CAMBRIDGE

HISTORY TRANSFORMED

STAGE 4

Stephen **Clarke** | Luke **Bartolo** | Lani **Blackman** | Tim **Briscoe** | Kay **Carroll** | Martin **Garner** | Ashlee **Horton** | Sasha **Joura** | Andrew **Naylor** | Danielle **Raffaele** | David **Thomas**

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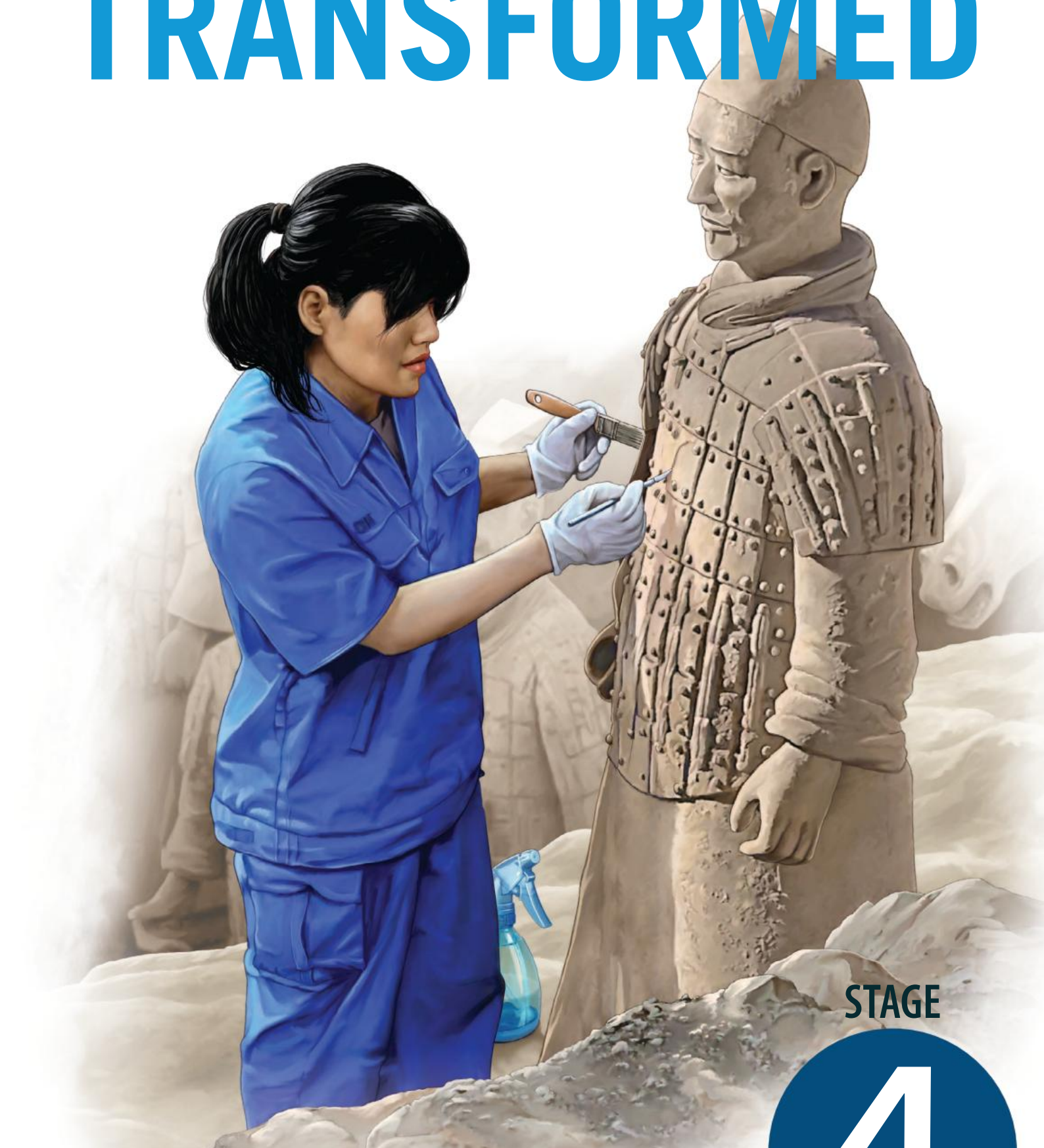

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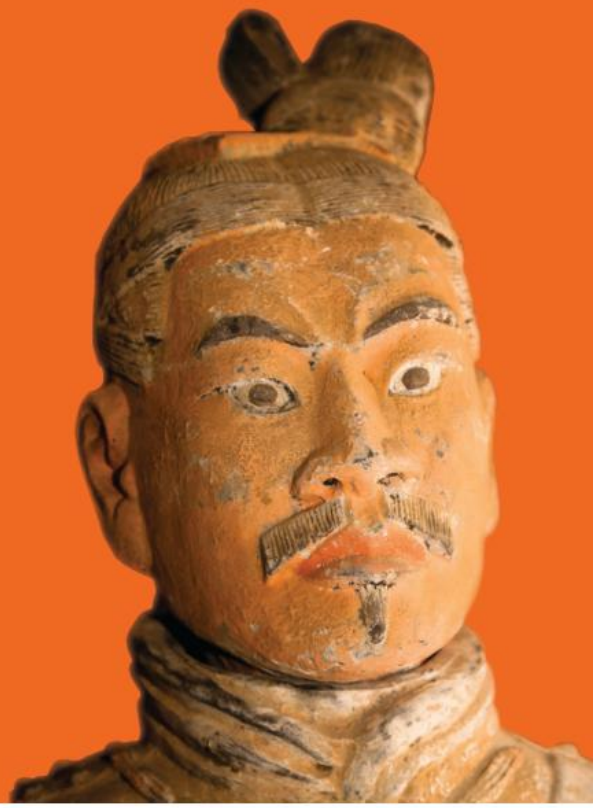

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About the authors

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Tim Briscoe has taught History for seventeen years and is currently Head of History at a Sydney high school. He has taught Ancient and Modern History, and History Extension during this time, and has worked on examination boards for both the HSC and International Baccalaureate.

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Sasha Joura is a History and English teacher on the NSW South Coast, where she has been teaching for ten years. She was a recipient of the 2019 NSW Premier's History Teachers Association History Scholarship and spent time in Western Australia, Sweden, Denmark, and the UK investigating maritime archaeology and how to integrate it in the NSW curriculum. She continues to be enthralled by shipwrecks, Vikings and making replica artefacts for her classroom.

Andrew Naylor has taught Ancient and Modern History and is currently the Head of History at a Sydney high school. A love of all things history pulled Andrew from a career in business. Particular areas of interest include Roman, Byzantine and Medieval history and the Samurai period of Japan.

Danielle Raffaele is an early-career secondary teacher with a passion for History and writing. While at university, she won literary prizes for her essays on History, Studies in Religion and Literature and has presented at several academic conferences across Australia. Before her teaching career, Danielle was an academic tutor at a number of universities and coordinated a university course on 'Religions of Asia'.

Dr David Thomas is currently a housemaster and teacher of Ancient and Modern History at a Sydney high school, and previously served as the Head of the History Department. David has also been active in a Gifted Education program, and completed his doctoral studies in that area in 2008. He has been a long-serving housemaster and teacher of Japanese. He is a co-author of *The Great War 1914–1919* and *Russia/Soviet Union 1917–1941*, and also co-authored a history of Cranbrook School, published in 1997.

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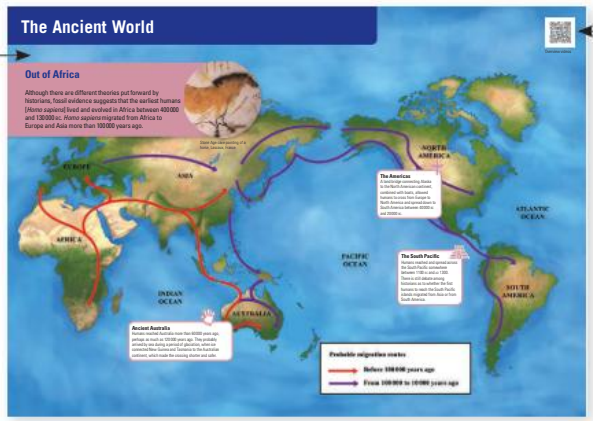
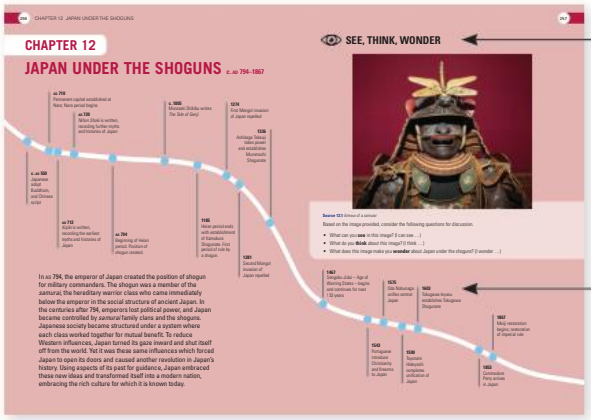
How to use this resource

Each part of the book begins with a four page **Overview**, with a map on the first two pages, and a timeline on the second.

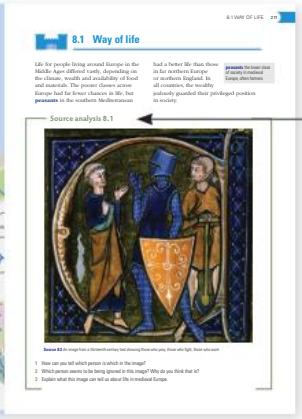


The **QR code** gives you instant access, via your phone, to videos addressing the overview content in more detail.



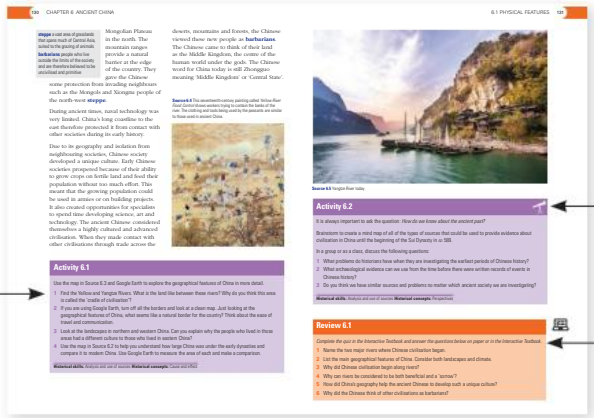
Chapters open with a **Visible Thinking activity** to get you thinking about the topic, and a **timeline** charting key events.

The third page of the chapter opener contains **key questions** and a **map** to give you a geographical context for your historical studies.



Source analyses guide you in working with written, visual and audiovisual sources, a key aspect in the study of history.

A variety of **activities** explore key historical concepts, and enable you to develop historical skills, while engaging with the topic.



Activities with a **telescope** icon encourage you to consider the chapter content in the broader context of the Overview.

Each chapter section ends with a set of **review questions**, to check your recall of the material, as well as interpreting it and creating arguments.

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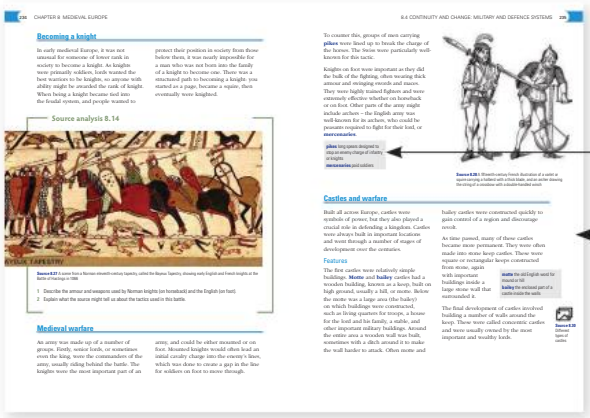
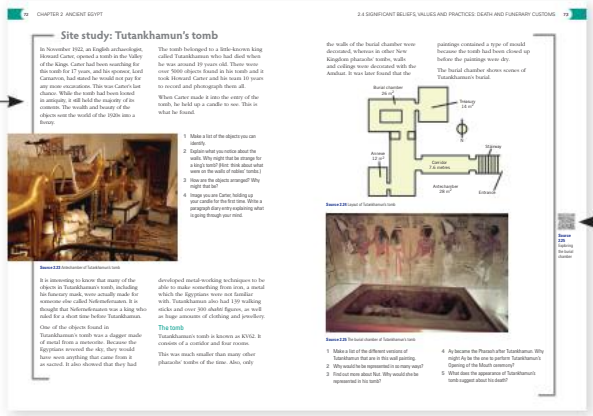


Glossary terms are bolded in the text, defined on the page and collated at the end of the textbook for easy reference.

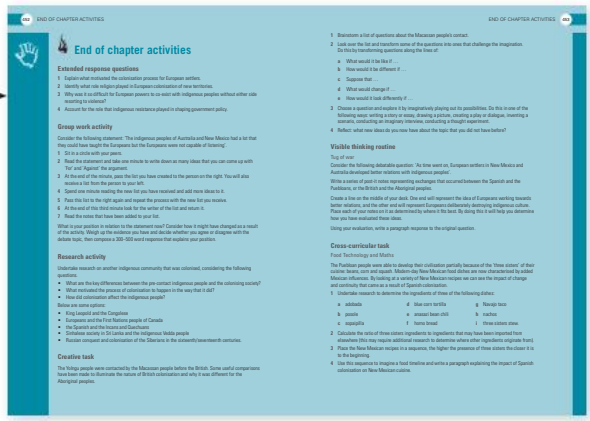
Icons in the margin show the location of additional resources in the Interactive Textbook. (See below for list of icons.)

Every topic has a **site study**, which can form the basis for the site study required by the syllabus, or used as a standalone activity.



Relevant videos can also be viewed on your phone by accessing the **QR code** in the margin.

The **end of chapter activities** contain a variety of concluding tasks to consolidate and extend your learning.



The Interactive Textbook is an online version of the print text, with many additional features:

- Audio and video
- Extension tasks
- Galleries
- Quiz at the end of each section
- Interactive widgets
- Scorcher challenge at the end of each chapter

Review questions can be answered in the Interactive Textbook platform, and tracked using reporting tools.

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The Ancient World

Out of Africa

Although there are different theories put forward by historians, fossil evidence suggests that the earliest humans [*Homo sapiens*] lived and evolved in Africa between 400 000 and 130 000 BC. *Homo sapiens* migrated from Africa to Europe and Asia more than 100 000 years ago.

Stone Age cave painting of a horse, Lascaux, France

Ancient Australia

Humans reached Australia more than 60 000 years ago, perhaps as much as 120 000 years ago. They probably arrived by sea during a period of glaciation, when ice connected New Guinea and Tasmania to the Australian continent, which made the crossing shorter and safer.

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Overview videos

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Key features of ancient societies

Across much of the world, the Neolithic period saw the development of more settled societies. As people learned how to domesticate animals and plants, hunter-gatherer tribes gave way to larger communities, ultimately leading to the development of cities.

Farming scene from an ancient Egyptian tomb

Farming
Different forms of farming evolved, depending on the types of animals and crops suited to the area. Different techniques also developed.

Trade
Ancient societies developed Stone Age barter systems between different groups into networks of trade across much of the world. From 130 BC, China, India, Persia and Europe established the trade routes known as the Silk Road.

2 000 000 BC
Palaeolithic period begins (Old Stone Age)

100 000 BC
Homo sapiens have begun to migrate from Africa

63 000 BC
Humans living at Madjedbebe, Australia

40 000 BC
Construction of the Brewarrina fish traps, Australia

15 000–10 000 BC
Painting of the Lascaux caves in France

10 000 BC
Neolithic period begins (New Stone Age)

8000–4000 BC
Development of agriculture and silk weaving in China

6500–4000 BC
Beginning of agriculture in Europe and Egypt

5000 BC
Farmers in the Andes in South America begin to domesticate potatoes

4000–2500 BC
Farming and villages in western India

Social classes
The wealth created by agriculture and trade led to specialised jobs such as craftspeople, artists, scribes and priests, as well as leaders. Most ancient societies were hierarchical, with their leaders at the top and warriors, priests, scholars and peasants below them.

Rule of law
Written laws, such as the Code of Ur-Nammu (c.2100 – 2050 BC) and the Code of Hammurabi (c.1700 BC), developed in many ancient societies. In other societies, laws were remembered and taught via song, story and art.

Religion
From the gods and goddesses of ancient Egypt and Greece to the Aboriginal Dreaming, detailed systems of belief developed in all ancient societies. These beliefs determined the laws, social organisation, marriage and rituals associated with death, fertility and crop production.

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Evidence for the development of ancient societies

Historians rely upon archaeologists and scientists to find and analyse sources for evidence about the development of ancient societies across the world. Because many everyday objects – including clothing, timber and paper – decay over time, the types of artefacts used by historians to learn about ancient societies are usually made of stone, pottery or metal.

A terracotta warrior from the tomb of Chinese emperor Qin Shi Huangdi

Activity: Overview 1

1. Using the map, list the two continents humans first settled in after they moved out of Africa.
2. Identify two examples of evidence supporting the idea that humans have lived in Australia for at least 40 000 years.
3. What challenges might historians face when analysing ancient written sources as evidence about the past?
4. Why might the rulers of ancient societies such as Sumer and Babylon have written down their laws and displayed them in public spaces?

Art

Artworks, including statues, architecture and paintings on rock, papyrus and paper, can provide evidence of daily life, religious beliefs and the environments and politics of ancient societies.

Iconography

Iconography refers to the symbols used to represent the beliefs and values of a society. Studying these symbols, such as the scarab beetle in Egyptian artefacts or the yin-yang from ancient China, provides historians with evidence about the values of ancient societies.

Writing

Writing was first developed in ancient Sumer (cuneiform script) and Egypt (hieroglyphs), emerging from 3400 to 3200 BC. Writing developed in India around 2600 BC and in China between 1500 and 1000 BC. Translating ancient texts and inscriptions can provide important evidence for historians.

3180–1500 BC
Neolithic settlements (e.g. Skara Brae) and megaliths (e.g. Stonehenge) built across Europe

2700–2200 BC
Pyramids built in Egypt

800–700 BC
Rise of the Greek *poleis* (city-states)

58–50 BC
Roman conquest of Gaul, led by Julius Caesar

AD 79
The Roman cities of Pompeii and Herculaneum are destroyed by a volcanic eruption

AD 166
Roman merchants reach China by sea

Pottery

Ancient pottery has been found across Africa, Europe, Central and South America, and Asia. Pottery enabled humans to store or transport food, allowing them to remain in one place rather than following food sources. Ancient pottery gives evidence of the food eaten by people in ancient societies, as well as the goods traded between different settlements.

Tools

The earliest human tools were made from stone or animal bone. Metal tools were used from around 4000 BC, made first from copper, then bronze and finally iron from around 1500 BC. From tools, historians can learn about farming, hunting, housing and clothing, as well as weapons, used by ancient peoples across the world.

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Depth Study 1

Investigating the ancient past

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CHAPTER 1

INVESTIGATING THE ANCIENT PAST

c.63 000 BC
Human habitation at Madjedbebe

c.40 000 BC
Burial of Mungo Man and Mungo Lady

c.3300 BC
Death of Ötzi

c.2000 BC
Death of Narrabeen Man

c.1324 BC
Death of Tutankhamun

c.1200 BC
Trojan War

The past is everything from the very beginning of the universe up until today. It includes billions of events, most of them lost to us forever. Studying history, which is the story of the past, tells us how we became who we are today. It helps us better understand the development of our species and its many cultures over tens of thousands of years. The ancient past is particularly interesting, because it allows us to see how we are similar to our distant ancestors and how we are different. Studying history, therefore, offers us insights into what it means to be human.

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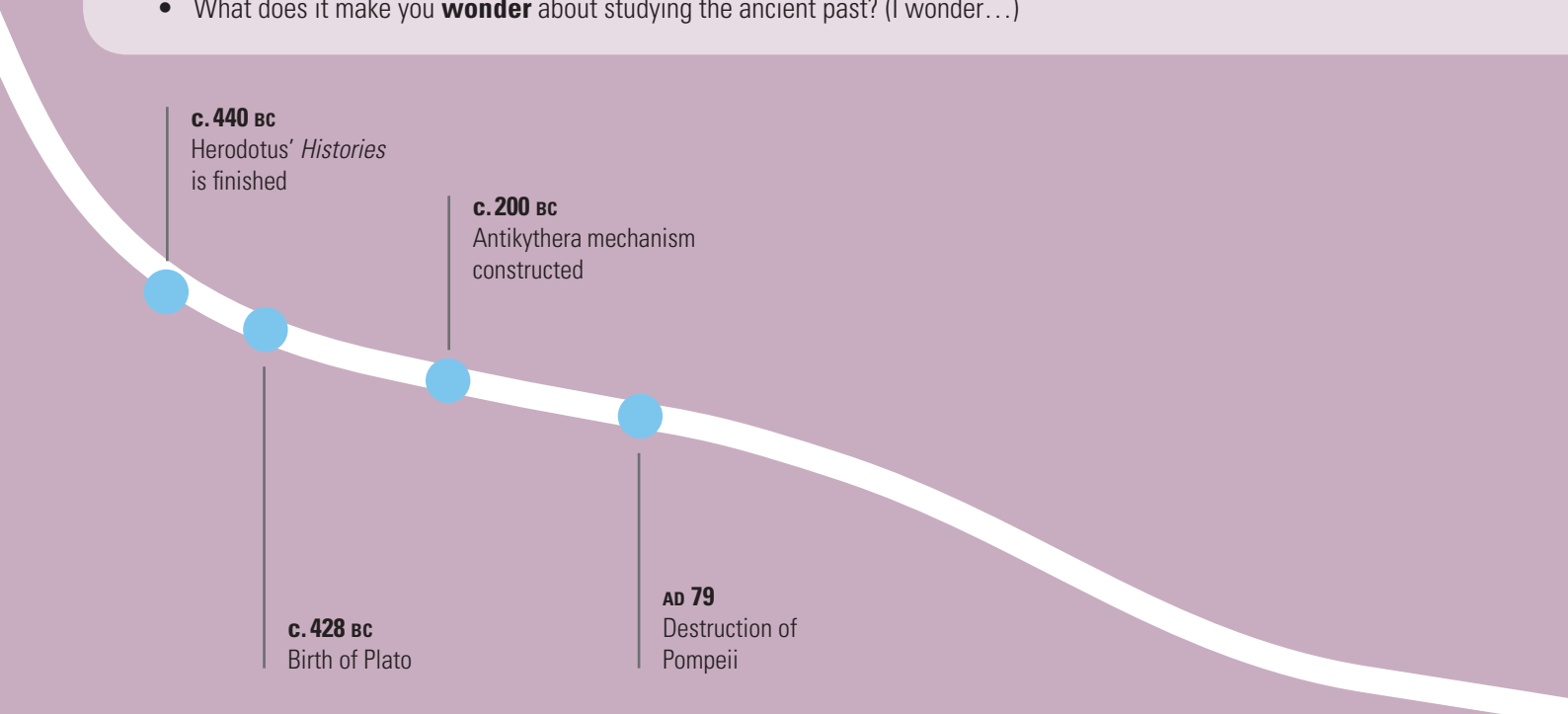
SEE, THINK, WONDER

Source 1.1 Archaeologists working at ninth century BC Scythian burial mound in Southern Siberia, Russia

Based on the image in Source 1.1, consider the following questions.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does it make you **wonder** about studying the ancient past? (I wonder…)



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Key questions

- What is history?
- How do historians and archaeologists investigate the past?
- What types of sources do they use?
- How do historians measure time?
- What is known about ancient Australia?
- Why do people disagree about what happened in the past?
- How can science help us understand what happened in the past?
- How can we conserve the remains of the past?

Source 1.2 World map showing the sites and artefacts mentioned in this chapter

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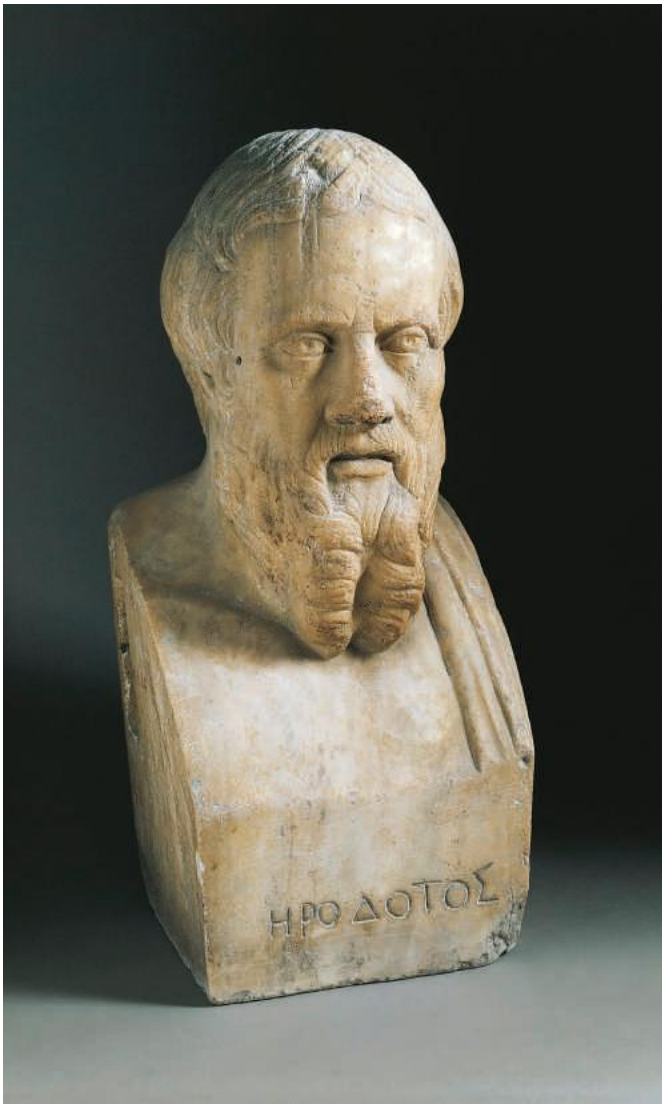
1.1 Investigating history

History and historians

History is the study of what happened in the past. The term history comes from the Greek word *historia*, which means 'inquiry' or 'research'. Historical inquiry is about working out what happened in the past through a process of investigation. This is done by asking questions and using evidence to answer those questions. The purpose of this process is to develop our understanding of what happened and what previous periods were like. History may focus on different areas such as military battles, or the lives of powerful or famous people, as well as the everyday lives of ordinary people. History also includes your own family stories, passed on from one generation to the next.

Early historians writing thousands of years ago relied on stories passed down by word of mouth. They collected these oral accounts from people to write their histories. Writers like Herodotus, who lived in the ancient Greek world approximately 2500 years ago, were interested in the great deeds of great men. Although he did not practise the same methods used by historians today, he is considered the 'father of history' in the Western world.



Source 1.3 Bust of Herodotus of Halicarnassus, who was often called the 'father of history'.

Source 1.4 Extract from Herodotus outlining the purpose of his work

Here are presented the results of the enquiry carried out by Herodotus of Halicarnassus. The purpose is to prevent the traces of human events from being erased from time, and to preserve the fame of the important and remarkable achievements produced by both Greeks and non-Greeks.

Herodotus, *The Histories*, Book I

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Modern day historians work with different types of evidence, depending on what they are investigating. These may include written, oral and archaeological sources. Historians are like detectives trying to solve a case. They focus on a particular area of interest, develop a hypothesis about what happened, and search for evidence. As they find sources, they question their usefulness and reliability. This is because some sources might be misleading, lack detail or be incomplete. Historians must think critically about the sources they are using to ensure that the version of the past they are reporting is as accurate as possible.

After they have collected evidence from a range of different sources, historians use that evidence to construct an account of the past. These accounts are then published in books, textbooks, podcasts, newspapers, journals or documentaries. Once these accounts have been published, other historians respond to this view of the past and agree or disagree with what has been said. The conversation about what happened in the past is an ongoing process, as new evidence comes to light and **perspectives** change.

perspectives different attitudes or ways of thinking about something, such as an issue, person or event

Let us look at an example of this process of how history is reported. Tutankhamun died more than 3000 years ago and his tomb was discovered in 1922. New evidence and theories about the pharaoh have developed since the discovery of his tomb and many books have been published about the cause of Tutankhamun's death. Early theories argued that he was killed by a blow to the head, which were subsequently proven to be incorrect by medical scans. Later investigations suggested that he died as a result of a chariot accident which crushed his rib cage. More recently, it has been suggested that he had chronic diseases that weakened his immune system and he died of complications from a fractured bone in his leg. These changing theories show that no historical account is final and history will always be rewritten, in this case due to advances in technology and ongoing conversation around this famous historical figure. Historians may disagree about what caused a war to happen or what the use was for a particular artefact, but they need to remain open to new points of view and to always support their version of the past with evidence.

Activity 1.1

Compass points

If what happened in the past cannot change, we may ask:

Why does our understanding of history change?

On a large piece of paper or cardboard or using a digital application, draw a compass with N, E, S and W around the edges. On each compass point respond to the questions below by considering:

Need to know: What else do you need to know or access to help you answer the question?

Excited: What do you find exciting or interesting about investigating this idea?

Stance: What is your current stance (position) on this question? How might you move forward to evaluate how accurate your position is?

Worrisome: What are you worried about when thinking about how to research this question?

Brainstorm all of your ideas about the question.

Historical skills: Perspectives and interpretations **Historical concepts:** Contestability, Perspectives

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Archaeology and archaeologists

Much of what we know about ancient peoples comes from the work of archaeologists, who dig up ancient sites to study traces of the past. The word archaeology comes from the Greek words *archaios*, meaning 'ancient' or 'old', and *logos*, which means 'study'. There have been historians since ancient times, but archaeology as a recognised area of study only developed in the nineteenth century. While historians focus on written records, archaeologists deal with the physical remains of earlier eras, called artefacts. Artefacts can range from small pottery shards to large buildings such as the pyramids of Giza.

Archaeology involves finding, excavating and interpreting archaeological sites. Archaeologists are assisted in their investigation by experts who specialise in areas such as geology, human anatomy, biology, botany and physics. This specialist knowledge helps us to understand the lives of the people who occupied the site being studied, revealing information about when they lived, how they died, what they ate and what they believed.

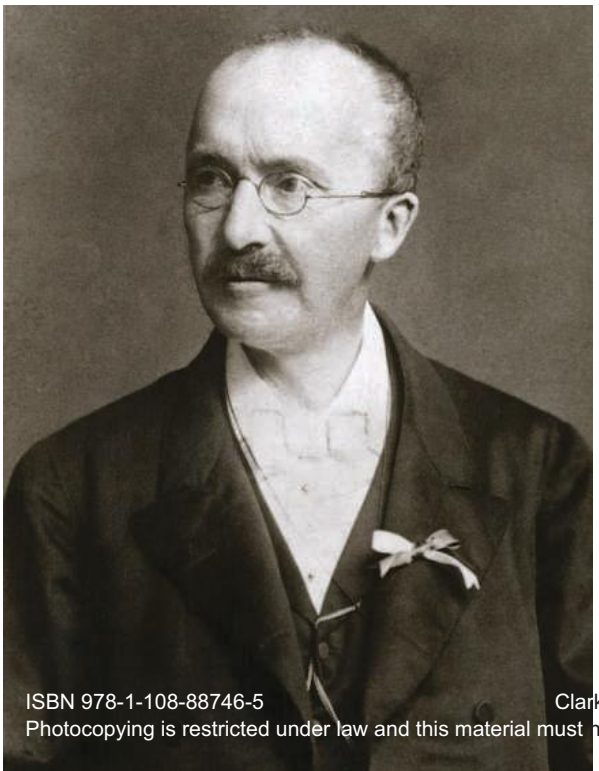
Early archaeology

Early archaeologists are often criticised for being treasure hunters because their focus was on finding valuable objects which would bring them wealth and fame.

One important early archaeologist of the nineteenth century was wealthy German businessman, Heinrich Schliemann. Schliemann is best known for finding the site of the Trojan war: the city of Troy, made famous by Homer's epic poem, *The Iliad*. Schliemann carried out excavations at the site, in modern-day Turkey, and found some amazing objects, including Priam's Treasure – a collection of gold and treasure – though he was later accused of falsifying the events around the discovery of the treasure. Schliemann was also criticised for his destructive methods of excavation, including his use of dynamite, and his failure to properly record what he found. Despite these criticisms, Schliemann made important discoveries and was instrumental in promoting the development of archaeology as a field of study.

Over time, archaeology has become more professional and is carried out primarily by

Source 1.5 Heinrich Schliemann, an early archaeologist who has been accused of using destructive methods and misrepresenting his finds



Source 1.6 Heinrich Schliemann's wife Sophie, wearing the gold jewellery that Schliemann claimed was the treasure of Priam, who was the king of Troy

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people working with academic institutions such as universities. Modern archaeology is more closely tied to science than treasure hunting.

How sites are found

Source 1.7 Space archaeology

Sites can be revealed accidentally. This may happen when new construction takes place or as a result of natural processes, such as erosion and landslides. An example of this happened in Australia in 2005 when an almost complete skeleton of a man was discovered at Narrabeen in Sydney, when workers were digging a gas pipeline. The body turned out to be approximately 4000 years old. Examination of his remains revealed he had most likely been killed by a spear.

Other important sites are discovered when archaeologists go looking for them. They may know a site exists before they start looking, or they could be searching for evidence that might reveal a new site. This search may involve aerial surveys, ground penetrating radar and even satellites fitted with special cameras that can detect sites from space.

The excavation process

Once a site has been found, and the dig team has been organised, the excavation will commence. Excavators will start by mapping the site using technology, such as ground penetrating radar. Once they have mapped the site, excavators start slowly uncovering the site layer by layer. Different tools are used when excavating, ranging from heavy machine diggers to small hand trowels and brushes. It is important that people working on the dig are systematic in their approach and do not damage the material they are uncovering.

Source 1.8 Satellite image of an archaeological site in Tanis, Egypt

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Source 1.9 Survey of a site using a ground-penetrating radar

Activity 1.2

Research the Narrabeen Man.

- Outline how he was discovered.
- Explain what the study of his remains revealed about Australia's ancient past.

Historical skills: Research **Historical concepts:** Continuity and change, Significance

Stratigraphy

When excavating a site, layers called **strata** help archaeologists determine the history of the site. Archaeologists uncover a dig carefully, layer by layer, because each layer represents a different time period. The deeper you dig the further back in time you go. Sometimes the strata are disturbed by human activity. People digging pits into lower strata or natural events such as landslides disturb the layers, which makes identifying and dating different layers difficult.

strata layers of material in the ground deposited one upon another *(singular: stratum)*

Source 1.10 A wall cross-section displaying the archaeological strata and artefacts discovered in 2003 during construction of the Syntagma Square Metro Station, Athens, Greece

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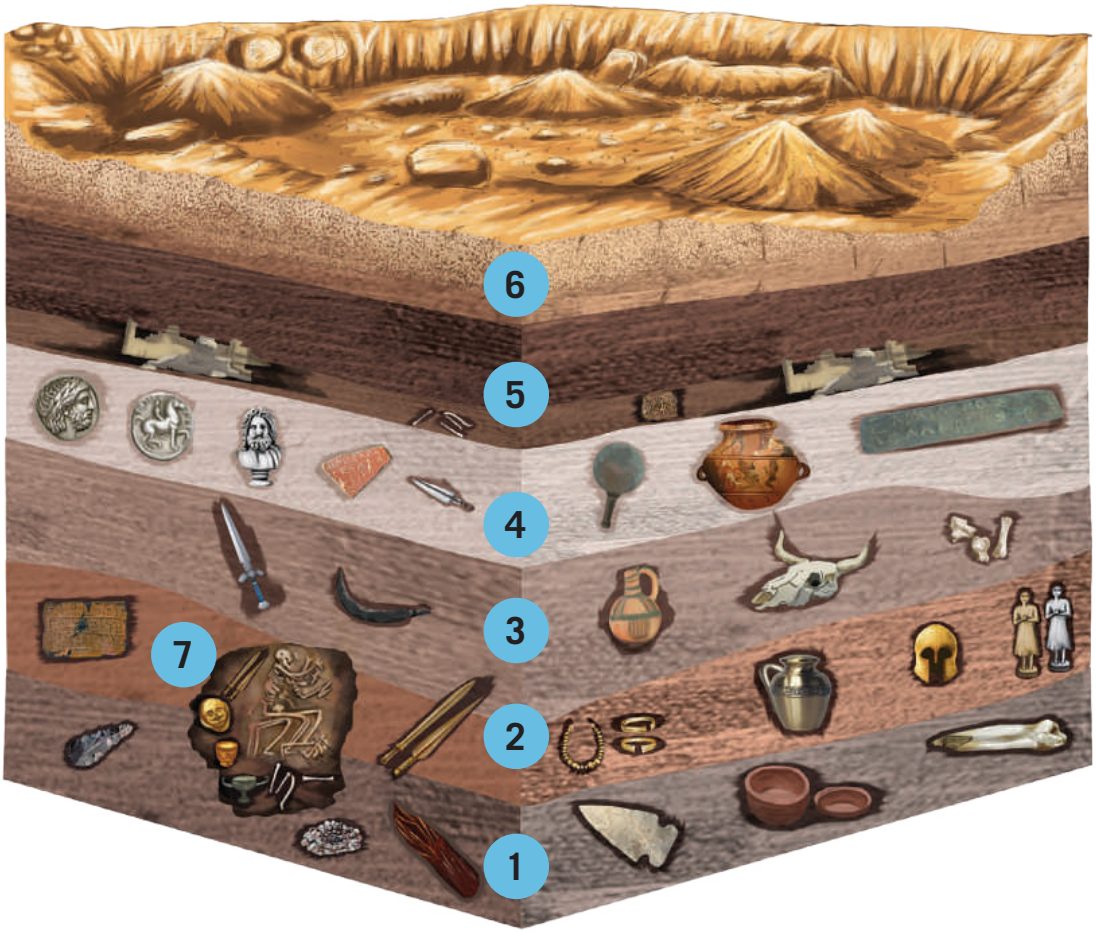
Source analysis 1.1



Source 1.11 Recreation of an archaeological dig

Feature 7 Shaft burial with skeleton in crouch position, funerary offerings

Layer 6 No significant finds

Layer 5 Layer of ash, collapsed buildings, human remains

Layer 4 Coins, amphora, stone statue of Zeus, hand mirror, black figure pottery, spearhead, pottery shard with Greek script

Layer 3 Iron sword, iron scythe, foreign pottery, cattle bones

Layer 2 Tablet with Linear B writing, bronze weapons, gold jewellery, local painted pottery, bronze helmet, small clay and bone votive figurines

Layer 1 Flint tools, remnants of campfire, primitive pottery, midden of animal bones

1 Which layer is the oldest?
2 The burial pit (feature 7) was dug by the people from which layer? Explain your answer.
3 Outline the technological developments between layers 1 and 2.
4 Identify what kind of catastrophe may have occurred in layer 5.
5 Identify the most significant development of layer 2. Explain why you think this.
6 Identify the objects that show development in technology at this site.
7 Why might the inhabitants of layers 2 and 4 have used different written scripts (Linear B/Greek)?
8 Explain what the presence of foreign pottery in layer 3 suggests.
9 Explain why the site may have been abandoned.
10 Identify what type of person do you think was buried in feature 7. Explain your answer with reference to the goods found with the body.
11 Write a historical account explaining what you think occurred at this site. When you have finished share your story with a partner.

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Collecting, recording and interpreting evidence from the site

As a site is uncovered, workers focus on recording everything they find in each strata. The **conservation** of any artefacts they uncover is of great importance. The artefacts are photographed **in situ**, the find location is recorded, and then they are carefully removed. Some objects need to be specially treated so they do not fall apart. The layout of the site is mapped, and finds are catalogued. This allows a detailed picture of the evidence at the site to be constructed. Archaeologists may use Computer Assisted Design (CAD) to re-create a digital view of the site they are excavating. Once the excavation has been completed, researchers interpret what they have discovered and publish their findings. Other historians read and comment on the findings, and there is a continuing discussion of what the site reveals.

conservation ensuring that artefacts are able to last well into the future

in situ in the original position

Source 1.12 Virtual reconstruction of the Villa of the Papyri from 2003, alongside an image of the partially excavated villa, taken in 2004 in Herculaneum, Italy

Review 1.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define what history is.
2. Look at Source 1.4. Summarise the purpose of history according to Herodotus.
3. Explain the principles of stratigraphy.
4. Explain the differences between how historians and archaeologists study the ancient past.
5. Outline the process used by archaeologists to excavate a site.
6. How would virtual 3D models help archaeologists and historians study the past?
7. Study Sources 1.8, 1.9 and 1.11. With direct reference to the sources, explain how technology has changed how the ancient past is studied.

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1.2 Historical time

Measuring time is very important for the study of history, but it is not always a straightforward process, particularly when dealing with the ancient past. To study history we need agreed-upon methods of working out when things happened, how old artefacts are and how long societies existed for. There are different ways by which historians can determine when things occurred.

Measuring time in the ancient world

Humankind has always been interested in time. Ancient people marked time for many reasons, from knowing when to eat and sleep, to determining when to plant crops and when to observe important dates, such as religious holidays. People in the ancient world used a variety of methods for calculating time. One of the most common involved tracking the movement of celestial bodies such as the moon, planets and stars. This process is still used today to determine important dates. For example, the lunar months are used to find out when Easter and Ramadan are to be held, for Christians and Muslims respectively. Other methods of measuring time included calendars, sundials and water clocks.

The Antikythera Mechanism

The Antikythera Mechanism is an ancient analogue computer, discovered in a ship that sank near Greece more than 2000 years ago. It measured the relative position of the planets and stars, allowing the user to determine key dates, such as the Olympic games.

Source 1.13 A reconstruction of the Antikythera Mechanism

Activity 1.3

1 Research an ancient calendar or time-measuring device such as a water clock. Write a paragraph outlining how it worked and who used it. Include an image if you can find one.

Historical skills: Research, Explanation and communication **Historical concepts:** Continuity and change

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Calendar dating

Different societies in the ancient world dated time differently. For example, the ancient Egyptians, during the New Kingdom period, had three seasons that revolved around the flooding of the Nile and each of their weeks lasted ten days. The way they noted the passing of the years was also very different because they dated them by the reign of the pharaohs and began again at year one for each new ruler.

In the modern world, time is divided into seconds, minutes, hours, weeks, days, months and years. In Australia we follow the Gregorian calendar, named after Pope Gregory XIII who introduced it in 1582. This calendar is adapted from the Julian calendar implemented by the famous Roman, Julius Caesar.

The Gregorian calendar is the most widely used today, and enables international communication and trade. In this calendar, a year of 365 days is divided into 12 months, and each month has between 28 and 31 days. Every four years there is a leap year which adds an extra day to February, to account for the fact that a full revolution around the sun takes 365.2422 days (so, slightly more than an even 365 days). If an extra day was not added every four years, the calendar would not match the Earth's orbit around the sun.

The Gregorian calendar is not the only calendar used today. Islamic, Buddhist and Jewish calendars are still used around the world to determine key religious holidays in these religions.

Timelines

Timelines are a useful tool for historians. They show the order in which things happened. They can be used to show the **chronology** of a person's life, the development of a society, or battles in a war. Timelines show the relationship between events and time, demonstrating cause and effect. This helps historians interpret how and why things happened.

chronology the arrangement of dates in the order they occur

BC/AD

You have probably heard the terms BC and AD before. They are based on the Gregorian calendar which dates events from the birth of Jesus. The term BC means Before Christ, and is placed after the date: 100 BC is 100 years Before Christ. Because it counts backwards, 200 BC is older than 100 BC. The term AD comes from the Latin term *anno Domini*, which means 'in the year of our Lord'. It counts forward from the year of Jesus' birth. Correctly, the AD should be placed before the year: AD 100 (in the year of our Lord 100) rather than 100 AD (100 in the year of our Lord). However, it has become broadly acceptable to place it after the year, for consistency with BC. Using this system, the year AD 1 follows the year 1 BC.

Interestingly, we cannot be sure that the year that BC/AD are based around was actually the year of Jesus' birth. Many modern historians and theologians think that Jesus was actually born a number of years earlier, between 6 BC and 4 BC. The

Activity 1.4

Create a timeline of your own life, with two centimetres equalling one year.

- Highlight key events on the timeline such as your birth, your first day of school, the birth of siblings.
- Try to include at least five events.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Continuity and change

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reason the date is not exact is because the texts that are written about Jesus were not dated, so historical information in the gospels (the stories about Jesus in the Bible) needed to be cross referenced with other historical information.

BCE/CE

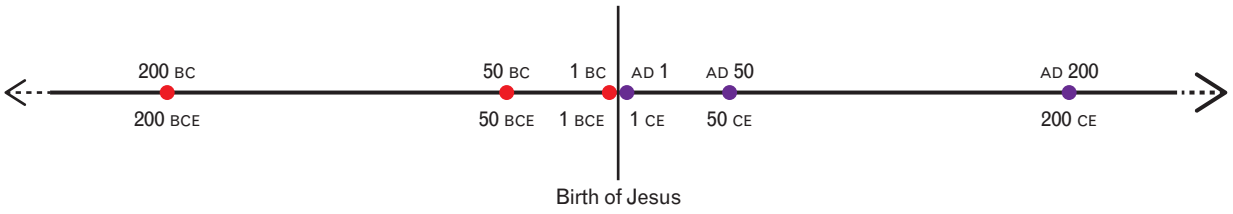
The Gregorian calendar is now the most commonly used method of dating time, but as many people in the world are not Christians, the terms Before the Common Era (BCE) and Common Era (CE) were developed to replace BC and AD. The dates remain the same, with AD 1 being simply called 1 CE (in this system, both BCE and CE are placed after the year). It was developed with the intention of being more neutral and inclusive of non-Christians.

In this textbook, we will be using BBC and AD, rather than BCE and CE, as that is the system used in the NSW History syllabus.

c.

There are times when historians do not know the exact date of something. In this case, the abbreviation c. *(circa)* is used to show that a date is approximate. For example, the Great Pyramid of Giza was built in c. 2560 BC.

Source 1.14 Calendar dating on a timeline



Historical dating

Three-age system: Stone, Bronze and Iron Ages

The three-age system of dating time has been widely used by historians. It was developed by Danish scholar C.J Thomsen in the nineteenth century when he worked as director of the Royal Museum of Nordic Antiquities. Thomsen divided the collection of the museum into different periods, depending on the technology people used. His system created the terms Stone Age, Bronze Age and Iron Age. This method of dividing the past creates a timeline of ancient people based on the types of materials they used to make their tools. These terms are still in common usage, despite being inexact. Other periods, based on the principles of the three-age system, such as Copper Age, Steam Age and Digital Age have become common historical terms.

Periodisation

Historians have also sought to divide history into blocks of time based around periods of human history. Examples of periods include the Dark Ages, Middle Ages, the Renaissance and the Enlightenment. These terms refer to broad blocks of time with no clear beginning or end dates. The primary reasons these terms are used is to allow historical analysis of human development.

Relative dating

Relative dating is the practice of determining the date of artefacts in relation to each other without working out their exact age. Stratigraphy is an example of relative dating as things found in the same strata are assumed to be from the same time period. Another method is by comparing artefacts to other objects with

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similar features (such as artistic style, size, materials used.) As technologies and artistic styles evolve over time, they can be used to groups things on a timeline: this is called **typology** dating. Although relative dating does not provide an exact date, it is fast and cost effective.

typology using the characteristics of an object to classify them over time. It helps to show how an object has changed over time.

Source 1.15 The evolution of lighting, demonstrating the principles of typology dating

Activity 1.5

Look at Source 1.15. Apply the principles of typology to create your own sequence of drawings showing the development of a technology over time.

- You could draw different versions of a computer from an ancient abacus or the Antikythera mechanism, to the latest laptops and super computers.
- You could also look at other areas of technological developments such as aeroplanes, trains or cars.
- Choose five different examples and explain how your sequence shows the principals of typology dating.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Continuity and change

Scientific (absolute) dating

As science and technology have advanced, new methods of dating archaeological evidence have become available. These methods, known as absolute or scientific dating, provide much more exact dates. It is important to acknowledge that even though these methods are called absolute dating, they really provide date ranges. It is still impossible at this stage to provide exact dates down to a year using these techniques. They work best when they are used together with other dating techniques to create a fuller picture of when things occurred.

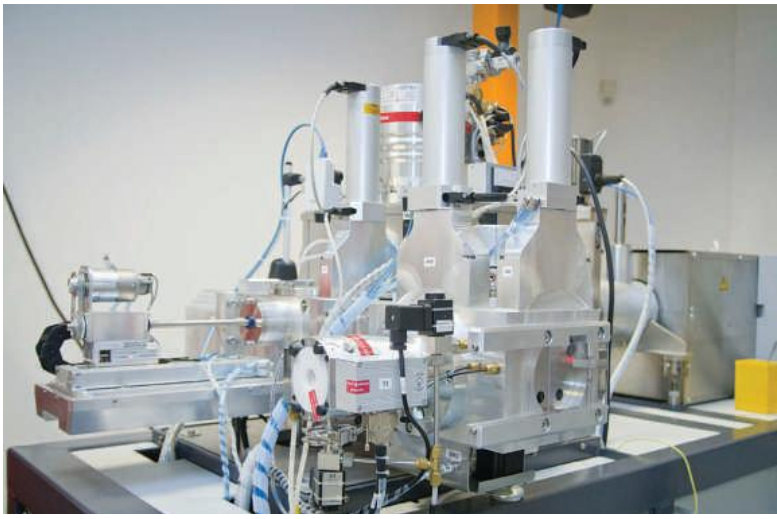
Radiocarbon dating

Radiocarbon was one of the earliest methods of scientific dating, developed in the 1940s. It is used to date organic material like hair, bones, papyrus and wood. It is based on the principle that all living things absorb the radioactive isotope carbon-14 whilst they are alive. Once they die, the carbon-14 starts to decrease at a steady rate. The date of the material is determined by how much carbon-14 is left.

Thermoluminescence dating

Thermoluminescence dating measures how long it has been since an object has been heated. Only objects that have been heated to over 500°C can be dated using this method.

Source 1.16 An Accelerator Mass Spectrometer (AMS), used for radiocarbon dating



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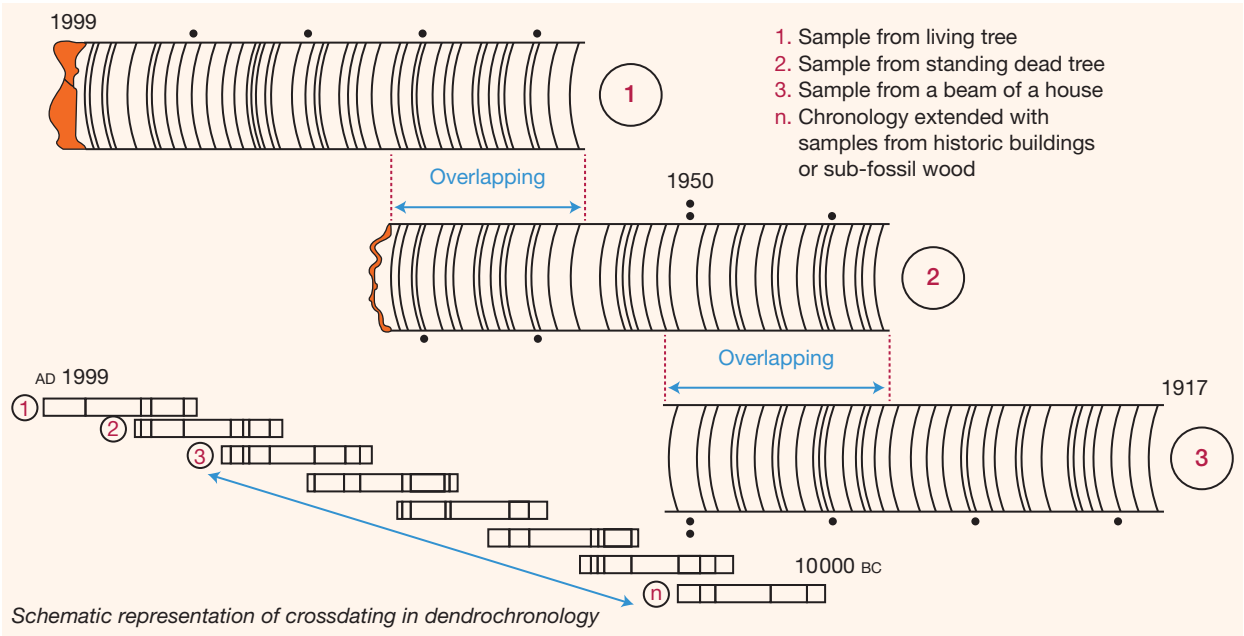
It is used on materials like pottery or stones heated by campfire. Reheating the sample to over 500°C shows the amount of radiation trapped in an object since it was last heated, creating a flash of light that is measured. There are some problems with this method because it can be inaccurate. One of the major uses for this technique is in determining if artefacts are genuinely ancient rather than forgeries.

Dendrochronology

Dendrochronology involves dating tree rings. Trees grow at different rates each year depending on environmental factors such as rain, sun and temperature. During good years, trees grow faster, and the rings are thicker. During poor years, trees do not grow as quickly and the rings are thinner. The differing sizes of the growth-rings act like a barcode, revealing when the tree was alive. By comparing different samples, dendrochronologists can build up a detailed database for a region that goes back thousands of years. The sample can then be used to date wooden objects found at archaeological sites, such as wooden beams from an ancient building.



Source 1.17 Dendrochronology uses different samples to build up a sequence, which allows the samples to be cross-dated

Review 1.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. List some of the methods used in the ancient world to measure time.
2. Define BC/AD and BCE/CE.
3. Define radiocarbon dating.
4. Identify the difference between relative dating and absolute dating.
5. Look at Source 1.17, the illustration of cross-dating using dendrochronology. Describe how dendrochronology works.
6. Why is accurately measuring time important to the study of history?
7. Apply the principles of periodisation to think of a term that describes the current period of human history. Explain your choice in a paragraph.
8. Explain why dating the ancient past is challenging for historians and archaeologists.

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1.3 Historical sources

Historians are like detectives, and sources contain the clues they use to solve their cases. There are many different types of sources that can be used to understand history. Sources are anything that has survived from the past and may include pottery shards, government records, written accounts, buried artefacts or preserved human remains. Without these traces of earlier eras, studying history would be impossible.

It is important to realise that evidence is different to sources. Sources are the raw material that historians use, while evidence is what the sources tell us about what is being investigated. For example, this ancient Roman coin (Source 1.18) is a *source* for ancient Rome. Given the image and writing, it could be used by a historian as *evidence* for the rule of Augustus.

Source 1.18 A Roman coin from 10 BC. The head is that of Emperor Augustus, with most of his name visible on the left

Primary and secondary sources

There are two main types of sources in history: primary and secondary. Primary sources are sources created during the time period the historian is studying. Secondary sources are all sources created after the period being studied. For example, the Colosseum in Rome is a primary source for studying ancient Rome, but a textbook written about the Colosseum is a secondary source.

It is important to note that primary sources are not necessarily better than secondary sources.

The defining feature of primary sources is that they are from the period they are being used as evidence for. Secondary sources are usually based on evidence collected from primary sources, and they may contain insights not available at the time.

Activity 1.6

Research an event from the last 50 years. Find a primary source (such as a written account from the time, or ask a family member to recall the event if they were alive at the time) and a secondary source (for example, a textbook or newspaper article created after the period you are researching).

Write a short paragraph for each source that:

- identifies if it is a primary or secondary source
- outlines the evidence the source provides.

Historical skills: Research, Analysis and use of sources **Historical concepts:** Significance

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How do historians use sources?

Historians collect sources for what they are studying, and then determine what the evidence from these sources reveal. A good historian uses a range of different sources in their inquiry, so they can form the most complete picture possible. There are a range of important questions that historians ask when analysing what evidence can be taken from a source. These include:

- What is the source?
- Where is it from?
- When was it created?
- Who created it?

biased one sided, unfairly shows only one point of view or is prejudiced

For a written source, these questions help a historian work out how the background of the author has influenced what they have written. If someone was an eyewitness, they may be more reliable than if they are reporting an event second hand. If the author of a text is writing about an opponent, they may well be unreliable as they may be overly critical. The same principle applies if they are writing about themselves, or someone they admire, because they may exaggerate their achievements or leave out negative details. The political or religious beliefs of an author can also affect a source's trustworthiness.

This type of information is important for working out what a source is really saying. For an archaeological source, these questions are often harder to answer. Archaeological sources can be compared to other finds to determine what evidence they reveal.

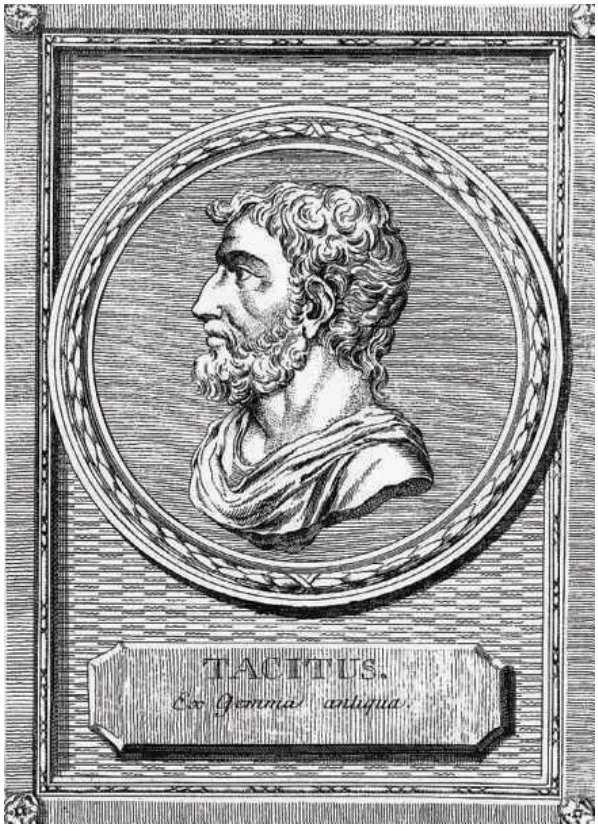
Evaluating sources

Once historians have analysed a source's background, they can evaluate how relevant the source is for the topic they are investigating by asking:

- Is it useful?
- Is it reliable?

Just because a source may be one sided or untruthful does not necessarily mean that it is not useful. The usefulness of a source is directly related to how much information it reveals about what is being studied, or the site that is being excavated. As an example, a gold mask might be a very impressive find, but a piece of written text from the same site may provide more useful information.

Some sources might be **biased**, meaning they only tell history from one point of view. The Roman historian Tacitus is famous for his bias. He wrote very negatively about the family who ruled Rome, making them out to be evil. He did this because he thought Rome should be ruled by the Senate, which he was a member of, not by one family. Even though his works are one sided they are still important to the study of this period. Historians need to take account of bias when they are assessing reliability.



Source 1.19 The Roman historian Tacitus was very biased, so this needs to be taken into account when using his work as a source

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Facts and opinions

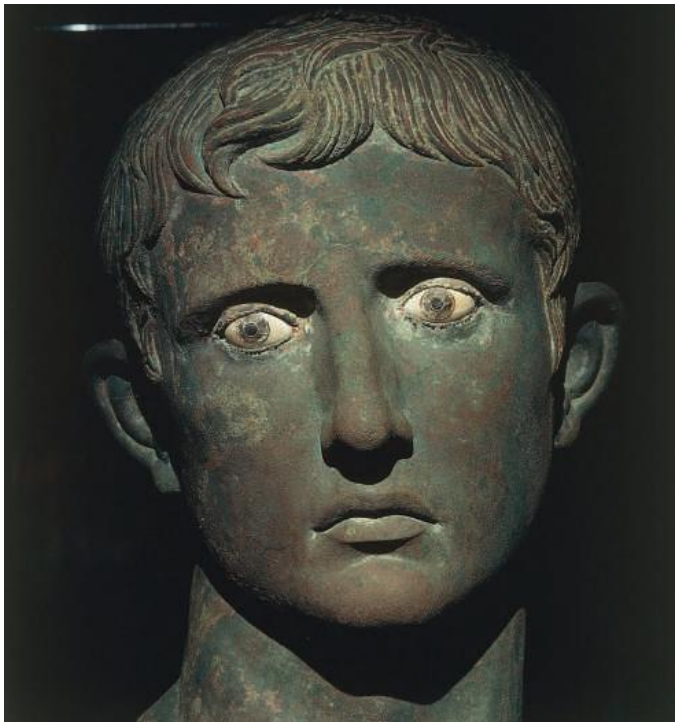
A major problem with history is that we can never fully understand everything that happened in earlier times. Most of what occurred has not been recorded, and what remains is often incomplete or only reveals one side of the story. Historians need to be careful to note the difference between what is fact and what is opinion.

- Facts are things that are well supported by evidence and generally accepted by historians. An example of an historical fact would be that Julius Caesar was assassinated in Rome on the Ides of March in 44 BC.
- Opinions are a person's ideas about what happened in the past; they cannot be proved to be correct. For example, any theory about why Caesar was assassinated is an opinion.

Like detectives, when historians have collected enough evidence, and assessed the reliability of the evidence, they present their case, outlining their view of what happened.

In Source analysis 1.2, you will look at a number of sources relating to Augustus, the first emperor of Rome. Under his rule, the Roman world changed from the Republic (in which the Senate and people ruled) to a new political system called the *principate*. Although Augustus attained almost complete power over the Roman world, he argued that he had actually saved the Republic and handed power back to the Senate and people of Rome.

Source analysis 1.2



Source 1.20 Larger than life-size bronze head of Augustus, created during his lifetime, discovered in Meroe, Sudan

Source 1.21 An extract from the inscription on Augustus' tomb, in which he describes handing power back to the Roman people. This text was written before his death.

After I had extinguished civil wars, and at a time when … I was in complete control of affairs I transferred the Republic from my own control to the will of the Senate and the Roman people.

Res Gestae Divi Augusti, 34

continued...

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Source analysis 1.2 continued

Source 1.22 Roman historian Tacitus, writing approximately 100 years after Augustus' death

He [Augustus] gradually pushed ahead and absorbed the function [power] of the senate, the officials and even the law. Opposition did not exist … Political equality was a thing of the past; all eyes watched for imperial commands.

Tacitus, *Annals,* Book 1

Source 1.23 Modern day Wikipedia article on Augustus

Augustus was a Roman statesman and military leader who was the first emperor of the Roman Empire, reigning from 27 BC until his death in AD 14. His status as the founder of the Roman Principate has consolidated an enduring legacy as one of the most effective and controversial leaders in human history.

https://en.wikipedia.org/wiki/Augustus, accessed 8 November 2019

1 Which sources are primary sources?
2 Which sources are secondary sources?
3 What historical facts can you find in the sources? Write a dot point list.
4 What opinions can you find in the sources? Write a dot point list.
5 Which sources show bias? Explain your answer.
6 Wikipedia is an online encyclopedia, where entries are written by volunteers from a variety of backgrounds. The entries do not go through the same rigorous checking process that most other published information must undergo. With this in mind, explain the pros and cons of using Wikipedia as a source.
7 Which source(s) are the most useful for understanding Augustus' role in the Roman government? Explain your answer.

Review 1.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Explain the difference between a primary and a secondary source.
2 Outline the difference between a source and evidence.
3 Explain the difference between a fact and an opinion.
4 Why is the study of history like being a detective?
5 Why is it important to know where a source comes from and who created it?
6 Explain what determines the usefulness of a source.

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1.4 Investigating historical controversies

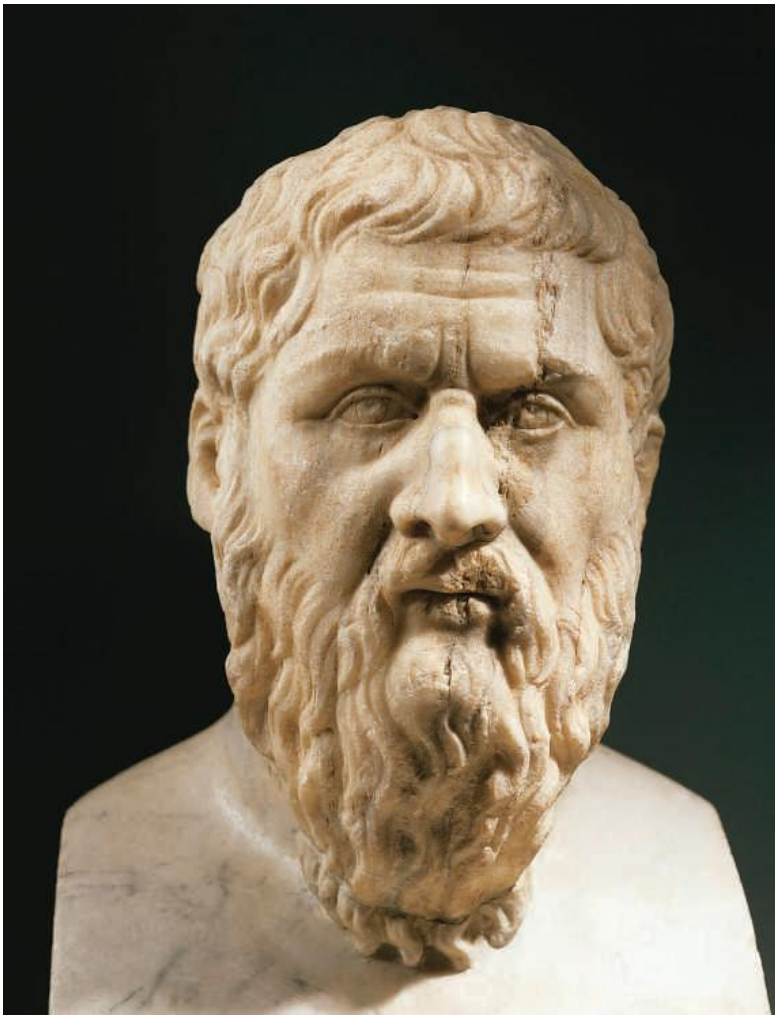
History is full of mysteries and controversies. They exist because history is not an exact science, and much of what we know about the past is fragmented and incomplete. Gaps in our evidence means that the past can be interpreted in different ways, sometimes creating myths that continue for centuries.

Some of the more extreme stories, such as the idea that the pyramids were built by aliens, can easily be dismissed by examining the evidence, which shows the pyramids were built by a human workforce around 4500 years ago. Other debated topics, such as whether King Arthur was a real person, or the purpose of ancient sites like Stonehenge, are impossible to determine with certainty because of a lack of evidence. Historians can make educated guesses, but they may not ever be able to fully resolve the mystery.

The myth of Atlantis

The story of Atlantis is an example of a myth that has persisted for thousands of years. It was first mentioned by Plato, an ancient Greek philosopher, writing more than 2300 years ago. He told of a glorious city which sank into the sea around 9000 years before his time. He wrote of an advanced civilisation that inhabited an enormous island located in the Atlantic Ocean. The civilisation was founded by the children of the Greek god of the sea and earthquakes, Poseidon.

According to Plato's description, Atlantis was a paradise. It had a series of canals, laid out in a circle with bridges connecting the strips of land. The island was said to have had both hot and cold springs, and an abundance of food and exotic animals. The Atlanteans built beautiful temples and palaces out of coloured stone and gold. Despite living in a paradise, they sought to conquer the people of the Mediterranean and enslave them. They attacked Athens but were repelled and fell out of favour with the gods, who sent earthquakes that sunk their island into the sea.



Source 1.24 A sculpture of Plato from ancient Greece

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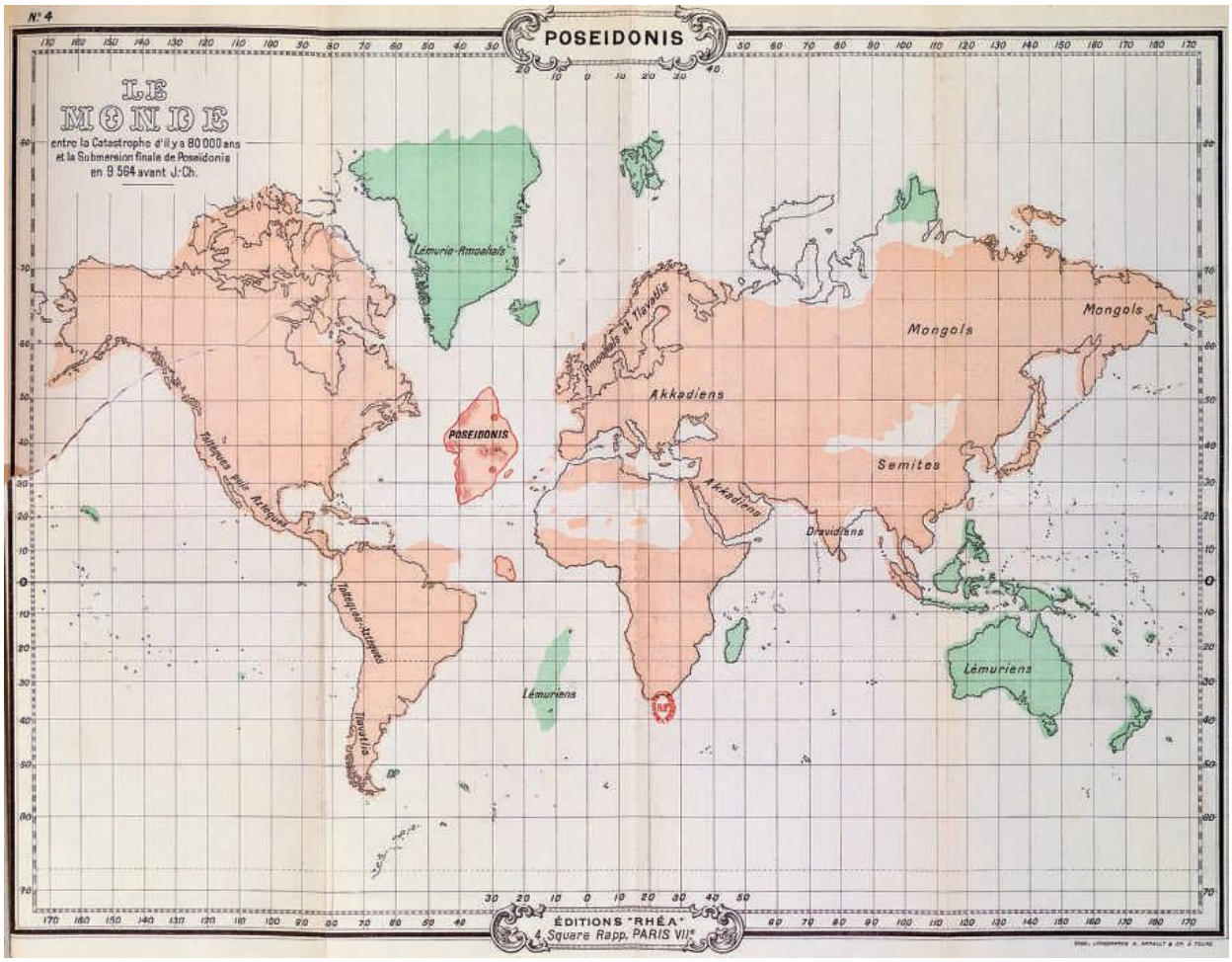
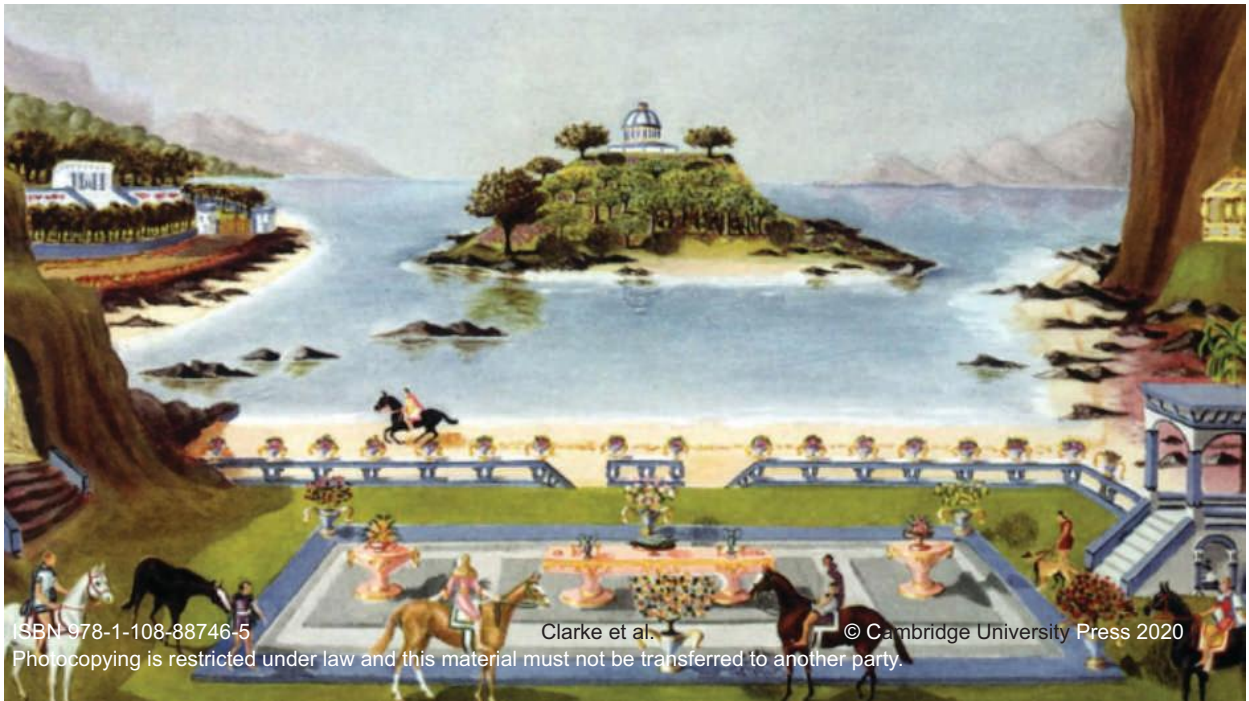
Impact of the myth

Even though it was part of a philosophical work, the idea of Atlantis has fascinated people for centuries. It has had a major influence on art and literature, inspiring famous works such as Thomas More's 1516 book *Utopia*, which describes a perfect society. A search for books on Atlantis today reveals thousands more titles, both historical and fictional. Atlantis has even been linked

Source 1.25 Map of the world, Scott-Elliott, W., *Histoire de L'Atlantide (History of Atlantis)*, 1896



Source 1.26 An illustration by Sir Gerald Hargreaves, from his 1948 play, *Atalanta: A Story of Atlantis: A Fantasy with Music,* depicting the mythical land of Atlantis as a paradise.



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with the origins of the Mayan civilisation of Central America, although there is absolutely no evidence for these claims. The myth has been the focus of comics, movies and TV shows. A hotel in Dubai named Atlantis has, according to its website, suites which look out over the breath-taking views 'of the ancient ruins of the mythical lost city of Atlantis'.

The search for Atlantis

People who thought Plato was writing actual history have looked for the traces of this advanced society that fell into the ocean. They have scoured the sea and land for evidence, and a wide range of theories about who the Atlanteans were, and what happened to them, have developed. Some archaeologists have looked for an actual historical event or place that the story is based on.

One of the most interesting of these theories is that the Bronze Age civilisation on the island of Thera (also known as Santorini) was the basis for the Atlantis myth. The civilisation was destroyed around 1600 BC by the eruption of a volcano. Archaeological evidence from Akrotiri, on the island of Thera, shows an advanced seafaring civilisation. Other historians reject these claims, saying that there are too many inconsistencies, foremost being that Thera is in the Mediterranean Sea, not the Atlantic Ocean.

Sources 1.27 and **1.28** Room of Lilies at Akrotiri, Thera, alongside an interior view of the site. Destroyed by a volcanic eruption in sixteenth century BC, the site has revealed a technologically advanced society that included three-story buildings and a complex drainage system.

Why is Atlantis considered a controversy?

Plato is the only source for the story of Atlantis. Ancient writers like Aristotle, who was taught by Plato, said it was only a story, designed to show how great the Athenian state was because they defeated the Atlanteans and freed the people that they had conquered. Essentially, the story was used to show how the Athenians were strong and represented a morally upright society. Some non-professional historians, such as the nineteenth century writer Ignatius Donnelly, insisted that Plato was recording actual history and that Atlantis did exist. Present day historians and archaeologists mostly agree that it was a fictional account, although some have argued that it was based on real events.

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Source analysis 1.3

Source 1.29 In a work by Plato written 360 BC, the character Timeus explains how the Athenians defeated the people of Atlantis.

Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest … For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city [Athens] put an end. This power came forth out of the Atlantic Ocean … there was an island situated in front of the straits which are by you called the Pillars of Heracles; [strait of Gibraltar] the island was larger than Libya [Africa] and Asia put together.

Plato, *Timeus*

Source 1.30 In 1882, US Congressman Ignatius Donnelly argued that Plato was writing history.

There are in Plato's narrative no marvels; no myths; no tales of gods, gorgons, hobgoblins, or giants. It is a plain and reasonable history of a people who built temples, ships, and canals; who lived by agriculture and commerce; who, in pursuit of trade, reached out to all the countries around them.

Donnelly, I.L., 1882, *Atlantis: The Antediluvian World*, Part I, Chapter 3

Source 1.31 Twentieth-century archaeologist Aris Poulianos suggested a possible link between Thera and Atlantis.

A theory has been proposed by Professor Angelos Galanopoulos of Athens University that the Aegean island of Thera, is the lost continent of Atlantis. Thera is north of Crete where the Minoan civilisation flourished.

Poulianos, A., 1972, 'The Discovery of the First Known Victim of Thera's Bronze Age Eruption', *Archaeology,* p. 229

Source 1.32 Twentieth-century geologist Dorothy B. Vitaliano suggested there is no geological evidence of a continent in the Atlantic.

Only those who … are willing to 'believe six impossible things before breakfast' can take Plato's description literally. In addition to the internal inconsistencies and obvious exaggerations there is the now well-established geological fact that no sizeable landmass has been submerged in the Atlantic Ocean as recently as 11 500 years ago, if ever.

Vitaliano, D.B., 1971, 'Atlantis: A Review Essay', *Journal of the Folklore Institute*, 8:1, p.66

Source 1.33 Philosopher Julia Annas, writing about Plato, says that his tales of Atlantis are solely to teach philosophy.

The continuing industry of discovering Atlantis illustrates the dangers of reading Plato … The idea is that we should use the story to examine our ideas of government and power. We have missed the point if instead of thinking about these issues we go off exploring the sea bed.

Annas, J., 2003, *Plato: A Very Short Introduction,* Oxford University Press, p.42

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Source analysis 1.3 continued

1 Explain what Source 1.29 reveals about Atlantis. List the details.
2 What is the argument being made by Donnelly in Source 1.30?
3 Does Source 1.31 support the existence of Atlantis? Explain your answer.
4 With reference to Sources 1.32 and 1.33, outline the arguments against Atlantis being a real place.
5 Research Plato, and explain whether or not you think he is a reliable historical source for Atlantis.
6 Sources 1.30 and 1.31 support the notion that Plato's writing has a historical basis, while Sources 1.32 and 1.33 say that Plato's story is fiction. Weigh up the evidence and decide whether you think Atlantis existed.
7 Based on the differences in the sources, why do you think there is disagreement about Atlantis?

Activity 1.7

1 Research the archaeological site and ancient civilisation of Thera. Do you think this could be the basis for Plato's story? Write a report arguing your case for or against this point of view.

Historical skills: Research, Analysis and use of sources, Explanation and communication **Historical concepts:** Contestability, Perspectives

The role of science in solving historical mysteries

Advances in technology and methods of investigating evidence have provided new answers to mysteries of the past. Innovations such as radiocarbon dating and DNA analysis have helped us to understand patterns of human migration, the history of diseases and how people in the past lived and died. Even though science can play a role in solving historical mysteries, disagreements will always exist because much of history is based on interpretation. Also, scientific techniques and access to evidence are always developing, so our understanding of the past will continue to change in the future.

Ötzi the Iceman

On 19 September 1991, two German tourists, Helmut and Erika Simmon, were walking high up in the mountains of the Ötzal Alps, near the Austrian-Italian border, when they discovered human remains. At first, they believed the body was a recently deceased mountaineer and contacted the local police, who also assumed it was a recent death. In reality they had chanced upon one of the best-preserved human remains ever discovered, now known as Ötzi the Iceman.

When the body was removed from the mountain, it soon became apparent that the body was many thousands of years old. It had lain in a protected depression underneath a glacier for millennia. As well as the remains of Ötzi, a collection of well-preserved artefacts were also uncovered. These included clothing designed to keep Ötzi warm in the mountains: a woven grass coat, a fur cap, a pair of leggings and specially designed waterproof shoes. Other tools and equipment were recovered as well. These included a copper axe, bow, arrows in a quiver, food and medical supplies in a pouch, and a wood-and-hide backpack.

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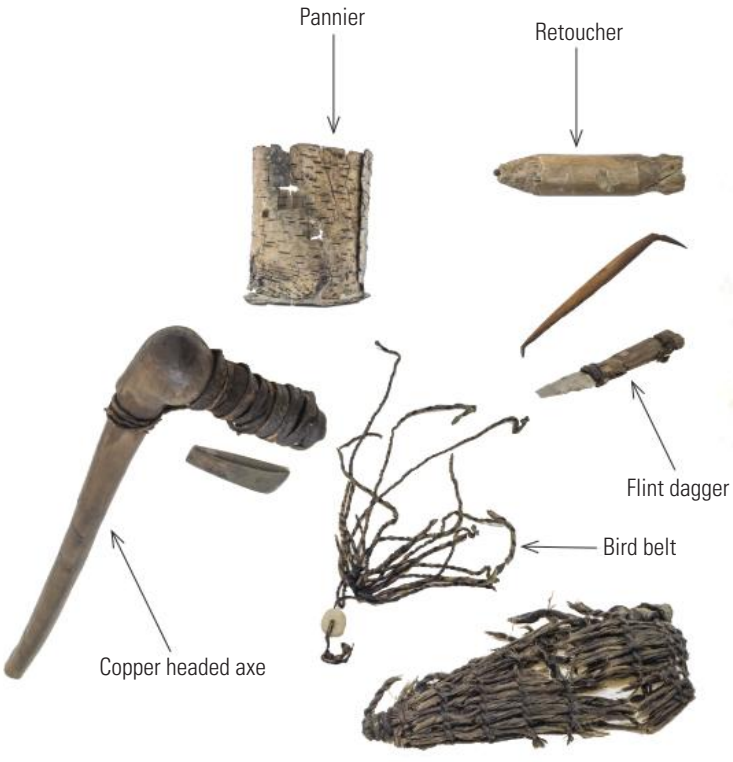
Source 1.34 Two mountaineers with Ötzi, Europe's oldest natural human mummy, in September 1991, the day after his discovery.

Source analysis 1.4

Source 1.35 The goatskin leggings worn by Ötzi



Source 1.36 Diagram of Ötzi's equipment

Source 1.37 Artist's impression of Ötzi's clothing

1 Do you think Ötzi was well-prepared for his environment? Explain your answer with reference to the sources.

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Scientific investigations

The discovery of such a well-preserved body high up in the mountains raised some key questions for the people investigating Ötzi's life and and his death.

- Who was he and where was he from?
- Why was he so high up in the mountains?
- How did he die?

Archaeologists, assisted by a range of specialist scientists, started to carry out tests on the body and artefacts to try and solve these mysteries.

Radiocarbon-14 dating

At first Ötzi was judged to be around 4000 years old, based on relative (typology) dating of the tools he carried, in particular the copper axe. However, radiocarbon dating determined that he lived between 3350 and 3100 BC. That is more than 5000 years ago, making him 1000 years older than the initial estimates.

Medical examination of his body

Since his discovery Ötzi has undergone a series of external and internal examinations using advanced medical technologies. These included X-rays, CT scans and an endoscopy, viewing inside his body with a special camera designed for inspecting the human digestive system called an endoscope. These investigations showed that he was about 45 years old, 160 cm tall and weighed about 50 kg. He had signs of tooth decay, gum disease and damaged joints and he also had broken ribs. His skin was covered in 61 separate tattoos made by rubbing charcoal in cut skin. These tattoos corresponded with spots where he may have had pain from worn joints and old injuries that were revealed in X-ray scans.

Samples were taken from his stomach and it was shown he had a meal of dried ibex meat a few hours before his death. Pollen from these samples revealed he died in late spring or early summer, based on the flowering time of the tree that produced the pollen.

Isotopic examination of his tooth enamel showed that he spent his childhood in a valley about 100 km from where he was discovered, near modern day Feldthurns in Italy. Analysis of his hair found high levels of arsenic, a chemical by-product of copper making, suggesting that he was involved in copper manufacture.

DNA analysis

DNA (Deoxyribonucleic acid) is the blueprint for all life. It contains the genetic material that

Source 1.38 Reconstruction of Ötzi based on three-dimensional images of the mummy's skeleton as well as the latest forensic technology, alongside an image of Ötzi's remains, South Tyrol Museum of Archaeology in Bolzano, Italy

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determines how a living thing will look and behave. All life has a unique DNA fingerprint. In archaeology, DNA analysis can reveal such things as the species of an animal, a type of plant found at a site or the ancestral background of human remains. DNA analysis can even reveal whether a human was sick and what diseases they suffered from. In the case of Ötzi, DNA analysis revealed that the meat he had eaten before he died was ibex, and that he was lactose intolerant.

The DNA study also revealed that the most similar population to him is found in Southern Corsica, a French island in the Mediterranean. In October 2013, DNA analysis of a particular genetic mutation showed that 19 men in Tyrol, Austria were descendants of Ötzi.

Source 1.39 Özti is examined using medical devices including X-rays in 1998.

Science: solving the mystery of Ötzi's death

The cause of Ötzi's death was not really understood until 10 years after his body was first discovered. Early theories suggested that he was a shepherd who had been caught in a storm and died from the cold (hypothermia). Other theories, based on his broken ribs, were that he had escaped an attack on his village and died high in the mountains of hypothermia.

In 2001, an X-ray revealed a flint arrow tip lodged in Ötzi's back. This showed that he had been shot from behind, causing him to bleed to death. A large bruise found by further study confirmed this. DNA analysis of blood samples from his axe, arrowheads, knife and clothes found that they came from four different individuals. This suggested that he was in a violent hand-to-hand struggle before being shot.

Review 1.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How do historical mysteries come to exist?
2. How can science help solve mysteries from the ancient past?
3. Identify the different scientific methods used to investigate Ötzi.
4. Explain what you think the difference is between history and myth.
5. Outline what science revealed about the health and lifestyle of Ötzi.
6. Explain what does Ötzi's equipment reveal about his lifestyle.
7. How did science help solve the mystery of Ötzi's death?

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1.5 Sources for ancient Australia

Source 1.40 Bruce Pascoe, who is of mixed Bunurong, Yuin, and Palawa heritage, examines colonial accounts of ancient Australia.

> Aboriginal people have of course, been saying we have always been here.
>
> Pascoe, B., 2014, *Dark Emu,* Magabala Books, p. 41

The Dreaming

The **Dreaming** refers to the worldview of many Aboriginal and Torres Strait Islander peoples. It encompasses everything from the past to the present, explaining how the world was formed and how life should be lived. It is directly linked to the land, which is the total environment, including the sky, the earth, people, animals and plants. For Aboriginal and Torres Strait Islander peoples, the Dreaming is concentrated on sacred sites throughout Australia. There are different Dreaming stories and rituals depending on where people are from.

Dreaming a term for the spiritual, legal and ritual beliefs of Aboriginal and Torres Strait Islander peoples

You may have heard of Dreaming stories that tell of how the world was created and given shape by ancestor beings as they moved through it. For Aboriginal and Torres Strait Islander peoples, these stories explain how humans came to be in Australia and how they should live their lives – where to find resources, how to manage fisheries and farm the land, and what laws and rituals they need to observe.

Ancient Australia

Australia had a long history of human settlement prior to colonisation by the British. It is believed that the first settlers of Australia migrated south from Asia during the **Pleistocene Epoch**, when the sea levels were up to 100 metres lower than they are now. At this time, Australia was connected to New Guinea and Tasmania was also part of the mainland, forming a larger continent called Sahul. How people got to Australia is not exactly clear, but it probably involved island hopping and open sea navigation. Some waves of migration may have also occurred when sea levels were higher. The exact length of time that people have lived in Australia has also been hard to determine with certainty as our understanding is limited by the evidence available. The generally accepted date was 40 000 years ago, but this has been pushed back by recent archaeological finds such as those at Madjedbebe, a rock shelter in Arnhem land in the Northern Territory.

Pleistocene Epoch a long period of geological time that includes the last glacial period, where temperatures were cooler and sea levels lower.

Evidence from Madjedbebe showed signs of human life as far back as 65 000 years, although the actual date that people arrived may be much earlier. Many of the earliest settlements, made on the coast when the sea was lower, would be underwater now because the coastline has moved inland since the Pleistocene Epoch. Even though it is impossible to know exactly when and where the first

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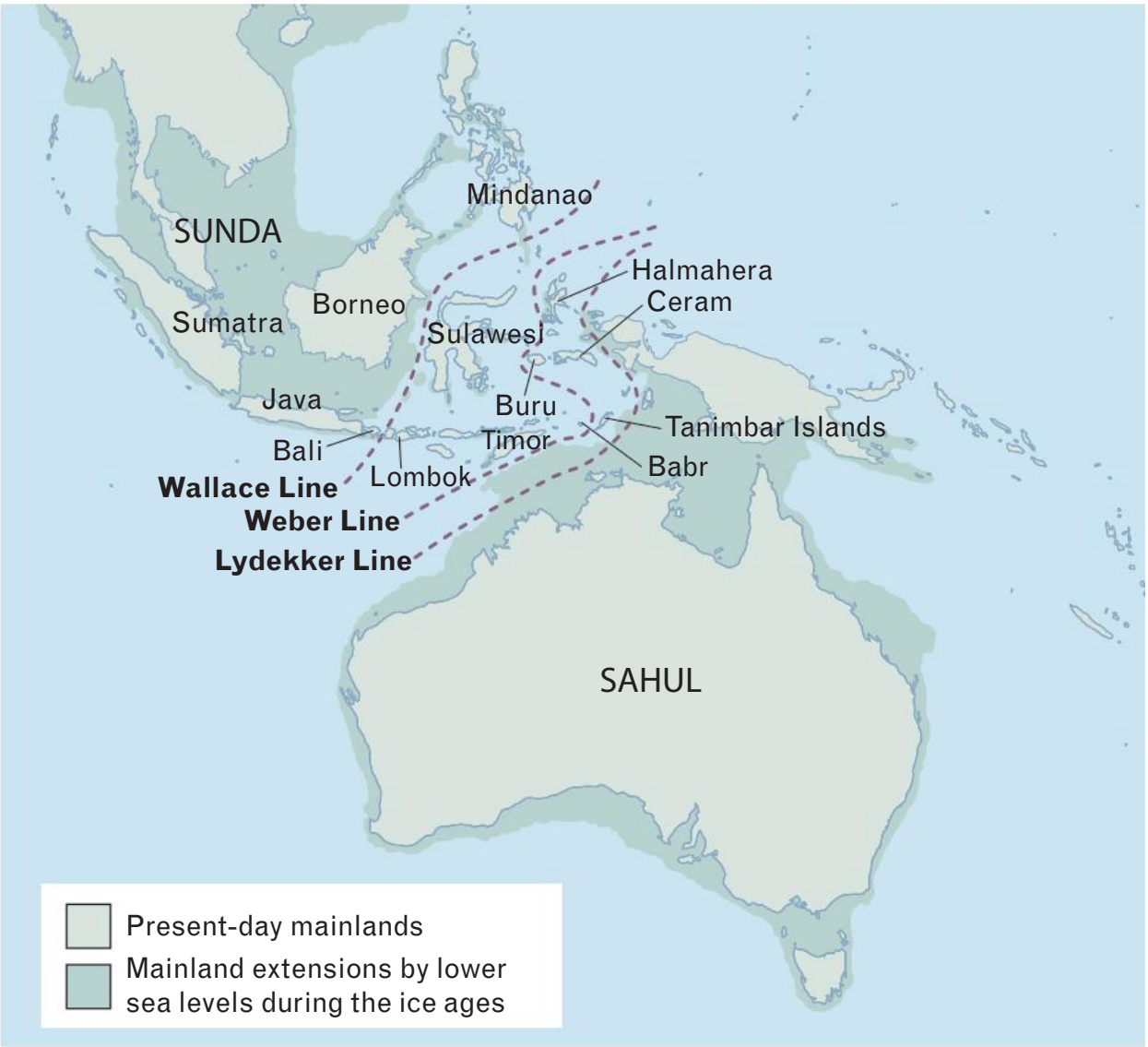
people arrived, the evidence shows that they prospered, spreading out across the continent. Archaeological finds at Parramatta, in Sydney, show people were there at least 30 000 years ago. There is other evidence of stone tools found near Penrith, in Sydney's west, dating as far back as 40 000 years.



Source 1.41 The continent of Australia joined to New Guinea during the Pleistocene Epoch

Activity 1.8

Research the movement of people to Australia using the internet or your school library.

1. Outline the key theories of how people migrated to the Australian continent in the ancient past.
2. Identify some evidence of early human habitation of the Australian continent.
3. Does this archaeological evidence found in Australia support the theory that all modern humans evolved in Africa before spreading out across the globe?

Historical skills: Research, Comprehension: chronology, Terms and concepts, Explanation and communication
Historical concepts: Significance, Cause and effect, Continuity and change

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Sources for understanding ancient Australia

When Australia was first colonised by the British government, it was argued that Australia had not been truly settled prior to British arrival. As Britain wanted to use the land, they justified taking it by declaring the land ***terra nullius***. The early British settlers did not recognise the complex farming and fishing practices of the indigenous inhabitants or their tribal boundaries: they were seen as people who simply moved from place to place.

Although these ideas have persisted in Australian popular history, archaeology, particularly in the last 50 years, has played a huge role in reshaping what is known about Australia's ancient past. Finds such as those at Madjedbebe have demonstrated that Australia was settled tens of thousands of years ago. Other finds have revealed the cultural practices of ancient Australians and how they lived day to day, demonstrating that Aboriginal and Torres Strait Islander peoples practised farming, had fixed settlements and helped manage the environment they lived in.

Tools, middens and fishing traps

Archaeologists studying ancient Australia have based their understanding of what life was like on the remains of campfires, stone tools, **middens** and geographical features like fish traps. These sources can be found all over Australia and reveal peoples who were well in tune with their environment through hunting, farming and practising **aquaculture**. Aboriginal and Torres Strait Islander peoples lived differently throughout the continent depending on what the local environment was like.

terra nullius a Latin term that translates as 'land belonging to no one', meaning free to be claimed

middens the rubbish piles of early settlement sites, often containing shells, bones, botanical materials, and the workings from ceramics and stone tool-making

aquaculture farming animals and plants that live in water, such as fish

Source 1.42 Professor of Archaeology, Ben Marwick, shows the Madjedbebe site to visitors.

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Source analysis 1.5

Source 1.43 Brewarrina Aboriginal Fish Traps. A complex system of channels built on the Barwon River in northern NSW. These ingenious traps along 500 metres of the river herd the fish so they can be easily caught. They also encourage sustainable fishing, allowing the small fish to pass through, and have been managed by Aboriginal Australian people for many thousands of years – some estimates put the age of the traps at 40 000 years.

Source 1.44 Bruce Pascoe writes about early grain harvesting and baking in Australia

> The science of baking developed alongside seed harvests. Richard Fullagar, at the Australian Museum, and Judith Field, at the University of New South Wales, found grindstones at Cudie Springs, near Walgett, in western New South Wales, which had been used to grind seeds more than 30 000 years ago. This makes these the world's oldest bakers by almost 15 000 years.
>
> Pascoe, B., 2014, *Dark Emu,* Magabala Books, p. 30

1 Explain what these sources reveal about how Aboriginal and Torres Strait Islander peoples in ancient Australia used the land. Write a paragraph, making reference to the sources in your response.

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Carvings and rock paintings

Examples of carvings and rock paintings, dating back many thousands of years, are found all across Australia. These carvings and paintings are thought to have had both ritual and non-ritual purposes. Their meaning can be hard to determine, as even apparently simple images have multiple layers of meaning for initiated Aboriginal and Torres Strait Islander peoples. The images connect information about the law, land, resources, animals and ancestors.

Review 1.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How did the first human inhabitants get to Australia?
2. Explain what middens are.
3. How are middens useful to archaeologists?
4. Identify the types of archaeological sources that can be used to understand ancient Australia.
5. Outline how archaeology has changed our understanding of ancient Australia.
6. Explain why it is difficult to determine exactly when humans arrived in Australia.
7. Why are the discoveries of Australian archaeology such as those at Lake Mungo (see Site study) so significant for our understanding of Australian history?

Aboriginal carvings and rock paintings

Source 1.45 Aboriginal cave paintings depicting a fish hunt in a rock shelter, Gwion Gwion, Kimberley Region, Western Australia

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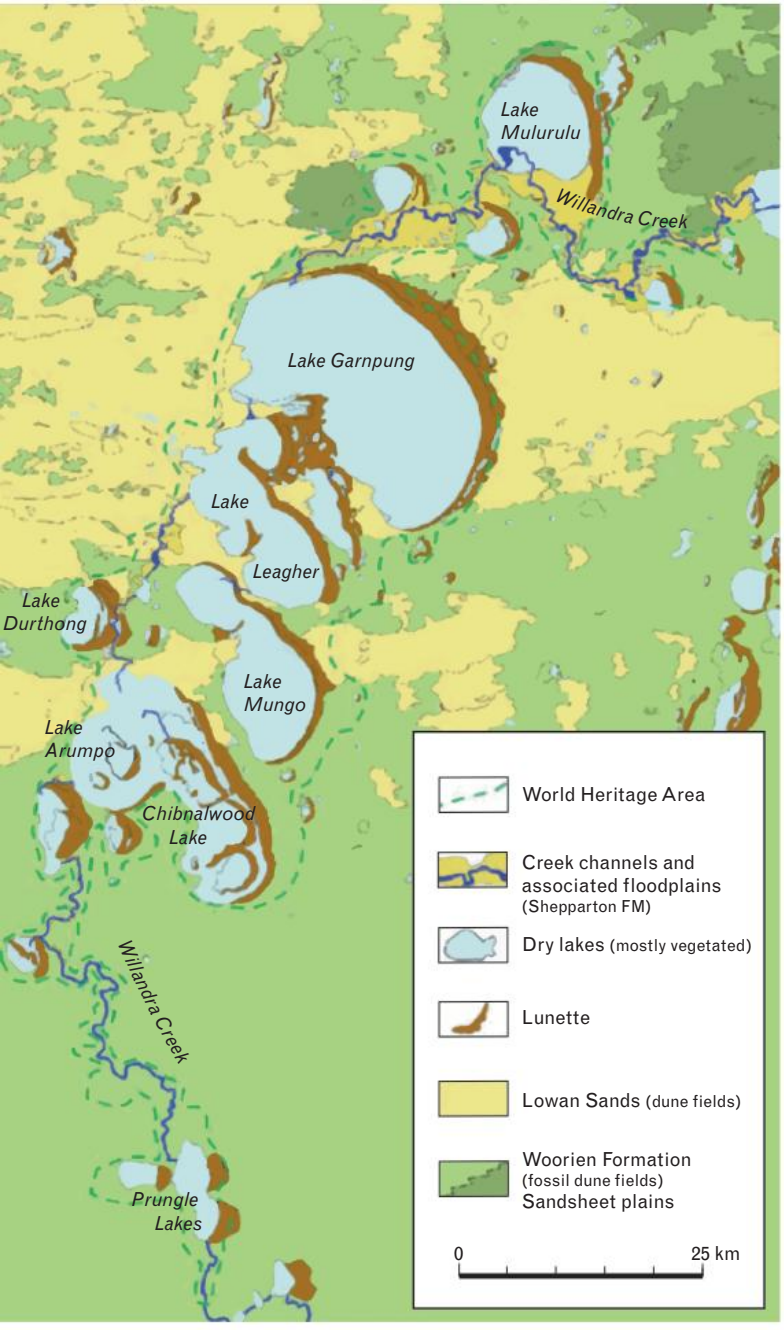
Site study: Lake Mungo

Some of the oldest human remains to have been ritually buried were discovered in the dry dunes of Lake Mungo, in the Willandra Lakes region of western New South Wales. The remains revealed that the Aboriginal people who lived there tens of thousands of years ago had a complex culture that flourished in the formerly rich lands around the now mostly dry Willandra Lakes. Around 50 000 years ago during the Pleistocene Epoch this region was cooler, and these lakes were full of water and surrounded by vegetation. This provided abundant fish and crayfish and attracted animals that could be hunted. The long history of human inhabitation has combined with dry climatic conditions to create a remarkably rich archaeological site.

Source 1.46 The Willandra Lakes region



Discovery of human remains

In 1968, geologist Jim Bowler discovered evidence of human occupation in the dry dunes of Lake Mungo. As well as finding campfires, tools, middens and other artefacts, two ancient human remains were found. The first remains discovered were of a woman, commonly called Mungo Lady (Mungo I). She was a young woman of about 19 who had been cremated (burned) beside the lake. Her bones were then crushed.

Working with an archaeological team from the Australian National University (ANU) the body was carefully excavated. Over the next few months a physical anthropologist, Alan Thorne, painstakingly pieced together the skeleton and skull. The site was dated by examining the stratigraphy and dating the layers using luminescence dating. This revealed that they had found a body that was at least 25 000 years old. More modern dating work in 2003 suggested that Mungo Lady is probably 40 000 years old, making her burial the earliest human cremation yet discovered.

Six years later, Bowler found Mungo Man, another well-preserved skeleton that was covered with red ochre, a stone-based pigment. The way the body was prepared and laid out was further evidence of ritual burial, showing the care with which he was buried and the complex beliefs about life and death that his people held. These finds not only rewrote our understanding of Australian history, but also of human development.

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Lake Mungo

Source 1.47 The eroded dunes or lunette formations seen from the sky. Mungo Lady and Mungo Man were found near the end of the thicker section of white sand in the bottom right of the photo.

Source 1.48 The skeleton of Mungo Man as it appeared during the excavation in 1974. The bones spent the next 43 years at the Australian National University in Canberra, until the remains were returned to Country in 2017.

continued...

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Site study: continued

Source 1.49 In a 2017 interview with *The Guardian*, Jim Bowler talked about Mungo Man

> The anointing of the body in that nature is the sort of ritual that would be acceptable in any cathedral today. And there you've got the fire – think the smoke and the incense … so to have that in our backyard 40 000 years ago, there's nowhere else in the world that happens … think of it in the context of cultural continuity of the present Aboriginal people.
>
> Bowler, J., 14 November 2017, quoted in Daly, P., 'Finding Mungo Man: the moment Australia's story suddenly changed', *The Guardian*

Other evidence from Lake Mungo

As well as human remains, other important evidence of human activity has been found at Lake Mungo. This includes the remains of ancient campfires, middens, stone tools and a series of well-preserved human footprints that have been dated to 20 000 years ago.

1 How was the site discovered?
2 Identify the types of artefacts found at the site.
3 Explain how the environment has helped preserve a record of human activity at the site.
4 Outline what the human remains reveal about the people who lived around Lake Mungo 40 000 years ago.
5 Identify why Lake Mungo is a significant archaeological site for human history, not just for the history of Australia.

Source 1.50 Stone and bone tools from Lake Mungo, New South Wales

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1.6 Conserving the remains of the ancient past

Conserving the traces of our past is important for us as a species, because the remains of our ancestors shed light on who we are now – they are our collective heritage. Unfortunately, the past leaves only traces for us to study and these traces are fragile. Once a site or artefact is uncovered, special care needs to be taken to protect it. Rather than conserving the past, early archaeologists like Heinrich Schliemann focused mostly on making great finds and promoting what they had found. Modern archaeologists are much more mindful of conserving the traces of the past they discover. They incorporate conservation into all aspects of a dig.

Other factors like tourism and natural erosion can also destroy the evidence, removing opportunities for further study. Ancient sites like Pompeii have suffered these effects, and special steps are now taken to ensure that the site at Pompeii is better managed.

Threats to remains of the ancient past

Natural threats

Once a site is uncovered and exposed to the elements it starts to decay. Normal weather including rain, wind and heat erode objects that are left exposed to the elements. As well as damage from normal weather patterns, natural disasters such as cyclones, landslides, volcanoes and floods can hugely affect, and even completely destroy, archaeological artefacts.

Living things also pose a threat to ancient evidence. Bacteria, fungi and plants can grow over ancient frescoes and through excavated buildings. Animals like birds and insects make nests in ancient buildings and eat through organic material like wood. The threat of climate change is also posing a challenge to archaeological sites across the world, particularly in low-lying areas such as Easter Island in the Pacific Ocean.

Source 1.51 *Moai* statues at Rano Raraku quarry, Easter Island

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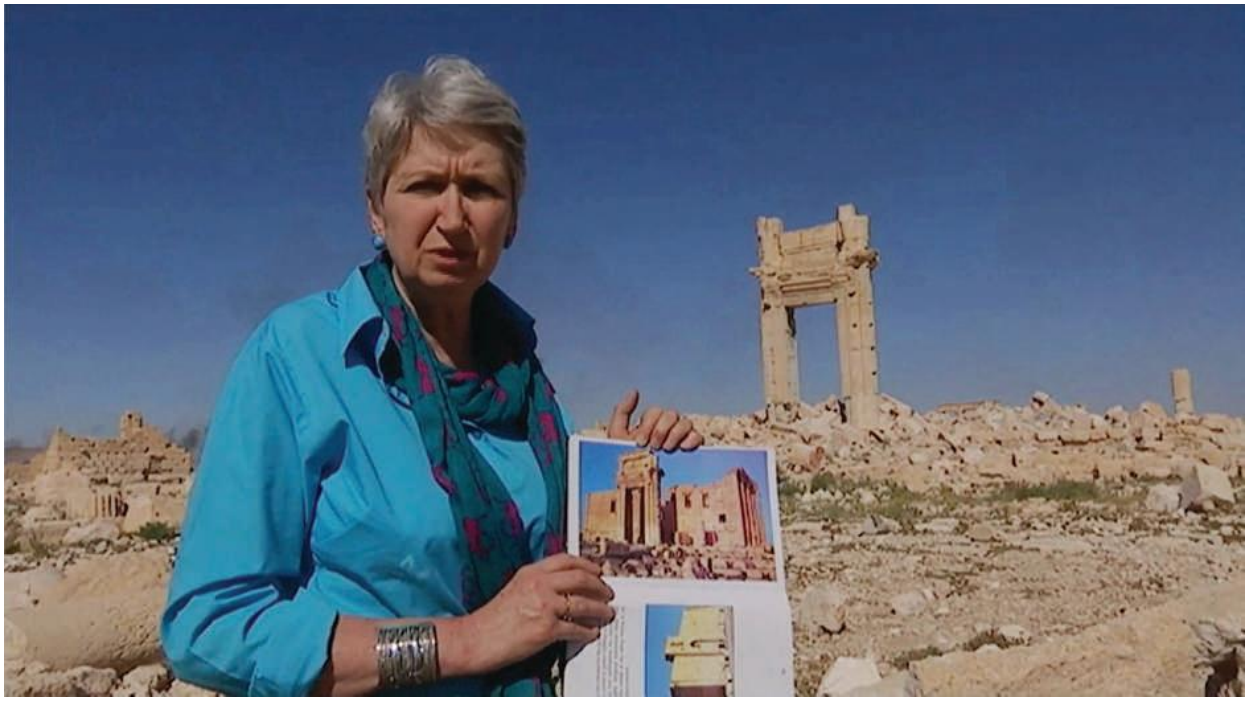
Human threats

Human activity also threatens evidence from the ancient past. By-products of our modern way of living such as pollution and urbanisation (the growing size of towns and cities) have huge negative effects. Tourism also damages what remains of ancient sites like Pompeii, which attracts millions of visitors every year. The large number of tourists degrade the pavements and moisture in their breath in enclosed spaces eats away at painted plaster walls. Looting of precious artefacts as well as warfare and terrorism have also destroyed many remnants of the past. The recent wars in Iraq and Syria against ISIS led to significant destruction of cultural material, such as the Temple of Bel at Palmyra.

Source 1.52 A BBC reporter stands in front of the ruined Temple of Bel, holding a photo taken before the recent conflict in which it was destroyed.

Source 1.52
Destruction in Palmyra



Preserving and conserving archaeological and historical remains

As well as incorporating conservation methods from the outset of new excavations, there are an ever-increasing array of techniques that are used to save what has been excavated. At sites like Pompeii, simple things like capping the number of tourists that visit each year, roping off sensitive areas, creating more walkways and restoring water drainage have made a huge difference. Conservation work has also been undertaken to prop up walls and repair paintings that are decaying through exposure. Improved science and technology has led to new methods of conservation. Techniques such as 3D laser scanning and ultrasonic surface measurements have helped conservators better map buildings they are seeking to preserve and to better understand the materials used on the site.

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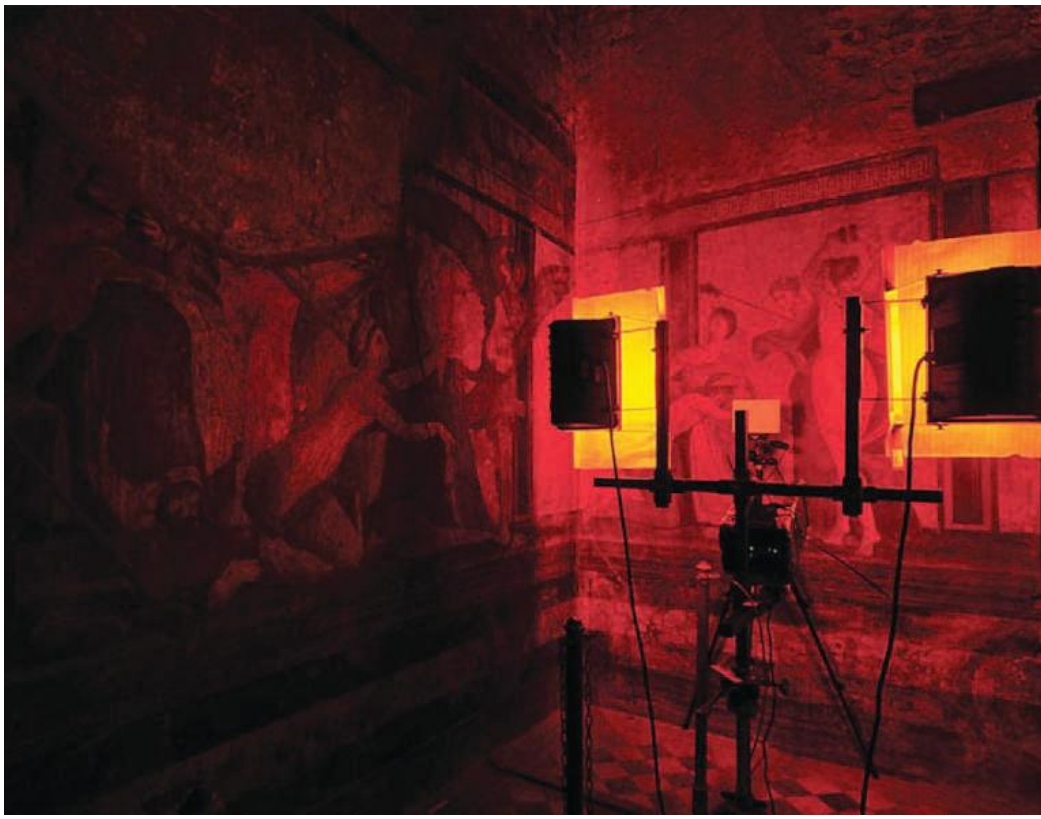

Source 1.53 Ultrasonic surface measurements (left) and lasers (right) are used to assess and clean the frescoes of the Villa of the Mysteries, Pompeii.

Activity 1.9

Research conservation at Pompeii. Write a conservation report on the site explaining:

- the natural threats to the site from things such as weather and animals
- what impact tourism and other human activities have had on the site
- what steps are being taken by authorities to limit the damaging effects of natural forces and human impacts on the site.

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect

UNESCO

Arguably the most important international body for protecting the world's cultural and historical heritage is the United Nations Educational, Scientific and Cultural Organisation, or UNESCO. It manages the World Heritage List which was established in 1972 to protect important sites across the globe. UNESCO works in partnership with governments and other groups to identify, protect and preserve cultural and natural heritage which is considered to be of outstanding value to humanity. World Heritage sites include the pyramids and the Sphinx in Egypt, the Acropolis in Greece and the Great Barrier Reef in Australia.

For a site to be considered for world heritage listing as a historical site, it needs to meet at least one of six cultural criteria.

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Source 1.54 Selection criteria for inclusion on the World Heritage List

Selection criteria for World Heritage listing applied to historical sites:

i to represent a masterpiece of human creative genius
ii to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design
iii to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared
iv to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history
v to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change
vi to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

The Criteria for Selection, UNESCO

Activity 1.10

Look at the UNESCO World Heritage List and complete the following activities.

1 Choose an archaeological/historically significant site from the list.
2 Explain why it is considered a World Heritage site. Make direct reference to the six criteria listed.
3 Outline any threats to the site and steps being taken to manage those threats.

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect, Significance

Kakadu National Park

Kakadu National Park was declared a UNESCO World Heritage site in 1981, not only because of its natural beauty and biodiversity, but also because of its cultural and historical significance. Kakadu is home to numerous cave paintings, rock carvings and archaeological sites. These sites record the way of life of the area's inhabitants dating back tens of thousands of years.

The images found at a number of sites in the park show human figures, spirit beings and long-extinct animals. They demonstrate the artistic style and beliefs of ancient Australian Aboriginal people. They also document how life has changed since colonisation, with some images depicting ships and firearms from more modern times, showing the continuing and unbroken connection of Indigenous people to this land.

Source 1.55 Kakadu National Park

Conservation at Kakadu National Park

These sites are of incredible ritual significance to the Aboriginal peoples of Kakadu who maintain a link to their ancestors and culture through these sites. The Bininj/Mungguy peoples manage the National Park as the traditional owners with the assistance of the government and other

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national park managers. Together they deal with the risks to the archaeological sites in the park posed by both natural elements and human activities.

Threats to the site

Tourism, crocodile hunting, mining and pest species like the water buffalo threaten Kakadu. Crocodile hunting was banned in 1972 and since then crocodile numbers have rebounded, but water buffalo still pose a threat. There is only one operational mine on the site and there are strict environmental controls on its operation. Tourism is arguably one of the biggest threats as the large volume of people and the roads, toilets and accommodation provided for them all affect Kakadu. Fees collected from visitors are used to care for the site. Combined with a management plan, this helps reduce the impact of tourism.

Review 1.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Why is conserving the past important?
2. Outline the natural threats to ancient sites and artefacts.
3. Outline what UNESCO does.
4. Do you think human threats or natural threats are more damaging to ancient evidence? Justify your answer with reference to the threats outlined in this chapter.
5. Explain the significance of Kakadu as a site worthy of conservation.
6. Should archaeological sites be closed to the public if they are under threat?
7. Whose responsibility is it to conserve the remains of the past?

Source 1.56 Aboriginal cave paintings, Kakadu National Park

Source 1.57 Jim Jim Waterfall, Kakadu National Park, Northern Territory, Australia

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End of chapter activities

Extended response questions

1 Choose a famous historical figure and explain why studying them is important.
2 Explain the role that sources play in constructing history.
3 Explain how and why our understanding of ancient Australia has changed since colonisation.
4 Summarise what scientific examinations have revealed about the life and death of Ötzi.
5 Why have people measured time differently in human history?
6 Why is conservation important to archaeologists?

Group work activity

In a group, use a tool of your choice (paper or digital) to draw a time capsule for a historian of the future. Choose things that would help them understand what life was like today.

- For each object, write a few sentences explaining why you have chosen the item.
- When you have finished, try to imagine any problems the future historian may have understanding your world from the objects you have selected.

Research activity

The Dreaming explains the creation of everything and the purpose of life. Research the Dreaming and create a presentation to help teach primary school children about the beliefs of Indigenous Australians.

- Outline what the Dreaming is.
- Choose a Dreaming story and explain where the story comes from.
- Summarise the Dreaming story and explain its purpose.

Creative task

Create an archaeological site in a shoebox using small objects from around the home or classroom. Carefully bury a few small artefacts in layers of different material, like coloured sand and soil.

- Think carefully about the different strata you will lay down and what objects will go in each level.
- Write a short paragraph explaining the history of your site.
- Ask a partner to carefully uncover the site, layer by layer and write a site report interpreting their finds.
- Compare the two reports and discuss the findings.

Visible thinking routine

I used to think … now I think …

Reflect on your understanding of history before beginning this chapter and what it is now.

- How and why has your understanding of history changed?
- Divide a piece of paper in two halves under the headings 'I used to think' and 'Now I think'.
- List your ideas before and after completing this unit.

Cross-curricular task

Science

Examine how the development of scientific knowledge has changed our understanding of the past.

- Look at the different scientific techniques mentioned in the section on Ötzi.
- Choose one technique, such as DNA testing.
  - Outline how the technique was discovered and developed.
  - Explain how it has changed the study of history and what has resulted from its development.

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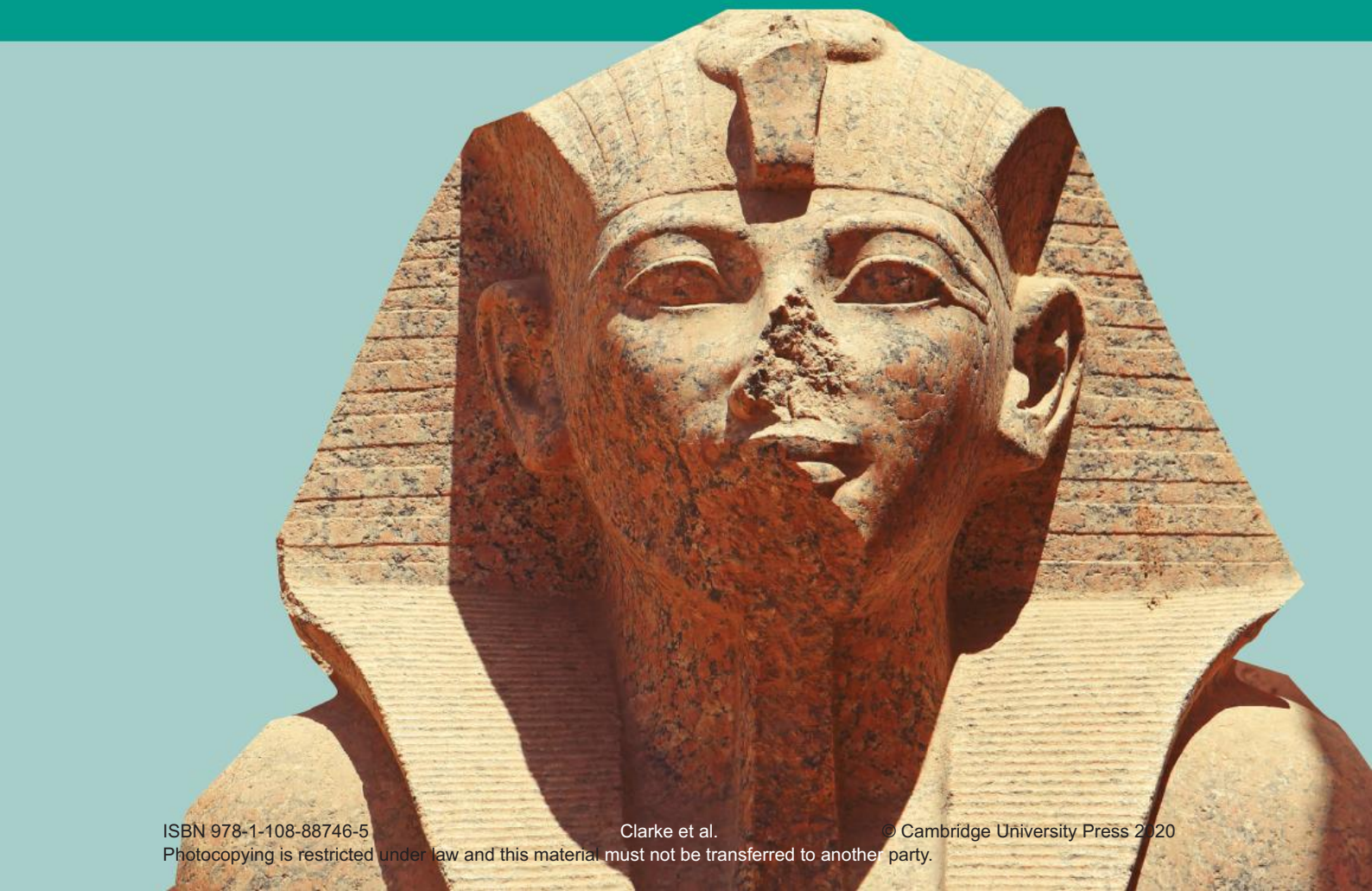
Depth Study 2

The Mediterranean world



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CHAPTER 2
ANCIENT EGYPT

c.7000 BC
Settlement of the Nile Valley begins due to drying out of savannah regions of northern Africa

c.5500–3000 BC
Development of farming and different cultures throughout the Nile Valley

c.3100 BC
King Narmer unifies Egypt after long process of warfare and trade

c.3100 BC
Start of the Early Dynastic Period

c.2700 BC
Start of the Old Kingdom

c.2560 BC
The Great Pyramid of Giza is built

c.2150 BC
Start of the First Intermediate Period

c.2020 BC
After a period of civil war, King Mentuhotep unites Egypt

c.2050 BC
Start of the Middle Kingdom

c.1850 BC
King Amenemhet III leads Egypt in a period of prosperity

Ancient Egypt was a civilisation that grew up around a river in the middle of a large desert: it was one of the world's first ancient civilisations. The people developed writing, government systems, farming methods, religious and burial beliefs, inspired by the natural world around them. They also developed medicine, mathematics, art and architecture that would create a legacy that still persists today.

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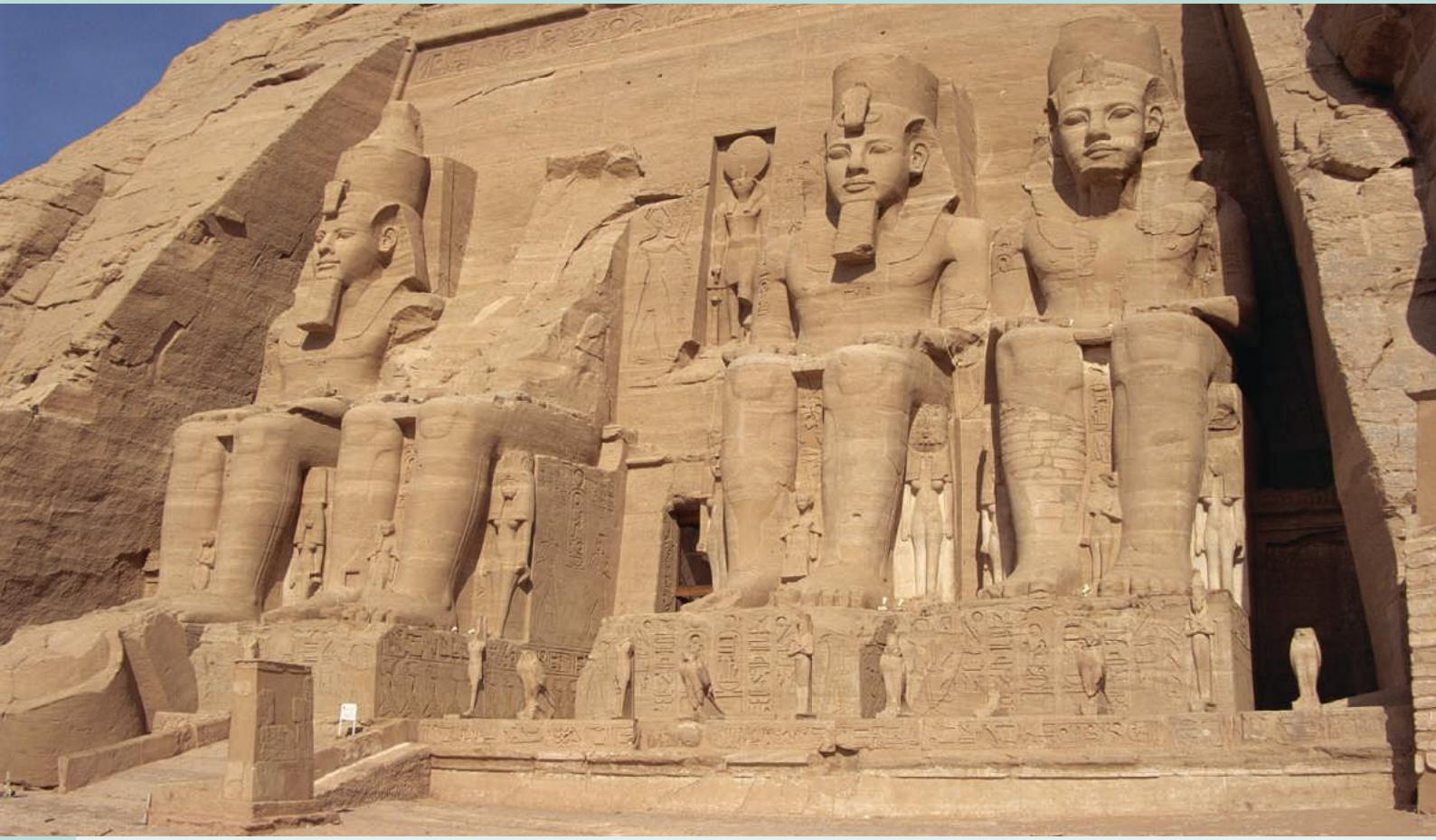
SEE, THINK, WONDER



Source 2.1 Abu Simbel Temple of Ramesses II

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What does you **think** is happening? (I think …)
- What does this image make you **wonder**? (I wonder …)

c.1650 BC
Start of the Second Intermediate Period

c.1550 BC
Start of the New Kingdom

c.1342–1325 BC
Rule of Tutankhamun, who restored the ancient Egyptian religion after his father, Akhenaten, promoted belief in one god

c.1303–1213 BC
Rule of Ramesses II 'The Great'

c.1070 BC
Start of the Third Intermediate Period

c.747–332 BC
Egypt hit by waves of Assyrian and Persian invasions

c.664 BC
Start of the Late Period

332 BC
Alexander the Great conquers Egypt, and Greek kings called the Ptolemies begin ruling

30 BC
Death of Cleopatra VII; Rome takes control of Egypt

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Key questions

- How did Egyptian civilisation begin?
- How did the physical environment shape Egypt?
- How was Egyptian society organised and governed?
- What did the Egyptians believe?
- What was the legacy of ancient Egypt?

Source 2.2 Ancient Egypt and its neighbours

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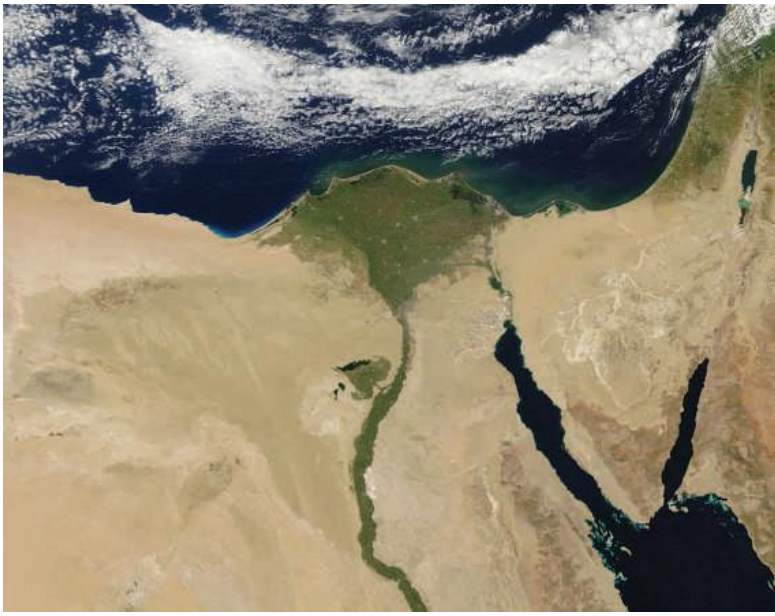
2.1 Physical features

Egypt was a land of contrasts: east versus west, Upper Egypt versus Lower Egypt, the Red Land (desert) versus the Black Land (Nile Valley). The Nile, around which life in ancient Egypt flourished, connected northern and southern Egypt. The Nile Valley south of the city of Memphis was referred to as Upper Egypt because that was the upper part of the Nile. The **delta** was in the area referred to as Lower Egypt. Pharaohs in Egypt were often called 'The Lord of the Two Lands' as they controlled both Upper and Lower Egypt.

The eastern side of the Nile River was known as the land of the living, while the western desert was called the land of the dead. The western side of the Nile was where people were buried, although some people lived there as well.

The Red Land, known as Deshret, was the desert surrounding the Nile Valley, and it was associated with the god of chaos, Seth.

Source 2.3 Satellite view of Egypt



The Black Land, known as Kemet, was blessed by the god Osiris, who taught people how to farm.

delta area of low, flat land, often shaped like a triangle, typically located where a river enters the sea

Activity 2.1

1 The ancient Egyptians felt that their country was shaped like a lotus flower. Using the internet and your library, find out what an Egyptian lotus flower looks like. Compare it to Sources 2.2 and 2.3, and identify any similarities you can see.
2 Why would the east be thought of as the land of the living, and the west as the land of the dead?
3 Narmer, the first king of Egypt, made his capital at Memphis. Why would that have been a good place for a capital?
4 Using the internet and your library, find out what Thebes and Saqqara were and why they were important.

Historical skills: Empathetic understanding, Research **Historical concepts:** Empathetic understanding, Significance

The Nile River

The Nile is the longest river in the world, travelling about 6650 km from south to north. For thousands of years it has served the people of Egypt. When the savannahs of northern Africa began to dry out around 5000 BC, settlers moved towards the Nile and began to farm the land, drawing on the river for resources to survive.

The ancient Egyptians did not have a name for the Nile, instead they called it Iteru, meaning 'river'. The Nile comes from three sources; the Blue Nile and the Atbarah River which flow from Ethiopia, and the White Nile from Lake Victoria (present-day Tanzania). The Blue Nile and Atbarah River were fed by tropical monsoon rains

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which occurred in summer. This caused the rivers to swell and surge towards Egypt, collecting mud along the way. The White Nile, though coming from a natural spring, was also fed by melting snows from the Mountains of the Moon; the Rwenzori Mountains. These two rivers met just south of Khartoum, and sped north towards Egypt, not just with water but with huge amounts of soil and rotting vegetation which were very fertile.

The water and soil flooded the flat Nile Valley during summer each year. This caused the river to swell from around 2.5 km up to 16 km. When the waters receded, the fertile soil was left behind and the Egyptians were able to use the mud for building and farming.

Source analysis 2.1

Source 2.4 Hymn to the Nile. This is a prayer from the New Kingdom Period, which was commonly sung.

Hymn to the flood. Hail flood!
emerging from the earth, arriving to bring Egypt to life,
hidden of form, the darkness in the day,
the one whose followers sing to him, as he waters the plants,
created by Ra to make every herd live,
who satisfies the desert hills removed from the water,
for it is his due that descends from the sky
- he, the beloved of Geb, controller of Nepry,
the one who makes the crafts of Ptah fertile …

If he is greedy the whole land suffers,
great and small fall moaning
people are changed at his coming,
the one who creates him is Khnum.
When he rises, then the land is in joy,
then every belly is glad,
every jaw has held laughter,
every tooth revealed.

Based on Papyrus Chester Beatty V

1 Explain what the Nile provides as shown in the first verse.
2 Identify what it means when the writer calls the river 'greedy'.
3 Summarise what this hymn tells us about the importance of the Nile to the ancient Egyptians.
4 Find out who Geb, Nepry, Ptah and Khnum are. How are they connected to the Nile?

The Egyptian calendar and the Nile

The Egyptians based their seasons on the flooding of the Nile, as illustrated in the table below.

Source 2.5 The influence of the Nile on the Egyptian names of the seasons

Season	Meaning	Events
Akhet September to January	Inundation	- The Nile flooded the valley - People used the time to work on building or other projects
Peret January to May	Emergence	- The waters receded - People planted their crops
Shemu May to September	Harvest ('Low Water')	- The Nile flow was significantly reduced - People harvested their crops

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Climate

The climate in ancient Egypt was hot and dry, with cool nights in winter. There was very little rainfall, except in the north towards the Mediterranean Sea. The Egyptians depended on the Nile to provide for them.

Natural features: Deserts, mountains and resources

Egypt was naturally protected. On its eastern and western sides it was surrounded by deserts which were difficult to cross. To the north was the marshy delta, which made attack by sea unlikely, and to the south, the Nile was made difficult to navigate due to **cataracts**.

The deserts and their mountains contained vast mineral resources. Stone for building and sculpture, such as white limestone, quartzite, sandstone, alabaster and granite, were mined. Copper and flint were mined and were important for making tools. Gold, as well as jasper, carnelian and amethyst stones, were found in the south and east of Egypt, while turquoise was found in the Sinai region.

The deserts in the west contained **oases**. These were used by traders who crossed the deserts in small groups carrying valuable items. A vital resource was natron, a natural salt, which was found in the Western Desert. It was used for soap, preserving food and for mummification, to help with drying out bodies.

cataracts shallow, rocky parts of a river

oases fertile areas in deserts where water could be found

Source 2.6 A small oasis in the Western Desert. There were also larger oases than this.

Review 2.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the three rivers that feed the Nile.
2. The ancient Egyptians divided Egypt into two areas based on a geographical feature. Define the two areas.
3. Egypt had extensive mineral deposits. Identify where they were located.
4. Explain how Egypt's population become concentrated along the Nile.
5. Why might Egypt have been considered a wealthy country?
6. If you were an ancient king planning to invade Egypt, explain the difficulties your army would face, and how to avoid or overcome them. Consider both geography and climate.
7. Summarise how farmers might have planned their year, including where to find additional work if the Nile failed to flood their land.
8. Explain how Egypt's geography affected ancient Egypt.

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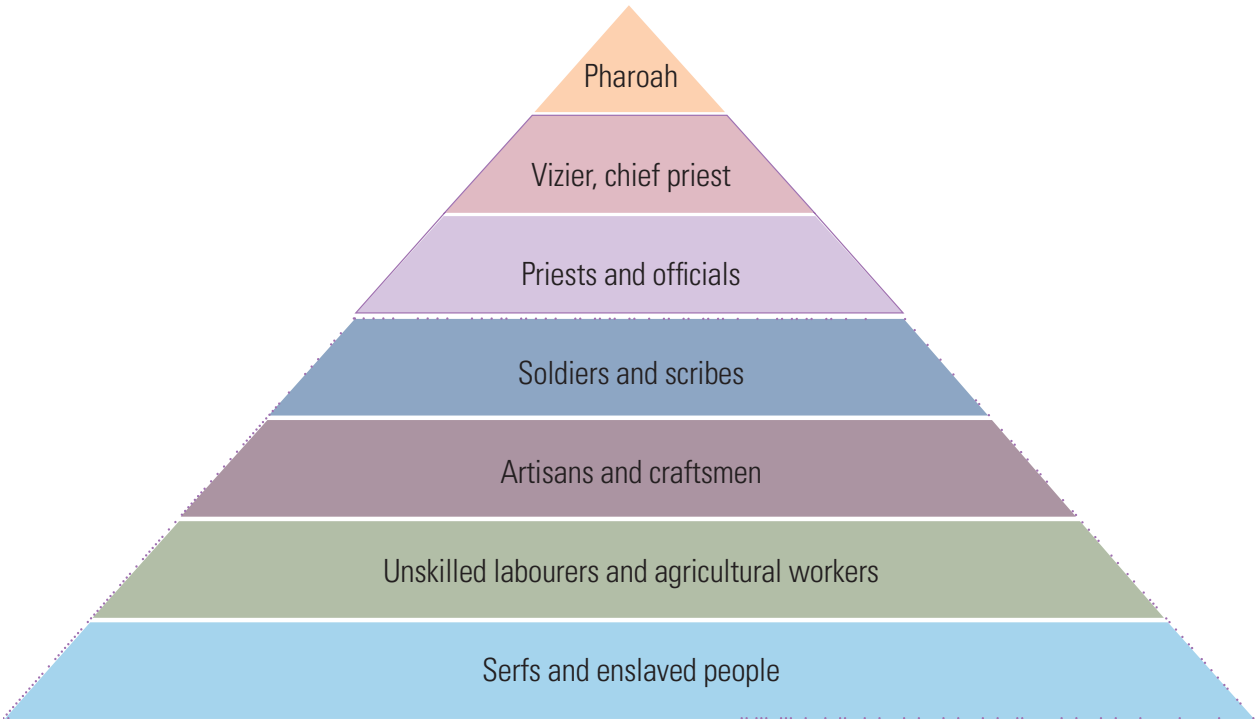
2.2 Key groups



Source 2.7 Ancient Egyptian social structure

Ancient Egyptian society was quite stable. There was little change during the 3000 years between the unification of Upper and Lower Egypt in c.3100 BC and the conquest of Egypt by Alexander the Great in 332 BC. A history of Egypt, written in c.300 BC by a priest called Manetho, divided the history into 31 **dynasties**. Egyptian history is also divided into eight longer periods, each one including a number of dynasties. The table below illustrates these important periods and their developments.

dynasty a succession of rulers from the same family

Source 2.8 Eight periods of Egyptian history and their dynasties

Period	Dates	Dynasties	Description
Early Dynastic Period	c.3100–2686 BC	First to Second	Writing, government and religious beliefs developing
Old Kingdom	c.2700–2150 BC	Third to Sixth	Building of pyramids
First Intermediate Period	c.2150–2055 BC	Seventh to Eleventh	Time of climate change and famine; kings lose power
Middle Kingdom	c.2050–1710 BC	Eleventh to Twelfth (some scholars also include the Thirteenth Dynasty in this period, extending it to c.1650 BC)	An era where the arts flourished, and kings resumed some powers
Second Intermediate Period	c.1650–1550 BC	Thirteenth to Seventeenth	Decline in central power of the king, foreign rulers come to Egypt
New Kingdom	c.1550–1070 BC	Eighteenth to Twentieth	Egypt is reunited and begins an era of great prosperity
Third Intermediate Period	c.1070–664 BC	Twenty-first to Twenty-fifth	Decline of centralised power
Late Period	c.664–332 BC	Twenty-sixth to Thirty-first	Ancient Egyption culture continues to decline

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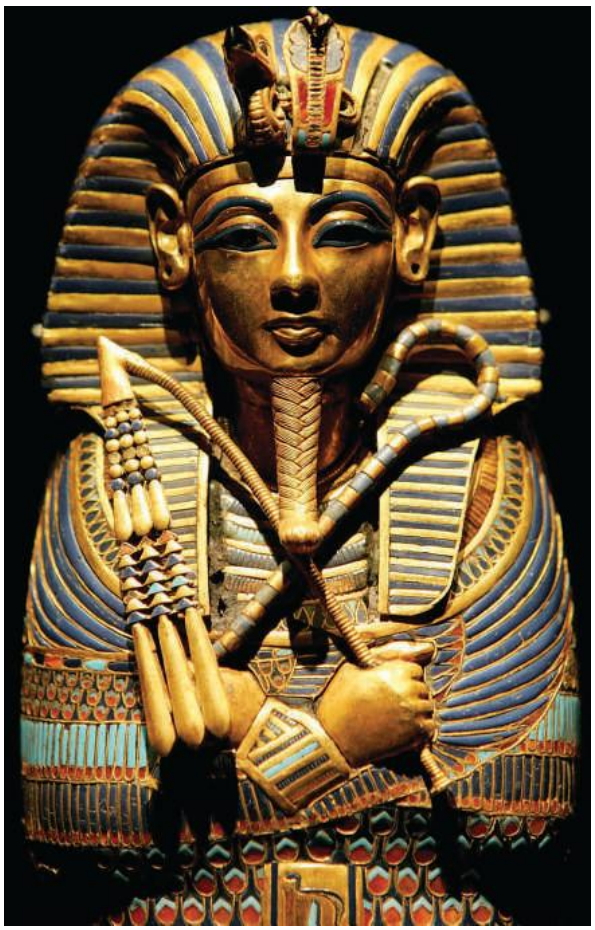
The pharaoh

Source analysis 2.2



Source 2.9 One of the coffins of Tutankhamun, a New Kingdom pharaoh who ruled c.1334–1325 BC

1 In this image of Tutankhamun, he is holding a crook and a flail. Look up what these words mean.
2 Why would he be holding these?
3 On his headdress, there are two other important symbols. Research to see what they are. Why would a pharaoh wear these?

The word pharaoh means 'great house'. This word was not used in Old or Middle Kingdom Egypt, but came to be more commonly used in the New Kingdom.

The pharaoh was seen as a divine being, the god Horus on earth. His main role was to uphold ***maat***. This meant that he had to honour the gods, protect his people, keep the Nile flowing and the economy flourishing, and punish the enemies of Egypt.

As time went on in Egypt, the idea of the warrior pharaoh became very important. It was typical for a king to show himself crushing his enemies, or demonstrating feats of physical excellence. One king, Amenhotep II, stated that he could shoot an arrow through a copper target that was three centimetres thick!

The pharaoh also had a responsibility to ensure the stability of Egypt by producing an heir. Many Egyptian kings married their sisters to keep the bloodlines royal and to copy the actions of the gods. However, this plan did not always work, as many children died from birth defects caused by inbreeding before they were able to take the throne.

maat the idea of justice, order and harmony, as embodied by the goddess Maat. It was also symbolised by a white feather.

Activity 2.2

Compare and contrast the role of the pharaoh in ancient Egypt, and the role of our leaders today. Do we have the same expectations of our leaders now?

Historical skills: Perspectives and interpretations **Historical concepts:** Continuity and change

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Officials

The vizier was the king's second in command, responsible for managing the administration of the country. In the New Kingdom, there was a vizier for both Upper and Lower Egypt. Viziers were appointed by the pharaoh and were often (but not always) members of the royal family. They managed the taxation system and monitored food supplies, settled disputes between nobles, ran the pharaoh's household, and ensured the royal family's safety. The vizier was often referred to as the eyes and ears of the king.

The chief priests for the various gods also acted as advisors to the pharaoh. They acted as go-betweens to the gods, making sacrifices to them and ensuring that the gods were happy. If the country was undergoing hardship, this was a sign that the gods were displeased.

During the New Kingdom, the Viceroy of Kush (also known as the King's Son of Kush) was an important role because Nubia, where Kush was located, was a source of gold and other valuable items for Egypt. The chancellor undertook the duties of treasurer, and maintained the operation of the administrative staff for the operation of royal building or trade projects.

scribe a person employed to read and write, used as secretaries and public servants

Source 2.10 Statue of the official Nebsen and his wife Nebet-Ta, made c.1390–1353 BC (New Kingdom). Nebsen was a **scribe** in the royal treasury, and Nebet-Ta was a singer in the temple of Isis

Activity 2.3

Find out more about the duties of a scribe or a temple-singer. Now imagine you are Nebsen or Nebet-Ta. Describe your work day to your family.

Historical skills: Empathetic understanding, Research **Historical concepts:** Empathetic understanding

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Common people

The ordinary Egyptian would very rarely have had a real-life glimpse of their pharaoh. They led their lives, farming, fishing, fowling, trading or working in one of many other occupations. They would have been interested in messages from the pharaoh announced in their village, but only if they travelled to the capital for a festival might they have had a chance of seeing him. In the Old Kingdom the king was a remote figure, but during the New Kingdom they were more visible during religious festivals and through building projects.

Source analysis 2.3

Source 2.11 Scene from the tomb of Rekhmire, an official in the New Kingdom

1 Identify the different activities and occupations you can see in the scene.
2 Identify the different tools and equipment being used.
3 Identify what these people might be working on (remember that this is a tomb).

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Women

We know more about Egyptian men than women, and we know more about rich people than poor people. That is because the wealthy had more time and money to spend commemorating their achievements than the poor, and men often had more influence than women. For both royal and non-royal women, their status was often dependent on that of their husband or other male relatives.

Royal women did not have the title of queen or princess, but were known as King's Wife (or King's Great Wife if they were the most important wife), King's Daughter or King's Mother. Women could act as regents or even pharaohs but this was not common practice. The main role of royal women was to provide heirs to the pharaoh, run the royal household in consultation with the royal steward, and serve the gods and goddesses.

Upper-class women could serve as priestesses in temples dedicated to goddesses such as Isis, Hathor or Nepthys. Lower-class women worked as mistress of the house (home-makers) but, as shown in tomb reliefs, this covered a range of activities including weaving, craftwork, caring for animals, running market stalls, brewing and baking. Women seem to have had equal legal rights to men. While marriage could be arranged, it was through mutual consent. Divorce was allowed and women controlled their own assets.

Activity 2.4

1 Using your library and the internet, find out how women were treated in one of ancient Rome, Greece or China. Consider some or all of these things:
   - social position
   - political power
   - independence
   - daily life
   - education.
2 Do you think Egyptian women were better or worse off than in the other society you researched?

Historical skills: Research **Historical concepts:** Perspectives

Review 2.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the groups of people in ancient Egyptian society that fell under the category of officials.
2 Identify the groups of people in ancient Egyptian society who were below the officials (and the pharaoh) who were considered common people.
3 Define *maat*.
4 The chief priests were among the most important people in ancient Egypt. Give two reasons why these priests were so revered by the rest of society.
5 Explain how the concept of *maat* contributed to the fact that ancient Egyptian society remained relatively unchanged for 3000 years. In your answer, reference Source 2.7 (social structure diagram).

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2.3 Everyday life

Food

The main crops harvested by the ancient Egyptians were emmer wheat and barley used for making bread and beer. Leeks, garlic, melons, squashes, pulses, lettuce, dates, grapes, pomegranates and olives were also grown. Flax was grown to produce oil, linen and ropes. As there was only one harvest season, fresh food was only plentiful once a year. The rest of the year Egyptians relied on salted or dried food to sustain them. Animals such as goats, pigs, cattle and sheep were raised, and fish or ducks and geese could be caught in the marshes or bought from fishermen and fowlers.

The average Egyptian could not afford to eat meat, but instead used blood from their animals to thicken their stews and provide some protein. Animals were kept for their wool, hides or milk.

Activity 2.5

Imagine you are an ancient Egyptian and have to make a meal plan for a day. What would you have for breakfast, lunch and dinner? Make a list for one day for each of the seasons – Inundation, Emergence and Harvest. You will need to think about how the season affected the food available.

Historical skills: Empathetic understanding, Research **Historical concepts:** Empathetic understanding, Cause and effect

Clothing

As Egypt was hot and dry, ancient Egyptians generally wore clothes made of linen, which was cool and lightweight. Men wore kilts that went from waist to knee, while women wore shifts from chest to knee. In artefacts, farmers are sometimes shown wearing loin cloths. In winter, woollen cloaks were worn during the evening for warmth.

Source 2.12 Examples of an average Egyptian man and woman, and wealthier Egyptians

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Most ancient Egyptians, including women and children, shaved their heads to keep cool and for hygiene. Wealthier men and women wore wigs made of human hair sold by the lower classes. Wealthy women would also wear a cone of perfumed wax on their heads that would melt throughout the day, creating a gentle fragrance around them.

Both men and women wore **kohl** around their eyes. This was to reduce glare from the edge of the eyelids, and also as a cosmetic. It gave them a distinctive look. Wealthy men were generally represented in Egyptian art as having tanned skin, while wealthy women were often shown as having paler skin; this was to show their elite status and not having to work in the sun.

kohl a black mineral that was ground up and applied around the eyes

Men and women of all classes wore jewellery. Amulets depicting the gods were commonly carried to ward off evil, disease or other undesirables. The status of the person determined whether the jewellery was made of gold or bronze and if it contained semi-precious or glass beads. Typical jewellery items included armlets (worn on the upper arms), pectorals (large necklaces worn on the collarbone), earrings or cuff bracelets.

Children were often shown with their heads shaved and usually naked. Children were very important to the ancient Egyptians, and they are often represented in art. Wealthier boys could learn to read and write, while girls would learn to manage the household. Sons of artisans would follow in their fathers' footsteps, while both boys and girls could help run the family business.

Source analysis 2.4

Source 2.13 This tomb art shows an Egyptian man called Menna hunting in the marshes with his family. Menna and his wife are shown on both sides of the picture, while their children are shown once

1. How many sons and daughters does Menna appear to have?
2. Identify what the sons and daughters are doing.
3. Identify the two types of weapons Menna is using.
4. Make a list of all the jewellery and accessories Menna and his wife are wearing.
5. Explain the danger for Menna and his family.
6. Why would this painting be useful in telling us about ancient Egyptian society?

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Housing

Ancient Egyptians did not live directly within the Nile Valley because their houses could be lost during the inundation. Most Egyptian houses, even palaces belonging to the pharaohs, were made of mud brick. These were seen as temporary dwellings, as opposed to their tombs which were for eternity.

Housing for commoners were often two-roomed dwellings with a roof, on which the family slept at night. The kitchen was usually a wood fire in the rear yard of the house. Bathrooms as we know them did not exist. People used pots as toilets, and washed either in rivers or with water channelled from them. Furniture was minimal (except for stools) because wood was scarce.

Houses of wealthier people were located close to the floodplain to capture any breeze from the water. More lavish houses often had water features or ponds containing fish or waterfowl. They may have been double-storied, depending on the time period. They were often decorated with **frescoes.** There would have been more furniture such as beds with headrests.

frescoes a picture painted directly on to fresh plaster

Source 2.14 The home of a typical Egyptian worker

A The flat roof was often used for eating and sleeping.

