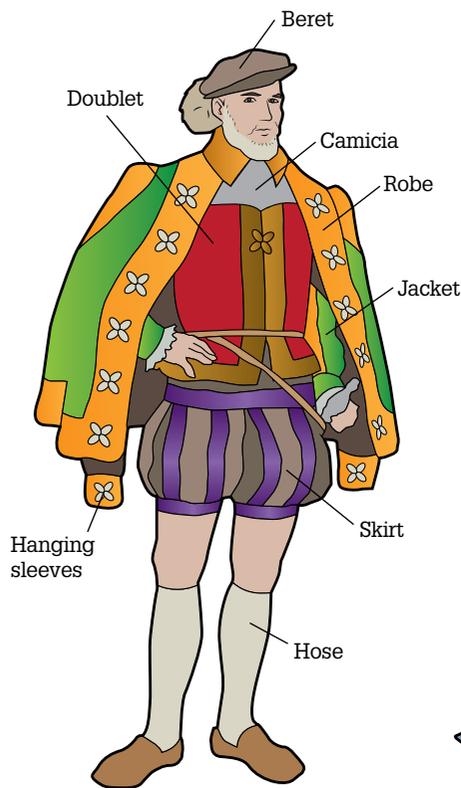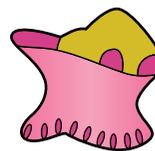
Labels (shoes): Scarpine 'duck's bill' leather shoe, Slashed leather over contrasting colour, Nobleman's court boot, Chopine, or women's platform shoe, Wooden platform slipper

Source 5.2.2

Renaissance clothing for men and women

Houses

Wealthier Italians during the Renaissance became some of the most extravagant builders in Europe with magnificent palaces and *casa* (houses) filled with beautiful art and objects.

Poorer people lived in single-room dwellings. Those with more money began to live in larger homes, although these would still have been very dark, cold and uncomfortable compared to today. The possessions of people were also simple. A typical Renaissance family was likely to have a few kitchen utensils and some basic furniture. It was not unusual for an entire family to share a bed.

Children

During the early Renaissance, children were generally regarded as small adults from the age of around seven. They were expected to dress, talk and act as adults but had very few rights.

Children from poorer families were expected to work, while the children of merchant and artisan families would begin to learn the trade of their parents as soon as possible. Wealthier families may have sent their children to a tutor to learn the classics such as grammar, mathematics and Latin.

In some areas during the later Renaissance era, the situation changed for children in the middle and upper classes and they were permitted to be children; to play and enjoy life. Education became more important during the Renaissance, for boys especially. Privileged families in Italy, such as the Medici family, also had their children learn philosophy and logic, and perhaps skills such as the arts of war and riding. However, for children born to peasant families, little changed.

Source 5.2.3 *Children's Games*, a 1560 painting by Flemish Renaissance painter Pieter Breughel the Elder, Kunsthistorisches Museum, Vienna, Austria

Experiences of women

Life for women during the period of the Renaissance was marked by a lack of independence. A woman was controlled by her parents as a child. Once she married, she was controlled by her husband until either she or he died. Marriage was most often arranged by a woman's parents and she did not choose her husband. Women who were not married were not permitted to live by themselves and were required to live with a male relative or in a convent. Women of all classes were expected to perform the duties of a housewife and run the home. Peasant women were expected to work alongside their husbands in the fields in addition to running the home. Middle-class women helped to run the business of their husband. Even higher-class women were discouraged from participating in the arts and sciences.

Source 5.2.4 *Flora*, by Bartolomeo Veneto, c. 1520, Städel Art Museum, Frankfurt, Germany. The painting is believed to be of Lucrezia Borgia, the illegitimate daughter of Pope Alexander VI and a notable woman of the Renaissance.

Art and architecture

How the Renaissance changed art

The new ideas, attitudes and ways of looking at the world during the Renaissance were reflected in the art of the time. The new idea of humanism put a focus on people and changed how artists painted and what they painted. Renaissance artists, inspired by the works of ancient Greece and Rome, put people at the centre of their artwork. Artists depicted people and nature in a realistic fashion in their paintings and sculptures, not merely as religious symbols. During the Renaissance, artists benefited from the patronage of rich merchants and some of the world's greatest achievements in painting, sculpture and architecture were created in cities such as Florence, Milan, Venice, Siena and Rome.
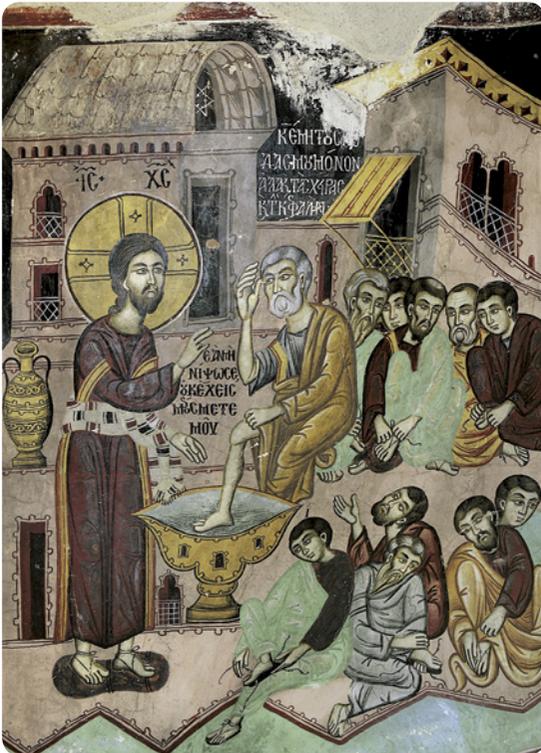
Source 5.3.1 This fresco at the Ayios Neophytos monastery in Paphos, Cyprus, is an example of a medieval painting that lacks perspective.

Painting

During the Middle Ages, paintings were predominantly about religion. Renaissance artists began to break out into other subjects and to develop new techniques. **Realism** is the term given to the painting (and also sculpting) of subjects realistically or truthfully. Some of the new techniques used included:

- perspective—used to show depth and dimension in artwork. Medieval artists had previously only created two-dimensional art
- balance and proportion—drawing subjects so that they are the correct size in comparison to each other
- the use of light and dark—many artists began using light and shadows in their work to add drama and perspective.

A few of the significant artists during this period include Giotto di Bondone, Michelangelo Buonarroti, Sandro Botticelli, Leonardo da Vinci and Raphael.

Source 5.3.2 *The School of Athens* by Raphael, a good example of perspective in painting, c. 1509, Raphael Rooms, Vatican Palace, Rome, Italy

Sculpture

As with other forms of art, sculpture changed during the period of the Renaissance. Throughout this time, however, the focus of sculpture was on realism in the human form. The sculpting of naked or near-naked bodies also showed that the human body was nothing to be ashamed of; another departure from medieval beliefs controlled by the Church. During the late Renaissance, a new approach known as **mannerism** affected the work of sculptors. Mannerism resulted in distorted anatomy of sculptures, such as elongated (unusually long) limbs of the body.

Source 5.3.3 The statue of *David* was created by Michelangelo in 1504 for the city of Florence. It has long been considered one of the greatest artworks of the Renaissance period. Held in the Uffizi Gallery, Florence, Italy.

Architecture

As with painting, architects of the Renaissance looked to the Greeks and Romans for inspiration for building design. The features of Renaissance architecture included:

- square or symmetrical shapes
- Roman-type columns
- arches and domes (again taken from Greek and Roman designs)
- flat ceilings—this was different to the open ceilings in the Middle Ages
- symmetrical facades (the fronts of buildings).

Filippo Brunelleschi

Filippo Brunelleschi (1377–1446) was an early Renaissance architect and engineer. He had a significant influence on his contemporaries and later Renaissance artists with his rediscovery of linear perspective. Brunelleschi's most famous architectural work was the dome he built for the Florence Cathedral, or *Il Duomo di Firenze* as it is called in Italian. The dome was built with the help of machines that he designed especially for the project. It was based on classical principles that Brunelleschi had rediscovered from Roman architecture.

Source 5.3.4 Florence Cathedral

ACTIVITIES

Remembering and understanding

1 Define the terms 'realism' and 'mannerism'.
2 Identify and list the features of Sources 5.3.1 and 5.3.2 that distinguish each one as being a medieval or Renaissance work of art.

Applying and analysing

3 Use your understanding of the Renaissance concept of perspective to draw what you see from a window of your classroom. Use Sources 5.3.1 and 5.3.2 to help you.

Science and technology

Understanding the world

As people embraced new sources of knowledge and entered a new period of thinking during the Renaissance, they began to want to understand the world around them. Studies of the world and how it worked started a new age of science. During this time, science and art were closely linked and often great artists, such as Leonardo da Vinci, would study sciences such as anatomy to have a better idea of how to represent the body in their art.

Scientific principles

The scientific thinkers of the Renaissance proposed the idea that the philosophies and principles of the ancient Greeks might not be completely accurate.

Their new system of philosophy developed what is now called the scientific principles of observation, enquiry and experimentation. This system replaced the previous acceptance of the traditional view of nature and the surrounding world as forces beyond human control, following no rules that humankind could understand.

The application of these new scientific principles during the Renaissance began a period of significant development known as the Scientific Revolution, which saw the emergence of modern science and transformed the views people had of society and nature. Increased understanding and knowledge in the areas of astronomy, chemistry, physics, mathematics, engineering and geography took place.
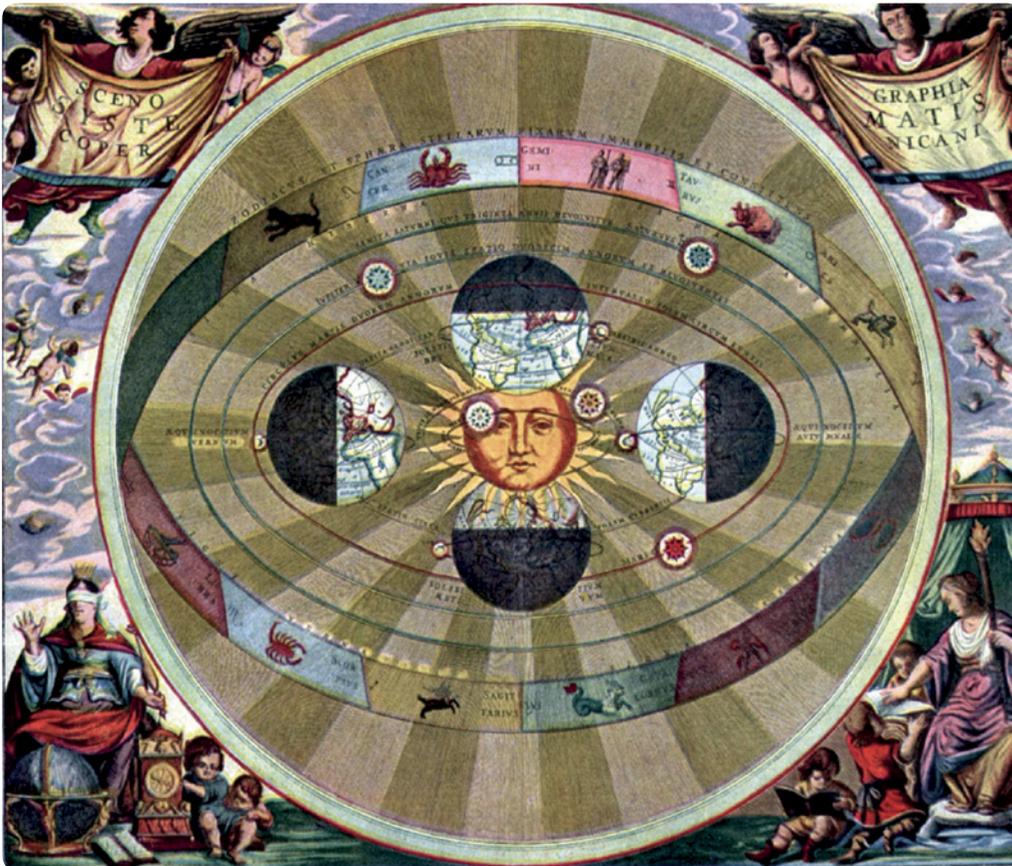
Source 5.4.1
Copernicus developed the astronomical model known as heliocentrism. Engraving by Andreas Cellarius, 1661, Amsterdam, the Netherlands

Astronomy

Some of the developments in astronomy during the Renaissance:

- In 1543, Nicolaus Copernicus observed the Sun and how it related to the rest of the universe and came up with the theory that the Sun was at the centre of the universe (heliocentrism). His views are commonly known as the **Copernican theory**. Before this, people had believed that the Earth was the centre of the universe. Of course, at the time not many people believed Copernicus.
- In 1609, Johannes Kepler developed three major laws of planetary motion, which enabled the orbits of the planets to be calculated mathematically. This was of enormous significance to the study of both astronomy and physics.
- In 1610, Galileo Galilei invented the telescope, which allowed him to discover four moons orbiting Jupiter and also advanced the study of astronomy greatly.

Technology

The most important invention of the Renaissance was the printing press. This significant technological development was invented by Johannes Gutenberg, a German craftsman and inventor. Gutenberg developed a way of printing books using moveable type; that is, it was possible to reuse separate pieces of type by simply rearranging the individual letters in the required order to form different words. This revolutionised printing as it allowed information to be distributed to a wide audience quickly and easily. Gutenberg's invention spread after he printed 200 copies of his famous Bible and sold them at a fair in Germany. By 1500, more than 2500 cities in Europe had printing presses and over 35 000 books were in circulation.

Other significant inventions during the Renaissance include the first mechanical clock, the flushing toilet, the screwdriver, the submarine, the telescope, cannons and muskets.

Source 5.4.2 The printing press, invented by Gutenberg in 1450

DID YOU KNOW?

Leonardo da Vinci, as well as being an artist, was an engineer, sculptor, architect, inventor, mathematician, philosopher and military adviser. His detailed notebooks included designs for inventions such as the aeroplane, the helicopter, the parachute, a submarine, the tank, a machine gun and contact lenses.

ACTIVITIES

Remembering and understanding

1. Define the term 'scientific principles'.
2. Explain why the invention of the printing press was significant.

Applying and analysing

3. Imagine that you are able to travel back in time to interview one of the scientists or inventors of the Renaissance.
   a. Write a list of five questions that you would like to ask.
   b. Write the answers you believe would be given.
4. Choose one of the inventions listed in this unit and design an advertisement for it explaining the features of your invention and how it will revolutionise its field.

Literature and thinking

New ways of thinking

The Renaissance is known as a rebirth of the ancient Greek and Roman ideas involving rational thinking, science and culture, which had been ignored during the Middle Ages. While people in the Middle Ages were religious and based their views of the world on their faith, Renaissance thinkers were generally humanistic in their views. During the Middle Ages, scholars had been guided by and studied the teachings of the Church. People were mostly concerned with actions leading to heavenly rewards. People in the Middle Ages did not study the Roman and Greek classics. Humanists rediscovered the ancient civilisations and placed much more emphasis on people and their life on Earth.

Humanistic thinking

Humanism was the philosophical idea that drove many new developments in the Renaissance era. Humanistic thinking valued humans and individuals over established ideas such as religion and faith. Humanists believed in reason (or the ability to think logically) and the dignity and worth of individuals. They believed that by studying the classics (in areas such as art, literature and architecture) they could better understand people and the world.

Humanists were not against religion, but they believed that the focus of education should be broader and encompass physical and moral development as well as intellectual learning. They believed that the Church should involve itself only with spiritual matters. Unlike the Church, who saw people as essentially sinners who needed to by saved by the grace of God through the sacraments given during Mass, humanists had a positive view of humanity.

Francesco Petrarca (1304–1374), commonly known as Petrarch, is regarded as the first great humanistic thinker. The word 'humanities' refers to the study of humanistic ideas.
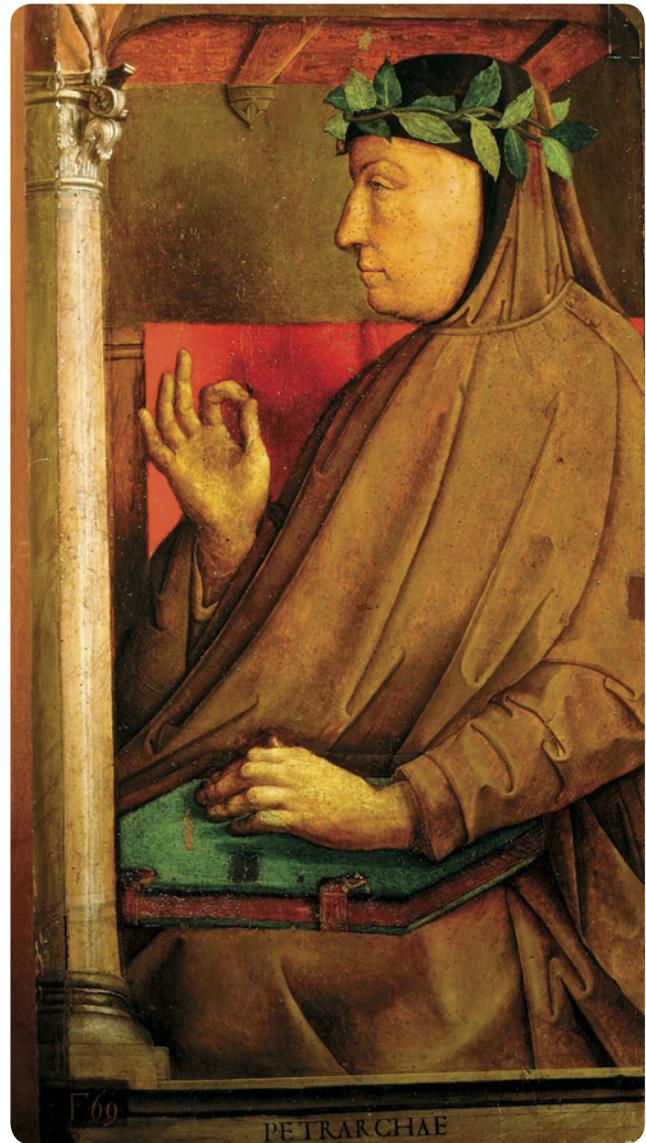
Source 5.5.1 Francesco Petrarca was known as the 'Father of Humanism'. Painting by Justus van Ghent, fifteenth century, Palazzo Ducale, Urbino, Italy

Literature

Along with art and architecture, literature flourished during the Renaissance. Following the invention of the printing press, the process of printing spread throughout Europe and changed the nature of book publishing as the volume of books being produced increased and the price decreased.

With the financial support of wealthy patrons, thinkers, scholars and writers of the Renaissance were able to focus on examining new humanistic ideas. Many writers examined the works of the ancient Romans and Greeks. Some of the notable Italian Renaissance writers included:

- Francesco Petrarca—a poet who wrote about humanistic ideas
- Giovanni Boccaccio—known for his stories set in Florence in the *Decameron*
- Giovanni Pico della Mirandola—known as Pico, his *Oration on the Dignity of Man* and collection of 900 treatises had him declared a heretic by the Roman Catholic Church for declaring that people have free will
- Niccolò Machiavelli—wrote *The Prince*, a text on how to acquire and maintain political power. He declared that a prince should do whatever is necessary for the good of his state or country without considering Christian values such as compassion or forgiveness. *The Prince* is one of the best known pieces of writing of the Renaissance.

Here a question arises: whether it is better to be loved than feared, or the reverse. The answer is, of course, that it would be best to be both loved and feared. But since the two rarely come together, anyone compelled to choose will find greater security in being feared than in being loved … Love endures by a bond which men, being scoundrels, may break whenever it serves their advantage to do so; but fear is supported by the dread of pain, which is ever present.

Source 5.5.2 Extract from *The Prince* by Niccolò Machiavelli, 1532

The lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognise traps, and a lion to frighten wolves.

…

Never attempt to win by force what can be won by deception.

Source 5.5.3 Two further quotes from *The Prince* by Niccolò Machiavelli

ACTIVITIES

Remembering and understanding

1 Who was:
   a Francesco Petrarca?
   b Niccolò Machiavelli?
2 Examine Source 5.5.2 and explain in your own words what you believe Machiavelli was saying.

Applying and analysing

3 Construct a concept map to explain humanism. Think about the changes in thinking between the Middle Ages and the Renaissance.
4 The term 'Machiavellian' refers to the principles of Niccolò Machiavelli. To be Machiavellian is said to be cunning and deceitful. Refer to Sources 5.5.2 and 5.5.3 to write a creative piece of 250–300 words in which the central character is Machiavellian in their thoughts and actions.

Florence

The Medici family

The **Medici family** (or House of Medici) was originally a family of wool merchants and then later a banking family that first came to prominence under Giovanni di Bicci de' Medici (1360–1429) and later his son, Cosimo de' Medici (1389–1464). The Medici family had immense wealth and ruled Florence for over 300 years until 1737.
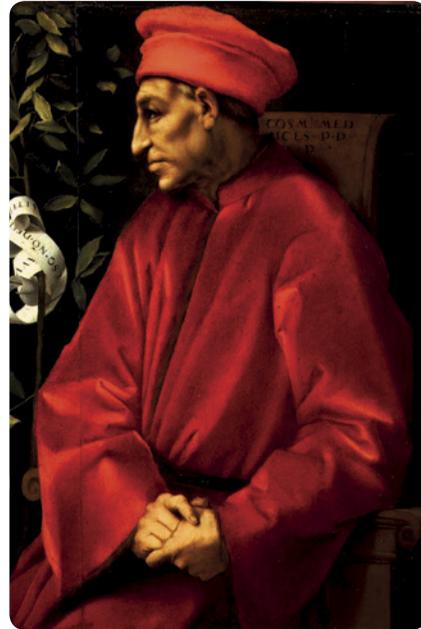
Source 5.6.1
Cosimo de' Medici, son of Giovanni di Bicci de' Medici, was regarded as the real founder of the family's political fortunes. Portrait by Jacopo Pontormo, c. 1520, Uffizi Gallery, Florence, Italy

GIOVANNI DI BICCI
1360–1429

COSIMO il Vecchio
1389–1464

LORENZO
1395–1464

GIOVANNI
1421–1463

CARLO
1430–1492

PIERO il Gottoso
1449–1469

PIERFRANCESCO
1430–1476

LORENZO il Magnifico
1449–1492

GIULIANO
1453–1478

LORENZO
1463–1503

GIOVANNI
1467–1498

PIERO
il Fatuo
1472–1503

GIOVANNI
Papa LEONE X
1475–1521

GIULIANO
Duca di Nemours
1479–1516

PIERFRANCESCO
1487–1525

GIOVANNI
dalle Bande Nere
1498–1526

LORENZO
Duca d'Urbino
1492–1519

IPPOLITO
Cardinale
1511–1535

LORENZINO
1514–1548

COSIMO I
1519–1574

CATERINA
Moglie di Enrico II
1518–1589

Buonsignori Active

FRANCESCO I
1541–1587

FERDNANDO I
1549–1609

MARIA, moglie di Enrico IV
1575–1642

COSIMO II
1590–1621

FERNANDO II
1610–1670

COSIMO III
1642–1723

ANNA MARIA LUISA
1667–1743

GIAN GASTONE
1671–1737

Source 5.6.2 A simplified Medici family tree

In 1397, Giovanni di Bicci de' Medici, the banker to the Pope, established his headquarters in Florence. When Giovanni died he left behind a huge fortune and a legacy of patronage of the arts. His son, Cosimo de' Medici, took over. Cosimo had been educated as a humanist and was a successful businessman who then inherited the family banking business. By 1434, Cosimo had consolidated power for himself and the Medici family in Florence under the appearance of a democratic government. Some of Cosimo's achievements included generous support of the arts and education, the commissioning of great artworks and cathedrals, and the establishment of a special school for studying the classics.

When Cosimo died, his son, Piero I, ruled for five years and was then succeeded by Lorenzo de' Medici, known as *Il Magnifico*. From 1469 until 1492, when Lorenzo ruled, Florence became the most important city-state in Italy. His son, Piero II, 'Piero the Unfortunate', took over as leader in 1492. He was responsible for the expulsion of the Medici family from 1494 until 1512. Once the exile ended, a series of Medici family members ruled until the fall of the dynasty in the eighteenth century.

The Medici as patrons

Under the Medici family, Florence prospered as an important centre for finance and ideas. The city was opened up to new philosophies from other areas and these ideas became evident in the art and writing the city produced.

The family were huge supporters of both the arts and science. The Medici paid artists commissions to produce their art. This allowed artists to focus on their work without having to worry about money. Some of the artists that the Medici family patronised included Michelangelo, Raphael, Brunelleschi, Leonardo da Vinci and Donatello. The Medici also supported science, sponsoring scientists such as Galileo Galilei.

The Medici as rulers

During the Middle Ages, cities and states were ruled by rulers such as kings and emperors. This gradually changed during the Renaissance.

The wealth and success of Renaissance Florence, guided by rich patrons such as the Medici and the artists they supported, became a model for other European societies. The new rulers were governments led by wealthy merchants and bankers.

Florence during this time was governed as an independent republic for the people and by the people. The government was run by a council called the ***signoria***, made up of nine men. The head of the *signoria* was the ***gonfaloniere***, who was chosen every two months in a lottery. To be eligible for the top job, contenders had to be male, aged over thirty, be a member of one of the main guilds in Florence (such as merchant traders, lawyers or bankers) and not have any debt issues. Although not a perfect democracy (more than 75 per cent of the population actually had no say in who governed them), it worked well for a period.

The Medici played an interesting role in Florence during this time and although the government appeared democratic, it was actually ruled by one family, the Medici. By 1537, the republic had all but disappeared and rule was by a hereditary monarchy from the Medici family dynasty.

ACTIVITIES

Remembering and understanding

1   Who is regarded as the founder of the Medici family's political fortunes?
2   Explain how the ruling of Florence changed from the Middle Ages to the Renaissance period.

Applying and analysing

3   Write a job advertisement for a *gonfaloniere* in Renaissance Italy. List the job requirements and values of the ideal candidate.
4   Imagine you are involved in developing an exhibition on the Renaissance. Write a series of up to four museum exhibit labels outlining the significance of the Medici family to the city of Florence.

UNIT 5.7
Significant people

Influential people of the Renaissance

The new ideas and philosophies that brought about changes in education, literature, art and sciences during the Renaissance were assisted by many influential people. Some of the significant contributors during this period include Leonardo da Vinci, Michelangelo, Raphael, Donatello, Niccolò Machiavelli, Nicolaus Copernicus and Galileo. Significant women include Lucrezia Borgia and Caterina Sforza.

Leonardo da Vinci

Leonardo da Vinci was a painter, sculptor, inventor, engineer, mathematician, architect, philosopher and military adviser. He was regarded as the epitome of a 'Renaissance man' who was able to do all things.

Source 5.7.1 Leonardo da Vinci was known as a Renaissance man. Engraving by J. Pofselwhite, published in *The Gallery of Portraits: with Memoirs*, United Kingdom, 1833
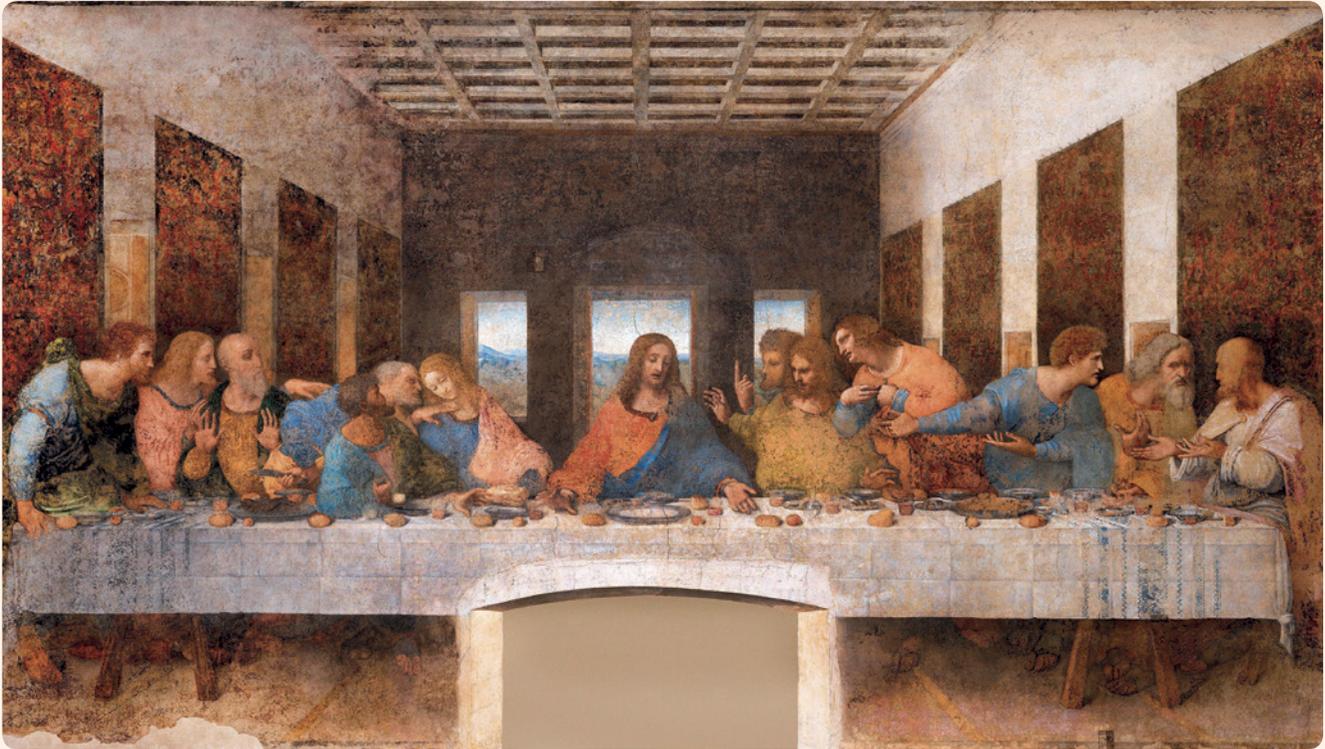
Source 5.7.2 Leonardo da Vinci's *The Last Supper*, 1498, a mural painting in the Convent of Santa Maria delle Grazie, Milan, Italy

Born in 1452, Leonardo was concerned with the laws of science and nature. At the age of fourteen, da Vinci began as an apprentice with the artist Verrocchio. He learnt many technical skills for the next six years, and at the age of twenty had qualified as a master artist in the Guild of Saint Luke. Leonardo's first commission came from Lorenzo de' Medici and from this he began working in the Duke of Milan's court where he created *The Last Supper*. His best known painting (and possibly the most famous artwork in the world), the *Mona Lisa*, was privately commissioned, although it was never delivered and was with Leonardo when he died.

Leonardo's notebooks

Throughout his life he kept detailed notebooks that outlined his scientific interests and mechanical ingenuity, which were centuries ahead of his time. His designs for inventions included the aeroplane, the helicopter and other flying machines, the parachute, a submarine, an armoured car or tank, a machine gun and contact lenses. Most of the inventions were never made but remained as detailed sketches in his notebooks. Nevertheless, they exhibit a remarkable genius that has been matched by few people since.
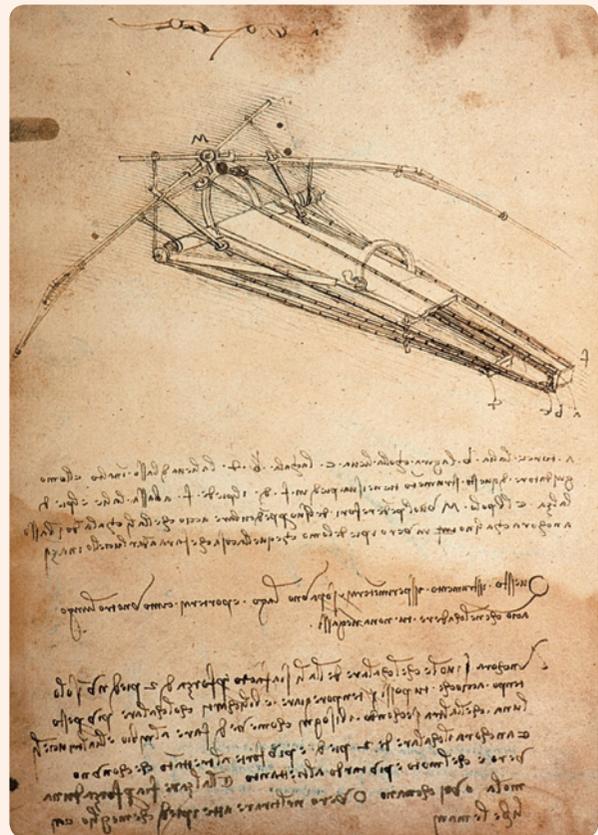
Source 5.7.3 Leonardo da Vinci design for a flying machine, 1488

Galileo Galilei

Galileo Galilei was a mathematician, physicist, philosopher and astronomer. He was considered the father of modern science.

Born in 1564, Galileo began his studies in a Jesuit monastery at the age of eleven. In 1581, at the age of seventeen, he entered the University of Pisa to study medicine. At the age of twenty, Galileo became instantly famous when he discovered the law of the pendulum. Galileo was believed to have been sitting in a cathedral when he noticed a lamp swinging overhead and used his pulse to time large and small swings, discovering that the period of each swing was exactly the same. This law was eventually used to regulate clocks.

Although Galileo left university before completing his degree, he continued to study mathematics and conducted studies on objects in motion. He published a number of books outlining his theories from his experiments. Galileo also proved the law of constant acceleration by dropping balls from the leaning tower of Pisa. Before this, the accepted view was that of Aristotle who claimed that heavier objects fall faster than lighter objects.

Galileo's theories

In 1609, Galileo built his own telescope and began to study the universe. He discovered the moons of Jupiter and confirmed Copernicus's views that the Earth was not the centre of the universe. Galileo published his views in a small book called *Starry Messenger* and went on to view the edges of Saturn's rings and spots on the surface of the Sun. Unfortunately the views of Galileo contradicted the religious beliefs of the time and he was accused of heresy (a belief that contradicts a religious one), but was later found innocent. In the years that followed, Galileo continued to study the heavens and eventually published a book that discussed the Copernican theory. The Pope ordered the book banned, 68-year-old Galileo was threatened with torture, and is reputed to have confessed that he had been wrong to say that the Earth moves around the Sun. Legend has it that after he made his confession he then uttered the words 'And yet, it moves.'

The Bible shows the way to go to heaven, not the way the heavens go.

Source 5.7.4 A quote by Galileo
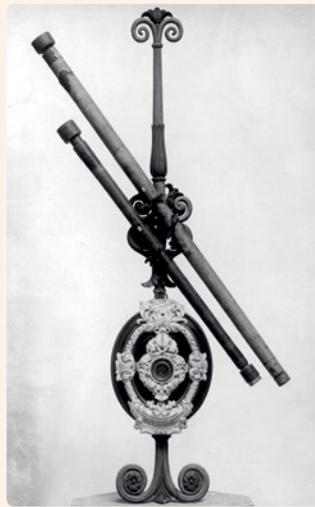
Source 5.7.5 Galileo improved on the telescope and used it to study the universe.

ACTIVITIES

Remembering and understanding

1 Why was Leonardo da Vinci known as a 'Renaissance man'?
2 Examine Source 5.7.2.
   a Describe the scene depicted in the source in your own words, including the figures in the painting, the colours and what is taking place.
   b Explain how this painting is reflective of the change in painting style during the Renaissance.
3 Explain why Galileo Galilei was considered the father of modern science.

Applying and analysing

4 Use the information in this unit to create a flow chart of key events in the life of both Leonardo da Vinci and Galileo Galilei.
5 Use the text and the relevant sources in this unit to explain why the Catholic Church opposed Galileo's ideas on the universe.
6 Both da Vinci and Galileo are regarded as progressive thinkers for their times. Who would you choose for your generation? Write a one-page report detailing the person you believe has made the most significant contributions to the modern era and explain why.
7 Examine Source 5.7.4.
   a Summarise the message of the quote in your own words. Explain its meaning.
   b Explain how Galileo's words demonstrate the new views of humanism during the Renaissance.
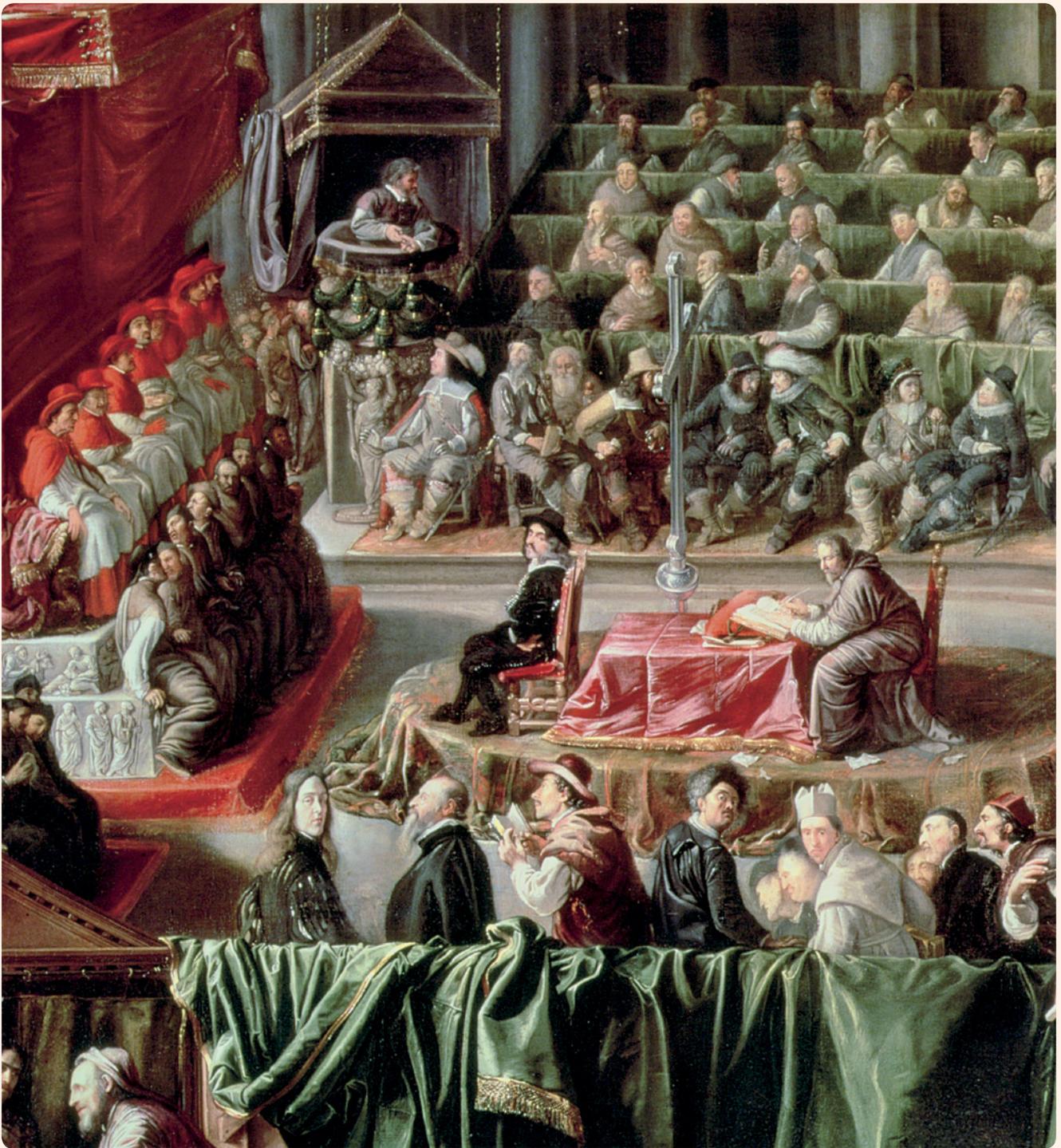
Source 5.7.6 The trial of Galileo, 1633, oil on canvas, Italian school, held in private collection

Legacy of the Renaissance

New discoveries, thoughts and ideas

The Renaissance was a period of rebirth of old beliefs and thoughts and the inspiration for new discoveries. The main areas in which the Italian Renaissance influenced Europe include culture, economics, politics and religion.

Culture

Humanism was born during the Renaissance period and had an impact on many areas, including education, art, architecture and science. Many of the greatest artists and philosophers existed during the Renaissance, often sponsored by rich patrons who allowed them to concentrate on their creativity.

Many of the works created during this period are still regarded as among the most significant and influential of all time.

With more of a focus placed on humans rather than the Church, new ideas emerged. Some of these ideas, including those of Earth's place in the universe, were considered controversial and in conflict with the ideas of the Church. Many of these new ideas spread to the rest of Europe and formed the basis of the Scientific Revolution that still affects our lives today.

Economics

It was with banking that Florence began to flourish under the powerful Medici family. Many modern banking practices were developed during this time, and it was in Florence that the basics of modern taxation systems began.

Source 5.8.1
The Moneychanger and His Wife by Dutch painter Marinus van Reymerswaele, 1539, Museo del Prado, Madrid, Spain. Modern banking practices had their origins in the Renaissance.

During the Renaissance, economies began to be based more on commerce and trade than agriculture. The increase in trade developed a new type of economy—one based on money. Previously, people had traded goods for other goods. During the Renaissance, people began using coins to buy goods. Money changers were needed to convert money from one currency to another and to lend money. Bankers became important and other European nations, such as Spain and England, modelled parts of their own economies on those of the Italian city-states.

Politics

Many new ideas on diplomacy were developed or adopted during the period of the Renaissance. In the Italian city-states the way in which government was run changed from the medieval feudal structures towards a more inclusive type of democracy.

The Reformation

The Reformation, which began in 1517, is one of the most immediate effects of the Renaissance period. In some ways this new movement was a natural progression from the Renaissance. The development of new ideas under humanism created a climate where people could challenge age-old values and the teachings of the Catholic Church under the Reformation.

Theologians, or scholars of religion, criticised the Catholic Church for many reasons. They argued against its immense power, the widespread corruption within the Church and the idleness and extravagance that characterised the lives of many clerics, despite their having taken vows of poverty.

Martin Luther

In 1517, Martin Luther, a German monk who was a professor of theology at Wittenburg University, nailed to the door of the town church a list of ninety-five statements protesting against corruption in the Church. He argued that the Catholic Church should return to a simpler and stricter form. Due to the development of the printing press, his ideas spread quickly throughout Europe.

In 1521, Luther set up his own church after he was excommunicated, or expelled, from the Catholic Church. His followers came to be called Protestants because they protested against the Catholic Church.
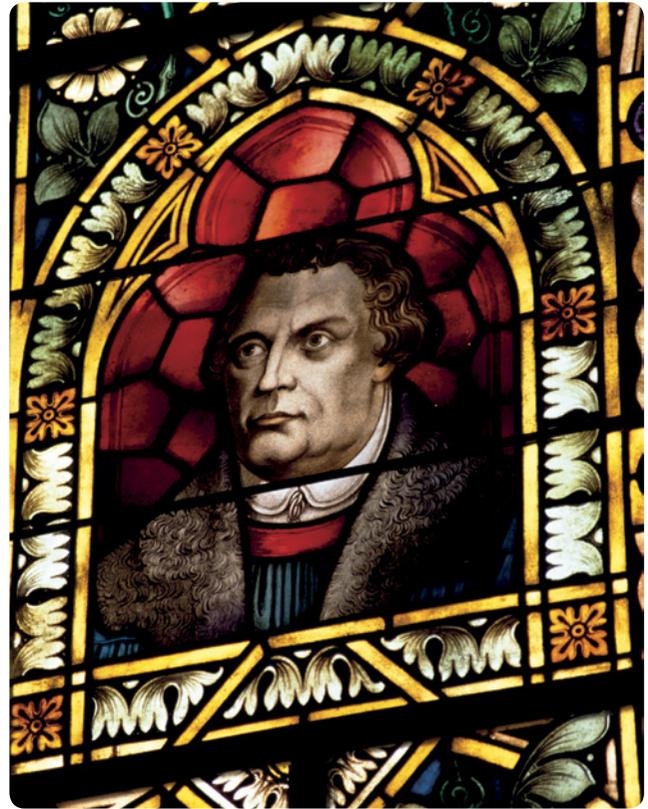
Source 5.8.2 A stained glass portrait of Martin Luther in the Lutheran Felsenkirche, Lüderitz, Namibia

ACTIVITIES

Remembering and understanding

1. List the four areas of society that have been affected by the Renaissance.
2. How is the period of the Reformation linked to the Renaissance?

Applying and analysing

3. Draw a concept map explaining the impact of the Renaissance and the contributions it has made to society.
4. Examine Source 5.8.1.
   a. Describe the painting in your own words and explain what is happening.
   b. What might be learnt by examining such a source?

Renaissance Italy

Spotlight on the Medici family

There is no doubt that the Medici family had an important role in the development of the city of Florence; however, some contemporary historians have argued that their role in the Renaissance was not as significant as once thought. Imagine you are historians working in this field. As a group you have been asked to speak at a history conference on the topic: 'The Medici: ordinary or extraordinary?'

a Work in groups of four to research the Medici family and their importance to the Renaissance period.

b Prepare a mind map of your researched information.

c Use your mind map to prepare a presentation for the conference. This could take a number of forms; for example, a PowerPoint presentation or debate.

d Have each group present their findings to the 'conference' (class).

Renaissance snakes and ladders

You have been commissioned by a toymaker to create a 'Renaissance Snakes and Ladders' board game as part of a series of special edition 'eras' games.

a As a group, brainstorm at least twenty events, inventions, creations or ideas of the Renaissance. Consider both people in power and ordinary people, and take your ideas from everyday life, art, science, literature and significant people during the Renaissance. You may need to complete some additional research.

b Divide your list into positives (ladders) and negatives (snakes). For example, the invention of the printing press would be a positive that could be used as a ladder. You will need more positives than negatives.

c Use your list to create a draft for a snakes-and-ladders board game.

d Make the board game from cardboard and play it as a group.

Newspaper article

Write a newspaper feature entitled 'The Renaissance Man' or 'The Renaissance Woman'. In your report, argue who you believe best deserves the title of Renaissance man or woman for their contribution to the period.

a Choose a significant person of the Renaissance period. Some examples include:
  • Leonardo da Vinci
  • Michelangelo
  • Niccolò Machiavelli
  • Cesare Borgia
  • Lucrezia Borgia
  • Galileo Galilei
  • Johannes Gutenberg
  • Francesco Petrarca
  • Caterina Sforza.

b Research your significant person and make notes about them using a suitable note-taking format.

c Compare and contrast the achievements of your significant person with others of the Renaissance period to develop your argument.

A treasure box

Create a Renaissance treasure box filled with answers to questions about the Renaissance period (a shoebox is ideal for this).

a Choose a Renaissance artist or invention; for example, Michelangelo or the printing press.
b Complete research to answer the questions who, what, where, when, why and how for your artist or invention.
c Decorate your Renaissance treasure box and present it to the class.

Source 5.9.1 Michelangelo's Sistine Chapel ceiling, painted between 1508 and 1512, Vatican City, Rome, Italy

Glossary

camicia   a Renaissance shirt

chemise   an undergarment women of the Renaissance wore under their dress

city-state   a region that is ruled by a major city

Copernican theory   a theory proposed by Copernicus that the Sun was at the centre of the universe

doublet   a coat worn by men in the Renaissance

gonfaloniere   the head of the *signoria*, chosen every two months

humanism   a concept that people should focus on the best values and behaviour of humankind rather than relying on God for guidance

mannerism   a type of sculpture that featured distorted human anatomy

Medici family   a significant banking family who ruled Florence for 300 years until 1737

realism   the term given to the painting (and also sculpting) of subjects realistically or truthfully

Renaissance   from the French word for rebirth

signoria   a council that ran the Florentine government

The Khmer Empire

In 802 AD, Jayavarman II founded an empire that was to dominate the region of South-East Asia for the next six centuries. The Khmer kings established a strong religious cult, which served as the foundation of a sophisticated and complex civilisation, inspiring some of the world's most remarkable and beautiful temples. The reasons for the Khmer Empire's decline are still being debated.
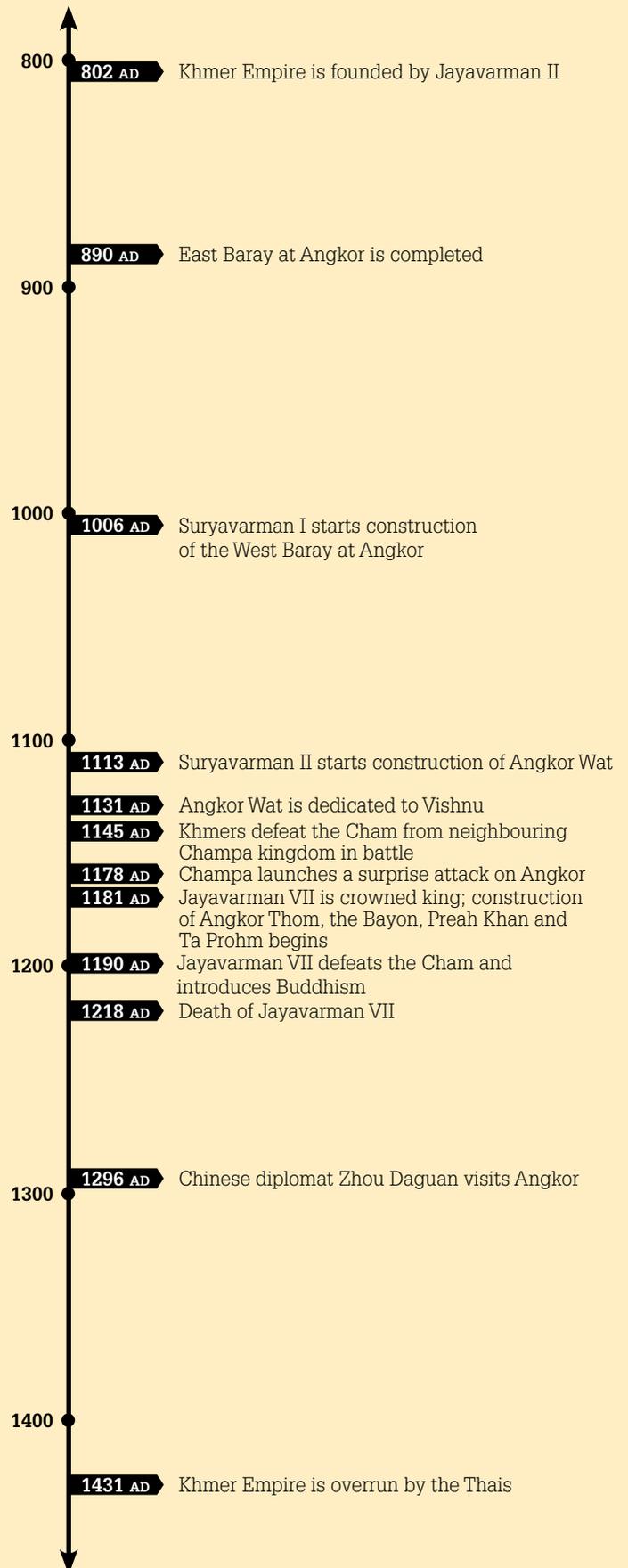
Source 6.0.1 Angkor Wat, Cambodia

800

802 AD Khmer Empire is founded by Jayavarman II

890 AD East Baray at Angkor is completed

900

1000

1006 AD Suryavarman I starts construction of the West Baray at Angkor

1100

1113 AD Suryavarman II starts construction of Angkor Wat

1131 AD Angkor Wat is dedicated to Vishnu
1145 AD Khmers defeat the Cham from neighbouring Champa kingdom in battle
1178 AD Champa launches a surprise attack on Angkor
1181 AD Jayavarman VII is crowned king; construction of Angkor Thom, the Bayon, Preah Khan and Ta Prohm begins
1200 **1190 AD** Jayavarman VII defeats the Cham and introduces Buddhism
1218 AD Death of Jayavarman VII

1296 AD Chinese diplomat Zhou Daguan visits Angkor
1300

1400

1431 AD Khmer Empire is overrun by the Thais

Source 6.0.2 Timeline of the Khmer Empire

Key sites and extent of the empire

Beginnings of an empire

Jayavarman II was the founding ruler of the Khmer Empire, ascending the throne in 802 AD. He did not become king of a peaceful and unified country though. In fact, one of his first acts was to proclaim independence from Java in order to rid his realm, present-day Cambodia, of a foreign enemy. There was also internal conflict, as Cambodia was then a group of independent kingdoms who were at constant war with each other. To secure peace, Jayavarman began a great campaign of military conquests and won the support of powerful people by providing land in exchange for loyalty. Once his position as leader was secure, he could concentrate on the business of empire building.