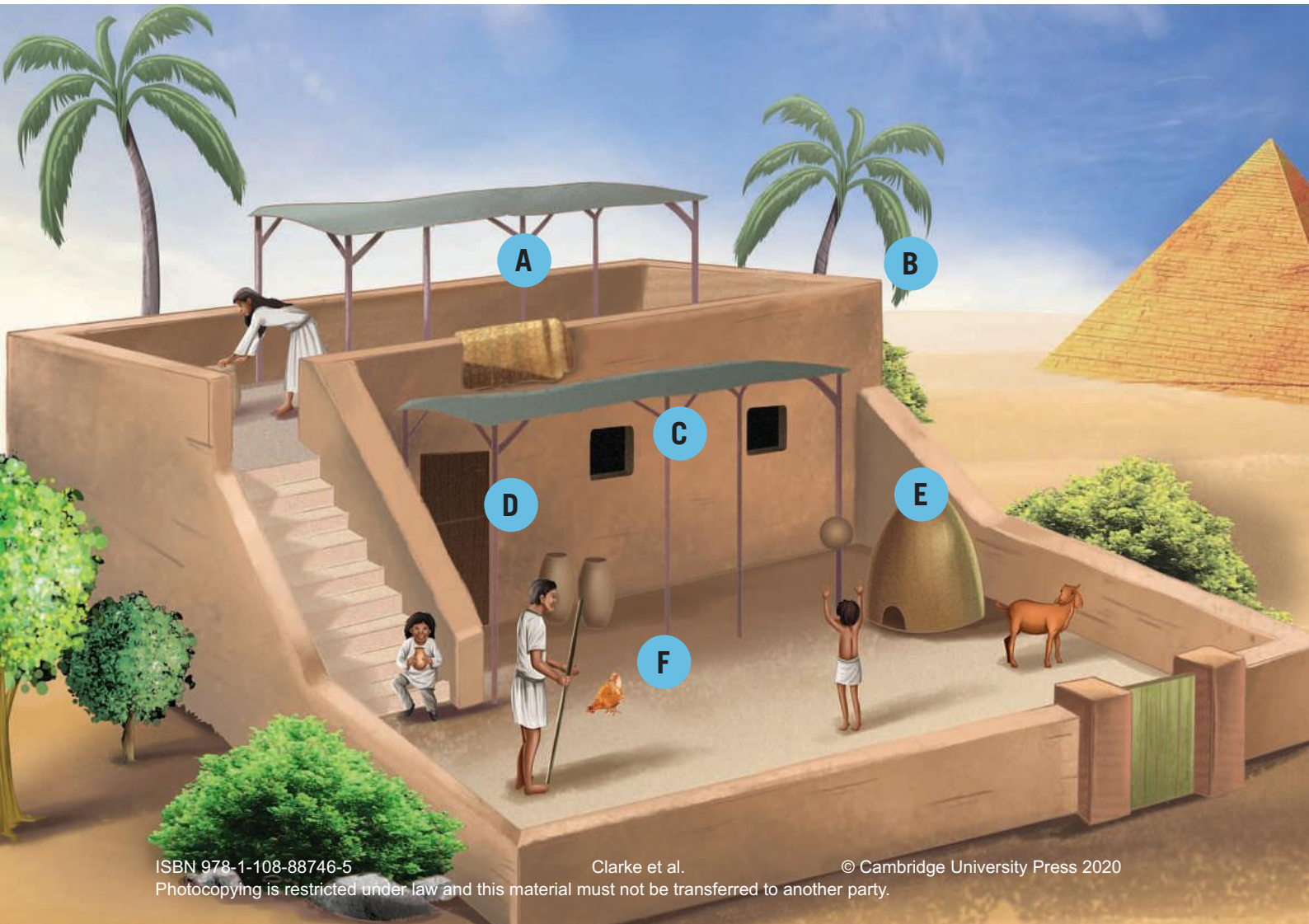
B Most Egyptians built their homes with bricks made of sun-dried mud from the Nile River.

C Small windows let in little light, keeping the house cool.

D Inside was an entrance hall, a room for social activities, a bedroom, a kitchen and storage space. There was minimal furniture.

E Grains were stored for making bread or beer.

F Animals were kept in an enclosed yard.



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Health and medicine

Human remains from ancient Egypt tell us a lot about the health of the people who lived at this time. If you made it past childhood, you could expect to live to the age of 30 if you were a woman (if you did not die in childbirth first), or 34 if you were a man. It was rare to live past 40, and this was only likely if you could afford the best medical treatment. Many Egyptians had teeth that were ground down from the sand that got into their food. Artists and craftsmen who worked in the Valley of the Kings had a high rate of arthritis in their knees and ankles from climbing up and down the mountain where the tombs were located.

papyrus a tall reed with a triangular stalk that could be cut into fine strips, which were woven together to make a smooth papery surface suitable for writing and painting

Priests often acted as doctors, but medicine became a profession in its own right. Temples could often serve not just as religious centres but also as libraries, schools and hospitals. The Egyptians believed in a combination of magic and medicine to heal, and **papyrus** scrolls from the time show a fairly good knowledge about bone structure and some awareness of how the brain and liver worked.

A papyrus from c.1550 BC, known as the Ebers Papyrus (after Egyptologist Georg Ebers), contains some medical advice that is quite accurate: it tells people to shave, keep clean, eat carefully and avoid raw fish. There is other evidence that the Egyptians knew how to surgically remove tumours as well as set broken bones and treat burns.

Source analysis 2.5

Source 2.15 An extract from the Hearst Medical Papyrus, named for American philanthropist Phoebe Hearst, who had funded an archaeological expedition. This papyrus is dated at c.1600 BC.

1 For sore eyes, fresh dung of an ass, heated, laid on the eyes and bound with a cloth.
2 For boils, the same.
3 For headache, henna, dissolved in hot water and rubbed on forehead, temples and cheeks.
4 For pains in the stomach, leaves of wormwood dried, rubbed to a powder and swallowed with a drink of water.
5 For paleness, heat the head of a nail red hot and burn a spot on the back of the head.
6 For a wound, apply hot grease, or lime, or crushed onions.
7 To preserve the eyes of a child, drop them every day with verdigris dissolved in water.
8 To preserve the eyes of a man, rub the edges of the lids with kohl.
9 For any ache or pain whatsoever, a charm may be obtained of one of the scribes skilled in charms. According to the scribe's directions, the charm is to be suspended ever the affected part, or it is to be burnt and used as a fumigant.

Hearst Medical Papyrus, III

1 Research to find out if any of the following have healing properties: henna, wormwood, verdigris or kohl.
2 Choose one of the 'cures' and explain why it would not be recommended today.

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Technology

The Egyptians were the first society to use a form of paper (papyrus) for writing, and one of the first societies to develop writing to help keep track of their administration. They also wrote letters, poetry and plays as well as biographies, prayers and spells in their tombs.

Early in the Old Kingdom, the potter's wheel was invented. This made the production of pottery very fast, and they were able to mass produce standard pots and vessels.

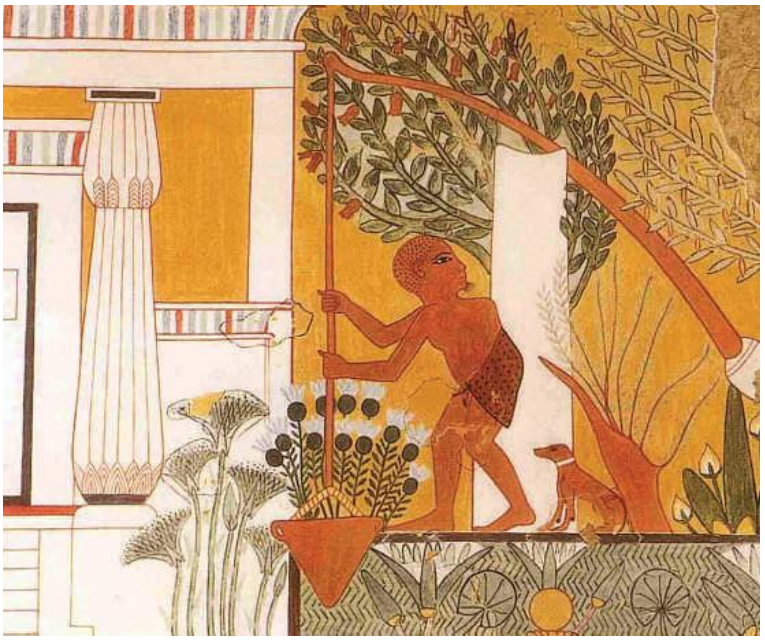
The ancient Egyptians used copper chisels and stone hammers to create monuments, houses, tombs and statues. To extract stone from the ground for building, they would hammer small wooden wedges into the surface, then pour water on the wedges. This would cause the wood to expand and split the rock. Once extracted, they would polish the rock and send it to the building site.

The ancient Egyptians were able to irrigate land using canals and channels to control water supply. A device called a *shaduf* was also used to raise water for the crops.

A *shaduf* looks like a bucket on the end of a long pole with a counterweight at the other end that makes it easier to raise a full bucket. In one easy and rhythmic motion, the bucket can be dipped in the water source to be filled, then swung round and emptied into a higher channel that feeds the plants.

The Egyptian alphabet

Source 2.16 Scene from the tomb of Ipuy showing a gardener using a *shaduf*



Review 2.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook

1. Identify the main types of food production in ancient Egypt.
2. Summarise the main features of the home of a typical worker or farmer.
3. Identify the kinds of medical ailments that could be accurately treated in ancient Egypt.
4. Which of the technologies mentioned in your answers to questions 1 to 3 are still in use today?
5. Summarise the types of clothing worn in ancient Egypt and relate them to the climate.
6. Other than size, what archaeological evidence (such as artefacts found in them) would indicate that a house was owned by a family of above average wealth?
7. Explain how and why the types of foods eaten by the average Egyptian would vary over the course of a year.
8. Explain why people in ancient Egypt might have a significantly lower life expectancy than they would in Australia today.

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2.4 Significant beliefs, values and practices: Death and funerary customs

Religious beliefs

The Egyptians were **polytheistic** in their religious beliefs, and they drew much of their inspiration from the natural world. They were also very accepting of changes to the roles of their gods. Different gods became more popular at different times. At the heart of their belief was a group of nine gods called the Ennead, who were worshipped at **Heliopolis**. These were the sun god Atum, his children Shu and Tefnut, their children Geb and Nut, and their children Osiris, Isis, Seth and Nephthys. Other significant gods included Horus, Thoth and Anubis. Amun-Re was a god who became popular in the New Kingdom.

Source 2.17 The myth of Osiris

polytheistic belief in many gods
Heliopolis ancient religious city of Egypt, under modern-day Cairo. Its name is Greek: *helios* meaning sun, and *polis* meaning city.

The afterlife

The ancient Egyptians believed in life beyond death, and that their afterlife would be very much like their life in Egypt, except that the Nile would always flood just the right amount, there would be games to play, and someone else would do your work. They believed that after they died, very special rituals needed to be followed to ensure they achieved an afterlife. Once in the afterlife they also needed certain things to keep them going.

The myth of Osiris (see Source 2.17) tells us a lot about where Egyptian afterlife beliefs came from.

Activity 2.6

Use the library and the internet to answer the following questions.

1 Find out why:
   - a the eye of Horus was a symbol of protection
   - b the ibis (used in representations of Thoth) was considered a sacred bird in Egypt
   - c Anubis had a jackal head.

2 Look up images for a camel, donkey and an aardvark. Which one do you think most closely resembles Seth?

Historical skills: Comprehension: chronology, Terms and concepts, Research **Historical concepts:** Significance

Mummification

In ancient Egypt, your body was preserved once you died. The Egyptians believed that you needed your whole body to live in the afterlife. If any body parts were missing (from disease or battle, for example) they were replaced with wooden substitutes so that the body would still be whole. They also believed that your ***ba*** and ***ka*** needed nourishment to continue existing. That is why food, beer, games and weapons were stored with bodies after they died. Some Egyptians even had small statues, called *shabti*, to do their work for them in the afterlife. People put savings aside all their lives to have a good afterlife.

ba your personality, represented in tomb paintings by a bird
ka your life force, represented by two upraised hands

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The gods of the Ennead

Atum
God of the sun who emerged from the sea and created all the other gods

Shu
God of peace, lions, air and wind

Isis
Wife of Osiris, and goddess of motherhood and magic

Tefnut
Goddess of rain

Nut
Goddess of the sky

Seth
God of chaos, violence, deserts and storms

Osiris
God of fertility, agriculture and chief judge in the afterlife

Geb
God of the earth, vegetation and snakes

Nephthys
Goddess of death and the home

Horus
Son of Osiris and Isis: the pharaoh was considered Horus on Earth

Amun-Re
A god that became popular in the New Kingdom, Amun was originally the god of air, but he was combined with the sun god, Re

Thoth
God of wisdom, writing and medicine

Anubis
God of embalming and the dead

Source 2.18 The gods of the Ennead

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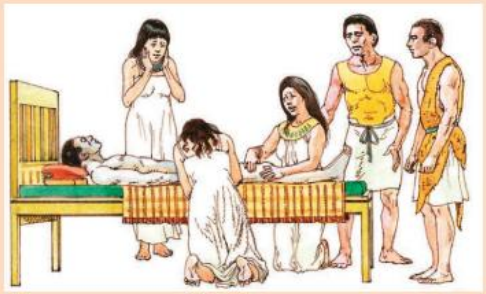
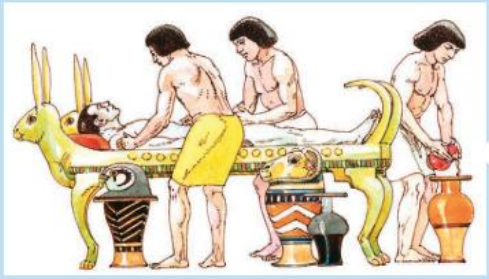
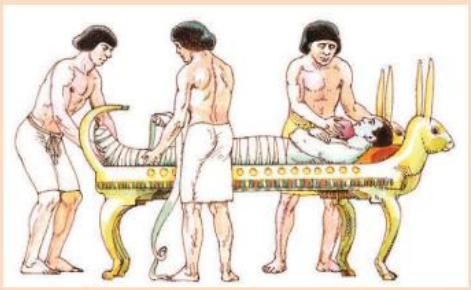
Process of mummification for a wealthy person



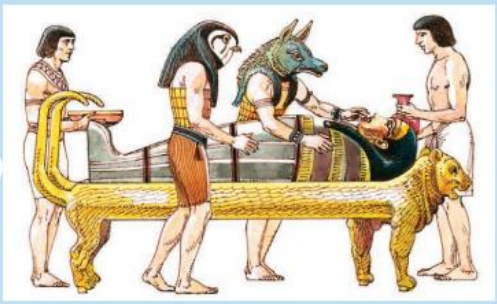
The body is laid out and washed. Any missing body parts are replaced with wooden substitutes.



The internal organs, except for the heart and kidneys, are removed. These organs are placed in **canopic jars**. The brain is removed through the nose using a long hook and the body is packed with natron.



After approximately 40 days the natron is washed away. The body is packed with herbs and flowers and wrapped in linen bandages. Amulets are tucked in to the bandages.



The wrapped body is placed in a decorated wooden **sarcophagus**.

There is a procession led by people wailing and crying (some of them official mourners paid to cry). The body crosses the Nile in a boat, landing on the western side of the river. This symbolises the journey into the afterlife. Prayers are read by the priest and animals are sacrificed.

The sarcophagus is taken to the tomb where the priest performs an important ceremony, the Opening of the Mouth. Offerings are made to the deceased to keep them nourished in the afterlife. Egyptians would often mummify animals such as cats or birds to protect and comfort the dead.

Source 2.19 Mummification process

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Tombs

Tombs were painted with agricultural and other scenes of daily life to reflect the deceased person's life and afterlife. It also ensured that they would have a constant supply of food and drink, as pictures of these things were considered sufficient to sustain them in the afterlife. Tomb paintings also show a positive view of the deceased in order to improve their chance of obtaining an afterlife.

In the New Kingdom, tombs were often painted with the *Amduat*, otherwise known as the *Book of Coming Forth by Day*. It contained spells and prayers that would help the deceased pass into the afterlife. In the Hall of Truth, your heart was weighed against the *maat* feather, and if the scales balanced, you could proceed to the afterlife. Your judgement was ruled over by Osiris and recorded by Thoth, the scribe of the Gods.

canopic jars four jars that held the lungs, liver, stomach and intestines to preserve them

sarcophagus coffin

Source 2.20 Scene from tomb of Neferhotep

Activity 2.7

1 Look closely at Source 2.20. Identify the parts of the burial procession you can see depicted here.
2 Why do you think some people would pay for people to cry at their funeral?
3 Explain the purpose of the Opening of the Mouth ceremony.
4 Using your library and the internet, research the list of 42 Negative Confessions. Which of these would still be considered a moral offence today?

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance, Perspectives

Analysing a wall painting from the tomb of Nakht

Pyramids

The earliest tombs in Egypt were pit tombs, which were holes in the ground, lined with stone. As time went on, these became more elaborate structures, with an underground tomb area and an above-ground mud brick building, called a ***mastaba***.

King Djoser of the Third Dynasty initially had a *mastaba*, but in a series of alterations created the first pyramid (see over, Source 2.21). It was known as the Step Pyramid and was built at Saqqara, opposite the Old Kingdom capital of Memphis.

It took several pharaohs and several attempts to build a true pyramid. Almost 100 years later King Khufu of the Fourth Dynasty built what would become known as the Great Pyramid. It was 146 m high and

mastaba tomb consisting of an underground burial chamber with rooms above it (at ground level) to store offerings

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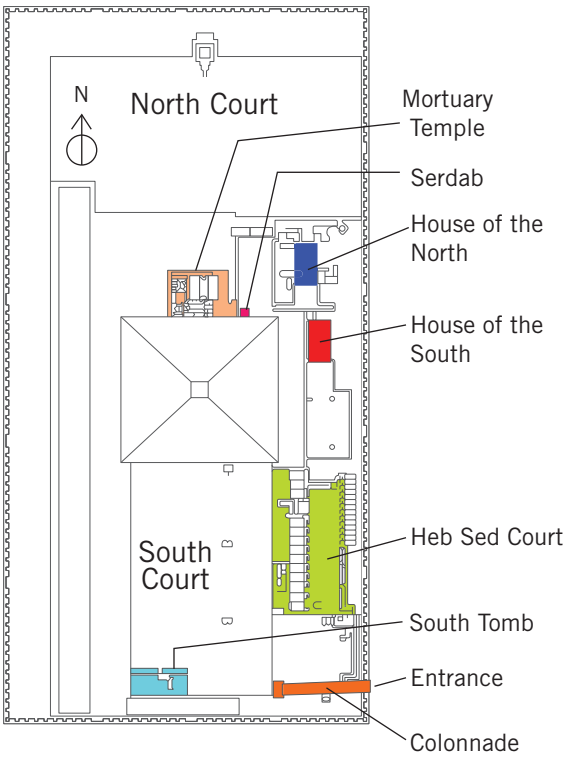
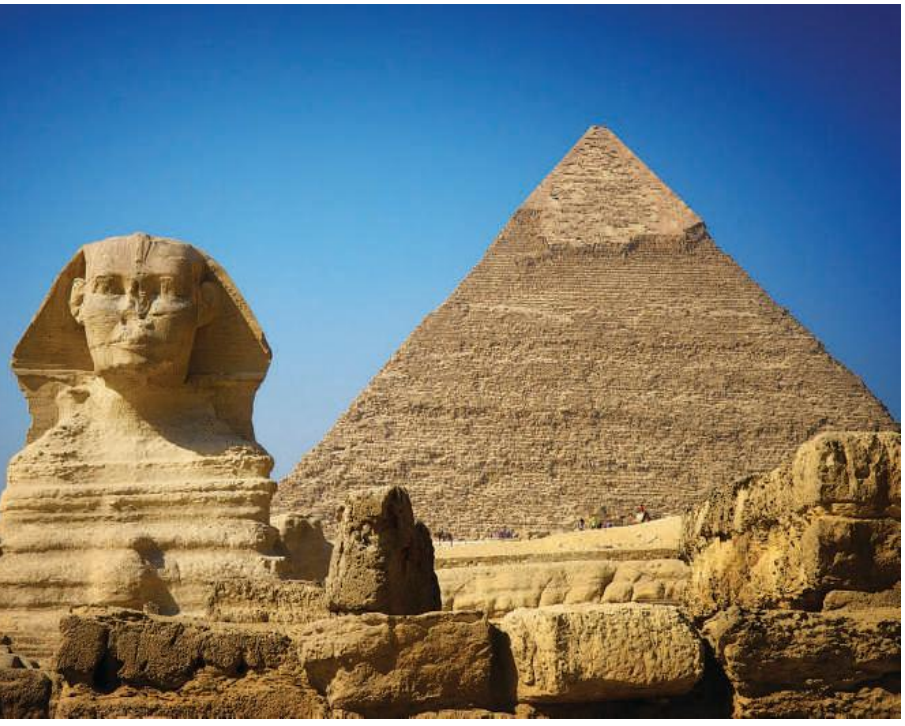
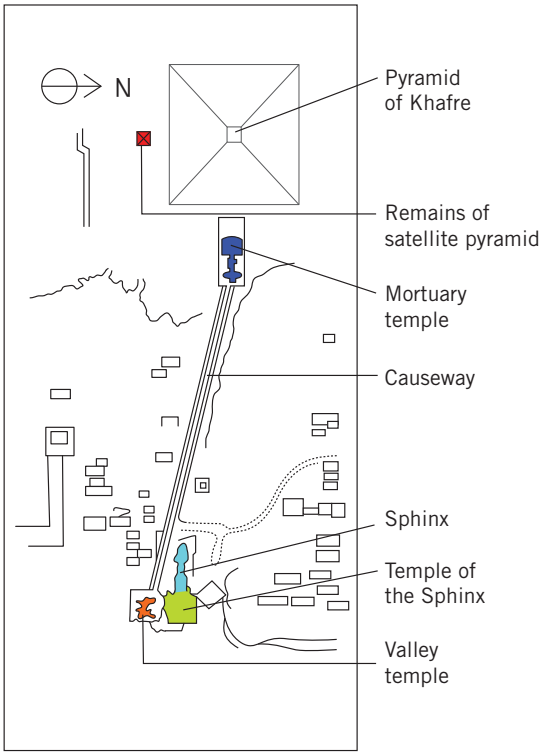


Source 2.21 Step Pyramid of Djoser





Source 2.22 Pyramid of Khafre and the Sphinx

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each side was 230 m long at ground level. It contained over two million separate blocks of stone. High up was a King's Chamber which contained a massive stone sarcophagus which was placed inside before the pyramid was finished around it.

The pyramid of Khufu's son, Khafre, (Source 2.22) appears larger than his father's, however that is because it is on slightly higher ground. Khafre's pyramid stands at 136 m tall. In front of his pyramid is the **Sphinx**. We do not know what the Sphinx was called at the time it was built, but just in front of it was built a temple which may have had something to do with the solar cycle. The 24 columns in the temple suggest that there was one for each hour of the day and night. There were also 12 statues, suggesting a statue for each hour of daytime. Almost 1200 years later, another pharaoh, Thutmose IV, would restore the Sphinx monument and build a second temple there to the solar gods.

sphinx human-headed lion figure which represented the sun-god Re

Activity 2.8

1 Look closely at the two photographs and diagrams of Djoser's and Khafre's pyramids. Make a list of all the changes that have taken place over time.
2 **Think Pair Share**: Brainstorm reasons why these changes might have taken place.
3 Find out about recent robotic searches that have taken place in the pyramids. Identify what they have found and what are some of the problems for researchers in finding out about the pyramids.

Historical skills: Comprehension: chronology, terms and concepts, Research **Historical concepts:** Continuity and change

Valley of the Kings

The Valley of the Kings was located on the western bank of the Nile, opposite the New Kingdom capital of Thebes. It was the burial area for pharaohs of the New Kingdom. Overlooking the valley is The Peak or *al-Qurn*, a pyramid-shaped rocky outcrop. This made the New Kingdom pharaohs feel connected to their Old Kingdom predecessors who had built the pyramids. Special necropolis guards patrolled the area to prevent looting of the tombs.

Review 2.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Explain why the Egyptians replaced missing body parts.
2 Describe the purpose of *shabti* figures.
3 In the opening line to this section it is stated that Egyptians 'drew much of their inspiration from the natural world'. Identify five gods to prove that this statement is correct.
4 Almost all the gods are shown carrying an *ankh*. Explain the significance of this.
5 Identify which internal organs were not removed during mummification. Why do you think this was?
6 Why was the weighing of the heart held in the Hall of Truth?
7 King Khufu's final resting place was protected by being inside a pyramid. Why do you think his remains were placed in a massive stone sarcophagus?
8 Why do you think the Egyptians invented gods to represent ideas such as judgement in the afterlife and of recording judgements in the afterlife?
9 How did the ancient Egyptians' belief in the afterlife lead to the development of the pyramids?

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Site study: Tutankhamun's tomb

In November 1922, an English archaeologist, Howard Carter, opened a tomb in the Valley of the Kings. Carter had been searching for this tomb for 17 years, and his sponsor, Lord Carnarvon, had stated he would not pay for any more excavations. This was Carter's last chance. While the tomb had been looted in antiquity, it still held the majority of its contents. The wealth and beauty of the objects sent the world of the 1920s into a frenzy.

The tomb belonged to a little-known king called Tutankhamun who had died when he was around 19 years old. There were over 5000 objects found in his tomb and it took Howard Carter and his team 10 years to record and photograph them all.

When Carter made it into the entry of the tomb, he held up a candle to see. This is what he found.

Source 2.23 Antechamber of Tutankhamun's tomb

1. Make a list of the objects you can identify.
2. Explain what you notice about the walls. Why might that be strange for a king's tomb? (Hint: think about what were on the walls of nobles' tombs.)
3. How are the objects arranged? Why might that be?
4. Image you are Carter, holding up your candle for the first time. Write a paragraph diary entry explaining what is going through your mind.

It is interesting to know that many of the objects in Tutankhamun's tomb, including his funerary mask, were actually made for someone else called Neferneferuaten. It is thought that Neferneferuaten was a king who ruled for a short time before Tutankhamun.

One of the objects found in Tutankhamun's tomb was a dagger made of metal from a meteorite. Because the Egyptians revered the sky, they would have seen anything that came from it as sacred. It also showed that they had developed metal-working techniques to be able to make something from iron, a metal which the Egyptians were not familiar with. Tutankhamun also had 139 walking sticks and over 300 *shabti* figures, as well as huge amounts of clothing and jewellery.

The tomb

Tutankhamun's tomb is known as KV62. It consists of a corridor and four rooms.

This was much smaller than many other pharaohs' tombs of the time. Also, only

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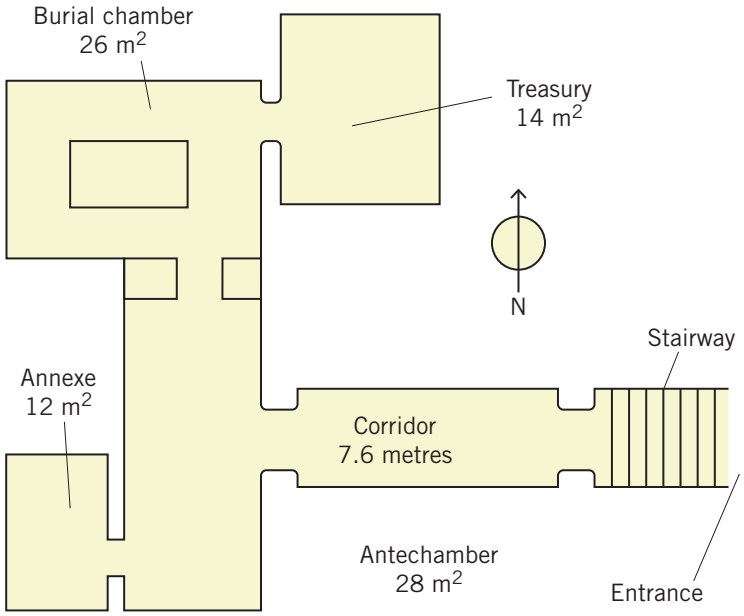
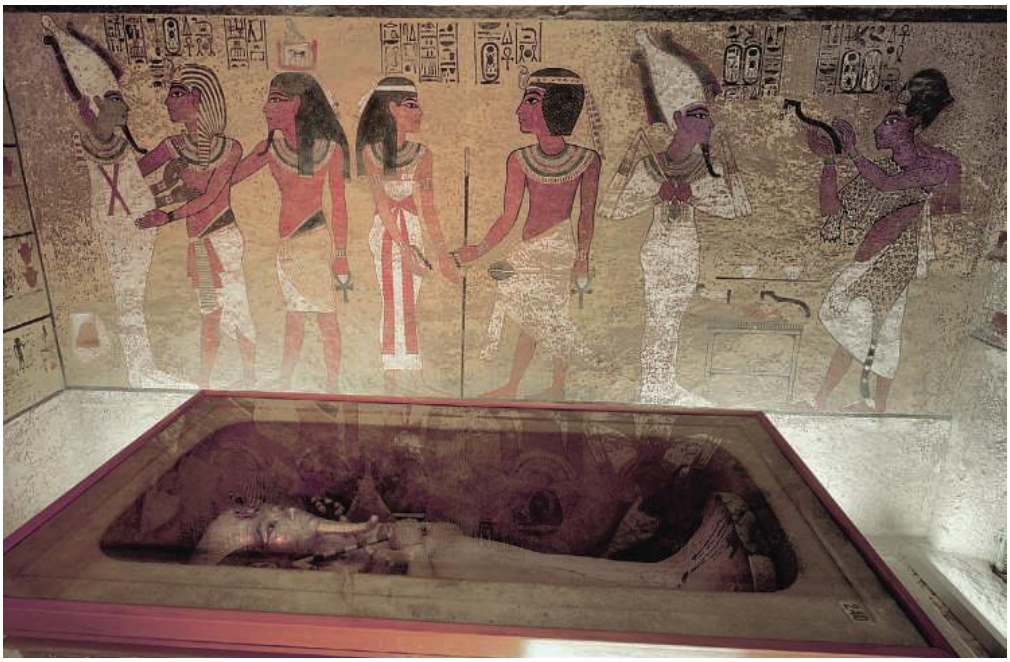
the walls of the burial chamber were decorated, whereas in other New Kingdom pharaohs' tombs, walls and ceilings were decorated with the Amduat. It was later found that the paintings contained a type of mould because the tomb had been closed up before the paintings were dry.

The burial chamber shows scenes of Tutankhamun's burial.



Source 2.24 Layout of Tutankhamun's tomb



Source 2.25 The burial chamber of Tutankhamun's tomb

Source 2.25 Exploring the burial chamber

1. Make a list of the different versions of Tutankhamun that are in this wall painting.
2. Why would he be represented in so many ways?
3. Find out more about Nut. Why would she be represented in his tomb?
4. Ay became the Pharaoh after Tutankhamun. Why might Ay be the one to perform Tutankhamun's Opening of the Mouth ceremony?
5. What does the appearance of Tutankhamun's tomb suggest about his death?

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2.5 Contacts and conflicts

Warfare and conquest

Internal conflict during unification

The unification of Egypt in the Old Kingdom involved a number of wars. Eventually Upper Egypt under King Narmer was able to dominate Lower Egypt. This event was recorded on an artefact known as the Narmer Palette.

The life of a soldier during the First Intermediate Period

The army in the Old Kingdom and First Intermediate Period

During the Old Kingdom, the Egyptian army was made up of peasants who were **conscripted**. They were not very experienced or skilful but as Egypt was relatively isolated, there was often little need to undertake military campaigns.

conscription compulsory enlistment for military service

Conflict with the Hyksos in the New Kingdom

At the start of the New Kingdom, an Egyptian pharaoh named Seqenenre Tao became frustrated that foreigners known as the **Hyksos** were ruling Egypt. This frustration inspired him to start a war against them.

The army became more important and the status of soldiers increased. The pharaoh now had a standing army who were paid and trained. The army had a range of roles, including accompanying the king or generals on missions to extend Egypt's borders, defending Egypt, protecting its foreign interests, working on public buildings, acting as the king's bodyguard or undertaking trade, mining or water expeditions.

Hyksos a group of peoples who assumed control of Egypt after the Middle Kingdom. Their origins and identity are uncertain.

Seqenenre Tao's successors Kamose and Ahmose I drove the Hyksos out of Egypt in a series of campaigns.

Source analysis 2.6

Source 2.26 The Narmer Palette: The left side is the front, the right side is the back. The palette is about 63 cm tall.

1. Narmer's name was made up of two sounds: Nr (meaning 'catfish') and Mr (meaning 'chisel'). Locate a catfish and a chisel on the palette.
2. Narmer came from Upper Egypt. His symbol was the falcon. What do you think the falcon is sitting on (hint: look at the shape)?
3. What has happened to the enemy on the back of the palette?
4. What animal is shown crushing a man and a fortress wall on the back?
5. On both sides, Narmer is wearing a bull's tail. Why do you think he might do that?
6. Narmer is shown on both sides of the palette, but something about his appearance is different. Can you spot what it is? Why might this have been done?
7. What do you think the intertwining of the animals' necks might mean?

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Expansion

Ahmose I, who was the first pharaoh of the Eighteenth Dynasty, began expanding Egypt into neighbouring areas, establishing an empire of sorts. Egypt was able to set up trade routes throughout these regions and became very wealthy. The army became very important because it was relied on to build up Egypt's influence and protect the borders.

The pharaoh also took on a more militaristic appearance and depictions of the pharaoh often showed him in battle, smiting enemies, driving a chariot or shooting at targets. He was also shown hunting elephants and hippopotami, or as a sphinx, trampling the enemy under foot. These images were known as the warrior pharaoh image. It was a form of propaganda so the people would trust him and believe that he would protect them.

Source analysis 2.7

Source 2.27 Relief from the Temple of Karnak showing Thutmose III at the Battle of Megiddo. Thutmose III was pharaoh about 50 years after Ahmose I.

1 Look closely at this image of Thutmose III. How is he shown as a warrior pharaoh?
2 What other image does this remind you of?

Trade

The Egyptians were keen traders from ancient times. They traded with peoples in Africa, the Middle East and Greece. The Egyptians traded jewellery, gold, turquoise, alabaster, wine and oil in return for precious stones, wood, incense, animal skins, perfume and more.

Old Kingdom trade

The ancient Egyptians had some contact with the people of Kush who lived south of Egypt. The Kushites had access to gold, ebony, ivory, animal skins and exotic animals which were important to the Egyptians for luxury and religious purposes. This trade made the Egyptians very determined to maintain their influence in Kush.

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Source analysis 2.8

Source 2.28 Letter from King Pepy II of the Sixth Dynasty to his official, Harkhuf. Pepy was eight years old at the time, and Harkhuf had undertaken a trading mission to Yam (present day location unknown, but thought to be Sudan). Harkhuf had the letter painted on to the walls of his tomb.

The matter of your letter has been noted, which you sent to the king at the Palace, to the effect that you have returned safely from Yam together with the army that was with you. You said in this letter of yours that you have brought all sorts of great and beautiful gifts, which Hathor, the mistress of Nubia, has granted to the spirit of my throne name, who lives for ever. You said in this letter of yours that you have brought a pygmy, of divine dances, from the land of the horizon-dwellers… and you said the like of him has never been brought back by any other who has visited Yam …

Come north to the Palace at once! Drop everything – hurry and bring that pygmy you have brought, alive, happy and well, for the divine dances, to gladden the heart, to delight the heart of the king who lives for ever! When he goes down with you to the boat, get trusty men to stand around him on the gangplank – don't let him fall in the water! When he goes to bed at night, get trusty men to lie all round him in his hammock. Inspect him ten times a night! My Majesty longs to see this pygmy more than all the treasures of Sinai and Punt! If you arrive at the Palace and that pygmy is with you, alive, happy and well, my Majesty will do greater things for you … because my Majesty so wishes to see that pygmy. Orders have been given to the chiefs of the New Towns and the overseer of priests to furnish supplies from every depot and every temple under their charge. No exception has been made for this.

Inscription on the tomb of Harkhuf at Aswan

1 Explain what Harkhuf has brought back from Yam that has so excited young Pepy II.
2 Explain what instructions Pepy II has given Harkhuf.
3 Why do you think Pepy is so excited?
4 Identify what words or expressions reveal Pepy's young age.
5 Who do you think might be a 'horizon-dweller'?
6 Why do you think Harkhuf had this letter painted on the wall of his tomb?
7 Imagine you are Harkhuf. Write the initial letter to Pepy, explaining how your mission has gone and what you have found.

Middle Kingdom trade

During the Middle Kingdom, Egypt flourished internally, and some of its pharaohs led expeditions to foster trade. One such pharaoh was Senusret III who expanded Egypt's borders into Nubia (present day Sudan), as well as developing trade with territories within Canaan (present day Lebanon, Syria, Jordan and Israel).

New Kingdom trade

After expelling the Hyksos, the Egyptians became much more aggressive in the north and south. During the reign of Hatshepsut, a female pharaoh of the Eighteenth Dynasty, there was a massive expedition to a land called Punt (now thought to be modern Somalia). Hatshepsut had her officials trade Egyptian goods for animals such as baboons, as well as ivory, myrrh and ebony.

Kings such as Thutmose I, Thutmose III, Seti I and Ramesses II also carried out campaigns that expanded Egypt's borders and its area of influence. Egypt consolidated its power over Kush in the south, drawing in masses of gold and other luxury items.

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The pharaohs took trade seriously; caravans that travelled throughout the desert had armed escorts, and there were toll booths set up at various points in towns and ports throughout Egypt where armed guards would collect taxes on trade goods. This era was known as the Golden Age of Egypt.

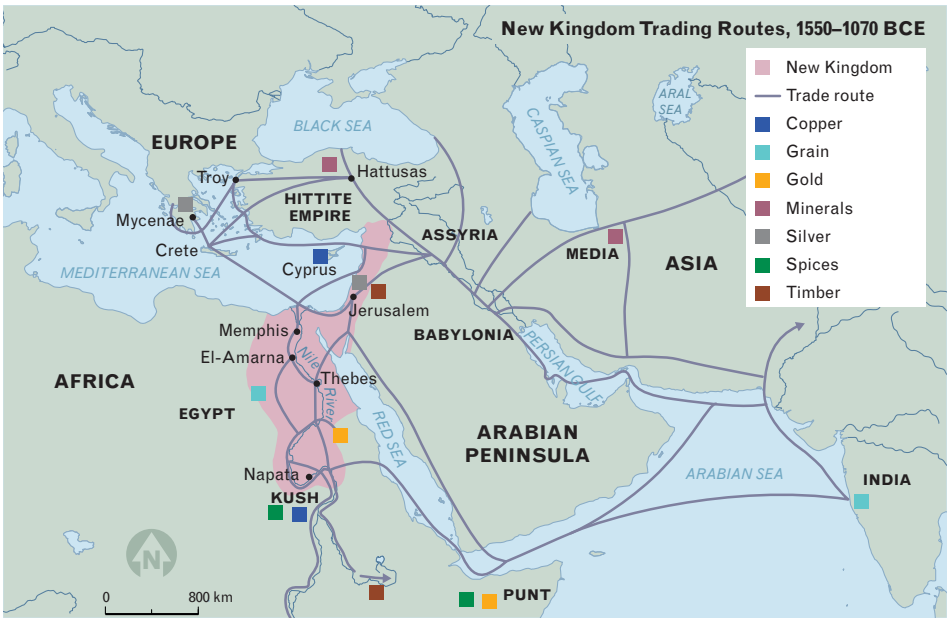
Pharaohs undertook huge building projects to impress the people with their power. Beautiful jewellery and grave goods were produced for the living and the dead.

garrison a group of soldiers set up in a fort or town to protect it

Egypt was able to control such a large area of land through various means. They demanded payment of tribute (taxes in the form of gifts to the pharaoh) from conquered territories. They also held continuing inspections and/or raids into conquered territories to remind local peoples of Egyptian power and dominance. The Egyptians also set up armed **garrisons** to keep watch in unstable areas.

The massive influx of wealth into Egypt transformed it.

Source 2.29 Egypt's trading partners, showing some of their imports and exports



Activity 2.9

1 Using the map and your own research, make a list of as many of the goods Egypt imported and exported as you can.
2 Identify other methods Egypt could have used to ensure its control over other territories.
3 Investigate some examples of Egyptian jewellery. Design your own piece of jewellery or decorated weapon, ensuring you use proper Egyptian symbols.

Historical skills: Research **Historical concepts:** Cause and effect

Review 2.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the event recorded on the Narmer Palette.
2 Describe the characteristics of the Golden Age of Egypt.
3 Summarise how the statuses of the army in the Old Kingdom and the New Kingdom were different.
4 How did Egypt maintain control over such a large area during the New Kingdom?
5 How important was the army in ancient Egyptian society?
6 How do you think Egyptians would have viewed the pharaoh in New Kingdom Egypt?
7 How did Egypt benefit from trade in the New Kingdom?

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2.6 Significant individual: Hatshepsut

Hatshepsut was one of Egypt's few female pharaohs. She ruled during the Eighteenth Dynasty for 21 years, from 1479–1458 BC. Her husband-brother, Thutmose II, died early. Her stepson-nephew Thutmose III was too young to rule by himself following the death of his father, so he and Hatshepsut became co-rulers. When she was crowned, she took the royal name of Maat-Ka-Re, meaning 'Truth is the soul of the sun god Re'.

Hatshepsut undertook military campaigns like her father Thutmose I, but mostly her reign was a time of peace and prosperity for Egypt. She embarked on many building projects and dedicated them to a range of gods. One of her most significant buildings was her mortuary temple, Deir el-Bahri. A mortuary temple was where your spirit would be worshipped in the afterlife, and all New Kingdom pharaohs had one. Every level of the building contained events and stories that Hatshepsut thought were important. It was built into the mountain on the other side of the Valley of the Kings, facing the Nile.

While it looks barren now, in the time of Hatshepsut her mortuary temple was filled with gardens and pools of water. There were two other mortuary temples close by, one belonging to a pharaoh from the Middle Kingdom, the other belonging to her stepson, Thutmose III.

Hatshepsut undertook a trading voyage to the land of Punt, and the reliefs from her mortuary temple at Deir el Bahri are important for showing us a different region of Africa.

Source analysis 2.9

Source 2.30 Mortuary temple of Hatshepsut

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Source analysis 2.9 continued

Source 2.32 Relief showing the land of Punt

Source 2.33 Relief showing soldiers carrying axes and branches as they travel to Punt

1. Look at Source 2.30. Why do you think Hatshepsut would choose to build her temple outside the Valley of the Kings?
2. How is the house in Source 2.31 different from Egyptian housing?
3. What reasons can you think of for the house in Source 2.30 being on stilts? (Hint: what might the wavy lines represent?)
4. Look carefully at the bottom of the picture in Source 2.31. What animal can you see part of? Look back at the trading map to see where Punt was. Do those kinds of animals exist today in that location?
5. If this was a peaceful trading mission why would soldiers such as those shown in Source 2.32 have been necessary?
6. These two reliefs come from the same building, Hatshepsut's mortuary temple at Deir el-Bahri. They are over 3000 years old. Why is one relief colourful and the other one not colourful?

Hatshepsut worked hard to present herself as a typical pharaoh, because it was not common for women to rule. She represented herself as a male pharaoh as that is what the Egyptian people were used to. Hatshepsut also claimed that the god Amun-Re was her father, having made her mother pregnant, and stated that her Earthly father, Thutmose I, named her as his successor over her husband, Thutmose II.

Among other achievements, Hatshepsut built several 30 m tall obelisks, dedicated to her father and to the god Amun-Re. These obelisks were each carved out of a single piece of stone, and she commemorated their building within her mortuary temple. They were a remarkable feat of engineering, and to this day we are not certain how it was achieved.

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There is much debate about whether or not Hatshepsut was a successful ruler. About 20 years after she died, Thutmose III erased many of her images and destroyed many of her statues. Historians thought for a long time that he did this because he hated the fact that she took power, but now it is thought that he did it to ensure that his own power, and that of his son, weren't threatened by the idea of a female ruler (remember, these were rare in ancient Egypt). However, it is interesting to note that he built his mortuary temple right next to hers. A strange thing to do if he did not want to spend eternity with her!

Source 2.34 Tip of obelisk from the temple at Karnak. Here Hatshepsut is depicted as a kneeling man, wearing the blue war crown, in front of the god Amun-Re.

What do the historians say about Hatshepsut?

Source analysis 2.10

Source 2.35 John T. Wilson, President of the University of Chicago in the 1970s

The reigns of Hatshepsut and Thutmose III contrast strongly … She records no military campaigns or conquest; he became the great conqueror and organiser of empire. Her pride was in the internal development of Egypt and in commercial enterprise; his pride was in the external expansion of Egypt and in military enterprise.

Wilson, J., 1971, *The Culture of Ancient Egypt*, University of Chicago Press, p. 174

Source 2.36 Joyce Tyldesley, a British archaeologist and Egyptologist

Had Hatchepsut been born a man, her lengthy rule would almost certainly be remembered for its achievements: its stable government, successful trade missions and the impressive architectural advances which include the construction of the Deir el Bahri temple on the west bank of the Nile at Luxor, a building which is still widely regarded as one of the most beautiful in the world.

Tyldesley, J., 1996, *Hatchepsut: The Female Pharaoh,* Penguins Books Limited, p.2

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Source analysis 2.10 continued

Source 2.37 Catherine Roehrig, curator of Egyptian art at the Metropolitan Museum in New York City

[She was] someone who was probably trained from childhood to be a representative of the royal family. And you are put in extraordinary circumstances and you rise to the occasion. You do what's necessary to get the job done.

Roehrig, C., quoted in Wilson, E.B., 'The Queen Who Would Be King', *Smithsonian Magazine,* September 2006

Source 2.38 Alan Gardiner, mid-twentieth century English Egyptologist

It is not to be imagined, however, that even a woman of the most virile character could have attained such a pinnacle of power without masculine support. The Theban necropolis still displays many splendid tombs of her officials, all speaking of her in terms of cringing deference. The reign of Hatshepsut had been barren of any military enterprise except an unimportant raid into Nubia.

Gardiner, A., 1961, *Egypt of the Pharaohs*, Oxford University Press, p. 184

1. Look closely at each of the historians' attitudes towards Hatshepsut. For each one, identify if they are positive or negative about her.
2. List two words from each historian that shows their attitude.
3. Look at what year the historians wrote their work. What can you find out about how women were viewed at the time these historians were writing? Why might this affect the way the historians wrote about Hatshepsut?
4. Consider each historian's view. Knowing what you do about Hatshepsut, which view do you agree with the most?
5. Was Hatshepsut a successful pharaoh? You should think about what a pharaoh was expected to do for their people. Answer this question with a paragraph, and use one piece of evidence from her reign, and one historian's view to support your answer.

Other significant individuals

Review 2.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the purpose of mortuary temples.
2. Where was the mortuary temple of Hatshepsut built?
3. Identify Hatshepsut's father.
4. Who did Hatshepsut claim was her father?
5. Summarise how Hatshepsut built an image of herself as a typical pharaoh.
6. Explain why Thutmose III destroyed many of Hatshepsut's images.
7. How was Hatshepsut's reign different from that of Thutmose III?
8. Discuss whether or not ancient and modern views of Hatshepsut would have been different if she were male.
9. Explain the role and importance of Hatshepsut to ancient Egypt.

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2.7 Legacy

A legacy is something that is left behind, either by a person or a civilisation. The most obvious legacy that Egypt has left us are its pyramids and monuments. The Great Pyramid at Giza remained the tallest building in the world until the construction of the Lincoln Cathedral in AD 1311. That means it was the tallest structure in the world for over 3000 years.

There are also Egypt's many temples. In the 1960s, the Egyptian government wanted to dam the Nile River to stop it from flooding every year and costing money and lives. Unfortunately, that meant that many of Egypt's most beautiful temples would be lost under water. The United Nations became involved, and a massive program to lift the temples above the dam's water level was undertaken. One of the most famous temples to be saved was that of Abu Simbel.

Source 2.39 The relocation of Abu Simbel temple

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Source 2.40 Greater London House, London, built in 1928, was based on a temple dedicated to Bast, the goddess of cats and protection.

Mummies are also a legacy of Egypt and teach us a lot of about the health and way of life of those from the past. In addition, we can learn about health and medicine because of their preservation techniques, something that might help us today.

Ancient Egyptian art was also very influential. When Tutankhamun's tomb was discovered it contributed to a new design style called Art Deco, which you can still see in buildings and art today.

The ancient Egyptians were among the first (if not *the* first) to develop writing. While we do not write in hieroglyphs today, Egyptian writing contributed to the development of the Phoenician alphabet, which gave us the alphabet we use now. The ancient Egyptians also wrote on papyrus (used throughout Egyptian, Greek and Roman societies), which has allowed historians to read much information directly from the past.

There is little doubt that Egypt was an amazing civilisation. Out of the desert they produced a stable, innovative society that did not change at its core for thousands of years.

Review 2.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Why did a modern Egyptian government want to dam the Nile River?
2. Identify one of the temples that was relocated to save it from being lost under water.
3. Identify which famous design style Egyptian art contributed to.
4. Look at Source 2.40.
   a. How is Bast represented in this photograph?
   b. What other Egyptian influences can you see on this building?
5. Explain why papyrus was a significant invention.
6. Which of Egypt's legacies has had the most impact on the world today? Justify your answer.

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End of chapter activities

Extended response questions

1 How did ancient Egyptian civilisation develop?
2 How did the physical environment shape ancient Egypt?
3 How was ancient Egyptian society organised and governed?
4 Identify what the ancient Egyptians believed and why.
5 Summarise the legacy of ancient Egypt.

Group work activity

When the ancient Egyptians built the pyramids, they did not have the wheel or iron tools.

In a group, you are to develop a hypothesis about how the Egyptians were able to build the pyramids with what they had. You should present your hypothesis in the form of a 2-minute video, infographic poster or play.

You need to think about:

- how the Egyptians got the blocks of stone (about 1.5 m long, 80 cm wide and 1 m high sandstone, weighing about 2.5 tonnes) out of the ground
- how they got the blocks from Aswan to Giza (check your maps)
- how they made the base and got it so square (230 m each side)
- how they actually built up the pyramids (146 m high).

The Egyptians had:

- copper and stone tools, including chisels
- wooden wedges
- an almost unlimited supply of workers
- excellent architects and engineers
- palm fibre ropes (which are very strong)
- a lot of water
- a lot of rubble.

Research activity

New excavations are revealing much new information about ancient Egypt.

You are to collect three news articles about recent excavations in Egypt. For each article, you should find out:

– what was discovered
– where it was discovered (you should show this on a map)
– from which time period in Egyptian history it comes
– how it was discovered – the people and technology involved in the excavation
– what it reveals about ancient Egyptian society.

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Creative task

You are to create an advertisement or travel brochure focusing on the legacy of ancient Egypt. You should cover three main areas of ancient Egypt's legacy, and show examples of where these can be found and why they are important. You should conclude with explaining why it is important for us to study ancient Egypt today.

Visible thinking routine

CSI – Colour, Symbol, Image

Think about everything you have learned about ancient Egypt.

On reflection:

- choose a *colour* that you feel best represents or captures the essence of your learning and explain why you chose it
- choose a *symbol* that you feel best represents or captures the essence of your learning and explain why you chose it
- choose an *image* that you feel best represents or captures the essence of your learning and explain why you chose it.

Cross-curricular task

Science

Mummification. You will need between two people:

- one apple
- two plastic cups
- 40 g baking soda
- 80 g table salt

Method

1. Cut the apple in half and draw a face on each half.
2. Place each half piece of apple into a separate cup.
3. Mix together the baking soda and salt.
4. Pour this on top of one of the apple pieces, ensuring the apple is completely covered.
5. Put the cups out of direct sunlight for one week (a cupboard is ideal for this).
6. After one week, pour the salt and baking soda mixture out of the cup.

Results

- What do you notice about each piece of apple?
- Why has this happened?
- Find out more about natron, which the Egyptians used for mummification. What were its special properties?

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CHAPTER 3

ANCIENT GREECE

This digital chapter can be accessed via Cambridge GO

SEE, THINK, WONDER

Source 3.1 The Tholos of Delphi

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about ancient Greece? (I wonder …)

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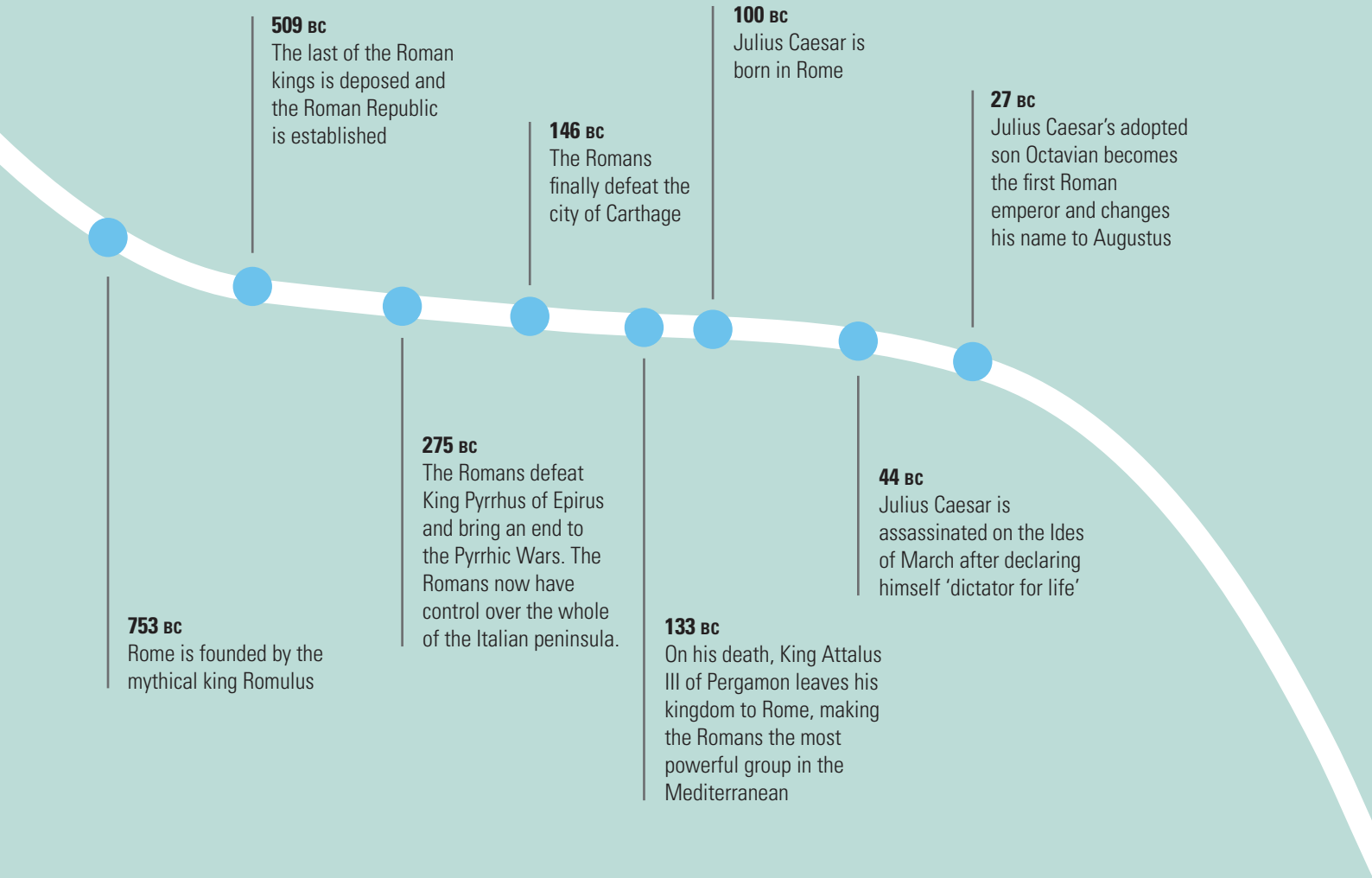
CHAPTER 4
ANCIENT ROME



The history of ancient Rome, from its earliest days as a poor settlement in central Italy through to its domination as the largest empire the world had seen at the time, has fascinated historians and archaeologists for centuries. The Romans were innovative thinkers, developing new technologies and systems that allowed them to maintain control over their territories and reap the benefits of such a vast empire. They were also patrons of culture with Roman architecture and sculpture still standing in many parts of the world, and Roman literature studied by students in schools and universities today. However, violence was an ever-present aspect of Roman society with brutal conquest, political scandal and murder shaping some of the major events in their history.

Some historians regard the use of the word 'slave' as dehumanising, and recommend that 'enslaved person' should be used. In this chapter, we use 'slave' to match the NSW History Syllabus.

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SEE, THINK, WONDER

Source 4.1 The Roman Forum as it appears today

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about Ancient Rome? (I wonder …)

AD 80
The Colosseum is finished and to celebrate its opening, 100 days of gladiatorial games are held

AD 96–180
The Golden Age of the Roman Empire under the emperors Nerva, Trajan, Hadrian, Antoninus Pius and Marcus Aurelius

AD 324–330
The Roman Empire is split into eastern and western halves. The emperor Constantine builds a new city at Byzantium and calls it Constantinople. Constantinople becomes the capital of the eastern Roman Empire or Byzantine Empire.

AD 391
Christianity becomes the official religion of the empire

AD 410
The Sack of Rome. The city of Rome is captured and plundered by the Visigothic king, Alaric. This is the first time the city has been looted by invaders in almost 800 years.

AD 476
The last Roman emperor of the west, Romulus Augustus, is deposed by the barbarian king, Odoacer

AD 1453
Collapse of the eastern Roman Empire (known as the Byzantine Empire) after Constantinople is captured by the Ottomans

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Key questions

- How did ancient Rome develop into such a large and powerful empire?
- What were some of the key features of Roman society during this period?
- What impact did the Roman Empire have on the history of the Western world?

Source 4.2 The Roman Empire at its height under the Emperor Trajan in AD 117

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4.1 Physical features

The geographical location of Rome was an important factor in its evolution from small settlement to the heart of a powerful empire. Rome is situated on the western side of the middle region of the Italian **peninsula** in a province once known as Latium. The moderate temperatures, sufficient rainfall and fertile soil of the region made it ideal for farming and agriculture. The nearby River Tiber also provided a source of fresh water with which the Romans could irrigate their crops. During the early days of Rome, olives, grapes and grain were grown and sheep and cattle were reared.

As the River Tiber was so close, the inhabitants also had access to water trading routes that allowed for the exchange of goods with people on the western side of the peninsula. Being part of a trade network was crucial for the long-term survival of a town or city in the ancient world, as it was a means by which people and wealth were brought into the area. Adding to the capacity of the early Romans to trade with other peoples was the harbour at Ostia, approximately 25 km away from Rome. This opened into the Mediterranean Sea and so provided the opportunity for contact and trade with groups of people from abroad. A number of shipwrecks have been found in the Mediterranean containing ***amphorae*** of wine and olive oil, providing evidence of these sea trading routes.

There were other advantages to Rome's location. To the east of Rome are the Apennine Mountains, which made any attempted advances from enemies from the east very difficult. At the top of the Italian peninsula was another mountain range that formed a natural barrier from invaders further north. The Alps, as they are now known, were very difficult to cross, especially in winter. However it was not impossible, as the Romans discovered at points throughout their history. The most famous passage through the Alps was that made by the Carthaginian general, Hannibal, in 218 BC who navigated the narrow and treacherous alpine paths with war elephants.

peninsula a long, narrow piece of land that stretches out into a body of water

amphorae plural of ***amphora***; jars used for the transportation of liquid and solid products

Source 4.3 The Italian landscape with the Dolomites (a small section of the Alps) visible in the background

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The actual empire was centred around the Mediterranean Sea, which reflected the Romans' skills in warfare on both land and water. The empire reached its height under the Emperor Trajan when it stretched from modern day Portugal in the west to the shores of the Caspian Sea in the east, and from Scotland in the north to Tunisia and Libya on the continent of Africa to the south.

The Roman historian Livy summarised the benefits of Rome's location in his work, *Books From the Foundation of the City.* He wrote, 'Gods and men had good reason to choose this site for our city – all its advantages make it of all places in the world the best for a city destined to grow great'.

Activity 4.1

Draw up a table with two columns. One column is to have the heading 'Feature' and the other column 'Advantage'. List the natural features surrounding ancient Rome and the advantages provided by each feature.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

The development of Rome

Source 4.4 The seven hills of Rome. The marshy plain between the Palatine and Capitoline Hills became the site of the Roman Forum.

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The huts of the early Romans were scattered over seven hills that surrounded a central marshy area. Archaeologists have excavated in this area and uncovered cremation urns and simple oak coffins, suggesting that it was used as a type of cemetery for the villagers. These early villages were located close to one another and eventually merged to become a single city. During the sixth century BC, it was decided that a larger public space was needed for the growing community and the plains at the foot of the Palatine and Capitoline hills were chosen. However, these plains were also prone to flooding from the River Tiber. The Romans resolved this problem by raising the surface level and engineering a drainage canal to empty out the floodwater. They were then able to begin constructing a number of key religious buildings. This swampy area and the buildings within it were to develop into the Roman Forum.

The Roman Forum, shown in Source 4.1 and Source 4.5 as it stands today, was the political, economic and social heart of Rome. It was here that Romans would gather to listen to speeches made by politicians, participate in the rituals and celebrations of religious festivals and, for the wealthy and powerful, it was a place to see and be seen. The Forum was a fundamental part of day-to-day life in ancient Rome throughout all stages of its history.

The Romans believed that their city was founded by two brothers, Romulus and Remus, who were nurtured as babies by a female wolf. As adults, Romulus and Remus argued about the best location to found a city, and during the argument Romulus killed Remus. Romulus named the city after himself and so, according to the myth, the city of Rome was established.

Source 4.6 The legend of Romulus and Remus

Source 4.5 The Roman Forum today

Review 4.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify some of the natural resources of the area in which Rome was located.
2. Between which two hills was the Roman Forum located?
3. Compare Source 4.2 with a modern map of the Mediterranean. How many modern countries were once part of the Roman Empire? List at least 10.
4. Describe the evidence uncovered by archaeologists that supports this statement: *The site of the Roman Forum was originally used as a cemetery.*
5. Why do you think the first buildings to be constructed in the Roman Forum were all religious buildings?

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4.2 Key groups

Ruling Rome

Monarchy: 753–509 BC

The legend of Romulus and Remus established that Rome was to be ruled as a **monarchy**. Later Roman writers, such as Livy, tell us that there were seven kings during this early period of Roman history. Each king is supposedly responsible for developing an institution that later became an important feature of Roman rule. For example, Tarquinius Priscus is credited with establishing the Roman Forum – the political, commercial and social centre of the city. The census, a way of recording the number and social rank of Rome's population (a fundamental aspect of Rome's political organisation), was attributed to Servius Tullius.

monarchy a form of government where one person (a king or queen) controls the state

Even though the accounts of these kings' accomplishments are recorded by Roman writers, historians need to be very careful when using them to gain an understanding of Rome's early past. There are many sections in these accounts where it seems that mythical and historical elements have become merged together. It is also possible that these institutions developed over a long period of time and were not the work of any one leader.

Republic: 509–27 BC

The last Roman king, Tarquinius Superbus, was overthrown and the beginning of the next phase of Roman government began: the Republic. The word 'republic' comes from a phrase the Romans themselves used; they referred to Rome as the *res publica* or 'public thing'. This was meant to represent the idea of freedom and a government for the people. For the rest of Rome's history, the concept of an individual behaving as a *rex* (king) was treated with contempt.

Empire: 27 BC– AD 476

After a tense period of political upheaval, assassination and civil war, the politician Octavian was awarded the name Augustus (which was a semi-divine title) and ruled Rome himself. This marked the beginning of the Roman Empire.

Social organisation

Roman society was split into different classes or social orders. The **patrician order** was Rome's traditional aristocracy; patricians claimed to trace their heritage back to the days of the kings of Rome. It was impossible to become a patrician in any way apart from being born into this class.

patrician order the group of families who comprised the aristocracy in ancient Rome

plebeian order those not of the patrician order; the general citizenry of ancient Rome

cives citizenship in ancient Rome

The second, much larger, social order was the **plebeian order**. Most plebeians were poorer than the patricians but some did accumulate considerable wealth and influence. In the days of the early Republic, the plebeians were given the same political rights as the patricians. This meant that both patricians and plebeians were Roman citizens and could pass on their status of ***cives*** to their children.

Slaves were the lowest ranking group of people in ancient Rome and were not considered citizens. Even within the large slave population, there was a social hierarchy. An educated slave was worth

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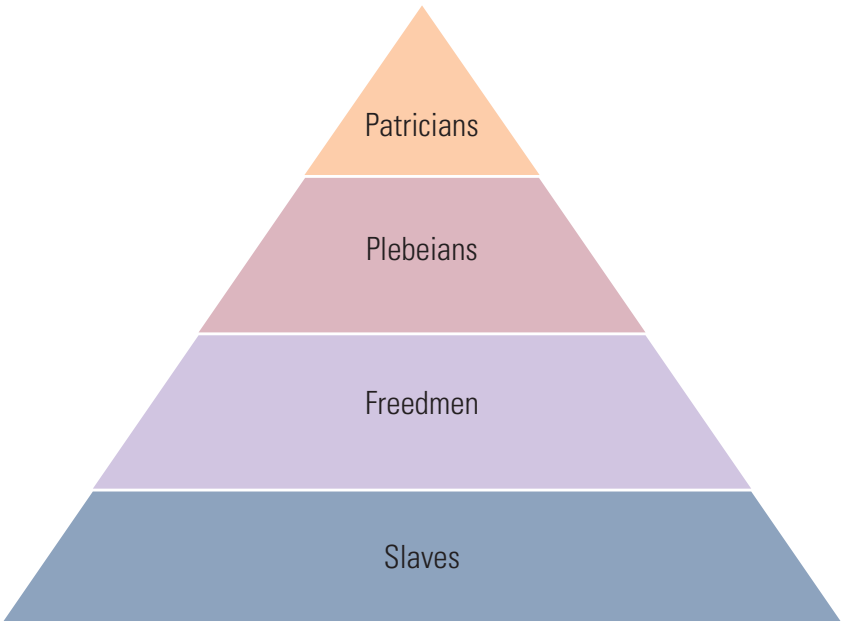
more than a slave who could not read or write, and healthy, fit slaves who were capable of performing physical labour fetched a higher price at the slave markets than those who were old, frail or sickly.

It was possible for a slave to be freed by their master and become a 'freedman'. As the number of freedmen and women grew larger, it created another social distinction in the Roman world.



Source 4.7 Social hierarchy in ancient Rome. During the period of the Roman Empire, the emperor was at the very top of the social hierarchy.

System of government

During the Republic, a system of government emerged that not only continued until the end of the empire, but also had enormous influence over the way systems of government were designed throughout the Western world.

The Senate

The purpose of the Senate was to provide advice to the leaders of Rome. In fact, the term *senator* comes from the Latin word for 'old men'. These 'old men' had had long careers in public office and were well-respected by all classes in Roman society. Senators held their positions for life and showed off their high social status by being allowed the privilege of wearing black shoes and a **toga** embroidered with a large purple stripe.

The Senate consisted of 300 members for most of its history. The Senate could not pass laws; it could only offer guidance in the form of **decrees**. These decrees could be on laws, public religion, state finances, and domestic and **foreign policy**. Although the decrees of the Senate were not legally binding, there was so much prestige associated with the Senate that very few leaders were bold enough to go against its advice.

Source 4.8 An ancient Roman man dressed in the shoes and distinctive striped toga of a senator

toga a garment worn on special occasions in ancient Rome. It consisted of a long piece of material that wrapped around the body, over the left shoulder and under the right arm.

decree an official order that is not legally binding

foreign policy a government's strategy in dealing with other nations, including decisions on whether or not to go to war

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Activity 4.2

Write a job advertisement for a senator. In approximately three sentences, list the qualities required, what they will be expected to do and anything else they might need for the job.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance

The Popular Assemblies

The passing of laws took place in the Popular Assemblies. There were three Popular Assemblies in Rome. These were the:

- ***Comitia Centuriata* or Centuriate Assembly**
  Elected individuals in various political offices in Rome, passed laws, declared war and had the power to inflict the death penalty in trials.
- ***Comitia Tributa* or Assembly of the People**
  Citizens from both the plebeian and patrician classes. Could also elect individuals, pass laws and hold minor trials.
- ***Concilium Plebis* or Assembly of the Plebeians**
  From 287 BC this group passed laws, known as *plebiscites*, and elected ten representatives to sit in the Senate on behalf of the plebeians.

Source 4.9 A Roman coin from 63 BC showing a ballot being cast. Romans would carve the initials of their preferred candidate into a wax tablet and then drop the tablet into a box that was closely presided over by guards and election officials.

The magistracies

Various officials, known as magistrates, were responsible for the day-to-day running of the Republic. The highest role was the Consul, with others ranking below that. All of these positions were elected annually, with the exception of censor and dictator.

Source 4.11 shows the roles of government in ancient Rome and who filled the roles. The number of people in each role is shown in brackets.

Roman politicians garnered support from the population of male citizens in much the same way that modern-day politicians attempt to win support before an election: through running a campaign. Candidates drew on the support of their family and friends by appearing regularly in the Roman Forum, painting electoral slogans in visible places and showing off their generosity by providing free food and entertainment in the city. This incurred enormous expense for the candidate, and the cost was compounded by the bribery that was also commonplace in Roman elections.

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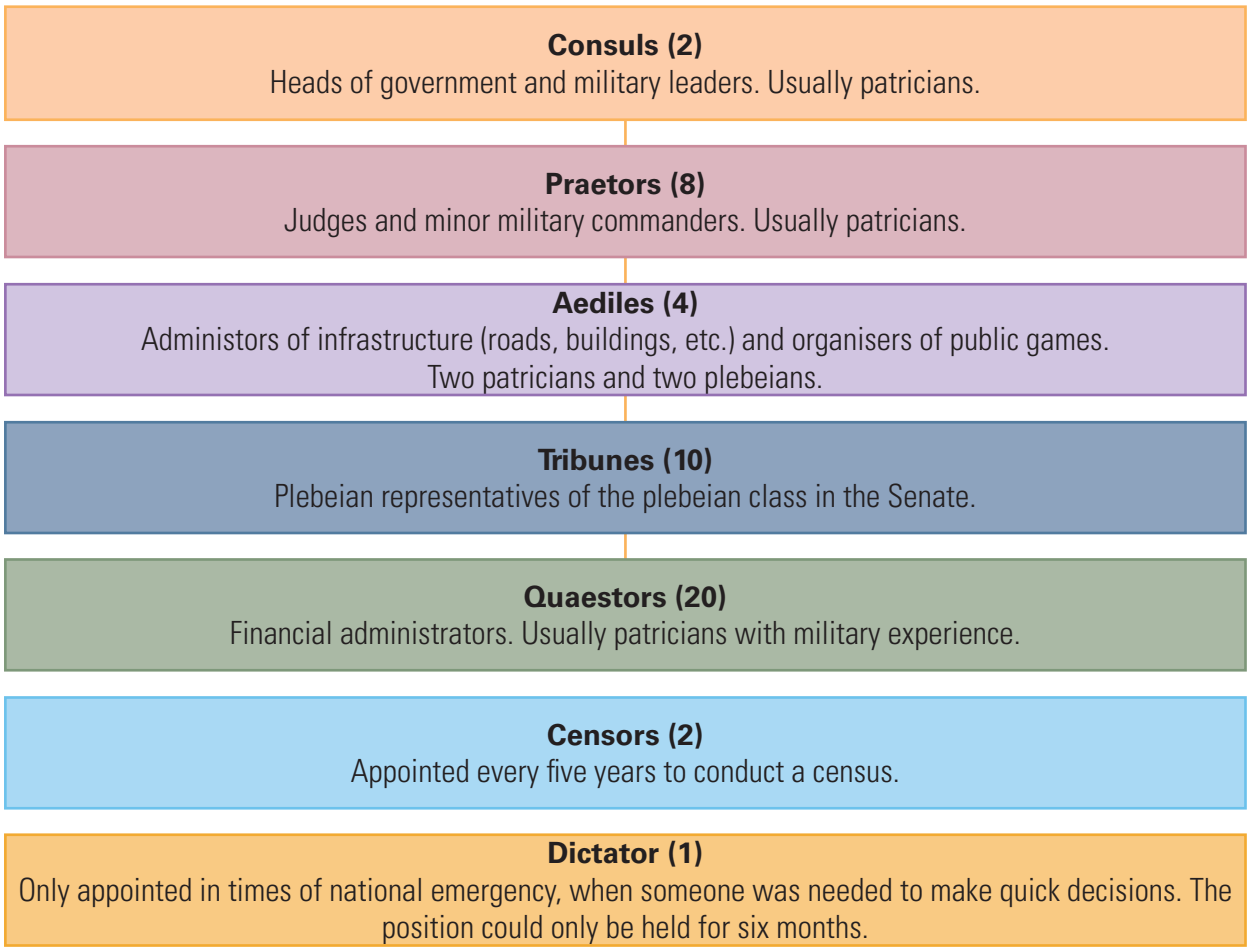

Source 4.10 The roles of public officials in ancient Rome and the number of citizens in each position

Roman law: The Twelve Tables

Over the course of their history, the Romans developed a complex set of laws that allowed them to effectively manage their ever changing world. Many sources for Roman law have survived, including in the form of volumes of written laws, legal documents outlining particular disputes and inscriptions on public monuments announcing new laws.

The Romans believed that the foundation for their legal system were the Twelve Tables. These were twelve bronze tablets on which the first set of laws was written down or codified. Unfortunately, the tablets have not survived. The Twelve Tables were concerned mainly with civil law; that is, laws that focus on the relationships between individuals in a community. Some of the laws outlined were things such as what was to be done if a neighbour's tree overhung into your property or if an enemy cast a spell on your crops.

The role of Roman religion

The main role of religion in ancient Rome was to provide the Romans with a sense of security and continued good fortune in this world. The way to ensure this was by maintaining the *pax deorum* or the peace of the gods. The Romans hoped to remain in the gods' favour through performing religious rituals, animal sacrifices and holding festivals in their honour. Within the home, it was the responsibility of the male head of the household, the *paterfamilias*, to ensure that religious rituals were being properly observed.

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In public life, on the other hand, it was the responsibility of Roman politicians to ensure that the state was meeting its religious requirements. Religious ritual was inseparable from state affairs. In fact, one of the titles held by the Roman Emperor was that of *pontifex maximus* or chief priest. Additionally, the Senate could only meet on the days approved by priests and no major decisions were made before the will of the gods had been determined. These acts of divination may have been done through observing weather conditions, such as thunder and lightning, unusual bird behaviour and reading the entrails of sacrificed animals.

Also important to the continued prosperity of Rome was the cult of the Vestal Virgins. The Vestal Virgins were priestesses of the goddess Vesta, goddess of the **hearth** and protector of the family. Their duty was to ensure that the eternal flame of Rome, housed in the Temple of Vesta on the Palatine Hill, was to remain burning. If the flame went out, it was believed to foreshadow the destruction of the city. If one of the priestesses was discovered to have let the flame go out, it was believed she had failed in her duty. The punishment for this was to be buried alive.

hearth a brick or stone-lined fireplace or oven, used for cooking and heating

Source analysis 4.1

Source 4.11 Bas-relief from the Arch of Marcus Aurelius showing the emperor performing a sacrifice outside the Capitolium. The monument was constructed in AD 165.

1. Is this a primary or secondary source for ancient Roman religion?
2. Briefly describe the scene shown in the relief.
3. Why might the emperor be making a sacrifice to the gods?
4. Why do you think this sacrifice was performed out in the open rather than within the temple? (Hint: think about how many people are shown in the relief.)

Review 4.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the different social groups in ancient Rome.
2. Outline the role of the Senate.
3. Define the Twelve Tables.
4. Why do you think the Senators wore distinctive items of clothing in public?
5. Explain what the Romans believed would happen if they didn't maintain the *pax deorum*.
6. Write a paragraph outlining how the Roman government functioned.
7. Roman government has been considered a highly successful form of government by some ancient historians. Do you think that this form of government represents all of the people in Rome? Is there anyone who is not represented?

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4.3 Everyday life

Children

In ancient Rome, if a baby boy was born with obvious disabilities, or appeared sickly and frail, he was often left to die. There is evidence to suggest that sometimes baby girls were left to the same fate, although it is unclear as to how frequently this happened.

Having survived birth and infancy, a child born into the poorer classes of society may have started work. Child labourers were common in the ancient world. The children of the wealthier classes, however, were privileged with more leisure time. There is a significant amount of written and archaeological evidence that describes and depicts young Roman children playing games with balls, hoops, spinning tops, wooden swords and dolls.

At around the age of seven, a child's formal education started. Children could attend school, although wealthier families would often hire a tutor to educate their children at home. Education focused on literacy, arithmetic, history, philosophy and Greek and Latin literature.

If a boy from a wealthy family had aspirations of holding public office, he might travel abroad and complete further study at one of the intellectual centres of the ancient world, such as Athens or Rhodes. The focus of these studies was usually rhetoric; that is, the art of using language to persuade your listeners. Being a confident public speaker (an orator) and using rhetoric well were skills that were highly regarded in the ancient world and were prerequisites for a political career.

There was no official age at which a boy became a man, although this transition usually occurred around the age of fifteen. To formally mark the occasion, a boy was shaved and his hair cut short. He would also don the plain toga and take off the protective charm he had been made to wear since birth. An aristocratic boy would then accompany his father through the streets as a symbolic way of showing the community that he was now a man. This would conclude at the Temple of Jupiter where a sacrifice was made. For those who were less wealthy, it seems likely that this day was marked with ceremonies just within the home.

Source 4.12 Marble relief showing children playing ball games, dating from the second century AD

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Women

Women in ancient Rome were valued for being beautiful, honest and dutiful wives and mothers. In their daily lives, they had significantly more independence than women in other parts of the ancient world, such as Greece or the Near East.

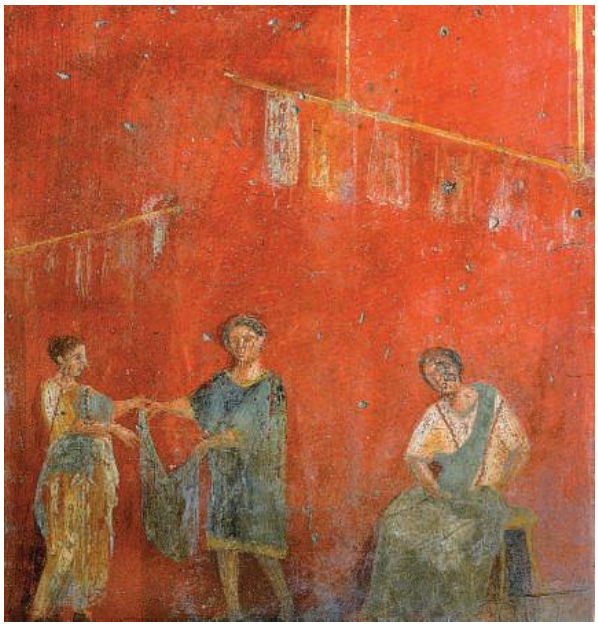
However, girls did not often receive the same level of education as boys as they were usually married at around the age of fourteen. Divorce was practised in ancient Rome and it was accepted that a woman could remarry.

A married woman was expected to bear children and look after the household. In wealthier families, a Roman woman would oversee her children's early education and play, and could be assisted in this by a wet-nurse (a woman employed to give her breast milk to another woman's baby) or female slave. Women from lower social classes could also work as assistants to their husbands or in shops that produced cloth. The spinning, weaving and sewing of cloth was considered part of a woman's role, so much so that the Emperor Augustus had his wife Livia pose with her loom during public appearances.

After the death of her father, a woman could inherit property and conduct commercial dealings although she needed an appointed male guardian to approve her decisions. However, after reforms made by Augustus, a woman could operate without a male guardian if she had had three children.

There were also opportunities for women to participate in leisure activities, such as going to the bathhouses, the theatre or circus and attending dinner parties with their male family members. However, women who were too educated or talented were considered to step a little too close to a Roman man's domain and were treated with suspicion.

Source 4.13 Wall painting from Pompeii depicting a woman and man working in a dye shop



Activity 4.3

Using your library and the internet, find out how women were treated in one of ancient Egypt, Greece or China. Consider some or all of the following:

- social position
- political power
- independence
- daily life
- education.

1 Do you think Roman women were better or worse off than in the other society you chose to investigate?

Historical skills: Research **Historical concepts:** Significance

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Free men

Even though the household came under the management of the women in the home, the oldest male was considered the head of the family, known as the *paterfamilias*. The *paterfamilias* had authority over the financial and religious affairs of the household.

Outside the home, a man could pursue a number of different occupations. There were positions in public office as well as jobs such as craftsmen, merchants, small business owners, tax collectors and accountants. A man's work was a key aspect of his identity as it was how he spent most of his time.

Taverns and cafes along the streets of Rome gave men (and sometimes women) access to regular food and drink, as many poorer Romans did not have adequate cooking facilities within their homes. They also provided a means of socialising. There is ample evidence to indicate that a number of board and dice games were played within these venues.

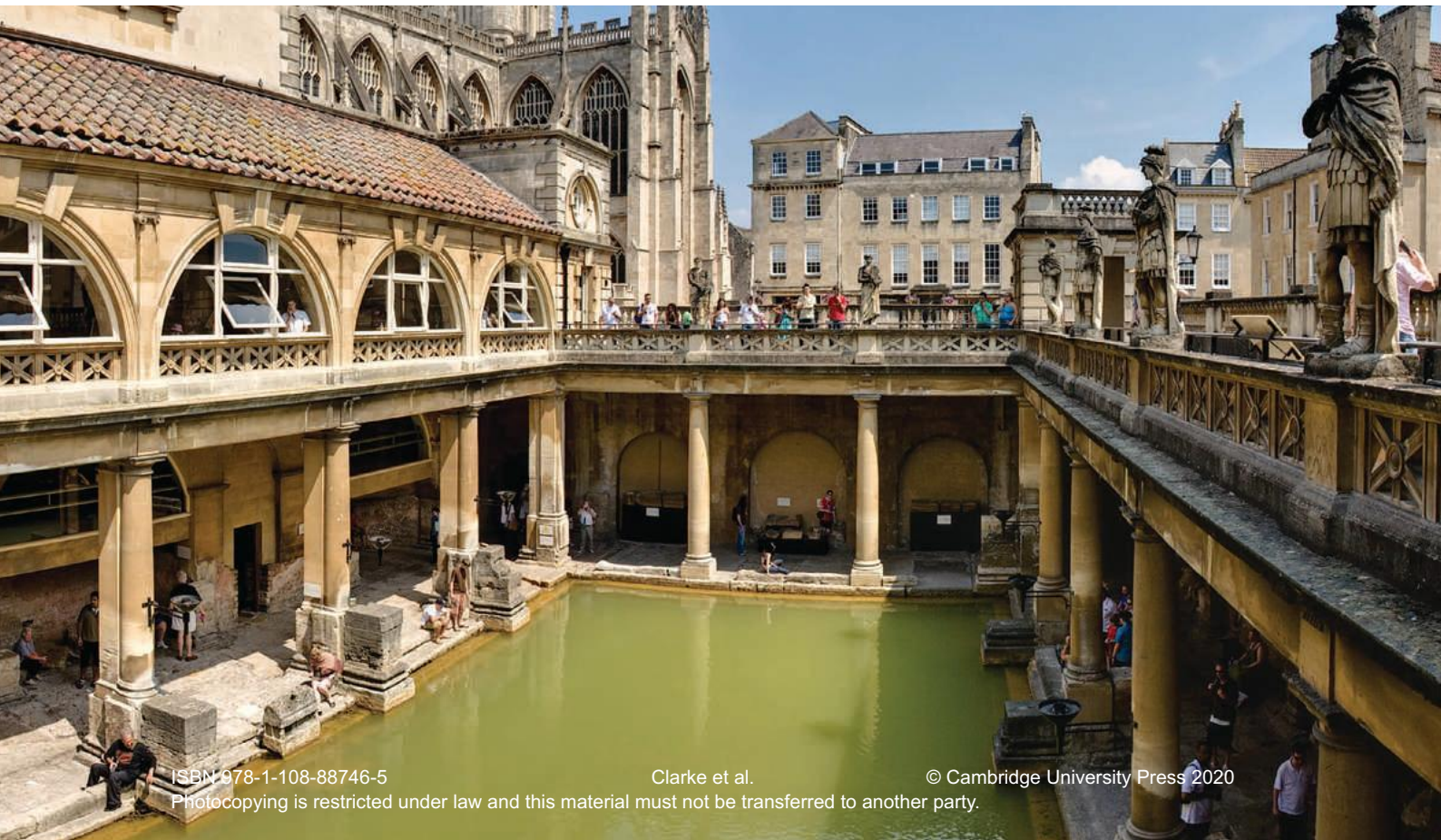
Activity 4.4

The bathhouses, such as the one shown in Source 4.15, were the rough equivalent of a modern-day gym and health spa. They were a typical feature of Roman life. Use your library or the internet to research some of the main features of the bathhouses. You might like to consider:

- who visited the bathhouses
- what activities you could do at the bathhouses
- the different rooms that made up the bathhouse complexes
- how the Romans heated the water for the baths.

Historical skills: Research, Comprehension: chronology, terms and concepts **Historical concepts:** Significance

Source 4.14 An example of a Roman bathhouse. This complex is in Bath, England and was built in the first century AD.



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Slaves

Although slaves made up a significant portion of the population in ancient Rome, they were not considered part of a social group. They were considered to be a master's property and could therefore be bought, sold, given as gifts and rented to others at their master's will.

There were different ways to end up in slavery. An individual may have been captured in war, convicted of a capital offence and forced into slavery as a punishment, or seized by pirates and sold to slave traders. Children could also be sold by their families if they could no longer afford to look after them, or be born to a slave mother. A slave who was up for sale would be brought to the slave market and then sold to the highest bidder.

In a less affluent household, a slave might be required to perform a number of different tasks on a daily basis. A larger, wealthier household could afford to use slaves for specialised roles. For example, the Roman politician and lawyer Cicero writes that he had twenty slaves working as messengers, secretaries, clerks, accountants, attendants and cooks.

In addition to privately owned slaves, slaves could be owned by the state. These slaves had the gruelling task of working on the construction of public buildings and infrastructure.

Source 4.15 A slave's collar with the inscription: 'I ran away. Hold me; when you will have brought me back to my master Zoninus, you get a gold coin'. Dating from the fourth–sixth century AD, this is on display at the National Museum of Rome, Baths of Diocletian, Rome.

Empathetic understanding of ancient Romans

Gladiators

A popular form of entertainment in Rome was gladiator fights. Many gladiators were slaves, although the exact percentage at any point is unknown. It was possible for these slaves to win enough in prize money to eventually buy their freedom. Some freeborn men also chose to become gladiators in the hope of becoming famous and making a fortune through continued success in combat. There are even references to female gladiators in the archaeological record. An example is the inscription from Ostia that boasts of the achievements of one of the local politicians.

Source 4.16 Inscription from Ostia

Hostilianus, Head Town Councilor, Treasurer, and Chief Priest of Ostia, put on the Youth Games by decree of the town council. He was the first from the very founding of the city to put on gladiatorial games featuring women. He did this together with his wife Sabina.

Knapp. R, 2013, *Invisible Romans*, Profile Books Ltd., p. 268

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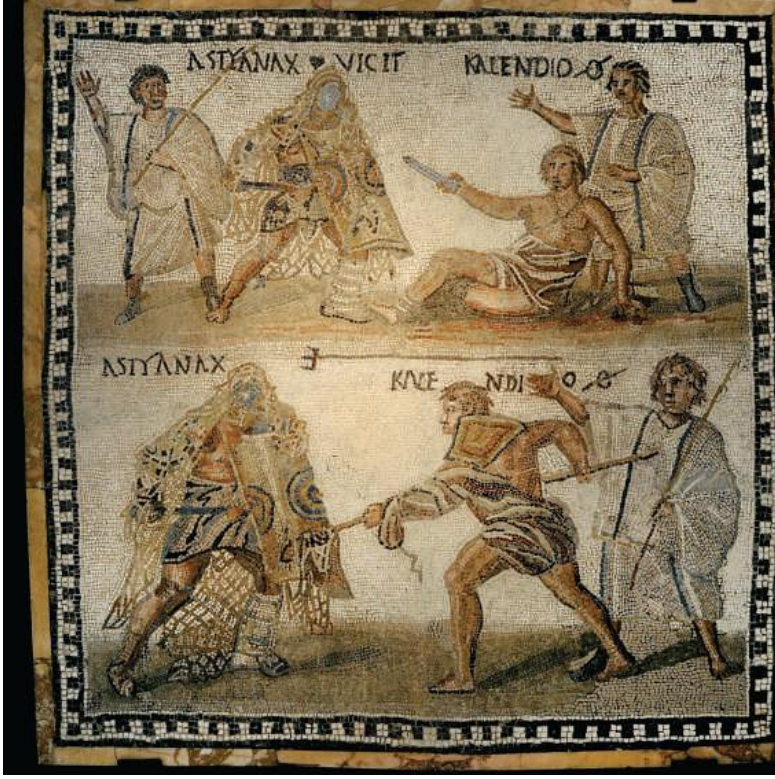
In the arena, the gladiators used real weapons. The gladiators were separated into different categories based on the type of weaponry and armour they used. The *murmillo*, for example, wore a distinctive helmet decorated with the image of a fish and fought with a *gladius* (short sword) and a long, rectangular shield. The *retarius* attempted to ensnare his opponent with a net and pierce them with a trident. A third type of gladiator, the *secutor*, carried a long, rectangular shield and wore a helmet that covered the face. Both a *retarius* and a *secutor* are depicted in Source 4.18.



Source 4.17 A mosaic from the National Archaeological Museum in Madrid showing gladiators fighting

Source 4.17 Exploring the gladiator mosaic

Unsurprisingly, gladiators did not live very long lives. For those who did not die in the arena, there was a high possibility of dying from the wounds inflicted in combat. Gladiators who lived past the age of 30 may have become the trainers or managers of the gladiatorial schools. There is also evidence to suggest that, in between their fights, gladiators socialised with others outside the training school and had families.

Source 4.18 A terracotta oil lamp in the shape of a gladiator's helmet. These sorts of rediscovered souvenirs indicate the immense popularity of the gladiatorial spectacle in ancient Rome.

Activity 4.5

Imagine you are a young politician hosting a series of gladiatorial games in order to gain support in the election. Write an advertisement for the games in which you state the following:

- your name and that you are hosting the games
- the location and start date of the games
- how many gladiators will be involved in the games, as well the types of gladiators who will be fighting
- anything else to accompany the games, such as staged hunts, food packages for the crowd.

This advertisement has to be brief and accompanied by an image – remember, not all Romans could read!

Historical skills: Comprehension: chronology, terms and concepts, Empathetic understanding **Historical concepts:** Empathetic understanding

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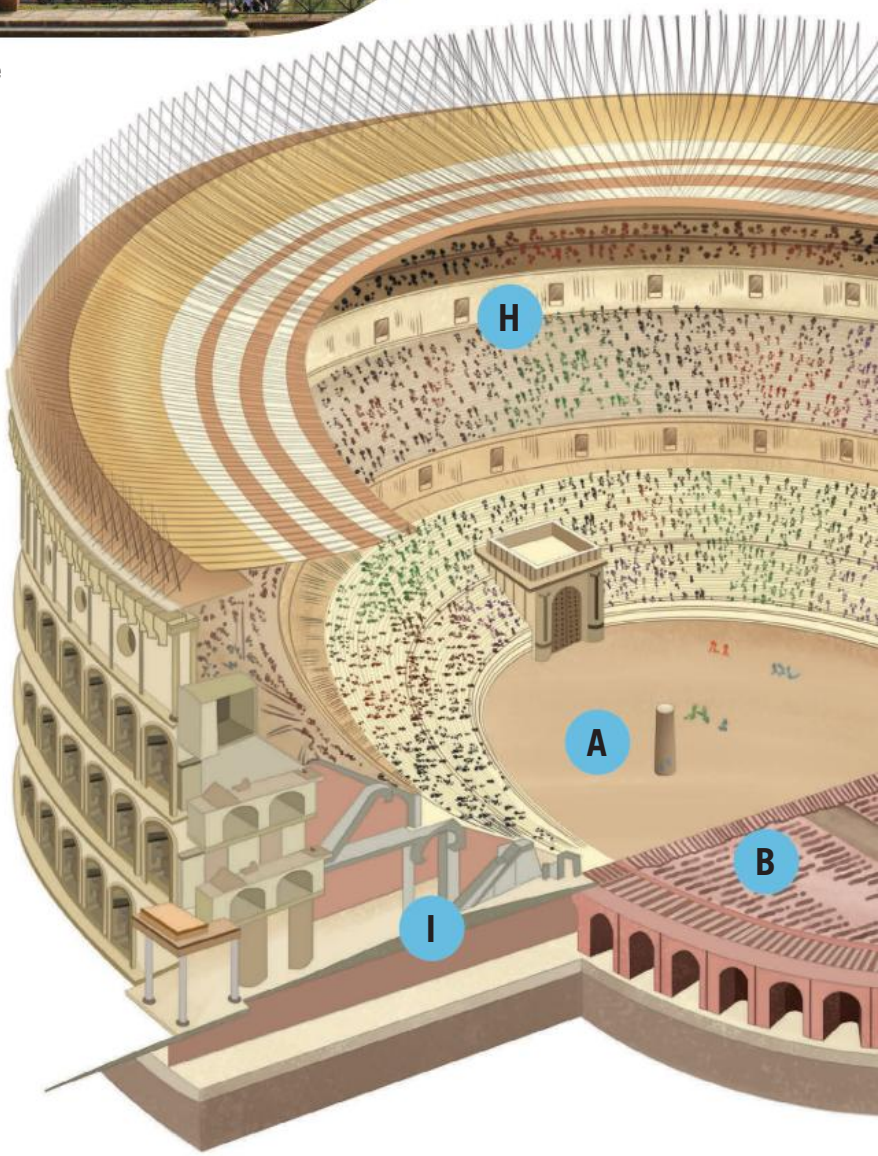
Site study: Roman Colosseum

Source 4.19 Aerial footage of the Colosseum

1 Study the image and video of the Colosseum and complete the first two columns of a KWL table (What I **know** / What I **want** to know / What I have **learned** - a template is available in the Interactive Textbook). You will complete the third column when you have finished the site study.

Source 4.19 The exterior of the Colosseum in Rome



Source 4.20 Cross section of the Colosseum

A Central arena, covered with sand. It could be set up with boulders or trees for some events.

B The *hypogeum*: tunnels, compartments and animal pens beneath the surface of the arena. The Romans used a complex system of pulleys, counterweights and ropes to bring the scenery into the arena as well as raise the cages containing the animals for combat.

C Sails to give spectators protection from the sun and rain

D Gilded bronze shields supporting the sails

E Archways containing statues

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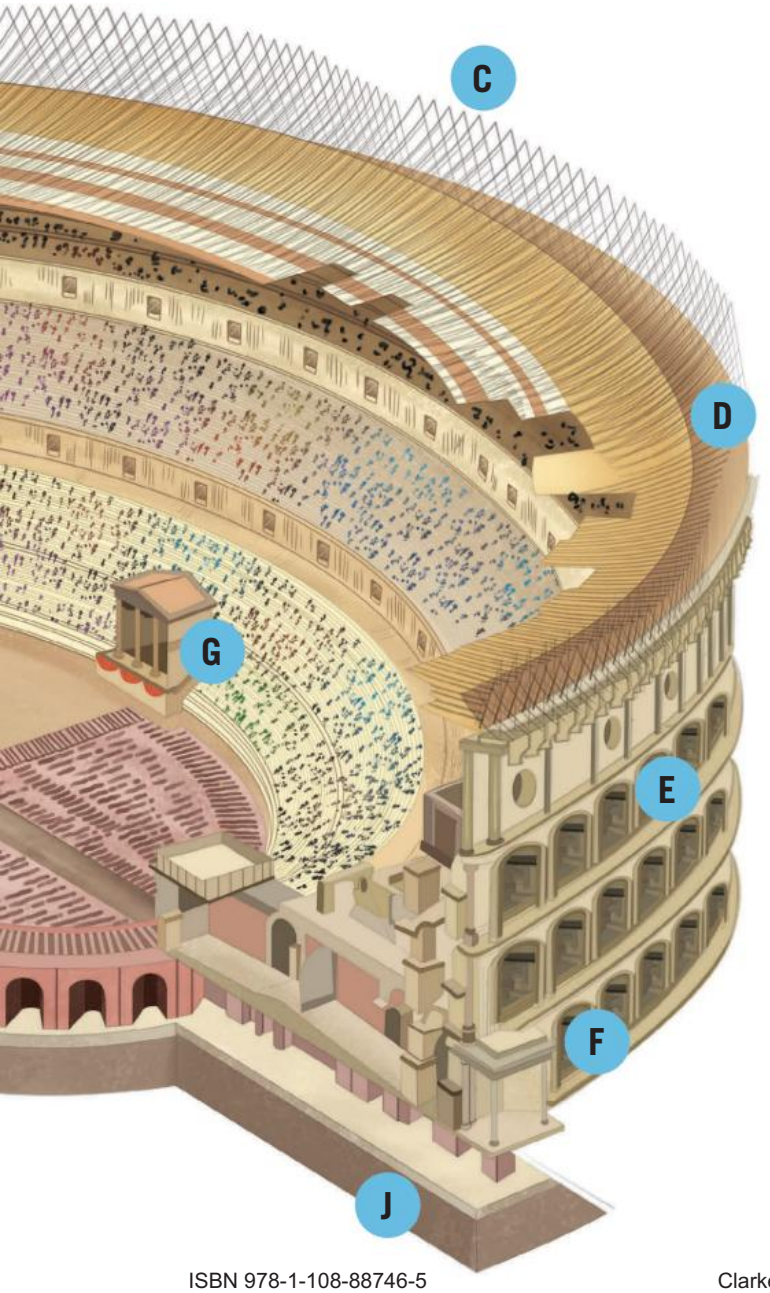
Opening of the Colosseum

The Colosseum is an enormous stadium situated between the Esquiline, Palatine and Caelian Hills in Rome. Built by the Emperor Vespasian and completed under his son Titus in AD 80, it seated an audience of approximately 50 000 people for gladiatorial games and spectacles. It was constructed on a grand scale in an attempt to restore Rome to its former glory after a period of political instability and civil war.



Known by the Romans as the *Amphiteatrum Flavium* or the Flavian Amphitheatre after the family of emperors responsible for its construction, the Emperor Titus opened the Colosseum with 100 days of celebratory gladiatorial games.

Gladiatorial games remained popular within the Roman world until AD 404 when they were officially banned by the Emperor Honorius. The Colosseum was damaged in an earthquake in AD 422 and although repairs were made, it was not used with the same frequency as it had been in earlier centuries. It began to show signs of neglect, was appropriated as part of a fortress in the twelfth century and then seriously damaged in another earthquake. It was in this earthquake in AD 1231 that the south-western facade collapsed.

It was not until 1871 when the archaeologist Pietro Rosa began clearing the site that it returned to the forefront of people's consciousness. The most recent restoration project involved cleaning the facade from pollution and restoring the sections inside the monument. This project concluded in 2016.

2 Now that you have completed the site study, go back to your KWL table and complete the 'What have I learned about the Colosseum?' column.

F Facade made of a type of limestone called travertine

G Special box for the emperor

H Several levels of seating. Seats closer to the arena were more expensive. Behind wealthy citizens sat middle class citizens, next came slaves and foreigners and finally, in the standing only areas, were the poor. Women were also in this top tier, separated from the poor by a row of columns and allowed to sit on wooden bleachers.

I Public entrances where tickets are sold, with staircases giving access to the upper levels

J Exits

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Review 4.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify some occupations available to Roman men.
2. How was the occasion of a boy becoming a man formally marked?
3. Identity what equipment was used by a:
   - a *murmillo*
   - b *retarius*
   - c *secutor.*
4. Why would a young, healthy slave be sold at a higher price than an older, frail slave?
5. Why was being a confident speaker important for someone who wanted a political career?
6. Write a paragraph in response to this question: "How important was the Colosseum in Roman society?"

The main gods of Rome

Source 4.21 The main gods of ancient Rome

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4.4 Significant beliefs, values and practices

Religious beliefs

The Romans were **polytheistic**, meaning that they believed in the existence of a number of different gods. The main gods were adopted from the Greeks.

The most important gods to the ancient Romans were Jupiter, Juno and Minerva. This group of three was known as the Capitoline Triad because of their temple on Capitoline Hill, a sacred site for the Romans.

Source 4.22 A sculpture depicting the Capitoline Triad: Minerva, Jupiter and Juno

Activity 4.6

Many of the Roman gods and goddesses listed previously are able to be identified because certain objects or artefacts are associated with them. Use the internet to help you create a list of the symbols that are associated with each one of the deities in Source 4.21. Are any of these symbols still in use today?

Historical skills: Research **Historical concepts:** Continuity and change

Funeral customs

Before a body was buried in ancient Rome, a coin was placed on each eye, to pay for the soul to be taken by ferry across the River Styx to the afterlife.

All Roman cemeteries were located outside the city gates. Wealthy Romans were buried in wooden or even marble coffins, while the poor were placed in a mass grave.

During the Roman Empire, it became common for an emperor to be **deified** after their death. Some emperors pushed this practice to its limits by promoting their worship as a god whilst still alive. The historian Suetonius writes that the Emperor Domitian regularly made clear his desires through the phrase, 'Our Master and God, myself, orders you to do this'. It seems unlikely that this would have made relationships between Domitian and the Senate easier, and may have indirectly contributed to Domitian's assassination in AD 96.

polytheistic belief in more than one god

deified past tense of **deify**; to worship or regard as a god

Warfare

An upstanding Roman citizen possessed the qualities of *virtus* (virtue) and *fides* (faithfulness). His sense of *virtus* would drive him to protect his family at whatever cost while his sense of *fides* would encourage him to fulfil his obligations to Rome. Upholding these values would also bring *dignitas*, a sense of self-worth and respect from those around him.

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Enlisting in the Roman army gave Roman men the opportunity to display these qualities. It also provided the possibility of raising one's reputation, an important feature in Roman society. Going to war meant potentially accumulating wealth by receiving a share of the **booty** seized by the winning side. There was also the chance of being publicly recognised for acts of bravery. For non-citizens enlisting in the army (in the auxiliary forces) there was the added incentive of the soldier's family receiving citizenship rights when he was discharged.

booty valuable goods seized in war

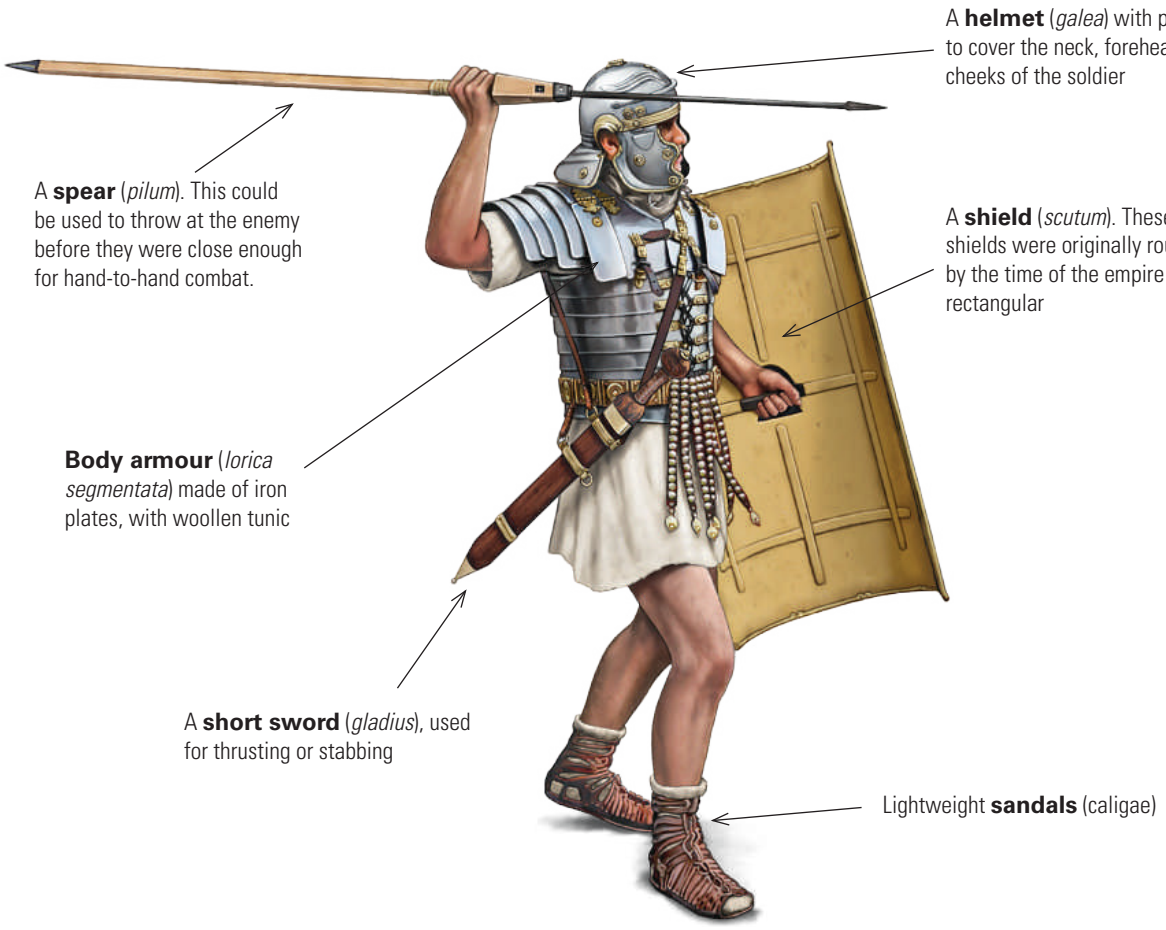
garrison a group of soldiers set up in a fort or town to protect it

cavalry soldiers who fought on horseback

The Roman Army

During the Roman Empire, a male going into the army would enlist for a 16-year term of service (although this was later extended) and promised a pension on his retirement. A permanent army with career soldiers allowed Roman forces to be deployed to all corners of the empire and stationed in **garrisons.** This was to help consolidate Rome's borders by maintaining peace or subduing rebellions.

The Roman army was highly structured and this contributed to its success. Soldiers who were Roman citizens were known as legionaries. Legionaries were organised into groups of eight and then again into groups of 80 known as centuries, led by a centurion. Six centuries made up a cohort, and 10 cohorts, with a **cavalry** regiment and commanding officers, made up a legion. This meant that, in total, each legion consisted of around 6000 men. The *legatus legionis* was in charge of the legion and was usually a wealthy member of Roman society or a highly experienced professional soldier.



Source 4.23 A Roman legionary during the early second century AD

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The armour and equipment of a Roman legionary remained largely the same over the course of Rome's history.

In addition to the legionaries, the army included auxiliary soldiers. These were soldiers who were not considered Roman citizens. They were similarly organised into groups of eight, then 80, but were never placed into legions. Many auxiliary soldiers had specialist talents, such as archery or horsemanship, and so were kept in smaller units that could be manoeuvred in battle more easily. Similarly, these auxiliary troops were armoured differently to the legionaries to allow them to perform their roles in battle more effectively.

Military tactics

Another key factor in the Roman army's success was the ability of the Roman generals to innovate. As Roman territory expanded, the Romans were required to adapt their traditional strategies and formations to suit the new terrain. They were also influenced by the battle tactics of other cultural groups in the Mediterranean, such as the Greeks, and adapted technologies used by them. Their early successes came from their effective use of the *phalanx* and later in their history, the Romans used Carthaginian ships as the **prototype** for their own ships and the development of their navy.

prototype a first version of something

Source 4.24 Re-enactors demonstrating the Roman tortoise formation. This protected legionaries from foreign missiles.

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Glory and defeat

It is important to be aware that, even though the Romans were often successful in battle, they were not always unchallenged. The history of Rome, from its earliest days to the height of its empire, is peppered with rebellions from groups of people who did not want to owe loyalty to Rome.

During Julius Caesar's campaigns in Gaul, for example, a number of Gallic tribes banded together to try to overthrow Roman rule in the territory. Although the chieftain leading the rebellion, Vercingetorix, was eventually forced to surrender in 52 BC, the Gauls did seriously threaten Roman control in the region.

Perhaps one of the most crushing defeats for the ancient Romans was the Battle of Teutoburg Forest in AD 9. The Emperor Augustus was devastated when he discovered that the tribes in a newly conquered area of Germany had rebelled and ambushed three of Rome's legions, leaving hardly any survivors. Adding further humiliation to this defeat was that the standards (the flag identifying the legion) held by each of the three legions ambushed were captured by the German tribes. To lose a standard in battle was a serious mishap, and the Romans went to great lengths to try and recover lost standards.

Rebellion was not only restricted to the groups of people living in the territories Rome had brought under its control. Sometimes war broke out amongst the rich and powerful Romans themselves, usually as part of an attempt to gain more riches and greater power, thereby forcing Rome into a civil war. A civil war is a conflict between citizens of the same country. Civil war threatened to destabilise the government of Rome more than once throughout its history, as we shall see in more detail later in the chapter.

Source 4.25 Nineteenth-century illustration of ancient Roman standard bearers

Review 4.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. List five major ancient Roman gods and goddesses.
2. Define *virtus* and *fides*.
3. Describe the weaponry and armour used by a Roman legionary.
4. Why were the Roman military tactics so successful?
5. Why was the Battle of Teutoburg Forest so significant for the Romans?
6. How could the Roman values of *virtus* and *fides* have been represented in an upstanding Roman legionary?
7. Summarise the benefit of having a standardised army rather than individual armies belonging to wealthy Romans.

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4.5 Contacts and conflicts

Roman expansion

Expansion in Italy

The concept of expansion had been present since Rome's foundation. The earliest kings of Rome had sought to consolidate their territory by absorbing some neighbouring villages into their population and forming military allegiances with others. As they continued their expansion through the peninsula, they came into direct conflict with other cultural groups but emerged victorious. The men of these conquered territories were required to serve in the Roman army, if needed. This meant they could benefit from the booty taken from other conquered territories. This negotiation added strength to the army and helped boost the economy.

By 275 BC the Romans had control over the entire Italian peninsula. However, this brought them to the very edge of the territory of another powerful group in the Mediterranean: the Carthaginians.

Conquest by sea

The Carthaginians were talented shipbuilders and seafarers. Based at the city of Carthage in North Africa (modern-day Tunisia), the Carthaginians controlled the waterways of the western Mediterranean. Starting in 264 BC, there was a series of three wars between the Romans and the Carthaginians which lasted several decades. These are known as the Punic Wars. Although the Romans defeated the Carthaginians in the First Punic War, the Carthaginians were eventually able to retaliate by sending one of their generals, Hannibal, to invade Italy.

Hannibal spent almost 15 years marching up and down the peninsula, trying to spark rebellions in Roman territories and killing a large number of Roman soldiers. He eventually left Italy when the Romans attacked Carthage and the Carthaginians were defeated in 201 BC. In 146 BC, the Romans decided to destroy the city of Carthage completely and, in so doing, ensure they had the greatest naval power in the Mediterranean.

Foreign territories

During the second century BC, the Romans assisted the Greeks in fighting off potential threats from the kings of Macedonia and south-western Asia. Macedonia and Asia Minor (modern-day Turkey) were included into Roman territories, as was Greece some years later. In the next century the Roman general, Pompey the Great, led

Source 4.26 Roman expansion

Source 4.26 The expansion of the Roman Empire

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military campaigns through the eastern Mediterranean and managed to bring the regions from Asia Minor to the Black Sea under Roman control. This was a huge addition to Rome's empire and brought considerable wealth into Rome.

Gaul in western Europe was brought under Roman control by Julius Caesar. He also landed in Britain, although it was not until the emperor Claudius conquered it in AD 51 that Britain was absorbed into the empire.

The emperor Augustus also expanded the borders of the Roman Empire so that it stretched into Germany. However, towards the end of his reign, some of the Germanic tribes rebelled and pushed the Romans out of what is now known as the eastern part of Germany. Although some later emperors added smaller provinces to the empire, most were concerned with strengthening their hold on the territories they already possessed. For about two hundred years after the reign of Augustus there was a period of relative peace and prosperity for Rome. This era is referred to as the *Pax Romana*.

Trade

As the Romans expanded throughout Italy, they developed a series of roads that extended all over the peninsula. These roads facilitated trade and the gradual merging of cultures and languages, with Latin eventually becoming the main language of the peninsula.

A number of elements of Greek culture were adopted and appropriated by the Romans. Wealthy Romans employed Greek tutors for their children and taught their sons the Greek art of rhetoric. Romans also drew on the Greek traditions of art, architecture, theatre, literature, philosophy and music. Similarly, the short distance between Rome and the region to the north, Etruria, meant that the Romans were also influenced by the cultural practices of these people, the **Etruscans**. The gladiatorial games are believed to have stemmed from Etruscan funerary games. The elaborate robes worn by the Roman magistrates were also influenced by the Etruscans.

Etruscan a group of people originally from central Italy whose culture was very influential on the Romans

Overseas influences also became more prevalent in Rome with foreign deities being worshipped as part of the Roman pantheon. Although the clothing worn by the Romans remained largely the same throughout its history, the materials with which it was made differed as more trade routes opened up in the Mediterranean. In the early days of Rome, for example, men's garments were made from roughly spun wool but at the height of the empire, the emperor wore purple dyed silk (both the colour and material were symbols of extreme wealth and power).

Source 4.27 Amphorae such as these pictured were used as a means of transporting liquids and foodstuffs

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Source analysis 4.2

Source 4.28 A gold coin bearing the head of the emperor Augustus found in a hoard in Pudukottai, India

1 What does the presence of Roman coins in India tell us about the Roman Empire during this period?
2 What other artefacts might archaeologists find that would provide evidence of trade during the height of the Roman Empire?

The expansion into overseas territories also allowed for the movements of goods and peoples from all corners of the empire. Merchants transported foodstuffs, animals, animal products, foreign objects made from glass or wood, textiles, pottery, metals and slaves across the trade routes that had been established throughout the Mediterranean. The Romans exported cereals, olive oil and wine and imported silver and wool from Britain, spices and indigo plants (used to dye clothes) from India, granite from Egypt, ivory from Africa and silk from the east.

Much of the trade within the Roman world occurred by sea, as it was less costly than transporting goods overland. However, this came with its own hazards, because pirates and bad weather could interrupt a merchant's journey. Archaeologists have found a number of shipwrecks in the Mediterranean that provide evidence of trade. The Romans also utilised the famous Silk Road, a series of overland caravan routes that extended from China to the Middle East via which silk and other goods were transported.

The end of an empire

There has been much debate as to how the Roman Empire actually ended. In 1776, the historian Edward Gibbon made the claim that the empire experienced a 'decline and fall'. Modern historians largely disagree with this interpretation and argue that the Roman Empire underwent an extended period of transformation into the Middle Ages.

After the assassination of the emperor Commodus in AD 192 while he was in the bath, the empire plunged into a state of chaos. Five ambitious Romans all tried to seize the throne. Septimus Severus emerged from this conflict victorious but more civil war soon followed. In the next 100 years, there were over 50 emperors, each strong-arming their way to the throne through military backing. The ongoing conflict placed a strain on agricultural production and this inflated food prices. To add to the stresses placed on the empire, disease swept through the Mediterranean, weakening both the civilian population and the army. A weakened army meant weakened borders and a number of raiders seized the opportunity to wreak havoc on the empire's frontiers.

The emperor Diocletian (AD 284–306) attempted to restore order to the empire by dividing it into halves: the western and eastern half, each ruled by a senior and junior emperor. This system of government by four people is known as the Tetrarchy. Diocletian also tried to win favour with the old gods by persecuting Christians.

These persecutions stopped under the emperor Constantine, who also founded a new capital for the empire on the site of the ancient city of Byzantium and called it Constantinople. Christianity became the official religion of the empire in AD 391 under the emperor Theodosius. Theodosius also gave permission for the barbarian tribes pressing against Rome's borders to live inside the empire.

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Source 4.29 Statue of Diocletian and his three fellow emperors. They are shown clutching each other's shoulders in a gesture of mutual support.

These barbarians continued to move across Europe and through the empire and in AD 410 they sacked the city of Rome itself. They resettled in southern Gaul and formed their own kingdom on what was once Roman land. Other tribes followed this example and in the 440s, the Angles and Saxons from modern day Denmark and Germany (later merged as Anglo-Saxons) invaded Britain and formed a kingdom on the island that had also previously been under Roman control. In AD 476, Odoacer deposed the young emperor Romulus Augustus and sent him into exile. This officially signalled the end of the Roman Empire in the west.

The eastern Roman Empire

The eastern half of the empire with its capital in Constantinople continued for another thousand years. Although they continued to call themselves Roman, the people increasingly spoke Greek and gradually adopted some of the traditions of the eastern cultures. The eastern Roman Empire continued until Constantinople fell to the Ottomans in AD 1453.

Activity 4.7

1 Using a blank map of the Mediterranean (one can be found on the internet), label the territories from which the Romans received imports.
2 Draw a mind map to summarise the different ways in which contact with different cultures can influence a society. Make sure you include specific examples from ancient Rome.

Historical skills: Analysis and use of sources **Historical concepts:** Significance, Cause and effect

Review 4.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 In the early days of Roman expansion, how did the Romans ensure they had easy access to other parts of Italy?
2 Who was involved in the Punic Wars?
3 Identify the *Pax Romana*. Do you think this period was the same for all peoples within the empire?
4 Why do you think the Romans destroyed Carthage once they had won the Punic Wars?
5 Write a paragraph explaining why trade routes were important in maintaining the empire.
6 Which of the problems facing the empire after the assassination of Commodus do you think would have been the most destructive? Justify your response.

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4.6 Significant individual: Julius Caesar

Julius Caesar is one of the most famous figures from the ancient Roman world. The actions he took during his lifetime and his dramatic assassination were key factors in the collapse of the Roman Republic and the establishment of the Roman Empire.

Early life

Gaius Julius Caesar was born on 13 July 100 BC into a relatively poor patrician family. Little is known about his childhood but we can assume that he received the same education as other aristocratic boys at the time.

The city of Rome during Caesar's childhood and adolescence was in a period of political turmoil. A number of powerful Romans marched on the city with their private armies. One of these was Lucius Cornelius Sulla Felix (known as Sulla) and, not long after, Caesar's father-in-law did the same to show his opposition to Sulla.

Source 4.30 Statue of Julius Caesar, in the Roman Forum

Political career

Caesar followed the well-established sequence of a career in public office by spending some time overseas in military service and then returning to Rome to hone his oratorical skills in the Roman court. In 70 BC he stood as a candidate for the *quaestorship*, the lowest of the political offices. Five years later Caesar was elected as an *aedile*. One of the responsibilities of an *aedile* was to organise a series of games and spectacles for public entertainment. Caesar borrowed large sums of money in order to stage a lavish set of games.

In 61 to 60 BC Caesar left Rome to govern Spain. Although not a lot is known about Caesar's time there, it is recorded that he was offered a 'triumph', one of the most highly sought-after military awards for a Roman general. A triumph involved a spectacular procession into the city of Rome, with the victorious general dressed as the god Jupiter and riding in a chariot accompanied by his captives and a display of the booty obtained in the victory. This would have been a perfect opportunity for Caesar to gain even further recognition for his achievements. However, he declined the opportunity, in order to arrive in Rome more quickly and register as a candidate for the consulship. He was willing to pass one great opportunity for a chance at taking another: to be *consul* and one of the most powerful men in Rome.

Caesar's military exploits in Spain and his earlier gladiatorial games had helped to establish his popularity among the people

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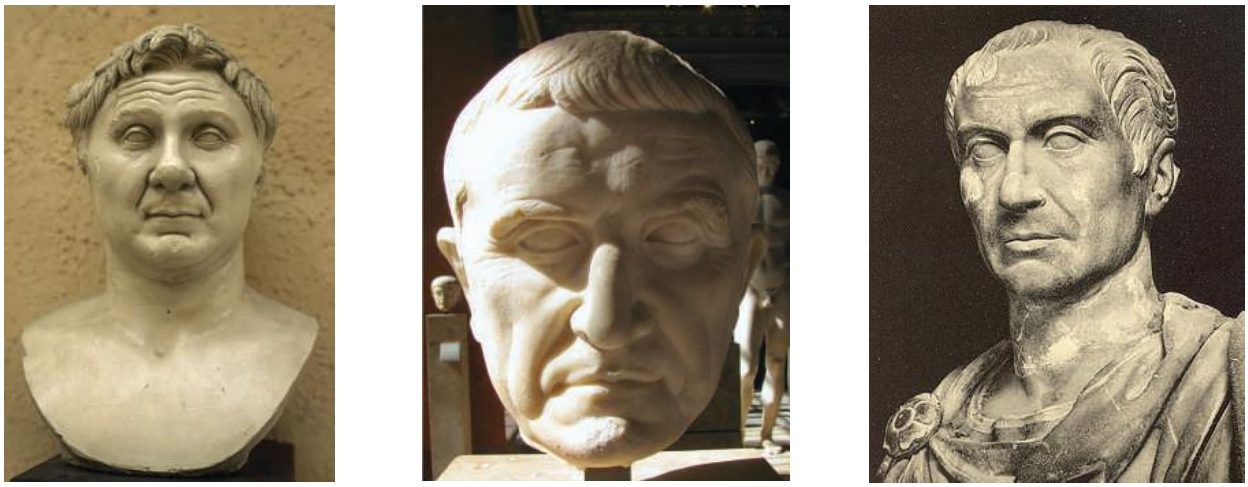

Source 4.31 The First Triumvirate, (*from left*) Pompey, Crassus and Caesar

of Rome. However, his accumulation of huge debts and cocky public image had earned the disapproval of some of Rome's elite. Efforts were made to prevent Caesar from running as a candidate for the position of *consul*. He fought these adversaries by striking up an alliance with two other powerful and ambitious Romans. The first was Pompey, the general who had won a number of spectacular victories in the east. The second was Marcus Licinius Crassus, another famous general and, at the time, the wealthiest man in Rome.

The combination of Caesar's popularity, Crassus' money and Pompey's military influence created a formidable force in Roman politics. This alliance, known as the First Triumvirate, helped secure the consulship for Caesar. He then proposed laws that would benefit both Pompey and Crassus. To help cement this alliance, Pompey married Caesar's daughter, Julia, in 59 BC. This alliance swayed the political decisions in Rome for the next six years and caused resentment from those Romans whose ambitions had been halted by the power of the triumvirate. It also crippled the power of the Senate.

Gaul

Caesar left Rome after his year-long consulship ended and travelled to Gaul in the hope of achieving further military glory. Caesar himself documented his campaigns in Gaul over this nine-year period in the *Commentaries on the Gallic War*. This account is significant for historians as it is a rare eyewitness account of warfare in the ancient world and provides some insight into the practices and rituals of the people of Gaul. However, when reading the *Commentaries* it is important to remember that Caesar was writing with a clear audience in mind: the people of Rome.

During Caesar's time there, Gaul was inhabited by a number of tribes. Caesar was able to take advantage of the power struggles between the tribes to gain control in the region. In 55 BC he became the first Roman to cross the water to the isle of Britain.

Meanwhile, in Rome, Caesar's enemies were unhappy with his desire to be elected *consul* a second time. Caesar, insulted by this, marched towards Rome with 40 000 troops, and Pompey, current *consul* of Rome, was forced to raise an army in response. On 10 January 49 BC,

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Source 4.32 A statue depicting Vercingetorix, the Gallic chieftain who led the revolt in 52 BC. Vercingetorix's horse is shown leaping over a dead Roman legionary.

Caesar crossed the Rubicon River, the northern boundary of Italy, and Rome was again plunged into a period of unrest and civil war.

This civil war lasted for four years and ended with Pompey's murder in Egypt. The murder was committed by one of the local aristocrats who hoped that Caesar would support his claim to the Egyptian throne. However, when Caesar arrived in Egypt a few days later and was presented with Pompey's head, he wept. In retaliation, Caesar supported the aristocrat's rival to the throne, a woman known as Cleopatra VII.

Caesar returned to Rome victorious and with all of the splendour of a triumphal procession. This procession included the captured Gallic chieftain Vercingetorix, and a plaque containing the famous phrase, *veni, vidi, vici* (I came, I saw, I conquered). In 46 BC Caesar was granted a 10-year dictatorship – even though a dictator was traditionally only a short-term position in times of national emergency. The following year, Caesar was made dictator for life.

Depictions of Caesar typically show him wearing a laurel wreath, a symbol of triumph. He had also been awarded the Civic Crown for saving the lives of Roman citizens – this meant that the law required him to wear a wreath of oak leaves at public gatherings. It has also been suggested that he liked wearing a wreath because it covered his thinning hair.

Source 4.33 A coin depicting the image of Caesar wearing the laurel wreath, a symbol of triumph. On the other side of the coin is Victory, depicted as a woman, with Caesar's title *Dictator perpetuo*, dictator for life.

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The Ides of March

Some senators felt that Caesar was behaving too much like a king. He had coins minted with his head on them, and added his statue to some of the existing temples of Rome. The Roman Republic was originally created to prevent this from happening. To make matters more concerning, the Senate had very little power at this point in time and could not effectively censor Caesar's reforms and proposed laws.

On 15 March 44 BC, known in the Roman calendar as the Ides of March, Caesar entered the Senate house where he was met by a number of senators. These senators had conspired to assassinate Caesar. On a given signal, they pulled knives out of their satchels and stabbed the dictator 23 times.

When it became clear what had happened, the other senators fled from the Senate. The conspirators claimed a victory in the name of liberty and marched towards the Capitol in triumph. Caesar's body was removed from the Senate by slaves and carried back to his house.

Caesar was given a public funeral three days later. Even though he had been perceived to be a threat to the ideals of the Roman Republic, he had passed a number of reforms that had helped poorer Romans and still possessed a huge support base.

Although the conspirators killed Caesar in the name of liberty, their actions prompted another round of civil wars between themselves and those who still supported Caesar. This came to an end when Octavian, Caesar's nephew and adopted son, eventually emerged victorious. Octavian changed his name to Augustus and became the first Roman emperor.

Source 4.34 Nineteenth-century painting by William Holmes Sullivan showing the assassination of Julius Caesar

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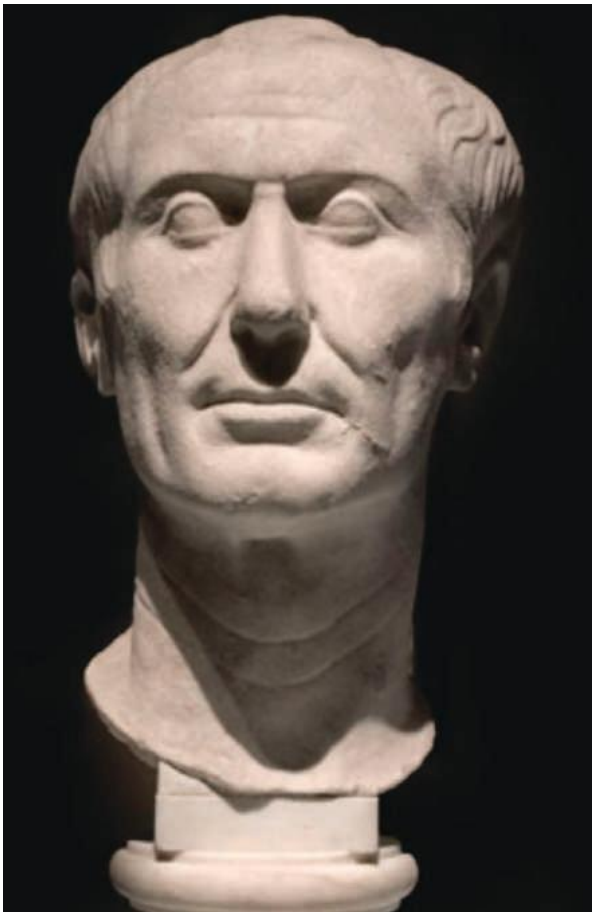
Activity 4.8

Create a timeline that details the main events of Caesar's life.

Historical skills: Comprehension: chronology, terms and concepts, Explanation and communication **Historical Concept:** Significance

Source analysis 4.3



Source 4.35 *Tusculum Portrait*, Turin, Italy, is believed to be the only representation of Julius Caesar that was made during his lifetime. Here he is shown in middle age, with lines on his face and a receding hairline.

Source 4.36 A statue of Julius Caesar commissioned in 1696 for the Gardens of Versailles, France

Source 4.37 An extract from *The Parallel Lives: The Life of Julius Caesar*, written by the Greek historian Plutarch around 150 years after Caesar had died

> Caesar's many successes, however, did not divert his natural spirit of enterprise and ambition to the enjoyment of what he had laboriously achieved, but served as fuel and incentive for future achievements, and begat in him plans for greater deeds and a passion for fresh glory, as though he had used up what he already had …
>
> Plutarch, *The Parallel Lives: The Life of Julius Caesar*, 58:4

continued…

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Source analysis 4.3 continued

Source 4.38 A silver coin dating from 43–42 BC, approximately a year after Caesar was assassinated. One side depicts the head of Brutus, one of the conspirators in Caesar's murder, and the other two daggers flanking a *pileus*. This was the hat given to a slave when they were granted their freedom. Underneath the *pileus* is written EID MAR meaning 'The Ides of March'.

1 Describe the similarities and differences between the representations of Julius Caesar in Sources 4.35 and 4.36. Why do you think he has been shown so differently?
2 Are these sources primary or secondary sources? How are both of these sources useful for historians?
3 In Source 4.37, how does Plutarch describe Caesar's personality?
4 How do you think this compares with the way the conspirators would have viewed Caesar's achievements?
5 Identify what the coin in Source 4.38 commemorating.
6 Who do you think **commissioned** this coin? Provide a reason for your answer.
7 Identify what a *pileus* is. Why do you think it was shown on the coin?
8 Describe the similarities and differences between this coin and that represented in Source 4.33.
9 How do you think historians might interpret these similarities you identified in the previous question?

commission to request the making of something

Other significant individuals

Review 4.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook

1 In what year was Caesar born and what year was he killed?
2 Summarise what a triumph was and why it was important.
3 Where is the Rubicon River? Identify the significant event that occurred there.
4 How was Caesar assassinated?
5 Think about the actions Caesar took during his lifetime. How would you describe his character?
6 Why do you think Caesar's actions caused him to make enemies within Rome?
7 Caesar's *Commentaries on the Gallic War* provide an enormous amount of detail about his campaigns in Gaul. However, are there any problems with this source that you can think of?
8 Identify other evidence historians could use to assess the reliability of Caesar's accounts in the *Commentaries*.
9 Caesar has been represented as a tyrant as well as a visionary and revolutionary. Summarise your perspective of Caesar. Provide a reason for your response.
10 Explain the role and importance of Caesar to ancient Rome.

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4.7 Legacy

The history of Rome has had a huge impact on the Western world. Its influence is clearest in the areas of government, law, architecture and language. Although it operates with a slightly different purpose, the Australian upper house is called the Senate and their members, senators. The power of *veto*, which was possessed by the Roman tribunes, is present in many governmental systems as well as on an international stage. Each of the five permanent members of the United Nations Security Council holds this power. The Romans adopted the Athenian concept of trial by jury, which has become one of the foundations of our legal system, and the art of rhetoric is still studied by some politicians and lawyers today.

The Romans were innovative engineers. They realised the potential of the arch as a structural feature for buildings and this allowed them to build bridges, tunnels and drainage systems. When combined with their later invention of concrete in the late third century BC, the Romans were able to create monumental structures such as aqueducts (another Roman invention) and the Colosseum. Some of these structures are still standing today. This was such a significant advancement in building and engineering that, during the Middle Ages (the period in European history that followed the collapse of the western Roman Empire), concrete was seldom used as much of the knowledge was lost.

Source 4.39 US Capitol Building, Washington DC

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In the sixteenth and seventeenth centuries there was a renewed fascination with Roman architecture and many more recent buildings have also been built in Roman style. One of the most famous is the US Capitol Building, situated on Capitol Hill, the name itself a throwback to ancient Rome.

Latin is no longer spoken, although some schools teach it, and it is still used heavily within scientific and medicinal fields. As a spoken language, Latin evolved and merged with other languages and dialects including Italian, French, Spanish, Portuguese and Romanian. In English, too, many words have their roots in Latin.

In popular culture, the Romans have also continued to fascinate us. Shakespeare found parallels between the political uncertainty of his own time and that of the late Republic, prompting him to write the play *Julius Caesar*. The famous line, '*Et tu Brute?*' which was uttered by a dying Caesar in Shakespeare's play when he realises his friend, Brutus, is one of his assassins, has become part of the mythology surrounding Julius Caesar. In more recent times, Hollywood has made a number of big budget films set in ancient Rome that have dominated the box office, and ancient Roman warfare has been recreated through recent video games.

However, despite this fascination with the history, mystery and mythology around ancient Rome, it is important that we don't lose sight of the fact that the history of Rome is complex. It is in many ways as awful as it is awe-inspiring.

Activity 4.9

Are there any other aspects of our modern world in which we can see the Romans' legacy?

Historical skills: Comprehension: chronology, terms and concepts, Explanation and communication **Historical concepts:** Continuity and change

Review 4.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Summarise the surprising action(s) the emperor Diocletian took to help restore order to the empire.
2. Explain what action is seen as the final destruction of the western Roman Empire.
3. List the different aspects of our society that have been influenced by ancient Rome.
4. Summarise the different factors that contributed to the collapse of the Roman Empire.
5. Explain what Diocletian's reasoning was for persecuting Christians.
6. If the Roman Empire didn't 'fall' in a single action, identify other words historians could use to describe its destruction.
7. Why do you think the traditions of the eastern Roman Empire gradually changed?
8. Write a paragraph to respond to the following question: 'How significant is ancient Rome's legacy today?'

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End of chapter activities

Extended response questions

1 Discuss the importance of the army to the history of ancient Rome.

2 How did the Roman Empire change over the course of its history?

Group work activity

Imagine you are a time-travel agent with a customer wishing to take a holiday to ancient Rome. Work with a partner or small group to plan the perfect ancient Roman holiday. Research the top places in ancient Rome to visit and create an itinerary for your customer. Include brochures about these sites to give your customer as much information as possible.

Research activity

With their extensive trade networks, the ancient Romans had access to a large number of different foods. Ancient Roman recipes and cooking tips have also been recorded by a number of different writers.

Research the types of foods that would have been available to the ancient Romans and how they prepared them. Use this information to write a menu for a banquet that would impress Rome's elite. You may want to include some ancient Roman recipes or make up some of your own.

Creative task

Develop a role play in which at least two characters from Rome's different social orders have to interact with each other. Think about where these interactions might take place and how each character would respond to the other/s.

Visible thinking routine

I used to think … Now I think …

Reflect on what you have learned throughout the course of this topic by writing five statements that begin with:

'I used to think … ', 'Now I think … '

Compare your statements with a friend.

Cross-curricular task

English

You are a journalist and you have been assigned to write a newspaper report about one of the following three events from Rome's history:

- the assassination of Julius Caesar
- the opening of the Colosseum
- the sacking of Rome.

After choosing your event, you will need to consider:

- the structure of your news report
- the facts of the event
- who you would like to interview for your piece
- an image for your report and appropriate caption
- a short, catchy heading.

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Depth Study 3

The Asian world

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CHAPTER 5
ANCIENT INDIA

This digital chapter can be accessed via Cambridge GO

SEE, THINK, WONDER

Source 5.1 Statue of Priest-King, Mohenjo Daro

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about ancient India? (I wonder …)

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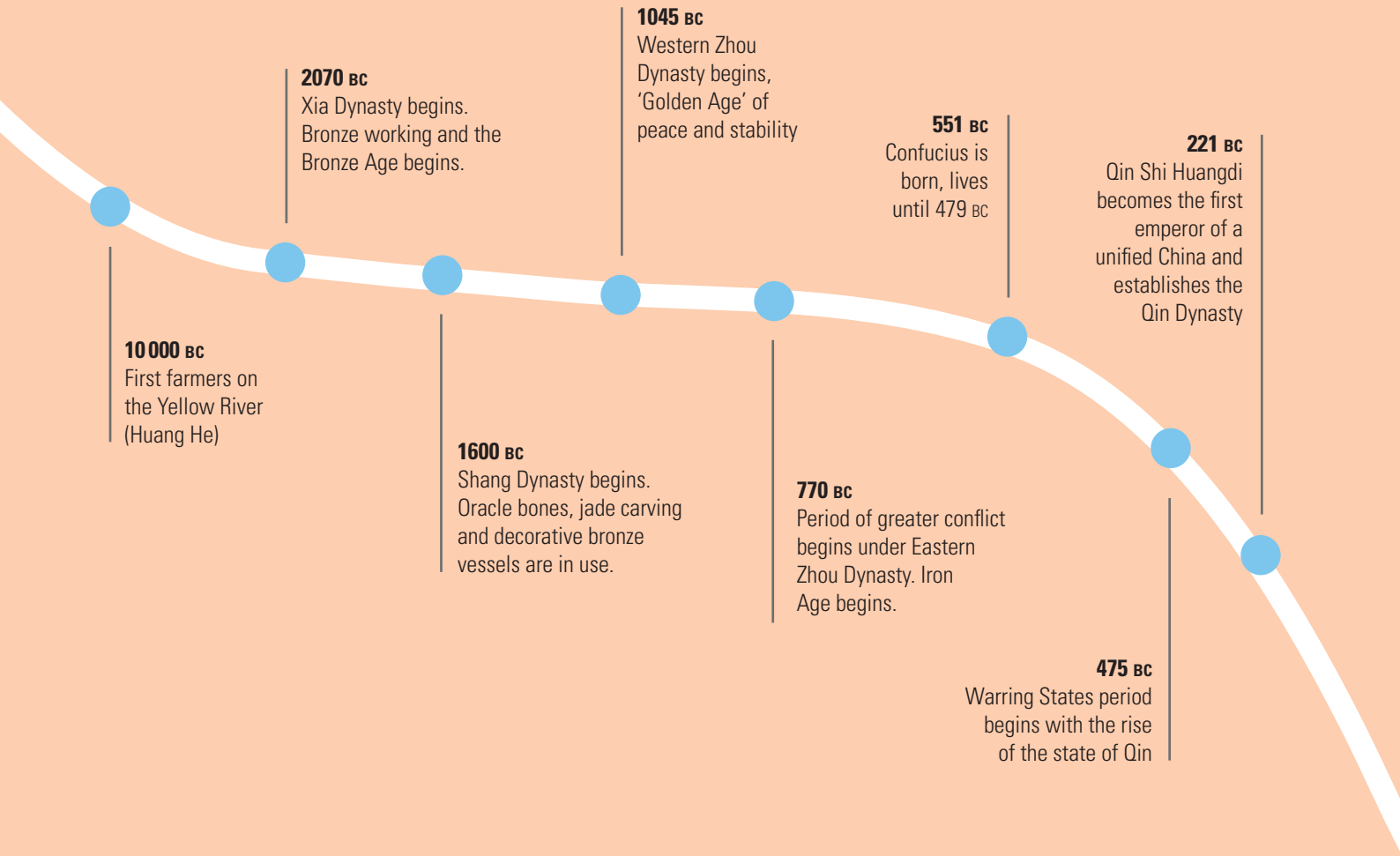
CHAPTER 6
ANCIENT CHINA



Ancient China was an important early civilisation that dominated eastern Asia. It began along the banks of the Yellow River and Yangtze River, developing a society and culture that continue to influence modern China. The Chinese people started as farmers but quickly became warriors, philosophers and builders. A strong, centralised government was established and controlled a huge territory and population. Emperors opened contact with other civilisations through military expansion and trade routes, and society absorbed new ideas to make the Chinese culture even stronger. The ancient Chinese had advanced skills in writing, philosophy, printing, technology, medicine and warfare.

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SEE, THINK, WONDER

Source 6.1 Terracotta Army warriors, from the mausoleum of the first Qin emperor, Qin Shi Huangdi. The mausoleum is in Xi'an.

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about Ancient China? (I wonder …)

210–206 BC
Rebellion against the Qin Dynasty. This ends with the start of the Han Dynasty, founded by the peasant emperor, Liu Bang. The Han established a long period of stability and growth.

141–87 BC
Han Emperor Wu expands China's borders and establishes the Silk Road trade routes. Buddhism enters China.

94 BC
Sima Qian writes the *Shiji* (*Records of the Grand Historian*), China's first comprehensive history

AD 184–205
Yellow Turban Rebellion against the Han Dynasty

AD 220
Han Dynasty collapses. China enters a period of unrest, initially divided into Three Kingdoms, then divided into the north and the south of China with overlapping rulers. This is called the Six Dynasties period.

AD 589
Sui Dynasty begins, reuniting China under one emperor

AD 618
Tang Dynasty begins, starting a new 'Golden Age' and taking China into a new period of history with growth in trade and cities

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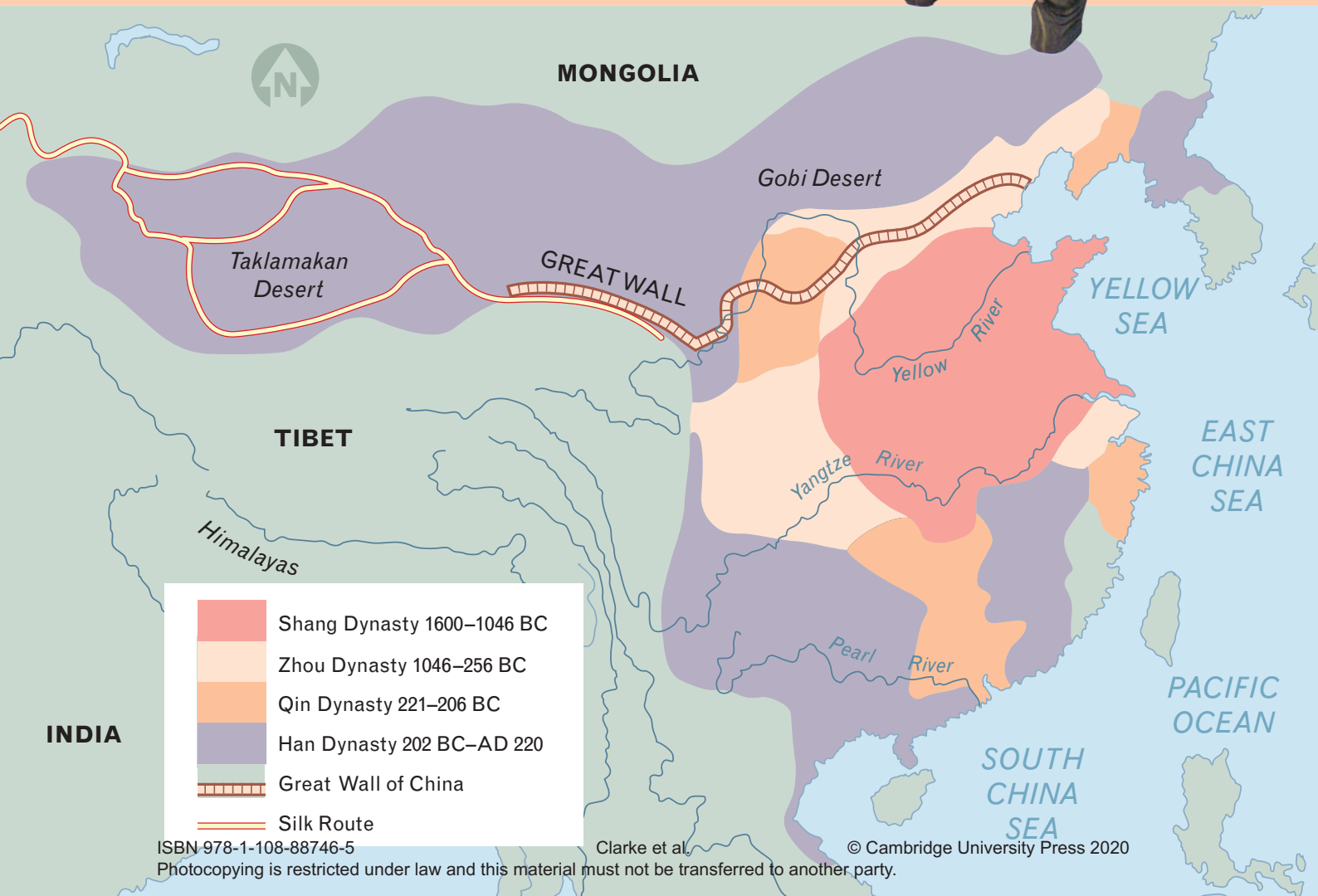
Key questions

- How was ancient Chinese society organised and how did the ancient Chinese live?
- How and when did the ancient Chinese fight?
- Who was Qin Shi Huangdi and why was he important?
- What contact did the ancient Chinese have with other societies and what impact did this have on ancient China?
- What legacy did the ancient Chinese leave behind for us?

Source 6.2 Territory controlled by the ancient Chinese dynasties



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6.1 Physical features

Source 6.3 The geographical features and borders of modern China

Source 6.3 Physical features of China

The geographical setting and natural features of China

China today is a large country with a variety of geographical features. In the east, China has many rivers with **fertile** valleys. The largest rivers are the Yellow (Huang) River and the Yangtze (Chang Jiang) River. Between these rivers are fertile plains that are perfect for growing crops. The earliest Chinese settlements began around these river valleys and plains. Crops such as maize and sorghum were grown in the north around the Yellow River. Along the Yangtze, rice was the most commonly grown crop because of the higher rainfall and warmer weather. The area along and between the Yellow and Yangtze Rivers is called China's **cradle of civilisation**. The Yellow River is also called 'China's sorrow' because of the regular devastation caused by flooding. Stronger states developed in this area because governments wanted to control the growing wealth as well as the floods that could devastate the region. Eventually, an empire would develop in this region of China.

Through the centre of China run the Qinling mountains, dividing the north and the south. These mountains affected China's history because they separated the governments in the north and the south at times. Dense tropical forests also provided a barrier between China and southern societies in Vietnam, Laos and Myanmar.

The north-west of China contains a number of deserts, including the Gobi and Taklamakan Deserts. These areas were not densely populated due to the poor soil, and so provided a natural barrier between civilisations in early Chinese history.

In the north and south-west are large mountain ranges. This includes the mighty Himalayas and the vast Tibetan Plateau in the south, as well as the Altai Mountains and

fertile able to produce a large number of quality crops

cradle of civilisation a term used for a number of areas around the world where the first advanced human societies developed

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steppe a vast area of grasslands that spans much of Central Asia, suited to the grazing of animals

barbarians people who live outside the limits of the society and are therefore believed to be uncivilised and primitive

Mongolian Plateau in the north. The mountain ranges provide a natural barrier at the edge of the country. They gave the Chinese some protection from invading neighbours such as the Mongols and Xiongnu people of the north-west **steppe**.

During ancient times, naval technology was very limited. China's long coastline to the east therefore protected it from contact with other societies during its early history.

Due to its geography and isolation from neighbouring societies, Chinese society developed a unique culture. Early Chinese societies prospered because of their ability to grow crops on fertile land and feed their population without too much effort. This meant that the growing population could be used in armies or on building projects. It also created opportunities for specialists to spend time developing science, art and technology. The ancient Chinese considered themselves a highly cultured and advanced civilisation. When they made contact with other civilisations through trade across the deserts, mountains and forests, the Chinese viewed these new people as **barbarians**. The Chinese came to think of their land as the Middle Kingdom, the centre of the human world under the gods. The Chinese word for China today is still Zhongguo meaning 'Middle Kingdom' or 'Central State'.

Source 6.4 This seventeenth-century painting called *Yellow River Flood Control* shows workers trying to contain the banks of the river. The clothing and tools being used by the peasants are similar to those used in ancient China.

Activity 6.1

Use the map in Source 6.3 and Google Earth to explore the geographical features of China in more detail.

1. Find the Yellow and Yangtze Rivers. What is the land like between these rivers? Why do you think this area is called the 'cradle of civilisation'?
2. If you are using Google Earth, turn off all the borders and look at a clean map. Just looking at the geographical features of China, what seems like a natural border for the country? Think about the ease of travel and communication.
3. Look at the landscapes in northern and western China. Can you explain why the people who lived in those areas had a different culture to those who lived in eastern China?
4. Use the map in Source 6.2 to help you understand how large China was under the early dynasties and compare it to modern China. Use Google Earth to measure the area of each and make a comparison.

Historical skills: Analysis and use of sources **Historical concepts:** Cause and effect

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Source 6.5 Yangtze River today

Activity 6.2

It is always important to ask the question: *How do we know about the ancient past?*

Brainstorm to create a mind map of all of the types of sources that could be used to provide evidence about civilisation in China until the beginning of the Sui Dynasty in AD 589.

In a group or as a class, discuss the following questions:

1 What problems do historians have when they are investigating the earliest periods of Chinese history?
2 What archaeological evidence can we use from the time before there were written records of events in Chinese history?
3 Do you think we have similar sources and problems no matter which ancient society we are investigating?

Historical skills: Analysis and use of sources **Historical concepts:** Perspectives

Review 6.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Name the two major rivers where Chinese civilisation began.
2 List the main geographical features of China. Consider both landscapes and climate.
3 Why did Chinese civilisation begin along rivers?
4 Why can rivers be considered to be both beneficial and a 'sorrow'?
5 How did China's geography help the ancient Chinese to develop such a unique culture?
6 Why did the Chinese think of other civilisations as barbarians?

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6.2 Key groups

Ancient Chinese society was highly structured, with different groups having clear roles to maintain order and harmony. These roles had an impact on how individuals lived from day to day.

Overview of ancient and Early Imperial China

Chinese legends talk about semi-mythological rulers known as the Five Emperors who started Chinese civilisation in the twenty-seventh century BC. Archaeology, however, shows that early Chinese societies developed from farming villages into warlike states ruled by kings.

Shang and Zhou Dynasties

Bronze Age the period in history when bronze became the most widely used metal; bronze is made from combining copper and tin

jade a hard green or white stone that can be carved and polished to make ornaments, jewellery and sculptures; considered by the Chinese to be one of the symbols of the gods

oracles messages from the gods in answer to a person's questions

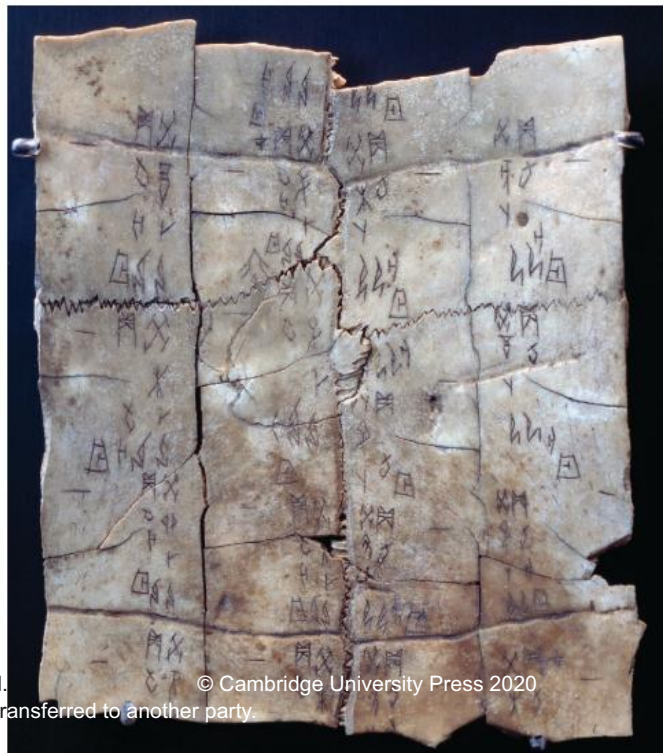
The first dynasty supported by archaeological evidence is the Shang Dynasty, which ruled from 1600 BC to 1046 BC. This was followed by the Zhou Dynasty from 1046 BC to 221 BC. The Shang and Zhou were states in the Yellow River area where kings became strong enough to dominate the kings of neighbouring states, but they were not emperors who controlled everything. During the **Bronze Age** of Chinese history, towns were built with defensive walls and bronze was used for weapons, tools and luxury items such as pots and bells. Silk was used as a textile and **jade** was carved for decoration. People also developed some of the earliest forms of writing, carving pictograms on bones of oxen or turtles. The cracks in the bones, combined with the writing, were seen as **oracles** that told the future.

Qin Dynasty

After a 200-year period known as the Warring States Period, the new state of Qin won many battles and formed the first Chinese empire under a centralised government. The Qin Dynasty began in

Source 6.6 Bronze cooking pot from the Shang Dynasty (1600 BC to 1046 BC), used for making offerings to the ancestors

Source 6.7 Oracle bone on a turtle plastron (the underside of a turtle shell) from the Shang Dynasty in the fourteenth century BC



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221 BC with the first emperor Qin Shi Huangdi. Although the Qin did not rule for long, they completely changed the system of government and from this point on China had an **imperial** government controlled by an emperor.

Han Dynasty

The Han Dynasty ruled from 206 BC to AD 220. This was a period of aggressive expansion of China towards the west across the deserts and to the south through the forests. This expansion was possible because of a strong centralised government and a strong army under imperial control. China was opened to more contact with other civilisations and the sharing of new ideas, including religion.

Later dynasties

imperial related to an empire or emperor/empress

abdicate to give up rule

Eventually, the Han Dynasty lost control and China entered another period of chaos and war. The imperial system of rule continued in China until the modern period with the Song, Yuan (Mongol), Ming and Qing Dynasties. The last emperor of China, Puyi of the Qing Dynasty, was forced to **abdicate** in 1912 when the first Republic of China was created.

This chapter will focus on China up to the beginning of the Sui Dynasty in AD 589 that unified China again under one emperor, and was soon followed by the golden age of the Tang Dynasty.

Power and government

In pre-imperial China, the land was divided into a number of states run by kings. While the Shang and Zhou Dynasty kings dominated, the kings of other states kept their powers. This was called a **feudal** system.

The emperor

From the time of the Qin Dynasty, China was ruled by an emperor. Power was usually passed from father to son (or another male family member) to create a family of rulers called a **dynasty**. The emperor held incredible **autocratic** power over all of China but was also expected to be responsible and protect the people. He was said to have divine approval to rule, called the **Mandate of Heaven**. The emperor was therefore called the Son of Heaven.

The roles of the emperor included:

- chief lawmaker
- chief judge and decision-maker, including making decisions of life or death over commoners
- leader of the armed forces
- performer of important religious rituals to honour the ancestors and the gods.

While no one was allowed to question the decisions of the emperor, some emperors did not rule as well as others. If an emperor was cruel or ruled during a period of excessive floods or droughts, this was considered a sign that the dynasty no longer had the Mandate of Heaven. This provided a reason for rebellion or civil war.

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

dynasty a succession of rulers from the same family

autocratic having absolute power to make any decision

Mandate of Heaven the approval of heaven to rule China

bureaucracy a system of government officials that make important decisions to keep the government running

meritocracy a system in which one is rewarded for talent and ability, as opposed to other factors such as birth or money

Government and law

The emperor needed a lot of support to rule the empire. The role of officials, or the **bureaucracy**, was therefore extremely important. At first, officials were only appointed from noble families. Over time, officials were selected and promoted based on a system of **meritocracy** and public examinations.

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During the Warring States period and the Qin Dynasty, a new idea, **legalism**, became influential. This assumed that people were selfish and needed clearly defined, comprehensive laws to regulate their behaviour. Legalism supported a strong, centralised state and Emperor Qin followed this idea when he unified China. Legal codes were written and enforced at a local level by district magistrates who were given power and authority to enforce the emperor's law. The creation and enforcement of clear legal codes continued throughout imperial China to support the rule of the emperors.

legalism a way of thinking that encourages a strong, centralised government

Activity 6.3

Use a graphic organiser to help make notes on power and government in ancient China. Use the dot points below to guide your research, and refer to your school library and the internet for the information you need.

- **Roles of the emperor**: The main roles and responsibilities of the emperor
- **Roles of government**: How a large government would help fulfil the emperor's duties
- **Potential problems**: Things that might go wrong and lead people to believe the emperor had lost his Mandate of Heaven.

Historical skills: Comprehension: chronology, terms and concepts, Empathetic understanding **Historical concepts:** Cause and effect

Social structure

At the very top of the social structure in ancient China was the king or emperor and his family. Within the royal family, the emperor's mother – the empress dowager – had more power than the empress, who was the wife of the emperor. The emperor would usually also have many consorts (additional wives) and **concubines**, all of whom lived together in the palaces with their children. Below the emperor in social status were the **nobles** from important families, including adult male members of the emperor's family. Nobles were usually extremely wealthy and given many privileges.

There were four main occupation groups or classes in ancient Chinese society – *shi*, *nong*, *gong* and *shang* – as well as a number of other groups. It was possible for a man to change his class depending on the occupation he chose when he became an adult. A woman's class was determined by the class of her father or her husband (if she was married).

concubine a woman who was the lover of the emperor, was not married to him and resided in or near the royal court

noble a member of an important family with a social status just below the king or emperor

eunuch a man who had been castrated (had his testicles removed) and worked as a palace servant

artisan a person skilled in a trade or making something by hand

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***Shi*: Scholars and government officials**
Highly respected because of their education and service to the government. Had an important role in maintaining the moral code of Chinese society.

Eunuchs
Castrated men who served the emperor as advisers and palace servants. Highly trusted as servants looking after the women and children of the emperor. Some became very powerful.

***Nong*: Farmers**
Over 90% of the population. An important and respected occupation. Some owned their land and were quite wealthy, but most were very poor peasants.

***Gong*: Artisans**
Produced essential items such as pottery and luxuries such as silk, porcelain and jewellery. Skills usually passed from one generation to another.

Soldiers
Originally peasants and craftsmen who had been conscripted. From the time of the Han Dynasty they were full-time professionals and a separate occupation group.

***Shang*: Merchants**
Often very wealthy but not very well respected. Looked down on by other occupations because their skills were in trading rather than making things that were useful to society.

***Nubi*: Enslaved people**
About 1% of the population. Privately owned (worked in the homes of wealthy families) or owned by the government (worked in palaces, offices, workshops and stables).

Source 6.8 The key occupations in ancient Chinese society

Review 6.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Name the first two dynasties we know about in ancient China.
2 Identify the first dynasty in which an emperor ruled over China, and when it began.
3 Explain the Mandate of Heaven. Describe what happened when an emperor lost it.
4 Which occupation had the largest number of people in ancient Chinese society?
5 Why was a large government needed to help the emperor run the country?
6 Why were farmers given greater respect than merchants in ancient Chinese society?

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6.3 Everyday life

City life

Towns and cities were an important part of ancient China, even though less than 10% of the population lived in them. Political rulers, government officials and nobles with all their families and servants lived in palaces and government buildings in the cities. Also living in cities and towns were craftspeople, merchants, moneylenders, entertainers, innkeepers, beggars and many others gathered around the marketplaces. Many cities had **barracks** where soldiers were housed, sometimes to guard the walls that were built to protect the city. Thus towns and cities had a mixture of the wealthy and the poor.

barracks buildings used to house soldiers

Enormous palaces were built for the emperor and his court of nobles and officials, as well as his family. The emperor himself was almost never seen in public. This enhanced his power and reputation by distancing him from the common folk. It was difficult even for nobles to get an audience to see him.

Important and wealthy individuals would commonly be seen in the towns and cities. They had large, multistorey houses surrounded by walls and watchtowers with beautiful gardens. Wealthy individuals

Source 6.9 This pottery model of a wealthy person's house was found in a Han Dynasty tomb in Henan Province.

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stood out because of their fine robes made from silk and fur, elaborate hairstyles and jewellery made from gold, silver and jade. They also feasted on a wide variety of foods including owl, panther, deer, dog, ox, pig, turtles, snails and ant eggs.

The working classes lived a much simpler life, with clothes and meals similar to those of peasants in the countryside.

The marketplace was an important gathering place in the town or city but was closely regulated by government officials. All shopkeepers were required to have permits and charge fair prices. In the centre of the marketplace was a tower from where the officials kept watch. They would beat a drum to signal the opening and closing time of the markets as well as the opening and closing of the city gates. Some Chinese cities today still have a drum tower and/or bell tower such as those in imperial towns.

Source 6.10 Drum Tower in the city of Kaifeng

Village life

More than 90% of the population of ancient China lived in the countryside in villages. This meant that much of life was focussed on farming and living with the seasons.

Peasant life was often very difficult. A family of five or six people worked the land to survive. By the time of the Han Dynasty, many peasants owned their own small piece of land and paid taxes by giving some of their crops to the government.

Source 6.11 Shennong, the 'Divine Farmer', was a god of agriculture.

Most were unable to afford an ox, so almost all ploughing and harvesting was done by hand. Peasants without land worked for landowners, giving the owner part of the crop as well as paying taxes.

In addition to growing crops, the women in most peasant households produced woven cloth made from hemp or nettles. Wealthier peasants might have farm animals such as chickens or pigs to produce eggs and meat. During winter, adult males had to work for one month on a government project such as building defences or flood control. Floods, droughts, earthquakes and famine were a common feature of Chinese history, making life very difficult for peasants.

Most peasants lived in villages of about 100 families. Peasant houses were generally built of timber or mud, with a thatched straw roof and dirt floor. The village would include a temple and a larger house for the village headman.

The life of a peasant was quite simple. Clothing and sandals were made of woven

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hemp or grasses, with both men and women wearing trousers and short robes with a belt. Animal skins were worn in colder months. Food was also simple, with meals of vegetables, noodles and steamed buns in the north, or vegetables and rice in the south. Meat was expensive, but peasants sometimes hunted small animals or caught fish. They used herbs and spices as well as soy beans to flavour their food and ate with chopsticks made of bamboo or bone.

Sometimes an important landowning family would live near the village. A family like this would have a much larger home enclosed by walls and a watchtower. These wealthier people would try to copy the fashions of the cities.

Activity 6.4

1 Create two mind maps, one showing life in the city and the other showing life in the village. Consider different aspects of life including housing, food, jobs, clothing and leisure time.
2 Identify the differences between the city and the village. Are there any similarities?

Historical skills: Perspectives and interpretations, Empathetic understanding **Historical concepts:** Perspectives, Empathetic understanding

Family, women and children

The family unit was very important in ancient China. In the Qin and Han Dynasties, a smaller family was based around the husband, wife and their children. In later times, it was more common to have an extended family with multiple generations living together. This reflected the Confucian ideals of respect for elders and ancestor worship.

Ancient Chinese society was very **patriarchal**, and the oldest man was the head of the household. There was an emphasis on developing a family line that passed from father to son with strong connections between brothers. According to Confucian values, women were subordinate to men. Girls had to first obey their fathers, then their husbands, then their sons once they became widows. During the Qin and Han Dynasties, women had some power in practise owing to the smaller households. Some women also owned or inherited property in their own names and ran businesses. **Foot binding** was not done in ancient China. This tradition started later, in the tenth century AD with the Song Dynasty, which followed much stricter Confucian values.

patriarchal a social system in which fathers are heads of households, descent is through the male line and men hold more power and authority than women

foot binding a tradition of binding a woman's foot from a young age to make it smaller and supposedly more attractive; it involved breaking bones and made walking painful and difficult

In noble and other wealthy families, most marriages were arranged. Once married, a young wife went to live with her husband's family and was expected to obey her mother-in-law as well as the men in her new family. A young wife usually only gained status in the family once she had given birth to a son. While it was illegal to have more than one wife, men were allowed to have concubines. A man could also choose to divorce a wife if she could not have sons, was disobedient, ill, or talked too much.

Consistent with Confucian values, children were taught always to obey and respect their elders and teachers. Baby boys were more highly valued than baby girls. In times of hardship, poor families might kill or abandon baby girls or second sons if the families could not feed them.

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In wealthier families, boys and girls were usually separated from the age of eight. Boys were then educated in writing, mathematics, music, archery and chariot driving. Girls stayed with the women of the household to learn spinning and weaving, and how to be a courteous and honourable wife. In peasant households, boys and girls worked from a young age helping in the fields, weaving and looking after younger children. Most women were married by 20, and men before the age of 30.

A public education system was established under the Han Dynasty and opened up to boys from all backgrounds. Some peasant boys, for example, attended schools in their village but only if they could be spared from work in the fields. Very few girls received an education.

Source 6.12 A pottery figurine of a woman wearing a long robe, from a tomb dated to the Han Dynasty between 206 BC and AD 8

Activity 6.5

The legend of Mulan tells the story of a young girl who pretends to be a man so that she can fight in a war to spare her elderly father from military service. At the end of the story, she goes back to her role as a woman. The story first developed as a poem from the Tang Dynasty around AD 600, but continues to be a popular story with a number of movies about Mulan being made for modern audiences.

Research the legend of Mulan further and/or watch the Disney movie *Mulan* to identify how it shows the differences between the roles of men and women in traditional Chinese society. Consider why the story of Mulan was popular in China even though it showed a young woman who did not follow a traditional way of life. Discuss why Mulan has continued to be a popular story into modern times and for non-Chinese audiences.

Historical skills: Perspectives and interpretations, Research **Historical concepts:** Continuity and change, Perspectives

Review 6.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the percentage of the population in ancient China that lived in cities or towns.
2. List some of the foods eaten by wealthy individuals in towns.
3. Identify the types of animals owned by peasants.
4. At what ages would men and women usually get married?
5. Why might women gain more respect and authority in a family as they got older?
6. Why were marketplaces so regulated in the towns?
7. Why would the Han Dynasty have introduced a public education system? Consider the roles of scholars and officials in the government to support your answer.

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6.4 Significant beliefs, values and practices

Beliefs and values

The ancient Chinese were influenced by a complex mix of beliefs, values and traditions. These belief systems influenced many aspects of daily life, including what people ate, how they were buried and how they interacted with one another. They also set out the rituals that people carried out in their homes and temples.

Traditional Chinese beliefs

Traditional Chinese beliefs

The Chinese believed in ancestor worship and the existence of spirits, gods and goddesses who controlled nature. People also regarded dragons as an important part of Chinese mythology. For example, the Dragon King was a rain god that could help or destroy crops, as well as a lord of the sea that protected heroes who performed good deeds.

appease to keep someone or something content by giving them what they want

It was important to keep ancestors and the gods happy, otherwise problems such as flooding, droughts and storms would occur. In the very early Shang Dynasty (1600–1046 BC), sacrifices were used to **appease** the ancestors and gods. In later times, people still made offerings at shrines but used small pieces of food, or they burned incense called joss sticks.

Emperors had to make sacrifices to a number of different gods, including the most important god, Heaven. This was to ensure good harvests and the support of the gods. Archaeologists have found evidence of temples of Heaven in ancient capital cities that show emperors have been making sacrifices to Heaven for over 5000 years.

Source 6.13 The Dragon-Head-Raising Festival is still celebrated each year on Spring Dragon Day in northwest China.

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Source 6.14 One of the most famous forms of *kung fu* in China is practised at the Shaolin Temple, which was first established in AD 495 in Henan Province. The Shaolin monks developed strong martial arts practices which they combined with religious studies.

Daoism

The teachings of Daoism are said to have been developed by a philosopher called Laozi in the sixth century BC. However, historians now believe he was just a legend and did not actually exist.

The main ideas of Daoism are that people should live simply and in harmony with nature, avoiding ambition, wealth and possessions. By following the Dao (the way), people will be more balanced. Meditating at shrines as well as exercising using ***kung fu*** and ***tai chi*** helped to maintain balance.

Daoism

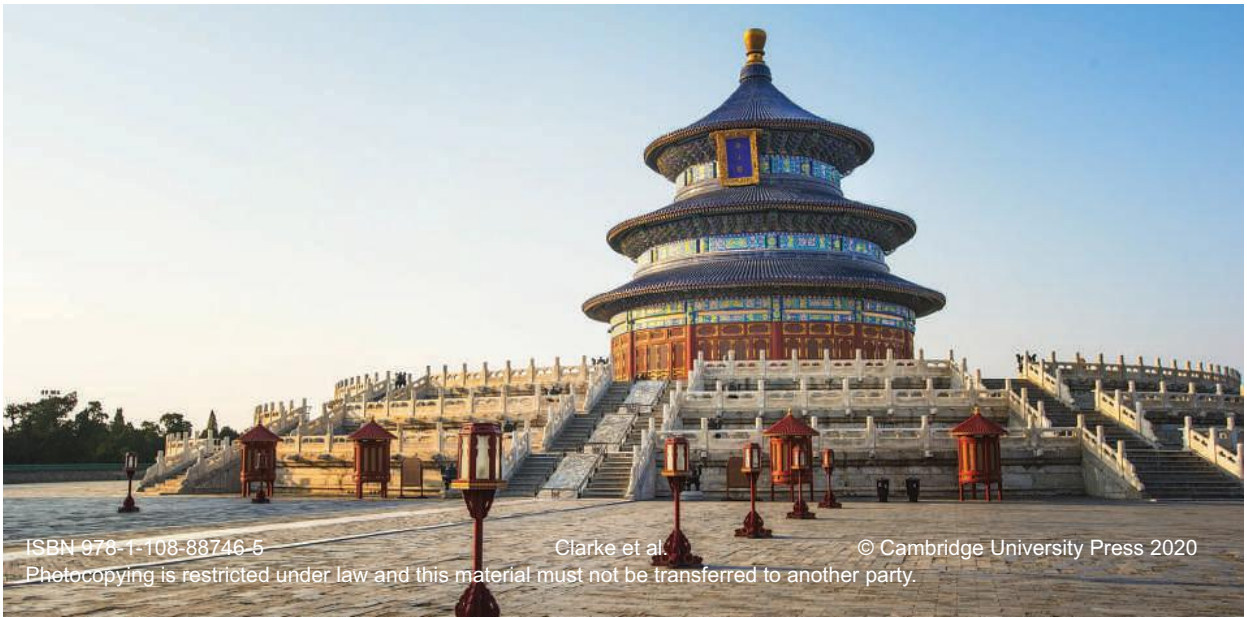
Confucianism

Confucius was a teacher and philosopher who lived between 551 BC and 479 BC. His real name was Kong Qui, but Kongfuzi means 'great master Kong', so this is where the name Confucius comes from.

kung fu Chinese martial arts

tai chi a Chinese martial arts exercise involving slow, controlled movements and deep breathing

Source 6.15 The Temple of Heaven in Beijing was built in the Ming Dynasty and was visited by Ming and Qing emperors to conduct sacrificial rituals.



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The teachings of Confucius encouraged people to be respectful, obedient, fair, disciplined and courteous. He also taught the importance of education, as people could improve themselves with proper learning.

His teachings provided a code of behaviour that have been influential in Chinese society and government for more than 2000 years. Confucius is not worshipped as a god, but his spirit is honoured as a way of showing respect for his teachings.

Source 6.16 This statue of Confucius is from the Confucian Temple in Shanghai, China.

Source analysis 6.1

Source 6.17 The following are a number of sayings from Confucius.

Our greatest glory is not in never falling, but in rising every time we fall.

Filiality and respect for elders, are these not the roots of humanity's goodness?

When one has several times urged one's parents, observe their intentions: if they are not inclined to follow your urgings, maintain respectfulness and do not disobey, labour on their behalf and bear no complaint.

If one allows oneself to follow profit in one's behaviour, there will be many with cause for complaint.

Men stay alive through straightforward conduct. When the crooked stay alive it is simply a matter of escaping through luck.

A man who possesses virtue always has teachings to impart, but a man with teachings to impart does not always possess virtue.

Impatience in small matters disrupts great plans.

Confucius, *The Analects*

1 For each saying, explain the idea in your own words.
2 How many of these sayings are still relevant in our modern society?
3 How can these sayings help you to better understand relationships between parents and children in ancient China?

Buddhism

Buddhism

Buddhism is a religion that started in India in the fifth century BC. An Indian prince called Siddhartha Gautama was upset by the poverty and suffering in the world. He studied and meditated to become enlightened, and then taught others how to free themselves from the sufferings of the world. He became known as Buddha (the enlightened one). Buddhism teaches

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Source 6.18 The Big Wild Goose Pagoda in Xi'an, constructed in AD 625, was one of the first large Buddhist pagodas built in China.

a path to escape from worldly desires and achieve **nirvana**. Buddhists also believe in reincarnation (being born again), to continue the path to nirvana in a new life.

nirvana a state of release from all suffering

pagoda a temple based on an Indian design with tiered towers

Buddhism spread to China in the first century AD as China began to open more roads and trade with other parts of the world. Buddhist monks from India brought the first Buddhist ideas and scriptures to China. Buddhism would go on to have a significant influence during the Tang Dynasty in the seventh and eighth centuries, with many **pagodas** built to support the study of Buddhist scriptures and expand temple complexes.

Warfare

Attitudes to war

Every Chinese dynasty was established through warfare. War was also used to help expand the borders of China and to protect trade routes. While there were some periods of peace and stability, many periods involved extensive wars between states. There were also a number of rebellions against the emperors.

Although war was a common part of life, the belief systems of Daoism and Confucianism also greatly influenced Chinese ideas and practices. Owing to their focus on maintaining balance and goodness, Daoism and Confucianism do not glorify war. While war was sometimes necessary, good rulers were encouraged to find other ways to achieve victory and bring stability and balance to their people.

Source analysis 6.2

Source 6.19 *The Art of War* is a book that teaches military strategies. It is thought that it was written by a general named Sun Tzu in the fifth century BC. The book continues to be influential today and is still used to teach military and business tactics.

In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.

Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

Thus the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the worst policy of all is to besiege walled cities.

The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.

continued...

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Source analysis 6.2 continued

The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.

Therefore the skilful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.

With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete.

Sun Tzu, translated by Lionel Giles Wu Cheng-en, *The Art of War*

1 According to Sun Tzu, what is the best outcome in a war?
2 Define 'supreme excellence' for a general.
3 Why should you avoid a siege of a walled city?
4 Do you think these ideas can still be applied in modern warfare or in business tactics? Explain how.

How the Chinese fought

Early warfare consisted mostly of nobles in chariots. The nobles then began to force peasants to fight as foot soldiers (**infantry**) so they could increase the size of their armies. They also made greater use of bowmen (archers). These early armies had up to 50 000 men.

During the Warring States period of the fourth century BC, there were improvements in the practice of war. This included adding **cavalry** (men fighting on horseback), improved armour, crossbows and replacing bronze swords with iron swords. Military service was also introduced, requiring peasants to train and serve in the army. This allowed states like the Qin to create armies of over 100 000 men.

infantry soldiers marching or fighting on foot
cavalry soldiers who fought on horseback
conscription compulsory enlistment for military service
convict a prisoner convicted of a crime

There is also evidence of naval warfare involving boats from the time of the Warring States period in pre-imperial China. Different styles and sizes of ships were used, including smaller and faster vessels, ramming ships, and large transport ships that could carry up to 800 troops.

In the imperial period, the Qin and Han Dynasties controlled permanent, well-trained armies consisting of bowmen, infantry and cavalry. These centralised governments used **conscription** to develop large armies and also forced **convicts** to join the army. In addition, they also had small navies.

After the collapse of the Han Dynasty, rulers were not able to control such large armies. New groups were used for warfare, including highly skilled horsemen from the Mongolian plains. They brought new horseback skills and technologies to China that advanced warfare into medieval times.

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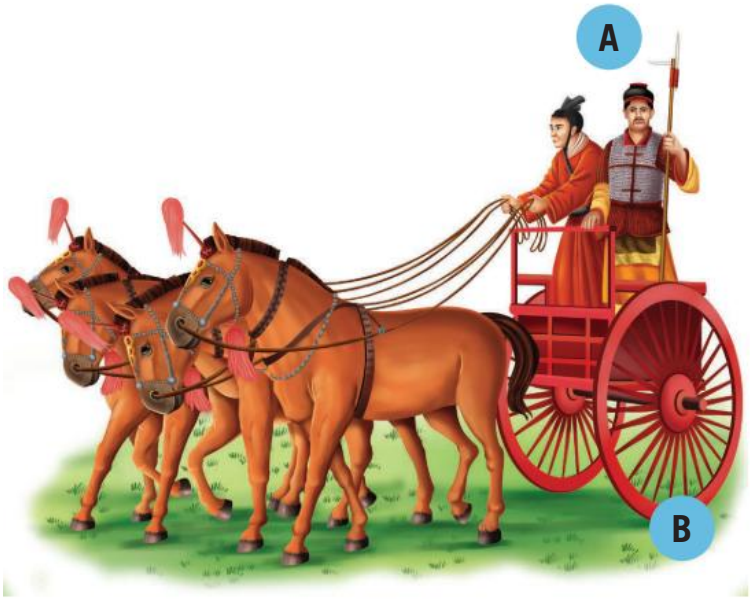
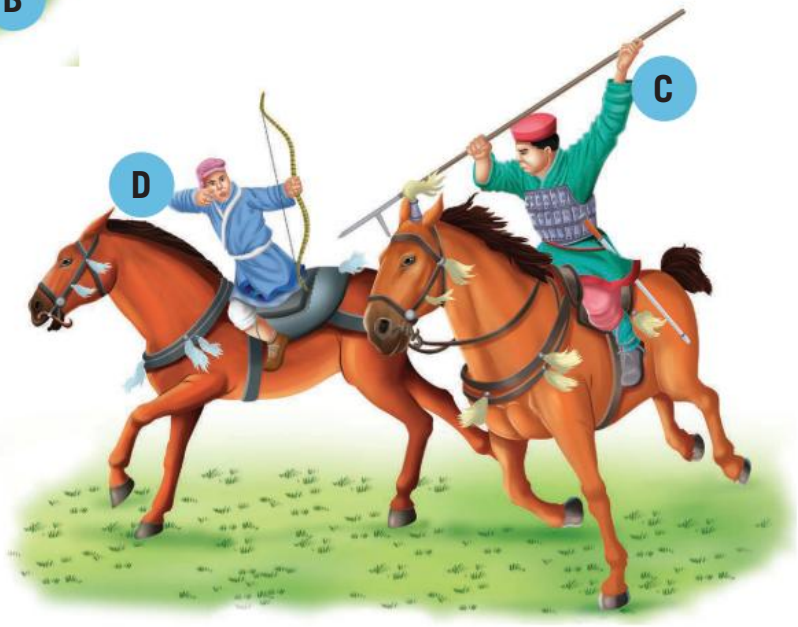


A Early hand-held weapons included daggers, spears, axes and halberds (a combination of a long-handled spear and an axe). Swords were introduced from 500 BC, made originally from bronze and then from iron or steel.

B Chariots were first used as a status symbol, then as an important weapon for fast attacks. Different versions were pulled by two, three or four horses. The chariot was quite large and carried the rider, bowman and spearman.

C Soldiers on horseback (cavalry) were more mobile and faster than chariots. When saddle technology improved, cavalry used bows, halberds and swords, and became an important part of the army. The northern clans greatly influenced the development of new skills and technology.

D Bows were the most common and most prestigious weapon in ancient China. They were used by infantry as well as cavalry. Archers were often used in armies to protect the sides (flanks) of the infantry troops.



E The crossbow was an important technological development from the fifth century BC. It could be used by individual soldiers, but they were also built as huge weapons to defend forts and cities from the tops of walls.

Starting in the Han period, simple catapults were used to throw stones. Gunpowder was not used in warfare until after AD 900.

F Helmets were designed to protect the head, ears and back of the neck. They were originally made of leather, then bronze was used. They were sometimes decorated with plumes.

G Body armour started as hardened leather as protection against arrows. During the Zhou Dynasty, more flexible armour was made from interconnected pieces of lacquered leather or bronze.

H Shields were originally made from bamboo and leather. In later periods bronze, and later iron, was used for greater protection, even though this made the shields heavier.

Source 6.20 Imperial army from the Han Dynasty

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Activity 6.6

Research the development of the crossbow in China. Use at least three different resources to support your research.

1. Before you start, write out five questions you want to answer with your research.
2. Write a short report that answers your questions and includes additional information. Include some sketches or images in your report.
3. Add a bibliography at the end of the report that lists the resources you used. Ask your teacher for help in citing your resources properly.

Historical skills: Comprehension: chronology, terms and concepts, Research, Explanation and communication
Historical concepts: Continuity and change

Review 6.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Describe ancestor worship and how the Chinese worshipped their ancestors in everyday life.
2. Where did Buddhism start and how did it get to China?
3. Identify the main groups in the ancient Chinese army and the types of weapons each group would use.
4. How could *kung fu* and *tai chi* help someone to follow the Dao?
5. Why did the ideas of Daoism and Confucianism develop during the Warring States period? What were they aiming to achieve?
6. Summarise the influence Daoism and Confucianism had on how the Chinese thought about war.
7. Explain what conscription is and how it changed Chinese armies.
8. How did weapons and armour technology change over time? Explain why these changes happened and how it would have affected warfare.

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6.5 Contacts and conflicts

In the pre-Imperial period, China was a series of kingdoms that regularly came into conflict with one another. Even when a unified empire was created, emperors were often faced with rebellions and internal conflict. However, the Chinese became very practised in warfare and used it to expand the borders of China. This then opened China to trade with other societies, exporting Chinese goods but also allowing new influences into China.

Internal conflict

In pre-Imperial China, neighbouring kingdom states were often at war with one another to gain more land, power and wealth. There were more than one hundred rival kingdoms during the Spring and Autumn period from 722–481 BC. The end of the Zhou Dynasty is known as the Warring States period which lasted from 481–221 BC, and included more than 358 separate conflicts.

The state of Qin was originally on the very edges of China, and its people seen by the other states as foreigners with strange ways. The state of Qin became highly organised during the Warring States period. They used war effectively to expand their territory and dominate the other states. Thus war was used to create the first Chinese empire and unify all the states under one ruler: the first emperor Qin Shi Huangdi in 221 BC.

Even when dynasties established control over all of China, there were many attempts to rebel against the emperors. Sometimes these attempts were successful and led to the creation of new dynasties. Other rebellions were defeated by the emperors, but caused a lot of damage, and many people were killed. Some important rebellions included:

- the rebellion after the death of the first emperor Qin Shi Huangdi in 210 BC led by the warlord Xiang Yu. This resulted in the death of the second Qin emperor and a civil war. A former peasant named Liu Bang finally gained enough power to become the first emperor of the new Han Dynasty in 206 BC.
- the Yellow Turban Rebellion of AD 184–205, a peasant rebellion at the end of the Han Dynasty. While the Han armies were able to defeat the rebellion, it caused a lot of destruction, killed hundreds of thousands and left many more homeless. The Han Dynasty was weakened so much by the rebellion that it ended in AD 220.

Military expansion

The expanding frontier

Ancient China was much smaller than modern China. The people of ancient China considered themselves superior to other ethnic groups living on the edges of the Chinese states. However, China expanded over time and many of the people who used to be seen as foreigners became an important part of China.

The Emperor Wu of the Han Dynasty (who ruled from 141–87 BC) was an important military leader who expanded the borders of China to the north-east, south and west. At first Emperor Wu tried to maintain peaceful relations with his neighbours, but he ended up leading aggressive military expeditions. He defeated the Xiongnu tribes in Mongolia to protect China's northern

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borders and expanded China to the west into central Asia. He also expanded control over the Yue kingdoms in southern China and northern Vietnam through military success, and established Chinese colonies in northern Korea.

Source 6.21 Aerial view of statue

These new expanded areas were supported by military garrisons. While these helped to protect the new Chinese territories, they were also very expensive. Emperor Wu ruled for 54 years, but near the end of his reign he regretted his aggressive military actions. Ongoing war was inconsistent with his Confucian beliefs that he must provide moral, responsible government that would protect his people, not endanger them. However, his military expansion established important links to new neighbours that would influence the future of China.

Source 6.21 This modern statue of Han Emperor Wu towers over Hancheng Lake Park in Xi'an, China.

The Silk Road: Trade in goods and ideas

The Chinese people believed that the greatest rulers were those that could attract people and products to China. They were therefore keen to open trade routes with distant lands. The Chinese emperors and the elite were fascinated with foreign ideas and things even though they thought the Chinese culture was superior.

The Han Dynasty was interested in exploring to the west and south-west of China to make contact with other civilisations. Before his military expeditions, the Han Emperor Wu sent an official named Zhang Qian to travel west and bring back valuable information. Zhang Qian spent 13 years travelling through Central Asia, all the way to northern

Source 6.22 Yangguan was an important fort on the new trade routes opened by the Han Emperor Wu in the second century BC. The Yangguan Museum has reconstructed some of the Han Dynasty buildings to show what the fort in the desert would have looked like.

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Afghanistan. When he returned to Emperor Wu in 125 BC, he provided important information about places that produced rich and unusual goods. This included the tall and powerful horses bred by the Kingdom of Ferghana (modern Uzbekistan), as well as information about India.

From this early exploration and subsequent military expansion, the Han Dynasty began to open China to trade and contact with the west and south-west; this was the beginning of the Silk Road. The Silk Road was a series of trade networks that allowed goods to be transported from India, Persia and Rome all the way to China. Merchants from Central Asia were welcomed into China and brought with them new and precious materials such as metals, glass, tea, perfumes, dyes and wood as well as enslaved people. New fashions and forms of entertainment, including musical instruments and songs, found their way to China. In return, Chinese silk was transported to the West where it became a luxury material. The popularity of the material is what gave the Silk Road its name.

Some of the most important things transported into China were new ideas, with Buddhism being the most influential. Other religions such as Christianity, Zoroastrianism and, later, Islam, were also introduced to China along the Silk Road. The Chinese were generally very open and respectful of foreign ideas in ancient times.

Activity 6.7

Imagine you are a merchant on the Silk Road and write a letter back to your family in China. Tell them about the places you have visited, the people you have met, the goods you have seen in the marketplaces and the difficulties you have faced in your travels.

Historical skills: Empathetic understanding, Explanation and communication **Historical concepts:** Empathetic understanding

Review 6.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Who was Zhang Qian and what did he do?
2. How did Emperor Wu protect the new territories he conquered?
3. Explain what the Silk Road was.
4. How did the ancient Chinese react to new ideas and objects?
5. How did internal conflict affect Chinese history?
6. How did ancient China's internal experiences of warfare allow them to expand their borders?
7. How did contact with other societies change China? Consider the impact of goods and ideas.

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6.6 Significant individual: Qin Shi Huangdi

Creating an empire

Prince Ying Zheng became King Zheng of the Qin state at the age of 13. The young King Zheng survived a number of assassination attempts while his armies attacked and defeated the six remaining rival states one by one.

After the Qin conquered their last rival in 221 BC, King Zheng at the age of 39 created something new in China – an empire ruled by one emperor with full autocratic power. He took the title Qin Shi Huangdi, which means the first emperor of the Qin. The English word 'China' comes from the Qin Dynasty.

Governing an empire

Qin Shi Huangdi made important changes to the way that China was ruled. Many of these ideas, such as legalism, had already been used in the Qin state for a number of years, and had helped the Qin to rise in power and defeat their enemies. Now, Qin Shi Huangdi spread those ideas across the whole of China.

Legalism and standardisation

Using the approach of legalism, Qin Shi Huangdi established a centralised government with the emperor holding all of the power. He built his capital city, Xianyang (in modern Xi'an), over the old capital of the Zhou Dynasty and expanded it with many palaces. He forced the leading families of his old rival states to live in his capital city. All their weapons were seized and melted down, so that only the emperor's army was armed.

Government was highly organised, with China divided into 36 areas governed by officials that reported back to the emperor. All households were registered with the government, making it easier to collect taxes. Qin Shi Huangdi ordered extensive road and bridge construction, for his officials to travel more easily.

All areas were forced to adopt the same laws. Common coinage, weights and measures were also adopted across the whole of China. One very important change was to standardise the written Chinese characters so everyone could communicate in the same language.

Source 6.23 Qin Shi Huangdi introduced coins like this one, a round coin with a square hole, across all of China as a common currency.

Building a wall

One of Qin Shi Huangdi's most famous building projects was the Great Wall of China. A number of other states in ancient China had built parts of a wall to protect themselves from one another and from the nomadic tribes in the north. Qin Shi Huangdi began a massive building project to reinforce these old walls, and link them together. This involved over 300 000 workers, plus many more to build roads

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Source 6.24 and **6.25** The first image shown here of the Great Wall was built in the Han Dynasty and shows the layers of rammed earth, which would have been similar to the wall built in the Qin Dynasty. The second image shows a section of the Great Wall which was rebuilt in the Ming Dynasty completely from stone. It follows the same path as the original wall through the high mountains north of Beijing

and transport supplies. Some historians estimate that one million people worked on the wall project. This was 20% of the population of China at that time.

Overall, the wall covered 8000 km, although it was not one continuous stretch. The walls themselves were mostly built from rammed earth with stone watchtowers. The sections of the Great Wall we see today are in the same position as the original Qin walls, but were built in a much later period.

Limiting opposition

In order to impose his strong centralised rule, Qin Shi Huangdi was ruthless. He executed those who criticised him and kept his enemies under close watch. In 213 BC, a scholar offended Qin Shi Huangdi and his government when he suggested that ideas based on ancient established traditions were the best. This scholar and 400 of his supporters were executed and their books were burned, especially Confucian texts.

Qin Shi Huangdi's government also imposed heavy taxes to fund road, irrigation and wall building projects. These building projects used forced labour and hundreds of thousands of people died. This led to resentment of the new Qin Dynasty. The emperor himself was very concerned that his enemies would try to attack him or use black magic against him. He became very secretive and would only listen to a few trusted advisers.

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Site study: Mausoleum of the First Qin Emperor

Like other rulers before him, Qin Shi Huangdi had a tomb prepared for himself that resembled features of the real world. The existence and location of the Qin **mausoleum** was well known throughout history because of the large mound above the tomb. It was only excavated after local farmers found a life-sized pottery head of an ancient warrior when they were digging a well in 1974.

mausoleum a large tomb structure containing bodily remains

The site, near the modern city of Xi'an, is a large complex of buildings and burial places covering an area of 7.5 km^2. The layout of the tomb resembles the Qin capital city, Xianyang. Ancient texts describe rivers of mercury created inside the tomb. Modern archaeologists have found high mercury levels in the surrounding soil, suggesting the ancient texts may be true. The inner chamber where Qin Shi Huangdi is buried has not been opened, but many of the surrounding tombs, buildings, workshops and burial pits have been excavated. Thousands of artefacts provide evidence about life in early imperial China. This includes life-sized figures of acrobats and officials, stone armour and helmets, bronze animals, and half-sized bronze chariots with horses.

The site is most famous for the three pits of warriors that have become known as the Terracotta Army. Each of the terracotta warriors is between 1.7 m and 2 m tall, making them taller on average than Chinese people today. Each warrior is unique. They all have uniforms, armour

Source 6.26 More than 8000 figures arranged in military formation are located in the largest pit

Source 6.26 Exploring the Terracotta Warriors

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and headdresses clearly indicating their rank, with unique facial features and hairstyles. More than 10 000 bronze weapons were also found in the pits. The weapons included daggers, spears, halberds, hooks, arrowheads and swords.

In 1987, the site was added to the UNESCO World Heritage list. It has an important connection to China's first imperial dynasty, and also provides rich historical knowledge about military organisation and technology of this time. The artistic skills used to create the terracotta and bronze figurines make them highly valued works of art. A new museum was opened to the public in 2011 so that visitors could see the archaeological excavation pits.

Expand your understanding of this archaeological site by completing the following activities. Use your school library and/or the internet to complete your research.

1. Examine the uniforms of the warriors closely. What are some of the differences that show the ranks within the army?
2. Explore a number of artefacts other than the warriors found at the site. What can they tell us about China during the Qin Dynasty? Create a poster or infographic to share your findings.
3. Only one warrior of the 8000 was found undamaged, but most were found in pieces. Research how archaeologists in China have been able to reconstruct the warriors.
4. The warriors were originally painted in bright colours, but the paint fades within seconds of being exposed to the air after excavation. Research how archaeologists have been investigating the colours used and how the warriors would have looked.
5. What are the challenges to the site today? Consider the pressures of tourism, protecting artefacts while being on display, and the possibility of future excavations.

Source 6.27 This damaged warrior still has a small amount of the original colouring. The colour fades within seconds of being exposed to air after excavation.

Source 6.28 This is one of the two half-sized bronze chariots found at the site of the mausoleum.

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Assessing the importance of Qin Shi Huangdi

Emperor Qin Shi Huangdi only ruled for 10 years before his death, yet his impact on China was immense. He was the first ruler to bring a centralised government to a unified China. This new system of imperial government would last for over 2000 years.

When Qin Shi Huangdi died in 210 BC, the systems he had established in China began to break down. Rebellions started, led by army officers and convicts who had been working on building projects. They were joined by many ordinary Chinese people who were dissatisfied with the Qin rulers. The second Qin emperor was very weak, and took his own life when rebels attacked his palace. The grandson of Qin Shi Huangdi became the third Qin emperor but, after only 46 days in power surrendered himself to the rebels in 207 BC.

When historians in the next dynasty wrote about Qin Shi Huangdi, they emphasised his cruelty and ruthlessness. This was a popular way to think about the Qin Dynasty and helped justify why the new Han Dynasty had taken power. Many of the historians were also Confucian scholars, who could not forgive Qin Shi Huangdi for the burning of the books. Modern historians have raised questions about some of the things written by these ancient historians, and say there is no evidence to support some of the worst stories. This includes the story that Qin Shi Huangdi had Confucian scholars buried alive. It is important to remember that even historians can be biased. You should consider the achievements of Qin Shi Huangdi, as well as the evidence of his cruelty and ruthlessness, when deciding on his importance to Chinese history.

Source analysis 6.3

Source 6.29 Emperor Qin Shi Huangdi went on inspection tours of his empire, including visiting seven sacred mountains. He left behind inscriptions praising the emperor and the achievements of the new Qin Dynasty. This extract is from the inscription left on Mt Zhifu in 218 BC.

The August Emperor travelled to the east,
On His tour He ascended (Mt.) Zhifu,
Looked down on and illuminated (the lands by) the sea.
The attending officials gazed in admiration,
Traced back and contemplated (His) excellence and brilliant accomplishments,
Recalled and recited the fundamental beginning:
The great Sage created His order,
Established and fixed the rules and measures,
Made manifest and visible the line and net (of order).
Abroad He instructed the feudal lords;
Brilliantly He spread culture and grace,
Enlightening them through rightness and principle.
The six kingdoms had been restive and perverse,
Greedy and criminal, insatiable –
The August Emperor felt pity for the multitudes,
And consequently sent out His punitive troops,
Vehemently displaying His martial power.
Just was He in punishment, trustworthy was He in acting,
His awesome influence radiated to all directions,
And there was none who was not respectful and submissive.

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Source analysis 6.3 continued

He boiled alive and exterminated the violent and cruel,
Succoured and saved the black-haired people,
And all around consolidated the four extremities.

Mutschler, F., and Mittag, A. (eds), 2008, *Conceiving the Empire: China and Rome Compared*, Oxford University Press, p. 219

Source 6.30 Sima Qian was a famous historian from the Han Dynasty in the first century BC. His book, the *Shiji* or *The Records of the Grand Historian,* includes many official records about the Qin Dynasty not available in other sources. However, it is clear from his comments that the Han Dynasty did not think highly of the Qin rulers.

The First Emperor trusted his own judgment, never consulting others, and hence his errors went uncorrected. The Second Emperor carried on in the same manner, never reforming, compounding his misfortune through violence and cruelty…

At that time the world was not without men of deep insight and an understanding of change. The reason they did not dare exert their loyalty and correct the errors of the ruler was that Qin's customs forbade the mentioning of inauspicious matters. Before their words of loyal advice were even out of their mouths, they would have been condemned to execution. This insured that the men of the empire would incline their ears to listen, stand in an attitude of solemn attention, but clamp their mouths shut and never speak out. Therefore when the three rulers strayed from the Way, the loyal ministers did not dare remonstrate, and the men of wisdom did not dare offer counsel. The empire was already in rebellion, but the ruler was never informed of the villainy—how pitiful!

From *Records of the Grand Historian: Qin Dynasty,* Sima Qian, 91 BC, Watson, B. (translator), Chinese University of Hong Kong and Columbia University Press, 1993, p. 76

Source 6.31 This is a portrait of Qin Shi Huangdi made in the eighteenth century as part of a collection of portraits of 86 emperors. There are no surviving images or statues of Qin Shi Huangdi from his time.

1. How accurate do you think the portrait of Qin Shi Huangdi is in Source 6.31?
2. Look at the inscription in Source 6.29. Locate the words and phrases that show a positive view of Qin Shi Huangdi.
3. Think about when and why Source 6.29 was made. Why do you think this source provides such a positive view of the emperor?
4. What criticisms of Qin Shi Huangdi do we find in Source 6.30? Can you explain why this source has such a different view to Source 6.29?
5. Consider these three sources together. Which sources can a historian trust to give an accurate view of the Emperor Qin Shi Huangdi? Why does this make it hard for historians today to make a good assessment of the emperor?

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Activity 6.8

Complete research and write a biography on another significant individual from ancient China. Consider how the individual became important, what he or she achieved, and evaluate how important they were to the development of ancient China. Suggestions include:

- Confucius – the philosopher and teacher
- Sima Qian – the historian
- Cao Cao – the general and warlord
- Emperor Wu – the seventh Han emperor
- Princess Pingyang – daughter of the first Tang emperor and general of her own army
- Empress Wu Zetian – a Tang emperor and the only woman in Chinese history to be a ruler in her own name.

Historical skills: Research, Explanation and communication **Historical concepts:** Significance, Contestability

Review 6.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How did King Zheng become the Emperor Qin?
2. List three things that Emperor Qin did to help unify or protect China.
3. Give two reasons why people did not like the Emperor Qin.
4. Where was the Emperor Qin buried?
5. Summarise what happened to the Qin Dynasty.
6. How did the idea of legalism support the Emperor Qin's new government?
7. Why did the Emperor Qin build such a large mausoleum? Explain what this tells us about Chinese beliefs in the afterlife. Explain what it shows about the power of Qin Shi Huangdi.
8. Explain the role and importance of Qin Shi Huangdi to Chinese history. In your answer, show an understanding of his achievements as well as criticisms of his reign.

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6.7 Legacy

Inventions and ideas

Many ideas and technological inventions were developed by the ancient Chinese people. Those described below are just some of them.

Silk

Silk is made from the cocoons of the silkworm. The process for producing silk was developed before 3600 BC. The Chinese kept this a secret from other civilisations until 200 BC. This beautiful fabric was a luxury that China could sell to others, but was also used in China for fishing lines, strings on musical instruments, and as some of the first forms of paper.

Paper

While the Chinese people first wrote on strips of bamboo or silk, the development of paper from the pulp of plant materials helped to spread writing and allowed the government to create many more official documents. Legend says that a royal eunuch called Cai Lun invented paper in AD 105, but archaeological evidence suggests it was being used at least 200 years earlier. Paper was first used to wrap up objects, but then became a popular writing surface. Toilet paper was in use from the sixth century AD.

Source 6.32 This Song Dynasty painting shows women preparing the newly woven silk cloth.

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Source 6.33 This is a replica of an early Chinese compass made from bronze

Compass

The magnetic compass was created by carving lodestone (magnetite) in the shape of a spoon and placing it on a bronze plate. The spoon would spin with the handle facing the south. At first, this invention was used during the Han Dynasty in fortune-telling and to align new buildings north-south. It was not used for navigation until the tenth century AD.

Porcelain

Porcelain is a fine type of ceramic that is prized because of the way it can be decorated. It was first developed during the Han Dynasty. Porcelain became a famous export from China, together with silk.

Bronze working and iron smelting

The Chinese were very advanced in working with metals and developed some metalworking techniques long before other societies. During the Shang Dynasty in the sixteenth to eleventh centuries BC, bronze was used to make ritual vessels with delicate, decorative patterns, showing advanced craftsmanship. Cast iron was developed in the fifth century BC in China, and was a much cheaper method for making farming tools, pots and decorative items.

Martial arts

China is not the only society to develop martial arts, but Chinese *kung fu* (or *wushu*) has a long history. It continues to have a wide influence on martial arts across the world today. Hundreds of different fighting styles have developed over time, including Shaolin, Wudang, *tai chi* and *qigong*. Martial arts were seen as a form of self-defence. Mastering these arts was also connected to Daoist, Confucian and Buddhist beliefs where people were aiming to achieve balance, inner control or enlightenment. Meditation is an important part of traditional Chinese martial arts.

Source 6.34 This bronze owl is from the Shang Dynasty around 1200 BC. It is actually a vessel for pouring wine.

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Imperial China's influence on modern Asia

Many of the ideas developed in early Imperial China were to have a long-lasting impact on China and many of its neighbours. The creation of a centralised system of imperial government influenced how China would be governed for centuries. Even in the twentieth and twenty-first centuries, China has continued to be governed by a strong centralised government.

Many cultural developments have also had a lasting impact. Belief systems developed in ancient times continue to influence thinking in China today. This includes ancestor worship, Daoism and Confucianism which are still important in China. Although it originated in India, Chinese interpretations of Buddhism have also affected China's history. Today, China still has many Buddhist temples and statues and more than 100 million Buddhists. These belief systems have also had a significant influence in neighbouring countries such as Korea, Japan and Vietnam because of the Chinese influence in ancient times.

Source 6.35 The Jade Buddha Temple in modern-day Shanghai

Review 6.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Make a list of five inventions or ideas developed in ancient China that are still used today. Rank these in the order that you think is the most important, down to the least important.
2. How are the martial arts connected to belief systems in China?
3. Look at the list of Chinese inventions. Explain how three of these are connected to trade in and out of China.
4. What legacy did ancient China leave on the world today?

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End of chapter activities

Extended response questions

1 Describe how ancient Chinese society was organised and how people lived.
2 How was life in ancient China different to your life today?
3 Explain why war was such an important part of ancient China.
4 How did ancient Chinese society change because of Qin Shi Huangdi?
5 Describe ancient China's contact with other societies and how this influenced China.
6 What were the most important features of ancient Chinese society?

Group work activity

Work in a small group to create a mini museum display about ancient China. Decide if your group will have a theme for your display. Each student in the group should locate and investigate a different primary source on ancient China. As a group, decide how to order and describe these sources. Using PowerPoint, Google Slides or Sway, create a website to share your information online, or create posters to put up in your classroom.

Research activity

Conduct research on funerary and burial practices in ancient China. Create a slide show to present to the class or record your narration over the slide show to make a video. Consider the following in your research:

- concepts of the afterlife
- funeral ceremonies
- connection to Chinese belief systems including ancestor worship
- grave goods and what they tell us about ancient Chinese life and beliefs
- examples of tombs, such as Qin Shi Huangdi, Prince Liu Sheng and his wife Lady Dao Wan.

Creative task

Create a picture book or graphic/cartoon story based in ancient China. Think about the time period you are setting your story in, and what key aspects of ancient Chinese society you are showing through your story. Make sure you only include things that would have existed in ancient China.

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Visible thinking routine

I used to think … Now I think …

Create a table to explore how your thinking has changed on different topics about ancient China. You will share some of your answers with the class and explain how and why your ideas have changed.

Topic	I used to think …	Now I think …
The location and natural features of China		
Who had power in ancient China		
Everyday life in ancient China		
Warfare in ancient China		
Contact between ancient China and other societies		
The legacy that ancient China left for the world today		

Cross-curricular task

STEM

Kite-making is an ancient Chinese art form. Kites were first made in China for military use. They were used to send signals and measure distances, wind speed and wind direction. The original kites were shaped like birds but then became shaped like many different animals, including insects and dragons. Research kite shapes, then build and decorate your own kite to see if it can fly. Test the aerodynamics of the kite by applying the following variables: length of the tail, number of tails, length of the string, flier speed (whether you are stationary or how fast you move as you fly the kite). Consider your findings in relation to the forces of lift and drag on the kite. Compare your results with those of someone with a kite of different size or shape.

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The Ancient to the Modern World

The Roman world transformed

From around AD 395, the Roman Empire had been permanently divided between two capitals, Rome in the west and Constantinople in the east. In AD 476, a Germanic barbarian tribe invaded Rome and forced the Western Roman Emperor, Romulus Augustus, to give up his crown. The collapse of the Western Roman Empire was complete.

Charlemagne crowned Roman Emperor by Pope Leo III

EUROPE

ASIA

AFRICA

INDIAN OCEAN

AUSTRALIA

Spread of Christianity
Former Roman provinces, which had become Christian, were occupied by pagan barbarian tribes, and Catholicism struggled for survival. Christianity in Western Europe gradually re-established itself as the different barbarian tribes converted to Christianity, with the Frankish king, Charlemagne, crowned Holy Roman Emperor by the Pope in AD 800.

Spread of Islam
The Eastern Roman Empire, Byzantium, remained under Orthodox Christian rule until 1453. The city was conquered by the Turkish Ottomans, who renamed the capital Istanbul. The conquest of the Byzantine Empire was part of the expansion of Islam in North Africa and the south-eastern Mediterranean from the 700s.

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Overview video

Emerging ideas

As people's knowledge about the world increased, new ideas started to emerge. The dominance of the Catholic Church was challenged by scientific discoveries, and intellectual and philosophical movements.

Leonardo da Vinci's studies of human embryos

Renaissance Humanism
The Renaissance (rebirth) in Europe from the fourteenth century saw a shift from a medieval world view to renewed interest in the knowledge and culture of the ancient Greeks and Romans, in part brought about by the Crusades. To this was added new discoveries made by seafaring and land-based explorers.

The Scientific Revolution
One result of the Renaissance was a focus on scientific knowledge, building upon the teachings of classical scholars as well as more recent discoveries in the Islamic world. In addition to artists such as da Vinci, astronomers challenged medieval Catholic beliefs about the nature of the universe, while Isaac Newton conducted experiments in the force of gravity.

The Enlightenment
In the eighteenth century, Enlightenment philosophers encouraged a belief in reason and natural law as governing forces in the world. They rejected religion as superstition and encouraged a focus on science and technology. The American and French Revolutions promoted Enlightenment values as the guiding principles of their societies.

The Silk Road and spice trade routes throughout the Middle Ages

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Key features of the medieval world

The period known as the Middle Ages, or medieval period, began with the fifth century fall of the Roman Empire, and ran through to the fifteenth century, which saw the beginnings of the Renaissance and Age of Discovery. The early Middle Ages are sometimes referred to as the Dark Ages. During the medieval period, a range of civilisations flourished around the world.

Silver coin depicting a Viking *drakar* (longship), Sweden

Religion
Christianity and Islam experienced a period of growth, with both faiths expanding in Europe, the Middle East and Africa. Hinduism expanded from India to other areas. In South-East Asia, the Angkor Empire built Angkor Wat, a Hindu temple which was later adapted to Buddhism. The main religions of Japan were Shintoism and Buddhism.

AD 476
The overthrow of the last Western Roman Emperor begins the medieval period

AD 570
Birth of Muhammad, the prophet of Islam

AD 700
Polynesian expansion throughout the Pacific begins

AD 762
Baghdad established as the Islamic capital

AD 793
Vikings attack Lindisfarne monastery, England

AD 794
Founding of the first Japanese shogunate

AD 802
The Angkor (Khmer) Empire in South-East Asia begins

AD 1095
First Western European Christian Crusade

C. AD 1000
Vikings settle at Vinland (Newfoundland), Canada

Contact and conflict
One of the key conflicts of the medieval period was the Crusades, a series of military campaigns against the Islamic Empires by Western European Christians. In addition, territorial expansion by Europeans led to contact with other peoples, but also conflict, as indigenous peoples in the Americas, Africa, Australasia and the Pacific fought to retain their land.

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Activity – Overview 2

1. Identify three countries which developed a feudal system during the medieval period.
2. List the positive and negative outcomes of European trade with Asia and the Middle East.
3. Identify the main religions in Western Europe, the Middle East and Asia in this period.
4. Explain what the Silk Road was.
5. In what ways have the scientific revolution and the Enlightenment influenced us in the twenty-first century?

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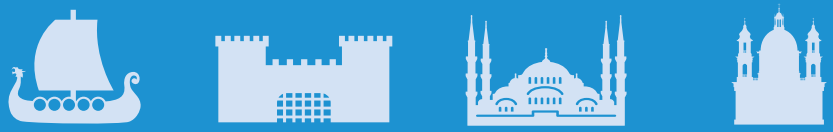
Depth Study 4

The Western and Islamic world



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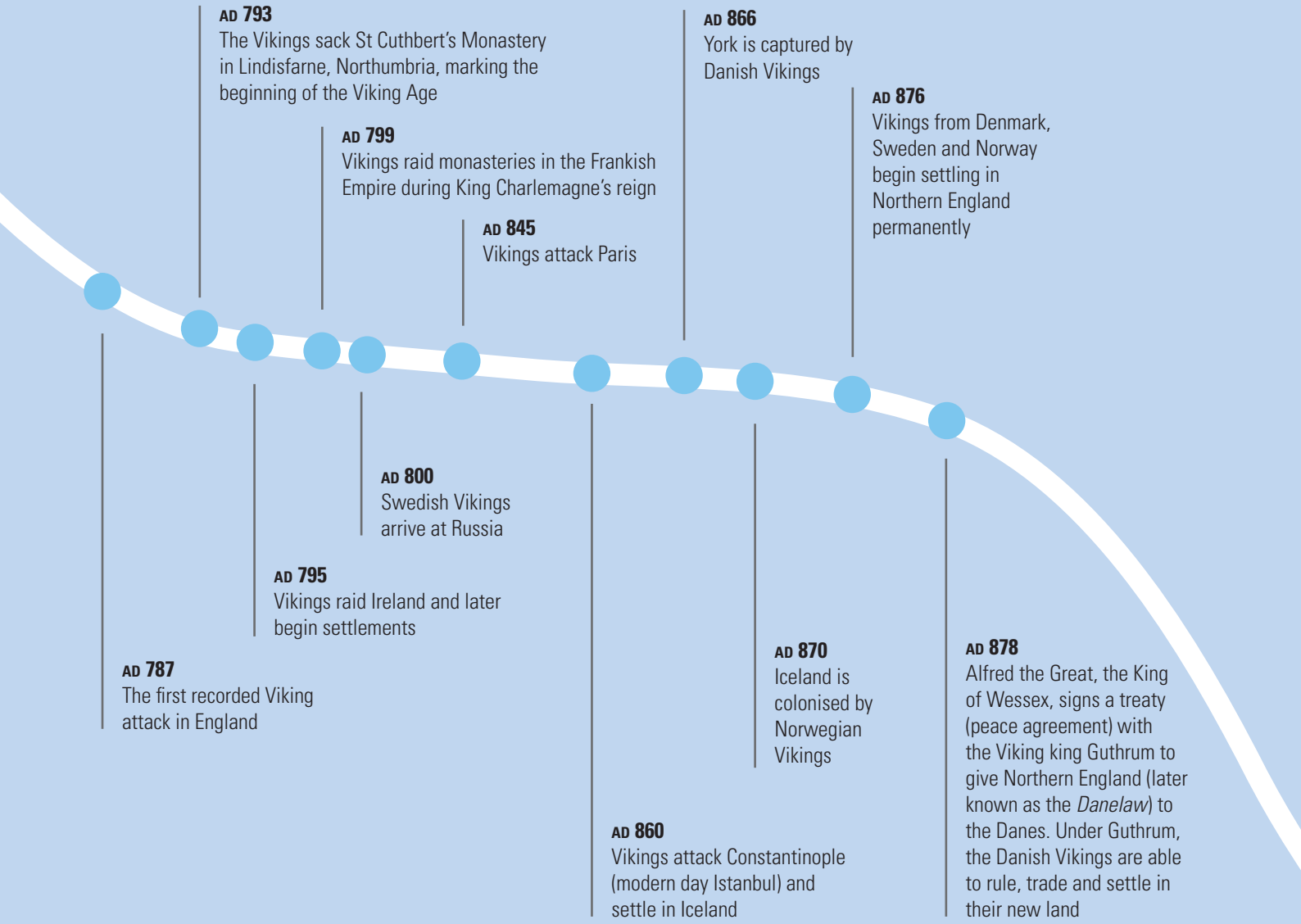
CHAPTER 7

THE VIKINGS

c. AD 790 – c. 1066



The Viking Age (c. AD 793–c. 1066) reshaped the world and left a legacy that still affects us today. From simple farmers and traders, the Vikings became the greatest military power in Europe between the fall of the Roman Empire and the Crusades. Our fascination with the Vikings comes from trying to understand how they achieved so much power and success in a little over 250 years. How did technology and social organisation enable a small group of Scandinavian people to conquer most of Europe and travel as far as modern-day North America, Russia and Turkey?

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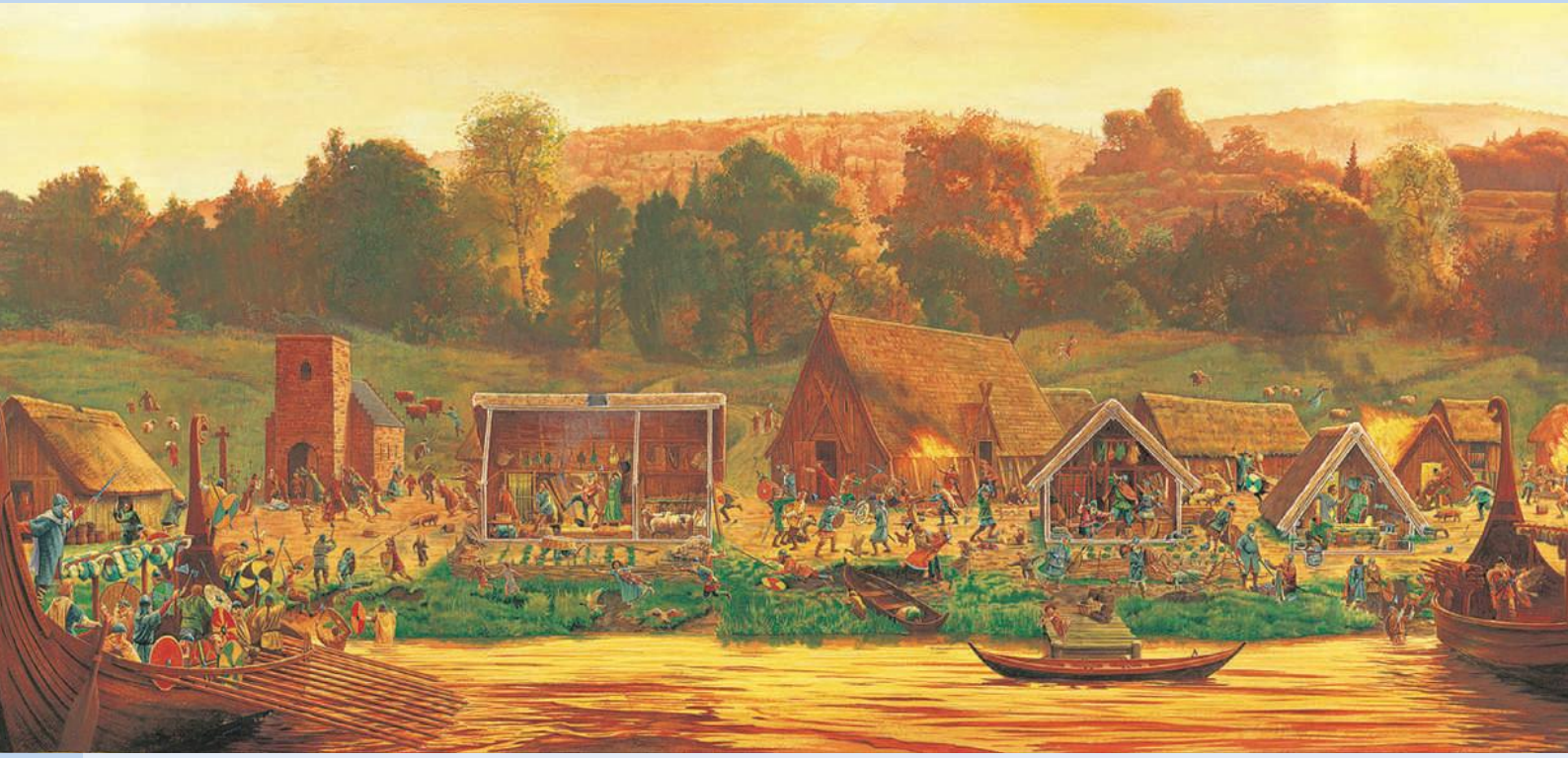
SEE, THINK, WONDER



Source 7.1 An artist's impression of the Viking raid at the monastery in Lindisfarne, Northumbria, northern England in AD 793

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Vikings? (I wonder …)

AD 911
Following Viking attacks, the King of France makes a treaty (*Treaty of Saint-Clair-sur-Epte*) with the Vikings led by Rollo, allowing their settlement in an area of land in northern France that becomes Normandy

AD 985
Erik 'the Red' Thorvaldsen, banished from Iceland, sails west to discover Greenland and establishes a settlement

c. AD 1001
Leif Erikson, son of Erik the Red, sails east from Greenland to reach Newfoundland and Labrador in America. A small settlement is established, but abandoned by 1015

AD 1066
King Edward of England dies. He is replaced by Harald Godwinson.
The Viking king of Norway, Harald Hardrada, believes he has a claim to the throne, and invades northern England, but is defeated in the battle at Stamford Bridge.
Historically marks the end of the Viking Age.

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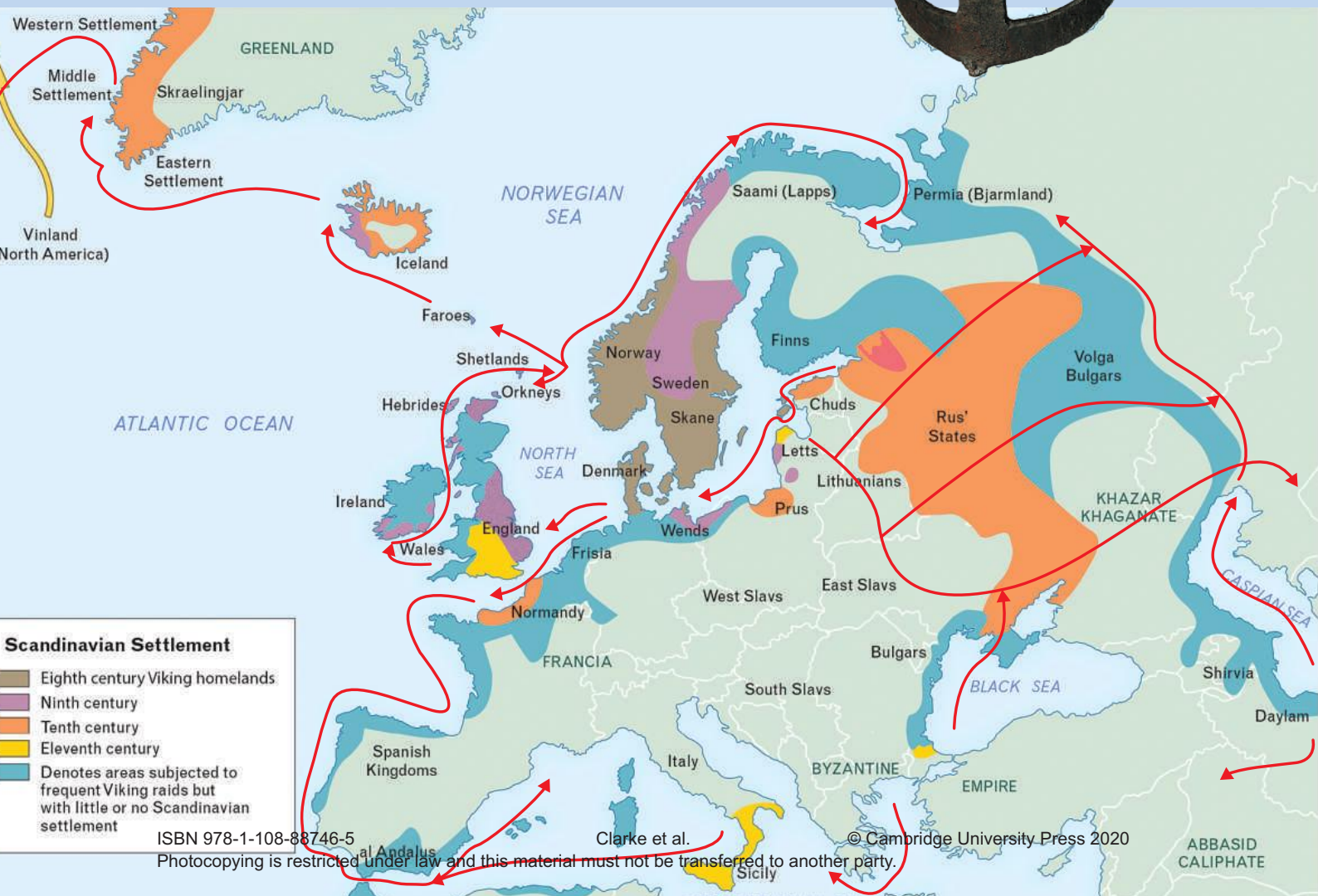
Key questions

- What do sources reveal about who the Vikings were?
- How was Viking society organised and governed in their homeland?
- What technological developments and achievements led to the Vikings' expansion and success?
- How did the Vikings affect and change the societies' they conquered?
- What brought an end to the Viking Age?
- What legacy did the Vikings leave?

Source 7.2 Viking homelands and the regions they travelled to



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7.1 Features of Viking society

Geographical

Scandinavia was homeland to the Vikings and covered the area of modern-day Denmark, Norway and Sweden. At the time of the Vikings these areas were not countries, but kingdoms controlled by different kings at odds with one another. Scandinavia is located in the north of Europe, which is why the Vikings were called Northmen in the lands they conquered. Scandinavia has mountainous landscapes, dense forests and brutal winters.

The Scandinavian peoples adapted to their climate by developing technologies to support their survival. Sailing and shipbuilding were important, as it was much faster to sail to different regions than travel across the difficult terrain. Other technologies included crafting weaponry for hunting and foraging to supplement the cultivating of crops from what little fertile land they had.

Ultimately, the Scandinavian landscape led to the success of the Viking expansion due to their developments and achievements in response to their climate – shipbuilding, sailing, weaponry and trade – as well their physical strength and resilience to the cold. Compared to the people in the regions they came to conquer, they were gigantic and unstoppable warriors.

The origin of the word 'Viking' is disputed. Some historians suspect it comes from the **Old Norse** word *vik*, meaning cove or creek, which was usually next to where the Vikings built their homes and tied their ships. Another Old Norse word was *víkingr*, meaning a voyager - someone who travelled, usually by sea and usually in a group. In Old English it is related to the word for pirate. A common theme is that these words are connected to the sea, which was at the heart of Viking society and culture.

Old Norse the old form of the Norwegian language common to the lands of Scandinavia

Source 7.3 A typical village location along the Scandinavian peninsula. Notice the small areas of flat terrain suitable for farming.

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Activity 7.1

With a partner, investigate the landscape and climate of the Anglo-Saxon kingdoms (modern-day England). How do you think the different geographical features affected the people living there, compared to how the Scandinavian landscape affected the Vikings?

Historical skills: Research **Historical concepts:** Significance

Sources of information on the Vikings

Anglo-Saxon Chronicles a collection of historical accounts written by monks, describing the history of the Anglo-Saxons, compiled from around AD 891 to 1154

sagas long, narrative epics about the Vikings who lived between AD 930 and 1030. The sagas were mainly written by Christian Scandinavians after the Viking Age in Iceland between the late twelfth and early fourteenth centuries.

eddas collections of poetry and prose containing accounts of Norse myth

The main primary sources for information about the Vikings are archaeological findings, such as coins, graves, ships and weapons.

The Vikings recorded some writing in a script called runes, used for short messages on stones (called runestones) or on bones, metal and wood. However, they shared their longer stories, customs and traditions orally rather than in writing. This means that the main written sources we have about the Vikings – the **Anglo-Saxon Chronicles**, **sagas** and ***eddas*** were written by others, or written many years after the Viking Age.

Writing in runes

Source 7.4 The Karlevi runestone, Sweden, dated to the late tenth century

Source 7.5 An illuminated page from the *Prose Edda* by Snorri Sturluson. This was written in the fourteenth century, recording some of the stories the Vikings had passed down orally.

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Social classes

Each Scandinavian village or town had its own king. Early Viking kings rose to this status from being dominant and powerful warriors and landowners who became very wealthy, usually through raiding and conquest. They maintained their wealth and status by charging taxes and creating a loyal army.

Jarls were noblemen, landowners and powerful military leaders. In the early Viking days, the term *jarl* was often used for a king, but over time it came to refer to chieftains under the king. They leased their land to tenants for income, governed local politics, and represented their families at the ***thing***, an assembly where key decisions were made. As military leaders, they were responsible for leading the armies into battle and conquests.

Karls were the largest social group, made up of farmers, merchants, warriors, craftsmen and shipbuilders. They paid taxes to a *jarl* or directly to the king and some owned humble amounts of land. They were able to wield a weapon and were involved in the political life of the village, participating in the *thing*.

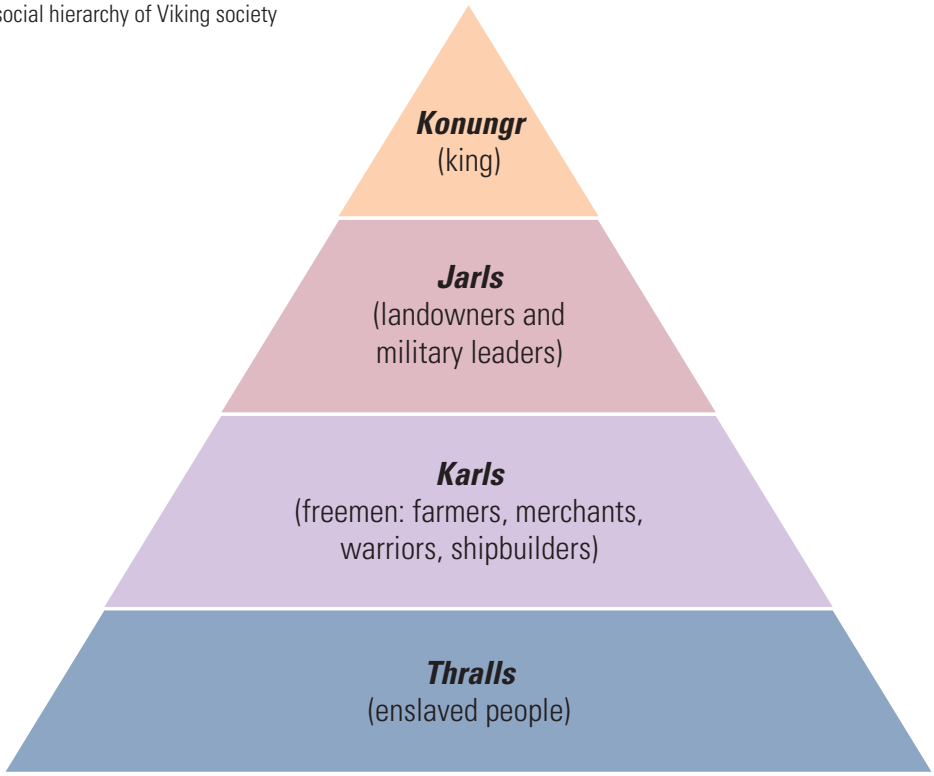
Thralls, both men and women, were the lowest class of workers, and property of the upper social classes. *Thralls* were either prisoners of war (captured during a raid or conquest), criminals or extremely poor. They did the toughest jobs involved with farm labour, tending to animals and running the household. They had no rights under the law and were not allowed to carry or use weapons or participate in the political life of the village. However, they could be given their freedom.

thing the assembly of freemen that governed Viking community

Source 7.6 Text from a runestone from Hørning in Jutland, raised by a freed *thrall*

Tóki Smith raised the stone in memory of Þorgísl Guðmundr's son, who gave him gold and freedom.

Source 7.7 The social hierarchy of Viking society



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Culture

Storytelling and poetry were essential components of Viking culture, shared through an oral tradition. The Vikings valued their community and family, often gathering in the chieftain's hall for socialising and entertainment, especially after warriors returned from a successful raid. There would be feasting and drinking of mead (alcohol made from honey) as well as music from harps, lyres, pipes and flutes made from sheep bone or carved wood. It is likely board games were also played, such as *Hnefatafl* and Norse chess which have been found in Viking graves.

Source 7.8 Part of gaming board for *Hnefatafl*, a game of siege popular in the Viking Age. Dated fifteenth century

The most prized form of the entertainment came from the *skald*, a professional poet who recited epic poems and stories of Norse myths. The art of oral storytelling was highly valued by the Vikings. More time was spent memorising poetry than developing the skill of writing.

Vikings were also excellent craftsmen. They included elaborate carvings on their ships, and also wove tapestries and made jewellery.

Source 7.9 An embellished gold Viking brooch from a grave in Sweden, ninth century AD

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Source analysis 7.1

Source 7.10 A Viking re-enactor with a flute

Source 7.11 In AD 950, Arabic merchant Ibrahim Ibn Ahmad al-Tartushi described listening to Viking music.

> Never before I have heard uglier songs than those of the Vikings in Slesvig (in Denmark). The growling sound coming from their throats reminds me of dogs howling, only more untamed.
>
> Ibrahim ibn Ahmed al-Tartushi, quoted in Abu Abdullah al-Bakri's *Book of Highways and of Kingdoms*

Source 7.10
Viking music

1 List the instruments demonstrated in Source 7.10 (video).
2 Identify what challenges are faced by groups attempting to reproduce Viking music.
3 Why might al-Tartushi have been so critical of Viking music?

Source 7.12 *Overhogdal Tapestry,* an example of Viking textiles which dates from c. AD 800–1100

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Economy

Almost all Vikings were farmers, and their homes were shared with their animals and crops. Livestock were essential to the life of a Viking family because they depended on the animals for food, milk and cheese, as well as wool and leather for clothes and shoes. Livestock were an important part of a family's wealth and contribution to the economy. Livestock could be traded for other goods in the marketplace, and could also be used to pay taxes to the king or *jarls*.

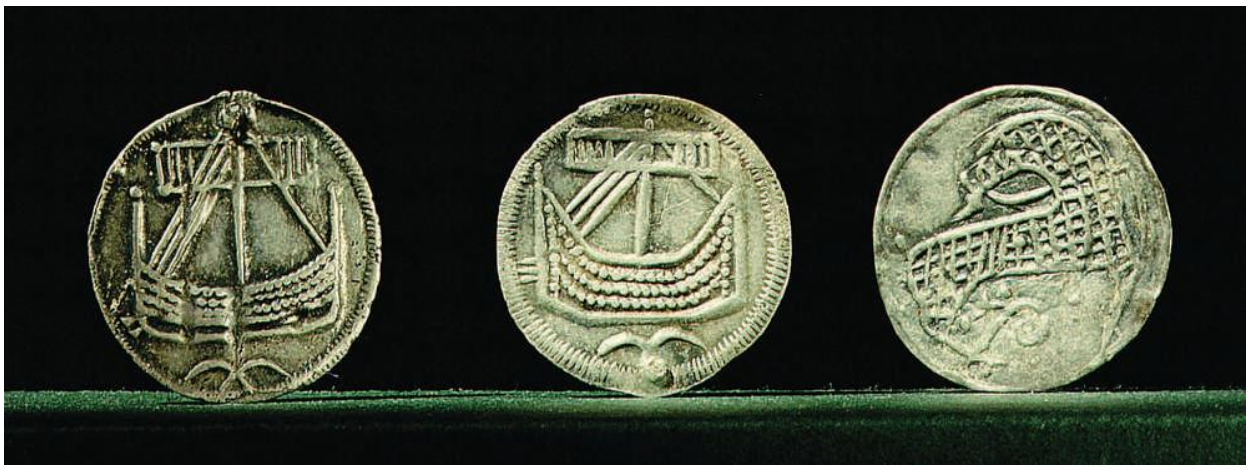
Viking society was also dependant on fishing, which is why almost all Viking settlements are coastal or by navigable rivers.

The early Vikings did not use coins – trade was based on goods and livestock. However, increased contact with other nations, through both trading and raids, introduced the concept of money. At first, coins from other countries were treated as another type of trade goods, with value based on the purity and weight of the metal. But by the ninth century AD, the Vikings had begun to issue their own coins.

Source 7.13 A thirteenth-century Norse proverb suggests the importance of cattle to the Viking lifestyle.

> It is better to be alive than to be dead; the living man gets the cow.
>
> *Hávamál*, thirteenth century AD

Source analysis 7.2



Source 7.14 Silver coins minted in Denmark in the ninth century AD

1 Describe the images used on these coins.
2 Why might the Vikings have chosen this type of decoration for the coins?
3 Explain why the Vikings might have moved away from treating coins simply as metal for trade.

Laws and politics

democracy a form of government where members of the community take part in decision-making through voting

The Vikings had a form of **democracy** because freemen (*jarls* and *karls*) could vote on important local issues rather than being under the complete authority of a king. All of the land-owning freemen in a community would assemble at the *thing* at

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least once a year. This assembly was held outdoors, and everyone would gather and settle matters based on the law code. Without the law written down, it was memorised entirely by someone called the Law Speaker. Issues could be matters of family dishonour, divorce, revenge for a killing, or other harms done to a person. Sometimes a matter could also be settled by single combat. New laws were passed at the *thing*, and other political decisions made. Celebrations and markets were held during *things*. Women were allowed to attend but were not given the right to vote.

As well as local *things*, there were larger *things* for wider regions. In Iceland, a national *Althing* was held every year. Much of our knowledge about *things* comes from descriptions in Icelandic Sagas.

Source analysis 7.3

Source 7.15 In this extract from *Njal's Saga*, Njal – a law speaker – defends the legal process.

Njal rode to the *thing*, and at first all is quiet until Njal says that it is high time for men to give notice of their suits.

Then many said that they thought that came to little, when no man could get his suit settled, even though the witnesses were summoned to the *Althing*, 'and so,' say they, 'we would rather seek our rights with point and edge.'

'So it must not be,' says Njal, 'for it will never do to have no law in the land. But yet ye have much to say on your side in this matter, and it behoves us who know the law, and who are bound to guide the law, to set men at one again, and to ensue peace.'

Brennu-Njáls saga, translated by George W. DaSent

1 Why do the men not want to present their cases at the *thing*?
2 Explain what they would rather do to settle their differences.
3 Summarise what Njal advises and why.

Review 7.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Where were the Viking homelands located?
2 Identify our main sources for understanding the Vikings. Name at least three different types of evidence.
3 Summarise the social roles in Viking society.
4 List the main forms of entertainment in Viking society.
5 Explain the purpose of the *thing*.
6 How did the geographical landscape of the Viking homelands influence Viking society?
7 Explain the role of a *skald* and why they were so valuable in Viking society.
8 Outline the features of the Viking economy and the significance of trade.

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7.2 Everyday life of men, women and children

The sagas tell us the Vikings spent some parts of the year on sea expeditions and other parts at home. Spring and summer were usually the times for raiding and trading abroad while autumn and winter were spent harvesting, working and resting at home.

Men and women tended to have traditional gender roles. Women spent most of their time managing the household, caring for the children and preparing meals, while men would hunt, train for battle, farm or work their trade. Evidence for these roles has been found in excavated graves. Women have been buried with items associated with the home, while men have been found with tools and weapons. However, as we will see, there were exceptions to this.

The Viking home

The most common type of dwelling in Scandinavia was the longhouse, a long rectangular single-roomed wooden structure made of timber planks and sometimes stones, situated next to the water. Inside the longhouse it was dark and smoky, with no windows. The **hearth** was the centre of the home, an open fire used for cooking, light and warmth all year round. A large cauldron (round iron pot) usually hung above the fire, suspended from a beam along the roof. A hole in the ceiling let the smoke out. There was a dirt floor and low wooden benches topped with animal skins and furs for bedding. Bags filled with feather down or *dunn* were used to soften the beds (the Norse word *dunn* is where the word 'doona' comes from). Farm animals were sometimes kept at one end of the longhouse, providing warmth in winter. There was a hole in the ground for the toilet, useful in the months when it was too cold to go outside.

hearth a brick or stone-lined fireplace or oven, used for cooking and heating

Some longhouses were very simple and humble dwelling spaces 12–15 m long. A chieftain's house was the largest and most elaborate, up to 50 m long. Inside his longhouse you could find multicoloured tapestries, ornate carved furniture, silver utensils, lush animal furs and bright oil lamps. Some longhouses that were excavated from a Viking settlement in Orkney, Scotland, even had running water and saunas.

Activity 7.2

1 Identify some similarities between your own home and a Viking longhouse.
2 Explain why a Viking longhouse would have been smelly, smoky and noisy.
3 Draw a house plan for a Viking longhouse labelling all of its main features. Add additional luxuries you might find in a chieftain's home.

Historical skills: Explanation and communication **Historical concepts:** Continuity and change

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Source 7.16 Reconstruction of Viking barracks in Denmark

Clothing

A Viking woman would normally wear a long smock, and over that a dress with straps on the shoulders, attached with brooches. Men typically wore trousers, a tunic and a cloak. Both men and women wore leather shoes or boots. They also had belts, to which they could attach leather purses, or small tools.

The Vikings washed regularly, and kept their hair clean and well groomed – more so than other western Europeans. In fact, one way archaeologists identify Viking sites is by the combs, which are always found there.

Source 7.18 Typical Viking clothing

Source 7.17 Viking clothing

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Food

The Vikings lived off the land and sea. Food was simple and a mixture of the produce from fishing, farming, hunting game and foraging fruits and berries from nearby forests. Meat and fish were stored over the winter months by smoking, drying and salting them. Grains, such as wheat, barley and rye, were used for bread and stews.

Source 7.19 Examples of the Viking diet

Women

Women in Viking society enjoyed a lot of freedom compared to women in other parts of the world during this time in history. Viking women could own land, choose who they would marry and even divorce their husbands. They maintained their independence and had complete authority over the home including the *thralls*. Women were highly skilled in different crafts and, unless they were very wealthy or had the help of *thralls*, would make clothes for the family, weave beautiful tapestries, spin wool to make yarn and prepare and store food. Some women even joined the men when they left Scandinavia on raids and conquests. Those that remained behind were left in charge of all aspects of family life, including farming, trading goods, business negotiations and managing the finances.

The Viking sagas tell stories of shield-maidens – female warriors who were strong-minded, skilled and violent in battle. Until recently, these stories were thought to be only mythology and legend. However, recent DNA analysis of bones in a warrior's grave – the Birka warrior – revealed that they belonged to a female.

Activity 7.3

In what ways did Viking women have more freedom and independence compared to other parts of the world at this time? In pairs or small groups, research the key roles and daily activities of women in another culture compared to Viking women and use this research to support your answer.

Historical skills: Research **Historical concepts:** Perspectives

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Religion

Almost everything we know about the Norse gods comes from a Christian author from Iceland, Snorri Sturluson, who wrote the *Prose Edda* (c.1220). This was a handbook of the mythological stories of his Viking ancestors. Another key source is an anonymous collection of poems called the *Poetic Edda,* written in the thirteenth century.

In Norse mythology there were nine worlds or realms supported on the branches of a giant sacred tree called Yggdrasill, 'the world tree', at the centre of the universe. The human world of Midgard was connected by a rainbow bridge to Asgard, the world of the gods. Asgard was full of halls and palaces including Valhalla, the Hall of the Slain ruled over by the god Odin, and Sessrúmnir, the hall of the goddess Freya. Vikings believed that heroes who died on the battlefield were carried off by Valkyries, female spirits who rode on winged horses: half of the fallen heroes were taken to Valhalla and the other half to Sessrúmnir.

Vikings would pray and offer crops or make sacrifices of animals (and sometimes humans) to particular gods for guidance, protection, prosperity, successful harvests, love, fertility and victory in battle. The Vikings would cast runes to communicate with the gods, and carve images of the gods on weapons for greater power.

The stories say that Norse gods had an ongoing battle with the giants. This was to finish with Ragnarök, which meant the twilight or doom of the gods. Ragnarök would bring about the end of the world and the destruction of all the gods. The world would then be reborn with a new and free humanity.

Source 7.20 The nine worlds

Norse gods

Source 7.21 A replica of a set of runes carved into stones. Casting runes was a form of magic and prophecy to communicate with the gods.

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The main gods of the Vikings

Source 7.22 The main gods of the Vikings

Viking funerals

Burial practices

Viking burial practices were varied. In some cases, the dead were **cremated** on a funerary pyre before burial, while in others they were buried without cremation. Some people were buried in small boats, while very important members of society, such as chieftains or noblemen, were often placed in a ship filled with valuables and weapons needed for the afterlife. The ship was either buried in a funeral mound, or set alight on the water. The ship was clearly an important symbol. The Vikings may have felt it would allow the dead to travel to the afterlife, since the Valkyries only carried those who had been killed in battle.

cremation to reduce to ashes by burning

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Source 7.23 Arab Muslim traveller, Ahmad ibn Fadlan (AD 877–960), witnessed a ship burning which involved the sacrifice of a *thrall* as well as several animals.

They placed him in his grave which they covered with a roof and they left him there for ten days, waiting while they finished cutting and sewing his garments … they said to his slave-girls: 'Who will die with him?'. One of them answered: 'I will'. [On the day of the burning] they had drawn his boat up to the shore. [They took the man out of his grave and] dressed him in trousers, socks, boots, a tunic and a brocade caftan with gold buttons. On his head they placed a brocade cap covered with sable. Then they bore him into the pavilion on the boat and sat him on the mattress supported by cushions. Then they brought *nabidh*, fruit and basil which they placed near him. Next they carried in bread, meat and onions, which they laid before him. After that they brought in a dog … Then they placed his weapons beside him. Next they took two horses … two cows … a cock and a hen, killed them and threw them onto the boat as well.

Ahmad ibn Fadlan, *Kitāb ilā Mulk al-Saqāliba*

In 1905 a Viking burial ship was excavated from a funeral mound in Norway. It is called the Oseberg ship, and archaeologists dated its burial to AD 834. The ship contained the remains of two women: some historians feel the women were both of very high status, while others argue that one was of high status, and the other a thrall sacrificed to serve her in the afterlife. It was decorated with elaborate tapestries and other luxury textiles, and the women were positioned on a linen bed. The complete set of burial gifts the women had were clothes, shoes and combs, kitchen utensils, farm tools, three ornate sleighs and a working sleigh, a cart, five carved animal heads, five beds, two tents, fifteen horses, six dogs and two cows.

Source 7.24 The restored Oseberg ship in the Viking Ship Museum, Norway

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Source analysis 7.4

Source 7.25 Cooking utensils found in the Oseberg ship burial

Source 7.26 Group of weaving tools and bone tablets found in the Oseberg ship burial

Source 7.27 Leather shoes and a beechwood chair found in the Oseberg ship burial

Source 7.28 Extract of the *Ynglinga saga* by Icelandic poet Snorri Sturluson, c. AD 1225

Thus [Odin] established by law that all dead men should be burned, and their belongings laid with them upon the pile, and the ashes be cast into the sea or buried in the earth. Thus, said he, every one will come to Valhalla with the riches he had with him upon the pile; and he would also enjoy whatever he himself had buried in the earth. For men of consequence a mound should be raised to their memory, and for all other warriors who had been distinguished for manhood a standing stone; which custom remained long after Odin's time.

Snorri Sturluson, *Ynglinga saga*, c. AD 1225

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Source analysis 7.4 continued

Source 7.29 A carved funerary stone found in Sweden, approximately eighth century AD. The top panel depicts a hero on an eight-legged horse being welcomed into Valhalla by a Valkyrie holding a horn. The bottom panel depicts a ship carrying the souls of dead warriors into Valhalla.

1 List some things we can learn about everyday life during the Viking Age from Sources 7.25–7.27.
2 How do the findings in the Oseberg ship contradict the instructions in the *Ynglinga saga* (Source 7.28)? What similarities are there?
3 Explain what Sources 7.28 and 7.29 reveal about the importance of ships in Viking funeral practices.

Review 7.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the evidence that demonstrated the Birka warrior was female.
2 Identify the different sources of information about Viking mythology.
3 In which realm of Yggdrasill did the gods live?
4 Outline the different gender roles in Viking society.
5 Identify two pieces of evidence that show us how Vikings valued cleanliness and grooming.
6 'The Viking home was the centre of Viking life'. Explain this statement using your knowledge of a Viking longhouse and daily activities.
7 Justify whether the discovery of female skeletons in the Oseberg ship challenges the idea that only men of high rank were given ship burials. What other archaeological and textual evidence could support your argument?

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7.3 Exploration and trade

Trade

The Vikings were successful merchants. Due to their developments in shipbuilding, they were well-equipped to travel the seas, explore new lands and trade with peoples outside their homeland.

The Vikings traded fur, feathers, walrus ivory, animal horns, leather, live animals, fish, timber, artisan items and *thralls*. In return they obtained Arab silver, ceramics, glassware, wine, spices, silk, and even weapons.

The Vikings established settlements which became vibrant hubs of market life and later major trading cities. Cities such as Duiblinn (Dublin) in Ireland and Jorvik (York) in England were established by the Vikings.

Historians believe that part of the Viking success in their raids and expansion was due to their knowledge of the different landscapes, regions and customs of the foreigners they traded with. News of political and social changes would have spread across the trade routes, and the Vikings would have learned all about the treasuries of kings and monasteries, as well as the military defences in these lands. By the time the raiding began, the Vikings knew of their targets' weaknesses.

Source analysis 7.5

Source 7.30 Some of the treasures collected by a Viking trader found in 2007 near York. Dated to AD 927.

1 List the different types of artefacts you can see in the photograph.

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Regions conquered and settled by the Vikings

The Vikings expanded both westward and eastward from Scandinavia. They began by raiding, plundering and conquering towns and cities. Later, by making peace agreements with the local kings and rulers, the Vikings settled and established their own communities in these new regions. Refer to Source 7.2 to review the map of the different regions the Vikings conquered and settled in.

Westward expansion

The westward expansion was led by Norwegian and Danish Vikings (Danes). The Norwegian Vikings typically settled in Ireland, Iceland, Greenland and Vinland (Newfoundland in North America). The Danes mostly colonised parts of France, England, and the Orkney and Shetland Islands off the coast of Scotland. However, the Norwegians and the Danish also joined forces. It is worth noting that 'Dane' was a term used by Anglo-Saxon chroniclers to describe any Scandinavian raiders or invaders.

In AD 845 the legendary Viking hero Ragnar Lothbrok, along with his fleet of 120 ships, took Paris under siege. The Frankish king, Charles the Bald, offered him a large amount of gold and silver to leave. News soon spread that rulers would pay hefty ransoms to free their cities. These large payments were called *Danegeld* (Dane gold). They contributed greatly to the rising wealth of Scandinavia, while devastating the economies of the lands they ransacked.

After decades of raiding the Frankish Empire, the Vikings had depleted much of its wealth and decided to target England. In AD 865 a massive Viking army, known as the Great Heathen Army, with as many as 250–300 ships and 5000–10 000 warriors from both Norway and Denmark, landed in East Anglia. By 870 the Vikings had seized by force every **Anglo-Saxon** kingdom except Wessex. In 878, King Alfred the Great of Wessex agreed to a treaty with the Danish Vikings which allowed them to settle in a part of England. This was known as ***Danelaw***.

In AD 911 the Danish sea king, Rollo, negotiated a peace agreement with Frankish king, Charles the Simple. Rollo surrendered, was baptised Christian and became a **vassal** of the king. He was awarded a new area of land in Northern France, called Normandy (from 'Northmen'). Part of the agreement also required the new Normans to protect France from any future Viking invasions. Rollo's descendant, William the Conqueror, would lead the Norman Conquest of 1066, and become King of England.

The eastward expansion

The eastward expansion was led by Swedish Vikings (Swedes, also known as Rus). It reached as far as Constantinople (the capital city of the Byzantine Empire, now Istanbul), parts of Russia, and even Jerusalem and Baghdad in the Middle East.

In AD 860 the Vikings established the state of Kievan Rus' (the land of the Rus). The town of Kiev was the central hub for the Rus and the area became part of a major trading route along the rivers connecting the Baltic, Black and Caspian seas. These routes connected Scandinavia with Constantinople, Baghdad and Kiev. Additional states such as the Volga Bulgaria were also established along the Viking trade routes. Kievan Rus' is where the name Russia comes from. The area spanned parts of modern-day Russia, Belarus and Ukraine.

Anglo-Saxons Germanic inhabitants of Great Britain (and their descendants) following their arrival in the fifth century AD

Danelaw the parts of Anglo-Saxon England that came under Danish law and where Danish customs were observed, particularly in the late eighth and early ninth centuries

vassal in the feudal system, someone who received land from the monarch, and in return owed allegiance, homage and mutual obligation

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Source 7.31 An illuminated manuscript from the *Radziwill Chronicle* (thirteenth–fifteenth centuries) detailing the Swedish Vikings Rus' in Constantinople in AD 860

Activity 7.4

1. Using the internet, research the history of *Danegeld* and how it influenced Viking raids. Summarise your findings in a short paragraph.
2. Create a mind-map of all of the countries the Vikings conquered or travelled to on their westward and eastward expansions.
3. Investigate the Viking settlement of Normandy in the Frankish Empire. In a paragraph, explain how the Vikings successfully assimilated into the Frankish culture and way of life.

Historical skills: Analysis and use of sources, Research **Historical concepts:** Cause and effect, Significance

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Did the Vikings 'discover' America?

In the thirteenth century, family sagas (the *Greenlanders Saga* and the *Saga of Erik the Red*) wrote about a Viking settlement in a land in the west called Vinland. There was an unproven myth that this was in North America. Then in 1960 a Norwegian couple, Anne Stine Ingstad (an explorer) and Helge Ingstad (an archaeologist), used the sagas as their guide to try to locate the legendary Vinland. Helge also researched Viking exploration of the tenth and eleventh centuries. The pair undertook a geographical survey of the Canadian coastlines of Newfoundland and Labrador. They located a nearly-intact Viking settlement at L'Anse aux Meadows.

The archaeologists used **carbon dating** to verify the age of the different objects within the site, and they successfully matched the dates in the sagas (around AD 1000). These objects were found underneath excavated longhouses and included tools and charcoal used to make iron, clothes pins, metal rings, knitting needles and spindle wheels that were the same as Viking artefacts found in Scandinavia, Iceland and Britain. This evidence helped to prove the Vikings had indeed reached North America. The sagas had led archaeologists directly to the first European settlement in North America.

Many Viking archaeologists feel that L'Anse Aux Meadows is too small to be the main Vinland colony. They regard it as a smaller way station, with the main colony still undiscovered.

Of course, this does not mean the Vikings 'discovered' America. Humans reached the Americas at least 50 000 years ago, probably using a land bridge from North Asia that is now covered by the sea. There were many cultures and civilisations, in both North and South America, long before the Vikings arrived. However, it does appear that the Vikings were the first modern Europeans to reach the continent, arriving 500 years before the 1492 landing of Christopher Columbus.

carbon dating also known as radiocarbon dating, a method of estimating the age of carbon-bearing materials or artefacts by measuring radioactive carbon decay

Activity 7.5

1 Explain the significance of the Vikings reaching North America 500 years before Christopher Columbus. How might this affect the status of Columbus? Conduct internet research with a partner and document your finding to share with your class.

Historical skills: Comprehension: chronology, terms and concepts, Research **Historical concepts:** Cause and effect, Perspectives, Significance

Review 7.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify what trade goods the Vikings offered, and what they gained in return.
2 Which kingdoms and countries did the Vikings conquer in their westward and eastward expansions?
3 List two different types of evidence for the existence of Vinland.
4 Explain how ideas and knowledge that passed along the trading routes contributed to the Vikings' success in raiding.
5 Discuss the significance of *Danegeld* and its impact on Viking raids.

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Site study: L'Anse aux Meadows

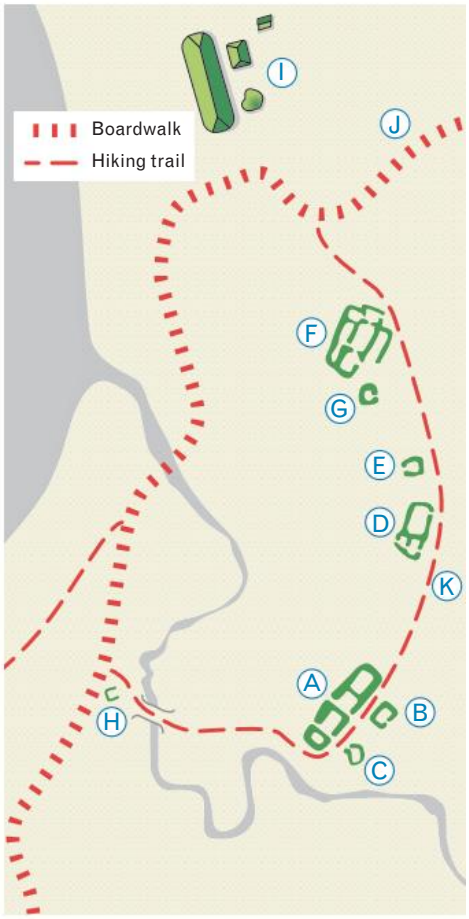
L'Anse aux Meadows is also known as Jellyfish Cove: the French for jellyfish is Méduses, whereas 'Meadows' is not a traditional French word. It is located at the very tip of the island of Newfoundland in Canada. L'Anse aux Meadows is a world-renowned archaeological discovery declared a UNESCO World Heritage Site in 1978.

The site at L'Anse aux Meadows has all the characteristics of a Viking settlement in a conquered land. Soon after the site was discovered in 1960, archaeological excavation uncovered timber-framed turf structures with grass roofs that were of the same style found in Greenland and Iceland from the same time period. These structures included two longhouses or large halls, a hut, a small house, four workshops and a bloomery, a type of furnace used for smelting iron. Within the longhouses were evidence of sleeping areas, a kitchen, sitting areas, storage and a carpentry workshop. Archaeologists suggest that the wealthier members of society lived in one end of the hall, and workers and sailors lived at the other end. The huts outside would have been for servants or, more likely, *thralls*. A total of about 100 individuals lived at L'Anse aux Meadows with approximately three ship crews. What is unique about L'Anse aux Meadows compared to other Viking sites is that there is no evidence of farming as there were no barns or stables found.

Excavation also revealed around 800 artefacts made from wood, stone, iron, bronze and bone, including a soapstone spindle whorl used for knitting and a bronze-ringed pin used to fasten clothes. These artefacts provided archaeologists with important insights into the work and lifestyle of the Norse settlers

Source 7.32 Aerial image of the reconstructed Viking settlement at L'Anse aux Meadows

Source 7.33 Map of the Norse buildings at L'Anse aux Meadows



A Longhouse or large hall
B House
C Hut
D Smallest hall
E Hut
F Leader's hall
G Hut
H Smelting hut/ bloomery
I Reconstructed buildings
J Boardwalk
K Hiking trail

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on the site, including the activities of woodworking, likely for ship repair, and the role of women in the community with the knitting of clothes and ship sails. Stone tools were also discovered, suggesting the presence of indigenous North Americans, possibly the ancestors of the Beothuk and Dorset people, who also lived there.

In 2019, archaeologist Paul Ledger and his team began a statistical analysis of all the recorded Norse artefacts that underwent radiocarbon dating at the site of L'Anse aux Meadows, in the hope of calculating an accurate start and end date for the Viking settlement. Their calculations revealed that the Vikings first arrived in North America sometime between AD 910 and 1030, and left sometime between AD 1030 and 1145. This discovery meant that the Vikings could have used the site for anywhere up to 200 years, which is a much longer time than archaeologists and historians originally assumed. While this research is still underway, it is clear that there is still much more to uncover at the site L'Anse aux Meadows.

The archaeological site comes complete with a reconstruction of the original Viking village, which functions as a living history museum with re-enactors who work and live as the inhabitants once did a thousand years ago. Google Maps allows you to walk through the entire site and also see inside some of the reconstructed buildings: https://cambridge.edu.au/redirect/8697.

Source 7.34 Photograph of the reconstructed Viking settlement and church at L'Anse aux Meadows, Newfoundland, Canada

1 How was the site at L'Anse aux Meadows discovered?
2 Identify the types of artefacts found at the site.
3 Explain how the L'Anse aux Meadows links to the sagas.
4 Outline the main features of the Viking settlement.
5 Discuss what the archaeological discoveries reveal about the people who lived at L'Anse aux Meadows 1000 years ago.
6 Identify why L'Anse aux Meadows is a significant archaeological site for the history of the Vikings and the history of North America.

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7.4 Developments and achievements

Viking shipbuilding

For 300 years the Vikings dominated the waters of Europe, from the open seas to the many inland rivers. The Viking technology in shipbuilding gave them an unmatched military advantage that no one else in Europe had ever seen or was prepared for.

There are a number of sources for understanding how the Viking ships were made and functioned. Rock carvings and the Icelandic Sagas detail the ships' advanced features. These were later confirmed by archaeological discoveries. Archaeologists have uncovered various types of Viking ships, including the longship (a warship), and the ***knarr*** (a trading or cargo vessel).

knarr a Viking cargo ship capable of open sea travel, with a wider, deeper and shorter hull than a longship, and operated by a smaller crew

They have also found ferries, coastal vessels and fishing ships.

The Vikings were innovative in the design, construction and performance of their ships. The dense oak and conifer forests of Scandinavia provided the solid materials for shipbuilding that made sturdy and strong ships. Very tall and straight oak trees were split and shaped to make the skeletal frame of the ship. The Vikings cleverly used green (young) timber for flexible wood to curve the planks for various sections of the ships. In total about 12–13 large oak trees were used to build one ship. The Vikings were a community of talented woodworkers and artisans, which is why their ships were so skilfully crafted.

Source 7.35 A Viking longship

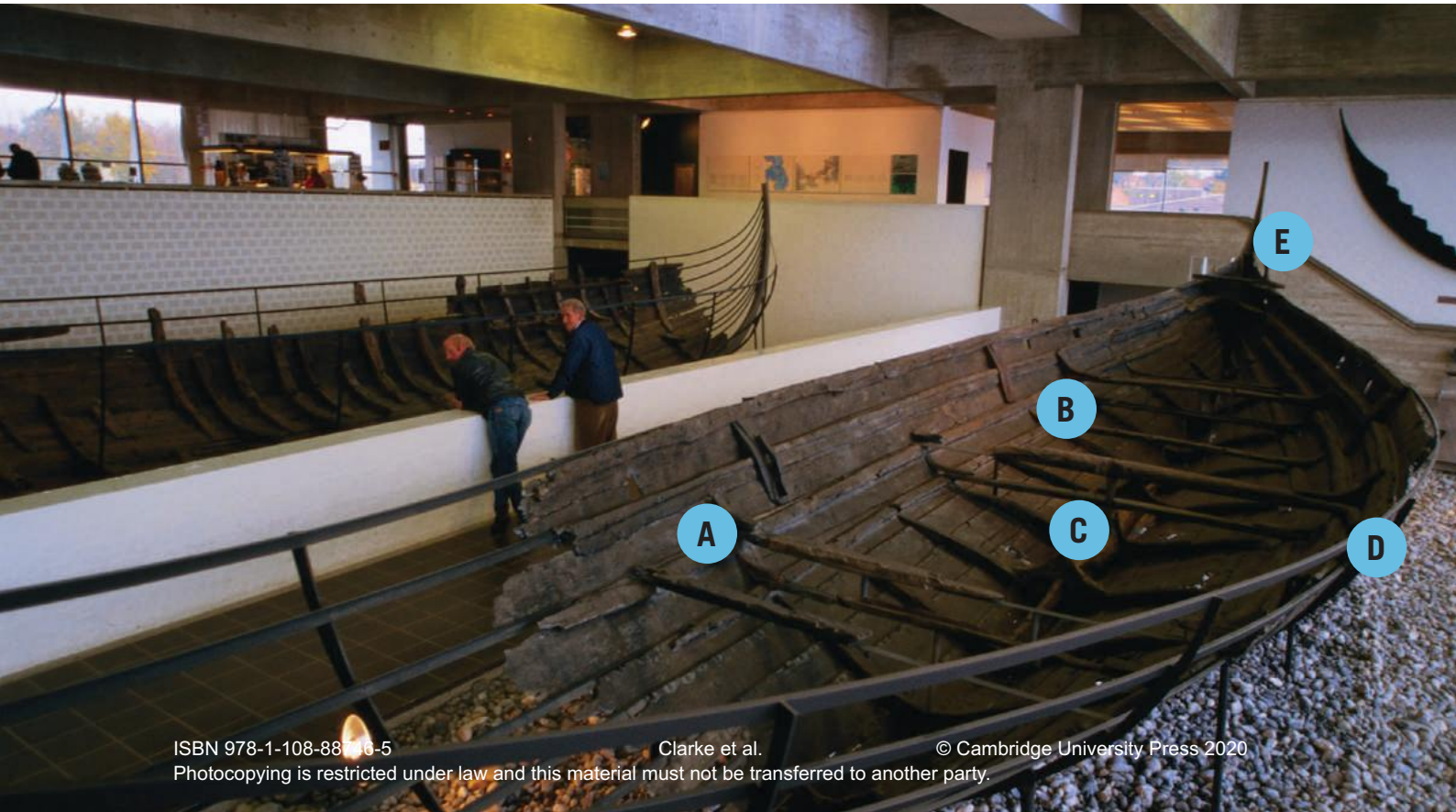
A These crossbeams strengthened the ship.

B There would have been a deck covering these crossbeams, with benches on it.

C The spine of the ship was carved from the trunk of a single tree.

D The hull was made waterproof by rubbing it with horsehair or wool soaked in boiled tree sap.

E The posts at the front and back would have had elaborately carved designs, often dragon heads.



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The Viking ships were symmetrical, meaning they had the same front and back. This gave the Vikings great tactical success as they could sail up to a beach, raid the closest town, and then sail backwards for a quick escape, rather than having to turn the ship around. This is why the Vikings' attacks came to be known as lightning raids. They were able to land, raid a village and sail off before the locals even had a chance to muster their armies.

The ships were also very light and thin, and they had a shallow draft (the hull did not sink deeply into the water). Some vessels were only a few centimetres thick along the bottom. This allowed the Vikings to navigate through very shallow waters, and even carry their ships if they had to cross short distances overland to reach another river. It also gave them the advantage of being able to dock on almost any shore without the need of deep ports like other European ships.

The design of the ships made them three to four times faster than their opponents.

The Vikings' naval technology was so successful it completely transformed European shipbuilding and seafaring. To this day, their designs are being copied and used to construct modern ships.

Viking warfare

A common stereotype of Viking warriors is of bloodthirsty maniacs who were bare-chested, draped in furs wearing horned helmets and wielding axes while charging towards innocent villagers. However, while they were brutal and bloody, the Vikings were also sophisticated and tactical warriors.

Nevertheless, amongst the Viking raiders were some who were known as *berserkers*. *Berserkers* entered into a trance-like rage and fought without fear of death. In the centuries after the Viking Age, they were recorded in the sagas as ferocious warriors of Odin who wore bear skins (*berserker* means bear coat), felt no pain and had supernatural strength.

It is from these writings that the stereotype of the half-naked frenzied Viking attacker most likely came.

Bayeux Tapestry a 70 m-long woven story that depicts the different stages of William's conquest of England

Source 7.36 The **Bayeux Tapestry** reveals the building of the fleet for the Norman invasion of England in 1066.

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Source analysis 7.6

Source 7.37 A description of *berserkers* from the *Ynglinga saga*, written by Icelandic historian and poet Snorri Sturluson (1179–1241)

His [Odin's] men rushed forwards without armour, were as mad as dogs or wolves, bit their shields, and were strong as bears or wild oxen, and killed people at a blow, but neither fire nor iron told upon them. This was called *Berserkergang*.

Snorri Sturluson, *Ynglinga saga*, 1225

Source 7.38 In 793, Vikings attacked a monastery in Lindisfarne, Northumbria. This is from a description of the raid, written by Christian monk Simeon of Durham, between 1104 and 1107.

On the seventh of the ides [seventh day] of June, they reached the church of Lindisfarne, and there they miserably ravaged and pillaged everything; they trod the holy things under their polluted feet, they dug down the altars, and plundered all the treasures of the church. Some of the brethren they slew, some they carried off with them in chains, the greater number they stripped naked, insulted, and cast out of doors, and some they drowned in the sea.

Simeon of Durham, *History of the Church of Durham*, 1104–1107

Source 7.39 Norse chessmen from a Viking hoard found in Scotland c.1150. The front piece depicts a berserker playing piece, eye blazing and biting his shield in rage.

1 Explain what the sources reveal about why the Viking *berserkers* were so terrifying.

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Activity 7.6

Tug of war

As a class, consider the following statement: 'The Vikings were bloodthirsty **barbarians**'.

Write a series of ideas that either confirms or rejects the statement, justifying them. When your teacher has drawn a line on the board, writing AGREE and DISAGREE at opposite ends, place your ideas where you think they fit best.

barbarians people who live outside the limits of the society and are therefore believed to be uncivilised and primitive

Historical skills: Perspectives and interpretations, Empathetic understanding, Explanation and communication **Historical concepts:** Perspectives, Empathetic understanding

Viking armour

For the most part, Viking armour was similar to that of their opponents at the time. They wore chainmail, a vest of interlocking iron and steel links, over linen padding. It is sometimes suggested that their armour weighed up to 20 kg, but most modern historians say it would have been around 7 kg, or perhaps 10 kg for the longer and more elaborate mail. However, to this would be added the weight of their large round shield and weapons.

In 1876, a performance of Wagner's opera based on the Norse sagas included Vikings wearing horned helmets. This became an iconic feature of the Vikings in popular culture, but there is no historical evidence for horned helmets. In fact, only one completely intact helmet has ever been found from the Viking Age. The *Gjermundbu* helmet was excavated in Norway – and it did not have horns. The Vikings' helmets were cone-shaped with a nose guard but open around the eyes and neck. They were effective in deflecting blows to the head from opponents at close range, including from swords.

Source 7.40 Viking armour and weapons

Source 7.41 *Gjermundbu* helmet from the Viking Age excavated in Norway in 1943

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Viking weapons and shields

Excavated artefacts, the Bayeux Tapestry and details from the Icelandic Sagas reveal the types of weapons the Vikings used. They had wide steel swords that could be up to a metre long. However, most of them had quite short hilts, and were designed to be used one-handed, with a shield carried on the other arm. These swords demanded much strength, skill and training to use effectively. The Vikings had axes for close-range combat as well as spears with iron heads to penetrate and rip away their opponents' shields. They also developed missile weapons, such as javelins and bows and arrows, which were useful during ship battles.

One of the most famous battle tactics used by the Vikings was the shield wall. Shields were overlapped to make a strong and impenetrable barrier protecting the warriors from their opponents' weapons.

Source 7.42 A sword from the tenth century of Frankish design. This is the type of sword a Viking chieftain or nobleman would have carried in the ninth to eleventh centuries. The hilt has an elaborate design and the blade is pattern welded with irons of different qualities melded together to make the blade strong but flexible

Source 7.43 Warriors would overlap their shields to form a shield wall on the battlefield. (Note that this photo is of modern re-enactors. The padded rings visible around the shield edges have been added for safety. An actual Viking shield has a steel rim designed to deflect cuts.)

Review 7.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Name the different types of Viking ships and their purposes.
2. Describe the typical armour worn and weapons used by the Vikings.
3. Where did the stereotype of the horned helmet come from and why is this an inaccurate portrayal of a Viking helmet?
4. How does describing someone as 'going berserk' relate to the Vikings?
5. Explain how the design of a longship gave the Vikings a strong military advantage over their opponents.
6. Suggest how sources about the *berserkers* contributed to the stereotype of the Vikings as blood-thirsty barbarians.

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7.5 Conquests and subject peoples

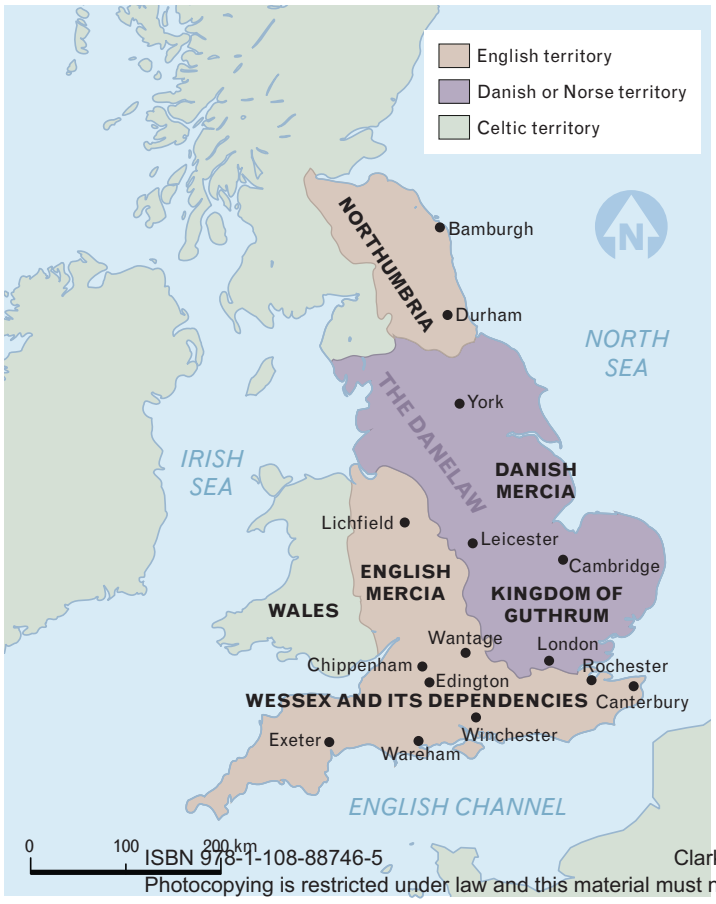
Viking impact on England and Northern Europe

In the decades following the arrival of the Great Heathen Army in AD 865, the Vikings attacked and conquered kingdoms all over England. Wessex was the only kingdom that was still held by Anglo-Saxons under King Alfred. In 886, Guthrum and Alfred signed a peace agreement under which Alfred gave the Danes a large amount of *Danegeld* but they had to accept Wessex as an independent kingdom and be baptised as Christians.

King Alfred allowed for the establishment of a number of self-governing Viking settlements across England under legislation known as the *Danelaw*. In 878 there were approximately 100–150 000 Danes living in these settlements, or about 25% of the northern English population. Under the *Danelaw* they could practise their own laws, customs and beliefs.

The Danes had a significant impact on the language, culture and customs in England.

Source 7.44 England under the *Danelaw*, c. AD 878



Many Danish (or Old Norse) words at this time became part of the English language we still use today, such as husband, fellow, outlaw, knife, egg, and sky. Many places in northern England and Europe have Danish names, such as York and Dublin, because of Viking trade and settlement.

The Danes also influenced England's legal systems, via the introduction of shires (or counties) and a jury of 12 men to address crimes and cases of treason. The Viking idea of a jury later passed into English law and is still used in the Western world today.

By comparison, the Scandinavians in Ireland, France and Byzantium did not force the populations of areas they settled or conquered to adopt their own language and customs. Indeed, after a few generations, the descendants of the Vikings would often be speaking a version of the local language. Nevertheless, they still had a profound impact on these cultures. For example, some areas of Ireland did become Norse-speaking.

The Danes were also changed themselves. Over time, they incorporated the Christian God alongside their Norse gods, and within three generations, came to fully embrace Christian **monotheism**. The Vikings adopted Christian practices, including stopping sacrifices, building many churches, and burying their dead without cremation in an east-west alignment. Christian festivals were also celebrated and were even changed by adopting some pagan traditions. A very important piece of evidence that documents the Viking conversion to Christianity are the Jelling runestones in Denmark. They tell of King Harald Bluetooth transitioning the whole of Denmark to Christianity during his reign over AD 958–986. This also highlights the fact that for the Vikings,

monotheism a religion that believes in only one god

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Christianity was frequently imposed by kings upon their subjects.

Viking impact on England

As the Danes became more successful in the *Danelaw*, other Vikings attacked England. This pushed King Alfred the Great and his successors to develop a strong monarchy and ultimately unify England. By the tenth century, the *Danelaw* dissolved. The Danes decided to be subjects of the English king, and became absorbed into the Kingdom of England.

Source 7.45 Jelling runestones, Denmark. The inscription reads: *King Harold bade these memorials to be made after Gorm, his father, and Thyra, his mother. The Harold who won the whole of Denmark and Norway and turned the Danes to Christianity.*

Activity 7.7

1 How useful is Source 7.46 in understanding the Vikings' transition to Christianity?
2 Discuss how the spread of Christianity in Europe affected the society, beliefs and practices of the Vikings.
3 Using research and your own knowledge, create a timeline of the spread of Christianity in Europe from the collapse of the Western Roman Empire (AD 476) to the end of the Viking Age (AD 1066).

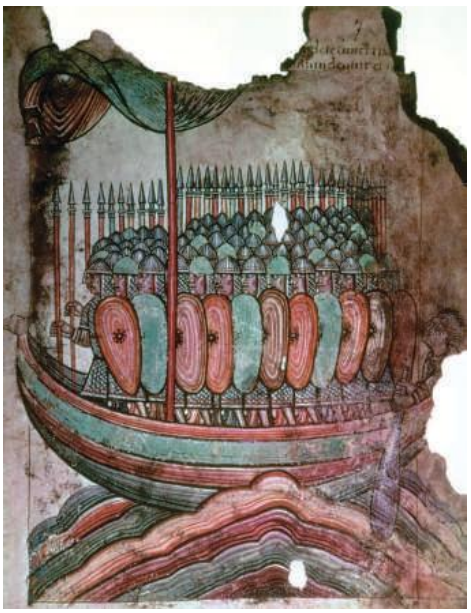
Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources, Research, Explanation and communication **Historical concepts:** Continuity and change, Cause and effect, Significance

The end of the Viking invasions

When the English king, Edward the Confessor, died in January of 1066, he had no children to take his throne. The royal council chose as the new king Harold Godwinson, a nobleman of Wessex, who had a Danish mother (hence his Viking first name, Harold). Duke William of Normandy (descendant of Rollo) and Harald Hardrada, the Viking king of Norway, both rejected the new English king because they believed they each had a right to claim the throne. Harald Hardrada invaded York in northern England, but Harold Godwinson killed him and defeated his army in the battle at Stamford Bridge on 25 September AD 1066.

Only three days later, on 28 September 1066, William of Normandy's forces landed in Essex, in south-east England. This is known as the Norman Conquest. Harold's army raced south to confront them and on 14 October 1066,

Source analysis 7.7



Source 7.46 An illustration from *La Vie de Saint Aubin d'Angers* of Norman soldiers crossing the English Channel, approximately eleventh century

1 Identify elements of the ship, armour, shields and weapons that were inspired by Viking design.

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they fought the Battle of Hastings. King Harold was killed, and William – also known as William the Conqueror – became the king of England. He was the first Norman king of England, and his crowning would usher in the symbolic end of the Viking Age.

Activity 7.8

Create a timeline of Viking occupation in England. Include events from the Great Heathen Army of AD 874 to the Norman invasion of England in AD 1066.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance

Different perspectives on the Vikings

The primary written sources we have on the Vikings were created by English monks who experienced the Viking raids and pillaging first-hand. These were recorded mostly in the *Anglo-Saxon Chronicle,* a collection of historical accounts by monks. They were compiled from between the reigns of King Alfred the Great and Cnut the Great (around AD 891 to 1154).

There are also some sources by Arab travellers, such as Ahmad ibn Fadlan (AD 877–960) who wrote about the Varangians (Russian Vikings) and witnessed a ship burial. Beyond this, the evidence available is archaeological findings and the sagas written by Scandinavians long after the Viking Age.

The *Anglo-Saxon Chronicle* portrays the Vikings as barbarians and demonic figures. The Christian writers were afraid of the Vikings, having experienced the horrors of raids. They described them as **pagan** devil-worshippers motivated by evil, but this seems to have come more from their imagination than from facts. It may also have been related to the belief that the biblical Apocalypse would occur on or before the year 1000. Viking raids were interpreted as one of the portents of the end of days.

Nonetheless, these accounts of the Viking attacks had a lasting impact. Later thirteenth-century Christian authors who wrote the sagas described the Vikings as pagans with the intention of presenting them as very different from 'civilised' Christianity. As historians, we need to understand who the Vikings were by balancing the different sources of evidence available to us and by observing the perspectives of the texts to determine their reliability.

pagan a person who held religious beliefs other than those of the land's main religion/s. It was also used to refer to non-Christians or believers in many gods (called polytheists).

Source analysis 7.8

Source 7.47 An early medieval prayer that specifically mentions the Vikings, found in a liturgical text dedicated to St Vaast or St Medard, Belgian and French saints

Our supreme and holy Grace, protecting us and ours, deliver us, God, from the savage race of Northmen which lays waste our realms.

Early medieval prayer

continued...

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Source analysis 7.8 continued

Source 7.48 *Anglo-Saxon Chronicle*, recorded AD 793

In this year dire forewarnings came over the land of the Northumbrians, and miserably terrified the people: these were extraordinary whirlwinds and lightnings, and fiery dragons were seen flying in the air. A great famine soon followed these omens; and soon after that, in the same year, on the sixth of the ides of Ianr [6 January], the havoc of heathen men miserably destroyed God's church on Lindisfarne, through rapine and slaughter.

Anglo-Saxon Chronicles, AD 793

1 How do the two sources portray the Vikings?
2 Why might they have expressed this perspective?
3 Suggest how the perspectives of monks have influenced our understanding of the Vikings. Explain why this source may not be completely reliable.

Activity 7.9

1 Use the internet to research images of the Bayeux Tapestry. Select the sections that depict the Norman Conquest and create a storyboard of six to eight scenes in chronological order. Write a caption for each scene that details the event and what the image shows.
2 Whose perspective of the battles (English or Norman) is being portrayed in the Bayeaux Tapestry?

Historical skills: Research, Explanation and communication **Historical concepts:** Perspectives

Review 7.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Explain what the Vikings were allowed to do under the *Danelaw*.
2 List two ways the Vikings influenced the English culture.
3 Identify the significant invasions of AD 1066.
4 From what perspective does the Anglo-Saxon Chronicle portray the Vikings?
5 Explain how the Vikings shifted from being polytheistic to monotheistic in England.
6 Explain why the death of Edward the Confessor led to a contest for his throne.
7 Justify how, in many ways, the Norman Conquest of England (and the Battle of Hastings) was a Viking conflict.
8 Discuss how the perspectives of Scandinavians who wrote the sagas hundreds of years after the Viking Age might be influenced by their Christian beliefs.

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7.6 Significant individual: Leif Erikson

Five hundred years before Christopher Columbus, the first European to reach the Americas was Leif 'the Lucky' Erikson (c. AD 970–1020). Leif was the son of Erik 'the Red' Thorvaldsson (c. AD 950–1003), the man who discovered Greenland. Leif was born around AD 970 in Iceland, a land that had been discovered and settled by the Vikings for a hundred years.

According to the sagas, Leif's grandfather, Thorvald Asvaldsson, was **exiled** from Norway for murder and took his son Erik to Iceland around AD 960. In AD 982, Erik was exiled from Iceland for three years for **manslaughter**. This was when he sailed off and discovered Greenland, and Leif later joined him. Leif was a Christian, unlike his father who was devoted to the old Norse gods. In many ways, Leif has been remembered more for bringing Christianity to Greenland than for discovering North America.

exiled to be expelled or banished from one's homeland

manslaughter the killing of a human being by accident

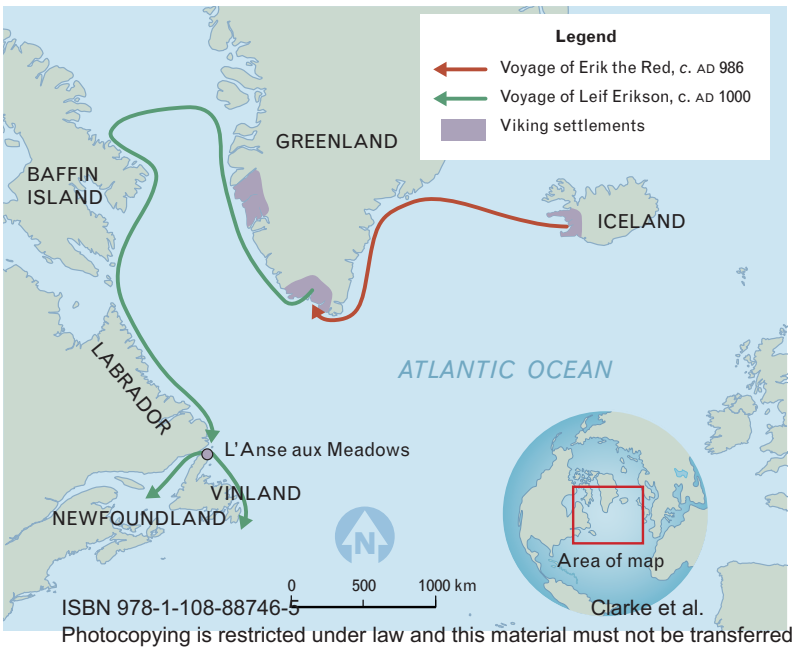
Influence on Viking expansion and settlement

In Iceland, Leif heard of a travel story from a merchant called Bjarni Herjolfsson that sparked his adventure to America. While on a trading expedition, Bjarni was blown off course and sighted a tree-filled land west of Greenland. Leif purchased Bjarni's boat from him and mustered a crew of 35 men willing to embark on a quest into the unknown across the treacherous Atlantic Ocean.

Leif and his crew reached the coast of America around the year 1000–1001, first sighting a forested area he called Markland (wood land), possibly the area now known as Labrador in Canada, before eventually reaching the shore of an area he called Vinland (wine land), which is possibly Newfoundland. They established a camp called Leifsbudir (Leif's Booths) where they stayed the winter. They had access endless salmon from the ocean, wild game, forests of timber and produce to brew alcohol. Apparently they did not encounter others who had already claimed it.

On their voyage back to Greenland, Leif rescued an Icelandic merchant and his crew who were shipwrecked. To say thank you, Leif was gifted all the trading cargo, and so his crew nicknamed him Leif the Lucky. After Leif returned to Greenland, his father Erik the Red died so he had to take over the family affairs. This meant that he could not return to Vinland, so his younger brother, Thorvold, did so instead. Thorvold and his crew encountered local indigenous people. They attacked and killed most of the indigenous people, but Thorvold was wounded by a spear and soon died from his injuries.

Source 7.49 The voyages and settlements of Erik the Red and his son, Leif Erikson



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Another attempt at settlement was made in the summer of c.1009, out of the need for resources, land and timber. A community was established in Vinland with a few hundred people, but there was ongoing conflict with the indigenous people. It was traditionally believed that the settlement was abandoned in 1014, although recent analysis of the artefacts at L'Anse aux Meadows (see the Site study) suggests that it may have lasted much longer than this. There is evidence that for a few hundred years the Greenlanders continued to visit Markland to harvest timber and trade. Leif never returned to Vinland and died in c.1020.

Sources and perspectives on Leif Erikson

From the lack of success at settling Vinland, and the little it was written about in the sagas, it appears the European discovery of North America at this time had little historical impact. It is possible that the knowledge of Vinland was kept alive among traders and eventually inspired Christopher Columbus to seek it out after his trip to Iceland in 1477.

There are two family sagas from the thirteenth century that mention Vinland: *The Saga of Erik the Red* and the *Greenlanders Saga*. These two accounts leave us with different perspectives on Leif Erikson. Below you can read the different versions of how Leif rescued the shipwrecked men. You will notice one paints him as a selfless Christian, and the other as more self-interested.

Source analysis 7.9

Source 7.50 An extract from the *Greenlanders Saga*

'It is now my wish' says Leif, 'to take you all into my ship, and like-wise so much of your possessions as the ship will hold.' This offer was accepted, and [with their ship] thus laden [loaded with the cargo] … Leif rescued fifteen persons from the skerry [sea]. He was afterward called Leif the Lucky.

Greenlanders Saga, thirteenth century

Source 7.51 An extract from *The Saga of Erik the Red*

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.

The Saga of Erik the Red, thirteenth century

1 Compare and contrast the different perspectives on Leif Erikson from the two saga stories. What are the main differences of his portrayal that you notice?
2 Investigate which version historians believe to be more reliable and explain why.

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Beyond the sagas, two written historical records that mention Vinland are in the work of Adam of Bremen (around 1075, first record of Vinland that was said to be discovered by Norse explorers) and the *Book of the Icelanders* by Ari Thorgilsson (early twelfth century).

The other key source is the archaeological site at L'Anse aux Meadows found in 1960, which is believed to be the location of the Viking settlement in Vinland. In 1964, the US president declared 9 October to be Leif Erikson Day in the United States to commemorate Leif as the first European to land in North America. His accomplishments are still celebrated each year.

Source 7.52 A stamp issued in the United States on Leif Erikson day, 1968

Activity 7.10

Other significant individuals

1. Compare the historical evidence for the life of Leif Erikson with the legendary Ragnar Lothbrok. Present a table with your findings of each individual and suggest whether historians consider Ragnar Lothbrok to be a person of fiction or fact.
2. Compare the artefacts and evidence found at L'Anse aux Meadows with the details of the expedition to Vinland in the two saga stories (*The Saga of Erik the Red* and the *Greenlanders Saga*). What information can literary evidence provide that archaeological discoveries cannot (what are the limitations of archaeology)?

Historical skills: Analysis and use of sources **Historical concepts:** Contestability

Review 7.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How did Leif Erikson discover Vinland?
2. Explain what Vinland means, and why Leif Erikson named it this.
3. In which country today is Vinland located?
4. Provide the details of why Leif Erikson and his crew initially believed the discovery of Vinland to be a huge success.
5. Explain the reasons why the Viking settlement in Vinland was unsuccessful and eventually abandoned.
6. Account for why Leif Erikson never returned to Vinland after his initial discovery.
7. Imagine if the Vikings never left North America. Write a paragraph of how you imagine North America would be today if the Viking settlement succeeded.
8. Explain the role and importance of Leif Erikson in the expansion of Viking settlement and influence.

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7.7 Influence on today's world

In a little over 250 years, the Vikings reshaped the history of Europe and left a lasting impact on the world. Their legacy can be found in many areas of our modern Western society and culture. The Vikings' technological developments in shipbuilding and sailing, poetry, language, battle tactics and religious beliefs significantly affected the world they left behind.

Days of the week

In English, the days from Tuesday to Friday come directly from the Norse language, specifically referencing the Norse gods. In Viking culture, these days honoured each significant god, and when the Vikings settled in England during the *Danelaw*, the names became fused with the English culture. The names for the remaining days stem from ancient Roman culture.

Many other Norse words also became part of the English language.

Source 7.53 The influence of Viking culture and language on the English days of the week

Modern English	Old Norse	Old English	Meaning
Sunday	*sunnudagr*	*Sunnandæg*	Sun's day
Monday	*mánadagr*	*Mōnandæg*	Moon's day
Tuesday	*tysdagr*	*Tīwesdæg*	Tyr's day
Wednesday	*óðinsdagr*	*Wōdnesdæg*	Odin or Wodin's day
Thursday	*þórsdagr*	*Þunresdæg*	Thor's day
Friday	*frjádagr*	*Frīgedæg*	Freya's day
Saturday	*sunnunót*	*Sæternesdæg*	Saturn's day

Popular culture

Stories of Viking mythology, heroes and the Norse gods have influenced the creation of a number of books and films. J.R.R Tolkien's characters in *The Hobbit* and *Lord of the Rings* were inspired by Norse mythology, including the dwarves, elves, giants, trolls and dragons. His characters also lived in the different realms named after Yggdrasil's many worlds. Even the hobbit homes in Middle Earth were based on Viking longhouses, and the weapons and armour used in the films drew inspiration from the Vikings.

Source 7.54 A hobbit house from *Lord of the Rings* and an example of a reconstructed Viking longhouse, using dirt and turf to insulate the home

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Source 7.55 The character of Thor in Marvel's hit film series

Similarly, Marvel's comic books and blockbuster movies incorporate Asgard and the Norse gods. *Thor: Ragnarok* (2017) was inspired by the epic apocalyptic battle that brings about the destruction of the gods.

Activity 7.11

1 Refer back to section 7.5, and make a list of ways the Vikings influenced England that we still see today.
2 Use the internet to find at least 10 English words that come from Viking language and culture. Describe the original meaning of the word and what it means today.
3 Research the connection between Viking culture and our modern Christmas traditions.

Historical skills: Research **Historical concepts:** Significance

Review 7.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Who were the days of the week originally named after?
2 Which popular books, comic books and films have Norse mythology influenced?
3 How did the Vikings influence the English language and the days of the week?
4 Identify features of Norse mythology and Viking culture that have been used in popular books, comics and films today.
5 Justify how the influence of the Norse language on the days of the week are products of the Viking expansion to England.

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End of chapter activities

Extended response questions

1 Account for the impact of the Vikings' shipbuilding and sailing technologies on their trade and expansion.

2 Explain the social and cultural changes England experienced under the *Danelaw*. Refer to the sources and information in this chapter to complete your response.

3 Refer to the following statement and use the sources and information in this chapter to justify whether you agree or disagree: 'In a little over 250 years, the Vikings reshaped the history of Europe and left a lasting impact on the world'.

4 'If Viking women really enjoyed freedom and independence, they would have been allowed to vote at the althing'. Do you agree or disagree? Justify your response using sources and the knowledge you have gained from the chapter.

5 Identify problems historians face with sources of Viking mythology. Using evidence from this chapter, justify why this is the case.

Group work activity

In groups, recreate a scene from Viking society in the Scandinavian homeland, acting out the different social roles. You may choose to set your scene in a marketplace, at the *thing* or *althing*, or inside a chieftain's longhouse during a community gathering.

Roles can include:

- farmer/warrior (*karl*)
- merchant
- mother
- child
- shield-maiden
- chieftain (*jarl*)
- enslaved worker (*thrall*)
- poet (*skald*)
- law reader.

Once you have picked your role, use the information in this chapter to make your character as historically accurate as possible. Think about what your character would be doing and how they would interact with the other members of society.

Present your role play scenario to your class.

Research activity

The recent discovery that the Birka warrior was female has reshaped the concept of Viking chieftains and warriors being only male. Conduct internet research to write a report that details the evidence of the Birka warrior being a woman. Include in your report:

- visual and text sources to support your research
- the original archaeological findings from the excavation in 1889
- the recent bone analysis and DNA results in 2017

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- a discussion of how this discovery challenges archaeologists' understanding of traditional gender roles of Viking society
- reference to other sources, such as the sagas in this chapter, that provide additional evidence for female Viking warriors.

Creative task

Imagine you are a monk who survived the Viking raid at Lindisfarne in AD 793. You would never have heard about or seen a Viking raid before. Write a journal entry of what you saw and how you escaped. Use sensory images such as touch, taste, sight, smell and sound to make your account more authentic. Use the information and sources from this chapter to support your response.

Visible thinking routines

I used to think… but now I think…

Use the thinking routine below to reflect on how your understanding and perception of the Vikings has changed over the course of this chapter.

1. Write what you used to think about the Vikings before starting this chapter. Take a minute to think back and then write down your response to: 'I used to think … '
2. Think about how your ideas about the Vikings have changed as a result of what you have learned in this chapter. Again, write down what you now think about the Vikings. Start your sentence with: 'But now I think … '
3. On paper, in groups or as a class, explain how your thinking about the Vikings has changed over the course of this chapter.

Cross-curricular task

History and visual arts

You are an archaeologist who is helping the curator of the Australian Museum develop an exhibition on the Vikings. The curator needs to collect a range of artefacts and sources that reflect the Viking society and culture in their homelands and the lands they conquered.

Source 7.56 British museum curators talk about their Viking display

Your task is to create an artefact for this exhibition. You can choose to create any artefact that was found in the Viking Age, including a weapon, armour, runestone, cooking utensils, items of clothing, jewellery, and treasures from a monastery or raid. Research Viking artefacts online (such as the source database of the British Museum website) to locate the artefact you are going to recreate. Think about how your item will be displayed and what materials you will use to make it.

Your artefact needs to be accompanied by a paragraph description that explains what the artefact is, how old it is, the date and location it was found, what it was used for by the Vikings and any other important historical or archaeological information that would help a visitor of the museum learn about your object.

As a class, you can showcase your exhibition to your school or even have a museum night where you invite your parents, family and members of the community. A suggested location to host your exhibition is in the school library.

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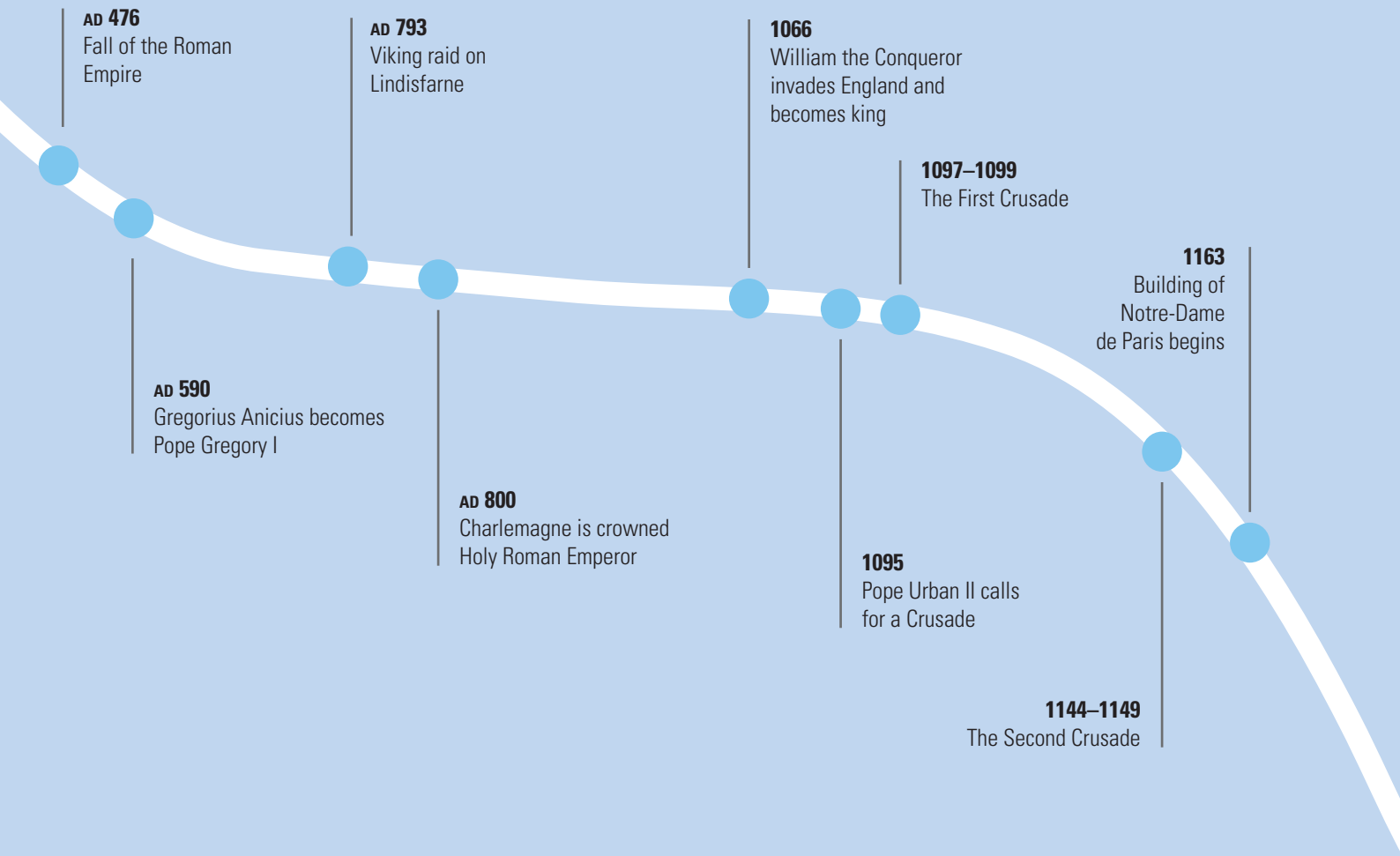
CHAPTER 8

MEDIEVAL EUROPE

c. AD 590 – c. 1500



Medieval Europe always conjures images of castles and knights, but is this the most accurate picture? Between the years AD 590 and 1500, Europe underwent fundamental and comprehensive change in all areas of society. Throughout the medieval period, we can trace the development of numerous different kingdoms. To help us understand the main developments, the focus of this chapter will be on France, England and the central European kingdom, dominated by German-speaking peoples, known as the Holy Roman Empire. We will look mainly at the period known as the High Middle Ages (AD 1000–1250), exploring earlier and later time periods to show change over time.

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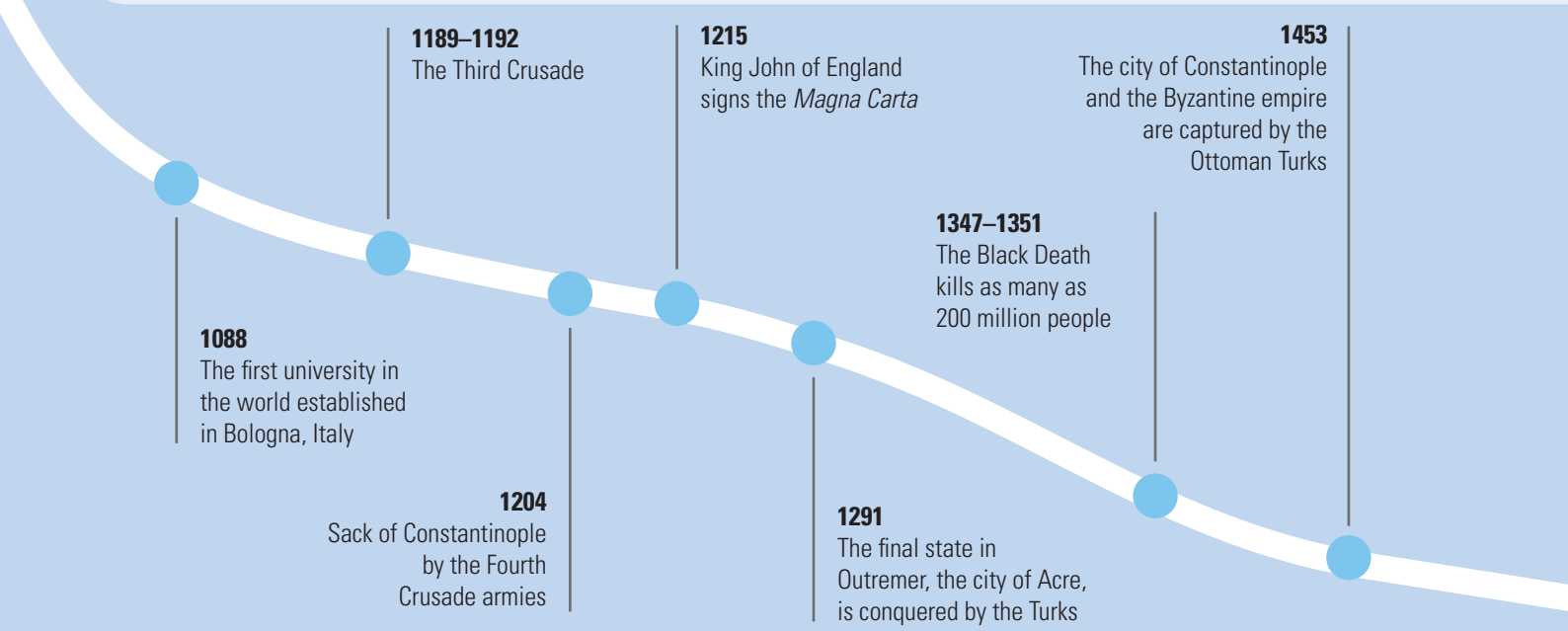
SEE, THINK, WONDER

Source 8.1 Burg Elitz, a medieval German hilltop castle

Based on the image in Source 8.1, consider the following questions for discussion.