Establishing a capital

Jayavarman decided to move the capital north of **Phnom** Penh to an area known as **Angkor**, which means 'royal city'. Angkor lies in a basin that is framed by the Tonle Sap, or Great Lake, to the south and Phnom Kulen in the north. It was a clever choice for a capital. It was an inland city so it was protected from naval attack and it was also close to a natural water source. This is where the concentration of the empire remained until its eventual collapse over 500 years later.

Source 6.1.1 The Khmer Empire at the height of its power

By the eleventh century and at the height of its territorial power, the Khmers had moved well into central and north-western Thailand and also parts of Laos and China. In the south, the Khmers had claimed the lower parts of the Mekong, towards the South China Sea. Parts of Malaysia, Burma and Vietnam were also under their rule. It was home to almost one million people, making it the largest medieval empire.

The Mekong River

The Mekong begins its descent in the Himalayan Mountains, flowing through the north-east region of Cambodia and feeding into the South China Sea. When the snow from the Himalayan Mountains thawed, it created an abundance of water in the Mekong River, which the river could not hold. Consequently the extra water flowed into the Tonle Sap River, forcing it to change direction. The Tonle Sap lake almost tripled in size, flooding the entire area. This abundant supply of water was the life source for the people of Angkor. Fish were attracted to the food provided by the inundated jungle, and when the water subsided it left fertile land ideal for rice production.

At the end of the monsoonal period, a festival was held called *Bon Om Tuk* to give thanks to the gods. Thus the pattern of Khmer life revolved around the Great Lake. Innovative and hardworking farmers were able to develop techniques to maximise the production of fish and rice to support an entire civilisation.

Key sites of Angkor

In total there are well over 700 temples and monuments in the Angkor region. **Angkor Wat**, built by Suryavarman II (reigned 1113–1150), is perhaps the most spectacular and well known. It is in fact the largest religious temple ever built and attracts nearly a million tourists every year. Other key sites worthy of mention are:
- the golden city of Angkor Thom, which rivalled the grand medieval cities of Europe
- the smiling Bayon Temple with over 200 large faces carved onto 54 towers
- the sacred Phnom Kulen, a source of water and sandstone for building temples
- the enormous **barays** (reservoirs), which helped to sustain the vast water network.

Source 6.1.2 The Bayon Temple at Angkor Thom, Cambodia

ACTIVITIES

Remembering and understanding

1 Where was the capital of the Khmer Empire located and why was it a clever choice?
2 Identify three modern countries that were part of the Khmer Empire.
3 Who was the first king of the Khmer Empire and how did he go about establishing his authority?
4 Outline the importance of the Mekong River and the Tonle Sap (Great Lake).

Applying and analysing

5 Study Source 6.1.1. Explain why Angkor was a better location for an empire's capital than Phnom Penh.
6 Examine Source 6.1.2. What does this tell us about the importance of religion to the Khmer people?
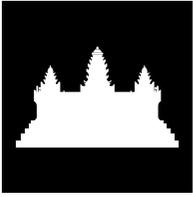
Key social groups

Khmer society

Khmer society was very rigid with little room for social mobility. Due to their belief in reincarnation, it was accepted that social position was the result of a person's actions in a former life.

The royal family

The king or *chakravartin* embodied the empire. He was:

- a god on Earth
- the supreme judge over life and death
- head of the army
- chief financial administrator
- chief diplomat of foreign relations.

Royal family members were important because they occupied key government positions, carried out rituals and ceremonies, and brought blessings to the king.

Bureaucrats

The king appointed bureaucrats to help him rule his vast empire. The Khmer Empire was divided into provinces (*praman* or *visaya*) and every province sectioned into villages (*sruk*).

The head of a province was known as the *khlon visaya*. He was responsible for three key areas:

- tax collection
- witnessing the purchase and sale of land
- fixing land boundaries.

Professionals

The expert work of these artisans is displayed in the legacy of the temples and the exquisite bas-reliefs. Temple maintenance and construction meant they were in constant demand.

Architects completed designs, bronze specialists cast statues, master sculptors carved the reliefs and goldsmiths decorated them, potters manned the stoneware kilns, and boatbuilders were essential for the empire's survival. Blacksmiths, weavers, traders and miners were also professionals. The king's glory depended on their expert knowledge and skill.

Peasants and workers

Most peasants lived in villages and were rice farmers. They were conscripted to occasional military service and performed **corvée** labour: a period of assigned work for temple construction or maintenance. They also paid taxes to the king in the form of produce, such as rice, which was donated to the village temple. It was a life of dutiful service and hard work. However, they believed that they were accumulating merit with the gods through their service to the king.

Slaves

There were four types of slaves:

- legally acquired—people who were normally sold into slavery
- inherited
- religious—'slaves of the gods' who completed works at the temple once a fortnight. They were not necessarily born into slavery
- native—people who lived in the mountains.

A wealthy family might have had more than 100 slaves. It appears that the bulk of the population, officially or unofficially, were in some form of slavery. The Khmer language referred to slaves as 'dogs', 'foul-smelling' and 'hateful'.

… [slaves] are permitted to lie down or be seated only beneath the floor of the house. To perform their tasks they may go upstairs, but only after they have knelt, bowed to the ground, and joined their hands in reverence … If they have committed some misdemeanour, they bow their heads and take the blows without daring to make the least movement.

Source 6.2.1 A description of a slave or **khnyum** in *The Customs of Cambodia* by Chou Ta-kuan (Zhou Daguan), 3rd edn, The Siam Society, Bangkok, 1993, p. 21.

Women

Women were well regarded in Khmer society. They held high positions in government with some women known to have held the important post of judge. Both priestly succession and property inheritance were passed through the female line. Women were also highly influential in the economy, as seen in their management of the daily markets. Chinese travellers sought Khmer wives because they had strong business sense.

Zhou Daguan, a Chinese diplomat who visited the Khmer Empire in the late thirteenth century, had a slightly different opinion and said that Khmer women aged rapidly because they married and had children too young. When they were twenty or thirty, they resembled Chinese women of forty or fifty.

The army

The Khmer army was composed of a regular corps led by generals, and the king conscripted men when necessary. Successful generals were rewarded with land, booty and status. This ensured loyalty from the leaders within the military ranks. In addition, all officers were forced to swear an oath of allegiance to the king. They also enjoyed enhanced social standing through their connection to the king, who rarely engaged in combat himself.

Soldiers were commanded by an officer on horseback. They carried lances, bows, sabres and various sizes of daggers. They had two types of shields and a quilted jacket for protection.

A combat unit consisted of:
- foot soldiers
- three to four mounted cavalry men
- one war elephant
- sometimes war chariots.

War elephants

Elephants were an important part of Khmer military strategy. In addition to their threatening size, they were useful in other ways:
- They held spear-wielding soldiers or carried ballistas.
- They dealt with the terrain.
- They provided height for enemy walls.
- They helped to cross defensive moats.
- They carried the king to battle.

Source 6.2.2 A fighting unit of the Khmer army: the officer rides an elephant with his lieutenant on a horse. The soldiers march to the sound of a trumpet, gong and drums.

Navy

The navy played an important role in military conquests. Boats had a single deck and were between 17 and 25 metres long. They were ornately decorated in the shape of the *naga* (the guardian of the water). The combat troops stood in the middle of the boat, which was propelled by between twenty and forty-two rowers.

Being on the water was a dangerous affair. Some reliefs depict men being bitten in half by hungry crocodiles.

ACTIVITIES

Remembering and understanding

1 Outline some of the king's main responsibilities in the Khmer Empire.
2 Why was there little opportunity for social mobility in the Khmer Empire?

Applying and analysing

3 Use the information in this unit to create a social pyramid of Khmer society.
4 **a** How were women regarded in Angkor society?
   b Why do you think Zhou Daguan had such a different opinion of women?
5 Examine Source 6.2.2. Identify features of the Khmer army that are shown in this source.
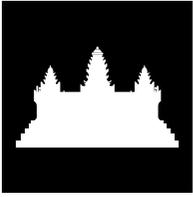
Daily life

Cultural features

Life for most people living in Angkor under the Khmer kings was hard work. Everything revolved around worship of the gods and the glory of the king. The gap that existed between the rich and the poor was great. It was the peasants who toiled so that the king's glory could be realised. Perhaps this is why Zhou Daguan, a famous Chinese visitor to the empire, described the Khmers as a 'coarse people, ugly and deeply sunburnt'.

DID YOU KNOW?

Zhou Daguan was a Chinese diplomat who spent a year in Cambodia in 1296–1297. While in Angkor, he made detailed observations about the Khmer people and their culture. His book *A Record of Cambodia—the Land and Its People* is the only written account that has survived and therefore is regarded by historians as a precious resource. In fact the level of detail he provided led many people to believe he was a spy!

Village and family life

Daily life for most people was busy with farming and household chores. Men tilled the earth with ploughs and hoes, and irrigated rice fields. They hunted, collected, raised farm animals and fished. Women were in charge of the home, looking after the children, pounding the rice, preparing meals and weaving garments. Khmer children were raised in a relaxed manner with simple toys. Most children did not attend school.

The Khmer married young; usually in their early teens. Parents would pray for their daughters: 'May you be desirable to men! May a hundred ... a thousand men ask for your hand in marriage.' When a man found his bride he would first send presents. The girl's family then chose a suitable day and a marriage broker delivered her to the suitor's house.

Food

The Khmer diet consisted largely of two staples: rice and fish. A wide variety of fruit and vegetables were also available. They drank fermented alcoholic beverages made of sugar cane, rice or honey.

Source 6.3.1
A Khmer kitchen: on the left a cook pours rice into a pot and on the right a pig is about to be cooked.

There were no kitchens in Khmer houses. Meals were prepared over a hearth using a ceramic pot. Rice was hulled with a mortar and pestle, and coconuts were used as ladles. The Khmer sat on rattan mats at mealtimes and used spoons formed by folding palm leaves. Food was always eaten with the right hand as the left was considered impure. After the meal they jiggled toothpicks, prayed, told stories and posed riddles.

In comparison, the rich dined on pork and venison using gold and silver plates and utensils. Metal goblets held their wine and covers made from cloth protected their food from flies.

Housing and furniture

For the poor, houses were simple timber constructions; single storey with bamboo flooring and a thatched roof. Houses were on stilts, with a staircase leading up to the front door and always faced east in the direction of the god **Shiva** and the Sun. The stilts protected the house against flooding and dampness; the area underneath provided storage. Families were also protected from ferocious jungle beasts such as boars, tigers and panthers. Walls were made of braided coconut tree leaves and the windows were covered by panels of moveable palm leaves. Very little furniture existed. There were no beds; just mats. Clothing and precious items were stored in chests. Tiles were not permitted as they would be seen to be imitating the wealthy.

The royal palaces were a long structure of one or two storeys with porches. The tiled roof was supported by decorated columns. Curtains blocked the sunlight and kept the air cool.

Source 6.3.2 A stilt house on Tonle Sap Lake, Siam Reap. Much of the village housing in modern Cambodia is similar to how it was built during the time of the Khmer Empire.

There were golden window frames and ivory walls, and mirrors hung throughout. Fine golden ornaments and precious stones were placed in every corner. Fragrances wafted throughout.

Health and hygiene

Khmer houses did not have toilets. Families dug trenches and washed themselves in a nearby pond. The left hand was used for wiping as the right was reserved for food. The Khmer teased the Chinese when they first noticed them cleaning themselves with paper. The trenches were a common source of disease—mainly dysentery—as they drained into the canals and waterways from which the Khmer drew their water for drinking and cooking.

Due to the intense heat, bathing was a common pastime. The Khmer bathed three to four times a day and also at night. Every family had access to a pond, with men and women all bathing naked together.

Burial customs

Zhou Daguan made the following observations about burial:

- People were not buried; they were laid out on straw mats and marched to a secluded area outside the city.
- People followed behind with music and banners, scattering fried rice.
- If vultures, dogs and beasts devoured the corpse quickly, it was said that the person had lived a good life.
- If the corpse was only partially eaten or not touched, it was thought that the person had committed some kind of misdeed.

Fashion

Men and women wore the same clothing, which was determined by the heat. Typically, a piece of cloth was wrapped around the waist. No top was worn. Only the king was allowed to wear fabric that was patterned all over; everyone else wore plain-coloured clothing.

Hair was worn in a simple bun. Everyone was barefoot and adorned with jewellery such as multiple bracelets and rings. Sandalwood and musk were used for perfumes. Jewellery and ornamentation broke the bleakness of life and provided some style.

The economy

The Khmer economy was based on agriculture. For the Khmer, the production of surplus rice was their major source of economic success. They had no formal currency, but instead relied on a barter economy. This meant that people negotiated what they considered to be a reasonable exchange for their goods. Everyone had to pay a tax to the king, except for religious workers, priests, monks and slaves. Goods and land were also taxed.

The Khmer economy further benefited from booty acquired through warfare and from international traders who introduced exotic wares in exchange for Khmer staple goods.

The markets

An important part of Khmer life, the daily markets were a bustling hive of activity run by the local women. There were no individual stalls—goods were simply laid out on mats. Common items for sale were leaves, powders and medicine potions. Vegetables, meats, fruits, fish, fabrics, dishes, earthenware jars and other utensils could also be found. Some stalls served soups while others sold fish or bananas on skewers.

Jewels and charms were offered for good fortune. The markets were very noisy places. Men were often yelling out to place bets on cockfights or pig fights, fortune tellers were working and drunken men talked loudly.

Political and legal features

The political system in the Khmer Empire was an absolute monarchy, which meant that all power resided with the king—he decided everything. In Angkor, religion and politics were inseparable. There was a central bureaucracy made up of loyal family members and officials who enforced the law.

It was the king's monarchical duty (*rajadharma*) to protect his subjects. An inscription from the reign of Yasovarman I (889–910 AD) records that, 'The immortal duty of the king is to maintain the standard of law ... perform the rites for gods, and to punish criminals in accordance with the graveness of the crime.' He held an audience twice daily to hear grievances that local courts could not resolve. The king's verdict was final. Yasovarman I was recorded as saying, 'I always found, all by myself, the right way in dealing with a lawsuit.'

Source 6.3.3
A bas-relief from Angkor Thom showing a cockfight at the marketplace

Crime and punishment

Most crime was associated with daily life. This included anything from land disputes to theft of cattle or produce, adultery, theft of temple property and murder. Punishments were harsh and designed to deter others from breaking the law. People were punished according to their rank in society—the higher the rank, the harsher the punishment. Men and women were punished in the same way. There were three categories of punishment: capital and corporal punishment, fines and divine trials.

Capital and corporal punishment

Capital punishment or execution was reserved for serious crimes such as stealing temple property or slaves. Methods included decapitation, strangulation, skewering, burning with red-hot irons and burying people alive.

Corporal punishments were inflicted for lesser crimes such as refusing to pay temple taxes. Punishments included:
- maiming, such as cutting off ears, toes, nose and lips
- pressing legs, head or feet in a vice
- whipping the back with bamboo
- slapping the face
- branding the chest, back or forehead.

Fines

A fine was normally paid for committing a minor offence to ensure that the crime was compensated for. Because currency did not exist, people paid in the form of livestock, textiles, grains, gold or silver. A person's social status determined the amount to be paid, with the higher classes paying more than the commoners.

Divine trials

Divine trials were rare and only used when the evidence failed to provide a clear verdict. In a divine trial the involved parties would be forced to undergo severe physical ordeals and had to miraculously survive them to prove their innocence.

If an object is missing, and accusation brought against someone who denies the charge, oil is brought to boil in a kettle and the suspected person forced to plunge his hand into it. If he is truly guilty, the hand is cooked to shreds; if not skin and bones are unharmed. Such is the amazing way of these barbarians.

Again take the case of two men who are disputing over some unknown matter ... Each of the contestants is forced to be seated ... with his relatives standing guard ... They remain imprisoned two, three, or four days ... When allowed to emerge, one of them will be found to be suffering some illness ulcers ... or fever. The other man will be in perfect health. Thus ... right or wrong [is] determined by ... celestial judgment. Thus is shown [the] supernatural strength of the god of this country.

Source 6.3.4 Examples of divine judgement in *The Customs of Cambodia* by Chou Ta-kuan (Zhou Daguan), 3rd edn, The Siam Society, Bangkok, 1993, p. 33.

ACTIVITIES

Remembering and understanding

1 Describe why life was hard for the Khmer people.
2 In your own words, define monarchy.
3 Explain the purpose of punishment in Angkor society.

Applying and analysing

4 Examine Source 6.3.1. Discuss the aspects of Khmer food preparation and cookery demonstrated in this relief.
5 Source 6.3.2 is a modern Khmer dwelling. Create a Venn diagram to show the similarities and differences between typical housing of the Khmer Empire and this modern Khmer house.
6 In pairs, suggest a suitable punishment for each of the following crimes:
   a stealing a pot of your neighbour's rice
   b a peasant killing his daughter's husband
   c an official stealing a gold figurine from the king's temple
   d a woman accused of stealing a jug from the stall alongside her, which she denies doing. There are no witnesses.
7 Explain the link between fashion and climate in Angkor times.
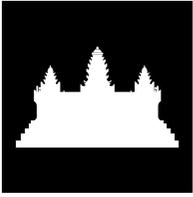
Power, wealth and trade in Angkor

The status and power of the king

In Khmer culture, the king was revered and worshipped as a living god. No one could look at him, approach him, or talk to him. When he appeared at court, people had to bow down so low, their foreheads should touch the ground. It was Jayavarman II who introduced this new social order when a Brahman priest performed the ceremony to declare Cambodia's independence from Java in 802 AD. This was the most significant act in Khmer history as it now meant that a Khmer king ruled in his own right.

The king as god on Earth

Hinduism was the religion to which this priest and gods belonged, and was followed by the majority of Khmers around this time. During the ceremony of independence, the Brahman priest used the **Sanskrit** word *devaraja*, which means 'the god who is king'. Another important element was still required. A temple needed to be built in order to house the *linga*.

Source 6.4.1
Monumental sculpture of the head of King Jayavarman VII as the god Lokiteshwara

The *linga* was a phallic image carved into stone. It was believed to be the true essence of the Hindu god Shiva. When the Brahman priest carved the king's name into the *linga*, it created a union between the king and the god Shiva. Therefore the king became a god on Earth.

This is the oath which we ... swear, all without exception, cutting our hands, offering our lives and our devotion gratefully ... to H.M. Sri Suryavarmadeva. We will not revere another king, we shall never be hostile (to our king), and will not be accomplices of any enemy, we will not try to harm him in any way. All actions are the fruit of our thankful devotion. If there is war, we promise to fight and to risk life, with all our soul, in devotion towards our King. If all of us ... here ... do not keep this oath ... we ask that He inflict on us royal punishment of all sorts. If we hide ourselves in order not to keep this oath strictly, may we be reborn in the thirty second hell as long as the sun and moon shall last.

Source 6.4.2 The Oath of Allegiance: this oath was to be taken by all officials and commanders to Suryavarman I demonstrating the type of dedication that the Khmer kings demanded. From L.P. Briggs, 'The Ancient Khmer Empire', *Transactions of the American Philosophical Society*, Vol. 41, Part 1, February 1951, p. 151

Reasons for the Khmer rise to prominence

In addition to relocating the capital to Angkor and the establishment of the *devaraja* cult, there were other factors that saw the Khmers rise to form such a powerful empire.

The link between the economy and temples

The *devaraja* cult cleverly linked religion to the success of the empire's economy. The king was expected to bring financial prosperity to the land; he did this by building temples. The system worked in the following way:

1 The king selected loyal people and gave them land.
2 Eventually a vast network of villages developed under the supervision of these loyal patrons.
3 The villagers provided the donations, which were used to feed the labourers involved in building temples.

Therefore the economy and religion became dependent on each other:

- The landowners, by providing resources, received merit with the king.
- The king showed allegiance to the gods through his temples and he also had a way of providing food and resources for the builders.

Wealth from agriculture

Rice production was a key source of wealth for the Khmers. Farmers had to produce enough to feed an entire empire. They harvested up to four crops a year, which primarily went to the city centre to feed those who were building and maintaining temples.

Wealth from trade

Trade was vital to the Khmer economy because there was no currency. Evidence shows that the Khmers were major trading participants in South-East Asia. In Angkor, the daily markets allowed everyone to benefit from this system; the government taxed the market stalls, while in return the people could bring their goods in exchange for much-needed items. This system helped to provide a diversity of food products. Staple goods such as rice, fish, salt and honey could all be obtained. The markets also attracted international traders. China, the biggest participant, primarily desired deerskin, buffalo and cattle. The Khmer people sought Chinese pottery and other exotic items.

Taxation

In order to build his empire, the king realised that he needed resources. Therefore everything in Angkor was taxed. Priests, monks, religious functionaries and slaves were exempt from paying tax. The local temple was the collection point for taxes. Tax could be paid in one of four ways: primary produce, manufactured goods, labour and merit. Some examples of payment include rice, livestock, ceramics, salt, wax or honey. Temples therefore became very powerful and wealthy institutions.

Military campaigns

Military campaigns also contributed to the success of the empire. The capture of foreign territory meant more resources for Angkor. Prisoners were used for labour and treasures were used to adorn the temples. Furthermore, the Khmer people developed a strong and formidable reputation, which helped to deter enemy invasions.

ACTIVITIES

Remembering and understanding

1 In your own words, describe the *devaraja* cult introduced by Jayavarman II in 802.
2 Explain the importance of the *linga* to Khmer kings.
3 Demonstrate why temples were the basis for economic growth in the Khmer Empire.

Applying and analysing

4 Read Source 6.4.2.
   a What does this source reveal about the position of the king?
   b Consider how the king was viewed in Khmer culture. Do we hold the same regard and expectation of our leaders today? Demonstrate your findings in a Venn diagram.
5 What do you consider to be the most important reason to explain the rise of the Khmers? Provide evidence for your reason.

UNIT **6.5**
Cultural achievements: temples

Angkor

The Khmer capital of Angkor is a site that has long captured the world's attention. Motivated by their spiritual beliefs and a desire to enter the afterlife, the kings of Angkor inspired one of the world's most remarkable examples of religious expression. Every king wanted to demonstrate his own sense of grandeur and power through his temples. There was also pressure to outdo predecessors. As a result, the site of Angkor is home to hundreds of unique temples and monuments, all reflecting the individual faith of the rulers who built them.

Bayon Temple
Built in the 1100s to early 1200s, the Bayon was a Buddhist and state temple of Jayavarman VII. It has 54 towers carved with more than 200 faces. It is also famous for its bas-reliefs of daily life, including childbirth and war.

Phimeanakas
This palace was built between 910 and 1100 AD. It is where the king worshipped and slept.

Preah Khan
Jayavarman VII built this temple for his father in 1191 AD. It was a Buddhist temple and possibly a Buddhist university.

Ta Keo
Built around 1000 AD, it was the first sandstone temple, but was never completed.

Prasat Prei Rup

Preah Khan

Neak Poan

Preah Padlay   Tep Pranam
Royal enclosure
Preah Pitu
Phimeanakas
Baphuon   Terrace of the Elephants
Prasat Suor Prat
Thommanon
Taneiy
Prasat Top (East)
Ta Keo
Prasat Top (West)
Bayon
Chau Say Tevoda

ANGKOR THOM

Phnom Bakheng

Ta Prohm

ANGKOR WAT

Banteay Kdei

Sras Srang

Prasat Kravan
Bat Chum

Phnom Bakheng
This was the first temple pyramid built and was finished in 912 AD.

Angkor Wat
This was a city in its own right and remarkably it was likely built in only approximately 30 years.

Angkor Thom
Built in the late 12th century, Angkor Thom was home to about one million people. It incorporated the temples of previous cities and was the capital when the famous Chinese diplomat Zhou Daguan came to visit. It was the last and largest capital.

Prasat Kravan
Built by high court officials in 921 AD, Prasat Kravan is renowned for its brick bas-reliefs.

Source 6.5.1 A plan showing the location of key sites in the city of Angkor

Angkor Wat

Built between 1113 and 1150, Angkor Wat is the largest religious monument in the world. Conceived by the great Khmer king Suryavarman II, it was dedicated as a temple to **Vishnu**, the Hindu god of compassion and the great protector.

The temple is a three-tiered pyramid surrounded by a large moat. It has a central tower standing 65 metres tall surrounded by four shorter towers.

The top tier is the inner sanctum, where the essence of the god Vishnu was believed to dwell. Only the most important priests and the king were allowed into this area.

Purpose

The primary purpose of Angkor Wat was to serve as a temple of worship for the god Vishnu. Its west-facing orientation has raised suggestions that it could also have been a burial tomb for Suryavarman II. Some archaeologists believe it may have served as a solar observatory.

Churning of the Ocean of Milk

Central shrine

Heaven and Hell

Victory of Krishna over the Asuras

Historical Parade

Victory of Krishna over the Asura Bana

Battle of Kurukshetra

Battle between the Asuras and the Devas

Library

Battle of Lanka
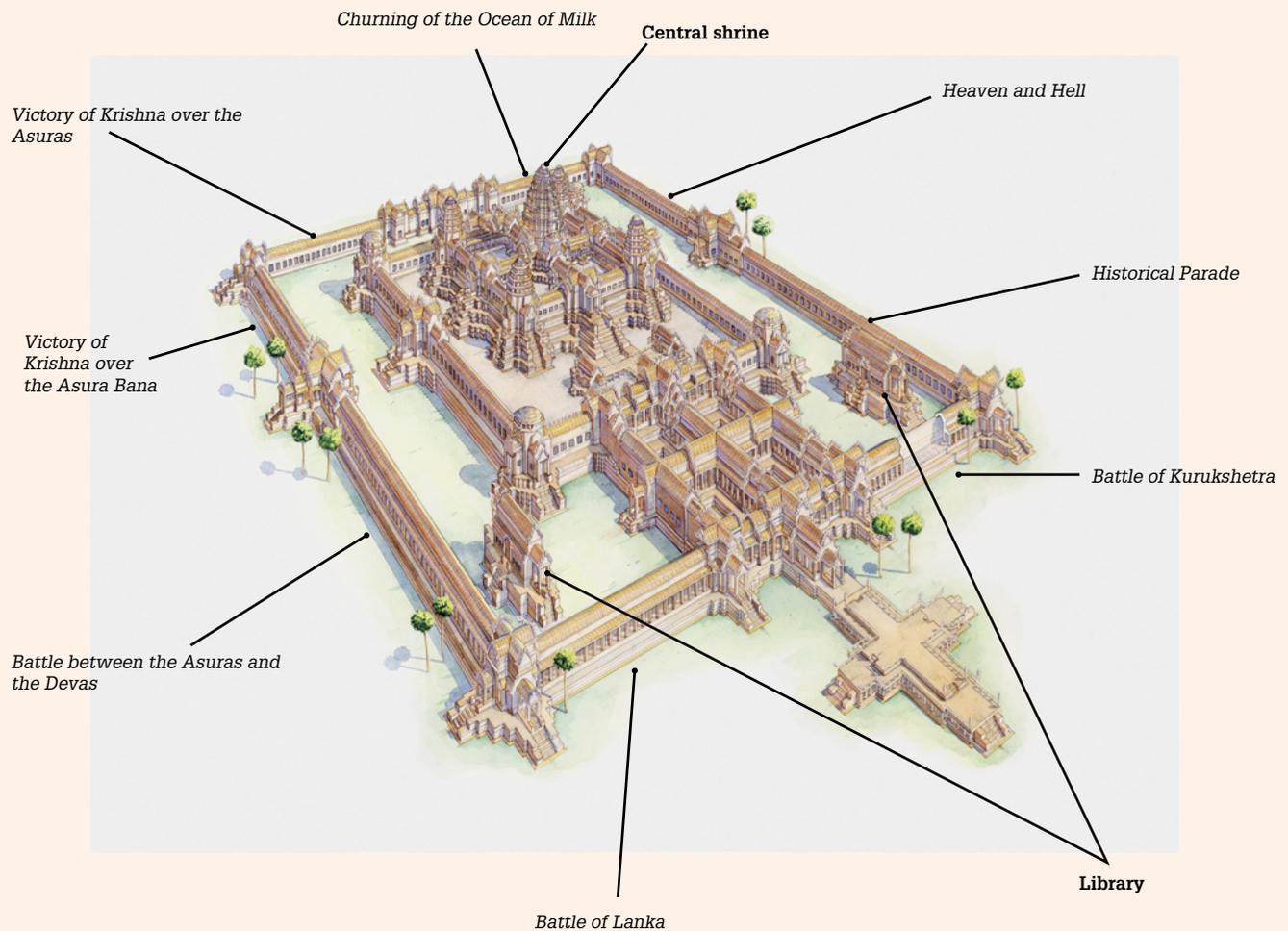
Source 6.5.2 The location of all the bas-reliefs at Angkor Wat

The process of building Angkor Wat

Angkor Wat had to be completed before Suryavarman II died or he would miss his opportunity to go to heaven. To build a temple of this magnitude required about 50 000 workers and was strenuous compassion. It involved the following process:

1 *Prepare the sacred site.* Clear 500 acres of jungle, which was then purified by receiving the god's blessings. The chief priests dipped cords into coloured powder to lay patterns of heaven, tying the gods to the site. Offerings of gems and gold leaf were placed in a shaft at the building's central core, providing the temple's energy. A moat was constructed as the site was originally swampland.

2 *Select and transport the materials.* The temple was built using two types of stone: laterite on the inside and sandstone on the outside. Bas-reliefs (sculptures in which the figures are carved to be barely higher than the background) had to be carved into the walls of the temple. The smooth sandstone, ideal for the carvings, was located at Phnom Kulen, 30 kilometres away. Labourers had to chisel off the cliff face. Each block of sandstone weighed about 10 tonnes and had to be towed down the Tonle Sap by an elephant. About 300 to 400 blocks were transported per day.

3 *Construct the temple.* The stones were moved around the worksite by elephants and trolleys, or they were floated around the moat. Bamboo scaffolding assisted with placement on the higher levels. The Khmers did not use mortar to secure the stones; they used a razor joint. This technique involved each stone being rubbed against others using the abrasion technique. It meant the stones fitted perfectly on top of each other, providing a continuous surface on which to carve.

Bas-reliefs

Lining the walls of Angkor Wat are spectacular bas-reliefs. They are 700 metres of continuous carvings—the longest in the world. They are an artistic masterpiece, but they also help us to understand Khmer culture from a Khmer perspective. They reveal aspects of daily and religious life that would otherwise be lost.

The carving was intricate and difficult work:
- The chiselling was done with basic tools.
- The sculptors carved directly into the sandstone, so it would have been easy to chisel off noses or ears.
- There was immense pressure to finish quickly.
- Mistakes may have led to punishment and even execution.

Source 6.5.3 The carving process of bas-reliefs in the Bayon Temple

Source 6.5.4 The *Churning of the Ocean of Milk*: the *asuras* on the left work with the *devas* on the right for access to the elixir of eternal life.

The bas-reliefs were a picture of Suryavarman's eternal resting place. That is why over 2000 *apsaras* (dancers) were carved into the walls; they would welcome Suryavarman to heaven.

The churning of the ocean of milk

One of the most spectacular reliefs at Angkor Wat is the 47-metre-long *Churning of the Ocean of Milk*. In this epic creation tale, *devas* (gods) are searching for the potion of eternal life. Believing it was under the ocean of milk, they stirred unsuccessfully for 1000 years. Vishnu is depicted suggesting that the *devas* ask the *asuras* (demons) to help. Using the serpent Vasuki as a rope and a mountain as the pivot, they churn the ocean for another 1000 years, this time successfully. The divine dancers, the *apsaras*, were formed by the foam of the churning of the seas.
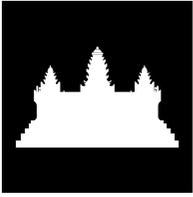
Religion

An empire of many religions

Religion provided the king with legitimacy and served as the source of inspiration for the building of magnificent temples. The king decided which god would be worshipped by his people. Although Hinduism remained the dominant faith in the empire, there were firmly established local religions, and a growing interest in Buddhism developed as well. Buddhism had no central deity and therefore did not pose a direct threat to the dominant Hinduism. The different religions were consequently able to coexist effectively. In fact it became common to see parts of Hindu deities merged with Buddhist ones.

Hinduism

Hinduism originated in India and is believed to have arrived in Cambodia via sea merchants. It is a complex series of philosophies and stories with reincarnation as one of the central themes. Reincarnation or afterlife was a concern for all Khmers, not just the kings. Living a worthy life, by offering food and clothing to the gods, for example, was the way to accumulate merit.

Buddhism

Buddhism was introduced in the twelfth century by Jayavarman VII (reigned 1181–1218), although he was not the first Buddhist king. The Khmer people practised Mahayana Buddhism, which centred not just on **Buddha** but also on the *bodhisattvas* (beings of wisdom). These are monks who are on their way to becoming buddhas and perform acts of kindness and goodwill.

Animism

Strongly entrenched in Khmer life was animism, or the worship of spiritual forces. It was believed that these spirits (*neak ta*) were the guardians of the Earth and resided everywhere in nature— in the mountains, rivers, trees and stones.

The *neak ta* were to be feared and revered because they had the power to destroy or protect. Households built humble shrines to worship them and made offerings of food, chickens, flowers and liquor. The *neak ta* were consulted in all decisions ranging from crop planting to the commencement of building works. For the locals in particular, worship of animism was more important than any other. It was a daily ritual that held greater personal impact than the king's remote aspirations of building temples.

Ancestral worship

Linking to the idea of reincarnation was the Khmer practice of ancestral worship. Ancestral worship believed that the dead had power to influence the living. In Khmer culture, it was thought that the king's ancestors would protect the kingdom and its subjects and bring prosperity. Therefore Khmer kings built temples specifically for ancestral worship. It allowed them to fulfil their responsibility to communicate with the ancestor spirits on behalf of their people.

Mount Meru and the *apsaras*

According to the Hindu sacred texts, Mount Meru is the centre of the universe and home of the gods. Here they are attended by *apsaras* (divine dancers), who were formed out of the foam during the churning of the ocean. The peak of the mountain is ringed by concentric circles that spiral into outer darkness. Seven layers below the surface make up the realms of hell.

In Khmer tradition, Angkor Wat is a representation of Mount Meru on Earth; the walls represent mountains and the moats are the oceans. The king resided here as the divine medium between the gods and his people.

Worshipping the gods

The gods were worshipped through offerings brought to the temple. Every day the image of the god was awakened, bathed, rubbed with sesame oil and clothed. It was worshipped by dancers, singers and musicians throughout the day. At night it was fed, undressed and retired for the night. A Brahman priest had the sacred job of caring for the god.
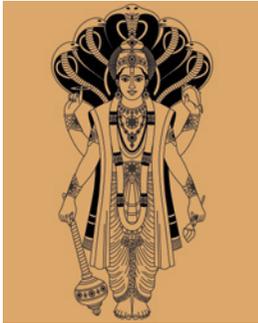
Vishnu, saviour and preserver of the universe
- He rides on a garuda, which is half eagle, half man.
- He has four arms that carry his attributes—chakra, conch, club and ball.
- He has ten earthly avatars or reincarnations.

Shiva, destroyer of the world
- He has long, unruly locks and sometimes wears animal skin.
- He has three eyes—one side is the Sun, the other the Moon, and the middle eye is fire and is always closed. If it opens, the Earth will be destroyed.
- He rides on an ox called Nandin and holds a trident.
- He has his own mountain.
- He is represented by the *linga*.

Buddha
- He was born Siddartha Gautama around 480 BC.
- He was a prince who was raised in luxury.
- After taking a chariot ride and seeing poverty, he decided to change his life.
- He wanted to liberate humans from suffering.
- He reached enlightenment at the age of 35.

Source 6.6.1 The Khmer gods

Temples were often the size of small cities and were very influential. They were not designed as meeting places, with grand halls and large rooms, but rather their purpose was to house the gods. The only requirement when building a temple was the provision of a small sanctuary for the *linga* and its attending priest. The inventory in Source 6.6.2 gives an indication of the power and wealth associated with temples.

From the over 3000 villages that it owned, the monastic complex of Ta Prohm grew rich enough to support 18 high priests, 2740 officials, 2202 assistants and 615 dancers, along with a host of monks, commoners and 'slaves'. In its treasury were:
- *a set of gold dishes weighing 500 kg*
- *a silver service of equal size*
- *35 diamonds*
- *40 260 pearls*
- *4540 gemstones*
- *523 parasols*
- *512 sets of silk bedding*
- *876 chinese veils [mosquito nets?]*

Source 6.6.2 An inventory from the Ta Prohm temple, in M.D. Coe, *Angkor and the Khmer Civilization*, Thames & Hudson, 2003, p. 150

ACTIVITIES

Remembering and understanding

1   Define animism.
2   In the Hindu religion, how were people able to secure a good reincarnation?

Applying and analysing

3   **a**   What does the inventory of Ta Prohm reveal about temples?
    b   Imagine you were one of the slaves working there. How do you think you would feel about your work and your king, if you stumbled across this storehouse of wealth?
4   Explain why Khmer kings built additional temples for ancestor worship.
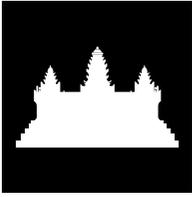
Water management in Angkor

The hydraulic city

The success of the Khmer civilisation can in part be attributed to clever water usage. The Khmers' superior understanding of irrigation differentiated them from other cultures and made them one of the most economically prosperous of the time. It enabled surplus rice production, which was needed by the king to demonstrate his power and sustain his empire. The extreme nature of the Cambodian climate required the Khmer people to be creative. They had intense monsoonal periods followed by long dry spells, so the water supply needed to be regulated. This was done through construction of large reservoirs known as barays.

In 1979, French archaeologist Groslier was the first to use the term 'hydraulic city' to refer to Angkor. He argued that the barays served both a religious and a practical purpose.

The mechanics of the water system

The area of Angkor is relatively flat with a slight slope. Over several centuries, hundreds of kilometres of canals and dykes were constructed. Using the natural incline of the land, the Khmers diverted water from the major rivers down into the barays. In the dry seasons, the barays distributed the water to the south and east of the region. This ensured that an oversupply of water did not have to be wasted.

Source 6.7.1 Aerial view of Angkor Wat and its water systems

The success of the barays

In order to support the demands of an increasingly growing empire, the water system needed to:

- support construction of cities and temples
- transport people and materials
- manage and control flooding
- supply water for agriculture
- maintain inland fisheries
- support military activities.

By building the barays, the Khmers were able to harness the water to achieve their objectives simultaneously. This was a major feat.

Construction of a baray

The baray was built alongside the temple. According to Khmer tradition, the baray was aligned to the north-east to bring prosperity. The original method of constructing the baray was to pile up earth to stop the water flow. Once this was completed, other features were added:

- a strong stone structure for water diversion
- roads and bridges
- canals.

Canals were dug to transport goods, connect streams with the lake, and transport labourers, soldiers, construction material and military goods.

The East and West Barays

The East and West Barays were the jewel of the water system. Over the years their purpose has been much debated, but recent mapping of the Angkor region has confirmed that they had both spiritual and practical uses.

The religious purpose of the baray was to serve as the symbolic ocean surrounding Mount Meru. The water acted as a reflecting pool glorifying the temple, the king and the law.

The barays also irrigated the rice fields and managed flood control, protecting the rice fields and temples from inundation. The discovery of a canal leading out of the West Baray proves that they were used to maintain water levels.

DID YOU KNOW?

Some sources have suggested that the barays were a water source for the king's vast collection of elephants. On average, elephants drink 190 litres of water a day.

Finished in 890 AD by Yasovarman I, the East Baray, or Pond of Yasovarman, was 7.5 kilometres long by 1.8 kilometres wide and held 55 million cubic litres of water. Protected by Ganga, the goddess of the Ganges River, it has a shrine in the middle—the east Mebon.

Construction of the West Baray, or Pond of Pure Water, was started by Suryavarman I (reigned 1006-1050). It measured 8 kilometres long by 2 kilometres wide, covering an area of 1769 hectares. It is the largest reservoir of Angkor, holding over 123 million cubic litres of water with an average depth of 7 metres. Unlike the East Baray, which dried up, it still has water in it today.

ACTIVITIES

Remembering and understanding

1 Outline why water was such an important resource for the Khmers.
2 Why did the Khmers have to be clever about their water usage?
3 Describe the function of the barays.

Applying and analysing

4 Use information in this unit to evaluate the effectiveness of the water system at Angkor. Present your findings in a PMI chart.

The decline of Angkor

The end of an empire

In 1431, Angkor was sacked by the Thais, signalling the end of one of the world's most remarkable civilisations. Angkor was abandoned almost immediately and the jungle soon reclaimed it. Historians have very little evidence or documentation to explain why the decline was so rapid and therefore the collapse of Angkor remains a source of debate.

Reasons for the decline

Source 6.8.1 presents a few possible reasons for the collapse of Angkor.

Sack of Angkor
Apparently the sack of Angkor ... simply consummated a movement ... already well advanced ... it was not the sack of Angkor so much as its abandonment of [the] capital that marked the end of the wonderful Khmer civilisation.

Jayavarman VII
His religious zeal surpassed the bound of all reason and his vanity amounted to megalomania. He impoverished and embittered the people ... in building useless monuments to satisfy his personal ambition.

Religion
... the soldiers of Ayuthia [Thailand] not so much conquered them with warlike blows as seduced them with a hope of a milder religion ... In short ... the wonderful period of ancient Khmer civilisation ended, not so much because the Khmers got licked as because they got religion.

Source 6.8.1 Three perspectives on the collapse, from L.P. Briggs, 'The Ancient Khmer Empire', *Transactions of the American Philosophical Society*, February 1951, pp. 258, 236, 260.

Politics

As the empire grew in size, it became difficult to maintain central rule and control remote provinces. More bureaucrats were appointed, but they became too powerful and more concerned about their own careers.

Religion

One of the most popular reasons to explain the collapse of Angkor is the introduction of Theravada Buddhism. Unlike the monarchy that the Khmer people had lived under, Buddhism was a democratic religion. There was no need for a complex political bureaucracy and the leader was not viewed as divine; poverty and people were the focus. This meant an end to building temples, which had crippled the population and kept them in a position of submission for so many centuries. Historians believe that this may have diminished religious authority and sparked rebellion. In fact, people were so tired of the greedy gods, they were mutilating the bas-reliefs.

Economics
Jayavarman VII

Jayavarman VII, who reigned from 1181 until 1218, was the last great king of the Khmer people. When he died, the empire was at its greatest, but his accomplishments, including much construction, had overstretched the empire and its resources.

Invasions

Successive invasions after Jayavarman's death left a significant strain on the economy. With every raid, the Khmers lost more territory and resources (including slaves and riches decorating temples).

Trade

Trade was vital to the Khmer economy and during this time sea trade between South-East Asia and China boomed. Economic interests dictated that the capital needed to be closer to the South China Sea.

The environment

There are three major environmental factors that contributed to Angkor's collapse:

- Destruction of the landscape—The construction of temples, barays, rice fields and roads led to large-scale erosion and topsoil degradation, clogging dams and affecting farming.
- A failing water system—The system had become too complex to alter when required. The dams were crumbling, filling with silt and operating at lower levels. Surplus rice production depended on a working water system.
- Drought—Tree growth rings show severe consecutive droughts between 1362 and 1392. In between these droughts, there was unusually heavy monsoonal flooding. This extreme weather ruined the water system, directly affecting rice production. The northern parts of the kingdom were starving. Furthermore, a malnourished army would have left the city open to attack.

Military action

Jayavarman VII was not well liked by his neighbours. Consequently, there were many people who wanted to see the Khmer Empire destroyed. He spent much of his reign trying to rid the empire of the **Cham**, long-time enemies from the eastern kingdom of Champa.

The empire's size and wealth made it a target for invasion in two ways:

- The more the empire grew, the greater the area the army had to defend.
- Angkor had become a real prize and ambitious foreign rulers wanted to control it.

After the death of Jayavarman, the Thais in the north became the newest enemy. They took advantage of weak Khmer kings and continued to launch invasions until Angkor collapsed in 1431.

The sack of Angkor

The final catalyst for the collapse of the empire was the successful Thai invasion in 1431. Once Angkor was overrun, any hope of restoration disappeared. To ensure that the empire would never rise again, the Thais destroyed the canals, the backbone of Khmer society. The violent and total devastation of the empire saw survivors flee to safety. Sadly the intelligentsia were also lost as a result of the sacking. Without them, the knowledge of the *devaraja* cult simply disappeared.

Source 6.8.2 Overgrown ruins of Ta Prohm Temple in Angkor, Cambodia

ACTIVITIES

Remembering and understanding

1 Outline the event that sparked the final collapse of Angkor.

Applying and analysing

2 Read Source 6.8.1.
   a Identify the three reasons provided in this source for the collapse of Angkor.
   b Discuss whether these theories are contradictory.
3 Examine Source 6.8.2.
   a Describe the scene depicted.
   b Explain what this source reveals about the nature of the collapse of Angkor.
   c Was this a fitting end for the magnificent Khmer Empire? Justify your answer.
4 Rank the theories of the decline of the empire from most important to least important. Justify the reasons for your decision-making based on material you have studied in this unit.

The significance of Angkor

Angkor Wat: a symbol of Cambodian identity

The turmoil and tragedy of recent Cambodian history have left the people of Cambodia devastated and vulnerable. Civil war and the reign of Pol Pot ravaged the nation physically and economically. However, Angkor has been a consistent and positive symbol of the Cambodian national identity. Cambodia is the only nation in the world to have a World Heritage site on its national flag.

Angkor today

Apart from its historical value and beauty, Angkor holds significance for many reasons:
* Tourists are fascinated by this unique civilisation, and it is their funds that contribute to temple maintenance and restoration.
* The story of this empire has universal themes. The factors that brought about the end of the Khmer Empire are the same ones that threaten powerful countries today and the empire's unsustainable use of land and water is a warning to all nations.
* Angkor Wat is still a working Buddhist temple.
* The Khmer people have renovated elements of the original water system and still use it.
* Scientists and archaeologists can test new research methods and technologies there.
* Archaeologists are able to learn here how best to preserve ancient sites.
* More than twenty countries are collaborating to protect and preserve Angkor.
* Angkor has been placed on UNESCO's World Heritage List.

Custodians of their future

Today, Cambodians are learning more effective ways to preserve the significant sites of Angkor. This is important work, because the past glory of Angkor offers future hope for many who have been affected by Cambodia's more recent tragic past.

Source 6.9.1 The flag of the Kingdom of Cambodia

International teams are helping Cambodians:
* repair climatic and environmental damage on the temples at Angkor
* locate and dismantle landmines left from Cambodia's civil war
* manage the positive and negative impacts of tourism
* improve the standard of living for Cambodians generally.

Secrets revealed

Jayavarman II's sacred Mount Mahendraparvata has always remained a mystery. Until finally, after 1200 years, it was announced in mid 2013 that the sacred site had been found. Archaeologists, guided by a surviving Khmer Rouge soldier, braved dense forest, bogs, swollen rivers, dangerous paths and landmines to uncover this mystical place, long kept secret by the inhospitable jungle.

Lidar technology made this possible. Laser lights strapped to a helicopter fired rapid pulses at the landscape. A sensor measured the amount of time it took for each pulse to bounce back. This process was repeated over seven days and the results were used to create a 3-D topographical model. A GPS then guided the team through the jungle to the site.

Source 6.9.2 The Thom Dab temple, one of at least two dozen new temples discovered by Dr Damian Evans and his team

The discovery

The remarkable discovery was made by Dr Damian Evans, the director of Sydney University's archaeological research centre in Cambodia. The team discovered the existence of five new temples and evidence of roads, dykes and canals all linking the sacred sites. The discovery confirms the vastness of the empire. Lidar technology also revealed that the landscape was devoid of vegetation, which further explained the empire's collapse.

The impact of the discovery

- A find such as this ensures long-term interest in Cambodia.
- For the villagers who live in the area it is an opportunity for employment; they have been recruited to clear the mountain and protect the sites.
- More funding is needed for further investigation.
- Archaeologists no longer need to clear large areas of jungle as lidar imaging makes this unnecessary, thereby reducing deforestation.

- The instrument collected billions of data points and about 5000 digital aerial photographs that need further analysis and investigation.
- UNESCO will need to revise its World Heritage listing of Angkor to include the new boundaries of the official site of Angkor.

ACTIVITIES

Remembering and understanding

1. How has Angkor helped the Cambodian people through their recent past?
2. Why is it important for Cambodians to learn how to manage Angkor?
3. What technology helped archaeologists discover Mount Mahendraparvarta?

Applying and analysing

4. Explain why Angkor is important for:
   a archaeology
   b Cambodia.

Khmer Chronicles

You are a reporter for the *Khmer Chronicles*. Your area of speciality is the Cambodian kings. Choose one of the Khmer kings who ruled over the empire (such as Suryavarman I, Suryavarman II, Jayavarman II and Jayavarman VII). Your assignment is to create a four-page article on your chosen ruler's career. The editor is especially keen for you to form a judgement about the overall contribution that this king made to the empire. You will be required to conduct some research into the ruler's life.

You should use the following points to guide your research and present your article:
- Include the king's early history (e.g. birth and family connections).
- Explain how he came to rule.
- Describe how he showed his dedication to the *devaraja* cult.
- Consider whether or not the empire prospered under his rule and why.
- Rate his popularity and explain your rating.
- Identify some of his most successful accomplishments and some of the negative aspects of his rule.
- Explain how he died.
- Provide an image of him and any other images relevant to his rule.

Use ICT to present your findings in a magazine-style format. Ensure you include a suitable title and captions.

The significance of the Khmer civilisation

Prepare an extended response that examines the significance of the Khmer civilisation.