- What do you **see** in this image? (I see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about medieval Europe? (I wonder …)



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Key questions

- How did people in different social groups live in medieval Europe?
- How can we investigate what people in medieval Europe thought about their lives?
- Why was religion so important in this period?
- How did military technology change over this period?
- Why is it important to know about Europe in the medieval period?

Source 8.2 Europe and Britain in approximately AD 1200

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8.1 Way of life

Life for people living around Europe in the Middle Ages differed vastly, depending on the climate, wealth and availability of food and materials. The poorer classes across Europe had far fewer chances in life, but **peasants** in the southern Mediterranean had a better life than those in far northern Europe or northern England. In all countries, the wealthy jealously guarded their privileged position in society.

peasants the lower class of society in medieval Europe, often farmers

Source analysis 8.1

Source 8.3 An image from a thirteenth-century text showing those who pray, those who fight, those who work

1 How can you tell which person is which in the image?
2 Which person seems to be being ignored in this image? Why do you think that is?
3 Explain what this image can tell us about life in medieval Europe.

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Political life and feudalism

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

oath a promise that is made between two people that invites God to be a witness to ensure that the promise is not broken

freemen people who were free to choose whom they worked for, and were not tied to land under medieval serfdom

serfs people who were bound to work the land of their lord in return for a small amount of land to feed their family

Life in medieval Europe was dominated for the most part by the **feudal** system. Power and wealth in a kingdom were determined by land ownership. Positions of power in almost all European countries were, for the most part, decided by the king, meaning that a person's status was always determined by their relationship to those above and below them. This relationship was dictated by who controlled land.

In principle, the king owned all of the land in his country. The land was distributed to his lords in return for the swearing of an **oath** that they would provide military service and taxation to their king. The people who lived on these lands were also granted as part of this gift. Those lords would then divide up the land and distribute it to their followers, again in return for military service and tax.

The land was worked by peasants, of whom there were two groups: **freemen** and **serfs**. Freemen could own or rent the land and provide goods to the local lord. Serfs had very few rights: they had to work on the lord's land for a certain number of days each week, and while they could spend the remaining days working their own land, they had to give the lord a percentage of their crop as rent. They also needed the permission of the lord before leaving his estate, or making other life decisions such as getting married. All peasants could be called up for military service by the lord. Freemen and serfs made up about 75% of the population of Europe.

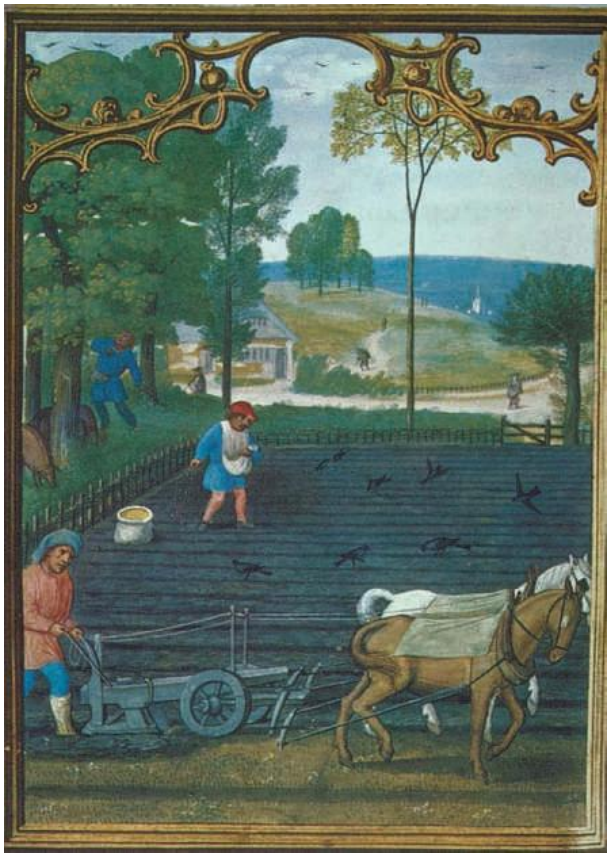
The feudal system existed in some form from around the ninth century AD until the fifteenth century. Over time, the **nobility** came to hold massive estates, some larger even than the king's, making some of them more powerful than the monarchy.

nobility the upper, wealthy part of society in medieval Europe who usually owned large amounts of land

Black Death or bubonic plague, which devastated Europe in the fourteenth century, killing between one third and one half of the population

The **Black Death**, rampant from 1347 to 1351, contributed to the decline of the feudal system due to the overwhelming deaths of the people who laboured on the land, making the system unworkable. The increased use of coinage from the thirteenth century also contributed to the decline of the system as people started to conduct their business more for money than goods produced on the land. Other contributing factors included the Crusades, and the technological advances in warfare.

Source 8.4 Life on a medieval manor



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Activity 8.1

Create a pyramid that shows the positions of each group in the feudal system. Include explanations along the side that show what each part of society was required to do for their part of the system.

Historical skills: Explanation and communication **Historical concepts:** Significance

Everyday life

Most people in medieval Europe lived in the countryside. The land owned by lords was called a **manor**, and it could include large farms and even villages. A manor would have a manor house (where the lord and his family lived), a church, a **tithe** barn, a mill and a smithy. Some manors had defensive features if they were owned by wealthier lords. The lord kept about 40% of the land for himself. The plots of land allocated to serfs for their own use were only large enough for them to grow food and produce for themselves, their tithe and the lord's rent.

Many people who lived on a manor were not peasants. The most important trades on a manor included millers, smiths, shoemakers, carpenters, coopers, weavers, tanners, bakers and painters.

manor a large estate owned by a noble, which he would divide into smaller portions of land to be farmed by peasants or freemen

tithe 10% of a person's income (either money or produce) paid to the church

Source analysis 8.2

Source 8.5 A fourteenth-century English painting of English serfs working their lord's land

1 Describe the work being done by the serfs and the standing man, known as the reeve.
2 Explain what you think the role of the reeve was on the manor.

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Peasants

Serfs were required to work the lord's land two or three days a week, and this frequency could increase during harvest times. On other days they worked their own land. In addition, all people who lived on the manor had to pay certain special taxes, such as when the lord's daughter was married, or death taxes on the death of a parent.

Peasants were almost always at work, either farming or in their trade. Lunch was usually eaten at about 1 p.m. to divide the working day into two halves. Dinner might be eaten at about 7 p.m. The only periods of time given as rest to peasants were Sundays, to worship God, or holy days, usually worshipping saints. These days might involve going to church, having a village meal (which might involve eating meat) and would include singing, dancing and entertainment.

Source analysis 8.3

Source 8.6 A fifteenth-century Italian calendar showing farming tasks

1 Describe the duties performed in each of the boxes.
2 Identify what each box represents.
3 How could a historian use this resource to develop an understanding of farming in medieval Europe?

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In most years peasants ate reasonably well, though it was not a very well-balanced diet. Most people ate a lot of bread, which could be made from whichever grains were found in the region. A thick soup, given different names around Europe, was often part of the meal. This would include vegetables (beans, peas and lentils were common), bread and herbs, usually grown in the garden of the peasants. In some parts of Europe, some cheese might also have been eaten. Peasants ate some meat each day, and any animals could form part of the diet – rabbit, pork, beef, even dog and horse – but only in very small quantities, only about 100 g per day. If available, wine would be drunk at all meals.


Housing

Source analysis 8.4

Source 8.7 A fifteenth-century French painting of a peasant village meal

1 Describe all of the actions happening at this meal.
2 Outline the different aspects of life that could be studied in this source.

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The wealthy

Life was much more comfortable for wealthy people, but it was also far from ideal. Wealthy people ate a reasonably similar diet to the peasants, except that meat was more common. They ate a lot of salted pork and beef. We also know of exotic animals being offered up at banquets, such as peacocks, pheasants and swans. Wealthy people also ate vegetables, but in smaller quantities than peasants, with fruits such as apples, pears, cherries and figs being more common in their diets. They would eat in a similar way to peasants, often with their meat cooked and served on spits.

Wealthy people might hold banquets, which were big meals for large numbers of people. In 1330, the French king had 75 cooks, 33 wine stewards and 21 bakers at his palace for such occasions.

Source 8.8 Historian Robert Fossier describes the food at a medieval banquet.

At one banquet, over three days 30 guests ate 4 calves, 80 chickens, 10 young goats, 25 cheeses, 210 baked goods, tarts or biscuits, and 1800 *oublies* (round pastries); and they drank 450 liters of wine.

Fossier, R., 2008, *The Axe and the Oath: Ordinary life in the Middle Ages*, Princeton University Press, p. 68

Activity 8.2

While most people in medieval Europe lived in the countryside, towns and cities also started to grow in size over the period. Using your school library and the internet, research what life was like in medieval towns and cities. Locate information on the following topics:

- housing
- occupations
- daily life.

Historical skills: Research, Explanation and communication **Historical concepts:** Empathetic understanding, Significance

Women and children

In poor households, women and children were required to contribute in any way they could to the family. It is often thought that women had few real rights in medieval Europe, and this is largely correct, but they were still important to the success of the family. While they might be needed to prepare meals and mend clothing, they also worked in the fields if more hands were needed, particularly at harvest times. Poor children received no formal education. They learned from their parents how to do the necessary work, whether that was on the farm or a boy learning his father's trade.

The women and children of wealthy families had vastly different experiences than those of poorer families. Instead of being active participants in their husband's daily routines, wealthy wives were given a significant amount of leisure time. They might be involved in the running of the house, but this was often left to male servants. The 'lady of the manor' would be expected to

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entertain guests and engage in worthwhile pursuits such as **embroidery** or strolling through the gardens. Their lives were often separated from those of the men, with different living quarters given to the women.

The children of the wealthy would be given lessons in the morning, but then would have the rest of the day to play games, or practise their fighting (boys) or maybe their embroidery (girls). Boys would be taught to take on greater responsibilities as part of their education as they aged, possibly even becoming a **page** or **squire** to a knight to learn how to fight.

embroidery small woven images or patterns which were usually framed and hung on the wall

page a young boy, usually up to about 14 years old, who was training to become a knight

squire a boy, usually a teenager over 14, who was in the final stage of becoming a knight

The economy

Almost all aspects of life in medieval Europe were dominated by the feudal system, and the economy was no exception. Peasants often did not have access to coins, but they were able to pay their taxes and any other requirements in the form of produce, or services if they were not farmers. Produce was stored in barns on the manor until it was required or sold. The lord of a manor was also required to pay taxes to his lord, but it became very difficult to manage such vast amounts of produce, so part of it was often sold to **merchants**, who transported it to the towns. The feudal system is often depicted as a pyramid, and it should be remembered that all people owed something to someone, except the king. This meant that eventually a portion of all tax paid ended up in the king's treasury.

merchants people who made their money through trading goods

The townspeople were usually paid for their work with money, and this started to become even more common by the fourteenth century as the population of towns increased. People began to move to cities to seek a better life. It was actually illegal for a serf to leave without his lord's permission, but it almost certainly happened. This was a factor in the transformation of the feudal system, as there were not enough peasants working on the land to maintain the old agricultural economy.

Source 8.9 A tithe barn, where 10% of all peasants' produce was kept for the church. Consider what the size of the barn tells us about the tithe.

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Relationships between key groups

The feudal system was based on the relationship between the people who owned land, usually lords or the church, and the peasants who worked the land. It was an uneven system of exploitation of the poorer people. Without people working the land to produce crops or other goods, the rich would have no basis for their wealth. The serfs were kept in this position for centuries until the Black Death. One of the results of the Black Death was that there were significantly fewer people to work the land of landowners. This meant that workers were, all of a sudden, in demand. Some even started to charge landowners for their work. Landowners were willing to pay because, without people to work their land, they were unable to make money.

Another major relationship in medieval Europe was between the church and the people. Religion was very important to people in medieval Europe and, even if you did not believe everything the church taught, it was still expected that you would participate in all aspects of Christianity. In fact, the whole feudal system was based on the understanding that the monarch had been chosen by God to rule (this later became known as 'divine right'). This placed the members of the church in an important position as they had significant power over all levels of society, even kings. However, this went both ways, as kings sometimes had influence over the appointment of important positions in the church.

Review 8.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the most powerful kingdoms in Europe in the Middle Ages.
2. Explain what the feudal system was and how it worked.
3. Explain the difference between a peasant and a freeman.
4. Outline farming technology in medieval Europe.
5. Why might a wealthy man have luxuries such as peacocks and swans served at banquets?
6. Why was the introduction of money such an important change in the economy?
7. In what ways might life be better for a peasant than a noble?

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8.2 Developments and achievements: Medieval manuscripts and literature

While much of medieval Europe appears fairly basic compared to today, there were significant advances made in a number of areas, including in manuscripts and literature. Writing had long been an important part of society, but manuscripts in medieval Europe show continual improvements in the creation of books. This eventually led to the development of the printing press, one of the first markers of modern society.

Source analysis 8.5

Source 8.10 A fifteenth-century manuscript from Bohemia, showing the crucifixion of Jesus

1 Describe the colours used to paint this picture.
2 Why would such extravagant and expensive colours have been used to paint this scene?

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Manuscripts

The word 'manuscript' comes from two Latin words that together mean 'written by hand'. Manuscripts were books, carefully created usually by **monks** or **nuns**, and often about religious topics – for example, copies of the Bible, prayers or biographies of saints.

monks men who devote their lives to worshipping God and live in monasteries

nuns women who devote their lives to worshipping God and live in convents

Manuscripts were incredibly labour-intensive, which meant that they were also very expensive. The writing material and pages had to be prepared, the book written and illustrated, then sewn together by hand. The most beautiful manuscripts were decorated with images painted in bright colours made using minerals or plants. Gold colours were actually made with real gold, either by sticking gold leaf (gold that has been beaten out like foil) or painting gold mixed with uncoloured ink. A dog or wolf's tooth was used to polish any gold leaf to make it shine. These illuminated manuscripts were very expensive and were often commissioned by wealthy patrons.

Over time, instead of manuscripts being created by monks or nuns, workers developed specialised paid services for the creation of books, such as scribes, artists and binders. In the fifteenth century, the printing press was invented. This was a mechanical device that allowed printers to create many copies of books with great speed and with less cost. As a result, manuscript production started to slow down as the demand for printed books increased, and by the end of the century, books were being created in such numbers that manuscripts were rarely commissioned.

Source 8.11 An illustration of a thirteenth-century scribe, Vincent of Beauvais, included in a fifteenth-century French translation of his work, *Speculum historiale*

Activity 8.3

Research illuminated manuscripts and identify the different themes of illuminations. Plan and create an illumination. You should consider the theme of the image, the colours and what you want to be the central feature of the image. Once you have created it, write a short explanation of what you have created and why.

Historical skills: Research, Explanation and communication **Historical concepts:** Empathetic understanding

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Literature

Most of the literature written in this period was religious and composed in Latin. In contrast, secular literature was often written in a local language, the **vernacular**. As the majority of people in medieval Europe were illiterate, literature was often written to be performed. Stories, poems and histories were almost all written to be read aloud to large groups of people. This is largely why poetry was so common: it is easier to remember, and the rhythmic lines of poetry can create excitement and interest. By writing works that could be performed, all people were able to enjoy literature.

Religious literature

The only large group of people who could read and write in medieval Europe were the monks and nuns. As a result, there is still much religious literature from the period. **Hymns** formed a large part of religious literature, with many individuals writing their own hymns. One of the best known of these is the hymn *Dies Irae*, written by Thomas of Celano, near Naples in Italy, in the middle of the thirteenth century. It is about the End of Days, when Christians believe God will return to judge the righteous and punish unrepentant sinners with eternal damnation.

vernacular the language spoken in a region by most people, particularly the uneducated

hymns songs with particular stylistic features sung in praise of God

Source analysis 8.6

Source 8.12 *Dies Irae*: extracts from an English translation, and an audio recording in the original Latin

The day of wrath, that day
will dissolve the world in ashes,
David being witness along with the Sibyl…

Remember, merciful Jesus,
that I am the cause of Your journey:
lest you lose me in that day…

Once the cursed have been silenced,

Sentenced to acrid flames:

Call me, with the blessed…

Merciful Lord Jesus,
grant them rest. Amen.

Thomas of Celano, *Dies Irae*

Source 8.12 *Dies Irae*

1 Identify the theme of this hymn.
2 Listen to the audio recording of the *Dies Irae*. Account for what makes it sound particularly religious when you listen to it.

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Secular literature

Courtly love

The most common literature in this period were poems and stories about **courtly love**. This type of literature focused on a knight or lord gaining the attention of a noble lady and undertaking services and great deeds to gain her affection. One of the most notable examples was *Lancelot, the Knight of the Cart*, written by Chrétien of Troyes in the twelfth century. This work exemplifies the noble love of a true knight and his loyalty to his oath of fealty sworn to the king. These stories became the basis of **chivalry** in medieval Europe, the proper way for a knight to act towards women, his lord and the church.

courtly love an expression of love between a lord or knight and lady prior to marriage

chivalry an unofficial code of conduct that all knights were expected to follow

Poems of courtly love were often performed by travelling singers called troubadours, who wandered the countryside making a living from singing such songs and accompanying themselves on the lyre or lute.

Epic poetry

The *Divine Comedy*, written by Dante Aligheri in fourteenth century Italy, is an example of **epic poetry**. It is similar to much literature in medieval Europe as it uses allegory (things that really represent something else more important) to teach the journey to God. It was told in three parts, named Hell, **Purgatory** and Heaven, to show the three stages that humankind needs to go through to reach heaven.

epic poetry a long story told in the form of a poem

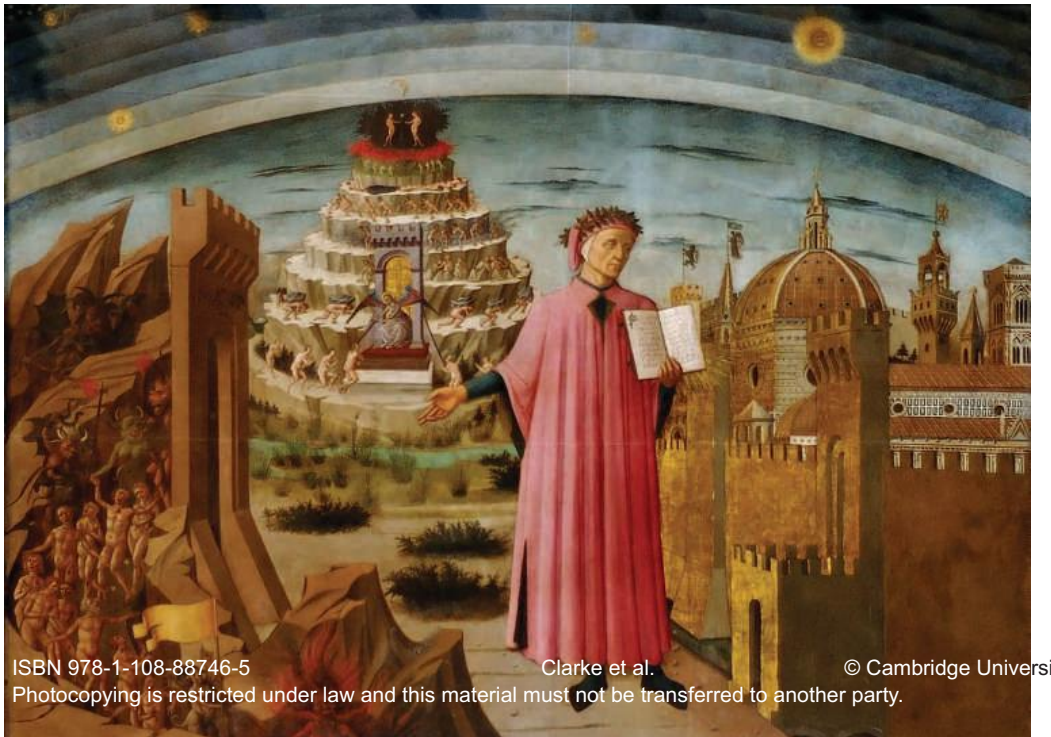
purgatory the place where the souls of good people go to be punished for their sins before they are allowed to enter heaven

Activity 8.4

One of the most famous pieces of secular writing in medieval Europe is Chaucer's *Canterbury Tales*. It tells the stories of 24 different people travelling to England's most important church, Canterbury Cathedral. Research one of the stories and write down the main ideas of the story. Explain how this story could be used for evidence of life at the time in England.

Historical skills: Analysis and use of sources, Perspectives, Research, Explanation and communication **Historical concepts:** Perspectives

Source 8.13 A fifteenth-century depiction of Dante Aligheri holding a copy of the *Divine Comedy*, while standing next to the entrance of Hell



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Source analysis 8.7

Source 8.14 A fourteenth-century German image of travelling *minnesang*

1 Identify the sort of instruments you can see in this source.
2 Summarise what this source tells us about the nature of troubadours and what they did.

Review 8.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Who were the creators of most manuscripts in medieval Europe?
2 How did the creation of manuscripts change over time?
3 Define courtly love and how it was used in literature.
4 Who were troubadours and why were they important for literature in medieval Europe?
5 Why might the creation of a manuscript usually be considered an act of religious worship?

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8.3 Relations between Islam and the West

One of the most significant series of events in the medieval period were the Crusades. These were military expeditions led by various nobles and kings to take the **Holy Land** from **Muslims**, who had controlled it since the seventh century. This was not the first contact that western Europe had had with the Middle East, but it had significant impact over the centuries. The Crusades gave Western European people greater exposure to Eastern ideas, science, religions and life.

Holy Land the Middle East, important to Christians as they believe it was where Jesus lived and was killed, and holy to Muslims because they believe it was where Mohammed, the founder of Islam, ascended to heaven

Muslims people who follow the religion of Islam, founded by Mohammed

Source 8.15 A knight crusader and a Saracen archer

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Origin of the Crusades

There was no single cause of the Crusades, but there were a number of factors that led to the European desire to lead and participate in warfare against the Muslims in the Middle East. In the eleventh century, a group called the Seljuk Muslims began expanding their empire into areas under the control of the Byzantines, which posed a serious threat to Europe. The impending 1000-year anniversaries of the birth and death of Jesus had led to a large number of people believing that Jesus would return to Earth soon. The number of **pilgrimages** increased, and the alleged Tomb of Jesus in Jerusalem was one of the most important pilgrimage sites in Christianity. There was also debate at the time about who should appoint church leaders. The culmination of these factors meant that when the Byzantine Emperor Alexius I appealed to Pope Urban in 1095 for assistance against the Seljuks, it was important for the pope to respond with strong leadership.

pilgrimages holy journeys to sacred sites

knights the warrior class of European society, often lords who owned land

Pope Urban II declared that Europeans should begin a Crusade to repel the Muslims from Christian lands in the Middle East. At the Council of Clermont in 1095, he proclaimed a complete forgiveness of all sins for anyone who took up arms against the Muslims in the East. Many **knights** who heard this proclamation saw an opportunity to be forgiven of all of their sins. Other knights saw it as an opportunity to make money by plundering the cities of the East, or by taking a share of land in the East. Some would have had no choice, as they were obligated to follow their lord to the Crusades.

Source analysis 8.8

Source 8.16 A French fourteenth-century painting of Peter the Hermit, a religious figure, leading the People's Crusade, an informal crusade of ordinary people that ended in tragedy in 1096

1. Describe what you see in this image.
2. Explain everything in this image you identify as unusual.
3. Summarise what this source tell us about the nature of Peter the Hermit's Crusade.

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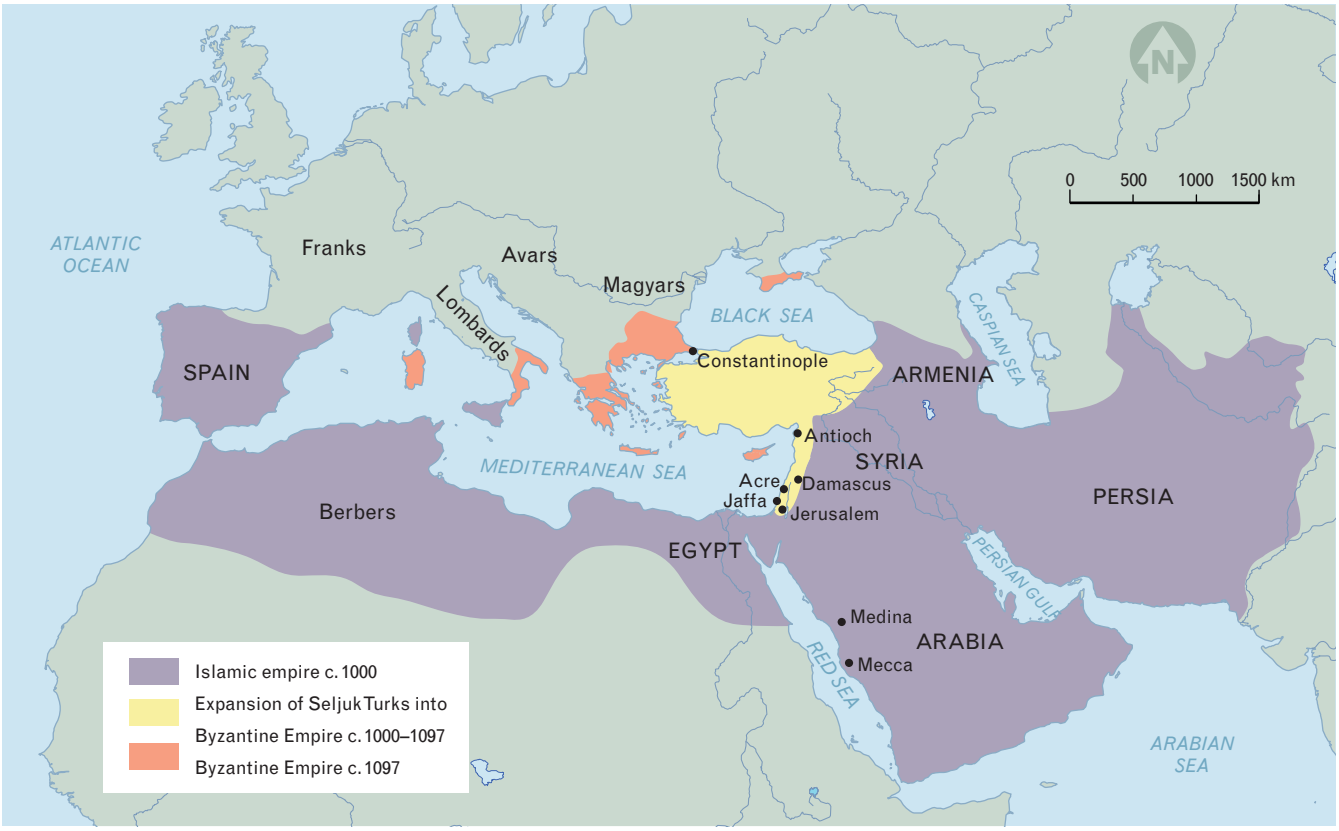
Source 8.17 The Islamic and Byzantine Empires c. 1097



The First Crusade

county land controlled by a count, an important lord

principality land controlled by a prince or a member of a royal family

There were five large Crusader armies formed. One of them became shipwrecked but the four remaining armies reached Constantinople by 1097, with up to 25 000 infantry and 4000 mounted knights. The armies were very successful, defeating the Seljuk Turks in a series of battles. They eventually took Jerusalem, which had become the aim of the Crusade.

This success led to the development of four Crusader states: the **County** of Edessa, the **Principality** of Antioch, the County of Tripoli and the Kingdom of Jerusalem. The whole region was named Outremer. These four States grew in power and were controlled by the Crusaders. There were initially few soldiers to protect the states, but as time passed, more and more people settled there. However, the states faced pressure from the Byzantine Emperor for not returning lands that had belonged to him, notably Antioch. In addition, Muslim armies were starting to form to retake them.

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Source analysis 8.9

Source 8.18 Outremer in AD 1135

1 Identify what this map tells us about the threats to Outremer.
2 Explain the importance of coastal towns in supporting Outremer.

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The Second Crusade

In 1144, a Muslim army took the most northern of the Crusader states of Outremer, Edessa. The next year, Pope Eugenius III declared a second Crusade. The Byzantine Emperor was not pleased that a second Crusade had been launched, as the first had been a disaster for Byzantium through the bad discipline of the Crusaders who constantly caused trouble.

Source analysis 8.10

Source 8.19 A French fourteenth-century illustration of Louis VII attacking the Muslim army

1 Which soldiers do you think are the Christians and which the Muslims? Explain your answer.
2 Summarise what this source tells us about the nature of warfare in the Crusades.

After repelling attacks by Seljuk troops, the Crusaders reached Antioch. It was decided that it was not possible to attack Edessa, their original goal. Instead, they travelled to Jerusalem and decided to attack Damascus, an important Seljuk city. The forces besieged the city but were forced to withdraw when they realised that their position was exposed to a counter-attack. They returned to Europe, and the Seljuks were greatly encouraged by this victory.

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The Third Crusade

Between 1148 and 1187, the Seljuks strengthened their control over their areas of the Middle East. Importantly, they became unified behind one man who was to prove a military genius, Salah ad-Din or Saladin, as he was known by the Crusaders. The armies of Byzantium were defeated in 1176 by the Seljuks, and by 1187 almost the entire Kingdom of Jerusalem was taken. In response to an appeal from Pope Urban III, three armies left Europe from the **Holy Roman Empire**, France and England. Frederick Barbarossa, Emperor of the Holy Roman Empire, drowned while crossing a river while with his bodyguards, and most of his troops decided to return home.

Richard I of England and Philip II of France led their armies to the city of Acre, where they defeated the Seljuk army besieging the city. However, there had been ongoing conflict between the two monarchs. Philip saw himself as the leader of the Crusaders, viewing Richard as his vassal, since some of Richard's lands were within France. Richard felt (not without justification) that he was the superior military tactician. There were disputes about territory, and over the timing of the attack on Acre. After the city fell, Philip decided to return home to deal with issues that had arisen in France. Richard had insisted on taking over Philip's share of the prisoners in addition to his own, and after discussions with Saladin broke down, he executed them all. Saladin responded by killing all of the prisoners he had captured.

At the Battle of Arsuf in 1191, Richard defeated Saladin's forces and continued to strengthen Christian control of cities on the coastline, building defensive fortresses. When he heard that Philip was taking the opportunity to conquer English possessions in France, Richard made a **treaty** with Saladin. Christians were to control the coast north of the city of Jaffa and Christian pilgrims were allowed free and safe passage to the city of Jerusalem, which Richard had not been able to attack. Even though he did not take Jerusalem, the Third Crusade was seen as a significant success for Richard as it ensured the survival of the Christian kingdoms of Outremer for the immediate future.

Holy Roman Empire a large kingdom in central Europe dominated by German-speaking peoples. It was considered a continuation of the Roman Empire.

treaty a peace agreement

Source 8.20 Illustration from a fourteenth-century French manuscript, showing Philip II and Richard I accepting the surrender of Acre.

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Later Crusades

The Crusades continued for centuries, with several popes and kings investing themselves and their kingdoms into endeavours that came to nothing.

Activity 8.5

Research one of the later Crusades. Outline when it started, who was involved and what happened. Imagine you are a leader of one of these later Crusades and write a letter to your people justifying why you are leading the crusade.

Historical skills: Empathetic understanding, Research **Historical concepts:** Perspectives, Empathetic understanding

Source analysis 8.11

Source 8.21 A French painting of crusaders capturing Constantinople in 1204

1 Describe the different actions being taken by people in this painting.
2 How accurate do you think this source would be as information for the Sack of Constantinople? Explain your answer.

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Perspectives on the Crusades

Source analysis 8.12

Source 8.22 In 1095, Pope Urban II gave a speech at the Council of Clermont, France, which inspired the First Crusade. There are five different written versions of this speech. The one shown below is from *History of the Crusades* by Robert the Monk, written some 12 years after the speech was given.

From the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth and very frequently has been brought to our ears, namely, that a race from the kingdom of the Persians, an accursed race, a race utterly alienated from God … has invaded the lands of those Christians and has depopulated them by the sword, pillage and fire; it has led away a part of the captives into its own country, and a part it has destroyed by cruel tortures; it has either entirely destroyed the churches of God or appropriated them for the rites of its own religion. They destroy the altars, after having defiled them with their uncleanness …

… That land which as the Scripture says 'floweth with milk and honey,' was given by God into the possession of the children of Israel, Jerusalem is the navel of the world; the land is fruitful above others, like another paradise of delights … This royal city, therefore, situated at the centre of the world, is now held captive by His enemies, and is in subjection to those who do not know God … [Jerusalem] seeks therefore and desires to be liberated, and does not cease to implore you to come to her aid … Accordingly undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven.

Robert the Monk, c.1107, *History of the Crusades*

Source 8.23 An eye-witness to the Sack of Constantinople, describing the attack by Crusaders on the city of Constantinople in 1204

… How shall I begin to tell of the deeds wrought by these nefarious men! Alas, the images, which ought to have been worshipped, were trodden under foot! Alas, the relics of the holy martyrs were thrown into unclean places! Then was seen what one shudders to hear, namely, the divine body and blood of Christ was spilled upon the ground or thrown about …

Nicetas Choniates, *Alexii Ducae Imperium*, 1.397

Source 8.24 Modern historian Christopher Tyerman's interpretation of the role of religion in the Crusades

Popes today do not summon crusades … In the later 20th century, the Roman Catholic Church was careful not to embrace potentially violent (and radical) theologies … [Pope] John Paul II even apologised to the victims of the Crusades. The Crusades did not disappear from European culture because it was discredited but because the religious and social value systems that kept them going were abandoned.

Tyerman, C., 2009, *God's War: A New History of the Crusades*, Penguin, p. 917

continued...

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Source analysis 8.12 continued

Source 8.25 Modern historian Peter Frankopan's opinion on the political impact of the Crusades

> The returning Crusaders maximised the political capital gained from their exploits. Fulk V of Anjou, Robert of Flanders and Rainold of Château-Gontier were just three of those who adopted the epithet 'Jerosolimitanus' [man of Jerusalem] when signing acts and charters after their return from the Holy City. Others sought to benefit [through others] from the renown of the returning knights. Philip I of France married off four of his children to prominent Crusaders or to the daughters of leading figures who had fought their way to Jerusalem. His heir, the future Louis VI, was married to the daughter of Guy of Rochefort, who took part and evidently did well in the expedition of 1101; another of the king's sons, Philip, Count of Mantes, married the daughter of Guy of Trousseau – whose career in the east was rather undistinguished, to put it mildly.
>
> Frankopan, P., 2012, *The First Crusade: The Call from the East,* Harvard University Press, p. 186

1. Summarise what Pope Urban says is happening in the east (Source 8.22).
2. How would people in medieval Europe react to Pope Urban's proclamation?
3. How is the Crusaders' attack on Constantinople depicted by Nicetas?
4. Why would Pope Urban and Nicetas have different perspectives on the Crusades?
5. Why does Tyerman believe the Crusades stopped?
6. Frankopan believes that individuals may have gone on the Crusades for personal reasons. Identify what suggests this in Source 8.25.
7. Pope Urban and Nicetas were alive during the Crusades, whereas Tyerman and Frankopan are historians writing in the twenty-first century. Why would this difference in time of writing lead them to different perspectives on the Crusades? How can you see this in their writing?

Review 8.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define 'crusade'.
2. Explain why the Crusades began.
3. Outline the result of the First Crusade.
4. Explain why the Second Crusade failed.
5. Explain how the Crusades were primarily religious wars.
6. Was the Third Crusade a success or a failure? Why?
7. Do you think the Byzantine Emperor regretted asking the Pope for assistance in 1095? Explain your answer.

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8.4 Continuity and change: Military and defence systems

One aspect that touched the lives of all people in medieval Europe was warfare. Wealthy men would lead armies of poor men who had been called up to fight, while women and children were either left behind to wonder about the fate of their loved ones or to do what they could to protect themselves from an invading army. Over time, warfare developed significantly and became tied into the feudal system, with knights becoming lords of manors, and castles becoming an important focus of military power.

The role of knights

Knights are one of the most recognisable features of medieval Europe. At the most basic level, knights were warriors who fought on behalf of their lord, who could be another lord or the king himself. It should be remembered, though, that knights were also part of the feudal system and had a political and social role to play. They were expected to administer their lands carefully to maximise the tax they could extract from them. They constantly practised their skills, both in hunting (which was also a leisure activity) and at tournaments (festival events where knights fought for money and honour).

In early medieval Europe, knights were simply warriors. It had become clear that warriors on horseback, wearing basic **chain mail** armour and carrying a spear and a sword, were extremely effective. As a result, warriors who could afford their own horses became important in an army, and their social position in society also started to change. Over time, knights' weapons and armour started to develop, with heavier plate armour worn and long lances used in a cavalry charge, the most dangerous part of the battle. A successful cavalry charge could win a battle by breaking the line of the enemy.

chain mail a type of armour made from small rings of iron woven together as a vest or coat

In later medieval Europe, knights were also expected to be models of chivalry.

Source analysis 8.13

Source 8.26 A German fourteenth-century battle on horseback during a tournament

1 Describe what is happening in this source.
2 Why do you think ladies were depicted in this way at a tournament?
3 How would you describe the battle at the tournament? Do you think this is an accurate depiction?

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Becoming a knight

In early medieval Europe, it was not unusual for someone of lower rank in society to become a knight. As knights were primarily soldiers, lords wanted the best warriors to be knights, so anyone with ability might be awarded the rank of knight. When being a knight became tied into the feudal system, and people wanted to protect their position in society from those below them, it was nearly impossible for a man who was not born into the family of a knight to become one. There was a structured path to becoming a knight: you started as a page, became a squire, then eventually were knighted.

Source analysis 8.14

Source 8.27 A scene from a Norman eleventh-century tapestry, called the Bayeux Tapestry, showing early English and French knights at the Battle of Hastings in 1066

1 Describe the armour and weapons used by Norman knights (on horseback) and the English (on foot).
2 Explain what the source might tell us about the tactics used in this battle.

Medieval warfare

An army was made up of a number of groups. Firstly, senior lords, or sometimes even the king, were the commanders of the army, usually riding behind the battle. The knights were the most important part of an army, and could be either mounted or on foot. Mounted knights would often lead an initial cavalry charge into the enemy's lines, which was done to create a gap in the line for soldiers on foot to move through.

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To counter this, groups of men carrying **pikes** were lined up to break the charge of the horses. The Swiss were particularly well-known for this tactic.

Knights on foot were important as they did the bulk of the fighting, often wearing thick armour and swinging swords and maces. They were highly trained fighters and were extremely effective whether on horseback or on foot. Other parts of the army might include archers – the English army was well-known for its archers, who could be peasants required to fight for their lord, or **mercenaries**.

pikes long spears designed to stop an enemy charge of infantry or knights

mercenaries paid soldiers

Source 8.28 A fifteenth-century French illustration of a varlet or squire carrying a halberd with a thick blade, and an archer drawing the string of a crossbow with a double-handled winch

Castles and warfare

Built all across Europe, castles were symbols of power, but they also played a crucial role in defending a kingdom. Castles were always built in important locations and went through a number of stages of development over the centuries.

Features

The first castles were relatively simple buildings. **Motte** and **bailey** castles had a wooden building, known as a keep, built on high ground, usually a hill, or motte. Below the motte was a large area (the bailey) on which buildings were constructed, such as living quarters for troops, a house for the lord and his family, a stable, and other important military buildings. Around the entire area a wooden wall was built, sometimes with a ditch around it to make the wall harder to attack. Often motte and bailey castles were constructed quickly to gain control of a region and discourage revolt.

As time passed, many of these castles became more permanent. They were often made into stone keep castles. These were square or rectangular keeps constructed from stone, again with important buildings inside a large stone wall that surrounded it.

motte the old English word for mound or hill

bailey the enclosed part of a castle inside the walls

The final development of castles involved building a number of walls around the keep. These were called concentric castles and were usually owned by the most important and wealthy lords.

Source 8.30 Different types of castles

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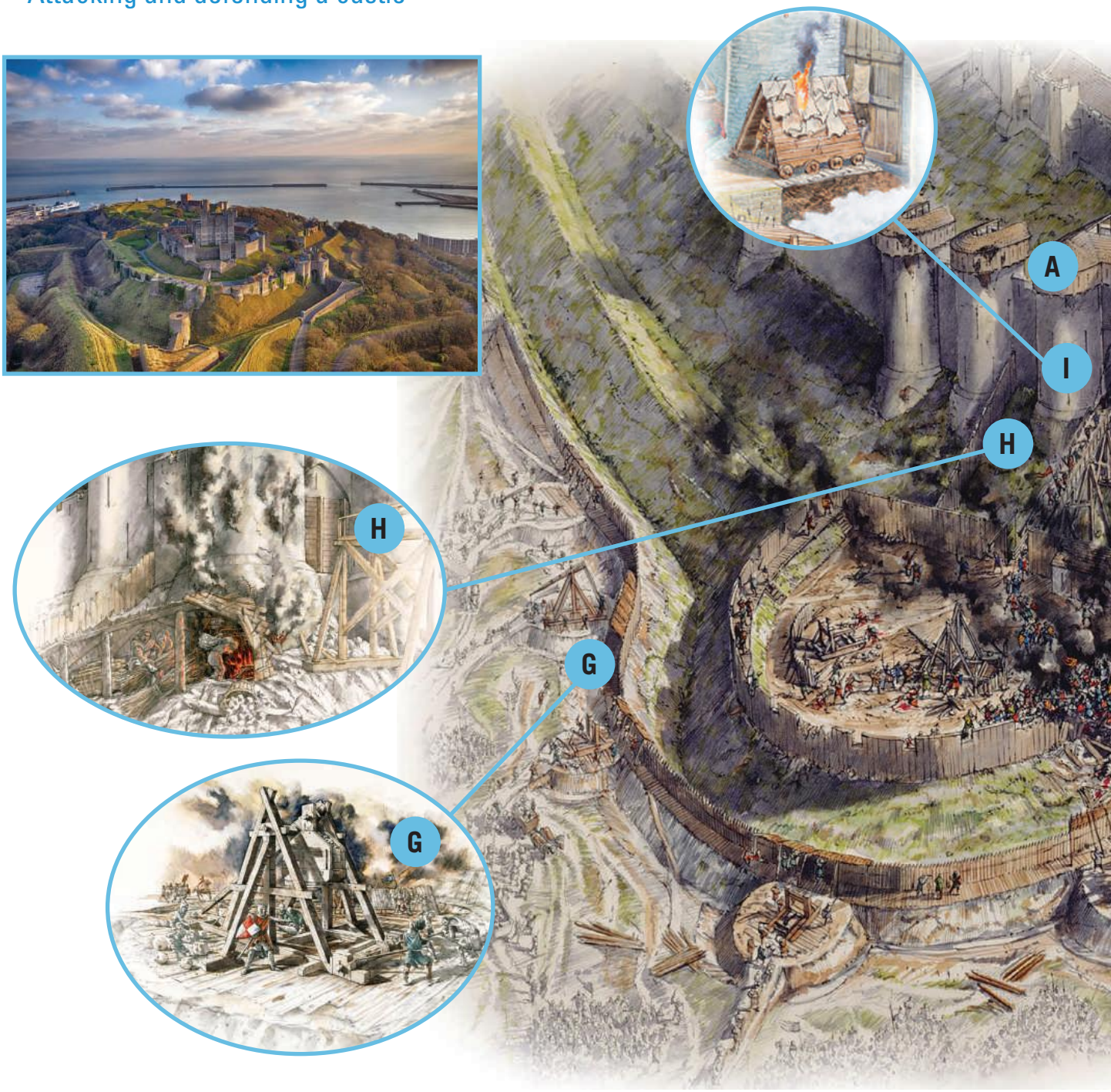
Attacking and defending a castle



Source 8.29 An artist's impression of the French attack on Dover Castle, England, in 1216. The photograph above shows Dover Castle today.

A Barbicans (gatehouses) had a gate on either side. If attackers made it inside one gate, they were still unable to enter the castle. While they tried to break the second gate down, soldiers would shoot arrows from the murder holes from the floor above.

B The battlement of a castle was a platform on the wall from which you would defend the castle. It was aided by the inclusion of crenels (indentations in the battlements) for archers to stand behind, and arrow slits, through which archers could safely fire arrows. Sometimes there were gaps at the bottom to allow defenders to drop rocks on the attacking force.

C To make it harder to attack, spiral staircases were built clockwise in towers. This gave the defender the advantage, as they were higher and had more room to swing their sword, as most people were right-handed.

D Where possible, castles had a bent entrance. This involved a non-straight path to the gate, which gave defenders more time to shoot the attacking force.

E When castles had concentric walls, gates were never built in a straight line. This forced the attackers to go further, making them vulnerable to archers.

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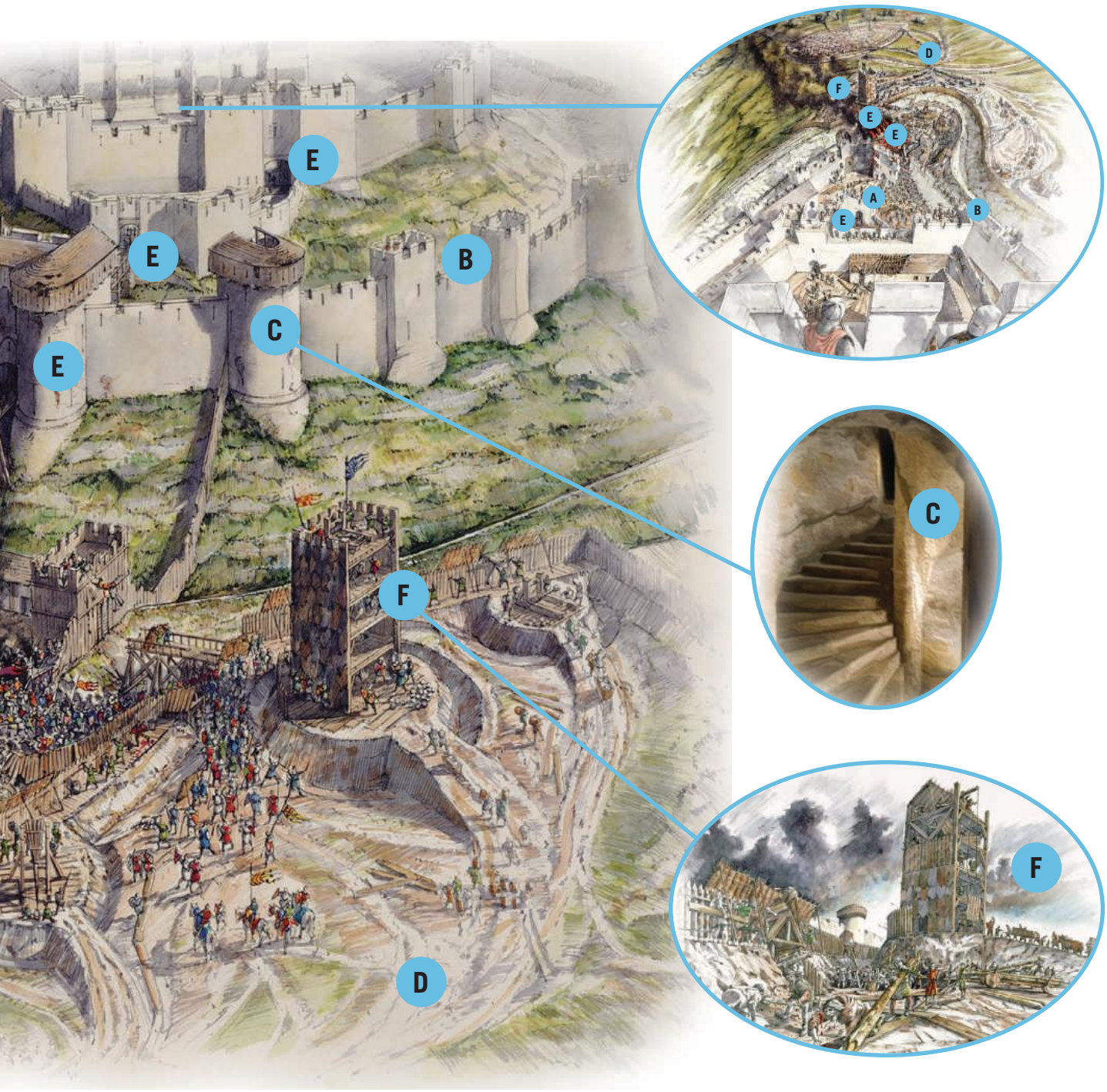

F Siege towers were used to allow attackers to quickly get to the top of the wall safely. As they were made from wood and animal skins, they often caught fire.

G From a safe distance, trebuchets were used to hurl large rocks at walls to break them down.

H If a castle was particularly well defended, sappers might dig a tunnel under the walls, build a fire and weaken the ground under a wall or tower to collapse it.

I To get through the gates, a covered battering ram was used to stay relatively protected while smashing the gate open.

When castles were too hard to attack, sometimes an attacking army would simply surround the castle and wait for those inside to starve. This was known as a siege and would take a long time, sometimes years, as castles had large stores of food.

Many castles had water-filled moats, with drawbridges that could be lowered to allow access, but raised to force attackers to find another way to get into the castle. This does not appear to have been the case with Dover Castle.

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Source analysis 8.15

Source 8.30 Bodiam Castle, constructed in England in the fourteenth century

Source 8.31 Beaumaris Castle, built in Wales in the fourteenth century

1 Identify what features seem to make these castles particularly impressive as buildings.
2 Identify the features you think would make them difficult places to attack.
3 Do these castles seem like pleasant places to live? Explain your answer.

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The end of castles and knights

The essential roles of knights and castles did not change for almost 900 years. Knights and castles were the basis of strength in a country until the introduction of gunpowder and guns in the fourteenth century. With changes in weapons brought on by new technologies, knights and castles became obsolete. As more armies started to use **musketeers**, knights were not as effective. Even though early guns were not reliable, untrained men could be taught to use them.

This was significant because knights gained their position as a result of their importance in the army. As they became less important, their role in society also diminished. With the ability of cannons to destroy stone walls, castles also lost their importance as centres of power. The resulting change in military strategy led to a complete change of society, contributing to the end of feudalism as a way of life.

musketeers soldiers armed with rifles, called muskets

Review 8.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Summarise the role of knights in battles in medieval Europe.
2 Explain why pikemen were useful in armies.
3 How did castles develop over time?
4 Explain how a castle could be attacked.
5 Explain why castles and knights became less important by the end of the medieval period.

Source 8.32 The ruins of twelfth-century Dürnstein Castle, in Austria

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8.5 Dominance of the Catholic Church

Religion was one of the most important aspects of medieval Europe. Christianity was the common feature across all European countries. From the very wealthy to the very poor, all were expected to be faithful and worship God in accepted ways. By forcing all people to be so devout, the church gained a position of pre-eminence in society and politics in medieval Europe.

Religion in Europe

The focus of religion for most people was the local church in their town, village or manor. One of the ways that the wealthy maintained control over peasants on their manor for so long was that the peasants had to swear an oath of loyalty to their lord, often with their hand on a Bible. To break such an oath would have meant the individual would go to Hell rather than Heaven.

communion the eating of bread and drinking of wine that symbolised the last supper of Jesus

absolution forgiveness for sins given by a priest

baptism the ritual that people, often babies, undergo to become Christian to ensure that they can enter Heaven

last rites the prayers and rituals done over a dying or dead person to ensure that they enter Heaven

heresy different forms of Christianity that the Church tried to suppress

Cathars members of a heretical medieval Christian sect

indulgence a payment made by a person to be forgiven for their sins without having to do anything else

Only priests could give **communion** and listen to confessions, giving **absolution**. This made them important because without their local priest, people could not get into Heaven. Local priests also performed **baptisms**, communion, weddings, blessings and **last rites**, which were essential Christian ceremonies. The Catholic Church had very strict ideas about how religion should be practised, and anything that differed from this could lead to **heresies** that the church tried to suppress, often violently. For example, in the thirteenth century, a crusade to eliminate **Cathars** in the South of France led to the sack of Béziers, where the inhabitants were slaughtered.

Religion for the wealthy was different. One reason they maintained their hold on power was because the church ensured that the poor were unable to challenge their authority. In addition, the rich were able to be forgiven for their sins by paying an **indulgence**. Indulgences increased in medieval Europe, with regulations set down by the church for what was appropriate. This meant that the wealthy classes in medieval Europe could sin, but use their wealth to be forgiven.

The hierarchy of the church

The **pope** was the leader of the church in western Europe. It is important to remember that the pope was not only a religious leader, he was also a feudal lord, controlling vast lands in central Italy. As the leader of the church, the pope believed that he was responsible for all of the people in **Christendom**, which incorporated all of the countries in western Europe. Not all kings agreed with this, as it meant that the pope had the power to order all people in a country not to follow a king. This could be done through **excommunication**, which was when a pope declared that a person was not allowed to take communion, one of the necessary steps of being part of the Church. Without communion, a person was damned to Hell, along with anyone who followed them. The pope was able to use this power to control kings.

pope the head of the Catholic Church who lived in Rome

Christendom the collective term given to all of the countries who followed Christianity

excommunication a punishment that forbade anyone to give communion to a person, making them unable to practise as a Christian

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Source analysis 8.16

Source 8.33 A German fifteenth-century painting of the order of life, with the church at the top, the kings in the middle, and the ordinary people at the bottom

1 Describe the different levels of society depicted in the source.
2 Who is depicted as the most important person in this source? How do you know this?
3 Explain how this layering of society by the church aided the feudal system.

Activity 8.6

Research the following positions in the Catholic Church and briefly outline their roles in the church in medieval Europe. Create a pyramid that shows the importance and relationships between these different positions:

- pope
- cardinals
- archbishops
- bishops
- monks and nuns
- friars.

Historical skills: Comprehension: chronology, terms and concepts, Research, Explanation and communication **Historical concepts:** Significance

Activity 8.7

The power of the pope in medieval Europe was absolute. He had the right to excommunicate even the most powerful kings, meaning that they would lose their throne and all power and be condemned to Hell. In 1076, a period named the Investiture Controversy (or Investiture Contest) began. Henry IV, Holy Roman Emperor, believed that he should be able to appoint archbishops and bishops as they were feudal lords, but the pope disagreed. This led to almost 50 years of conflict, after which the position of the pope grew even stronger.

Research the Investiture Controversy. Create an annotated timeline, on butchers' paper or in a Word document, explaining the major events. Around the timeline, write short biographies of the main people involved in the controversy.

Historical skills: Comprehension: chronology, terms and concepts, Research, Explanation and communication **Historical concepts:** Continuity and change, Cause and effect, Significance

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Site study: The cathedral of Notre-Dame de Paris, France

Source 8.34 Notre-Dame de Paris

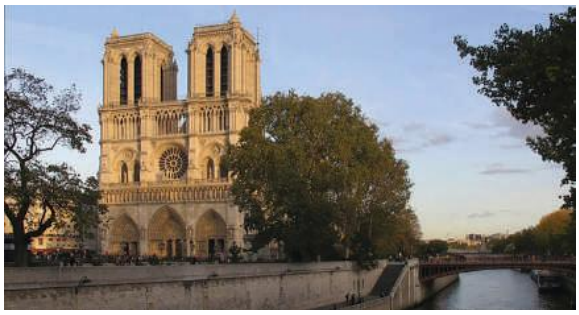
cathedral a large church located in an important city that usually served as a centre of the diocese, where an archbishop would live

Gothic a style of architecture with particular features, such as flying buttresses and high roofs, developed in medieval Europe

Notre-Dame **cathedral** is dedicated to the Virgin Mary (*notre dame* is French for 'our lady'). Despite a damaging fire in 2019 that threatened to destroy the building, it remains one of the best examples of French **Gothic** architecture in the world.

In 1160, the Bishop of Paris decided that the existing church was not grand enough and he decided to construct a building that he felt was more appropriate. Construction started in 1163. The King of France, Louis VII, and Pope Alexander III were present for the laying of the cornerstone. The main construction of the cathedral was done in four phases, outlined in the table below.

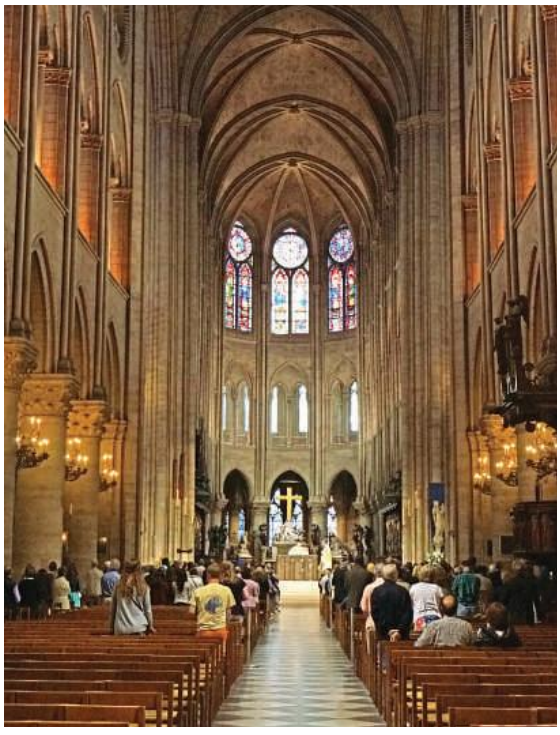
Source 8.34 The view of Notre-Dame from the River Seine



1163–1182	Choir	The area where the clergy and choir sit. It also had two ambulatories (outside walkways) built. The high altar, where the main ceremonies occur, was dedicated in 1182.
1182–1190	Nave	The section where the congregation (the people attending the church) sit.
1190–1225	Facade foundations and transepts	The facade is the highly decorative front of the cathedral. Transepts are side rooms added to the choir to bring light into the building, making it into the shape of a Christian cross.
1225–1250	Gallery and other extensions	The gallery is a raised platform added to the nave. Two towers were added to the western facade of the church. Side chapels and high windows were also added to the nave.

Most of the work done after 1250 was decorative, with many carvings and sculptures added. In particular, there are a large number of grotesques, demon-like creatures that were designed to scare evil spirits away from the church.

One of the most significant aspects of Notre-Dame are the flying buttresses. These are the large thick columns surrounding the building, connected to it with large arches. This architectural innovation meant that the weight of the building is placed on the arches and columns, allowing the walls to be thinner and have larger windows. Before this innovation, walls of large stone buildings needed to be thick with only a few small windows so that the weight of the roof and the upper walls is supported.



Source 8.35 The nave of Notre-Dame

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Source 8.36 The Archangel Michael and Satan weigh souls (detail from the western facade)

1 Define *Notre-Dame de Paris*.
2 Why was the church built?
3 Explain how Notre-Dame has changed over time.
4 Explain what a grotesque is and why you think they were important.
5 Explain why such a grand facade was added to Notre-Dame.

Review 8.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Why was religion important to poor people in medieval Europe?
2 Explain what local priests did that made them important to the peasants.
3 Explain why the pope might have been considered more important than the kings of medieval Europe.
4 Was everyone highly religious in medieval Europe? Explain your answer.
5 Outline the changes to Notre-Dame cathedral over time.
6 Gothic cathedrals were sometimes called 'books for the poor' because of the number of stories carved into the walls. Source 8.36 depicting the Archangel Michael and Satan is an example. Why were these carvings important for ordinary people in medieval Europe?

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8.6 Significant individual: William the Conqueror

In conquering England and establishing Norman control there, William the Conqueror became one of the most significant people of the period. The legacy of his actions affected the development of England for the entire medieval period. We are fortunate that we have a number of primary sources from the time of William the Conqueror, such as the **Bayeux Tapestry** and the **Domesday Book**, that give us unique insights into his time.

Bayeux Tapestry a 70 m long woven story that depicts the different stages of William's conquest of England

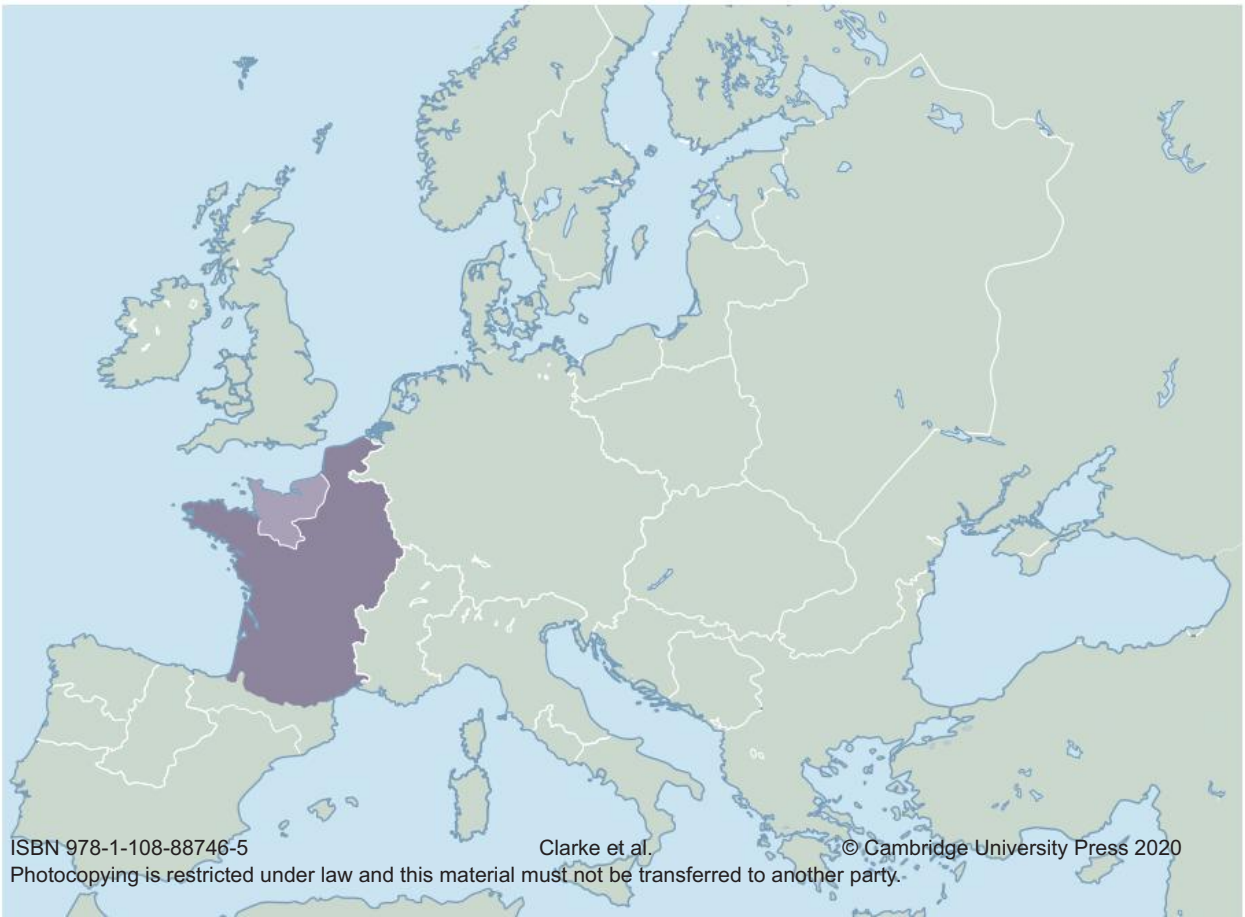
Domesday Book a book containing the details of every person who lived in England and what they owned, written by the order of William

William's background

William was born in approximately 1028. He was the son of Robert, Duke of Normandy, and the daughter of a tanner, Arlette de Falaise. His parents were not married, which was a serious issue in medieval Europe. 'Bastards', as illegitimate children were known, were not given the same rights of inheritance and were looked down upon by most people. When his father died in 1035, William duchy inherited the (the territory of a duke), in spite of his illegitimacy, because he was the only son and had the support of Archbishop Robert of Rouen (his great-uncle) as well as King Henry I of France.

When he came of age in 1046, William started to gain firm control of Normandy. Through warfare and by making alliances, William had become the most powerful man in France by 1063.

Source 8.37 The Duchy of Normandy (light purple) shown as part of the Kingdom of France (dark purple)



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William, Harold Godwinsson and the English throne

In 1051, William and the King of England, named Edward the Confessor, made an alliance in which Edward would allow William to be the next King of England. Even though William was Norman, he did have a connection to the English royal family through his grandfather's sister, who had married an English king. The story told by the Normans was that Edward sent a noble called Harold Godwinsson in 1064 or 1065, to confirm that William was indeed to become the next King of England. Harold became shipwrecked but he was eventually rescued by William. We are told by these Norman sources that Harold swore on religious relics a sacred oath that he would help William to become the next King of England. Soon after this, Harold returned to England and, in 1066, Edward died. With no sons to succeed Edward, the **witan** proclaimed Harold as King of England. It is worth noting that even if Harold had made an oath to William (and the main sources for this are Norman), under English law it was not something he had the right to do. Nevertheless William was furious and prepared a fleet and army to invade England.

witan the council of elders who advised the King of England before the Norman conquest

Source analysis 8.17

Source 8.38 Harold swears the oath to assist William to become King of England, depicted on the Bayeux Tapestry

1 Explain what seems to be happening in this image.
2 How does the source depict both William and Harold?
3 Identify what is significant about what Harold is doing in this image.

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Harald Hardrada of Norway also believed he had a claim to the throne, and prepared to invade England. Harold Godwinson had raised his army in the south, anticipating the arrival of William, but then received news that Harald Hardrada had landed in the north, and taken the city of York. The English army marched north, and it was at this time that William's forces landed on the southern coast and set up a defensive position. After defeating the Norwegians at York, Harold marched his army back to the south to face William, gathering reinforcements on the way.

The Battle of Hastings in 1066 is one of the most important battles in English history. The shield wall of the English army withstood charge after charge from William's mounted knights, until the English army chased the retreating Norman knights. This was a carefully laid plan of the Normans to break the line of shields, however, and William's knights turned around onto the English soldiers and broke their line. Harold is said to have been killed by an arrow in the eye, and William won the battle. He marched to London, where he was greeted as the king by the people, and was crowned king on Christmas Day.

Source analysis 8.18

Source 8.39 The scene from the Bayeux Tapestry depicting the death of Harold, shot in the eye with an arrow

1 Describe what seems to be happening in this scene.

2 Examine the bottom border. Identify what is being depicted here. Why do you think this is shown in a source designed to glorify William?

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King of England

William was not popular with his English subjects. He had invaded their country and killed their king, and he was a Norman who spoke no English. He introduced the strict feudal system, replacing almost all of the traditional land-owning class in England. After his distribution of land, only two English lords held land directly from the king – the other landholders were French knights. This led to revolts throughout the country, notably in 1068, 1069 and 1071. In 1070 he fought off another Viking invasion, and he invaded Scotland in 1072 and Wales in 1081 to create border kingdoms. He also fought wars back in France. He used his allies to keep control in England and lived for much of the time in Normandy.

One of the most effective strategies William used to maintain control in England was building castles in rebellious areas. By building motte and bailey castles quickly, he could garrison troops there, which discouraged the locals from rising up against him. Soon, these temporary castles were transformed into stone keep castles, a permanent reminder that the new king would not tolerate rebellions.

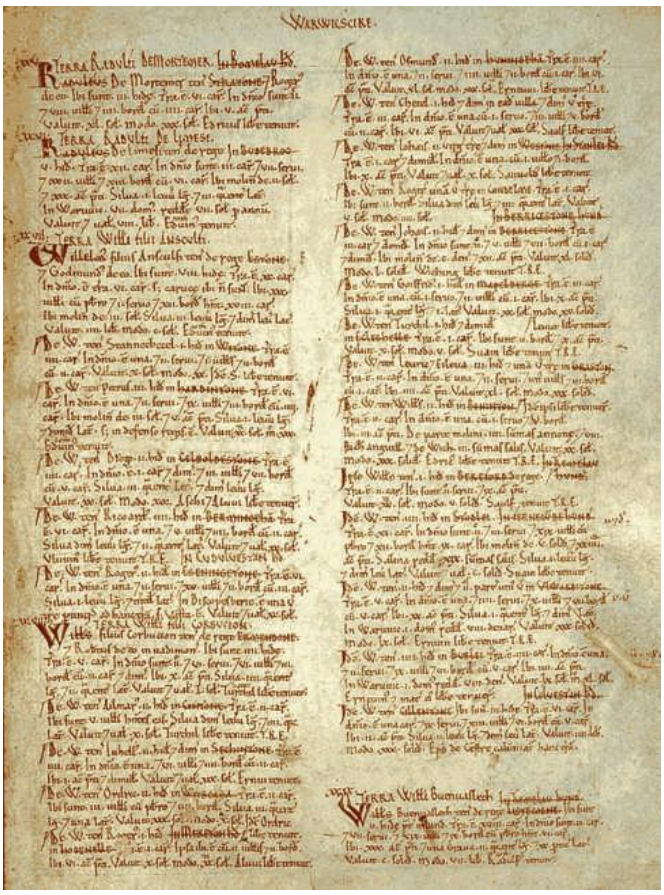
The *Peterborough Chronicle*

William's legacy

In 1086, to control the country more efficiently, William had a record written of every single land owner in the country, what they owned, and how much their land produced. This was compiled and made into two volumes called the Domesday Book. It recorded enormous amounts of information about people, the nature of their land, how many people lived in the manors, the buildings that were there and how much it was worth. It is still considered one of the greatest administrative achievements before modern times.

One of the areas in which England had fallen behind the rest of Europe was in religion. William was a very religious man, and expected his kingdom to be equally religious. He was a great builder of churches and cathedrals and gave much away to the church. One of his contributions to England was in monasticism. Monks and nuns had always been a part of England's religious picture, but in Europe monasteries and convents had become increasingly important. The Norman sources depict English monks in the early medieval period as hard drinkers and adulterers who were not truly religious. The Norman monks introduced a more rigorous way of life. There was also an increase in the number of religious buildings constructed in this period as a result of the increased devotion of the kings and nobles from Normandy.

Other significant individuals



Source 8.40 A page from the Domesday Book for the county of Warwickshire

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While on a campaign against the King of France in 1087, William was either wounded or fell ill. He was taken to the city of Rouen, where he died five weeks later. His eldest son, Robert, became Duke of Normandy, his second son William Rufus became King of England, while his youngest son, Henry, was given 5000 pounds of silver. William's descendants ruled England for almost 100 years. Though England and France had an intense rivalry with each other, William had forged a close connection between the two countries, with the English king owning territories in France for centuries afterwards. Also, as a result of his land distribution, most of the wealthy people spoke French, which became the language of sophistication in England at the time.

Source 8.41 The tomb of William the Conqueror in the Church of Saint-Étienne, Normandy

Review 8.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Outline William's background.
2. Why was it significant that William was a 'bastard'?
3. Outline how William regained his power in Normandy.
4. Explain how William came to be King of England.
5. Explain how William maintained control in England and Normandy.
6. Was William's military conquest of England more significant than his reforms after the Battle of Hastings? Explain your answer.
7. Each of the sources in this section depict William differently because of their own perspective or opinion on William. Explain why there would have been so many different ideas about what sort of person and king William was.
8. Explain why William was so important to English history in his own time and now.

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8.7 Influence on today's world

In Europe, the medieval period was one of immense change and almost constant improvement. While there were many aspects of life back then that we might find unpleasant, there is much to admire in medieval Europe, and there are a number of areas in which it left an important legacy, which is still felt today.

European countries

Many countries that exist today have their roots in medieval Europe. France grew out of the Frankish Kingdoms, Italy came together from a mixture of states that essentially had the same culture and language, as did Germany. Smaller nations such as Poland, Austria and Hungary can be seen in medieval Europe as independent kingdoms also. While the borders have changed, these countries have distinct cultures that extend back to medieval Europe. In medieval Europe, the Swiss were seen as almost undefeatable in battle; as a result, in 1506 the pope made a guard of Swiss soldiers his bodyguards. The Swiss Guard still protect the pope today.

Education

In 1088, the world's first university was established in Bologna, in modern Italy. By 1500, there were about 60 universities in Europe, all of which had their own institutions and traditions, teaching basically the same curriculum. When a man (women were not allowed to study at universities) graduated, they would dress in a black cloak with coloured hoods, symbolising the level of their attainment. In most universities, the highest level, the doctorate, was symbolised by wearing a scarlet red hood, as scarlet cloth was very expensive to make. To facilitate study, books were needed at ever increasing rates, and one of the reasons for the development of printing presses was to aid these institutions of learning.

Source 8.42 A member of the Swiss Guard today, wearing the same uniform worn since their formation

Source 8.43 A fourteenth-century French illustration of a meeting of the academic staff of the University of Paris

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Religion

It is primarily because of the success of the church in medieval Europe that nearly one third of the world is Christian. While Roman Catholicism was the form of Christianity worshipped by most people in medieval Europe, all denominations of Christianity stem from religion in medieval Europe.

Sundays were always important days for Christians in medieval Europe, which was when everyone was able to attend church. However, as people became more wealthy, and the feudal system meant the lords had less control over the peasants, people started incorporating religion into their everyday life.

Law

One of the most important legacies of medieval Europe is in law. Most countries continued to use **Roman law** as a basis for law in their own times, but they continually changed the laws to improve them and make them relevant to the times. One of the most significant changes in medieval Europe was the growth of commerce, and countries were able to establish laws to regulate all aspects of this, including in trade, banking and finance. The English *Magna Carta* of 1215 established the principles of government still used today: that the power of any leader is not arbitrary, and is subject to law.

Roman law the laws established at the time of the Roman Empire that formed the basis of most European laws

Source analysis 8.19

Source 8.44 Excerpt from the *Magna Carta*, 1215

> XXIX. No Freeman shall be taken or imprisoned, or have his land taken, or Liberties, or free Customs, or be outlawed, or exiled, or any other wise destroyed; nor will We not pass upon him, nor condemn him, but by lawful judgement of his Peers, or by the Law of the land. We will sell to no man, [nor] will we deny or defer to any man, either Justice or Right.
>
> *Magna Carta*, 1215

1 In your own words explain what this law is saying.
2 Why is it significant that this law is one of only three laws from the original *Magna Carta* to still be a law today?

Review 8.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 How are countries in medieval Europe related to countries today?
2 Explain how education in medieval Europe was similar to education today.
3 How is Christianity as it developed in medieval Europe similar to Christianity today?
4 How is the development of monarchy in medieval Europe relevant to law today?
5 Identify other legacies of medieval Europe you have noticed throughout your study of this topic. Create a mind map that shows how medieval Europe has influenced our world today.

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End of chapter activities

Extended response questions

1 Explain the differences between the lives of peasants and of wealthy people in medieval Europe.
2 Explain the connection between religious beliefs and the Crusades.
3 Explain the importance of castles in medieval Europe.

Group work activity

You have been commissioned to write a short play about the daily life of either a peasant or a wealthy person in medieval Europe. The play should be historically accurate (even if the characters are made up) and should incorporate as many aspects studied in this chapter as possible, such as food, housing, daily routines, education and religion.

Research activity

The Crusades had a profound impact on many aspects of life in medieval Europe. In particular, culture and education from the East greatly influenced Europe as a result of continual contact between the cultures. Identify a range of these influences and explain each, including primary sources where possible, to demonstrate the depth of the impact.

Creative task

You are a monk who has been commissioned to create a medieval manuscript. Look at examples of manuscripts and create the first page in the appropriate handwriting, making it look like an example you have located in this chapter or on the internet. Your page should include an illumination. You might want to try to redraw an existing manuscript, or find an appropriate document from today that might be transformed into the first page of a manuscript, such as a textbook or newspaper.

Visible thinking routine

Step inside

You are an English subject of William the Conqueror and your country is now controlled by a Norman Duke. You need to compose a short story as an English nobleman who has had his land confiscated. You need to try to 'step inside' that person – what do you feel? Why does it make you feel like that? How could you react? Is it wise to react in an aggressive way? What is stopping you? Try to think of as many questions like these before writing as it will help you in creating an authentic account.

Cross-curricular task

Technologies

Examine images of houses of wealthy people in medieval Europe. Design a manor house for a wealthy lord. It should include all of the necessary rooms to live comfortably as well as to run the manor. When you have finished, write a paragraph explaining why the house would be an effective house for a lord living on a large manor.

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CHAPTER 9

THE OTTOMAN EMPIRE

c.AD 1299–c.1683

This digital chapter can be accessed via Cambridge GO

THINK, PUZZLE, EXPLORE

Source 9.1 The Chain of the Golden Horn, which prevented unwanted ships from attacking Constantinople by water, but could not to protect the city from the Ottoman attack in 1453

Working as a class or in small groups, study the above image and brainstorm ideas for the following three areas:

- What do you **think** you know about the Ottoman Empire?
- What might be some of the **puzzles** or questions that we need to answer in order to understand this topic?
- How would you choose to **explore** the history of the Ottoman Empire?

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CHAPTER 10

RENAISSANCE ITALY

c. AD 1400–c. 1600

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THINK, PAIR, SHARE

Source 10.1 *The Mona Lisa*, Leonardo da Vinci

Based on the image provided, consider the following questions for discussion.

- **Think:** What do you think about this painting? Does it look like a 'masterpiece'?
- **Pair:** With a partner, share your ideas and justify them to each other.
- **Share:** In your pairs, share your ideas with the class as a whole

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Depth Study 5

The Asia-Pacific world

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CHAPTER 11

ANGKOR/KHMER EMPIRE

c. AD 802–c. 1431

This digital chapter can be accessed via Cambridge GO

SEE, THINK, WONDER

Source 11.1 A bas-relief carved into stone in the temple of Angkor Wat, Cambodia. The temple was built in the twelfth century by a Khmer king, Suryavarman II.

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Angkor/Khmer empire? (I wonder …)

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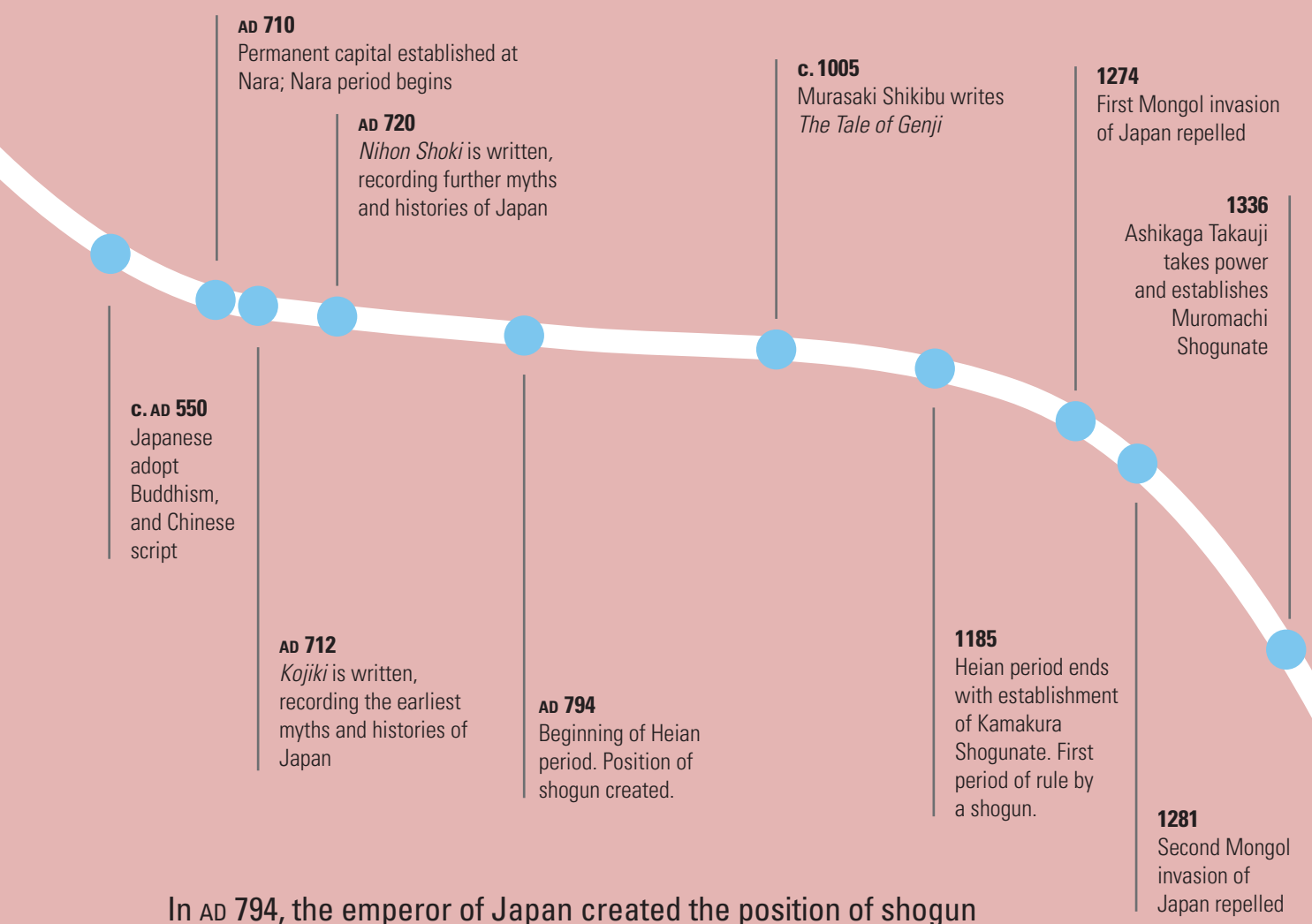
CHAPTER 12

JAPAN UNDER THE SHOGUNS c. AD 794–1867



In AD 794, the emperor of Japan created the position of shogun for military commanders. The shogun was a member of the *samurai*, the hereditary warrior class who came immediately below the emperor in the social structure of ancient Japan. In the centuries after 794, emperors lost political power, and Japan became controlled by *samurai* family clans and the shoguns. Japanese society became structured under a system where each class worked together for mutual benefit. To reduce Western influences, Japan turned its gaze inward and shut itself off from the world. Yet it was these same influences which forced Japan to open its doors and caused another revolution in Japan's history. Using aspects of its past for guidance, Japan embraced these new ideas and transformed itself into a modern nation, embracing the rich culture for which it is known today.

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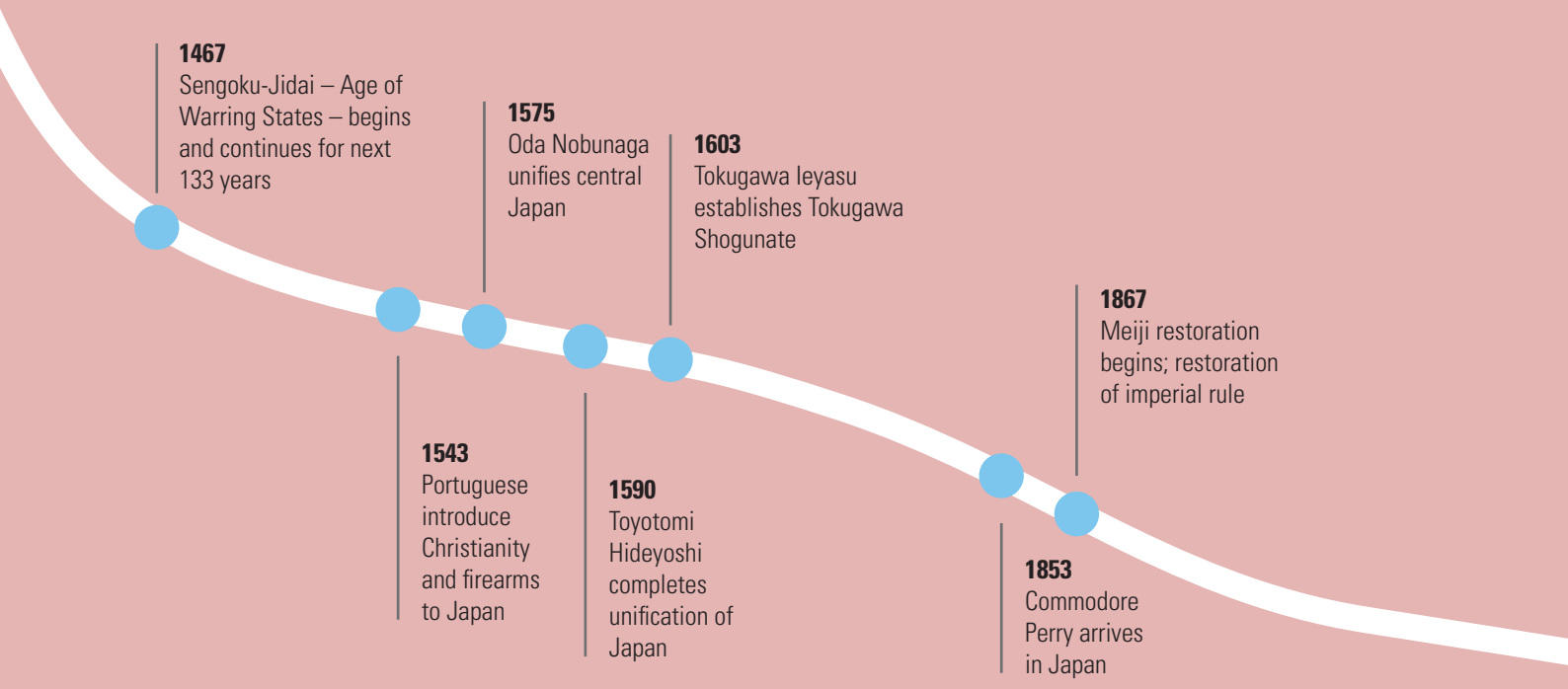
SEE, THINK, WONDER

Source 12.1 Armour of a *samurai*

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about Japan under the shoguns? (I wonder …)



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Key questions

- How did the shogun's power change over time?
- What was daily life like for people in Shogunate Japan?
- How did the Tokugawa Shogunate take control of Japan?
- Why did the Tokugawa implement environmental policies?
- How did the shogunate influence modern Japan?

Source 12.2 The four largest islands of Japan with key locations marked

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12.1 Features of Japan under the shoguns

Time periods of Japan

Japan in its early history was ruled by an **emperor**. As it moved from the ancient to the medieval period, the emperor's power gave way to a **regency**, and then a series of military leaders. These changes in rulers resulted in great changes to the political and economic features of the country. Culturally, the influence of China on Japan rose and fell – during some periods Japanese culture was strongly influenced by China, while at other times it developed in different directions.

Nara period (710–794)

At the start of the Nara period, Japan was ruled by an emperor from the imperial capital in Heijō-kyō (now known as Nara). It was a relatively calm period of peace and prosperity as Japanese society developed. However, powerful **clans** used marriages to gain influence and played an increasing role in government. The Fujiwara clan, a leading family with imperial connections, claimed the title of regent. In this role they took over some of the emperor's functions, and built up power and influence until they had absolute control. Influence from China resulted in a number of political, cultural and economic changes.

Heian period (794–1185)

In 794, the capital was relocated to Heian-kyō (now Kyoto), marking the start of the Heian period. This same year, Emperor Kanmu created the position of **shogun** for military commanders. The shogun was drawn from the ranks of the ***samurai***.

By the end of this period, the Fujiwara Regency had lost control, and been replaced by the **shogunate**. The role of the emperor was reduced to a **figurehead** for the next 683 years. This period represented the height of Chinese influence, and some of the most important artistic works were created.

Kamakura period (1185–1336)

The Kamakura period is notable for the establishment of the first shogunate. The shogunate ruled for 150 years, surviving two invasions by the Mongols. Culturally Japan prospered in this period, as Chinese influence declined.

emperor an individual that has all the same powers as a king but is considered to be of a higher honour and rank than a king

regency period of rule by an individual appointed to manage the affairs of state due to the current sovereign being unable to rule

Muromachi period (1336–1573)

The period of the Muromachi Shogunate is known for the re-establishment of ties with China, the arrival of Europeans and Christianity, and the **Sengoku Jidai**. It also saw the rise of the ***daimyō*** – members of the *samurai* who owned estates and ruled in the provinces.

Tokugawa period (1600–1868)

The Muromachi Shogunate lost control of the country during the wars of the Sengoku Jidai period, and after several decades of disarray a new clan, the Tokugawa, rose to power. This re-establishment of the shogunate began a period of over 250 years of peace for Japan, marked by a series of controls which changed the social and political structure. While Japan grew culturally, there was some technical stagnation as the country closed itself off from the rest of the world. The Japanese referred to this as *sakoku*.

clans a group of families who work together for protection and resources lead by the strongest family

shogun a military commander of Japan

samurai the hereditary warrior class of Japan

shogunate the name of the government of the shogun

figurehead a position of the highest rank but no real power

Sengoku Jidai (1467–1600) a period of civil war when central authority broke down and *daimyō* fought amongst themselves for control; sometimes called the Age of Warring States

daimyō Japanese lords, roughly equivalent to medieval European dukes or earls

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Activity 12.1

Using the previous information, create a timeline of the periods of Japan.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance

Politics and the economy

During the Nara period, Japan was split into provinces. Governors were assigned to manage the provinces to spread the burden of government.

The development of privately owned landed estates (known as *shōen*) reduced imperial power during the Heian period. *Shōen* were exempt from taxes, and their owners were able to build up vast wealth. This allowed the owners to develop private armies and resources which could be used to challenge the emperor. Meanwhile, the emperor missed out on substantial taxation revenues.

The emperor increasingly relied on clans to provide military support, which reduced his power further. This allowed the *samurai* and shogun to develop into a powerful political class. The continued involvement of clans, notably the Fuijwara, Taira and Minamoto clans, lead to a number of conflicts. The Genpei War of 1180–1185 resulted in the downfall of the Fujiwara and the establishment of the Kamakura Shogunate in 1185.

During the Kamukara period, the samurai class increased in importance by replacing the imperial governors.

The governors of the *shōen* now had to provide military service to the shogun. The peasant class, who had formerly been citizens of the central government, increasingly became possessions of local leaders. Japan moved closer to a **feudal** system than had existed under the emperors.

The Mongol Invasions of Japan in 1274 and 1281 contributed to the end of the Kamakura Shogunate. In both invasions severe storms wrecked the Mongol fleets,

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

Source 12.3 Illustration of the Japanese forces repelling the Mongol Invasion

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forcing their withdrawal. The Japanese, believing divine intervention had saved them, created the phrase *kamikaze* (divine wind) to describe the wrecking of the 1281 invasion by a typhoon.

The shoguns, fearing further attacks, created expensive defensive fortifications to ensure this would not happen again. This created resentment over the taxes needed to pay for the defences. Ashikaga Takauji led a rebellion which succeeded in overthrowing the Kamakura Shogunate during the Genko War (1331–1333), establishing the Muromachi Shogunate in its place.

The *samurai* governors established during the Kamakura period grew in power, and became known as *daimyō*. The *daimyō* had complete authority over their areas and used *samurai* to maintain control. These powerful lords increasingly ignored the shogun's orders.

This led to a minor dispute, the Ōnin War (1467–1477), raging out of control and consuming Japan in a constant conflict known as Sengoku Jidai – the Age of Warring States (1467–1600).

In 1543, Portuguese sailors became the first Europeans to reach Japan, and began trading with the Japanese. They brought more advanced guns with them, and *daimyō* were keen to update their technology to give them an edge over their enemies.

The Sengoku Jidai period was brought to an end by the Tokugawa Shogunate who implemented a strict ordering of society and control of classes. Feudalism, which had been slowly developing, was now formalised into a four-tier system with specific rules and responsibilities.

During the Tokugawa Shogunate, the country prospered economically, due in part to the peace the shoguns brought, as well as some innovative forestry and agriculture programs. This peace forced *samurai* to transform from warriors to administrators, who focused on learning rather than war. The growth of cities and towns, and rise of the merchant class, contributed to economic prosperity. An increasingly sophisticated financial system, which encouraged credit and debt and the use of currency, led to an increase in standard of living.

Source 12.4 Screen print depicting Portuguese ships at the Japanese port of Nagasaki

Activity 12.2

Create a mind map demonstrating all of the effects caused by the defensive measures to stop future Mongol invasions. Along the linking lines write whether the effect was positive or negative to the Kamakura Shogunate.

Historical skills: Explanation and communication **Historical concepts:** Cause and effect

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Culture

The arts

Chinese influence was strong in early Japan, and resulted in the adoption of writing and styles of fashion.

The earliest histories of Japan in the form of the *Kojiki* and the *Nihon Shoki* were written in the Nara period. These two works recorded the earliest myths of Japan and established a history promoting the rule of the emperors of Japan.

During the Heian period, the poetry style of **tanka** was invented. One of the world's first novels, *The Tale of Genji*, was written and *The Pillow Book*, a collection of observations by court lady Sei Shōnagon, gave insight into courtly life. The number of female authors in this period demonstrates that, at least in the upper classes, Japanese women held a degree of equality with men. Art in the form of landscape scenes became popular, as did calligraphy and music.

During the Muromachi period, Japan experienced a resurgence of Chinese influence, which resulted in the **noh** plays. These plays focused on tragic events in war and were very popular with shoguns who promoted this style. The use of elaborate costumes and masks, as well as drums and flutes enhanced these performances.

tanka style of poetry with five lines and 31 syllables

noh traditional form of Japanese masked theatre involving drama, dances and songs

Activity 12.3

1 Make some *noh* masks. Examples can include demons and warriors as well as men and women.
2 Create a play based around one significant event that occurred during the time of the shogunates.

Historical skills: Research **Historical concepts:** Empathetic understanding

Source 12.5 Murasaki Shikibu, author of *The Tale of Genji*, one of the world's first novels

Source 12.6 The most famous *noh* mask, the Hannya mask, which depicts jealousy and rage

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In addition to *noh* theatre, ***kyogen*** comedy developed in this period as a form of intermission during *noh* plays. ***Renga***, a form of collaborative poetry, also became popular in this period. It allowed participants to link multiple stanzas. This developed into a social event where people would come together to collaborate on their poetry.

The Tokugawa period was marked by the closure of Japan's borders to trade and ideas. Architecturally Japan flourished as *daimyō* turned their attention to building beautiful castles and palaces as a means to demonstrate their wealth and influence, rather than through conquest. Examples such as Osaka and Himeji Castles reflect the peak of this period. Education was promoted by the Tokugawa, and ***haiku*** poetry and ***kabuki*** theatre thrived. *Kabuki* theatre with its elaborate costumes and drama became very popular.

kyogen a form of comedic play that acted as a break between *noh* plays

renga a form of collaborative Japanese poetry made up of a chain of verses

haiku a distinctive Japanese poem with three unrhymed lines, the first and third lines consisting of five syllables each, and the second of seven syllables

kabuki a style of Japanese theatre that developed during the Tokugawa period

Source analysis 12.1

Source 12.7 Woodcut from 1882 showing the performance of a traditional *kabuki* play

1 Which Japanese social classes do you see represented in the play and audience? What similarities do you see between this audience and a modern movie theatre?

2 This source was created in 1884, after Japan had begun to modernise. Explain what this might tell you about the importance of *kabuki* to the new Japan.

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Religion

Source 12.8 Introduction to Shinto

The traditional religion in Japan was **Shinto**, where the spirits of Heaven and Earth are known as *kami*, and people prayed at outdoor shrines.

Buddhism a religion based largely on the teachings of Siddhartha Gautama (the historical Buddha) that suffering is inherent but cultivating wisdom brings liberation

Shinto Japanese religion with a focus on the worship of spirits (*kami*) that inhabit aspects of nature and human ancestors

During the Nara period, the Chinese influence meant that **Buddhism** grew to rival Shinto as the state religion, and a large number of Buddhist shrines, temples and priesthoods were created. The building of the Todai-ji (Eastern Great Temple) was completed and today still houses a 15-metre-high statue of Buddha.

Chan Buddhism, a particular school of Buddhism strongly influenced by Chinese Daoist philosophy, became popular in Japan during the Kamakura period. It was known in Japan as Zen Buddhism. Zen emphasises tranquillity and meditation, and influenced the development of bonsai cultivation, flower arrangement and dry landscape gardening.

In 1543, three Portuguese sailors became the first Europeans to visit Japan. Their arrival also marked the introduction of Christianity to Japan.

Review 12.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the name of the capital during the Heian period and what it is called today.
2. Define the Sengoku Jidai.
3. Define each of the following art forms, and identify when they became popular in Japan:
   - **a** *noh*
   - **b** *tanka*
   - **c** *renga*
   - **d** *kabuki*.
4. Explain who the *daimyō* were, and why they became powerful in Japan.
5. Identify two ways the Portuguese influenced Japan. Compare this to the influences of China.
6. Define the *sakoku*. Account for why Japan may have undertaken this.

Source 12.8 The Shinto Sakurai Shrine in Fukuoka

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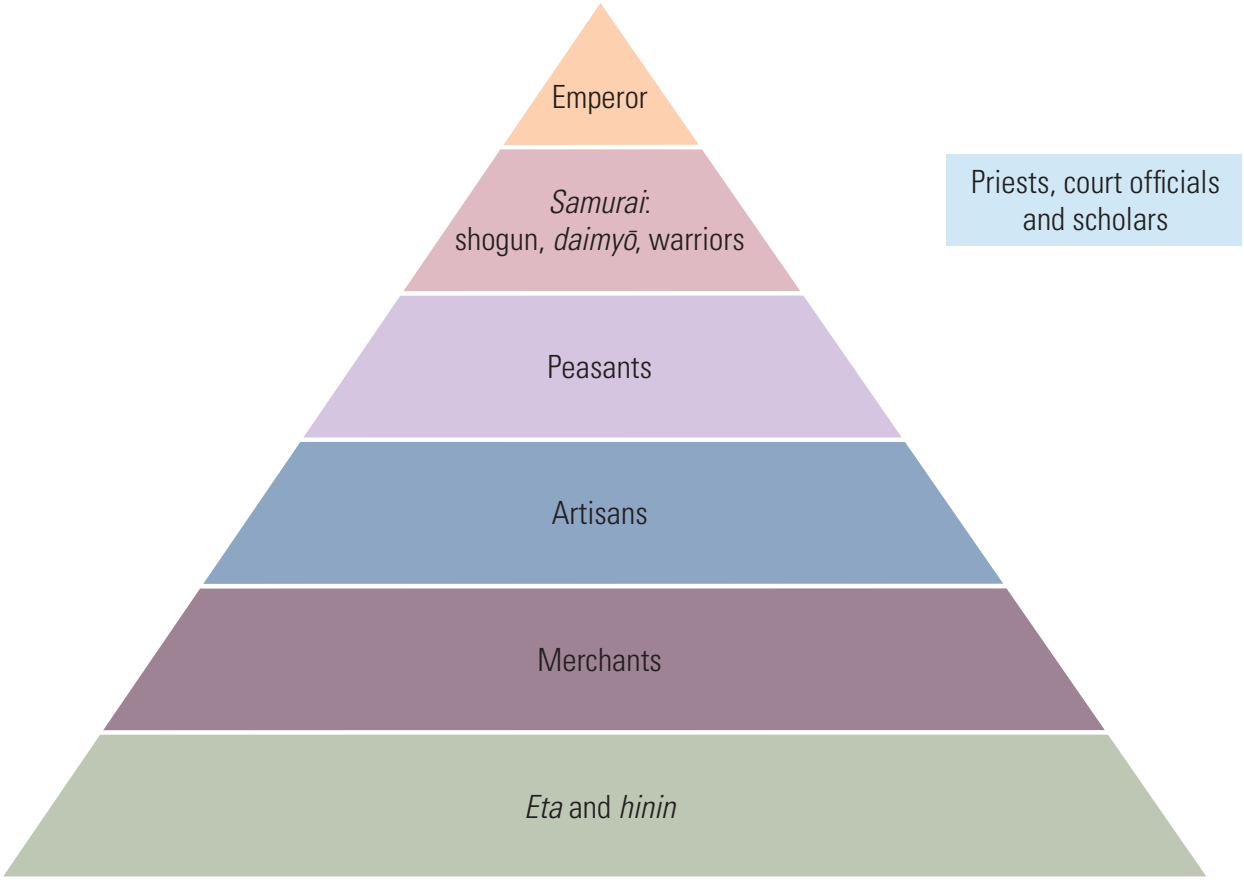
12.2 Key groups and everyday life

Key groups

Since the time of the Nara period, with the establishment of the imperial family and position of emperor, Japan had started to move towards a feudal system of society. By the time of the Tokugawa period, this system had become completely entrenched.



Source 12.9 Social hierarchy in the Tokugawa period

In Japan, feudalism was influenced by Confucianism where the value of a class related to its contribution to society. Officially there were four classes, but in Japan the emperor held the highest rank, even though he had no political power. The *samurai* were the highest-ranked class, as they were the warriors who protected society. Within the *samurai* class were the shogun, who really controlled Japan. Serving the shogun were the *daimyō*, and below them the other *samurai* warriors.

Peasants provided food, essential to life, and formed the second class. Artisans whose work was inspiring but not essential to life made the third class. Merchants who made money from others' work were considered the least useful and made the fourth class.

Priests, court officials and scholars technically fell outside of this structure although they served important roles. Two sub-classes existed below the merchants and outside the structure. The *eta*, whose work dealt with death, such as leather making, and *hinin*, who were beggars, street performers and criminals, were the two most despised classes.

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The *samurai*

Samurai held several roles within Japanese society: they were warriors, leaders, administrators and role models. During the Tokugawa period, the *samurai* developed a code of conduct called ***bushidō***. *Bushidō* had a focus on duty which reinforced society's values. A *samurai* was expected to master multiple skills including sword fighting, archery, unarmed combat, horse-riding and spear weapons. A *samurai* was also expected to devote themselves to learning. Topics *samurai* should be experts in included tactics, strategy and history as well as music, art, poetry, painting and the works of Confucius.

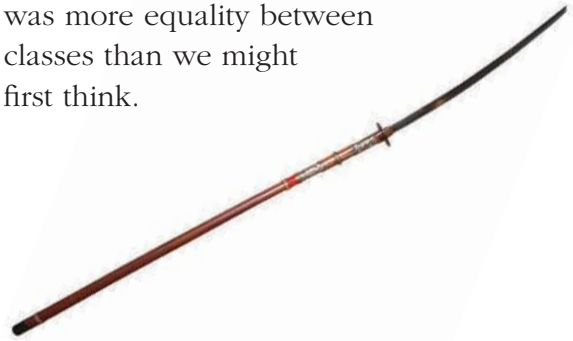
bushidō a Japanese warrior code of conduct

Samurai women could and did fight on the battlefield. *Samurai* women wielded the *naginata*, a blade attached to a pole which was two handed and allowed them to compensate for the strength advantage of male opponents. *Samurai* women were responsible for the defence of the household while their husbands were away, and sometimes accompanied their husbands on the battlefield.

Source 12.10 *Katana* and *tantō* (sword and dagger). It was illegal for anyone but a *samurai* to carry swords.

Relationships of groups

Whilst there was a hierarchy, it is clear from the sources that there was more equality between classes than we might first think.



Source 12.11 *Naginata* wielded by *samurai* women

Source analysis 12.2

Source 12.12 A description from 1588 of what weapons farmers are allowed to possess

The farmers of the various provinces are strictly forbidden to possess long swords, short swords, bows, spears, muskets, or any other form of weapon. If there are persons who maintain unnecessary implements, cause hardship in the collecting of annual taxes, and [thus] foment uprisings, or commit wrong acts toward the retainers, they shall, needless to say, be brought to judgement.

Toyotomi Hideyoshi, *Sword Hunt*, 1588, taken from Vaporis, p. 80

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Source analysis 12.2 continued

Source 12.13 Untitled song of protest by villagers and the response of their lord, c. 1786

Together we speak, we the peasants
Carrying bundles of straw on our backs.
We abscond to Sannohara.
Our problems have not been handled with discretion and understanding.
It is difficult for us to pay the tribute for 1785.
We cannot find any means to raise the money.
Even the seven greens have disappeared.
There is nothing we can do
Even to appeal and appeal.
Makes us afraid of being taken for conspirators.

From the lord:

Conspiracy is absolutely forbidden.
To disrupt the domain
And behave boisterously,
What can you be thinking of?
To block immorally the traffic of many people
Is outrageous. Although taxes are to be paid,
There is distress now and then, and
Thirty percent will be exempted.
Notwithstanding that hardships will happen again and again,
Procure the seals of acceptance for this announcement from everyone.

Vaporis, C.N., 2014, *Voices of Early Modern Japan: Contemporary Accounts of Daily Life During the Age of the Shoguns*, Taylor & Francis, p.155

Source 12.14 Advice to travellers in the Tokugawa period, 1810

Things to take on a journey:

Ink and brush case; folding fan; needle and thread; pocket mirror; notebook for keeping a diary; comb and hair oil (but razors should be borrowed from the inn at which you are staying; they also offer hair-dressing services, and so before you pass through checkpoints or castle towns, be sure that your hair is not dishevelled); paper lantern; candle; flint and steel set; and fire sticks (even if you do not smoke tobacco, you must carry these; inn lanterns are prone to go out, so you may need the sticks unexpectedly).

Excerpt from Ryoko Yojinshu, *Precautions for Travellers*, 1810, from Vaporis, p. 167

1 According to Source 12.13, identify the reasons for the peasants leaving. How does their lord respond? Explain what this tells us about the relationship between *daimyō* and peasants.
2 Compare sources 12.12 and 12.13. Identify what event the Tokugawa shogunate trying to prevent.
3 Compare source 12.12 with source 12.14. Give possible reasons why travellers could not carry razors with them.

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Source analysis 12.3

Source 12.15 A discussion regarding loans and spending between a *samurai* and village elders in 1856

1 Because of your promise to reduce expenditures, we have, during the past years, advanced tax rice and made loans. However, we see no sign of any efforts to achieve necessary reductions in expenditures.
2 Your brother is an immoral idler. As long as such a person is supported by your household, there is little chance of reducing expenditures. Last winter we asked that some actions be taken against your brother. What is your plan?
3 You have more than six servants including maids and horsemen. Some should be dismissed.
4 Your representative asked us if we could assist in negotiating a further loan. Even if a low interest loan were made to you, it would be of little use as long as you have your useless brother. The temple from which you hope to borrow does not know that you already have 200 *ryô* [gold currency] in debt, but you know that you already have a large debt.

Excerpts from a statement from *Three Village Leaders to a Tokugawa Bannerman*, 1856, in Vaporis, p.131

Source 12.16 Yamaga Soko (1622–1685) writes about the role of the *samurai*

The business of the samurai is to reflect on his own station in life, to give loyal service to his master if he has one, to strengthen his fidelity in associations with friends, and, with due consideration of his own position, to devote himself to duty above all. However, in his own life, he will unavoidably become involved in obligations between father and child, older and younger brother, and husband and wife.

Yamaga Soko, *The Way of the Samurai* (Shīdo)

1 Compare Sources 12.15 and 12.16. Describe the conflict that the *samurai* in Source 12.15 must deal with.
2 Compare sources 12.15 and 12.18. Explain what we can learn about the roles of temples in the Tokugawa Shogunate.

Everyday life of men, women and children

The household

Men held the primary role within the household. As the head, they were responsible for managing all members of the house. Japanese households tended to be small, and family numbers ranged from four to six. Depending on the wealth of the family, members of the household could include extended relations and servants.

Women had a variety of roles. They served and looked after their husbands and family. They could manage the household's finances, particularly if the family belonged to the *samurai* class, because *samurai* men saw the handling of money as beneath them.

Children assisted with domestic tasks as necessary within the household as directed by their parents or elders.

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Education

In the Tokugawa Period, education became more readily available. Prior to this time, men and women were involved in the education of their children. Men were instrumental in passing on particular skills and knowledge to their children.

Work

The day began with the rising of the sun and ended with the setting sun. For men, the bulk of the day would be spent in work related to their class. Farmers would work their fields, merchants would oversee their businesses and *samurai* attended to their lords.

Women were not confined to domestic duties. Dependent on their social classes they could and did assist in agricultural work or at the market.

Entertainment

Japanese men, women and children enjoyed a variety of sports and activities. *Kemari* was a game whereby people stood in a circle and kicked a ball around the circle without it hitting the ground. *Hanetsuki*, similar to badminton, was played by young girls. Board games such as *go* and *shogi* helped develop strategy skills and were similar to chess.

Children played a variety of games. *Janken* (the original Japanese version of rock-paper-scissors), *nazo* (the recitation of funny riddles) and *origami* (the art of paper folding) were all popular leisure activities at this time.

A number of festivals were celebrated throughout the year to relieve the monotony of daily life and promote good fortune. Agricultural festivals held in spring and autumn were intended to boost the chances of good harvests. City festivals developed later as a way of protecting the population from diseases and natural disasters.

Marriage

Marriage in the shogunate period was biased towards men. Men could easily obtain a divorce by issuing a three-line statement (see Source 12.17). Women could

Source 12.17 Woodblock print of Tokugawa Yoshimune (shogun) playing *kemari*

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not initiate divorce. The only option after exhausting all avenues with their husbands was to go to a women's refuge and request that the leaders initiate proceedings on their behalf. Women's refuges were part of temples in the shogunate period. There was no stigma attached to multiple marriages in Japan and so a woman or man could remarry without negative consequences.

Clothing

Peasants and farmers wore simple outfits of a smock, trousers and overcoat. *Samurai* wore skirt trousers, a sash and a short jacket. Women wore kimonos. The amount and quality of clothes owned by people was dependent on wealth and social status. Hats could also be used to display social status and sandals were the most common type of footwear.

Food

Seafood, rice and vegetables were the most common foods available. Animal products were not typically eaten due to religious ideals but this changed as influences from the West brought new ideas. Sake, an alcoholic wine brewed from rice, was the most common drink in this period.

Source analysis 12.4

Source 12.18 Letter of divorce from a man to his wife, 1857

Writ of Divorce

Article. At the time both parties agree to sever our relations. Therefore, should you decide to remarry in the future, there will be no objections on my part. This document serves as our writ of divorce.

Vaporis, pp. 8–9

Source 12.19 Woman's appeal to temple for assistance with divorce (1850)

Kanjiro, my husband, would frequent houses of prostitution and seldom came home. Our household became so destitute that I appealed to my own father, Kinbei, who kindly gave me some rice. I pawned my clothes. When my husband ordered me to ask my father for more money and I objected, he became furious and struck me …
Having become helpless, I left Kanjiro this year in the Fifth Month. With only the summer dress I had on, I went to my mother's native home to live with Uncle Sōemon …
In the hope of leaving Kanjiro, I sent [a mediator] an envelope containing a lock of my hair and combs for my husband, together with a letter requesting that a divorce be arranged. But Kanjiro only caused trouble, and the mediator was unable to bring about the divorce. Finally I have decided to seek refuge in your honourable temple … . There is little left for me except to throw myself into the sea or a river if my plea is not heard. I beg you to graciously arrange a divorce for me.

Morrell, R.E and K.S., 2006, *Zen Sanctuary of Purple Robes: Japan's Tōkeiji Convent Since 1285*, State University of New York Press, p. 90

1 Using Sources 12.18 and 12.19, compare the ease of obtaining a divorce between men and women in the Tokugawa Shogunate. Summarise what this tells us about the status of women in this period.

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Source analysis 12.5

Source 12.20 This illustration from 1900 shows three figures wearing traditional Japanese clothing, and two porters (the men carrying the woman) in the Westernised clothing that was typical of the nineteenth century in Japan.

1 Explain what we can learn about social classes from this image.
2 Identify what social class the lady in the litter could be from. Give reasons for your answer.
3 Identify Western influences in the clothing of the men carrying the woman.

Activity 12.4

Choose one class of Japanese society from the Tokugawa period. Create a diary entry of a day in your life. Make sure you refer to any encounters you have with people from other classes.

Historical skills: Empathetic understanding **Historical concepts:** Empathetic understanding

Review 12.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the bottom two groups in Japanese society.
2 Define *bushidō*.
3 Identify the name of the weapon used by female *samurai*. Why did they use it?
4 Explain what a man needed to do in order to obtain a divorce.
5 Explain why peasants had a higher social status than artisans and merchants.
6 Explain how clothing could be used to indicate social status.
7 Write a paragraph justifying the importance of the *samurai* class to shogunate Japan.

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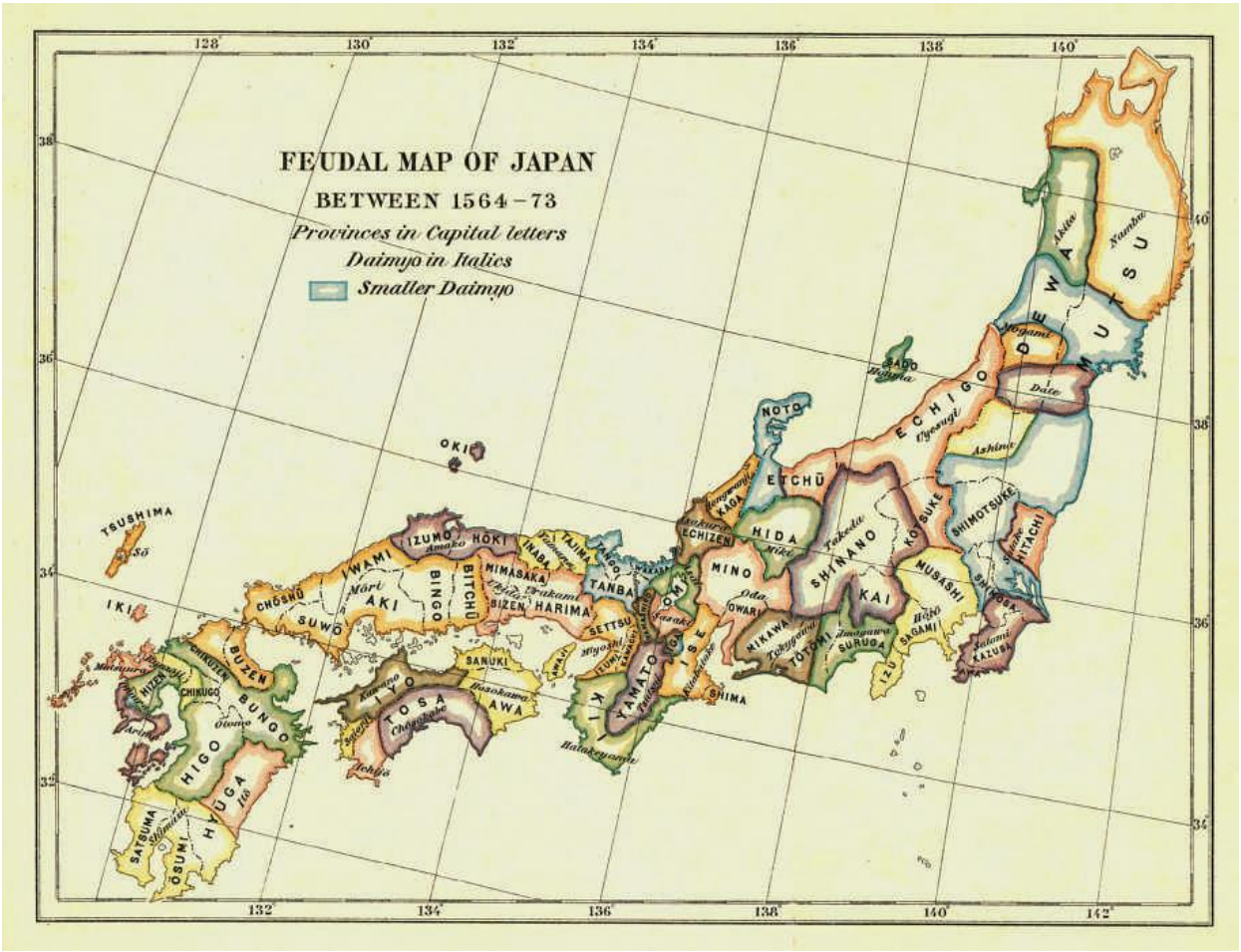
12.3 Role of the Tokugawa Shogunate

Taking control of Japan

The Sengoku Jidai period

Due to the steady increase of local control and resources over the centuries, the *daimyō* had become a powerful political force. A series of famines caused hardship and, combined with weak leadership from the Ashikaga shoguns, resulted in ambitious *daimyō* rising to challenge the shogunate. Civil war broke out and, politically, the nation fragmented into areas controlled by the *daimyō*. During the Sengoku Jidai period of 1467–1600 (the Age of Warring States), constant conflicts occurred between *daimyō* who fought to gain control over territory and resources.

The rise to power of the Tokugawa was a gradual process, and was guided by the actions of three *daimyō*, the last of which, Tokugawa Ieyasu, gave his name to the final shogunate of Japan. Oda Nobunaga, Toyotomi Hideyoshi and Tokugawa Ieyasu all reformed and improved the political and administrative functions of the shogunate over a period of 40 years, until the final version of the office emerged from the chaos of the Warring States period to lead Japan to a period of peace and prosperity.



Source 12.21 Feudal map of Japan between 1564–73 showing the fragmented nature of Japan at this time and the various clans fighting for dominance. This map comes from a book published in 1903.

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Oda Nobunaga and Toyotomi Hideyoshi

Oda Nobunaga (1534–82) was the son of a minor governor in Owari province during the Warring States period. By the age of 25, he was ready to take the first steps in establishing control over Japan. Nobunaga was a military innovator, and willing to use any technology to achieve his aims. He also introduced political and social changes to support his territorial ambitions. By 1559 he had control of Owari province located in the central part of the island of Honshu, and ultimately conquered most of the central part of Honshu. His reforms could not be finished as he was betrayed by one of his allies and ambushed. Outnumbered, he died by suicide in 1582.

Toyotomi Hideyoshi (1537–98) began as an *ashigaru* (infantry of the *samurai*) before working his way up the ranks to become a trusted general and advisor to Nobunaga. He built on the reforms begun by Nobunaga, and made significant changes to how the shogunate operated, and also to the social classes that served the *samurai*.

Hideyoshi took over after Nobunaga's suicide and as well as extending the territory on Honshu, he added Shikoku Island in 1585 and Kyushu Island in 1587. He also exchanged land with Tokugawa Ieyasu, who had provinces in central Honshu, giving Ieyasu the province of Kanto in the east as compensation. This had two benefits. It moved Hideyoshi's strongest rival further away from the capital, and it allowed Hideyoshi to control eastern Honshu through Ieyasu.

Hideyoshi implemented a number of political and social changes, which strengthened the social class system, improved the tax system and placed greater controls over the *daimyō*, peasant and *samurai* classes, thus reducing rebellions and increasing peace and prosperity. By 1590 Hideyoshi had brought peace to Japan, and had effectively ended the Sengoku Jidai period.

The table in Source 12.24 summarises the military, political and social changes brought about by Nobunaga and Hideyoshi. Source 12.25 shows how their territory expanded.

Source 12.22 Portrait of Oda Nobunaga

Source 12.23 Woodblock portrait of Toyotomi Hideyoshi from the nineteenth century

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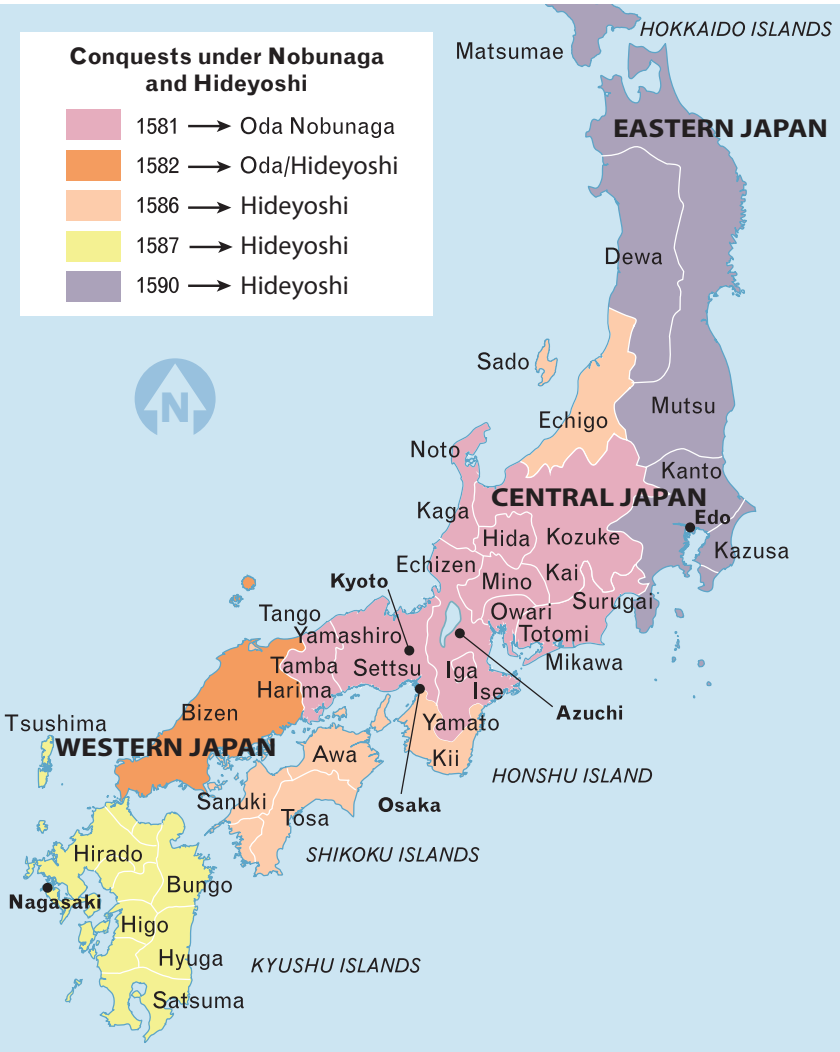
Source 12.24 The major changes brought about by Nobunaga and Hideyoshi

Unifiers of Japan	Military changes	Political changes	Social changes
Oda Nobunaga	• Introduced volley fire concept • Organised army into separate divisions for control	• *Daimyō* were expected to give total obedience • Surveyed *daimyō* holdings to determine tax • Built castles to control territory	• Promoted trade and standardised currency within his territory
Toyotomi Hideyoshi		• Conducted a census of all Japan • *Daimyō* swore allegiance to him as regent • Assigned loyal *daimyō* as a check on disloyal *daimyō* • Built Osaka castle to control Kyoto (1597)	• Edict that prevented movement between social classes • Forbade farmers from carrying weapons (*Sword Hunt Decree* 1588) • Peasants needed permission to leave their lord's estate • Forced *samurai* to live in their lord's castles



Source 12.25 The gradual conquest of Japan by Oda Nobunaga and Toyotomi Hideyoshi

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Activity 12.5

1 Choose one class of Japanese society and imagine you are in that class. Write a letter to a friend describing your thoughts on the changes Hideyoshi is making to society.
2 Which of the changes Hideyoshi made to the *samurai* and peasant classes would have contributed the most to ending the Warring States period? Give reasons for your answer.
3 Using Source 12.25 write a *haiku* explaining the effect of Nobunaga and Hideyoshi's conquest of the *daimyō* between 1581 and 1590 on the Warring States period.

Historical skills: Explanation and communication **Historical concepts:** Continuity and change, Empathetic understanding

Tokugawa Ieyasu

Tokugawa Ieyasu completed the work of Nobunaga and Hideyoshi in ending the Warring States and bringing peace that would last for the next 250 years. He claimed the title of shogun in 1603. Nobunaga and Hideyoshi were regents who had not received the title of shogun from the emperor. But their efforts were invaluable in shaping what would become known as the Tokugawa Shogunate.

Ieyasu had been an ally of Nobunaga's during his period of control, and initially an opponent of Hideyoshi during Hideyoshi's rise to power. However, in a shrewd tactical move, he became an ally of Hideyoshi and spent the remaining time of Hideyoshi's control building his forces, power and influence.

In the fallout after the death of Hideyoshi, Ieyasu defeated his rivals at the Battle of Sekigahara in 1600. It would not be until 1616 that final opposition was removed, but this was a mere formality. Ieyasu held complete control from 1603, when he officially took the title of shogun.

Source 12.26 Portrait of Tokugawa Ieyasu

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Site study: Himeji Castle

Source 12.27 Himeji Castle

Himeji Castle is the finest surviving example of castle construction from the shogunate period. It was equipped with several defensive features designed to make capturing the castle as hard as possible and to discourage people from attacking. The castle represents the changing nature of castles. Originally constructed in AD 1333, during the Kamakura period, the castle has been rebuilt and remodelled over the years.

With the peace brought by the Tokugawa Shogunate, Himeji Castle was made into a home for the *daimyō*. Decorative features were added to the castle to demonstrate the *daimyō*'s wealth and influence, while concealing but not removing the defensive measures that made it a formidable structure.

Source 12.27 Himeji Castle today

A **Three moats:** Surrounded the castle which provided formidable obstacles to cross. There was an outer, central and inner moat with an average width of 20 m and depth of 2.7 m. This layout forced attackers to travel around the castle in a spiral pattern to get to the keep, while being under attack from defenders the entire time.

B **Turrets:** Provided an elevated position for defenders to fire on attackers. Constructed of stone, they included loopholes and angled chutes where stones and pots of heated substances, such as sand, could be dropped onto attackers.

C **Sloping walls:** Were almost impossible to scale, while allowing rocks to be dropped down onto attackers. The base was made of stone which was impervious to hand gun fire. Artillery which had made Western castles obsolete did not become widely used until after the late-nineteenth century.

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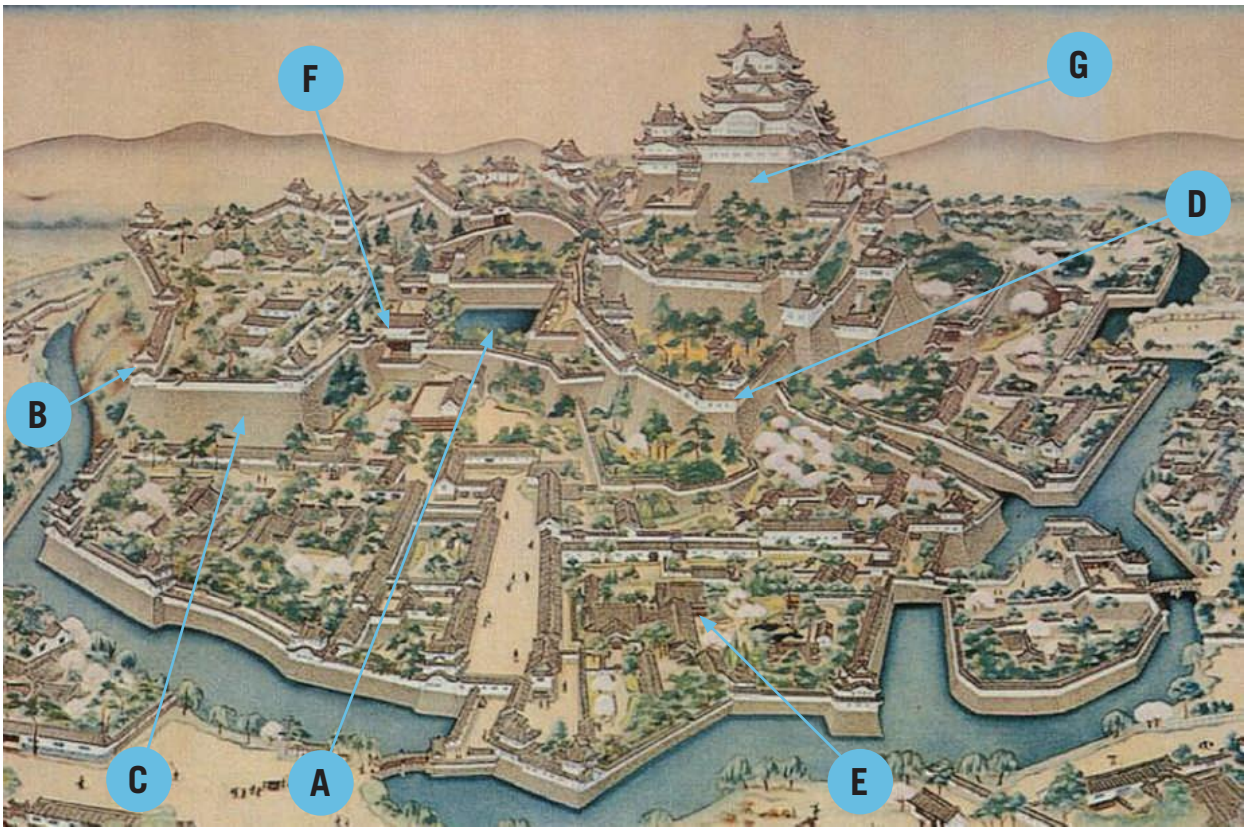
D **Loopholes:** Situated throughout the castle and provided small gaps in the walls for defenders to fire on any attackers without exposing themselves.

E **Bailey system:** Himeji Castle is surrounded by multiple baileys, open spaces enclosed by walls which exposed attackers to fire from defenders. There is no direct path to the keep. Attackers are forced to move around the castle in a spiral pattern to get to the central keep. If an outer bailey was captured then the attacker had to repeat the process with the next bailey all while constantly under attack from defenders firing from loopholes. To add to the effectiveness of defence this system of pathways is quite intricate and confusing and at times the path doubles back on itself, disorienting attackers.

F **Gates:** Himeji Castle included a number of strong gates that were defensible. These provided an obstacle to attackers who, having breached a bailey, now had to break through the gate to get to the next area.

G **Central keep:** The central keep at Himeji doubled as the home of the *daimyo¯* and as the final defensive measure. At 46 m high and with seven levels, it allows for a height advantage to defenders whilst possessing loopholes and angled chutes to deter attackers.



Source 12.28 An artist's recreation of Himeji Castle and its defensive features

1 Identify the defensive features of a castle.
2 Describe two advantages of the walls in a Japanese castle.
3 Why was artillery not a threat to Japanese castles?
4 Explain why the bailey system could be described as the best defensive feature.
5 Given the castle's defensive features, explain why you think that Tokugawa Ieyasu wanted to limit the number of castles in private hands.

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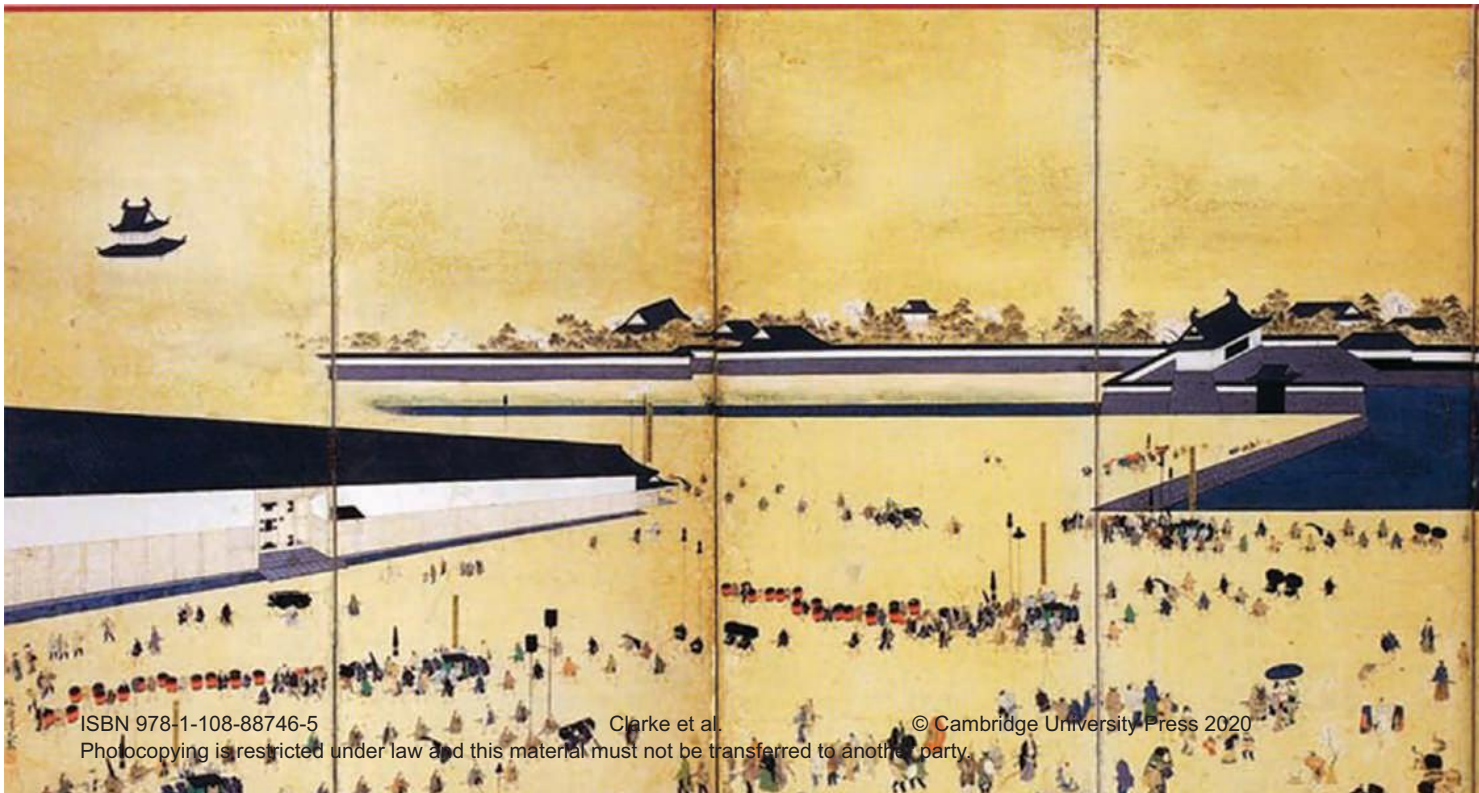
Reviving the feudal system

To avoid power struggles, Ieyasu moved the capital from Kyoto to Edo (now Tokyo) where his power base lay. He also implemented further controls to ensure compliance from the *daimyō*. These controls continued throughout the Tokugawa Shogunate. Ieyasu's controls included:

- every second year the *daimyō* had to reside at Edo. He spent the alternate year managing his territory but, to ensure obedience, the *daimyō*'s family would remain as hostages at the court in Edo.
- the *daimyō* were required to contribute to costs associated with ceremonial duties during their stay in Edo, in addition to maintaining a residence in Edo. This reduced the amount of money they could spend preparing for revolts.
- the *daimyō* were required to attend on the shogun for three days a month while at the capital. Thus, in addition to spending a year in Edo, Ieyasu reduced the amount of time that a *daimyō* could engage in plans for revolt.
- permission for marriage had to be sought from the shogun. This ensured that no family could use marriage alliances to challenge the shogun.
- restrictions were placed on the building and repair of castles to prevent any *daimyō* from using structures that could aid in a revolt
- no *daimyō* could approach or pass through the emperor's court in Kyoto. This reduced the chance for revolt by preventing the emperor from authorising any rival to the shogun.
- a secret police system was set up throughout the country to monitor activities that might threaten the Tokugawa Shogunate
- Ieyasu claimed 25% of all land as his own, to ensure he would have enough resources to counter any threats. The remaining 75% was distributed among the *daimyō*. This resulted in 260 domains which varied in size and wealth.
- while in theory individual *daimyōs* had the right to rule their own territory as they saw fit, in practice they had to follow the practices of the shogunate. To ensure compliance, shoguns regularly intervened in local affairs of their *daimyō*.
- local *daimyōs* had to pay for road building, castle repairs and land reclamation.

Source 12.29 A screen showing the attendance of the *daimyō* at Edo Castle by Kyosai Kiyomitsu, 1847



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These measures ensured that those who had the most ability to revolt were controlled firmly.

A four-class structure was implemented, restoring the system that had fallen out of use during the Sengoku Jidai period (see page 265 for details).

Activity 12.6

In your workbook, create a six-cell comic strip of a *daimyō* travelling to the capital. In your comic make sure you explain all of the burdens this trip might impose on the *daimyō* and how he might feel about it. You may need to conduct further research to add detail to your comic.

Historical skills: Research **Historical concepts:** Cause and effect

Source analysis 12.6

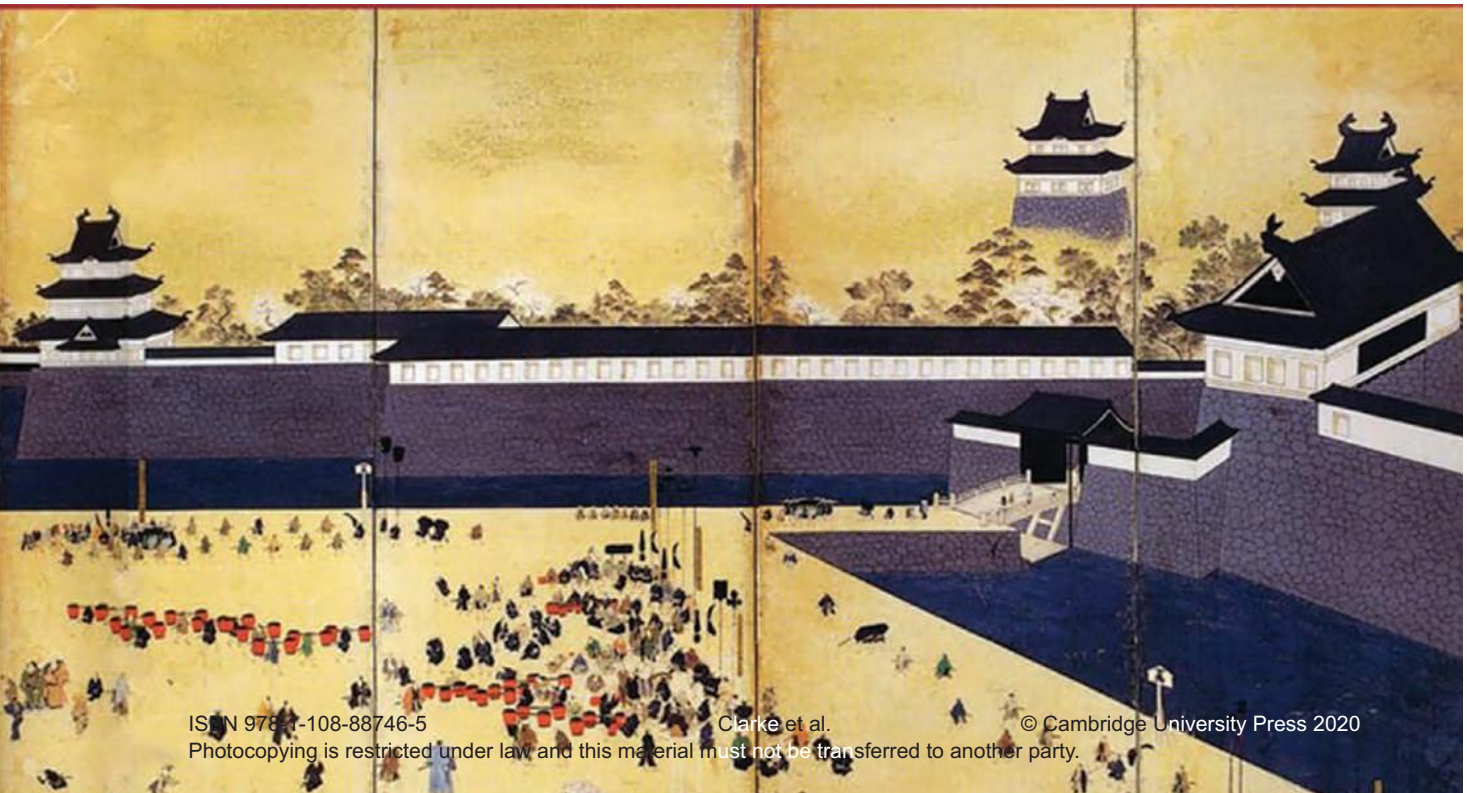
Source 12.30 Rules preventing social advancement

It has generally been forbidden by ancient custom for *hinin*-by-birth to acquire the status of commoners. But if a commoner falls into the status of a *hinin*, his relatives may, before the lapse of ten years [after his becoming a *hinin*], file a petition to the *Hinin*-Office stating that they desire to have him raised [to commoner status] When this petition is forwarded to my office by the *Hinin*-head, I order that the person in question should be made a commoner on his submission of an instrument thereof … The custom has been that after the lapse of ten years, no such *hinin* is permitted to become a commoner.

Quoted in Vaporis, 2014, p.159–160

1 Identify which class of society is affected by Source 12.30.

2 How does this rule represent the social stability Ieyasu wanted?



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Foreign trade

Ieyasu and the Tokugawa shoguns who came after him did not forget the civil war. They wanted to reduce any outside influences which might upset the balance of power.

All foreign trade and diplomacy had to be conducted at Nagasaki on the southern island of Kyushu. By 1641, due to religious influences, Japan had banned Spain, England and Portugal from trading in Japan. Only the Dutch could trade.

Source 12.31 Map of Dejima Island. The bridge connecting the island to Nagasaki is near the bottom middle of the image.

The Dutch were assigned Dejima Island as the only area they could live in Japan. It was an artificial island in Nagasaki harbour. It only had one connecting bridge to the mainland, so any movement of people could be carefully controlled. And at only 120 m by 75 m in size, it was easy to search and limit the number of foreigners. Religious services were not allowed on the island, which further reduced the chances of religious influence. The number of ships allowed to dock at the island was strictly limited (only one per year) so there was a controllable influx of Western goods and ideas.

These measures reduced the spread of religion and made controlling foreign influences much easier, as outsiders could only enter Japan at Nagasaki. It gave the shoguns a tight control on all trade entering and leaving Japan.

While Japan was closed to foreign trade, it did conduct some trade and its red seal ships visited the ports of Vietnam, Philippines, Thailand and other South-East Asian ports.

Review 12.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the name of the island given to the Dutch by the Japanese.
2. Identify the Japanese name for the Warring States period.
3. Choose two actions Ieyasu took to control the *daimyō*. Explain why these two actions were effective.
4. Explain how religion could have been viewed as a threat to the shogunate.
5. 'Nobunaga pounds the national rice cake, Hideyoshi kneads it, and in the end, Ieyasu sits down and eats it'. With reference to this quote, explain the roles of the three unifiers of Japan.

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12.4 Environmental resources and policies of the Tokugawa Shogunate

Forestry

The Tokugawa Shogunate was successful in developing a number of environmental management processes, most notably in forestry, but also in agriculture and fishing.

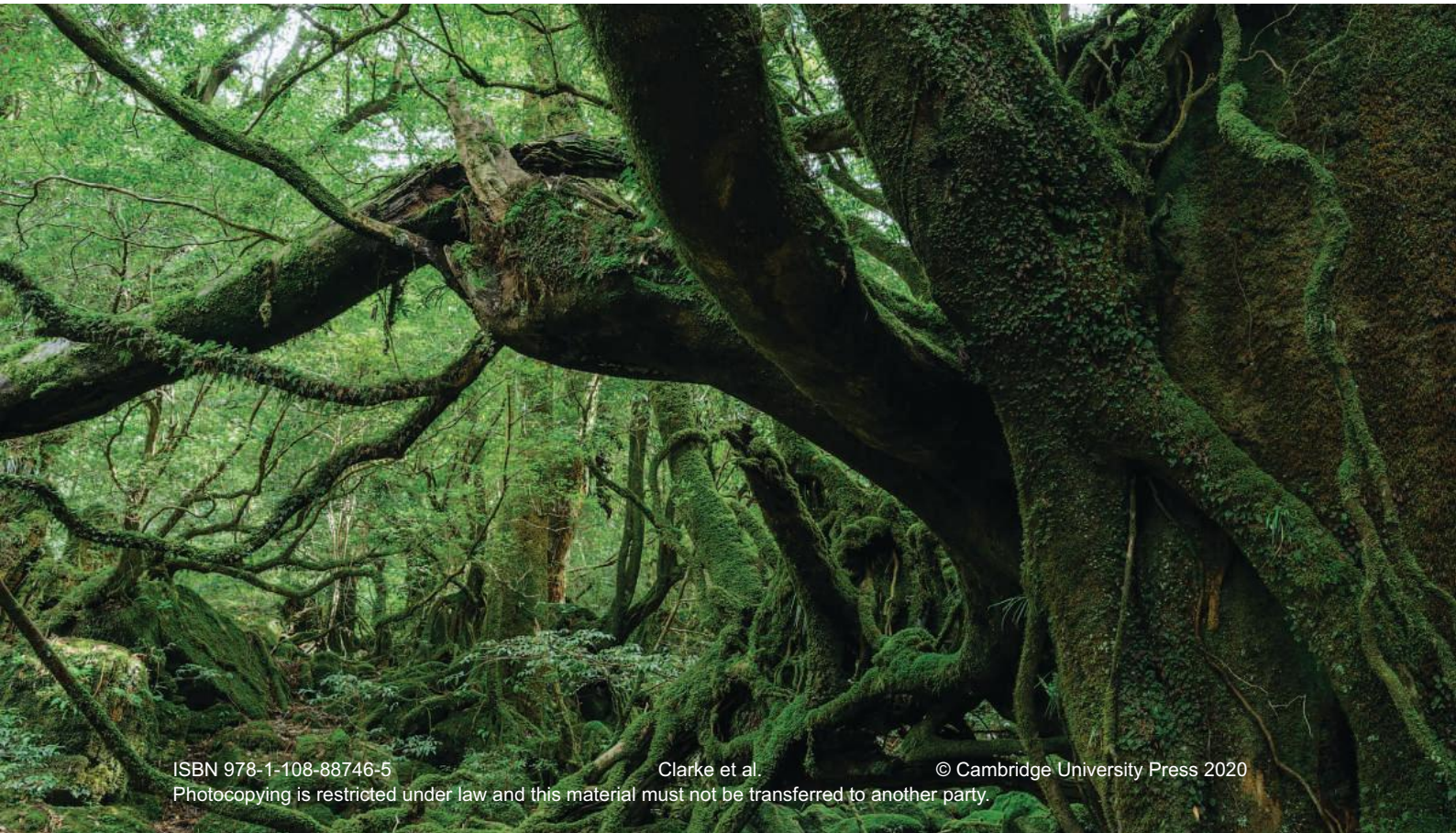
Management of the forests had not been a consideration in Japan's early periods. With a small population, unrestricted logging was able to be absorbed with minimal damage to Japan's forests.

During the Tokugawa Shogunate, there was increased demand for building materials, as Japan sought to rebuild and repair the devastation of the Sengoku Jidai period. In addition, an increase in Japan's population from 10 million in 1570 to nearly 30 million by 1670 meant that the old approaches were not sustainable. Towns developed all over the country and wood was used to construct houses, bridges and temples.

Wood was the primary building material in Japan due to its availability: up to 70% of Japan was forested. Japan is prone to frequent earthquakes, which made wood a more viable option for building because a timber house can better withstand the tremors of an earthquake than stone. Stone was still used in the construction of castles and other significant structures, but the frequency of earthquakes meant wood was the preferred option for most buildings.

Forests also provided the main fuel source in Japan up to the twentieth century, and so Japan's forests provided the energy source for all cooking, industrial and heating needs. Due to the poor mineral content of the soils, the forests also provided fertiliser in the form of mulch which was used to improve farmland.

Source 12.32 A mossy forest in Yakushima shows the abundant wood resources and the decaying leaves and twigs on the forest floor used for fertiliser



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This triple demand on Japan's forests caused widespread deforestation. Because of this, there were a number of floods and soil erosion.

The shoguns saw the damage being caused and in 1665 introduced a policy to reduce logging and replant forests for a sustainable future. It was a two-stage solution.

The first stage reduced logging with a number of rules implemented by the shogunate.

- Anyone wanting to log trees would need to get their *daimyō's* permission. This ensured controlled logging of the forests.
- Individual ownership of land in forests was banned. This ensured that the shogunate could maintain control over logging.
- Regulations were established over how the wood was to be used. Government officials had to approve the use of timber in construction.

The second stage involved taking advantage of the years of experience of the villagers near the forests. They had developed forestry management techniques which included selective cutting and use of correct seedlings to maximise growth. The shogunate recorded this knowledge and shared it across Japan to take advantage of this experience.

Villages were actively encouraged to help with forest regeneration, by planting trees on common land (land anyone in the village could use for their crops and animals), developing sustainable plantations and patrolling to prevent unauthorised removal of wood.

This approach contributed to a decline in timber harvesting. This remained low and by the 1920s Japan's forests had recovered. By these measures the Tokugawa Shogunate had introduced the world's first comprehensive forestry management policy.

Activity 12.7

Using the internet and your library, research the effects of logging on landscapes and the amount of time a forest can take to regrow.

Historical skills: Research **Historical concepts:** Significance

Agricultural changes

The shogun wanted to improve the amount of food available, to reduce the impact of famines. This would have the added benefit of population growth as well as increasing standards of living.

To improve farming yields, the shogun promoted the use of fertiliser and the harvesting of crops twice a year. To ensure that the production would increase, improvements in irrigation allowed for a consistent supply of water to farms and reduced flooding.

These measures assisted population expansion and the development of towns and population centres throughout Japan during the Tokugawa Shogunate.

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Source analysis 12.7

Source 12.33 A *fukusa* (a type of Japanese textile for gift-wrapping or using during a tea ceremony) demonstrating farming in Japan across the four seasons

1 Identify which parts of the image show each of the four seasons.
2 Identify what agricultural work you can see in this source.

Fishing management

The Tokugawa Shogunate realised that expansion of land could not continue unabated. Fisheries were developed in the 1650s which had two main benefits:

1 they provided an alternative source of food, which reduced the reliance on land-based production of food. This would allow the land time to recover.
2 the development of fisheries provided an alternative fertiliser. This reduced the reliance on forests to provide mulch for the improvement of farming land.

These measures also contributed to the renewal of the forests.

Source 12.34 Woodblock print of fishing vessels returning to Yabase in the Tokugawa period

Review 12.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify two solutions the shogunate implemented to improve agriculture.
2 By which century had Japan's forests recovered?
3 Explain the role played by fisheries in the recovery of Japan's forests.
4 Why was timber an important resource in medieval Japan?
5 Account for the role of local villages in the recovery of Japan's forests.
6 What role did the recovery of Japan's forests play in Japan's development during the Tokugawa Shogunate?