In structuring your work, you should include:
- an introduction that briefly outlines the major areas of discussion
- a series of paragraphs, with each paragraph examining one area of significance and providing supporting evidence
- a conclusion to briefly summarise your main findings
- a bibliography listing your references.

Angkor antics

Create a board game or an online game aimed at educating students about the Khmer Empire. You may choose one theme (such as religion, famous leaders or social structure) or try to incorporate several aspects about living in Angkor. Your game will need to have a main goal.

You could consider some of the following ideas: an archaeological adventure like Indiana Jones, a discovery journey down the Mekong River, a possible ascension to the throne or a game of warfare between the Khmers and their enemies.

You will need to consider the following elements to include in your game.

Board game requirements	Online game requirements
▪ Name of your game ▪ Objective ▪ Relevant board for players to move around ▪ Player pieces ▪ Set of rules and instructions	▪ Name of your game ▪ Objective ▪ Set of rules and instructions ▪ Characters ▪ Appropriate background and setting

Amazing *apsaras*

The *apsaras* were the pin-up girls of the Khmer Empire. They were the eyes and ears of palace life. In fact they are still celebrated in Cambodia today. Imagine that you are a talk show host and you have a five-minute interview in which to show your audience why the *apsaras* are so unique in Khmer culture. Perform or record your interview for the rest of the class. You will need to complete this task in groups.

Below is a list of your requirements:
- Name your talk show.
- Assign the following roles to people: talk show host, *apsara*, another guest for your show (e.g. palace worker, priest, another apsara, royal official) and a research assistant to help with fact-finding.
- As a group, research a list of questions and possible answers for your two guests. Consider asking them about their background, their function in the palace, the kings they know, features of their dancing and what makes them unique.
- Research appropriate costumes.

Source 6.10.1 The celebrated *apsaras* of Khmer culture

Glossary

Angkor derived from the Sanskrit word *nagara* meaning 'holy city'; the capital of the Khmer Empire

Angkor Wat the temple built by Suryavarman I dedicated to the Hindu god Vishnu

apsaras the legendary celestial nymph dancers and courtesans who had perfect beauty

baray a huge rectangular reservoir

bodhisattva one who is on the brink of enlightenment but forgoes it to help others

Buddha the one who has attained spiritual enlightenment; the founder of the Buddhist faith

chakravartin supreme king

Cham inhabitants of Champa, a coastal region of modern Vietnam, and archenemies of the Khmers

corvée a compulsory period of work for peasants

devaraja the cult of the god kings established by Jayavarman II whereby kings were believed to be gods on Earth

khnyum slaves

lidar a type of laser technology that uses infra-red light to detect distant objects and determine their position

naga a multiheaded cobra; mythical protector of Angkor

neak ta ancestral spirits who reside in the trees and hills

phnom the Khmer word for 'hill' or 'mountain'

Sanskrit Indian language used in Khmer inscriptions

Shiva Hindu god of creation and destruction
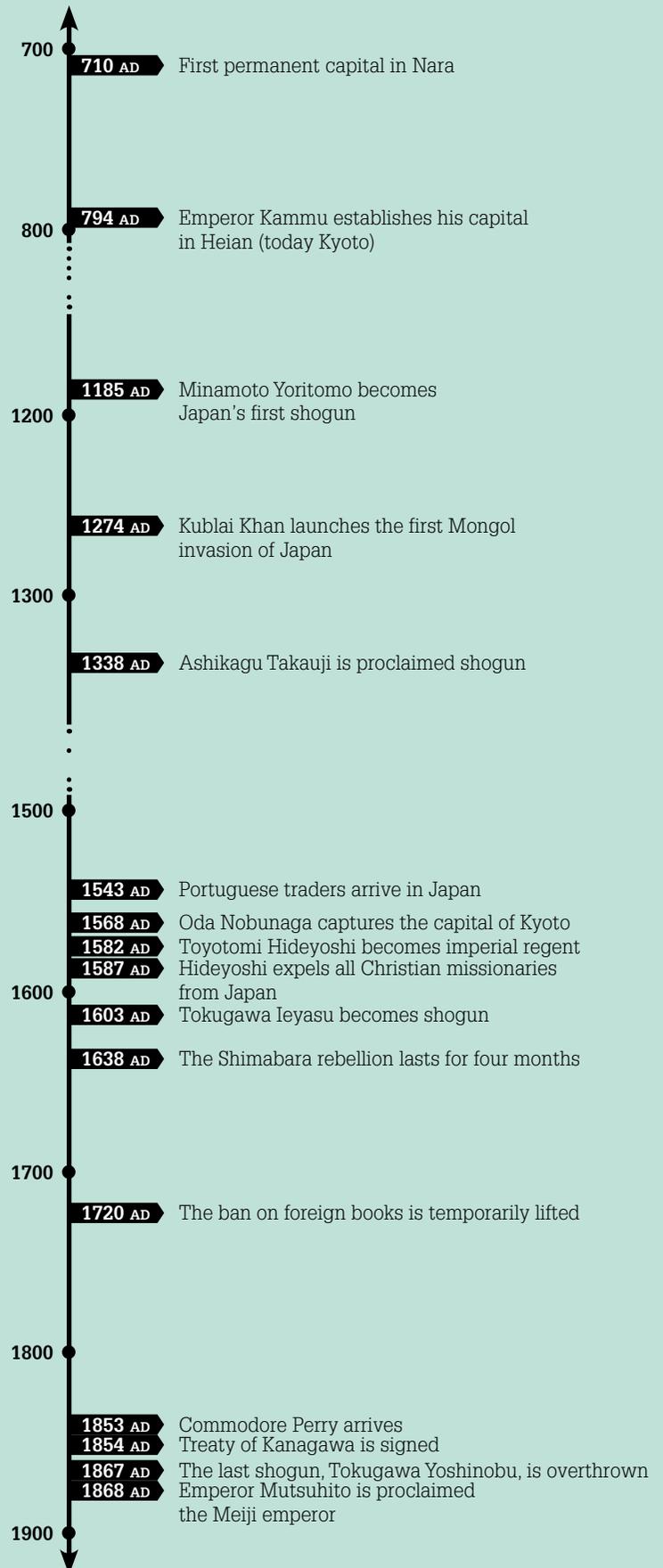
Vishnu Hindu god of compassion and preservation

Japan under the shoguns

In 1603 AD, after centuries of war and civil disorder, control over Japan fell to the most powerful warlord of all, Tokugawa Ieyasu. Although he was not Japan's first **shogun**, Ieyasu successfully limited the power of his rivals and became the most powerful ruler Japan had ever seen. He was the first in a long line of Tokugawa shoguns who ruled Japan for nearly 250 years. During this period, Japanese society was organised into strict classes and feudal lords who were loyal to the Tokugawa clan. Japan itself was closed to all foreign influence, except for a small outpost of Dutch traders who were confined to the tiny island of Deshima, in Nagasaki. Nevertheless, important cultural and economic changes began to occur that would forever change Japan.

Source 7.0.1 Minamoto Yorimoto, Japan's first shogun who came to power in 1185

700

710 AD First permanent capital in Nara

800

794 AD Emperor Kammu establishes his capital in Heian (today Kyoto)

1185 AD Minamoto Yoritomo becomes Japan's first shogun

1200

1274 AD Kublai Khan launches the first Mongol invasion of Japan

1300

1338 AD Ashikagu Takauji is proclaimed shogun

1500

1543 AD Portuguese traders arrive in Japan

1568 AD Oda Nobunaga captures the capital of Kyoto

1582 AD Toyotomi Hideyoshi becomes imperial regent

1587 AD Hideyoshi expels all Christian missionaries from Japan

1600

1603 AD Tokugawa Ieyasu becomes shogun

1638 AD The Shimabara rebellion lasts for four months

1700

1720 AD The ban on foreign books is temporarily lifted

1800

1853 AD Commodore Perry arrives

1854 AD Treaty of Kanagawa is signed

1867 AD The last shogun, Tokugawa Yoshinobu, is overthrown

1868 AD Emperor Mutsuhito is proclaimed the Meiji emperor

1900

Source 7.0.2 Timeline of Japan under the shoguns
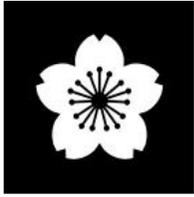
Japan before the shoguns

Geographical influences on Japan

Japan is a long string of over 1000 islands. The four main islands by population are Honshu, Kyushu, Hokkaido and Shikoku. Historically, Japan's relatively small landmass has made it easy to defend against foreign invasion.

Located on the edge of a continental plate, Japan is a land of mountains, volcanoes and earthquakes. Since over 80 per cent of the country is made up of mountains, Japan's rivers are short and therefore not suitable for inland transport.

As a result, for much of its early history the people of Japan rarely travelled beyond the area where they were born.

Geographical features are also important in **Shinto**, the main religion of Japan. Followers of Shinto believe that natural elements such as mountains, rivers, lakes and waves contain spirits, or *kami*, which are to be worshipped.

KEY
- Domains of the 'outer daimyo', Tokugawa enemies
- Domains of the 'inner daimyo', Tokugawa allies
- Tokaido Road

Source 7.1.1
Medieval Japan

The Nara period (710–794)

An imperial capital city

Early Japan was ruled by an emperor. The emperor was mainly a figurehead with little political authority largely due to the lack of an imperial capital city. It was believed to bring bad luck if an emperor continued to rule from the city of his predecessor. This made it difficult for any emperor to control much territory, as they had to spend time establishing a new centre of power. However, in 710 AD, the empress Gemmei (707–715) established the first permanent capital at Nara. This was modelled on the Chinese city of Chang'an and was an early example of Chinese influence in Japan.

Power of the emperor

A fixed capital allowed for a stronger government and more time for cultural pursuits. It was during the Nara period that the first books were produced in Japan. Written laws known as the Taiho codes also helped the emperor to extend his power. The Taiho codes divided Japan into provinces under the control of a governor who was appointed by the emperor. Another important development at this time was the growing influence of Buddhism.

DID YOU KNOW?

The ancient capital of Nara lacked external defensive walls because Japan was isolated and therefore, it was thought, safe from foreign invasion.

The Heian period (794–1185)

Heian

Nara remained the capital until 794, when the emperor Kammu decided to move his capital to Heian (present-day Kyoto). His reasons for doing so are not clear, but it is thought that he was concerned with the growing influence of the powerful Buddhist priests in Nara. Not only was Heian centrally located, it also lacked Buddhist influence. Japanese emperors would continue to live in Heian for over 1000 years.

Source 7.1.2 A traditional street in present-day Kyoto, formerly known as Heian

The Fujiwara clan

During the Heian period, Japanese emperors gradually lost their influence over government affairs. As their lifestyles became more luxurious, members of the imperial court preferred to pursue art, calligraphy, poetry and even fashion rather than the affairs of government. Within this context, the powerful Fujiwara family gained control over imperial court politics. They achieved this by convincing several notable emperors to marry their daughters. As regents, the heads of the Fujiwara family were able to make important decisions, supposedly on behalf of the emperor. Over time, however, the Fujiwara began to determine who succeeded the emperor and even whether the emperor would remain on the throne.

ACTIVITIES

Remembering and understanding

1. Outline two ways in which Japan's geography has influenced its society and culture.
2. What was significant about the establishment of the imperial capital at Nara in 710?
3. Identify one way in which Japan was influenced by China during the Nara period.

Applying and analysing

4. a Interpret how the change of lifestyle of the imperial court affected the power of the emperor during the Heian period.
    b Discuss the extent of the Fujiwara family's responsibility for the decline of the emperor's power during the Heian period.
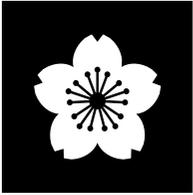
The origins of the shogunate

Decline of the emperor

Shoen governors

As the emperor's influence declined, control over the **shoen** (rural districts) fell to his appointed governors. These *shoen* governors were the heads of large noble clans and they had become very wealthy by claiming taxes that were owed to the emperor. They used this wealth to create their own private armies of **samurai**. These were warriors from other noble families who helped maintain law and order within the *shoen*.

The Genpei war

By 1180, two of the largest clans, the Taira and the Minamoto, had come into conflict over who should become the next emperor. This was because Kiyomori, the head of the Taira clan, had made his 2-year-old grandson Antoku emperor. In 1185, having finally destroyed Taira forces on land, Minamoto Yoritomo defeated them at sea and declared victory. To avoid being captured, Antoku, the boy emperor, was drowned by one of his own family members.

The Kamakura period (1185–1333)

The first shogun

Yoritomo's victory made him the most powerful warlord in Japan. He allowed the emperor to remain on the throne but stripped him of all authority. In 1192, Yoritomo took the title of *seii tai-shogun* (meaning 'great barbarian-conquering supreme general') or *shogun* for short. He became the head of a new military government known as the **bakufu** with Kamakura as its capital. To reward his loyal generals, Yoritomo appointed them as either **jito** (stewards) or **shugo** (protectors) of all conquered territory. He guaranteed their loyalty by allowing them to keep some of the taxes they collected on his behalf.

Source 7.2.1 A Japanese woodblock print showing Minamoto Yoritomo releasing cranes on the beach near his castle in Kamakura. This action was believed to gain him Buddhist merit.

Mongol invasions

In 1271, the Mongol leader Kublai Khan conquered China. In 1274, he turned his attention to Japan and sent an invasion force of 900 ships and 40 000 men. This ended in disaster for the Mongols, but they returned in 1281 with a much larger fleet of 4400 ships and 140 000 men. Yet again they were defeated and lost almost half their men. This was mainly because a series of typhoons destroyed the Mongol ships.

Source 7.2.2 A Japanese painting depicting battle between Japanese troops and Mongol invaders, created c. 1640–1680

Civil war

The enormous cost of fighting the Mongols had resulted in higher taxes for peasants and a lack of rewards for warriors. As a result, a large uprising against the **shogunate** occurred. In 1318, a new emperor, Go-Daigo, came to the throne wanting to re-establish imperial control. Despite being banished to the Oki islands, Go-Daigo built a sizable army, which became a serious threat to the Kamakura shogunate. The shogun sent one of his best generals, Ashikaga Takauji, to put down the rebellion but, instead, he turned traitor and sided with the emperor. In 1333, the rebels destroyed the shogun's base at Kamakura, forcing the shogun and his family to commit suicide.

The Muromachi period (1333–1568)

In 1338, Ashikaga Takauji proclaimed himself shogun. He chose the Muromachi district of Kyoto as the base for his new *bakufu* or government. Since they lacked sufficient wealth or lands, the Ashikaga shoguns found it difficult to gain the loyalty of the *shugo* (protectors of the provinces).

Ashikaga Yoshimitsu

Under the rule of Ashikaga Yoshimitsu in the thirteenth century, the shogunate regained some of its former power and prestige.

He united the courts of the emperor and shogun and attempted to curb the growing power of the *shugo*. He did this by appointing many of them to his court, which required them to move to Kyoto where he could keep a close eye on them.

ACTIVITIES

Remembering and understanding

1 Who was Japan's first shogun and how did he come to power?
2 What was the result of the two Mongol invasions of Japan in 1274 and 1281?

Applying and analysing

3 Use the dates and events mentioned in this unit to produce a timeline: 'The rise of the shogun'. Be sure to include the events that helped the shogun gain power and maintain it.
4 Using a graphic organiser of your own choice, show the similarities and differences between the Kamakura and Muromachi shogunates. Consider features such as how they came to power, how they ruled and what brought about their end.
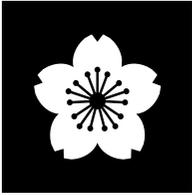
The unification of Japan

The period of the Warring States

As the *shugo* or regional protectors were forced to live in Kyoto, their lands became open to attack. This became known as the Warring States period, as powerful warlords fought each other to establish domains for themselves. This led to the rise of a new type of provincial leader, the **daimyo** or feudal lord, who ruled his domain with absolute authority. The shogun had very little control over the daimyo.

The arrival of Europeans

In September 1543, the first Europeans arrived in Japan. These were three Portuguese traders aboard a Chinese boat that had been blown off course. Eager to open trade with Japan, the Portuguese returned in 1545. Several of the daimyo in Kyushu opened their ports to Portuguese traders, as they wanted to buy firearms and other goods.

Source 7.3.1 A screen decoration by Kano Domi (1568–1600) showing Portuguese traders unloading goods in a Japanese port

The three unifiers of Japan

After more than a century of civil war, three powerful daimyo were able to gradually restore order and bring the warring daimyo under control.

> *The three of them [Nobunaga, Hideyoshi and Ieyasu] sat watching a nightingale, which refused to sing. 'If it does not sing, I will kill it', said Nobunaga. 'Let us make it sing', said Hideyoshi. 'No,' said Ieyasu, 'let us wait until it starts singing on its own'.*

Source 7.3.2 Extract from W.T. de Barry (ed.), *Sources of Japanese Tradition: From earliest times to 1600*, 2nd edn, Vol. 2, p.10

Oda Nobunaga

Nobunaga rose from the position of a low-ranking samurai to become one of the most powerful daimyo of his day. In 1568, he captured Kyoto and made Ashikaga Yoshiaki the shogun. Yoshiaki was merely a puppet, however, and it was Nobunaga who made all the important decisions.

Nobunaga's motto, inscribed on his personal seal, was 'A unified realm under military rule'. He achieved this by being the first Japanese warlord to use large numbers of guns in battle. By the time of his death in 1582, Nobunaga had conquered one-third of Japan.

DID YOU KNOW?

Once he defeated an enemy, Nobunaga often ordered the burial of captured warriors and civilians, alive. He is known to have once buried up to 20 000 of his enemies alive.

One of Ieyasu's captains, Honda Tadatomo (wearing the horned helmet), leading an attack on the supporters of Hideyori in 1615, detail from a folding screen created in 1754

Toyotomi Hideyoshi

Hideyoshi rose from the humble rank of foot soldier in Nobunaga's army to become one of his leading generals. When Nobunaga was assassinated in 1582, it was Hideyoshi who avenged his death. Due to his peasant background, the emperor refused to make Hideyoshi shogun. However, as 'imperial regent' he had great power. In 1587, he conquered the island of Kyushu and ordered the expulsion of all the Christian missionaries from Japan. By 1590, the rest of eastern Japan had come under his control. To reduce the chance of an uprising, Hideyoshi ordered a 'sword hunt', which banned commoners from owning or carrying swords or any other type of weapon.

Tokugawa Ieyasu

On his deathbed in 1598, Hideyoshi gathered Five Great Elders to swear that they would protect his only son and heir, Hideyori. Hideyori was only 5 years old and was not yet capable of governing. Shortly after Hideyoshi's death, however, the Five Great Elders divided into two hostile factions—one led by Tokugawa Ieyasu and the other by Ishida Mitsunari. On 21 October 1600, the two largest armies Japan had ever seen met one another on the battlefield at Sekigahara. After a day of intense fighting, Ieyasu's Eastern Army emerged victorious but only after several leading generals of the Western army had defected.

In 1603, Ieyasu was proclaimed shogun. In 1615, Ieyasu finally destroyed Hideyori's base at Osaka castle. This made him the strongest warlord throughout Japan, with practically all of the country under his control. Ieyasu was the first of fifteen Tokugawa shoguns who would rule Japan for the next 250 years.

ACTIVITIES

Remembering and understanding

1 Who were the daimyo and how did their power grow?
2 Why did some daimyo open their ports to Portuguese traders?
3 Explain how Nobunaga, Hideyoshi and Ieyasu helped unify Japan.

Applying and analysing

4 If European empires had decided to invade Japan at this time, do you think they would have been successful? Justify your answer with at least three reasons.
5 Examine Source 7.3.2. Summarise the point it is making about each of the three 'unifiers of Japan'—Nobunaga, Hideyoshi and Ieyasu.

Political and social features of Tokugawa Japan

The power of the shogun

After becoming shogun in 1603, Ieyasu Tokugawa immediately ordered the arrest of all his defeated enemies and had them held captive at his base in Edo. He also made sure that the emperor was merely a ceremonial figure with no real power. Ieyasu made Edo (present-day Tokyo) his capital from where he would establish control over the entire country.

Controlling the daimyo

Rewarding loyalty

To reward the daimyo who had fought with the Tokugawa and control those who had fought against them, two classes of daimyo were created: the *fudai daimyo* and the *tozama daimyo*.

The *fudai daimyo*:
* were known as the 'inner daimyo'
* numbered 145 in total
* had fought with Ieyasu to help him become shogun
* had their lands close to Edo (in central Honshu) and were easier to control
* needed more land in order to become more prosperous
* were the most trusted and loyal daimyo.

The *tozama daimyo*:
* were known as the 'outer daimyo'
* numbered 97 in total
* were the main rivals of the Tokugawa
* had their lands in the south (mainly Kyushu) and were difficult to control
* were more prosperous due to foreign trade
* tended to be more sympathetic towards Christian missionaries.

The *buke shohatto*

One of the greatest challenges the Tokugawa faced was making sure that the daimyo could not form alliances against them. In 1615, Ieyasu introduced a strict code of regulations called the *buke shohatto*. These aimed at weakening the daimyo, particularly the *tozama daimyo*, whose loyalty was questionable.

	Rule	Effect
Rule 5	No daimyo is to interact with people from other domains.	Eliminated opportunities to form alliances against the shogun.
Rule 6	No new castles are to be built without the shogun's approval.	Limited the defensive capabilities of the daimyo.
Rule 8	All daimyo marriages must be approved by the shogun.	Prevented potential family alliances against the shogun.
Rule 9	Daimyo must present themselves for service at Edo when summoned by the shogun.	The shogun could keep an eye on daimyo he did not trust.

Source 7.4.1 Excerpts from the *buke shohatto*, 1615

Alternate attendance

The strictest requirement the daimyo had to follow was the system of **alternate attendance**. Introduced in 1633, this forced the daimyo and their samurai armies to live in Edo every second year. Upon returning home, the daimyo's family then had to move to Edo for a year. Family members were effectively held hostage by the shogun.

Alternate attendance was incredibly expensive for the daimyo to maintain, as they had to build houses for their families and transport their armies long distances each year. Up to half their income could be spent on these huge and elaborate processions. This not only limited the wealth of the daimyo, it also ensured that the shogun's laws and regulations were regularly received and enforced.

Revival of the feudal system

The Tokugawa family were the largest landholders, controlling 40 per cent of Japan. Their lands were rich in precious metals, which were used to mint currency. At the same time, Ieyasu needed to maintain the loyalty of the *fudai daimyo* that had helped him become shogun. To prevent the daimyo from challenging him, Ieyasu had to claim control over all lands in Japan. To achieve this he revived the **feudal system** first introduced during the Heian period (794–1185).

In all, there were about 250 daimyo throughout Japan. Each daimyo was permitted to control his own domain but had to swear an oath of allegiance to the shogun. A loyal daimyo would pass his lands on to his heir, but a disloyal daimyo could have his lands confiscated. As long as he followed the shogun's will, a daimyo could control and tax the commoners in his own domain as he saw fit.

Roles and relationships of key groups

A century of civil war in Japan had resulted in social upheaval and a lack of central authority. To address this, Ieyasu introduced a rigid four-class system in which everyone knew their place. Individuals were forbidden from changing their social class. In order of importance these classes were:

1 samurai
2 peasants
3 craftspeople and artisans
4 merchants.

Only the samurai were considered to be nobility, while peasants, craftspeople and merchants were commoners. Below the four-class system were the outcasts of feudal Japan, known as the *eta*.
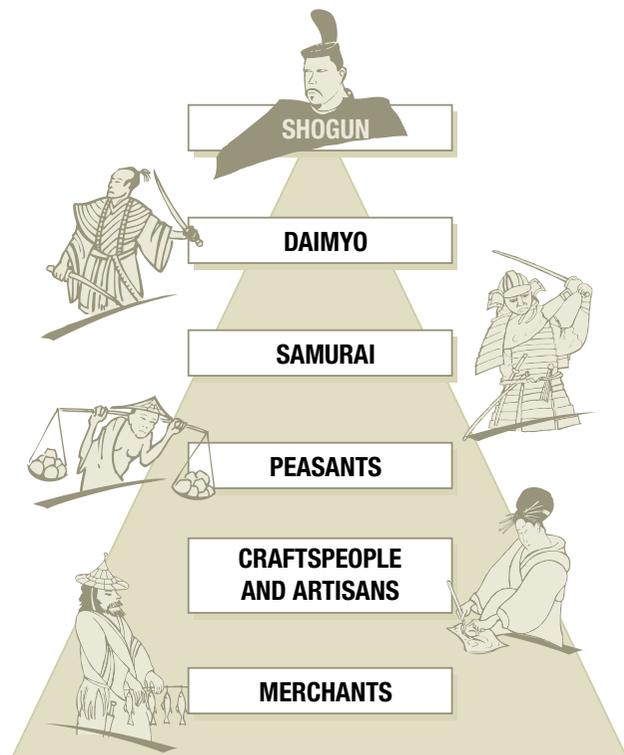
Source 7.4.2 Social hierarchy under the Tokugawa

Samurai

'Samurai' means 'one who serves'. All daimyo and even the shogun belonged to the samurai class. Samurai were of noble birth and were the only people allowed to carry two swords. Most samurai served as the protectors of their daimyo and their lands. Women could also be samurai, though they rarely fought in battle. A samurai could execute any commoner for even the smallest offence.

Under the Tokugawa shogunate, samurai fought fewer battles and became administrators of their daimyo's domain. With more time on their hands, samurai grew more interested in learning and the arts.

Source 7.4.3 Samurai armour in the *do-maru* style appeared in the fourteenth century

DID YOU KNOW?

The sword, or katana, was said to be the soul of the samurai. They were forged with great skill and had their own spirit. Samurai tested the sharpness of their sword on the corpses of executed criminals. With a sharp katana, a samurai could cut through three corpses with one blow. The record was seven!

Peasants

Peasants were farmers who produced crops such as rice, wheat, barley and tea. They were the largest group in society, making up about 90 per cent of the population. Peasants were considered to be the highest group of commoners, since their hard work was so important to everyone's survival. However, peasants were heavily taxed and as a result they sometimes rose in rebellion against the daimyo.

The peasants should at no time forget their station in life. For peasants to engage in trade and for villages to have hairdressers is disrespectful. Henceforth, all luxuries should be avoided by the peasants. They are to live simply and devote themselves to farming.

Source 7.4.4 An edict issued by the shogun in 1788 concerning peasants, quoted in K. Henshall, *A History of Japan from Stone Age to Superpower*, Palgrave Macmillan, London, 2012, p. 67

Craftspeople and artisans

Craftspeople and artisans were those who performed a special skill or trade that was passed down from their parents. Important trades included swordsmiths, carpenters, tailors, innkeepers, cooks, weavers and fan-makers. Most craftspeople lived in towns or cities where entire streets were dedicated to their particular trade. Geisha (meaning 'artistic person') could be male or female performers who recited poetry, played music or danced. Sometimes, they were also prostitutes.

Merchants

Merchants were at the bottom of the social ladder since business and moneylending was not considered proper work. Instead, merchants relied on the skills of others to survive. Merchants were typically townspeople, as this is where wealthier people came to buy things. As cities grew in size during the Tokugawa period, so did the wealth of many merchants. Over time, they even began to dress and act like samurai.

Source 7.4.5 A Japanese woodblock print by Utagawa Hiroshige (1797–1858) showing merchants engaged in business, with Mount Fuji in the background

Eta

Eta were social outcasts, mainly because they worked in occupations that handled the corpses of either dead people or animals. They were not part of the four-class system but instead were below it. The word *eta* means 'much dirt'. Most *eta* were born 'untouchable' because of a crime committed by a grandparent or even great-grandparent. *Eta* lived in ghettos in the outskirts of town, where they worked as leather producers, butchers, undertakers or sometimes as executioners.

Controlling the commoners

The Tokugawa shoguns were determined to restrict the movement of commoners. This was because they wanted to account for the size of the population in a domain in order to determine the tax it owed. All people were required to remain in the domain in which they were born.

Other restrictions on movement included:
- checkpoints for officially approved travel documents
- a curfew that restricted people from travelling at night time
- the destruction of most bridges
- the banning of wheeled transport
- the use of secret police to report any suspicious movements.

ACTIVITIES

Remembering and understanding

1   Outline the differences between the *fudai* and *tozama daimyo*.
2   Carefully read the section on 'Alternate attendance' then close your textbook and explain it to a friend. See how much of it you can remember. Test your friend's knowledge on any other section of this unit.
3   Answer true or false to the following statements.
    a Only samurai were allowed to carry two swords.
    b *Eta* means 'one who serves'.
    c Peasant work was considered insignificant.
    d Most craftspeople lived in towns.
    e Merchants were highly respected.
    f Commoners could not travel freely beyond their domain.

Applying and analysing

4   What potential problems do you think the Tokugawa may have had to deal with by dividing the daimyo into *fudai* and *tozama daimyo*?
5   Use Source 7.4.1 as well as other information in this unit to write an exposition titled 'How the Tokugawa maintained control of Japan'.
6   Using the information in this unit, explain how the status of the samurai and the merchants changed during this time.
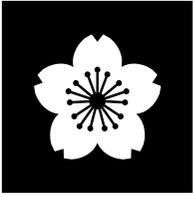
Cultural features of Tokugawa society

Culture and religion

Shinto

Shinto is Japan's oldest religion and is practised nowhere else in the world. The word *shinto* literally means 'way of the gods'. Followers of Shinto believe that all natural elements including wind, water, fire and land features have their own spirits. These are known as *kami* and are called on by people in times of need. It is believed that *kami* will only help if the individual is free from all impurity. The most important of the *kami* was Amaterasu, the Sun goddess. The emperors of Japan were thought to be the descendents of Amaterasu. As such, the emperor was the religious head, or high priest of Shinto.

The Tokugawa shogun and Shinto

The Tokugawa shoguns had mixed feelings about Shinto. On the one hand, Shinto was a purely Japanese religion and was important for building a sense of national unity. On the other hand, Shinto revered the emperor, whom the shoguns had stripped of all political power. The shoguns therefore needed to keep the emperor as a figurehead whom they honoured in public.

Source 7.5.1 A shinto priest performing a cleansing ritual. Achieving purity through cleansing with water is important in Shinto.

Zen Buddhism

Buddhism came to Japan from China via Korea in the sixth century AD. Buddhists believe that, after dying, all living things are reborn or reincarnated into a new existence. By leading a good life, people could eventually escape the cycle of life and death and achieve nirvana. Nirvana is a state of nothingness in which there is no pain or suffering.

Source 7.5.2 A Japanese Zen garden. The skills needed to produce Zen gardens like these can take years to acquire. The carefully raked pebbles represent the ocean and waves, and the mounds of earth are islands and mountains.

Samurai and Zen Buddhism

From the twelfth century onwards, Zen Buddhism became popular in Japan especially among the warrior class, the samurai. Zen Buddhism stressed self-discipline in order to achieve *satori*, or enlightenment. 'Zen' means meditation, which was needed to empty the mind of all desires and worries. The concept of *mushin* or 'no mind' became an important way for samurai to free themselves of fear before battle. The idea was to be so well trained that a samurai could act instantly without thinking.

Source 7.5.3 A concept map showing the seven virtues of bushido

BUSHIDO

Righteousness
Standing for justice and moral conduct

Loyalty
Serving one's master as the highest calling in life

Courage
Facing enemies and adversity without compromise

Honour
Sense of worth from a good reputation

Benevolence
Looking after those in need

Honesty
Keeping one's word

Respect
Showing courtesy to all and avoiding giving offence

Zen Buddhism emphasised the importance of perfecting the proper technique and also influenced the arts such as calligraphy and painting, which were to be done with swift yet perfect brushstrokes. These pastimes provided the samurai with a peaceful contrast to the violence of battle.

Confucianism

Confucius was a Chinese philosopher who taught that society could only function if people showed deep respect to their superiors. This included obeying without question one's ruler, father, husband (in the case of wives), older brother and teacher. In return, superiors were expected to show kindness to those below them. This two-way relationship was called 'filial piety'. The Tokugawa shoguns encouraged Confucianism, as this helped them to maintain their authority. The four-class system introduced by the Tokugawa shoguns had its origins in Confucianism.

Bushido

The word *bushi* in Japanese means 'warrior' and **bushido**, 'the way of the warrior'. Bushido was like the code of chivalry for medieval European knights. It was a set of principles and values that the samurai lived and died by. Source 7.5.3 shows the seven virtues of bushido.

For samurai, death was preferable to dishonour. Seppuku (meaning 'stabbing the stomach') was a form of ritual suicide for samurai who had failed to keep the code of bushido. Seppuku was usually performed if a samurai was captured in battle by his enemies.

ACTIVITIES

Remembering and understanding

1. Decide whether the following terms are associated with Shinto, Buddhism, Confucianism or bushido: *satori*, seppuku, *mushin*, nirvana, *bushi*, filial piety and *kami*.
2. Outline the two reasons why the samurai were attracted to Zen Buddhism.
3. Why did the Tokugawa shoguns encourage the spread of Confucianism?

Applying and analysing

4. Create a brochure that explains the main features of all the religions or belief systems mentioned in this unit.
5. Select one of the religious or philosophical ideas mentioned in this unit. Consider the ways in which it could be usefully applied to challenges faced in your school.
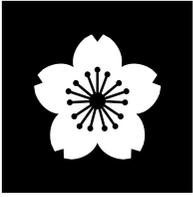
Everyday life in Tokugawa society and economic features

Men

Japan at the time of the shoguns was a male-dominated society. Leaders were mainly males from the samurai class. Fathers and grandfathers were the heads of their family unit, and inheritance of wealth and property usually went to the eldest son. Husbands could have concubines (unmarried partners who lived in the same house as the wife).

DID YOU KNOW?

Japanese men were allowed to divorce their wives for talking too fast. This was because wives were expected to be subservient to their husbands, according to Confucian tradition. A fast-talking wife did not obediently listen to what her husband was saying. The need for this rule shows that not all women conformed to the role expected of them.

When the husband issues his instructions, the wife must never disobey them. In doubtful cases she should inquire of her husband and obediently follow his commands … a woman should look on her husband as if he were Heaven itself and never weary of thinking how she should yield to him.

Source 7.6.1 Extract from *The Great Learning for Women*, written by Kaibara Ekken, c. 1729

Women

Japanese women had very little economic independence from their fathers and husbands. Upon marriage, the bride's family was expected to provide a dowry to the new husband. If the family were wealthy, this could be in the form of money and land, or furniture, clothes, rice or tea if they were poor. If the wife died before her husband, her family were entitled to receive the dowry back. For this reason, most men married the younger sister of their deceased wife. Although women could seek a divorce from their husbands, they risked losing their dowry.

Women from wealthier samurai families had a much higher status. It was not uncommon for such women to be placed in charge of their husband's land while he was away fighting. Wives of rich merchants were also well off and often helped to manage the family wealth.

Source 7.6.2 A nineteenth-century painting by Ando Hiroshige showing children gathering clams on the beach

Children

In Shinto, children are seen as gifts of the gods. When they turned three, five and seven, a child was taken to the local shrine where their parents promised to take good care of them. As far back as the sixteenth century, Portuguese missionaries observed that Japanese parents rarely hit their children.

Up until the age of seven, all children were looked after by their mother. From the age of seven, boys and girls were separated and began training for adulthood. In many ways, they were seen as adults in the making. Both boys and girls from samurai families were taught to read and write, while peasant children went to work in the fields with their parents. In the eighteenth century, the literacy rate in Japan was 30 per cent, which was much higher than most parts of Europe at the time.

Economic growth

Rural production

A long period of peace and stability under the Tokugawa led to better food production and with it an increase in the birth rate. It is estimated that between 1600 and 1730 rice production doubled. Commercial crops such as cotton, tea, hemp, sugar, indigo and tobacco also expanded. This produced higher standards of living for peasants, with some becoming wealthy enough to hire landless peasants to work their fields.

Towns, transport and trade

Although the Tokugawa shoguns had tried to restrict the movement of peasants, the system of alternate attendance in fact led to greater movement of people throughout Japan. Huge processions of samurai armies across the country required the building of new roads, bridges and rest houses. This made the transport of goods between villages, towns and cities much easier, resulting in a better supply of food.

The destination of these processions was of course Edo, the capital of the Tokugawa shoguns. By the end of the eighteenth century, Edo had become the largest city in the world with a population of over one million. Osaka and Kyoto grew to about 500 000 people around this time.

Source 7.6.3 A block print of the Shin-Yoshiwara pleasure district of Edo (present-day Tokyo), by Toyaharu Utagawa, 1775

Growth of the merchant class

As travel between towns increased, merchants saw an opportunity to set up stalls, teahouses, textile shops and restaurants. Over time, landownership became less important for creating wealth. New economic opportunities meant that individuals could become wealthy without inheriting land or relying on a good harvest. Despite the threat of severe punishments, many peasants made their way to the cities to sell their surpluses (extra produce).

ACTIVITIES

Remembering and understanding

1 Describe the relationship between husbands and wives during the Tokugawa period.
2 How were children treated and why was this so?

Applying and analysing

3 Create a T-chart to compare and contrast the roles of women in Japan under the shoguns with today.
4 Using the information in the section 'Economic growth' write a one-paragraph exposition to the proposition that 'Tokugawa Japan was a society undergoing great change'.

Control of foreign trade

Growing distrust of foreigners

European traders

By the middle of the sixteenth century, European traders from Spain and Portugal had begun arriving in the southern island of Kyushu. Among the most popular items they sold were guns. Tokugawa shoguns feared that the daimyo in the south might arm themselves with guns and cannons and attempt to overthrow them.

The Christian daimyo

Tokugawa Ieyasu wanted a monopoly (exclusive control) over all foreign trade. However, the English, Spanish and Dutch did not agree. Instead, they preferred to deal with the southern daimyo who had converted to Christianity. Most of these were 'outer' daimyo who were the main rivals of the ruling Tokugawa family. Ieyasu therefore came to see the growth of Christianity in the south as a challenge to his authority.

Persecution of Christians

By the late sixteenth century, Japanese Christians were being persecuted. Those suspected of being Christians were required to renounce their faith by treading on a copper plate with an image of the Christian cross.

Source 7.7.1 Crucifixion of Catholic priests in Nagasaki, 1597

Those who refused were tortured. Other punishments included crucifixion, beheading by sword, or being thrown into boiling water.

The Shimabara rebellion

In 1638, Christians living in the Shimabara peninsula rose up in rebellion against the local daimyo. Most of the rebels were peasants, though some were also masterless samurai who had become angry at being overtaxed. Within weeks they numbered about 35 000 and had seized Hara castle, from which they displayed banners with Christian symbols.

When Hara castle eventually fell to shogunate troops, all the rebels including women and children were massacred.

The 'closed country' policy

Sakoku

The Shimabara rebellion of 1638 had shown what a problem Christianity in the south had become. To put down the rebellion, the shogun, Tokugawa Iemitsu, had sent a 125 000-strong army to destroy Hara castle. The shogunate was only able to defeat the rebels with the support of foreigners, the Dutch. This made Iemitsu grow more fearful of foreigners, especially if they should decide to support his rivals. Within a year of the Shimabara rebellion, the Tokugawa shogunate had introduced its policy of *sakoku*, or the 'closed country'.

The main features of the 'closed country' policy:
- All foreigners, except the Dutch, were expelled from Japan.
- A few Dutch merchants were restricted to the small island of Deshima.
- Trade with China took place through the Ryukyu Kingdom.
- Foreigners that tried to enter Japan were killed.

- All Japanese were banned from travelling overseas.
- Shipbuilding was made illegal.
- Importing foreign books was, at first, prohibited.
- Catholicism was forbidden.

Foreigners at Deshima

During the period of the 'closed country' policy, the only Europeans allowed to remain in Japan were a few employees of the Dutch East India Company. To limit their contact with the Japanese, the Dutch traders were confined to a small man-made island called Deshima. This was virtually a prison that was kept constantly under guard. Deshima was only 180 metres long and 60 metres wide and was surrounded with high walls. Only nineteen Dutchmen were permitted on the island at any one time.

Source 7.7.2 A plan of Deshima, from *Illustrations of Japan: Anecdotes of the Reigning Dynasty of the Shoguns*, 1882

'Dutch learning'

In 1720, the ban on foreign books was lifted. This allowed a few well-educated samurai to learn Dutch and begin exploring western science and medicine. 'Dutch learning' was called ***rangaku***. In 1745, a Dutch–Japanese dictionary was produced. This proved important for later translations of Dutch anatomy books and other science texts into Japanese.

It is really surprising that Dutch learning has gained such a great popularity lately … we never expected that it would come into such a great vogue [fashion].

Source 7.7.3 Sugita Gempaku was a Japanese physician interested in Dutch learning. This extract is from his book *Beginning of Dutch Learning in Japan,* published in 1774.

Engelbert Kaempfer's diaries

Engelbert Kaempfer (1651–1716) was a German doctor who lived on Deshima and worked for the Dutch East India Company. On two occasions he was part of the annual expedition that travelled to Edo to pay homage to the shogun. On his travels he kept a detailed diary of everything he saw. On leaving Japan in 1692, Kaempfer smuggled many Japanese books and maps, which he later used to write his book *The History of Japan.* Kaempfer's observations are the only European perspective we have of Japan under the shoguns at the turn of the eighteenth century.

The behaviour of the Japanese, from the meanest [poorest] countryman to the greatest Prince or Lord, is such that the whole empire might be called a School of Civility and good manners.

Source 7.7.4 Extract from Engelbert Kaempfer's *The History of Japan*, Book 4, Chapter 6, p. 357, 1692.

ACTIVITIES

Remembering and understanding

1 What can Source 7.7.1 tell us about attempts by the shogunate to stop the spread of Christianity in Japan?
2 What unique information does Source 7.7.2 provide about Deshima?

Applying and analysing

3 How can Source 7.7.3 and the information about 'Dutch learning' be used to show the changing nature of the 'closed country' policy over time?
4 Explain what Engelbert Kaempfer was saying about the Japanese in Source 7.7.4. Why should we accept his views?

Land use under the Tokugawa

Problem of deforestation

By 1650, it was clear that Japan's forests were disappearing. A period of peace and stability had resulted in a growing population, which needed to be housed. At the same time, the development of trade and commerce caused a movement of people to cities such as Edo.
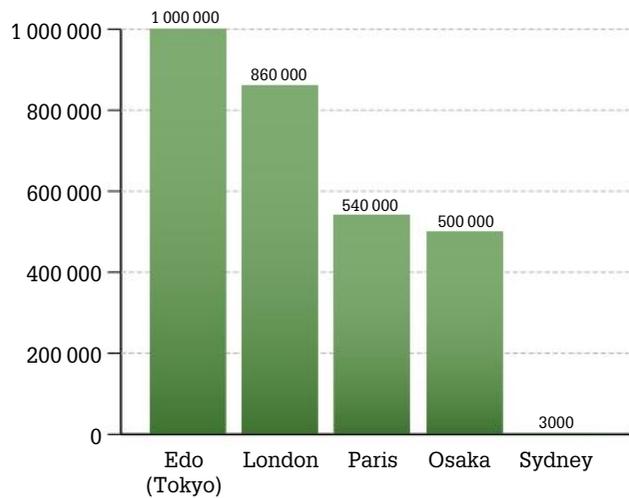
Source 7.8.1   The population size of world cities in 1801

By 1800, Edo had become the largest city in the world, and other cities such as Osaka and Yokohama were also growing rapidly. Construction of houses, castles, monuments, temples and shrines, all made from local wood, resulted in deforestation throughout Japan. Japan's few available fossil fuels and isolation from other countries meant that there were no other viable sources of fuel or construction materials. By 1670, Japan's old-growth forests, except for those in the northern Island of Hokkaido, had been completely logged.

Impacts of deforestation

Deforestation had a number of negative impacts on the people and environment of Japan:
- Wood became expensive. Only the wealthy could afford it.
- Peasants became angry, as they needed wood for heating and cooking.
- Logging led to soil erosion, which caused flooding and silting of rivers.
- In 1657, fire almost destroyed Edo. There was little wood available for rebuilding.

Source 7.8.2
Typical eighteenth-century Edo houses

Responses of the shogunate to deforestation

Deforestation was a major concern for the Tokugawa rulers. Since their 'closed country' policy had isolated Japan from the rest of the world, the country had to be self-sufficient.

The Tokugawa family controlled about a quarter of Japan's land. The rest was divided into about 300 domains, each ruled over by a daimyo lord. This made it easier to enforce rules about land use.

In dealing with deforestation, if was necessary to:
- slow the rate of deforestation
- plant new forests (this is called reforestation).

Slowing the rate of deforestation

To slow the rate of deforestation, strict rules were introduced about who could cut trees down, when and for how much. With less pasture land available, people looked for food sources that did not require grazing animals. Fish came to replace meat as the main food source in Japan. Other measures included:
- A supervisor of forests was appointed to ensure that peasants did not simply cut down trees as they wished.
- Peasants needed a logging licence and were restricted from using the land of their absent daimyo.
- Checkpoints were set up on highways to inspect wood shipments and make sure all rules were being obeyed.
- Scarce trees such as cedar and oak were off-limits to peasants. Only the government could use them.
- It was prohibited to use scarce wood for making signboards.

> **DID YOU KNOW?**
>
> One of the oldest living trees in the world is on Yakushima Island in Japan. The *sugi* tree (sometimes called Japanese cedar) is about 3000 years old. It was one of the few old-growth trees to escape deforestation and survived thanks to the ban on logging introduced by the Tokugawa shogunate.

Reforestation

In 1666, Tokugawa Iemitsu issued a proclamation urging all peasants to plant tree seedlings. The study of forest management (called 'silviculture') was also encouraged. This helped people to plant and cultivate new trees correctly. Plantation forestry was also introduced. Rather than relying on forest that grew naturally, plantation forestry used a section of land set aside for fast-growing plantations of trees that could be used for wood. Plantation forestry made sure that old-growth forests were not destroyed. These measures meant that by 1800 the problem of deforestation had been reversed.

**Source 7.8.3** Plantation forestry of cedar trees in Japan today

> **ACTIVITIES**
>
> **Remembering and understanding**
>
> 1 Define these terms: deforestation, reforestation, silviculture, plantation forestry.
> 2 What types of things did people need wood for?
> 3 Explain why deforestation was a problem for Japanese peasants.
> 4 What advantage did the Tokugawa shogunate have in dealing with the problem of deforestation throughout Japan?
>
> **Applying and analysing**
>
> 5 Create a concept map showing the reasons for deforestation in Japan by the seventeenth century.
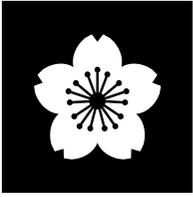
The decline and the legacy of the Tokugawa shogunate

The decline of the shogunate

Internal pressures

By the nineteenth century, centuries of peace brought about a decline in the importance of the samurai class. At the same time, the merchants, considered to be at the lowest level of society, had grown in wealth and influence. The shogun's government, the *bakufu*, became heavily indebted to these merchants. To help pay this debt, it reduced the salaries of the samurai and increased taxes on peasants. Many samurai became unemployed. These **ronin**, or masterless samurai, moved to Kyoto where they gave their support to the emperor.

External pressures

The development of the steamship saw more European ships entering Japanese waters. US whalers in the North Pacific Ocean needed a base to refuel and Japan seemed the perfect location. However, under the 'closed country' policy even foreign sailors who became shipwrecked in Japan were imprisoned. In 1842, the shogunate grew even more fearful of foreign intrusion when the British navy destroyed the Chinese fleet and then forced China to open its doors to trade and missionaries.

The end of isolation

Commodore Perry's arrival

On 2 July 1853, four black steamships entered the Japanese port of Yokohama. These were US ships led by Commodore Matthew Perry, who had been sent to establish trade with Japan. Perry's 'black ships' were heavily armed and carried a crew of about 1000. Perry stated that he would return in several months' time and that he expected a positive answer from the shogun. He also let it be known that the USA had many more steamships just like the four he had arrived with.

Source 7.9.1 A Japanese samurai rows out to meet one of Commodore Perry's 'black ships'.

Response of the shogunate

After Perry left, Tokugawa Iesada sought the advice of the leading daimyo and the emperor about what he should do. This was seen as a major sign of weakness, since the shogun had never before consulted anyone outside of his own family. The advice given to him was to expel the foreigners, but this was something that he feared would lead to a foreign invasion.

When Perry returned several months later, Iesada signed the treaty of Kanagawa with the USA. This opened two ports to US trade and allowed them to set up a diplomatic post in Japan. Similar treaties were soon signed with other foreign powers. Since Japan was given very little in return, these treaties have been referred to as 'unequal treaties'.

The end of the shogunate

Civil war

The signing of the unequal treaties led to further weakening of the shogunate. Rivals of the shogun now saw their opportunity to strike. Many samurai were angry that the shogunate had so feebly given in to foreign demands. A movement called 'Revere Emperor, Expel the Barbarians' quickly grew. In 1867, the last shogun, Tokugawa Yoshinobu, was overthrown by an alliance of four powerful daimyo. The emperor was restored to power and his capital was moved from Kyoto to Edo, from where the Tokugawa shoguns had ruled since 1603.

The Meiji Restoration

In 1868, 17-year-old Mutsuhito became emperor of Japan. He took the title of *Meiji* meaning 'enlightened rule'. Mutsuhito's advisors thought that unless Japan developed modern technology, it would continue to be humiliated by foreigners. This began an era of rapid modernisation, known as the Meiji Restoration.

Reforms during the Meiji Restoration:
- Feudalism was ended. All daimyo were paid to give up their domains.
- A Japanese army was created based on Germany's army.
- A Japanese navy was created based on Britain's navy.
- **Conscription** was introduced and samurai were stripped of their status.
- The latest engineering practices were adopted from the United States.
- Education for boys and girls was made compulsory.
- A new constitution established a basic system of democracy.

Gas lamps,
Steam engines,
Horse carriages,
Cameras,
Telegrams,
Lightning conductors,
Newspapers,
Schools,
Postal system,
Steamboats

Source 7.9.2 In 1878, Japanese school children sang this song, bouncing a ball with each line.

DID YOU KNOW?

The Japanese word for a three-piece suit is *sabiro*. This originated when a Japanese diplomat visited London's famous Savile Row tailors to have a western-style suit made. Since the 'v' sound is difficult for Japanese people to say, *sabiro* became a loose translation of 'Savile Row'.

ACTIVITIES

Remembering and understanding

1. Define the following terms: unequal treaties, Meiji, conscription, democracy.
2. How did Commodore Perry's arrival lead to the weakening of the Tokugawa shogunate?
3. Why did Mutsuhito and his advisors believe that it was necessary for Japan to modernise?

Applying and analysing

4. Do you think that the decline of Tokugawa shogunate was due more to internal or external pressures? Discuss the reasons for your views with a partner, and then share these with the class.
5. Create a concept map showing the ways Japan was modernised during the Meiji Restoration.

Japan under the shoguns

Belief systems

Working in teams, investigate *one* of the following belief systems in Japanese history: Shinto, Zen Buddhism, Bushido and Christianity. Produce a website that shows:

a   how and when the belief system started in Japan

b   the major features of the belief system

c   why the belief system became important in Japan

d   who were the key figures involved in the belief system in Japan

e   how the belief system was organised in Japan

f   whether or not the belief system was able to coexist with others.