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12.5 Decline of the Tokugawa Shogunate

Western influence before the Tokugawa Shogunate

Contact with Portuguese traders in the sixteenth century had brought gunpowder and firearms to Japan, which changed the ways wars were fought. Their skilful use by Oda Nobunaga contributed to the unification of Japan.

Ship design and construction was another area in which Japan was willing to adapt ideas from the West. When the Japanese first saw Portuguese vessels in 1543 they were fascinated by these **black ships**, which carried more cargo and were better able to sail the open ocean than what was available in Japan. The Japanese copied and used this design in their own red seal ships.

black ship a ship of Western design with its hull covered with pitch to reduce leaks

Portuguese traders also introduced Japan to crops in demand in the West, such as tobacco, cotton, potatoes, sweet potatoes, corn and pumpkins. Production of these developed over the next few centuries. Whilst they did not replace traditional crops such as rice, they did contribute to the process of Westernisation.

Isolation of Japan from the rest of the world

The Tokugawa shoguns were concerned about how Western ideas and technologies could contribute to their overthrow. By themselves they were not a threat, but when this technology was used to aid rebellions the shoguns acted to reduce the influence of foreigners.

Source 12.35 Image of a Japanese writing box showing two Portuguese traders on the left and a Jesuit priest on the right c.1600

One of the main trade goods the Japanese wanted were guns. By controlling trade at one port, the shogun knew how many weapons were coming into the country and who they were going to. This allowed the shogun to monitor *daimyō* considering rebellion.

Christianity had also grown in Japan. It is estimated that by 1587 as many as 300 000 people had been converted to Christianity. Whilst this amount represents a small percentage of the population at the time, the shogun was aware that this population was growing. In 1597, Hideyoshi, alarmed by a Spanish captain's boast that Catholicism had been at the forefront of Spanish conquest, ordered the crucifixion of 26 Christians. Hideyoshi's concern was that Christianity was paving the way for a takeover of Japan.

In 1612 it was discovered that an official, Okamoto Daihachi, had accepted a bribe from a *daimyō*, Arima Harunobu, who wanted to regain some territory. Ieyasu felt this was an attack on the values of the shogunate, and as both Daihachi and Harunobu were

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Japanese Christians, Ieyasu issued an edict prohibiting Christianity. In 1614 a further edict was issued which ordered all foreign priests to gather in Nagasaki and leave, all churches in Japan to be burned and all Christians within Japan to renounce their faith.

In 1615, at the siege of Osaka, Ieyasu removed the final threat to the shogunate when he defeated Hideyoshi's son, who had rebelled against Ieyasu. The fact that a number of the defenders were Christian *samurai* who carried the cross on their armour was not missed by Ieyasu and his successors. They saw the rebellious *samurai* as having been influenced by Christianity which meant that Christianity was a threat to the shogun's rule.

This view was strengthened when the Shimabara Rebellion occurred in 1637–38. This rebellion was due to the peasant population suffering from high taxes and famine. The revolt was quickly suppressed. However, because a large proportion of the peasants were Christian, the shogunate again linked Christianity with rebellion and saw it as a threat to the stability of their rule.

The result of the Shimabara Rebellion was that the Tokugawa Shogunate instituted a series of measures by 1639 called *sakoku*, or 'closed country'. These measures included:

- no Japanese could leave the country
- no Catholic national could enter the country
- all foreign trade and diplomacy had to be conducted at Nagasaki.

As a result, contact with the outside world was severely limited for the next 200 years. This reduced the spread of religion, and made controlling foreign influences much easier as they could only enter Japan at Nagasaki. It also ensured that a tight control could be imposed on all trade entering and leaving Japan.

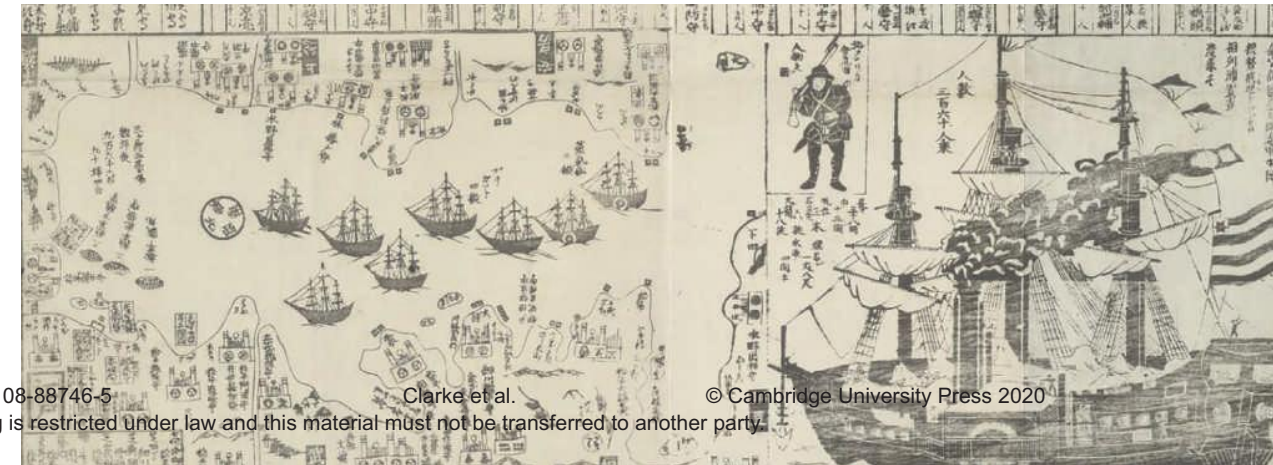
Activity 12.8

In pairs, create an announcement from the shogun explaining why Japan should be closed to outsiders. This can take any format you wish – for example, a rap, TikTok, song, poster, interview or role play/TV advertisement.

Historical skills: Perspectives and interpretations, Explanation and communication **Historical concepts:** Perspectives

Reconnection with the West

In 1853 and 1854, Japan was shocked by the appearance of Commodore Matthew Perry from the United States, who arrived with a fleet of modern warships. Perry had come to Japan to open diplomatic relations with three aims in mind. The United States, which was already trading with China, looked to open trade links in Japan. They also wanted to be able to gain access to supplies and coal for their ships sailing from the United States to China and to establish good treatment conditions for shipwrecked American sailors who washed ashore in Japan.



Source 12.36 Part of a Japanese print showing Commodore Perry's arrival in 1854

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Perry sailed into Edo Bay in 1853 in defiance of the requirements for all foreign powers to make port only at Nagasaki. He delivered a letter directly to the shogun's court. On departure, Perry said that he would return a year later, and would expect a treaty. This open display of power and Western technology had the desired effect, and in 1854 Perry returned and the Treaty of Kanagawa was signed.

Diplomacy

This treaty opened diplomatic relations between Japan and the world, but it did not allow trade. The Harris Treaty of 1858 allowed trade between the United States and Japan. This action opened Japan to the rest of the world. Shortly after, Japan signed treaties with the UK, France, Russia and the Netherlands.

Technological development

In the period 1853–67, Japan underwent a rapid modernisation program. A naval training school was established outside Dejima Island with the assistance of the Dutch, and new metal works were constructed to build cannons and ships needed to compete with the world powers. Japan, which had been closed off, was now thrown open to Western ideas, and students were sent overseas to study Western military tactics and industrial theories. Japan began construction of a steam fleet and absorbed as much knowledge as possible.

The careful harvesting and management of Japan's forests before and during the Tokugawa Shogunate meant that Japan had the building materials necessary to support its program of modernisation and development.

Loss of faith in the Shogunate

The unification of Japan under the Tokugawa Shogunate was instrumental to the changes begun in 1867. The Tokugawa Shogunate, in unifying Japan, had given it a sense of national unity which was a core aspect for modern nations. Breaking down local power and moving towards a system of central control had provided Japan with 250 years of peace.

Faith in the Shogunate's rule was reduced by its inability to cope with natural disasters. Famines caused substantial hardship. In 1736 and 1836, famines had caused the population to drop by over a million people. The failure of the Shogunate to develop an alternative crop to rice resulted in unhappiness with the shogunate.

Domestic political pressure also contributed to the downfall of the Shogunate. *Daimyō* from western Japan were encouraged when the shogun, unsure of how to respond to Perry's demands, sought their advice. Given the Shogunate had never sought advice from their *daimyō*, this made the current shogun look weak. When combined with the treaties that were signed, a new nationalistic movement developed over the course of the next decade. Its slogan was 'Revere the emperor; expel the barbarians!' In 1862 the hostage system (whereby *daimyō's* families were kept at the court in Edo) was abolished, further weakening the shogun's control.

The Meiji Restoration

By themselves, these measures might have been absorbed by the shogunate. However, the combination of natural disasters, weak leadership, foreign interference and internal domestic pressure proved too great. In 1867 the final shogun, Tokugawa Yoshinobu, resigned from office and handed power to the emperor. This restoration of imperial rule resulted in the period known as the Meiji Restoration, which began under Emperor Meiji in 1868 and drove Japan's transformation to a modern state. It is recognised as a time of rapid modernisation and rebuilding for Japan, but it should be remembered that Japan had already started the process of change before the restoration. This meant that the transition, while dramatic, was smoother because several changes had already begun.

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Significance of Western influence

The arrival of the United States with a strong display of power cannot be understated. While Japan had experienced contact with other world powers such as Portugal, Spain and the Dutch, these countries had followed the shogunate's rules and expectations. The United States using **gunboat diplomacy** had shattered the illusion of Japanese control, and ultimately led to the end of the Tokugawa Shogunate.

Historians Mason and Caiger, in *A History of Japan* (1997), argue that Western influence played a substantial role in the decline of the Shogunate, for it was this outside intervention that cast doubt on their policies and abilities. They argue there are two key areas of Western influence that caused this.

Firstly, the policy of isolation had failed to protect Japan. It had demonstrated how far behind Japan had fallen technologically. This gave ambitious *daimyō* enough reason to pressure the Shogunate for change, and was the key reason the shogun signed the Treaty of Kanagawa.

gunboat diplomacy form of diplomacy where nations use the threat of force to achieve their aims

The second area of Western influence was the treaties Japan was forced to sign. These unequal treaties left Japan at a disadvantage. They had a number of effects:

- they opened up multiple ports for the United States and other powers to trade with
- they limited the amount of taxes that Japan could apply to foreign imports
- they prevented Japan from applying its laws to any foreign residents, who would instead be tried under their own country's laws in special courts.

These arrangements were considered unequal as they were forced on Japan by threat, and were humiliating because they did not allow the Japanese to manage part of their own domestic affairs. The signing of these treaties were seen as a failure by the Shogunate.

Activity 12.9

When learning about the medieval world it is always important to ask the question: 'What were the causes and effects of contact between societies in this period?'

In a group or as a class, discuss the following questions:

1 Identify advantages and disadvantages that early contact between Japan and the West had on Japan.
2 After this early contact how did Japan respond to the influence of the West?
3 Compare the early and late contact of the West on Japan. Which contact had the greatest effects on Japan?

Historical skills: Explanation and communication **Historical concepts:** Cause and effect

Review 12.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify two Western powers who signed treaties with Japan.
2 Identify the name of the *daimyō* who first used gunpowder weapons effectively.
3 Explain the role played by Japan's forest management policies in Japan's program of modernisation.
4 Explain the role of trade in Japan's decision to isolate itself from the world.
5 Account for the role of the United States in the decline of the Shogunate.

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12.6 How the shogunate has influenced modern Japan

The Tokugawa Shogunate influenced Japan in a number of ways and laid the foundations for the modern nation that we know today.

Education

Under the Tokugawa Shogunate, reading, writing and the abacus were taught in *terakoya* – small makeshift classrooms in people's homes – and education was reasonably widespread. This meant that that the transition to a formal school education system was not a shock or hard to implement because Japanese people were already used to the idea.

Industry

If Japan was to establish itself as a force in world politics it needed to develop its defence industries. Development of critical support industries such as engineering, mining and ship building had already begun by various enterprising *daimyō*. Therefore, the technological knowledge and materials were already in existence, ready to support the transformation to a modern state.

Source analysis 12.8

Source 12.37 Picture of the Yokohama railway in 1874

1 Identify three examples of modernisation in this image.
2 How could this source be used by historians trying to understand Japan as a modern nation?

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Administration

The conversion of the *samurai* from warriors to administrators had taken place during the Tokugawa Shogunate, and so provided Japan with a ready, experienced and able class of individuals who were capable of leading and organising Japan's change. These men helped shape Japan's destiny in the decades after the restoration.

Banking

The development of the merchant class had provided the foundation for early banking. The establishment of currency by various *daimyō* had already introduced the idea of saving and methods of exchange. This meant the restoration had access to a surplus of funds to fuel its new banking system, which would help pay for Japan's modernisation and allow for a smoother transition to a modern economy.

Nationalism

The unification of Japan under the Tokugawa Shogunate was instrumental to the changes begun in 1867. Bringing Japan together had given it a sense of national unity which was a core aspect for modern nations. Breaking down local power structures and moving towards a system of central control provided Japan with a period of 250 years of peace, allowing time to develop a sense of national unity. Without this central identity the Meiji Restoration may have failed. The position of the emperor influenced modern Japan as the country struggled to build its national identity. Just as the emperor had been a father figure to Japan through the shogunate period, the emperor was again seen as a central part of Japan's national identity as a modern nation.

The Meiji Restoration

With the restoration of the emperor to power in 1867, Japan was now free to change. Fuelled by a desire to ensure that no country would dictate terms to Japan again, the country industrialised rapidly from 1868, adopting technology and ideas from the West wherever possible. In approximately 37 years, Japan transformed from a feudal society to a world power, one to be respected after its victory in the Russo-Japanese war of 1904–05. It now had a modern economy, military, government and industry and had renegotiated the unequal treaties forced upon it. The Meiji Restoration provided Japan with its next step towards becoming a modern nation, but could not have done so without the influence of the Tokugawa Shogunate.

Review 12.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify two areas where Tokugawa Japan had already prepared Japan for a change to a modern society.
2. Explain how the merchant class helped prepare Japan for a transformation to a modern country.
3. Which change contributed the most to Japan's transformation to a modern state? Justify your response.
4. Explain how the unequal treaties may have contributed to Japan's outlook as a modern nation.

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End of chapter activities

Extended response questions

1 Summarise the roles that the *samurai* played in shogunate Japan.
2 Compare the impact of Western trade with Christianity. Which contributed more to the decline of the Tokugawa Shogunate?
3 Account for the role of the shogunate in the preservation of Japan's forests.
4 Explain the short and long-term effects of Commodore Perry's arrival in 1853.

Group work activity

Split the class into two groups for a whole-class debate. Using the following statement, develop your own arguments individually then share them with your team.

Oda Nobunaga contributed more to the re-establishment of the shogunate than Toyotomi Hideyoshi.

Research activity

Shogunate Japan was heavily influenced by Chinese culture. Research the ideas of Confucianism and explain how they contributed to the formation of social classes in Japan.

Creative task

Imagine you are a *samurai* during the Tokugawa Shogunate. Your job is to put up posters around your lords' domain explaining your *daimyō*'s decision to reduce logging. Create a poster demonstrating the short and long-term advantages of reducing deforestation.

Visible thinking routine

I used to think … But now I think

Think about the shogunate period and what you have learnt and consider the following exercise.

On a piece of paper in your workbook, draw a table with two columns.

Label the first column 'I used to think'. This is where you write your initial ideas about a topic. Think back to your first thoughts on the topic and write down how you first viewed it.

Label the second column 'But now I think'. In this column write down how your views and ideas about the topic have changed as a result of what you have studied, discussed and encountered. In this column your answers should reflect how you now see these topics.

Use the following concepts to get you started. Add topics of interest to you personally.

Topics for discussion:

- *samurai* warriors
- religion in Japan
- government of Japan
- Japan's relationship with the world.

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Reflect and write down your thoughts individually. Then share and explain with the class how and why your views changed. Once you have written your views, swap with a partner and read each other's views. Write down one thing you liked about their response and one thing that changed your view on the same topic.

Cross-curricular task

English

Complete one of the following exercises.

1 Using the internet, research an example of a *tanka* poem. Write a *tanka* poem on gratitude to someone who has helped you. Share it with the class.

2 Write a *haiku* about the how the Warring States period started.

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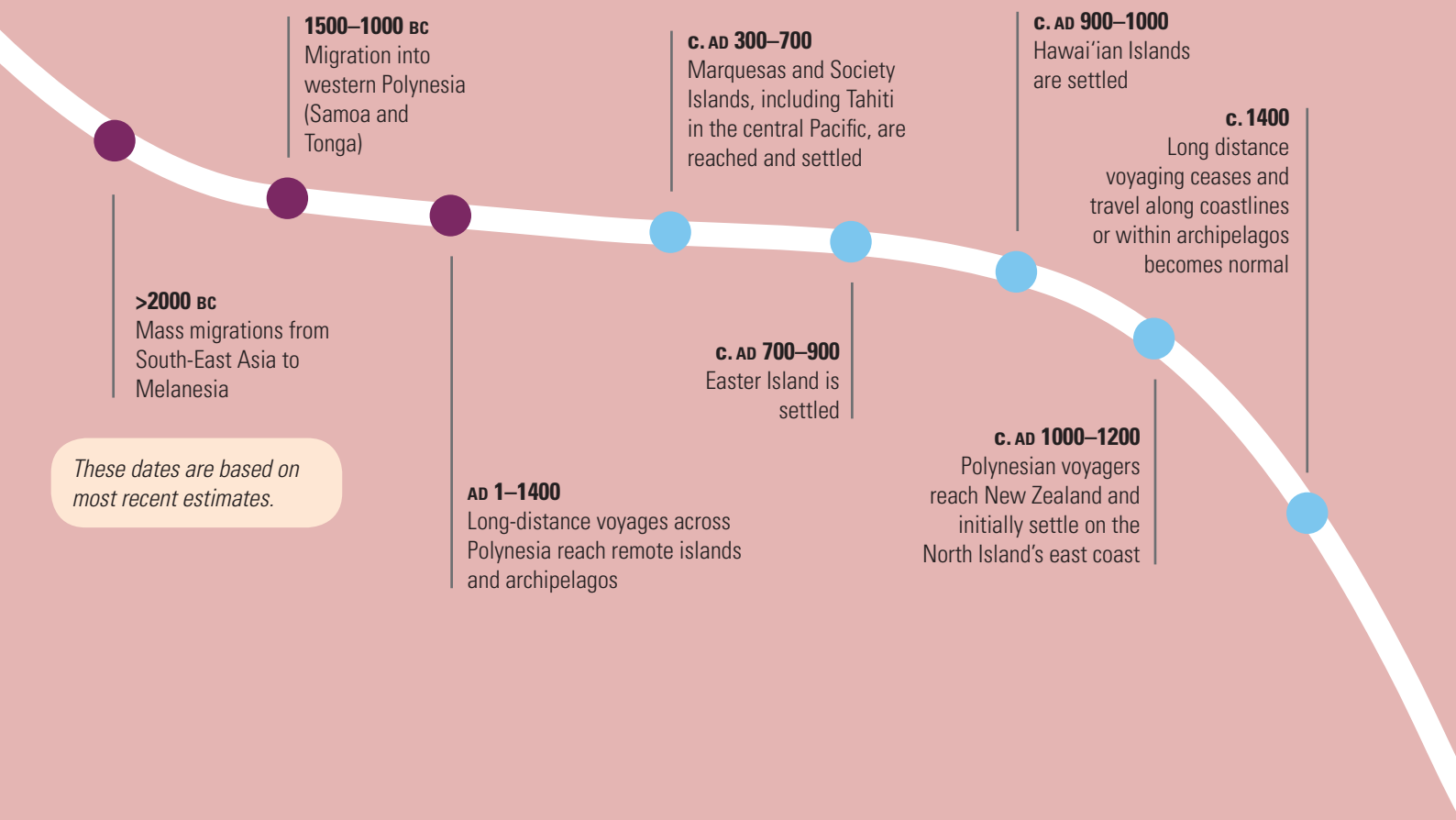
CHAPTER 13

THE POLYNESIAN EXPANSION ACROSS THE PACIFIC

c. AD 700–1756



The Polynesians are well known for their voyages across the Pacific, navigating complex waterways and distances that were for a long time believed to be impossible without the aid of Western technology. But as the image of Ha'aumonga 'a Maui shows us, they were far more than just explorers and sailors. Bound by similarities of language, culture, and shared ancestry, Polynesians across the Pacific created rich mythologies, built complex societies, and practised highly successful agricultural techniques. The success of Polynesian expansion is shown in their settlement of some of the most isolated places in the world.

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SEE, THINK, WONDER

Source 13.1 Ha'amonga 'a Maui, a famous stone structure from Tonga. Although legend tells us it was built by the god Maui, it was constructed by the early Polynesians who settled there. Each pillar weighs between 30 and 40 tonnes.

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the early Polynesian people? (I wonder …).

1452
Major volcanic eruption near Vanuatu, causing many to seek refuge in western Polynesia

1520
Spanish explorer Magellan reaches the Pacific Ocean and sails to the Philippines, missing all key Polynesian societies

1642
Dutch explorer Abel Tasman sights New Zealand

1756
The start of the Seven Years War, the first global war, begins an era of intense European exploration and expansion

1772
Dutch explorer Jacob Roggeveen names Easter Island and makes note of the environmental degradation already present

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Key questions

- Why is Polynesian expansion significant to human history?
- How, when and why did early settlers travel across Polynesia?
- What do Polynesian societies have in common?
- How did Polynesians use the natural resources of their island homes?
- How would you describe the way of life in one Polynesian society?
- What were the cultural achievements of one Polynesian society?

Source 13.2 The island group Polynesia in the Pacific Ocean

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13.1 Origin and nature of Polynesian settlement

For much of the eighteenth and nineteenth centuries, scholars puzzled over the origins of the Polynesian settlers and the sequence in which they spread across the Pacific. Early theories assumed that Polynesians reached their island homes by accident, but modern researchers have come to understand the methods and technologies used to intentionally cross vast distances.

Renowned archaeologist Patrick Kirch argued that 'these were purposeful voyages of discovery and colonisation'. Modern technology and new developments in **linguistics**, science, and archaeology have provided evidence for this perspective.

linguistics the study of language and its structure. Experts in linguistics can trace similarities in languages to determine their origins and make connections between cultures.

Regions of the Pacific

The Pacific Ocean is the world's largest body of water, covering 161.8 million km^2. It is larger than the Indian and Atlantic Oceans combined. The islands within the Pacific make up only 2% of its surface area, making Polynesian expansion all the more remarkable. Based on their ethnicity, culture and language, island nations in the Pacific are divided up into three main groups: Melanesia, Micronesia and Polynesia.

Melanesia

This is the region of the Pacific that was first settled by the wave of migration out of South-East Asia. It includes the island groups of Vanuatu, Fiji, the Solomon Islands, New Caledonia and Papua New Guinea. It remains distinct from Polynesia through language and cultural practices.

Micronesia

The main island groups of Micronesia include the Federated States of Micronesia, Palau, Kiribati, the Marshall Islands and Nauru. It shares a close cultural history with Polynesia and there is evidence of Polynesian migration back and forth between Micronesia and Polynesia.

Polynesia

Polynesia was the last area to be settled, largely due to the vast distances between island groups. It consists of the 'Polynesian triangle' – the area between Hawai'i, New Zealand and Easter Island. The archipelagos inside the triangle include Samoa and Tonga in western Polynesia; and the Tuamotus, Cooks, Australs, Marquesas, and Society Islands in central and eastern Polynesia. Several of these are very remote, lying more than 2000 km from their nearest island neighbours. Modern theories suggest that western Polynesia was settled permanently first, before migration spread to the east, and finally to the corners of the triangle.

Geography and natural features of Polynesia

The islands of Polynesia are spread across a vast swathe of ocean, but the majority still fall in the tropical zone. This results in a mild climate with little variation in seasonal temperatures. Rainfall can vary quite significantly, and elevation can create micro-climates on individual islands. Mountainous islands in the **trade wind** belt catch the moisture-rich air on the **windward** side, leaving little rainfall for

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trade wind prevailing winds that blow steadily from one direction. They are most common in the tropical regions.

windward the side facing the wind

leeward on the sheltered or downwind side

the **leeward** dry sides. The main exceptions to the tropical geography are Easter Island and New Zealand, which are in the temperate zone and as far south as 40°S.

In the majority of Polynesia, many of the islands have risen out of the seabed from an upwelling of lava, rather than detaching and drifting apart from large landmasses. These types of islands eventually erode into coral atolls, with poor soil for crops. While atolls often look idyllic, they cannot support a large population. Larger islands have more potential for vegetation and agricultural growth. The large distances from any continental land also meant that mammals could not reach Polynesia. The only native mammals that exist there are bats.

Source 13.3 Satellite image of the Hawai'ian Islands, clearly showing the lush, moisture-rich east side (windward) and the dry west side (leeward)

Societies of Polynesia

The development of societies across the Polynesian area was a process that took many generations. Initially, societies that settled in Tonga and Samoa in western Polynesia would have resembled their early ancestors in Micronesia and Melanesia. However, as migration occurred further afield, there would be a cultural divergence.

Some aspects of Polynesian societies were similar across the entire area. Their talent in sailing and wayfinding has cemented their reputation as seafarers, but they were also skilled in agriculture. They understood how to transport crops and keep them alive for week or month-long voyages across salt water. They nurtured these crops in unfamiliar environments and became accomplished farmers. They built terraces for planting on hillsides and channelled fresh water streams for irrigation. This skill in agriculture allowed populations to grow and develop.

Source 13.4 Aerial view of the lagoon and coral atoll of Tetiaroa, in French Polynesia

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Activity 13.1

Create a Venn diagram of:

- skills and knowledge required for long-distance voyaging
- skills and knowledge required for farming practices.

Historical skills: Empathetic understanding **Historical concepts:** Empathetic understanding

Another similarity across Polynesia was rule by chiefs. Chief status was inherited through royal bloodlines, except in Samoa, where there was an additional elective process. Chiefs were held in high esteem and believed to possess supernatural power. There was a strict hierarchy between common fishermen and farmers and the elite class. Many Polynesians societies also shared beliefs in gods and origin myths. They believed that they had come from a place now lost to memory, called Hawaiki (not to be confused with Hawai'i).

As long-distance voyaging declined, archipelagos would develop distinct characteristics within the Polynesian **diaspora**. Sometimes, this was a result of varied resources: some cultures, such as Samoa and Tonga, developed elaborately painted bark cloth garments, whereas in Tahiti and Hawai'i, feathers of native birds were used instead. Large-scale construction was common across Polynesia but took different forms depending on the availability of building materials. There were monumental earthwork structures in New Zealand, and crude coral rock structures in the Tuamotu atolls. In Easter Island, the settlers used the solidified volcanic ash of the Rano Raraku crater to carve the giant *moai* statues. Sometimes differences came about simply because of a long isolation from other societies. Art developed stylistic difference across Polynesia, with spiral motifs common in New Zealand and zig-zags in the Cook Islands. Easter Island was the only Polynesian society to develop a writing system, known as *rongorongo*. Therefore, while it is easy to discuss Polynesians in general, it is important to acknowledge that there were unique characteristics in each society.

diaspora the spread of people beyond the lands of their origin

Review 13.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How are the regions of the Pacific classified?
2. Explain what is meant by the 'Polynesian diaspora'.
3. Identify four similar features across Polynesian societies.
4. How do trade winds affect settlement patterns?
5. Why are coral atolls poor places to settle?
6. Explain why Polynesians cultures ended up different to each other.

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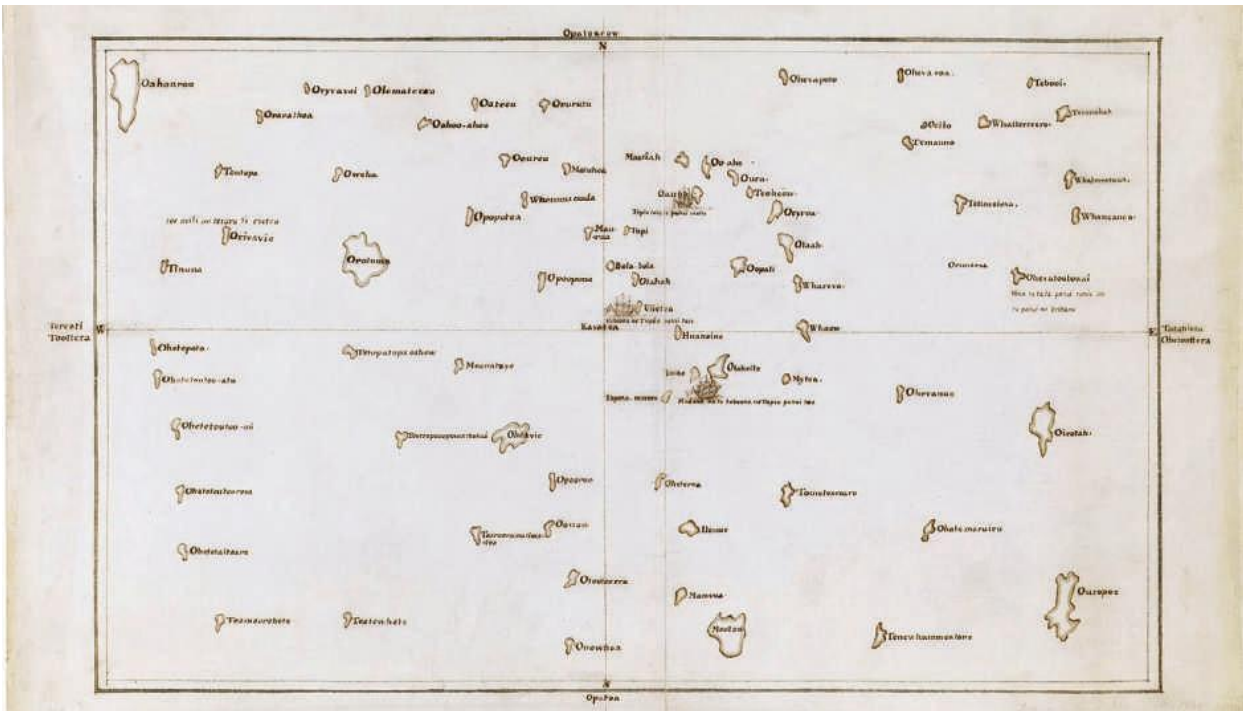
13.2 Theories of settlement

Since Europeans first reached Polynesia, there have been numerous theories regarding how and when it was settled. Captain James Cook pondered this question after making the connection between the language and cultural practices of several islands groups he visited. He was fortunate to spend time with Tupaia, a Tahitian priest and master navigator, who joined his vessel in 1769. When asked to draw a map of all the islands he knew, Tupaia managed to produce a chart showing approximately 130 different islands.

Source 13.5 Tupaia's map of the islands near his native Tahiti, drawn c.1769



Source analysis 13.1

Source 13.6 Extract from James Cook, *The Journals,* Third Voyage

How shall we account for this Nation spreading it self so far over this Vast Ocean? We find them from New Zealand to the South, to these islands [Hawai'i] to the North and from Easter Island to the Hebrides [Vanuatu]; an extent of 60° of latitude or twelve hundred **leagues** north and south and 83° of longitude or sixteen hundred and sixty leagues east and west, how much farther is not known, but we may safly [sic] conclude that they extend to the west beyond the Hebrides.

league a unit of measurement no longer used; the equivalent of 3 nautical miles, or 5.5 km

Cook, J., *The Journals*, Third Voyage, February 1778, published 2003, Penguin, p.537

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Source analysis 13.1 continued

1 On which voyage did Captain Cook write this entry?
2 Who does Cook mean when he refers to 'this Nation' and 'them'?
3 Use the information in the glossary to calculate how far 1200 leagues is in kilometres.
4 Cook concluded that Polynesian culture existed further west beyond the Hebrides (Vanuatu). Was he correct? Explain your response.

Accidental or intentional?

European exploration relied on tools and instruments to navigate, none of which were used by Polynesians. Many Europeans believed themselves to be superior, and simply could not accept that Polynesians had the skill to navigate thousands of kilometres across the Pacific. This led to a range of theories about how they got there. One of the earliest theories, from the Spanish explorers, was that Polynesians had come from a sunken continent. Since then, a variety of both trained and amateur archaeologists and anthropologists made several incorrect assumptions. One of the most popular ideas, referred to as accidental migration, suggested that Polynesians had drifted to all the islands they occupied. These theories vastly underplayed the skills and tools of the Polynesians.

However, over the last century a new consensus has formed. Academics have consulted with the last remaining practitioners of 'traditional wayfinding', so called to differentiate it from modern navigation that uses instruments. The Polynesians' astute observations and understanding of currents, wind, and the subtle signs of land led to their ability to find tiny islands in a vast ocean. Now that the skills of the Polynesians have been recognised, it has become a matter of identifying from which direction they came.

Source 13.7 The Polynesians' observations and understanding of currents, wind, and the subtle signs of land led to their ability to find tiny islands in a vast ocean

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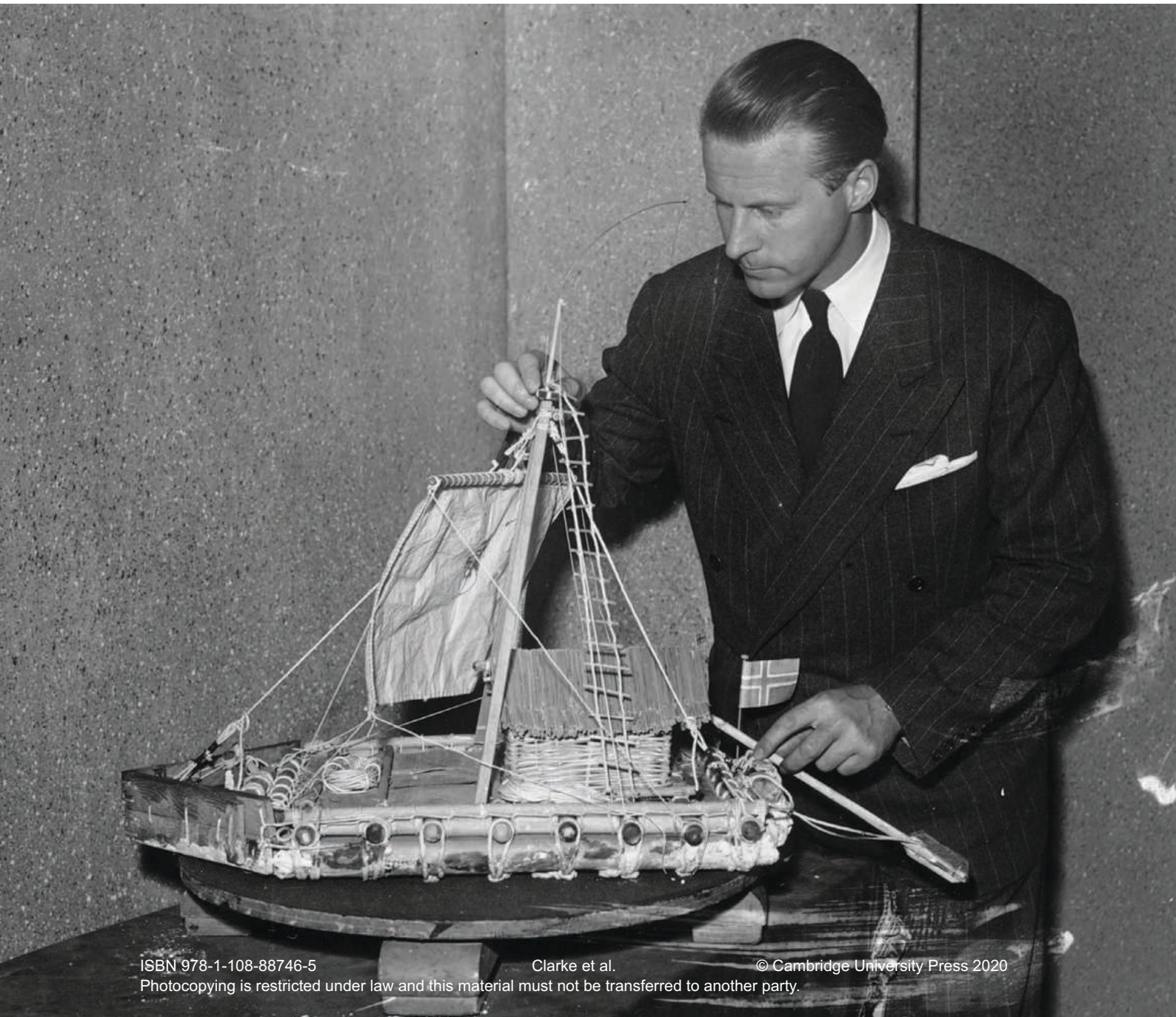
From which direction?

The theory that Polynesians came from Central and South America was popular in the mid-twentieth century. A famous proponent of this idea was the Norwegian, Thor Heyerdahl. He attempted to explain the presence of the South American sweet potato in the Pacific by hypothesising that Polynesia had been settled from the shores of Peru. When scholars dismissed his ideas, he embarked on the now famous 1947 voyage aboard the raft *Kon-Tiki*. Over the course of three months, Heyerdahl and his companions drifted 6900 km from Peru to the Tuamotus. While his expedition was successful, it did not prove that Polynesians originated from South America, only that such a voyage was possible.

It was not until the 1970s, when science began to provide more information and understanding of Polynesian wayfinding, that opinion began to shift. The new evidence for Polynesians arriving from the west was in fact, overwhelming. It became clear that

Source 13.8 Thor Heyerdahl in 1950 with a model of his *Kon-Tiki* raft



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mass migration was not accidental and that Polynesians definitely came from the direction of Papua New Guinea and, before that, Asia. The main question now was, how? To sail from west to east meant going against the strong easterly trade winds.

Californian anthropologist Ben Finney began experimenting with replica canoes. Through these sea trials, he learnt that Polynesian canoes could in fact **sail to windward** and cope in heavy seas. The experience of sailing long distances on replica canoes such as *Hokule'a* (pictured in Source 13.9) suggested that Polynesians were not always confined to sailing with the wind, and therefore not limited to following the prevailing wind directions across the Pacific. Heyerdahl's theory about the sweet potato was replaced by the far more likely possibility that Polynesians, in fact, travelled as far as South America and returned with this new crop. It meant that migration from west to east was entirely plausible and has been confirmed by new types of evidence.

sail to windward capable of sailing into the direction the wind is coming from. Sailing to windward is usually done at an angle. A ship can zig-zag (tack) like this to make progress into the wind.

Activity 13.2

Research one of the following individuals and summarise their theory for Polynesian migration:

- Andrew Sharp
- Te Rangi Hiroa (Sir Peter Buck)
- Peter Bellwood
- Erika Hagelberg.

Historical skills: Research **Historical concepts:** Significance

Source 13.9 *Hokule'a*, which sailed around the world in 2013–19, is a replica of an ancient Hawai'ian double-hulled voyaging canoe.

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New evidence

Similarities across Polynesian languages show their common origins, and research by linguists has led to the conclusion that they are a branch of the Austronesian language group. According to this research, the ancestors of Polynesians originated from Taiwan and moved to mainland Asia several thousand years ago, then south to the archipelagos of Indonesia and Papua New Guinea. Polynesian languages do not have the letter 's' in their alphabet, so plurals are indicated by pronouns or possessives rather than an 's' or 'es' at the end of a word. It is correct to say 'kiwi are nocturnal', and incorrect to say 'kiwis are nocturnal'.

Source 13.10 Migration from Taiwan

sherd a fragment of pottery (similar to shard, but sherd is preferred by archaeologists)

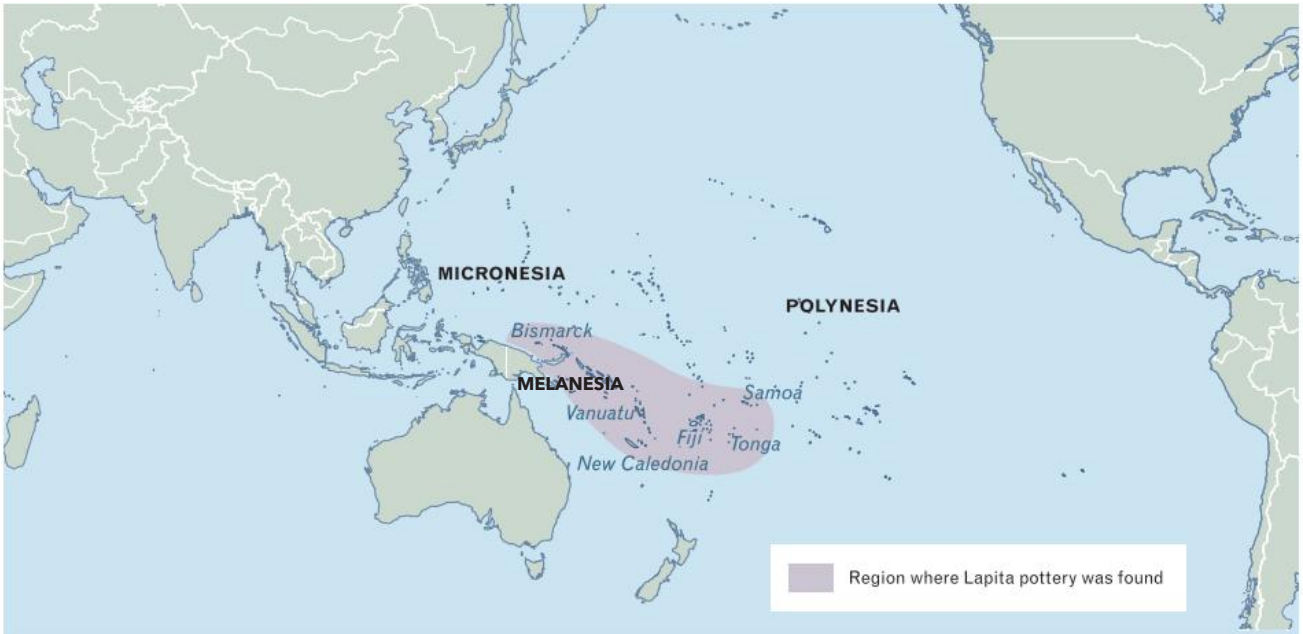
Recent DNA research shows that Polynesians' unique genetics originate around eastern Indonesia and New Guinea, and later migrations from southeast Asia account for similarities in DNA between modern Polynesian and Asian populations.

Archaeology has also played a large role in investigating the spread of Polynesians. In New Caledonia in 1952, archaeologists found unique pottery **sherds**. The famous Lapita pottery, as it became known, showed dateable progress eastwards, as it spread from New Guinea to Vanuatu and the western reaches of Polynesia. It provided clear evidence for human migration from west to east. However, after a certain point, it was no longer manufactured and did not spread further into the Polynesian triangle.

Source 13.11 Comparison of words across five Polynesian languages

Island Word	Marquesas	Tahiti	Hawai'i	Samoa	New Zealand Māori
Man	*Tane*	*Tane*	*Kane*	*Tane*	*Tāne*
Woman	*Vehine*	*Vahine*	*Wahine*	*Fafine*	*Wāhine*
House	*Ha'e*	*Fare*	*Hale*	*Fale*	*Whare*
Ocean	*Moana*	*Moana*	*Moana*	*Moana*	*Moana*
Pig	*Puaka*	*Pua'a*	*Pua'a*	*Pua'a*	*Poaka*
Canoe	*Vaka*	*Va'a*	*Wa'a*	*Va'a*	*Waka*
Death	*Mate*	*Mate*	*Make*	*Mate*	*Mate*

Source 13.12 Map showing the spread of Lapita pottery from the Bismarck Archipelago to western Polynesia



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Source 13.13 Example of the Lapita pottery style

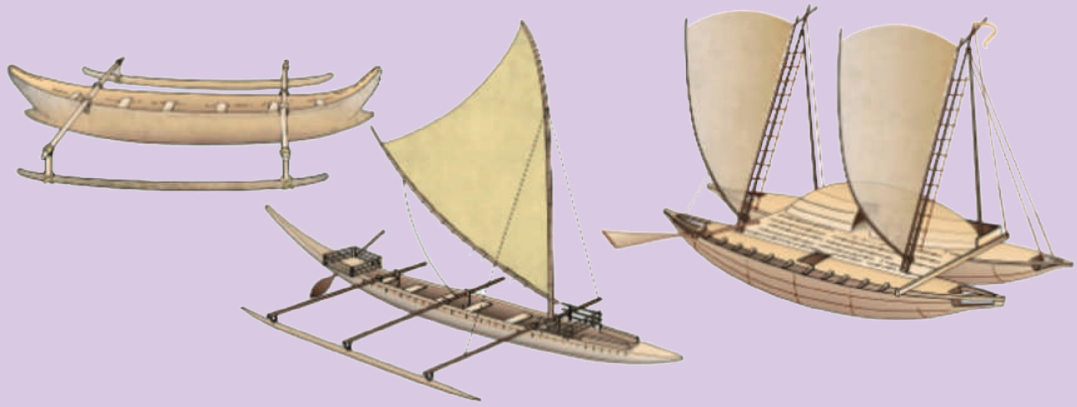
Archaeologists were forced to look for new clues that would reveal the migration further into Polynesia. The **typology** of fish hooks (usually made from bone) and stone **adzes** gave some clues but could not be dated and placed into a timeline.

typology using the characteristics of an object to classify them over time. It helps to show how an object has changed over time.

adze a hand tool similar to an axe but with the cutting edge perpendicular to the handle rather than parallel. They have been in use since the Stone Age, usually for carving wood.

Activity 13.3

In order to gain a better understanding of typology, research how a modern day item (such as mobile phones or planes), has changed. Draw a picture or source an image for how its appearance has changed every five to 10 years. An example is provided below.



Source 13.14 The typology of Polynesian canoes, showing new features as they became more sophisticated, including outriggers, sails, and double hulls.

Historical skills: Research **Historical concepts:** Continuity and change

It was not until **carbon dating** that archaeologists could provide accurate dates for a site or artefact. Archaeologists such as Robert Suggs, who used carbon dating in its early stages in the 1960s, estimated settlement dates as almost 1000 years too early. This was because of the initial inaccuracies of this technology and the misleading dates provided by driftwood, which could pre-date settlements. Being aware of these issues has created greater reliability for the dates and sequence for Polynesian expansion.

carbon dating also known as radiocarbon dating, a method of estimating the age of carbon-bearing materials or artefacts by measuring radioactive carbon decay

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Source analysis 13.2

Rats give rise to new theory on Pacific migration

Deborah Smith
Science Editor

Research on rats has thrown light on the last big human migration on Earth – the movement of seafaring people about 3000 years ago into the islands of the Pacific.

The rats were carried on board the settlers' canoes, probably as a source of food.

By analysing the rodents' DNA, a New Zealand team has pinpointed a small island, Halmahera, between Borneo and New Guinea, as the most likely homeland of these people, who became the Polynesians.

The findings do not fit a popular theory known as the "express train to Polynesia", which holds that people from Taiwan swept rapidly into the Pacific islands without much interaction with people they met on the way.

"We reject the model," said Elizabeth Matisoo-Smith and Judith Robins, of the University of Auckland. Instead, their research suggested a slower and more complex migration, with interactions among populations moving in a "voyaging corridor" from eastern Indonesia to the Solomon Islands leading to the development of a new culture, called Lapita, after its distinctive pottery, by about 3500 years ago. These Lapita people went on to colonise the Pacific islands.

Dr Robins said the Pacific rat, *Rattus exulans*, was perfect for the study, because it cannot swim, and so must have travelled by boat. And it was unable to breed with the different rat species later imported by Europeans.

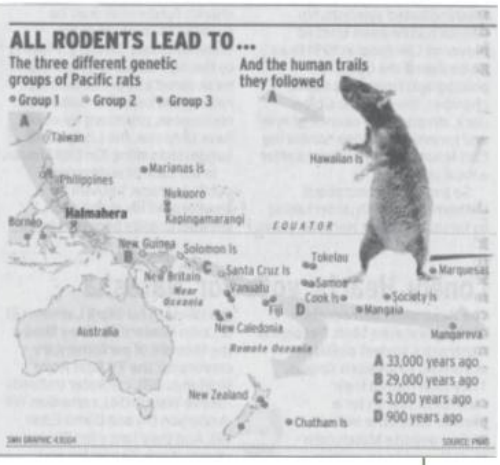
The team analysed mitochondrial DNA, the genetic material passed down the maternal line, from both living rats and the bones of ancient rats obtained from archaeological digs. Their results were published in the *Proceedings of the National Academy of Sciences*.

They identified three distinct genetic groups of rats. One was found in the Borneo and Philippines region. The second group stretched from Indonesia to the Solomon Islands in what is called Near Oceania. The third was found in Remote Oceania, from Vanuatu to the east.

The second and third genetic groups of rats were found together in only one spot, Halmahera.

Dr Robins said there was no archaeological evidence that Pacific rats lived long ago in Taiwan, and genetic studies of the ones there now suggested they were recently introduced.

Genetic studies of Polynesian people also back the finding, showing they have descended from east Indonesian rather than Taiwanese people.



Source 13.15 'Rats give rise to new theory on Pacific Migration', Deborah Smith, *Sydney Morning Herald*, 2004

1 Explain the connection between rats and humans.
2 Identify two characteristics of the Pacific rat that allows researchers to track early Polynesian movements.
3 Define the 'express train to Polynesia'.
4 Where does this theory identify as the homeland of the original Polynesians? How is this different from linguistic evidence?
5 Summarise the contribution this theory makes to our understanding of the speed of migration.

Source analysis 13.3

Source 13.16 Colonisation of the Pacific region from the west

1 Identify the most easterly point of Polynesian settlement.
2 Write the following Pacific locations in the correct order of settlement: Cook Islands, New Zealand, Fiji, Marquesas, Philippines, Hawai'i, and Easter Island.
3 Which was the first Polynesian island group to be settled and when did this occur?
4 Over how many thousands of years did Polynesian expansion occur?

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Reasons for expansion

One aspect of Polynesian travel that cannot be answered through archaeology or science is the reason for migration. While it is possible that adventure called to some Polynesians, long-distance voyaging probably occurred primarily at times of insecurity, such as overpopulation, warfare, famine, or even in the wake of natural disasters such as cyclones or tsunamis. It is easy to imagine that not all voyagers survived their journey, but we shall never know the human cost of Polynesian settlement.

Activity 13.4

Create a list of push and pull factors that may have applied to the Polynesian voyagers. Push factors are reasons why they decided to leave their homelands. Pull factors are those that may have drawn them to new places. Which of these factors are the most important and why?

Historical skills: Empathetic understanding, Explanation and communication **Historical concepts:** Cause and effect, Empathetic understanding

Review 13.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify two pre-twentieth century ideas about the settlement of Polynesia.
2. Explain Thor Heyerdahl's theory on the settlement of Polynesia, and how he attempted to prove it.
3. Identify the shift in thinking about Polynesian expansion that occurred around the 1970s, and Ben Finney's contribution to this.
4. Describe the techniques that have been used to help establish more accurate dates for Polynesian expansion.
5. How might early voyagers have felt when setting out into the unknown?
6. Why is Polynesian settlement significant to human history?
7. Account for why there might still be slightly different schools of thought about the precise origin of the Polynesian expansion.

Source 13.17 Māori *waka* (canoe) with triangle sail drawn by Herman Spöring during Cook's first voyage to New Zealand in 1769

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13.3 Use of environmental resources

Environmental resources used as food were crucial for Polynesian expansion, but they also required the means for tools and construction. The influence of Polynesian settlement can be categorised into direct human impacts on the environments, such as hunting, and indirect impacts, such as the transportation of invasive species.

Available resources in Polynesia

The resources available in Polynesia varied due to climate, topography, and native flora and fauna. However, a common pattern is that early settlers had to rely heavily on marine resources for food – fish, molluscs and marine plant life. In most excavated archaeology sites across Polynesia, 90% of all bones came from fish. In addition to this,

Source 13.18 Modern taro plantation on the island of Mo'orea in the Society Islands

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Polynesians transported their own domestic animals, the most important of which were pigs, dogs and fowl. They carried tubers such as sweet potato and taro, as well as breadfruit and coconut tree seedlings, which did not occur naturally across the Pacific. Some locations provided new additions to the daily needs of Polynesians, such as tree fern hearts as a food staple in New Zealand and pandanus leaves for weaving containers and canoe sails in Hawai'i.

The use of supernatural and religious threats

Polynesians were clearly in tune with their natural surroundings and had an understanding of the ecosystems around them. Many societies used rules and threats to restrict access to food sources. These were closely linked to the idea of ***tapu***, which invoked fears of supernatural wrath if not observed. Fishing, particularly in New Zealand, was regulated by *tapu* because it was closely connected to the god of sea, Tangaroa. To have a successful fishing expedition, the gods had to be appeased by strictly observing religious laws and customs. One of these customs was to throw the first fish caught back into the ocean. Chiefs could arrange *tapu* so that some food resources were only available to themselves or the higher classes of society. These threats kept commoners away from their favourite foods in order to maintain supply.

Some foods were only eaten during religious ceremonies, especially domesticated animals such as dogs and pigs. These animals required a lot of time and energy to be cared for, especially when compared to catching fish in the sea or collecting edible plants. There were rules for the killing and preparation of these animals prior to ceremonies. If these were not observed, disaster was believed to follow.

tapu (or ***kapu***) behaviours or activities that were sacred or forbidden, as ordained by the Polynesian gods. The English word 'taboo' derives from this word.

Activity 13.5

1 Describe the types of resources that Polynesians relied upon.
2 Identify the major source of food for Polynesians.
3 How did *tapu* regulate food resources?

Historical skills: Comprehension: chronology, terms and concepts, Explanation and communication **Historical concepts:** Cause and effect

Sustainable use of resources

There is clear evidence that many of the natural resources used by Polynesians were used in a sustainable way. The Māori in New Zealand even had a word, *rāhui,* which was the designation of an area to protect the natural resources from exploitation, whether it be shoreline or forest. This type of *tapu* is used even in modern times. In fact, many New Zealanders have used the term rāhui to describe the Covid-19 lockdown in 2020.

There is also evidence of sustainable practices in agriculture. In the early years

Source 13.19 Visitors to Matapouri Beach, New Zealand, reading the sign about the *rāhui tapu* placed on the beach to restore the cultural, spiritual and environmental wellbeing of the area after a surge of visitors began to destroy the water quality of the rock pools there

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of settlement across the various parts of Polynesia, a form of rotating agriculture was used. An area of forest would be cleared and planted for crops, perhaps for only a few years, before being allowed to regenerate naturally. A different area would then be cleared and planted. However, as population increased, there may not have always been enough area to rotate crop fields. Larger populations needed more living space and more space for crops. In these scenarios, it may not have been possible to use resources sustainably.

Unsustainable use of resources

Across Polynesia, there are several examples of plant and animal resources that were used unsustainably. Direct impacts from hunting and the burning of forests for agriculture clearly were very destructive. Further impacts resulted from humans introducing invasive species, especially rats. Rats would have quickly taken advantage of the vulnerable island ecosystems, which had been isolated for millions of years, and feasted on seeds and sprouts, bird eggs, small native insects and other creatures. With such rich food sources, rat populations would have increased exponentially, destroying flora and fauna as they spread.

The extinction of the moa in New Zealand

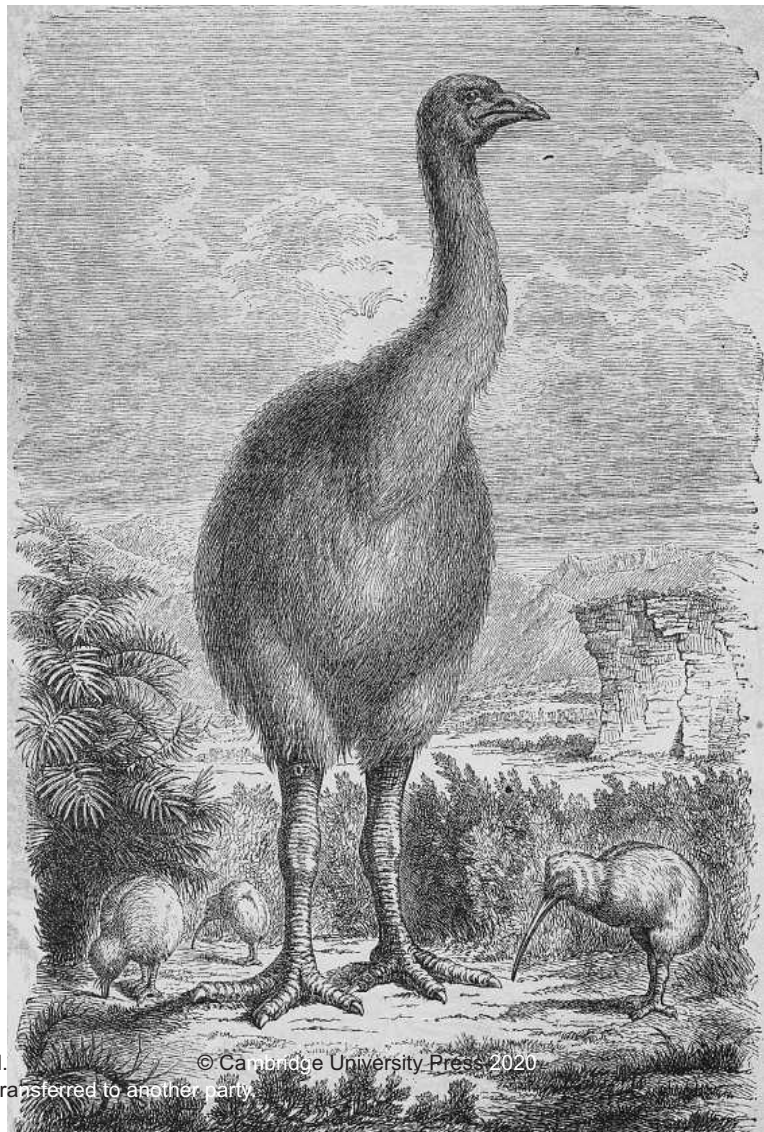
Before human settlement in New Zealand, there existed large, flightless birds called moa. They were herbivorous grazers and there were nine species, the largest of which stood over 3 m tall, far bigger than an emu or ostrich. For thousands of years, their only predator was the Haast eagle, the largest eagle to have ever lived. Moa were the last of the great **megafauna** species left alive in the world. Mammoths had long disappeared, as had the giant relatives of the wombats and kangaroos of Australia. Many of these died out due to disease and climate change. The extinction of the moa coincided with the arrival of Polynesians to New Zealand and, as a result, people have questioned whether the new settlers should carry some of the blame for this.

megafauna giant animals that were alive during the Pleistocene epoch, many of which have smaller modern counterparts

midden the rubbish piles of early settlement sites, often containing shells, bones, botanical materials, and the workings from ceramics and stone tool-making

Archaeological evidence provides moa bone remains, found among early Māori **middens**, which include some bones that had been cooked. Significantly, it shows that they were hunted at all stages of life – from egg to adult form. The sheer size of

Source 13.20 Moa and kiwi, drawn by Ferdinand von Hochstetter in the mid-nineteenth century. Note that the size differences can be even more extreme, as this may not be the largest species of moa, and there are five species of kiwi, some smaller than others.



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moa meant that they provided a sizeable meal. With no natural ground predators, the moa would not have known how to react to hunting parties and would have been easy prey for the Polynesian settlers. As the new settlers adapted to the different climate and environment in New Zealand, hunting moa helped them survive before viable agriculture was established.

Genetic analysis of moa bones has looked for evidence of a dwindling population but found that moa were not on the verge of collapse at the time of Polynesian arrival. Therefore, based on current evidence, it seems that humans were the sole factor in the extinction of moa. They were hunted to extinction between 1300 and 1400, only a few hundred years after the arrival of the first Polynesian settlers.

Activity 13.6

1 Identify three reasons that made the moa so easy to hunt.
2 Why do you think the kiwi (see Source 13.20) did not become extinct?
3 Conduct research on another megafauna species that occurred elsewhere in the world. Account for its extinction.

Historical skills: Comprehension: chronology, terms and concepts, Research, Explanation and communication **Historical concepts:** Cause and effect

The exploitation of Easter Island's palm trees

The Dutch explorers named Easter Island after the date of their arrival in 1722, but the original inhabitants knew it as *Te Pito te Henua*, 'the Navel of the World'. The more common indigenous name, Rapa Nui, which can be used to refer to both the island and the native inhabitants, has more mysterious origins. In 1912 William Churchill surmised that a visiting Polynesian voyager from Rapa Iti ('Small Rapa') in the Austral Islands saw a similarity to his home but on a larger scale. He introduced the name Rapa Nui ('Great Rapa'), which was adopted by its people.

There is no more famous example of environmental degradation than what occurred on Easter Island, on the furthest eastern side of the Polynesian triangle. Dutch explorer Jacob Roggeveen, the first European to visit Easter Island, arrived in 1722. At that time, he noticed the lack of vegetation and gave an unfavourable report in his journal.

Recent scientific studies, including pollen analysis technology, have shown that Easter Island had in fact supported a lush forest with a number of important species, including a native palm tree and at least 15 other native plants. The palm in question was a vital resource for the Easter Islanders. As one of the tallest trees on the island, it was used to transport the large stone statues, its fronds were used for thatching, weaving sails and making rope, and the oil and seeds were eaten. Other trees were used to make canoe hulls and also burned for cremation practices.

Once the palms and tallest trees had been used up, there was no way to build ocean-going canoes. This had an unusual flow-on effect, because unlike other Polynesian societies, the Rapa Nui society ate a lot of dolphins. Of all the vertebrate bones found in their middens, one third came from the Common Dolphin, compared to less than 1% of the usual diet in the rest of Polynesia. Catching dolphins required sturdy, seaworthy canoes to venture into deep waters offshore, and without the trees to build them, Easter Islanders could no longer rely on dolphins as a food source.

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Deforestation was one of the key reasons for the eventual end of the Rapa Nui society. Much of the initial European literature criticised the wasteful use of native vegetation and blamed the Rapa Nui people for their own demise. It resulted in the myth of ecocide, where a society fails to manage its resources sustainably, leading to warfare and cannibalism and ultimately, the destruction of civilisation. But while the palm was certainly exploited by the Polynesians who settled there, more recent research has shown how stowaway rats also contributed to its eradication. Every single palm nut that has been recovered shows evidence of rodent gnawing, showing the havoc they must have caused.

Ultimately, the deforestation of Easter Island was not the result of a careless society unaware of its impact. Of all the islands in Polynesia to be settled, Easter Island, due to its climate, topography and isolation, was the most vulnerable habitat and the harshest environment in which to grow transported food crops. It is in fact remarkable that the society continued surviving, against the odds, for so long.

Source analysis 13.4

Source 13.21 Extract from Jacob Roggeveen's journal, 1722

We originally, from a further distance, have considered the said Easter Island as sandy, the reason for that is this, that we counted as sand the withered grass, hay, or other scorched and burnt vegetation, because its wasted appearance could give no other impression than of a singular poverty and barrenness.

Roggeveen, J., journal entry, 1722

Source 13.22 Easter Island *moai* statues on a hillside, with denuded landscape shown behind

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Source analysis 13.4 continued

Source 13.23 Erosion on the side of a volcano on Easter Island

Source 13.24 Extract from James Cook's journal, 1774

Tuesday 15th. PM Got on board a few Casks of Water and Traded with the Natives for some of the produce of the island which appeared in no great plenty and the Water so bad as not to be worth carrying on board…

Thursday 17th. PM No Nation will ever contend for the honour of the discovery of Easter Island as there is hardly an Island in this sea which affords less refreshments and conveniences for Shiping [sic] than it does; Nature has hardly provided it with any thing fit for man to eat or drink, and as the Natives are but few and may be supposed to plant no more than sufficient for themselves, they cannot have much to spare to new comers…

Cook, J., *The Journals*, March 1774

Source 13.25 Extract from *The Conversation* article by Catrine Jarmine, 'The truth about Easter Island: a sustainable society has been falsely blamed for its own demise', 2017

More recently, a picture has emerged of a prehistoric population that was both successful and lived sustainably on the island up until European contact. It is generally agreed that Rapa Nui, once covered in large palm trees, was rapidly deforested soon after its initial colonisation around 1200 AD. Although micro-botanical evidence, such as pollen analysis, suggests the palm forest disappeared quickly, the human population may only have been partially to blame.

The earliest Polynesian colonisers brought with them another culprit, namely the Polynesian rat. It seems likely that rats ate both palm nuts and sapling trees, preventing the forests from growing back.

So what – if anything – happened to the native population for its numbers to dwindle and for statue carving to end? And what caused the reports of warfare and conflict in the early 20th century?

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Source analysis 13.4 continued

The real answer is more sinister. Throughout the 19th century, South American slave raids took away as much as half of the native population. By 1877, the Rapanui numbered just 111. Introduced disease, destruction of property and enforced migration by European traders further decimated the natives and lead to increased conflict among those remaining. Perhaps this, instead, was the warfare the ethnohistorical accounts refer to and what ultimately stopped the statue carving.

Malthusian population collapse a theory developed in 1798 by Thomas Malthus, which argued that when population growth outstrips agricultural production, disease or famine will reduce the population to more sustainable levels

Perhaps, then, the takeaway from Rapa Nui should not be a story of ecocide and a **Malthusian population collapse**. Instead, it should be a lesson in how sparse evidence, a fixation with 'mysteries', and a collective amnesia for historic atrocities caused a sustainable and surprisingly well-adapted population to be falsely blamed for their own demise.

Jarmin, C., 2017, 'The truth about Easter Island: a sustainable society has been falsely blamed for its own demise', *The Conversation*

1 According to Source 13.21, why was Roggeveen confused when seeing Easter Island for the first time?
2 Compare the description of Easter Island in Source 13.21 with Sources 13.22 and 13.23. Identify the similarities and differences.
3 How accurate are Sources 13.21 and 13.24 in depicting what the island looked like during the period of settlement by the early Polynesians? Explain your response.
4 In his journal in Source 13.24, how does Cook rate the resources available on Easter Island?
5 Summarise what perspective of Easter Island settlers is being argued in Source 13.23. In your response, provide two quotes from the text as evidence.
6 Using Source 13.25, complete this cause and effect chart.

Cause	Effect
	Deforestation
	Increased conflict and warfare
	End of statue carving
Slave raids	
Lack of evidence, obsession with mysteries and forgetting of historical atrocities	

Review 13.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 How did early Māori chiefs protect their food supplies?
2 Describe what evidence there is for sustainable use of resources by early Māori.
3 How did rats contribute to the environmental degradation of new settlement sites?
4 Why did early settlers in New Zealand hunt the moa to extinction?
5 Compare the use of resources between New Zealand and Easter Island.
6 Explain the contributing factors that resulted in the demise of the Rapa Nui society.

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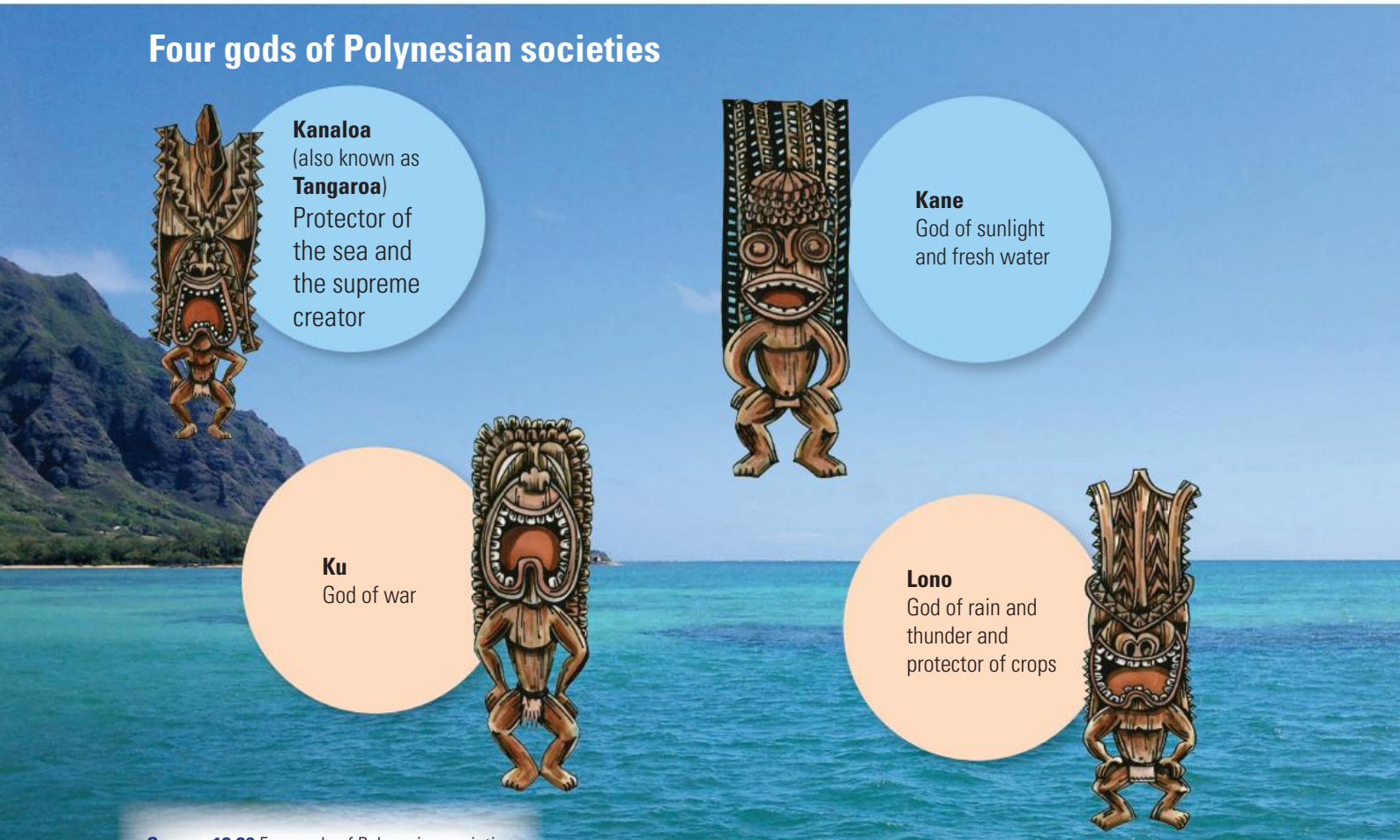
13.4 Way of life for the ancient Hawai'ians

The ancient Hawai'ians created the most complex civilisation with the largest population in all of Polynesia. Most of what we know about their way of life comes from either European or Hawai'ian accounts. The Hawai'ians were one of the first Polynesian cultures to be recorded in detail by Europeans, although it is important to be sceptical of these accounts, as Europeans likely did not understand the cultural practices they saw and could have easily misinterpreted them. Records from the Hawai'ians come from oral history, much of which was recorded by native Hawai'ians trained by missionaries in the early nineteenth century. These sagas, known collectively as *mo'olelo o Hawai'i* provide detailed insights into the lives of ancient Hawai'ians. More recently, the rich material culture of the ancient Hawai'ians has become accessible through archaeological excavation and analysis.

Belief systems

Many Polynesian societies share the same origin myths and belief in gods. Across Polynesia, there are four gods that are routinely encountered: Kanaloa (called Tangaroa elsewhere), Kane, Ku and Lono. The people of Hawai'i also developed gods specific to their area. The most famous of these is Pele, goddess of volcanoes. She required careful tributes in order not to provoke her violent eruptions.



Source 13.26 Four gods of Polynesian societies

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Source 13.27 In ancient times, volcanic eruptions such as the one at Kilauea, on the Big Island of Hawai'i, would have been attributed to the goddess Pele.

Like other Polynesian societies, Hawai'ians created a space for rituals, worship and communal gatherings, known as a *heiau*. This was usually an open, cleared area, sometimes featuring an elevated platform and wooden sculptures of the gods. Some particular *heiau* became temples to worship and offer sacrifice to a particular god. They would require specific ceremonies to be carried out during construction and use. Temples built to honour Ku were called *luakini*, and involved a human sacrifice as part of the ritual. On the Big Island of Hawai'i, before King Kamehameha began his violent unification of the Hawai'ian Islands, he first built a temple to Ku and sacrificed a rival, his cousin, during the dedication ceremony.

Source 13.28 Aerial view of a war temple dedicated to Ku on the Big Island of Hawai'i

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Activity 13.7

How do ancient Hawai'ian beliefs compare to another society that existed at the same time (around AD 1000)? Were they **polytheistic**? Are their gods also linked to natural elements? What types of structures were used for worship? Find the similarities and differences.

polytheistic belief in more than one god

Historical skills: Research, Explanation and communication **Historical concepts:** Perspectives

Political features

Ancient Hawai'ian society functioned through laws and governance. There were strict rules regarding *kapu (tapu* elsewhere in Polynesia). *Kapu* was a system of rules handed down by the gods. It allowed the ruling class to control various aspects of life, including distribution of food, behaviours and ceremonies. Breaking *kapu* could disturb the gods and affect ***mana***. For example, it was *kapu* to touch a chief's possessions or clothing, sometimes even to let your shadow fall on the chief's house. Depending on the transgression, punishment for breaking *kapu* could be instant death. The law enforcer, *ilamuku* in Hawai'ian, would hunt down law breakers and deliver justice.

mana used in Polynesian and Melanesian societies to describe a supernatural or sacred power believed to run through all natural things, but especially through chiefs and kings

Social hierarchy

By the middle of the second millennium AD, Hawai'i had developed into a kingship state. The ruling class or *ali'i* were believed to be descended from the gods, so they had much *mana*. The king, or occasionally queen, known as *ali'i nui*, represented the most important link between the mortal and supernatural world. Therefore, society was dominated by the decisions of these leaders. Beneath them was a social class of elites, including several ranks of priests, esteemed warriors and lesser chiefs. Another important rank of Hawai'ian society were the *kapuna*, elders or experts in a particular field. The majority of Hawai'ian society however, were the *maka'ainana* or commoners. The lowest position in the hierarchy were the *kauwa*. These were usually enemy warriors captured in battle and turned into slaves. They would sometimes be used in ceremonies requiring human sacrifice.

Activity 13.8

Dilemma: You are a chief in ancient Hawai'i. Your community currently doesn't have any *kauwa* or *kapu* breakers to use as human sacrifice in an upcoming ceremony. Do you delay the ceremony, choose a commoner to be the sacrifice, or go to war with a neighbouring chief for the purpose of seizing some enemy warriors?

1. Based on what you have learnt about ancient Hawai'ian society so far, explain some of the reasons for choosing each option.
2. Which option would you choose? You must be able to justify your decision.
3. Share your ideas with the class and listen to other students' explanations.
4. Reflect on what you have learnt in this activity. Did anyone else's ideas change your mind? Why or why not?

Historical skills: Comprehension: chronology, terms and concepts, Perspectives and interpretations, Explanation and communication.
Historical concepts: Perspectives

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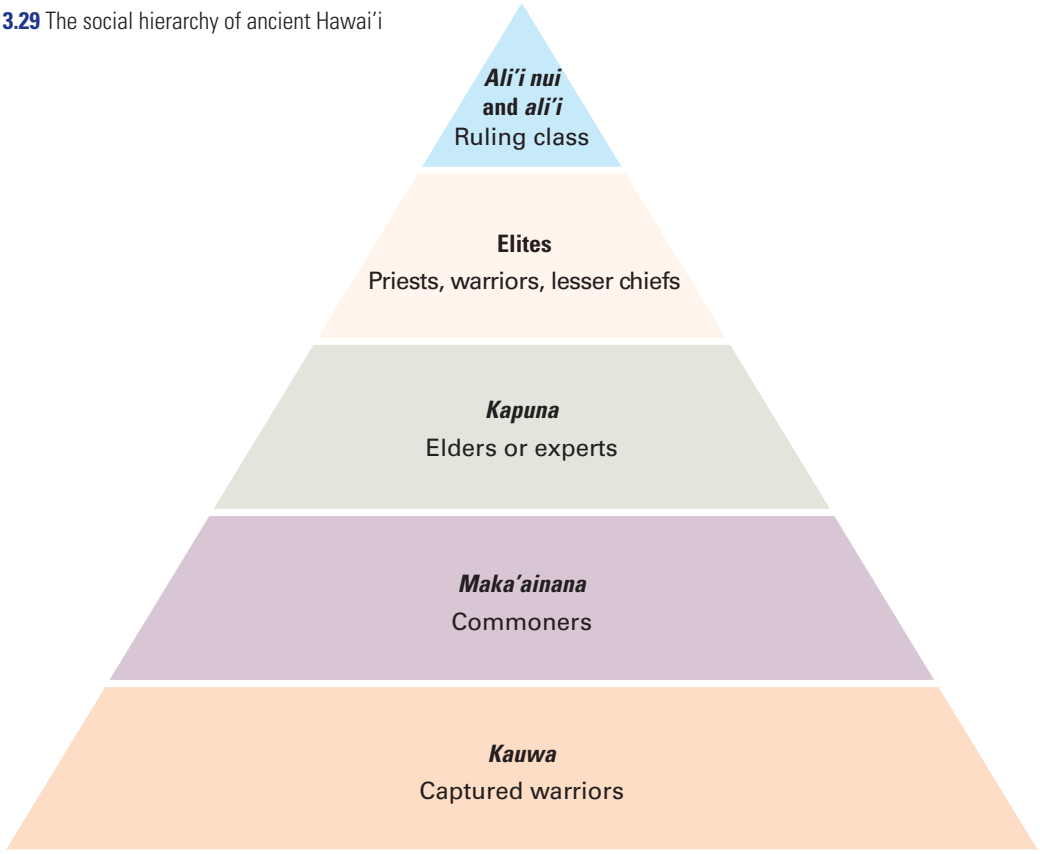
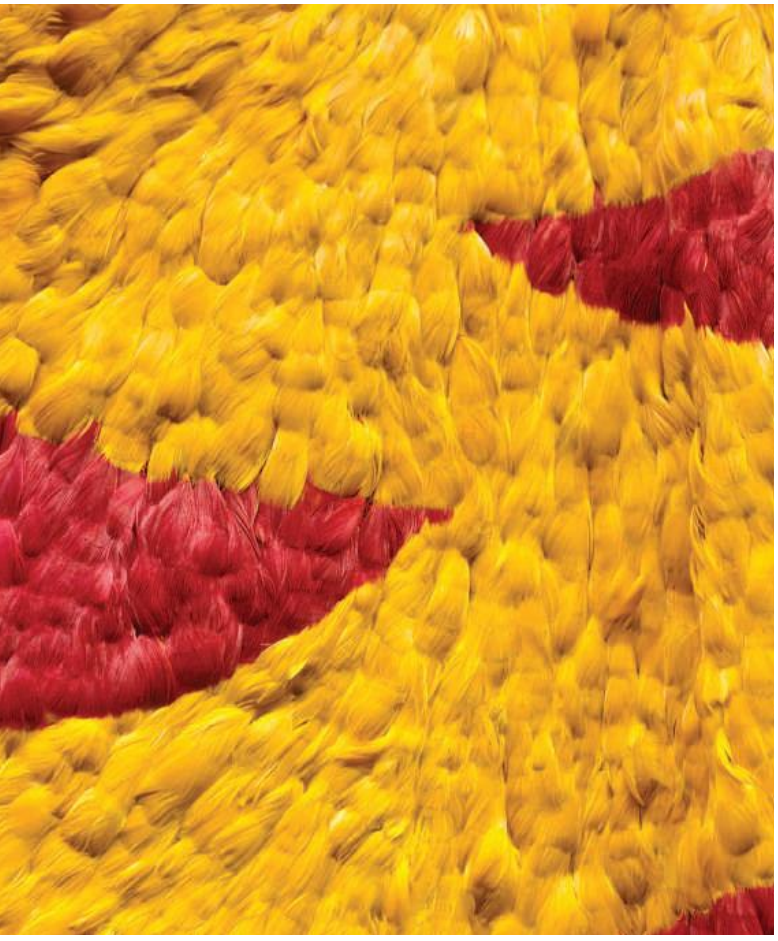
Source 13.29 The social hierarchy of ancient Hawai'i





Source 13.30 A close-up of the red and yellow feathers used in a Hawai'ian royal cloak

As chiefs in Hawai'i became more powerful, their superiority from other classes was reflected in architecture and cultural practices. As their supremacy grew, chiefs would commission larger and more complex *heiau*, usually enclosed by a stone wall, emphasising their separation from the commoners. In order to preserve the chiefly bloodlines, marriage between brother and sister was sometimes practised.

Chiefs would also show their status with the royal colours of red and yellow. Chiefly regalia comprised of capes, long cloaks and helmets that were constructed from thousands upon thousands of small feathers from native Hawai'ian birds. Of these birds, the i'iwi, 'o'o and mamo, the latter two are now extinct as a result of this exploitation. The collection of these feathers was a long process, and these items became extremely valuable. One of the prized possessions of the Bishop Museum in Honolulu is the yellow feathered cape of King Kamehameha, which contains 450 000 feathers from 80 000 mamo birds.

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Everyday life

As in many other ancient societies, daily life for Hawai'ian commoners would have been largely concerned with food production. This would involve the planting and harvesting of crops, and building and maintenance of irrigation. It would include collecting edible plants and catching, killing and preparing fish or animal meat. This would also require manufacturing tools for each of these activities (digging sticks, fish hooks, knives, baskets and large items such as canoes for fishing offshore). Food would usually be cooked in an earth oven, called an *imu*. It would be wrapped in leaves and left to cook on top of heated rocks which were covered with soil.

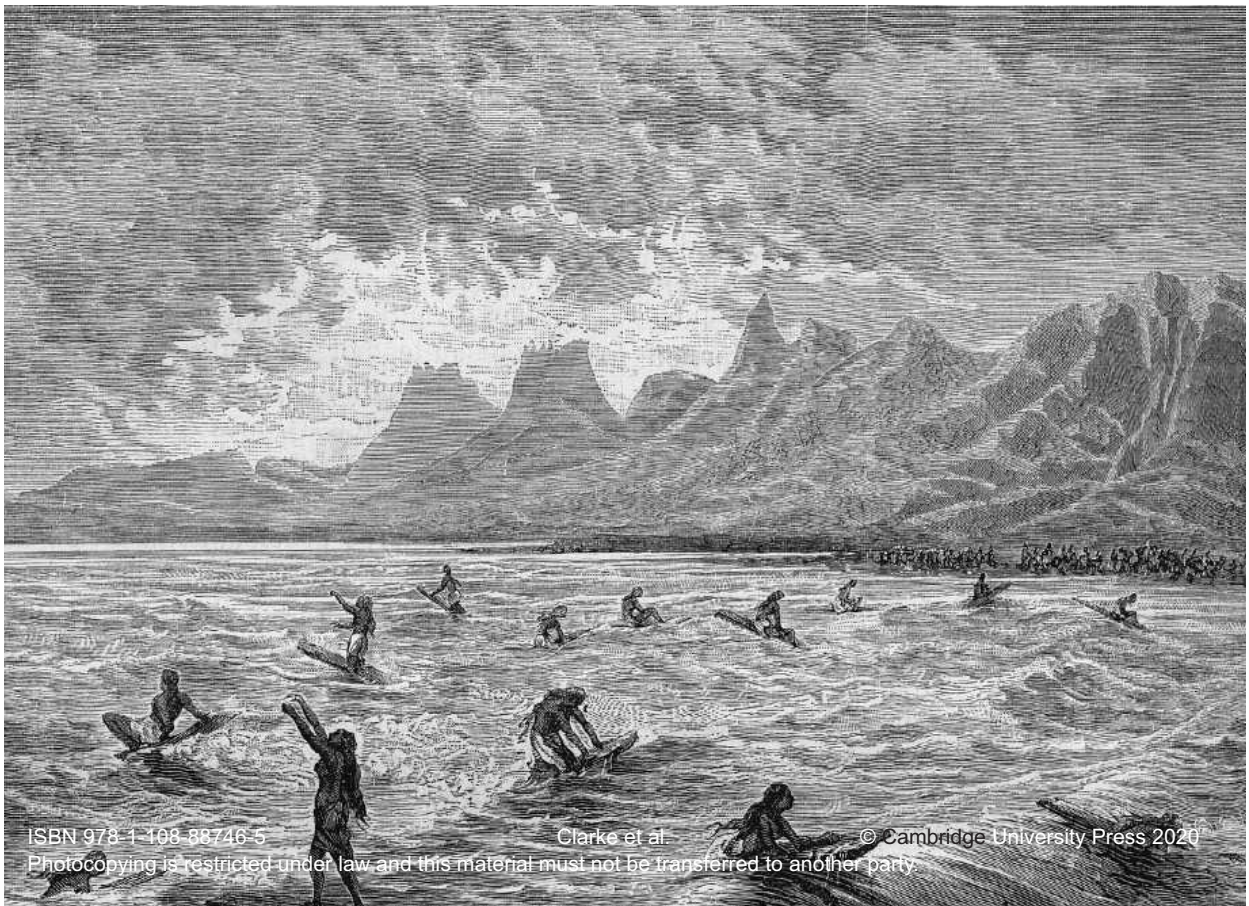
Life for ancient Hawai'ians was no doubt hard work, but they also had time for small luxuries. There was a board game called *konane*, similar to draughts or checkers but using the strategies of chess. Surfing was invented by the ancient Hawai'ians, and began as a spiritual activity. Different board shapes were available to different levels of society, with only the chiefs riding the giant *olo*, which could be up to 5 m long and very heavy. They had more time than most to devote to the practice of this sport and could even declare their favourite beach as *kapu* to anyone else. Commoners rode shorter boards which were known as *alaia*.

Activity 13.9

Write a journal entry from the perspective of an ancient Hawai'ian commoner. Summarise what activities you take part in during the day. How do you interact with those of a higher status than yourself? How do you relate to *kapu* rules in your daily life?

Historical skills: Perspectives and interpretations **Historical concepts:** Perspectives, Empathetic understanding

Source 13.31 Hawai'ians surfing, a drawing by French adventurer Charles Victor Crosnier De Varigny, who travelled to Hawai'i in 1855



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Economic activities

The Hawai'ian economy was based on intensive agricultural practices and use of marine resources. Ancient Hawai'ians grew at least 27 different kinds of crops, raised dogs, pigs and chickens and utilised a wide range of fishing techniques, including spearing, hook-and-line angling, and netting. The bounty of available food across the chain of Hawai'ian Islands created opportunity for population growth, which accounts for the large population observed by Captain Cook's expedition.

Due to the immense distances between Hawai'i and even its closest Polynesian neighbour, it is unlikely that trade existed between major island groups. However, it is possible that trade occurred within the Hawai'ian archipelago. Although the land and sea belonged to no one, chiefs would allocate areas for different groups and then expect a portion of the group's efforts as tribute. Groups who focused on fishing are likely to have bartered for crops with those who oversaw the farms and fields. It is also possible that food resources were collected for a group to share, and then distributed based on need or social standing.

Warfare

Warfare was not uncommon in Hawai'ian society as shown by the worship of Ku, god of war. Some conflict was a result of religious duties, but it could also be provoked by competition for resources. Some islands had a more plentiful side where crops would grow better and rainfall was regular: these areas were coveted and fought over by chiefs. Additionally, there are many Hawai'ian stories that record conflict between a chief and his younger brother, disrupting everyday life while they vied for power. Skilled warriors were greatly admired and could build up their *mana* with continued successes. Captured warriors could be used for human sacrifice, and it is possible that cannibalism, practised elsewhere in Polynesia, also occurred in Hawai'i. By eating the flesh of a powerful warrior or leader, even if they were a defeated enemy, a person would gain the skills and qualities of the dead.

The weapons used by the ancient Hawai'ians were simple but effective. Throwing slings made of braided coconut fibres were used to hurl stones at the enemy and were lethal if aimed well. There were also stabbing spears and clubs of various kinds. Some spearheads or clubs were edged with shark teeth and could inflict terrible wounds.

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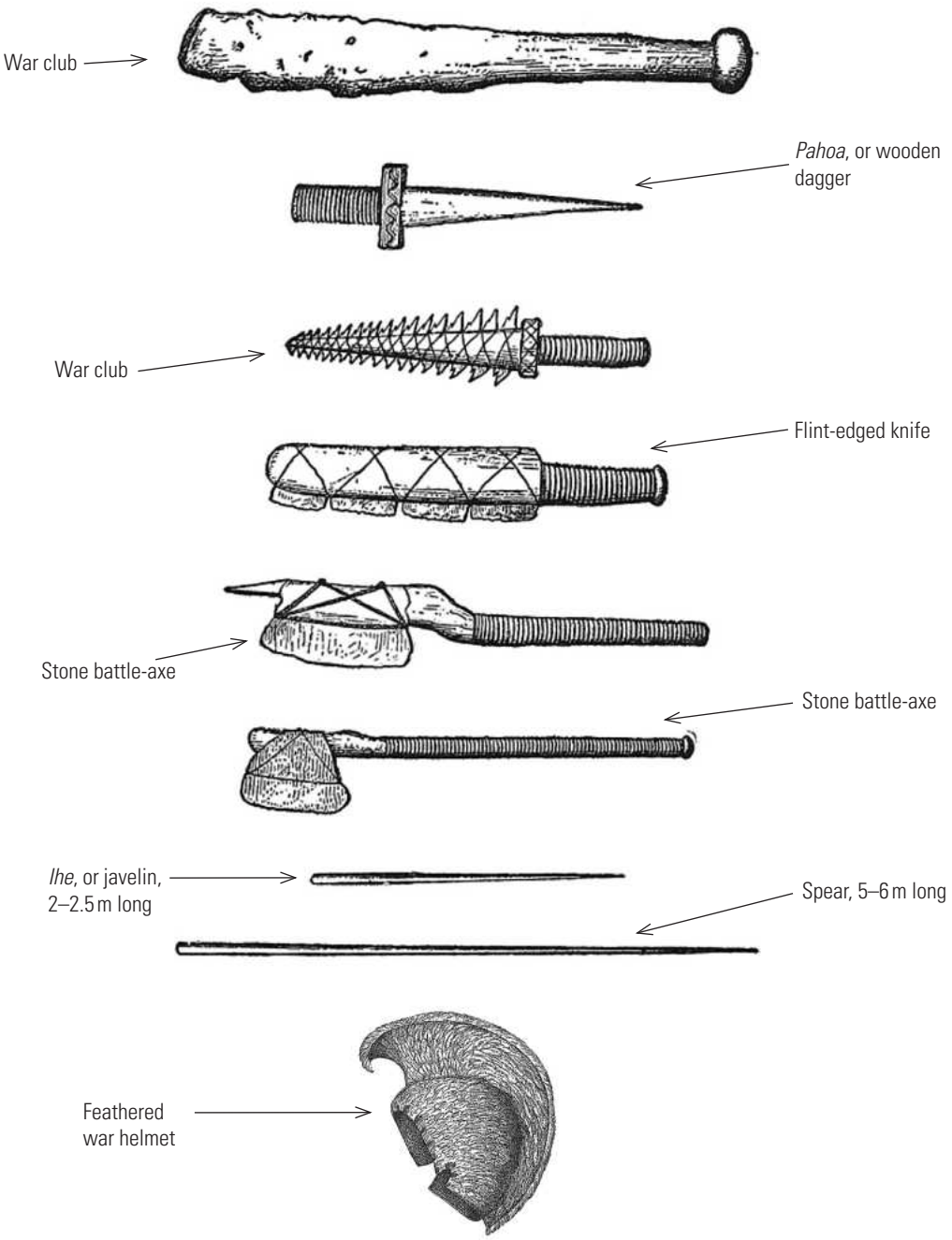
Source analysis 13.5



Source 13.32 Drawings of some of the weapons used by the ancient Hawai'ians and published in *Legends and Myths of Hawaii,* by King David Kalakuaua, 1888

1 Sort the weapons into the following categories that describe their appearance, use and construction. They may fit into more than one category.
   - Blunt or sharp weapons
   - Hand-to-hand or throwing weapons
   - Easy to make or difficult/time-consuming to make.
2 Which weapon do you think would be the most effective in Hawai'ian warfare and why?
3 Explain what purpose the helmet serves.

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Site study: Pu'uhonua o Hōnaunau National Historical Park

In Hawai'ian language, *pu'uhonua* refers to a place of refuge. It was where *kapu* breakers, non-combatants or defeated warriors could seek shelter and protection. Pu'uhonua o Hōnaunau translates to the 'City of Refuge', but it can also be described as a purpose-specific *heiau*. Fugitives of all kinds could receive protection from priests if they passed through the walls before pursuers managed to catch or kill them. Once absolved by the priests, the *kapu* breaker was free to leave and re-join society. If they were a defeated warrior, their allegiance would now be to the victor of the battle.

The site was also home to the ruling chief of the area. Adjoining the *pu'uhonua* was the royal courtyard, made up of several thatched buildings in a palm tree grove. There were specially constructed fishponds only for the chief's use and wooden images warned commoners to stay away. The palace grounds and the *pu'uhonua* were separated by a massive L-shaped wall up to 4 m high and over 5 m wide in some places. The wall was built from volcanic rock without the use of any mortar to bind the stones together. The two sides of the wall, each about 200 m long, surrounds a rectangular area on the edge of the coast. Black, volcanic rocks along the shoreline prevent anyone from entering by sea.

A *Pu'uhonua* means place of refuge. Fugitives could seek protection by passing through the walls and absolved by priests

B *Hale o Keawe* is a heiau built as a mausoleum to house the bones of the chiefs

C The Great Wall defines the sacred space of the Pu'uhonua. It is constructed of stones fitted without mortar.

D The Royal Grounds centre around Keone'ele Cove and contained residences of the chief and ceremonial structures

E The Visitor Center was built in the late 1960s providing public services and interpretive outreach

Source 13.32 An illustration of the aerial view of Pu'uhonua o Hōnaunau Historic Park

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Source 13.33 Wooden images, called *ki'i,* in front of a wall built of volcanic rocks

The *mana* of the original site was provided by three *heiau*. Two large ones were located inside the walls, and the third and last to be constructed, possibly around 1450, is at one end of the great stone wall. It is known as the *Hale o Keawe* and was built by a Kona chief to honour his father, the king. It was used to house the bones of the chiefs. By 1818, the remains of at least 23 Hawai'ian chiefs were kept there, adding to the sacredness of the site. It was only after pillaging by early European visitors that the last Hawai'ian royals hid the bones in the mountains and destroyed the site. By 1819, as Hawai'i felt the pressures of Christianity, King Kamehameha II removed all *kapu,* eliminating traditional belief systems, and the site fell into disrepair.

In 1955 the *Pu'uhonua* was established as a National Historic Park and opened to tourists to showcase several features of the ancient site. The *Hale o Keawe* temple and several thatched structures including a canoe house have been reconstructed. Craftsmen such as wood carvers and weavers are employed to share their knowledge of traditional crafts, and rangers provide regular information sessions on the history and customs of ancient Hawai'i.

continued...

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Site study: continued

Source 13.35 Wooden carvings, traditional house and large rock wall at Pu'uhonua o Hōnaunau National Historic Park, Hawai'i

1 Who sought refuge at the Pu'uhonua o Hōnaunau and why?
2 Why might there be three separate *heiau* on the site?
3 Explain why early European visitors pillaged the site. Explain what action was taken by the Hawai'ians to prevent this.
4 Summarise the benefits of reconstructing elements of the site for modern tourists.
5 Are there similar or equivalent sites to the City of Refuge in the twenty-first century in other parts of the world? Why or why not?

Review 13.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Describe the hierarchy that was present in Hawai'ian society.
2 How did Hawai'ian commoners spend their time?
3 Describe how chiefs and the *ali'i nui* distinguished themselves as superior to other people.
4 Identify what the Pu'uhonua o Hōnaunau tell us about ancient Hawai'ian society.
5 Why did the goddess Pele emerge in Hawai'ian beliefs but not elsewhere across Polynesia?
6 Explain how the laws of *kapu* could both keep the peace and incite conflict.

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13.5 Cultural achievements of the Māori of New Zealand

Māori are *tangata whenua* – the people of the land – in Aotearoa New Zealand. They were the last of the Polynesian cultures to settle and develop in the south-western corner of the Polynesian triangle. Since the arrival of the first settlers, their mythology, arts and language have developed into a strongly identifiable Māori culture.

Their achievements are visible today largely because of their initial refusal to submit to British rule, which helped them uphold their way of life. Additionally, during the Māori renaissance of the 1960s and 1970s, Māori people began to focus on reviving their language, arts and culture, allowing them to be celebrated today.

Success in battle

There were many times when Māori cultural practices succeeded over European strategies in battle. Even before the arrival of Europeans, Māori had established methods of warfare, and in addition to the ideas of *mana* and *tapu,* Māori practised the concept of *utu,* or revenge, which could sometimes take years to plan and enact. When the first Europeans introduced muskets, Māori were quick to adopt them, and adapted the tactics of the Europeans for inter-tribal warring and for their conflict with the British colonisers.

Pā fortifications

Māori defensive strategy helped them achieve success in their conflict with the British on many occasions. Fortified hillsides, called *pā*, were used to defend against attackers. Māori prepared the area to take advantage of natural landscape features, digging deep ditches and building **palisades**. Sometimes these earthworks and defences would be disguised to create an element of surprise. These strategies could give Māori a huge advantage over their enemy, such as during the Taranaki War, when 200 Māori were able to hold off an attacking force of British that numbered twice as many.

palisade wooden stakes planted into the ground to form a defensive barrier, usually around an enclosure

Source 13.36 Extract from James Cowan, where he describes the significance of the *pā* at the 1860 Battle of Pukatakauere, during the Taranaki War

To all intent the places were impregnable to assault… Unfortunately for the British, the commander at the Waitara neglected to have the approach to the *pas* [sic] properly scouted, and lack of knowledge of the ground, conjoined to an ignorance of Māori field-engineering genius and skill in skirmishing tactics, was responsible for a defeat which enormously heartened up the **pakeha's** [sic] antagonists…

Cowan, J., 1922, *The New Zealand Wars: A History of the Māori Campaigns and the Pioneering Period, Vol.1, 1845–1864*

pakeha the Māori term for a European person

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Weaving was also used to aid success in warfare. Although weaving does not sound like a war-like activity, there are reports that suggest it was used in defence of *pā* sites. Woven flax was strung in front of palisades in order to help absorb the impact of artillery fire. Traditional Māori warfare was hand-to-hand combat, but the introduction of the musket required them to adapt their skills in order to survive. In this case, weaving was a triumph of traditional Māori skills over Western technologies.

Source 13.37 Decorative flax weaving

Enduring Māori beliefs and practices

One of Māori culture's greatest achievements is that their practices have continued unbroken for almost 1000 years. In Māori legend, as in much of Polynesia, the earth mother (Papatūānuku) and sky father (Ranginui) were forced apart by their children, creating the natural world. The children were the gods of the different aspects of the natural world, for example Tangaroa, the god of the sea. The god Tāne was a revered figure for being the creator of mankind. This is reflected in a Māori saying, which acknowledges Tāne and the native totara tree, valued for its great size. When an important person dies, Māori will remark *Kua hinga te tōtara i te wao nui a Tāne* (A totara tree has fallen in Tāne's great forest).

The *tangihanga* ceremony in which Māori mourn their dead has changed very little over the centuries. The dead play an important role in tradition and are acknowledged at all gatherings. Remembering the dead is a reminder of the importance of life, people and relationships. In northern New Zealand, Ma¯ori believed that spirits of the dead would travel to Te Rerenga Wairua (the leaping place of spirits), more commonly known as Cape Reinga. The spirit would climb down the roots of a native pōhutakawa tree on the edge of the bluff, and from there to Rarohenga, the land where the spirits dwell, or to the ancestral home of Hawaiki.

Source 13.38 Pōhutukawa tree at the very end of Cape Reinga, northern New Zealand

Activity 13.10

The god Tāne takes different forms. Sometimes he is Tāne Mahuta, god of the forest. He can also be Tāne-te-wananga, bringer of knowledge or Tāne-toko-rangi, lifter of the sky. Draw an illustration that depicts him in each of these variations.

Historical skills: Perspectives and interpretations, Explanation and communication **Historical concepts:** Empathetic understanding

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Legacy of Māori arts

As the Māori settled New Zealand, they became accomplished in the arts of traditional weaving, carving, tattooing and dancing. Modern efforts to revive culture have ensured the survival and the renewal of their practises. A landmark achievement for Māori art was the 1984 Te Māori exhibition at the Metropolitan Museum in New York, United States. This was a key moment in showing treasured Māori artwork of various types to the world, and helped promote the worth of traditional skills in New Zealand.

Carving

Māori were renowned carvers, working with stone, wood, bone and sperm whale teeth. Their nephrite – known as *pounamu* or greenstone – carvings were particularly inspiring to early European visitors. Wood carving was done with stone or greenstone adzes. As with other aspects of culture, there were rules and rituals that had to be followed, such as not allowing wood chips to be used as fuel for a cooking fire. The detailed carving of the lintels and posts of a *marae* (a communal meeting place), or on war canoes showed a tribe's *mana* and wealth. *Koru* (spirals) are a common feature of Māori carving, inspired by the uncurling leaf of a native fern. The silver underside of the fern would catch the moonlight, and Māori would bend them over in this way to find their way home at night. The *koru* and other fern motifs continue to be an important symbol of New Zealand today because it acknowledges Māori heritage.

Source analysis 13.6

In 2015, the New Zealand government held a referendum to allow people to vote between five possibilities as the new design for the New Zealand flag. This was followed by a second referendum in 2016, in which the people decided whether the winner from the first referendum should become the official flag.

Source 13.39 The official flag of New Zealand on the left, with the preferred choice in the 2015 referendum on the right

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Source analysis 13.6 continued

Source 13.40 Extract from *The Conversation* article, 'Next wave: what Australia can learn from New Zealand's flag referendum', by Louise Moana Kolff, 2015

As New Zealand compares its existing and potential flags, it's worth discussing why the symbolism of the new design is so broadly appealing. Gone is the thorn in the side – the Union Jack – which as time passes relates less and less to contemporary New Zealand (or Australian) culture.

The question then is, what does the choice of this flag design tell us about New Zealand's society and culture? Seen as one of the most progressive countries in the world, New Zealand has been in the vanguard of social change in many respects.

It was the first country in the world to give women the right to vote in 1893, legalised same-sex marriage back in 2013, and – despite many shortcomings – in recent decades worked hard to integrate Māori culture and language into the 'mainstream'.

Despite this, the result of the referendum tells of a nation that is still attached to its colonial past through the strong visual reference to the existing flag, and a nation where reference to a male-dominated sport takes centre stage over reference to the rich visual culture of the Māori people.

Though the silver fern is traditionally an important symbol within Māori carvings, art and tattoos, it is usually depicted in the form of the 'koru', the uncoiling fern leaf. The koru symbolises creation, renewal, and harmony. This spiral shape, which has become an embedded part, not only of Māori culture, but of New Zealand visual culture as a whole, is missing from the new flag design.

As New Zealand chooses its potential new flag, a similar debate is taking place in Australia. To be truly respectful to Australia's Indigenous heritage the design of a new Australian flag would need in some way to integrate Aboriginal visual language and symbolism. Only then would the flag truly reflect the cultural richness of this great southern land.

Kolff, L., 2015, 'Next wave: what Australia can learn from New Zealand's flag referendum', *The Conversation*

1 Using Source 13.39 describe the similarities between the current New Zealand flag and the alternate design.
2 Why does Source 13.40 suggest that the Union Jack 'relates less and less' to both Australia and New Zealand?
3 According to Source 13.40 what Māori symbol is missing from the alternate design? Why is this so important?
4 In the 2016 referendum, the majority of people voted for the flag to stay as it is. Using what you have learned about Māori culture in this chapter, design your own New Zealand flag.

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Source 13.41 A *toki poutangata*, ceremonial chief's adze, used to invoke the gods while making the first chips of a canoe or house carving. The handle would be buried with the chief when he died, and the blade passed on to the next chief.

Source analysis 13.7

Source 13.42 Māori carver working on *pouwhenua* (totems) in 1960

Source 13.42 Māori carver

1 Is Source 13.42 (video) an accurate depiction of traditional Māori carving? Why or why not?

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Treaty of Waitangi an agreement made in 1840 (between British representatives and over 500 Māori chiefs) which became a constitutional document for New Zealand. However, dispute over the translation of the Treaty led to the New Zealand Wars, and debate over what both sides thought they were agreeing to continues today.

Another famous Māori art practice are the carved neck pendants known as *hei tiki*. They have a human-like form but the meaning behind them can only be guessed. Some believe they symbolise a human embryo or that they relate to Tiki, the first man created by the god Tane. The most valuable were made of greenstone and were prized as personal ornaments. Some *hei tiki* also became sacred *iwi* (tribe) heirlooms passed down for many generations, accumulating the *mana* (prestige) of their owners.

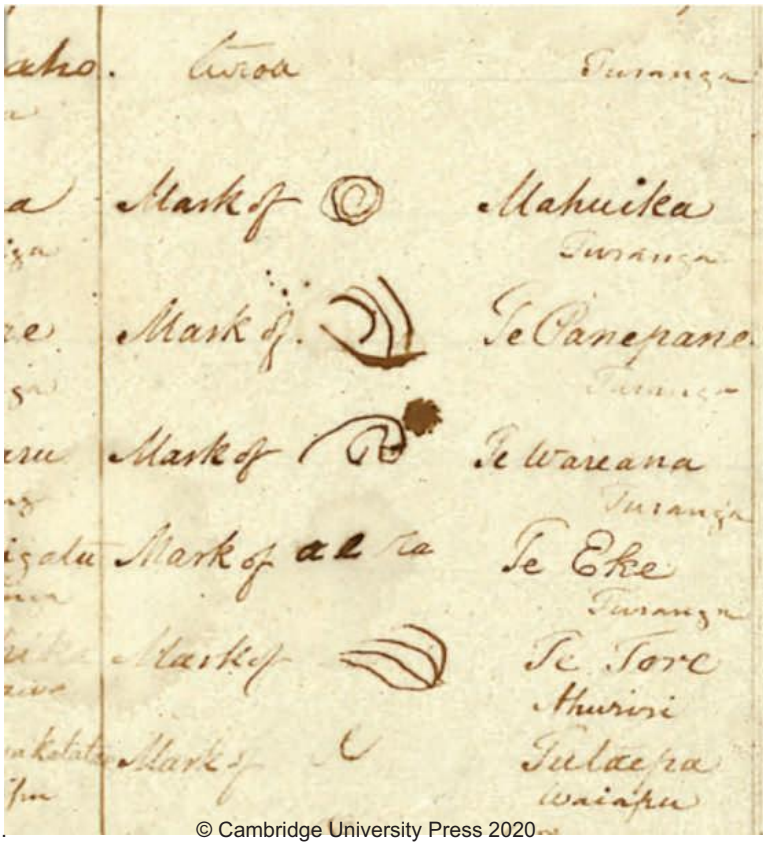
Ta moko

One of the most famous legacies of Māori culture is *ta moko*, the art of tattooing. Unlike modern tattooing, where ink is injected into the skin with needles, Māori would use a bone chisel to carve the patterns onto the skin and then rub the pigment in. Men and women would receive the *moko,* and the patterns and images inscribed on the skin were a unique reflection of the person's heritage, tribal affiliations, social rank and personal achievements. As they can be used to identify an individual, some of the Māori chiefs present at the signing of the **Treaty of Waitangi** used a pattern from their *moko* as a signature.

The tattoos would be inscribed by a *tohunga tā moko* (similar to the Hawai'ian word *kohunga* – a tattoo expert). For men, it was customary to get the *moko* on the face, buttocks, thighs, and arms, and for women, on their stomach or on the lips and chin. The head was the most sacred part of the body, so to have *moko* etched on your face was a sign of your commitment to and pride in your identity. The value and practice of *moko* still remains, and displays the strength of Māori culture as it continues into the twenty-first century.

Source 13.43 A jade *hei tiki*. This example was given as a gift to a missionary around the eighteenth century, perhaps because he was thought to possess *mana*.

Source 13.44 *Moko* patterns used as signatures by the East Coast chiefs on the Treaty of Waitangi



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Source 13.45 Modern Māori man with *moko* tattoos on his face and arm

Source analysis 13.8

Source 13.46 Māori man, drawn by in 1769 by Sydney Parkinson, official artist on Captain Cook's first voyage

1 Describe the common features of Māori culture depicted in Source 13.46.

1 Explain the purpose of *tā moko* and why some Māori today still participate in this practice.

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Māori performing arts

Another well-known achievement of Māori culture is the continuation of *kapa haka,* traditional Māori dances. Of all Māori arts, the *haka* are perhaps the most iconic elements of traditional culture. Performances of singing and dancing could serve different purposes in cultural rituals and still do so today. Some, like the *haka pōwhiri*, was a ceremony welcoming new arrivals onto the grounds of a *marae*. It involved a ritual challenge being offered to visitors. Other dances, such as the *haka taparahi* (without weapons) and *peruperu* (with weapons), were a custom used at the beginning of battle to intimidate enemies. The New Zealand All Blacks rugby team carries on the tradition by performing a *haka* prior to every international game. Traditionally, they performed the 'Ka Mate' *haka* until 2005 when a *haka* was composed specifically for them, called the 'Kapa o Pango'.

The dances involve stamping of feet, slapping the thighs and hand movements. Singing or chanting is performed by both men and women, and is characterised by accompanying hand actions. The women will sometimes use *poi* (weighted balls swung around on the end of a string). All dances involve *pu¯kana*, or facial expressions. For women, this includes the bulging of the eyes and jutting out their tattooed chin. For men, it means widening their eyes, stretching out their tongue or baring their teeth. While these expressions often look aggressive, they are actually used to emphasise words and add excitement, and to convey the performer's passion.

Source analysis 13.9

Source 13.47 Lyrics to the 'Ka mate' *haka*, often performed by the New Zealand All Blacks rugby team, and used in Source 13.48 (video). It was supposedly composed by Te Rauparaha, a chief from north of Waikato, as he hid from enemies who were pursuing him.

Ka mate! Ka mate!	I may die! I may die!
Ka ora, ka ora!	I may live, I may live!
Ka mate! Ka mate!	I may die! I may die!
Ka ora, ka ora!	I may live, I may live!
Tenei te tangata pu'ru-huru…	This is the hairy man…
na'a nei tiki mai whaka-whiti te…	who fetched and made shine the…
… Ra! Upane! Ka upane!	Sun! Step upward! Another step upward!
Ā upane! Ka upane!	A step upward! Another step upward!
Whiti te ra!	The sun shines!
Hi!	[exclamation]

Source 13.48 'Ka mate' haka being performed in Covent Garden at the start of the 2015 Rugby World Cup.

Source 13.48 'Ka mate' *haka*

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Source analysis 13.9 continued

1 Who first used this *haka*?
2 Define 'Ka mate' or what it translates to.
3 Explain what Te Rauparaha meant by 'A step upward! Another step upward!'.
4 Why do you think the All Blacks perform this *haka* and what significance do the lyrics have to them?

Success of language

The Māori language shares many similarities with other Polynesian languages, especially the varieties spoken in Tahiti, the Cook Islands and the Tuamotus. It is known simply as *te reo* (the language). As with other Polynesian languages, it was not a written language until the settlement of Europeans. They inadvertently assisted the survival of the language by recording it and translating English documents into Māori language for the purpose of religion or legislation.

In 1986 the Māori language was recognised as a national treasure and a year later it was made an official language of New Zealand. Full-immersion schools and Māori-language radio and television broadcasting were introduced to stimulate more use. These efforts show in recent statistics: in 2013, 21.3% of the Māori population, and 3.7% of the total population could speak *te reo Māori*. While these numbers do not appear successful, it is a great achievement when compared to other attempts to revive indigenous languages. Other parts of Polynesia have used the New Zealand model to help improve the survival of their indigenous languages but with limited results. In Hawai'i, less than 0.1% of the population is classed as highly fluent speakers of native Hawai'ian.

Review 13.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Describe what is unique about New Zealand mythology regarding how and where spirits depart the mortal realm.
2 Identify what sort of carving was common in New Zealand.
3 Explain the significance of *tā moko*.
4 How is traditional weaving an achievement of Māori culture?
5 Do you believe Māori language will continue to be used in the future? Explain your response.
6 Compare how the *haka* was used in pre-European Māori society compared with today. You may need to conduct additional research to complete your response.

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End of chapter activities

Extended response questions

1 Why is Polynesian expansion significant to human history?
2 Describe the difficulties with tracing the origins and timeline of Polynesian expansion.
3 Choose two Polynesian societies. Describe what they have in common and how they are different.
4 Summarise the use of natural resources by Polynesians.
5 Describe how societies developed from small communities of early migrants into kingship states.
6 Identify the cultural achievements of the Māori List as many as you can.

Group work activity

Working in pairs or small groups, write a dialogue between Captain Cook and a Polynesian person he may have encountered in his travels. First, write down 10 questions they might have each had for the other person, and then their responses to each other's questions.

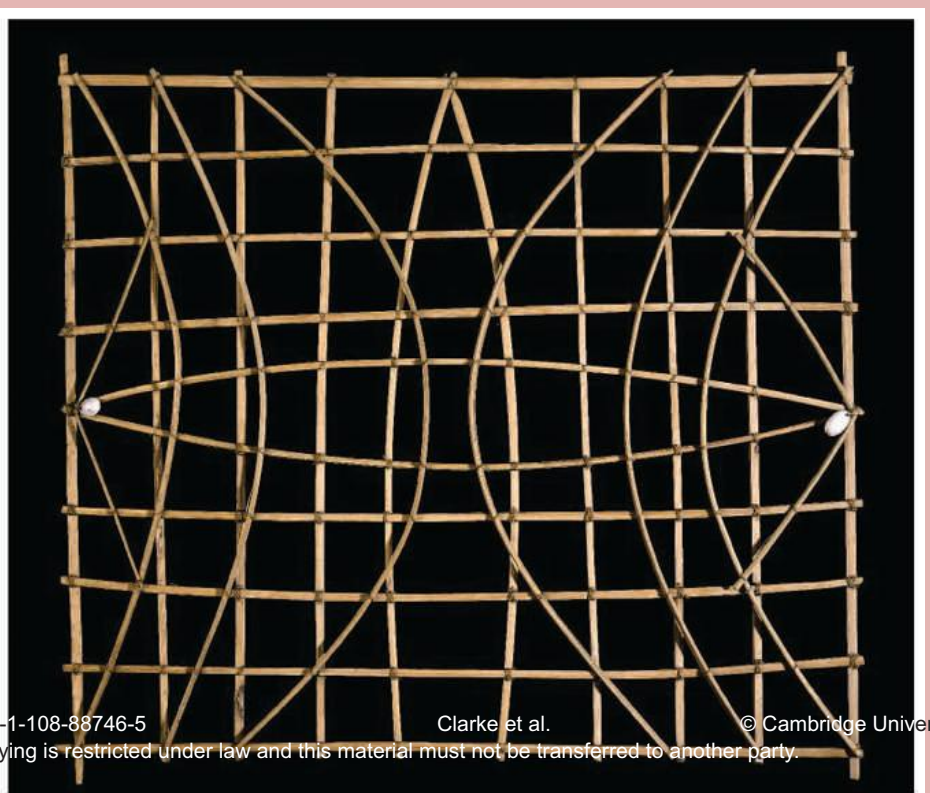
Research activity

In addition to the *Hokule'a,* research another replica ship that has either already undertaken a long voyage or is planning to. Some suggestions include:

- *Fa'afaite,* a Tahitian voyaging canoe
- *Olympias,* an Athenian trireme
- Thor Heyerdahl's raft *Kon-Tiki*
- *Sea Stallion from Glendalough,* a Viking longship
- Captain Cook's *Endeavour.*

Compare one of these ships to the Polynesian double-hulled voyaging canoe. What were the advantages and disadvantages of each type of construction?

Creative task



Source 13.49 A Micronesian stick chart (none have survived from Polynesia)

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Polynesian stick charts were a visual reference for early navigators, and usually marked out prevailing ocean currents and winds. Small cowrie shells were sometimes used to represent islands. Using the image in Source 13.48 as inspiration, create your own navigation chart of a simple journey you're familiar with (such as your way home from school). Try to create your chart using only what you find in nature, such as sticks, gumnuts or flowers and grass.

Visible thinking routine

Think, pair, share

Write short responses to the following questions: How would you have coped voyaging and creating settlements across Polynesia? What skills and personal qualities do you possess that could have assisted Polynesian expansion? (For example, you pay attention to detail, so you would have noticed changes in swell or wind direction.) What other skills and attributes would expedition leaders need to be successful and why?

At your teacher's direction, pair up with another student and share your thoughts. Your teacher may ask you to report to the class what you have discussed.

Cross-curricular task

English

Watch the 2016 Disney film *Moana* and use Source 13.49 (video) to answer the following questions.

1. Describe how the character Moana is depicted in the film and what similarities Auli'i shares with her character.
2. How does Auli'i feel about using the ocean? How does this link back to the use of resources covered in this chapter?
3. Identify what Auli'i believes Moana has that allows her to voyage far out.
4. Auli'i mentions the message behind the film that will resonate with audiences for a long time. Based on your knowledge of the film and of Polynesian expansion, what do you think that message is and why is it important?

Source 13.50 Auli'I Cravalho interview

Source 13.50 Auli'i Cravalho being interviewed about her role voicing the character Moana

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Depth Study 6

Expanding contacts

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CHAPTER 14

MONGOL EXPANSION

c. AD 1206 – c. 1368

This digital chapter can be accessed via Cambridge GO

SEE, THINK, WONDER

Source 14.1 Mongol forces lay siege to the city of Baghdad, 1258

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Mongol expansion? (I wonder …)

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CHAPTER 15

THE BLACK DEATH IN ASIA, EUROPE AND AFRICA

FOURTEENTH-CENTURY PLAGUE

1211
Mongols, led by Genghis Khan, raise an army of 200 000 men against the Jin Dynasty in northern China

1211–1230
Expansion of Mongols continues into Persia, Russia and Europe

1320–1330
Plague outbreaks in China

1324
The Islamic Emperor of Mali, Mansa Kanku Musa, visited Egypt bringing gold and riches as part of his pilgrimage to Mecca

1346
Mongols defeat Genoa by throwing plague victims over the walls of the city. This is seen as the first historical case of germ or biological warfare

1347
Plague arrives in Sicily and spreads to Constantinople, Cairo and North Africa

In the fourteenth century AD an outbreak of bubonic plague, known as the Black Death, spread virulently across Asia, Europe and Africa. Many millions of people died as a result of this: estimates of the exact death rate vary considerably, but it is generally considered to be at least 50 million, and some historians put the figure as high as 200 million. The disease was not well understood at the time, and was often associated with religious or divine righteousness or vengeance. However, living conditions, the lack of sanitation and extensive merchant trade, cultural and human contact in the fourteenth century were to blame for the spread.

Some historians regard the use of the word 'slave' as dehumanising, and recommend that 'enslaved person' should be used. In this chapter, we use 'slave' to match the NSW History Syllabus.

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SEE, THINK, WONDER

Source 15.1 Woodcut, *The Child*, c.1524

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Black Death? (I wonder …)

1348–1351
Plague spreads to Europe, France, Germany, England, Spain, Africa, Asia and Middle East

1348
Religious persecution of the Jews throughout Europe – 900 people burned alive in Strasbourg

1381
Peasants' Revolt

1349–1500
Rise of Flagellant movement in response to the Black Death and Pope Clement VI proclamation to denounce Flagellants from the Church

1350–1380
Decline of the feudal system in Europe

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Key questions

- What was life, society and death like in the fourteenth century?
- What was the Black Death?
- What are some of the historic and more recent theories of how the Black Plague spread throughout continents and settlements?

Source 15.2 Europe at the time of the Black Death

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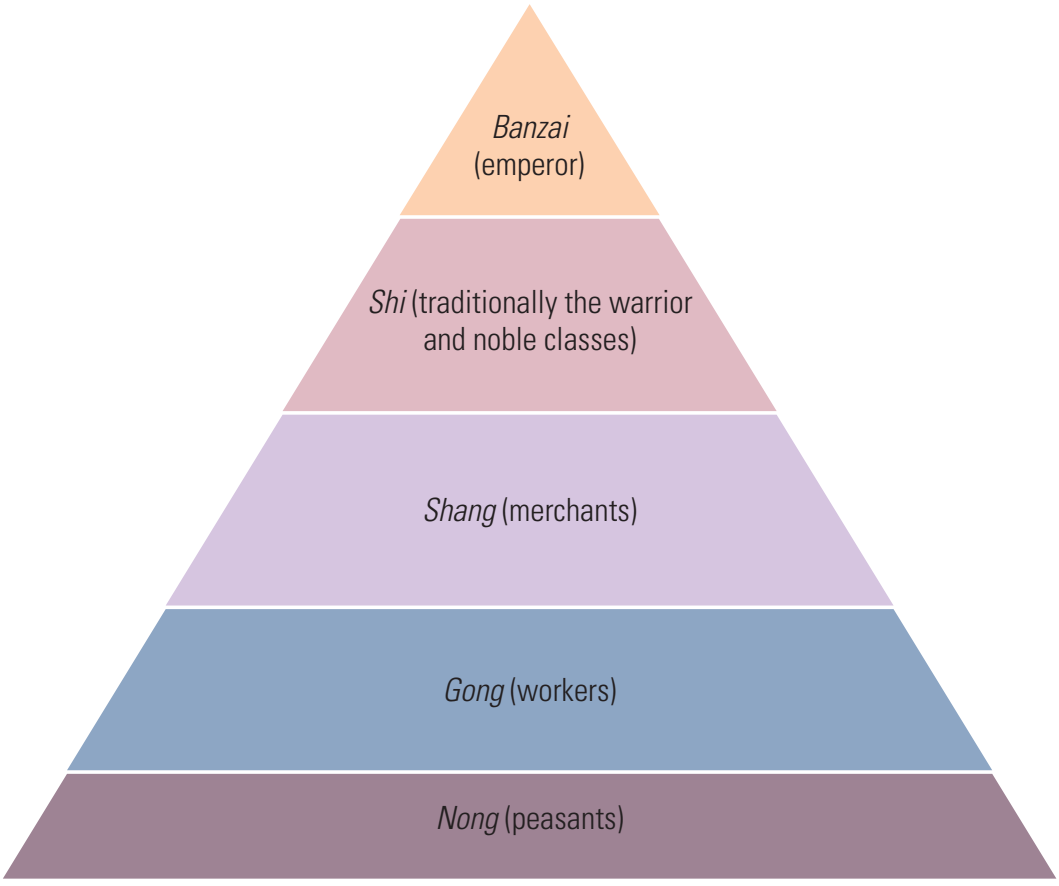
15.1 Fourteenth-century life and life expectancy

Asia

China

The Song Dynasty ruled most of China for 300 years from AD 960 to 1279, and during this time technology and trade grew. Canals and bridges were built, and gunpowder was invented. Art and painting flourished and new glazes for pottery were developed. Rice and tea became staples of the Chinese diet. Protein such as meat, frogs, fish and seafood increased in people's diets, improving life expectancy and birth rates. By 1100 the Chinese population had grown to 100 million, and there had been corresponding economic growth. The Song's largest city was Kaifeng, followed by Hangzhou. These cities contained over one million inhabitants compared to London, which at the time housed 15 000 people. The improvements in technology and agriculture led to increased urbanisation and the introduction of paper money.

Women were not treated as equal to men and were involved in child-raising, ancestor worship and family roles. Paintings show upper-class palace women and children dressed in embroidered robes. The scene in Source 15.4 is a rare example of how women in this period in the court dressed.



Source 15.3 Social hierarchy in ancient China

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Source 15.4 A twelfth-century reconstruction of the tenth-century painting *The Night Revelry of Han Xizai*, by Gu Hongzhong

The Mongol empire

During the thirteenth century a clan from Asia mounted on horseback conquered central Asia and beyond. This clan extended their reach from South Korea in the Pacific to current day Poland and Syria.

Black Death or bubonic plague, which destroyed the population of Europe in the fourteenth century AD, killing between one third and one half of the population

This clan were the Mongols or 'Barbarians', foreigners (from the Greek term *barbaros*). In 1211 the Mongols, led by Genghis Khan, raised an army of 200 000 men and rode into the northern part of China, which was ruled by the Jin Dynasty. This expansion of Khan's family continued into Persia, Russia and Europe over the next 18 years. Kublai Khan, the grandson of Genghis Khan, continued the expansion into southern China, the area ruled by the Song Dynasty. In 1279 he conquered them and established the Yuan Dynasty.

Within Asia, the rise of the dominant society of the Mongols opened up new trade routes and exchanges of goods such as spices, oils, silk, grain, fruits and technologies. The Mongols had conquered China, central Asia, parts of the Middle East and controlled sea and land routes to Europe, from the Pacific to the Mediterranean. The expansion of this empire had promoted increasing trade and exchanges of ideas, technologies such as porcelain production and painting, and religious ideas such as Buddhism and Islam. This increased contact between societies was one of the reasons the **Black Death** spread so widely.

Source 15.5 Illustration of a mounted Mongol soldier

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Africa

In Africa, societies such as Egypt's prospered in the fourteenth century. Northern Africa, with well-connected sea ports located at Tunis and Tripoli, became central trading cities and places of wealth and expansion. These sea ports included Constantinople, in present-day Turkey, and ports in the Mediterranean and Black Seas. In West Africa, gold flowed from Mali, Ghana and Songhai.

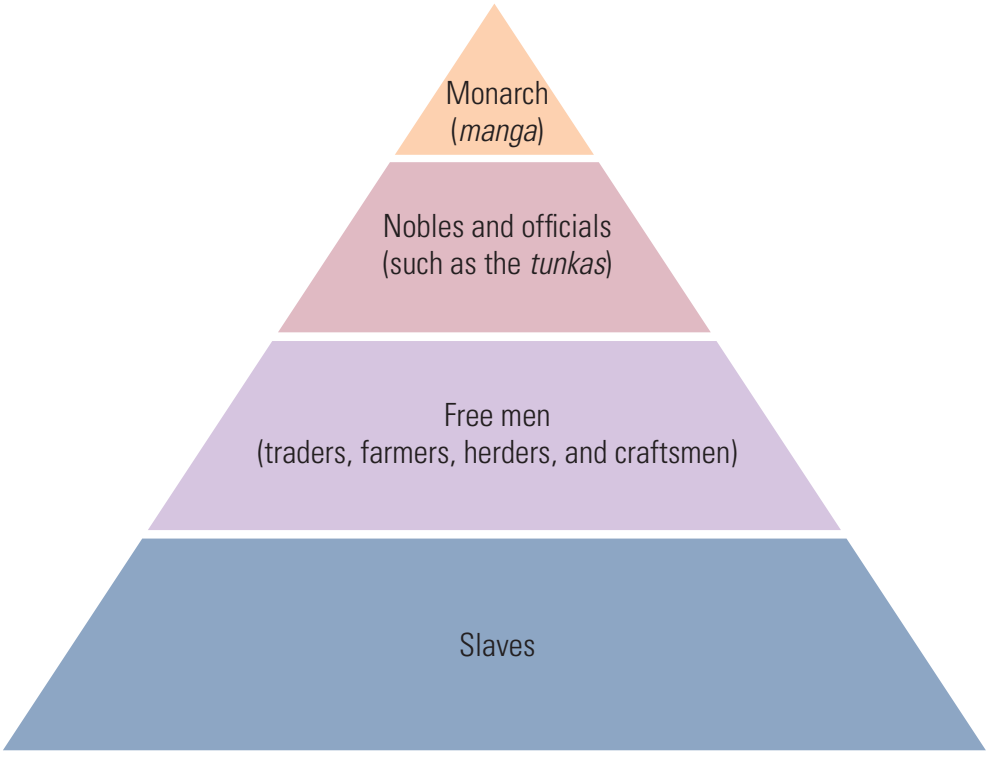
Different societies in Africa had risen to prominence during the medieval period. These included ancient Ghana and Mali. The societies were flourishing with new economic trade, ideas and technologies and were seriously affected by the devastation of the Black Death in the fourteenth century.

Ancient Ghana

In ancient Ghana the empire had risen from AD 500 to 1250. The society had developed with input from Arabic teachings and had a female dynastic cycle, civil service, army and justice system. During its height, it dominated the western Sudan gold trade. It traded the gold for valuable commodities such as salt, swords, horses, ivory and texts from North Africa. We only have limited Arabic sources who describe everyday life in ancient Ghana – al Ya'qubi in AD 889 and Al-Bakri from the eleventh century. Both of these sources show the influence of Islamic mosques, the vassal states that surrounded ancient Ghana, and how merchants had to pay in gold a tax on importing copper, textiles and salt.

Society had four hierarchical main groups. The *manga* or monarch ruled, and religion focused on the Snake Cult. Districts were administered by *tunkas* or officials.

Social classes such as craftsmen were relatively well off with some archaeological excavations showing numerous pottery items and metal objects in their houses. However, part of the historical problem of understanding ancient Ghana is due to modern destruction of the archaeological records.



Source 15.6 Social hierarchy in ancient Ghana

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Mali

The kingdom of Mali in West Africa is an example of an African society that rose to prominence during the medieval period, from approximately 1230 to 1600. Much of the evidence about this area comes from oral history or *griots* (an oral historian who told the stories of each family). These *griots* passed on family history but it was not published or shared with other families. Mali was ruled by a Mansa (sultan/king). This empire developed thanks to trade and its influence over three main gold mines. At its height, it contained half the gold in the world. It flourished under the control of the Islamic emperor Mansa Musa (Musa I) and became highly urbanised with over 400 cities around the Niger River, an Islamic university and large mosques in Timbuktu and Gao. The Niger River was an important geographical resource, as much of Mali did not have access to river systems, making trade and access to water difficult.

For many of the common people and families of Mali, water supply was a significant daily issue. This explains why so many came to settle in the cities along the Niger Delta. Within Mali society, women would care for children, harvest food and craft domestic items such as pots and baskets. The men held positions of importance, such as hunters. The archaeological records from these areas show remains of horses, arrows and axes.

Mali was wealthier and more developed than western European cities and towns. In 1324 Mansa Musa visited Egypt, bringing gold and riches as part of his pilgrimage to Mecca. His entourage consisted of over 500 slaves, and 100 camels carrying 30 000 pounds of gold. When Mansa Musa reached Alexandria, historians cite that he gave gold to peasants, beggars and those in need. This social welfare measure meant the ancient currency of gold was devalued due to its plentiful supply for over a decade. Mansa Musa strove to develop Mali with scholarly ideas in mathematics, philosophy and architecture.

Source analysis 15.1

Source 15.7 Illustration of Mansa Musa (c.1312–1337), dated 1375

1 Identify what the source shows about Mansa Musa.
2 How do we know Mansa Musa was a powerful figure?
3 Why do you think Western societies know little of Mansa Musa today?

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Europe

In Europe, the system of **feudalism** had existed since the seventh century AD. In this system, peasants farmed the land owned by the nobility and churches in return for protection. By the thirteenth century, this system had started to disintegrate. Peasants and labourers flocked to the emerging towns. This led to inadequate agricultural production and farming, making life more dependent upon the exchange of goods and services that were flowing in from the East and from Africa.

Medieval life in towns throughout Europe was affected by the shift from a feudal to a **monetary** economy. Goods and services were sold and exchanged in towns. This provided for taxation and a constant demand for imports and skilled craftsmen to build new cart-wheels, barrels, housing, weapons, churches and artworks. The population in European towns had grown from 38 million to 74 million from the tenth to fourteenth centuries.

Daily life in this period in towns and cities was crowded and smelly. Horses and donkeys carried goods via carts to central marketplaces. People lived in cramped conditions without running water or plumbing for toilets. Waste and night soil (excrement) was often thrown out onto the streets. Floors and dwellings were hastily constructed with mud and straw floors that often bred mice, fleas and lice. This high urban density, lack of sewerage and close living quarters were ideal for the spread of the Black Death.

In London by the thirteenth century, houses were three storeys high and often had thatched roofs. The wealthier classes started to construct houses out of stone. Some homes contained a hearth or fire to cook with and heat the house. For other people, there were many bakeries that would cook your meal or from which you could buy breads and other staples. The discrepancy between rich and poor continued to grow during the thirteenth century. The Museum of London describes how the leather-soled shoe was worn by

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

monetary money-based economy

Source 15.8 This image, dated c.1150, depicts officers receiving and weighing coins from taxpayers at the exchequer in Westminster, London.

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Source 15.9 A leather shoe probably worn by a wealthy Londoner, late 1300s

people from wealthy and well-established social classes. Wealthy merchants could afford luxuries such as oranges, carpet and leather shoes.

Children in medieval Europe often did not survive to become adults. It is estimated that 25% of children died in their first year, and 12.5% died between the ages of one and four. There was very little understanding of the concept of childhood. Children from the lower classes would be taught to earn a living or perform a trade from age 12 onwards. Children played with toys made from leather, china and glass. Tiny **pewter** dolls, glass marbles and animal bone toys and ice skates have been found to show how children from the upper classes lived during these times.

pewter a metal alloy made of tin, copper and sometimes silver

Outside the towns of medieval Europe agricultural production was often affected by rain, bad weather and mildew that led to poor harvests and rotting grains and vegetables. The harvesting was carried out by all members of the family.

In medieval times, the average life expectancy was only 31 years. Of course, many people lived longer than this, but the average age is affected by the number who died in childhood. Women had a lower life expectancy than men, as many of them died of complications due to childbirth.

Source analysis 15.2

Source 15.10 Pewter toy of a knight on horseback, c.1260–1350. This knight on horseback is the earliest hollow-cast pewter figure known in England, and is one of the earliest examples of mass-produced medieval toys. This figurine wears a coat of mail (hauberk) and carries a sword in his right hand. His helm and his left arm is missing.

1 Identify what this source shows us about children's toys at the time.

Source 15.11 Harvest and medieval food production

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Activity 15.1

Look at the following table from the Australian Bureau of Statistics, showing life expectancy in the twenty-first century.

Source 15.12 Life expectancy estimates at birth by sex, top 10 countries in the world, United Nations 2015–2020

Country	Persons	Males	Females
Japan	84.43 (rank 1)	81.28 (rank 2)	87.47 (rank 1)
Switzerland	83.56 (rank 2)	81.60 (rank 1)	85.41 (rank 5)
Singapore	83.39 (rank 3)	81.25 (rank 3)	85.52 (rank 4)
Spain	83.36 (rank 4)	80.60 (rank 10)	86.05 (rank 2)
Italy	83.28 (rank 5)	81.04 (rank 6)	85.35 (rank 7)
Australia	83.20 (rank 6)	81.21 (rank 5)	85.22 (rank 8)
Channel Islands	82.84 (rank 7)	80.86 (rank 8)	84.74 (rank 9)
Iceland	82.77 (rank 8)	81.23 (rank 4)	84.31 (rank 15)
Republic of Korea	82.77 (rank 8)	79.63 (rank 18)	85.70 (rank 3)
Israel	82.74 (rank 10)	81.04 (rank 6)	84.32 (rank 14)

Australian Bureau of Statistics, 3302.0.55.001, Life Tables, States, Territories and Australia, 2016–2018. Released 30/10/2019.

Complete the following table comparing life expectancy now and in the fourteenth century.

Child's life expectancy, Europe 1300s (years)	Child's life expectancy, Australia 2000s (years)	Difference in years	Reasons for the difference

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources **Historical concepts:** Continuity and change, Cause and effect

Review 15.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. List three innovations that occurred during the Song Dynasty in China.
2. Identify a significant daily issue for residents of Mali.
3. Why did European societies become more dependent upon the exchange of goods and services from the East and from Africa?
4. Explain how the Mongol Empire affected the spread of the Black Death.
5. Why did trading cities develop in Northern Africa?
6. What aspects of city life in Europe made it possible for the Black Death to take hold?
7. 'Everyday life across Asia, Africa and Europe prior to the Black Death was a period of intense urbanisation and technological advancement'. Use evidence from this section to support this argument.

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15.2 Fourteenth-century medicine and religion

Medicine and surgery

Medicine in the medieval period was based on Hippocrates' teachings of the four humours of the body: yellow bile, black bile, phlegm and blood, and their relationship to the four elements of earth, fire, water and air. If an illness was felt to be caused by too much of one particular humour, medieval doctors might apply leeches to the patient, to draw out blood and remove the excess. Other methods included making the patient vomit or sweat. Special diets of herbs were also used to balance the humours. The appearance of pus at this time from wounds or bacteria was seen as healing rather than a sign of infection.

curative to cure or treat
apothecary person who provided medicines and chemicals, like a modern-day pharmacist
tinctures ointments

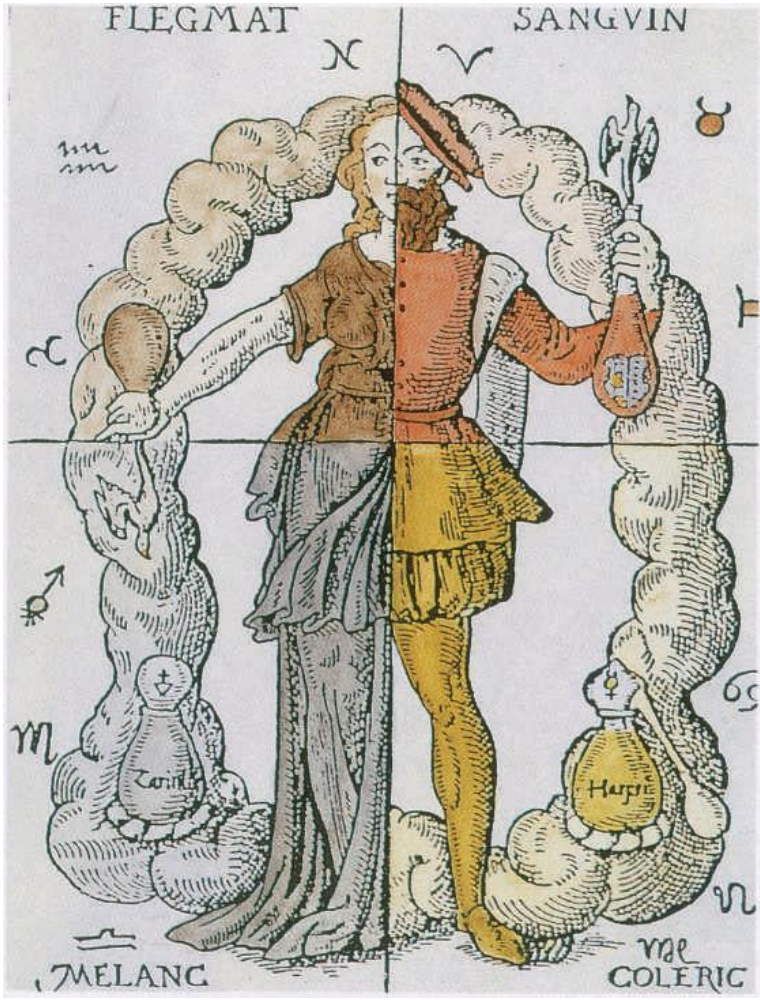
Medicinal plants and herbs were known to have **curative** properties and many monks and local **apothecaries** provided ointments and **tinctures** for healing. Painkillers and antiseptics such as mandrake roots, opium, gall of boar and hemlock were used. Surgery was used to remove teeth, relieve pressure on the brain and cauterise or seal wounds.

Kings and royalty were perceived to have special healing powers, and saints were often called upon to prevent death. Monks also used their healing powers to cast out demons and devils from those who seemed to be suffering fits, delusions, depression or anti-social behaviours.

Aside from the Black Death, two of the most devastating and common illnesses suffered at this time were leprosy and St Anthony's fire. Now known as ergotism, St Anthony's fire is an intensely painful skin inflammation that can cause convulsions and hallucinations, and if not treated may result in gangrene of the limbs. There were many outbreaks of St Anthony's fire, sometimes taking tens of thousands of lives. Another common cause of death at the time was complications arising from childbirth.

Relief from these ailments was believed to be through prayer, repentance,

Source 15.13 Four humours of the body



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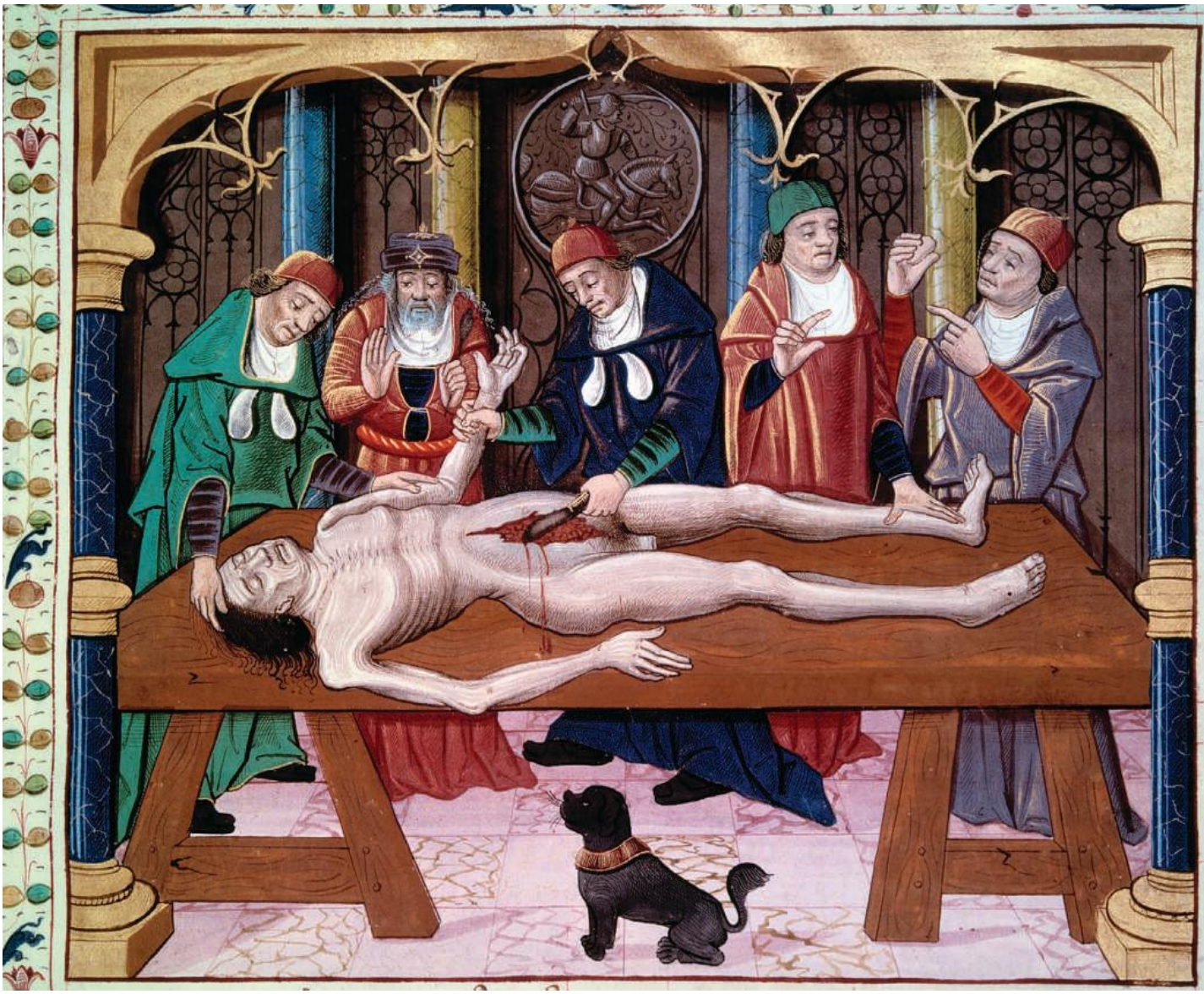
self-**flagellation** and pilgrimage. For the burning pain of St Anthony's fire, 'Saint Vinage' or 'holy vinegar' (a combination of sage, vervain and other plants) could be applied. These **medicinal draughts** and tinctures were recorded in texts such as the *Red Book of Hergest* written in 1390 in Welsh. Amputations could also be carried out.

There were also handwritten medical and religious texts that had been translated from Greek to Arabic, then from Arabic to Latin during the period of the Crusades. *The Canon of Medicine* was an Islamic text written by Avicenna in 1025. Avicenna was a Persian scholar who many consider to be the father of modern medicine. *The Canon of Medicine* was translated and became an important text for the development of European medicine.

flagellation whipping or beating; a flagellant is a person who self-flagellates, or whips themselves

medicinal draughts oral medicine



Source 15.14 The thirteenth-century monk, Bartholomaeus Anglicus, included information about autopsies in his early encyclopedia-style work *On the Properties of Things* (*De proprietatibus rerum*). This colour illustration is from a fourteenth-century printing of the book.

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Religion and the power of God

Christianity

In Europe, Christianity dominated the lives and beliefs of people. The Roman Catholic Church was a very powerful institution, led by the Pope. He was usually based in Rome, although during the 1300s popes were based in Avignon, France. The teachings of the church were delivered across Europe down the church hierarchy, through cardinals, archbishops, bishops, abbots and abbesses. Most people's main contact with the church was through local priests and friars. The feudal system was connected with religion, as it was understood that the monarch had been chosen by God to rule. Church doctrines influenced the lives of all classes of people from kings and nobility to townspeople, artisans and labourers. Christian rituals and sacraments such as baptism, marriage and burial rites were part of everyone's existence.

Many of the historical and visual texts about the Black Death were recorded by monks, priests and church-appointed artists. The scale and destructive qualities of the Black Death caused many people to believe that societies and individuals had sinned against God. In a life that was based around the teaching that sin led to Hell and repentance, and forgoing sin or evil led to salvation with Christ in Heaven, the Black Death seemed a reminder about people's failings.

Source 15.15 Klosterneuburg Monastery is a twelfth-century Augustinian monastery of the Roman Catholic Church located in the town of Klosterneuburg in Lower Austria.

Source 15.16 Fourteenth-century handwritten and illustrated texts, Klosterneuburg Monastery Collection

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Islam

In Africa, Islam had spread since the conquests in North Africa by Muslims in the seventh century AD under the influence of Umayyad Caliphate (AD 661–750). The rise of Islam in Africa followed the trade routes through the Sahara Desert. In northern and western Africa, Islam was the main religion by the fourteenth century. African peoples had tolerated or converted from animal, spirit or ancestor worship to Islam. In eastern Africa, in places such as Nubia, Faras and Axum (modern Ethiopia), Christian influences opposed the Muslim empires of Mali, Ghana and the Songhai Empire. During the thirteenth and fourteenth centuries under the direct military influence of the Mamluk Sultanate of Egypt, Islam was the dominant religion.

Under Islam, the social order and freedoms given to different groups in northern and western Africa changed. Previously, African societies had given prestige and influence to women. Islam gave less status to women and reformed culture, fashion and beliefs. The introduction of Islam led to new knowledge being taught, such as mathematics, writing and measurement.

Other religions

The Mongols were traditionally spiritual peoples who followed **animism**. This spirituality comprised worship and respect for all creatures and establishment of harmony with one's universe, community and family. Illness or disharmony was perceived as a religious or spiritual issue and a shaman or religious woman or man was needed in times of sickness or discord. Genghis Khan and Mongol society came into contact with many monotheistic religions and other beliefs. The Mongols tolerated religious freedom and allowed many religions to thrive, such as Buddhism, Christianity, Daoism and Islam.

animism to give spiritual qualities to inanimate objects or phenomena such as a storm or tide

Source analysis 15.3

Source 15.17 Extract from *A General History of Africa* by the United Nations Educational, Scientific and Cultural Organization, published in 1988

The association of Islam and trade in sub-Saharan Africa is a well-known fact. The commercially most active peoples, the Dyula, Hausa and Dyakhanke, were among the first to be converted when their respective countries came into contact with Muslims. The explanation of this phenomenon is to be found in social and economic factors. Islam is a religion born in the commercial society of Mecca and preached by a Prophet who himself had for a long time been a merchant, provides a set of ethical and practical prescripts closely related to business activities. This moral code helped to sanction and control commercial relationships and offered a unifying ideology among the members of different ethnic groups, thus providing for security and credit, two of the chief requirements of long-distance trade.

Vol. III, 39, *UNESCO General History of Africa*, 1988

1 Explain what two main ideas this source suggests were linked.
2 Identify what this source suggests about the spread of Islam.
3 How does Islam strengthen trade, according to the source?

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Source analysis 15.4

Source 15.18 William of Rubruck, a Franciscan missionary and explorer in the thirteenth century, wrote about other religions in his account of his travels.

Karakorum, Mongolia, 30 May, 1254

The next day [Mongke Khan], sent his scribes to me, who said: 'Our master sends us to you and he says: "Here you are, Christians, Saracens, and tuins*, and each of you declares that his law is the best and his literature, that is his books, are the truest." He therefore wishes you all to meet together and hold a conference and each one is to write down what he says so that he can know the truth.'

[Mongke Khan later said to Rubruck:] 'We Mongols believe that there is but one God, by Whom we live and by Whom we die and towards Him we have an upright heart. But just as God gave different fingers to the hand so has He given different ways to men.'

William of Rubruck, *The Journey of William of Rubruck*, 1955 translated by a nun of Stanbrook Abbey, edited by Christopher Dawson

* Buddhists, although Rubruck would have called them pagans

1 Identify the religions this source describes.
2 Summarise what this source suggests about the Mongols' religious tolerance.

Notes:

- Mongke Khan was the fourth Great Khan, the grandson of Genghis, and the brother of Kublai who would succeed Mongke upon his death in 1259.
- Over the course of the next two centuries Mongol leaders often converted to the region's dominant religions – Christianity, Islam, or Buddhism.

Review 15.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 List the four humours of Hippocrates' teachings.
2 Explain the purpose of applying leeches to a patient.
3 Define 'apothecary'.
4 Identify the group responsible for creating many of the historical and visual texts about the Black Death.
5 Give reasons for why the appearance of pus would have been seen as a sign of healing rather than infection.
6 Explain why demons and devils might have been blamed for fits, delusions, depression and anti-social behaviours.
7 Outline the connections between religion and medicine in the fourteenth century.