Illustrate your website with relevant high-resolution digital images. Make sure you annotate each image so that users of your website know what it shows and where it came from.

Japanese versus European feudalism

Conduct your own research into the differences between European and Japanese feudalism. Write a 300-word explanation of your findings. Structure your explanation as follows:

a   an introductory paragraph that defines feudalism and locates the places and periods of time being considered

b   body paragraphs that each provide details about one major difference between European and Japanese feudalism

c   a concluding paragraph that summarises the key points of your report.

Forty-seven Ronin

The story of the *Forty-seven Ronin* is one of the most famous stories of samurai during the eighteenth century. This was a time when many samurai questioned their identity, since they were no longer needed as warriors. It is based on actual events and became famous, because it told the story of samurai who were made masterless by the murder of their lord.

Source 7.10.1   A Japanese woodblock print showing Kobayashi Heihachiro defending his master, the evil Lord Kira, against the attack of the forty-seven ronin. Created by Yoshitoshi, 1889.

Conduct an Internet search for the 'story of the forty-seven ronin'. Then produce a video documentary that achieves the following:

a It narrates the plot, or main story events (dramatisations may help).

b It explains why the story was popular in Japan at the time.

c It evaluates whether the story accurately represents the samurai.

Biography dust jacket

Create a dust jacket for a new biography of an emperor, shogun or key historical figure mentioned in this chapter. Your dust jacket should have the following features:

a a front cover with an imaginative title, a by-line and a primary source image of the figure

b a back cover with a 150-word blurb about the historical significance of the figure. Find quotes about the figure that help to show the important role they played in Japanese history.

Essay response

Write an essay response that answers one of the the following questions:

1 How were the Tokugawa shoguns able to consolidate their power?

2 How did Japanese society change during the period of the Tokugawa shogunate?

3 What was the impact of the Tokugawa shogunate on Japan?

In structuring your essay, you should include:

a an introduction that outlines the key points of your answer

b body paragraphs that explain how each cause produced the historical issue identified in the question. Start with a topic sentence that introduces the key point of each paragraph. Other sentences should provide supporting evidence for this claim

c a conclusion to summarise the main points of evidence used throughout the essay. This should begin with a statement repeating the key reasons for the historical issue identified in the question.

Glossary

alternate attendance   a system that forced the daimyo, their armies and families to live in Edo with the shogun every second year

bakufu   the shogun's military government

buke shohatto   a strict code of regulations aimed at weakening the daimyo (introduced by Tokugawa Ieyasu)

bushido   'way of the warrior'; the code that all samurai lived by

conscription   forced military service of all men between a certain age

daimyo   feudal lords who controlled major domains during the shogunate

feudal system   system of landownership in which a ruler claims ownership of all lands but rewards loyal nobles with control of a domain

fudai daimyo   'inner lords' under the Tokugawa shoguns

jito   land stewards who made sure everyone using the land paid their rent

kami   'spirits' in the Shinto religion said to inhabit all natural features

peasants   farmers who produce small-scale crops

rangaku   'Dutch learning'; ideas about western science and medicine that came to Japan through the few Dutch permitted to live in Japan

ronin   masterless and unemployed samurai

sakoku   a policy of isolation from foreigners during the Tokugawa shogunate

samurai   'one who serves'; samurai were the noble warrior class

Shinto   Japan's oldest religion

shoen   rural districts during the Heian period

shugo   protectors who were responsible for ensuring law and order of an area

shogun   a military ruler of Japan with full political authority

shogunate   a period of rule by shoguns
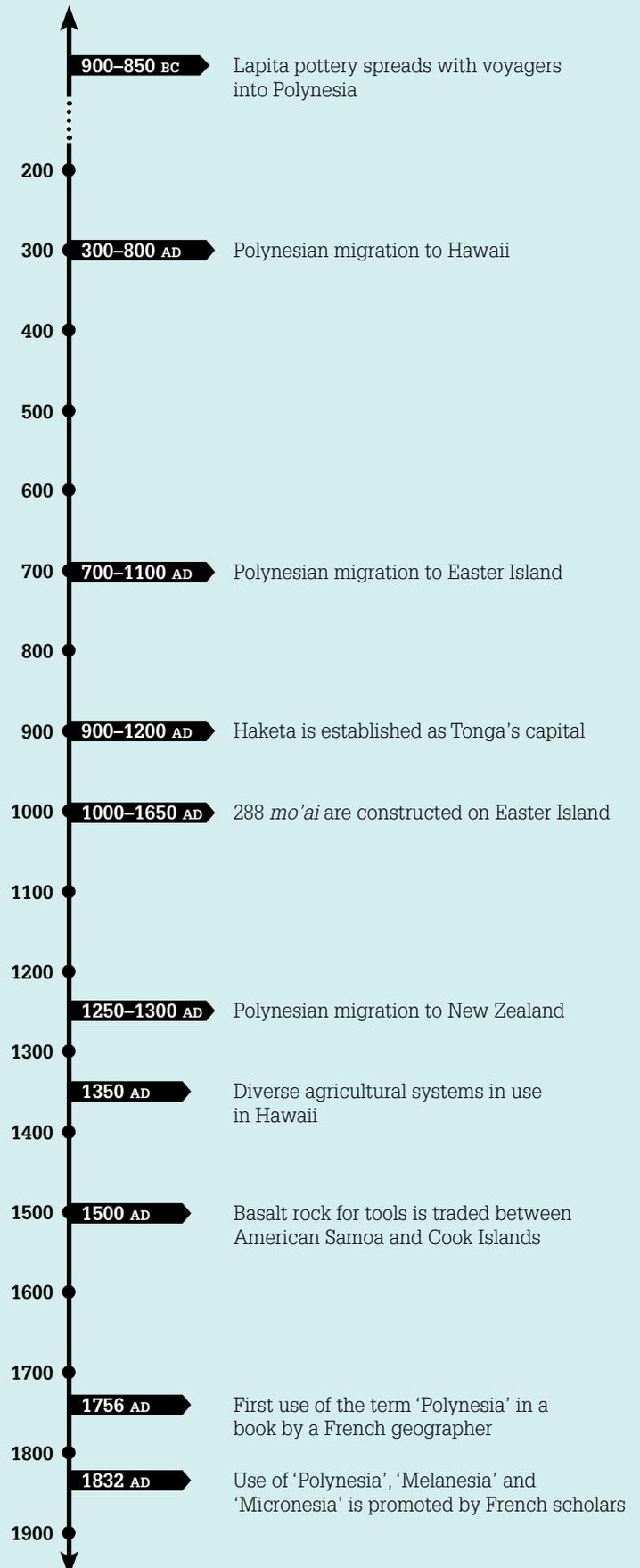
tozama daimyo   'outer lords' under the Tokugawa shoguns

Polynesian expansion

The **maritime** expansion of Polynesian peoples, originally from southern China, across the Pacific Ocean is one of the world's human wonders. Significant founding journeys occurred over thousands of years. The Polynesians crossed the Melanesian islands of the western Pacific and eventually also settled in eastern or remote Oceania. They created new, partly land-based and partly maritime societies. In a Pacific **diaspora**, hundreds of thousands of modern Polynesians have migrated since World War II to the USA, New Zealand and Australia.

900–850 BC	Lapita pottery spreads with voyagers into Polynesia
200	
300–800 AD	Polynesian migration to Hawaii
400	
500	
600	
700–1100 AD	Polynesian migration to Easter Island
800	
900–1200 AD	Haketa is established as Tonga's capital
1000–1650 AD	288 *mo'ai* are constructed on Easter Island
1100	
1200	
1250–1300 AD	Polynesian migration to New Zealand
1300	
1350 AD	Diverse agricultural systems in use in Hawaii
1400	
1500 AD	Basalt rock for tools is traded between American Samoa and Cook Islands
1600	
1700	
1756 AD	First use of the term 'Polynesia' in a book by a French geographer
1800	
1832 AD	Use of 'Polynesia', 'Melanesia' and 'Micronesia' is promoted by French scholars
1900	

Source 8.0.1 Giant *mo'ai* statues carved out of volcanic stone on Easter Island (Rapa Nui), c. 1000–1600 AD

Source 8.0.2 Timeline of key events in Polynesian history

The geography of Polynesia

The extent of Polynesia

The Pacific Ocean takes up one-third of the Earth's surface. Polynesians occupy an area known as remote Oceania.

Polynesia is usually defined as a triangle formed by Hawaii, Easter Island (Rapa Nui) and New Zealand (Aotearoa). The main island groups inside the triangle are Samoa, American Samoa, Tonga, the Cook Islands, Tuvalu, Tokelau, Niue, Wallis and Futuna, and French Polynesia (made up of the Society Islands, Austral islands, Tuamotu Islands and the Marquesas Islands to the north). Rotuma, 400 kilometres north of the Fijian group, is also home to Polynesian people, although they are now officially called 'Fijian' after their incorporation in 1881 into the British colony and later nation of Fiji.

Source 8.1.1 The Polynesian Triangle

Natural features of Polynesia

The geography of Polynesia is so diverse it cannot be described by a single factor, other than that all Polynesians live on islands.

At one extreme are the three Polynesian coral **atolls** of Tokelau, which are small, flat and covered by scrubby forest and coral debris. These atolls cover only 10 square kilometres in area. The 1400 Polynesians on Tokelau's three atolls regularly experience droughts and, because of poor soils, do not have abundant crops or agricultural food supplies, other than reef and **pelagic fish** stocks.

At the other extreme are large islands with diverse ecosystems and climates, ranging from glaciers and volcanoes to rich flood plains, dense tropical forests and river systems, such as the Hawaiian Islands and New Zealand. Hawaiians, for example, could rely on a wide range of natural resources. They were able to use stone and earth to construct irrigation, terracing and artificial fish ponds, and they farmed ginger, taro, arrowroot, turmeric, banana, sugar cane, breadfruit and sweet potato.

Population distribution

Most Polynesians occupy so-called 'high islands' or the exposed tops of underwater, volcanic mountain ranges. For example, the Samoa **archipelago** includes Savai'i, Manono, Apolima, Upolu, Tutuila and the Manu'a group (the three islands of Ta'u, Ofu and Olosega). This archipelago is now divided into Samoa and American Samoa. Other Polynesians are scattered across small communities; for example, on the Cook Islands with its six southern volcanic islands and nine northern coral atolls. Others settled on a single raised coral island with surrounding steep cliffs, such as Niue, or Makatea in the Tuamoto group. New Zealand (87 per cent) and Hawaii (8 per cent) make up the majority of the land area in the Polynesian Triangle.

Adapting to different climates

As the area of the Polynesian Triangle is vast, the environment and climate can vary greatly from one region to another. The Polynesians or Maori (as they were known from the 1860s)

who migrated to New Zealand had to adapt to a new environment in a colder Southern Ocean, with wide seasonal variations. The Maori developed a range of maritime, hunting and agricultural techniques to use the resources of their new homeland. They quickly learnt to build cold-climate housing and create warm clothing to help them survive.

Source 8.1.2 The island of Bora Bora, part of the Society Islands in French Polynesia

ACTIVITIES

Remembering and understanding

1 Identify the points that define the Polynesian Triangle.
2 Outline some of the differences in natural resources and geography in different parts of Polynesia.

Applying and analysing

3 Given what you now know about the geography of Polynesia, predict which forms of transport would have been important for early Polynesian settlers. Justify your response with evidence from this unit.
4 a Why do you think the islands that are coral atolls would have poor soil while the volcanic islands have rich soil?
  b With a partner, create two flow charts that explain some of the possible impacts of poor and rich soil on the different Polynesian island communities.

The origin and spread of Polynesian settlers

Migration to the Pacific

How Polynesians travelled into Remote Oceania is now well known. The designs of double-hulled, **lateen**-rigged voyaging canoes from island nations have become **iconic**. A sail and canoe are now found on many national flags, coins and banknotes, medals, stamps and insignia. Why and when the ancestors of the Polynesians undertook these voyages remains unknown.

Origins of Polynesian settlement

Pacific Islander people can be traced back 3000 to 4000 years ago to when people of Asian origin voyaged to explore and colonise the western Pacific. There was then a long break in migration. Historians believe that environmental factors and population growth may have caused this pause. Falling sea levels and wind direction changes meant that food could not be exchanged so readily and reliably between island inhabitants.

The next series of voyages from Melanesia led to the occupation of remote Oceania 2000 to 3000 years ago.

The achievements of the voyaging ancestors are especially astounding when one considers that they didn't use modern materials, wet-weather gear, engines or communication technologies such as satellite phones and global positioning systems. Although contemporary voyagers can use these resources, many choose to follow their ancestors' building and navigation methods as closely as possible. As a Tongan navigator once said, 'The compass can go wrong, the stars never'.

Source 8.2.1 Polynesian voyaging in the Pacific is now established as an ancient cultural trait. From P. Adds, 'Ancestral connections to the Pacific', in S. Mallon et al. (eds), *Tangata O Le Moana: New Zealand and the people of the Pacific*, Te Papa Press, 2012, p. 12.

Source 8.2.2 A reconstructed stamped Lapita pot. Lapita pottery features stylised, intricate and geometric patterns.

The importance of archaeology

The spread of languages and **genetics** are used to track early settlements in Polynesia. A style of pottery, called **Lapita** pottery (named after a site in New Caledonia where it was first discovered), is also important to tracing the original voyages. Remains of Lapita pottery are found on the islands that the Lapita peoples settled in East Micronesia, Melanesia and West Polynesia. Archaeologists in Papua New Guinea have dated the first Lapita-style pots as being about 9000 years old. Lapita pottery then spread with the voyagers into Samoa, Tonga and Fiji, and finally eastwards, where it eventually faded out as suitable clay was not available. However, the dating of **sherds** and some nearly intact pots can be tracked from island to island as migrations of Polynesians headed eastwards.

Theories about the origins of Polynesian settlers

Historians debate where the ancestors of the Polynesians came from: either South-East Asia or South America. However, the theory that they were from South-East Asia has gained credibility.

From South America
The theory that the ancestors came from South America was supported by several factors:
- Some foods used by Polynesians, such as the sweet potato, originated in South America.
- The statues found on islands such as Easter Island were similar to those found in Aztec, Incan and Mayan cultures.
- In 1947, Thor Heyerdahl, one of the proponents of the South America theory, used a raft to float from South America to Polynesia, showing that it was possible to cover the 8000 kilometres in the type of raft used by the South American people.

From South-East Asia
The theory that the ancestors came from South-East Asia is more widely accepted and is supported by several factors:
- Polynesian languages have been shown to originate from South-East Asian languages.
- There is evidence that animals such as rats, pigs and chickens were transported from South-East Asia to the Pacific for food. Plants that were transported included sago and coconut.

- In the 1990s, DNA analysis confirmed that Polynesians are related to South-East Asian people, including the Taiwanese.

Theories about the spread of Polynesian settlers

A second debate was whether the ancestors arrived as a result of deliberate voyaging or drift voyaging. Andrew Sharp argued in his book *Ancient Voyages of the Pacific* (1957) that the settlement of Polynesia was the result of accidental drift of boats during storms. However, this theory did not gain popularity and has now been discounted.

After discussion with his Tahitian guide and observation of Polynesian sailing skills and techniques, Captain James Cook noted in his journal that the Polynesians were accomplished navigators and sailors, with their own systems and processes. More recently, modern sailors have used Polynesian navigation techniques and reproduction canoes to recreate long journeys made by the ancestors, demonstrating that lengthy journeys were possible.

ACTIVITIES

Remembering and understanding

1. Where did Polynesian people come from and how long ago did they arrive there?
2. What type of evidence have archaeologists used to support the theory that Polynesian migration headed eastwards?

Applying and analysing

3. a. Reread the sections on the origin and spread of Polynesian settlers. Rank the theories in order of validity, from the one you think is most valid to the one you think is least valid.
    b. Share your ranking in a small group and discuss your rankings. Did you agree?
    c. Have a class discussion and decide on a class ranking for each theory.

UNIT **8.3**
Polynesian society

Organisation and leadership

Polynesians developed unique political structures and organisations. Regulation and leadership were needed to manage food supplies, resolve disputes, work the land and the sea, control reproduction and social relationships, set out lines of inheritance, engage in warfare, expand influence and defend territory. The village was the main residential and social organisation for Polynesian societies.

Kings, nobles and commoners

In 1816, Russian observers noted the Polynesians of Nuka Hiva in the Marquesas were divided into classes. In Tonga, a Polynesian royal family developed, with a second layer of nobles holding the land, and commoners below. The current King of Tonga traces his ancestry back several centuries. In Hawaii, a warlike Polynesian leader, Kamehameha, united the archipelago in 1810 and created a dynasty or royal family of kings, queens, princes and princesses that ruled Hawaii until 1893.

The people of Taiohae Bay are divided into three social classes. The first is the higher class superior by birth, services and descent from kings. The second consists of the priests and is descended from the first (class), while the third is made up of the common people. Thirty men from the first class comprise the king's council, serve as war leaders and assist in the political governance of the people.

Source 8.3.1 Fedor Shemelin, a crew member on a Russian ship, cited in E. Govor, *Twelve Days at Nuku Hiva: Russian Encounters and Mutiny in the South Pacific*, University of Hawaii Press, 2010, p. 98

A council of chiefs or decision-makers, called *ari'i* (or *ariki*, or *ali'i*), existed in most Polynesian societies and there were often two levels—a high ruling *ari'i* class and a second level of landowning chiefs. Anthropologists and historians have characterised Polynesia as a collection of 'chiefly societies'.

Taboo

The concept of *tapu* ('taboo' in English) existed in Polynesia. It meant something that was sacred or prohibited. This concept was a control mechanism to regulate relationships in small communities, to differentiate between high and low classes, and to preserve the environment from overfishing or overharvesting of scarce resources.

Village life

The Samoans are very courteous and dignified … Property was little reputed because nature supplied all that man wanted practically without labour on his part. Rank was however most highly esteemed and the chiefs enjoyed great respect … The Samoan has ample supplies of the necessities of life provided for him by nature. The breadfruit, the yam, the taro—the last two resemble potatoes somewhat, the former is a faint imitation of bread—many kinds of fruits, the coconut, which is useful for food and drink and its fibre—all grow with little or no cultivation. The kava root provides a mild stimulant. The ocean gives a plentiful supply of fish.

Source 8.3.2 A description of Samoan life. From F. Fox, 'Samoa: a paradise of the South Seas', in J.A. Hammerton (ed.), *People of all Nations*, vol. 6, Educational Book Company, London, 1926, pp. 4400, 4411

In their new home the Maoris divided into small groups and separated. In time these groups increased in number and each group became a different tribe. They built their villages on hilltops. Some were close to the sea and others were along the rivers. A village was called a pa. *Around each village they built tall wooden fences to keep out their enemies. Each family had its own house* (whare). *Each pa had a big whare (meeting house). In front of the big whare there were beautiful carvings. Outside of it there were some too. On special occasions all of the tribe gathered in the big whare. They sang, danced and made speeches …*

Source 8.3.3 A description of the Maori social structure. From F.M. Pinfold, *The Maoris of New Zealand*, Longmans, 1966, pp. 3–4

Roles of men and women

In Polynesia, male and female roles were strictly defined by occupation, skills and family traditions. For example, groups of Tongan women worked together to beat the bark to make huge mats of *tapa*, but the ceremonies in which the *tapa* were given as bribes or presents were led by males, and males made the necessary speeches and gestures. In the *kava*-drinking ceremony, women were often involved in the presentation, but it was otherwise a male-dominated ceremony. (Kava is made from the beaten roots of the pepper plant.)

The position of the Maori women in the tribe was unusually high … and [their] influence was correspondingly great. The women took an active part in all the business of life, sharing in the work and the amusements of the men, assisting in the defence of their fortified village and accompanying war parties on expeditions. Moreover their advice was sought on all matters; in fact it was by no means reckoned extraordinary for a woman to take part in the deliberations of the war council … a woman could become a chief, transmitting the dignity to her children.

Source 8.3.4 Extract from A.H. Hingston, 'The women of Polynesia' in T.A. Joyce & N.W. Thomas (eds), *Women of all Nations*, Cassell, London, 1908, p. 40

Source 8.3.5
The kava-drinking ceremony is common not only across Polynesia but in Melanesian cultures also. Here is a Fijian group gathered around a kava bowl at the Christchurch Exhibition, 1906.

A Samoan village *malae, c. 1900.* Photograph taken by Thomas Andrew, held at the Museum of New Zealand, Te Papa Tongarewa

An overview of Polynesian societies

Tonga and Samoa

For much of its history, Tongan society was ruled by three royal dynasties. The Tu-i Kanokupolu still hold power today. The centre of the ruling class was the Mu'a district on the large island of Tongatapu. Tongan society also used *fono*, councils consisting of leading elders and chiefs, to make decisions according to the edicts of kings.

Samoan society also used *fono*, but included a wider range of individuals with more freedom than people had in Tonga. Villages based on *aiga* (family landholding groups) were able to elect their representatives to *fono* to speak on their behalf. The Samoans maintained open ceremonial areas called *malae*. They were also known for developing a very sophisticated and complex form of body tattooing.

Tahiti

Tahiti was previously a major centre of pre-European voyaging, and the Tahitians maintained widespread trade networks with other island groups. In 1774, Captain James Cook witnessed a large gathering of canoes carrying over 7000 people attending a festival. The great *marae* of Taputapuatea, in the district of Opoa on the island of Ra'iatea, was the main religious centre, where the god Oro was worshipped.

DID YOU KNOW?

In the Society Islands, now part of French Polynesia, a class of entertainers called *arioi* travelled around performing, using humour and satire to criticise local leaders and events.

Tuamotu, Mangareva, Rarotonga, Austral Islands and Te Henua Enata

The Tuamotu island chain is 1300 kilometres long and comprises a large number of mainly low-lying atolls and small islands. The Tuamotuans were very good sailors. The Mangareva island group lies further south and was heavily populated.

Rarotonga and the Austral volcanic island chains stretch 2500 kilometres. Rarotonga was a main centre of activity for the islands around it. Ra'ivave, in the Austral Islands, is known for its large statues, a form of stone carving shared with Easter Island and Te Henua Enata (Marquesas Islands). The woodcarvings from Rarotonga and the Austral Islands were some of the finest in Polynesia.

The islands of Te Henua Enata are somewhat isolated from other groups. They have very rugged coastlines and mountainous interiors. The people constructed the finest stone house platforms in Polynesia and built many high fortresses for defence. The islands are also known for their strong tradition of almost full body tattooing, a practice that continues today.

Hawaii, Aotearoa and Rapa Nui

The Hawaiian islands were one of the most densely populated island groups in Polynesia, with a population of possibly up to 500 000 people when Captain James Cook arrived in 1778. The islands were settled from Tahiti and Te Henua Enata as early as 300 AD. The deep lush valleys of Hawaii yielded some of the richest crops in Polynesia.

The Maori settled Aotearoa (New Zealand) from East Polynesia about 1000 years ago. Adaptation to the colder climate took about two centuries. Many tropical crops either did not grow, or only grew in the northern part of the North Island. The Polynesian pig and chicken appear not to have survived in the colder climate. The Maori developed a sophisticated level of art in carving and tattooing.

Rapa Nui (Easter Island) is the most isolated island in Polynesia, lying 2000 kilometres from its nearest neighbour, Rapa. It is mostly known for the tall *mo'ai* stone statues along its coastlines. Rapa Nui has a tragic environmental history (see Unit 8.4). When Polynesians first arrived, the island was fully forested. However, due to a range of human factors, the forests died out in about 1500. With the loss of the forests, streams and drinking water supplies dried up. Crop yields declined as wind, rain and sunlight eroded topsoils. Society broke down and bitter fighting erupted. By the time Europeans arrived in 1722, the society was in disarray.

Source 8.3.7 Taro farm fields in Hanalei Valley, Kauai, Hawaii

ACTIVITIES

Remembering and understanding

1 Outline in a paragraph the characteristics of a typical Polynesian village, using Sources 8.3.3, 8.3.4 and 8.3.5 as a guide.
2 Summarise the characteristics of each Polynesian society discussed in this unit using a table to help you. Create a column for each society. Using the information in the unit, write down two or three facts for each society.

Applying and analysing

3 In Source 8.3.2, the author uses the phrase 'with little or no cultivation'; he believed crops grew without the many hours required preparing the seeds in nurseries, preparing the soil, planting, weeding, tending plants and erecting fences. What was he trying to say about Samoan food production and labour?
4 a Based on the information in this unit, create a PMI chart that examines the positives and negatives of a hierarchical society with nobility and classes, such as was found in many Polynesian societies.
  b Discuss the relationship between Polynesian chiefs and ordinary people or commoners. Use evidence from Sources 8.3.1, 8.3.2, 8.3.3 and 8.3.4 to support your answer.
5 Examine Source 8.3.6. How do the features of this village *malae* make it suitable for large meetings and ceremonies?
6 Using your answers to Questions 1 to 5 to help you, produce a mind map (with mainly illustrations and a few key words and phrases) to demonstrate your understanding of Polynesian societies.

Use of environmental resources

Environmental resources of Polynesian societies

Low and high islands

The Polynesian ancestors encountered varied natural resources during their voyages. Many islands in Polynesia are coral atolls or 'low' islands (islands formed by coral reefs). These generally have poor, sandy soil, limited fresh water and are difficult to farm, making them more challenging for humans to inhabit. Polynesia also has some 'high' or volcanic islands, which host diverse and lush ecosystems, for example Hawaii and New Zealand. High islands often have more fresh water and are easier for humans to inhabit.

Flora

Islands such as Fatu-Hiva in the Marquesas Islands have largely undisturbed rainforests, but many other formerly forested Polynesian islands have, over time, been cleared for agriculture and logging.

Before the arrival of humans in New Zealand, for example, it is estimated that about 80 per cent of the land was forested. Now, that figure is closer to 23 per cent.

Fauna

Birds are common in Polynesia, as they are one of few animals able to move across the large expanses of water between the Polynesian islands. The area around New Zealand is a particularly rich source of seabirds. Coral reefs and their abundance of marine life are also scattered throughout the Polynesian region.

New Zealand: a case study of environmental resources

In New Zealand, the Maori encountered a fertile but varied land, completely different from anything they had seen before. The Maori became hunter-gatherers and crop farmers who used the sea, rivers and forests and created gardens, which they then cultivated. The settlements where hunter-gatherers and crop farmers concentrated are called 'resource islands'. Each 'resource island' had access to gardens, fishing, rock supplies, seals, forest foods and hunting.

The Maori found a variety of new and useful plants and animals including the moa (a large flightless bird), geese, snails, karaka berries, bracken fern roots (*aruhe*), cabbage trees, forest birds such as parakeets, and new rocks and minerals for making sharp-edged tools.

When the Maori arrived in New Zealand they also brought with them a wide range of tools, food resources, plants and animals. Archaeological research can date the appearance of the following items carried by the original voyagers to New Zealand:

- sweet potato
- pearl shell, as fishing lures
- yam
- taro
- *kuri* (Polynesian dog)
- *kiore* (Pacific rat)
- *aute* (paper mulberry plant used for making *tapa* or cloth).

Source 8.4.1 Extract from P. Mein-Smith, *A Concise History of New Zealand*, Cambridge University Press, New York, 2005, pp. 13–14

*In considering everyday life in early New
Zealand it is important to appreciate the
considerable climatic variation across the
country ... The first settlers successfully
introduced a limited range of cultivated
plants from their tropical homeland ... As
people adapted to the seasonal changes in
New Zealand, they developed an annual
round of preserving birds in their own fat,
drying fish and shellfish, drying bracken-
fern rhizomes and storing garden produce ...
Some shortages would have been met by gifts
and exchanges between regions.*

Source 8.4.2 Extract from J. Davidson, 'Explorers and pioneers: the first Pacific people in New Zealand', in S. Mallon et al. (eds), *Tangata O Le Moana: New Zealand and the people of the Pacific*, Te Papa Press, 2012, pp. 51–2

Use of environmental resources

The early Polynesian settlers had a major impact on the land, plants and animals as they searched for food supplies. The success of their migration relied on nutrition—the supply of starches from plant foods and fats from birds, for example. To provide nutrition, voyagers initially relied on what they carried with them. However, they quickly learnt what natural resources were available where they landed, and their food production techniques changed as they adapted to their new environment.

The extinction of the moa in New Zealand

The moa was a flightless bird native to New Zealand. It is believed that the tallest of these birds measured up to 3 metres. Until the arrival of the Maori, the moa only had one predator, Haast's eagle. Maori people hunted the moa for its meat, eggs, bones, skins and feathers. As well as being a food source, the bones were used for fishhooks, while the skins and feathers were used to make clothing. The moa was extinct by around 1400, about 150 years after the arrival of the Maori. Its extinction was caused by a combination of hunting and habitat loss. In addition, Haast's eagle, which relied on the moa for food, also became extinct around this time. Over time, the Maori developed more sustainable practices, such as restricting the collection of species that were in short supply.

Source 8.4.3 The New Zealand moa, a flightless bird that was hunted by the early Polynesian settlers

The exploitation of Easter Island's palm trees

Archaeological evidence suggests that when the first Polynesian settlers arrived, Easter Island was covered in lush vegetation, including numerous palm trees. However, by 1722, when Europeans arrived, the island was an almost barren environmental disaster. There was a range of reasons for this disaster, some of which involved the palm tree. First, the islanders overexploited the palm trees, both for building canoes and for moving the large stone statues (*mo'ai*) for which Easter Island is well known. In order to move the statues, large ladders were built using palm trees. Second, the Polynesian rat, which was brought with the ancestors, ate the seeds of the palm trees, preventing the trees from regenerating.

The extinction of the Easter Island palm tree had several ongoing consequences, including the decline in the building of statues and canoes, a decline in fishing activity and therefore a loss of an important food source.

Islanders ate more birds as a result, but the birds (which spread seeds and pollinated the trees) then also became extinct. This led to food shortages and more land clearing in attempts to grow food. Drinking water supplies dried up. Conflict and the near disintegration of the society followed.

The use of religious and supernatural threats to conserve resources

The story of the Birdman Cult of Rapa Nui (Easter Island) demonstrates the use of religion and supernatural beliefs to conserve precious and dwindling resources, and to limit conflict and violence. The Birdman Cult saved the Rapa Nui people from near self-destruction. Polynesians believed that the dead had a relationship with the living and that they would provide things such as fertile land and animals if the living provided offerings to them. This was called the ancestor cult and had been the basis of spiritual belief for the inhabitants of Rapa Nui.

Source 8.4.4 Easter Island was once almost entirely covered in forest. By 1722 it was barren.

As described above, however, society was breaking down as a result of an environmental crisis, which was causing food and resource shortages. There was infighting, the statues (*mo'ai*) were being smashed and toppled, and some evidence suggests that cannibalism was occurring as the tribes fought.

In response to this crisis, the Birdman Cult emerged, in about 1540. It was said that although the ancestors were still important, the way of maintaining contact with them was through one person, the winner of the annual Birdman contest, the Birdman (*tangata manu*), rather than through old ancestral methods. The bird and egg were symbols of fertility, but they also became symbols of the freedom and strength that the Rapa Nui wanted, as their society crumbled and resources disappeared.

The competition took place at Orongo, where young men from all tribes on the island would swim out from shore, about 1.5 kilometres, to the frigate bird's nesting area. Whoever claimed the first egg to be laid would be named the Birdman.

Source 8.4.5 Birdman petroglyph on Easter Island

His tribe would have the first pick of the limited resources left on the island, with the remainder to be distributed among the other tribes in an orderly manner. This method of distributing resources solved much of the fighting that had been occurring over food and survival.

ACTIVITIES

Remembering and understanding

1 What were the serious challenges faced by the first Maori migrants to New Zealand?
2 Explain the concept of 'resource islands'.
3 Read Source 8.4.2, then describe the impact of climate variation on food supplies in New Zealand.
4 Outline what occurred to the moa after Polynesian settlers arrived in New Zealand.

Applying and analysing

5 Why was there so much variation in the quality of environmental resources available throughout Polynesia?
6 With a partner, take sides and write two paragraphs; the first claiming Maori were excellent managers of the environment, and the second claiming they had a destructive impact. Use evidence from this unit to support your arguments. Present your arguments to the class.
7 Using the information in this unit, devise a cartoon strip that illustrates the chain of events leading to the environmental problems on Easter Island (Rapa Nui). In your cartoon, show some of the lessons that could be drawn from this example.
8 Imagine you are at a crisis meeting of the leaders of the disintegrating Rapa Nui society. In a small group, script and perform a short role-play that demonstrates how the proposed Birdman Cult is intended to help your society and what it will involve. Remember, not all tribal leaders may have been in favour of this proposal.

Everyday life in Maori society

Theories about the origins of Maori society

There are different views about the origins of Maori society. Some historians argue that there was an initial Maori society with its own practices from the time of arrival around 1300 AD, which largely remained unchanged as the society developed. Others argue that the Maori in the eighteenth and nineteenth centuries were different from their ancestors, and that between the thirteenth and fifteenth centuries, the Maori transformed many aspects of their society, including the economy, politics and social organisation.

The reasons for these changes were related to environmental, population and cultural changes as the Maori expanded their settlement across the two islands. Some of the features established by 1500 included collective identity, landownership and defence, residential settlements, art and woodcarving, a warrior class, a common language, *hapu* (sub-tribes or clans) and public meeting houses such as *marae*.

Social and cultural features

Oral tradition

Like many of the cultures of the Polynesian Triangle, Maori history and stories were passed on through an oral tradition of storytelling. Knowledge of ancestors was conveyed through these stories, and people therefore identified with a group that was based on common ancestry. Stories about gods and other mythical inhabitants of the land were also told in this way, and were an important way for Maori people to foster and maintain a deep connection to the land.

Spiritual beliefs

The Maori believe in a marriage between the sky father (Ranginui or Rangi) and the earth mother (Papatuanuku or Papa). Their children include all the gods of nature, such as the gods of the sea, stars and forests. There were also a number of goddesses in the Maori tradition. The Maori had a strong belief that humans were connected to nature. There were many gods associated with nature and the Maori people had strict guidelines to be followed for using natural resources.
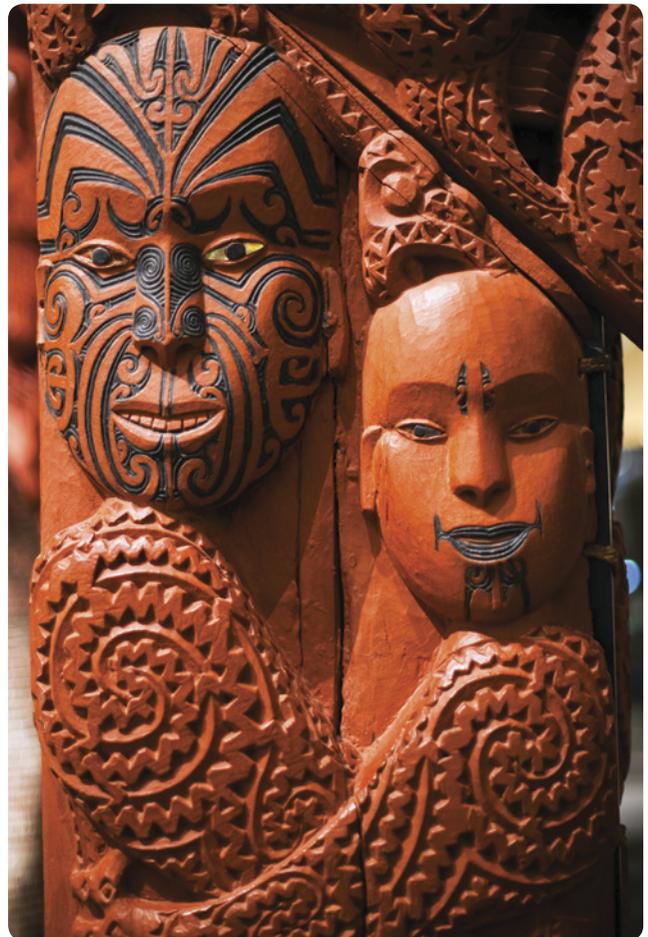
Source 8.5.1 A carving of Rangi and Papa from a storehouse. Now held at Auckland War Memorial Museum, New Zealand

People were believed to have power called *mana*, which came from their ancestors. Some, like firstborn children and *tohunga* (priests), were thought to have more *mana*. The concept of *tapu* ('taboo' in English), something that was sacred or restricted, was also important to the Maori. Sometimes ceremonies were conducted to remove the *tapu* and make something free from restriction. There were also rituals for people to follow when gathering food or going to war. These rituals were enforced by the *tohunga*.

Skilled artisans

The Maori were skilled carvers of wood and stone; for weaponry, tools and to preserve their oral traditions through depictions of stories at the front of their meeting houses. Additionally, they were weavers of clothing and baskets. All of these skills were necessary for their early survival.

Source 8.5.2 A *hei tiki* carved amulet, made of greenstone and paua. *Hei tiki* were usually worn by women, and were thought to overcome infertility.

Source 8.5.3 A maori *marae* or meeting house

The role of women

Women were revered for their ability to produce life. Traditionally, they had a role in decision-making in the tribes. In some tribes, both men and women were able to speak at community meetings at the *marae*, but in others only the men were to speak. Women were thought to have the ability to remove *tapu*, and often participated in ceremonies for this purpose.

Key political features

Traditional Maori culture was a communal one, with the idea of the family (*whanau*) being central. The society was divided into leaders, commoners and slaves (captured from other tribes). The tribe (*iwi*) was the largest political grouping in traditional Maori society. Within the tribe, the clan (*hapu*) was a group of about 500 people from related family groups. The *hapu* was economically self-sufficient and would farm, hunt and gather as a group. A village may have one or a few *hapu*.

The most powerful leader, or chief, of a *hapu* was called an *ariki*. He was usually the firstborn son of a firstborn son. There were also other leaders in the *hapu*, who had also inherited their authority.

These leaders were called *rangatira* and have been described as chieftains. They had practical knowledge and wisdom about their own clan.

Public meetings to discuss and decide issues affecting the community were held in the communal meeting space. While members of the clan were allowed to speak, it was the *ariki* whose decision was final.

Warfare

Warfare was an important aspect of traditional Maori life. Wars were often fought over resources such as land and food. Sometimes, they were fought for revenge or to improve the reputation of a tribe. Hand-to-hand combat was the preferred method of battle, using weapons such as spears and pointed staffs. At the end of war, often the victors would intermarry with the defeated tribe as a sign of peace. Fortified structures, called *pa*, were used from the 1500s onwards to defend tribal areas. These were difficult to breach, so strategies such as surprise were often used.

Source 8.5.4 A lithograph of an abandoned Maori *pa* on the eastern headland of Paroa Bay, Bay of Islands, by Louis Auguste de Sainson, 1833. Held at the Alexander Turnbull Library, Wellington, New Zealand, Te Puna Matauranga o Aotearoa.
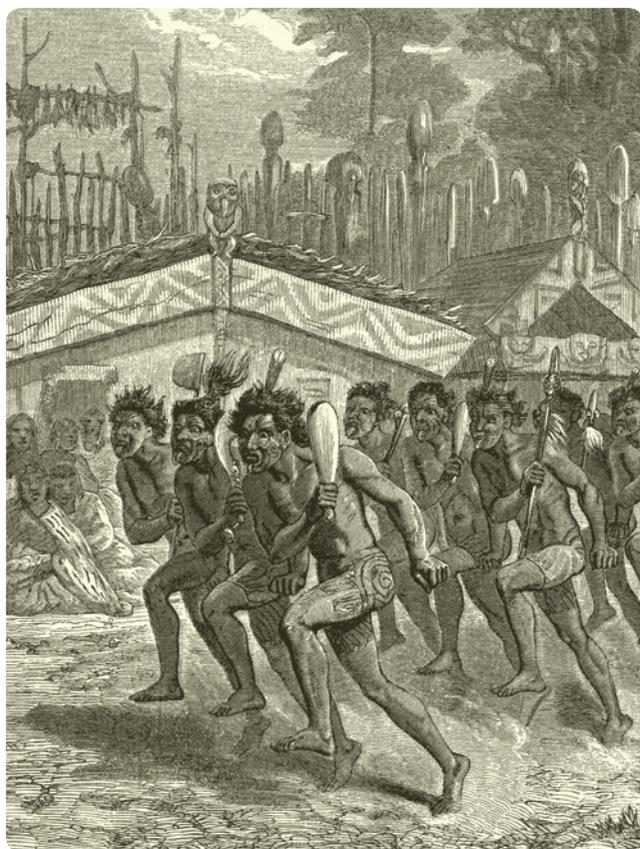
Source 8.5.5 *The Maori War Dance*, engraving in J.G. Wood, *The Natural History of Man*, George Routledge, 1870

Key economic activities

The exchange of gifts was the foundation of the Maori economy. Although tribes were largely self-sufficient, they would exchange gifts of needed resources with other tribes, therefore creating the expectation of a gift in return. There was no real trade conducted beyond what was needed. Resources were generally readily available, although after the extinction of the moa, for example, tribes gradually developed more sustainable practices.

Within each tribe, each member of the *hapu* was allocated a job for which they had the skills. Some, who had special skills, were given the title of *tohunga*, but were still expected to contribute to ordinary work when they were not exercising their special skills. *Tohunga* were believed to have close connections to the gods, which gave them supernatural powers. Their knowledge of rituals gave them a priest-like status and they were very powerful in the communities.

ACTIVITIES

Remembering and understanding

1 Examine Source 8.5.1.
   a Describe the key features of this carving.
   b Explain why Rangi and Papa are important in Maori creation traditions.
   c Which figure do you think is Rangi and which one is Papa? Explain your answer.
2 Explain who had the most power and who had the least power in traditional Maori society.
3 Define the concepts of *mana* and *tapu*.
4 Outline the power that women held in Maori society.

Applying and analysing

5 a Produce a diagram that illustrates the social structure of traditional Maori culture.
   b Then, with a partner, devise a PMI chart that explains the strengths and weaknesses of this social structure.
6 Examine the statement: 'The exchange of gifts was the foundation of the Maori economy'. Do you think this would have led to a more or a less stable society? Give reasons for your opinion. Discuss further with a partner and report your conclusions to the class.
7 Examine Source 8.5.4. Explain which features of this *pa* would have made it useful during warfare.

Cultural achievements of Maori society

Ta moko

Moko was originally the term for tattoos created on men's faces, but has since become used to describe all Maori tattoos.

Spiritual origins

Ta moko is believed to originate from the story of Niwareka and Mataora, who were married and lived in a time when tattooing did not exist, but when patterns were painted on the body. Mataora one day hit his wife, who fled to her father, Uetonga, who inhabited the underworld. Uetonga was a *tohunga ta moko* (tattooing craftsman). He showed Mataora how his painted-on markings were useless, as they easily wiped off. Mataora then received a moko from Uetonga, but his face was so swollen that his wife did not initially recognise him when he asked for forgiveness. Uetonga passed on his knowledge of moko to Mataora, who brought it back from the underworld when he returned, reconciled with Niwareka. Mataora then became an esteemed *tohunga ta moko*.

The process of tattooing

The process of applying a moko was extremely painful. The design to be applied was first drawn on to the person's body with charcoal and water. Then, the chisel was hammered into the skin using a mallet. Blood was wiped away and the pigment was then applied into the cuts.

Moko were generally applied to the shoulders, lips and chin of women and to the face and buttocks of men. Facial tattooing was not always applied; it depended on the person's status in the tribe.

Originally, the dried and sharpened bones of birds were crafted into chisels, which were then used to apply the tattoo. Soot was carefully produced by the burning and processing of particular trees that produced resin. The soot was mixed with oil to provide the pigment. After contact with Europeans, metal chisels, and later needles, were used to apply moko. These new tools meant that designs became more accurate and intricate.

The role of the *tohunga ta moko*

The tattooing craftsman was highly regarded in traditional Maori society and was accorded a priest-like status, partly because he dealt with blood. Not all tribes had their own *tohunga ta moko*. They would seek out tattooing experts from other tribes and provide gifts such as food, weapons and cloaks in order to secure their services.

The tattooing craftsman worked in an area separate to the main areas inhabited by the tribe. His work was considered to have a high level of *tapu* (sacredness) and sometimes the temporary structure used for tattooing would be burnt down after the tattooing to cleanse the area and remove the *tapu*.

Meaning of tattoos

Moko were a sign of status in traditional Maori society. However, not all powerful members of society had moko. Some of the most powerful leaders, including women whose lineage was related to powerful men, were considered to be so *tapu* (sacred) that they were not tattooed.

The meaning of the moko often depended on where it was placed on the face. Tattooing on the left side of the face related to the father's family and ancestors, and tattooing on the right side of the face related to the mother's family and ancestors.

Moko traditionally could either signify bloodlines and tribe, or skills and qualifications. They were often quite specific to particular tribes. Markings on the forehead showed ancestry, while markings on the nose demonstrated skills or qualifications.

Source 8.6.1   Maori activist Tame Iti with traditional moko

Some of the earliest tattoos were created to demonstrate grieving at the deaths of family members. At funerals, women would sometimes *haehae* (cut) themselves with shell and then put soot in the wounds. The tattoo would then act as a reminder of the loss of a family member.

Source 8.6.2   A woman with moko and feathers. American Photographic Company, 1870, held by the Museum of New Zealand, Wellington

The revival of tattooing

More recently, Maori tattooing has experienced a strong revival. There is renewed interest in Maori identity and culture. Additionally, many Western cultures now see tattooing as fashionable and desirable.

Haka

History

A haka is a dance accompanied by a chant. Many people believe that a haka is only a war dance, but it traditionally refers to a range of dances, some of which were performed by women. Haka were performed at gatherings and festivals, often as a form of entertainment along with other games and activities.

In traditional Maori mythology, the sun god and one of his wives had a son, Tane-rore. It was believed that the shimmering appearance of the sky on hot days was Tane-rore performing a dance for his mother. This movement is the basis of the haka.

The war haka

The war haka, often seen today in popular culture and sport, was traditionally performed before battle in order to motivate the warriors and to intimidate the enemy. It involved a group of warriors performing in unison, shouting, rolling eyes, slapping thighs and chanting. It was considered to be a bad omen if the warriors did not perform in time with each other. The war haka has been more recently adopted by sporting teams such as the New Zealand rugby team, and is commonly performed before games.

Source 8.6.3 A war dance by Maori warriors before the great *pa* (village) of Ohinemutu at the Rotorua Lakes, a lithograph by George French Angas in *New Zealanders Illustrated*, Thomas McLean, London, 1846

Source 8.6.4 *War Dance, New Zealand*, Joseph Merrett, c. 1845, held in the National Library of Australia

Workers prepare a traditional Maori hangi in Auckland, in honour of the 2010 visit of Prince William, Duke of Cambridge.

Hangi

A hangi is a pit dug into the ground, in which food is cooked slowly, using hot stones and steam as the heat source. Foods such as meat, shellfish and root vegetables were cooked using this method.

Method of construction

A large pit was dug into the ground. Rocks to be heated were selected carefully, as some types of rock explode at high temperatures. Volcanic rocks were the best type to use for a hangi. These large rocks were then heated by building a fire in the pit. The fire was allowed to die down and then sticks, leaves or bark were placed on the rocks to protect the food from burning. The food was wrapped in leaves and placed on top. This was then covered with wet leaves or cloths, and dirt was placed over the whole to seal in the steam.

The food was allowed to steam for several hours, and emerged with a gentle smoked flavour. By the nineteenth century after the arrival of Europeans, wire baskets were widely used instead of bark and leaves. Hangi are still used today at *hui*, Maori social gatherings.

ACTIVITIES

Remembering and understanding

1. Explain how the technology used for *ta moko* changed over time and how this affected the appearance of the *ta moko*.
2. Describe the status of the *tohunga ta moko* in traditional Maori culture.
3. What function did the haka serve in traditional Maori culture?
4. Explain how the hangi method of cooking allowed traditional Maori to use resources available from the natural environment.

Applying and analysing

5. Why were some of the most powerful people in traditional Maori society not tattooed?
6. Examine Sources 8.6.3 and 8.6.4.
   a. What features of traditional Maori society can you see in these sources?
   b. What else can you deduce about the society from these sources?

UNIT 8.7
Polynesian expansion

European depictions of Polynesians

Some historians see early European depictions of Polynesia as valuable historical evidence. Others argue that their usefulness may be limited, as they often presented idealised depictions of life, for example life in Tahiti as depicted in Source 8.7.1.

With a partner, complete the following activities:

a Conduct research on the internet for paintings from the early European voyages of exploration to Polynesia, for example those from the voyages of Captain James Cook. Choose three paintings and then compile a table that shows the similarities in the way Polynesians are depicted. You could also use some of the paintings presented in this chapter.

b Considering these paintings, what view do you think many Europeans had of Polynesia and Polynesians?

c What impact did the arrival of Europeans have on many Polynesian societies?

d Discuss the following question and then write a paragraph that addresses the question: 'What value as historical evidence should be given to early European paintings of Polynesians?'

e Share your findings as part of a class forum.

Polynesian navigation

With a partner, conduct research about the traditional navigation systems used by the early Polynesians.

a You should consider aspects such as the use of:
- the stars
- ocean swells and winds
- zenith stars
- clouds
- star pairs
- nesting birds.

b Then conduct some research on historical European navigation methods and modern navigation techniques. Compile your research findings into a table.

c Once you have conducted all your research, create a report that evaluates the accuracy and methods of traditional navigation compared to modern or European navigation methods. You may find graphic organisers, such as a Venn diagram helpful when creating your report.

Mystery of the *mo'ai*

One of the most recognisable features of the Polynesian Triangle is the giant statues or *mo'ai* of Easter Island. There are various hypotheses about why they were created by the Rapa Nui people. Conduct some research on the *mo'ai* to create an AVD or slide presentation about these giant statues. Some ideas:

- Include a description and explanation of what a *mo'ai* is.
- Add a map showing their locations on Easter Island.
- Produce an annotated sketch of a *mo'ai* of your own design, giving your *mo'ai* an appropriate name.
- Formulate a theory as to why the *mo'ai* were created.
- Formulate a theory as to how these giant monoliths were transported, explaining your theory with a diagram.

The modern Polynesian diaspora

In the late twentieth and early twenty-first centuries, many Polynesians left their homelands and migrated to live elsewhere, primarily to New Zealand, Australia, Hawaii and the USA. This modern diaspora has both positive and negative impacts for Polynesia.

With a partner, complete the following activities:

a Brainstorm a list of all the positives and negatives of the diaspora, both for those remaining in the Polynesian islands and for those who have migrated elsewhere.

b Create a graphic organiser that shows this information in a clear way.

c Use the internet to research the modern migration of one group of Polynesians, such as Samoans, Cook Islanders or Tongans. Create a class presentation that addresses at least four of the following aspects:
- reasons why these people migrated
- where they migrated to, including statistics if you can find them
- the impact of migration on their home country
- the impact of migration on the individuals
- how migrants maintain cultural and social links with their home country
- which cultural traditions are maintained
- the sense of obligation (if any) to their home country.

Glossary

archipelago   a large group of islands

atoll   a flat, often coral island with a lagoon inside the circling land

diaspora   a population that moves to settle in another country, but keeps links with home

genetics   a method of tracing ancestors by scientific examination of bone, blood and genes

iconic   representing an idea, belief or culture—like a logo, symbol or insignia

Lapita   a style of early pottery carried by voyagers into Polynesia

lateen   a type of sail, inverted (with point to the bottom) and shaped like a crab's claw

maritime   associated with the ocean

mo'ai   giant stone statues on Easter Island with human features

pelagic fish   fish that live near the surface of the sea, but far from land

sherd   a fragment of a pot, found in an archaeological excavation

Source 8.7.1
Race to the Market, Tahiti by Nicholas Chevalier, 1880, held by the Art Gallery of New South Wales. The sketches for this painting were made in Tahiti when Chevalier was on a voyage from Australia to Europe in 1869. He completed the painting 11 years later in Melbourne.
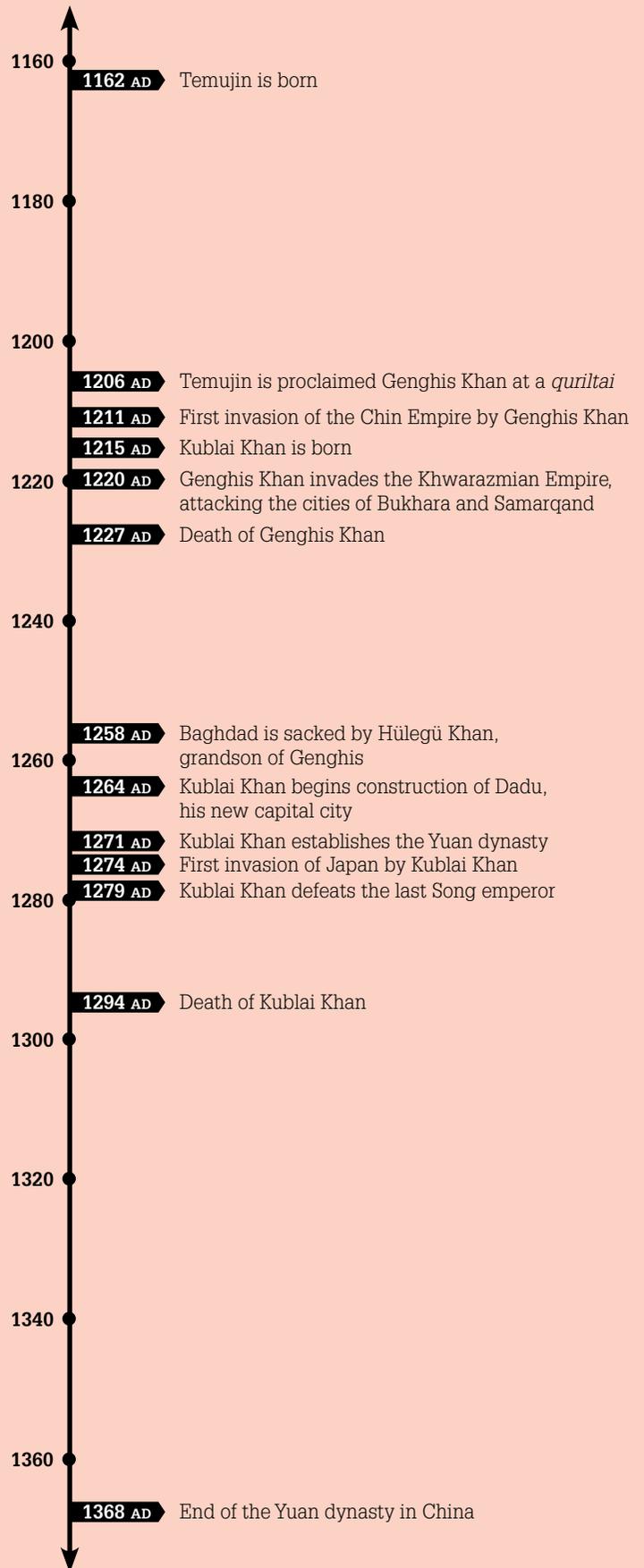
Mongol expansion

From humble beginnings, the **Mongol** Empire became the largest **contiguous** land empire in history. Famed as horsemen and hunters, and feared as brutal invaders, the Mongols of the thirteenth and fourteenth centuries AD also made significant and lasting contributions to trade and culture that are often overlooked.

1162 AD Temujin is born

1206 AD Temujin is proclaimed Genghis Khan at a *quriltai*

1211 AD First invasion of the Chin Empire by Genghis Khan

1215 AD Kublai Khan is born

1220 AD Genghis Khan invades the Khwarazmian Empire, attacking the cities of Bukhara and Samarqand

1227 AD Death of Genghis Khan

1258 AD Baghdad is sacked by Hülegü Khan, grandson of Genghis

1264 AD Kublai Khan begins construction of Dadu, his new capital city

1271 AD Kublai Khan establishes the Yuan dynasty

1274 AD First invasion of Japan by Kublai Khan

1279 AD Kublai Khan defeats the last Song emperor

1294 AD Death of Kublai Khan

1368 AD End of the Yuan dynasty in China

Source 9.0.1 A statue of Genghis Khan in the small city of Mörön, Mongolia

Source 9.0.2 Timeline of Mongol expansion

Geography

The Mongol homeland and the Central Asian steppe

The homeland of the Mongols lies in the territory of the modern Mongolian People's Republic. At the end of the twelfth century AD, the Mongols were just one of several small nomadic tribes inhabiting an isolated **plateau** in the middle of Central Asia. Elevated 1000–1500 metres above sea level, this plateau was part of a giant steppe (grassland), which stretched from historic Manchuria—present-day north-east China—to Hungary in Central Europe. A range of geographical factors contributed to the Mongols being nomadic livestock herders and expert hunters rather than farmers.

Source 9.1.2 Orkhon Valley panorama, central Mongolia

The Mongolian plateau

The Mongolian plateau—with natural barriers to the north, south, east and west—remained isolated. This kept the people who dwelled within the plateau protected from invaders for hundreds of years.

KEY

- Extent of Mongol Empire
- → Major routes of invasions under Genghis Khan
- → Major routes of later Mongol invasions
- ▨ Taiga forests
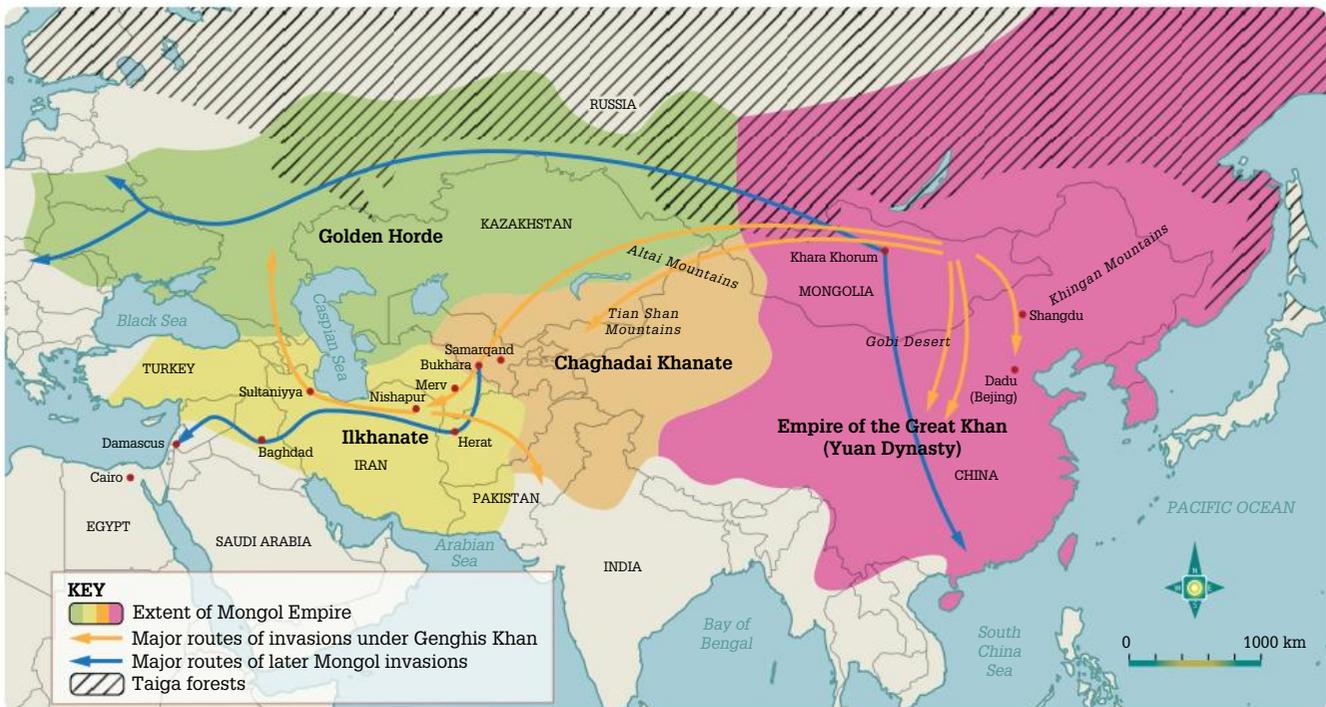
Source 9.1.1 Mongol expansion under Genghis Khan and his descendants, and the Mongol Empire during the reign of Kublai Khan

To the north	The immense Siberian subarctic taiga (forests). Taiga contain few plants except conifers, which are adapted to survive long, cold winters and short summers. Mosses, lichens and fungi cover the ground.
To the south	The Gobi Desert, mostly consisting of bare rock
To the east	The Khingan Mountains, made up of the volcanic Greater Khingan region and the forested Lesser Khingan region
To the west	Two huge mountain ranges—the Altai and Tian Shan. There are approximately 1400 glaciers in the Altai region, and it is home to the critically endangered snow leopard. The Tian Shan's highest peak is Victory Peak; it stands 7439 metres above sea level.

Source 9.1.3 A description of the Mongolian plateau surroundings

Extreme temperatures

The Mongolian plateau experiences extremes of climate, with temperatures ranging from 30 degrees Celsius in summer to minus 45 degrees Celsius in winter.

Nearly everything freezes during winter, including streams, rivers, wetlands and lakes. Mongolians refer to these conditions as **zud**, and distinguish between black, white, cold and iron or ice *zuds*.

Type	Description	Risk
Black *zud*	A lack of snowfall combines with freezing temperatures	Drought
White *zud*	There is very heavy snowfall	Famine, as livestock cannot access food grasses
Cold *zud*	The temperature gets extremely low for many days in a row	Famine, as livestock must conserve body temperature rather than graze
Iron or ice *zud*	Rain freezes and covers the land in ice	Famine, as livestock cannot access food grasses

Source 9.1.4 *Zud* conditions

To stay hydrated, and to cook frozen mutton into thick stews, the Mongols had to cut and drag large blocks of ice from frozen waterways to a fire for about six months each year. Though the winter was extreme, livestock herding remained possible because of sheltered oases along the valley of the Orkhon River where a hardy turf grew all year round.

Rainfall and wind extremes

The plateau also experiences low annual rainfall—typically between 20 and 35 centimetres of rain per year in the north and between 10 and 20 centimetres in the south. Some southern regions close to the Gobi Desert often receive no rainfall at all for twelve months at a time. Extreme winds during the short spring (May to June) also caused significant dust storms.

The 'Land of the Blue Sky'

Despite the extreme climate, many modern Mongolians call their nation the 'Land of the Blue Sky'. The Mongolian plateau experiences an average of over 250 sunny days each year. In the summer months, the land is carpeted with a variety of medium to tall grasses such as feather grass and sheep's fescue (see Source 9.1.2).

ACTIVITIES

Remembering and understanding

1   In an extended paragraph, describe the geography of the Mongolian plateau. In your paragraph, state one advantage and one disadvantage of living there.
2   Identify two extremes associated with the climate of the Mongolia plateau.

Applying and analysing

3   Why do modern Mongolians call their nation the 'Land of the Blue Sky'? Devise two alternative names for Mongolia based on the description of its geography and climate in this unit.

Nomadic life and society

Nomadic life

Herding

The life of Mongolian herdsmen today shares many similarities with those who lived in the thirteenth century. The extreme climate meant that herdsmen were regularly moving. In the summer months, this meant grazing livestock on the vast steppe grasslands. During winter, migration to protected river valleys was necessary to survive the extreme conditions. Mongols did not travel aimlessly in search of good grazing land, but returned to traditional pastures each year. However, when herds grew larger, access to more grass was required. Conflict between Mongol tribes became almost inevitable in these circumstances.

Types of livestock

For the typical herdsman, livestock meant sheep. Sheep provided most of the basics for survival—meat, milk and cheese to eat; leather, skins and wool to wear; and felt for housing. Sheep also provided dung for fuel. This dung was collected by Mongol women and children. Women also had a role in coaxing ewes to nurse their young. Herdsmen also kept small numbers of goats, as well as camels and oxen for carrying large loads.

Shelter

Mongols used tents to live in, as their encampments needed to be mobile. The ***ger*** (sometimes called a *yurt*) was a cylindrical frame of thin wooden struts covered by a stretched piece of felt made from sheep's wool that could be taken down and reassembled very quickly.

The importance of horses

Horses were central to the Mongols' way of life in the harsh environment of the steppe. Mongol horses were docile, relatively small and had short, stocky legs. With their speed and stamina, they provided transport for people and goods, helped to monitor and move livestock, and were essential for hunting.

Source 9.2.1 A modern Mongolian woman outside her *ger* in winter.

Mares also provided milk, which could be fermented into a bitter-tasting alcoholic drink called *qumis*.

Features of Mongol society

Politics

Mongols lived in loosely defined tribes. These tribes were divided into clans that were either ruling or subordinate. Ruling clans were those who had triumphed in war and who were asked to protect other clans.

Clan members did not live together in one encampment, but were scattered among smaller encampments. Within ruling clans, kinship (descent from a common ancestor) was shared, but other types of clan relationships could also be freely chosen by Mongol men (see Source 9.2.2).

Type	Description
Anda	Sworn brotherhood with someone not related by birth, implying an equal relationship
Nökör	Voluntary attachment to someone not related by birth, but implying an unequal relationship, e.g. a warrior to a more gifted and dominant warrior or **khan** (chief)
Quda	Attachment via exogamy (women marrying men outside their clan), universally practised by the Mongols

Source 9.2.2 Clan relationships

The geographical dispersion of clan members and the 'openness' of clan membership (with *nökörs* coming and going as the fortunes of the khan rose and fell, or as interests changed) made it difficult for khans to exercise political power over large groups or territories in the early period of Mongol history. The neighbouring Chinese dynasty of the Chin also influenced Mongol politics at this time, pursuing a policy of 'divide and rule' that encouraged disputes among the Mongol tribes, thereby reducing the likelihood of a Mongol invasion of northern China.

Khans were usually from the branches of the ruling clans, but they had to show individual merit in battle to remain influential. Because of the *nökör* system, gifted warriors from subordinate clans had the chance to build up followings of their own that could challenge a khan's authority. While this led to political instability in Mongolia, it also strengthened Mongol governance as a whole, as incompetent khans would be replaced by more able—and often more ruthless—men. It was only at a time of war that khans could expect to receive absolute loyalty and obedience.

Economy

As the early Mongols produced no technologies or manufactured goods, and did not mine, they had to satisfy some of their needs via trade with neighbouring settled societies such as the Chinese Chin dynasty. For example, to balance their protein-rich diet, Mongols needed grain. They also sought 'luxuries' such as tea and textiles. Most important, however, was their demand for wrought metals and metal products such as swords and armour. The Mongols were only able to exchange woollen goods and animal skins for these items. As the settled societies did not have very much demand for Mongol goods, the balance of trade favoured the settled societies.

Women

Women played an important role in Mongol society. In addition to their key role in dung collecting and the care of livestock, Mongol women were responsible for felt-making, sewing and cooking. Historical sources show that it was common for Mongol husbands to ask their wives for advice in a wide variety of matters, including politics.

Mongol women were allowed to move about more freely in public than their contemporaries in other societies.

Religion

Early Mongols were **shamanist**. They believed in a supernatural realm inhabited by spirits, and a supernatural hierarchy, with the Blue or Eternal Heaven at the top. The shaman (priest) had an important role in mediating between people and spirits (mostly while in a trance). He also performed exorcisms, recited blessings over herds, hunters and children, and made prophecies by burning the shoulderblades of sheep and examining the cracks made by the flames.

Source 9.2.3 A traditional silver belt worn by a modern Mongolian herdsman

ACTIVITIES

Remembering and understanding

1 Explain the key advantages of the Mongol tent (*ger*) as a form of housing.
2 Describe shamanism, including four key facts about this religion.

Applying and analysing

3 Using a graphic organiser of your choice, visually represent the Mongol social structure, including kinship and other types of relationships.
4 Use information from this unit to describe the Mongols' relationship with the Chinese.

# Significant individual: Genghis Khan

Chief tribes of the Mongolian plateau

At the time of Genghis Khan's birth, the four most important tribes of the Mongolian plateau were the Tartars to the east, the Naimans to the west, the Kereyids in the centre, and the Merkits to the north. The Mongols also lived in eastern Mongolia, and were the hereditary enemies of the Tartars. The Tartars were the most powerful of all the tribes, enjoying the support of the neighbouring northern Chinese dynasty of the Chin.

Historians are not absolutely certain when Genghis Khan was born. Modern Mongolia celebrated the 800th anniversary of his birth in 1962, suggesting a birth year of about 1162. He did not become Genghis Khan until 1206. Before then, he was known by his birth name of Temujin.

Source 9.3.1

A portrait of Genghis Khan in his later years
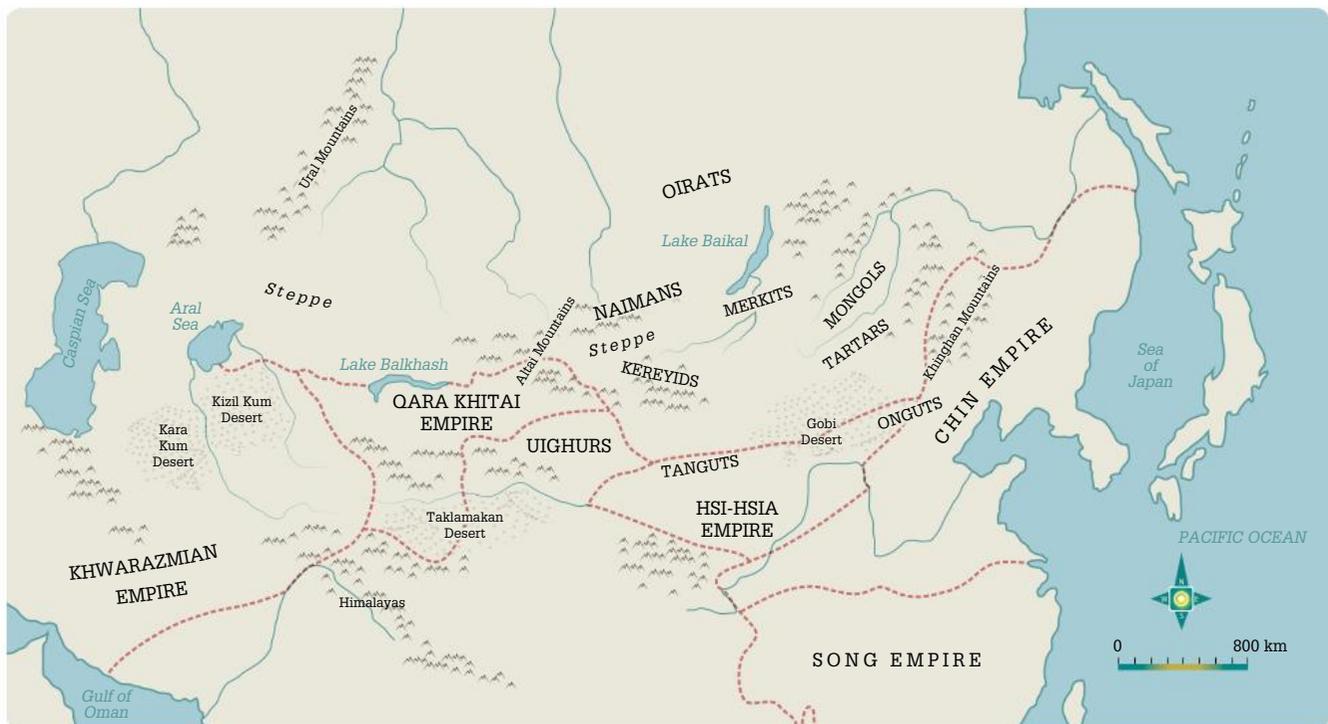
Source 9.3.2 Asia on the eve of Genghis Khan's rise to power

Early hardships

No one could have predicted Temujin's rise to power. When he was 9 years old, his father, a minor chieftain, was poisoned by some strangers who he asked for a drink. The strangers were Tartars and recognised Temujin's father, who had just arranged Temujin's marriage to a girl named Borte, from his wife's tribe, the Unggirad.

The death of his father left Temujin's family vulnerable. Temujin's mother fled with her children to the mountains near the River Onon in north-eastern Mongolia, surviving on foraging, hunting and fishing. Temujin grew into adolescence here. It was also here that he met and befriended a fellow Mongol called Jamukha; they swore *anda* (brotherhood) to one another, something that would have future importance.

Emergence of a warrior

Temujin was then kidnapped by the Taichi'uds (a rival clan), possibly because Temujin had killed his half-brother, Bekter, in a fit of rage (Bekter had ties to the Taichi'uds) as he was angry that Bekter had stolen a small songbird and then a fish that Temujin had captured. Temujin was held captive for several months before escaping during a local festival. All those who aided Temujin's flight were later rewarded when he came to power.

Aged sixteen, Temujin returned to marry Borte. He then sought help in gaining leadership of his father's clan from an old friend of his father's, Toghril. Toghril agreed, but in the meantime Toghril's camp was raided by a rival tribe and Borte was kidnapped. Toghril raised an army to give chase, placing Jamukha in charge. Borte was rescued, but fell pregnant to one of her captors. Temujin distinguished himself during the battle to rescue Borte.

Rivalry and rewards

For the next eighteen months, Temujin and his followers travelled with Jamukha. However, a rivalry developed that threatened their friendship. In response, Temujin and his followers left Jamukha's camp, and some of Jamukha's men joined them. They believed that Temujin was the better leader, inspiring loyalty and confidence. He was also generous, rewarding his followers well.

Stories now proliferated that Temujin held a 'heavenly mandate' to rule the steppe. Temujin played on these stories, reportedly saying:

My strength was fortified by Heaven and earth. Foreordained [for this] by Mighty Heaven, I was brought here by Mother earth.

Source 9.3.3 Temujin justifies his increasing power. Quoted in R. Marshall, *Storm from the East*, Penguin Books, 1993, p. 28

Betrayal and loss

Around this time, Jamukha launched a surprise attack on Temujin, which Temujin barely survived. The attack broke the *anda* bond sworn years before. Temujin was also angry when he learnt that Jamukha had killed all of Temujin's followers captured in the attack by boiling them to death. Temujin wanted revenge, but this had to be delayed—his patron Toghril desperately needed his help, having been expelled from his lands by another tribe.

This was the beginning of a period in Temujin's life where his reputation as a warrior would be built, then lost and then built again, culminating in his defeat of all the tribes of the Mongolian plateau. Key events of this time are described in Source 9.3.4.

Vengeance or nation-building?

Temujin had to decide whether to punish or praise the defeated—and now leaderless—Kereyids. Temujin's ultimate vision was not to defeat all the tribes of the Mongolian plateau but to lead a Mongol nation. In the case of the Kereyids, Temujin praised the heroism of the defeated, and married their daughters to his sons. With his focus on making friends rather than pursuing vengeance for past betrayals, Temujin was showing himself to be a shrewd politician.

The Naimans were now Temujin's only significant opposition. They amassed a huge force in their traditional lands in western Mongolia. Other fugitives joined them, including Jamukha. Temujin saw the coming clash as inevitable and called a *quriltai* (a meeting of tribal leaders) to make plans.

Event description
Temujin successfully helps Toghril repel the attack from a rival tribe. Temujin's reputation as a warrior grows.
The Chin engage Toghril and Temujin to overthrow the Tartars. They succeed. Temujin's reputation as a warrior grows even further. His status is also enhanced by the riches and titles the Chin bestowed on him.
Toghril and Temujin lead additional campaigns, further strengthening their relationship and their influence.
A jealous Jamukha forms an alliance of disgruntled rival tribes, including Temujin's mother's tribe, the Unggirad. They attack the forces of Toghril and Temujin in 1201–02 but are defeated. This is Temujin's first victory over his rival Jamukha, illustrating the growing effectiveness of his leadership and skill of his forces.
Fearing Temujin's growing importance, Toghril refuses Temujin's request to marry his daughter. Trust starts to erode. In battle, Temujin finds that Toghril's forces often do not show up. Clans that had flocked to Temujin's banner now began to desert him. This marks a period of personal suffering for Temujin, yet he maintains his resolve to return to power.
In the face of a huge Kereyid force amassed against him, Temujin retreats to a river or a lake known as Baljuna in 1203 with only 4600 loyal followers. Temujin's retreat is tactical, giving him time to plan for a return to power.
Temujin exploits the fragmentation of Kereyid authority, launching a surprise attack that culminates in victory after three days of fighting. The elderly Toghril is captured by a neighbouring tribe and executed, eliminating a significant rival.

Source 9.3.4 Key events in Temujin's defeat of the tribes of the Mongolian plateau

Part of the planning involved the organisation of his forces according to a decimal system, where soldiers and military units were divided into groups of ten (see Unit 9.4). Temujin also reorganised his command hierarchy, the system by which authority was passed down from Temujin through a series of military ranks, with each individual answerable to a more senior individual. Both of these reforms improved the ability of Temujin's forces to carry out complicated manoeuvres on the battlefield and respond quickly and positively if conditions changed. They reflect his remarkable skill in strategy, organisation and logistics.

A final stand

Temujin's forces marched to Naiman lands. The horses arrived exhausted. To give the illusion of superior numbers, hundreds more fires than were necessary were lit. However, when the two armies stood before each other on the battlefield, something unexpected happened: Jamukha left the battlefield and his forces withdrew. Historians cannot agree on why, but have suggested Jamukha might have been confused about the formation he saw in front of him and doubted his own battle plan. Deserted, the Naimans faltered and were defeated. Jamukha was later captured and asked that his captors kill him.

Source 9.3.5 The 'Nine Bands' made from horsehair or yak hair, which Genghis Khan adopted as his standard (flag). The bands represent the nine tribes of the Mongols. White hair was a symbol of peace; black hair a symbol of war.

The great khan

Another meeting of tribal leaders in 1206 confirmed what everyone already knew—that Temujin was the undisputed master of all the tribes of the Mongolian plateau. By now in his early forties (considered past his prime at the time), they proclaimed him Genghis Khan.
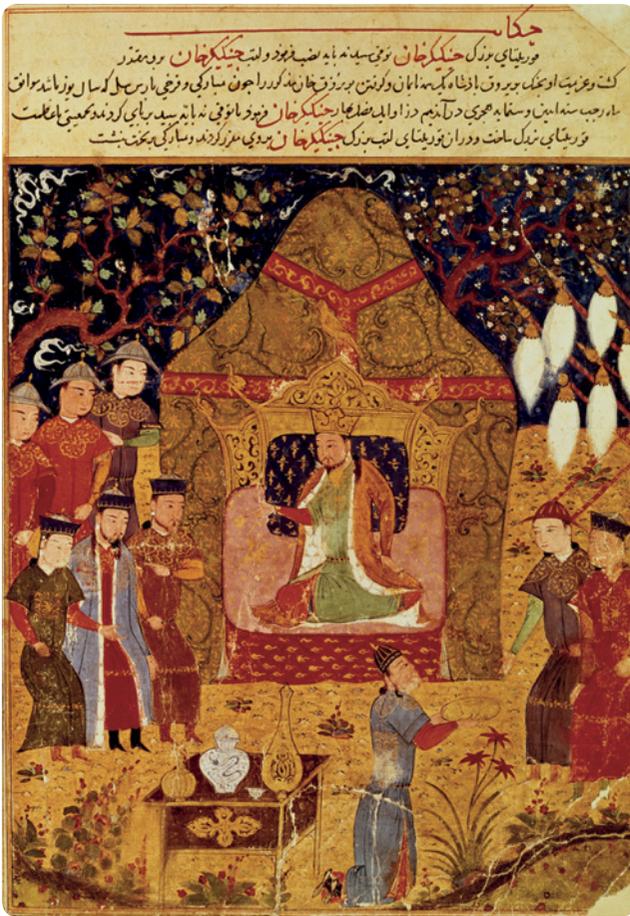
Source 9.3.6 Genghis Khan's enthronement in 1206. His sons Jochi and Ögedei are standing on the right. Created by Rashid al-Din (1247–1318) and held in the National Library, Paris, France.

DID YOU KNOW?

Etymologists cannot be sure of the exact meaning of the word 'Genghis'—also spelt Chingis, Chinggis, Genghiz, Jengiz and Tchingis, depending on the language it was originally written in and how this had then been transliterated into English. They do know that it is associated with the ocean. It therefore probably describes a khan whose power was as limitless as the oceans.

Consolidating power

Genghis Khan learnt a great deal during his rise to power. He learnt that tribal and familial loyalties could not be relied on and that a political power base could only be forged from those who had a personal loyalty to him.

It was thus to the *andas* and *nökörs*, who had been with him at Baljuna, that Genghis Khan looked when he established his army command.

By now, Genghis has also established a *keshig* or personal guard. Originally, it consisted of seventy day guards and eighty night guards recruited solely from his original and most faithful followers. Over time, the *keshig* greatly expanded in size. Its functions also multiplied, from personal protection and household organisation to administration of the empire. Membership was regarded as a supreme honour.

Another important act was the promulgation (official declaration) of his great *Yasa* of general laws and ordinances (see Unit 9.5), which were designed to be binding on the Mongol people and their descendants forever.

ACTIVITIES

Remembering and understanding

1 When was Genghis Khan born?
2 Outline what a *quriltai* was and explain why it was important.
3 Describe the significance of the *keshig* to Genghis Khan.

Applying and analysing

4 Summarise the relationship between Temujin and Jamukha throughout their lives, noting major changes over time.
5 Produce a concept map of the major figures in Genghis Khan's rise to power, including his mother, his wife, Jamukha and Toghril. For each person, note key facts from this unit. Also include up to three adjectives describing their actions (e.g. ruthless, loyal).
6 Write an extended response examining the factors that helped and hindered Genghis Khan's rise to power. What qualities did he possess that underpinned his extraordinary achievement of uniting the nomadic tribes of the Mongolian plateau? Construct a plan before writing to help organise your thoughts and ideas.

The Mongol army

Military organisation

The Mongol army was the most important institution of the empire. It was modern and professional, and made up of soldiers who were one of the great success stories of world military history.

Genghis Khan used a decimal system to order his army:

- *arban*—10 men
- *jagun*—100 men or 10 *arbans*
- *minghan*—a regiment of 1000 men or 10 *jaguns*
- *tumen*—a division of 10 000 men or 10 *minghans*.

Decimal ordering was common among the nomadic tribes of the Mongolian plateau. But Genghis did something extraordinary with this system, using it to create 'artificial' tribes. Cleverly, Genghis split up the surviving soldiers of 'enemy' tribes like the Tartars, Merkits, Kereyids and Naimans, distributing them across other units. Only 'allied' or 'loyal' tribes were able to form small units of their own. Thus the old tribal system was destroyed, replaced by an individual's loyalty to his army unit. Through this, Genghis Khan and his descendents became the focus of obedience and allegiance.

Camps

Mongol military camps (*ordu*) were always laid out the same way. This meant the Mongol soldier would always know where the physician's tent was, and where to find the armoury. *Ordu* were overseen by quartermasters called *jurtchis*.

Soldiers

All Mongol men between the ages of fourteen and sixty were required to join the army. Only physicians, undertakers and shamans were excused from this duty, as these occupations were seen to be most crucial to the continued functioning of Mongol society.

Source 9.4.1 Actors dressed as Mongol warriors

When **mobilised**, soldiers gathered up to five horses, and travelled to the military camp where their unit was based. Families shadowed the military camps, most often with their livestock in tow.

Discipline

Discipline was a key to Mongol military success. A strict set of laws, rules and regulations was maintained, and breaches of discipline were punished by anything from three strokes of the cane to immediate execution. Execution was meted out, for instance, if a mounted soldier did not pick up an object dropped from the mount ahead of him. If one soldier from an *arban* ran from danger, all ten soldiers of the unit were put to death.

The Papal envoy John de Plano Caprini, well accustomed to discipline and obedience, said of the Mongols that 'these men are more obedient to their masters than any other in the world, be they religious or secular'.

Source 9.4.2 A comment on Mongol obedience. Quoted in M. Barnes, *The Mongol War Machine*, PiCA, 2010, p. 9.

Equipment

The Mongol soldier's equipment is described below in Source 9.4.3. The Mongols were renowned horsemen and archers, and were sometimes referred to as the 'nation of archers'.

Mongol children began to learn to ride and shoot the bow at 2 or 3 years old. They needed all the practice they could get as the composite bow, made of horn, bamboo and sinew, was hard to use. An average of 75 kilograms of draw weight (the effort needed to fully draw the bow) was needed to shoot an arrow from a composite bow, compared with 32 to 36 kilograms for the English longbow. As a result, the composite bow was unsurpassed for distance, firing arrows 320 metres, compared to the English longbow's 228 metres.

Mongol horses were equipped for long-distance travel. Historian Robert Marshall describes what Mongol horses carried:

… clothing, cooking pots, dried meat, a water bottle, files for sharpening arrows, a needle and thread and other useful little items. The saddlebag itself was usually made from a cow's stomach which, being waterproof and inflatable, also provided a useful float when crossing rivers.

Source 9.4.4 A description of what Mongol horses carried, in R. Marshall, *Storm from the East*, Penguin Books, 1993, p. 40

Item	Description
Undershirt	Made from silk, a technique borrowed from the Chinese. Silk is so tightly woven that it is difficult to pierce; when a soldier was injured, the silk would often be pulled into the wound, reducing the depth of penetration. The silk also made the object easier to remove, as it could be grasped, turned and pulled.
Tunic	Worn over the undershirt
Coat of mail and cuirass (heavy cavalry only)	The cuirass was made of leather covered in iron scales.
Shield	Made from wicker (hardened woven fibre) and covered in leather
Helmet	Made from either leather or iron, depending on rank
Two bows and a quiver	The composite bows were made from layers of horn and sinew on a wooden frame; the quiver carried a minimum of sixty arrows.
Small sword and two to three javelins (light cavalry only)	
Scimitar, battle-axe or mace and 4-metre lance (light cavalry only)	

Source 9.4.3 A Mongol soldier's equipment

Military training and tactics

The Mongol army was a highly trained cavalry force. The same skills necessary for survival in the harsh conditions of the Mongolian plateau were those also used in warfare—riding, shooting, swordsmanship, discipline, coordination and obedience.

The leaders study, in this practical school, the most important lesson of the military art: the prompt and accurate judgement of ground, of distance and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration which is required in real war; and the amusements of the chase serve as a prelude to the conquest of an empire.

Source 9.4.5 Historian Edward Gibbon describes how large-scale hunting exercises in peacetime effectively trained Mongol warriors for war, in D. Morgan, *The Mongols*, 2nd edn, Wiley-Blackwell, 2007, p. 75.

The Mongol army generally avoided hand-to-hand combat until enemies had been 'broken' by arrow fire.

Borrowed from the Chinese, the Mongols' use of the stirrup provided stability while shooting. This allowed them to master the Parthian shot—shooting backwards over the rear of their horses as they rode away from the enemy. Because they had access to multiple horses, the Mongols could employ this tactic—riding towards the enemy shooting, followed by retreat while shooting—over and over again.

Other Mongol tactics are described in Source 9.4.6.

Source 9.4.7 A fourteenth-century watercolour depicting Mongol warriors pursuing their enemies, held in the Berlin State Library, Germany

Source 9.4.6 Mongol military tactics

Tactic	Description
Arrow storm	Firing showers of arrows at a high trajectory and from a distance into a target area
Encirclement	Modelled on the *nerge* (the annual expedition for meat to sustain them during extreme winter climate), a fully armed **tumen** that was spread out along a 'starting line' would ride forward. After some time the flanks of the column would begin to ride ahead of the centre, forming a massive arc. Eventually, these flanks would turn inwards and then directly towards each other, encircling the enemy.
Fabian tactics	Mongol soldiers would engage the enemy in skirmishes in order to reduce enemy numbers and lower their morale, and disrupt supply.
Feigned retreat	Modelled on another hunting technique, a small party of soldiers would ride forwards in an arc. The enemy would be goaded into attacking one or two of the Mongol soldiers, who would then gallop away. The tactic worked if the galloping Mongols drew the enemy soldiers away and into a trap. The arc would then close and the enemy be attacked.
Surprise	The Mongols often appeared from the 'impossible' routes, disorienting the enemy.
Synchronisation	Mongol units were in constant contact with their commander and one another during battles. They signalled each other with flags and torches, and by employing riders to carry messages.
Terror	Populations of cities who resisted the Mongols were massacred, thus helping to ensure that the next city on the path unconditionally surrendered. This tactic helped minimise Mongol casualties.

As the Mongol Empire expanded, siege technologies from China and the Middle East were adopted. Chinese and Middle Eastern engineer units in the Mongol army built siege engines that could continuously bombard a city with large arrows and stones. Naphtha pots (filled with flammable liquid, often referred to as 'Greek fire') were also hurled over the walls.

Source 9.4.8 A sixteenth-century miniature showing Genghis Khan and his forces capturing a Chinese town

ACTIVITIES

Remembering and understanding

1   Describe the decimal system for ordering the Mongol army. Why was this a clever idea?
2   Using information and the sources from this unit, sketch a typical Mongol soldier, labelling his clothing and equipment.
3   Outline two of the tactics the Mongols typically employed in warfare. Consider the strengths and possible weaknesses of these tactics in your answer.

Applying and analysing

4   In your own words and with direct reference to Source 9.4.5, demonstrate why being good at hunting prepared the Mongols so well for warfare.
5   Examine and discuss the scene in Source 9.4.7. How are the Mongols behaving? How are their opponents responding? What elements of the Mongol army—its organisation, equipment and tactics—are shown in this source?
6   Compare Sources 9.4.7 and 9.4.8, noting the key similarities and differences in a Venn diagram. Taken together, what conclusions about Mongol warfare can be drawn?

UNIT 9.5
Mongol expansion and conquered peoples

The spread of Mongol rule

At the time of Genghis Khan's death in August 1227, the Mongol Empire was twice the size of Ancient Rome and four times the size of Alexander the Great's empire. Under Genghis Khan's successors, this empire expanded further, to take in all of the Middle East and China. As rulers, the Mongols promoted religious tolerance and exempted teachers, lawyers and artists from taxes. Those who immediately submitted could benefit from Mongol rule. Those who resisted faced certain slaughter.

The rules of engagement

The pattern of Genghis Khan's engagements with enemies of Mongolia was:
- invasion
- slaughter of the population
- submission of the enemy
- extortion (securing demands through force and threats)
- withdrawal, laden with massive quantities of silk, gold, silver and large numbers of girls and boys to be slaves.

In the case of the Chin, this pattern of destruction happened three times between 1211 and 1213.

Treatment of the Chin people

When the Mongol army first invaded northern China in 1211, the Chin responded with military force, sending an army of 70 000 to meet the Mongols. All were slaughtered within a matter of hours. However, the fortified cities of the Chin stopped the Mongols in their tracks. Genghis Khan and his generals had little knowledge or experience of siege warfare and were forced, at first, to withdraw.

The siege of Chung-tu

In 1213, the Chin emperor sought peace with the Mongols. In response, Genghis Khan called off his siege of Chung-tu, the Chin capital (near modern Beijing), and left northern China with a Chin princess as his newest wife, more gold and silk, and 500 girls and boys who would become slaves.

When the Chin emperor decided to move his court to the city of K'ai-feng, much further south, Genghis Khan interpreted this as a breach of trust and resumed his siege of Chung-tu. Fearful of the Mongols' wrath, the inhabitants refused to surrender, despite having so little food that they had to resort to cannibalism. When the Chin commanders finally abandoned the city, the Mongols laid waste to it and massacred its inhabitants. A visiting ambassador from the Khwarazmian Empire described scenes of terrible destruction; of streets scattered with dead bodies.

The fall of the Khwarazmian Empire

The Mongol invasion of the Khwarazmian Empire began in 1220 and was the largest military expedition the Mongols had ever undertaken. The Khwarazmian Empire was a Muslim dynasty of Turkic origin that occupied present-day Iran, Turkmenistan and Uzbekistan, and parts of Afghanistan, Kazakhstan, Kyrgyzstan and Tajikistan. Its ruler, the Khwarazm Shah, had a massive army of about 400 000 men, which was larger than any army in the world at the time.

Friendly relations

Genghis Khan had initiated friendly contact with the Khwarazm Shah in 1216, sending him gifts of gold, jade, ivory and cloaks spun from the wool of white camels. A letter proposed a trade agreement between the 'lords of east and west' and an agreement was struck.

Enemies

However, in 1218, the Khwarazmian governor at the border town of Utrar, a man called Inalchuq, killed 450 Muslim merchants travelling from Mongol territory and confiscated their property. Inalchuq suspected the merchants were spies (they probably were). When Genghis Khan sent three envoys to demand compensation, the Khwarazm Shah had one killed and burnt the beards of the other two before sending them home. The Mongols interpreted this as an act of war.

Attacks on Utrar and Inalchuq

Utrar was attacked first, with a force of 50 000 led by Genghis Khan's middle two sons, Chaghadai and Ögedei. They were prepared for a long siege, as Inalchuq was unlikely to surrender given the Mongols' reputation for vengeance. It took five months to breach Utrar's walls, and its citadel where the garrison and most of the inhabitants had taken refuge, held out for a month after that. The entire garrison and most of the citizens were slaughtered and the city burnt and levelled.

The destruction of Bukhara

Bukhara, part of the Khwarazmian Empire, was one of the first great cities of the **Silk Road** to come under Mongol attack. Its garrison was horrified when Genghis Khan and his most famous general, Subedi, appeared on the outskirts of the city in March 1220. The Khwarazm Shah and his generals had had no warning of the Mongol force's advance, as it had taken a secret— and thought to be impossible—route through the Kizil Kum Desert to the north-east.

The garrison left their posts and met the Mongols in the fields beyond the city walls. All garrison troops were killed. Historians have compared the fields to trays filled with blood. Bukhara's inhabitants immediately surrendered.

Genghis Khan as punishment

Bukhara was one of the most important centres of Islam at the time. When Genghis Khan entered its largest mosque, he ordered that copies of the Qur'an be ripped up, that the mosque be converted into stables, and that cases that had held Qur'ans be used for mangers (containers for animal feed). He also berated Bukhara's citizens:

I am the punishment of God. If you had not committed great sins, he would not have sent a punishment like me.

Source 9.5.1 Genghis Khan to the citizens of Bukhara. Quoted in R. Marshall, *Storm from the East*, Penguin Books, 1993, pp. 53–4

Source 9.5.2 Genghis Khan uses the minbar (pulpit) of a mosque in Bukhara to berate its citizens. From a fourteenth-century Persian manuscript.

... as a result of the eruption of the Mongols and the general massacre of people which took place in those days ... there can be no doubt that if for a thousand years to come no evil befalls the country, yet it will not be possible to repair the damage, and bring the land back into the state it was formerly.

Source 9.5.3 A Persian chronicler, writing more than 100 years after the event, on the impact of Mongol invasion of the Khwarazmian Empire. Quoted in R. Marshall, *Storm from the East*, Penguin Books, 1993, pp. 65–6

The conquest of Samarqand

Samarqand was the greatest of the Khwarazmian cities, with about 500 000 inhabitants including a large community of craftsmen, merchants, Chinese artisans, leatherworkers, goldsmiths and silversmiths.

Genghis Khan wanted to terrorise and demoralise Samarqand's population, so he formed a 'human shield' of prisoners from Bukhara, which he placed in front of his own soldiers to protect them from the arrows of Samarqand's garrison.

After surrender

Samarqand surrendered after only five days. The entire garrison of about 30 000 was then slaughtered, and the civilian population divided into sections. Religious leaders were lucky—they were released. Women were singled out to be raped. They were then sent back to Mongolia as slaves, joined in their journey by all of Samarqand's artisans and craftsmen, who were to work at Genghis's court.

Later conquests

Under Genghis Khan's successors, the Mongol Empire expanded to take in all of the Middle East and China. The full conquest of Iran and Iraq began in the 1250s. Baghdad was sacked in 1258. The Mongol forces also desecrated the graves of past leaders, including that of Harun al-Rashid, a highly regarded Muslim leader. It was said that the waters of the Tigris River ran black with ink because of the number of books thrown into it. The loss of learning was greatly mourned. Mongol rule in China under Genghis Khan's grandson Kublai Khan is discussed in Unit 9.6.

Laws and policies under the Mongol empire

Genghis Khan's *Yasa*—a set of written rules about ancestral traditions, customs and laws—came to represent a day-to-day set of rules for conquered peoples. No copies or even parts of copies have survived, so historians rely on chroniclers' accounts of it. Genghis Khan's son Chaghadai was responsible for observance of the *Yasa* during his lifetime. Source 9.5.5 gives two examples of law under the Mongols.

> *The Yasa of [Genghis] Khan forbids lies, theft and adultery and prescribes love of one's neighbour as one's self; it orders men not to hurt each other and to forget offences completely, to spare countries and cities which submit voluntarily, to free from taxes temples consecrated to God, and to respect old people and beggars. Whoever violates these commands is to be put to death.*
>
> *Leaders of a religion, lawyers, physicians, scholars, preachers, monks, persons who are dedicated to religious practice, the Muezzin, physicians and those who bathe the bodies of the dead are to be freed from public charges.*

Source 9.5.5 Two quotes from Genghis Kahn's *Yasa*

The Mongols aspired to effective government of conquered peoples as they knew that it was subdued populations and large tax revenues that would allow them to continue their military campaigning beyond the empire's borders. But the Mongols initially lacked the basic legal and financial institutions to administer such a large empire.

In the early stages of the empire, the Mongols therefore adopted the alphabet and chancery (diplomatic) practices of the Uighurs, a semi-nomadic Turkic tribe who once lived on the Mongolian plateau. They also adopted the office of *darughachi*, a multipurpose Mongol official stationed in conquered territory, from another semi-nomadic Turkic tribe, the Khitans.

Darughachis were attached to the *keshig* of Genghis Khan, reported directly to him, and were chiefly responsible for putting down revolts and collecting taxes to be sent back to the Mongolian treasury.

In the later stages of the empire, the Mongols relied more heavily on the already established bureaucracies of the Persian and Chinese empires.

ACTIVITIES

Remembering and understanding

1. Why was Genghis Khan's siege of Chung-tu called off and then later resumed?
2. Why did Genghis Khan use a human shield in his attack on Samarqand?
3. **a** What was the great *Yasa*? Why would it have been important for peoples conquered by the Mongols?
   b Choose one of the *Yasa* quotes from Source 9.5.5 and list the main beneficiaries.

Applying and analysing

4. Examine Source 9.5.2. In a paragraph, and by making direct reference to the image, contrast the physical position and gestures of Genghis Kahn with those of the other figures. What does this say about Genghis's view of conquered peoples?
5. Create a concept map of the rules of engagement of the Mongol army. Illustrate each of the 'rules' with two examples from the unit that demonstrate the rule in practice.
6. Using information from this unit, including the sources, create a PMI chart that appraises the Mongol treatment of conquered peoples. Include at least three entries in each column.

Mongol rule in China

Kublai Khan

Kublai Khan (ruled 1260–1294) was the grandson of Genghis Khan, who had died in 1227. Many historians rank Kublai Khan's reign as the most significant in Mongol history after Genghis Khan's, largely because he assumed the role of emperor of China and established the Yuan dynasty.

A portrait of Kublai Khan

Origins and influences
Kublai Khan was born in 1215 in Chung-tu, the former capital of the Chin Empire. In typical Mongol fashion he could ride, shoot and wield a sword with great skill from a young age. Unusually, he was both learned and cultured—the outcome of years of study under Chinese and Uighur tutors.

Rise to power
Kublai Khan succeeded his older brother Möngke as ruler of the Mongol Empire in 1260. It was during Möngke's reign that the Mongol conquest of China's southern Song Empire began, in 1252. Northern and inner China had been held by the Mongols since the Chin gave up their resistance to Mongol rule in 1234.

When Kublai Khan came to power, the Song Empire contained 60 per cent of China's population and its best agricultural land.

It had made recent advances in shipbuilding and ironworking, and had developed gunpowder and the compass. The Song Empire also had an advanced system of government, employing educated 'scholar-officials' selected through competitive written examinations. The Song were finally conquered by the Mongol forces in 1279.

Impact of Mongol rule in China
Agriculture
As Great Khan, Kublai had a serious problem— northern China's economy had stalled and millions of peasants lived in abject poverty, mostly as a result of the invasions of his grandfather. Kublai Khan therefore ordered that state resources be diverted for the relief of the population; for example, in the free delivery of grain to widows and orphans. Tax exemptions were also introduced in farming areas that had reached the point of collapse, and a reduction in taxation was granted to the producers of silk, an important industry that had declined.

Kublai Khan went as far as to establish an Office for the Stimulation of Agriculture to encourage the re-establishment of farming lands that had been abandoned years before.

Artisans and merchants
Kublai Khan and his Chinese administrators introduced policies to improve the situation of artisans and merchants.

Crafts and the work of artisans flourished during the Yuan dynasty. Building projects were undertaken to create work for artisans; for example, the construction of a new southern capital city called Dadu (the site of modern Beijing).

Ortaghs (merchant associations) were encouraged. They traded across Asia and changed the traditional, more inward focus of the Chinese. Kublai Khan maintained tight control of the Chinese economy.

He required all foreign merchants to exchange their gold and silver for paper money at the Chinese border. Paper money allowed merchants to access the whole of the Chinese market, which was lucrative for them. Paper money also helped Kublai Khan finance military expeditions and also control inflation (when overall prices began to increase—meaning that paper money could buy less than it could before—Kublai Khan could reduce the number of banknotes in circulation, making them more valuable).

Chinese social structure

Despite accepting many of the suggestions of his Chinese advisors, Kublai Khan remained true to his Mongol origins. For example, many key positions in his government were reserved for Mongols and other non-Chinese peoples like the Uighurs. A new class system was also introduced: the highest class were Mongols, followed by the non-Chinese and the northern Chinese. The southern Chinese, who were numerically dominant, found themselves in the lowest class.

It is nevertheless clear that Kublai, with the encouragement of his wife Chabi, modelled his rule on the great Chinese emperors of the past and not Mongol ones. This culminated in his formal establishment of the Yuan dynasty in 1271, which is today considered *both* a successor to the Mongol Empire *and* an imperial Chinese dynasty.

Culture

The arts blossomed during the Yuan period, mainly because traditional restrictions on art forms were abolished. Archaeological evidence points to new levels of creativity in ceramics, painting, poetry, calligraphy and drama. Kublai Khan himself was an art collector and a patron to many artists. More than 160 plays of the Yuan era (and the titles of another 500) have survived, covering never before explored subjects.