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15.3 Expanding trade and the Black Death

In the thirteenth and fourteenth centuries, new trade routes and contacts had opened up across Asia, Africa and Europe, particularly due to the expansion of the Mongol empire. These vast routes of trade by road and sea came to be known as the **Silk Road**. Source 15.19 shows the extent of these routes throughout Asia, Africa and Europe. The term 'Silk Road' is derived from one of the major commodities that was traded along these routes – silk from China.

Silk was a textile that was highly valued for its properties of beauty and strength. It had been developed in China in 2700 BC. Silk was a valuable commodity for the wealthy. It created an enormous trading opportunity in the Middle East and Mongolia. Other goods, such as spices, exotic fruits, grains and arts, were also traded. These routes constantly expanded and diverged due to changing political conditions, river heights and merchant demands. The Silk Road became a channel for cultural, religious, social and economic exchanges. However, these contacts also helped to spread the Black Death.

Explorers opened up trade between the Mongols in the east to Africa and Europe. One of these explorers was Marco Polo, a Venetian, who from 1271 travelled for 24 years from Pisa in Italy to China, even meeting Kublai Khan (grandson of Genghis Khan), the first emperor of the Mongolian Yuan

Silk Road the major trade route that stretched from China to the Mediterranean world

Source 15.20 Marco Polo mosaic, Palazzo Tursi, Genoa, Italy

Source 15.19 The silk and spice routes

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Dynasty of China, along the way. Marco Polo's stories of travels across China and the East were considered extraordinary and unrealistic at the time. However, his account of the Mongols' empire and the Gobi Desert is an important historical record.

Source analysis 15.5

Source 15.21 Italian romance writer Rustichello da Pisa met Marco Polo when they were both in prison in Genoa. He wrote down the stories Marco Polo told him of his travels.

BOOK SECOND. PART I

CHAPTER XXX. CONCERNING THE BLACK STONES THAT ARE DUG IN CATHAY, AND ARE BURNT FOR FUEL

It is a fact that all over the country of Cathay there is a kind of black stone existing in beds in the mountains, which they dig out and burn like firewood. If you supply the fire with them at night, and see that they are well kindled, you will find them still alight in the morning; and they make such fine fuel that no other is used throughout the country. It is true that they have plenty of wood also, but they do not burn it, because those stones burn better and cost less.

(Moreover with the vast number of people and the number of baths they maintain – for every one has such a bath at least three times a week, and in winter if possible every day, whilst every nobleman and man of wealth has a private bath for his own use – the wood would not suffice for the purpose.)

The Book of Marco Polo: The Venetian, Concerning Kingdoms and Marvels of the East, Rustichello da Pisa

1 Where do you think Cathay is?
2 Summarise what the description of the 'black stone' suggests about the resources of this place. Explain what the black stone is.
3 Why do you think Marco Polo would comment on the number of baths that people have even in winter?
4 Explain what this shows you about the daily conditions in China and in Europe.

On the expanding sea and road trade routes, people came into daily contact with others from different cities. This, coupled with life in flea-infested housing and ship quarters, hastened the spread of the Black Death in the mid-1300s. This supports new theories about how human-to-human flea bites continued the spread.

Scientists today have traced the genome sequences of different historic plagues and identified their origin and strain. The Black Death infected different population sites throughout the trade routes across Asia and Africa. It is believed that a famine in China, ruled at the time by the Yuan Dynasty, is where the epidemic began. The extensive Mongol Empire (now divided into four separate Khanates, but with connections between them) ensured that the Black Death continued its spread to the Black Sea. It is believed that a Mongol siege of Kaffa (a Black Sea port held by the Genoese) is how it entered Europe, with traders contracting the disease from the attackers. Its arrival in the Mediterranean cities and ports of Genoa, Marseilles, Seville, Barcelona and others, enabled it to continue its rampage. By 1347 it had spread to North Africa, Alexandria and Cairo.

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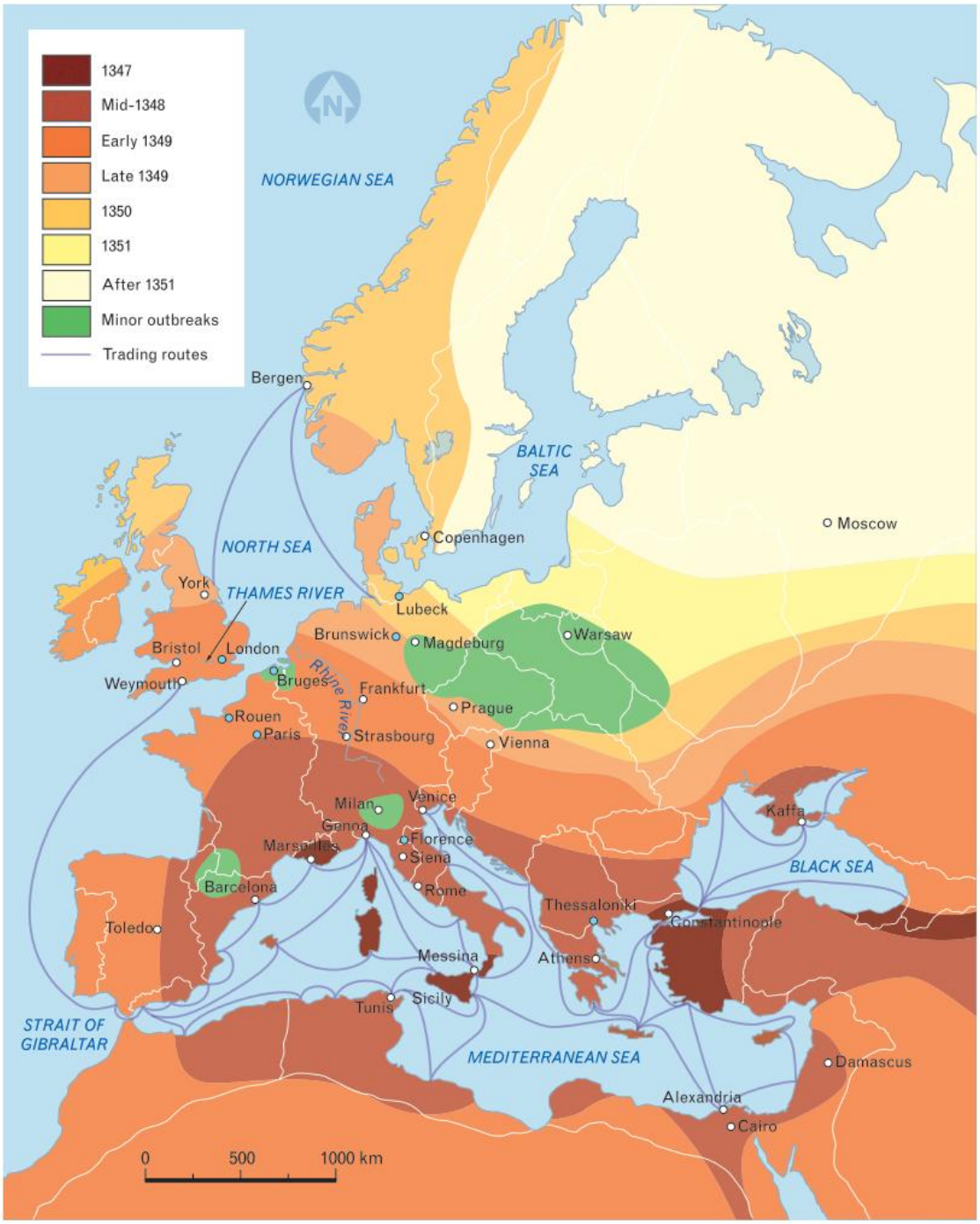

Source 15.22 Areas affected by the Black Death, from 1347

Source 15.23 Spread of the Black Death

Review 15.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the country in which silk was developed.
2. List two ports on the Mediterranean through which the Black Death entered Europe.
3. Where do scientists and historians believe was the starting point for the Black Death epidemic?
4. Account for why trade on the Silk Road contributed to the spread of the Black Death.
5. Explain why scientists are involved in historical research on the Black Death.
6. Why do you think Marco Polo's writing was considered unrealistic when he returned to Italy/Europe?

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15.4 Causes and symptoms of the Black Death

Causes

The Black Death was caused by the *Yersinia pestis* bacterium. This bacterium was first noted in historical times in China around the first century BC, although recent research suggests it may have existed well before that period. Before the fourteenth century, it was also the cause of an earlier **pandemic**: the Plague of Justinian, in AD 541–42, which affected large parts of the Byzantine Empire, and cities around the Mediterranean.

pandemic an infection that spreads over a large area or population

Yersinia pestis has three main forms:

- bubonic plague, mainly spread by bites from infected fleas
- pneumonic plague, spread via droplets in the air from coughing and sneezing
- septicaemic plague, also spread by flea bites, but the infection moves directly into the blood.

Bubonic plague was the most common, and septicaemic the rarest.

Source 15.24 This photograph from 1981 shows a flea from a ground squirrel infected with *Yersinia pestis*. The dark mass shows the blood ingested from the squirrel. The flea can pass on the bacteria if it bites another animal or person.

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Traditionally the bubonic plague was considered to be spread by the black rats that travelled with merchant caravans or aboard ships. These black rats were believed to be infected with the plague bacteria and when these rats were bitten by fleas the infection was spread and then carried onto humans who also got flea bites.

More recent theories suggest that the plague may have been spread via human ectoparasites, or human fleas. This theory suggests that there was a very high rate of members of the same households becoming infected and that the archaeological evidence of rat skeletal remains has been limited. These recent theories are based on mathematical modelling that mirrors the spread of the plague historically, and concludes that human-to-human flea contact was more likely to be the cause of such a widespread pandemic.

Climate factors

Scientists are certain that the Black Death started in Yuan Province, China. Those who support the theory that bubonic plague was carried by rats point to the fact that excessive drought and famine may have increased the number of rats in caravans and ships, as they sought out food and water. By contrast, Europe in the mid-fourteenth century experienced higher than average rainfall. This means that, regardless of how the plague reached Europe, the damp, humid conditions promoted the spread of the bacteria, which was then distributed by daily contact along the land and sea routes.

Symptoms

Bubonic plague had a four to seven day incubation period, and in medieval Europe had a mortality (death) rate of 30–75%. The first symptoms were large swellings or buboes in the glands around the neck, groin and armpits. The infected victim would feel feverish, headachy and the swelling over time turned from red to purple and then to black.

Pneumonic plague affected the lungs, and caused the patient to cough up blood. It had a 95% mortality rate. Septicaemic plague caused the skin and other cells to die and blacken, and had 100% mortality rate in medieval times.

The name Black Death comes from the Latin *atra mors*, which literally means 'death from black skin'. Sources about the symptoms of the plague are graphic and reveal the horror of those witnessing the suffering on their family and friends.

Source 15.25 Detail from a fifteenth-century illustration, showing buboes on the legs of a plague victim

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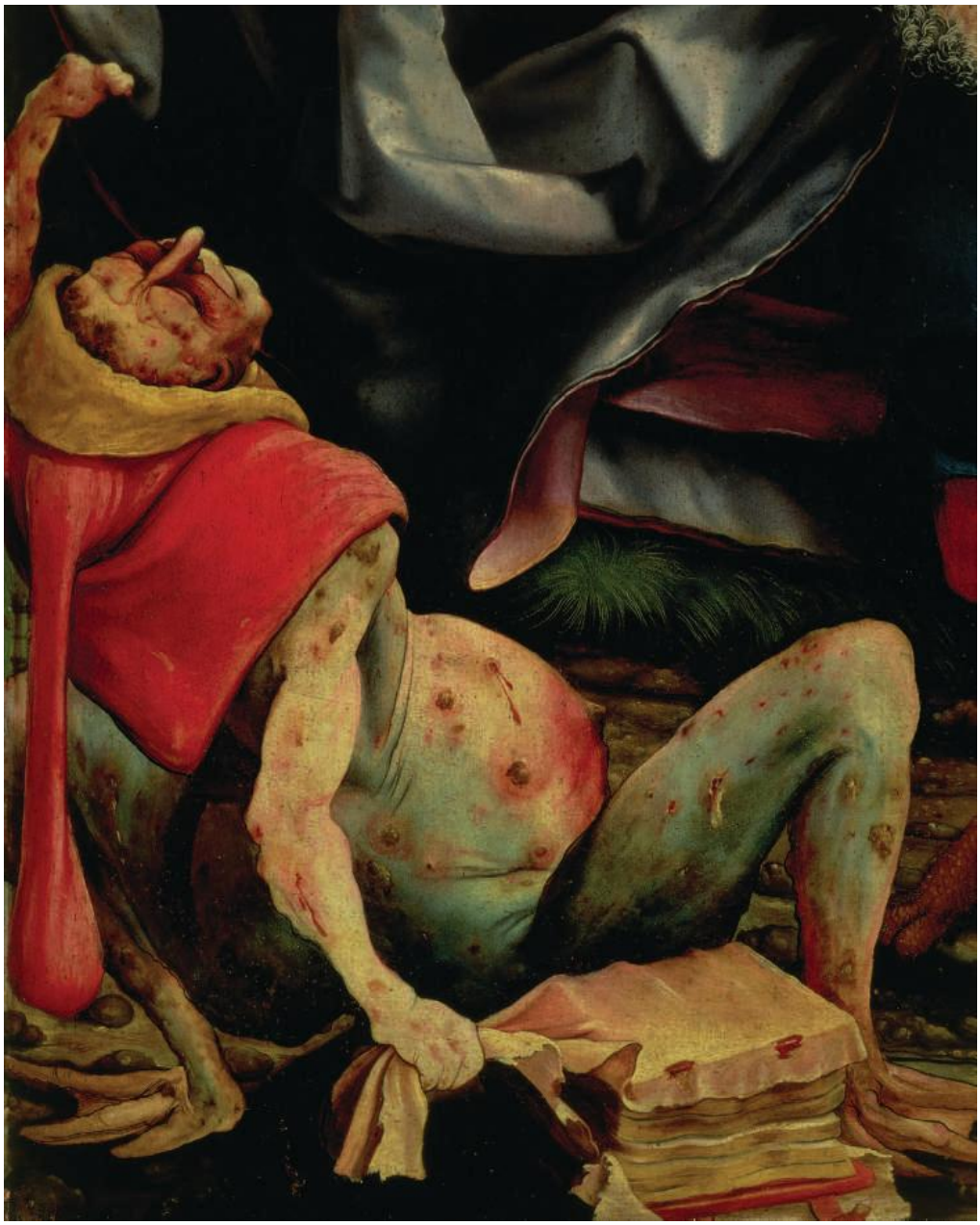
Source analysis 15.6



Source 15.26 Detail from *The Temptation of St Anthony,* Matthias Grünewald, c.1512

Source 15.27 An extract from a letter written in 1347

The sailors brought in their bones a disease so violent that whoever spoke a word to them was infected and could in no way save himself from death … Those to whom the disease was transmitted by infection of the breath were stricken with pains all over the body and felt a terrible lassitude. There then appeared, on a thigh or an arm, a pustule like a lentil. From this the infection penetrated the body and violent bloody vomiting began. It lasted for a period of three days and there was no way of preventing its ending in death.

Michele di Piazze, letter, October, 1347

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Source analysis 15.6 continued

Source 15.28 A medieval song about the plague

An Innocent Merriment

'A sickly season,' the merchant said,
'The town I left was filled with dead,
and everywhere these queer red flies
crawled upon the corpses' eyes,
eating them away.'

'Fair make you sick,' the merchant said,
'they crawled upon the wine and bread.
Pale priests with oil and books,
bulging eyes and crazy looks,
dropping like the flies.'

'I had to laugh,' the merchant said,
'The doctors purged, and dosed,
and bled;
'and proved through solemn
disputation
'The cause lay in some constellation.
'Then they began to die.'

'First they sneezed.' the merchant said,
'And then they turned the brightest red,
Begged for water, then fell back,
They waited for the flies.'

'I came away,' the merchant said,
'You can't do business with the dead.
'So I've come here to ply my trade.
'You'll find this to be a fine brocade…'
And then he sneezed.

An Innocent Merriment

1 Study Sources 15.26, 15.27 and 15.28 and create a list of the symptoms of the Black Death.
2 Explain what Source 15.28 suggests about how the plague spread throughout Asia, Europe and Africa.
3 Using your knowledge and the sources, explain why you think people were terrified of the Black Death.

Review 15.4

Complete the quiz in the Interactive Textbook, and answer the questions below on paper or in the Interactive Textbook

1 Define a pandemic.
2 List the three forms of plague caused by the *Yersinia pestis* bacterium, and the mortality rate of each.
3 Where on the body did buboes typically appear?
4 It was traditionally believed that the Black Death was spread by rats, but there is now an alternative theory. Explain this theory, and the reasons for it.
5 With reference to the symptoms, explain why the Latin term *atra mors* was used to describe the disease.
6 Present an argument as to why bubonic plague was more common than the other forms. You may want to consider aspects of fourteenth-century life covered in earlier sections of the chapter.

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15.5 Treatment and other responses to the Black Death

Medical responses

Prevention

Ordinary people used herbs and flowers to ward off the stench of the death and decay, and in the hope it would prevent the disease. This was because it was thought that the plague was transmitted by bad air, known as miasma.

Source 15.29 Italian writer Giovanni Boccaccio talks about responses to the plague

They did not shut themselves up, but went about, carrying flowers or scented herbs or perfumes in their hands, in the belief that it was an excellent thing to comfort the brain with such odours; for the whole air was infected with the smell of dead bodies, of sick persons and medicines.

Boccaccio, G., *The Decameron*, c.1360

The University of Paris recommended smelling apples and offered a number of recipes, one of which was drawn from the ninth-century Arabic physician Yuhanna ibn Masawaih.

Source 15.30 Yuhanna ibn Masawaih's recipe for a plague apple

Equal parts of black pepper, and red and white sandal [sandalwood], two parts of roses, half a part of camphor, and four parts of bol aremeniac. All but the camphor are to be ground very fine, sifted and shaken, pounded during a week with rosewater, then the camphor mixed with them, and the apples made with paste of gum Arabic and rosewater.

Cited in Dols, M., 1977, *The Black Death in the Middle East*, Princeton University Press, p. 104

Source 15.31 People carried herbs and flowers to ward off miasma

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Treatment

Source 15.31 shows how doctors recommended using their traditional medical approaches to treat the Black Death.

Source 15.32 A group of doctors describe methods for treating the plague

If an ulcer appears … near the ear or the throat, take blood from the arm on that side, that is, from the vein between the thumb and the first finger … But if you have an ulcer in the groin, then open a vein in the foot between the big toe and its neighbour … At all events, bloodletting should be carried out when the plague first strikes.

Letter sent by a group of doctors from Oxford to the Lord Mayor of London (c.1350)

However, other treatments were developed specifically for the plague, some of which seem very strange to modern eyes.

Source 15.33 A treatment recommended by Edward IV, King of England

Take an egg that is newly laid, and make a hole in either end, and blow out all that is within. And lay it to the fire and let it roast till it may be ground to powder, but do not burn it. Then take a quantity of good treacle, and mix it with chives and good ale. And then make the sick drink it for three evenings and three mornings.

Edward IV's Plague Medicines, c.1480

A number of Arabic doctors recommended the use of Armenian bole, a type of clay found in Armenia.

Source 15.34 Michael Dols, author of *The Black Death in the Middle East*, outlines the suggested use of Armenian bole

Ibn Sina suggests using clay on the buboes, and al-Maqrizi is possibly referring to Armenian clay when he says that 'some people devoted themselves to coating their bodies with clay' during the Black Death in Cairo. This use of clays is included by Ibn al-Wardi in his description of the remedies contrived by 'the nobles of Aleppo studying their inscrutable books of medicine' during the Black Death. He tells us that these doctors, too, advised smearing the buboes with Armenian clay.

Dols, M., *The Black Death in the Middle East*, p. 103

Other suggested remedies included:

- applying remedies of tree resin and white lilies mixed with human faeces
- drinking the pus of lanced buboes
- drinking your own urine
- using small animals such as frogs or hens to draw out the poison from the body
- mixing treacle, ground egg shells, marigold flowers and warm beer.

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Plague doctors

Many towns hired plague doctors to deal with the sick. The plague doctor wore a full length coat and a bird-like mask with a long pointed beak. This beak was filled with sweet dried flowers such as roses or carnations or strong smelling herbs such as rosemary, camphor, mint or a soaked sponge of vinegar. The mask acted like a medieval gas mask with two small holes for breathing. It was believed that the disgusting smell of the decaying bodies was one of the causes of the Black Death, so the mask acted to counter the vile smell and contagion. The doctor used a wooden cane to prod and examine victims without physical touch. Gloves and boots provided final protection.

Source analysis 15.7

Source 15.35 Copper engraving of a plague doctor, c.1656. The heading *Doctor Schnabel* translates as *Doctor Beak*.

1 How does the plague doctor's clothing compare to doctors and health workers today? Do you see any similarities?

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Activity 15.2

Plus, minus, interesting Choose one of the medical treatments and analyse the pluses, minuses and interesting facts about this method for preventing or curing the Black Death.

Historical skills: Perspectives and interpretations, Empathetic understanding, Explanation and communication **Historical concepts:** Perspectives, Empathetic understanding, Significance

Activity 15.3

1 Research modern methods of combating pandemics and outline one method.
2 Explain how and why methods of controlling pandemics have changed or remained the same.

Historical skills: Research **Historical concepts:** Continuity and change: Perspectives.

Religious responses

The Black Death was interpreted in medieval art, engravings and writings as a **pestilence**. Physicians, such as James of Agramont in 1348, noted how the plague killed all social classes and did not discriminate. This observation was interpreted using a biblical reference to Deuteronomy, where it says that God will deliver plague to those who do not keep the commandments. Similar texts were used to reveal that the plague was linked to sinfulness of humanity. Christian medieval scholarship shows how the plague was linked to the Book of Revelations and was a sign of God's return and second coming to Earth.

Muslim leaders taught that the plague should be accepted as Allah's way.

Source 15.36 Stained glass window from York Minster, England, showing one of the Four Horsemen of the Apocalypse, from the Book of Revelations

Flagellants

In Europe, groups of self-persecuting religious followers would punish or flagellate themselves with whips, calling for God's mercy while singing hymns. These flagellants appeared throughout Eastern Europe and travelled to places such as Germany and Holland in large groups between towns and cities. The flagellants were attempting to account for individual sins and for the sins of all humans which they believed had resulted in the Black Death. The ritual of **penitence** and procession were very closely associated with the traditions of the church. Initially monasteries hosted these groups, who seemed to swell in numbers as they travelled through different cities and towns. Some monks and priests joined in the ritualistic processions. Flagellants wore identifiable tunics with a red cross on the front and back with a section cut out where the whip was hung,

pestilence an infectious disease that spreads quickly

penitence showing sorrow for doing something wrong, particularly something against religious rules

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and hoods across their heads. The tunics and hoods were similar to the dress of the crusaders and created a visual image of blood and sacrifice.

The whips consisted of a stick with three knotted cords tied to it and small iron fragments to symbolise the cross of Christ. The metal fragments and knots caused more severe injuries during the public self-whipping processions. The flagellants would whip themselves until the blood ran down their backs, arms and legs. There was singing, prostration (lying down), candles were lit and services of Bible readings.

In Germany the flagellant movement was very popular. It led to a more individual and personal connection with God that did not rely on monks for religious intervention or ritual but could be performed directly by the common people.

However, the church found the flagellant movement with its processions, rituals and spectacle threatening to the clergy, and in 1349 Pope Clement VI excommunicated or denounced the flagellants. He sent letters to all the bishops to make sure that the flagellants were not supported. Yet these actions did not prevent its popularity with the common people.

Source 15.37 Robert of Avesbury, a fourteenth-century English historian, describes flagellants from Flanders

In 1349 over six hundred men came to London from Flanders … Each wore a cap marked with a red cross in front and behind. Each had in his right hand a scourge with three tails. Each tail had a knot and through the middle of it there were sometimes sharp nails fixed. They marched naked in a file one behind the other and whipped themselves with these scourges on their naked bleeding bodies.

Robert of Avesbury, c.1360

Source 15.38 Flagellants, 1493

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Religious persecution

During times of fear, people sought to blame or cast doubt on those who they felt were to blame for the pandemic, or those who didn't seem affected by it. Jews in Toulon in France, Barcelona in Spain, and Erfurt in Germany were persecuted because they were believed to have caused the plague. In 1348, Jews in France were killed in their homes, while in Strasbourg, 900 Jews were burnt in retribution for the Black Death. The Jewish people were often isolated in their own communities and practised ritual cleansing and hygienic practices that historians believe prevented such a rapid spread of the plague. In the predominantly Jewish quarters of Bohemia, near modern-day Prague, there were very few cases of the Black Death. This unusual immunity to the Black Death further fuelled terror and fear. The rise of anti-Semitism (a fear or hatred of Jewish people) in the mid-fourteenth century, and the persecution and murders of the Jews that resulted, added even more tragedy to the devastation of the Black Death.

Impact on monasteries

There was a very high death rate among monks and priests, due to their involvement in treating the sick. To retain their numbers, monasteries began allowing boys to become monks at a younger age, and younger priests were given charge of parishes. However, the monasteries had lost many of their experienced administrators through these deaths, which affected their efficiency and ability to generate revenue. It also became increasingly difficult for people to find clergy to administer the last rites and conduct funerals, as so many were young and inexperienced, or wanted to avoid exposing themselves to infection.

Source 15.39 The people of Tournai, Belgium, burying victims of the Black Death.

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Other responses

Quarantine

Some authorities tried to quarantine their cities to prevent the plague from entering. For example, from 1348 onwards, ships approaching Venice had to spend 40 days on a separate island before docking at the city.

An alternative approach was to block off plague areas within the city, preventing both the sick and the healthy from leaving. In Milan, houses were walled up if someone had the plague. This may be one reason that Milan had a lower death toll than other cities.

Escape

While authorities were trying to use quarantine to limit the movement of people, many individuals tried to flee plague-infected areas. In 1348 and 1349, people in Turkey fled to the city of Antioch but managed to bring the infection with them. In Gaza, Egypt, as many as 10 000 people died due to the plague in 1348, and in Baghdad 500 000 people were affected in just three months when the plague struck in 1349.

The idea of escaping the plague was also common in western Europe. Giovanni Boccaccio's collection of tales, *The Decameron*, is structured around a story of ten people who leave Florence for a country villa in order to escape the plague (the tales in the book are those they tell each other each night).

Source 15.40 Illustration of Giovanni Boccaccio and the Florentines who have fled from the plague.

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Avoidance

Boccaccio also wrote about how people who did not escape still avoided one another.

Because so many of the sick did not receive care, Boccaccio suggests that many people died 'who, with proper attention, would have escaped alive'.

Scapegoats

The Jews were not the only people who were blamed for the Black Death. Some people in the fourteenth century believed in witches, and viewed them as evil. Thus, it was easy to blame them for the plague. The number of people being accused of witchcraft increased during the plague years.

People with skin diseases, such as leprosy, were also treated with great suspicion – even more so than they had been before the Black Death took hold.

In Cairo, Muslim women were prevented from leaving their homes, as some Islamic leaders had said that the plague was Allah's punishment for their sins.

Source 15.41 Boccaccio talks about avoidance and its effects.

One citizen avoided another, hardly any neighbour troubled about others, relatives never or hardly ever visited each other. Moreover, such terror was struck into the hearts of men and women by this calamity, that brother abandoned brother, and the uncle his nephew, and the sister her brother, and very often the wife her husband. What is even worse and nearly incredible is that fathers and mothers refused to see and tend their children.

Boccaccio, G., *The Decameron*, c.1360

Review 15.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Explain how Armenian clay was used to treat the plague.
2. Define 'self-flagellation'.
3. Why did plague doctors wear beak-like masks?
4. Identify which book of the Bible the plague was linked to.
5. Identify a group of people who had a very high death rate.
6. Why do you think different religious groups responded in these ways with persecution, fear and flagellation?
7. Which of the methods of dealing with the Black Death would have prevented it from spreading?
8. Why did flagellant processions and rituals appeal to people during the Black Death?
9. Argue how this may be different or similar to public protests today.
10. How do fourteenth-century responses to the plague compare to our reactions to modern-day illnesses, viruses or diseases?

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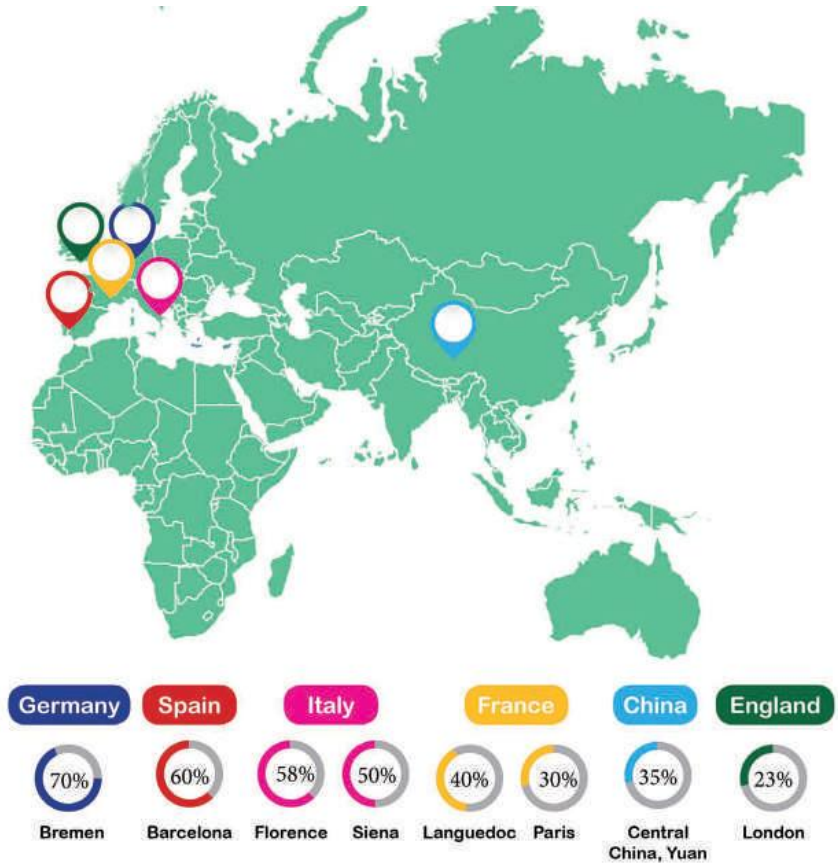
15.6 Impact on societies

Short term effects

The exponential spread and destruction of the Black Death between 1347 and 1352 made this a devastating experience for the people and their daily existence in Asia, Europe and Africa. The Black Death had spread to many areas of the globe, decimating children, women and men from all social, economic and political classes, and all religions.

exponential rate grows at a fast or accelerated rate

We do not know the exact mortality rates from the Black Death in Asia, Europe and Africa. However, it is likely that over 50 million people died between 1347 and 1352 – perhaps as many as 75 million, or even 200 million. Over half of the population of Paris perished, while in Italy, the thriving city of Florence was devastated. Over 70 000 of 120 000 people in Florence perished by 1351. In Asia nearly 30% of the population in China died, 40% of North African populations were affected, as were 30% of population in the Middle East. Epidemical research by George Christakos shows that the rate of death due to the Black Death between 1347 to 1351 travelled 1.5 to 1.6 km per day using an overland route. Remember that overland travel at this time was mainly via carts led by horses or donkeys as this was prior to the invention of trains and cars. The extent of the death and **exponential rate** of infection from the Black Death is comparable only to the outbreak and mortality rates of the Spanish Influenza in 1918 which killed up to 100 million people worldwide.



Source 15.43 Death rates in different cities

Source 15.42 The pope's doctor, Raymundus Chalmelli de Vinario, in 1382 in Avignon, France made the following comment.

> In 1348, two thirds of the population were afflicted, and almost all died; in 1361, half the population contracted the disease, and very few survived; in 1371, only one tenth were sick, and many survived; while in 1382, only one twentieth of the population became sick, and almost all of these survived.
>
> Raymundus Chalmelli de Vinario in 1382

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Those affected came from all social and cultural classes, and were both young and old. The chronicler Matteo Villani documented the Black Death as 'a pestilence among men of every condition, age and sex'. The following image shows how the Black Death was random and uncontrollable – a dance with death for every member of society.

Source analysis 15.8

Source 15.44 *A Dance of Death*, engraving, 1492

1 Identify elements of this engraving that show the women come from different groups in society.

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Site study: Thornton Abbey plague pit

Source 15.45 Scene from the mass burial site at Thornton Abbey

Thornton Abbey, in Lincolnshire in England, holds a mass grave of 48 children and adults, victims of the Black Death. In this mass grave the children and adults were carefully arranged. At the height of the Black Death, the number of dead bodies made it impossible to provide funerals and rites for all of them. Fear of infection meant that some religious leaders would not perform burial rites, so mass graves were common. Today, however, few archaeological findings of this have been documented.

Teeth samples extracted from the tooth pulp from the skeletal remains have confirmed these were victims of the plague.

Thornton Abbey was established in 1139, and by 1313 was an important abbey, producing wool. The site includes a cloister, church, chapter house, monastery, gatehouse, cellar, mill, ponds and gardens.

The Tau Cross charm shown in Source 15.47 was found at the site. The Tau Cross was believed to have offered some spiritual protection from the Black Death.

A video on the discovery of the Thornton Abbey plague pit can be found at https://cambridge.edu.au/redirect/9118

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Source 15.46 Thornton Abbey

Source 15.47 The Tau Cross charm

1 Identify the methods of archaeology being used at Thornton Abbey.
2 Use Google Earth to survey the site and identify key buildings and the layout of the abbey.
3 How did archaeologists confirm that these victims suffered from the Black Death?
4 Summarise what forms of medieval medicine and health care are revealed in the objects that have been found.
5 Why do you think these people were buried in a mass grave?
6 Why is this a significant historical find?
7 Why do you think mass graves from this period are hard to locate?

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Long-term effects of the Black Death

Breaking down the feudal system

The monarchy, nobility and system of feudalism were altered by the Black Death.

Labour shortages

The effect of a 30–40% population decline due to deaths meant that food sources and employment opportunities increased for those who had survived. The world's population took 200 years to recover to pre-fourteenth century levels. Survivors of the Black Death benefitted as they often inherited or claimed family belongings or assets. But there were fewer people to undertake agricultural and pre-industrial work, crafts and trades. This meant that the labourers could demand higher wages. This affected the old system of feudalism where life was based on the relationship of protection and service to the nobility.

Peasant uprisings

A law in England in 1351 that was designed to prevent an increase in workers' and peasants' wages fuelled discontent. The law, *Statute of Labourers 1351*, was implemented to protect the system of feudalism and stop workers from moving or relocating to new areas or towns to find work. By forbidding workers to move around and seek better working conditions and wages, the law increased the anger and discontent of the peasants. Their refusal to pay higher taxation led to swift punishment by the monarchy, who imprisoned the peasants.

The merciless and cruel imprisonment of peasants sparked the Peasants' Revolt of 1381. Groups of peasants marched from Essex and Kent to London and attacked various buildings, while the king and government took refuge in the Tower of London. Other revolts took place elsewhere in the country. The leader, Wat Tyler, was killed on 15 June, and the revolt was suppressed.

Nevertheless, this revolt – and others in Europe, such as the Jacquerie Revolt of 1358 in France, and the Ciompi Rebellion

Source 15.48 Fifteenth-century illustration of two groups of peasants meeting outside London, led by Wat Tyler and John Ball

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of 1378 in Italy – undermined the already weakened system of feudalism. It became clear that the workers were a force to be reckoned with, and it marked the start of major social, economic and political changes. The changes eventually led to the industrialisation of Europe and the rise of workers' rights and principles of fairness and liberalism.

Rise of the merchant class

The end of feudalism and the rise of the merchant class in Europe, Asia and Africa changed the class structure of society. Prices for agricultural produce had fallen as a result of the decreased population because there were less people who needed food. Many peasants had moved into towns and began working as craftsmen or labourers. Industries such as textiles and trade were in higher demand. There was increased social mobility for people who had survived.

Religion

The power of the church to save and redeem people was undermined by the Black Death. People felt the loss of family and loved ones and moved away from some corrupt and faith-based practices.

While the Catholic Church would not be directly challenged until the sixteenth-century Reformation, it can be argued that the Black Death caused people to start questioning Christian faith, and so was a precursor to this.

The Christian and Islamic religions were both weakened by the death toll of the plague. Many survivors developed beliefs based on the present rather than the eternal future.

Central to the beliefs of societies across Africa, Asia and Europe was the fundamental principle of evil and disharmony resulting in physical destruction, sickness and death. When the Black Death pandemic struck, societies across the globe began to question their beliefs and their rulers.

Health and hygiene

Systems of health and hygiene were improved by the fifteenth century. The idea of quarantine had proved to be the most successful way of controlling the spread of the plague and became a common practice for different towns, ports and countries. Public sanitation was also improved

In the following centuries, there would be resurgences of bubonic plague, such as the 1665 Great Plague of London, and the 1679 Great Plague of Vienna. While devastating, none of these instances of the plague were as widespread as the Black Death of the fourteenth century.

Empires

Massive population and generational loss resulted in the decline of once strong conquering empires and allowed the rise of new empires such as the Portuguese.

Slave trade

The fifteenth-century demand for labour and markets led to a rise in the demand for slaves captured in Africa. Europe was producing more and therefore needed more workers. The growth in exploration and desire for new markets for the growing cities and towns can be indirectly linked to the social and economic changes of the Black Death. The sixteenth-century beginning of the transatlantic slave trade, where enslaved African people were taken to other countries such as the Americas, can be seen as a consequence of this.

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Interpretations of the impact

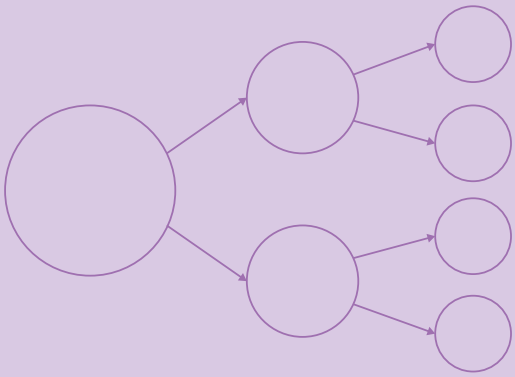
Historians through the ages have suggested that the Black Death brought about a 'social revolution' (Gasquet, 1893). Even though thousands died, the social changes were positive. However, some have taken the view that these changes were inevitable, and the Black Death simply sped up the process.

Bio-archaeological studies by De Witte (2009) suggest that the plague killed more women than men, indicating that during times of hardship women, due to social position, receive less nourishment and have greater contact with sufferers or those afflicted (Roosen, 2007).

Historical records show a higher death rate in towns and cities than in rural areas. However, there is debate over the reason for this. Some historians suggest that rural infection rates were naturally lower due to more scattered populations. This is called the urbanised pandemic theory. But other historians point out that records of death were more readily documented in cities and towns. All of this means that we don't know definitively how much difference there was in the death rates between city and country.

Activity 15.4

Create a consequence chart considering the impact of the Black Death on society. Include the movement of peoples as well as the political, social and economic effects such as slavery and colonisation. You can refer to the Interactive Textbook for an example of a consequence chart.



Historical skills: Empathetic understanding Historical concepts: Cause and effect, Empathetic understanding, Significance

Review 15.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Summarise the impact the Black Death had on the populations of Europe, Asia and Africa.
2. Identify two occasions when the bubonic plague re-occurred after the fourteenth century.
3. How is the growth in the slave trade indirectly linked with the Black Death?
4. Why do you think it took so long for the global population to recover after the Black Death?
5. Describe some positive outcomes that arose from the Black Death.
6. Present arguments for how the Black Death resulted in the disintegration of feudalism.

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End of chapter activities

Extended response questions

1 Describe how fourteenth-century living conditions and expanding trade contributed to the spread of the Black Death.

2 Assess the impact of the Black Death on Asian, European and African societies. Use evidence from different primary and secondary sources to support your assessment.

Group work activity

In groups, create a source book on the Black Death showing how it affected daily life, religion and social order. Annotate these sources to show where they come from, what they show and how reliable these are.

Research activity

In groups, research the effect of the Black Death on one of the following groups in Europe:

- peasants
- nobility
- women
- children.

Creative task

Create a representation of the Black Death and its impact upon European society. Your representation could include visuals, text, and references to a range of sources.

Visible thinking routine

Colour, Symbol, Image (CSI)

Choose a colour, symbol and image to show how the Black Death was seen by people in Asia, Africa or Europe at the time. Annotate your CSI with reasons for your choices.

Cross-curricular task

Science and mathematics

In small groups choose a modern-day pandemic or virus. Compare the treatment methods, death rates and impacts of the modern-day pandemic or virus with the Black Death. Include in your research scientific and mathematical information.

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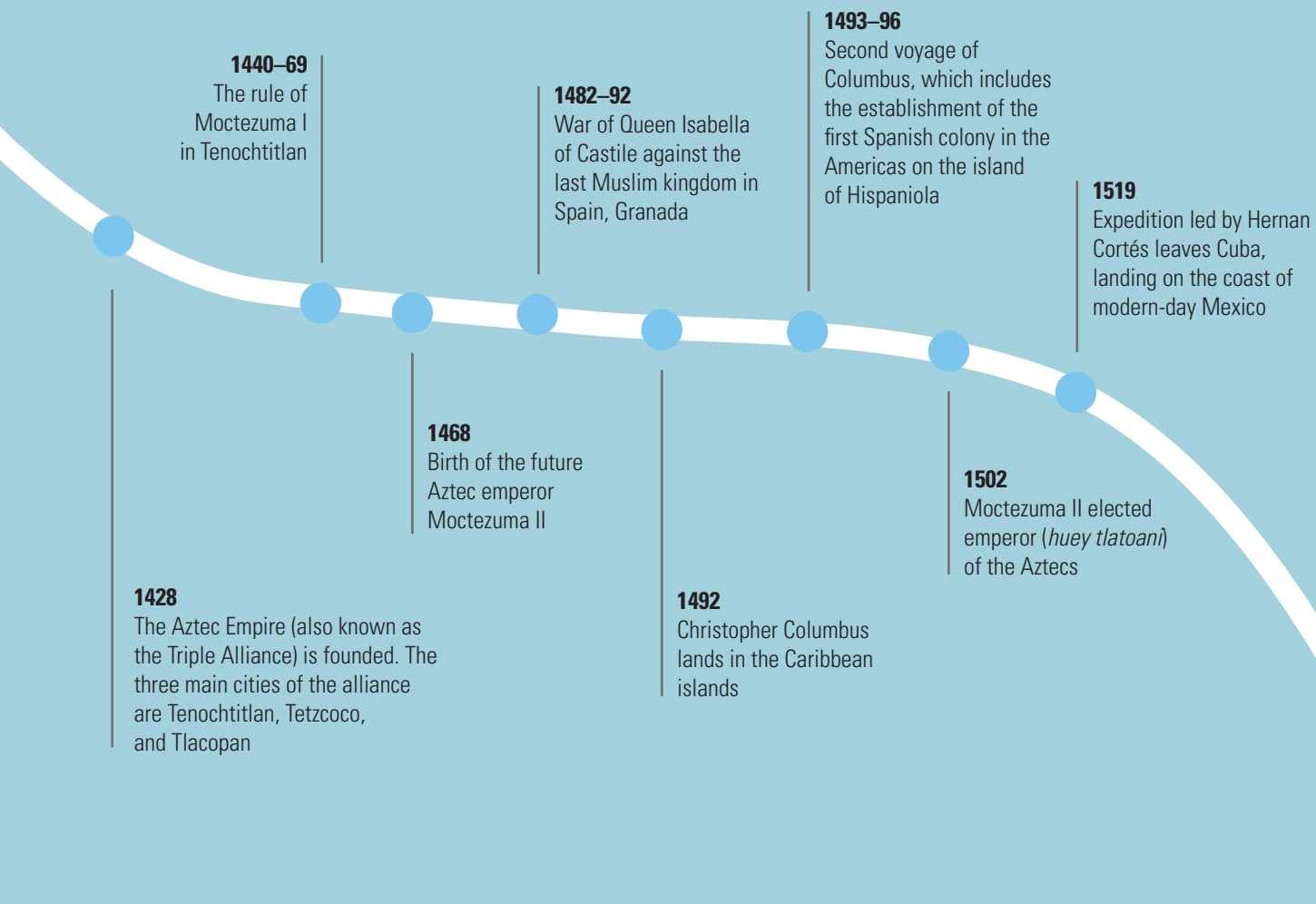
CHAPTER 16

THE SPANISH CONQUEST OF THE AMERICAS

C. AD 1492 – C. 1572



The Spanish conquest of the Americas shaped the lives of millions of inhabitants of both the Americas and Europe. Some accounts of the conquest portray conquistadors like Hernán Cortés and Francisco Pizarro as heroes and adventurers searching for gold and empire. These accounts have also emphasised their desire to spread Christianity. Other versions have told a far more tragic tale. The conquest killed millions of the indigenous peoples of the Americas through war, enslavement and disease. The Spanish conquest of the Americas, and of the Aztec and Incan empires in particular, had profound effects on the course of history. Many indigenous communities were destroyed throughout the Americas. New ones emerged under Spanish rule as a response to the conquest.

Some historians regard the use of the word 'slave' as dehumanising, and recommend that 'enslaved person' should be used. In this chapter, we use 'slave' to match the NSW History Syllabus.

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SEE, THINK, WONDER

Source 16.1 *The Last Days of Tenochtitlan*, William de Leftwich Dodge (an American painter), 1899

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Spanish conquest of the Americas? (I wonder …)

1520–21
Spanish-Aztec War, which begins following the murder of Moctezuma II in June 1520

1521
Siege and destruction of Tenochtitlan, which marks the traditional end of the Aztec Empire and the beginning of the New Spain, the Spanish colonies in the Americas

1525
Execution of the last Aztec emperor, Cuauhtémoc, on Cortés' orders

1532
Capture of the Sapa Inca Atahualpa by forces led by Francisco Pizarro

1533
Execution of Atahualpa by the Spanish

1536
Rebellion of the Inca against the Spanish, and the establishment of the Neo-Inca Empire

1572
Final defeat of the Neo-Inca Empire, with the capture and execution of the last Inca emperor, Túpac Amaru

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Key questions

- What was life like in the Aztec Empire before the arrival of the Spanish?
- What role did religion play in Aztec society?
- Was Aztec society as violent as Spanish sources described?
- Why did the Spanish wish to travel to and conquer the Americas?
- Why were the Spanish able to conquer the Aztec Empire?
- What impact did the Spanish conquest of the Americas have on the indigenous people of the region?
- What impact did the Spanish conquest of the Americas have on the world as a whole in the last five centuries?

Source 16.2 Locations of some pre-Columbian civilisations

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16.1 Pre-Columbian civilisations

When historians use the phrase '**Pre-Columbian**', they are referring to the period in North and South American history before the arrival of Christopher Columbus in 1492. The Americas had been inhabited by various groups of people for at least 14000 years before the Spanish arrived. Prior to the arrival of Columbus, many cultures and civilisations existed across both North and South America.

Historians and archaeologists do not know exactly when human occupation of the Americas began. Estimates range from 50000 years ago to 10000 years ago. However, it is generally agreed that these people migrated from North Asia, using a route known as the Bering Land Bridge. Today, the seas of the Bering Strait cover this land bridge, but at that time it was exposed due to the lower sea levels of the Ice Age. These people probably followed herds of migrating animals, such as mammoths, mastodons and bison. It is possible, though, that their migration could have been caused by catastrophic changes to their homelands, or conflict with other peoples. Over the centuries, these people spread out through North, Central and South America. By around 11000 BC, the whole of the two American continents was occupied by a range of different civilisations.

Pre-Columbian North and South America before the European explorer Christopher Columbus 'discovered' them

Mesoamerica

The earliest major civilisation in Mesoamerica (also known as Central America) was the Olmec people. Migrating tribes appear to have lived in the southern parts of modern-day Mexico from around 5000 BC. The earliest remains of civilisation are dated to around 1500 BC. One significant Olmec site is San Lorenzo Tenochtitlán, which was at its peak from 1200 BC to 900 BC. After this time, the Olmecs moved their capital to La Venta, which was closer to the sea. One of the most recognisable features of Olmec culture are the enormous stone heads, 2–4 m in height. The Olmecs also constructed stepped pyramids of about 30 m in height. Their civilisation seems to have collapsed by around 400 BC, centuries before the Columbian era.

Another Mesoamerican civilisation was the Mayan culture. The Maya emerged

Source 16.3 A stone head built by the Olmecs

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in around 1000 BC, and had declined by AD 1000, although elements of the culture still existed at the time of Columbus' arrival. The Maya territory was a large area around the Yucatan Peninsula, including modern-day Mexico, Guatemala, Belize, El Salvador and Honduras. They were an agricultural society, but they also built major cities such as Copán, Tikal, Kaminaljuyu and Chichen Itza.

Other Mesoamerican civilisations include the Zapotecs in the Valley of Oaxaca, the Teotihuacans in the Valley of Mexico and the Toltec in the modern Mexican state of Hidalgo.

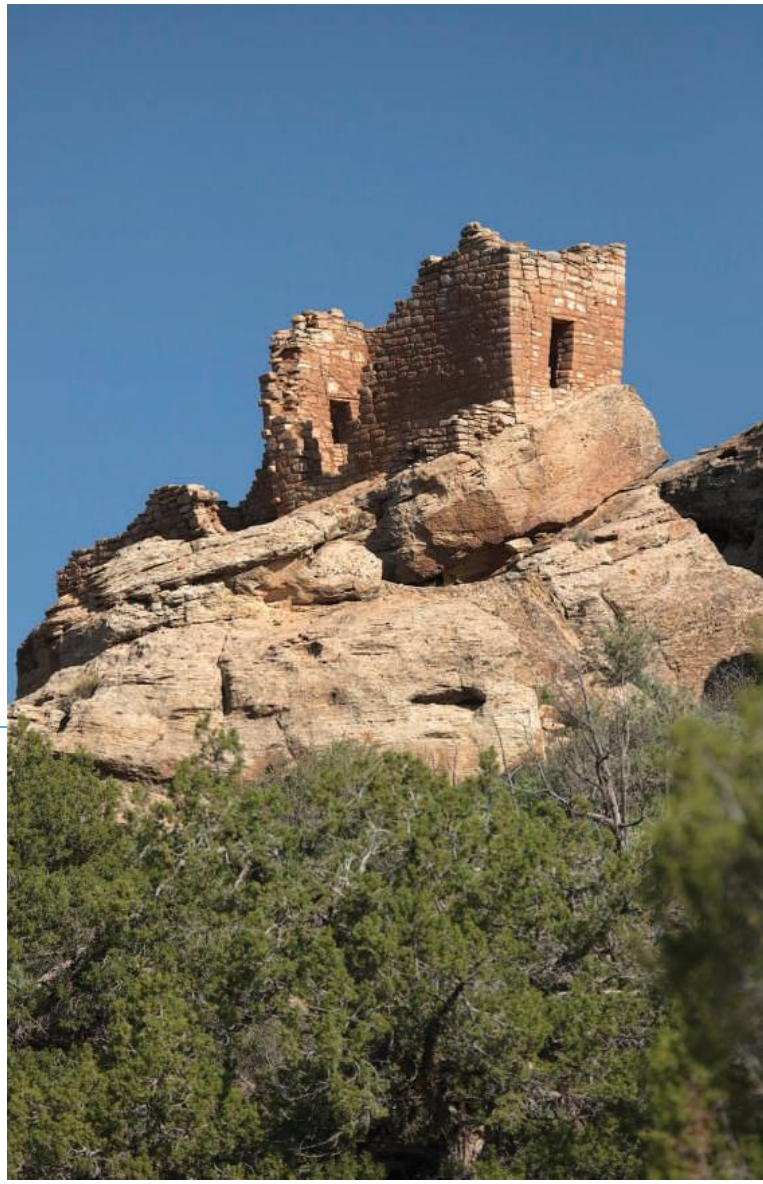
In around AD 1250, the Aztec Empire began to spread across Mesoamerica, largely through conquest. By the time of Columbus' arrival it dominated the area. The capital of the Aztec Empire was the city of Tenochtitlan, on the site of what is now Mexico City. (This should not be confused with the Olmec's San Lorenzo Tenochtitlán, located 500 km to the south-east.) The Aztecs will be the main focus of this chapter.

North America

In North America, pre-Columbian civilisations in the Americas included:

- the Mandan, who probably originated in the Mississippi and Ohio River valleys before migrating north to the area now known as North Dakota, some time after 1000 BC
- the Puebloans who were in New Mexico as early as 6000 BC, and who settled into farming communities in around AD 100
- the Hopewell people of the Ohio River Valleys who developed around 200 BC.

The history of the Pueblo people, and the impact of the Spanish arrival, are considered in Chapter 17 of this textbook.



Source 16.4 Thirteenth-century Pueblo ruins located between Colorado and Utah

South America

South America was also home to many civilisations, including:

- the Chavin people of Peru, whose civilisation ran from around 900 to 300 BC
- the Muisca who occupied parts of modern Panama and Colombia in the eighth century AD
- the Tiwanaku Empire which lasted from around AD 550 to 1000, and had its capital of Tiwanaku in western Bolivia, but extended its control to parts of Peru and Chile.

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Source 16.5 Machu Picchu is a fifteenth-century Inca citadel in Peru. It is a very popular tourist destination today.

Around the same time the Aztecs were establishing their empire in Central America, the Incas were creating a huge empire of their own which would come to dominate the Andes Mountains in South America. The Incan Empire would suffer many of the same tragedies as the Aztecs after the arrival of the Spanish in South America.

Activity 16.1

Using Google Maps (or a similar website/program), find the following places on a map of the Americas: Mexico City, the Yucatan, Chichen Itza, Veracruz, Peru, Cusco, Machu Picchu and the Andes Mountains. Switch to satellite or topographical view, and consider why people might have chosen these locations to settle.

Historical skills: Analysis and use of sources **Historical concepts:** Cause and effect

Review 16.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define 'pre-Columbian'.
2. Define 'Mesoamerica'.
3. Identify one early civilisation from Mesoamerica, North America and South America.
4. Explain what might have caused the earliest migration to the American continent.
5. Explain why historians and archaeologists rely on the work of geographers to determine the timing of the earliest settlement of the Americas.

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16.2 Organisation of Aztec society

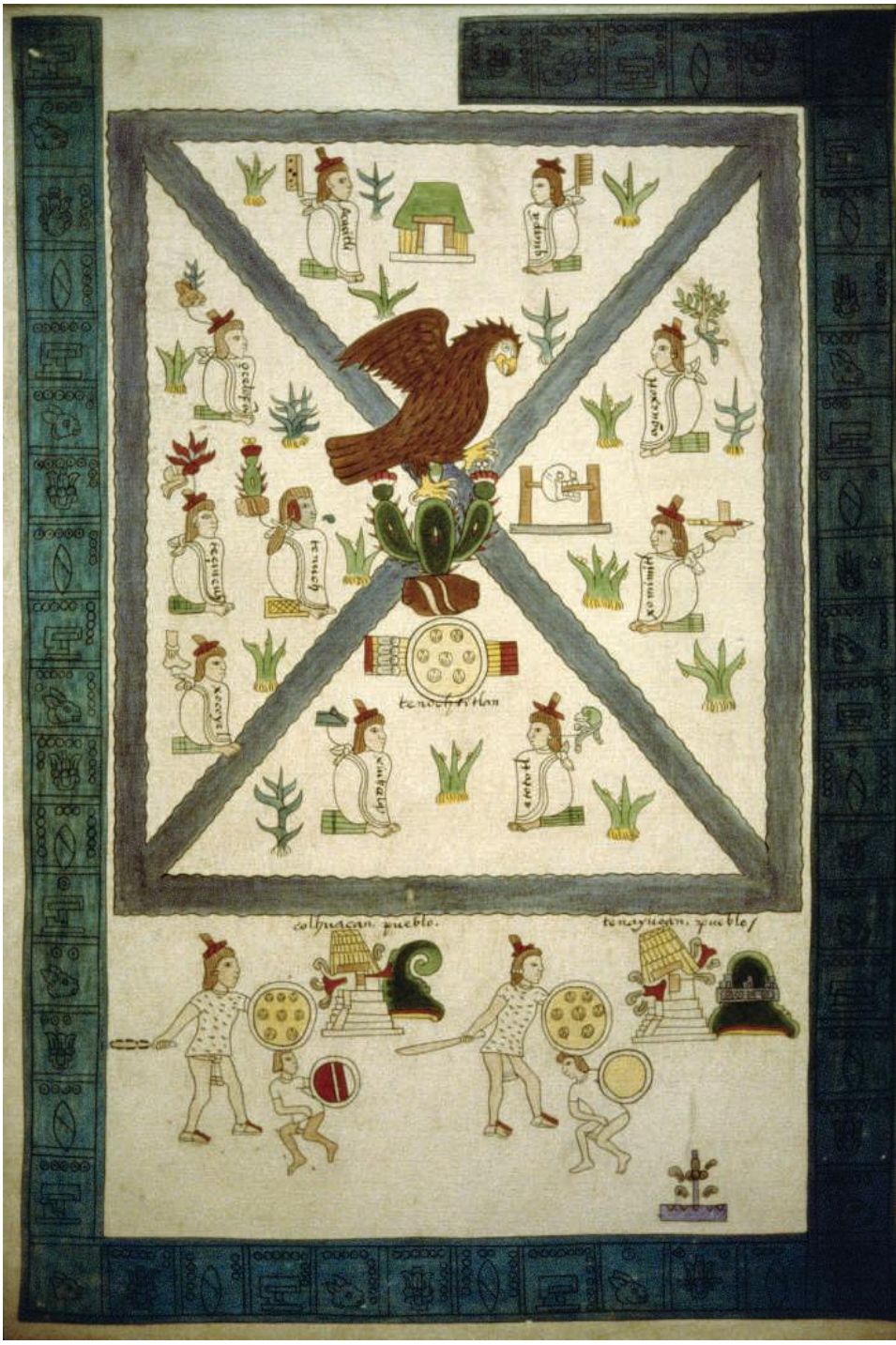
According to Aztec legend, the origins of their people lay on a mythical island in northern Mexico called Aztlān. Aztlān means 'place of the white herons' – a heron is a type of bird. Once they had left Aztlān, this group of Mesoamericans then journeyed south over the twelfth and thirteenth centuries. They eventually came to the fertile valleys of central Mexico.

The name 'Aztec' was given to this group of people because of the name of this mythical island. They actually called themselves Mexica, a name which gives us the modern name 'Mexico'. The Aztecs spoke a language known as Nahuatl, which was also spoken by many other groups of people in Mesoamerica. This language spread with the Aztec Empire.

According to their legend, the Aztecs believed they were guided on this journey by the god Huītzilōpōchtli. He led them to an island in the middle of Lake Texcoco. When they arrived, they witnessed an eagle holding a serpent in its claws. The Aztecs interpreted this as a favourable **omen**, and so they decided to establish a city on the site. According to Aztec accounts, this was in the year AD 1325. This became the city of Tenochtitlan, one of the largest and most magnificent cities anywhere in the world at the time.

This journey to Lake Texcoco is described by the Aztecs in their own sources – you can see one example in Source 16.7.

omen sign from the gods



Source 16.6 A drawing from the *Codex Mendoza* depicting the Aztec legend of the founding of Tenochtitlan, with the fabled eagle, cactus, and stone at the centre.

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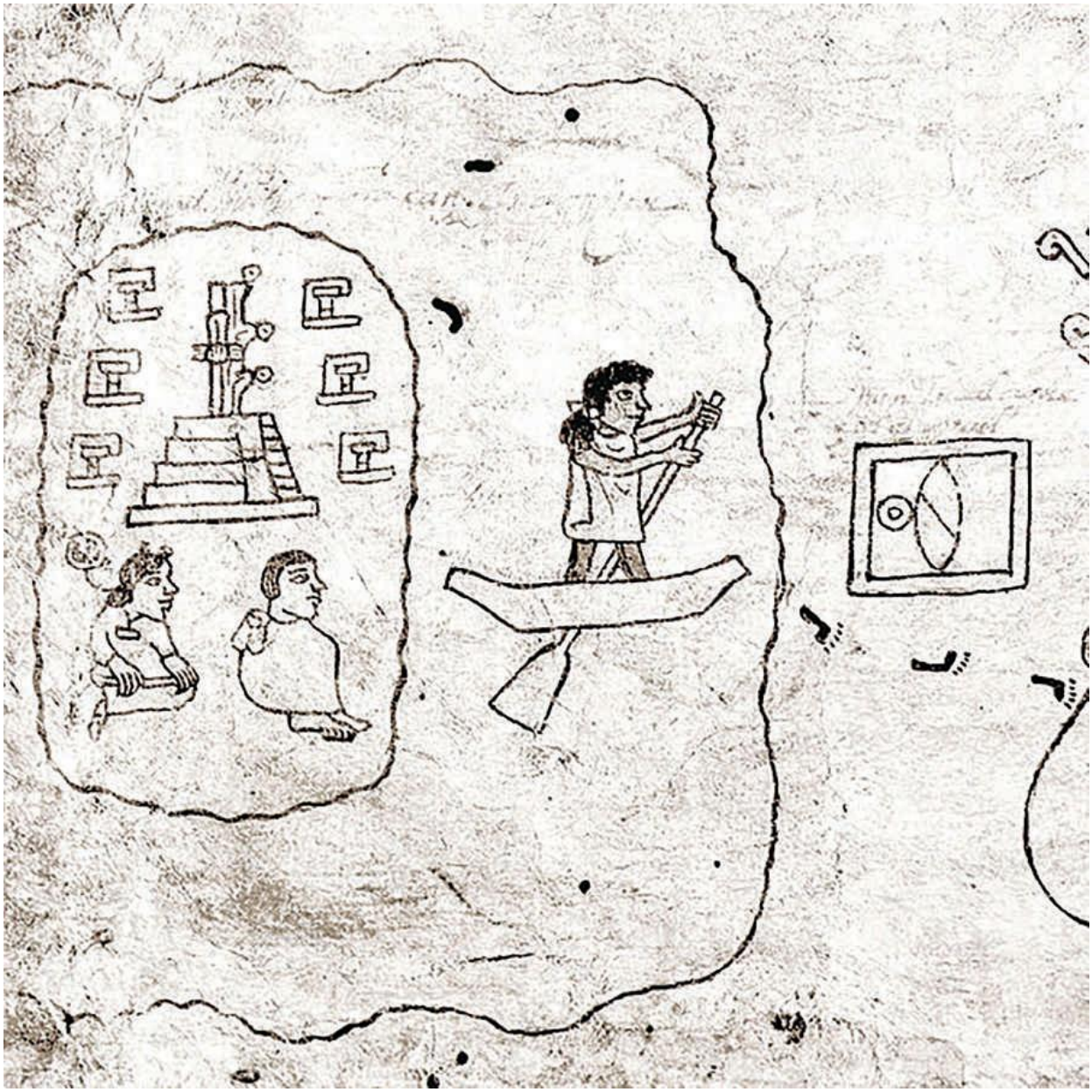
Source analysis 16.1



Source 16.7 An Aztec depiction of the start of their journey from Aztlán. This image is from the sixteenth-century *Codex Boturini*, drawn by an unknown Aztec artist.

1 Identify what you see in this picture and the sorts of questions you or a historian might ask about this source. Summarise what we can learn from this source about the origins of the Aztecs.

2 Identify the problems that might face a historian who wishes to use this source to analyse early Aztec history.

The Valley of Mexico had been inhabited for centuries before the arrival of the Aztecs. In fact, the great city of Teotihuacan had dominated the region for up to a millennium before the Aztecs. This city is probably most famous for its magnificent pyramids (including the Pyramids of the Sun and Moon). After the collapse of the city of Teotihuacan, another civilisation known as the Toltecs, with their capital at Tula, flourished between AD 900 and 1100. When the Aztecs arrived in the Valley of Mexico,

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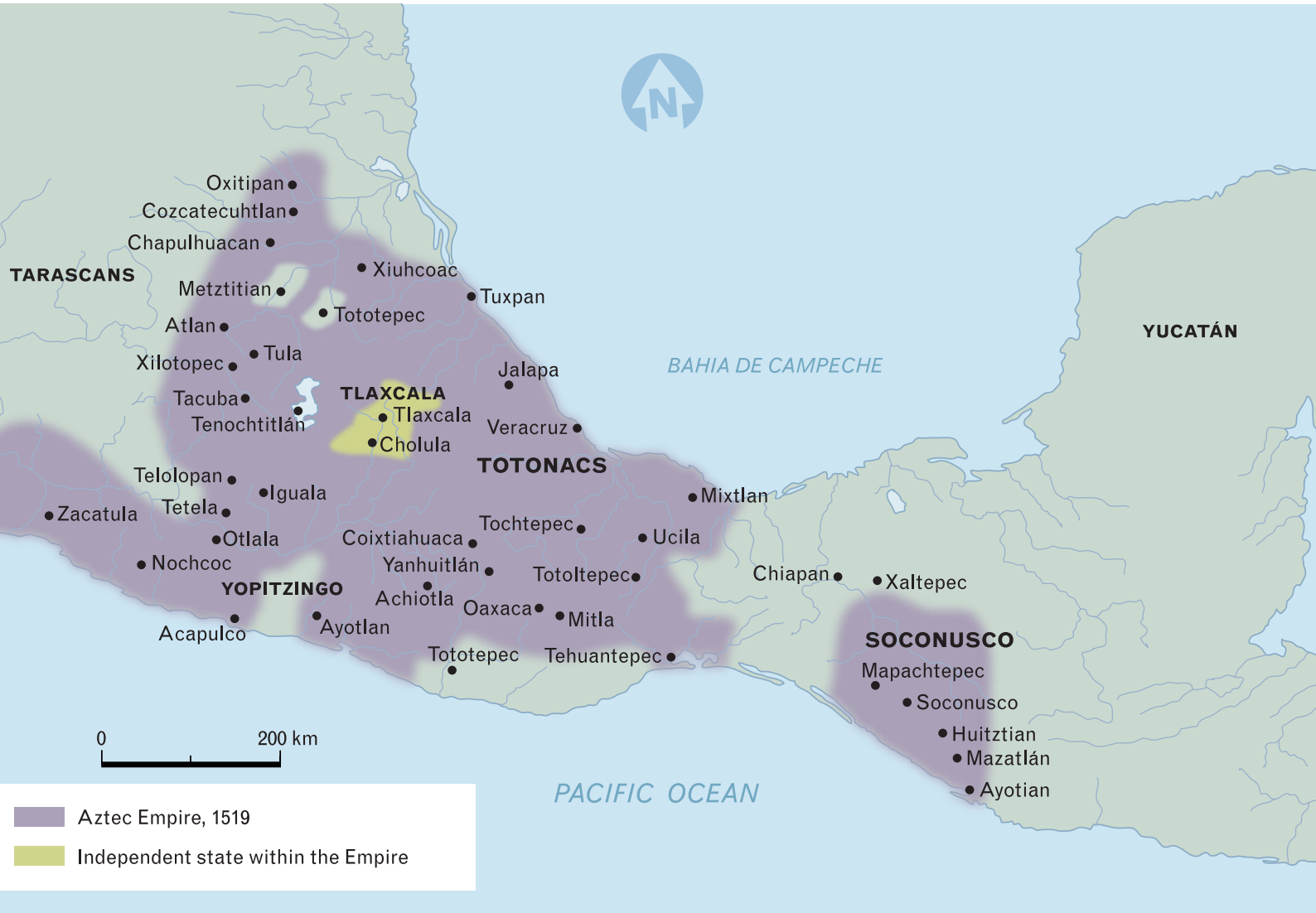
they adopted or borrowed aspects of these earlier cultures to merge into their own. For example, before their arrival in the Valley of Mexico, the Aztecs had not been city-dwellers – instead, they learned the construction and management of cities from the inhabitants they encountered. The Aztecs also inter-married with other groups already living in the region, meaning that their people became far more ethnically mixed.

Over the next two centuries, the Aztecs established the largest empire in northern America. By the sixteenth century, this warrior people ruled over 500 towns and cities and over 10 million people.

Politics

Early civilisation in the Valley of Mexico consisted of many independent city-states, which made their own laws and controlled their own activities. Once the Aztecs established their city of Tenochtitlan, they began to spread across the region, conquering many of these city-states as they went. By the middle of the 1400s, the Aztec Empire dominated the Valley of Mexico and surrounding areas. The Aztecs liked to portray themselves as strong and mighty warriors. However, some historians now believe that local (non-Aztec) rulers helped the Aztecs run their empire, taking tribute (taxes) from their own people and becoming very wealthy in the process.

Source 16.8 The Aztec Empire at its height



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Warfare

The tradition in Mesoamerica was that warfare was primarily fought by the nobles of each society. This was similar to the way in which much warfare in medieval Europe was fought by knights. Combat was meant to be hand-to-hand between individuals on the battlefield. This complicated code led to these conflicts being called Flower Wars.

For the Aztecs, the overall purpose of warfare was *not* to kill enemies on the battlefield, but to subdue the opponent. They used weapons like the *macuahuitl* (a wooden club with **obsidian** blades attached). Defeated enemies were then brought back to Tenochtitlan for sacrifice. This kind of sacrifice was common to many Mesoamerican cultures, and the focus for most was the capture of elite warriors, who were an appropriate offering to the gods.

As a result, a code of chivalry developed in Mesoamerican combat. Emphasis was placed upon hand-to-hand combat. Some historians have suggested that this code might have reduced the number of casualties on the battlefield. However, hundreds of whitened bones of humans have been found on the plains of Michoacán to the west of the Valley of Mexico. Other historians feel this highlights the savagery of the wars against other groups of people, in this case the Tarascans.

The elite warriors of the Aztec Empire entered battle dressed in elaborate costumes. Decorations included feathered shields and gold face piercings, expensive costumes designed to highlight the warrior's importance, wealth and status. Some sources describe the fall of these warriors like the fall of petals. The two most important types of Aztec warrior were the eagle and jaguar knights, named after the outfits they wore into battle.

obsidian a dark volcanic rock

Source 16.9 An image from the *Florentine Codex* depicting an Aztec eagle knight (left). The eagle knight holds a *macuahuitl*, the standard hand-to-hand weapon of the Aztec warrior class.

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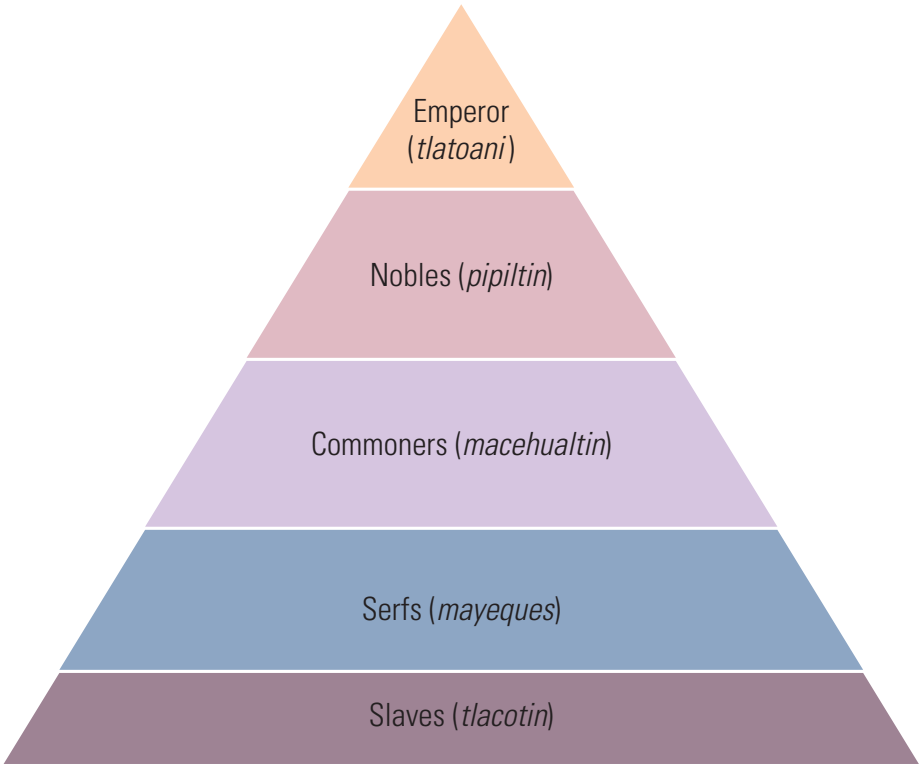
Social structure

Members of Aztec society were divided into a strict social hierarchy: nobles (*pipiltin*), commoners (*macehualtin*), serfs (*mayeques*), and slaves (*tlacotin*). From the evidence we have, women appear to have played a limited role in the leadership of the Aztec Empire. They do seem to have played a role in the markets of Aztec cities, as well as serving as midwives and priestesses. However, the most powerful positions in the administration were reserved for men. Women could not serve as warriors in the Aztec army.



Source 16.10 Aztec social structure

Emperor

At the top of the Aztec hierarchy was the emperor, or *tlatoani* (which translates as 'great speaker'). The emperor played two key roles – to lead the Aztecs in war in order to expand the empire, and to perform religious duties in order to appease the gods. Each new emperor was chosen by a group of four nobles who were related to the previous ruler. The new emperor was usually a brother or son of the dead ruler, and was a noble himself and over the age of 30.

Laws were issued by royal decree and enforced very strictly. Many Aztecs believed that these laws came not only from the emperor but also from the gods themselves.

Nobles

The *pipiltin* were made up of military leaders, high priests, and the lords (*tecuhtli*). Lords included the rulers of the other city-states under the control of the Aztec emperor. These nobles were given land and serfs by the emperor, and in return were expected to provide an army in times of war. Priests also played a key role in Aztec society, and were required to remain unmarried and to not drink alcohol. Failure to follow these rules could result in execution.

Below the emperor was a *cihuacoatl*, or chief judge, who was a member of the nobility. He oversaw the legal system of the state and handled the financial matters of Tenochtitlan.

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Commoners

The *macehualtin* often lived in towns under the rule of a minor lord. Many warriors came from this group of the population. *Macehualtin* also included farmers, craftspeople, merchants and some priests.

Serfs

The primary role of the *mayeques* was to work on the land of the nobility. Serfs were given a small amount of land on which to grow their own food, but much of their produce had to be given to their overlord.

Slaves

While some defeated enemies were sacrificed, others were turned into *tlacotin* or slaves. Members of the Aztec population could also be enslaved as punishment for certain crimes (for example, theft), or if they failed to pay the necessary level of tribute. Particularly naughty children might also be sold into slavery, but parents required the permission of a judge to do so.

Slaves had certain rights under Aztec law, which included the right to marry, have children, and buy their freedom. Slaves were housed, clothed, and fed by their masters, and generally could not be sold to other masters. If slaves were judged to have served their masters well, they would often be freed upon their owner's death. Slaves were also freed if they married their masters.

Source 16.11 Image from the *Codex Mendoza* depicting Aztec slaves wearing collars

Activity 16.2

Compare and contrast Aztec social structure with other societies you have studied. What are the similarities and differences? Can you explain why this might be the case?

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

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Technology

The level of technology in the Aztec Empire was quite different from that of the empires of Europe during the same period. Many historians have identified the Aztecs as a Stone Age civilisation. They relied upon obsidian as their equivalent of steel. The Aztecs used metal for decoration, most obviously silver and gold, but not for weapons or tools.

Like the rest of the Americas, the Aztec empire had no horses, mules, cattle, pigs or sheep. This meant that the Aztecs had to carry all their goods themselves, or have their slaves do it. While children played with wheeled toys, the Aztecs had no wheels which they could use for transport.

However, the Aztecs also had sophisticated forms of knowledge in other areas, including architecture, art and astronomy. They invented three calendars which allowed them to measure time accurately. These included a 365-day solar calendar which helped farmers keep track of important dates for agriculture, and a 260-day ritual calendar which helped Aztecs maintain important religious ceremonies. These calendars combined to form a 52-year 'century' calendar.

Source 16.12 Image of an Aztec sun stone (or calendar stone). This stone represents the five ages of the sun in Aztec mythology, and was found in the Templo Mayor complex.

Activity 16.3

Choose one of the other civilisations discussed in section 16.1, and conduct research into the organisation of their society.

Historical skills: Research **Historical concepts:** Continuity and change

Review 16.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the name by which the Aztecs referred to themselves.
2. Identify what the blades in Aztec weapons were made from.
3. Identify the two most important types of Aztec warrior.
4. Who was the *tlatoani*, and what does the word translate as?
5. Explain why a code of chivalry developed in Mesoamerican combat, and what this consisted of.
6. Compare the positions of commoners and serfs in society.
7. Account for where members of the slave class came from.
8. Justify why the conquering Aztecs might have allowed the existing rulers of the city-states to help run the empire.
9. Explain some of the effects the lack of pack animals and the wheel might have had on Aztec society.

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16.3 Key aspects of life in Tenochtitlan

The Aztec city of Tenochtitlan was one of the largest and most magnificent cities in the world. Historians estimate that, at its height in around AD 1500, Tenochtitlan had a population of 250 000 people, more than twice that of London in the same age.

Source 16.13 The city of Tenochtitlan. Causeways are marked in yellow. The dotted red line marks the path of a dyke built in the fifteenth century.

The city was built on an island in the middle of Lake Texcoco. It contained a wide range of buildings, including palaces, temples, plazas, and public gardens. This island was connected to the mainland by a number of causeways. Part of the city was built on an artificial island. Aztec engineers used canals and land reclaimed from the lake to increase the size of the city. Some of this fertile land was turned into *chinampas* (small artificial islands, sometimes referred to as 'floating gardens'), which could then be used to grow crops to feed the growing population. Water for the crops came from fresh springs, while large dykes were built to block off the salty water of Lake Texcoco. All of these technological feats highlight the advanced nature of Aztec engineering.

The city was divided into four zones, with each zone further divided into twenty districts. These districts were separated by canals, which were used for transporting people and goods by boat. All areas of the city contained marketplaces for trading and public gatherings, with market days held every five days or so. An area in the north of the city called Tlatelolco, which had once been a separate city, contained a marketplace so large that it could hold 60 000 people. In comparison, in the same time period the size of the entire population of the Spanish city of Seville was 60 000.

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Source 16.14 Extract from a mural in New Mexico depicting an Aztec *chinampa* (floating garden). These do not actually float. Wooden stakes are driven into the bed of the shallow lake to form a rectangular enclosure, and reeds, mud and other material is piled inside and compressed until the top is just above level of the water, giving the appearance of floating.

All kinds of products were bought and sold in these markets, including food, animals, textiles and pottery. Several of these markets were renowned for particular kinds of goods. For example, the market of Tepeapulco specialised in the sale of birds, which were important primarily for their feathers. The market at Acolman specialised in the sale of dogs and other animals. Azcapotzalco, an area lying northwest of Tenochtitlan on the shore of Lake Texcoco, was famous primarily for its sale of slaves.

Source 16.15 The Spanish conquistador, Hernan Cortés, described the markets of Tenochtitlan in a letter he wrote to the King of Spain in 1520.

This city has many public squares, in which are situated the markets and other places for buying and selling. There is one square twice as large as that of the city of Salamanca [a city in Spain] … where are daily assembled more than sixty thousand souls, engaged in buying, and selling; and where are found all kinds of merchandise that the world affords, embracing the necessaries of life, as for instance articles of food, as well as jewels of gold and silver, lead, brass, copper, tin, precious stones, bones, shells, snails, and feathers … There is a street for game [animals for hunting], where every variety of birds found in the country are sold, as fowls, partridges, quails, wild ducks, … pigeons, … parrots, sparrows, eagles, hawks, owls, and kestrels they sell likewise the skins of some birds of prey, with their feathers, head, beak, and claws.

Cortés' letter to Charles V, King of Spain, 1520

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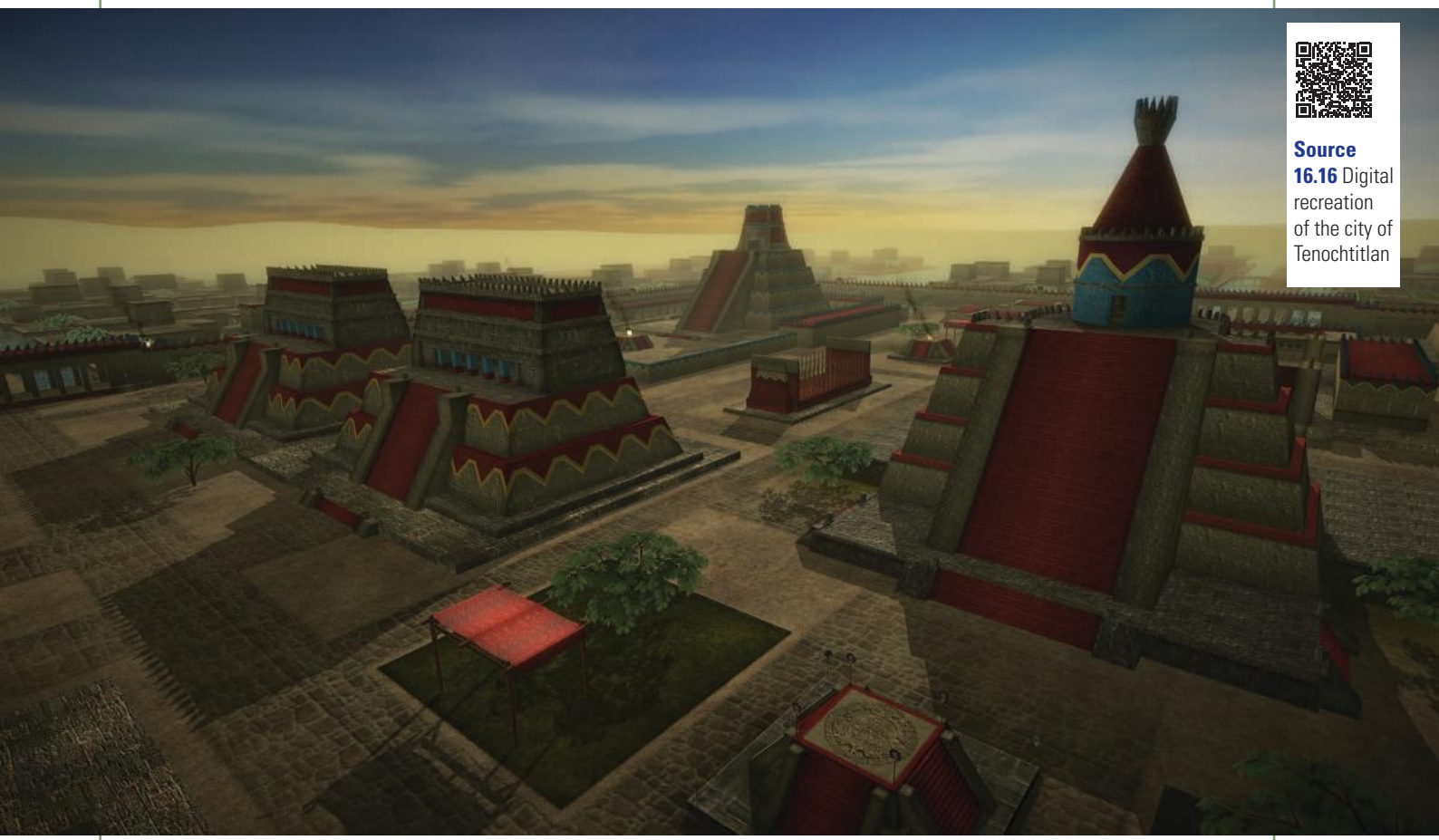
The site of Tenochtitlan provides abundant evidence for the advanced nature of Aztec civilisation, which offers a contrast to the traditional depiction offered in Spanish accounts.

Activity 16.4

1 If you walked into Tenochtitlan, what would you see? Write a description as an eyewitness.
2 You are on your way to an Aztec market. Write up a shopping list of goods you might wish to purchase. For Write a reason for why you need to buy each item.

Historical skills: Explanation and communication **Historical concepts:** Perspectives

Source analysis 16.2



Source 16.16 Digital recreation of the city of Tenochtitlan

Source 16.16 Digital recreation of the city of Tenochtitlan

Read the Templo Mayor site study that follows, and then watch the digital recreation of the city of Tenochtitlan.

1 List all of the features of the city you recognise from your reading and class discussion.

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Site study: Templo Mayor and the sacred precinct

In the centre of the city of Tenochtitlan was an area dedicated to religion, containing several major temples and royal palaces. The most important building was the Templo Mayor or Great Temple, called Hueteocalli by the Aztecs. This building dominated the religious precinct of the city and was symbolically the centre of the Aztec world. The temple was built as a stepped pyramid, with two shrines built on the top. These shrines were dedicated to the war god Huītzilōpōchtli and the rain god Tlaloc, two of the most important Aztec deities. The Templo Mayor was the site of royal **coronations**, as well as ceremonies of human sacrifice to these two gods.

coronation ceremony at which a king or queen is crowned

Source 16.17 A reconstruction of the Templo Mayor. (Note that many reconstructions also include four smaller temples along the north/south road, to Coacalco, Cihuacoatl, Chicomecōātl and Xochiquetzal.)

A Great temple, measuring 100 m x 80 m at the top
B Four sloped terraces with a passage between each level
C Separate staircases to each shrine, used by priests and sacrificial victims
D Shrine to Tlaloc, 60 m high
E Shrine to Huītzilōpōchtli, 60 m high
F Processional Way, running from west to east
G Priests' area (Calmecac) – residence and school
H Temple of Quetzalcoatl
I Ballcourt (*tlachtli*) – a sacred ball field
J Temple of Tezcatlipoca
K Temple of the Sun

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Construction on the Templo Mayor had begun 100 years before the arrival of the Spanish. Several Aztec rulers increased its size through the tribute and labour of neighbouring states. As the structure grew in size, precious objects and offerings were buried in the layers of the pyramid. The pyramid eventually consisted of 22 layers. Each layer represented the Aztec cosmos, from the heavens to the underworld. Access to the temple was by a sacred Processional Way, built along an east-west axis. The temple was also built facing the same direction. This meant that those participating in religious ceremonies on the top of the pyramid could see the sacred Mount Tlaloc to the east. This mountain was associated with the rain god. On the day of the equinox (when the hours of day and night are equal), those standing on the top of the pyramid could watch the sun rise between the two shrines of Huītzilōpōchtli and Tlaloc. These were all important elements of Aztec religion, and the Templo Mayor formed the heart of these beliefs.

Source 16.18 Ruins of Templo Mayor

Source 16.19 Altar of the toads (symbols of water) of Templo Mayor

1 Explain why royal coronations would have been held at Templo Mayor.
2 Suggest why successive Aztec rulers might have wanted to increase the size of the temple.
3 Conduct research to identify the layers of the Aztec cosmos, represented in the levels of the pyramid.
4 Draw a picture demonstrating the difference in shape between an Aztec pyramid, and pyramids at Giza in Egypt.

Review 16.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the population size of Tenochtitlan in around AD 1500. How does this compare to the population of at least one European city of the time?
2 Explain what the floating gardens were used for.
3 Explain how the city of Tenochtitlan was divided up.
4 How many people could the marketplace at Tlatelolco hold?
5 Make a list of all the advantages you think Lake Texcoco and the island of Tenochtitlan provided.
6 Suggest reasons for why the Aztecs chose the site of Tenochtitlan to build their capital.

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16.4 The beliefs of the Aztecs

Gods

The Aztecs were a **polytheistic** people. They adopted many of their gods and goddesses from other nations as they migrated south, and they continued to take on religious practices from other groups of people once they had settled in the Valley of Mexico. This meant that Aztec religion became a mixture of the religious beliefs of many cultures from Mesoamerica.

polytheistic belief in many gods

The main gods of the Aztecs

Huītzilōpōchtli
God of Tenochtitlán; patron of earth, fire and the sun

Tezcatlipoca
God of rulers, sorcerers and warriors; a rival to Quetzalcoatl, symbolised by a jaguar

Quetzalcoatl
God of creation; patron of rulers, priests and merchants

Acolnahuacatl
God of the dead; symbolised by a puma

Tlaloc
God of rain, fertility and lightning

Xochiquetzal
Goddess of love and fertility

Source 16.20 Main gods of the Aztecs

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Activity 16.5

Research one god and one goddess from Aztec religion (besides Huītzilōpōchtli).

1 Identify what role these two deities played in Aztec beliefs.
2 Identify the elements of nature with which each of your chosen deities was associated.
3 Identify the myths the Aztecs told about each of your chosen deities.

Historical skills: Research **Historical concepts:** Perspectives

Huītzilōpōchtli

The most important Aztec god was Huītzilōpōchtli. His name means 'Hummingbird of the South/Left', and he was unique to the Aztecs. Belief in Huītzilōpōchtli's role as the protector or guardian of the Aztecs distinguished them from other Mesoamerican peoples. Huītzilōpōchtli was also linked very closely to the site of Tenochtitlan.

Huītzilōpōchtli's creation myth reveals important information about his role in Aztec religion. According to Aztec legend, Huītzilōpōchtli's older sister Coyolxāuhqui, goddess of the moon, tried to kill her unborn brother. On discovering that her mother was pregnant, Coyolxāuhqui enlisted the help of 400 other gods in her murder plot. However, having been warned of this attack, Huītzilōpōchtli burst from his mother fully-armed and ready for battle. On a nearby mountaintop he managed to defeat all of his attackers. The 400 gods fled south, while Huītzilōpōchtli chopped off the head, arms and legs of Coyolxāuhqui. In Aztec tradition, this explained how the sun 'defeats' the moon each morning at sunrise. The pyramid shape of the Templo Mayor represented the mountain on which Huītzilōpōchtli and Coyolxāuhqui had fought their battle.

In 1978, electricity workers accidentally uncovered an enormous stone sculpture depicting the defeated Coyolxāuhqui. It was at the base of the Templo Mayor, representing where Coyolxāuhqui's body had fallen after her defeat in battle. This discovery helped archaeologists to find the site of the Templo Mayor. It also led to a renewed interest in Aztec history and culture in modern-day Mexico.

Source analysis 16.3

Source 16.22 On the left is the Coyolxāuhqui Stone, excavated in 1978 under Mexico City. On the right is a re-painted version, with colours based on traces of paint from the original. The sculpture is more than 3 m in diameter and weighs 8 tonnes.

Source 16.21 Discovery of the Coyolxāuhqui Stone

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Source analysis 16.3 continued

1 Look closely at the two images of the Coyolxāuhqui Stone in Source 16.22. What parts of the legend you can see in the images.
2 According to the video about the discovery, identify what tools the Aztecs used to create the image?
3 Why do you think the discovery of the Coyolxāuhqui Stone might have increased interest in Aztec history and culture?

Human sacrifice

Human sacrifice was an important aspect of warfare and diplomacy for the Aztecs. Warfare had many purposes, including the expansion of the empire and the gathering of tribute. A key motivation was the capture of enemies to be sacrificed. This was an old tradition in Mesoamerica. However, the Aztecs were particularly aggressive in warfare. They wanted to capture as many sacrificial victims as possible. Historians debate the overall number of Aztec victims, but all agree that they were much higher than during warfare before the Aztec Empire.

Human sacrifice was linked to the belief of maintaining the progress of the sun, its rise in the morning and its setting in the evening. It was also linked to the cycle of seasons. These sacrifices would help the gods as they tried to maintain order in the cosmos. While Aztecs did make other forms of offering, the heart and blood of human sacrifices were considered to be the 'life-blood' of the universe. Historians have also suggested that human sacrifice was used to intimidate and threaten other groups of people within the Aztec empire.

Sacrifices usually took place on the tops of the pyramids of the major cities like Tenochtitlan. These ceremonies were watched by huge crowds of local inhabitants, as well as ambassadors from other cities. For descriptions of these ceremonies we rely primarily upon accounts written by the Spanish in the early 1500s. Historians have suggested that these later Christian sources exaggerated the number of people sacrificed in order to portray the Aztecs as barbaric and bloodthirsty, which then helped to justify the Spanish conquest of the Aztec empire.

It has been suggested that at one Templo Mayor ceremony in 1487, held to mark the opening of a new temple, up to 80 000 victims were killed. It is also claimed that up to 20 000 victims were sacrificed per day. However, stories like these are only relayed in Spanish sources. Until recently, archaeological evidence had not supported the claims of large numbers of sacrificial victims.

Source 16.23 Image from the *Codex Magliabechi* depicting an Aztec priest conducting a human sacrifice to Huītzilōpōchtli

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Source 16.24 The *tzompantli* discovered near the Templo Mayor in 2017

Then, in 2017, an Aztec skull rack (known as a *tzompantli*) was discovered by archaeologists near the Templo Mayor.

A *tzompantli* was used to display to the public the skulls of defeated enemies or sacrificial victims. Such skull racks had been used by earlier Mesoamerican cultures, and were designed as important spectacles of power and religious devotion. Over time, exposed to elements like wind and rain, these skulls would decay and fall to pieces. Aztec priests then turned them into religious masks. This physical decay of the skulls was linked to the ideas of life and rebirth, a common element in many religions around the world.

Source 16.25 A depiction of a *tzompantli* from the *Tovar Codex*, 1587. The building to the left is a temple to Huītzilōpōchtli and Tlaloc, much like the Templo Mayor pyramid.

Spanish accounts of *tzompantli* described towers of these racks containing tens of thousands of skulls. The archaeologists who uncovered the *tzompantli* in 2017 have found 650 skulls in this same tower formation, and expect to uncover many more as work continues on the site.

The *tzompantli*

Review 16.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the main god of the Aztecs and his role.
2. When and how was the stone sculpture of Coyolxāuhqui discovered?
3. Explain what a *tzompantli* was used for.
4. Explain why historians were suspicious of Spanish accounts of Aztec sacrifices.
5. How has the discovery of the skull rack changed our understanding of the Aztecs?
6. Suggest why the Aztecs might have adopted gods from other nations.

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16.5 Arrival of the Spanish

The Age of Exploration

The mid-fifteenth century onwards was a period known as the Age of Exploration. During this time, Europeans from many countries took to the seas to explore the world, and would eventually sail around the entire globe. When soldiers returned from the Middle East after fighting Muslim armies during the Crusades, new ideas and technologies began to spread throughout Europe. These ideas helped to expand European knowledge, as well as their thirst for understanding and exploring the world.

Expeditions were often funded by the monarchs of European countries. Explorers from these countries sailed around Africa in the hope of reaching places like India and the Spice Islands (modern-day Indonesia).

Expansion of trade routes and extension of empire

A trade route known as the Silk Road linked Europe with China in the Far East. This route was threatened by the emergence of the Turks in Central Asia. This meant that it became harder for Europeans to obtain valuable goods like silk and spices. European countries such as Portugal and Spain started to look for other routes by which to obtain these goods. A discovery of other areas of the world that could deliver such items would enable these countries to extend their rule further around the world.

Christopher Columbus

Christopher Columbus (1451–1506) was an Italian navigator and explorer. Columbus was financed by the Spanish monarchs, King Ferdinand II and Queen Isabella I. The invention of the caravel, a small but fast and agile ship, as well as the development of new techniques, made it easier for sailors to navigate on the open oceans. This meant that explorers like Columbus could sail out of sight of land for long periods of time.

Ferdinand and Isabella encouraged Columbus to find a new route to Asia, based on the understanding that the world was round. Instead of sailing south along the coast of Africa and then east towards China, a route popular with the rival Portuguese, Columbus led his Spanish expedition west across the Atlantic Ocean. Columbus' main mistake was that he thought the globe was much smaller than it actually was.

His expedition consisted of three ships, the *Santa Maria*, the *Pinta*, and the *Niña* (the latter two being caravels). After a voyage of over two months, the expedition spotted land: an island located somewhere in or near the modern-day Bahamas. Believing that he had arrived in India, Columbus labelled the indigenous people he met 'Indians'. The islands of the Caribbean would become collectively known as the West Indies, to distinguish them from the East Indies. After returning to Spain in 1493 with news of his discoveries, Columbus made three more voyages to the Americas, each time claiming more land for the Spanish crown.

A later explorer, the Italian Amerigo Vespucci (1454–1512), correctly identified that Columbus had *not* in fact reached India. Vespucci realised that the West Indies were actually part of an entirely different landmass. As a result of his discovery, the continent of America was named after Vespucci.

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Activity 16.6

1 Research the voyages of Christopher Columbus. Draw the routes of these four voyages on a map, using different colours for each voyage.
2 Identify and label the modern-day countries Columbus visited during his voyages.
3 Columbus is viewed in conflicting ways in the modern world. Research some of the debates that exist about his legacy. For example, research debates around the celebration of Columbus Day in the United States on 12 October each year. What conflicting perspectives do people have of this celebration? Another relevant example might be the statue of Columbus located at Columbus Circle in New York City.

Historical skills: Research **Historical concepts:** Perspectives, Significance, Contestability

Source 16.26 A painting depicting the arrival of Christopher Columbus in the Americas. In this painting from 1846, Columbus is claiming the New World for the Spanish crown.

The Spanish conquistadors

Columbus' voyages drew many other Europeans, especially the Spanish, to explore other regions of the Americas. Many of the Spanish who migrated to the Americas were **conquistadors** in search of wealth, especially gold. Tales of fabled cities made entirely of gold lured adventurers to the shores of these new lands. Most famous amongst these rumours was the legend of El Dorado (literally meaning 'the Golden One'). The origin of this story came from a chieftain of the

conquistadors knights/soldiers of the Spanish Empire

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Muisca people of modern-day Colombia. He was believed to cover his entire body in gold dust and then submerge himself in a sacred lake as part of an important religious ceremony. This story of the Muisca chieftain changed over time – this 'Golden Man' later became a 'Golden City' and then an entire kingdom of gold.

Some of the conquistadors also wanted to explore these lands unknown to Europeans. They were driven by the desire for adventure, and the quest for personal glory.

Activity 16.7

Watch the animated film, *The Road to El Dorado* (2000).

1 How does this film depict the legend of El Dorado?
2 What parts of the film match up with what you know of Spanish exploration?
3 How have others elements of exploration in America been portrayed in popular culture (for example, in. film, television, fiction, or other forms of media)?

Historical skills: Perspectives and interpretations **Historical concepts:** Perspectives

Missionaries

Some of the travellers to the Americas wanted to spread their religion of Christianity to people of other religions. This was particularly important to many Christians at the time, due to the continued spread of Islam from the Middle East and into parts of Europe. These motivations would remain strong among many Europeans for centuries to come.

Activity 16.8

Research two explorers (other than Christopher Columbus). Locate the following information about each: nationality, his/her motivation for exploration, routes of voyages, discoveries, anything else of relevance. Draw the routes of each voyage on a map of the globe.

Historical skills: Research **Historical concepts:** Significance

Societies conquered by the Spanish

Most of the pre-Columbian societies of the Americas were unable to withstand the Spanish. Some of the conquered societies were:

- the Tainos of Hispaniola, the first group to be encountered by Columbus, some of whom fled to Cuba
- the Ciboney (a western Taino group) and Guanahatabey of Cuba, who fell before Diego Velázquez de Cuéllar's invasion of 1511
- the Aztecs in Mexico, conquered by Hernan Cortés between 1519 and 1521
- the Incas in Peru, who were encountered by Francisco Pizzaro in 1531 and had been crushed by 1537
- the Puebloans of New Mexico, who were attacked by conquistadors Coronado and Alvarado in 1540, and then had their area settled by the Spanish under Juan de Oñate in 1598
- the Maya of Yucatan, who had been resisting the Spanish since the arrival of Cortés in 1525, but finally fell to Martín de Urzúa y Arizmendi in 1697.

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Cortés and the conquest of the Aztecs

The conquest of the Aztec Empire took place between 1519 and 1521, led by the conquistador Hernan Cortés (1485–1547).

Cortés was born in Spain, the son of a minor nobleman who was also a captain in the infantry. Sources tell us that Cortés showed an interest in the military from a young age. After ending his study of law, Cortés wished to join a military campaign of some sort. His parents helped fund his journey to the New World, and he arrived on the island of Hispaniola in 1504. He was urged by the governor to become a farmer, but according to a later tale, Cortés replied that he had come to the New World to find gold. Having taken part in the conquest of Cuba in 1511, Cortés was chosen by the new governor of the island, Diego Velázquez, to lead a campaign to the mainland. Velázquez later changed his mind, but Cortés ignored the governor and led his expedition to Mexico anyway. He landed in the port of Veracruz in 1519, and ordered the burning of his ships, so that his own soldiers would not entertain the idea of retreat.

Source 16.27 Portrait of Hernan Cortés, painted in the late sixteenth century (artist unknown)

Cortés began by exploring the interior of Mexico, making his way towards the Aztec capital of Tenochtitlan. This would prove to be a three-month journey, across difficult terrain. Near the coastline, the land consisted of flat, forested regions, although the humid climate made conditions difficult. However, the inland city of Tenochtitlan was located on a plateau 2000 m above sea level. Cortés and his men not only had to climb to this level, but also find a pass between two volcanoes, Popocatepetl and Ixtaccihuatl.

Soon he encountered various indigenous groups who were unhappy with Aztec rule, and who were willing to form alliances with the Spaniards in an attempt to throw off Aztec domination. Cortés made use of this unhappiness by incorporating these people as soldiers into his small force. This meant he was leading an army of thousands, rather than the small group of Spanish soldiers he had originally brought with him (somewhere between 200 and 450 men). Many of these indigenous groups were to play a crucial role in the overthrow of the Aztecs at Tenochtitlan. The most important indigenous allies were to be the Tlaxcalans, long-term enemies of the Aztecs, who wished to overthrow their imperial masters. Little did they know that they would simply be replacing one master with another.

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Source 16.28 The route Cortés took to Tenochtitlan

Review 16.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Explain why Isabella and Ferdinand financed Columbus' expeditions.
2. Name the three ships in Columbus's first expedition.
3. Two of Columbus's ships were caravels. Explain what a caravel is, and why this is significant.
4. Identify three reasons conquistadors and other Spanish travelled to the Americas.
5. Identify four pre-Columbian societies conquered by the Spanish.
6. Explain why Columbus sailed west, and identify the flaw in his reasoning.
7. Explain how Cortés made use of dissatisfaction within the Aztec Empire.
8. Explain some of the difficulties Cortés would have faced on his journey to Tenochtitlan.

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16.6 Spanish interaction with the Aztec society

Meeting in Tenochtitlan

While Cortés was travelling across the country, Moctezuma, the Aztec emperor, sent messengers with gifts for Cortés and an invitation to come to Tenochtitlan. The two men met in person for the first time on 8 November 1519. This meeting is often portrayed as the start of the inevitable collapse of the Aztec Empire, but events in Tenochtitlan in 1519–21 were far more complex.

The Aztec nobles greeted the Spaniards in courtly Nahuatl language. They bowed low and kissed the ground while doing so, while thousands of other Aztecs looked on. Cortés could not understand Nahuatl and needed a translator. For this purpose he used a woman named Malintzin (known as La Malinche to the Spaniards). She was a slave given as a gift to Cortés by the Tabascan people he had encountered when he first landed on the mainland. Malintzin would go on to play a key role in Cortés' expedition. She guided, advised and translated for the Spaniards throughout their journey. Her intelligence and ability with languages were key to Cortés' success. She was so dedicated to the Spanish cause that she later converted to Christianity, changing her name to Doña Marina. She bore a son for Cortés, and later married one of his soldiers. Spanish sources tended to ignore her involvement in the exchanges between Cortés and Moctezuma. However indigenous accounts emphasised her key role in these events.

Malintzin's legacy in more recent times has been one of mixed emotions, as some see her as a victim who was enslaved and used, while others in modern-day Mexico view her as a traitor to her people.

Source 16.29 Representation of Malintzin in a statue commissioned in 1982. The full statue shows Cortes, Malintzin and their son.

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Source analysis 16.4

Source 16.30 Entrance of Hernan Cortés into Tenochtitlan. Cortés (seated right) and Malintzin (behind the chair) meet Moctezuma II (seated left). This image is taken from the *Lienzo de Tlaxcala*, created by the Spaniards' chief allies, the Tlaxcalans. The original image was created in c.1550; this copy was made in c.1890.

1 How are we able to identify figures like Moctezuma and Cortés in this image?

2 How is Malintzin portrayed in this image? Explain what this reveals about the role she played in the Spanish expedition.

3 Summarise what might the image indicate about the relative number of Aztecs and Spaniards.

Moctezuma wanted to impress the Spanish, so he was carried out on a litter with a magnificent canopy of green feathers, gold and jewels. He wore highly decorated sandals, while the rest of the Aztec nobility were forced to walk barefoot when in his presence. In addition, only his closest advisors were permitted to look upon his face. This display was designed to show off Moctezuma's status, power and wealth to the Spaniards.

Cortés and Moctezuma met on a wooden causeway outside of the capital. During this meeting, there was an exchange of gifts between the two men. The conquistador gave a necklace of glass beads, while the Aztec emperor offered flowers and two ornate necklaces which were decorated with shrimps made of gold. This was a very unequal exchange of gifts, and reveals the relative status of the two leaders.

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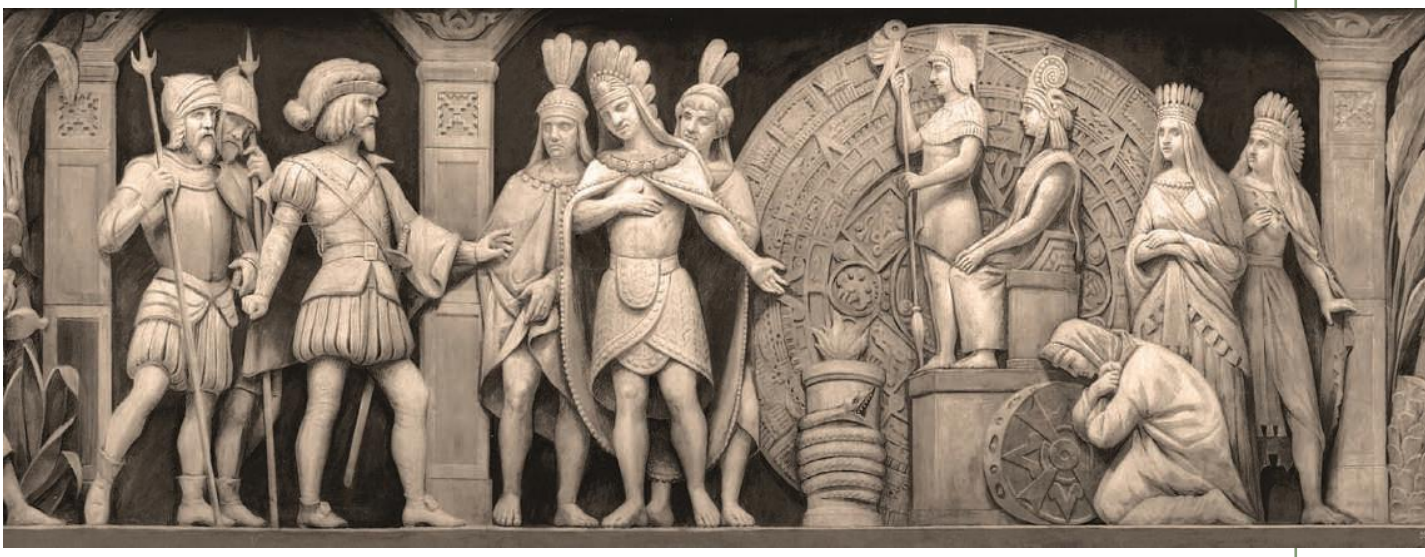
Source analysis 16.5

Source 16.31 A seventeenth-century painting depicting the meeting of Moctezuma and Cortés



Source 16.32 Frieze showing Moctezuma welcoming Cortés into an Aztec temple in 1519. Many sources claim that Moctezuma believed Cortés was an Aztec god. The objects to the right are religious statues (also called idols) and a calendar stone – they are based on sketches made in Tenochtitlan around 1520.

1 From the information provided above, why might Moctezuma have invited Cortés into an Aztec temple? Why might the figure on the right-hand side of Source 16.32 be kneeling?

2 This painting is located in the US Capitol building in Washington, DC and is part of the **Frieze** of American History. Why might this event be depicted in an important political building in the United States?

3 How do these two depictions of the meeting of Cortés and Moctezuma differ? How are they similar?

frieze a decoration extending along a wall

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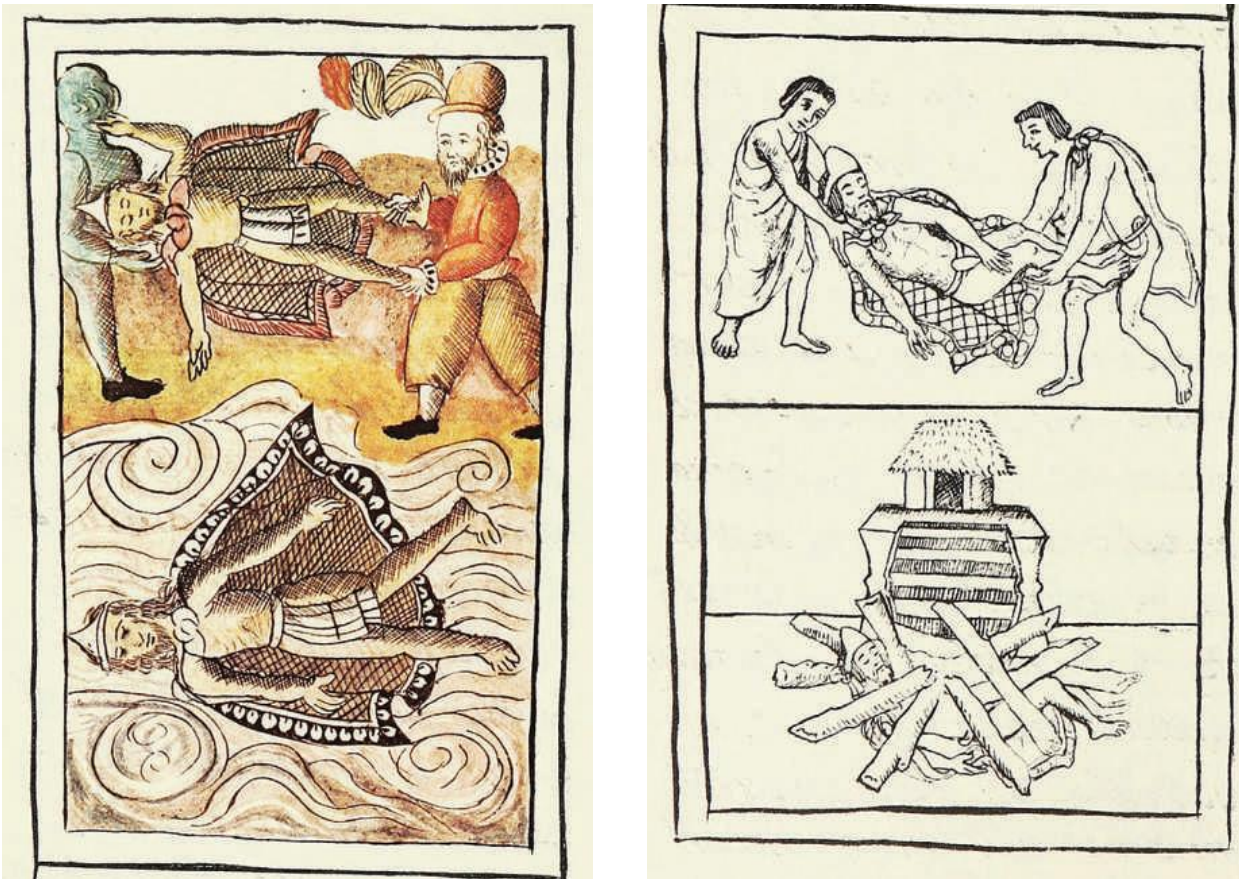
Spanish conquest of the Aztecs

While this initial meeting seemed to go well, violence soon broke out between the Spaniards and the Aztecs. Cortés took Moctezuma hostage and used him to try to control the much larger Aztec population in Tenochtitlan.

However, Moctezuma was killed while in Spanish custody, which resulted in further violence. Sources disagree about who actually killed Moctezuma. Some blame the Spanish, while others blame the Aztecs for killing their own emperor.

Source 16.33 Illustrations of Moctezuma's death, from the *Florentine Codex* (see also Source 16.35)



Source analysis 16.6

Source 16.34 According to the Spanish conquistador, Bernal Díaz del Castillo, in *The True History of the Conquest of New Spain* (1576) the Aztec population were angry that Moctezuma had failed to protect his people from the Spanish.

> [Moctezuma] had hardly finished this speech when suddenly such a shower of stones and arrows were discharged [by the Aztec population watching the speech] that (our men who were shielding him having neglected for a moment their duty, because they saw

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Source analysis 16.6 continued

how the attack ceased while he spoke to them) he [Moctezuma] was hit by three stones, one on the head, another on the arm and another on the leg, and although they begged him to have the wounds dressed and to take food, and spoke kind words to him about it, he would not. Indeed, when we least expected it, they came to say that [Moctezuma] was dead.

del Castillo, BD., 1576, *The True History of the Conquest of New Spain*

Source 16.35 A later source, the *Florentine Codex*, written by Friar Bernardino de Sahagún in 1590, describes the events surrounding Moctezuma's death differently.

Here it is told how Moctezuma and a great noble of Tlatilulco died, and how [the Spaniards] had tossed their bodies out of the door of the house where they were.

Four days after people had been cast down from the temple [during fighting, when the Spaniards captured it], the Spaniards tossed the bodies of Moctezuma and Itzquauhtzin, who had died, on a place near the water's edge called Teoayoc [Place of the Divine Turtle]…

And when they were seen and recognized as being Moctezuma and Itzquauhtzin, they [the Aztec people] hurried to take Moctezuma up in their arms and brought him to a place called Copulco. There they placed him on a wooden pyre and set fire to it. The fire began to crackle and roar, with many tongues of flame, tongues of flame like tassels, rising up. And Moctezuma's body lay sizzling, and it smelled like scorched meat, and it let off a foul stench as it burned.

And while the body of Moctezuma burned, some people, angry and without good will, criticised him, saying 'this unhappy man made the whole world fear him; in the whole world he was dreaded; in the whole world he was respected and feared. If someone offended him in the smallest of ways, he immediately annihilated him. He punished many for imaginary offenses, which were not real, just fabricated stories.' And many others cursed him, screamed, lamented, and shook their heads.

de Sahagún, B., 1590, *Florentine Codex*

1 Compare and contrast the two accounts of Moctezuma's death. How are they similar? How are they different?
2 Research the authors of the two works, Bernal Díaz del Castillo and Bernardino de Sahagún. Based upon this research, can you suggest any reasons why these accounts might differ?

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After Moctezuma's death, violence broke out again. The Spaniards fled in July 1520, seeking refuge in the lands of their allies, the Tlaxcalans. However, Cortés returned to besiege Tenochtitlan, reinforced with more soldiers, both Spanish and indigenous. The siege ended after 80 days, with the once-great city falling to the Spaniards in August 1521.

Source analysis 16.7

Source 16.36 A seventeenth-century painting of the Spanish siege of Tenochtitlan

1 Explain what the source reveals about Spanish attempts to capture Tenochtitlan. Identify the tactics that the Spanish appear to be employing.
2 Identify the military equipment shown in the painting above. How do the weapons of the Aztecs and Spaniards compare?
3 Refer to the map of the city (Source 16.13) and see if you can identify some of the features in this painting, and the location of the viewpoint.

Cortés was celebrated in Spain at the time for his expansion of Spanish territory and influence. However, views have changed in more recent centuries. The recognition of the decimation of indigenous populations in the Americas by European conquerors has made this expansion a far more complicated topic of debate.

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Reasons for Spanish victory

How an adventurer, who set off with only a few hundred Spanish soldiers under his command, was able to defeat such a powerful and militaristic empire is one of the most astonishing stories in world history. Cortés was an extremely ambitious and ruthless leader, and used a combination of trickery and brute force to destroy the Aztec Empire.

Warfare

The Spaniards fought war quite differently from their enemies. The Aztecs obeyed certain rituals when it came to war, including a reluctance to fight at night or a refusal to do so during harvest or sowing times. The Spanish had no such limitations. Under the Aztec code of war, the primary purpose of battle was to capture enemies in order to sacrifice them during religious rituals at the Templo Mayor. The Spanish were not restricted by such religious rules, and were content with killing their enemies on the battlefield by whatever means necessary.

In addition, while relatively small in number, the Spanish had superior military technology. The Aztecs fought with stone weapons, but the Spanish were armed with steel. They also made use of gunpowder and horses, both of which were unknown to the Aztecs. Sources describe the fear that indigenous warriors felt in the face of Spanish cavalry. The Spanish also made use of fearsome dogs called mastiffs, which were trained to fight in war.

Structure of the Aztec Empire

Some historians have argued that, although the Aztec Empire seemed strong, internally it was quite fragile. Cortés took advantage of this by incorporating dissatisfied tribes into his forces.

Historians have also suggested that the structure of the Aztec Empire itself helped the Spanish conquest succeed. Once the conquistadors overthrew the last *tlatoani*, they could make use of Aztec systems of trade or diplomacy to help them seize control. These historians argue that it was easier for the Spanish to conquer an organised empire like that of the Aztecs. More disorganised tribes of the Maya, for example, would have been harder to defeat.

Disease

Without the role played by disease, it is unlikely that the Spanish would have been so successful in their conquest of the Aztec. In addition to superior technology and the internal weakness of the empire, disease played the largest part in the destruction of the Aztecs. Diseases like smallpox were previously unknown in the Americas. This meant that indigenous populations had developed no immunity. Thousands of local inhabitants died from these diseases. Those that survived were often severely weakened. The loss of many key leaders made it particularly easy for the Spanish under Cortés to defeat their opponents.

Source 16.37 Image from the *Florentine Codex*, accompanying the text in Source 16.35

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Source 16.38 Friar Bernardino de Sahagún', a Catholic missionary to the Aztecs, describes the effects of smallpox

[The disease] brought great desolation: a great many died of it. They could no longer walk about, but lay in their dwellings and sleeping places, no longer able to move or stir. They were unable to change position, to stretch out on their sides or face down, or raise their heads. And when they made a motion, they called out loudly. The pustules that covered people caused great desolation; very many people died of them, and many just starved to death; starvation reigned, and no one took care of others any longer. On some people, the pustules appeared only far apart, and they did not suffer greatly, nor did many of them die of it. But many people's faces were spoiled by it, their faces were made rough. Some lost an eye or were blinded.

de Sahagún, B., 1569, *The Florentine Codex*, Book 12, Chapter 29

Activity 16.9

Author Jared Diamond wrote a book about the European conquest of the Americas, entitled *Guns, Germs, and Steel*. Set up a class debate. Divide the class into three groups, with each group choosing one of guns, germs, or steel. Each group is to argue why their particular element was the most important reason for the Spanish conquest of the Aztecs.

Historical skills: Explanation and communication **Historical concepts:** Cause and effect, Contestability

Review 16.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Where did Moctezuma and Cortés first meet?
2. Describe the gifts exchanged at the first meeting, and explain which was more valuable.
3. Explain what happened to Moctezuma after the first meeting with Cortés.
4. Identify the superior military technology of the Spaniards.
5. Explain how Cortés eventually took the city of Tenochtitlan.
6. Describe and account for the effects of diseases such as smallpox on the Aztecs.
7. Justify the importance of Malintzin to Cortés' success.

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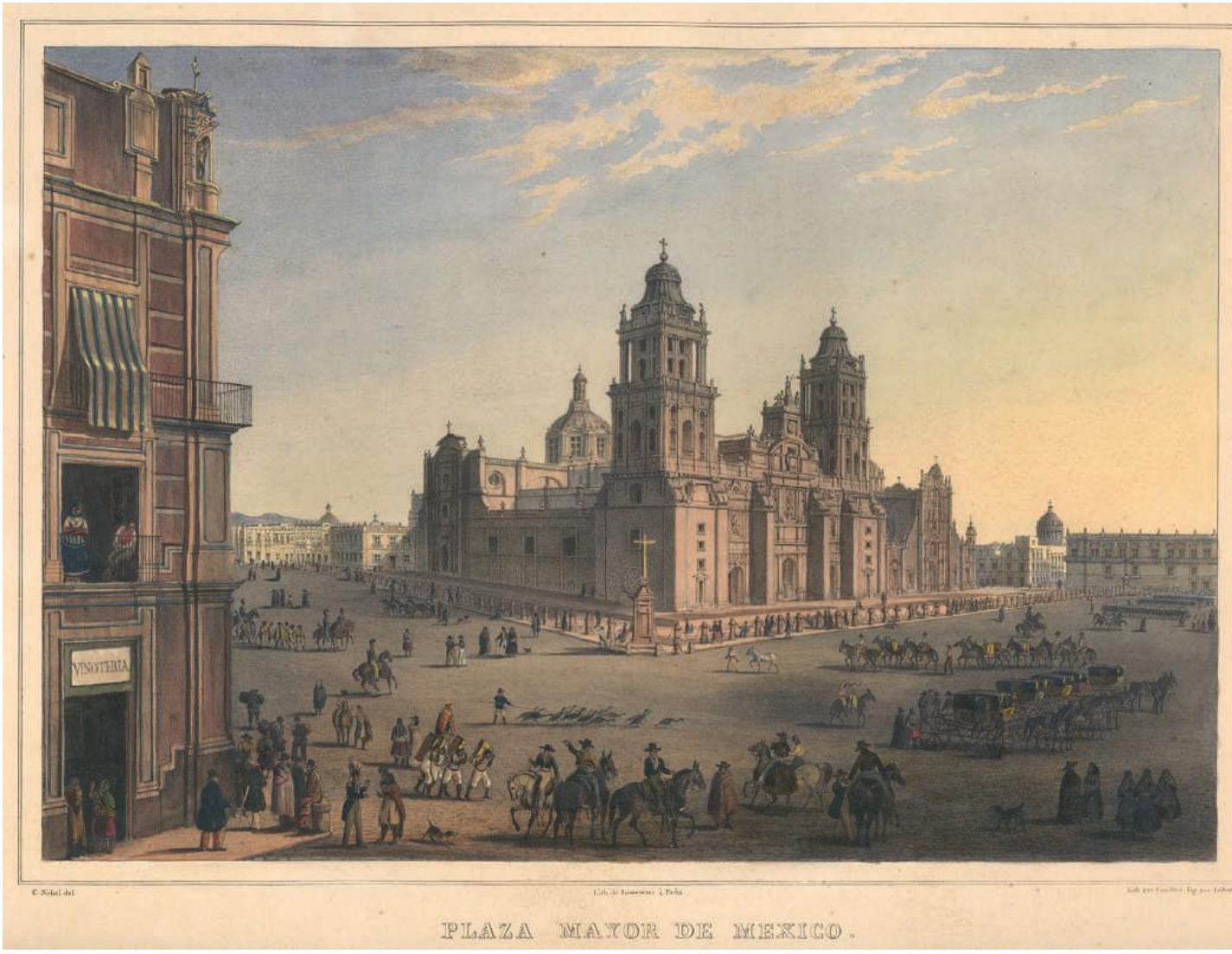
16.7 Impact of the conquest

How the Aztecs were affected by the Spanish conquests

The most obvious symbols of Aztec defeat and Spanish victory were the death of Moctezuma in 1520 and the destruction of Tenochtitlan in 1521. While the Aztec Empire lasted a little longer, it did not survive the war. Cuauhtémoc – Moctezuma's cousin and the last Aztec emperor – was deposed in 1521, and executed by Cortés in 1525.

By mid-1522, work had begun on building a new Spanish city on the site of Tenochtitlan. The main dividing roads and canals were kept and Cortés moved into the existing grand palaces, but new houses were built, using styles popular in Seville. Eventually it was renamed Mexico City, and became the colonial capital of the new Spanish empire in the Americas, called New Spain.

Source 16.39 A nineteenth-century lithograph of the main square of Mexico City. The cathedral is situated on the site of Templo Mayor: construction began in 1571.



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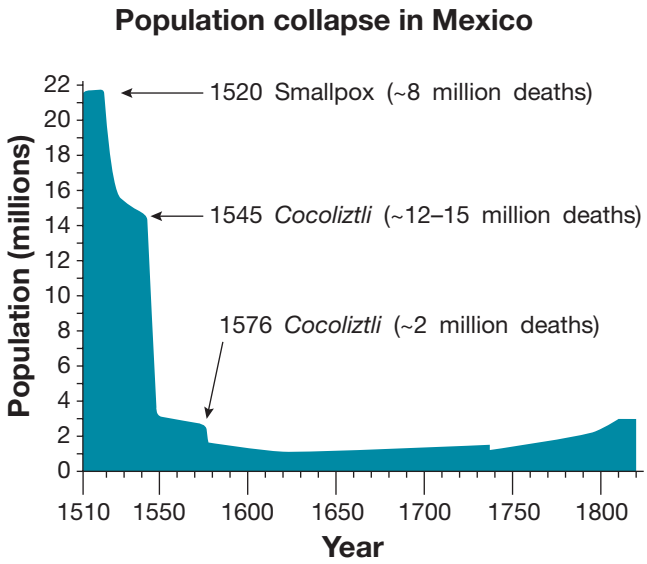
Disease

The vast majority of native Aztecs would eventually die from diseases such as smallpox. This had already happened to the indigenous populations of the Caribbean islands. These outbreaks would continue throughout both North and South America during the first centuries of European conquest. A series of outbreaks of disease in the 1500s led to the deaths of 5–15 million Aztecs. This might have been up to 80% of the total indigenous population of the region. These epidemics were called *cocoliztli* by the Aztecs, from the Nahuatl word for pestilence. Its effects on the remnants of the Aztec Empire were to be devastating. The deaths of so many indigenous people allowed the Spanish to claim much of the now empty land for themselves.

Source analysis 16.8



Source 16.40 The effects of disease on the indigenous population of Mexico after the Spanish arrival

1 According to the graph above, what effect did disease have on the indigenous population of Mexico?
2 Which years saw the greatest number of deaths due to disease?

Agriculture and technology

Cortés introduced new domestic animals to the Aztecs. He had used horses in his initial trek to Tenochtitlan, and after the conquest he brought in other farming and pack animals, such as mules, cattle, sheep, goats and pigs. He also imported new crops, such as wheat. These affected the lifestyle not only of the Aztecs, but of other peoples in the Americas. For example, the culture of the Plains Indians was revolutionised by the introduction of the horse: they were more able to track the bison herds and to transport goods using horses.

When Cortés recruited tribes to assist on his journey to Tenochtitlan, he introduced them to Spanish clothing and armour, as well as European weapons, such as guns. In fact, the Spanish encouraged the leaders of conquered tribes to ride horses and wear Spanish clothing. The Aztecs also adopted other European technologies, such as metal tools, wax candles and the use of the wheel.

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Wider impact

The Spanish conquest of other regions of the Americas followed a very similar path to that of the Aztecs. Another conquistador, Francisco Pizarro, led a band of Spaniards and indigenous allies into the Incan Empire in western South America. There he captured the king (also known as the Sapa Inca) Atahualpa in 1532. After a 40-year war and the deaths of millions of indigenous Inca due to diseases like smallpox, the Spanish conquered the majority of South America. Spanish conquest and colonisation would also go north, all the way to modern California and Florida in the United States.

Wealth

The conquest of the Aztecs and other pre-Columbian civilisations resulted in an enormous expansion of the Spanish Empire. In fact, the land they controlled in the Americas was far larger than that of Spain. The Spanish gained vast amounts of wealth from the gold, silver and precious stones discovered in their new territories.

These conquests made Spain the most powerful, and wealthiest, nation in Europe during the sixteenth century.

Food

While the Spanish introduced new crops to the Americas, they also brought back many new foodstuffs previously unknown in Europe: maize, tomatoes, potatoes, chillies, peanuts and chocolate, to name but a few.

Activity 16.10

Research one of the following impacts of the Spanish conquest, considering the effects on the local population, or the wider world:

- diseases brought by the Spanish to the Americas
- new crops brought to and taken from the Americas
- increased wealth brought to Europe
- the impact of horses in the Americas.

Write a short report on your findings, including relevant sources.

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect, Continuity and change

Review 16.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define *cocoliztli*.
2. Identify three types of food introduced to Europe from the Americas.
3. Describe the benefits that horses and other pack animals would have offered to the Aztecs.
4. Explain what benefit the Spanish gained from the smallpox epidemics amongst the Aztec population.
5. Explain why the Spanish might have encouraged the leaders of conquered tribes to ride horses and wear Spanish clothing.

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16.8 Long-term effects

Religion

Many Spaniards arrived with the mission to convert the indigenous people to Catholicism. In the first century of their rule it appeared that they had been very successful in doing so. In particular, Spanish missionaries would often aim to convert children, who would then grow up to be devout Catholics. Catholicism did become the dominant religion, however elements of Aztec belief survived and affected the ways people worshipped.

Catholic churches built often combined elements of Spanish and Aztec architecture. And while Catholic churches were built for formal Christian worship, many indigenous people continued to worship at traditional indigenous sites like caves or streams. The Incans combined their prayer rituals with those of the Catholics.

Source 16.41 Our Lady of Guadalupe Shrine in Mexico City

The gods of many pre-Columbian civilisations were replaced with Christian saints. The most famous example is Our Lady of Guadalupe (also known as the Virgin of Guadalupe). Her church was built on the site of the main temple to the Aztec mother goddess, Tonantzin. Indigenous converts to Catholicism were able to associate the Aztec mother goddess with the mother of Jesus, the Virgin Mary. This church is now the most popular Catholic pilgrimage site in the world. The Virgin Mary became associated with the moon, while Jesus became associated with the sun. These were a reminder of the earlier Aztec worship of these two celestial bodies.

The introduction of Christianity introduced new ideas and changed indigenous society. Catholic belief changed Aztec ideas about family and children. The introduction of the concept of Hell as punishment for bad actions in life had an impact on behaviour. Historians believe that there was still some indigenous resistance to the introduction of Catholicism. The process is more complex than initially thought however.

Slavery

One of the darkest aspects of Spanish rule in the Americas is that of slavery.

Encomienda

One method the Spanish used to control their subject people was a labour system known as *encomienda*. This was first developed when the Spanish were recovering their territories in Europe. It was also used extensively in the Americas. After an area was conquered, the crown would award various

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individuals an *encomienda*. This granted them full rights to the labour of the local population. These rights continued to be held by the descendants of the original grant holder. It was essentially slavery of the conquered population.

African slave trade

Encomienda was abolished in 1542. However, by this time the Spanish had already begun to bring in slaves from Africa. All European powers who conquered and colonised lands in North and South America used and traded slaves. One of the main reasons for this slave trade was the deaths of so many indigenous people of the Americas from disease. Europeans then sought enslaved African people to use as workers on their farms, plantations, and in their mines. Because they were property, these slaves were not paid, which meant that their European masters could gain greater profit from their property. Many thousands of slaves would die while being transported from Africa to the Americas by ship. Once in the Americas, many thousands more would experience a life of hardship and punishment. In most cases, slavery was not abolished in the Americas until the 1800s. This was more than 300 years after the arrival of the first Europeans in the New World.

African slave trade

Population and cultural changes

The deaths of so many indigenous people in the sixteenth century from violence and disease meant that native culture was threatened with extinction. As the indigenous population reduced, the number of Spanish migrating to the new colonies increased. The introduction of slaves from Africa also changed the ethnic make-up of the new society.

Despite the establishment of a new government by the Spanish, elements of local cultures would survive and adapt. Spanish became the dominant language (and remains so today in Latin America), but other languages refused to die completely.

The Nahuatl language is still spoken by 2.5–3 million people in central Mexico today. Many of these people mark their descent from their Aztec ancestors.

Family structures and aspects of community organisation in towns and villages remained much as they had under the Aztecs. Sources show that many villagers would have lived similar lives to their immediate ancestors.

Traditional techniques for preparing maize (such as tortillas) are still maintained, using traditional grinding stones. Some regional clothing traditions also survive.

Review 16.8

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify an area of the Americas in which Spanish is still the dominant language.
2. Define the term *encomienda*.
3. Give reasons for the growth of the African slave trade.
4. Explain ways in which pre-Columbian religions merged with Christianity.
5. Account for why villagers would have continued to live similar lives to their immediate ancestors.

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End of chapter activities

Extended response questions

1 Explain how the Aztecs expanded their power.
2 Why was Tenochtitlan an important city for the Aztecs?
3 In what ways were the Aztecs different to the Spanish who arrived in the Americas?
4 How did the Spanish defeat the Aztecs, even though they had few soldiers in comparison to the Aztecs?
5 What was the most significant impact on the Aztec people after the arrival of the Spanish? Explain your answer.

Group work activity

In a group, write and perform a two-minute play about the impact of the Spanish conquest of the Americas. Each person in the group should have a role in both researching, writing and performing in the play. You should consider the perspective that each person in the dialogue would have had.

You should consider the impacts discussed in sections 16.6 and 16.7. Your play might take the form of:

- a dialogue between members of an indigenous family
- a discussion between two of Cortés' men
- a meeting of the leaders of the Spanish court.

Research activity

The *encomienda* system was used by the Spanish to use indigenous populations they had conquered. The indigenous peoples were treated as slaves by the local Spanish populations that claimed the land. Research the history of the *encomienda* system, finding out when it started, how it worked, how it was put in place in New Spain and the impact it had on the local population.

Creative task

Imagining that you are an an Aztec, create a codex depicting the destruction of your civilisation by the Spanish. There are a number of images through the chapter, but you might need to research codices to see what they looked like as a whole document. You should depict the story from your point of view, showing what you initially thought of the Spanish when they arrived, what they did, how the relationship declined, warfare and the impact of the Spanish arrival.

Visible thinking routine

I used to think … Now, I think …

In Western societies, we are taught that European settlement and colonisation was always positive, but over the last few decades this has been questioned more extensively. Now you have studied the Spanish conquest of the Americas, with a focus on the Aztecs, think about everything you knew about the European colonisation of the rest of the world (for example, British colonisation of Australia, French colonisation of Indochina). On one side of a sheet of paper, write down all the ideas you used to have. On the other side of the page, write down as many ideas as you now have about European colonisation of the rest of the world. Make a decision about whether or not it was a good thing that European civilisations decided to expand their empires and colonise other countries around the world.

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Cross-curricular task

Science

Smallpox wiped out millions of the population of the Americas, not just the Aztecs. This happened around the world – wherever European settlers went, local populations of indigenous people were decimated by smallpox. This even happened in Australia: after the First Fleet arrived in Sydney and established a settlement, smallpox killed hundreds, if not thousands, of the local Aboriginal population.

Research the disease smallpox. Record how it starts, how it spreads and its symptoms and impact. Find two instances of the outbreak of smallpox in history. Record the evidence we have for it and compare the impact of the two instances to the smallpox epidemic in the Americas brought by the Spanish. Decide which was the most damaging outbreak you have found and justify your decision.

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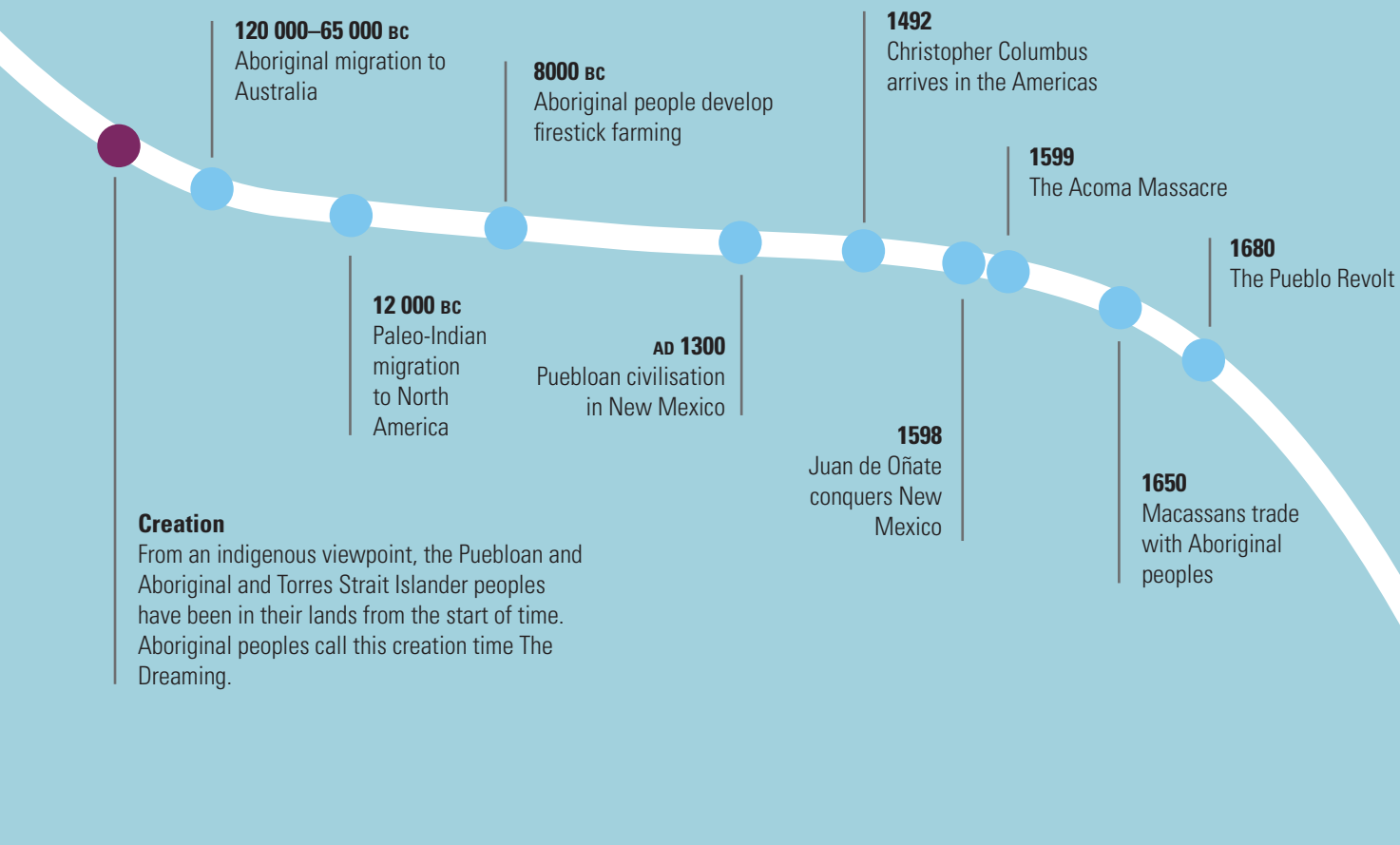
CHAPTER 17

ABORIGINAL AND INDIGENOUS PEOPLES, COLONISATION AND CONTACT HISTORY



Prior to European arrival in the sixteenth to eighteenth centuries, Australia and New Mexico were both home to complex societies that had developed over thousands of years. The Aboriginal and Torres Strait Islander peoples of Australia experienced catastrophic change to their way of life as a result of British colonisation, occupation and settlement. Similarly, 200 years earlier, the Puebloans came into contact with Europeans when the Spanish colonised New Mexico.

NOTE: Some terms used in this chapter are not entirely accurate in terms of describing the lands inhabited by indigenous peoples. The term 'New Mexico' is used to describe the southwest part of North America but is not a term that the Puebloans used, nor was 'Australia' used by Aboriginal and Torres Strait Islander peoples before colonisation. Also note that 'Australia' as a nation did not exist until after 1901.
Please also note that 'indigenous' is a term to describe the original inhabitants of a land.

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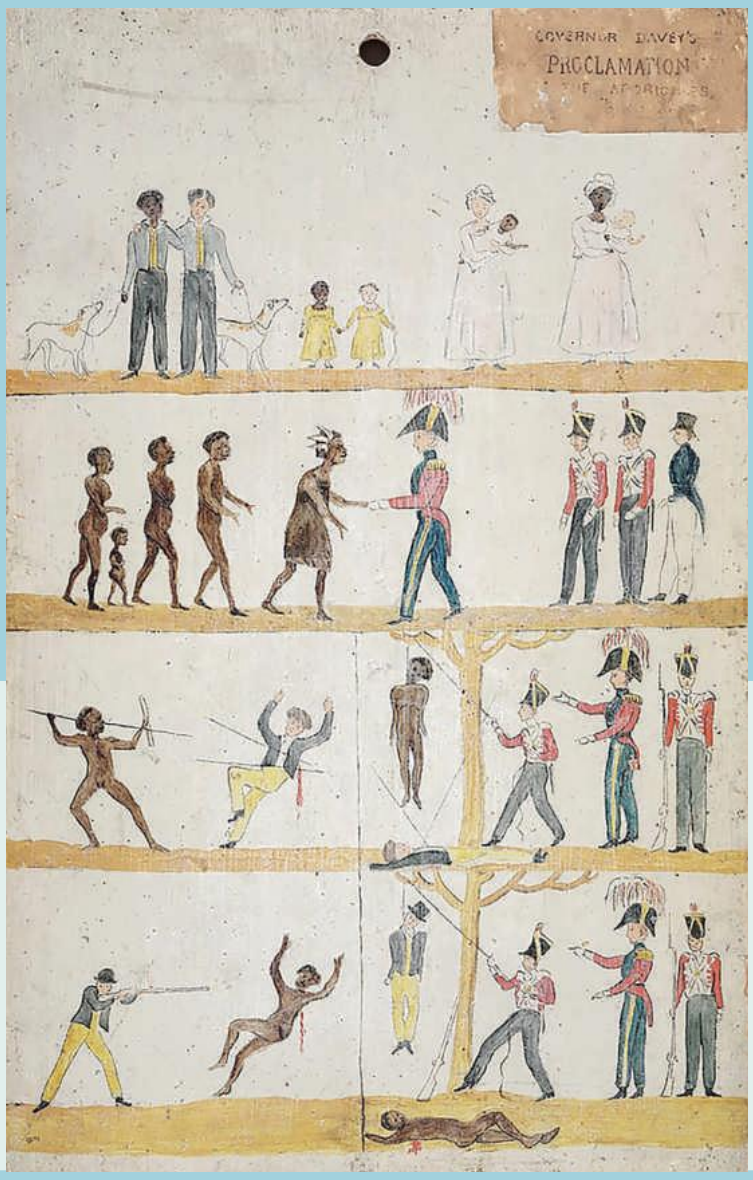
SEE, THINK, WONDER



Source 17.1 Primary Source: Signboard commissioned by Lieutenant-Governor George Arthur for display in Van Diemen's Land, 1829–30

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about European and Aboriginal and Torres Strait Islander peoples? (I wonder …)

1696
Spanish reconquest of New Mexico

1788
Governor Phillip establishes first British colony in NSW

1821–24
War of Mexican Independence

1822–26
Frontier War in Bathurst

1828–32
The Black War in Tasmania

1838
The Myall Creek Massacre

1848
Mexican-American War. New Mexico becomes part of USA

1870
US Government creates Indian Reservations

1883
Aboriginal Protection Board established. Reservations established for Aboriginal peoples; beginning of Stolen Generations

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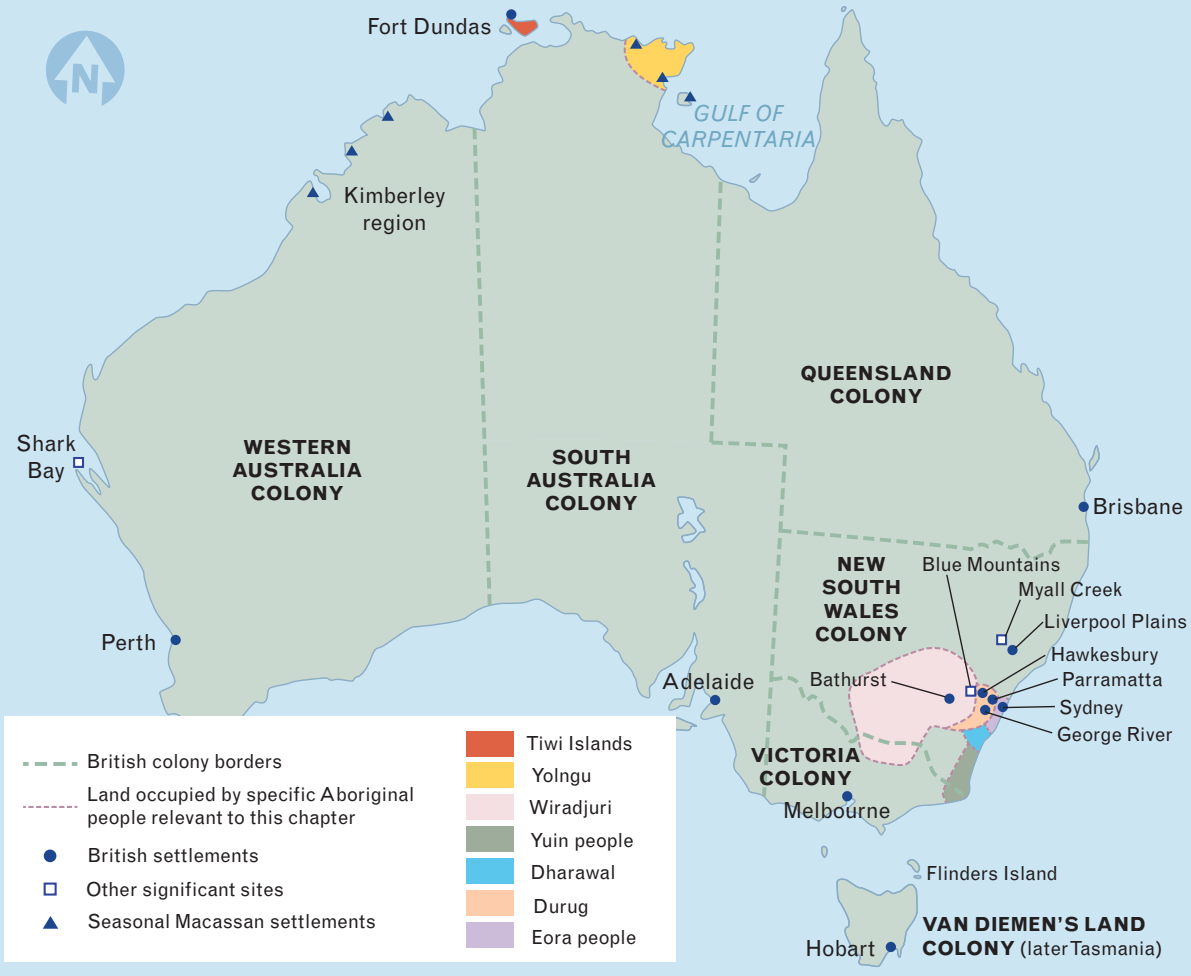
Key questions

- What are the key differences between pre-contact indigenous peoples and coloniser societies?
- What motivated the process of colonisation to happen in the way that it did?
- How did colonisation affect indigenous peoples?

Source 17.2 Australia c. 1600–1880: the time of British arrival in Australia, the establishment of British colonies, and sites of relevance to this chapter. There are more than 200 territory groups for the separate Aboriginal peoples but only the seven Aboriginal peoples mentioned in this chapter have been included for this map.



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17.1 Spanish colonisation of New Mexico

From the sixteenth century, some European countries began extending their empires across the globe. They saw this as a process of **colonisation** and **settlement**, by which their country could access more resources, and their people live in less crowded areas. But many of the lands being colonised were already occupied. From the point of view of the **indigenous** peoples, the arrival of European settlers was one of **invasion** and **occupation**, by which their traditional lands were taken, their culture disregarded and their people killed.