Religion

During his reign, Kublai Khan provided funds and support for the building of Buddhist monasteries and the translation of Buddhist texts. This was because one of Kublai Khan's closest friends and advisors was a Tibetan monk named 'Phags-pa (1235–1280). 'Phags-pa tutored Kublai and Chabi in the key tenets of Buddhism (Chabi eventually became a Buddhist).

'Phags-pa's Tibetan form of Buddhism went on to become the dominant Mongol faith in China, bringing it into conflict with the indigenous Chinese religion of Daoism. In 1281, monks from both religions were called to debate each other; Kublai supported the Buddhists.

Kublai Khan's patronage of religion extended to Islam and Christianity. Highly regarded for their skills in financial administration, thirty senior Muslim officials served in Kublai's court, and at one point eight of the twelve administrative districts of the Yuan Empire had Muslim governors. Many mosques were built during Kublai Khan's reign. Several Nestorian Christian churches were also built.

Source 9.6.2 Blue and white porcelain dish from the Yuan dynasty

ACTIVITIES

Remembering and understanding

1   Which religions flourished during the Mongols' reign in China and why?
2   Name four arts that grew during the Yuan period. What helped them grow?

Applying and analysing

3   Produce a mind map illustrating Kublai Khan's actions towards different occupational groups during his reign. In a short paragraph, interpret his reasons for these actions: what do they suggest his priorities were?
4   Evaluate Mongol rule in China during the Yuan dynasty. Do this by drawing up a two-column table, one to list positive points and the other to list negative points about Mongol rule. Write three points in each column.

Consequences of Mongol expansion

Extent of Mongol conquests and expansion across Asia and Europe

At its greatest extent, the Mongol Empire stretched from its Mongolian heartland to take in all of the Middle East and China. It also made significant incursions into eastern and central Europe, including successful invasions of most of modern Ukraine, Belarus, north-west Russia, Poland and Hungary between 1237 and 1242.

The Mongols did not make as much of their European conquests as they could have because the political climate changed in 1241 with the death of Genghis Khan's son and successor Ögedei. Ögedei's death foreshadowed 10 years of political infighting among Genghis's descendants. Though stability was restored when Genghis's grandson Möngke came to power in 1251, Möngke showed a lack of interest in Europe, instead prioritising new invasions of the Middle East and southern China.

Pax Mongolica

Historians have described the Mongol Empire at its peak as *Pax Mongolica* meaning 'Mongol Peace'. The empire stabilised economic and social life across Asia and Eastern Europe. Communication and trade were easier, especially along the Silk Road, which stretched the full length of the empire. The *Yasa* ensured safe travel by imposing a penalty of nine times the value of original goods stolen.

Geography

The Mongols changed world geography. Their actions unified areas such as east and west Russia and the separate political dynasties of China that eventually resulted in the formation of the large and influential countries we recognise today.

Mongolia itself emerged as a country as a result of the unification of separate nomadic tribes under the Mongol Empire.

The significance of Mongol expansion

Impact on commerce

An important legacy of Kublai Khan's rule was the extension of commerce both to South-East Asia and to Europe. Kublai Khan's merchant fleets developed markets in India, Sri Lanka, Malaya (modern Malaysia) and Java (modern Indonesia). Arab dhows (a type of ship) were also warmly welcomed into Chinese ports.

It is estimated that about 200 000 ships navigated the Yangtze River each year, loaded with silk, rice, sugar, ceramics, pearls, exotic medicines, herbs, ivory and other luxury items. Europeans had access to these often exotic items via overland highways from the Crimea, through the land of the Golden Horde, to Utrar then across the Altai mountains to Dadu.

Contributions to European knowledge

European knowledge of Asia improved as a result of Mongol expansion. Before the thirteenth century, descriptions abounded of lands filled with men with dog's heads, or with no heads and faces in the middle of their chests. This changed when European traders and ambassadors actually visited the east. For example, Marco Polo's account of his time working for Kublai Khan, *The Travels of Marco Polo*, was widely read in Europe and influenced European notions of geography. (However, because they were so extraordinary, many of his contemporaries thought Polo's tales were fictional. As he is not mentioned in any Chinese account of the time, historians think that Polo exaggerated his role in the affairs of Kublai Khan.)

Impact on the environment

An early but long-lasting consequence of Ghengis Khan's victories in Persia (present-day Iran) was environmental. The irrigation systems that moved water from mountains to fields via underground canals, called **qanats**, were neglected by the Mongols. This was not a deliberate act of sabotage, but reflected the Mongol lack of interest in governing conquered peoples during the first half of the thirteenth century. When the need for some kind of administration became pressing, foreign officials were left in charge, and the Mongols moved on to their next targets or returned to Mongolia. As a result, the qanats, which had been maintained for thousands of years, silted up and agricultural lands turned to desert. Many cities were abandoned.

Source 9.7.1 An aerial view of hot and dry plains in south-west Iran. Remnants of ancient qanats can be seen at the bottom of the image.

Impact on religion

The invasion of and rule over Islamic lands by the Mongols could be seen as a low point in Islam's history. However, in some ways it reinvigorated the Muslim world. The unifying but weak Abbasid Caliphate, a dynasty that had existed for 500 years, was abolished, leading to the emergence of new centres of Islamic civilisation like Ottoman Turkey and Mughal India. Also, the Mongols were eventually changed by their contact with the Islamic world. For example, three of the four khanates (lesser Mongol states established during the reign of Kublai Khan) embraced Islam, thus bringing them closer to their subjects and thereby reinforcing their rule and Islam itself.

ACTIVITIES

Remembering and understanding

1 In your own words, describe the impact of Mongol expansion on the Islamic world.

Applying and analysing

2 With a partner, debate the statement 'Genghis Khan and his Golden Horde were history's "greenest" warriors'. Write up your arguments in an extended paragraph to present to the class.

3 What changed for Europe as a result of Mongol expansion? Present your findings as annotations on a blank map of Europe and Asia.

UNIT 9.8
Mongol expansion

Analysing artworks

Select three artistic representations of Mongol expansion from this chapter and analyse each. Choose from Sources 9.0.1, 9.3.6, 9.4.7, 9.4.8, 9.5.2, 9.5.4 and 9.8.1. For each work of art, answer the following questions:
- What do you see?
- What are the key messages the artist is trying to convey?
- What particular elements in the artwork convey this and how?
- How accurately do you think the image represents the event or person being depicted? Explain your answer.

Write a concluding paragraph that identifies key similarities and differences in the way that Mongol expansion has been represented across the three sources, and suggest why this might be so.

Investigating Genghis Khan's early life

Write a short report or construct an AVD that investigates the early life of Genghis Khan and explains how and why he developed into a great leader. Consider his early experiences and priorities, and the political, economic, cultural, social and technological aspects of his reign. Begin with a KWL chart to establish what you already know and avenues for further research.

Mongol expansion into Baghdad

Only a few years after the Mongols sacked Baghdad in the 1258 invasions, its economy began to thrive again. Write a series of three letters to a friend in Cairo that explore the impact of Mongol expansion on Baghdad. The first should be dated about 1240, and should describe and illustrate the sights, sounds and activity of the city. The second should be dated during the sacking and should describe the destruction, the mood of the people and your own experiences and fears. The third letter should be about 15 years later and should describe the changes that have (or have not) taken place. Additional research will be required, so begin with a KWL chart to establish what you already know and what you need to find out.

Travelling the Silk Road

Imagine you are an envoy from a European court travelling along the Silk Road during the time of Kublai Khan. Write a travel diary of six to eight dated entries. Consider the geography and landscape, the people, the beliefs, the law, and roles in society as you move through the Middle East, Central Asia and China. What will you have heard the Mongols say about their own history during your travels? How will your place of birth influence your impressions? Consider beginning with a mind map to help you plan your entries.

A Japanese illustrated handscroll depicting the samurai Suenaga under fire from Mongol arrows and bombs. This is an eighteenth-century copy of the original thirteenth-century scroll. Kublai Khan's invasions of Japan in 1274 and 1281 were disastrous. The 1274 invasion was abandoned when a great storm caused 13 000 sailors to drown. In 1281, another 60 000 Chinese and Koreans drowned or were slaughtered trying to withdraw from Japan's coastline in the face of another great storm.

Mongol battle plans

Imagine you are a Khwarazmian general in 1220 who has just received a satchel of battle plans stolen from the Mongols just before their invasion. A report from one of your spies accompanies the satchel. Create the satchel and the report, making sure that they cover:

- a description of Mongol army organisation
- a description of Mongol weapons and their usage
- the battle strategies they plan to employ in the first few months
- suggestions to the Khwarazm Shah about how to counter the Mongols.

Complete a plan first and get some feedback on your plan from a teacher or peer.

Glossary

anda a sworn blood brother

contiguous sharing a common border

etymologist a person who studies the history of words and their origins, and how they have changed over time

ger a Mongol tent made of felt stretched over a circular wooden frame; still used in Mongolia

khan a chief of a Mongol clan

mobilise to prepare and organise soldiers for active service

Mongol a member of a small nomadic tribe inhabiting the Mongolian plateau

nökör the voluntary attachment to another warrior

plateau an area of mostly level high ground

qanats ancient irrigation systems of Persia

quriltai an assembly of tribal leaders

shamanist a follower of shamanism, the traditional religion of the Mongols

Silk Road the major land and sea trade route connecting eastern Asia and Europe

tumen a division of the Mongol army (10 000 men)

zud bad weather during the Mongolian winter

The Black Death

In the mid fourteenth century AD a terrible disease, the Black Death, swept across Asia, Europe and regions of Africa. The effect on the local populations and communities was devastating. Historians estimate that about 60 per cent of the population of Europe perished. In some regions across Asia and Africa, that figure was much higher, while other regions were barely affected. Historians conservatively estimated the death toll from the Black Death at 75 million. It was not the first or last time this dreaded **plague** spread across the populated world. The fourteenth-century Black Death will always be recognised as one of the deadliest outbreaks.

Source 10.0.1 Dance of Death, a detail from a fifteenth-century rood screen at the Church of St Mary, Sparham, Norfolk, United Kingdom

Date	Event
430 BC	The plague of Athens; possibly the bubonic plague
541 AD	Plague of Justinian begins in Egypt, North Africa, and spreads across Europe and Asia; an estimated 100 million people die
1330s AD	Outbreak of plague in China; epidemic spreads westwards via trade routes
1347 AD	Plague reaches Constantinople, Sicily and North Africa
1348 AD	Plague reaches England, Scandinavia; flagellant movement begins
1350 AD	Plague reaches Germany
1351 AD	Plague reaches Poland
1352 AD	Plague reaches Russia
1360 AD	Recurrence of plague
1369 AD	Recurrence of plague
1665 AD	Great Plague of London
1850 AD	Outbreak of plague in China; spreads worldwide via trade routes
1900 AD	Plague breaks out in Sydney, New South Wales

Source 10.0.2 Timeline of major outbreaks of the plague

Living conditions in the fourteenth century

Extent of human settlements

In the fourteenth century, European knowledge of the world was limited. Overland travel to distant places took many months and was often dangerous. The dangers of sea travel were often as great and most voyages took place along the coast and known trade routes. Maps of that time represented the known world as consisting of Europe, northern Africa and parts of Asia. Knowledge of northern Africa dated back to the ancient world. The travels of Italian Marco Polo (1254–1324) into China, in the late thirteenth century, expanded European knowledge of the known world into far eastern Asia.

Everyday life

Life in the fourteenth century varied a lot and the way of life of most people depended on the social class they were born into. Most people were members of one of three groups: the nobility, the Church or the peasantry. The largest but least important social class was the peasantry.

People in this group were referred to as villeins or yeomen. Villeins made up about 85 to 90 per cent of the population and had to work for a lord who owned the land. They were not free and their lives were controlled by the lord of the manor. Indeed, land valuation for tax and trade included the number of **peasants** the manor had. Yeomen were also farmers, but were free and owned their own land.

Villages and towns

The majority of the population lived in the countryside in villages of about 100 to 300 people. Their houses were small and, during winter, animals were often brought inside the house to keep them warm. A smaller percentage of the population lived in towns and cities. Generally these towns were much smaller than today. London had a population of approximately 80 000 compared with over eight million today.

Source 10.1.1 A peasant gathering acorns. An illustration on vellum, thirteenth to fourteenth century, Biblioteca Monasterio del Escorial, Madrid, Spain

Source 10.1.2 The late fourteenth-century world map of Ranulf Higden. It depicts the world known to Europeans. Jerusalem is in the centre. Europe is on the lower left, north Africa on the lower right and the Mediterranean Sea separates these continents. Asia covers the upper half of the map.

Living conditions

Castles, towns and villages were very dirty. Rubbish and filthy water were thrown onto the streets as well as the contents of chamber pots. Animals were often allowed to roam freely about the streets. Most of the buildings were wooden and placed closely together, making them dangerous in case of fire. Drinking water was drawn from the same river where local industries, such as brewers and tanners, and the townspeople dumped their waste.

Population

Life expectancy

Most people in the fourteenth century had much shorter lives than today. Their life span did depend, to a certain extent, on the social class into which they were born, but generally the average person lived for about 30 to 35 years. Boys could marry at fourteen and serve as soldiers at fifteen. Girls could marry at twelve, although most married at about sixteen.

Source 10.1.3

Wood harvesting at Buonconsiglio Castle. A detail from the Month of December, a panel from *Cycle of the Months*, a fourteenth to fifteenth-century fresco by Master Venceslao, Buonconsiglio Castle, Trento, Italy

By their mid twenties, most women had given birth to five or six children, but two to three of these would likely have died. Many women died during childbirth—it is estimated that up to 20 per cent of women may have died this way.

Population growth

During the thirteenth century, changes had begun to occur within the European population. Some people had begun to move from established farming areas and had begun to clear other land in more remote areas. This increase in the amount of farmed land led to greater food production. In turn this led to an increase in the population during the thirteenth century.

However, by about 1300, the situation began to deteriorate. Poor weather had caused crop failures and this had led to famine. In 1309, a major famine struck much of Europe, followed by another in 1316. As well as these problems, many areas of northern France were already in very poor condition due to the Hundred Years War with England. Vast areas of the countryside were devastated and agricultural production decreased. The European population was already in a weakened state by the time the plague broke out in 1347. It is not known how great an impact this circumstance had on the rapid spread of the plague.

The importance of religion

People in fourteenth-century Europe were deeply religious. Many went to church every day and many went on several pilgrimages or journeys to holy places each year. Peoples' lives revolved around religious days and festivals throughout the year. The Catholic Church was very powerful and had a huge influence on how countries and towns were ruled. The leader of the Roman Catholic Church was the Pope. His papal seat was in Rome. He was seen as God's representative and therefore had great influence over kings and commoners alike. People believed that God made all things happen. God was thought to be responsible for inflicting diseases on the people if they disobeyed Church teachings. If people recovered, it was divine grace that had allowed this and if doctors were able to cure disease, it was through God's will.

Source 10.1.4 Praying to St Sebastian for protection from the plague. A fifteenth-century fresco, Chapel of St Sebastian, Villard-de-Lans, Rhône-Alpes, France

ACTIVITIES

Remembering and understanding

1 Outline why European knowledge of the world in the fourteenth century was limited.
   a What were the three main groups in medieval society?
   b What was the role of the villein in society?
2 What kinds of work do you see the peasants doing in Sources 10.1.1 and 10.1.3?
3 Outline the reasons for population growth and decline in the thirteenth and early fourteenth centuries.

Applying and analysing

4 Discuss with a partner reasons as to why people generally had shorter life spans in the fourteenth century than today. Formulate at least two theories and share these with the class. Use Sources 10.1.1 and 10.1.3 to help you.
5 Copy or draw Source 10.1.4 into the centre of a large piece of paper or Word document and use it as the basis to create a concept map about religion and the power of God in medieval times.

Medicine in the fourteenth century

Medical knowledge and training

In the fourteenth century, medical knowledge was very limited. There was little formal training available to doctors and few even attended university. Doctors did not understand how diseases were spread, nor did they know about germs or **bacteria**. Even those who trained as doctors never studied corpses to further their understanding of the human body, as the Church forbade this. The majority of people were unable to afford treatment from doctors. They relied on medical attention from monks and nuns or from people in their communities who practised herbal and popular treatments.

The four humours

Based on the theories of the ancient Greek 'Father of Medicine', Hippocrates, medieval doctors believed that there were four basic elements in the body, called the **humours**.

Source 10.2.2 A woodcut illustration showing a medieval doctor examining urine

It was thought that these humours had to remain 'balanced' for good health. If they were out of balance, a person became ill. The four humours were closely associated with not only a person's health but also their personality and medieval beliefs in astrology and astronomy (see Source 10.2.1).

Doctors would examine a patient's urine or faeces to try and decide if the humours were out of balance. A common treatment used to restore balance to the humours involved bloodletting. This might be done by placing leeches over the body or by cutting a vein.

Humour	Choler	Melancholy	Sanguine	Phlegmatic
Body substance	Yellow bile	Black bile	Blood	Phlegm
Produced by	Spleen	Gall bladder	Liver	Lungs
Element	Fire	Earth	Air	Water
Qualities	Hot and dry	Cold and dry	Hot and moist	Cold and moist
Physical qualities	Red-haired, thin	Sallow, thin	Red-cheeked, plump	Plump
Personality	Passionate, short-tempered, ambitious	Sullen, melancholic, bad-tempered	Amorous, generous, cheerful, irresponsible	Cold, dull, calm, lazy, cowardly
Animal	Lion	Pig	Ape	Sheep
Zodiac signs	Aries, Leo, Sagittarius	Taurus, Virgo, Capricorn	Gemini, Libra, Aquarius	Cancer, Scorpio, Pisces
Planetary influence	Mars (the lesser evil)	Saturn (the greater evil)	Jupiter (the greater fortune)	Venus (the lesser fortune)

Source 10.2.1 The theory of the four humours and their effect on people. Partly adapted from R.W. Ackerman, *Backgrounds to Medieval Literature*, Random House, New York, 1966

Astronomy

Another popular 'medical' explanation was that the movement of three planets, Saturn, Jupiter and Mars, had caused a disruption of the air, which was sometimes referred to as a **miasma**. This was bad air or vapour that was blown by the wind and could enter human bodies through the skin or by breathing it in. It was commonly believed that if people breathed in this miasma, their humours would go out of balance, making them ill.

For we wish it to be understood that air, which is pure and clear by nature, does not putrefy or become corrupt unless it is mixed up with something else, that is, with evil vapours.

Source 10.2.3 Extract from the 'Treatise of the Paris Consilium', 1348, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 43

Beliefs about the causes of the Black Death

The 'Treatise of the Paris Consilium' was a paper about the Black Death written in 1348 by forty-nine medical experts from the University of Paris. Although it stated the cause of the Black Death could not be known for certain, it identified poisonous gases released from the Earth's core during earthquakes as one explanation. Indeed, Europe had experienced a series of earthquakes from 1345 to 1347. Another explanation was the alignment of Saturn, Jupiter and Mars, which created the hot and wet conditions that led to rotting of plant matter and then to plague.

Many prominent people had different ideas about the cause of the plague, as shown in the following three sources.

… when mice and animals living under the earth fled to the surface and were disturbed, as if they were drunk …

Source 10.2.4 Avicenna (980–1037 AD), a Muslim physician, on the origins of an earlier outbreak of plague, in R.S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe,* Free Press, 1985, p. 110

… filth, 'fleys' and vermin brought the plague.

Source 10.2.5 Swedish bishop Bengt Knutsson, 1461, in R.S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe,* Free Press, 1985, p. 110

The second [outbreak of the plague] was caused by a very strong earthquake which many can recall, and that pestilence was naturally located in regions of Italy and in parts overseas, in the other triangle opposite the house of Europe [i.e. in an indefinite region to the east].

Source 10.2.6 Extract from a letter by Alfonso de Cordoba c. 1348 on how the plague spread, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 46

ACTIVITIES

Remembering and understanding

1   Outline why medical knowledge was limited in the fourteenth century.
    a What were the four humours?
    b What relationship did they have to a person's:
       i physical appearance?
       ii personality?
2   What was a miasma and what was it thought to do?

Applying and analysing

3   How effective do you think doctors would have been in curing diseases during the Middle Ages? Explain the reasons for your answer.
4   Examine Source 10.2.1 and use it as a basis to create a fourteenth-century doctor's report on your health. You may either write a written report or present your report as an annotated drawing of yourself.

Origins and spread of the Black Death

Expanding trade routes

Trade between the East and the West increased in the twelfth and thirteenth centuries. There was a network of interconnecting routes that traders used. Some were overland routes, others were sea routes. Sometimes goods were transported first by land and then by sea from Asia to Europe. Merchants trading in Asia were mainly Italians. From European seaports, goods were distributed throughout Europe and northern Africa. Silk, spices and other goods were not the only items to move along the Silk Road between Asia and Europe.

Rats hid among the trade goods or climbed mooring ropes to get on board merchant ships. Merchants unintentionally transported rats and the fleas they carried from Asia into Europe and Africa. These fleas were the carriers of the Black Death.

Origins of the Black Death

The Black Death is believed to have originated in the Gobi Desert of central Asia in the 1320s. From there it spread westwards to China where it emerged in the 1330s. The records of this are poor, but some sources do reveal a decline in the Chinese population. From there, the plague slowly moved westwards.

KEY
Spread of the Black Death
- Before 1347 AD
- 1347 AD
- 1348 AD
- 1349 AD
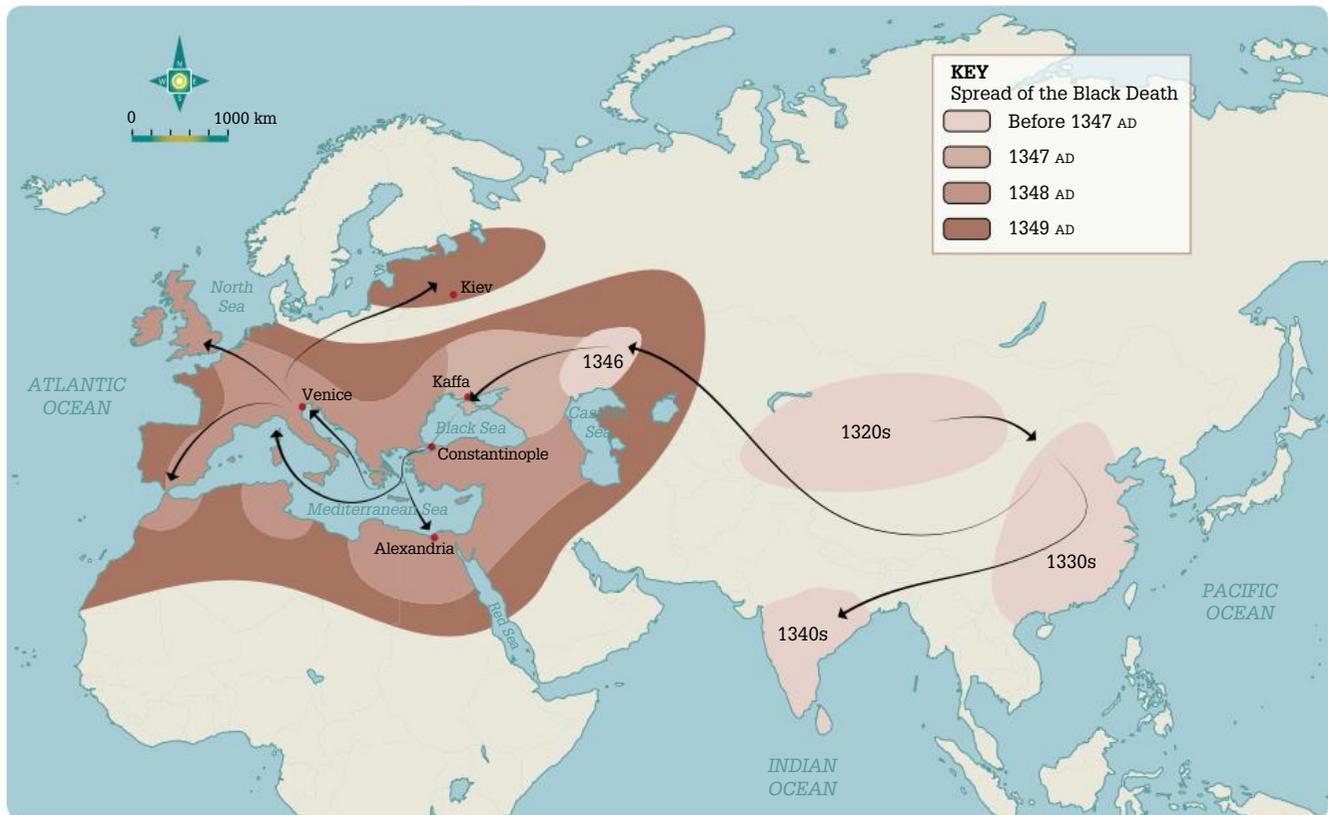
Source 10.3.1 Origins of the Black Death in Asia and its spread to Africa and Europe

Outbreak and spread of the Black Death

Theories as to how it spread

Historians have different explanations as to how and why the Black Death reached Europe and Africa. The reasons for the spread of the Black Death are unclear and we will never really know the exact route it took. Some historians believe it was spread throughout the east by Mongol nomadic horsemen, who covered a vast area from China to India and the Middle East. Other historians believe it was environmental conditions that led to infected rats moving from their usual areas towards Western Europe. However, all historians agree that trade between Asia and Europe had a major impact on the spread of the Black Death in the fourteenth century.

Spread by trade

Historical records show that a group of Italian traders arrived in Sicily from China in October 1347. Among the goods they carried were rats with fleas carrying *Yersinia pestis* bacteria. This was one of the first outbreaks in Europe. It was recorded in Sicily that when a merchant fleet arrived in the Sicilian port of Messina in October 1347, its crew were nearly all dying or already dead and were described as having 'sickness clinging to their very bones'. Although the ship was not allowed to stay, infected rats managed to get to land when the ropes were first tied to the docks. The disease spread quickly. By early November 1347, nearly all of Sicily was stricken with the disease.

In October 1347, … twelve Genoese galleys, fleeing from the divine vengeance which Our Lord had sent upon them for their sins, put into the port of Messina. The Genoese carried such a disease in their bodies that if anyone so much as spoke with one of them he was infected with the deadly illness and could not avoid death.

Source 10.3.2 A description of the Black Death arriving in Sicily, in R. Horrox, *The Black Death*, Manchester University Press, 1994, p. 36

Other evidence points to Kaffa as the place of one of the early outbreaks of the Black Death. Kaffa, located on the Black Sea, was the last trading post on the Silk Road. Mongols attacked Kaffa in 1346. Italian merchants were held under siege in the town. When the Black Death broke out among the Mongols, they hurled diseased corpses over the city walls into the town. The Italians fled to Constantinople, arriving in May 1347. Plague soon broke out.

Thus almost everyone who had been in the East … fell victim to sudden death after contracting this pestilential disease … The scale of the mortality and the form which it took persuaded those who lived, weeping and lamenting, through the bitter events of 1346 to 1348—the Chinese, Indians, Persians, Medes, Kurds, Armenians, Cilicians, Georgians, Mesopotamians, Nubians, Ethiopians, Turks, Egyptians, Arabs, Saracens and Greeks …— that the last judgement had come.

Source 10.3.3 The spread of the Black Death in other regions, in R. Horrox, *The Black Death*, Manchester University Press, 1994, p. 18

Source 10.3.4 *The Merchant*, a woodcut after Hans Holbein the Younger, depicting how the plague is spread by trade ships

The Black Death spreads further into Europe and Africa

Italy

By December 1347, the Black Death had reached southern Italy. At about the same time, reports began to arrive from the major trading ports of Pisa and Genoa of outbreaks of the disease with about 40 per cent of the population dying. From there it moved to the more heavily urbanised areas of central Italy. It also had devastating effects on the commercial cities of Florence, Sienna and Venice. Although ships were quarantined (kept separate for a period of forty days), this measure was too late to stop the spread of the disease into Venice. It is estimated that 60 per cent of the population of Venice died.

France

By January 1348, the Black Death was reported in Marseilles, a major port in the south of France, where the mortality rate was also thought to be about 60 per cent. It quickly spread throughout France, including Avignon were the Pope lived and Paris. Many areas of northern France were already in very poor condition due to the Hundred Years War with England and the plague spread very rapidly in these areas. It then spread to Belgium, the Netherlands, Scandinavia and even Iceland and Greenland. Historians believe that a combination of plague and poor climatic conditions wiped out the whole population of Greenland.

… at least half the people in Avignon died; for there are now within the walls of the city more than 7000 houses were no one lives because everyone within them has died, and in the suburbs one might imagine that there is not one survivor … In Marseilles all the gates of the city save for two posterns were closed, for there four out of five people died. Nor did it help to flee, for it was believed that flight to healthier air only meant that people died more quickly. And I could tell you similar things about every city and settlement in Provence.

Source 10.3.5 A description of the Black Death in France by an unknown cleric, in R. Horrox, *The Black Death*, Manchester University Press, 1994, p. 43

England

England was also severely affected. Historians believe that the plague was brought to England aboard French and Italian ships in September 1348. Like Italy, it was reported that in London, England's largest town and major trading centre, there were outbreaks by late 1348. Despite the fact that most people lived in the countryside, regular travel between town and country helped spread the disease throughout most of England.

In 1348, about the feast of St Peter in chains [1 August] the first pestilence arrived in England at Bristol, carried by merchants and sailors, and it lasted in the south country around Bristol throughout August and all winter. And in the following year, that is to say, in 1349, the pestilence began in the other regions of England and lasted for a whole year, with the result that the living were hardly able to bury the dead.

Source 10.3.6 An account by an unknown author of the spread of the plague in England, in R. Horrox, *The Black Death*, Manchester University Press, 1994, p. 62

North Africa

Seaports on Africa's Mediterranean coast were also affected. Alexandria, in Egypt, was one of the first to become infected in 1347. By 1348, the Black Death had spread to other port cities and it then moved southwards so that the whole of northern Africa experienced outbreaks.

Reasons for the Black Death's rapid spread

For the Black Death to break out in such a major fashion, a series of events and circumstances had to coincide.

- Fleas are only active at temperatures of 15 to 20 degrees Celsius, with 90 to 95 per cent humidity, which is why most outbreaks only occurred in late summer and early autumn.
- The population of Europe was not in a healthy state, as poor harvests and bad weather had led to crop failures in many parts of Europe at the time.

Source 10.3.7 The Black Death reaches Tournai in Belgium in 1349. Illustration on vellum by Gilles Le Muisit (1272–1352), Royal Belgian Library, Brussels

- A booming European population had led to overcrowding in some areas and greater numbers of people living in towns and cities.
- The speed of land transport along main roads was about 2 kilometres per day; however, ships could travel 40 kilometres in a day. Sea travel moved rats and fleas quickly over vast distances.

DID YOU KNOW?

Black Death researchers have extracted DNA from the remains of fourteenth-century plague victims to learn more about the plague. These experts have found that the fourteenth-century plague strain was no more virulent than the plague virus that is still around today. The quick spread of the fourteenth-century plague has led them to hypothesise that the plague was not in fact bubonic (spread by fleas on rats), but was pneumonic and spread from human to human by coughs and sneezes.

ACTIVITIES

Remembering and understanding

1 Outline how trade helped facilitate the spread of the Black Death.
2 What do Sources 10.3.1 to 10.3.4 tell us about how the plague arrived in Europe?

Analysing and applying

3 a What do the sources in this unit tell us about the effect of the plague on the towns and cities it reached?
  b Why do you think the Black Death would have affected urban areas more than rural areas?
4 Once the Black Death arrived in a certain location, why would it have been difficult to limit its spread to other places?
5 Examine Source 10.3.7.
  a Describe what you see.
  b What does this image tell us about the impact of the plague on a town?
6 Why do you think historians cannot provide a clear explanation as to how and why the Black Death reached Europe and Africa?

The causes of the Black Death

Bacteria, fleas and rats

The Black Death was caused by a type of bacteria called *Yersinia pestis*. These bacteria live in the digestive tract of fleas, particularly the fleas that inhabit the fur of rats. These bacteria can multiply rapidly in the flea's stomach and when the flea feeds or bites, these bacteria are regurgitated into its victims. The fleas live on **rodents**, especially rats, and in Europe the *Rattus rattus* or black rat was the most important carrier.

Black rats tend to live close to humans and where food waste is found. They are good climbers and very adept at climbing into the rafters of houses. The thatched roofs of peasants' homes were ideal living quarters for them. As well, they could easily run down anchoring ropes from ships when they came into dock at seaports.

Source 10.4.1 A woodcut illustration of the black rat, *Rattus rattus*, from Conrad Gessner's 1551 *Historiae Animalium*. Gessner was a sixteenth-century naturalist who died from the plague.

However, it was not only rats that carried the fleas. Other rodents such as marmots, squirrels and prairie dogs could also carry the infected fleas. Although it was not their preferred place to live, if desperate the fleas could also live on most other animals, including humans.

Black Death types and symptoms

There are three forms of the Black Death. The most common and least deadly is the bubonic plague, which is transmitted by fleas. Bubonic plague is not **contagious** between humans. It had a 60 per cent death rate and killed victims in five to seven days. If the infection reached the lungs, another form of the Black Death came about, known as the **pneumonic** plague. This form usually occurred if the disease was caught in winter. It had a 90 to 100 per cent death rate and killed victims in about a week. The most lethal form, with a 100 per cent death rate, was septicaemic plague.

Bubonic plague

When a flea bit a human for food, it deposited the bacteria into the human's bloodstream. The bacteria could multiply very rapidly and within three to six days the first symptoms began to appear. The first symptom was generally a **pustule** at the place where the bite happened. This was quickly followed by swellings in the armpits, groin or neck, depending on where the flea had bitten. If it bit higher on the body, swelling would usually start near the armpits, if the bite was lower, swelling would often begin in the groin.

These swellings were known as **buboes**, and this is where the bubonic plague gets its name. Buboes were swollen lymph nodes around the armpits or groin, usually full of pus and sometimes the size of an apple. After this, the sufferer began to bleed under the skin causing large purplish blotches to appear. Sometimes this bleeding affected the nervous system, leading to uncontrollable movements and psychological disorders.

... it first betrayed itself by the emergence of certain tumours in the groin or the armpits, some of which grew as large as a common apple, others as an egg, some more, some less, which the common folk called gavoccioli. From the two said parts of the body this deadly gavocciolo soon began to ... spread itself in all directions ...; after which the form of the malady began to change, black spots ... making their appearance in many cases on the arm or the thigh or elsewhere ... [T]he gavocciolo ... was an infallible token of approaching death.

Source 10.4.2 A description of the plague in *The Decameron* by Giovanni Boccaccio, a collection of 100 stories, begun c. 1350, completed 1351–53

Pneumonic plague

This type of plague had an **incubation** period of two to three days and a much higher mortality rate. After the incubation period, the victim experienced a rapid drop in body temperature followed by a severe cough. Unfortunately, the deadly bacteria were carried in the tiny droplets produced by a coughing victim, which were then breathed in by anyone nearby. This made the pneumonic plague very contagious.

Septicaemic plague

Septicaemic plague occurred when the *Yersinia pestis* bacteria entered the bloodstream and attacked the immune system. It caused high fever, exhaustion and stomach pain. It led to multiple organ failure and death was inevitable.
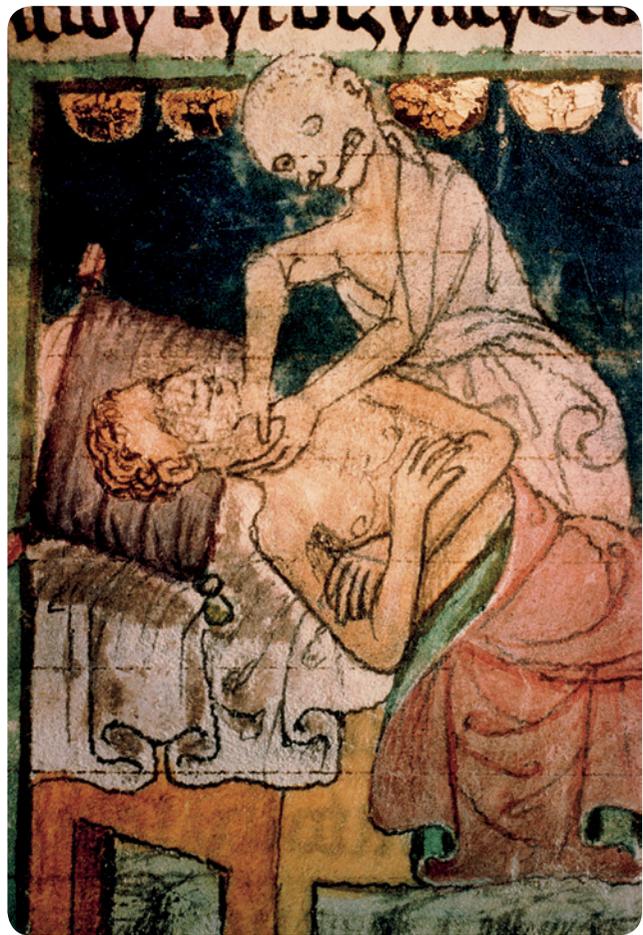
Source 10.4.3 Death strangling a victim of the Black Death, from the codex called the *Clementinum Collection of tracts* by Thomas of Stitny, 1376, National Museum, Prague, Czech Republic

ACTIVITIES

Remembering and understanding

1 List the three types of plague.
2 Examine Source 10.4.2. What type of plague does Boccaccio describe?

Analysing and applying

3 Use the information and sources in this unit to create an AVD that explains:
   a how the Black Death spread to humans
   b the symptoms and details of each form of the Black Death.
4 Examine Source 10.4.3. Why do you think the plague victim is depicted in this way?

UNIT 10.5
Treatments for, and responses to, the Black Death

Attempts to prevent the Black Death

It is evident from the sources available that medieval doctors had no idea about the scientific causes of the Black Death or how to treat it. Without proper knowledge about its actual causes, it was thought that the best hope was to prevent it from occurring. The belief that the plague was carried on foul air or miasma meant the people of the time went to great lengths to keep this foul air at bay. It was considered unhealthy to be near the sea or marshes as it was believed the miasma came from there. A lot of time and effort were put into keeping these poisonous airs away. People would:

- burn dry and richly scented woods to sweeten the air
- place sweet-smelling herbs like rosemary and flowers around the house
- sprinkle rosewater over floors
- avoid physical activity so as not to breathe in more air
- avoid hot baths as the pores of the skin open and let in poisoned air.

… it is recommended that fires be lit in homes and in places where people are living, and that men rest quietly. Also, fires of any kind of fragrant plant be set up, and the house and the city be cleansed of foul matter [i.e. excrement], and to counteract the foulness, fruits and spices … should be at one's disposal.

Source 10.5.1 One suggested method of prevention, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 49

In such times one must avoid violent exercise because such exercise causes much air which is foul and poisoned to be drawn to the heart. The heart is corrupted and also the blood and its spirits, by air …

Source 10.5.2 Another suggested method of prevention, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 52

Other preventative measures involved what was eaten. A fig with breakfast was recommended, and pills of aloe, myrrh and saffron were popular. Another favourite suggestion was 10-year-old treacle blended with chopped-up snakes and wine! Other ideas included not eating fish or meat unless it was roasted. It was also suggested that a person should avoid regular bathing.

And also I say that in such times habitual bathing is also very dangerous, because the bath opens the pores of the body and through these pores corrupt air enters and has a powerful influence on our body and our humours.

Source 10.5.3 The dangers of bathing, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 54

Treatments for the Black Death

Bleeding

Victims of plague were treated with a range of **remedies**, none of which were particularly effective. The main treatment was bloodletting to rid the body of evil vapours that had entered the body and were affecting the balance of the body's humours. This treatment only weakened the patient further.

The desired evacuation having taken place, one can shortly after bleed the median vein ... in order to withdraw blood, 3 or 4 ounces, more or less according to the condition of the person ... And if one asks me in which quarter of the moon it is best to let blood, I say in the third quarter. And also I say it is better to do it in the middle of this quarter, provided that the moon in such times is not seen in a sign unfavourable for bloodletting such as Gemini, Leo, Virgo, Capricorn and some others.

Source 10.5.4 A contemporary description of bleeding a patient, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 53

Bleeding. Here one shouldn't be too fearful or hesitant. It is the best way to maintain one's health during this calamity! ... But it has to be done, even in the middle of the month when the moon is full or in the second or third hour of the day. If one's power and age permit, it should be done two or three times [a day], if the person was with a diseased person or took care of one. Disregard the season, even though normally it has to be observed, but not in this one. The disease changes all seasons into one season, all diseases into one.

Source 10.5.5 Another contemporary description of bleeding a patient, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 53

Other remedies

Other remedies included giving the patient soothing potions to drink. One of the most popular was a blend of apple syrup, rosewater, lemon and peppermint. Buboes were often cut open to let the poison escape; this usually only succeeded in spreading the disease further.

Source 10.5.6 Doctors using leeches to heal a patient, from *The Decameron* by Giovanni Boccaccio (1313–75), vellum, National Library, Paris, France

Responses to the Black Death

The flagellants

Due to deep religious beliefs, the Black Death was considered a punishment from God. People believed that if they showed regret for their sins, God's anger could be placated. One group thought that flagellation would achieve this. Flagellation was the whipping or scourging of oneself with a stick with several pieces of rope or strips of leather attached to the end. Sometimes these leather thongs also had metal studs attached to the ends. **Flagellants** would rhythmically beat their backs or breasts with these scourges to show God that they were atoning for their sins. They hoped that God would take away the plague. While flagellants existed before, they became a significant movement during the Black Death.

Some flagellants went on pilgrimages from town to town. Pilgrimages could involve 300 to 400 flagellants. They would perform their scourging ceremony in the town square, beating themselves into a frenzy. Townspeople watched and encouraged them to even greater excesses. It is quite possible that the flagellants had the effect of spreading the disease as walking from town to town often helped to spread the plague.

> *The penitents would come to town ... now three hundred [members]. For their habit they wore a tunic over their ordinary clothes. On the front of this tunic they wore a red cross over the breast and another behind on the back, and the tunic was cut away in one place and there hung their whips, which we commonly call* scorgies *[scourges], each having three knots. And in each knot there were four piercing points or needles of iron ...*

Source 10.5.7 A contemporary description of flagellants, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 135

Source 10.5.8 Flagellants in Doornik (Tournai), Belgium, in 1349. A copy of a miniature from the *Chronicle of Aegidius Li Muisus*, private collection

Scapegoats

Many people looked for a scapegoat, someone to blame for the onset of the Black Death. As a non-Christian group in a Christian Europe the Jews were an easy target. Jews began to be blamed for the disease, with people claiming that the Jews had poisoned the water supplies of towns. As the Black Death spread through Europe in 1348, massacres of Jews began. In April 1348, in France, forty Jews were killed in Toulon. Nine hundred Jews in Strasbourg were burnt alive in February 1349, even before the plague arrived. In Erfurt, Germany, in March 1349, an estimated 1000 to 3000 Jews were massacred. Some Jews burnt their homes and themselves before the lynching groups arrived. As the plague diminished across Europe after 1350, so too did the attacks on Jewish communities.

... the Jews were accused of having created ... this pestilence by throwing poison down springs and wells. And they were burnt from the Mediterranean Sea to Germany, except for Avignon, where Pope Clement VI protected them ... some Jews were tortured in Bern ... and poison was discovered in Zofingen. And the Jews were destroyed in many places ... And the alderman and even some nobles in Basel strove to protect the Jews from a long-term banishment. ... the people ... mobbed the councillors' palace. The councillors were terrified and the burghermeister asked them, 'What do you want?' They responded, 'We won't go away until you change your mind about banishing the Jews!'

Source 10.5.10 A contemporary account of the treatment of Jews during the Black Death, in J. Aberth, *The Black Death: A Brief History with Documents*, Bedford-St. Martin's, 2005, p. 151

DID YOU KNOW?

One recommended cure for the Black Death was powdered emerald. It was believed that this remedy was so powerful that if a toad looked at you after you had taken it, its eyes would crack!

ACTIVITIES

Remembering and understanding

1 Using Sources 10.5.1 to 10.5.3, list the methods that were used by medieval people to avoid catching the plague.
2 **a** What was the flagellant movement?
   b Who did flagellants blame for the outbreak of the Black Death?

Analysing and applying

3 Using your list of methods from Question 1, rank each method from the most helpful to the least helpful. Give reasons for the rankings you have given.
4 Examine Sources 10.5.4 and 10.5.5.
   a When did doctors believe was the best time to let blood?
   b Why do you think it is recommended in Source 10.5.5 to bleed a plague victim at any time?
5 Why do you think people would have initially supported the flagellants?
6 Read Source 10.5.10.
   a What was happening to the Jews?
   b Why do you think the alderman and the nobles tried to help them?
   c Why do you think the mob wanted to banish them?

The impact of the plague

Impact on society

A **pandemic** or **epidemic** that spread across continents and affected many countries, such as the Black Death, was bound to have both long-term and short-term impacts on societies in Europe, Asia and Africa. Some impacts were immediate, such as the disruption to daily life through the great loss of life. Other impacts emerged gradually over a longer period, permanently transforming societies.

Immediate effects of the Black Death

Population decrease

One of the most obvious impacts was the decrease in population. Historians estimate population losses of 35 to 50 per cent in Europe, with some even putting the figure as high as 60 per cent. It took 150 years for the population of Europe to reach pre-plague levels. Asian and African regions experienced similar death tolls.

Source 10.6.1 A fourteenth-century Venetian miniature depicting victims of the Black Death

China's population of 120 million in 1200 had fallen to 65 million in 1393, although famine and Mongol invasions also contributed to this depopulation. Towns in central Asia along the Silk Road all experienced population decreases, estimated to range between 30 to 70 per cent. The death rate was equally high in many regions of northern Africa. Worst affected were the seaports in regular contact through trade, with Europe and Asia. In total, the world population decreased by an estimated 75 to 100 million.

After the pestilence, many buildings ... in all cities, towns and villages had collapsed ... in the absence of inhabitants. Likewise, many small villages were completely deserted ... all those who lived in them were dead. ... and the land everywhere remain[s] completely uncultivated ... before the pestilence, when there were plenty of priests, one could hire [one] for five marks, [now] ... there was scarcely anyone who wanted a position for twenty marks.

Source 10.6.2 A contemporary account of England after the Black Death by historian and chronicler Henry Knighton, 1350

Labour shortages

Compared with pre-plague days, the worst affected areas looked very different. Many towns and villages were deserted or had few survivors. In London, streets were filthy, despite an order from King Edward III of England to clean them up, as few street cleaners survived the plague. Many shops and businesses remained closed. Farms were generally untended, which meant crop and livestock produce was very small and food was scarce. The severe shortage of workers resulting from the millions of deaths hindered economic recovery after the Black Death.

Burial pits

Large pits were dug to bury the large number of dead after cemeteries were filled. The dead were put out in the street and collected in carts every morning. Recent excavations in central London for a new railway link revealed plague skeletons in a mass pit. Historical records from 1348 refer to a mass grave of about 50 000 plague victims somewhere near this excavation site. The skeletons were in a shallow pit a mere 7 metres below the ground surface.

Source 10.6.3 Archaeologists work on the site of London's Crossrail Project in March 2013, after project workers discovered a mass burial site dating back to the Black Death in the fourteenth century.

Religion and the clergy

The large numbers of clergy, monks and nuns who died of the Black Death led some people to question the behaviour of religious people. Since it was believed that the Black Death was a punishment from God, then many people concluded that religious people must have sinned. There was disappointment that the Church had failed to stop the plague. The loss of faith in the Church led to a decline in its power and status in society.

Long-term effects of the Black Death

Weakening of the feudal system

The feudal system was a system of social, political and economic organisation across Europe in medieval times. The king allotted land to lords in return for their military support when needed. In turn, peasants were allowed to farm the lord's land in return for services to the lord. These might include giving the lord one-third of their produce and working on the lord's land for a set number of days a year. These agricultural workers, called serfs or villeins, were bound to the lord who controlled all aspects of their lives. The word 'serf' came from the Latin word *servus* meaning 'slave'. Serfs could only farm the plot allocated to them. They were forbidden to move away from the manor, change occupations or even marry without permission from the lord.

The Black Death weakened the feudal system in Western Europe. The acute shortage of agricultural workers meant they were in demand. Workers went to manors where they would be offered better conditions. In order to retain workers, landlords were forced to pay improved wages. This often involved the agricultural worker simply paying the lord rent, instead of having to fulfil labour duties. Many peasants became prosperous during this time, earning up to five times more than before the Black Death. For lords, there was a doubling in the costs of operating the manor, compared with the period before the Black Death.

To keep costs down, lords sometimes switched to less labour-intensive forms of farming, such as raising animals, rather than growing crops such as wheat.

Peasant uprisings

The shortages of labour disrupted the feudal system, which threatened political and economic organisation. The English parliament passed the 'Statute of Labourers' in 1351, with measures such as not allowing labourers to move from one place of work to another for better wages and employers not being allowed to offer higher wages to entice workers. Similar laws were passed in Germany, Italy and France. These measures greatly affected the poorer classes and it is not surprising that they quickly became very unpopular. In 1381, a revolt broke out among the peasants, known as the Peasant's Revolt. This was in protest against the legislation, taxes and the fact that serfs, who were still tied to the land, were not free to work where they wished. Led by Wat Tyler, peasants marched to London with demands for reduced taxes and an end to the serf system. While the revolt was quickly suppressed, it did make the government reluctant to increase taxes any more and demonstrated that peasants had the will and power to challenge the longstanding feudal system.

Social mobility

The severe labour shortages, the peasant uprisings and the weakening of the feudal system broke down the social structure. Peasants became upwardly mobile. Where they had been at the lowest level of society before the Black Death, their improved pay enabled their status to improve as they gained wealth. On the other hand, many wealthy people suffered financially because the cost of running their estates greatly increased with high labour costs as the feudal system disintegrated. New job opportunities arose. Due to the large number of deaths across all levels of society, survivors could move into positions in the Church, crafts and government.

Source 10.6.4 The Peasant's Revolt of 1381 at Smithfield, London. King Richard II met the rebels and agreed to their demands. Violence broke out and their leader, Wat Tyler, was killed.

Medical knowledge

There was a much greater awareness of the importance of public health and of the need to keep cities cleaner and provide hospitals. Changes in the study of medicine also took place, leading to a greater expansion of medical knowledge. Medical textbooks were being written in the common language rather than in Latin, which meant many more people gained access to medical knowledge.

Better health

Recent studies of skeletal remains by anthropologists of post-Black Death people suggest that the standard of living, especially diet, improved in the period after the plague. Mortality rates dropped and people were generally healthier.

ACTIVITIES

Remembering and understanding

1 Why do you think historians cannot agree on the numbers who died during the Black Death outbreak in 1347–1348?
2 What was the feudal system?
3 How was the feudal system weakened by the Black Death?

Analysing and applying

4 Read Source 10.6.2. What effect did the Black Death have on the countryside?
5 Create a list of the positive and negative effects of the Black Death. With a partner, rank them in order of the most to least important and justify your ranking.
6 Draw a social pyramid of England before the Black Death occurred. Explain how this social pyramid changed after the Black Death.