In 1492 the Italian navigator and explorer Christopher Columbus arrived in the Americas. His journey had been financed by the Spanish monarchs, King Ferdinand II and Queen Isabella I, and he claimed the land for the Spanish crown. Columbus made four voyages to the Americas, and brought back stories of civilisations with immense riches. This lured many adventurers, particularly from Spain, to explore the region. These men were known as **conquistadors**. They were usually self-financed and sought to achieve fame and wealth by conquering new lands and people on behalf of Spain. They began in New Spain (now called Mexico) and then expanded further north, to the lands that would become known as New Mexico. New Mexico was home to the **Puebloan** peoples, who had continuously inhabited this area for thousands of years. Contact with the Spanish led to over a hundred years of friction as the Puebloans resisted European settlement.

colonisation a process where a group of people leave their own country and establish control over another area

settlement when people build houses together to live in a stable community

indigenous the original inhabitants of a particular area

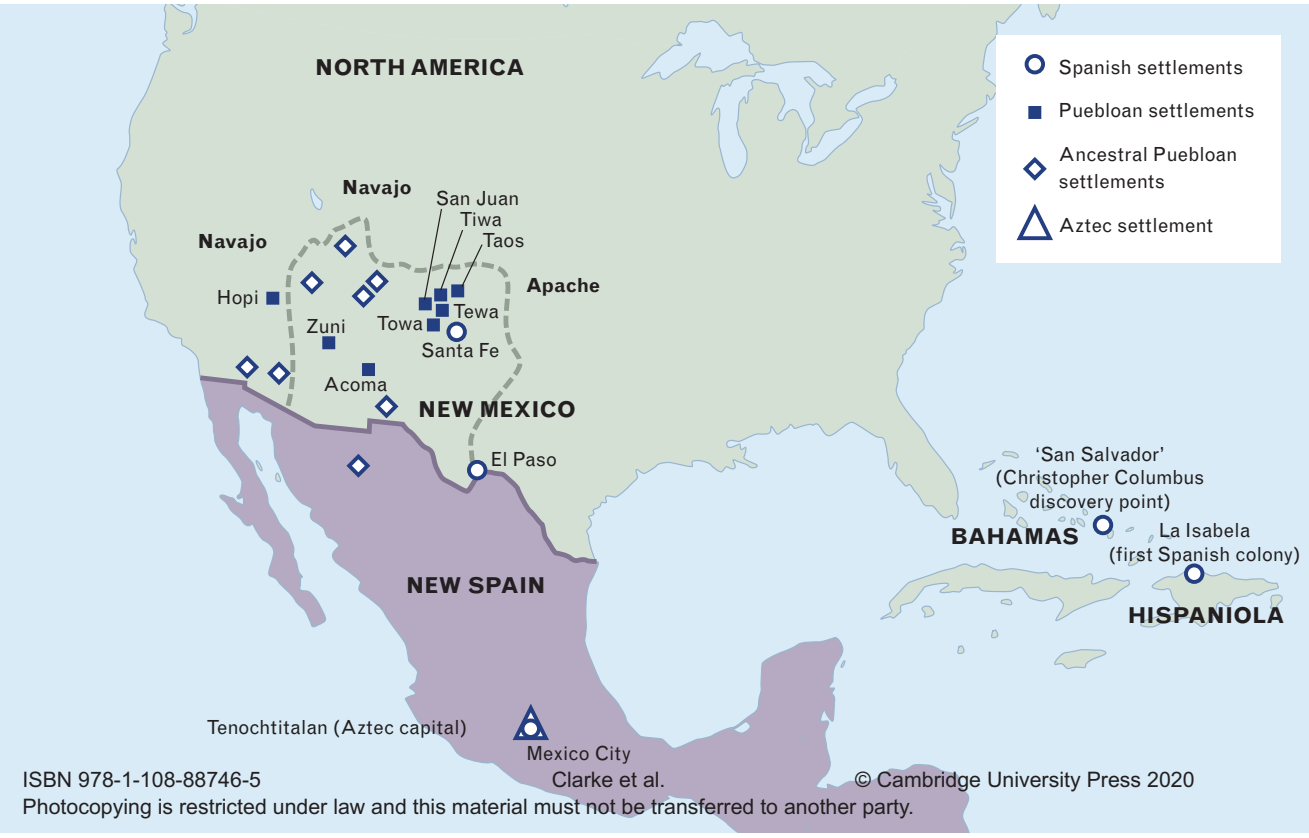
invasion entering a country or region forcefully as an enemy or intruder

occupation the idea of a military force moving into an area to control it

conquistadors knights/soldiers of the Spanish Empire

Puebloans the indigenous people of New Mexico, named as such by Europeans due to their stone villages (called pueblos)

Source 17.3 North America c.1492–1598: the time of Spanish arrival in the Americas, their establishment of the New Spain colony in Central America, and their colonisation of New Mexico to the north



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Features of Pre-Columbian Puebloan culture in New Mexico

Pre-Columbian before the European explorer Christopher Columbus 'discovered' the Americas

Clovis culture the first indigenous people in North America (sometimes referred to as Paleo-Indians)

foraging to find food by searching for it

nomadic moving from place to place, rather than settling in one area

three sisters a phrase used to refer to the three important plants (corn, squash, and beans) that made it possible for the Puebloans to settle in one spot and live on food produced by their farming

ancestral Puebloans a name given to the ancestors of the Puebloans, who lived in large single-building cities

The time before European colonisation of the Americas is known as the **Pre-Columbian** era. The first indigenous people in North America were a society of spear-wielding hunters now referred to as the **Clovis culture**. They lived in the New Mexico area in 6000 BC as a **foraging**, **nomadic** people. Around 2500 BC they started trading with neighbouring people for items such as corn seeds, macaw feathers and squash. By AD 100 they settled the New Mexico region and began farming. The invention of pottery allowed for the storage and cultivation of beans, completing the **three sisters** of Puebloan foods: corn, squash, and beans.

These **ancestral Puebloans** began to build huge walled buildings using stone and mud, known as pueblos. Some of these had up to 1800 connected rooms and could house 3000 people.

Pueblo buildings

Source 17.4 Remains of settlements built by ancestral Puebloans in AD 1100

Source 17.5 Pueblo an architecture (Taos, New Mexico)

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Source 17.6 This kachina doll, created by artist Sandra Robben, is Tawa, a Hopi Puebloan kachina who represents the sun. In kachina ceremonies, Tawa is included in dances and is said to be kind, gentle, and shy.

In AD 1200 a devastating hundred year-long drought affected all of New Mexico. The neighbouring Navajo and Apache peoples began to **raid** the supplies of Puebloan farmers and the ancestral Puebloan civilisation collapsed, leading to the abandonment of many cities and towns. New and separate Puebloan peoples built increasingly fortified towns to protect themselves against their raiding enemies.

The Puebloan peoples practised the **kachina** religion, which involved worship of specialised ancestor spirits. There were hundreds of kachinas, with each one representing different aspects of the world, society or creation. To this day, Puebloan men still dress as kachinas in ceremonial dances, and kachina dolls are given to children, not as toys but as sacred objects designed to teach them about their culture and religion.

raid a process where a group of people suddenly attack a settlement in order to steal something

kachinas ancestral spirits with special powers who act as messengers between the people and their gods

By the time the Spanish arrived in 1540, the Puebloans were a civilisation of loosely-connected peoples who spoke six major, different languages and lived in 66 separate pueblos. The largest groups, all of whom still survive today, are the Acoma, Hopi, Tewa, Tiwa, Towa and Zuni.

Activity 17.1

Explanation game

From the above explanation of Pre-Columbian Puebloan culture, fill in the table to explain each of the following:

Consider	Explain
I notice that it says 'now referred to' as the Clovis culture.	Why is it phrased this way?
I notice that the early Puebloans were able to settle in AD 100.	Why did it happen that way?
I notice that beans were added to the Puebloan diet later than other foods.	Why did it happen that way?
I notice that the Navajo and Apache peoples began raiding after AD 1200.	Why did it happen that way?
I notice that Puebloan society was different after this point.	Why is it that way?

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

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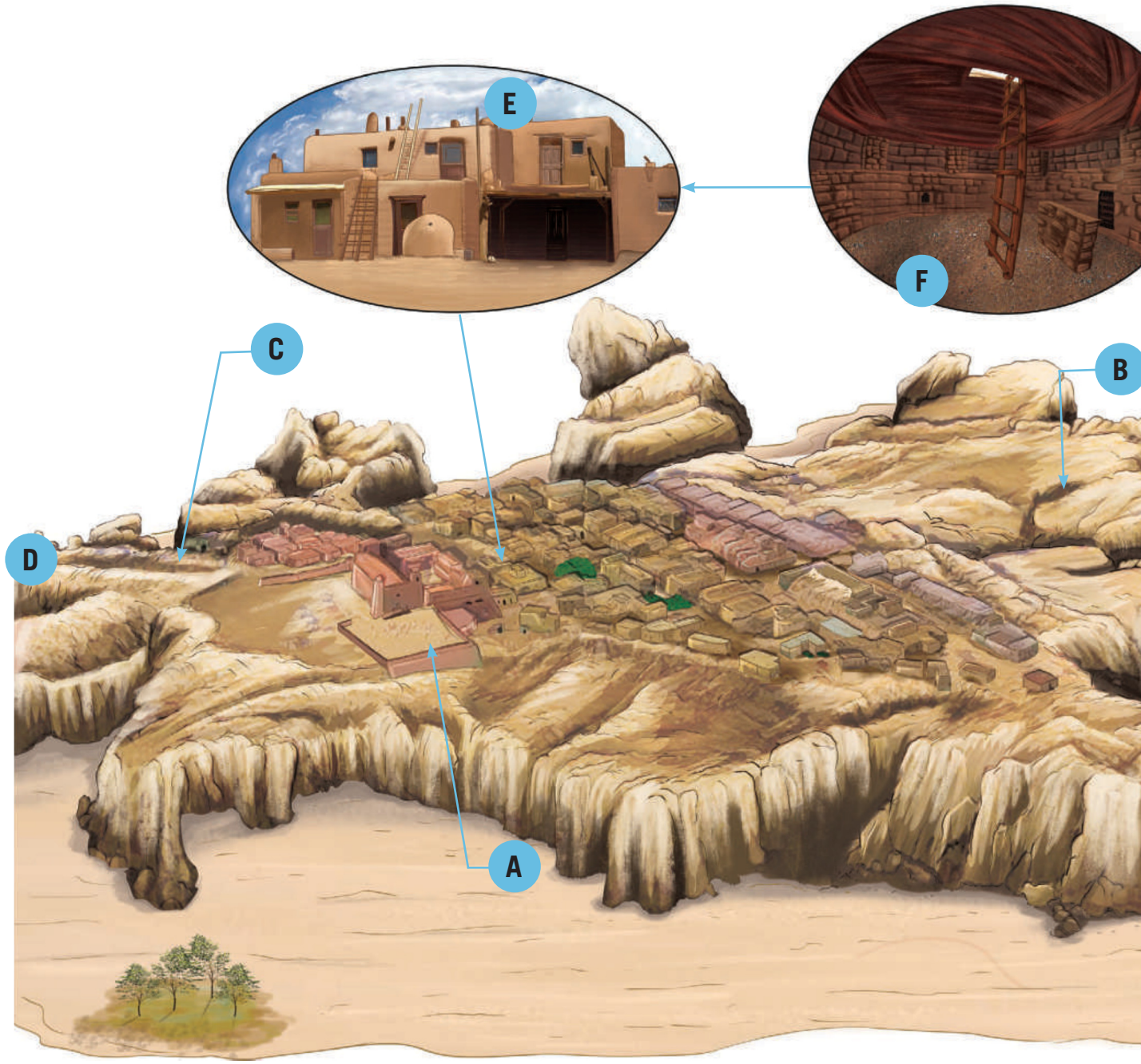
Site study: The Acoma Pueblo (Sky City)

The Acoma Pueblo, sometimes referred to as Sky City, is one of the longest continuously inhabited places in the US. It dates back to AD 1150, when the ancestral Puebloan civilisation was at its height. The Acomas chose to build their pueblo on top of the Acoma **mesa**, for protection from neighbouring enemy tribes. When the other ancestral Puebloans abandoned their cities between 1250 and 1300, the Acomas remained on their mesa and maintained their pueblo for hundreds more years.

mesa a large flat outcrop of rock with steep sides. Sometimes called a tableland, table-top mountain, or plateau



Source 17.7 The Acoma Mesa and Sky City

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A **San Estevan del Rey Mission church:** built by a Spanish friar with the use of an Acoma workforce, c.1630, this church remains one of the biggest Puebloan churches in the south west US.

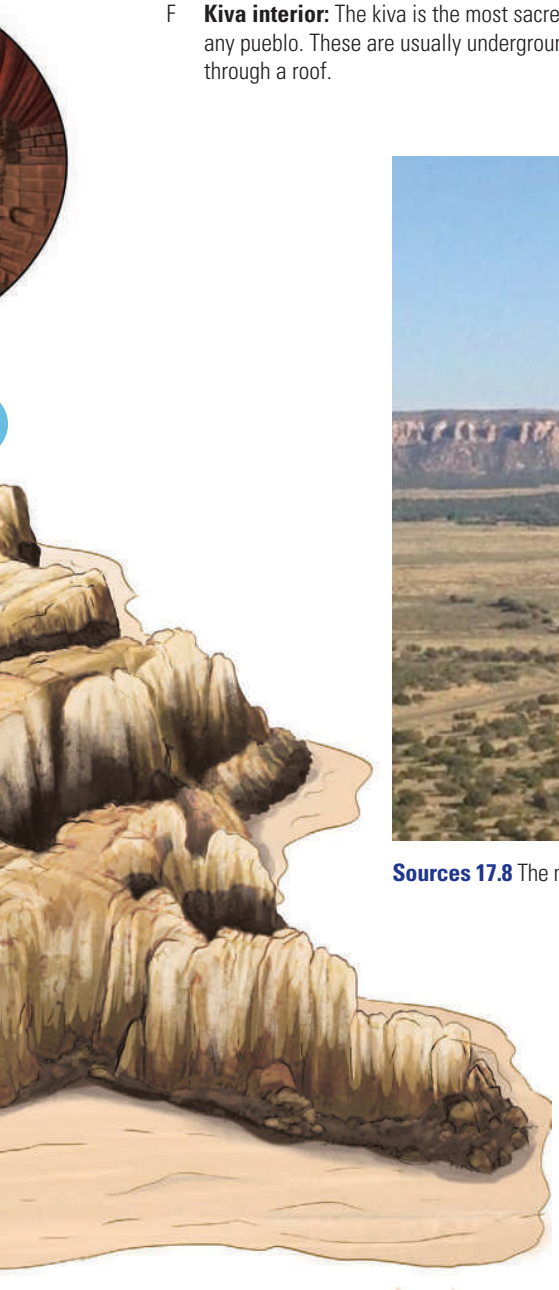
B **Acoma Mesa:** The mesa is a large flat-topped geological feature that stands independently from other hills or mountains.

C **Burro Trail:** Constructed by Spanish friars to make it easier for the Spanish to carry materials up while building the church.

D **South Mesa:** The conquistadors came across from here to invade the Acoma Mesa in 1599.

E **Pueblo exterior:** Many of the pueblos are interconnected so the Puebloans could travel from house to house without going outside.

F **Kiva interior:** The kiva is the most sacred interior space in any pueblo. These are usually underground or can be entered through a roof.



Many of the tracks leading to the top of the mesa were kept secret from those who were not Acomas. The buildings of Acoma Pueblo are joined together in several places, allowing for movement between houses once inside. Some pueblos have a kiva, a kind of pit-house that is only accessible through the roof. These secret rooms provide a sanctuary for Puebloans to practise the kachina dances and ceremonies.

The following sources are some descriptions of the Acoma Pueblo, from 1540, 1883 and 1968.

Sources 17.8 The mesa

continued...

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Site study: continued

Source 17.9 In 1540 the Spanish conquistador, Captain Hernando de Alvarado, was one of the first Europeans to see Acoma Pueblo.

> Found a rock with a village on top, the strongest position in all the land.
>
> Captain Hernando de Alvarado, 1540, journal

Source 17.10 Charles Lummis, an activist for indigenous rights, described Acoma Pueblo in 1883.

> Upon the bare-table top of this strange stone island of the desert, seven thousand feet above the level of the sea, stands a town of matchless interest – the home of half a thousand quaint lives, and of half a thousand years' romance.
>
> Charles Lummis, 1883, letter

Source 17.11 Tom Bahti, an anthropologist, described Acoma Pueblo in 1968.

> Only a few families live [today] in the mesa top village the year round. Most occupy permanent farming communities of Acomita and McCarthy's. All of them, however, return to the main pueblo for ceremonies.
>
> Bahti, T., 1968, *Southwestern Indians,* KC Publications, p. 9

In 2007, Acoma Pueblo was named as a site for the National Trust of Historic Preservation. Visiting the pueblo today is highly restricted.

Source 17.12
Sky City

Sources 17.12 Sky City and the Acoma Mesa as they appear today.

1 Compare the Pre-Columbian period with later periods. How has life changed for the Acoma Puebloans?
2 Why do the Acomas value their isolation?
3 Why is the Acoma Pueblo considered significant:
   - **a** from a modern Acoma Puebloan perspective?
   - **b** from the perspective of a modern-day American citizen?
   - **c** from a seventeenth-century Spanish perspective?
   - **d** from your own perspective?

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How and why colonisation occurred

In the 1500s Europe was experiencing a gold shortage, and King Ferdinand and Queen Isabella of Spain hoped to expand their empire across the world to secure more resources. Christopher Columbus' arrival in the Caribbean opened up the Americas for Spanish exploration and conquest.

The Spanish crown introduced the *encomienda*. This meant the indigenous people would work on Spanish-owned lands, supposedly in exchange for the protection and guidance of the Spanish. A special pledge of allegiance, *El Requerimiento*, was written in 1513. Conquistadors would read this allegiance to newly conquered indigenous people. After reading the allegiance, the conquest was considered to be lawful by the Spanish Empire. In reality, the forced labour of *encomienda* was virtually identical to slavery.

Cortés was the first major conquistador to land on the American continent. He immediately waged war against the Aztecs and destroyed their capital, Tenochtitlan. Spain built Mexico City in its place, establishing the colony of New Spain. Indigenous peoples in Mexico told the invading Spanish about seven mythical cities of gold to the north. Several conquistadors led expeditions into the unknown lands above Mexico in search of these cities.

In 1598, King Phillip II gave a contract to the conquistador Juan de Oñate to establish and govern the colony of New Mexico on behalf of Spain. Conquistadors used harquebuses (firearms) and portable cannons. These new weapons were terrifying to the Puebloans. The conquistadors also had armour and horses. Juan de Oñate marched to New Mexico and installed himself as its governor. Mining equipment, settler families and soldiers were brought along to establish a self-sufficient settlement. No cities of gold were found.

Review 17.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook

1. Identify who the Puebloans are.
2. What is a kiva?
3. Why did the Spanish come to New Mexico?
4. Explain what type of people the Puebloans were during the Pre-Columbian era.
5. Explain the role of conquistadors in this period.
6. Summarise what made the Puebloans significantly different to the ancestral Puebloans.
7. In what way might the Puebloan and Spanish religions be incompatible?

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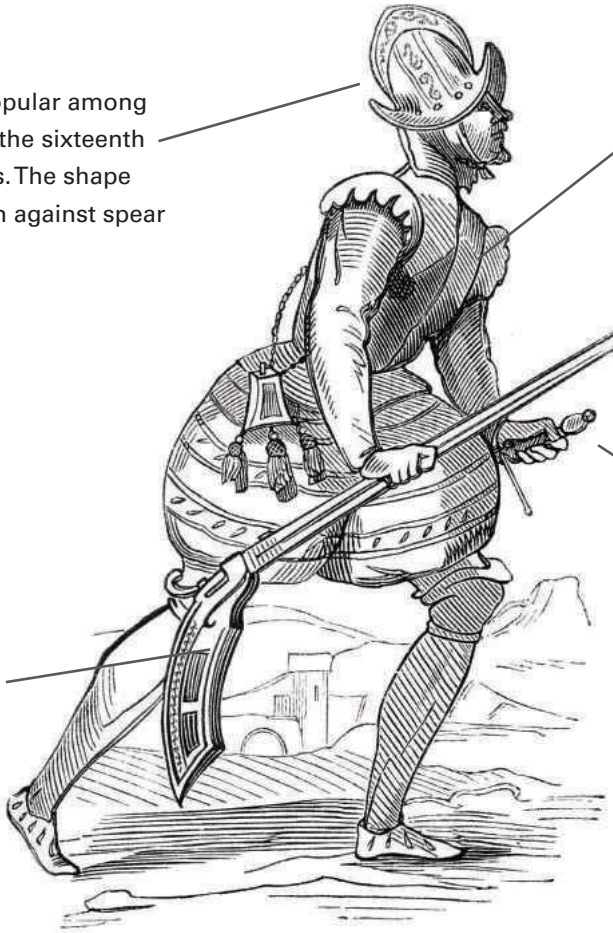
17.2 Nature of contact following Spanish colonisation of New Mexico

Spanish exploration and contact with the Puebloans

First contact

The conquistadors Coronado and Alvarado were the first Europeans to begin exploration of New Mexico in 1540, taking with them a party of 350 conquistadors, servants, Spanish citizens, slaves, and nearly 2000 indigenous Mexicans to fight as soldiers. Their mission was to locate the cities of gold and to survey the area for potential sites of colonisation. Coronado decided that the area inhabited by the Tiwa Puebloans had the most fertile land for future farming and proceeded to make war against them. This ended with 50 Tiwa Puebloans burned alive at the stake and the pueblo itself burned to the ground. Coronado returned to Mexico City in 1542 and was accused of showing brutality towards the Puebloans. He was given a fine, and placed under house arrest for a few months.



Morion – type of helmet popular among the conquistadors during the sixteenth and seventeenth centuries. The shape provided added protection against spear and pike attacks.

Upper armour – back and breastplate provides 180 degrees of protection

Steel sword – Spanish swords were approximately 1 m long and sharp on both sides.

Harquebus – this early model of firearm was frightening to indigenous peoples due to its sound and effect. The harquebus was complicated to use, heavy, and took a long time to load.

Source 17.13 Engraving of a conquistador from the sixteenth century

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Colonisation

Juan de Oñate was born in Mexico, the son of a conquistador, and came to New Mexico in 1598. His official mission was to expand the borders of Spanish territories held in North America and to bring Catholicism to the indigenous peoples he encountered. The Spanish did not want to **dispossess** the Puebloan peoples. They wanted to consolidate the Puebloans on their lands so that they could exploit them. Puebloans had to pay **tribute,** extracting labour, food, crops, buckskin and textiles to the Spanish. In return, the Spanish gave the Pueblo a Spanish name and protection from raiding enemies.

dispossess to deprive a person or people of their land and belongings

tribute a payment made to a ruler as an acknowledgement of their authority, similar to tax

Oñate and his men camped at the base of the Acoma Mesa and met with the Acomas, trading goods with them to demonstrate that they did not mean harm. Oñate met with three Acoma chiefs and read them *The Act of Obedience*, although the Acomas most likely did not understood any of it as it was in Spanish. Oñate then moved on to deal with other Puebloan peoples, leaving behind his nephew to watch over the Acoma Mesa.

Puebloan resistance

The Acoma Massacre

Shortly after Oñate left, a faction of Acoma warriors launched a surprise attack on the Spanish conquistadors camped outside of the Acoma Mesa. Twelve conquistadors (including Oñate's nephew) were killed.

In 1599, Oñate sent his other nephew with 70 soldiers to Acoma Pueblo to take revenge. The Acomas refused to surrender peacefully, but the conquistadors found a way to the top of the mesa. They fought the Acoma warriors for three days. The pueblo was burnt to the ground and 600–800 Acomas were killed. None of the Spanish soldiers in the battle were killed.

Oñate held a trial for the surviving 500 Acomas. The table below shows the punishments Oñate decided upon for the Acomas.

Some Spanish felt this punishment was overly cruel, and in 1610 Oñate was forced to step down as governor. He was forbidden from ever returning to New Mexico, and forced to pay a fine.

Source 17.14 Punishments handed down from Oñate upon for the Acomas

Who	Punishment
Acoma males over 25 years old	One foot cut off and sent to serve as slaves with Spanish settlers for 20 years
Acoma males between 12 and 25 years old	Sent to serve as slaves for 20 years
Acoma females over the age of 12 years old	Sent to serve as slaves for 20 years
Acoma female children	Considered innocent. Sent to live with Franciscan friars to be taught Catholic ways before being sent all over New Mexico to live in new settlements.
Acoma male children	Considered innocent. Sent to live with Oñate's surviving nephew to be taught Catholic ways before being sent to live in new settlements.
Elderly Acoma men and women	Sent to live with another group of Puebloans and banned from returning to the Acoma Mesa
Two Hopi Puebloans who were present at the massacre	One hand cut off each and then set free to spread news of their punishment

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Activity 17.2

On the 400th anniversary of Oñate's conquest of New Mexico, a statue of him had its foot cut off and removed by a protest group called the 'Friends of Acoma'. They issued a statement, reported in the New York Times on 9 February, 1998: 'We took the liberty of removing Oñate's right foot on behalf of our brothers and sisters of Acoma Pueblo. We see no glory in celebrating Oñate's fourth centennial, and we do not want our faces rubbed in it'. In contrast, the director of the Oñate Visitors Centre, where the statue is kept, said, 'Give me a break – it was 400 years ago. It's okay to hold a grudge, but for 400 years?'

1. **Discuss:** Examine one of the two statements made above. What are the circumstances in which it was made? What are the people's interests and goals?
2. **Brainstorm:** Make a list of all the different points of view from which you could look at this statement.
3. **Dramatise:** Choose a viewpoint to embody and imagine the stance a person from this viewpoint would be likely to take. Would they think the claim is true? False? Uncertain? Why? Write this out in the following way:
   - *My viewpoint is …*
   - *I think this claim is true/false/uncertain because …*
   - *What would convince me to change my mind is …*
4. **Stand back:** Compare your viewpoint to those of other students in your class. Take these other viewpoints into account. What is your conclusion or stance? What new ideas or questions do you have?

Historical skills: Analysis and use of sources, Explanation and communication **Historical concepts:** Perspectives, Empathetic understanding

The Pueblo Revolt

The Franciscan friars of the Catholic Church had established **missions** on the majority of the conquered pueblos to bring Catholicism to the Puebloans. They also encouraged them to forget the kachina religion.

There were arguments between the friars and local Spanish authorities over how to best treat the Puebloans. This led to a local Pueblan leader, the **medicineman** Po'Pay, organising a successful revolt against the Spanish in 1680. This was one of the most successful cases of indigenous resistance against European colonisers in history. The Puebloans enjoyed 12 years of freedom after the rebellion.

mission an organised effort by Christians to spread their religion to newly converted people. This was usually represented by the establishment of a church in an indigenous community.

medicineman a traditional healer and spiritual leader of an indigenous community in North America. In Puebloan culture this also means a close connection to the kachina religion.

Source 17.15 San Estévan del Rey Mission Church, built in Acoma Pueblo between 1629 and 1641. One of the main reasons for the Pueblo Revolt was the attempt by the Spanish to destroy the religion of the Puebloans. During the Revolt, the priest of this church was killed, but the building survived.

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Source analysis 17.1

Source 17.16 Tom Bahti described what life was like for the Puebloans under Spanish authority.

Life under Spanish authority became increasingly oppressive; taxation, forced labor, and suppression of native religion resulted in the Pueblo Revolt of 1680. The tribes united in an unprecedented effort to drive out the invaders. The uprising was a success; the Spaniards retreated to El Paso and for the next twelve years the Indians once again ruled their villages.

Bahti, T., 1968, Southwestern Indians, KC Publications, p. 5

Source 17.17 Edward P. Dozier, a Pueblo anthropologist and linguist, commented on the Pueblo response to the Spanish.

From any kind of behavioural standard, Pueblo conduct throughout the Spanish period demonstrates a higher ethic than that of the intruding population.

Dozier, E.P., 1970, *The Pueblo Indians of North America*, Waveland PR Inc.

Source 17.18 Pueblo historian Dr Joe Sando described what Po'Pay is reported as saying after the revolt.

After the Revolt, Po'Pay said, according to oral tradition, 'Within and around the world, within and around the hills and mountains, within and around the valleys, your authority returns to you. Therefore, return to your people and travel the corn pollen trail again … take feathers in one hand and corn pollen in the other hand and offer them to the deities in the mountains, in the clouds, in the valleys, to the north, to the west, to the south, to the east. *Sengi di ho!*'

Sando, J., 1998, *Pueblo Profiles,* Clear Light Publications, p. 23

Source 17.19 Antonio de Otermin, Spanish Governor at the time of the revolt, reported a conversation with Po'Pay.

I spoke to [the Puebloan leader] very persuasively, to the effect that he and the rest of his followers were Catholic Christians, asking how they expected to live without the religious; and said that even though they had committed so many atrocities, still there was a remedy, for if they would return to obedience to his Majesty they would be pardoned.

de Otermin, A., 1860 letter on the Pueblo Revolt to Friar Francisco de Ayeta

1 According to Source 17.16, what contributed to the Puebloans wanting to revolt?
2 What does Source 17.18 reveal about Po'Pay's motives for the revolt?
3 What does Source 17.19 reveal about the Spanish perspective of their relationship with the Puebloans?
4 Using the sources, would you judge the Pueblo Revolt to have been a success for the Puebloans? Why/why not?

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A personality study: Po'Pay

Born c. 1630, Po'Pay rose to become a medicineman among his people. This was despite Franciscan friars banning the practise of the kachina religion when he was young.

In 1670, a devastating drought struck New Mexico and caused famine among the Puebloans. Po'Pay encouraged the Puebloans to return to the kachina religion, telling them that the drought was punishment from the gods for turning their backs on their culture. In 1675 the governor of New Mexico had 47 Tewa Puebloan medicinemen, including Po'Pay, arrested for 'witchcraft.' Three of the medicinemen were executed by hanging and the others were publicly whipped and imprisoned. The governor let them go when the Tewa chiefs marched to Santa Fe to demand their release.

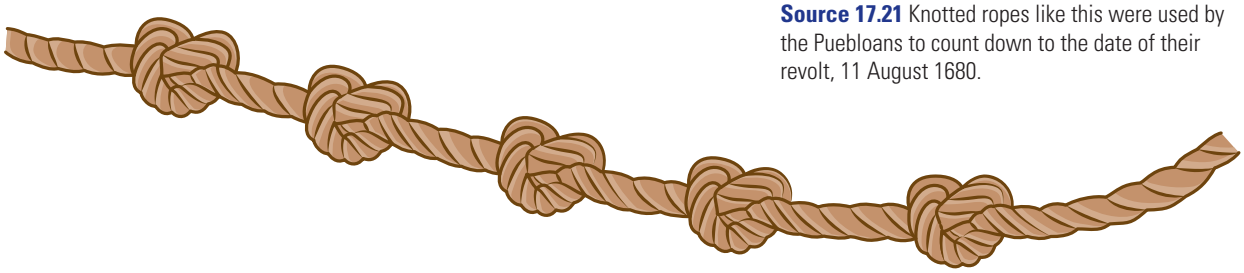
Po'Pay moved to the Taos Pueblo, which was remote and difficult for the Spanish to reach. He began meeting with war captains and medicinemen to plan a rebellion. He was ruthless to those who opposed him, and even murdered his own son-in-law when he learned that he was going to warn the Spanish of the revolt.

Po'Pay planned for the united Puebloans to rebel on the same day across New Mexico: 11 August 1680. In the lead-up to this day, he sent a knotted cord to each of the northern pueblos along with a message to untie one knot per day. Once the final knot was untied, it would be time to attack. This would be the only time in history in which the majority of the pueblos united for a common cause.

Source 17.20 Twenty-first century statue of Po'Pay

The pueblos killed 500 Spanish settlers in the rebellion. Po'Pay ordered New Mexico to be purified of Spanish influence – churches were destroyed, government records burned, friars were killed at their altars, the sheep, chickens and fruit trees that had been introduced by the colonists were eliminated, and the Puebloans who had been baptised as Catholic were washed 'to cleanse them of the Spanish stain'.

Po'Pay ruled the united pueblos for only a short time. He died in 1689, three years before the Spanish returned.



Source 17.21 Knotted ropes like this were used by the Puebloans to count down to the date of their revolt, 11 August 1680.

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Activity 17.3

1 Create a timeline of Po'Pay's life with five to eight events.
2 Pick one event from the timeline and research it in greater depth. Describe how an earlier event may explain Po'Pay's actions.
3 Identify all the references to religion in this section on Po'Pay. Use these references to write a paragraph that explains the importance of religion to Po'Pay.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

Review 17.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Who were the conquistadors?
2 Explain what the Acoma Massacre was.
3 Explain what the Pueblo Revolt was.
4 Explain why conquistador weaponry was so damaging to the Puebloans.
5 Identify the factors that led to the Pueblo Revolt.
6 Summarise what the punishment of Coronado and Juan de Oñate tells us about attitudes of the Spanish towards the Pueoblans.
7 Evaluate the impact of the Acoma Massacre on the Acoma Puebloans.

Source 17.22 Taos Pueblo, where Po'Pay met with war captains and medicinemen

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17.3 Consequences of Spanish colonisation of New Mexico

When the Spanish first arrived in New Mexico in 1540, there were 130 pueblos inhabited by somewhere between 60 000 and 100 000 people. By 1706 there were only 18 such townships and 6440 Puebloans left. Part of the reason for this was that the Spanish found it easier to rule over fewer pueblos so they merged many of them together. Other pueblos had been destroyed outright through conflict with the Spanish, or disappeared due to the increased pressure of paying tribute to their new rulers. Perhaps the biggest source of destruction for the Puebloans though was the arrival of new diseases brought to the area by the Spanish.

Disease

The main disease that the Spanish brought with them to the Americas was **smallpox**, a European disease that had never been experienced by the Puebloans. The effect of being exposed to this completely new disease was devastating, with the total Puebloan population halved in the space of just 150 years. From 1779 to 1783, one smallpox outbreak ravaged the entire North American continent, killing tens of thousands of indigenous peoples.

smallpox a highly infectious disease that causes blistering of the skin, blindness and death

Before the arrival of Christopher Columbus in 1492, it is estimated that there was somewhere between 50 to 200 million indigenous people throughout the entire Americas. European-introduced diseases (smallpox, measles, influenza, diphtheria) killed 90% of this population, which means at least 45 million deaths.

Source 17.23 Lesions caused by smallpox. A vaccine helped eradicate this disease altogether in the 1970s.

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Changing face of New Mexico

Before the arrival of the Spanish, the Puebloans had enjoyed an exclusive trading relationship with neighbouring indigenous peoples such as the Apaches, Utes, Navajos and Comanches. The Spanish began trading these goods themselves, supplying the Apaches with horses, dogs and even Puebloan slaves.

The Puebloan kachina religion was outlawed for most of the seventeenth century but, after the Pueblo Revolt, the Spanish compromised and allowed the religion to be practised as long as each pueblo still pledged loyalty to the Spanish king. Over the next 200 years, the Puebloans would adopt elements of Catholicism into their own culture, leading to a belief system that mixed both religions together.

In the nineteenth century, New Mexico passed from Spanish rule to independent Mexican rule and then to the United States. Each of these governments decided what kinds of rights and freedoms the Puebloans would be permitted. The United States gave some of the pueblos, such as the Acoma, ownership and control of their own lands. But by 1870 there was a movement across the United States to **force assimilation** onto indigenous peoples in North America, with schools and other government services pushed onto the Puebloans. **Indian Agents** were appointed to manage **reservations** inhabited by indigenous populations. Many of these agents were corrupt, and only furthered the Puebloans and other indigenous peoples becoming separated from their own culture. By the 1970s, after centuries of protest and forced disconnection from their culture, the Puebloans were finally given a degree of **autonomy** over their own lands again.

forced assimilation a process whereby a dominant culture forces its beliefs and values onto a culture with less power

Indian Agents individuals authorised by the United States to interact with indigenous people on behalf of the government

reservations a large area of land designated for indigenous people by the US government

autonomy when a group of people are allowed to govern themselves with little to no input from the country's government

Review 17.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Which disease was the biggest contributor to Puebloan deaths?
2. In which country do the Puebloans live now?
3. How did the Spanish contribute to the decrease in the Puebloan population?
4. How did Puebloan society change after 1870?
5. To what extent would Puebloan society today be affected by their past encounters with European disease?
6. Consider the impact that Spanish trade with the Apaches would have had on the Puebloans.

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17.4 British colonisation of Australia

In 1788 the British First Fleet arrived in Australia, a place that was later described as ***terra nullius***. One way to legally define a country as *terra nullius* was to declare that it did not have a recognised economy or land management. The British Empire, due to the overcrowding of their prison system, wanted to establish a **penal colony** to which they could export **convicts**. The First Fleet intended to settle this 'uninhabited' land for this purpose.

terra nullius a Latin term that translates as 'land belonging to no one', meaning free to be claimed

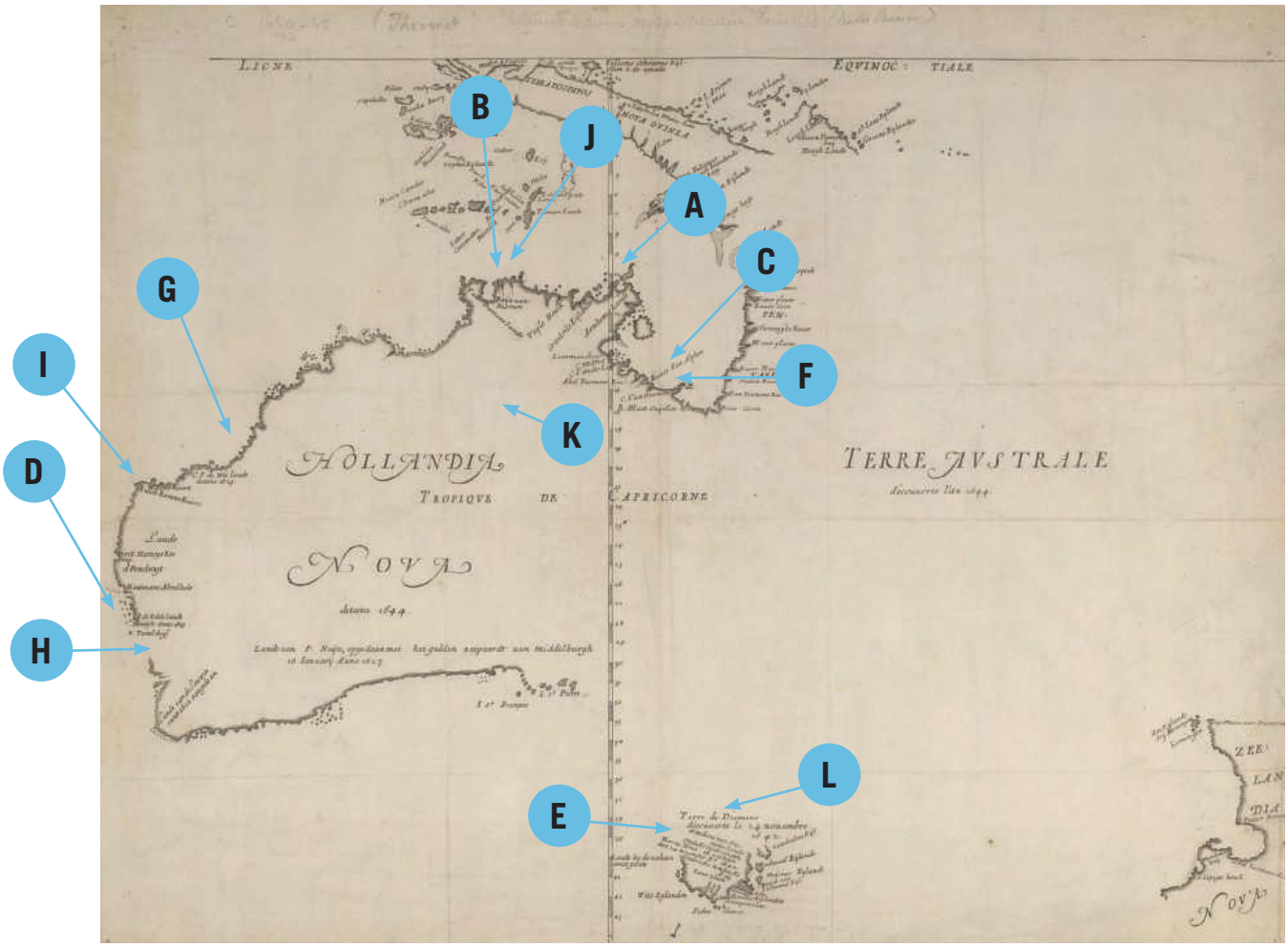
penal colony a colony established for the housing of prisoners and criminals, therefore isolating them from their place of origin

convict a prisoner convicted of a crime

The arrival of the First Fleet and its captain, Governor Arthur Phillip, brought the British into contact with Australia's indigenous inhabitants, the Aboriginal peoples, who had lived on the land since before time was even recorded. As the Australian historian Keith Willey has noted, 'No two races could have been more different in their concepts of the world'.

Contact before the British arrival

Before 1788, there was already a history of contact between the Aboriginal peoples and earlier explorers.



Source 17.24 Map of Australia, drawn in 1644 by Joan Blaeu, a Dutch mapmaker

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A 1500 – A South-East Asian people known by the Yolngu Aboriginal people as the Baiini briefly settle parts of the northern coast.

B 1514 – Portuguese slave traders raid Aboriginal communities.

C 1606 and 1623 – Dutch explorers Willem Janszoon and Jan Carstenz land in Australia and make contact with the Aboriginal peoples. Carstenz kidnaps an Aboriginal man and takes him back to Europe.

D 1616 – Dutch explorer Dirk Hartog accidentally makes landfall in Australia, but he does not see any people.

E 1642 – Dutch explorer Abel Tasman maps Tasmania and calls it Van Diemen's Land.

F 1650 – **Macassan fishermen** from Indonesia establish seasonal fishing colonies and alliances with the Yolngu Aboriginal people.

G 1660 – Macassan maps include the northern coast of Australia as part of their kingdom.

H 1697 – Willem Vlamingh arrives in Australia while looking for some shipwreck survivors. He attempts to capture an Aboriginal person but fails.

I 1699 – British explorer William Dampier makes contact with Aboriginal peoples. His men kill an Aboriginal man.

J 1705 – Dutch explorers are forced away by hostile Tiwi Aboriginal people.

K 1751 – A lost Chinese trader makes friendly contact with Aboriginal people.

L 1772 – French explorers visit Van Diemen's Land and trade with the Aboriginal peoples. Several Aboriginal men killed.

Macassan fishermen people from the region of Sulawesi (now Indonesia) who gathered *trepang*, a marine animal used for food and traditional medicine

Activity 17.4

Read the above examples of early contact between Aboriginal peoples and visiting cultures and then discuss the following questions in a group.

1 Why was the map drawn in an incomplete way?
2 Why was it that Asian explorers found Australia before the Europeans?
3 How can we explain why the Tiwi Aboriginal peoples treated the Dutch explorers in 1705 in such an unfriendly way?
4 Why do you think European explorers such as Hartog and Vlamingh were unable to make contact with Aboriginal peoples?

Historical skills: Explanation and communication **Historical concepts:** Empathetic understanding

Source 17.25 (Above) One of the stone pictures at Wurrwurrwuy, Northern Territory. These were created by Yolngu people in the nineteenth century, and depict Macassan traders. (Right) The white image in this Aboriginal rock art shows a Macassan perahu (boat). The coloured dots are a beeswax outline of a female figure, added later

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The British land at Sydney Cove

Upon establishing the first colony at Sydney Cove in 1788, Governor Phillip was surprised by the number of Aboriginal people that were already there.

Source 17.26 Governor Arthur Phillip's observations

> The Natives are far more numerous than expected, I reckon from fourteen to sixteen hundred in this Harbour … They are fond of any very Soft Musick, … singing any of the Words which they very readily repeat.
>
> Phillip, A., 14 February 1788, journal entry

The Aboriginal peoples who lived in the Sydney region at this time were the Eora (coastal part of Sydney), the Dharug (western area between Sydney and the Blue Mountains), the Dharawal (to the south) and the Guringai (to the north). Each group spoke their own language, although the Eora and Dharug languages were similar enough to be understood by each other. The Eora were wary of the British First Fleet but did not attack the colonists. On several occasions the Eora went, unarmed, to meet with Governor Phillip and shook hands with him, perhaps thinking he was friendly due his missing tooth (tooth removal was one of their **initiation rites**). Phillip was eager not to react violently to any misunderstandings, wanting instead to forge peaceful and lasting relations with the Aboriginal peoples.

initiation rite a ritual or custom in which a youth proves that they have become an adult

Even when one case of attempted contact ended with an Aboriginal man thrusting a spear through Phillip's shoulder, the governor still resisted making war. Instead, Phillip preferred to kidnap Aboriginal men, such as Arabanoo, Bennelong and Colebee, and hold them captive to teach them English so they could communicate. Bennelong was the quickest to learn and became a representative of the Aboriginal peoples in the area. However, Phillip was unable to create a lasting alliance because he misunderstood the nature of Aboriginal society, as they had no leaders in the European sense. Bennelong had an unpredictable personality and was prone to fighting with other Eora individuals.

In 1790 one of Phillip's men, who was trespassing on Aboriginal hunting lands and shooting Aboriginal people, was killed by a Dharug Aboriginal warrior named Pemulwuy. Phillip ordered a force of 50 soldiers to capture two Dharug men and decapitate 10 others as an example. However, the British found it impossible to find anyone in the Australian wilderness and came back empty-handed.

In 1792 during a period of drought when the Eora began raiding for food, Phillip decided to draw up formal boundaries for the Sydney colony to protect British farmlands. Pemulwuy gathered a resistance force and waged war against the British, burning farms and killing British settlers, until he was captured and killed in 1802.

Phillip's successor, Governor Macquarie, tried to assimilate the Aboriginal peoples of Sydney. He named Bungaree of the Dharug as 'Chief of the Broken Bay Tribe' in 1815 and organised for him to be taught about farming. Bungaree and his people quickly abandoned their farm and decided instead to rely on their fishing traditions. In 1819 Macquarie began organising an 'Annual Meeting of the Natives' in Parramatta, where Aboriginal children would be put on parade to show their progress in learning European ways.

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Differences between Aboriginal and non-Aboriginal relationships to Land and Country

The Aboriginal peoples of Australia have a unique relationship with the land. This relationship has developed over 100 000 years. The Aboriginal peoples used their land to create an **equilibrium**. This treatment supported one of the most stable and peaceful civilisations in history. When the British arrived in 1788 they found a lot of open and forest-free land that looked made for farming. They did not realise that the land had been shaped like this by the Aboriginal peoples. They had practised controlled burning for centuries. This practice is referred to as firestick farming or firesticking.

As historians, to create a picture of the Aboriginal peoples' world before 1788, we need to combine Aboriginal peoples' traditions with the historical methods of the Europeans. This means looking at surviving **oral traditions** as well as archaeology and early written sources. Some of the extraordinary history of Aboriginal peoples interacting with their environment is outlined below.

equilibrium a state of balance
oral tradition when a culture relies on information being passed from generation to generation by word of mouth (rather than being written down)

Source 17.27 Relationship between Aboriginal peoples and their environment

Aboriginal peoples' interaction with environment	When	How do we know?
First known use of a shell midden (a dump)	80 000 BC	Archaeological evidence
First known burial ceremonies, and trading of sacred resources	40 000 BC	Aboriginal people's remains found at Lake Mungo in NSW
Large and elaborate fish traps built for gathering of food (oldest human-made structures known in the world)	38 000 BC	Had been in continual use for nearly 40 000 years when the British first encountered them
Development of seed processing and baking (earliest known example in history)	31 000 BC	Grinding stones and trace elements of seeds identified through archaeological discovery
Development of an area across Australia where Aboriginal peoples farmed grain for food	15 000 BC	Domesticated grains observed by early explorers in nineteenth century
Firestick farming used to shape areas of the environment into parkland for easier hunting of kangaroos	8000 BC	Aboriginal people's weapons changed around this time to reflect changed hunting conditions. Soil testing and permanence of large open areas for hunting indicates thousands of years of controlled burning.
Abalone farming: example of specialised resource collection in specific areas	2700 BC	Archaeological evidence from southern NSW coast. Some Yuin people have an extra bone in their ears to help with deep diving.
Introduction of dingoes by seafaring Aboriginal peoples who travelled to Asia and back	1500 BC	Radiocarbon dating of oldest dingo bones
Aboriginal peoples' villages built in south-eastern part of Australia; supported by trade routes that cover the entire continent	AD 50	Archaeological evidence. Additionally, early British explorers record Aboriginal peoples' townships in their diaries.
Cooperation between killer whales and Yuin people (only case of this ever happening in human history)	AD 1000	British settlers noted cooperative hunting and rituals between Yuin people and killer whales.
Extensive cultivation of yams (native sweet potatoes) in Victoria	AD 1850	Early British settlers observed vast areas used for yam farming.

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The Aboriginal peoples had no concept of land ownership. Each group had approximate borders with other Aboriginal groups. These groups maintained separate cultures, languages and bloodlines. The British, by contrast, had strict rules. Land was fenced off and permanent structures were built to show ownership. There was a concept of improving the land, such as using it for crops or grazing. Colonising Australia was an exciting opportunity for settlers and freed convicts. There was an opportunity to own land, something they never could have afforded back in Britain.

Some Aboriginal peoples were traditionally semi-nomadic. Many tribes would move around according to seasonal changes and the food availability that followed the seasons. As well as ensuring they were well fed, this also protected against future food shortages which might come about as the result of over-hunting or fishing in one area. Again this contrasted with the British ideas of land ownership which required the owner to sit on the same plot of land year after year.

Early relations with the Aboriginal peoples were sometimes peaceful, but a lack of understanding over land ownership soon led to conflict. The rate of settlement across Australia in the nineteenth century was also devastatingly rapid. Although it was met with resistance of varying degrees of success, Aboriginal peoples quickly found themselves deprived of hunting lands they had maintained for thousands of years.

Source 17.28 Aboriginal shell midden, NSW

Review 17.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define *terra nullius*.
2. Who were the Macassans?
3. Summarise the differing reactions of Bennelong, Pemulwuy and Bungaree towards the arrival of the British.
4. Why was it important that Australia was described as *terra nullius*?
5. Compare and contrast Macassan contact with the Aboriginal peoples to European contact.
6. In what ways do the Aboriginal and British views of land ownership differ?

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17.5 Nature of contact following British colonisation of Australia

Frontier Wars

Australia was not a single, unified nation until 1901. Initially it was a collection of separate British colonies. Each colony had its own history of contact with the different Aboriginal peoples who lived across the continent. The following information is some examples of how early contact led to what have been termed the Frontier Wars.

Hawkesbury 1795–1825

- Warfare between the Dharug people and British settlers. In April 1816, Governor Lachlan Macquarie issues orders giving permission to settlers to fire on any Aboriginal people found destroying crops.
- Expedition of soldiers sent along the Hawkesbury-Nepean River to attack the Dharug people in 1816.
- Governor Ralph Darling notes ongoing Aboriginal hostility towards settlers in 1825 and seeks advice from the Church of England on converting Aboriginal people to Christianity as a possible solution.

Arnhem Land and Tiwi Island 1803–27

- Matthew Flinders charts the coastline of the Australian continent and encounters a fleet of 60 Macassan vessels that are trading with the Yolngu Aboriginal people there.
- British authorities become nervous about fleets of up to 200 Macassan vessels regularly visiting this area.
- Fort Dundas trading colony established in 1824 on Tiwi Island to force Macassans to pay tax.
- Tiwi Aboriginal people raid and attack Fort Dundas until it is abandoned in 1827.

Tasmania 1803–32

- British establish colony in Tasmania – first use of a cannon to kill Aboriginal people in large numbers.
- In 1810 the Governor issues laws that specifically prohibit settlers from killing or kidnapping Aboriginal people.
- Black War of 1828–32. Soldiers, free settlers and convicts join forces as the 'Black Line', to push all of the Aboriginal peoples to one side of the island. More than half of the Aboriginal people are killed. Majority of survivors are sent to Flinders Island.

Bathurst 1821–26

- Governor Brisbane sends a military force to establish the Bathurst colony.
- The Wiradjuri people, led by the warrior Windradyne, wage a brutal war against the British.
- The Wiradjuri people surrender after several devastating massacres.

Liverpool Plains 1828–38

- The Wirrayaraay people attack British settlements and spear cattle
- Myall Creek Massacre in 1838 involves the death of at least 28 Wirrayaraay people at the hands of 11 British colonists
- European perpetrators of the massacre are punished – the only time this has happened – with seven men executed by hanging.

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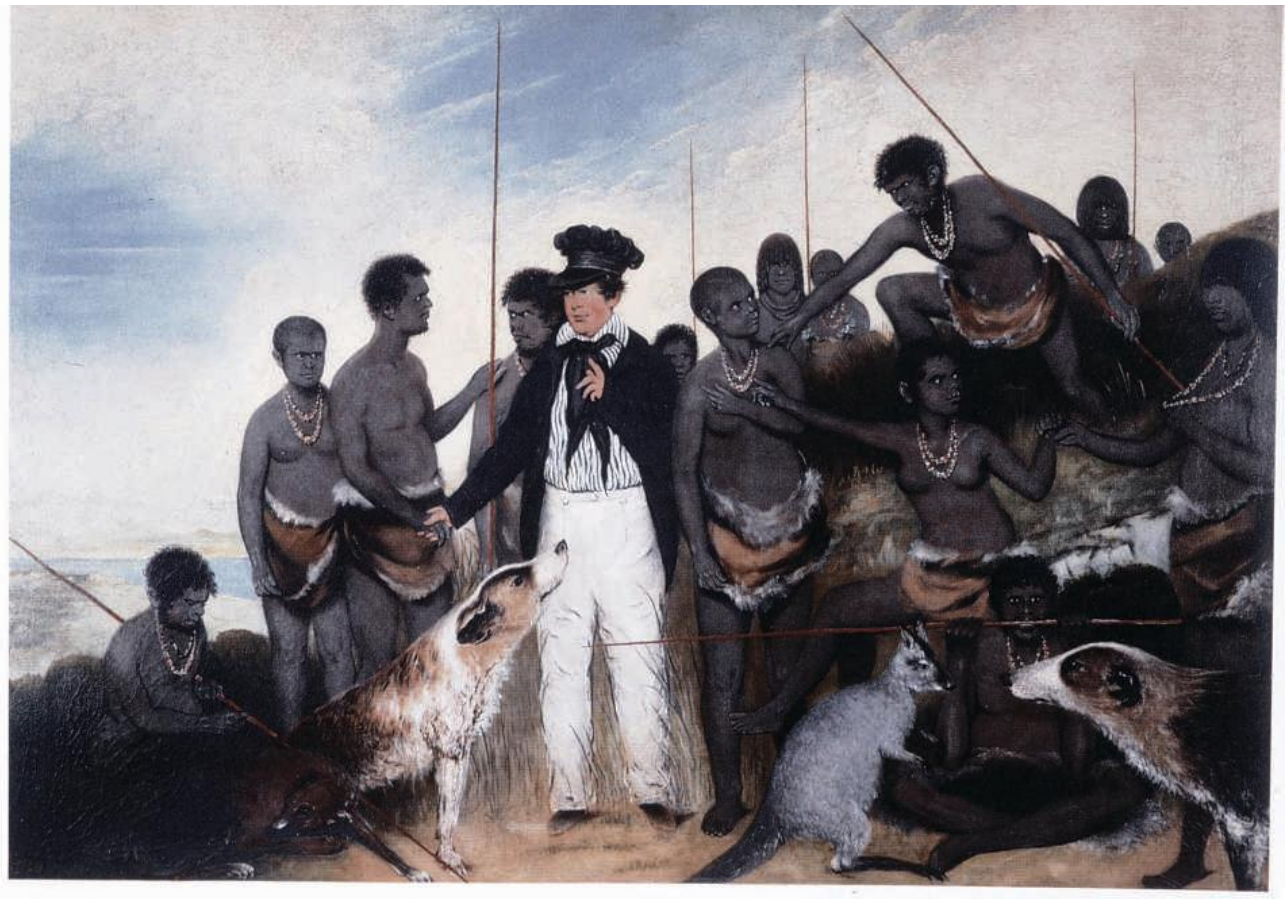

Source 17.29 1840 painting by Benjamin Duterrau depicting the end of the Black War in Tasmania

Activity 17.5

1 How did Arthur Phillip, Lachlan Macquarie and Ralph Darling each deal with the Aboriginal peoples?
2 Describe one of the Frontier Wars.
3 How did the Frontier Wars generally play out for the Aboriginal peoples?

Historical skills: Explanation and communication **Historical concepts:** Perspectives

Contact experiences

The sources below demonstrate the vastly different contact experiences between the Aboriginal peoples and various explorers and colonists.

Source analysis 17.2

Source 17.30 Yolngu oral tradition about the Macassans and Aboriginal people

They [the Macassans] came here and explore the land and they found two things, one is sea slug, and the second, they found Aboriginal people. And when they came together, they can feel similarities. They feel like we Aboriginal people, like Macassan. … People like from Makassar we feel that we are one in spirit

Garrairtja, J. Mowandjil, 2006, *Mixed Relations*, University of Western Australia Press, p. 41

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Source analysis 17.2 continued

Source 17.31 Gideon Scott Lang, a pastoralist (farmer), distributed a pamphlet in 1865 in which he wrote about treatment of the Aboriginal peoples.

> It is the rule and custom to arrange the black question by killing them off … [and] crush them out like so many ants.
>
> Lang, G.S., 1865, *The Aborigines of Australia*

Source 17.32 A historical account of the Twofold Bay area, written in 1991, describes settlers' treatment of the native wildlife.

> [The settlers] want only slaughtered native animals on which the Aborigines depended for meat, simply because such creatures competed with the settlers' herds for grass and water.
>
> McKenzie, J.A.S., 1991, *The Twofold Bay Story*, Eden Killer Whale Museum, p. 8

Source 17.33 In a 1994 book about the ecological history of Australia, environmentalist Tim Flannery writes about clashes between Aboriginal people and settlers.

> [The Aboriginal people] used a scorched earth policy to deprive expeditions of supplies and used fire to cover their own retreat after an attack. Often, fires would 'get away' at the wrong time of year and deprive settlers of food for their stock. For this reason, most farmers forbade the lighting of fires by Aborigines on their properties
>
> Flannery, T., 1994, *The Future Eaters*, Reed New Holland, p. 222

Source 17.34 Poison Waterholes Creek at Narrandera, New South Wales, a site where Wiradjuri were murdered by having their water supply poisoned by British settlers

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Source analysis 17.2 continued

1 Identify what the Aboriginal elder in Source 17.30 says about the early Macassans and their contact with the Aboriginal peoples.
2 How does the British perspective of the Aboriginal peoples in Source 17.31 differ from the Asian perspective suggested in 17.30?
3 In what way does Source 17.32 explain the impact of British settlement on the Aboriginal peoples?
4 Identify what Source 17.33 reveals about the Aboriginal peoples' response to British settlement.
5 Source 17.34 demonstrates the way the Aboriginal peoples' massacre sites are remembered in modern-day Australia. Why do you think it is important to remember these actions from the past?
6 Using the sources, how would you summarise the nature of contact between the Aboriginal and British peoples?

Developments in government policy towards the Aboriginal peoples

The table below outlines some of the key policies and governmental decisions that occurred between 1788 and 1900.

Source 17.35 Key policies and governmental decisions, 1788 and 1900

Date	Event
1788	Governor Phillip (NSW), acting on advice from British authorities, kidnaps selected Eora individuals in order to establish communication channels.
1790	Governor Phillip orders first punishment of Aboriginal people. He sends an army to execute and imprison Dharug people's resistance forces led by Pemulwuy.
1792–1795	Bennelong becomes the first Aboriginal person to travel to Britain as a representative of his people.
1801	Governor King (NSW) issues orders to Hawkesbury settlers to fire upon the Dharug people if they are observed near farms.
1819	Governor Macquarie organises the Annual Meeting of the Natives, in which Aboriginal children who have learned British ways are paraded in front of the Dharug community.
1824	Martial law is declared in Bathurst, soldiers are allowed to shoot any Wiradjuri people on sight.
1824	Fort Dundas is created in Australia's far north to monitor and tax Macassan people's activity and prevent Macassan people's trade with the Yolngu people.
1830	Governor Arthur organises the Black Line, conscripting 2000 Tasmanian colonists in a campaign against the Aboriginal Tasmanians.
1832	Remaining Aboriginal peoples in Tasmania are relocated to Flinders Island.
1837	British government creates law for all British territories that justifies the taking of land from native people if they are 'barbaric'. British Army ceases operations in Australia, with Australian colonies now ordered to establish their own forces.
1838	Seven British settlers are executed for their part in the Myall Creek Massacre, the only time law would be enforced against white murderers of Aboriginal peoples in the nineteenth century.
1850	British government creates a law instructing Australian farmers to provide space on their land for Aboriginal peoples.
1860	Native Mounted Police Force created and used in QLD and NSW against Aboriginal peoples' resistance to frontier settlements. This force was commanded by white settler police and made up of Aboriginal men who could track their own people through bushland.
1869	Victorian Government establishes laws to 'protect' and 'manage' Aboriginal people, leading to the creation of Christian missions on reservations where Aboriginal people could be sent to live.

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Date	Event
1880	Newspapers in QLD call for a Royal Commission into the brutality of the Native Mounted Police Force after a massacre of Djabugay people in Cape York. Parliament of Queensland rejects this request.
1883	South Australian Government increases policing of Macassan people's activity in far north Australia and imposes heavy taxes on any ships in the area. Macassan people's trade and relations with local Aboriginal peoples cease.
1886	Victorian Parliament creates the ***Half-Caste*** *Act*, under which any Aboriginal people with one European parent can be taken away from Aboriginal communities by force. These children were often placed on reservations run by Christian priests and taught 'white' ways. The motivation was that Aboriginal customs, culture and language would eventually be replaced with white Australian culture. This signals the beginning of the Stolen Generations.
1897	The *Protection Act* is established, imposing a series of restrictions on the freedoms of Aboriginal peoples.
1900	Asian migrants banned from employing Aboriginal peoples in the pearling industries in QLD and Western Australia, causing unemployment for at least 1000 Aboriginal people.

half-caste a racist term that describes someone of mixed racial heritage

Native Mounted Police Force

Source 17.36 Native Police, unknown photographer, Rockhampton, 1864

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Activity 17.6

Tug of war

When examining the timeline and information you may notice that several patterns emerge in the treatment of Aboriginal peoples. One question that many Australians still debate today is: 'Did the Australian government have good intentions in dealing with the Aboriginal peoples?'

After reading the above information, write each of the following political decisions onto post-it notes:

- Governor Phillip kidnaps Eora men
- Governors Phillip and Macquarie send British Army to punish Aboriginal warriors
- Governor King gives settlers permission to fire on Aboriginal people
- staging of the Annual Meeting of the Natives
- declaration of martial law in Bathurst
- creation of Fort Dundas
- the Black Line
- forced relocation of Tasmanian Aboriginal people to Flinders Island
- sentencing the killers of the Myall Creek Massacre
- British government issues laws for farmers in dealing with Aboriginal people living nearby
- creation of the Native Mounted Police Force
- creation of Christian reservations
- South Australian policing of Macassan trade
- the *Half-Caste Act*
- the *Protection Act*
- banning of Asian–Aboriginal employment.

Create a line on the middle of your desk. At one end write 'Good intentions' and at the other end, 'Bad intentions'. Place each of your notes on it as determined by where it fits best. This will help you determine how you have evaluated these ideas.

Using your evaluation, write a paragraph response to the original question.

Historical skills: Explanation and communication **Historical concepts:** Continuity and change, Significance

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A personality study: Windradyne

Windradyne was a warrior of the Wiradjuri people, west of the Blue Mountains. In 1813–16, explorers, soldiers, and Governor Macquarie crossed into Wiradjuri lands without permission. Windradyne exchanged gifts with the governor as a sign of tolerance for British settlement. The Wiradjuri people would share land and resources as this was the Aboriginal way, but they considered the British colonists 'guests' on their land. The British did not understand this.

Source 17.37 Wiradjuri historian Mary Coe describes Windradyne

… a very handsome, well-proportioned young man … Windradyne was a great hunter and a fierce warrior and because of his great fighting ability he was recognised throughout the area as a warrior leader.

Coe, M., 1989, *Windradyne: A Wiradjuri Koorie*, Aboriginal Studies Press, p. 2

In 1821, Governor Brisbane allowed settlers to cross the Blue Mountains freely and establish their own farms and boundaries in whatever way they wanted. These settlers brought their sheep and cattle to farm, depriving the Wiradjuri of their hunting grounds. The Wiradjuri elders called upon Windradyne to lead a resistance force against the British. Farms closed down as the Wiradjuri warriors killed and scattered herds, and Governor Brisbane had **martial law** declared in Bathurst as a result. Major Morisset travelled out with a party of soldiers to capture 'Saturday' (the name the British gave to Windradyne). When Windradyne learned this, he went out to meet the soldiers in order to prevent them from hurting other Wiradjuri people. Six soldiers subdued him and broke his ribs before chaining him up and imprisoning him for a month.

The settlers began to mix poison into damper and left these out for the starving Wiradjuri to eat. Waterholes were also poisoned and many Wiradjuri people died painful deaths. A potato farmer lured some of Windradyne's family onto his property with food and then shot them all.

Windradryne formed a war party of 600 Wiradjuri warriors and led them against his new enemies. His strategy was to break his war party into smaller groups and lure British soldiers into bushland, where the time it took to reload their guns would slow them down. The British settlers responded by killing Wiradjuri women and children who were camped around the outskirts of Bathurst. A price was placed on Windradyne's head – 500 acres of land for whoever could bring him in, dead or alive.

We know that 22 British settlers died as a result of the Bathurst Frontier War (as it is now known), but Aboriginal peoples' deaths would have been much higher. There were massacres at Bells Falls, Billiwillinga, Clear Creek and Mudgee, and claims of at least 100 more Aboriginal warriors being murdered in skirmishes. The Wiradjuri people were losing their war.

martial law when a government suspends ordinary laws and replaces them with military control of society

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Windradyne led 300 of his people on a long march to Parramatta in 1826, walking 194 km so that he could formally surrender to Governor Brisbane. He wore a straw hat with the word 'Peace' written on it so that the colonists knew he meant no harm. By this point, the king in England had learned that martial law had been declared in Bathurst and Brisbane was forced to give up his position as governor. Major Morisset was also discharged from the army for his behaviour.

Windradyne returned with his people to Bathurst where he was watched carefully by British authorities. He was wounded in a fight in 1835 and taken to Bathurst District Hospital, but it reminded him of the time he spent locked up by the British. He ripped off his bandages and returned to the bush, so that he could die among the Wiradjuri people.

Source 17.38 Sign for Windradyne's final resting place, private property, outskirts of Bathurst

Activity 17.7

1 Create a sequence of five to eight events involving Windradyne during the Bathurst Frontier War.
2 Pick one entry from this sequence and research it in greater depth. Describe how an earlier entry may explain Windradyne's actions.
3 Consider the cultural differences between the British settlers and the Wiradjuri people. Write a paragraph explaining how these contributed to Windradyne's actions.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

Review 17.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Explain what the Frontier Wars were.
2 How were the Aboriginal peoples treated by some of the British settlers?
3 Why do you think the Aboriginal people would often target crops in the Frontier Wars?
4 Why did the government react to the Macassan people's contact in the way that they did?
5 Why would the Native Mounted Police Force have been set up?
6 Why is the Macassan people's contact with the Aboriginal peoples important for us to consider?
7 Summarise some of the causes of the Frontier Wars.

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17.6 Consequences of British colonisation of Australia

Historians widely agree that there were at least 300000 Aboriginal people living in Australia in 1788, speaking over 200 distinct languages between them. By 1900 there were 117000 Aboriginal people left and, at the time of writing in 2020, there are currently only 13 active Aboriginal languages left that are still spoken by Aboriginal children.

Disease

The first major disease to affect the Aboriginal people was most likely the arrival of smallpox on the First Fleet. The outbreak of this disease killed half the Eora population between 1788 and 1789, and it has been suggested (although never proven) that one British soldier, Major Robert Ross, may have deliberately infected the Eora people by using a jar of smallpox scabs to smear onto blankets gifted to them. Ross had previously served in parts of North America where this strategy had been deliberately used against the indigenous peoples there.

Without any natural immunity, whole kinship groups of Aboriginal people died in the eighteenth and nineteenth centuries of European diseases such as smallpox, measles, influenza and tuberculosis. The survivors of smallpox often found themselves without any relatives and would wander into British settlements, looking for somewhere to live. Many lived in the streets of early cities, slowly dying alone and homeless.

Frontier Wars

Modern Australian historian Henry Reynolds estimates that there were 20000 Aboriginal deaths in the Frontier Wars. It is difficult to calculate exact numbers as the British often did not keep records of the Aboriginal people they had killed. From a primary source perspective, the nineteenth-century Australian politician Edward Curr estimated that 15–25% of the Aboriginal population was killed in the Frontier Wars, which would account for more than half a million. A census conducted in 1877 revealed that there were just under 2000 Aboriginal people left in Victoria.

Source 17.39 Painting depicting the Waterloo Creek Massacre, Godfrey Charles Mundy, from Australian War Memorial Collection, 1852

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Protestors and protectors

Some British settlers were sympathetic to the Aboriginal peoples and created the Aboriginal Protection Society in the 1830s. Many of these settlers were Christian ministers who wanted to help them become more European. It was the work of one of these self-appointed protectors, George Augustus Robinson, that took surviving Aboriginal Tasmanians to Flinders Island. By all accounts, he was not very good at looking after this displaced community, and the last of these people died in the 1870s after experiencing disease and neglect on the island.

Source 17.40 Painting from 1840 of George Robinson with Tasmanian Aboriginal people

In 1869, Victoria enacted the *Aboriginal Protection Act*, which created the Victorian Central Board for the Protection of Aborigines. This could control many aspects of the daily lives of Aboriginal people, including residence, marriage and social life. In the 1880s, similar legislation was passed in a number of other states. The colonial governments established official Protectors in 1897 to administer the law to Aboriginal people. Under the *Aboriginal Protection Act 1897*, Aboriginal people had no rights to their own land, children, property or labour. All aspects of their lives were decided by the government or the church-run reservations. The Victorian government also created the *Half-Caste Act* with a goal that would see Aboriginal people absorbed by white Australian society, taking away any need to 'protect' them. By the time of Federation, when the colonies united as a single nation in 1901, Aboriginal people were not even counted as citizens.

Review 17.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. What was the first major disease to affect the Aboriginal peoples?
2. How many Aboriginal people are estimated to have died in the Frontier Wars, and why were accurate records not kept?
3. What motivated legislation such as the *Aboriginal Protection Act*?
4. To what extent do you think the Aboriginal Protection Society would have helped the Aboriginal peoples?

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17.7 Comparison of the colonisation movement

There are patterns that emerge in the study of the colonisation movements that affected the Puebloans and Aboriginal peoples. Both indigenous societies experienced an invasion by a European power and were forced to endure European settlement of their land. Both societies were forever changed by the impact of this contact.

Source 17.41 Comparison of the colonisation movements of New Mexico and Australia

Comparison point	Spanish colonisation of Puebloans in New Mexico	British colonisation of Aboriginal peoples in Australia
• Motivation to colonise	• Spanish Empire seeks new lands to increase wealth • Catholic Church wants the Puebloans to be 'saved' by becoming Catholic	• British Empire seeks new lands to establish a penal colony for excess convicts. Australia is considered '*terra nullius*'.
• Initial indigenous response	• Puebloans avoid Spanish contact where possible, show some willingness to trade • Some pueblos accept Spanish conquest, others resist	• Aboriginal peoples cautiously curious about the settlers • Governor Phillip attempts to 'educate' the Aboriginal peoples in order to learn and maintain peaceful relations
• Reasons for massacres	• Spanish soldiers massacre some Puebloan peoples as punishment for violence against Spanish conquistadors	• British settlers massacre some Aboriginal peoples due to Aboriginal peoples killing livestock
• European methods of settling indigenous land	• Spanish settlement comes with the *encomienda*, a system that demands loyalty from the Puebloans and establishes that they will pay 'tribute' to the Spanish and become Catholics	• British settlement ignores presence of Aboriginal people for the most part • Governor Macquarie tries unsuccessfully to turn some Aboriginal peoples into farmers
• Immediate impact of settlement	• Taxation of Puebloans contributes to famine during times of drought, with many Puebloans dying of starvation	• British settlement deprives Aboriginal peoples of hunting lands and dispossesses them of living space • Some farmers allow Aboriginal people to co-inhabit their new farming land
• Impact of Europeans on pre-existing trading relationships	• Spanish establish exclusive trade with Apaches and Navajos, depriving Puebloans of their longstanding trading relationship	• British interfere with Macassan people's trade with the Aboriginal peoples • Macassan trade with Aboriginal people banned by the government by 1900
• Response of colonising country to colonial governor behaviour	• Some Spanish governors of New Mexico are arrested, fined and forced to resign due to acts of cruelty against the Puebloans	• One governor of New South Wales forced to resign due to his declaration of martial law in Bathurst

continued...

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Comparison point	Spanish colonisation of Puebloans in New Mexico	British colonisation of Aboriginal peoples in Australia
• Indigenous resistance to colonisation	• In 1680, Puebloans unite for the only time, successfully pushing the Spanish out of New Mexico	• Aboriginal resistance forces fight Frontier Wars against the British settlers across 100 years • Each conflict ends with successful British settlement and/or the death of many Aboriginal people
• Influence of Christianity	• Puebloans resist attempts from the friars to have the kachina religion banned, but eventually combine elements of Catholicism with the kachina religion	• Aboriginal Protection Society formed by British Christians • Many Christians later manage reservations established by the government
• Impact of disease	• Spanish-introduced diseases such as smallpox lead to the deaths of up to 90% of the indigenous population in the Americas due to lack of immunity	• British-introduced diseases such as smallpox lead to the deaths of up to 35% of the Aboriginal population in Australia due to lack of immunity
• Government policy in late nineteenth century	• US government establishes reservations for Puebloans to live on and schools for Pueblo children, hoping to teach them American ways in place of their indigenous culture	• Government establishes reservations for Aboriginal peoples to live on, restricting their freedom and hoping to absorb any Aboriginal people of mixed racial background into Australian society • Children are stolen from Aboriginal families in order to 'protect' them.

Activity 17.8

Look at each of the comparison points above.

1 Identify what is similar in each one.
2 Identify what is different.
3 Overall, what motivated the colonising European powers?
4 Overall, how did colonisation affect indigenous peoples?

Historical skills: Explanation and communication **Historical concepts:** Continuity and change

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Activity 17.9

Consider the period of contact and colonisation as a part of the overview for Stage 4. After everything you have learned about the Puebloan and Aboriginal peoples and the European powers that colonised them, outline the following:

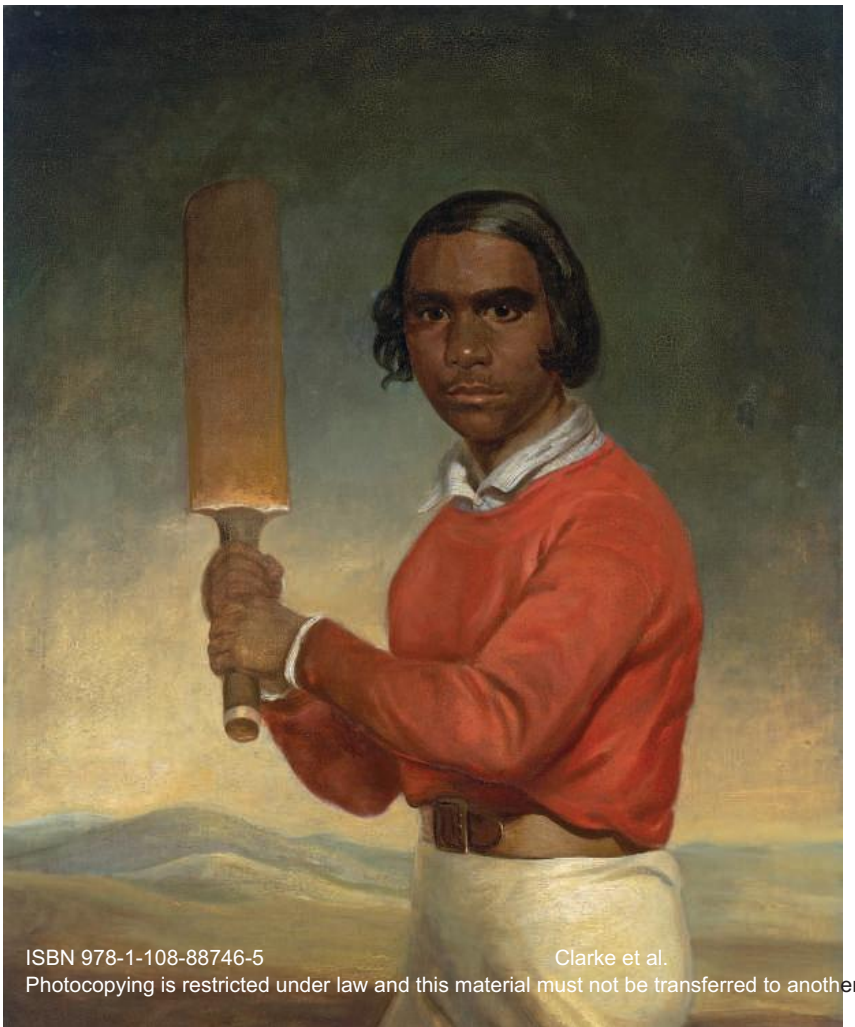
- how the Spanish and British colonisation movements incorporated the spread of Christianity
- the motivations behind the European discovery of New Mexico and Australia
- the way colonial government policy reflected racist or prejudiced attitudes towards indigenous peoples
- what kind of conflicts emerged as a result of contact between Europeans and indigenous peoples
- which significant people, groups, or ideas contributed to the way New Mexico and Australia developed.

Historical skills: Perspectives and interpretations **Historical concepts:** Continuity and change, Significance

Review 17.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. What common word can be used to describe both the Puebloans and the Aboriginal peoples?
2. Why did both communities suffer from the effects of smallpox, and which one was more significantly affected?
3. Explain the reasons for the massacres of the Puebloans and the Aboriginal peoples.
4. List the ways in which the Spanish and British differed from one another.
5. Why do you think the colonisation experience was so different for the colonisers and the colonised?



Source 17.42 This portrait from 1854 showing a young boy playing cricket was commissioned by a member of a Christian mission station.

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End of chapter activities

Extended response questions

1 Explain what motivated the colonisation process for European settlers.
2 Identify what role religion played in European colonisation of new territories.
3 Why was it so difficult for European powers to co-exist with indigenous peoples without either side resorting to violence?
4 Account for the role that indigenous resistance played in shaping government policy.

Group work activity

Consider the following statement: 'The indigenous peoples of Australia and New Mexico had a lot that they could have taught the Europeans but the Europeans were not capable of listening'.

1 Sit in a circle with your peers.
2 Read the statement and take one minute to write down as many ideas that you can come up with 'For' and 'Against' the argument.
3 At the end of the minute, pass the list you have created to the person on the right. You will also receive a list from the person to your left.
4 Spend one minute reading the new list you have received and add more ideas to it.
5 Pass this list to the right again and repeat the process with the new list you receive.
6 At the end of this third minute look for the writer of the list and return it.
7 Read the notes that have been added to your list.

What is your position in relation to the statement now? Consider how it might have changed as a result of the activity. Weigh up the evidence you have and decide whether you agree or disagree with the debate topic, then compose a 300–500 word response that explains your position.

Research activity

Undertake research on another indigenous community that was colonised, considering the following questions.

- What are the key differences between the pre-contact indigenous people and the colonising society?
- What motivated the process of colonisation to happen in the way that it did?
- How did colonisation affect the indigenous people?

Below are some options:

- King Leopold and the Congolese
- Europeans and the First Nations people of Canada
- the Spanish and the Incans and Quechuans
- Sinhalese society in Sri Lanka and the indigenous Vedda people
- Russian conquest and colonisation of the Siberians in the sixteenth/seventeenth centuries.

Creative task

The Yolngu people were contacted by the Macassan people before the British. Some useful comparisons have been made to illuminate the nature of British colonisation and why it was different for the Aboriginal peoples.

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1 Brainstorm a list of questions about the Macassan people's contact.
2 Look over the list and transform some of the questions into ones that challenge the imagination. Do this by transforming questions along the lines of:
   - **a** What would it be like if …
   - **b** How would it be different if …
   - **c** Suppose that …
   - **d** What would change if …
   - **e** How would it look differently if …
3 Choose a question and explore it by imaginatively playing out its possibilities. Do this in one of the following ways: writing a story or essay, drawing a picture, creating a play or dialogue, inventing a scenario, conducting an imaginary interview, conducting a thought experiment.
4 Reflect: what new ideas do you now have about the topic that you did not have before?

Visible thinking routine

Tug of war

Consider the following debatable question: 'As time went on, European settlers in New Mexico and Australia developed better relations with indigenous peoples'.

Write a series of post-it notes representing exchanges that occurred between the Spanish and the Puebloans, or the British and the Aboriginal peoples.

Create a line on the middle of your desk. One end will represent the idea of Europeans working towards better relations, and the other end will represent Europeans deliberately destroying indigenous culture. Place each of your notes on it as determined by where it fits best. By doing this it will help you determine how you have evaluated these ideas.

Using your evaluation, write a paragraph response to the original question.

Cross-curricular task

Food Technology and Maths

The Puebloan people were able to develop their civilisation partially because of the 'three sisters' of their cuisine: beans, corn and squash. Modern-day New Mexican food dishes are now characterised by added Mexican influences. By looking at a variety of New Mexican recipes we can see the impact of change and continuity that came as a result of Spanish colonisation.

1 Undertake research to determine the ingredients of three of the following dishes:
   - **a** adobada
   - **b** posole
   - **c** sopaipilla
   - **d** blue corn tortilla
   - **e** anasazi bean chili
   - **f** horno bread
   - **g** Navajo taco
   - **h** nachos
   - **i** three sisters stew.
2 Calculate the ratio of three sisters ingredients to ingredients that may have been imported from elsewhere (this may require additional research to determine where other ingredients originate from).
3 Place the New Mexican recipes in a sequence, the higher the presence of three sisters the closer it is to the beginning.
4 Use this sequence to imagine a food timeline and write a paragraph explaining the impact of Spanish colonisation on New Mexican cuisine.

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Glossary

abdicate to give up rule

absolution forgiveness for sins given by a priest

adze a hand tool similar to an axe but with the cutting edge perpendicular to the handle rather than parallel. They have been in use since the Stone Age, usually for carving wood.

agoge the military training system in Sparta

agora a public space in the centre of a Greek city-state

amphorae plural of ***amphora*****;** jars used for the transportation of liquid and solid products

ancestral Puebloans a name given to the ancestors of the Puebloans, who lived in large single-building cities

andron a room of the house that was only for men's use

Anglo-Saxon Chronicles A collection of historical accounts written by monks, describing the history of the Anglo-Saxons, compiled from around AD 891 to 1154

Anglo-Saxons Germanic inhabitants of Great Britain (and their descendants) following their arrival in the fifth century AD

animism to give spiritual qualities to inanimate objects or phenomena such as a storm or tide

apothecaries a person who provided medicines and chemicals, like a modern pharmacist

appease to keep someone or something content by giving them what they want

apsara a beautiful female spirit

aquaculture farming animals and plants that live in water, such as fish

Areopagus the Council of Athens that primarily decided cases of impiety and murder

artisan a person skilled in a trade or making something by hand

Aryan from the Sanskrit, meaning 'of noble status'

assembly the location where homoioi voted, usually on decisions of war and peace

astrologers a person who uses star signs and birth dates to tell others about their character or to predict their future

autocrat a ruler with unlimited power

autocratic having absolute power to make any decision

autocratic power having absolute power to make any decision

autonomy when a group of people are allowed to govern themselves with little to no input from the country's government

ba your personality, represented in tomb paintings by a bird

bailey the large inside part of a castle inside the walls

baptism the ritual that people, often babies, undergo to become Christian ensure that they can enter heaven

baray an enormous reservoir of water holding millions of litres

barbarians people who live outside the limits of the society and are therefore believed to be uncivilised and primitive

barracks buildings used to house soldiers

basilica an important place of worship that has been given special authority by the pope

Bayeux Tapestry a 70 m-long woven story that depicts the different stages of William's conquest of England

Bedouin nomadic Arab people

Bhagavat Gita a collection of the sacred scriptures of Hinduism

biased one sided, unfairly shows only one point of view or is prejudiced

Black Death or bubonic plague, which devastated Europe in the fourteenth century, killing between one third and one half of the population

black ship a ship of Western design with its hull covered with pitch to reduce leaks

booty valuable goods seized in war

boule the group of 500 Athenian citizens who ran the city on a daily basis

Bronze Age the period in history when bronze became the most widely used metal; bronze is made from combining copper and tin

Buddhism a religion based largely on the teachings of Siddhartha Gautama (the historical Buddha), that suffering is inherent but cultivating wisdom brings liberation

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bureaucracy a system of government officials that make important decisions to keep the government running

bushidō a Japanese warrior code of conduct

caliph the political and religious ruler of a Muslim state

Canon of Medicine principles and Practices for healing

canopic jars jars that held the lungs, liver, stomach and intestines to preserve them

carbon dating also known as radiocarbon dating, a method of estimating the age of carbon-bearing materials or artefacts by measuring radioactive carbon decay

cataracts shallow, rocky parts of a river

cathedral a large church located in an important city that usually served as a centre of the diocese, where an Archbishop would live

Catholics followers of the Catholic Church, led by the Pope in Rome; the largest branch of Christianity in Spain

cavalry soldiers who fought on horseback

chain mail a type of armour made from little rings of iron woven together as a vesy or coat

chamber pot a large pot stored under the bed and used as a toilet during the night

chiton the simple long tunic work by the Greeks

chivalry an unofficial code of conduct that all knights were expected to follow

Christendom the term given to all of the countries together who followed Christianity

chronology the arrangement of dates in the order they occur

city-state a city that with its surrounding territory forms an independent state

cives citizenship in ancient Rome

clans a group of families who work together for protection and resources lead by the strongest family

Clovis Culture the first indigenous people in North America (sometimes referred to as 'Paleo-Indians')

colonisation a process where a group of people leave their own country and establish control over another area

commission to request the making of something

communion the eating of bread and drinking of wine that symbolised the last supper of Jesus

concubine a woman who was the lover of an emperor or king, was not married to him and resided in or near the royal court

confederation a number of parties or groups that have formed an alliance

Confucius a teacher who lived from 550-479 BC and developed a set of ideas we call Confucianism

conquistadors knights/soldiers of the Spanish Empire

conscription compulsory enlistment for military service

conservation ensuring that artefacts are able to last well into the future

convict a prisoner convicted of a crime

coronation ceremony at which a king or queen is crowned

county land controlled by a count, an important Lord

courtly love the appropriate way of expressing love for a Lord and Lady before marriage

cradle of civilisation a term used for a number of areas around the world where the first advanced human societies developed

cremation to reduce to ashes by burning

Crusades a series of wars between Christians and Muslims from the eleventh to thirteenth centuries

Crusading order an order of knights defined by its devotion to Christianity and the protection of pilgrims to Jerusalem and the crusading kingdoms that developed in the region after the First Crusade in the eleventh century

curative to cure or treat

curtail restrict

daimyō Japanese lords, roughly equivalent to medieval European dukes or earls

Danelaw the parts of Anglo-Saxon England that came under Danish law and where Danish customs were observed, particularly in the late eighth and early ninth centuries

decree an official order that is not legally binding

deified past tense of **deify;** to worship or regard as a god

delta area of low, flat land, often shaped like a triangle, where a river before flowing into the sea

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democracy a form of government where members of the community take part in decision-making through voting

dialect a version of a language, similar to other dialects of the same language but not quite the same

diaspora the spread of people beyond the lands of their origin

direct participatory democracy a form of democracy where all citizens are able to vote on every issue themselves

dispossess to deprive a person or people of their land and belongings

Domesday Book the details of every person who lived in England and what they owned, written by the orders of William

doublet a close-fitting men's jacket

dreaming a term for the spiritual, legal and ritual beliefs of Aboriginal peoples

dynasty a succession of rulers from the same family

eddas collections of poetry and prose containing accounts of Norse myth

egalitarian the principle that all people are equal and deserve equal rights and opportunities

embroidery small woven images or patterns which were usually framed and hung on the wall

emperor an individual that has all the same powers as a king but is considered to be of a higher honour and rank than a king

emporoi traders, usually referring to those travelling by sea

enculturate a process where an individual or group of people learn the customs of another culture so that they can become part of it

enlightenment achieving spiritual insight or knowledge

enmity opposition or ill-feeling towards something

Ennead ancient religious city of Egypt, under modern-day Cairo. Its name is Greek: *helios* meaning sun, and *polis* meaning city.

ephebe a young warrior in training, usually between the ages of 18 and 20

ephors the five men elected every year in Sparta to supervise the King

epic poetry a long story told in the form of a poem

equilibrium a state of balance

espionage the use of spies to gather sensitive and often secret information on other countries

Etruscan a group of people originally from central Italy whose culture was very influential on the Romans

eunuch a man who had been castrated (had his testicles removed) and worked as a palace servant

excommunication a punishment that forbade anyone to give communion to a person, making them unable practise as a Christian.

exiled to be expelled or banished from one's homeland

exponential rate grows at a fast or accelerated rate

feigned retreats faking retreat on the battlefield to tempt the enemy into a misguided attack

fertile able to produce a large number of quality crops

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

fez a type of hat

figurehead a position of the highest rank but no real power

flagellation whipping or beating; a flagellant is a person who self-flagellates, that is, whips themself

foot binding a tradition of binding a woman's foot from a young age to make it smaller and more 'attractive'; it involved breaking bones and making it difficult for a woman to walk

foraging to find food by searching for, and collecting, it

forebears ancestors

foreign policy a government's strategy in dealing with other nations

fratricide the killing of one's brother

freemen people whose lives were not completely controlled by a lord

frieze a decoration extending along a wall

garrison a group of soldiers set up in a fort or town to protect it

geo-strategic offering a military advantage because of where they were located

gerousia the council of Elders in Sparta who advised the King

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Gothic a style of architecture with particular features, such as flying buttresses and high roofs, developed in Europe in the Middle Ages

grand vizier chief advisor to the sultan

guild association of craftsmen or professionals, often with considerable power

Gunboat Diplomacy form of diplomacy where nations use the threat of force to achieve their aims

gymnasium a building where men of all ages would go to work out and relax with their friends

haiku a distinctive Japanese poem with three unrhymed lines, the first and third lines consisting of five syllables each, and the second of seven syllables

half-caste a racist term that describes someone of mixed racial heritage

hearth a brick or stone-lined fireplace or oven, used for cooking and heating

Heliopolis ancient religious city of Egypt, under modern-day Cairo. Its name is Greek: *helios* meaning sun, and *polis* meaning city.

Hellenic anything that originated in Greek culture that was found outside Greece

Hellenisation the process of spreading Greek culture outside of Greece

helots the slave-like people controlled by the city of Sparta

heresies different forms of Christianity that the Church tried to suppress

himation a large woollen cloak worn by Greeks, particularly in the winter

Hinduism a religious tradition from the Indian sub-continent

hippeis knights in Greek armies who usually fought on horseback

Holy Land the Middle East, important to Christians as they believe it was where Jesus lived and was killed, and holy to Muslims because they believe it was where Mohammed, the founder of Islam, ascended into heaven

Holy Roman Empire a large kingdom in central Europe dominated by German-speaking peoples. It was believed to be a continuation of the Roman Empire.

homoioi the Spartan citizens, males who had finished their military training

hoplites Greek heavily-armed soldiers, the main part of most Greek armies

hoplon the large shield hoplites carried into battle

howdah (in South Asia) a seat for riding on the back of an elephant or camel, typically with a canopy and accommodating two or more people

humanism philosophical ideology that focusses on the idea that people are in control of their own destiny and their future is not pre-determined by God

Hyksos a group of peoples who assumed control of Egypt after the Middle Kingdom. Their identity is uncertain.

hymns songs with particular stylistic features sung in praise of God

illuminated highly decorative/decorated

imperial related to an empire or emperor/empress

impiety a lack of respect for the gods

in situ in the original position

Indian Agents an individual authorised by the United States to interact with indigenous people on behalf of the government

indigenous the original inhabitants of a particular area

indulgence a payment made by a person to be forgiven for their sins without having to do anything else

infantry soldiers marching or fighting on foot

initiation rite a ritual or custom in which a youth proves that they have become an adult

jade a hard green or white stone that can be carved and polished to make ornaments, jewellery and sculptures; considered by the Chinese to be one of the symbols of the gods

ka your life force, represented by two upraised hands

kabuki a style of Japanese theatre that developed during the Tokugawa period

kachinas ancestral spirits with special powers who act as messengers between the people and their gods

karma (in Hinduism and Buddhism) the sum of a person's actions in this and previous states of existence, viewed as deciding their fate in future existences

khan a chief or leader

khanate a political entity ruled by a khan

knarr a Viking cargo ship capable of open sea travel, with a wider, deeper and shorter hull than a longship, and operated by a smaller crew

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knights the warrior class of European society, often Lords who owned land

kohl a mineral that was ground up and applied around the eyes

Krypteia young soldiers still in training required to use terror to ensure that the helots remained loyal to Sparta

kung fu Chinese martial arts

kyogen a form of comedic play that acted as a break between Noh plays

last rites the prayers and rituals done over a dying or dead person to ensure that they enter heaven

league a unit of measurement no longer used; the equivalent of 3 nautical miles, or 5.5 km

leeward on the sheltered, or downwind side

legalism a way of thinking that encourages a strong, central government

Lent a period of 40 days of fasting before Easter beginning on Ash Wednesday. It was preceded by Mardi Gras, or 'Fat Tuesday' where there were festivals and feasts.

limbo place for deceased unbaptised babies, neither heaven nor hell

linguistics the study of language and its structure. Experts in linguistics can trace similarities in languages to determine their origins and make connections between cultures.

lintel a stone that spans the top of a doorway

litigious people who are more willing than others to have problems decided by court

loggia a covered walkway

lot a process of selecting people completely randomly, making it the choice of the Gods

maat the idea of justice, order and harmony, as embodied by the goddess Maat. It was also symbolised as a white feather.

Macassan fishermen people from the region of Sulawesi (now Indonesia) who gathered *trepang*, a marine animal used for food and traditional medicine

Malthusian population collapse a theory developed in 1798 by Thomas Malthus, which argued that when population growth outstrips agricultural production, disease or famine will reduce the population to more sustainable levels

mamelukes a slave soldier

mana used in Polynesian and Melanesian societies to describe a supernatural or sacred power believed to run through all natural things, but especially through chiefs and kings

Mandate of Heaven 'mandate' means authority or approval, and 'Heaven' was the most important god who ruled over all other gods and spirits. Mandate of Heaven is the 'approval of Heaven' to rule China.

manor a large estate owned by a noble, which he would divide into smaller portions of land to be farmed by peasants or freemen

manslaughter the killing of a human being by accident

Martial Law when a government suspends ordinary laws and replaces them with military control of society

mastaba tomb consisting of an underground burial chamber with rooms above it (at ground level) to store offerings

mausoleum a large tomb structure containing bodily remains

mebon temple built on an artificial island in a baray

medicinal draughts and tinctures oral medicine or ointments

medicineman a traditional healer and spiritual leader of an indigenous community in North America. In Puebloan culture this means a close connection to the kachina religion.

megafauna giant animals that were alive during the Pleistocene epoch, many of which have smaller modern counterparts

mercenaries paid soldiers

merchants people who made their money through trading goods

meritocracy a system in which one is rewarded owing to talent and ability, as opposed to other factors such as birth or money (for example)

mesa a large flat outcrop of rock with steep sides. Sometimes called a tableland, table-top mountain, or plateau.

midden the rubbish piles of early settlement sites, often containing shells, bones, botanical materials, and the workings from ceramics and stone tool-making

minarets a slender tower, typically part of a mosque

mission an organised effort by Christians to spread their religion to newly converted people. This was usually represented by the establishment of a church in an indigenous community.

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monarchy a form of government where one person (a king or queen) controls the state

monetary money-based economy

monks men who devoted their lives to worshipping God and lived in monasteries

monotheism a religion that believes in only one god

monsoonal related to strong winds that blow into Southeast Asia from the southwest during the wet season, bringing heavy rains, and from the northeast during the dry season

mother-city the original city from which settlers came before founding a new city

motte the old English word for mound or hill

musketeers soldiers armed with rifles, called muskets

Muslims people who follow the religion founded by Mohammed. The religion is named Islam.

nerge hunting circle; encirclement tactic

nirvana a state of release from all suffering

nobility the upper, wealthy part of society in the Middle Ages, who usually owned large amounts of land

noble a member of an important family with a social status just below the king or emperor

nomadic moving from place to place, rather than settling in one area

nuns women who devoted their lives to worshipping God and lived in convents

oases fertile areas in deserts where water could be found

oath a promise that is made between two people that invites God to be a witness to ensure that the promise is not broken

obsidian a dark volcanic rock

occupation the idea of a military force moving into an area to control it

oikos the Greek household, referring to both the house and the family inside it

Old Norse the old form of the Norwegian language common to the lands of Scandinavia

oligarchy a government controlled by a small number of people, usually wealthy families

omen sign from the gods

oracles messages from the gods in answer to a person's questions

oral tradition when a culture relies on information being passed from generation to generation by word of mouth (rather than being written down)

pagan a person who held religious beliefs other than those of the land's main religion/s. It was also used to refer to non-Christians or believers in many gods, polytheists.

page a young boy, usually up to about 14 years old, who was training to become a knight

pagoda a temple based on an Indian design with tiered towers

palisade wooden stakes planted into the ground to form a defensive barrier, usually around an enclosure

pandemic an infection that spreads over a large area or population

papyrus a tall reed with a triangular stalk that could be cut into fine strips, which were woven together to make a smooth papery surface suitable for writing and painting

patriarchal a social system in which fathers are heads of households, descent is through the male line and men hold more power and authority than women

patrician order the group of families who comprised the aristocracy in ancient Rome

patrilineal tracing your origins through your father's line or family

patten a wooden shoe, like a high heeled clog, to protect clothing from wet or muddy ground

patti the basic unit of the ancient Indian army under the Mauryan kings

peasants the lower class of society in the Middle Ages, often farmers

peltasts lightly-armed troops who used slings as their main weapon

penal colony a colony established for the housing of prisoners and criminals, therefore isolating them from their place of origin

pendulum the swinging weighted arm of a clock that makes the mechanism inside it continue to turn and keep the clock moving

peninsula a long, narrow piece of land that stretches out into a body of water

penitence showing sorrow for doing something wrong, particularly against religious rules

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perspectives different attitudes or way of thinking about anything such as an issue, person or event

pestilence an infectious disease that spreads quickly

pewter a metal alloy made of tin, copper and sometimes silver

piazza a large, open area in a town or city for markets, a church or other public buildings

pictographs a pictorial symbol for a word or phrase. Pictographs were used as the earliest known form of writing, examples having been discovered in Egypt and Mesopotamia from before 3000 BC.

piety the quality of being religious or reverent

pikes long spears designed to stop an enemy charge of infantry or knights

pilgrimages holy journeys to sacred sites

playwright a person who writes plays

plebeian order those not of the patrician order; the general citizenry of ancient Rome

Pleistocene Epoch a long period of geological time that includes the last glacial period, where temperatures were cooler and sea levels lower

Pnyx the location where the Athenian assembly met at least four times each month

polis an independent city-state that made its own laws and controlled its own activities

polytheistic belief in more than one god

pope the head of the Catholic Church who lived in Rome

pre-Columbian before the European explorer Christopher Columbus 'discovered' the Americas

principality land controlled by a Prince or a member of a royal family

prototype a first version of something

Puebloans the indigenous people of New Mexico, named as such by Europeans due to their stone villages (called 'pueblos')

purgatory the place where the souls of good people go to be punished for their sins before they are allowed to enter heaven

raid a process where a group of people suddenly attack a settlement in order to steal something

reformation a time of religious change when people turned away from the Catholic Church

regency period of rule by an individual appointed to manage the affairs of state due to the current sovereign being unable to rule

reincarnation the rebirth of a soul in another body

renga a form of collaborative Japanese poetry made up of a chain of verses

republic a place which is ruled by elected officials

reservations a large designated area of land given to indigenous people by the United States government

rhetors regular Athenian speakers in the assembly

riverine relating to or situated on a river or riverbank

Roman law the laws established at the time of the Roman Empire that formed the basis of most European law

sagas long, narrative epics about the Vikings who lived between 930 and 1030 AD. The sagas were mainly written by Christian Scandinavians after the Viking Age in Iceland between the late twelfth and early fourteenth centuries.

sail to windward capable of sailing into the direction the wind is coming from. Sailing to windward is usually done at an angle. A ship can zig-zag (tack) like this to make progress into the wind.

samurai the hereditary warrior class of Japan

Sanskrit ancient language of India

sarcophagus coffin

sarissa the spear carried by Greek soldiers which was the main weapon used when in battle formation

scribe someone taught to read and write. They were used as secretaries and public servants

scriptorium the room in which copying of texts was done in a monastery

seals a piece of wax, lead, or other material with an individual design stamped into it, attached to a document as a guarantee of authenticity

Sengoku Jidai (1467–1600) a period of civil war when central authority broke down and *daimyō* fought amongst themselves for control, sometimes called the Age of Warring States

settlement when people build houses together to live in a stable community

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sherd a fragment of pottery

Shi'a the smaller of the two main branches of Islam, Shi'a believe that Ali was the rightful heir of Mohammad

Shinto Japanese religion with a focus on the worship of spirits (Kami) that inhabit aspects of nature and human ancestors

shock troops troops with the responsibility of leading attacks

shogun a temporary military appointment to defeat barbarian tribes

shogunate the name of the government of the shogun

siege artillery heavy weaponry

Silk Road the major trade route that stretched from China to the Mediterranean world

silt rich, fine soil carried in the waters of canals or rivers

smallpox a highly infectious disease that causes blistering of the skin, blindness, and death

sphinx human headed lion figure which represented the sun-god, Re

squire a boy, usually a teenager over 14, who was in the final stage of becoming a knight

steppe a vast area of grasslands that spans much of Central Asia suited to the grazing of animals

strata layers of material in the ground deposited one upon another (singular: stratum)

stupa originally built as the final resting place for deceased famous teachers and later associated with the ashes of the Buddha. The Emperor Ashoka built thousands of *stupas* for Buddhist meditation and rest.

sub-continent a large distinguishable part of a continent, such as North America or the part of Asia containing India, Pakistan, and Bangladesh

subsistence farmers farmers who grew enough crops to feed their family with little remaining to trade

succession the process of inheriting or passing on the kingship

sultan ottoman emperor

Sumptuary Law a law that was passed to control excessive consumption

Sunni the bigger of the two main branches of Islam, Sunni Muslims differ to Shi'a for a number of reasons, but the most important perhaps is that they do not recognise Ali (his son-in-law and cousin) as the rightful heir of Mohammed, believing instead in the Islamic community's role in choosing its leadership

symposia small parties held by men where they ate, drank wine and played games, discussed politics or any other topical affairs

tai chi a Chinese martial arts exercise involving slow, controlled movements and deep breathing

tamerlane a neighbouring Mongol-Persian conqueror

tanka style of poetry with 5 lines and 31 syllables

***tapu* (or *kapu*)** behaviours or activities that were sacred or forbidden, as ordained by the Polynesian gods

terra nullius a Latin term that translates as 'land belonging to no one', meaning free to be claimed

thalassocracy a government that relies on naval power

thatched made from straw or dried grass

thing the assembly of freemen that governed Viking community

three sisters a phrase used to refer to the three important plants (corn, squash, and beans) that made it possible for the Puebloans to settle in one spot and live on food produced by their farming

tithe 10% of a person's income (either money or produce) paid to the Church

toga a garment worn on special occasions in Ancient Rome. It consisted of a long piece of material that wrapped around the body, over the left shoulder and under the right arm.

tournament mock battles between knights, either on foot or horseback

trade wind prevailing winds that blow steadily from one direction. They are most common in the tropical regions.

treaty a peace agreement

Treaty of Waitangi this was an agreement made in 1840 (between British representatives and over 500 Maori chiefs) to allow British settlers and Maori to have the same rights and live under a common set of laws

tribute a payment made to a ruler as an acknowledgement of their authority, similar to tax

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trireme the most common naval vessel in Greek history, a boat with three levels of oars

Turkish Yoke the name given to the period in Bulgarian history between1396 to 1878, when the Ottoman Empire ruled Bulgaria. It refers to the sense of being harnessed (against their will) to the Turkish-Ottoman ruling power.

typology using the characteristics of an object to classify them over time. It helps to show how an object has changed over time.

tyrant the rule in Greece of a single man, usually supported by the majority of the people of a polis

urban related to towns or cities

vanishing point the illusion that there is a point where parallel lines meet in the distance, and all objects should be painted with respect to this point

vassal in the feudal system, someone who received land from the monarch, and in return offered owed allegiance, homage and mutual obligation

vassal states vassal states were obligated to assist the sultan with the military service of its men and were also expected to contribute to the revenue of the empire

Vedas the earliest body of Indian scripture, which codified the ideas and practices of Vedic religion and laid down the basis of classical Hinduism. They were probably composed between 1500 and 700 BC, and contain hymns, philosophy, and guidance on ritual.

vernacular the language spoken in a region by most people, particularly the uneducated

Visigoths one of the groups of Germanic peoples who clashed with the Romans during their migration through and settlement in western Europe

Wallachia an area in Romania

windward the side facing the wind

witan the council of elders who advised the King in England before the Norman conquest

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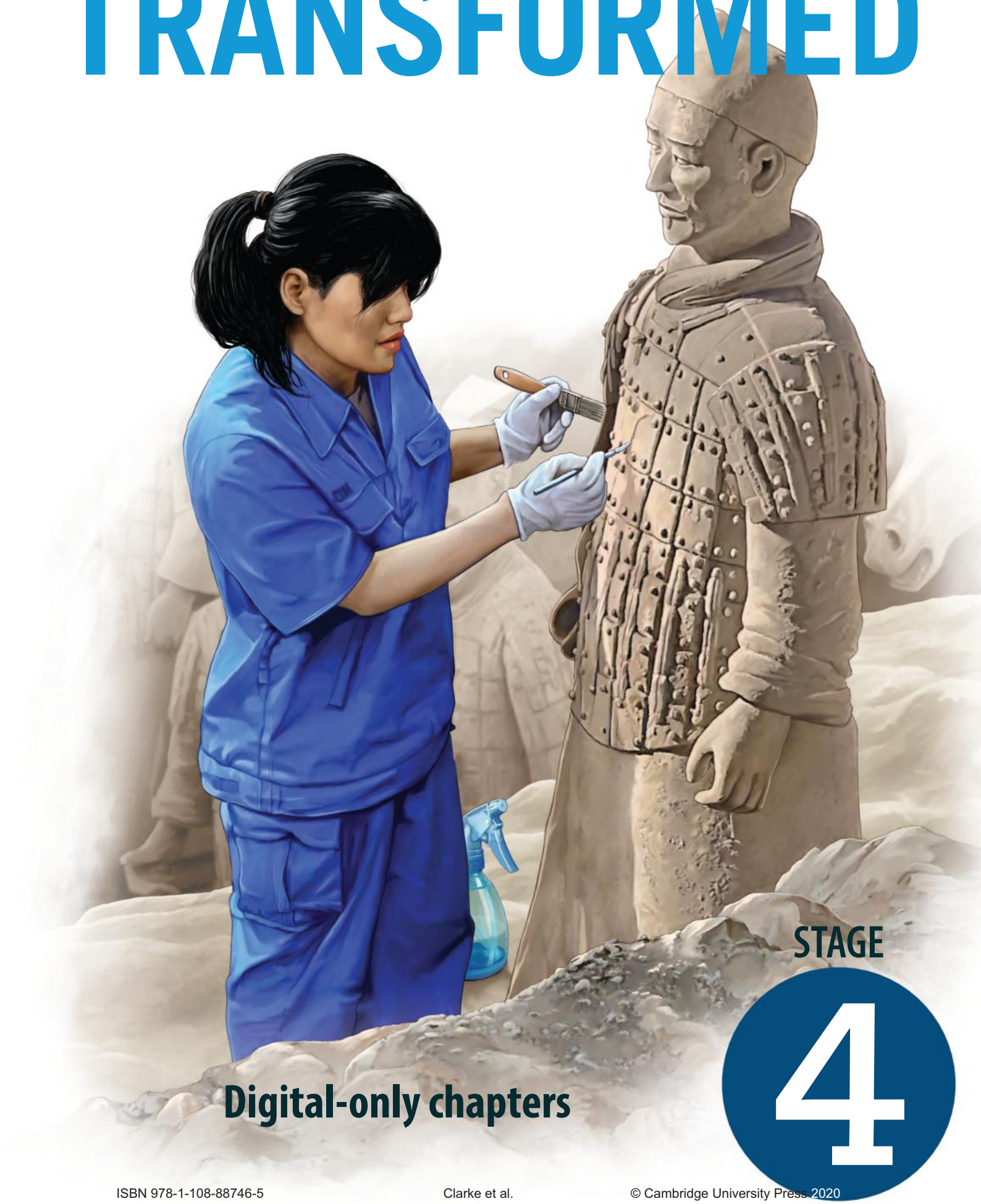

STAGE 4

Digital-only chapters

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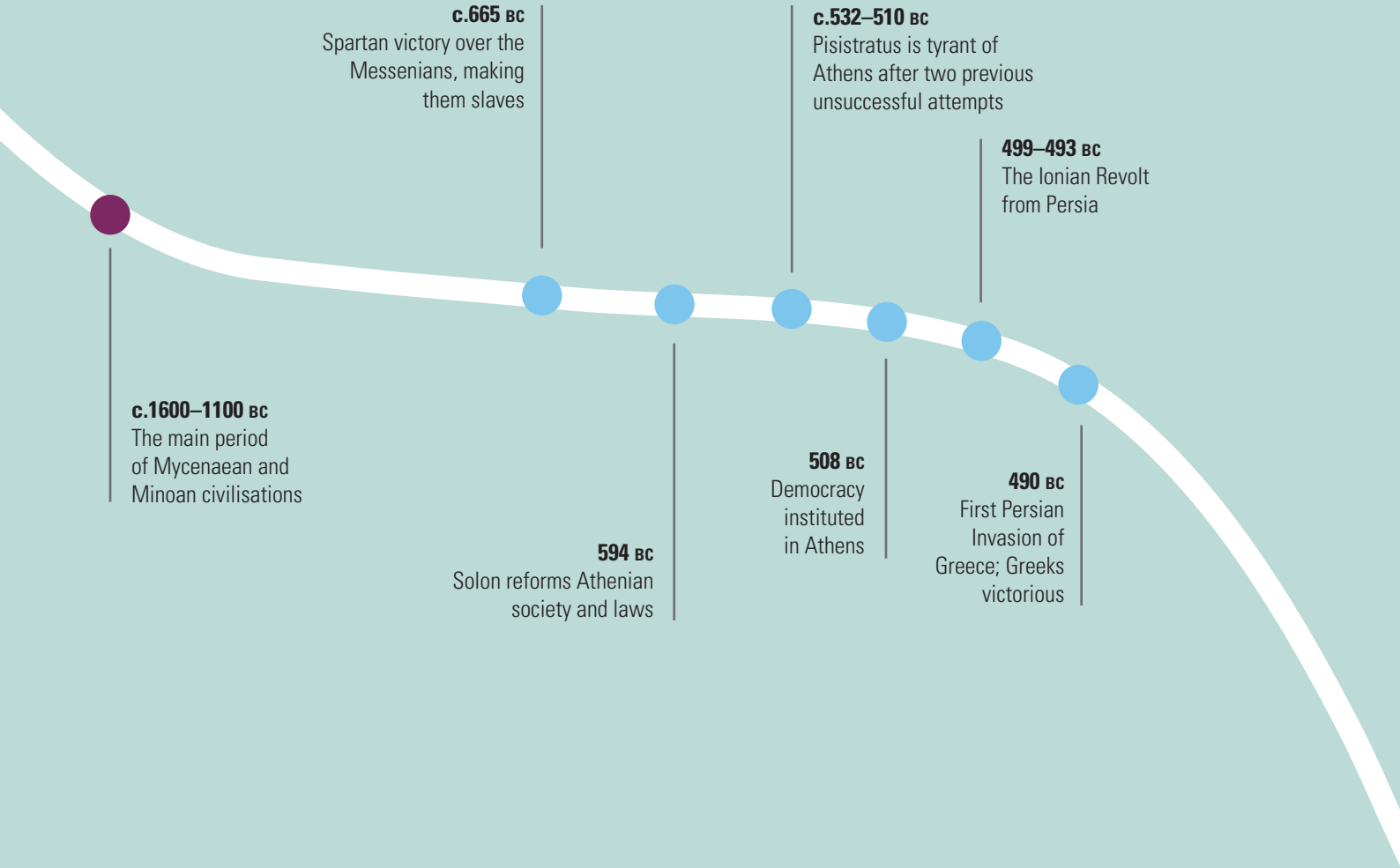
CHAPTER 3 Digital-only chapter

ANCIENT GREECE



One of the most important periods of Western history was the civilisation that started in the late first millennium BC in the area we now call Greece. They developed a society that spread across the Mediterranean and eventually as far east as India. They provided the foundations for Western civilisation in many ways. While we think of these people collectively as ancient Greeks, they would not have considered themselves a single group of people. In ancient Greece, the land was divided into individual cities, with each one controlling its own affairs. It is important to remember this when we examine this period.

Some historians regard the use of the word 'slave' as dehumanising, and recommend that 'enslaved person' should be used. In this chapter, we use 'slave' to match the NSW History Syllabus.

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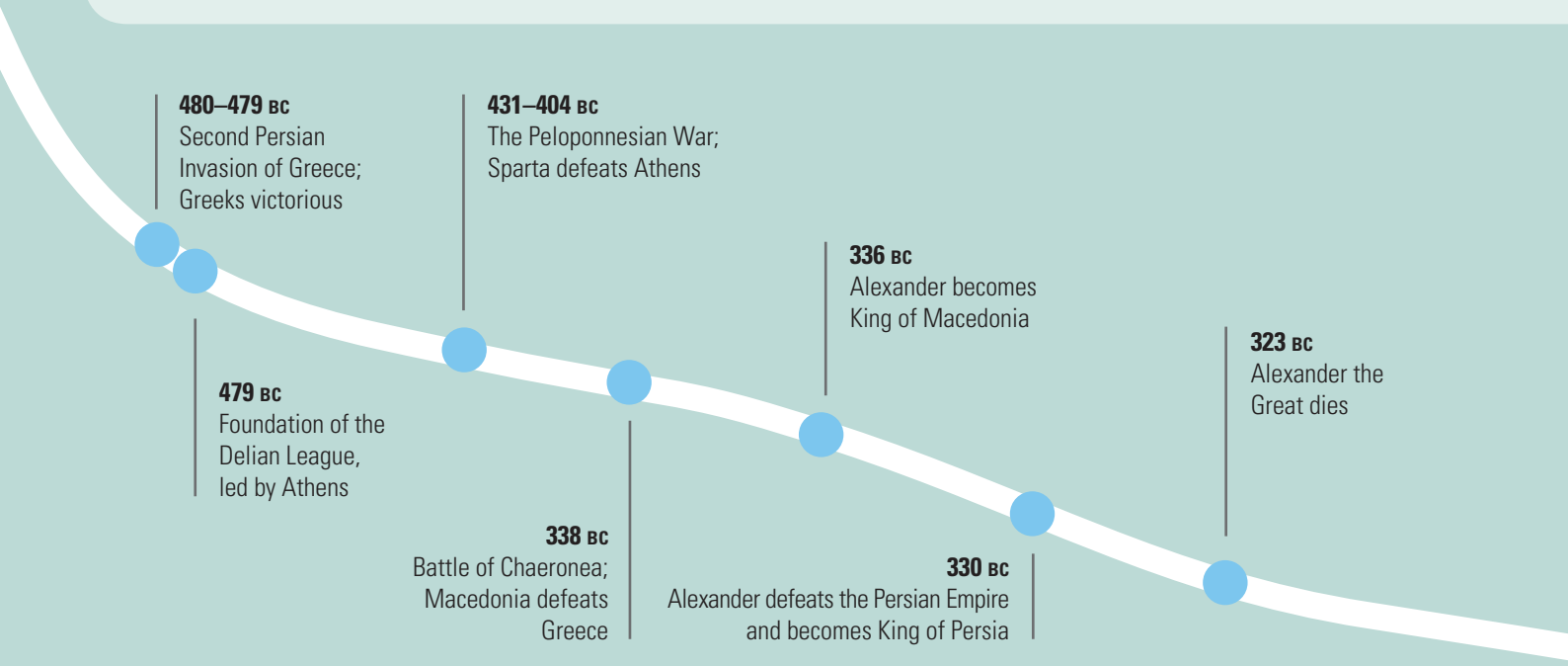
SEE, THINK, WONDER

Source 3.1 The Tholos of Delphi

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about ancient Greece? (I wonder …)



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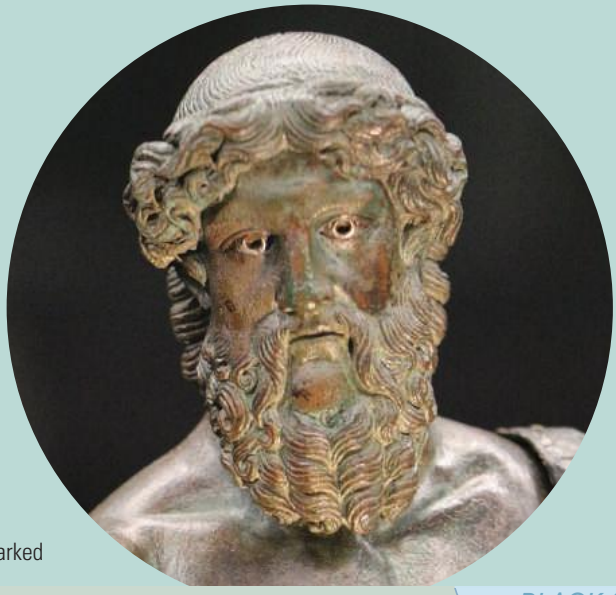
Key questions

- How did the geography of Greece contribute to its development?
- How were Greek cities organised?
- What was daily life like for people in ancient Greek cities?
- How did the ancient Greeks fight and why were their tactics effective?
- What is the legacy of the ancient Greeks today?



Source 3.2 Greece and the Aegean Sea, with some of the city-states marked

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3.1 Physical features

Ancient Greece was dominated by two features: the mountainous land and the Aegean Sea. These two geographical features made Greek societies similar in some respects, but also divided cities from one another.

Activity 3.1

1 Use Source 3.2 to help you locate the cities of Athens and Sparta on Source 3.3 or Google Earth.
2 What do you notice about the areas in which they are located?
3 Why might the people of the Peloponnese have seen themselves as a separate group from those of Attica?
4 Why do you think the mountains helped make the cities more independent?

Historical skills: Analysis and use of sources **Historical concepts:** Cause and effect

Greece and the Aegean Sea

Greek civilisation had a close relationship with the sea from the very beginning. Many ancient Greeks either lived on islands or in cities located near the sea. The sea that was central to the Greek world was the Aegean.

An early civilisation named the Minoans dominated Greek culture during the second millennium BC. Their way of life was largely based on the sea and naval trade. Their trading connections extended by sea from the Greek islands of the Aegean to the coast of Asia Minor, Egypt and possibly all the way to what is now Spain. Later in Greek history, the Athenians established an empire as a result of their mastery of the sea. The fifth-century Athenian Empire controlled almost all of the islands of the Aegean and, as a result of their control, the Athenians dominated trade.

Source 3.3 Satellite image of Greece

Activity 3.2

Research the Minoans.

1 Identify where they lived.
2 Explain what happened to them.
3 Summarise what is left now of their civilisation.

Historical skills: Research **Historical concepts:** Significance

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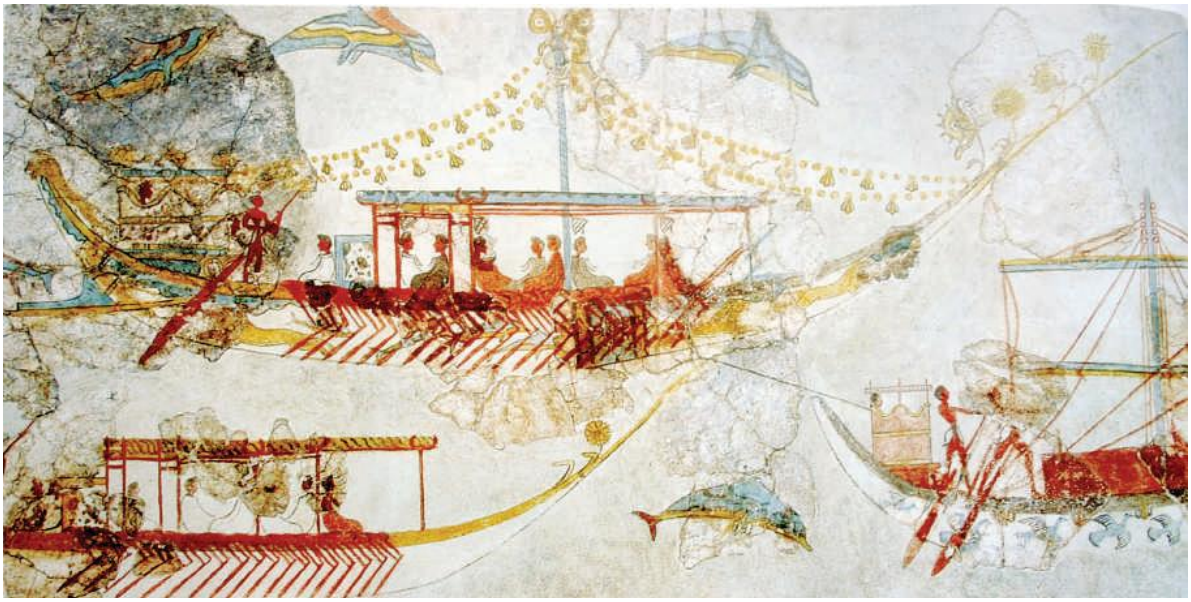
Source analysis 3.1



Source 3.4 An example of Minoan art: *The Flotilla Fresco*, Akrotiri, Greece

1 Describe the boats used by the Minoans.
2 Identify who seems to be sitting on the boats, rowers or passengers. Summarise what this might tell us about the purpose of the expedition pictured.

Many Greeks relied upon the sea for their livelihood. Some were ***emporoi***, travelling from city to city trading the goods they bought from various, sometimes exotic, locations. Other Greeks might be fishermen, relying on the sea to provide food for their families or to sell at the markets. They feared the power of Poseidon, the god of the sea, knowing that the ocean could swallow up entire civilisations, just as it had done with the Minoans in ancient Greek stories.

emporoi traders, usually referring to those travelling by sea

Mainland Greece

While Greece was largely a seafaring society, many Greeks lived inland. Greece is a mountainous country with large areas of plains surrounded by towering mountains, sometimes nearly impassable for travel. There were two main areas of the Greek mainland: central Greece and the Peloponnese.

The mighty military state of Sparta dominated the Peloponnese. Situated on fertile plains, the Spartans were able to control the growing of crops of grain, olives and grapes, with the river Eurotas supplying water to the region. The plains of Greece, as a result of volcanic activity in the distant past, were full of rich soil, often very good for crops. However, not all soil in Greece was good farming soil. Athens grew so large that the people living in or near it could not grow enough grain to feed the population. The Athenians had to rely on grain bought from other cities around Greece and beyond.

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Resources of ancient Greece

Greece was a famously poor country in terms of its resources. While there were some valuable metals and marbles, much of the land was not good for farming crops in large quantities. This made the products that did flourish, such as wine or olive oil, very important to the survival of many people in the Greek world.

Agriculture and farming

Most Greek people were involved in agriculture in some way, with many involved directly in farming. Most only produced enough to feed their family and to trade for other goods that were needed. These **subsistence farmers** lived outside cities and grew crops or farmed livestock for food. They could then sell what they did not eat. These poorer farmers would try to grow a variety of crops in case one crop failed due to weather or other natural reasons.

subsistence farmers farmers who grew enough crops to feed their family with little left over to trade

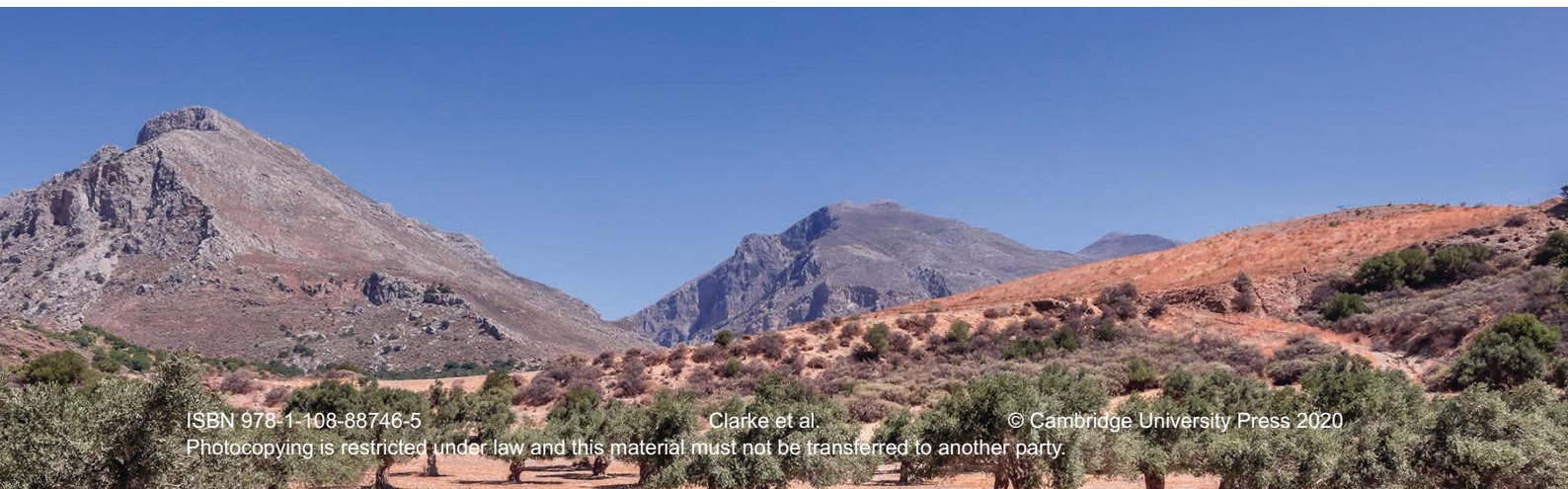
A small number of farmers owned land but lived in the city. These were usually wealthy men who used slaves to work their land. They invested money in making their land as profitable as possible, often installing the latest farming technology. This is how they made most of their money. These farms were usually quite large in comparison to those of the subsistence farmers.

The soil throughout most of Greece was not particularly good for farming grain, the staple of a Greek diet. Some grain, mostly barley, was grown in the plains of areas such as Attica. High quality grain was imported from the Black Sea regions and was very expensive. In some parts of Greece, such as Arcadia in the middle of the Peloponnese, fruit was grown in abundance, particularly apples, figs and pears. Most farmers also had small vegetable gardens where they might grow cabbage and a variety of beans.

The two crops grown in most parts of Greece were grapes and olives. Both of these were important to the ancient world. Wine was used in the worship of the gods as it formed part of many religious ceremonies and was drunk by most people.

Olives were just as important. They were sometimes eaten, but more often they were pressed to make olive oil. Olive oil was important for cleaning (by covering the body with oil and scraping it off), cooking, medicines, perfumes and tanning leather. Most important was its use in lighting. Candles were not used in the ancient world; instead, people would pour oil into a lamp, insert a wick and light it. The oil would keep the wick burning slowly, providing light. Oil was so important that an amphora of it was awarded to the victors of contests such as those at the Panathenaic Festival in Athens.

Source 3.5 An olive grove in modern Greece



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Natural resources

As a result of its mountainous nature, Greece had access to a variety of metals. From the very beginning of Greek history, copper, lead and iron were mined in many regions. This was used for weapons, farm implements and in creating artwork. Tin was later imported by Greek cities to combine with copper to create bronze, a strong alloy that could be used to greater effect as it was far more durable. This was used for weapons, farm implements and in creating artwork.

Gold and silver were also available in different parts of Greece. In the north, the region opposite the island of Thasos was well-known as an important gold-mining area. Wars were fought to control the region in the fifth and fourth centuries BC. Silver was also important, and the supply of silver at Laurion, in Attica, helped to make Athens wealthy.

In a time when temples were built to honour the gods, the material used in their construction – marble – was very important. Statues honouring gods and men were also made from marble. As Greece was so mountainous there were many locations that provided marble.

Review 3.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify who the Minoans were.
2. Name the key resources available to the ancient Greeks.
3. Identify the most important crops. Explain why they were important.
4. Explain why the sea was important to the ancient Greeks.
5. Why might it be significant that ancient Greece was a mountainous region?
6. Explain why life might have been dangerous for *emporoi*.
7. Explain how ancient Greece's geography affected the Greek world.
8. Religion was an important part of Greek life. Explain how resources were used in ancient Greece for religious purposes.

Source 3.6 A view of Mount Pentelicon where white Attic marble was quarried

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3.2 Key groups

Ancient Greek history is normally divided into a number of periods:

- the Greek Dark Ages (from around 1100 BC through to the ninth century BC)
- the archaic period (eighth century BC to 480 BC, with the second Persian invasion of Greece)
- the classical period (480 BC to the Macedonian conquest in 338 BC)
- the Hellenistic period (when the conquests of Alexander the Great initiated a wider spread of **Hellenic** culture across the map – it finished with the emergence of the Roman Empire in 31 BC).

In this chapter, we will mainly be looking at the time from the archaic period through to the start of the Hellenistic period.

The ancient Greeks called their country Hellas, but by the start of the archaic period, it had been divided into individual city-states. Each ***polis***, had its own way of life, method of organisation and groups with different roles. While there were some similarities in Greek laws and customs, life could differ vastly between cities. Two cities very different from each other were Sparta and Athens.

Hellenic anything that originated in Greek culture that was found outside of Greece

polis an independent city-state that made its own laws and controlled its own activities

Law and order

Many Greek cities in the archaic period were controlled by kings, who were advised by councils of elders. Over time, kings were replaced by **oligarchies** and most cities in Greece were controlled by these groups of wealthy citizens. Sparta was one of the only cities in Greece to maintain **monarchy** as a form of government.

Athens was one of the cities in Greece that was controlled for a period of time by one man, known as a **tyrant**. Unlike today where the term 'tyrant' is used negatively, tyrants in ancient Greece were not necessarily bad, and were often supported by the majority of citizens in the city. When the Athenians overthrew the tyrants of their city, they instituted a democracy, a form of government that had not existed before.

monarchy a form of government where one person (a king or queen) controls the state

oligarchy a government controlled by a small number of people, usually wealthy families

tyrant the rule in ancient Greece by a single man, usually supported by the majority of the people of a *polis*

Source analysis 3.2

Source 3.7 Ancient Greek philosopher Aristotle gives an account of Pisistratus, tyrant of Athens

> Pisistratus' administration of Athens was generous, and more lawful than tyrannical; he was kind and generous in everything, and in particular he was merciful to those who broke the law. He also gave loans to the poor for their businesses, so they could support themselves as farmers.
>
> Aristotle, *Constitution of Athens*, 16

1 Summarise what makes it seem as though Pisistratus was not a tyrant in the modern sense of the word.
2 Why might he want to be generous to the poorer people in society?

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Oligarchy in Sparta

Source 3.8 Modern Sparta with ancient ruins

Sparta had a unique system of government. While the Spartans maintained the monarchy, they had two kings rather than one; one from the Agiad family and the other from the Eurypontid family. The kings had equal power, though one could become more influential than the other as a result of political connections, policies or personality. One king at a time led the Spartan army into battle, while the other remained in Sparta to control affairs at home. They were also the chief priests of the state and had significant influence in all areas of politics. However, their power was limited by the five ***ephors***. Elected annually, the *ephors*' role was to supervise the kings and ensure that they did not go beyond their area of authority. There was also a traditional council of elders, the ***gerousia***, who advised the kings and helped them to form policy.

Citizenship in Sparta was defined by birth. Only men could be citizens, and they had to pass various tests throughout their life to prove their worth. Spartan citizens, called ***homoioi*** (equals) because they were technically equal to all others, trained for battle every day. Sparta was the only city in Greece to have a permanent, professional army. When they passed their military training (known as the ***agoge***) which lasted from the ages of seven to 18, *homoioi* were given land and ***helots*** to work the land. *Homoioi* had to provide food for the mess tents where all *homoioi* up to the age of 60 were required to eat each day. If they could not produce the required portion from their land, they would lose their citizenship. Also, because they were soldiers, if they showed cowardice in any way in battle, they also lost their citizenship. *Homoioi* also voted on decisions of war and peace in an **assembly**.

ephors the five men elected every year in Sparta to supervise the kings

gerousia the council of elders in Sparta who advised the kings

homoioi the Spartan citizens, males who had finished their military training

agoge the military training system in Sparta

helots the slave-like people controlled by the city of Sparta

assembly the location where *homoioi* voted, usually on decisions of war and peace

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Activity 3.3

Create a diagram that shows how Spartan government worked. You should show who were the most important groups, and what part each was expected to do in governing Sparta.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance

Democracy in Athens

In contrast to Sparta which was dominated by the decisions of the wealthy and noble-born men, Athens had a very different form of government. The Athenian **direct participatory democracy** was the first form of democracy in the world and it allowed every citizen (males over the age of 18 who had registered in their local towns) to vote on every aspect of government.

There were 10 months in Athenian public life, and in each month they held at least four meetings of the assembly. Every citizen had the right to attend the meetings held on the hill of the **Pnyx** at dawn. These meetings decided everything that had to be done for the coming week and any citizen had the right to propose laws and actions. A vote was then taken to make decisions.

direct participatory democracy a form of democracy where all citizens are able to vote on every issue themselves

Pnyx the location where the Athenian assembly met at least four times each month

Source analysis 3.3

Source 3.9 The Pnyx, with the speakers' platform and stairs on the right

1 Identify what would make this an ideal location for a large meeting.
2 Why would the speakers' platform have been important?

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Voting was confidential and done using coloured rocks placed into an urn. Democracy meant that there needed to be people who had the time to turn up and vote. To attend the assembly, citizens arrived at dawn, remained there until about lunch, then worked for the rest of the day or spent their time in leisure. Women and slaves would have been important to keep businesses going on assembly days.

Administration

boule the group of 500 Athenian citizens who ran the city on a daily basis

Areopagus the Council of Athens that primarily decided cases of impiety and murder

impiety a lack of respect for the gods

litigious people who are too eager to have problems decided by court

lot process of selecting people completely randomly, making it the choice of the gods

To ensure that the assembly was able to function properly, there were 50 men appointed from each of the 10 tribes each year. This council of 500 men, called the ***boule***, met every day to ensure that the city ran smoothly, and to prepare the agenda for the upcoming assembly meeting. Another council called the **Areopagus** met to carry out other functions, primarily judging people who had been accused of **impiety**.

Courts

Courts were an important feature of Athenian democracy and Athens was highly **litigious**. There were 5000 jurors selected every year, and a jury could be as large as 1500 men. Each jury was randomly selected out of the pool of 5000 jurors by **lot**.

Selection of officials

Any citizen could be selected as a member of the *boule*, a member of the Areopagus or a juror. This was possible because these positions were not elected but chosen by lot. Also, all of the officials in Athens were paid, which meant that even the poorest people could afford to take up to a year away from their work to undertake this role. The only positions in Athens that were not selected by lot and were unpaid were the 10 generals elected each year.

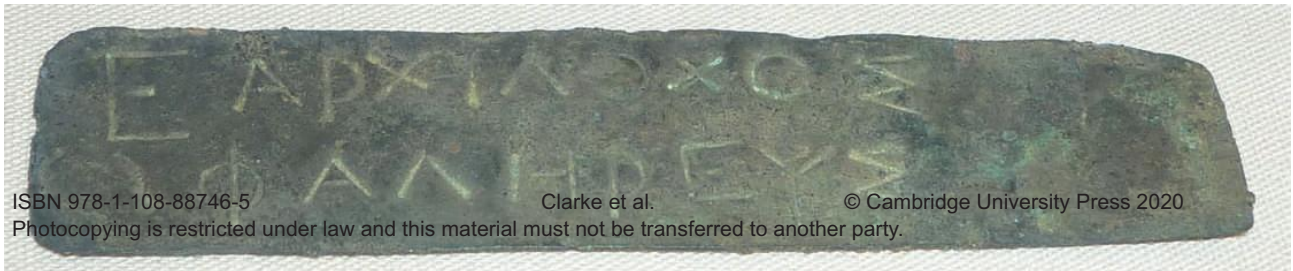
Source Analysis 3.4

Source 3.10 Aristotle gives an account of the voting process in courts in Athens.

> The official announces, 'The pebble with the hole through it is a vote for the first speaker, and the whole pebble is a vote for the second speaker.' And the juror … throws the one that he wishes to count into the copper amphora and the one that he throws away into the wooden one. And when everyone has voted, the court-attendants take the decision amphora and empty it out … And the official announces the number of votes, the pebbles with a hole being for the prosecutor, and the pebbles without a hole for the defendant; and whichever gets the larger number wins the case, but if the votes are equal, the defendant wins.
>
> Aristotle, *Constitution of Athenians*

1. What does Aristotle say that makes it seem as though Athens was highly democratic?
2. When making a decision, the juror would cover the section of the pebble with the hole. Why would this have been done?

Source 3.11 A *pinakion*, which was a bronze tablet, usually about 12 cm in length, with the owner's name on it, to use in a lot for selecting jury members or official positions



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Activity 3.4

Source 3.12 Pericles, an Athenian politician, outlines the basic idea of equality in Athenian democracy.

> Our government favours the ordinary people instead of the wealthy. This is why it is called *demokratia* [government of the people]. In laws, justice for all is provided, and in society, when anyone stands out they are preferred for public service, not as a result of class privilege but because of merit. And poverty does not stop people. A man is able to do good for the State regardless of his position.
>
> Thucydides, *History of the Peloponnesian War*, 2:37

Consider the quote above. Athenian democracy was a direct participatory democracy. In Australia, like most Western democracies, we have a representative democracy, which means we elect people to represent us and make decisions on our behalf. Athenian democracy was not perfect, as it meant that a lot of people who did not understand the issues at stake made poor decisions because they were swayed by clever speakers. On the other hand, some people in modern democracy feel that citizens should have more direct decision-making power because politicians do not always listen to what the people of a country want.

Consider what you think democracy should be. Write down your ideas and share them with a partner. Discuss them and determine the strengths and weaknesses of what you both think. Join with a group and decide which you feel is better – direct participatory democracy or representative democracy. Discuss your ideas with the class.

Historical skills: Analysis and use of sources, Perspectives and interpretations **Historical concepts:** Continuity and change, Perspectives

Review 3.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Define the following terms:
   - **a** *homoioi*
   - **b** *helot*
   - **c** *boule*
   - **d** Pnyx.
2 How large was the pool from which Athenian jurors were drawn, and how were individual juries selected?
3 Why might the Athenians have considered it important for the generals not to be randomly selected?
4 Explain why tyrants could be quite popular in ancient Greece.
5 Why was the Spartan government called an oligarchy?
6 Explain why Athenian democracy could be considered more democratic than our own system of democracy.

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3.3 Everyday life

The type of life you led in ancient Greece was very much determined by your wealth and position in society. In Athens, life was considered more equal for most groups because of their democratic government. Citizens (males over the age of 18 only) might attend the assembly and then spend the rest of the day in leisure with their friends, while the slaves looked after their businesses. Women might need to supervise the house, while the slaves had little option in what they did.

In most ancient Greek cities, the ***oikos*** (household) consisted of a man, his wife and their children. Many houses had three generations living in them. Also, any slaves owned by the family were considered part of the *oikos*. The master of the house, usually the father, was in control of all aspects of family life. He led all of the sacrifices and rituals to the gods to protect his family, he decided who his daughters (and other females in his *oikos*) were to marry and he was responsible for running any family business. Often, his wife was expected to conduct the day-to-day running of the house, including supervising the slaves' duties and ensuring that the children were doing whatever was required of them. An old tradition that was maintained in most *oikoi* (plural of *oikos*) was that women were required to weave the clothing for the family. There is a lot of material in houses discovered in archaeological digs. The number of **loom weights** in individual houses suggest that women not only wove the clothes for the family, but also to sell to make extra money.

oikos the Greek household, referring to both the house and the family inside it

loom weights hanging weights to which thread is tied while weaving

Source 3.13 Tombstone of an Athenian mother and child

Ancient Greek families seem to have been quite close. Gravestones of men often depict them with their young children, lovingly holding hands or touching gently. Women are often depicted as holding their husband's hand. Furthermore, in ancient Athens it was required by law for a man to ensure that his parents were cared for.

Women and children

While the men were working, attending the assembly or relaxing at the **gymnasium**, women were central in ensuring that home life ran smoothly. While some ancient written sources tell us that women were inferior to men, the archaeological evidence tends to show that a marriage was fairly equal, with both the husband and wife playing important roles in daily life.

gymnasium a building where men of all ages would go to work out and relax with their friends

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Children had different lives depending on the wealth and social class of the family. In wealthy families, boys in most cities would be taught by a tutor how to read, write, make speeches and play a musical instrument. They might assist their father in the family business when they grew older and at the appropriate age (usually 16) were initiated into political life, becoming a citizen after serving as an ***ephebe***. Poorer boys were sometimes given a basic education in reading and writing and then were expected to work with their father, learning his trade so that they could also enter the family profession. Girls of all classes were generally required to stay at home with their mothers and learn how to manage a household, cook, weave clothes and manage the slaves.

ephebe a young warrior in training, usually between the ages of 18 and 20

Source analysis 3.5

Source 3.14 Athenian pottery showing boys being educated

1 Identify what seems to be happening in each of the scenes.
2 How do we know that music was an important part of education?

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Spartans treated their children differently to the Athenians. Spartan boys were taken from their families at the age of seven to begin their training as soldiers. They were raised in a military lifestyle and lived like soldiers until they were in their 30s. Girls were also allowed to train with the boys and were not kept at home as it was believed that to give birth to fit and strong Spartan soldiers, women also needed to be fit and strong.

Source analysis 3.6

Source 3.15 Sarah Pomeroy, a twentieth-century ancient historian, writes about Athenian women.

While men spent most of their day in public areas, such as the marketplace and the gymnasium, respectable [Athenian] women remained at home … not only because their work did not allow them much chance to get out but because of the influence of public opinion. Wealthier women were most likely to stay at home and send their slaves on errands. But poor women, lacking slaves, could not be kept in seclusion.

Pomeroy, S., 1995, *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*, Random House, p. 79

Source 3.16 This extract from a lawcourt speech by Hyperides, an Athenian speech writer, talks about women outside the home.

A woman who travels outside her house should be old enough that people ask whose mother she is, not whose wife she is.

Hyperides, *Fragment 204*

Source 3.17 The ancient Greek playwright Euripides has his character Hippolytus complain about clever women.

Oh, Zeus, why did you bring women into the light of the sun as an evil for men? … Women are a great evil, and we know this because a father, who gives her life and raises her, needs to pay a dowry to get rid of her … I hate clever women. May my home never house a woman more clever than she ought to be.

Euripides, *Hippolytus*

Source 3.18 Epitaph on an Athenian tombstone, fourth or third century BC

Chaerestrate lies in this tomb. When she was alive, her husband loved her. When she died, he lamented.

G. Kaibel, *Epigrammata Graeca 44*, pp. 2–3

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Source analysis 3.6 continued

Source 3.19 Description by Xenophon of Spartan society. Xenophon was a wealthy Athenian aristocrat who lived in Sparta for a time.

In other states the girls who will become mothers are raised in the approved way, live on the very simplest food, with few delicacies. They are either not allowed to drink wine at all, or, if they are allowed, it is watered down. The rest of the Greeks expect their girls to copy the simple life of their tradesmen husbands, to be quiet and work with wool. How, then, can women raised like this also raise strong children? But Lycurgus [Spartan law-giver] thought slave labour would supply the clothes for everyone. He believed that being a mother was the most important role of freeborn women. Therefore, first of all, he insisted that all women train physically just as much as men. Also, he instituted races and competitions of strength for women, just like the men, believing that if both parents are strong they produce stronger children.

Xenophon, *Constitution of the Spartans*

Source 3.20 Description by Plutarch of Spartan society. Plutarch was a Greek biographer who lived in the first century AD.

[When they were away fighting wars] men needed to leave their wives in control of the home, and because of this they honoured them greatly, calling them Mistress. Lycurgus also made women a focus [of his reforms]. He made the unmarried women exercise – running, wrestling, throwing the discus and javelin – so that their children might be stronger and grow more powerfully … and so that they might suffer less during child-birth. He made them less soft and delicate …

Plutarch, *Life of Lycurgus*

1. According to Source 3.15, what was the place for respectable women?
2. Identify what Source 3.16 means. How does it support Source 3.15?
3. Source 3.16 was part of a tragedy in Athens called *Hippolytus*. Tragedies were used to teach Athenian men how to think. Explain what an Athenian man might think after hearing this.
4. Explain the context of Source 3.18. How does this give a different view of Athenian women?
5. Research Lycurgus and what he did in Sparta. With reference to Sources 3.19 and 3.20, explain why Lycurgus gave women two important roles in society.
6. Sources 3.15 to 3.18 are about Athenian women, Sources 3.19 and 3.20 are about Spartan women. Explain the different treatment of women in these two city-states.

Activity 3.5

Use the information provided in the text above to write one of the following:

- a conversation between a man and his wife about their plans for the day
- a letter from a young boy in Athens to his friend in the country
- a diary entry from the perspective of a young girl living at home.

Historical skills: Perspectives and interpretations, Empathetic understanding **Historical concepts:** Empathetic understanding

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Slaves

Slaves were also considered a part of the family. Slaves owned by a city often had a very bad life, working in mines or in other locations required by the city where other people did not want to work. However, household slaves might have some rights, depending on where they lived.

krypteia young soldiers still in training required to use terror to ensure that the *helots* remained loyal to Sparta

In Sparta, the slaves were called *helots*, and were treated very poorly. This group had absolutely no rights and lived in communes around the Peloponnese. The Spartans sent out young, specially trained men called the ***krypteia*** to kill any *helot* who did not look like they were doing the right thing. This was done to send a message to other *helots*. In contrast, a text written at the end of the fifth century BC complains about how well slaves lived in Athens.

Source 3.21 *The Constitution of the Athenians*, a short work on the government and society of ancient Athens, was preserved amongst the works of Xenophon, although most scholars feel he did not write it. This extract expresses anger at how well slaves were treated in Athens.

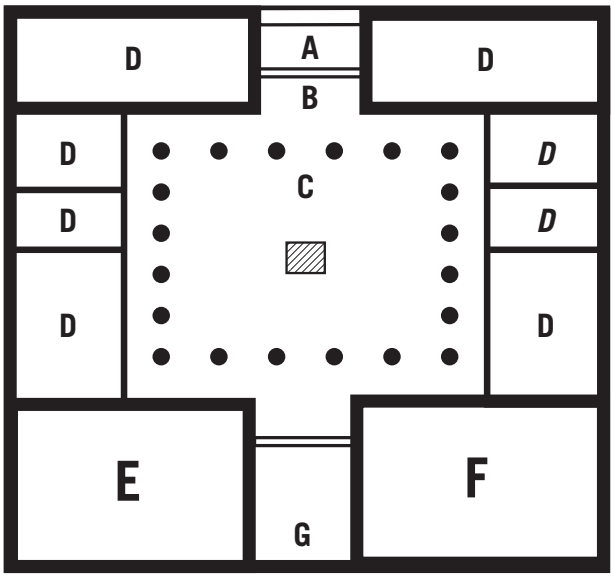
Now among the slaves … there is the greatest shamelessness. You can even hit a slave and they will not get out of your way … If it was normal in Athens for a freeperson to hit a slave, you would regularly hit an Athenian assuming he was a slave, because the common people in Athens are dressed no better than slaves.

Pseudo-Xenophon, *The Constitution of the Athenians*

Houses

Housing was different all over ancient Greece. In some cities, such as the city of Olynthus in northern Greece, the city was highly organised and the houses were all planned in much the same way. However, we know from recent archaeological excavations in larger Greek cities, such as Athens, that people would build their houses in whatever way they wanted, designing the house to fit onto the land they owned.

Most houses throughout Greece had similar features. Even wealthy people tended to live in small houses, with most houses having between three and eight rooms, though bigger houses are also found. The central feature of Greek houses was the courtyard, an open area (though some might be partially covered with a roof) with most rooms grouped around it. Bathrooms and toilets were a feature of many houses, with



Source 3.22 Archaeological plan of a classical Greek house

A Entranceway
B Courtyard
C Family altar
D Sleeping quarters, storerooms
E *Andron*
F Women's quarters
G Bathroom

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waterproofing and pipes indicating their purpose. Most houses did not have kitchens. The cooking took place in a number of rooms, depending on the availability of the fire and the season. Evidence of weaving throughout the house probably means that most spaces were used by women at different times. Some houses also had an ***andron***, a men's room. This was used for parties called ***symposia***, where the master of the house would invite male friends around to discuss politics, philosophy, or simply to enjoy each other's company, playing drinking games and enjoying a musical or poetic performance.

Some of the rooms, such as the *andron*, were decorated, but most rooms in a house were bare. The floors were usually pressed earth with only a small number of rooms (if any) with coverings or tiles. Sometimes a house might have a second storey, and historians used to believe that this was where women and children lived. Recent research indicates that this was probably not the case, and men and women would probably frequent most, if not all, rooms of the house at different times.

andron a room of the house that was only for men's use

symposia small parties held by men where they ate, drank wine and played games, discussed politics or any other topical affairs

Often, Greek houses had rooms opening onto the street for business. Usually, the person living in the house would use the rooms to conduct whatever business they ran (for example, pottery, weaving or shoe-making). These rooms could also be rented out by the owner of the house, and renters might have nothing to do with the people running these business.

Review 3.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Summarise the structure of the Greek *oikos*.
2. How many rooms did most houses have in ancient Greece?
3. Identify what type of education the Athenian girls received.
4. Why do you think most Greek houses had a courtyard?
5. Why were *krypteia* allowed to kill slaves in Sparta?
6. How was it that some slaves could have a better life than many women in ancient Greece?

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3.4 Significant beliefs, values and practices

While different cities in ancient Greece might focus on different gods, there were features of religion that were common across all of greece. The focus on the Olympian gods and worshipping them in the same type of way helped to identify someone as 'Greek'.

Also, Greek warfare was very similar across all Greek cities, and the use of ***hoplites*** as the main troops in battle was something that almost all Greek cities did. As it was normal for land-owners to fight at some point in most years, both religion and warfare were a significant part of life for the ancient Greeks.