Recruitment speech

The year is 1349. The city of London is in the grip of the Black Death. You have decided to take action to deal with the situation and joined the Brotherhood of Flagellants. So convinced are you that this is the way to deal with the Black Death that you decide more recruits are needed into the Brotherhood. As part of the campaign to gain recruits, you write a speech to be delivered outside St Paul's Cathedral. Present the speech either in written form or deliver as an oral presentation to the class.

Write the recruitment speech, making sure you include:
- a brief outline of the disease, its symptoms and consequences
- the cause of the Black Death
- why you believe this is the cause of the disease
- how you believe the Black Death can be stopped
- who the flagellants are
- reasons why others should join the Brotherhood of Flagellants.

Private diary

Imagine you are a Jewish person living in a European Jewish community during the period of the Black Death in the fourteenth century. You may choose to live in a Jewish community in a town like Nuremberg, Worms, Brussels or Cologne. Recount your experiences by writing down your observations and experiences in a personal diary. Entries should cover about six months and should be written in the first person. Include a minimum of five entries.

Conduct some research to find out more about the treatment of the Jews during the time of the Black Death to help you.

Information that may be included in the diary entries:
- your personal details such as name, family situation, where you live
- what life was like before the outbreak of plague
- a description of life after the plague broke out
- attitudes towards Jews during the plague
- treatment of your community during the plague
- what became of you and your community.

Changing circumstances

Work in pairs to conduct research into the changes in people's social and economic situations as a result of the Black Death. Focus on the changes experienced by lords of large manors and by peasant workers. One partner could investigate the lord of the manor and the other partner could investigate peasant workers. Use the information to compare the changes in the social and economic circumstances of these two groups in medieval society.

Information to be researched for each group in society could be written on a table, with one column labelled 'Before the Black Death' and the other labelled 'After the Black Death'. Notes may include:
- daily life
- social position
- work
- clothes
- wealth
- marriage
- clothes.

Use the information to create a poster that clearly displays the social and economic positions of lords and peasants before and after the Black Death. Include clear headings and pictures.

The plague returns

The Black Death of the mid fourteenth century was not the only time the plague spread through parts of Europe, Africa and Asia. There were many other plague epidemics. The Great Plague of London in 1665–1666 was one of the more devastating of these.

Research the Great Plague of London of 1665–1666. Prepare a report that describes conditions in London during the plague and discusses its impact on the city. The report should include:

- a timeline of at least ten plague epidemics from ancient times to the present showing a minimum of ten plague epidemics, including the Great Plague of London
- a description of London before the epidemic
- why the plague occurred
- how people responded to the plague
- a description of London during the epidemic
- the impact of the plague
- a minimum of one relevant primary source image and one primary source document to support the information about the epidemic.

Source 10.7.1 An allegorical representation of the Demon of the Plague, from Hans von Gersdorff's *Feldtbuch der Wundarzney,* printed by Johann Schott, Strasbourg, 1540

Glossary

bacteria tiny microbes that repeatedly multiply and spread

buboe a plague sore; typically a swelling that appeared under the armpits, on the neck or near the groin

contagious easily transmitted from one person to the next

epidemic a rapid outbreak of a disease, infecting a much higher number of people than usual

flagellants people from an extremist religious group in the Christian Church who whipped themselves to atone for their sins

humours four substances (black bile, yellow bile, blood and phlegm) whose balance was thought to affect a person's health

incubation the period between catching a disease and showing symptoms

miasma a supposedly poisonous gas or vapour that some medieval doctors believed caused diseases

pandemic a very widespread epidemic (often across continents)

peasants the lower class in a medieval feudal society who worked for their lord as either farmers or labourers

plague an infection caused by the bacteria *Yersinia pestis*

pneumonic relating to the lungs

pustule a swelling on the skin that contains pus or fluid carrying dead cells

remedies methods of treating a disease

rodents a class of small mammal including rats, mice, squirrels and hamsters

The Spanish conquest of the Americas

The European discovery of the Americas by Christopher Columbus in 1492 AD resulted in a clash that would have long-lasting results for the peoples of both Europe and the Americas. Within a few decades of Columbus's arrival, the complex and varied **pre-Columbian** civilisations of **Mesoamerica** and South America had been plundered and destroyed with no thought to the rights of the indigenous peoples. Meanwhile, the Spanish created a rich empire of their own, which would dominate the region for nearly 400 years, and the 'Great Exchange' between the **Old World** and the New World had implications for both.

Source 11.0.1 Christopher Columbus holds the globe in his hands, to the right Hernán Cortés stands with indigenous people of the Americas at his feet. A detail from *Allegory of the Dominions of Charles V*, a nineteenth-century painting by Cesare Dell'Acqua

1248 AD Aztecs arrive in the Valley of Mexico

1325 AD The Aztec city of Tenochtitlan is founded

1438–1533 AD The Inca Empire controls the west coast of South America

1440

1460

1480

1492 AD Christopher Columbus discovers the Americas

1500

1502 AD Moctezuma II, the last Aztec Emperor, is crowned

1519 AD Hernán Cortés and his conquistadors land in Mexico
1521 AD Tenochtitlan falls; the Spanish build Mexico City on the ruins

1520

1533 AD Francisco Pizarro captures the Inca capital Cuzco

1540

1560

1572 AD The Spanish execute the last Inca emperor, Tupac Amaru

1821 AD The end of Spanish rule in Mexico

Source 11.0.2 Timeline of the Spanish conquest of the Americas
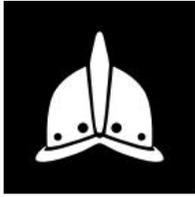
Pre-Columbian life in the Americas

Early history

Radiocarbon dating of cave paintings in Brazil suggests that humans existed in South America about 25 000 years ago and in the southernmost tip of South America by 9000 BC. These skilled hunters gradually became farmers who cultivated wild crops. Settled communities eventually developed into cities, many of them as large as those seen in ancient Egypt and Mesopotamia that existed at the same time.

The Aztecs

In Mesoamerica (roughly present-day Mexico), a number of civilisations dominated the region at different times. In 1248, the Aztecs arrived in the Valley of Mexico and, shunned by the local tribes, built their city Tenochtitlan by the lagoon of Lake Texcoco in 1325. They quickly became rich, travelling by boat on the lagoon to trade with other tribes and constructing *chinampas* or 'floating gardens' to increase crop production.

NORTH AMERICA

Teotihuacan

Toltec and Aztec

Olmec

Tenochtitlan

Maya

Zapotec and Mixtec

Chibcha

PACIFIC OCEAN

Mochica and Chimu

SOUTH AMERICA

Cuzco

Chavin

Tiahuanaco

Andes Mountains

Inca

ATLANTIC OCEAN

KEY

Toltec, 900–1200 AD and Aztec, 1325–1521 AD

Teotihuacan, 100 BC – 750 AD

Olmec, 1200–100 BC

Maya, 100–1542 AD

Zapotec and Mixtec, 300–1524 AD

Chibcha, 1200–1538 AD

Mochica, 1000 AD and Chimu, 1000–1471 AD

Chavin, 1000–500 BC

Tiahuanaco, 600–1000 AD

Inca, 1200–1535 AD

0   1000 km

Source 11.1.1 The extent of the Aztec and the Inca empires in pre-Columbian America, 1492

Source 11.1.2 A sixteenth-century illustration of Aztecs constructing a *chinampa*, with other gardens already planted in the background

Through alliances, intermarriage and wars, the Aztecs became the most powerful civilisation in the Valley of Mexico. During the fifteenth century, the Aztecs extended their control of the region through warfare, terror and rigid laws to create an empire.

The Incas

The Inca civilisation controlled the Andes region from 1438 to 1533. The Inca Empire grew by mostly using diplomacy to unite tribes along the west coast of South America. Inca conquerors invited local leaders to join their empire, explaining the benefits of belonging. When necessary, the Incas fought successful military campaigns and placed garrisons of Inca soldiers in the conquered area. The Incas focused on constructing great cities, terraces for farming, irrigation canals and roads. Their rule was easily accepted because they respected local chieftains and customs, educated their sons and carried out public works.

Social structure

Both the Aztecs and the Incas had a rigid class system. This created strict divisions between people in society, regulating everything from a person's job to their clothing and food.

The emperor

An emperor or king led both Aztec and Inca society. The emperor was also seen as a demigod and the head of the state religion. Royals intermarried with local rulers to gain control over their lands. Inca kings had one wife (usually their sister) and possibly hundreds of concubines. The heir to the Inca throne was the son of the king judged most suited to becoming the monarch. In Aztec society, the heir was chosen from the royal family and had to be confirmed by high-ranking priests.

Nobles

They were people related to the king. They were appointed as administrators of the state, commanders of the army and high priests. Nobles owned the best land, lived in large houses, had servants and often did not have to pay tax.

Ordinary people

Some higher ranking people were chosen as regional army commanders, temple priests, architects, administrators and army generals. A 'middle class' was made up of accountants, artisans, musicians, army captains and merchants. In the Aztec Empire, the merchant traders were also spies.

At the bottom of the social system were farmers. The *ayllu*, a clan of Inca families living together, had strong bonds and a duty to work together to farm the land allotted to them, herd animals and make sure everyone in the clan flourished. Aztec society had an even lower class made up of landless peasants and slaves.

ACTIVITIES

Remembering and understanding

1   Construct a social pyramid showing the structure of either Inca or Aztec society summarising the information in this unit.
2   Construct a PMI table and identify three facts each for the Incas and the Aztecs.

Applying and analysing

3   Examine Source 11.1.2. How does it show the inventiveness of the Aztecs?
4   Create a Venn diagram to compare and contrast the methods used by the Aztecs and the Incas to build their empire.
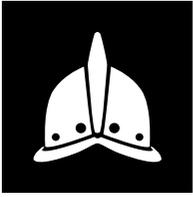
Life in an Aztec city

Founding Tenochtitlan

The Aztecs believed that their destiny as a people would be great. Their founding myth described how in 1325 their god Huitzilopochtli sent an eagle, perched on a cactus and devouring a snake, to guide them to the founding site of their city Tenochtitlan, 'place of the cactus', on Lake Texcoco.

Although swamplands around Lake Texcoco were infested with snakes, the Aztecs were resourceful and the location presented practical advantages. There was drinking water, irrigation, shellfish and waterfowl. The Aztecs used the lake for transportation and its mud to build highly productive *chinampas* (floating gardens), which were used as farmland or as foundations for houses.

Source 11.2.1 The city of Tenochtitlan in Lake Texcoco, present-day Mexico. An illustration, based on conquistador Hernán Cortés's 1524 letters, in *Civitates Orbis Terrarum*, an atlas published in 1594.

The lake and swamp offered protection from the more powerful surrounding cities, the Tepanec people's city of Azcapotzalco and the Acolhuas people of Texcoco city. A 5-kilometre stone aqueduct brought drinking water into the city.

In the 1420s, Tenochtitlan became the dominant city in the Valley of Mexico.

Government and laws

The emperor

The *tlatoani*, the 'great speaker' or emperor, had two key roles: to expand the lands controlled by the Aztecs and to carry out religious duties and rituals such as sacrifices. These were more important than the needs of his people. Aztec emperors ruled using force and terror.

Justice

Laws were issued by the emperor and said to be divinely inspired. From 1428, laws and customs were carefully codified and strictly enforced to control the population, regulating even the size of jewellery people could wear. Aztec judges settled disputes at local courts and a high court held within the palace. There were no prisons, but punishments ranged from shaving heads, destruction of houses or slavery, to death by drowning, stoning or being skinned alive. Criminals were considered unworthy of being sacrificed.

> **DID YOU KNOW?**
>
> Aztecs believed most crimes were caused by drunken people. People found intoxicated were sentenced to a period of slavery for their first offence and strangled for their second.

Economy

Aztec society was based on farming. A group of related families, called a *calpulli*, farmed a communal plot of land. The staple crop was corn. They also grew fruits and vegetables, including capsicum, tomatoes and avocadoes. Aztecs had a trade system transporting food locally by boats on man-made canals. They conducted trade beyond the mountains but only with luxury goods: feathers, cocoa, shells, gold, jade and cotton textiles. Aztecs had no coinage. They sometimes used cocoa beans and lengths of cloth like currency, but business was mostly done by barter—a system where goods of equal value are exchanged.

Daily life

The lifestyle of Aztec people varied depending on their social class.

Homes

The wealthy had homes made of stone and stucco with several rooms, a courtyard with a fountain and a steam room for purification. Poorer Aztecs had homes made of adobe (sundried brick made from clay) with dirt floors, no windows and little furniture.

Food

Cornflour was used to make *tlaxcallis* (*tortillas* in Spanish), with vegetables and fish or other lake animals. The nobility also ate cocoa, deer, waterfowl and dogs.

Clothing

Ordinary people wore clothes made from cactus and palm fibres. The elite wore cotton clothes with decorated sandals. Men wore lip plugs and the nobility wore gold armbands and anklets.

Growing up

Children assisted with daily chores from a very young age. Boys attended school between six and fifteen, learning to read and write but mostly to get ready for war. Girls learnt domestic duties such as grinding corn and weaving. All children learnt songs, dances and rituals of Aztec religion.

By the age of twenty, a marriage was arranged between two families. The ceremony involved the tunics of the newlyweds being tied together and a feast followed by four days of prayer. Men could have more than one wife and widows were expected to remarry.

ACTIVITIES

Remembering and understanding

1   Study Source 11.2.1 and make a list outlining the positives and negatives of building a city on an island in a lake.
2   Divide your page using a large X. In the sections labelled 'looks like', 'sounds like', 'feels like' and 'thinks like', describe daily life in Tenochtitlan.

Applying and analysing

3   In your workbooks, complete the table using the dot points below.

Cause	Effect
	Aztecs saw themselves as destined to be great and powerful
Strict laws	
	Physical punishments
	People of different social classes easily identified
Mountainous environment	

- Controlled the population
- Long-distance trade of luxury goods only
- No prisons
- Rules about type of clothing and jewellery that could be worn
- Survived hardships in their early history

4   In small groups, debate the topic: 'The Aztec people achieved the greatness for which they believed they were destined'.
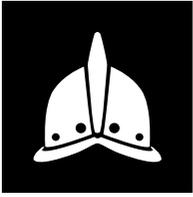
Life in an Inca city

The Inca city of Cuzco

An Inca myth describes the first Sapa Inca (the Inca ruler), Manco Capac, son of the creator sun god, wandering the land, testing the soil with his magic golden staff. He found it to be fertile in the Cuzco Valley and drove out the original inhabitants to establish the city of Cuzco.

For the Incas, Cuzco was the capital of the empire but also a holy city. It was built 3400 metres above sea level in the Andes Mountains. The vast network of narrow cobbled roads linked Inca holy sites and connected the provinces controlled by the Inca. This road system included suspended bridges, stairways carved in rock, and postal stations with storehouses and walls to protect travellers from wind-driven desert sand.

Machu Picchu

Machu Picchu is located north-west of Cuzco, high up in the Andes Mountains. Mostly intact, it provides historians with a picture of the way Inca cities looked. Machu Picchu was built between 1450 and 1470, and abandoned in 1572 when the last Sapa Inca was defeated by the Spanish **conquistadors** who never found it. In 1911, American explorer and historian Hiram Bingham rediscovered Machu Picchu. It became a UNESCO World Heritage site in 1983.

The Incas left no written records, and local knowledge of the 'lost city' was forgotten over time. This has made it difficult to describe its function. Some historians believe it enabled Sapa Inca Pachacuti to control the economy of the region; others see it as a sacred religious site, a defensive stronghold or a retreat location for nobles.

The platform on the mountain top was extended and levelled with earth works. The city was divided into four sections of granite and thatched-roof buildings linked with ramps and stairways:
* an urban centre where elites lived
* the royal residence
* a ceremonial area with temples and a plaza
* farming areas with storehouses.
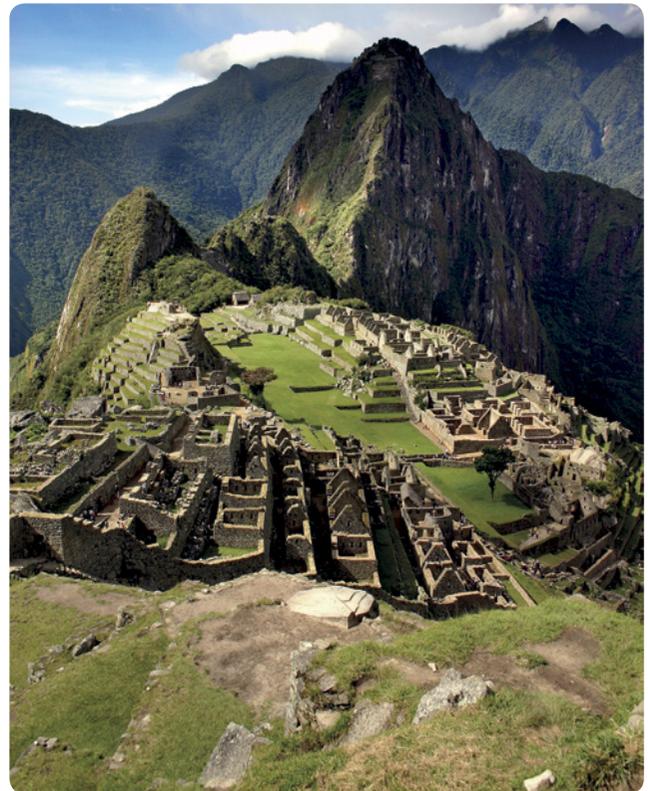
Source 11.3.1 The citadel of Machu Picchu was built between two peaks, its terraced gardens taking advantage of the mild climate.

Economy

The Inca economy was based on agriculture. Most of the population were farmers. They used mainly a digging stick with a fire-hardened point, but also hoes and spades. The staple crop was potatoes, which could withstand the harsh frosts.

The Incas also grew corn to make flour, popcorn, porridge and an alcoholic beverage. Other crops included squash, beans, peanuts, capsicum, tobacco, cotton and quinoa.

Although there was limited arable (fertile) land and irregular rainfall, the Incas produced two crops a year by bringing irrigation water via canals and terracing the steep hills to prevent erosion. They used the llama as a working animal, its wool to make rope and bags, and its dung to fertilise the fields. The Incas did not use coinage; instead they bartered and swapped labour for food and goods.

Tradesmen
Inca tradespeople included:
- stonemasons who worked with granite and limestone
- metal smiths who worked with gold, copper, tin and bronze to produce items from ceremonial objects to fishhooks
- textile workers who created fine textiles with elaborate patterns.

Source 11.3.2 With no system of writing, the Incas used this device, called a *quipu*. The number and position of knots in the strings allowed storytellers and historians to record and recite information about history, religious myths, censuses, taxation and soldiers. These respected people played a central role in daily and ceremonial life.

Daily life
The lifestyle and routine varied according to people's social status and role in the community.

Homes
Ordinary people had mudbrick, turf or stone single-room houses with a thatched roof. Several homes were built around a common courtyard. Nobles had larger homes made of stone with bathrooms and running water, surrounded by gardens.

Food
The commoners ate two meals a day, usually vegetable stews with bread or maize cakes and occasionally some meat such as roasted guinea pig, served on pottery plates. The nobles used silver and gold plates and ate a much greater variety of foods.

Clothing
Women and male textile workers spun and wove cotton and wool. The more elaborate the design and colouring, the higher the rank of the person wearing the clothing. Women wore long dresses and men wore short tunics. Both men and women wore sandals made of leather or plaited grass.

ACTIVITIES

Remembering and understanding

1. List three to five aspects of life in an Inca city.
2. Outline the ways that the Incas adapted to the environment of the west coast of South America.

Applying and analysing

3. Examine Source 11.3.1. Write a list of the advantages and disadvantages of building Machu Picchu on this site.
4. Evaluate the importance of roads to the Inca. Consider the large cost required to build them and why they were not wide.
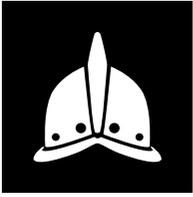
The beliefs of the Aztecs and the Incas

Religion

Both the Aztecs and the Incas were polytheistic; that is, they worshipped many gods, and both societies added new religious elements from conquered peoples into their own practices. The Aztec god Huitzilopochtli and Inca sun god Inti were the most important deities. The Aztecs and Incas had official state religions and saw their emperors as closely linked to the gods. Nature was a key part of religion.

Aztec sacred objects

The Aztecs worshipped figurines of their gods and used special objects when performing rituals, which included dances, orchestras, sacrifices and festive meals. Ritual items were stored in a small chamber under the pyramid or in a building at its base. Spanish conquistadors Hernán Cortés and Bernal Díaz del Castillo described the dark, smoky interiors of temple houses at the top of pyramids that held the sacred images and relics of gods.

Inca sacred objects

The Inca worshipped objects that contained holy magic, called *huaca*. There were 328 *huacas* held in Cuzco alone, which included any place connected with a past ruler, an unusually shaped item, boulders or streams. Inca sacred objects also included the preserved bodies of deceased people of importance. The dead were believed to help the living, and tombs were periodically reopened to offer gifts.

Temples

Both the Incas and the Aztecs built structures of worship and ritual to honour their gods. Remains can still be seen today.

Aztec temples

Temple pyramids dominated the centre of the Aztec city of Tenochtitlan. The central pyramid was 150 metres high with 115 steps to the top where two temples honoured Huitzilopochtli, the god of the sun and war, and Tlaloc the god of rain. The second highest temple honoured Quetzalcoatl, the feathered god of wisdom and fertility. Other temples honoured deities such as Xipe Totec, the god of springtime, where Aztec priests would dance dressed in freshly stripped human skins.
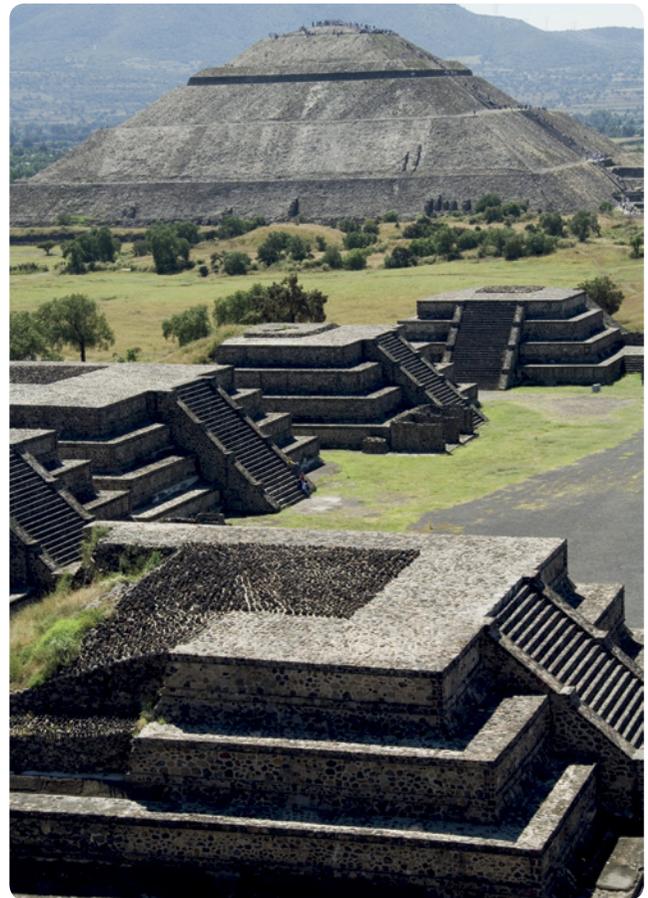
Source 11.4.1 Pyramid-shaped temples at the ancient city of Teotihuacan, used for centuries by the Aztecs. In the background is the Pyramid of the Sun built on a lava tube cave.
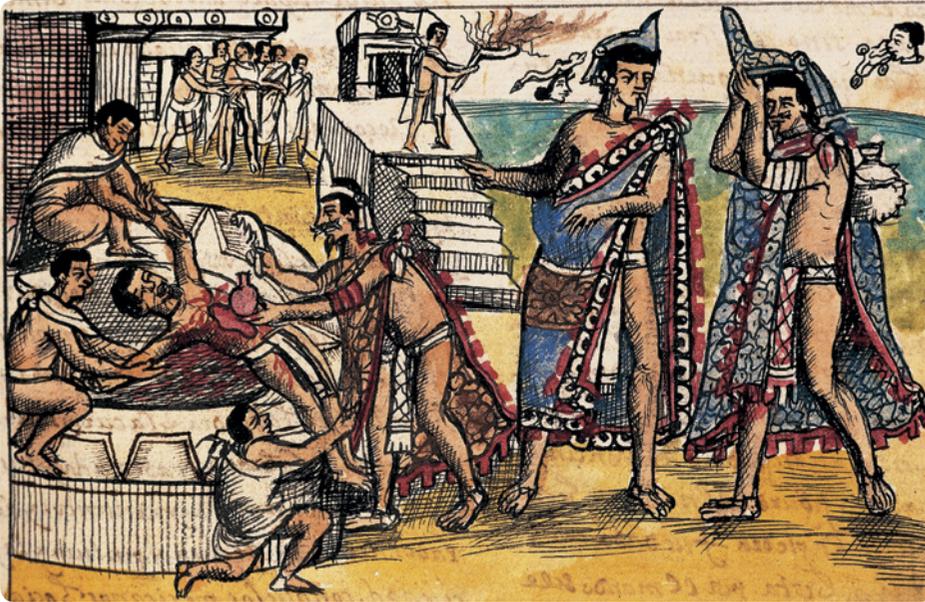
Source 11.4.2 Aztec human sacrifice, an illustration from *The History of the Indies of New Spain* by Diego Durán on the history and culture of the Aztecs, 1581

Inca temples

Cuzco was the centre of Inca religion. The royal family made offerings inside temples filled with statues and holy objects. Ordinary people prayed outside. When an emperor died, noble family members continued to attend to his mummy. Their palace essentially became a temple and the royal mummies attended ceremonies. Their attendants, inspired by the dead Incas, advised the reigning Sapa Inca. The numerous Inca religious festivals held in and around temples were organised using a complex calendar.

Sacrifice

Both cultures believed in the need to keep their many gods strong so they could continue to maintain the fragile balance of the universe. Fasting and sacrificing material goods and animals were common practices. The Incas sacrificed white llamas, while the Aztecs favoured quails.

Aztec human sacrifice

The Aztec people believed that human sacrifice ensured the Sun continued to rise. This created a unifying force for the civilisation. It also helped them control their empire as it instilled terror in conquered peoples.

Victims were seen as honoured, although it is hypothesised that drugs, alcohol, exhaustion and hunger helped to make them obedient. The most common manner of death was to remove the heart from a living sacrifice, who was then pushed down the temple steps.

The heart was placed in a fire for the god Huitzilopochtli (see Source 11.4.2). The body was then eaten as part of a feast and the skulls placed on racks in the temple. Spaniards Díaz and Cortés counted 100 000 skulls in Xocotlan in 1521.

Aztec religious games

The Aztecs held games to honour their deities. They played a game called *tlachtli*, similar to modern basketball, in the temple grounds. It was meant to mimic gods playing ball with the stars. Occasionally, the losing team was sacrificed. Another game was *volador*. Four men, dressed as birds, would jump off a platform at the top of a tall pole. The rope tied around their feet meant they spiralled down the pole mimicking the flight of the gods.

ACTIVITIES

Remembering and understanding

1   Describe the Incas' relationship to their deceased emperors.
2   **a**   Explain the reasons why the Aztecs sacrificed humans.
     b   Explain why people about to be sacrificed did not try to fight for their lives.

Applying and analysing

3   Draw and label a diagram of what the Aztec game of *volador* may have looked like.
4   Use a Venn diagram to identify the similarities and differences between Aztec and Inca beliefs and religious practices.
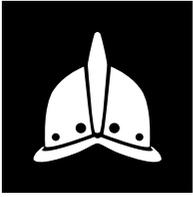
The Spanish arrive in the Americas

The Age of Exploration

During the mid fifteenth to early seventeenth centuries, Europeans undertook a period of intense exploration and **colonisation**. The return of soldiers from the Holy Lands following the Crusades of the twelfth and thirteen centuries brought new goods and ideas into Europe. This sparked a movement, the **Renaissance**, a 'rebirth' of intellectualism and inquiry. At the same time, the ancient Silk Road came under threat so that goods from the east became harder to obtain in Europe. Nations including Spain, England, France and the Netherlands set out in search of new routes to Asia and new destinations. By the early seventeenth century, maps included recent discoveries of the Americas, Australia, Asia and southern Africa.

Reasons for Spanish exploration

Economic

European rulers and the new class of wealthy city dwellers wanted to add to their wealth with luxury items. Trade in spices (used for flavour and to preserve meats in a time before refrigerators), silk, dyes, silver, gemstones and porcelain from Asia was threatened as the Silk Road became too dangerous to travel. By the mid fifteenth century there was also a shortage of gold in Europe and this caused monarchs to encourage voyages of exploration, trade and conquest.

Religious

A desire to spread Christianity, which was being hampered by the growth of Islam in Asia Minor, encouraged voyaging further afield. Conquistadors saw themselves as saving the souls of conquered peoples in the newly discovered lands.

Intellectual

A new thirst for knowledge sparked a desire to explore the world. This was encouraged by popular accounts of travellers, such as Marco Polo's 17-year stay in China in the late thirteenth century.

Political

Under the unifying force of Christianity, Spaniards shared a common political goal. The explorations provided King Ferdinand II and Queen Isabella I with an outlet for ambitious nobles who may have threatened the stability of the new Spanish nation.

Source 11.5.1 A tapestry detail showing Spanish Queen Isabella giving Christopher Columbus money and jewels to fund exploration across the Atlantic Ocean to secure a route to Asia and the spice trade

Discovery of the Americas by Columbus

Christopher Columbus (1451–1506) was an Italian navigator and explorer who was sponsored by the queen and king of Spain to find a new route to Asia. The development of the caravel (a small but fast ship) combined with improved navigational methods saw Columbus and other explorers travel long distances over open water out of sight of land. The caravel had a shallow keel, three masts and triangular sails, which meant it was highly manoeuvrable, could sail into the wind or up shallow rivers and was safer than previous ship designs. Christopher Columbus had three caravels: *Santa Maria*, *Pinta* and *Nina*.

In 1492, on his first voyage, Columbus arrived at the Bahamas (a group of islands in the Caribbean Sea) and then Cuba, instead of the East **Indies** (present-day Japan, China and India) as he had intended. Over three more voyages, Columbus visited other locations near the archipelago that joins North and South America, claiming them in the name of the Spanish throne. This was the beginning of four centuries of exploration, conquest and colonisation by the Spanish in the Americas.

Societies conquered by the Spanish

By 1508, Cuba had become an important base for the Spanish to further explore and take possession of the Americas. Ships brought groups of conquistadors, settlers, supplies and new products including sugar cane, cattle, horses and sheep. There were a number of empires in the Americas that the Spanish managed to conquer with relatively small numbers of men and military resources. This was partly due to the conquistadors' will to win, their luck and the indigenous peoples' lack of immunity to European diseases. The Spanish were further assisted by their horses, steel armour and guns.

The Spanish invaded Yucatan, a part of the Maya territories, in 1517 and in 1518, but initially were easily defeated by the Mayas. It took 170 years for the Spanish to defeat the various independent states of the Mayas, which they achieved by 1546.

Panama was the first mainland American location to be brought under the control of the Spanish. However, they eventually controlled most of South and Central America and even much of what is now the USA.

Source 11.5.2 The various routes of the Spanish conquistadors in the Americas

Cortés conquers the Aztec Empire

In 1519, the Spaniard Hernán Cortés (1485–1547) sailed from Cuba, where the Spanish were established, with 11 ships, 100 sailors, 508 soldiers, 16 horses and a number of small cannons en route for the mainland. He made contact with the Mayas in Yucatan and then set out to explore the interior of present-day Mexico. Cortés soon found that a number of Aztec subject states were unhappy and formed an anti-Aztec resistance. At the same time, the Aztec emperor Moctezuma II had news of Cortés's landing and sent emissaries with gifts to invite him to Tenochtitlan. Initially it was believed that Cortés was the feathered serpent god Quetzalcoatl returned to claim his land.

Cortés took Moctezuma hostage and when the Spanish used their cannons, violence broke out in the city. The conquistadors were forced to flee the city in July 1520, finding refuge with their Tlaxcala allies. They returned with more Spanish soldiers and indigenous allies and besieged the city for 80 days. During this time, the Aztec Empire was weakened by European diseases, particularly smallpox. This killed some key leaders and exacerbated food shortages and the feeling that their civilisation was fated to end.

Cortés tried every means possible to eventually take control of the city by August 1521. This marked the end of Aztec resistance in the Valley of Mexico.

Pizarro conquers the Incan Empire

In 1530, Francisco Pizarro (1475–1541), mayor of the Spanish town of Panama, sailed to the northernmost tip of the Inca Empire in present-day Peru. He had heard tales of riches and gold that would be found in a mystic land called **El Dorado**.

Source 11.5.3
An unknown seventeenth-century artist painted this scene depicting the Aztecs defending Tenochtitlan against Cortés and his conquistadors.

Pizarro had no idea of the huge empire and advanced civilisation he was entering. The population of the Inca Empire was between six and twenty million by the early sixteenth century, with 50 000 to 100 000 people living in Cuzco city. However, he arrived in Inca territory at a time when the empire had been seriously weakened by a civil war and the spread of European diseases from Colombia. The Sapa Inca Atawallpa was a weaker ruler than his predecessor and underestimated the threat the Spanish posed to their civilisation.

In 1532, Atawallpa agreed to meet with Pizarro at Cajamarca. The Sapa Inca arrived, carried in a litter (a couch suspended between shafts) decorated with parrot feathers. He was attended by bodyguards covered in sheets of gold but without weapons. Pizarro ambushed Atawallpa at this meeting. His 168 Spanish mercenaries and explorers slaughtered 10 000 Inca warriors and took Atawallpa hostage. Pizarro demanded a huge ransom of gold and silver, which the Incas paid eight months later. However, the Spanish went back on their word and executed the Sapa Inca. Pizarro had the advantage of having read the account by Cortés of his defeat of the Aztecs and used this knowledge to help him conquer the Incas.

Unlike the Aztecs, the Incas held out against the Spanish. It was not until 1572 that the Spanish destroyed the last stronghold of Vilcabamba, where 20 000 Incas had retreated. They captured the last Sapa Inca, Tupac Amaru I, along with other nobles, and publically beheaded them in Cuzco.

Geographical factors influencing Spanish conquest

The conquistadors encountered a variety of challenges when conquering such peoples as the Aztecs and the Incas due to the geographical features of the Americas. The Americas stretch almost 13 000 kilometres north to south and include extremely varied environments. The climate, deserts, dense rainforests and high altitudes of the Andes mountain range all influenced Spanish conquest. The conquistadors, isolated from Europe, had compasses but no maps and relied on local people as guides.

The Inca Empire, for example, was well protected by seas, jungles and high mountain ranges. All of which were formidable obstacles for the Spanish. When the Spanish first arrived in Inca territory they were also not prepared for the vastness of the empire (it spread along the west coast of Ecuador up to northern Chile and was centralised in Peru). It was fortuitous for the Spanish that they arrived in the area looking for conquest when the empire was already in a weakened state from the ravages of disease and civil war.

ACTIVITIES

Remembering and understanding

1   a   What was the Age of Exploration?
    b   What factors triggered it?
2   Who were each of the following people? Also list one important fact for each.
    a   Christopher Columbus
    b   Hernán Cortés
    c   Moctezuma II
    d   Francisco Pizarro
    e   Atawallpa
3   Infer reasons why the Spanish executed the Sapa Inca.
4   How did the geographical features of the Americas affect the Spanish in the campaign to conquer pre-Columbian societies?

Applying and analysing

5   Use a Venn diagram to identify the similarities and differences in the way the Aztecs and Incas were conquered.
6   Consider the reasons for exploration given in this unit. In what ways do you think the importance of each of these factors would have changed over time?
7   The Aztecs and Incas far outnumbered the conquistadors, yet the Spanish were victorious.
    a   List the factors for Cortés and Pizarro successfully taking control of the Americas.
    b   Rank your factors in order of importance providing a reason for their position in your list.

Cortés: a god?

The initial reaction of the Aztecs to first contact was to see Cortés as the god Quetzacoatl. Emperor Moctezuma II thought the god who had once ruled the Valley of Mexico had returned. Quetzacoatl was said to have white skin and a beard, be opposed to human sacrifice and have vanished across the sea near Veracruz—where Cortés had landed. In addition to the eight omens observed, it was Year 1 Reed of the new Aztec calendar (1519), a year when it was believed gods could return to destroy Aztec civilisation. The *Florentine Codex*, written by Franscican friar Sahagún on his ethnographic research on the indigenous populations of the Americas, describes how Moctezuma sent three sets of clothes to have Cortés dressed as a god and honoured appropriately. Moctezuma and his advisers were convinced that they faced a crisis.

Source 11.6.1 An illustration created in 1892 showing the first meeting between Cortés and Moctezuma in Mexico on 8 November 1519

Gold and 'El Dorado'

The conquistadors' expectation that the Americas were a place of great riches was confirmed by their initial impressions. The luxurious dress of leading Aztec officials and their custom of presenting lavish gifts to visitors on first contact seemed to Cortés and his conquistadors proof that 'El Dorado' did exist. The Aztecs noted the conquistadors' reaction when Moctezuma's ambassadors presented them with gifts of gold necklaces and precious feathers.

Like monkeys they grabbed the gold. It was as though their hearts were put to rest, brightened, freshened. For gold was what they greatly thirsted for; they were gluttonous for it, starved for it, piggishly wanting it.

Source 11.6.2 Extract from the *Florentine Codex*, Book 12, Chapter 12

When the Spanish reached the shore of Lake Texcoco, their immediate impression was that all their fantasies of wealth, glory and fame could come true. Cortés's secretary Gómara wrote their impressions on the city of Cholula.

Viewed from without, it is one of the most beautiful cities imaginable, many-towered, with its temples which ... are as many as there are days in the year ... Within the boundaries of the city the land is rich and covered with farms, which are irrigated, and it so thickly populated that not a palm's breadth is unoccupied ...

Source 11.6.3 Extract from *Cortés: The Life of the Conqueror by His Secretary*, Francisco López de Gómara, trans. L.B. Simpson, University of California Press, 1964, p. 130

Assessments of military capabilities

Despite the large numbers and fierce appearance of the indigenous people, Cortés very quickly saw the advantage his conquistadors, horses, cannons and war dogs gave him over the Bronze Age technology of the indigenous warriors. Even greatly outnumbered, Cortés's soldiers were able to steadily kill local warriors with little to no casualties of their own in numerous encounters. The *Florentine Codex* describes how to the Aztecs the Spanish appeared to be men made of iron that created widespread fear and dread.

Source 11.6.4 An illustration published in 1892 showing the Spanish with their iron lances and steel swords fighting the Aztecs

Opinions on the cruelty of Aztec and Spanish society

The Spanish widely publicised their disgust at witnessing ritual bloodletting and human sacrifice. Their belief in the need to convert the indigenous people to Christianity was strong, but witnessing these local customs justified their perspective of the Aztecs as uncivilised.

Despite the opinion of the conquistadors, the Aztecs saw the Spanish punishment of burning at the stake and the effectiveness of steel swords as equally horrifying. Attacking unarmed people was against their rules on the conduct of war—the taking of human life was controlled and highly ritualised in Aztec society.

In April 1520, conquistador Alvarado was responsible for ordering a massacre during a spring festival, which took the Aztecs by surprise.

The Spanish attacked the musicians first, slashing at their hands and faces until they had killed all of them. The singers—and even the spectators—were also killed. This slaughter in the Sacred Patio went on for three hours.

Source 11.6.5 Extract from the writings of an anonymous author in Tlatelolco, 1528, in the *Florentine Codex*, a sixteenth-century research project documenting the culture and history of the Aztec people, by Franciscan friar Bernardino de Sahagún and his Aztec assistants

ACTIVITIES

Remembering and understanding

1. Outline the reasons why the Aztecs thought that Cortés was a god.
2. Explain why Cortés and his conquistadors thought that they had found El Dorado.
3. Examine Source 11.6.4. Make a list of the weapons of the Spanish and those of the Aztecs. Infer why Cortés thought he would be able to defeat the Aztecs.

Applying and analysing

4. Describe how impressions changed over time from first contact in 1519 to 1521. Write a sentence each for the Spanish and the Aztecs.
5. The Spanish saw the Aztecs as an inferior culture. Discuss whether the Aztecs thought the same of the Spanish.
6. Create a concept map to demonstrate the cause and effect of contact between the Spanish and the Aztecs.
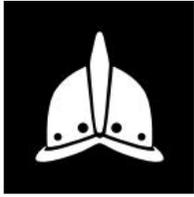
Impacts of the conquest

Immediate impact

The conquest of the Americas by the Spanish, and later by other nations from the Old World, had significant immediate consequences. The Spanish thought they had a right to take the land from the indigenous peoples and saw themselves as members of a superior civilisation and the bringers of salvation through Christianity. The lifestyle of indigenous peoples was forever altered as they lost their freedom, land, resources and in many cases their lives.

Steel, gunpowder and horses

The Spanish conquistadors who accompanied Cortés and Pizarro to the Americas found Bronze Age civilisations. The Aztec and Inca warriors had never seen horses, steel weapons, armour or gunpowder. Their bows and spears were no match for the muskets and cannons of the Spanish. Cortés's demonstrations of European firepower made a frightening impression on Moctezuma's diplomats, causing them to fall to the ground. Despite the limited supply of gunpowder, its noise and power had a major psychological impact on the indigenous peoples and helped the Spanish make up for their lack of numbers.

DID YOU KNOW?

The emperor Manco Inca Yupanqui had Spanish soldiers captured to teach his warriors how to use horses, weapons and muskets. He also forced Spanish captives to make gunpowder. This, combined with their knowledge of the land and use of **guerrilla tactics**, enabled the Incas to resist the Spanish for 40 years until 1572.

Further impacts

The Great Exchange

The Spanish conquest of the Americas resulted in widening the varieties of foods available around the world. The transport of goods across the Atlantic between Europe, Africa and the Americas was called the Great Exchange.

In Europe

Europeans were introduced to new foods from the New World such as potatoes, tomatoes, corn, beans and cocoa. Tobacco became very popular in Europe. It was thought to be able to cure a variety of health problems.
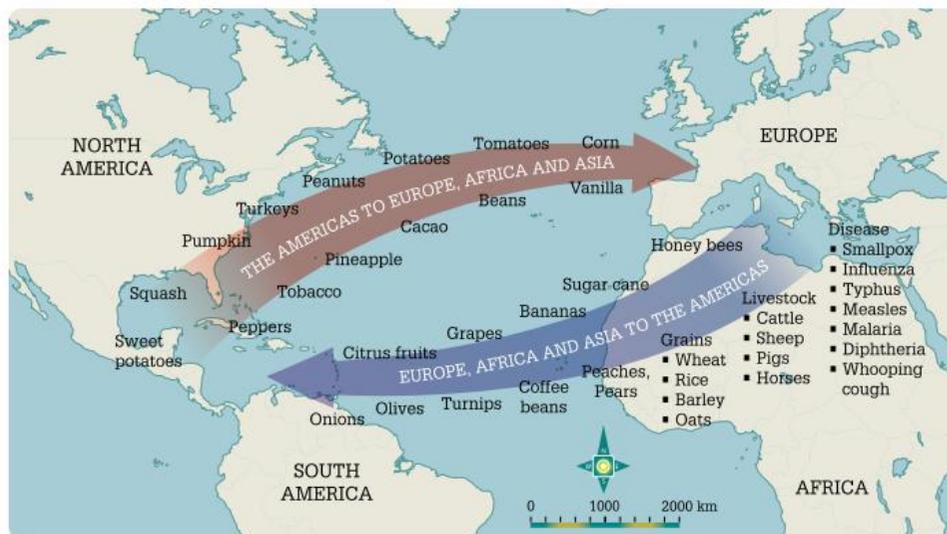
Source 11.7.1 The Great Exchange or the Columbian Exchange: a variety of goods that travelled between continents

Source 11.7.2 Columbus at the court of King Ferdinand II and Queen Isabella in February 1493. In this 1893 illustration, Columbus presents treasures and indigenous people from the Americas.

In the Americas

The impact of the introduction of new foods and animals by the Spanish in the Americas varied:

- Cash crops of sugar cane required more irrigation and intensive farming to grow.
- Larger animals offered a more efficient means of transportation than had traditionally been available.
- Spanish wheat offered fewer calories than the traditional staple, maize, and as a result, less energy to perform physical work.
- Chickens provided a new food source that did not disrupt native plants and animals.
- Horses, sheep, goats and cattle destroyed native crops and overgrazed the land.
- Sheep provided a new source of materials for clothing to add to the local cotton.
- Deforestation conducted by the Europeans resulted in massive water run-off in the rainy season and moved the topsoil of the valleys into the lakes, which flooded nearby towns.
- Spanish attempts to drain the lakes in Mexico to create more land for farming failed as the soil was not suited to growing crops. These attempts also ended effective traditional canoe transport.

Wealth from conquest

The Spanish conquistadors went in search of riches in the New World. They did not find cities of gold as described in stories of El Dorado. However, they did find a land that they could plunder of its natural resources and labour.

In taking control of much of the Americas and enslaving the indigenous populations, Spain became the wealthiest nation in Europe during the sixteenth century and this had long-term effects around the world.

ACTIVITIES

Remembering and understanding

1   a   What was the immediate impact of the Spanish conquest of the Americas?
    b   List two long-term impacts.
2   What role did gunpowder play in conquering the Americas?

Applying and analysing

3   a   Use a two-column table to categorise the eight dot points on the impact of new foods and animals in the Americas into positive and negative changes.
    b   Compare the impact of the Great Exchange on Europe with that on the Americas. Do you think one continent clearly benefited more than the other? Provide reasons for your judgement.
4   How would you have modified Spanish actions after their conquest to minimise the effect on traditional Aztec and Inca lifestyles?
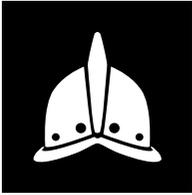
Long-term effects of colonisation

Disease and population change

A dramatic population decline

It is estimated that the Inca Empire population was between six and twenty million, and the Aztec Empire between five and twenty-five million in 1519, before the arrival of the Spanish. By 1600, all population in Mesoamerica had dropped by 95 per cent to just one million. The Inca population fell to 1.3 million by 1570 and 600 000 by 1630. While some died in warfare, it is thought that as many as 90 per cent were killed by diseases.
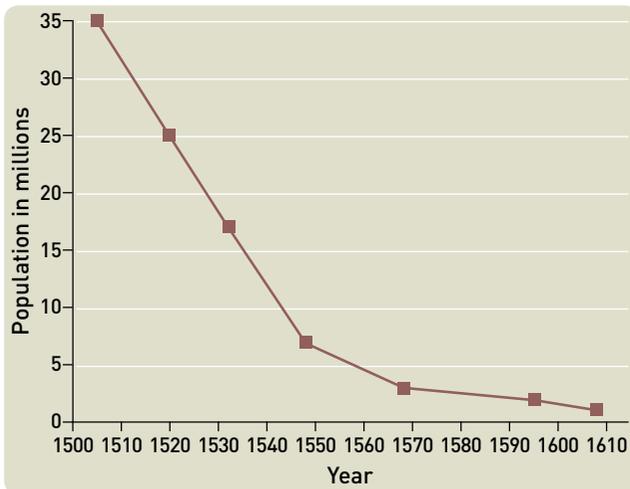
Source 11.8.1 Population decline in Mexico, 1500–1610

Epidemics and their impact on the indigenous peoples

Many **epidemics** came with the Spanish landing. In Mesoamerica, smallpox, typhus, measles, influenza, cholera, yellow fever and mumps spread rapidly through indigenous populations. A large number of people died because they had not been exposed to these diseases before and therefore lacked the immunity of the Europeans.

Large bumps spread on people; some were entirely covered. They spread everywhere, on the face, the head, the chest, etc. [The disease] brought great desolation; a great many died of it.

Source 11.8.2 Symptoms of smallpox and its effects, from the *Florentine Codex,* written during 1545–1590 by Franciscan friar Bernardino de Sahagún and his Aztec assistants

The impact of epidemics was not just the loss of life—it was psychological and social too:
- Without enough labourers, harvests were left to rot and fields were not cultivated.
- The impact of epidemics supported the Spanish ideas that God was punishing indigenous populations for their religious practices and encouraged acceptance of European superiority and religion.
- The indigenous social structure shrunk from five classes to one class of commoners.

Lack of control over resources

By the mid sixteenth century, Spanish landowners and clergy governed Mesoamerica. Colonists were granted plots of land by the Spanish king, dispossessing indigenous peoples. The Spanish created large tobacco and coffee farms, called **haciendas**, and opened mines where indigenous peoples worked for little or no wages. Initially, the Spanish maintained traditional Aztec and Inca systems of tribute (a payment to a ruling force as a sign of submission or loyalty).

In Peru, a system called *encomienda* was established, which took away the rights of the Incas and used them as a cheap labour force.
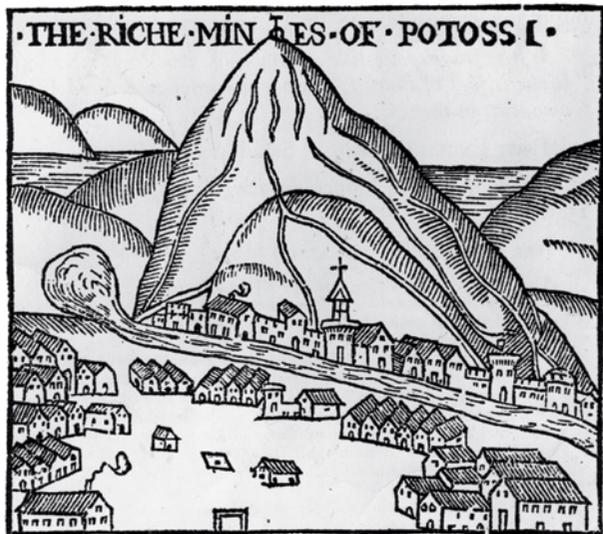
Source 11.8.3 An illustration of the silver mines of Potosi, Bolivia, c. 1581. By 1650, nearly eight million people had died mining the richest source of silver in the Americas. From *The Strange and Delectable History of the Discovery and Conquest of the Provinces of Peru* by Agustín de Zárate

It was so corrupt that in 1550 Spanish King Charles V reformed it to provide the Incas with some rights. The Spanish set up dense urban settlements, underground mining, mills and sugar factories, which destroyed traditional Inca lifestyle.

Tribute, farms and mines brought great wealth to the Spanish, and indigenous people became the poorest members of society. The Spanish controlled all resources and labour in the Americas. The effects of this dispossession are still being felt today. The indigenous peoples of these regions are still fighting for their right to self-rule and the right to preserve their culture and heritage.

Slavery

War, disease and workplace deaths of indigenous peoples meant that by the end of the sixteenth century, the Spanish immigrant landowners needed another source of labour to cultivate cash crops of coffee, tobacco, sugar cane, cocoa and cotton.

Knowledge of Atlantic currents meant enslaved workforces could be imported from Africa. The number of African slaves arriving is estimated at twelve million, but could be double. The slave trade created divisions in society based on racial background, the roots of modern racism.

Cultural change

Defeat meant that the indigenous peoples had no power to maintain their culture at anything above a local level. Within a generation, the indigenous priesthood was extinct, statues of gods and temples were destroyed and public religious observances ended. On the surface, Spanish Christianity had destroyed traditional ideas about the nature of the world. Despite this, some elements of traditional indigenous culture have survived.

The Spanish conquest of the Americas was the beginning of the Age of Empires and the precursor to modern globalisation. No longer were continents isolated from each other commercially, economically and philosophically.

ACTIVITIES

Remembering and understanding

1   What was the greatest killer of indigenous people after the arrival of the Spanish?
2   Outline the ways in which the Inca way of life was destroyed.

Applying and analysing

3   Draw a Y chart with the sections labelled 'looks like', 'sounds like', 'thinks like'. Write a list of words to describe the impact of colonisation on the indigenous peoples of the Americas.
4   Consider Source 11.8.2. Is the *Florentine Codex* a primary or secondary source? Do you think it would be a reliable source for a historian studying disease as an impact of colonisation?
5   Archaeologists have uncovered a slave graveyard in Mexico that was used for 150 years from 1550. Design a plaque to be placed at the site in which you explain in 100 to 200 words the long-term impact of colonisation.

How did societies change?

Create a memorial as part of a ceremony held to honour either the Aztec or the Inca culture. The subject of the memorial could be a person, a place or an event relevant to the pre-Columbian Aztec or Inca civilisations. Your finished product can be an artwork including a sculpture or painting, or a multimedia item such as an interactive display or a short film.

You must include:
- the finished multimedia presentation or model of the final artwork *or* a detailed visual of the memorial with a written description of what it will look like, the materials it will be built from and its dimensions
- a 50 to 100-word paragraph explaining why the memorial commemorates the Aztec or Inca culture
- a 50-word explanation for your choice of support of the memorial.

Analysing the key beliefs of the Spanish and the Incas

You are a representative of the Sapa Inca Huayna Capac sent on an information-gathering journey in 1524 (the year of Pizarro's first failed invasion). As a member of this group, you travel to Mexico to ask a surviving Aztec priest and a Spanish Catholic priest the cause of the mysterious sicknesses killing the indigenous peoples.

Your task is to:
- prepare ten questions to ask both priests
- research the differing perspectives on the cause of the epidemics killing the people in the Americas
- write two 100-word responses from both priests, highlighting their differing perspectives. Include at least one illustration or diagram and an example or anecdote.

Source 11.9.1
The *penacho* or feather headdress allegedly worn by Aztec emperor Moctezuma II. Displayed at the Museum of Ethnology in Vienna, Austria.

Causes and effects of contact

Compare and contrast the leadership of Hernan Cortés and Francisco Pizarro. Both men defeated the leaders of the empire they had invaded, respectively Aztec emperor Moctezuma II and Sapa Inca Atawallpa.

Conduct further research on the two Spanish leaders and prepare a comparison of them on a poster or multimedia presentation. Include:
- the personal attributes of each man
- their motives, beliefs and values
- a SWOC analysis of the leadership of both men. Draw up the following table to organise your ideas to identify their successes and failures as leaders

	Cortés	Pizarro
Strengths (of decisions/actions)		
Weaknesses (of decisions/actions)		
Opportunities (for changing the course of history)		
Consequences (of decisions/actions)		

- an image of each man and a quotation from a primary source.

Use a Venn diagram to find the similarities and differences between the actions of both leaders.

Influence on the world today— impacts of colonisation

You have been commissioned to produce a documentary exploring the statement: 'The Spanish conquest of the Americas was a turning point in social and political world history'.

Produce four detailed storyboards judging the effects of the Spanish conquest of the Americas. Include an evaluation of:
- at least one social and one economic change experienced
- one change that occurred within the Americas and another internationally
- at least one sentence for each storyboard that will be the narrator's voice-over during the documentary.

Glossary

chinampas   land reclaimed for farming by anchoring cages filled with rocks and dirt to the lake floor and then planting trees; also called 'floating gardens'

colonisation   to take over an area of land and settle

conquistador   Spanish for 'conqueror'; refers to the soldiers from sixteenth-century Spain who helped take control of the Americas

El Dorado   the name of a mythical city made of gold believed by the Spanish to be somewhere in the Americas

encomienda   a system whereby Spanish colonists in the Americas forced indigenous people to work for them and took the natural resources of the area

epidemic   when a disease affects a large number of people in the same community at the same time

guerrilla tactics   a type of fighting during war where small groups of warriors make surprise attacks and quickly withdraw to safety

hacienda   large farms set up during the sixteenth century by the Spanish in the Americas

Indies   the name given to Japan, China and India by Europeans

Mesoamerica   literally 'middle America', a geographical and cultural area that included present-day Mexico and part of Central America (Guatemala, Honduras, El Salvador and Belize)

Old World   particularly Europe, but also Asia and Africa, which were known to Europeans before the discovery of the Americas

pre-Columbian   the period of time before the arrival of Christopher Columbus in the Americas

Renaissance   a gradual revival of interest in knowledge and learning, based on classical Greek and Roman philosophy and scientific explorations

Colonisation and contact

The seventeenth century saw the beginning of the Age of Imperialism. This was driven by the desire of Europeans to find wealth and to spread their influence over other parts of the world. **Imperialism** is the belief that powerful nations are entitled to conquer new territories in order to build an empire. This was often achieved through the **invasion** of lands first occupied by other peoples. Colonisation occurs when an area is taken away from its original people and then inhabited by foreign settlers. Contact refers to the first encounters between these settlers and indigenous peoples.

Contact with Europeans had significant impacts on indigenous peoples. Many were dispossessed of their lands, killed by new diseases and frontier conflict, and forced to assimilate to European ways. Indigenous peoples who have experienced colonisation are referred to as the **First Nations** of the regions they first inhabited.

Source 12.0.1 *Portrait of Bungaree, a Native of New South Wales, with Fort Macquarie, Sydney Harbour, in Background,* oil painting by Augustus Earle (1793–1838), c. 1826, National Library of Australia, Canberra

1700 — **1699 AD** William Dampier explores the west coast of New Holland (Australia)

1790 — **1788 AD** The First Fleet comes into contact with the Gadigal people
1789 AD Smallpox (or another disease) kills most of the Gadigal
1792 AD Bennelong leaves Sydney for England; he returns 3 years later

1800

1810 — **1803 AD** English colonists arrive in Tasmania

1814 AD The Native Institution is established at Parramatta

1820

1830 — **1828 AD** Beginning of the 'Black War' in Tasmania
1831 AD Sitting Bull is born

1837 AD Beginning of a smallpox epidemic among Plains Indians
1840 — **1838 AD** Myall Creek massacre in New South Wales

1860 — **1861 AD** Cheyenne and Arapaho chiefs sign the Treaty of Fort Wise with America
1862 AD The Homesteaders Act opens new land for settlement in the Great Plains
1863 AD The Pacific Railroads Act allows for a railway to be built across the Great Plains
1864 AD Sand Creek massacre in Colorado
1870 — **1868 AD** The Treaty of Fort Laramie establishes the Great Sioux Reservation

1876 AD Indians led by Crazy Horse defeat George Custer's men at the Battle of Little Bighorn

Source 12.0.2 Timeline of colonisation and contact

The Plains Indians of North America

The Great Plains

Before the arrival of Europeans, people had occupied the Great Plains of North America for about 20 000 years. The Great Plains are in the centre of North America, between the Rocky Mountains in the west and the Mississippi River in the east. Covering more than one quarter of the continent, the Great Plains consist of over 8.3 million square kilometres of wide open prairies, grasslands, hills and desert. These were the last areas of North America to be colonised by people of European origins.

Features of Plains Indians culture

Great Plains tribes had their own language and culture but also shared many similarities. For the tribes of the Great Plains, these shared cultural features included:
- a lack of agriculture
- reliance on buffalo herds
- a **nomadic** lifestyle
- the use of horses for transport, hunting and warfare
- a tribal structure made up of bands (extended families or clans)
- practice of the Sun Dance ritual.

Source 12.1.1 Native American tribes of the Great Plains of North America

Tanned hide: moccasins, cradles, winter robes, shirts, leggings, belts, dresses, pipe bags, quivers, tipi covers, gun covers, dolls

Rawhide: containers, shields, buckets, moccasin soles, belts, headdresses, medicine bags, drums, ropes, saddles, stirrups, knife cases, whips, armbands, bullet pouches

Horns: cups, spoons, ladles, headdresses

Brain: hide preparation

Skull: altar at religious ceremonies

Muscles: sinew, meat for jerky

Tail: decorations, fly brush, whips

Fat: soap, cooking oil

Bones: knives, arrowheads, shovels, scrapers, winter sleds, saddle trees, war clubs, games dice

Dung: fuel

Stomach: buckets, cups, dishes, cooking pots

Hooves: glue, rattles

Hair: headdresses, saddle pad filler, pillows, ropes, halters

Tongue: best part of the meat

Beard: ornaments for weapons

Source 12.1.2 How Plains Indians used all parts of the buffalo

Importance of the buffalo

Plains Indians were nomadic due to the unsuitable conditions for farming on the Great Plains. Regular drought, dust storms and frosts meant that they were entirely dependent on the buffalo for food, shelter and clothing. A mature buffalo could be as tall as 2 metres and weigh up to 1000 kilograms. Buffalo herds could number as many as one million. There were more than enough to provide the Plains Indians with everything they needed.

As the seasons changed, buffalo herds followed the warmer weather. By wintertime, a Plains family could no longer travel due to heavy snowfall. It was therefore important that they had all of the resources needed to survive until the buffalo returned in spring.

Use of horses

The Spanish introduced horses to North America in the late sixteenth century. Initially, Plains tribes in New Mexico bought or stole them. By 1750, most tribes of the Southern Plains were using horses. The horse revolutionised transport and hunting for the Plains Indians. Not only was travel made easier and quicker, but horses also made it easier to catch and kill buffalo. They were also used to great effect in battle. Sioux warriors were renowned for their acrobatics while riding, in order to avoid enemy arrows or spears.

Tribal structure

A Plains tribe consisted of a number of bands. A band was an extended family group that travelled, lived and hunted together. At any given time, a band could consist of between ten and fifty families, each with its own **tipi**. Once a year, all the bands in the tribe would camp together at a powwow. A tribal camp could consist of up to 300 tipis. Tribes were important for coordinating warfare, and chiefs played the important role of negotiator and army leader. A chief was therefore chosen for his bravery and wisdom. The largest of the Plains tribes was the Sioux, who numbered about 25 000.

ACTIVITIES

Remembering and understanding

1 Describe the area of North America first occupied by Plains Indians.
2 Outline the reasons for the Plains Indians' nomadic lifestyle.

Applying and analysing

3 Create a concept map that explains the importance of the buffalo to the Plains Indians.

Contact with Plains Indians

The coming of the white man

By the end of the seventeenth century, English and French fur traders in the north and Spanish traders from Mexico had begun passing through the Great Plains. This early contact tended to be peaceful, as Europeans were too few to disrupt the indigenous way of life. Trade in furs, sunflowers, cocoa, corn, guns, horses and whiskey soon developed.

Growing contact

Travelling settlers and miners

In 1803, the US government purchased Louisiana from the French. This provided new lands for settlers from the eastern states, where the growth of cities had resulted in less farming land.

The following year, explorers Meriwether Lewis and William Clarke set out on their search for new lands. Within decades, settlers in their wagon trains had begun migrating west. These numbers grew even greater after the discovery of gold in California and Colorado.

Cattle trails

Plains Indians also came into contact with cattlemen who drove their herds along the cattle trails northwards. Within decades, these cattlemen had begun raising their herds on the Plains, rather than driving them hundreds of kilometres north. As a result, large tracts of Plains Indian land were used as open ranges, with houses built for the ranchers.

Source 12.2.1 Settlers across the Great Plains being attacked by Comanches, engraving by James Smillie after Captain Seth Eastman, US Army

The Great Plains smallpox epidemic

In 1837, smallpox reached the Great Plains from a fur-trading steamboat that had sailed up the Missouri River. Smallpox was fatal, but many Americans had been inoculated against it, as had some of the Sioux. The worst to suffer from the smallpox outbreak were the Mandan, who were almost wiped out. Their numbers went from 1600 to just 150. As the disease spread northwards, it killed 4000 Assiniboines, 6000 Blackfeet and 2000 Pawnees. Within a few years, about half of the entire population of Plains Indians had died of smallpox.

Impacts of growing contact

Growing settlement on the Great Plains

In 1862, President Abraham Lincoln signed the Homesteaders Act. This allowed any citizen ownership of land if they could show that they had improved it. This was a way of encouraging settlement onto the Great Plains.

Successful applicants were able to purchase 160 acres on which to farm and build a homestead. This was a self-sufficient farm with a simple log cabin. Most of these homesteads were of course on indigenous lands. However, violence was rare, as these isolated settlers needed the help of Plains Indians with local knowledge.

The transcontinental railway

In 1863, Lincoln signed another important piece of legislation that would affect the lives of Plains Indians forever. The Pacific Railroad Act permitted the building of the first transcontinental railway. For the next six years, railway track was laid through the native hunting lands. As it was being built, the Sioux, Arapaho and Cheyenne attacked track workers.

Source 12.2.2 A painting by John Gast, titled *American Progress*, 1872. It depicts 'Manifest Destiny', the religious belief that the USA should expand from the Atlantic Ocean to the Pacific Ocean in the name of God.

Source 12.2.3 Slaughter of buffalo along the Kansas Pacific railway

Destruction of the buffalo

Worried about the damage to tracks and trains by buffalo, hunters were paid to shoot them by the tens of thousands. By 1895, there were fewer than 1000 buffalo left on the Great Plains. This was from an estimated population of forty million in 1700. The near extinction of the buffalo destroyed the way of life for Plains Indians who relied on it for their survival. As a result, they became more dependent on food supplies from the US government.

Reservations

By the 1850s, Plains tribes in the west were being forced onto reservations. This was because an influx of settlers, miners and ranchers onto their lands had seen the growth of new towns and villages. Reservations were sections of land thought to be unusable by government authorities. Living on reservations brought an end to the nomadic way of life of the Plains Indians. They could no longer hunt buffalo, and most efforts at farming failed. Reservation managers also believed that it was necessary for Plains Indians to give up their traditional ways and **assimilate** to European culture.

I don't want to settle. I love to roam over the prairies. There I feel free and happy, but when we settle down we grow pale and die.

Source 12.2.4 Satanta, a Kiowa chief, on life on a reservation during the 1860s. Cited in D. Brown, *Bury My Heart At Wounded Knee*, Vintage, 1991, p. 241

Dispossession of the Cheyenne and Arapaho

Broken treaties

In 1858, the Cheyenne and Arapaho were forced to move off their lands in present-day Colorado. This territory had been promised to them just seven years earlier in the Treaty of Fort Laramie (1851). However, the discovery of gold at Pike's Peak in the Rocky Mountains brought about one of the greatest gold rushes in North American history as over 100 000 miners flooded into the district. The consequence of this was the **displacement** of the Cheyenne and Arapaho onto reservations.

Treaty of Fort Wise

In 1861, Cheyenne and Arapaho chiefs signed the Treaty of Fort Wise, which gave up most of the land promised to them just three years earlier. They also agreed to move onto a new and much smaller reservation. Here, life became miserable as there was too little food, and supplies from the government were not enough to survive on. Many Cheyenne warriors became angry with their chiefs for agreeing to such difficult terms. In reaction, they left the reservation and began attacking nearby settlers.

The Sand Creek massacre

In June 1864, Black Kettle, chief of the Cheyenne, agreed to peace if the Cheyenne were permitted to camp near Fort Lyon, from where they could get supplies. About 800 Cheyenne and Arapaho set up camp at nearby Sand Creek, where they were told they could hunt buffalo. Black Kettle flew a US flag from the camp to show that his people were friendly. However, on 29 November 1864, while a number of men were away hunting, Colonel John Chivington led 675 cavalry troops from the Colorado Volunteers in an attack on the camp.

At an inquiry afterwards, Chivington boasted that about 500 to 600 Cheyenne and Arapaho had been killed, but a more accurate figure is 137. Of these, 109 were women and children. As trophies, Chivington's men took scalps and other body parts that were later displayed in public.

Damn any man who sympathizes with Indians! … I have come to kill Indians, and believe it is right and honorable to use any means under God's heaven to kill Indians.

Source 12.2.5 Colonel John Chivington, commander of the attack at Sand Creek, cited in D. Brown, *Bury My Heart at Wounded Knee*, Vintage, 1991, pp. 86–7.

DID YOU KNOW?

Scalping was practised by colonists as well as by Native Americans. Before the arrival of Europeans, only some tribes engaged in scalping. Both the British and the French were known to have introduced scalping to other tribes. At times, they even paid a bounty for the scalps of those they were at war with, whether they were other Europeans or Native Americans.

ACTIVITIES

Remembering and understanding

1. Who were the first Europeans to come into contact with Plains Indians and what was the nature of their contact?
2. Outline the impact of the 1837 smallpox epidemic on Plains Indians.
3. What were reservations and why were they created?

Applying and analysing

4. In your view, which of the following laws had the greater impact on Plains Indians: the Homesteaders Act of 1862 or the Pacific Railroad Act of 1863? Justify your answer with evidence.
5. Examine Source 12.2.2.
   a. Describe what you see in the painting.
   b. Who or what does the figure of the woman represent?
   c. What audience is this painting aimed at?
   d. What is the painting's message?
6. a. With a partner, discuss the consequences of colonisation by Europeans on the Plains Indians of North America.
   b. Explain your conclusions to another pair.
   c. As a small group, formulate a statement or short paragraph that summarises the consequences.

The life of Sitting Bull

Early years

Sitting Bull was born in South Dakota in 1831, into the Hunkpapa Lakota tribe, which was part of the greater Sioux nation. As a child his name was Jumping Badger, but by age fourteen he had killed his first buffalo and from that time onwards took on his father's name of Sitting Bull. By the time he was eighteen he had fought in his first battle against the Crow people. The Crow were one of the few Plains tribes who became allies with white colonists.

Source 12.3.1 A portrait of Sitting Bull

Fighting the white man

In June 1863, Sitting Bull helped defend his people against attacks from US soldiers. At this time, increasing numbers of settlers were moving onto Sioux lands.

Within five years, Sitting Bull joined in the war led by one of the Sioux leaders, Red Cloud, by organising attacks on a number of American forts. This war ended in 1868 with the signing of the Treaty of Fort Laramie, which established a vast area of land known as the Great Sioux Reservation. No white person was permitted to settle there.

The Great Sioux War

The Black Hills gold rush

The discovery of gold in the Black Hills in 1874, however, saw the arrival of hundreds of miners and settlers. This broke the promise made by the US government. When told to give up the Black Hills and move onto a smaller reservation, Sitting Bull refused to do so. This decision would eventually lead to war with the US army.

Sitting Bull's vision

By now, Sitting Bull had become the spiritual and political leader of the entire Sioux nation. In March 1876, he also gathered Lakota, Cheyenne and Arapaho peoples at Rosebud Creek, where they camped and lived their traditional way of life. A huge Sun Dance was held, in which Sitting Bull was said to have danced continuously for thirty-six hours. He also slashed his arms 100 times so that the Great Spirit would look favourably upon his requests for help. Afterwards, Sitting Bull spoke of his vision in which he saw US soldiers falling from the sky into his camp like grasshoppers.

The Battle of Little Bighorn

Within weeks, Sitting Bull's camp had grown to about 10 000 and moved to the valley of the Little Bighorn River. This was possibly the largest ever gathering of Plains Indians and was seen by the US government as a hostile act.

A vintage military print featuring the Battle of Little Bighorn, also known as Custer's Last Stand

On 25 June 1876, the US 7th Cavalry Regiment led by George Custer attacked the camp. They were met by 2000 warriors led by Crazy Horse who fought Custer's men on the ridge above the Little Bighorn River. Sitting Bull, who was no longer a young man, remained at the camp to help protect the women and children. Hopelessly outnumbered, Custer and 260 soldiers were killed in less than thirty minutes. The Battle of Little Bighorn was the greatest victory of Native Americans against the US army ever.

Sitting Bull's decline

Surrender and arrest

After their embarrassing defeat at Little Bighorn, the US government sent more troops to regain control of the territory. Still refusing to return to the reservation, Sitting Bull fled with a band of Lakota to Canada. After struggling to survive there for two years, in 1881 he returned home to surrender. For the next two years he was held as a prisoner of war on the Standing Rock reservation in North and South Dakota.

Last years

In 1885, Sitting Bull became a travelling performer in Buffalo Bill Cody's *Wild West Show*. He was paid 50 dollars a week to appear in his native headdress, but soon came to resent the hatred shown to him by the audience.

In 1889, he joined the Ghost Dance movement, which believed that if enough people performed the Ghost Dance, the buffalo would come back and the white man would leave. This movement grew so large that local authorities believed that Sitting Bull was planning a rebellion. A troop of forty Native American police were sent to apprehend him. The confrontation soon escalated into violence and Sitting Bull was shot and killed on 15 December 1890.

ACTIVITIES

Remembering and understanding

1   Explain the impact of the discovery of gold in the Black Hills.
2   **a**   What was the Ghost Dance movement?
    b   Why did the local authorities fear this movement?

Applying and analysing

3   Create a flow chart that outlines the key events in Sitting Bull's life.
4   Use your answer to Question 2 to help you write an obituary for Sitting Bull that makes an assessment of his achievements and overall historical importance.

The British colonisation of Australia

Population before British settlement

In 1788, it is estimated that there were approximately 500 000 indigenous people from more than 500 different tribes and 250 language groups on the Australian continent. These tribal groups had been here for at least 40 000 years. Aboriginal people survived the harsh Australian environment for this length of time by adapting and managing their environment. Knowledge and respect for the environment was vital for survival of these semi-nomadic hunters and gatherers. Archaeological evidence today suggests that indigenous people were far more productive in their land usage than was first thought by European settlers.

The Aboriginal relationship to land

The Dreaming

Indigenous Australians derive their identity, culture and spirituality from the land. This can be seen through the creation stories from the **Dreaming**, which form the basis of their law and religious belief. Much of the Dreaming lore (stories to explain things) consists of accounts of how ancestral spirits created the many different landforms, plants and animals.

It is important to understand that, for Aboriginal people, the Dreaming is not just a set of myths from the distant past. Rather it continues today and connects the past with the present.

Source 12.4.1

The location of Aboriginal and Torres Strait Islander language groups in Australia before British settlement

'My country'

Aboriginal people were semi-nomadic. This means that they moved from place to place within an area defined by lakes, rivers and mountains. As communal societies, Aboriginal people had no concept of private ownership that excluded others from using the land. Most Aboriginal people referred to their tribal lands as 'my country'.

The British concept of landownership

The spread of empire

Throughout the eighteenth century, British colonisers recognised three ways of acquiring new territory for their empire:

- by winning a war of conquest and getting the land by treaty
- by purchasing it from indigenous peoples or other empires
- by declaring it to be 'ownerless'. The legal title given to such land was **terra nullius**.

Terra nullius

While the former British colonies in North America expanded through conquest, treaties and purchase, Australia was considered terra nullius. This simply ignored the fact that there were people already on the Australian continent before the arrival of the British. When Captain James Cook explored the east coast of Australia between 1768 and 1771, he believed that a treaty with the local inhabitants was unnecessary.

Source 12.4.2 *Founding of Australia*, a painting by Algernon Talmage, produced in 1937, State Library of New South Wales, Sydney

This was because they were so few in number and showed no sign of landownership such as agricultural crops, fenced livestock or permanent houses.

Claiming 'ownership'

On 7 February 1788, after the arrival of the First Fleet, Governor Arthur Phillip formalised the British **colonisation** of Australia with a flag-raising ceremony at Sydney Cove. Such symbols were important to the British as they 'proved' ownership of the land. Land grants given to new settlers by Governor Phillip failed to consider that Aboriginal people had occupied that land for generations. Soon fences were erected, animals put to pasture and houses built.

ACTIVITIES

Remembering and understanding

1. Define the following terms: Dreaming, lore, semi-nomadic, terra nullius.
2. What does Dreaming lore reveal about Aboriginal connections to the land?
3. Why did Captain Cook believe that a treaty with Australia's original inhabitants was unnecessary?

Applying and analysing

4. Examine Source 12.4.2. In what ways does this show the British viewpoint of landownership?
5. In a Venn diagram, compare and contrast Aboriginal and British concepts of landownership.

Contact between the British and Aboriginal people

Early contact

First encounters with the Gadigal

Governor Arthur Phillip, eager to establish good relations with the Gadigal people of the Sydney Cove area, insisted that every effort be made to communicate with them. Within days, soldiers and sailors had begun interacting with the Gadigal, some even swapping small items for local souvenirs such as spears and boomerangs. With many crew due to return home in the coming months, it was believed that indigenous artefacts would be worth a considerable amount of money in England so the sailors often stole items as well. The practice continued even well after Governor Phillip ordered an end to it.

Competition for food

After several weeks, it had become obvious to the Gadigal that the 'white ghosts' had no intention of leaving. Their arrival had placed a major strain on the food supply of the Port Jackson area, which had to cope with a sudden doubling of its population. The Gadigal people were denied access to their freshwater sources and their fishing harbours were depleted by the British. These facts, along with the theft of their tools and canoes, led to escalating violence between the two groups.

Dispossession

The taking of indigenous land without any prior agreement or compensation is referred to as **dispossession**. Driven off their land, many Aboriginal people were confined to areas that settlers had no use for. Unable to return to their hunting grounds, many Aboriginal people became dependent on settlements for food. Disconnected from the land of their ancestors, Aboriginal people experienced a deep sense of loss. As a result, many also took to drinking rum.

Disease

Within fourteen months of the arrival of the First Fleet, the Gadigal had been virtually wiped out by a disease thought at the time to be smallpox. By 1791, only three Gadigal people were left alive.

Responses to contact

Aboriginal resistance: Pemulwuy

In late 1790, a group of Aboriginal people led by Pemulwuy speared Governor Phillip's chief huntsman, John McIntyre. McIntyre's shooting had scared many native animals away from their traditional hunting grounds. Pemulwuy persuaded other clans to join his attacks on new white settlements around Parramatta. Although he was shot several times, Pemulwuy managed to survive until 1802, when he was finally killed. Governor Philip King ordered his severed head to be bottled in spirits and sent to London for scientific observations.

Source 12.5.1 An engraving believed to be a depiction of Pemulwuy, from James Grant, *Narrative of Voyage of Discovery,* 1803, State Library of New South Wales, Sydney

Fight between Aborigines and mounted whites, engraving by Samuel Calvert (1828–1913), State Library of New South Wales, Sydney

Frontier conflict

The Wiradjuri war

After the first crossing of the Blue Mountains in 1813, it was not long before settlers had begun driving the Wiradjuri people off their land. In March 1824, bands of Wiradjuri led by Windradyne began stealing food from farms on the outskirts of the new settlement at Bathurst. When seven settlers were killed, Governor Thomas Brisbane declared martial law. This led settlers and soldiers to believe that they could take whatever action was necessary to protect themselves and their property. Any Aboriginal people seen around the areas of white settlement were shot and killed. The killings continued for several months throughout the Bathurst region, with a death toll of over 100 Wiradjuri.

The best thing that can be done is to shoot all the blacks and manure the ground with their carcasses.

Source 12.5.3 William Cox, a landowner in 1824, quoted in B. Elder, *Blood on the Wattle*, New Holland, 2003

The Myall Creek massacre

On 10 June 1838, a group of convicts and ex-convicts rode onto the cattle station at Myall Creek in northern New South Wales, searching for Aboriginal people suspected of having killed a white shepherd. Sensing trouble, twenty-eight Aboriginal people left their camp on the station for the safety of the manager's hut. Instead of finding safety, however, they were tied together and led to a nearby creek where they were massacred, first by gunshot and then, to save bullets, by sword. Among the victims were old men and women with babies wrapped in possum skins.

ACTIVITIES

Remembering and understanding

1   List the impacts of the arrival of the First Fleet on the Gadigal people of the Sydney Cove area.
2   Why did Pemulwuy begin attacking white settlements?
3   Refer to Source 12.5.3. How did settlers around Bathurst view the Wiradjuri people?

Applying and analysing

4   Discuss the advantages and disadvantages Aboriginal people would have had in frontier conflict with white settlers.

The smallpox outbreak

In 1789, about a year after the arrival of the First Fleet, many Aboriginal people around Sydney Cove began dying of what was thought to be smallpox. The accounts of British colonists at the time show that most were upset and perplexed by the outbreak of the disease. No one quite knew who or what was the cause.

An extraordinary calamity was now observed among the natives. Repeated accounts brought by our boats of finding bodies of the Indians in all the coves and inlets of the harbour … On inspection, it appeared that all the parties had died a natural death: pustules, similar to those occasioned by the smallpox, were thickly spread on the bodies.

Source 12.6.1 Captain Watkin Tench writing in his journal on the smallpox epidemic in Sydney Cove, 1789. From *A Complete Account of the Settlement at Port Jackson in New South Wales*, published 1793, London, UK

First Fleet

Absence of symptoms

Governor Arthur Phillip believed that smallpox had come from two French ships that arrived in Botany Bay several days after the First Fleet. This was because:
- doctors had checked that no one on the First Fleet had smallpox
- a year after their arrival, none of the settlers displayed any symptoms
- none of the settlers contracted the disease during the outbreak.

The variolous matter

Several bottles containing skin infected with smallpox (known as **variolous matter**) were brought on the First Fleet. These were to be used to **inoculate** the next generation of children against the disease and were kept under lock and key in the settlement's supply store. However, in March 1789 six marines were hanged for making counterfeit keys to the store and stealing food. The possibility exists that the bottles of variolous matter could have been opened accidently.

Source 12.6.2 A nineteenth-century painting showing a young child being inoculated against smallpox

It is true that our surgeons had brought out variolous matter in bottles, but to infer that it (the smallpox outbreak) was produced from this cause was a supposition so wild as to be unworthy of consideration.

Source 12.6.3 From *A Complete Account of the Settlement at Port Jackson in New South Wales*, by Captain Watkin Tench, 1793, London, UK

Other theories

Macassan traders

It was thought by some that smallpox came to northern Australia from Macassan traders in the Indonesian archipelago, who arrived in larger numbers during the eighteenth century. Supporters of this theory use the following arguments:

- There is no evidence that anyone on the First Fleet had smallpox.
- Hot temperatures during the long voyage from England to Australia would have killed the variolous matter that travelled with the First Fleet.
- Smallpox was spread from northern to southern Australia via a series of interconnected trade routes.

Chickenpox, not smallpox

Dr John Carmody from the School of Medical Sciences at the University of Sydney has argued that the disease referred to as 'smallpox' in the primary sources was in fact chickenpox. His reasons for believing this:

- A single case of smallpox among the settlers would have quickly spread to at least fifty others.
- Not one primary source mentions such an outbreak among the settlers.

- Those who referred to 'smallpox' at the time probably did not know about chickenpox.
- Chickenpox was just as deadly to Aboriginal people as smallpox. Europeans, however, were immune to it.
- Chickenpox is caused by the same virus as shingles. Shingles is brought on by stress, which many of the convicts were under.
- Aboriginal people and convicts often came into contact.

DID YOU KNOW?

The World Health Organization declared on 8 May 1980 that smallpox had finally been eradicated. This was after a global eradication campaign, which started in 1966.

ACTIVITIES

Remembering and understanding

1 Refer to Source 12.6.1.
   a List the things reported by Watkin Tench.
   b Does he show his attitude towards the events he is describing? How?
2 Using Source 12.6.2 and the information in this unit, explain why bottles of variolous matter were taken on board the First Fleet.

Applying and analysing

3 Imagine that you are a forensic scientist who has travelled back in time to Sydney Cove in 1789. What missing evidence would you look for to determine how the smallpox epidemic began? Who would you question as witnesses and what would you ask them?
4 Of all the theories presented in this unit, which do you think best accounts for the available evidence? Justify your answer in a written exposition that provides reasons for and against each of the main theories, as well as your own conclusion.

Source 12.6.4 A modern sufferer of smallpox, photograph taken in 1961

Bennelong's experience of contact

Early life

Bennelong was a member of the Wanghal tribe, who were Eora speakers from the area west of Sydney Cove. In 1788, when the First Fleet arrived, he was approximately 24 years old. His name means 'great fish' as it was said that Bennelong could spear twenty or more in a single hunt.

Bennelong's first contact with the British

Bennelong's capture

In November 1789, British sailors kidnapped Bennelong and his friend Colbee. This was on the orders of Governor Arthur Phillip, who was eager to establish communication with the Aboriginal people. Within a week, however, Colbee had escaped by cutting through the chain of his leg-iron.
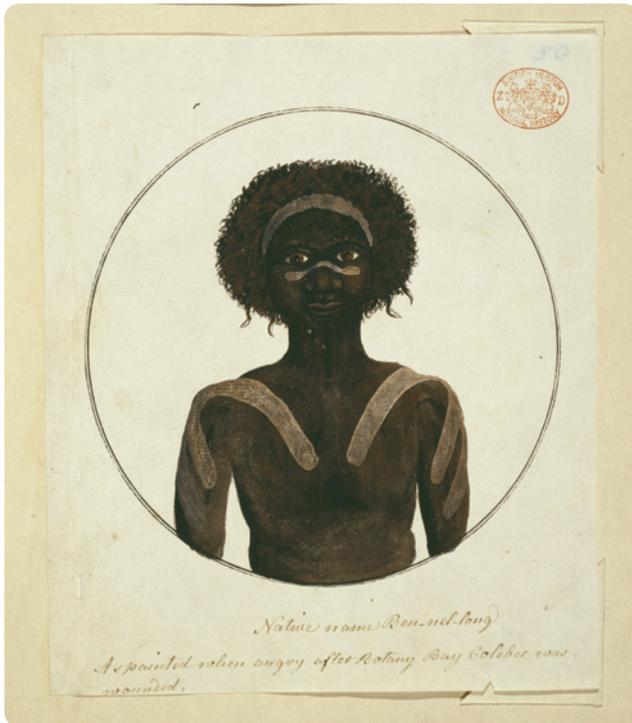
Source 12.7.1 An early portrait of Bennelong, c. 1790, National Library of Australia, Canberra

Bennelong's captivity

At first, Bennelong enjoyed his life in captivity. Governor Phillip treated him well by offering him new foods and alcohol. Within weeks Bennelong was able to provide important information about his people, the local area and the native wildlife. Since he showed no desire to escape, Bennelong's leg-irons were eventually removed. While in Phillip's household, Bennelong amused the servants with his ability to mimic them and show off his spear-throwing skills.

Source 12.7.2 A colour drawing from the journal of William Bradley titled *Taking of Colbee and Bennelong, 25 November 1789*, produced in 1802, State Library of New South Wales, Sydney

Escape and return

A violent encounter

Bennelong stayed with Governor Phillip for about five months before he decided to return to his own people. Phillip was greatly disappointed and spent months trying to find him. Eventually, Bennelong was sighted feasting on whale meat on Manly beach with other Wanghal. Two days later, he was reunited with Phillip at Manly. The meeting ended abruptly, however, when another warrior speared Phillip through the shoulder.

Be-anna and *Dooroow*

Governor Phillip was not seriously wounded and recovered shortly afterwards. Eager to show Bennelong that he still valued their relationship, a heavily bandaged Phillip visited Bennelong to invite him to Government House.

With his relationship to Phillip restored, Bennelong decided to return to the settlement to live. He began wearing English clothes and happily displayed the manners required of an English gentleman. He even came to call Phillip *Be-anna*, a term used to refer to a man who cared for children that were not his own. In return, Phillip called Bennelong *Dooroow*, meaning 'son'. Bennelong became a regular dinner guest at Government House.

DID YOU KNOW?

Bennelong lived inside a small brick hut built for him by Governor Phillip. This was located on the point that is today the site of the Sydney Opera House. The land is called Bennelong Point.

Time in England

On 11 December 1792, Phillip set sail for England, taking Bennelong and another Aboriginal man, Imeerawanyee, with him. After a nine-month voyage, they arrived before winter. The Aboriginal men had never experienced such cold and within a month Imeerawanye had died of pneumonia.

Source 12.7.3 A portrait of Bennelong in English attire, National Library of Australia, Canberra

Bennelong spent nearly three years in England. At first, he loved English life and learnt to box and ice-skate. He also took up smoking and drinking. People were fascinated to meet this 'savage' from so far away and Bennelong was even introduced to King George III. Despite a lavish lifestyle, Bennelong also contracted pneumonia and eventually became so homesick that he decided to return home.

Bennelong's decline

On his return to Sydney in 1795, Bennelong no longer felt a sense of belonging to the Wanghal. Many shunned him for rejecting their tribal law and culture. This made Bennelong depressed and he began to drink heavily. Settlers also grew wary of him, as he often turned violent very quickly. Eventually he decided to return to the bush, where in 1813 he was killed in a tribal fight.

Bennelong died on Sunday morning last at Kissing Point. Of this veteran champion of the native tribe, little favourable can be said. His voyage to, and benevolent treatment in Great Britain produced no change whatever in his manners and inclinations, which were naturally barbarous and ferocious.

Source 12.7.4 Bennelong's obituary, *The Sydney Gazette*, 9 January 1813

ACTIVITIES

Remembering and understanding

1 Describe how Bennelong's relationship with Governor Phillip developed.

Applying and analysing

2 Create a flow chart that outlines the key events in Bennelong's life.
3 It is said that Bennelong felt torn between two cultures. Explain why.
4 Write a different obituary for Bennelong to the one in Source 12.7.4. Consider why he should be considered an important figure in early Australian settler history.

Government policies towards Aboriginal people to 1900

Early policy

Peaceful intentions

Before the departure of the First Fleet, King George III of England issued these instructions to Arthur Phillip, governor of the new colony:

You are to endeavour by every possible means to open an intercourse with the natives and to conciliate their affections, *enjoining all our subjects to live in amity and kindness with them. And if any of our subjects shall wantonly destroy them, or give them any unnecessary interruption in the exercise of their several occupations, it is our will and pleasure that you do cause such offenders to be brought to punishment according to the degree of the offence.*

Source 12.8.1 King George III to Arthur Phillip, 25 April 1787
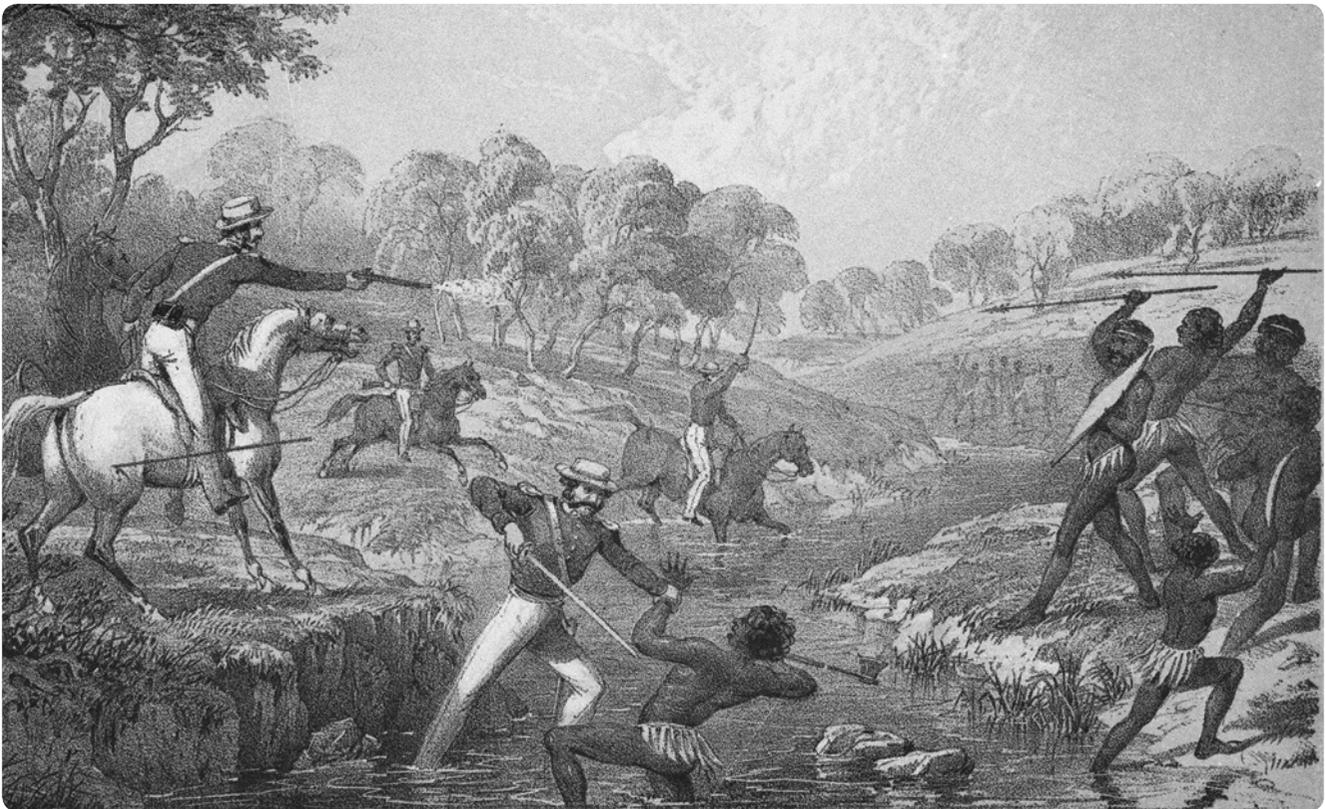
Source 12.8.2 A lithograph by Godfrey Charles Mundy titled *Mounted Police and Blacks*, depicting the massacre at Waterloo Creek, also referred to as Slaughterhouse Creek, in New South Wales in 1838, Australian War Memorial, Canberra

Frontier reality

As white settlement spread from Sydney Cove, **frontier** violence between the British and Aboriginal people was inevitable. Aboriginal people often stole livestock and at times attacked settlers, who had driven them off their traditional lands. In most cases, settlers who murdered Aboriginal people were arrested. However, their sentences were very light or authorities pardoned them because they were seen to be simply defending their property. Frontier massacres such as those at Risdon Cove, Tasmania, in 1804; Bathurst, New South Wales, in 1824; and Pinjarra, Western Australia, in 1834, all went unpunished. It was not until the Myall Creek massacre in 1838 that white colonists were hanged for killing Aboriginal people.

The policy of protection

The Native Institution at Parramatta

In 1814, Governor Lachlan Macquarie established the Native Institution at Parramatta. This was the first mission school for Aboriginal children. Here they were taught English and were instructed in Christianity. In order to 'civilise' them, Aboriginal children were made to dress and behave as Europeans. They also had to live at the institution and were not allowed to return to their families. This process of making indigenous people give up their traditional lifestyle for European ways is called assimilation.

The Aborigines' Protection Society

Many people at the time believed that Aboriginal people were a dying race that needed taking care of. This view is known as **paternalism**. In 1837, a group of British philanthropists established the Aborigines' Protection Society (APS) in London. They aimed to promote the welfare of indigenous people not just in Australia but also in New Zealand, North America and the Pacific Islands. Members of the APS believed that Aboriginal people would actually benefit from being colonised by an empire as rich and advanced as the British. The Aborigines' Protection Society would come to play a major role in influencing colonial government policies towards Aboriginal people.

Protection boards

By 1900, the colonies of Victoria, New South Wales, Queensland, South Australia and Western Australia had all established Aboriginal Protection Boards. These boards were responsible for the welfare of Aboriginal people throughout the colony. They exercise control over their marriages, employment contracts, movement and finances. Aboriginal people came to depend on the protection boards for food, clothing and blankets. Later, protection boards were responsible for the removal of half-caste Aboriginal children from their mothers. This practice began after 1900 and continued well into the 1970s.

Church missions

Throughout the Australian colonies, churches and missionary societies were eager to set up missions for Aboriginal people. These aimed to:
- convert Aboriginal people to Christianity
- educate them to give up their 'primitive' lifestyles and become civilised
- remove them from the influence of alcoholism, prostitution and poverty
- improve their lives by offering food, shelter, medicine and training.

Missions provided food, helped keep family groups together, and offered protection from enemies and violent settlers. However, they also contributed to the destruction of indigenous culture, since traditional practices and language were often forbidden.

Government policy in Tasmania

Frontier conflict

In Tasmania, which was settled by the British in 1803, contact between settlers and Aboriginal people was far more violent than in the other colonies. This was because:
- competition over a small landmass led to frequent attacks by Aboriginal people
- at the time, Tasmania was the furthest colony from New South Wales. Many settlers therefore felt that they were beyond the reach of the law
- government policies encouraged settlers to defend their property by pursuing and attacking Aboriginal people.

The Black War

By 1828, violence between Aboriginal people and white settlers reached new heights. This was the beginning of a period known as the Black War in Tasmania. On 19 April 1828, George Arthur, the Lieutenant Governor of Tasmania, divided the island into settler and indigenous territories. Rather than leave their land, however, Aboriginal warriors increased their attacks on white settlements.

Martial law

On 1 November 1828, Arthur declared martial law. This gave soldiers the freedom to shoot any Aboriginal person seen in or around the settled areas. Settlers were also encouraged to form search parties, as the government offered a bounty of 5 pounds for every Aboriginal adult captured and 2 pounds for every child.

From November 1828 to January 1832, during the period of martial law, approximately 350 Aboriginal people and 90 settlers were killed.

The Black Line

By 1830, Arthur had devised a new plan to drive the Aboriginal people away from the settled areas. This involved forming a line of armed settlers, soldiers and convicts to remove them from settled areas and drive them into the wilderness area of the Tasman Peninsula. This human chain was known as the Black Line.

On 7 October 1830, the Black Line began its march. It consisted of 2000 settlers, 700 convicts and 500 soldiers, in a chain that stretched for 190 kilometres. By the time the Black Line reached its destination, only an old Aboriginal man and a child had been captured.

A	7 Oct.
B	12 Oct.
C	12 Oct.
D	12 Oct.
E	16 Oct.
F	16 Oct.
G	20 Oct.
H	24 Oct.
K	18 Oct.
L	22 Nov.
M	25 Nov.
N	1 Nov.

KEY
- - - - Starting point 7 Oct. 1830
—— Moving line 12 Oct. – 25 Nov. 1830

Source 12.8.3 Black Line movements in 1830

Robinson's 'friendly mission'

In March 1829, Governor George Arthur appointed George Augustus Robinson as Chief Protector of Aborigines for Tasmania. As the killing continued during the Black War, Robinson visited a number of Tasmanian tribes to plea with them to resettle on Finders Island. This 'friendly mission' would not have been possible without the help of Truganini, a young Aboriginal woman who acted as Robinson's interpreter and negotiator. Truganini believed that the only hope of survival for her people was to resettle on Flinders Island. Over a period of five years, about 300 Aboriginal people agreed to surrender to the Tasmanian government and relocate there.

In 1835, Robinson became superintendent of a new mission on Flinders Island called Wybelenna. He was convinced that by showing the Aboriginal people kindness, he could Christianise and civilise them. Despite his best efforts, however, Wybelenna eventually failed as supplies ran low, many of the Aboriginal people became sick due to the poor climate, and others suffered depression from being away from their traditional lands.

Source 12.8.5 A painting by G. Gray titled *Truganini, Native of Southern Part of Van Diemen's Land*, British Museum

Source 12.8.4 Benjamin Duterrau's painting, *The Conciliation*, depicts George Augustus Robinson at the centre of a group of Tasmanian Aboriginal people, c. 1840, Tasmanian Museum and Art Gallery

ACTIVITIES

Remembering and understanding

1   Define the following terms: assimilation, frontier violence, paternalism, martial law, Black Line.
2   Explain the reasons why frontier violence occurred in Australia, despite the wishes of King George III (see Source 12.8.1).
3   Describe the attitude of the Aborigines' Protection Society towards Aboriginal people.

Applying and analysing

4   Construct a PMI table about the effects of Christian missions on Aboriginal people.
5   Discuss how government policies in Tasmania during the Black War contributed to growing frontier violence.

Colonisation and contact

Women bridging worlds

Working with a partner, script and record a conversation between Sacajawea and Truganini. Sacajawea was a Native American woman from the Shoshone group, while Truganini belonged to the Nuenonne in Tasmania. Although they lived across the world from one another, both women were alive at about the same time. They also played important roles as mediators between their own people and the white colonisers.

Develop your script around discussion of the following issues:
- experiences and reactions to first contact with colonisers
- positive and negative experiences of colonisation
- their importance to the colonists they came into contact with.

You should include dialogue between the two historical figures about the similarities and differences between their experiences.

Fighting back!

Working in groups of three to four, create a chapter for a class documentary called *Fighting Back*. Each group should focus on the role of one indigenous freedom fighter that resisted the European colonisation of their land. Examples include:

Australia	Great Plains of North America
Pemulwuy	Black Kettle
Windradyne	Little Crow
Mosquito	Gall
Jandamarra	Sitting Bull
Yagan	Red Cloud
Jack Napoleon	Crazy Horse

Your class documentary can be produced in written or spoken form and could use any of the following media: a website, a digital movie, a book or a podcast.

Focus your research by looking for answers to the following questions about your freedom fighter:
a Where did they fight back?
b Why did they fight back?
c How did they fight back?
d How successful was their resistance?

Lives today

Write an exposition of at least 800 words that answers the following question: Explain how indigenous peoples in Australia and North America are still feeling the impacts of colonisation today.

Focus your research on issues such as life expectancy, health, education and income of indigenous peoples in both Australia and North America today. Plan your exposition before writing. Make sure it is structured with the following features:
- an introduction that outlines the ways indigenous peoples in Australia and North America are still affected today by colonisation
- a body, made up of a series of paragraphs. These should each expand on one of the issues outlined in the introduction
- a conclusion that sums up the similarities in the lives of indigenous peoples in Australia and North America today.

Provide a bibliography that acknowledges the sources of your information.

Source 12.9.1 A bronze sculpture of Sacajawea and her son, Jean-Baptiste, in Washington Park, Portland, Oregon, USA

Glossary

assimilate to make one group become more similar to another

colonisation the permanent settlement of land by foreigners

contact the first encounters between settlers and indigenous people

displacement the removal of people from their land and homes

dispossession the taking of someone else's land without agreement or compensation

Dreaming a set of beliefs that form the basis of Aboriginal spirituality

First Nations indigenous groups who occupied a region before colonisation

frontier the edge of a new settlement where contact occurs

imperialism the belief that powerful nations are entitled to conquer new territories in order to build an empire

inoculate to expose to a disease in order to build immunity

invasion military occupation of a territory belonging to others

nomadic moving from place to place rather than remaining in one location

paternalism an attitude that treats others as though they were children

terra nullius a legal term claiming that an area of land belongs to no one

tipi a portable dwelling or tent

variolous matter smallpox-infected skin

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