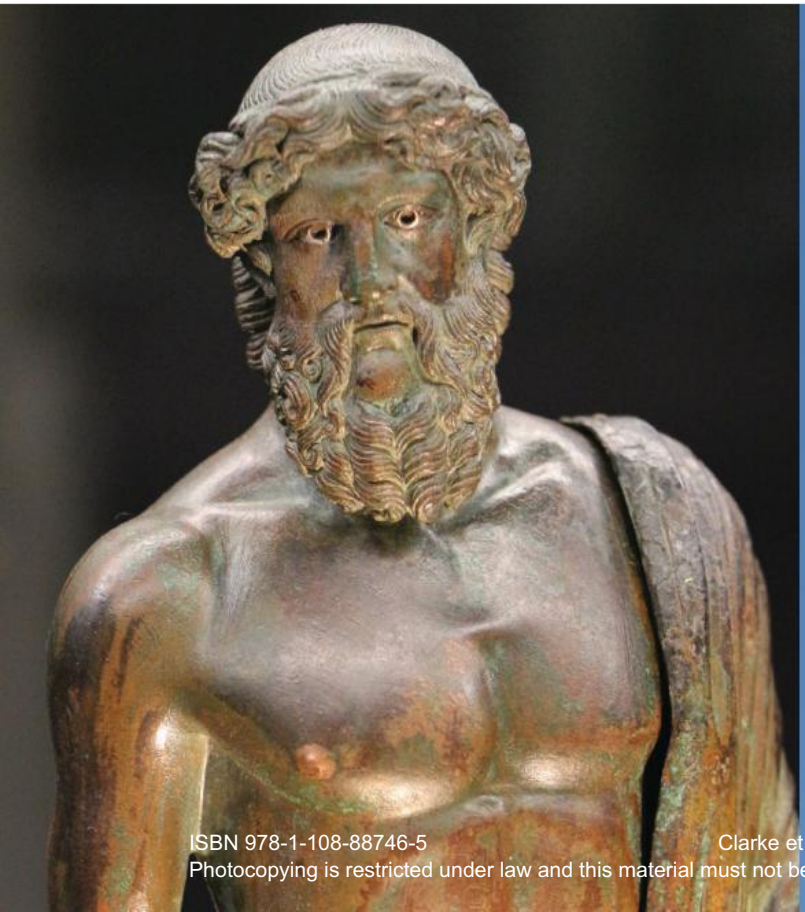
hoplites heavily-armed soldiers, the main part of most Greek armies

Religion in Greece

All Greeks worshipped the gods in slightly different ways. Each city in Greece would have different festivals, sacrifices and ways of engaging with them. At its basis, worship of the gods in Greece was a way to build up favours with the gods in order for the people to ask them for help in return when they needed it.

The Olympian gods

There were twelve Olympian gods. These were the most powerful gods in Greece and they lived on Mount Olympus, to the north of Greece. They relaxed much of the day and did little to interfere with the affairs of humanity unless something took their interest. Each of them had great powers, but not all of the gods were worshipped equally by everyone. For example, Athens was named after the goddess Athena, and she was worshipped as the main protector of Athens. The city of Sparta gave great veneration to Hera, wife of Zeus and Queen of the Gods.



Source 3.23 Bronze statue of Zeus, possibly made in the second century AD

Source 3.24 Modern recreation of a statue of Athena

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The main gods of ancient Greece

Zeus
The king of the gods; god of law, justice and lightning

Demeter
Goddess of agriculture, nature and fertility

Poseidon
God of the sea and earthquakes

Hera
Queen of the gods; goddess of women, marriage and the family

Athena
Goddess of wisdom and crafts; patron goddess of Athens

Apollo
God of the sun, medicine and music

Artemis
Goddess of the moon, hunting and childbirth

Aphrodite
Goddess of love and beauty

Hades
God of the underworld; not usually considered an Olympian as his realm was the underworld

Ares
God of war

Hephaestus
God of smiths, fire and volcanoes

Hermes
God of communication, commerce and travel; protector of ambassadors

Dionysus
God of wine, chaos and fertility

Source 3.25 The main gods of ancient Greece

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Other gods

The ancient Greeks worshipped gods other than the Olympians. For example, the worship of the god Asclepius was very common all over Greece. He was a god of medicine and people made offerings to him in his temples if they were unwell. The Fates were three goddesses who controlled all destiny, even that of the gods. They were so powerful that not even Zeus could influence them.

The ancient Greeks also worshipped heroes. These were semi-divine men who had one parent who was a god. Heracles, Perseus, Theseus and Jason are all examples of heroes. It is thought that heroes were originally gods worshipped locally, with a tomb and usually bones that formed part of the worship. Heroes had superhuman powers and were favoured by the gods, but they could also be tested by them. In later Greek society, ordinary people who did extraordinary acts could be worshipped as a hero; even people who were incredibly wealthy were later sometimes worshipped as heroes because of their generosity.

Worshipping the gods

There were many ways to worship the gods. Individuals could make offerings of cakes, wine or crops, the wealthy could offer a lamb or calf, while cities could build temples and hold games in honour of the gods. Worship in the home was a family affair and was done to ensure good fortune for the *oikos* by making offerings to whichever gods they thought would bring them the most benefit. Worship by the state was also very important. Citizens would pray to ensure that the city was successful and avoided disaster.

Source 3.26 The Temple of Poseidon at Sounion, Attica

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Sacrifices

Sacrifices were an important part of ancient Greek religion. They were usually part of most of the public business of a city, with a sacrifice accompanying most meetings. Sacrifices were a major part of festivals and were often the focus of the proceedings. One of the most important aspects of a sacrifice was the meal made of the meat of the sacrifice for members of the community. This was often the only meat eaten by poor people.

Source analysis 3.7

Source 3.27 A sacrifice being led by young boys, from the south frieze of the Parthenon

Source 3.28 Description by the ancient Greek poet Homer of how a sacrifice should be done

When they had prayed, and had sprinkled the barley grains, they first drew back the [bulls'] heads, and cut their throats, removed the skin, cut out the thighs and covered them with a double layer of fat, and laid meat on it. And the old man burned them on stakes of wood, and poured wine on them to honour the Gods … When the thigh-pieces were burned completely, they cut up the rest of the meat and put it on spits and cooked it carefully … Then, when they had all stopped their work and prepared the meal, they feasted … And when they had eaten and drunk their fill, the young men filled the cups full of wine and gave some to everyone, first pouring some into their cups to give to the Gods.

Homer, *The Odyssey*

1 Identify what animal is about to be sacrificed in these sources. Why might they be sacrificed at an important religious festival for Athens?
2 Re-tell the process of how a sacrifice was supposed to be done in Greece.
3 Explain how the extract from Homer is supported by Source 3.27 and the text about sacrifices.

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Warfare

Most Greek cities were defended by their own citizens, and the most important part of an army was its *hoplites*. Although warfare developed throughout the classical period, the *hoplites* remained the backbone of most armies. Similarly, the ***trireme*** was the vessel that dominated the waters around Greece, capable of doing huge damage to other vessels with its bronze ram.

trireme the most common naval vessel in ancient Greek, a boat with three levels of oars

The development of *hoplites*

From around the middle of the seventh century BC, Greek cities went through a revolution. In many cities it was decided that the people who owned land had something worth fighting to protect. These men were to become the basis of Greek armies. These soldiers were named *hoplites* because of their large bronze-faced shield, the *hoplon*, that they carried into battle. These men were also armed with a two-metre long spear called a ***sarissa***, and a short sword. They wore bronze armour covering their body from their head to their thighs.

sarissa the spear carried by ancient Greek soldiers which was the main weapon used when in battle formation

peltasts lightly-armed troops who used slings as their main weapon

Hoplites moved together in lines called a phalanx. The shields they carried formed a wall that was difficult for an enemy to break. The phalanx moved as a unit, often twelve rows deep, with their spears used over the top of the shield to attack the enemy. They attacked over or under their shields with their *sarissas* and if they lost their spear they fought with their sword.

To combat the effectiveness of the *hoplite* armies, cities started to employ more of their citizens as ***peltasts***. These troops were armed with a short sword, but their main weapon was a slingshot and lead bullets. These were incredibly effective: archaeologists have found helmets that were

Source 3.29 A *hoplite* ready for battle

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Source analysis 3.8

Source 3.30 Tombstone showing an Athenian *hippos*

Source 3.31 Depiction from a Greek vase showing two *hoplite* phalanxes fighting

- The weapon on the Athenian *hippos* in Source 3.30 is missing – identify what it might have been. Explain your answer.
- Describe the way that the *hoplites* are fighting on the vase painting in Source 3.31.
- A musician is depicted as playing an *aulos* (Greek double-sided flute) on the left of the phalanxes in Source 3.31. Why do you think musicians were necessary in Greek *hoplite* battles?

pierced by slingshot bullets. Later they also started using javelins, which could pierce helmets, armour and even shields. *Peltasts* wore leather armour, which made it easy for them to attack heavily-armoured *hoplites* from a distance, then retreat to safety without the *hoplites* being able to catch them. ***Hippeis***, mounted on horseback, were also used for a similar purpose.

Naval warfare

Navies became an important part of Greek warfare from the seventh century BC. The main ship used in war was the *trireme*, which had three levels of oars. *Triremes* had a large bronze ram at the front of the vessel to ram other boats in attack. To do this meant that the oarsmen had to be very well-trained, as they had to row at different speeds, stopping at different times to turn quickly. Usually each *trireme* would have up to 20 *hoplites* on it to attack the enemy if the boats came close enough, but the real damage was done by the bronze ram.

hippeis (plural, *hippos* singular) knights in Greek armies who usually fought on horseback

Some cities had only a small number of ships, maybe one or two, or sometimes as many as ten. The large navies in the ancient Greek world had dozens of ships – we know the navy of Corcyra, the second largest navy at the time, had 80 *triremes* in 431 BC.

In the fifth century, the Athenian empire was maintained by their naval power. At the height of their power, their navy was made up of hundreds of ships rather than dozens, and this allowed them to control almost all of the trade in the entire Aegean Sea, making the city fabulously rich. The build-up of power concerned the other powerful city in Greece: Sparta. This led to the destructive Peloponnesian War, in which Sparta defeated Athens.

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Source 3.32 The *Olympias*, a modern reconstruction of a Greek *trireme*

Activity 3.6

The Peloponnesian War was the most devastating conflict in ancient Greece. It started in 431 BC and continued on and off until 404 BC, with the main phases of the war called the Archidamian War, the Sicilian Expedition and the Ionian or Decelean War. Using the internet and the library, research the war and answer the following questions.

1 Explain why the war started.
2 Outline the key events.
3 Explain how Sparta defeated Athens.
4 Explain the impact of the Peloponnesian War on ancient Greek history.

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect, Significance

Review 3.4

Complete the quiz in the Interactive Textbook, and answer the questions below on paper or in the Interactive Textbook

1 Why did the ancient Greeks build relationships with the gods?
2 Explain the main ways in which gods were worshipped by the ancient Greeks.
3 Define the following terms:
   - **a** *hoplite*
   - **b** *peltast*
   - **c** *hoplon*
   - **d** *sarissa*
   - **e** *hippeis*
   - **f** *trireme.*
4 Who were heroes in ancient Greek religion? Why were they considered important?
5 Explain how a Greek phalanx worked.
6 Explain why *peltasts* might have become a crucial part of an army when fighting a *hoplite* army.
7 Why do you think the ancient Greeks invented gods to represent ideas such as justice?
8 Explain why it might have been so important for the Greeks to perform a sacrifice correctly.
9 Why do you think it was expected that all land-owning people of a city would fight to defend the city in times of war?

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3.5 Contacts and conflicts

The ancient Greek people were continually in contact with other peoples around the Aegean and Mediterranean, mostly through extensive trade. To make trade easier, they sent colonists to different regions. Contact also involved warfare, and Greek cities fought against many cultures as they encountered them. By encountering different cultures, the Greeks were able to establish their self-identity by marking what was not Greek and using that to define themselves.

How did the Greeks define themselves?

Over the archaic and classical periods, the main marker of being Greek was to speak a form of the Greek language. There were different **dialects**, but someone from Athens could understand a Greek-speaker from the shores of Asia Minor, or even Sparta, even though they spoke a different dialect. The word that Greeks used to label non-Greek speakers was 'barbarian', or *barbaroi* in Greek. This term literally translates as 'the people who say bar-bar'. Since the Greek-speakers could not understand them, they dismissed them as speaking gibberish.

One of the other markers of being Greek was religion. It was important to Greek people to worship the gods in what they considered to be the 'right' way. The rituals in which Greeks participated were quite rigid and changed little, often coming from the words of the *Iliad*, believed to have been written by Homer hundreds of years earlier.

Simpler features of daily life were often seen as indicators of being Greek. Clothing worn was generally similar around most of Greece, with a ***chiton*** or ***himation*** worn by men and women. Food consisted of vegetables and various grains around most of Greece and it was considered un-Greek to cook food in anything other than olive oil – only barbarians used butter to cook food! Ordered cities were an important part of life in all Greek states, with the focus of most aspects of life on the ***agora*** – if your city of origin did not have an *agora*, you were probably not Greek.

dialect a version of a language, similar to other forms of the same language but particular to a region

chiton the simple long tunic work by the Greeks

himation a large woollen cloak worn by Greeks, particularly in the winter

agora a public space in the centre of a Greek city-state

Source analysis 3.9

Source 3.33 An Athenian shoemaker cutting the sole of a shoe, with the men wearing *himations*

1 Identify what you can see in the source.
2 How could this source be used by historians trying to understand life in Athens?

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Colonisation

One of the main features of Greek life was colonisation. Many cities sent out groups of people, called colonists, to settle a new region and build a Greek city there. This was mainly done because a city had too many people and setting up a colony would help to grow the city's influence over important areas. It also ensured that the original city the colonists were from, the **mother-city**, did not become over-populated.

mother-city the original city from which settlers came before founding a new city

The great period of Greek colonisation was 750 to 550 BC, which is when most of the regions that were populated by Greeks in the classical period were colonised. When a colony was sent to settle a new region, it was provided with everything it would need to survive. It would usually be organised in the same way as the mother-city, and most colonies were expected to be loyal to their mother-city. In some cases, the people of the colony remained citizens of their mother-city.

By the end of the eighth century BC, many cities on the Greek mainland had sent colonies to the island of Sicily to take advantage of the excellent farmland there. By the middle of the sixth century BC, Greeks had colonised the coasts of Asia Minor and the Black Sea.

Source 3.34 A Greek theatre in Sicily, Italy, built by Greek colonists

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The Persian Wars

One of the impacts of expanding culture was the Persian Wars. This period of conflict started in 500 BC, when the mainland Greek cities of Athens and Eretria sent out assistance to the Greek cities of Asia Minor when they revolted from the Persian Empire. The Athenians particularly wanted to help because they believed that many of the Greek cities of Asia Minor were originally Athenian colonies. The revolt was crushed by the Persian king, Darius I, but the Persians then responded by invading Greece as punishment and to gain control of the Greek mainland.

In 490 BC, the Persians sailed a large fleet to attack the city of Athens. They landed in Athenian territory near the town of Marathon. The Athenians defeated them with minimal loss on their part. To ensure that this failure was not repeated Darius I, followed by his son Xerxes, planned a massive invasion of Greece by both land and sea, which was launched in 480 BC.

In the first battles of this second invasion at Artemisium and Thermopylae, the Persians were able to push the Greek forces back into central Greece, and even invade and destroy Athens (the Athenians had already evacuated the city). However, at the naval battle at Salamis, the Greeks destroyed the Persian navy, and in 479 BC the Greeks defeated the Persian army at the battle of Plataea.

These victories led to the growth of Athenian power. Athens was able to build an extensive empire as a result of their successful strategies and leadership of Athens in the Persian Wars (even though Sparta was technically in charge and had also contributed significantly). To commemorate their victory over the Persians, the Athenians rebuilt the Acropolis of Athens.

Source 3.35 Persian Wars

Source analysis 3.10

Source 3.36 The Persian king, Xerxes, greeted by a nobleman

- Describe the Persian king (depicted right).
- Identify what the man approaching him seems to be doing. Why do you think this would be happening?
- Who do you think the men on the left are? Explain what this tells us about the importance of the king.

Activity 3.7

Research one of the battles of the Persian Wars. Create a timeline of the key events, and identify the result of the battle.

Historical skills: Comprehension: chronology, terms and concepts, Research **Historical concepts:** Cause and effect, Significance

Empathetic understanding of a soldier

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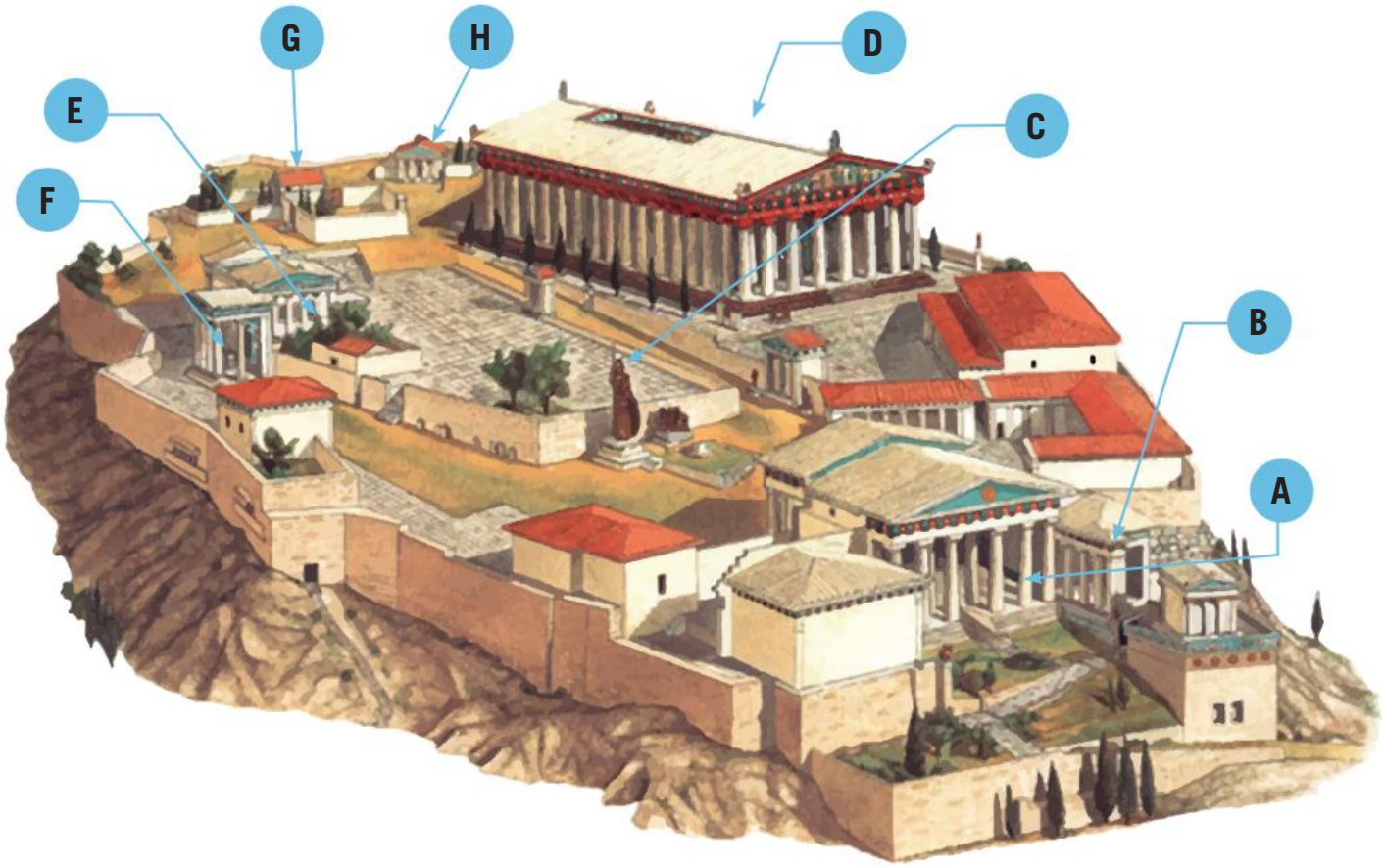
Site study: The Athenian Acropolis

An acropolis in an ancient Greek city was an area that was higher than the rest of the city. In Ancient Greek, *akros* meant highest or topmost, and *polis* was the city-state. It was often walled and would become a final place of defence if the city was attacked. In Athens, it was the location of the original palace in Mycenaean times. When the Persians invaded, some Athenians chose to stay and defend the city at the Acropolis – they were defeated and the Persians destroyed Athens. At the height of their power after the Greeks defeated the Persians, the Athenians, led by the politician Pericles, decided to rebuild the Acropolis to celebrate their victory over the Persians and show the power of their city.



Source 3.37 An artist's recreation of the Acropolis of Athens in the fifth century BC

A People entering the acropolis went through the *propylaea*, or entrance gateway. It was designed to be impressive, with artworks and intricate designs, but was not fully completed due to the outbreak of the Peloponnesian War.

B On the right as you walk through the *propylaea* was the Temple to Athena Nike (*Athena, the Goddess of Victory*), built to give thanks to Athena for the victory over Persia.

C The statue of Athena Promachos (*Athena who fights in the front line*) dominated the acropolis. It was a bronze statue that was so big it could be seen by ships approaching Athens.

D The Temple to Athena Parthenos (*Athena the virgin*), also known as the Parthenon, was the most important temple of the acropolis. Inside the temple was the massive gold and ivory statue of Athena, made from gold contributed by the subject cities of the Athenian Empire. A room at the back was used as the treasury of the Athenian Empire.

E The old Temple to Athena was destroyed during the Persian invasion of Athens. It was rebuilt and remained an important centre of worship of Athena. It was the destination of the main procession during the Panathenaic Festival, when the ancient wooden statue of Athens was given a newly made robe.

F The Erechtheum was named after the legendary Athenian king, Erechtheus. It was a focus of worship of both Athena and Poseidon. The columns of the porch on the north side are made to resemble the sacred maidens the Caryatids. In front of the temple was the sacred olive tree of Athena which, according to legend, was planted by Athena herself. The oil from this tree was awarded to winners at the Panathenaic Festival.

G The Altar of Athena Polias (*Athena, protector of the city*) was an important place to offer thanks to Athena for keeping the city safe and making it strong.

H The Sanctuary of Pandion was an area sacred to one of the ten heroes of Athens, Pandion, whose name was given to one of the ten tribes of the city.

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Source 3.38 The Acropolis today

Source 3.38 Aerial footage of the Acropolis

1 Why would the *propylaea* have needed to be so grand and impressive?
2 To whom are most of the temples on the acropolis dedicated? Why do you think this is the case?
3 Why might the oil from the sacred grove of Athena have been awarded to victors at Athens' most important festival, the Panathenaia?
4 Which building seems to have been the most important for Athens? Explain your answer.
5 Research the men below and explain the role they played in the construction of the Athenian Acropolis:
   a Pericles
   b Phidias
   c Mnesicles
   d Ictinus
   e Callicrates
   f Polygnotus.

Review 3.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Why did the Greeks call those who didn't speak Greek 'barbarians'?
2 How did someone define themselves as Greek in ancient Greece?
3 Identify the 'mother-city' in Greek colonisation.
4 Explain why the Greeks colonised different regions of the Mediterranean.
5 Explain how the Persian Wars could be said to be a result of Greek colonisation.
6 Explain why language was such an important marker of being Greek.
7 Why was the Acropolis of Athens so important to the Athenians?

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3.6 Significant individual: Alexander the Great

Without a doubt, Alexander the Great was one of the most influential people in the ancient Mediterranean world. His conquests were greater than any other individual and started a new phase of Greek history, named the Hellenistic period, because of the spread of Hellenic culture as far as India.

Source 3.39 Bust of Alexander from the second century BC

Alexander's background

Alexander was Macedonian, not Greek, even though he always emphasised how Greek he was throughout his life. Macedonia was the country directly north of Greece and the Greeks considered Macedonians barbarians because of their political and social systems. Alexander was born into the royal family as the second son of the Macedonian king, Philip. His older brother, named Philip after his father, is believed to have had a mental disability. Because of this, Alexander was always destined to be the next king.

From a young age, Alexander was heavily influenced by his mother Olympias, who was one of the wives of King Philip. He had a difficult relationship with his father, who was away fighting wars almost constantly. He was taught by family members and friends of his mother until he was 12. When his father started to take more of an interest in his son, Alexander was

Source 3.40 The remains of Pella, capital of ancient Macedonia

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taken away from the Macedonian capital, Pella, to be taught by Aristotle, one of the greatest philosophers in Western history. His education was Greek, which meant that he was taught music, speech-making (or rhetoric) and philosophy, amongst other things, all of which was designed to prepare him to be a successful king.

When he was 16, Philip allowed Alexander to be regent (to act as king while his father was away fighting a war). When a local tribe revolted from Macedonian rule, Alexander successfully led an army to stop the rebellion. When he was 18, his father trusted him with the command of the Macedonian cavalry at the Battle of Chaeronea in 338 BC against the Greeks, which was won by Macedonia.

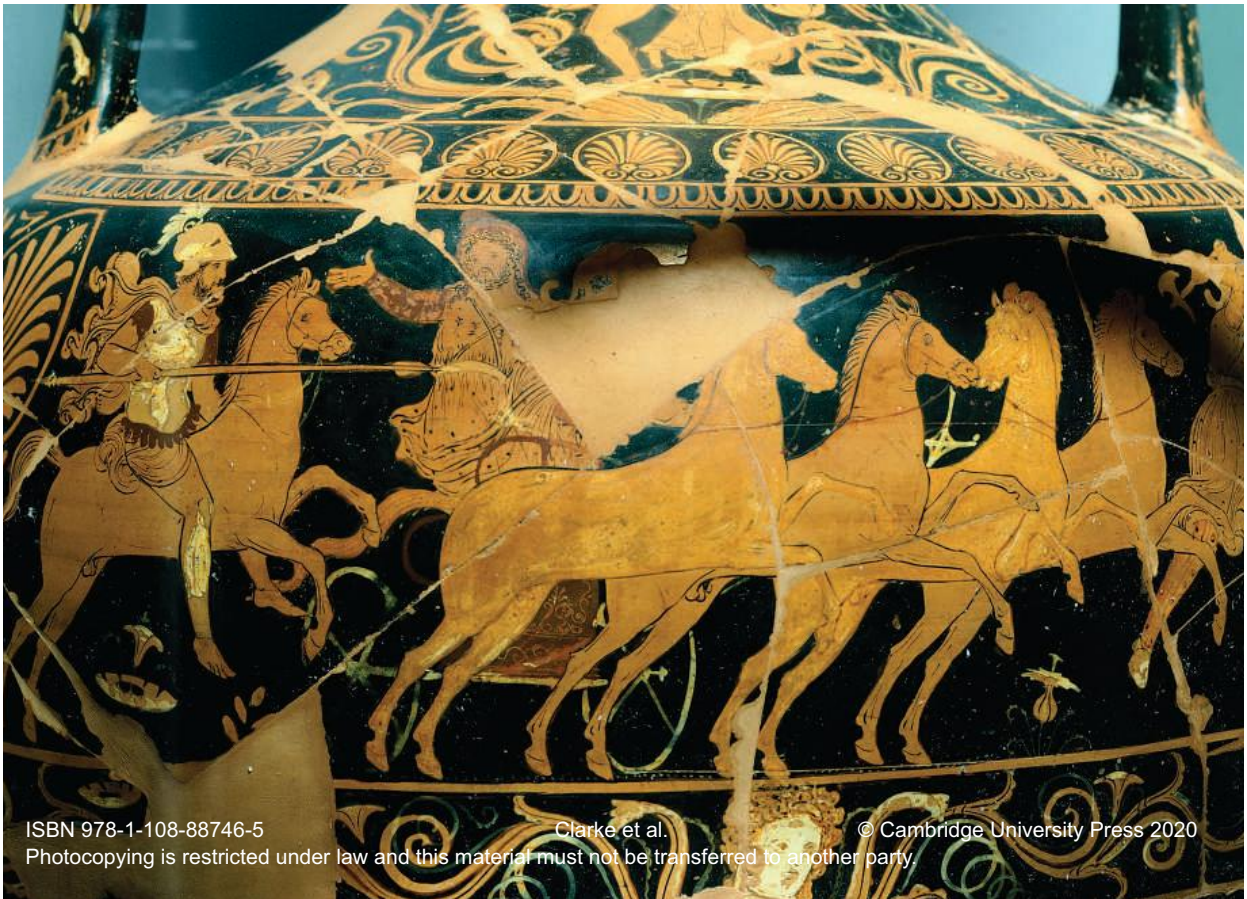
Soon after the victory over Greece, Philip was assassinated, and many ancient historians believed Alexander knew of the plot. As soon as Philip was killed, one of the leading generals, Parmenion, led the soldiers in proclaiming Alexander to be king. The Macedonian assembly voted to confirm this the next day and Alexander was officially declared king. Alexander quickly killed all of his rivals. He also fought battles against tribes and cities that rebelled from Macedonian control, all of which he defeated easily. This removed any threats to his power.

Expanding the empire

Soon after becoming king, Alexander planned to invade the Persian Empire. His father had already started to send forces to the western coast of the Persian Empire. In 334 BC Alexander sailed his troops to Persia.

The Persians knew that the Macedonian army was preparing to attack them, and had met in advance to decide how best to defend their empire against Alexander's 48 000 *hoplites* and 6100 cavalry. Alexander defeated the Persians in a number of battles, and many cities surrendered as he marched nearby.

Source 3.41 Vase painting from c.320 BC depicting Alexander (left) fighting the Persian king (centre)



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After major battles at Issus and Gaugamela, Darius III, the Persian king, was forced to flee. He was soon taken hostage by one of his generals and assassinated. Alexander took the body and treated it with dignity and respect, ensuring that he received the appropriate burial and honours. Alexander had become the King of Persia.

Even though he had defeated the Persians and become their new king, he continued to march his army further east, where he fought as far away as the edges of India, fighting against Indian tribes who used elephants in battle. He kept marching his army east until they begged him to return home.

On his way home in 323 BC, Alexander became very sick and after 12 days died a painful death. Various reasons have been given for his death. It was suggested by several ancient sources that he was poisoned. However, Alexander had previously caught malaria, a disease carried by mosquitoes, and it is possible that this disease eventually caused his death.

Source 3.42 Alexander the Great's empire, 323 BC

Alexander's significance and legacy

Alexander's significance can never be overstated. His empire stretched from Greece to the edge of India. He had conquered more kingdoms and lands than anyone had ever thought possible. Alexander used traditional Persian forms of government, with a governor usually left in place with Macedonian soldiers to help, which meant that most provinces of the Persian Empire remained loyal to him. This was important, because it allowed Greek culture to spread through these areas. Many more people started to speak Greek to interact with the new Greek populations in order to make trading easier. Cities in the Persian Empire started to be built using Greek architecture and planning. Many new cities were built around the conquered territories, with Alexander naming 20 cities after himself

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(and one after his horse, Bucephalus). The most important of these cities was founded in Egypt and still exists today: Alexandria. Greek-style temples became more common in the areas he conquered and more people started to worship the Greek gods. This process, called **Hellenisation**, started a new period of Greek history, called the Hellenistic period because of the spread of Hellenic culture.

In the ancient world Alexander was seen in different ways. For Romans, he was the great conqueror, with both the dictator Julius Caesar and the military and political leader Pompey trying to copy Alexander. Pompey, one of the leading Roman generals, even had himself called 'the Great,' directly copying Alexander.

Alexander is also mentioned in the Christian Bible and the Qur'an, the holy book of Islam. In the Bible, Alexander is described as defeating the Persians, but becoming proud and arrogant as a result, and he and his successors are depicted negatively. The Qur'an talks about a man called the 'two-horned one', who was a heroic figure who fought against evil. The image of Alexander as the two-horned one comes from his own representation with horns, which associated him with his divine father Zeus-Ammon, who was also depicted with horns. Alexander wished to stress his supposed link to Zeus-Ammon, who was a hybrid god, as he believed that he was more worthy of a god as a father than his actual father, Philip. However, Persians still call Alexander 'the accursed.' It was Alexander who almost destroyed the Persian religion of Zoroastrianism. So, while Alexander was seen as a great man in Western culture, some cultures still depict him negatively.

Hellenisation the process of spreading Greek culture outside of Greece

Source 3.43 Mosaic from Pompeii, c.100 BC, showing Alexander the Great riding his horse, Bucephalus, into battle

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Source analysis 3.11

Source 3.44 Plutarch described how Caesar compared himself to Alexander.

[Caesar] was at leisure reading about Alexander and he became lost in his own thoughts for a long time then started crying. His friends, amazed, asked why. He said, "Don't you think it a reason to be upset when, at my age, Alexander was already the king of so many people while I have not yet achieved anything?"

Plutarch, *Life of Caesar*, 11

Source 3.45 A medieval representation of Alexander the Great receiving gifts from Persians, c. thirteenth or fourteenth century

1 Explain what Caesar's behaviour in Source 3.44 tells us about how Alexander was viewed in Roman times.
2 How is Source 3.45 different from what you might expect of a representation of Alexander? How is it similar to what we would expect?

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Activity 3.8

Think, Pair, Share

Source 3.46 A comparison of Alexander the Great and his father, Philip, made by modern historian Ian Worthington

> Philip did not enjoy anything like the fame of his son Alexander. There was no marvellous account of his exploits … No major motion picture has chronicled his life and career. Yet, when we consider the life that that Philip led, his accomplishments for Macedonia, and especially what he left Alexander, he is thoroughly deserving of similar treatment: he has lived too long in Alexander's shadow.
>
> Worthingon, I., 2014, *By The Spear. Philip II, Alexander the Great and the Rise and Fall of the Macedonian Empire,* Oxford University Press, p.115

Consider the quote above. Research Philip's achievements and compare them with Alexander. Decide who was more significant and why. Discuss this with a partner and decide as a pair who should be considered more important. Share with the class your ideas.

Historical skills: Analysis and use of sources, Research **Historical concepts:** Perspectives, Significance

Other significant individuals

Review 3.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Summarise Alexander's family and childhood.
2. Explain why Alexander would have been a good choice to become king after his father, Philip.
3. Summarise Alexander's campaign against Persia.
4. Explain how Alexander's early life was a good preparation for his later life.
5. Identify the possible causes of Alexander's death.
6. Explain why Alexander might not be so 'great'.
7. Explain the role and importance of Alexander to the ancient world.

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3.7 Legacy

Much of Western civilisation is based on Greek culture. The ancient Greeks left plenty to us in the form of architecture, science, politics, laws, and much more. Greek culture was largely adopted by the Romans when they rose to power, which meant that not only do we have direct influences from the ancient Greeks, but they have also left a legacy left indirectly through the ancient Romans.

Science and philosophy

The ancient Greeks had some of the most important scientific and philosophical minds in Western history. These people laid the foundations for the study of biological and natural sciences, geography, mathematics and medicine.

From the fifth century BC, philosophers (thinkers) started to move away from believing that the gods made everything around them happen. They instead inquired into how things worked. These men were all called philosophers in their time, but today we call much of what they did science. For example, even mathematics and geography were both considered philosophy because their enquiries started because of a desire to gain knowledge – in Greek, the word philosophy literally means 'love of knowledge'.

Source 3.47 Hipparchia the Cynic, was born on 328 BC and lived in equality with her husband, Crates. She often wore male clothing and rejected the conventional expectations of women, shocking ancient Greek society.

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Drama

One of the many ways that the gods were worshipped was through the performance of tragedies and comedies. These originated as fertility festivals, often in honour of the god Dionysus. The god Pan was considered an early fertility god and performers dressed as satyrs. The stories became more about the gods and how people who do not follow them are punished, and from *tragoidos* comes our word 'tragedy'. The people who wrote these stories were considered teachers of great wisdom in Greek society. The more simple and day-to-day issues were the focus of another type of drama: comedy. It comes from the Greek word *komoidia*, meaning 'rowdy song'. These plays were full of slap-stick humour and made fun of politicians and issues of the day.

The ancient Greeks were the first to use drama to express themselves. We can often relate to characters or issues raised in plays, on the TV or in movies, and this idea goes back to the Greeks. The playwrights would raise issues that they believed were important and that the people who attended should consider. It was expected that all people should attend these plays and, in fourth century Athens, there was even a fund established, called the Theoric Fund, to pay the entrance fee for poor people.

Politics and government

Ancient Athens was the world's first democracy and established the idea that even the poorest people in society should be able to have some say in how their government was run. The ideas that drove Athenian democracy – payment for office, random selection for officials and large juries that could not be bribed by wealthy people – ensured that the ordinary people of Athens were given a chance to participate in government.

On the other hand, this form of political system gave rise to a group of people called ***rhetors*** (speakers). These speakers often led the Athenian assembly, with some Athenians accusing the rhetors of only proposing courses of action where the speakers would benefit. There were laws against proposals that were not beneficial to the state or were even illegal, but this group of people seem to have become wealthy or famous as a result of their role in leading the assembly.

rhetors regular Athenian speakers in the assembly

Review 3.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the legacy of Greek culture in science.
2. Why were playwrights seen as important people in ancient Greece?
3. Explain the origins of Greek tragedies.
4. Explain why *rhetors* are seen as a bad aspect of direct participatory democracy.
5. To what extent is modern democracy shaped by ancient Athenian democracy?

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End of chapter activities

Extended response questions

1 How did the resources available to the ancient Greeks shape their life and history?
2 Explain the ways in which life in Athens was different from life in Sparta.
3 How was religion central to Greek life?
4 Explain what it meant to be Greek.
5 Explain why Alexander's successes could be seen as a result of his father, Philip.

Group work activity

In groups, select one of the battles of the Persian Wars. Create a poster that shows the different phases of the battle with a description of each phase.

Research activity

One of the most important ways of worshipping the gods was through festivals. Research either the ancient Olympic Games or the Greater Panathenaia. Outline who participated, what happened, which god or gods were worshipped and why the festival was important to the ancient Greeks.

Creative task

Imagine you are a pottery painter in fifth century Athens. You have just been to see a tragedy and want to paint a scene on a pot (tragedies were a common theme on Athenian pottery). Plan a scene from the play, labelling the characters and writing a brief description of what is happening.

To do this, you will need to research the storyline of an Athenian tragedy and identify a scene to create on your pottery.

Visible thinking routine

Compass points

Think about the legacy of the ancient Greeks and how important they were for the world as a whole, not just for Western society, and consider the following question: 'Without the ancient Greeks, the world would not be as it is today.'

On a large piece of paper or cardboard, or using a digital application, draw a compass, with N, E, S and W around the edges. In groups, respond to the questions on each compass point.

Need to know: What else do you need to know or access to help you answer the question?

Excited: What do you find exciting or interesting about investigating this idea?

Stance: What is your current stance (position) on this question? How might you move forward to evaluate how accurate your position is?

Worrisome: What are you worried about when thinking about how to research this question?

Using the information you have recorded in groups, write an individual answer to the question. Once you have read them, swap with a partner and read each others' paragraph. Write down one thing you liked about their response and one thing you think could be different to improve it.

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Cross-curricular task

Philosophy

So much of Western science has its origins in ancient Greece philosophy. Select an ancient Greek philosopher from the list below and write a report on them. Your report should have the following headings:

- Background: Where did they come from? What do we know about their early life?
- Ideas: What did they research and/or develop? How did they do their work?
- Teaching: Did they teach? Where did they teach?
- Sources: How do we know about them?
- Legacy: Why are they important for modern science?

Choose one of the following philosophers:

- Aristotle
- Anaximander
- Democritus
- Diotima
- Eratosthenes
- Hippocrates
- Hypatia
- Pythagoras
- Thales
- Theano
- Themistoclea.

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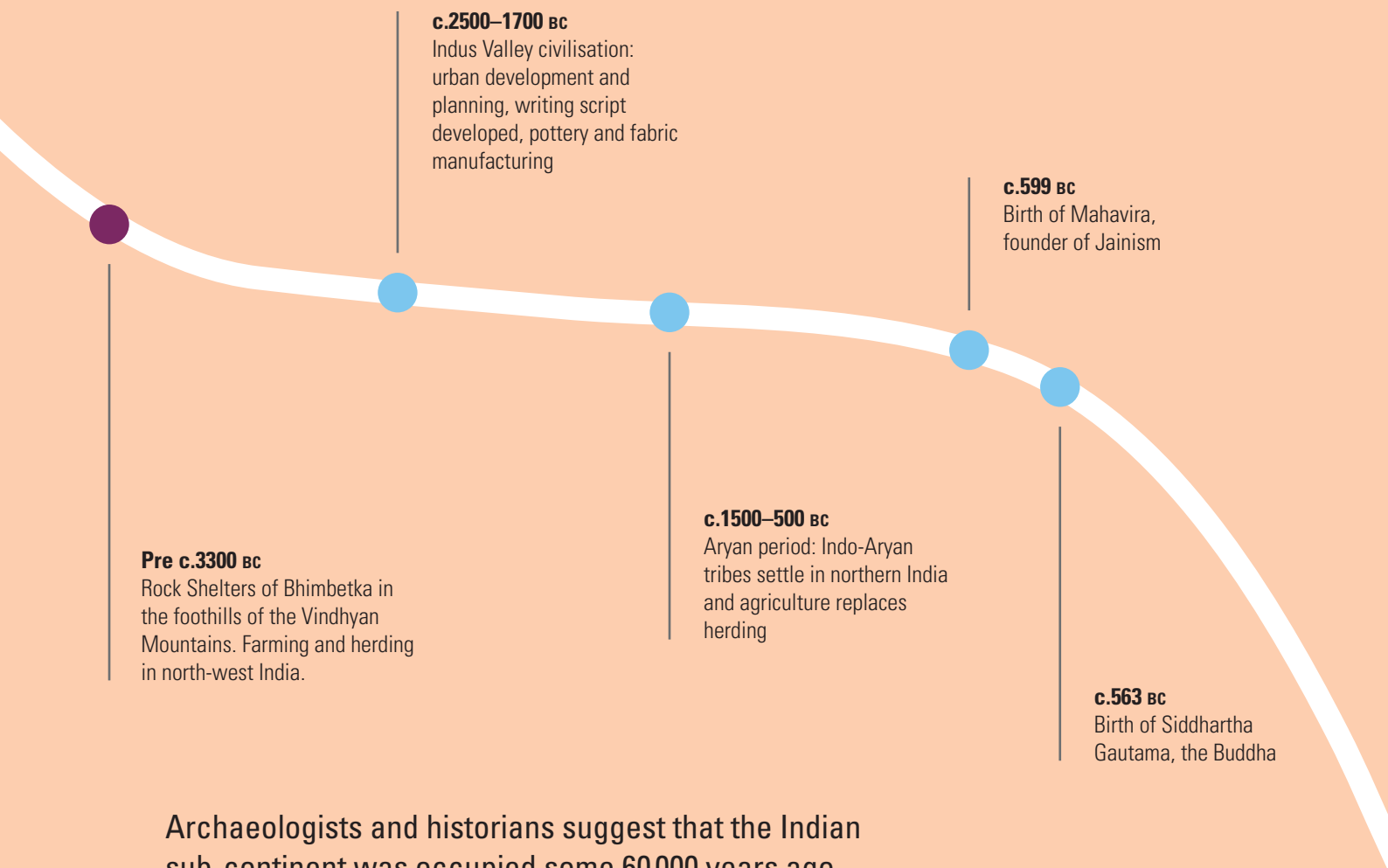
CHAPTER 5 Digital-only chapter

ANCIENT INDIA



Archaeologists and historians suggest that the Indian sub-continent was occupied some 60 000 years ago. Approximately 9000 years ago, farming communities emerged. The Indus Valley had over 1000 settlements centred around Harappa and Mohenjo Daro. Most of these had disappeared by around 1500 BC. Archaeological evidence has shown a civilisation that, in terms of housing, architecture, water management and the arts, rivalled the ancient Mediterranean world.

The period following the disappearance of the Indus Valley civilisation is known as the Aryan period. This period saw invasions of the sub-continent from the north. In the third and second centuries BC most of the subcontinent was unified under the Mauryan Empire.

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SEE, THINK, WONDER

Source 5.1 Statue of Priest-King, Mohenjo Daro

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about ancient India? (I wonder …)

c.325 BC
Invasion of Alexander the Great

c.321 BC
Reign of Chandragupta Maurya begins

c.321–185 BC
Mauryan dynasty: power extends across northern and central India

c.304 BC
Birth of Ashoka

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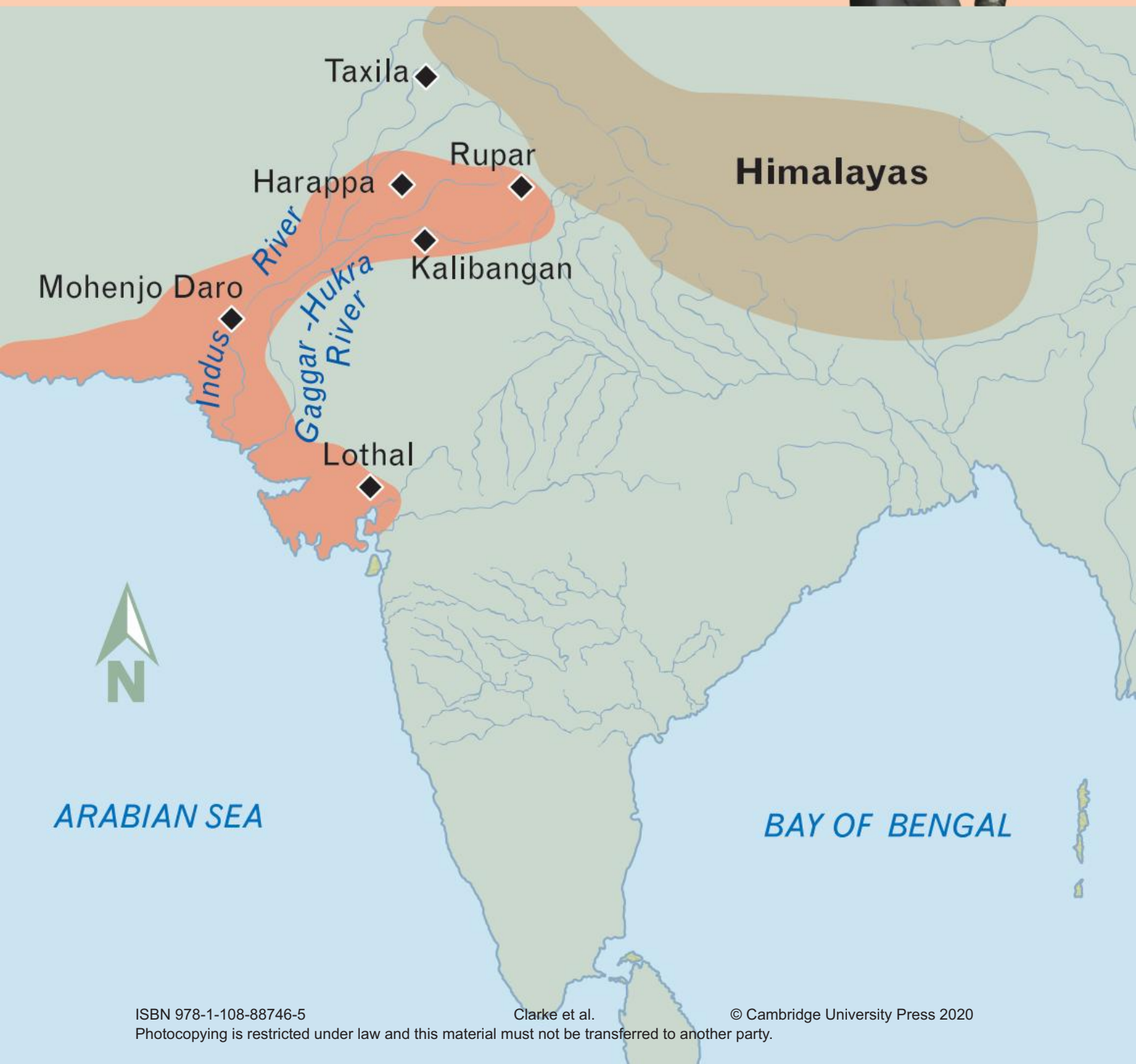
Key questions

- How was ancient Indian society organised and how did they live?
- What religions came out of ancient India?
- How did the ancient Indians engage in warfare?
- Who was Chandragupta Maurya and why was he important?
- What was the legacy of ancient India?

Source 5.2 Location of the major settlements in the Indus Valley



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5.1 Physical features

The Indus Valley

The oldest Hindu religious text, the Rigveda, suggests that a civilisation developed in the Indus Valley during the third millennium BC. The Indus River, now located in the modern states of India and Pakistan, has its source in the Himalayan mountain range. It flows through forests, deserts and a fertile flood plain to enter the Arabian Sea, 3000 km to the south. The annual rains and heat of the summer monsoon months makes the **riverine** flood plains very fertile. The annual flooding of the river deposits **silt** in large quantities. It was on these fertile areas that the villages and cities of the Indus Valley civilisation developed from about 2500 BC. This is also known as the Harappan period, named after one of the main cities.

Source 5.2 indicates the extent of the Indus Valley civilisation and some of the major centres. The photo in Source 5.4 illustrates the Indus River as it passes through the town of Leh, Ladakh, north-western India. Further to the north of this settlement, the width of the river valley is much smaller. Agriculture and animal husbandry is limited to the very narrow land strips along the river. To the south, as the river passes the ruins of the ancient cities of Mohenjo Daro and Harappa, the river widens significantly. This provides more fertile land for cultivation. As with modern settlements, the people of the ancient Indus civilisation gravitated to the river and its very fertile alluvial plains. To protect the river, the people annually engaged in strict water management. To the west of the Indus River, as it moves south, are mountains and plains, and to the east are the vast plains of northern India.

Source 5.3 Physical features of India

riverine relating to or situated on a river or riverbank

silt rich, fine soil carried in the waters of canals or rivers

Spread across the sub-continent

Around 1500 BC, tribes from the north began migrating into the Indian **sub-continent** from over the Himalayan mountains. These people were known as **Aryans**. They recognised the importance of this rich agricultural region, overran and settled it. The Aryans tended to live in small villages rather than larger cities like Mohenjo Daro and Harappa. This caused the existing civilisations to decline.

The Aryans then extended their control over other areas of the sub-continent, moving into the Ganges River Valley which offered fertile soil and a mild climate. As they developed iron tools they were able to clear the forests and create fields for growing rice.

sub-continent a large distinguishable part of a continent, such as North America or the part of Asia containing India, Pakistan, and Bangladesh

Aryan from the Sanskrit, meaning 'of noble status'

Source 5.4 The Indus River valley at Leh, Ladakh, north-western India

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Connection between geography and society

Many ancient writers explored the connection between geographical features (such as the oceans, land masses and rivers) and the settlements that developed on and around them. These writers included Herodotus and Thales of Miletus. Settlements in the ancient world were largely determined by geographical features. There is a definite connection between geographical features and where ancient cities and societies were founded. Societies developed along the Nile and Indus rivers as a result of soil fertility, rainfall and natural resources. Later cities were established more for their political or strategic importance. Cities established by the Macedonian king, Alexander, were founded on these political principles.

Activity 5.1

Draw up a table with two columns. One column is to have the heading 'Feature' and the other column 'Advantage'. Identify the advantages provided by each of the natural features of the Indus Valley.

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Cause and effect

Review 5.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Briefly describe the major landform features of the Indian sub-continent.
2. Name the key resources of the Indus Valley region.
3. Explain where the Aryan people came from.
4. Why did civilisations develop in the Indus Valley?
5. The use of water was important to the people of the Indus Valley. Explain how water resources were used for urban purposes.

Source 5.5 The Indus Valley, viewed from the north

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5.2 Key groups

Indus Valley civilisation

The Indus Valley civilisation was predominantly agricultural. It was spread over more than 1000 cities and villages. Some historians suggest it may have been ruled by a priest-king. However, others feel that the lack of major buildings in either Mohenjo Daro or Harappa suggests that there may not have been a main leader. This could indicate that the society Mohenjo Daro was quite **egalitarian**.

However, at this stage we have little information about the structure of the society. Archaeologists have found many **seals** on the sites, but have not yet deciphered the **pictograph** script used on them.

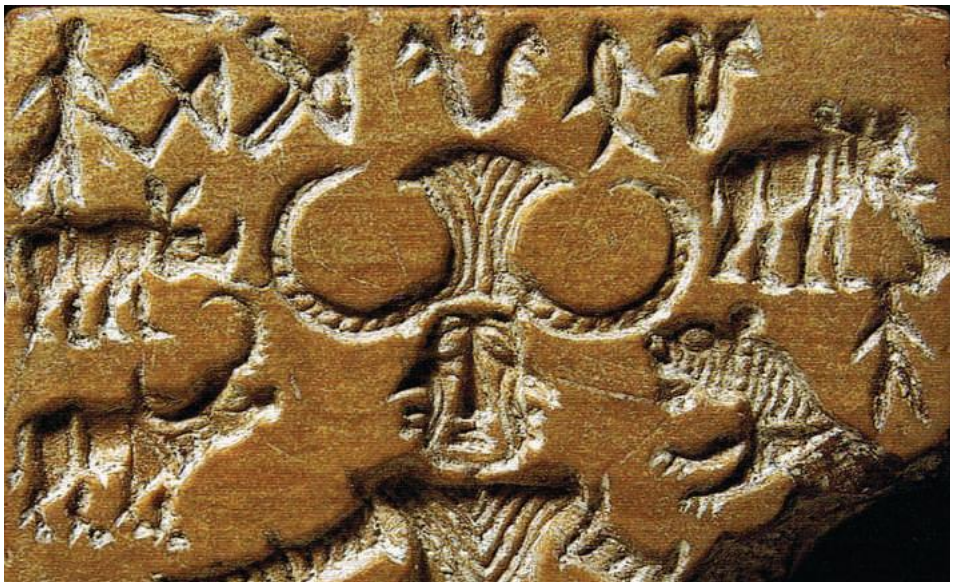
Most of the people lived in villages and were farmers. The cities and towns probably had a social structure built around a merchant class. Evidence found in Mesopotamia suggests that the people of the Indus civilisation used the river and traded with the cities of the Mesopotamian region. There also appears to have been a flourishing group of craftsmen.

egalitarian the principle that all people are equal and deserve equal rights and opportunities

seals a piece of wax, lead, or other material with an individual design stamped into it, attached to a document as a guarantee of authenticity

pictographs a pictorial symbol for a word or phrase. Pictographs were used as the earliest known form of writing, examples having been discovered in Egypt and Mesopotamia from before 3000 BC

Source 5.6 Examples of seals from the Indus Valley civilisation c.1900–1400 BC



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Site study: Mohenjo Daro

The city of Mohenjo Daro was the largest of the settlements that comprised the Indus Valley civilisation. In 1922 the site was excavated under the lead of British archaeologist Sir Hubert Marshall.

The city spread over 1 km^2, with barriers around the perimeter to protect it from the Indus River. It had a grid-like pattern of streets dividing it into about 12 blocks. Each block was around 384 metres on the north/south side, and 228 m on the east/west side. It possibly contained 40 000 inhabitants. Initially, some archaeologists believed that it was a city for children after discovering games including dice and marbles. Further excavations over decades has uncovered a complex society.

Source 5.7 Twentieth-century historian Arthur Basham described the streets and buildings of Mohenjo Daro.

At Mohenjo Daro nine **strata** of buildings have been revealed. As the level of the earth rose from the periodic flooding of the Indus new houses would be built almost exactly on the sites of the old, with only minor variations in ground plan; for nearly a millennium at least the street plan of the cities remained the same … The main streets, some as much as 30 feet wide, were quite straight and divided the city into large blocks, within which were networks of narrow unplanned lanes … standardised burnt brick of good quality was the usual building material for dwelling houses and public buildings alike … The houses had bathrooms … provided with drains, which flowed to sewers under the main streets, leading to soak pits.

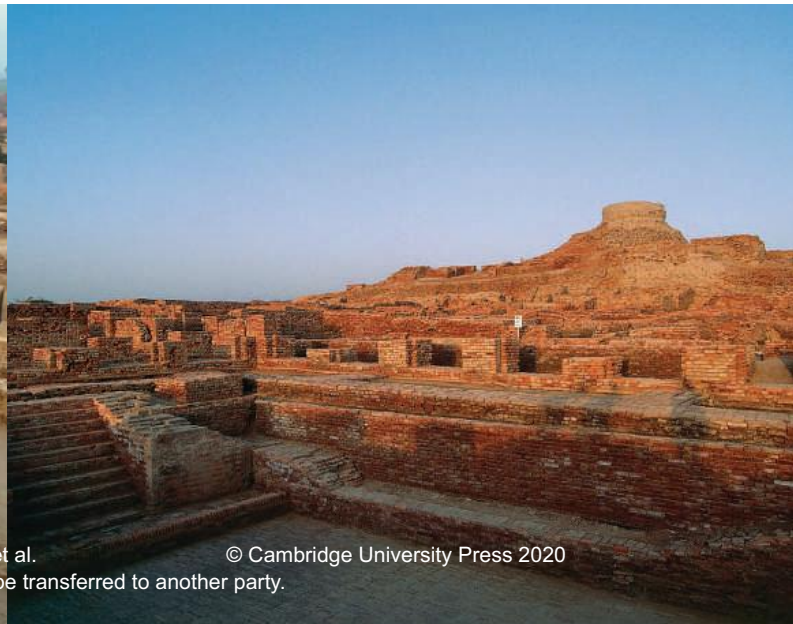
Basham, A.L., 1954, *The Wonder that was India*, p. 16

strata a layer of material, naturally or artificially formed, often one of a number of parallel layers one upon another

Source 5.8 Mohenjo Daro

It would appear that the city was divided into two sections. The Citadel contained monuments and public buildings, and the Lower Town was the main residential area. Some of the streets featured high walls. Granaries were built to store the produce from the agricultural areas, which dominated the Indus Valley society. There do not appear to be major structures such as temples and palaces. The sophisticated water and sewerage system supported an elaborate public bath (known as the Great Bath) in

Source 5.8 Grid pattern of Mohenjo Daro



Source 5.9 The Great Bath at Mohenjo Daro

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the citadel area. There were also bathing facilities in private houses. These features suggest that the people had an advanced understanding of engineering and urban planning.

The city has left bronze statues, pottery, jewellery and indecipherable writing on seals. There are also artefacts which record trade relations between the people of the Indus Valley and Mesopotamia. The people had a sophisticated system of scales and measures, significant for both internal and external trade. Cuneiform inscriptions from Mesopotamia refer to the Indus civilisation as the region of Meluhha. The inscriptions describe the trade in jewellery, weights and inscribed seals.

With very few human skeletal remains found, and an almost total lack of ancient weaponry, the city may have been largely peaceful.

The lack of temples and palaces inside the city prevents the modern historian making any definitive statement about religion or government. The depiction of animals on seals may suggest their importance in religion, but this is uncertain. Despite the excavation of bronze, terracotta, stone pieces and jewellery, the cultural heritage of this civilisation remains unclear.

A number of things tell us that there was a system of social groups and possibly a style of government. These clues include the design of houses, the uniform nature of buildings, the engineering projects and the delicate pottery pieces. Few definitive statements can be made about government and social classes. We can see, however, the presence of merchants and skilled craftsmen in jewellery, stone, pottery and metals and in water management.

Source 5.10 Replica of the prehistoric *Dancing Girl of Mohenjo Daro*, c.2500 BC

Finds from Mohenjo Daro

1 Identify Mohenjo Daro on a map of ancient India (use the internet to find an appropriate map).
2 Discuss in a group activity why the city was located in that position.
3 How do we know about this ancient city?
4 Explain what this grid pattern suggests about the city of Mohenjo Daro.
5 From your reading and other research, identify four specific features peculiar to this city.
6 Explain what Mohenjo Daro's relationship was to the other cities/settlements of the Indus Valley region.
7 Explain the importance of the pottery seals found in Mohenjo Daro.

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Aryan/Vedic civilisation

Vedas the earliest body of Indian scripture, which codified the ideas and practices of Vedic religion and laid down the basis of classical Hinduism. They were probably composed between 1500 and 700 BC, and contain hymns, philosophy, and guidance on ritual

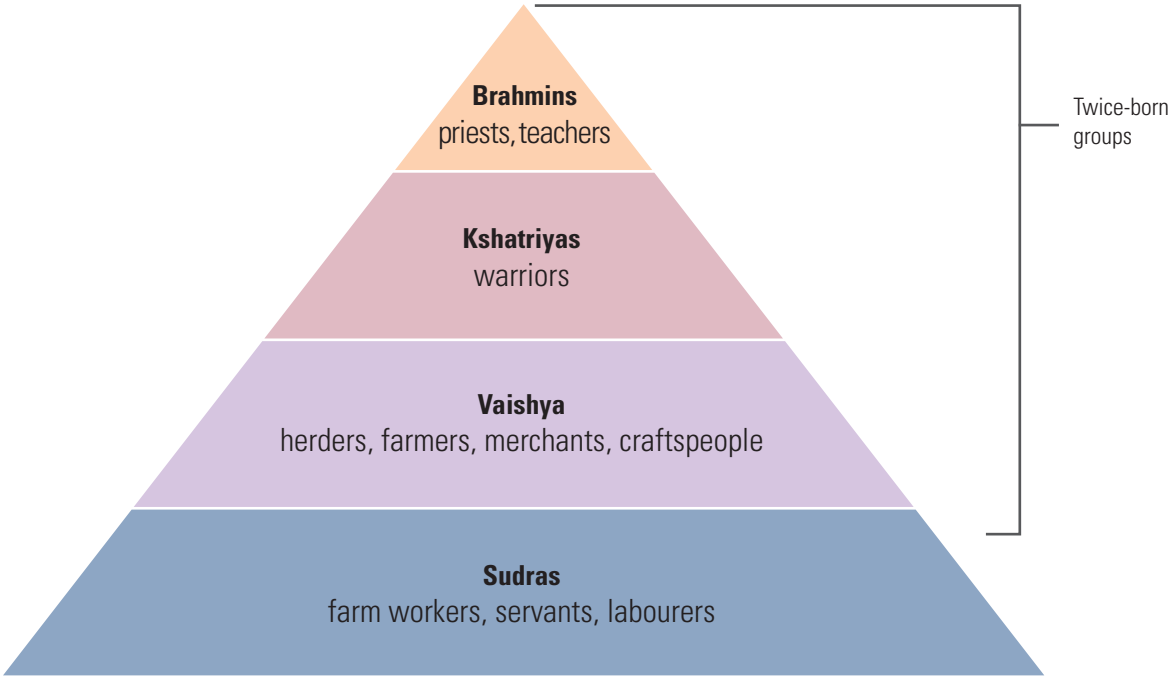
Sanskrit ancient language of India

The Aryans arrived in the Indus Valley around 1500 BC. Some historians believe the Aryans were invaders, while others suggest that they were immigrants looking for pasture land for their cattle. Either way, they settled in the Indus Valley and mixed with the remnants of the civilisation there, which by 1500 BC had all but disappeared.

The Arayans brought with them a formalised religion and a hierarchical social structure. They passed down their religion through word of mouth, in four stories referred to as the **Vedas**: the Rigveda, Samaveda, Yajurveda, and Atharvaveda. These formed the basis of classical Hinduism, and were eventually written down in Vedic **Sanskrit**. During the early years of settlement of the Aryan tribes in northern India, the Hindu priests converted many local tribal leaders. This brought entire communities to the worship of the Hindu gods. Hindu priests worshipped throughout the day and thus they were available for the villagers to visit for prayer and devotions. Throughout the countryside, as well as in the villages, Hindu temples and shrines were built to honour the gods. These enabled the villagers to worship as they worked.

In around 1500 BC the Aryans introduced a caste system which assigned specific roles to groups of people around occupations. These were known as *varnas*. Each of the four *varnas* (Brahmins, Kshatriyas, Vaishyas and Shudras) were socially exclusive, having their own occupations, foods, manners, and customs around birth, marriage and death. Below this hierarchy were grouped those who were not eligible to have caste status. They were called the Untouchables (today the Harijans or Dalits).

The following diagram represents a simplified representation of the caste system as it developed in northern India during the Aryan period of the Indian sub-continent.



Source 5.11 Diagram of caste system in ancient India

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Ancient Indian society had many divisions. It was divided between rulers and ruled, and those living in urban environments as opposed to rural dwellers. There were also differences based upon caste categories. The early Aryan civilisation was based around agriculture, with some cattle herding. Later the society became more urban and links with other societies were extended. This meant that traders, bankers and skilled craftsmen flourished. Later, political kingdoms were established, usually under the control of a king.

The Kshatriya caste

Kshatriyas have been the most important social and caste group in India. From the Sanskrit word for 'rule' or 'authority', they have always been the leaders and soldiers of society, protecting the other castes. They were also responsible for individuals and groups carrying out their civic responsibilities in societies. For example the Kshatriyas uphold the paying of taxes and obeying the law. Sections of the **Bhagavad Gita**, part of the holy Hindu scriptures, suggest that the Kshatriyas led in war as well as having control over lands and people. They therefore came to be associated with kingship.

Bhagavat Gita a collection of the sacred scriptures of Hinduism

Activity 5.2

1 Research castes in ancient India and copy and complete the following table, explaining the roles, occupations and obligations of each caste group and the Untouchables.

	Brahmin	Kshatriyas	Vaishyas	Sudras	Untouchables
Roles					
Occupations					
Responsibilities					

2 Summarise the conclusions that can be drawn from the information in this table.

3 Why was it important for the Hindus to adhere to this caste system in ancient India?

Historical skills: Comprehension: chronology, terms and concepts, Research **Historical concepts:** Perspectives

The Mauryan Empire

The Mauryan Empire was founded by Chandragupta Maurya, who established his dynasty in 321 BC. One source for this period is writings of the Greek ambassador at the court of the Mauryan Empire, Megasthenes. Another source is the *Arthashastra*, a work about statecraft and strategy, traditionally attributed to Chandragupta's advisor Kautilya, also known as Chanakya (although it is worth noting that the work was probably expanded over the following centuries). These sources provide a picture of centralised government ruled by autocrats. The empire was largely based upon agriculture. It covered all of the sub-continent except for the areas of the south

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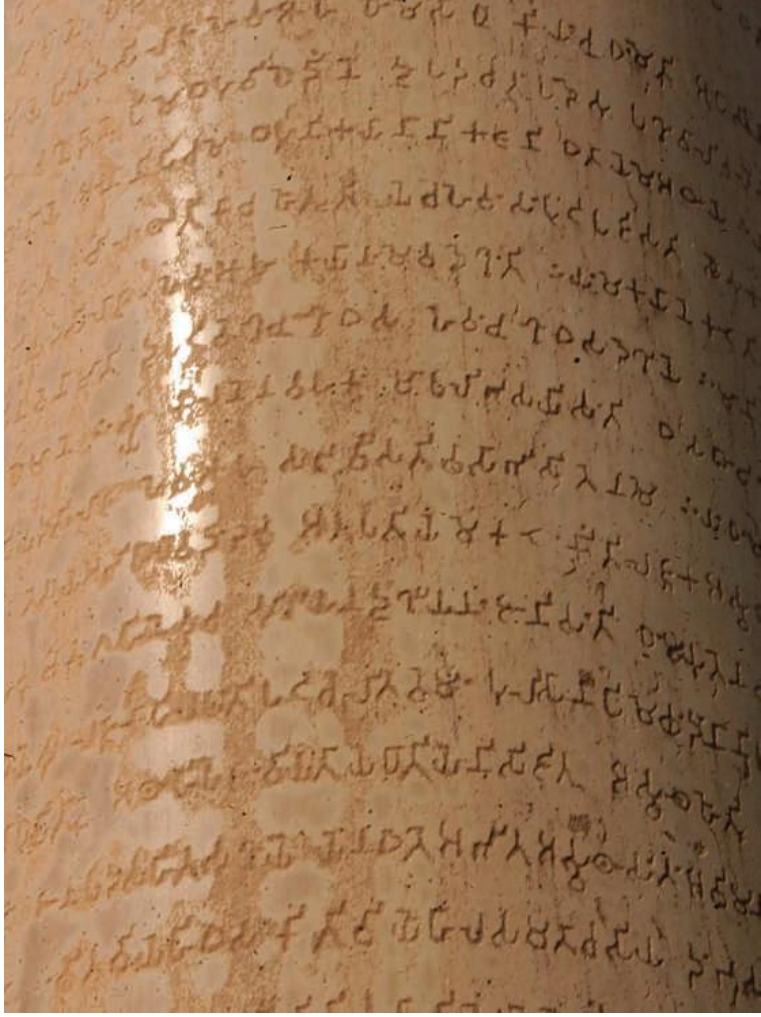
(Kerala and Tamil Nadu) and parts of the north-east, and was divided into provinces. Each province was ruled by members of the royal family.

Villages were controlled by local headmen. They were responsible for tax collection and administering royal edicts. As the major activity in the countryside was agriculture, the farmers provided a large percentage of the taxation. In the earlier years, communication was difficult in the rural areas. Later leaders built roads to carry the royal messengers quickly around the sub-continent.

Ashoka was the grandson of the great leader Chandragupta. Ashoka was a new kind of leader because he communicated with his people through 39 edicts. These were written in various languages, and inscribed on pillars, boulders and cave walls. They described aspects of Ashoka's career, his policy towards his subjects and important information about his empire.

Ashoka was an **autocrat**, but it appears that he was advised by a group of councillors and the governors of the provinces. The centralised government was a large bureaucracy, which provided government officials. These officials were responsible for collecting information for the emperor and leadership in various areas of state policy. These included trade and diplomatic connections. The economy was administered by this bureaucracy and used rivers to conduct commerce around the sub-continent. It also expanded trade north through the Himalayan mountains and east along the **Silk Road**. A great variety of foods and manufactured goods (such as fabrics) flowed in and out of the Mauryan Empire.



Source 5.12 A Major Pillar Edict of Ashoka, in Lauriya Araraj, Bihar, India, third century BC. Many of Ashoka's edicts were written in Brahmi script.

autocrat a ruler with unlimited power

Silk Road the major trade route that stretched from China to the Mediterranean world

Review 5.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the stories used to pass down the Aryan religious traditions and the classical religion they formed the basis of.
2. Identify the castes in the Aryan social system.
3. Identify the founder of the Mauryan Empire.
4. Explain why some historians feel the Indus Valley civilisation may have been quite egalitarian.
5. Identify the two different historical theories about the arrival of the Aryan civilisation in the Indus Valley.
6. Explain why the Silk Road was important to the Mauryans.
7. Explain how Ashoka's rule was different from those of other Mauryan emperors, and the civilisations before.

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5.3 Everyday life

The majority of the population in ancient India lived in villages. Life in Indian villages centred around agriculture and associated industries such as weaving. Most of the villagers were involved in agriculture and were independent of the larger communities where the rulers lived. Apart from agriculture, villagers kept cattle, goats, sheep and pigs, which were herded on the lanes and open spaces. To a great extent village life was dependent upon the weather and the region in which the village was situated. In the northern areas, the monsoon season caused widespread destruction of crops and communications. Further south, deserts and forest areas offered different opportunities for village life. They also sometimes hampered the spread of military empires.

The introduction of the caste system by the Aryan invaders made village life stratified as people were organised into separate castes. Different castes lived in different areas. This also meant that kinship groups clustered together. Each individual family knew their place in this arrangement. The Untouchable families were consigned to the poorest areas of the village. Even the shadow of an Untouchable was repellent to the members of the caste system.

Village life was, for the most part, quiet and predictable. Food was based around simple grains and meat, and the clothing was usually a simple cotton garment. The women wore *saris* and the men wore *dhotis*. Depending upon caste and wealth, the quality of these garments varied as did the amount and quality of jewellery worn.

Source 5.13 Illustrations of traditional Indian clothing

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Housing in the village was simple. Wealthy families usually had larger houses. Servants would take control of sweeping, watering plants and animals and assisting with keeping the incense burning and arranging flowers in daily worship of the gods. Most houses in the village had earthen floors, very limited furniture and one window. In most villages there were traders and merchants who facilitated the buying and selling of goods, and brought news from the towns and cities. Family life across generations enjoyed this very simple lifestyle in most villages.

Religion and festivals

Temples, shrines, grazing grounds and the use of water facilities created a certain interdependence amongst the villages despite the caste system. Village festivals were common. They united the local people, honoured the gods and allowed families to celebrate together. One of the earliest festivals, celebrating the onset of spring and emphasising good over evil, was the Holi festival. It is mentioned in the ancient Hindu texts from the seventh century BC and later in religious poems. It is also the festival of colours.

The worship of gods in villages were mainly associated with the practice of agriculture. Due to the villagers' relative poverty and illiteracy, religion was very conservative. The people were also very superstitious and had little or no knowledge of the Hindu scriptures.

Source 5.14 A modern celebration of Holi, the festival of colour and the start of spring

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Women and children

Women were married early in the villages. Their marriages were arranged by their parents with the help of priests and **astrologers**. Once they were married they were separated from their former family forever. In the Vedic period, some women were educated in the ancient scriptures. Images of the gods and goddesses from these times also indicate a close union. During the Gupta Period (from mid-third century to AD 543), a small number of women were classified as administrators.

The life of women in the villages was simple and arduous. While the men worked in the fields or with the animals, the role of women was to maintain the household. This included care of the children, the domestic animals and the servants. Due to their early marriages and the difficulties with childbirth, women's lives were not long. Life for women in higher castes and among the governing classes was different from that experienced in the villages. Despite the difficult lives lived by women, the Hindu texts show an awareness of the problems. In the *Arthashastra* of Kautilya, compiled initially in the second century BC, there are assurances of security for the common people. More importantly, it states that abusive behaviour towards women was a criminal offence.

The role of children also varied. Village children usually assisted from a very early age with the animals and about the house. Some were taken on as apprentices by the village priests while others took on craftwork in the homes. Children in wealthy and high-caste families were educated in either the Hindu scriptures, or in some form of accounting for business purposes.

astrologers a person who uses star signs and birth dates to tell others about their character or to predict their future

Review 5.3

Complete the quiz in the Interactive Textbook, and answer the questions below on paper or in the Interactive Textbook.

1. Describe the main clothing items worn by men and women in ancient India.
2. Summarise the activities of servants in wealthy families.
3. Define what the Holi festival celebrated.
4. How did the lives of village children differ from those in higher caste or wealthy families?
5. Explain why village life was dependant on the weather.
6. Explain why priests and astrologers helped parents arrange marriages for their children.

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5.4 Significant beliefs, values and practices

Religion

The Aryans brought with them their sacred texts, the Vedas, which contained the earliest literature and revelations of the gods to man. They contain details of the rituals, ceremonies and sacrifices to be followed, as well as discussions on meditation, philosophy and knowledge of the spirit. These formed the basis of Hinduism, which was the main religion of India throughout the Vedic period. However, from around 500 BC, two new religions began to develop out of Hinduism: Jainism and Buddhism.

reincarnation the rebirth of a soul in another body

karma (in Hinduism and Buddhism) the sum of a person's actions in this and previous states of existence, viewed as deciding their fate in future existences

Hinduism

There are many gods and goddesses within Hinduism. The supreme triad (*trimurti*) consists of Shiva, Brahma and Vishnu. Some scholars suggest Shiva originated in the Indus Valley civilisation, arguing that the Pashupati Seal, discovered in Mohenjo Daro, is a depiction of Shiva. However other modern scholars feel that it does not adequately represent Shiva.

One of the incarnations of Shiva in southern India was Ayyanar (or Aiyanar). This pre-Aryan deity was considered a Hindu god.

A key element of Hinduism is the belief that **reincarnation** can occur, but only if one's behaviour during their present lifetime is beyond reproach (***karma***).

Source 5.15 The Pashupati Seal, c.2350–2000 BC, may be an early representation of Shiva.

Source 5.16 Statue of Ayyanar, Chennai Museum

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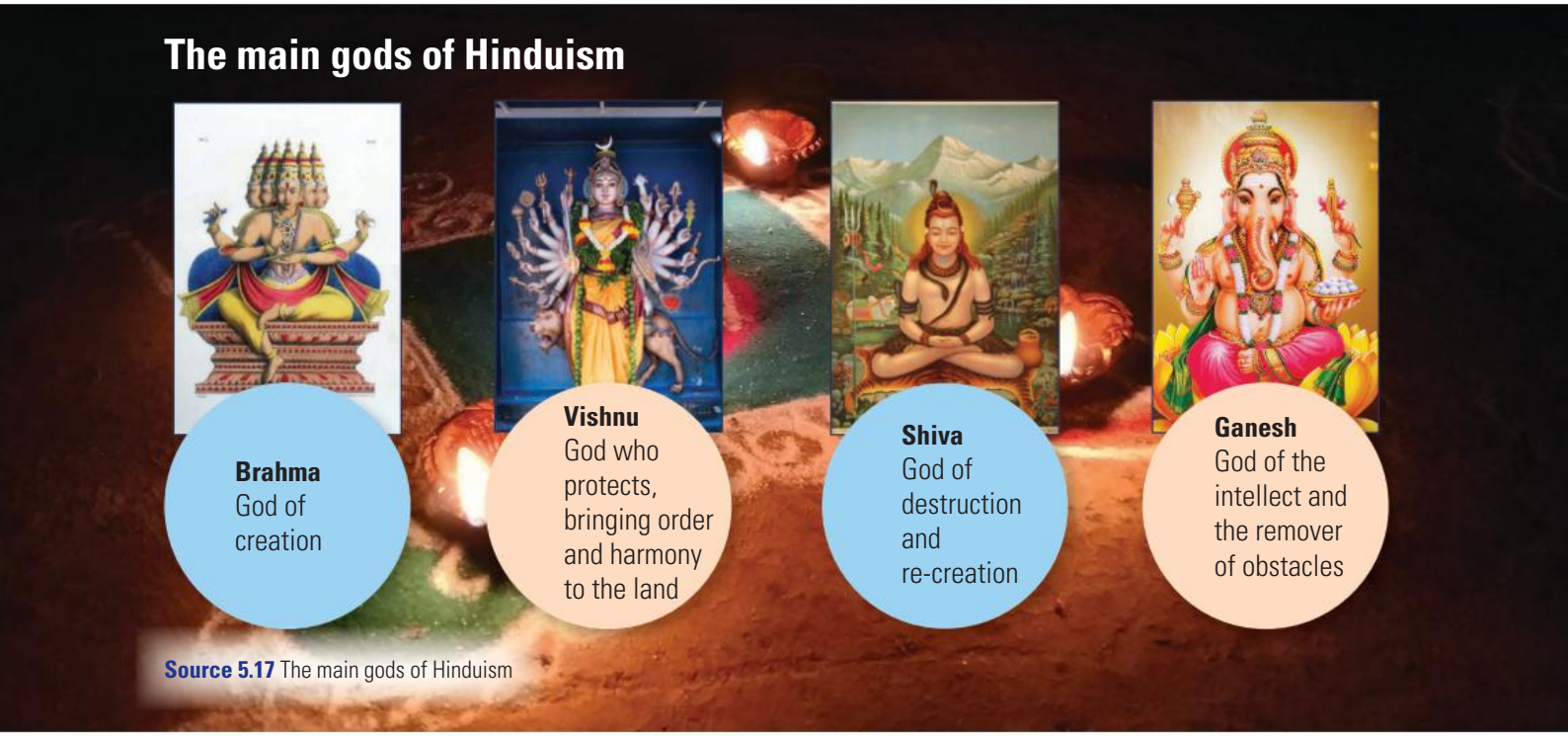

Source 5.17 The main gods of Hinduism

Jainism

Mahavira Jain was born into the Kshatriya caste in 599 BC. At the age of 42, after 12 years of meditation, penance and prayer, he began his role as the enlightened leader of the Jain faith. To separate itself from the prevailing Hindu religion, the Jains adopted the language of ordinary people.

There are no gods in the Jain faith. Jainism believes that all individuals are spiritual beings. God-like status can be achieved through an adherence to truth, the practice of non-violence (*ahimsa*) and believing in the non-possession of daily goods. A disciplined lifestyle will ultimately lead to **enlightenment**. Like Hinduism, followers of Jainism believe in reincarnation, and the importance of *karma*.

The most important aspect of the Jain religion was its adherence to non-violence. Many people in the northern regions of India during this early period wanted to move away from the strict varnas of Hinduism. This made it possible for there to be a change in society. The teachings of Mahavira and his followers thus created change in an unequal society. Some modern scholars describe Mahavira as a 'soldier of non-violence'.

enlightenment achieving spiritual insight or knowledge

Chandragupta Maurya, the founder of the Mauryan Empire, turned to Jainism after he had conquered his empire.

Source 5.18 A late nineteenth-century game of snakes and ladders from India. This game teaches about the Jain lifestyle and religion.

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Source analysis 5.1

Source 5.19 This extract from the Jain text *Sutrakrtanga* talks about the importance of self control.

Oh man, refrain from evil, for life must come an end.
Only men foolish and uncontrolled are plunged in the habit of pleasure.
Live in striving and self-control, for hard to cross are the paths full of insects.
Follow the rules that the heroes* have surely proclaimed.
Heroes detached and strenuous, subduing anger and fear,
Will never kill living being, but cease from sin and are happy.
'Not I alone am the sufferer – all things in the universe suffer!'
Thus should man think and be patient, not giving way to passions.
As old plaster flakes from a wall, a monk should make thin his body by fasting.
And he should injure nothing. This is the Law taught by the Sage.

Sutrakritanga, 1.2.1.10–14

* 'heroes' refers to the founder Mahavira and his ancestors

1 Read the extract from the Jain scripture and identify four things a Jain should do.

Buddhism

Siddhartha Gautama Buddha was born around 563 BC, to a Kshatriya family in Nepal. Influenced during his early life by the misery of the lower-class people around him, Siddhartha Gautama sought to change society to relieve the stress and anxiety he witnessed amongst the people. He believed that to overcome suffering (*dukkha*), individuals had to rise above the gods, live a compassionate and simple life and achieve release from this life (*karma*).

He taught his followers to take the middle path of belief in which he stressed the need for compassion and self-restraint. Buddhism spread during the Mauryan period of Indian history, partly due to the conversion of the Emperor Ashoka, as well as the acceptance of this faith by the merchant class.

The growth of Buddhism occurred in similar manner to the spread of Jainism. It spread due to the personality of Buddha, the use of the common language and the importance of the organisation of the Buddhist religious order, the *sangha*. Into these organisations, everyone was invited except for soldiers, slaves and debtors. The importance of non-violence to Buddhists also contributed to the spread of their religion, aided by the example set by their enlightened leader.

Source 5.20 A figure of Buddha

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Activity 5.3

1 Research the lives and teachings of Mahavira Jain and Gautama Buddha. Working in pairs, make brief notes on their lives, emphasising highlights of their lives and public careers and what they ultimately achieved by following non-violence.
2 What impact did the teachings of Buddha have upon the society in which he lived?
3 How did the teachings of Mahavira Jain change individuals, family and communities and society? How did his teachings ultimately influence the rigid adherence to the social hierarchy within ancient Indian society?
4 Discuss why Jainism has survived in India to this day.

Historical skills: Research, Explanation and communication **Historical concepts:** Continuity and change, Significance

Warfare

Some inter-tribal warfare occurred before the arrival of the Aryan invaders, although in general the farming communities do not appear to have been warlike. Walls were the main defences of both major cities, Mohenjo Daro and Harappa, and appear to have been strengthened over time.

Warfare became more significant with the arrival of the Aryans. The plains of northern India allowed large armies to move quickly to engage their enemy and, when successful, extend territory. Warfare is mentioned in the traditional Hindu Vedic texts with references to recruitment, the role of the kings and the importance of being a warrior.

Other than defending the state, the main aim of warfare was to enhance the prestige of the ruler and to acquire further territory. Success was highly praised. Even when rulers were not expanding an empire, they depended on warfare for defence. For example, after Ashoka converted to Buddhism he significantly reduced the physical wars undertaken by his troops, and carried out humanitarian work. However, he maintained his army for defence purposes and to protect his people.

shock troops troops with the responsibility of leading attacks

Recruitment included men from the lower classes. The army in ancient India comprised units of infantry, chariots, cavalry and elephants. The Aryans had brought horses and chariots with spoked wheels, which were the main **shock troops** of the army. The importance of chariot-based warfare is highlighted in the Rigveda. By the sixth century BC, corps of elephants had started replacing the chariots. Elephant corps also acted as command posts for some commanders. In the south of India, where waterways were common, states also used navies as part of their armed forces.

Equipment for the army included bows and arrows, swords, shields, broad swords, spears, javelins, lances, axes and clubs. The uniforms of the soldiers varied from state to state, but most infantry wore decorated quilted jackets, turbans, helmets, trousers for the cavalry and kilts for the foot soldiers. In some cases, the infantry went into battle bare-chested. Horses were protected as well, while horses, chariots and elephants were decorated with brightly-coloured saddle cloths and semi-precious jewels.

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The Mauryan army

The rule of the Mauryan Empire was sustained through an enormous army. The army consisted of hereditary and levied troops, which were organised by the central government, and which also included tribesmen and mercenaries. The hereditary troops were from a warrior class, possibly from the Kshatriya caste. Levied troops were conscripted, or forced to join the army.

The Roman writer Pliny (first century AD) estimated that the Mauryan army consisted of many hundreds of thousands of men as well as chariots, cavalry and elephants (known collectively as the *caturangabala*). The emperor and his sons led the army with the assistance of numerous generals. The generals were advised by a group of captains, who were themselves considered to be nobility.

The scenes shown here clearly depict the role of the royal family in battle as well as some of the major formations in an ancient Indian army.

patti the basic unit of the ancient Indian army under the Mauryan kings

The geographical features of northern India, with its plains and forests, were ideal for the mounted troops of chariots, cavalry and elephants. Mauryan army units (***patti***) were mixed in their composition, having each of the major arms included.

Chariots, which were either two- or four-man vehicles, are depicted in numerous stone sculptures. Elephant corps were used to break up the enemy formations, creating havoc within enemy lines. The cavalry were always large, with up to 20 000 horsemen at one time. Kautilya's *Arthashastra*, which includes significant material on military strategy, mentions a medical team being included with each army unit.

Incendiary warfare (the use of fire in war) was part of the weaponry of the Mauryan army. It appears to have been confined to the carrying of fire by monkeys and birds though. Bamboo bows, two-handed slashing swords, lances, javelins, iron maces and battle-axes were the standard equipment of soldiers. Shields and turbans have also been identified.

The Mauryans built forts on their territorial boundaries for early warning and defence. Until the attacking army secured the forts, a campaign was not considered successful. The day-to-day military camps were large. Discipline was strict and there were significant numbers of camp followers always in attendance. The size of the empire, and the resources under its control, allowed for vast sums to be spent on the army.

Source 5.21 Stone relief of sections of the ancient Indian army (provenance unknown)

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Source 5.22 Royal warriors (from a terracotta plaque from Uttar Pradesh, India, sixth century AD)

The Gupta army

The long period following the demise of the Mauryan Empire ended with the rise of the Gupta Empire, which ruled for a comparatively short time, c. AD 320–550. One of the significant reasons for the spread of Gupta power was their military skills. They also introduced several innovations.

Source 5.23 Queen Kumaradevi and King Chandragupta I, depicted on a coin minted by their son, Emperor Samudragupta, AD 335–380

The battle tactics of the Gupta army followed military formation and tactics previously developed. However, in the Gupta army the chariots were replaced by armoured mounted cavalry. The Gupta army relied heavily upon infantry archers, many of whom used bamboo bows but elite cavalrymen developed steel bows. Both groups continued to use the bamboo arrow with an iron head, although as time progressed, steel arrow shafts became common. Headwear was also common amongst Gupta troops. It is also agreed that they used arrows lit on fire against their enemies.

The archers were supplemented by a large armoured elephant corps, with mounted soldiers in the ***howdah*** on the animal's back. The infantry archers were generally protected by infantry with shields, swords and sometimes longswords. The chariot was substituted by heavily-clad cavalry in armour with lances, swords and maces. The swords

howdah a seat for riding on the back of an elephant or camel, typically with a canopy and accommodating two or more people

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were long, double-edged and curved and daggers were used as an extra weapon. Elite troops wore chain mail.

Gupta horsemen wore a helmet, woven cloak with metal covering, and soft leather decorated boots. They carried bows and arrows, shields, lances and broadswords. The horses had adorned leather bridles and straps.

Similarly to the Mauryan army, cavalry and elephant corps would have been used as shock troops. The Gupta armies recruited local tribesmen to defend the state and protect villages and agricultural produce. During times of peace, these squads of tribesmen were employed as defenders of the villagers. It is also known that the Gupta Empire had a navy and utilised siege weapons and catapults. The expansion of the state territory under Samudragupta has been compared to other legendary conquerors, such as Alexander the Great.

Source 5.24 Gupta Dynasty, gold dinar (coin) showing horseman with bow and arrow and sword at waist

Activity 5.4

1 Choose one of the early Indian empires and create a mind map, summarising the major aspects of their army, their tactics and strategies and their weapons.
2 Write a paragraph imagining you are a warrior in one of the armies, giving your impressions of war and the life you lead. Use the mind map from question 1 to help you do this.
3 Find an image of a war elephant from this ancient period. Draw and label it and identify four advantages of using elephants in ancient warfare in India.

Historical skills: Comprehension: chronology, terms and concepts, Explanation and communication, Perspectives and interpretations, Empathetic understanding **Historical concepts:** Empathetic understanding, Perspectives

Review 5.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the three religious traditions in ancient India.
2 Define 'shock troops', and give an example of where they were used.
3 Identify the equipment used by soldiers in the Mauryan Empire.
4 Identify the equipment carried by horsemen in the Gupta army.
5 Explain why the geographical features of northern India were ideal for the mounted troops.
6 Explain the use of forts in the Mauryan Empire.
7 Summarise reasons for the growth of other religions in ancient India besides Hinduism.
8 Explain why Ashoka's conversion to Buddhism changed his approach to the army.
9 Explain why different shock troops might have been used in different periods.

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5.5 Contacts and conflicts

The history of the sub-continent of ancient India has been one of settlement, conquest, expansion and development. The early phases are significant for the development of agriculture along the major river systems of the Indus and the Ganges. They also saw the rise of major imperial powers. These powers controlled, for many centuries, vast areas of land and increasing numbers of inhabitants. Science, technology, trade, art and architecture, and religious practices developed and spread via political successes. The infusion of new beliefs and practices provided the basis for the major cultural beliefs of today's India.

The Vedic period

The arrival of the Aryan peoples from the north also brought their powerful armies and beliefs. However, their major activities centred around agriculture, clearly recorded in the Vedic literature. By 1000 BC, iron had become commonly used for weapons and implements. The priestly caste took care to remember the sacred hymns and the move from prehistory to history came at about the same time as these hymns were written down.

The society was based around tribal living, with chiefs or kings assisted by kin-based assemblies. The Aryans enslaved many of the indigenous peoples. The leaders of the incoming tribes benefitted from the extra wealth and status this created. During the later Vedic period, kings grew in stature as they took over many of the religious ceremonies. The social order hardened into caste and non-caste groups.

The division of society into different *varnas* created tensions within society. The rise of Jainism, and the conversion of Gautama Buddha to a life of study and enlightenment, assisted in the spread of these religions. Both of these new faiths provided a more simplistic life of simple agricultural practices without the rigid hierarchic social divisions.

Growth of empire

Alexander the Great was a king of Macedonia who conducted numerous military campaigns, extending his empire from Greece into Asia and north-east Africa. In 325 BC, he launched an invasion of India. However, when he reached the Gandhara plain on the west of the Indus River, his troops struggled with the humid conditions and refused to continue.

Despite this, his invasion caused instability in north-west India. Alexander's achievements in empire-building inspired a young Chandragupta Maurya. The resulting Mauryan Empire eventually covered most of the subcontinent. The map in Source 5.25 indicates the geographical extent of the Mauryan Empire at its height in 265 BC.

Chandragupta Maurya consolidated his rule in the Indus Valley and northern India. His son, Bindusara, extended the territory to the south. His grandson, Ashoka, came to the throne in 269 BC. He conducted a major war against Kalinga (south-east India), which had an enormous death toll. Ashoka was greatly distressed at the number of Kalinga people who had been massacred by his armies. This grief led him into a life of religious **piety** and concern for the people of his

piety the quality of being religious or reverent

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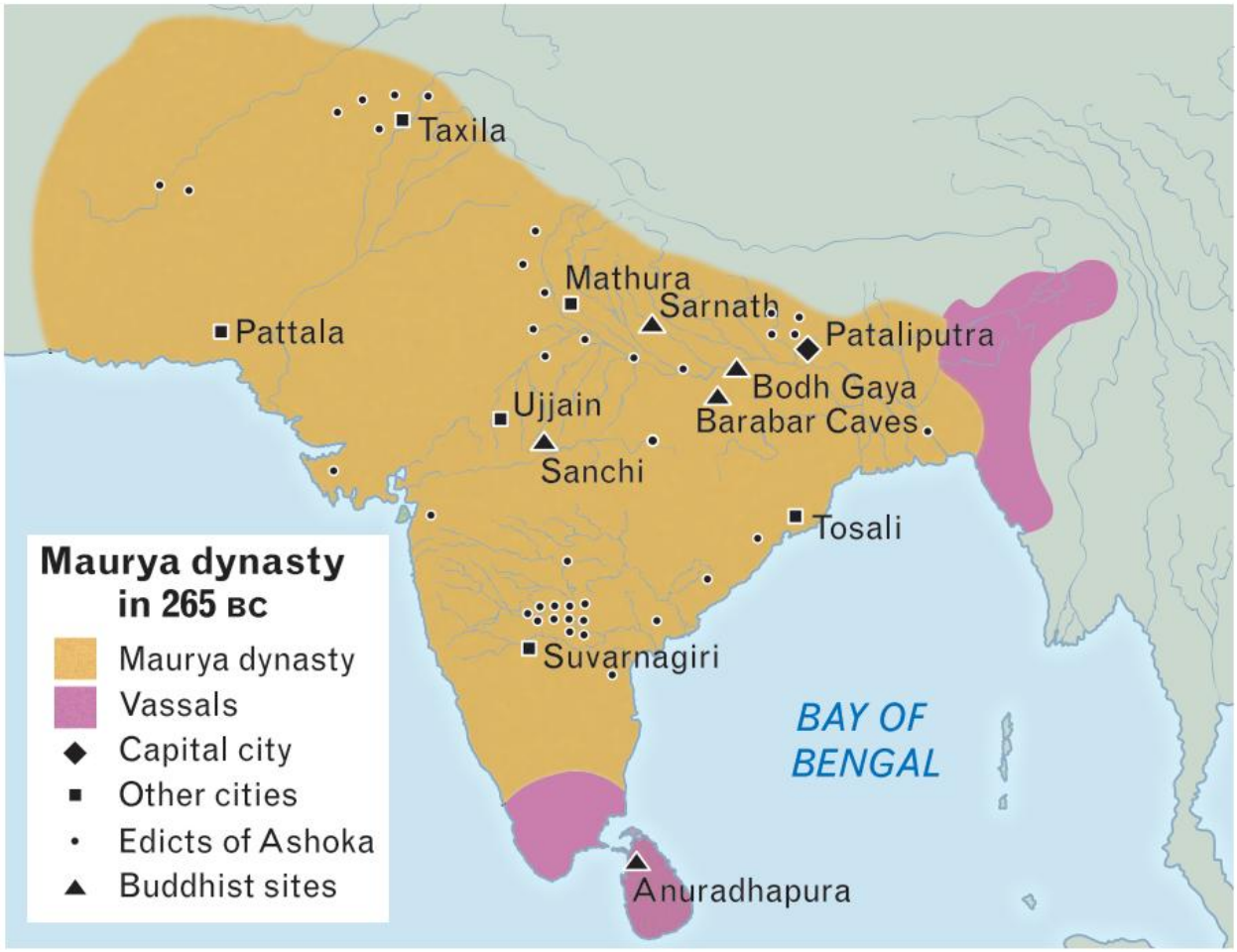

Source 5.25 The Mauryan Empire c.265 BC

stupa originally built as the final resting place for deceased famous teachers and later associated with the ashes of the Buddha. The Emperor Ashoka built thousands of *stupas* for Buddhist meditation and rest

realm. He converted to Buddhism and promoted non-violence (*ahimsa*). In the Thirteenth Edict he asked his subject masses to obey him as their father. Ashoka visited shrines, made gifts to Buddhists and built ***stupas***. He asked the entire imperial population to follow *dharma* (the right way of behaving in Buddhism). The number of large military campaigns declined and the size of the Mauryan army allowed peace to be maintained during his lifetime.

Following Ashoka's death in 232 BC the Mauryan Empire crumbled quickly. It was destroyed by neighbouring powers and the inability of his successors to maintain control. Other factors contributing to the fall of the Mauryan Empire included the cost of maintaining the large army, the opposition of the Hindu priests to Ashoka and continuing oppression in border areas supposedly under Mauryan control.

Over 400 years later, a new empire began to emerge: the Gupta Empire. There are different theories about where the Guptas originated from. Most historians suggest the areas of Uttar Pradesh or Bengal. At its height, the Gupta Empire covered most of the subcontinent. This period of Indian history is known as 'the golden age'. Political power extended across the northern regions and south as far as the Deccan area of central India. The spread of this dynamic era in India's history was fostered by the exploitation of trade along the Silk Road. It was also helped by the use and export of iron ore, cultivation of the arts and sciences, use of superior military tactics and strategies, and the immense diplomatic skills of the kings, Chandragupta I and Samudragupta.

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Administration and trade

Emperor Ashoka's rule changed the face of India in the short term.

His encouragement of the people to live righteous lives was not a narrow faith associated with strict Buddhism, but included respect for the king in social matters and aspects of administration. His edicts were very clear that all religions were tolerated, an inclusive policy which aided the security of his kingdom. These ideas were spread among the people as inscriptions on stone pillars. They were heavily influenced by the need to respect elders and family life in Indian society. Above all else, he preached tolerance towards each other and to the existing order.

As well as spreading these ideas, he also banned excessive feasting and merrymaking, violence towards other individuals, the slaughter of animals in sacrifices and for his royal table, and the killing of some species of birds and animals. He applied these rules to himself by following a policy of non-violence.

Ashoka used the policies of *ahimsa* and *dharma* as well as a common language and one writing script called Brahmi to unite the country. He respected other cultures and religions and spread his authority through missionaries and trusted regional leaders. His large army allowed him to follow these cultural and religious policies without interference. Regional governors were appointed by Ashoka and their responsibilities were centred on keeping law and order, collecting taxes and administering all royal edicts.

While the nature of the state changed with Ashoka's conversion to Buddhism, trade and further contacts grew through his missionary work and tolerant practices. It was during these years of Ashoka's rule that trade to the north developed. This was aided by the strong, centralised government and the use of taxation. Coinage flourished (see Source 5.26) and public works expanded, including roads. Goods, including spices, silk and textiles, were exported to the north-west into Persia and Bactria.

The constant wars of the Mauryan and Gupta dynasties spread control of large administrative empires. These regulated trade and taxation, developed new industries and encouraged trade. While they

Source 5.26 Coins from the Mauryan Dynasty, third century BC

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also witnessed the spread of new faiths, the importance of the Hindu religion re-emerged, aided by commitment to the holy texts of the Vedas.

The extensive central governments of the Mauryan and Gupta empires stabilised the sub-continent. Significant factors underlined this stability, including revenue collection, a single currency, the explanation of laws through Ashoka's edicts under the Mauryan dynasty, and some degree of decentralised government, including the payment of tribute money under the Gupta kings.

The changes in government were made possible by the development of an extensive communication system based on roads and waterways. This was partially developed as a result of the growth of Buddhism, which sought to improve the lives of ordinary people through the construction of rest houses and amenities. This also facilitated an increase in trade in India, which was extended north along the Silk Road.

Activity 5.5

Consider Indian society through the ages with regard to *ahimsa*.*

To begin this activity, copy and complete the following table using the question: Can individuals/beliefs change unequal society?

In order to complete this table:

- research each name
- make brief notes, keeping the question above in mind
- discuss the findings with a partner
- write down the agreed points made in discussion.

Ahimsa	Srikanth	Mahavira
Buddhism	Chandragupta Maurya	Ashoka

*Definition: *Ahimsa* is a key virtue of Hinduism and Jainism. *Ahimsa* refers to having respect for others and not indulging in violent actions against other people.

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect, Significance

Review 5.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the event that led Ashoka to Buddhism.
2. Identify when the trade to the north began to develop.
3. Identify two products that were traded from India along the Silk Road.
4. Identify some of the actions Ashoka took to unify the country.
5. Summarise reasons for the fall of the Mauryan Empire.
6. Explain the effect Alexander the Great had on the start of the Mauryan Empire.

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5.6 Significant individual: Chandragupta Maurya

Chandragupta, the founder the Mauryan Empire of ancient India, was probably born in the late fourth century BC. During his reign, which lasted over 23 years, he brought together the smaller kingdoms of the sub-continent. Once he successfully completed this task, he turned to Jainism. His death in 297 BC was recorded as being the result of ritual fasting.

Chandragupta was tutored by the Brahmin Kautilya. This would suggest that he was from the warrior caste (Kshatriya).

He successfully defeated the extensive military-based Magadha kingdom of north and north-eastern India, governed by the Nanda dynasty. He was able to do this through strict mentorship in leadership from Kautilya, the support of other north Indian allies and the instability in north-western India caused by the invasion of the army of Alexander of Macedonia. His reign began in 321 BC. The dynasty that followed came to be known as one of the golden ages of ancient Indian history.

Source 5.27 Stone relief carving of Indian emperor Chandragupta Maurya and the sage Bhadrabahu from Chandragupta Basti temple at Shravanabelagola, Karnataka, possibly twelfth century AD

Source 5.28 Statue of Indian Emperor Chandragupta (c.322–298 BC), founder of the Mauryan dynasty, located at the Laxminarayan Temple in New Delhi, India

Source 5.29 One eye witness at the court of Chandragupta Maurya was the Greek ambassador, Megasthenes, who described the state as similar and equal to their own court.

They never drink wine except in sacrifice … the simplicity of their laws and contracts is proved by the fact that they seldom go to law … Truth and virtue they hold alike in esteem … The greater part of the soil is under irrigation, and consequently bears two crops in the course of the year … It is accordingly affirmed that famine has never visited India …

Megasthenes, *Indica*, c.300 BC

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With an enlarged army and the support from the Greek satrap (governor) Seleucus, with whom he later made a marriage alliance, Chandragupta conquered most of the Indian sub-continent except for the very southern areas of present-day Tamil Nadu and Kerala and the eastern areas of Orissa.

The rapid growth of Mauryan power in the northern areas of the sub-continent was also the end of Alexander's empire in India. Alexander's death in 323 BC in Babylon following a short illness contributed to the disintegration of his work, which he had extended over the previous decade. The lands conquered by Chandragupta included the remnants of Alexander's empire.

Chandragupta ruled for more than 23 years and was succeeded by his son Bindusara and then his grandson Ashoka.

Kautilya, who had tutored Chandragupta, remained as chief advisor to Chandragupta, and then to Bindusara. It is suggested that the conquest of the sub-continent was orchestrated by Kautilya. In his work the *Arthashastra*, Kautilya explained how capturing a fort involved 'intrigue, spies, winning over the enemy's people, siege and assault'.

Government

Chandragutpa held the empire together through military power. With advice from Kautilya, Chandragupta began by dividing his kingdom into provinces. This was supported at the centre by a large imperial bureaucracy. The capital of the empire was situated in north-eastern India at Pataliputra (modern day Patna). The provinces provided experience in government for the princes of the emperor, who were in turn advised by committees of councillors. Megasthenes noted that the king's closest councillors were men of 'high character and wisdom'. Overall, it appears that the running of the kingdom lay in the hands of Kautilya. Kautilya has been seen as one of the earliest people to envision a united India.

The provincial administration was responsible for local matters including sanitation and weights and measures, while the central administration was concerned with important matters such as commerce, which included infrastructure (for example, roads). The overall impression is that most aspects of local and imperial life were closely scrutinised.

As well as regulating the economic life of the state through taxation and other revenue gathering measures, the central administration actively involved itself in the economy. For example, mines, including salt pans, forests, agricultural acreages and munitions, were some of the areas under control. To impose the laws and maintain control beyond the reach of the army, an espionage system existed. In this context, spies were the major instrument of control.

Despite the richness of the land and the control of the central administration, there were problems among the great majority of the people. War and developing trade routes, the expansion of the Vaishya (merchant class), and frequent famines led to crime and other forms of lawlessness in society. The death penalty was imposed for murder crimes. On the whole, the law was considered fair for all classes.

The construction of roads enabled Chandragupta to maintain control of his empire as well as facilitating the growth and development of internal and external trade routes.

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Source 5.30 Mauryan ruins of pillared hall at the Kumrahar site of Pataliputra

Activity 5.6

Twentieth-century historian Will Durant expressed the opinon:

> Chandragupta Maurya was a lesser warrior but a greater ruler than Alexander.
>
> (Durant, W., 1942, *The Story of Civilisation: Our Oriental Heritage*, p. 441

1 Research the life of Alexander the Great, make notes and then write a response to Durant's statement.

Historical skills: Research **Historical concepts:** Significance

Legacy and decline

Largely through his own efforts, Chandragupta established an empire of unrivalled strength and power. With the assistance of his Chief Minister, Kautilya, he left a system of government which his successors used to expand their power. Trade and commerce flourished, contact with Mediterranean courts abounded and the general welfare of the population was maintained. Of course, modern historians are seeing this through the reports of foreign diplomats and later-day chroniclers, and by the easy transfer of power to his son and later to his grandson. From the pages of these observers, Chandragupta worked tirelessly to maintain what he had gained by war.

Yet, the empire of the Mauryas lasted for little over 100 years. It has been suggested that the reason it did not last very long was because it was founded solely upon military power.

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Other significant individuals

The end of the empire did not follow Chandragupta's reign, but came much later. The major wars of the Mauryan Empire were ended for a short time when the Emperor Ashoka converted to Buddhism. His edicts and the missionary work conducted by Buddhist monks and traders, backed by directions from the central government to provincial governors, carried the new philosophy to the farthest corners of the empire and beyond. It could be argued that the stability of the kingdom under Chandragupta Maurya provided his grandson with little military action to undertake.

Source analysis 5.2

Source 5.31 Extract from the *Mahabharata*, an epic poem of Hinduism that centres on the notion of a just war

A king should not attempt
to gain the earth unrighteously,
for who reveres the king
who wins unrighteous victory?
Unrighteous conquest is impermanent,
and does not lead to heaven.

Mahabharata, 9.5.17

1 Rewrite this poem in modern English.
2 Why does it suggest that an empire such as the Muaryan cannot last?

Review 5.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the religion that Chandragupta Maurya turned to.
2 Identify one outside observer at the court of Chandragupta Maurya and where they came from.
3 Explain the role of Kautilya in the Mauryan Empire, both before and after Chandragupta's rise to power.
4 Central control was a vital factor in the spread of Mauryan power. Explain why it was so important.
5 Explain the role and importance of Chandragupta Maurya to the ancient world.

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5.7 Legacy

The study of ancient India has provided modern India, and the worldwide community, with many legacies. The Indus Valley civilisation, the major religious faiths, architecture and the myriad of cultural activities have enriched us all.

Religion

Close to one billion people living in India today are Hindus, with many more around the world adhering to the faith. The ancient Hindu texts, especially the words of the Bhagavat Gita, written in Sanskrit, have provided the modern world with a set of moral ideals which have become accepted by many. The practice of non-violence has been handed down from the earliest teachings of the Buddha and Mahavira, and the practices of yoga and meditation are popular in most world cultures. The present Western emphasis upon social service, thinking and giving to others, has come from the Bhagavad Gita and the belief in reincarnation remains strong in many cultures. The Buddhist population of India is about 1% of the country's total population, and Buddhism continues to influence ideas and values there. The teaching of Buddha encouraged all people to think rationally and not simply accept ideas without careful consideration. This is one of the cornerstones of modern behaviour. The life lived by Mahatma Gandhi reinforced and spread these ideas.

Science, mathematics and technology

The importance of trade routes from ancient India to China and to the Mediterranean region assisted in the spread of mathematical concepts developed in India. The town planning found as a central part of the archaeological ruins of Mohenjo Daro, and other Indus Valley cities, was based upon mathematical constructs. Indian craftsmen, when designing building and roads, devised a system of numerals one to nine and introduced the concept of zero. These developments became the basis for further mathematical initiatives amongst the Arabic and European civilisations.

Ancient Indians developed the practice of inoculation, whereby individuals are given a small dose of a disease to protect them from becoming seriously ill from that particular disease later in life.

In the ancient text of the Rigveda, astronomers divided the calendar year into 360 days and designated 12 months. The stars and planets were utilised to construct astrological charts, guides on omens and mathematical ideas. This understanding of time and the solar system was passed to other societies along the trade routes.

Source 5.32 Lamps for Diwali, the Hindu festival of lights. Many people around the world are Hindus.

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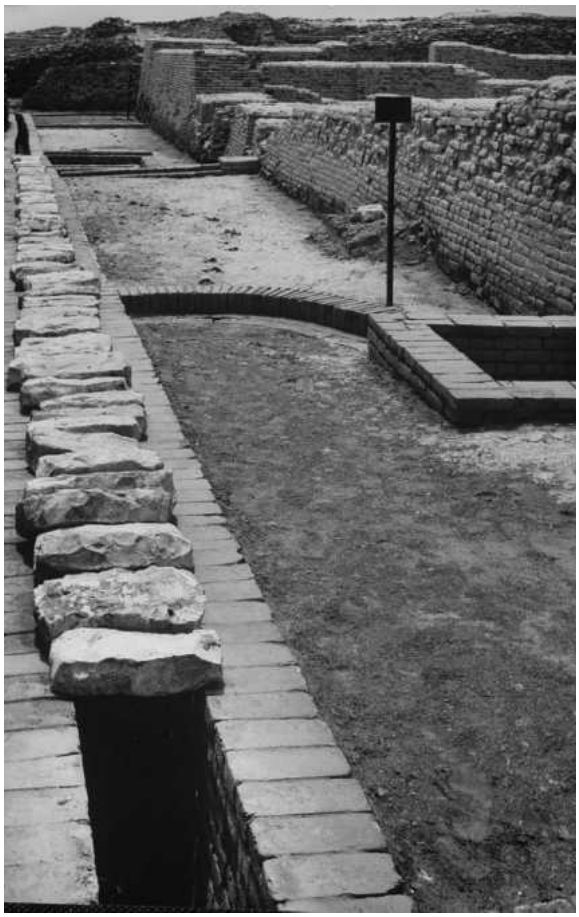

Source 5.33 The sewers of Mohenjo Daro

Source 5.34 Drainage works in Mohenjo Daro, dating to the second century BC

Source 5.35 Ajanta caves, western India c. second century BC, with carved *stupa* and pillars

It is also mentioned in both the Rigveda and some of the Upanishads (ancient Sanskrit texts), that iron objects were present in northern India around 1000 BC. This can be associated with the Aryan movements into the sub-continent, which are considered to have originated in ancient Anatolia. A few centuries later, steel was fashioned in parts of north India. Both the ancient writers Herodotus and Curtius (in his *History of Alexander the Great*, written during the first century AD) mention iron and steel weapons seen in India. These developments were also traded with the major powers along the Silk Road.

Architecture

The legacy of Indian architecture is immense. The earliest known archaeological remains from the Indus Valley civilisation have noted the presence of baths, water, public drainage and toilet systems, roads and irrigation channels.

Legacy of Indian architecture

Early groups of monks began settling in caves for shelter and then developed them into living spaces (*viharas*) and prayer halls (*chaityas*). To the latter were added *stupas*, where relics associated with the Buddha were displayed and venerated. They were originally wood, but were later carved out of the rock for greater protection. They developed into monasteries and attracted students from far away regions. Among the most famous of these structures are the Ellora Caves, in the state of Maharashtra in modern-day India, which date from AD 600 to 1000. The rock carvings and dwellings at this site are greater in size and importance and are sacred to Hinduism, Buddhism and Jainism. Also in Maharashtra are the Ajanta caves which date from the second century BC and feature sacred Buddhist mosaics and rock art.

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The caste system

Although caste status in India today is officially banned, there are many instances where it continues to be acknowledged.

Kshatriyas

One example of this continuing has been the warrior caste. Today, the role of the Kshatriyas has changed and while they continue within the armed forces of the country, other castes have become more prominent. Members of the warrior caste are today in many different occupations and play an important role in modern day Indian society.

Untouchables

The existence of the Untouchable caste has been a feature of Indian society from ancient times all the way through the British rule of India in the nineteenth and twentieth centuries. In the 1930s, during negotiations over India's independence from Britain, the British agreed to provide the Untouchable peoples with separate representation inside parliament following the granting of independence. This was known as a Communal Award. This agreement was orchestrated by Dr BR Ambedkar, one of the leaders of the Untouchables in India. Another prominent independence leader, Mahatma Gandhi, believed this was an attempt to derail the nationalist movement. He undertook a hunger strike, and forced the British to change the agreement. However, the Untouchables did eventually gain some separate recognition under what was known as the Poona Pact. This agreement was not acceptable to most Untouchables because many of them felt it denied equal representation for the Untouchables (later called Dalits) with the Hindu majority. In later years, Dr Ambedkar criticised the agreement and Gandhi, saying that Gandhi did not truly believe in the plight of his people and they were not considered as full citizens of the independent India.

Activity 5.7

Create a scrapbook of pictures of paintings, buildings, ruins to answer the following question: 'What is the legacy of ancient India?'

Historical skills: Analysis and use of sources, Explanation and communication **Historical Concepts:** Continuity and change, Significance

Review 5.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify two of the most important legacies of Indian civilisation.
2 Define the following:
   - *vihara*
   - *chaitya*
   - *stupa*
3 Explain why mathematics was important in ancient India.
4 Identify architectural features of the Indus Valley civilisation that demonstrate the importance of water resources.

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End of chapter activities

Extended response questions

1 Using sources, explain the importance of the Hindu sacred texts for an understanding of the lives of people in ancient India.

2 Explain how contacts and conflicts with other societies changed the nature of ancient Indian society.

Group work activity

Work in a small group to create a mini museum display on ancient India. Decide whether your group will have a theme for your display. Each student in the group should locate and investigate a different primary source on ancient India – for example, a seal from Mohenjo Daro, or one of Ashoka's edicts. As a group, decide how to order and describe these sources. Using PowerPoint, Google Slides or Sway, create a website to share your information online, or create posters to put up in your classroom.

Research activity

Museums around the world hold artefacts from other countries, many of which were arguably stolen. Research the situation with Indian artefacts in UK and US museums, some of which are now being returned to India – there are news articles about this from 2015 (*New York Times*) and 2016 (CNN), as well as other online sources. Also look into the activities of the India Pride project.

Prepare a class debate on the topic using the following questions to guide you:

- Should foreign institutions (museums/private collections/governments) return antiquities to India?
- Do these institutions have a responsibility to return the antiquities they hold?
- What arguments could be used to say no to these requests?

Creative task

Create a podcast, video, animation or picture book telling a story set in ancient India. Think about the time period in which you are setting your story, and what key aspects of ancient Indian society you are showing through your story.

Visible thinking routine

Think, pair, share

Write a short response about the importance of trade for the development of ancient societies, with specific reference to two ancient Indian societies.

At your teacher's direction, pair up with another student and share your thoughts. Your teacher may ask you to report to the class what you have discussed.

Cross-curricular task

Philosophy and politics

Research the origin and meaning of the word *ahimsa*. Make a list of the times in history that periods of non-violence have occurred, and draw conclusions from your research above. As part of your research, read the following excerpt from the Kalinga Edict of Ashoka.

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Source 5.36 Kalinga Edict of Ashoka

Today if a hundredth part of those who suffered in Kalinga were to be killed, to die, or even be taken captive, it would be very grievous to the Beloved of the Gods. If anyone does him wrong, it will be forgiven as far as it can be forgiven. The Beloved of the Gods even reasons with the forest tribes in his empire and he seeks to reform them. But the Beloved of the Gods is not only compassionate he is powerful, and he tells them to repent, lest they be slain.

Kalinga, *Edict of Ashoka*

Once you have completed your research, debate the following topic as a class: 'Is it possible to have a truly peaceful society?'

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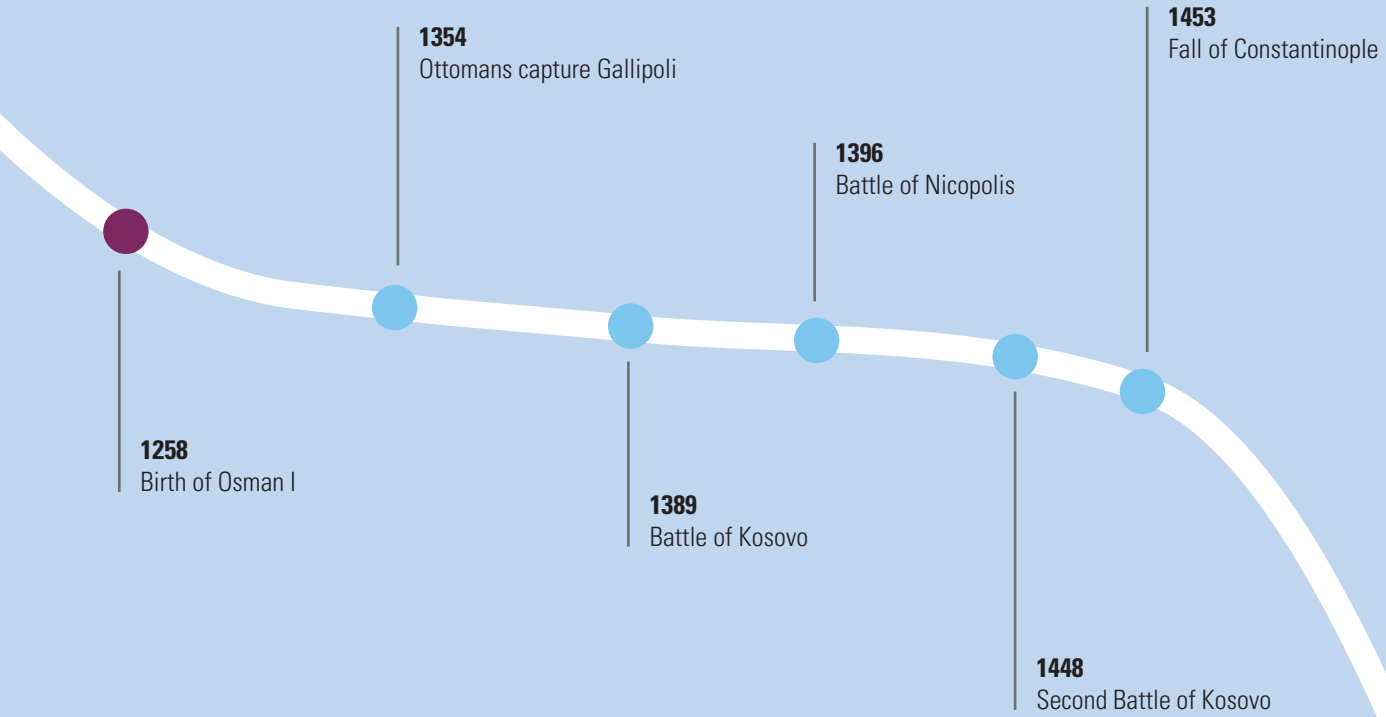
CHAPTER 9 Digital-only chapter

THE OTTOMAN EMPIRE

c. AD 1299–c.1683



The Ottoman Empire began in the fourteenth century when a Turkish leader, Osman I, began a process of expansion and conquest. This was continued by his successors and by 1683, the Ottoman Empire extended from Iran in the east to Hungary in the west. It also included parts of Africa and the Persian Gulf. The Ottoman Empire saw the spread of the Islamic faith into the West, and the introduction of new styles of law, arts and architecture.

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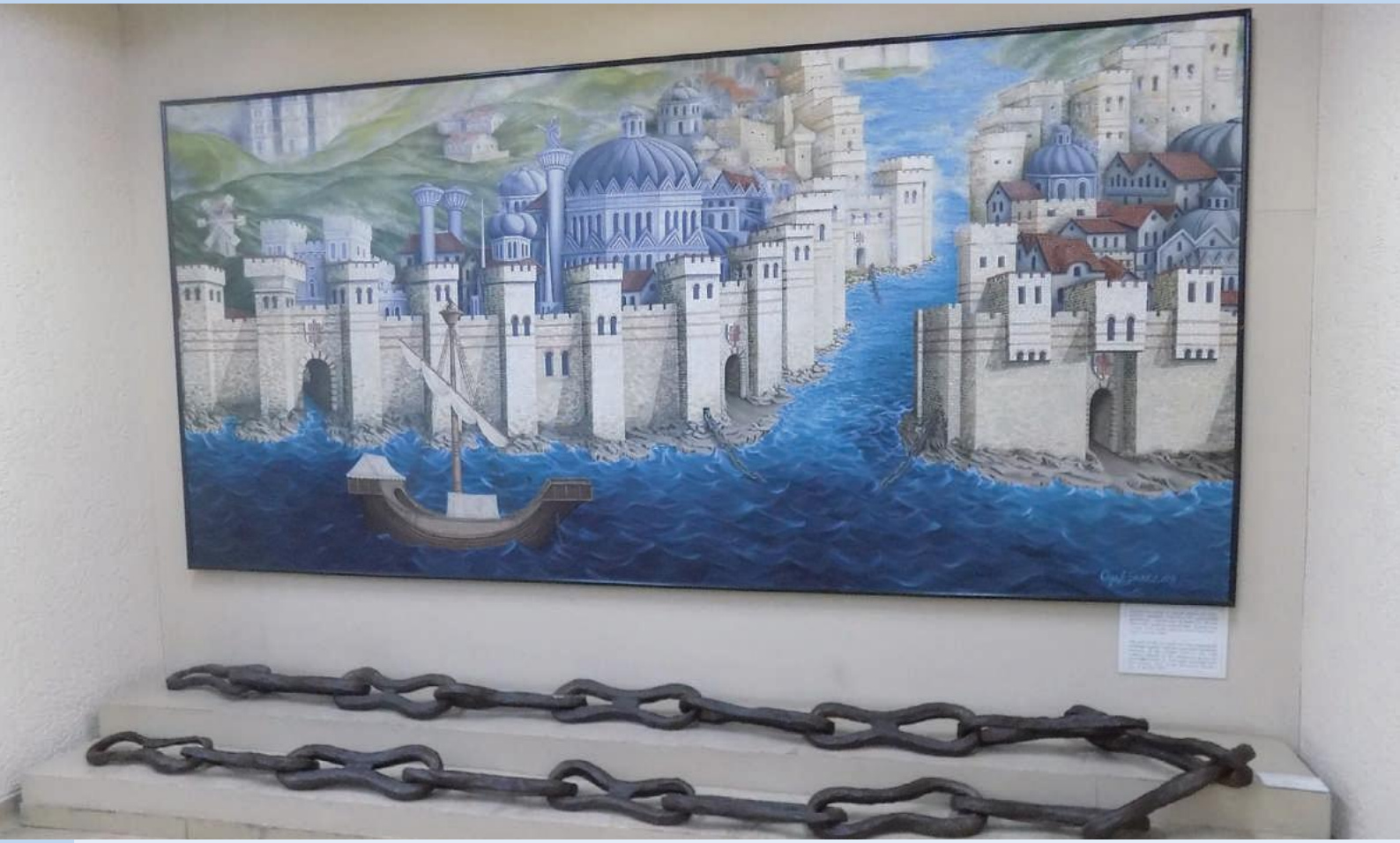
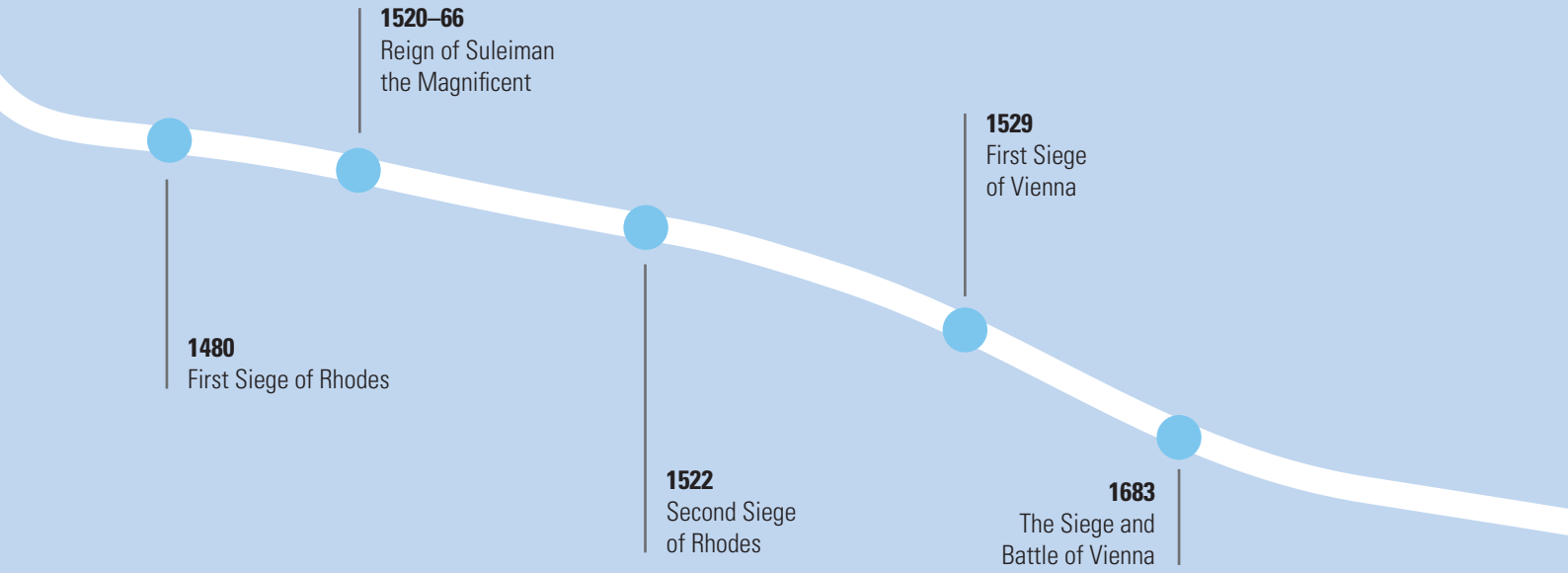
THINK, PUZZLE, EXPLORE



Source 9.1 The Chain of the Golden Horn, which prevented unwanted ships from attacking Constantinople by water, but could not protect the city from the Ottoman attack in 1453

Working as a class or in small groups, study the above image and brainstorm ideas for the following three areas:

- What do you **think** you know about the Ottoman Empire?
- What might be some of the **puzzles** or questions that you need to answer in order to understand this topic?
- How would you choose to **explore** the history of the Ottoman Empire?



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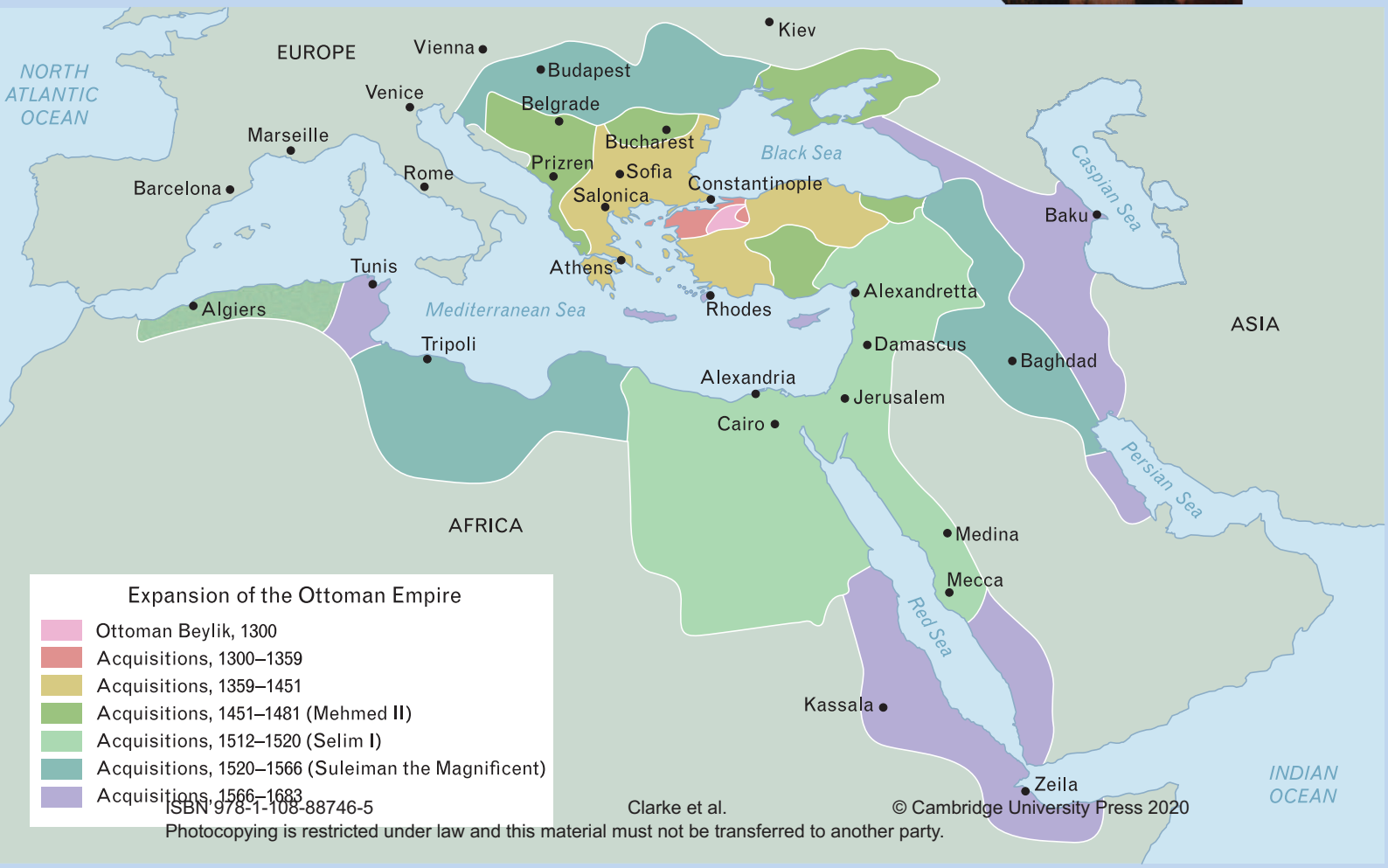
Key questions

- Who were the Ottomans and where had they come from?
- How big was the Ottoman Empire at its height?
- What events and developments mark the greatest achievements of the Ottoman Empire?
- Who were the key figures that made the rise of the Ottoman Empire possible?
- What was life like for those living in the Ottoman Empire?
- Why did the Ottoman Empire weaken, recede and finally collapse?

Source 9.2 Expansion of the Ottoman Empire



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9.1 Way of life

At its height the Ottoman Empire had a population made up of European, North African, and Middle Eastern cultures and societies. There were Jews and Christians, as well as followers of Islam (both **Sunni** and **Shi'a**). This was an empire of many languages, customs, traditions and beliefs.

The Ottoman Empire grew out of a century of conquests by Seljuk Turks: nomadic people from Central Asia, who invaded the Byzantine Empire, and took control of Anatolia (part of modern day Turkey). They were later attacked themselves by Mongol invaders from East Asia. These invasions created social disruption and a power vacuum from which emerged a Turkish leader, Osman, for whom the empire would be named.

Osman lived in the early fourteenth century. He had around 40 000 nomadic Turkish followers, but other leaders of the time had more. Even after the Ottoman Empire was established, rivalry between these groups would continue. The Ottoman Empire did not include all Turkish-speaking peoples. Nor was it a religious empire, although Islam was certainly a central characteristic. The empire that Osman established was **dynastic** and **expansionist**. Its success relied upon the ability of those who ruled it to adapt as circumstance required and to capture areas that would prove to be vital **geo-strategic** assets in the development of empire.

Sunni the larger of the two main branches of Islam, Sunni Muslims differ to Shi'a in a number of ways, but the most important perhaps is that they do not recognise Ali (Mohammed's son-in-law and cousin) as the rightful heir of Mohammed, believing instead in the Islamic community's role in choosing its leadership

Shi'a the smaller of the two main branches of Islam, Shi'a believe that Ali was the rightful heir of Mohammed

dynasty a succession of rulers from the same family

expansionist pushing an agenda of expansion; wanting to take more territory

geo-strategic offering a military advantage because of where they were located

Activity 9.1

1 On the map in Source 9.2, identify where the Ottoman Empire started.
2 Identify Vienna on the map. Why do you think the Ottomans would have been particularly interested in conquering this city?
3 Do some research: using a modern map of Europe, list the modern European countries that were, at one time, part of the Ottoman Empire.
4 Do some research: using a modern map of North Africa and the Middle East, list the modern North African and Middle Eastern countries that were, at one time, part of the Ottoman Empire.
5 Identify when the empire was at the height of its power. Given what you have learnt so far, explain what is of particular interest about that time period.

Historical skills: Comprehension: chronology, terms and concepts, Research **Historical concepts:** Continuity and change

Politics

Osman initially ruled only a relatively small area in Anatolia. He expanded his realm, and left a legacy of dynastic succession. The last Ottoman ruler, Abdulmecid II, ruled approximately 600 years later and was a direct descendant of Osman. Osman's rules

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of succession were a little vague and the rulers of the Ottoman Empire shed a great deal of each other's blood.

Fratricide, in particular, was a common way to become leader. Sons of a **sultan** would be sent to one of the administrative provinces of the Ottoman empire to develop their skills as soldiers and political leaders. When the sultan died, each son would race back to the capital in order to claim the throne. One way for a claimant to reduce the competition was to have his brothers killed. In the sixteenth century, for example, Murad III had his five younger brothers strangled when he became sultan; his son, Mehmed III, had nineteen brothers and half-brothers strangled. This tradition of fratricide meant that, until the practice was largely abandoned in the seventeenth century, the most devious and ruthless brother would usually become the new sultan.

fratricide the killing of one's brother
sultan Ottoman emperor

Source analysis 9.1

Source 9.3 In the fifteenth century a story began to be told about a dream that Osman had while staying in the home of a holy man.

A moon arose from the holy man's breast and came to sink in Osman Ghazi's breast. A tree then sprouted from his navel, and its shade [en]compassed the world. Beneath this shade there were mountains, and streams flowed forth from the foot of each mountain. Some people drank from these running waters, others watered gardens, while yet other caused fountains to flow.

Kafadar, C., 1996, *Between Two World: The Construction of the Ottoman State*, University of California, p. 8

1 List all of the different symbolic elements of the dream. Explain what you think Osman's dream symbolises.
2 Why would this story become popular in the fifteenth century, when Osman had died in 1323?
3 Explain the purpose of this source.

Viziers

The seat that any ambitious young man wanted in the Ottoman administration was a seat on the Imperial Council as a vizier, maybe even **grand vizier**. A vizier (meaning 'counsellor') gave political advice to the sultan. To become a vizier you could travel one of two paths to get there – as a man of learning or as a man of the sword.

grand vizier chief advisor to the sultan

Men of learning

The men of learning were the judges or magistrates in the provinces of the empire. They made decisions about crime and punishment, but also helped with the implementation of imperial decrees.

Men of the sword

The men of the sword were the frontier lords, the *ghazi* (warriors) or banner

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Source 9.4 Kara Mustafa Pasha was Grand Vizier from 1676 to 1683. Before and during his time as vizier he was a military leader – a man of the sword.

commanders. A banner was a region of the realm known also as a *sancak* (pronounced *sanjak*) and the banner commander had a number of duties in managing his *sancak*. He was expected to collect land rent and taxes on agriculture such as crops and livestock. The banner commander also had to tax artisans on their goods, and businesses and traders on their commercial transactions. Banner commanders were in charge of fining people and making sure that the banner had a full fighting regiment, ready to serve the sultan as required. They also had to lead the regiment of the banner into battle. The banner commander was, therefore, both an administrative and military post. The very best banner commanders could become commander-of-commanders, and it was from amongst the commander-of-commanders that the viziers were chosen.

Men of the pen

Aside from being a man of learning or a man of the sword, there was one other important administrative role for the empire. This was to be a man of the pen: a scribe. A scribe did not necessarily aspire to be a vizier, but his role was respected for its importance in maintaining the administration of the empire.

Economics

The Ottoman Empire controlled many trade routes across Europe, Africa and Asia, with goods such as spices, silk and food taken by caravan across the empire. As the Ottomans conquered more territories, they had access to a greater range of goods.

The Ottoman system of taxation (discussed later in this chapter) helped the empire to become immensely wealthy. This contributed to the achievements of the Ottomans – their further conquests as well as their art and architecture.

People living in the Ottoman cities did a wide variety of jobs. These included merchants and artisans, cobblers and silversmiths, carpet makers and ***fez*** sellers. Taxes were paid by traders and artisans, but for much of the history of the Ottoman Empire it was the tax on land that funded conquest and building programs. Even though most farmers only had small plots of land, there were a great number of farmers, and they all had to pay tax.

fez a type of hat

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Culture

Coffee houses

The coffee houses of the Ottoman Empire formed a strong element of its unique culture. Coffee houses were public spaces used for refreshment, socialising, finding out news and passing on gossip, entertainment and making connections. Only men could be customers of coffee houses. The first coffee houses developed in the sixteenth century when coffee beans began to arrive in Constantinople from Arabia. Tobacco arrived in the seventeenth century, and from then on coffee and tobacco became the staples of coffee house culture. In the coffee houses, many men in the Ottoman Empire had access to history and poetry as they would listen to bards singing the epic tales of the past or hear the recitation of a poem dedicated to the sultan. However, there were times when sultans would close the coffee houses because they saw them as a place of political discussion that could stir up dissent, or even revolution.

Source analysis 9.2

Source 9.5 This is a fourteenth-century poem by the Turkish poet Ahmedi about Alexander the Great.

'May I die not!' say'st thou, one of noble race
Strive, then, that thou leavest here a name of grace.
Once unto his Vizier quoth the crowned King:

'Thou, who in my world-realm knowest everything!
With my sword I've conquered many and many a shore;
Still I sigh right sorely: Ah! to conquer more!'
Great desire is with me realms to overthrow;
Through this cause I comfort ne'er a moment know.
Is there yet a country whither we may wend,
Where as yet our mighty sway doth not extend,
That we may it conquer, conquer it outright?
Ours shall be the whole earth – ours it shall be quite.'

Ahmedi, *The Book of Alexander the Great*

1 Identify what the poet is suggesting about the character and ambitions of Alexander the Great.
2 Why do you think that a fourteenth-century Turkish poet would choose Alexander the Great, who died in 323 BC, as his subject?

Bathhouses

If there was one element of Ottoman culture that was more important than the coffee house, it was the bathhouse. For most of the history of the Ottoman Empire people did not have plumbing in their homes and so bathing was done in public bathhouses. Muslim culture stressed the importance of being clean and so bathhouses developed in towns all over the empire. They were

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strictly segregated, with men and women bathing in separate spaces. Importantly these bathhouses offered women a place to socialise outside of the home. Whole social networks and friendship groups developed around the bathhouse, which could also become the place in which business was done and marriages were arranged. Bathhouses were also the place of ritual – bathing took place before a wedding, after a death, to celebrate a wish being granted, to mark a period of time after the birth of a baby. Bathing was therefore a hugely important part of Ottoman culture, and you can still visit Ottoman-era bathhouses in cities such as Istanbul (formerly Constantinople) and Budapest.

Gardens

Many mosques and private houses featured courtyard gardens, and tulips were a particularly popular flower. Tulips are native to Turkey and Central Asia, but as the Ottoman Empire spread, so did the cultivation of tulips.

Source 9.6 Tulips in front of a mosque in modern-day Istanbul

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Everyday life

There was enormous variety in the everyday lives of those who lived in the vast expanse of the Ottoman Empire. A Serbian Christian in Belgrade, a Jewish resident of Thessaloniki, a Muslim in Constantinople or Damascus: each lived within the boundaries of the empire but had different lives shaped by their religion, their geographical context, their class and occupation, and their sex.

Clothing

For much of Ottoman history clothing laws were used to show a person's status and occupation. Ordinary artisans were not allowed to wear the robes, turbans and tall hats of a sultan, grand vizier or chief of police. In the eighteenth century, merchants and artisans were not allowed to wear ermine, a fur loved by royalty that came from an animal that the Greeks called the Armenian Rat. Also in the eighteenth century, non-Muslims were prohibited from wearing yellow shoes, and women had to dress modestly at all times. For the historian, clothing laws are interesting because they demonstrate the diversity of the empire, and how the sultans often tried to use something obvious, something that you could see, to identify who people were by religion, by job, and by social status.

Source 9.7 Suleiman the Magnificent c.1530 (attributed to Titian)

Activity 9.2

Use your school library or the internet to research some of the rules and regulations for dressing in the Ottoman Empire, around the sixteenth to eighteenth centuries, in order to complete the following.

1. Explain the extraordinary headgear worn by Suleiman the Magnificent in Source 9.7.
2. Find three images of different styles of dress from the period in question.
   - Print them out and paste each one on a blank page, or paste them into a digital document such as PowerPoint.
   - Use arrows and lines to identify key features and explain what these key features tell us about who the person in the image was (important, peasant, wealthy, poor, Christian, Muslim, merchant, sultan, etc.).
   - Be prepared to present your thinking and research to the class – you must be able to justify your annotations (a note added to a text to explain or add information to the text) with reference to the rules and regulations that you have researched.

Historical skills: Analysis and use of sources, Research, Explanation and communication **Historical concepts:** Empathetic understanding

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Houses

If you lived in a wealthy urban home in the 1700s, then there is a good chance that your house would have spaces for men (*selamlik*) and spaces for women (*haremlik*). A poorer home or a rural home was less likely to divide space according to gender. In Muslim Ottoman homes people sat on pillows on carpet or mats on the floor, and gathered around large communal platters to eat with their hands. The wealthy would have meat, poorer people would eat mostly vegetables and both had different types of bread depending on which part of the empire they lived in.

Rural and poor homes were small, often only three rooms – one for sleeping, one for cooking, and perhaps one for what little leisure time was available. There were also nomads who lived in the Ottoman Empire. **Bedouin** in places such as Syria did not live in the stone dwellings of the peasants in Ottoman Bulgaria, they had few possessions and lived in tents that could be easily moved.

Women

Bedouin nomadic Arab people

Ottoman society was patriarchal – meaning controlled by men – and women had fewer rights than men. Nevertheless, women were able to participate in society, sometimes running their own businesses. Marriages were normally arranged by the parents, and a man was allowed to take more than one wife. Before the wedding, the man had to make a payment to the woman's family; the woman then kept control of her property during the marriage. Divorce was accepted, and while it was easier for the husband to initiate, the wife had the right to go to court and request a divorce.

Activity 9.3

A day in the life: write a conversation or dialogue between two men or two women living in the Ottoman Empire. They should be from different religious backgrounds, classes, and occupations. They should be talking about what they think of their day-to-day lives. You could do some additional research and develop a back story for your characters, or perhaps a setting. Maybe they are talking about the latest news from the empire – the fall of Constantinople or the failure of the Ottoman forces at Vienna.

Historical skills: Perspectives and interpretations, Empathetic understanding, Research, Explanation and communication
Historical concepts: Perspectives, Empathetic understanding

Review 9.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the founder of the Ottoman Empire.
2. Summarise the basic political structure of the Ottoman Empire.
3. Identify two key features of Ottoman culture.
4. Why was daily life in the empire so diverse?
5. Given what you have learnt so far, account for the characteristics or elements of the Ottoman Empire that you think might have ended up contributing to the weakening of the empire. Be sure to justify your thinking with careful reference to things that have been described in the text.

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9.2 Extending the strength and influence of the empire

Source 9.8 Rise and fall of the Ottoman Empire

Many historians have tried to explain the Ottoman success in expansion and empire-building. In the very early years it was perhaps due to Osman's ability to bring the Turkish peoples together. However, the explanation for the Ottoman success expanding into Europe in the fourteenth century could be simple geography. In the early 1350s, the Ottomans had captured or were given by the Byzantine emperor (accounts vary) the town of Tzympe. Tzympe, or Tzympe Castle (as it was a fortress town), was not very big, nor was it full of riches. However it was geographically very important to the Ottomans because it gave them a location on the European side of the straits (waterway) known as the Dardanelles. From there the Ottomans could expand: in 1354 they laid siege to the nearby fortress at Gallipoli, which had been damaged in an earthquake that had forced much of its population to flee. And so the little known site of Tzympe became the first step in a period of Ottoman expansion that would see them conquer the Balkans, wage war in Hungary, lay siege to Vienna, and, most famously, capture the last great city of the Roman Empire when a 21-year-old sultan breached the famous walls of Constantinople.

Source analysis 9.3

Source 9.9 Sixteenth-century depiction of the Battle of Nicopolis in 1396, in which the Ottoman forces took the Bulgarian city of Nicopolis

1 List all of the features that you see in the picture that would allow you to identify which side is the Ottoman force. Make note of all the differences in weaponry and armour.

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Kosovo, 1389

One of the most famous battles during the period of Ottoman expansion was the Battle of Kosovo, also known as the Battle of the Field of Blackbirds, in 1389. The Ottoman forces were led by the Sultan Murad I while the forces in Kosovo were led by a Serbian prince, Lazar Hrebeljanović. Both men were killed during the bloody battle that almost wiped out both armies. In spite of their losses, the Ottomans were able to use the battle to convince other princes of the region not to fight them, but to join the empire as **vassal states**. Better to serve the Ottoman sultan, they argued, than lose a whole army on the battlefield.

Further expansion was an important consequence of the battle, but there were other consequences as well. With the Sultan, Murad I, killed by a Serbian knight during the battle, his son Bayezid ascended to the throne. Bayezid, on hearing about the death of his father, had his brother strangled and then had his father's intestines buried on the battlefield and a memorial developed to honour his memory. Bayezid then married Olivera Despina, the daughter of Prince Lazar – the Serbian leader killed during the battle – in order to demonstrate the new relationship between the Serbs and the Ottomans.

Perhaps even more important though was the legacy of the battle. It was said that the Serbian prince, Lazar, had uttered a curse before the battle that would haunt all Serbs who were not prepared to defend their nation (see Source 9.10) and Serbians have since regarded the battle as an important part of their national story.

vassal states states that were obligated to assist the sultan with the military service of their men and were also expected to contribute to the revenue of the empire

Source analysis 9.4

Source 9.10 Lazar's curse

If any does not come to Kosovo,
let his whole line be barren,
let the wheat in the field wane,
let the fruit on the grapevine wither!

Undated oral poem about the Battle of Kosovo

1. Identify who Lazar is cursing.
2. Explain the meaning of the curse.
3. Explain how a historian could use this source. Identify what could be considered evidence of source.
4. Research the killing of the sultan at the Battle of Kosovo. Using your research and what you have learnt about the Ottomans so far, write the curse of the ghost of Murad I.

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Constantinople, 1453

In spite of his success in securing the throne, Bayezid did not capture the famous city of Constantinople. In 1402 he was captured by **Tamerlane** and died in prison. In the period after his capture, civil war broke out among his sons, and the Ottoman hold on territory in Europe began to weaken.

Tamerlane a neighbouring Mongol-Persian conqueror

A second battle was fought in Kosovo in order to re-establish Ottoman authority there, and in the mid-fifteenth century the Ottomans once again took on Constantinople. Source 9.11 is a painting of the Siege of Constantinople in 1453, when the city fell to the Ottomans.

Source 9.11 Siege of Constantinople, *Chronique de Charles VII*, Jean Chartier

Activity 9.4

1. Study the image in Source 9.11. Draw up a table with two columns, one for the Ottomans and one for the Byzantines. List the weapons used by each in the columns. Identify the challenges faced by the Ottomans in their attempts to capture the city, and the advantages of the Byzantines.
2. When you have finished the next section of the text, go back to your table and add all the additional weapons, challenges and advantages *not* included in this source.
3. Using all of the information in your table, write a judgement of the strengths and weaknesses of both sides and an explanation for the Ottoman victory.

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources **Historical concepts:** Cause and effect, Significance

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The sultan who led the attack on Constantinople was 21-year-old Mehmed II. He knew this would be an important strategic victory because of the city's location, but also a symbolic victory of mighty significance. However, Constantinople presented two major challenges – its location and walls.

The city was shaped like a triangle at the end of a peninsula, so it was protected on two sides by water. The inland boundary of the city had a wall stretching from one waterway to the other. There were also high sea walls and posts set up around the shore to watch for enemy ships and attack them as they neared the city. The final defence was a chain in the water that ran from the tip of Constantinople to Galata (shown in Source 9.12). This prevented ships from sailing down the side of the city and either attacking from the Golden Horn or joining the army further down the river.

In addition to their defences, the Byzantines had a terrifying weapon: Greek Fire, which they catapulted at the enemy. We don't know exactly what Greek Fire was made from, but we know that it could burn on water, it would stick to the flesh and it was very hard to extinguish.

Greek Fire

These defences had kept the Byzantine city safe, more often than not, for centuries. However, Mehmed II devised ways of dealing with all of them. He strengthened his navy and had powerful cannons developed to batter the walls. For protection against the Greek Fire, the Ottomans used animal skins dipped in vinegar. To avoid the chain, they lifted their ships out of the water onto the land at Galata, rolled them across greased logs until they had passed the chain, and then re-launched the ships into the water.

The Ottomans had one other advantage – they outnumbered the Byzantine forces, so any breaching of the walls would certainly result in the city's fall. Mehmed II brought with him not only Turks, but other soldiers drawn from the developing empire. He had

Source 9.12 The siege of Constantinople in 1453

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his navy, his infantry, his cavalry and his **janissaries**.

janissaries the elite infantry unit

Constantinople held out for just over 50 days, but in the end the walls were breached and the city fell. Mehmed II allowed his troops three days of plundering the city and terrorising its inhabitants, but then the violence ended and he set about rebuilding the great Byzantine city into the new Ottoman capital.

Rhodes, 1480 and 1522

In 1480, Mehmed II decided to expand the Ottoman Empire further by taking the city of Rhodes, which is situated on the island of the same name. Like Constantinople, Rhodes had strong walls, but Mehmed was confident that the Ottoman success of 1453 could be repeated.

At this time the island was under the authority of a **Crusading order**, the Knights Hospitaller, who had wrested control from the Byzantine Empire in the early fourteenth century. Mehmed II's invading force, including more than 2000 of his janissaries, failed in their attempt to take the city. The fighting was ferocious and thousands of the Ottoman invaders were killed.

Crusading order an order of knights defined by its devotion to Christianity and the protection of pilgrims to Jerusalem and the crusading kingdoms that developed in the region after the First Crusade in the eleventh century

Defeat of the Ottomans at Rhodes

The religious faith of the Knights Hospitaller is apparent in a pamphlet that was published in 1480, describing the miraculous defeat of the Ottomans. This account of the siege begins with the lines: 'Here follows the miracles which through the mercy of God took place at the time of the siege of the city of Rhodes and the battles that occurred then.' It no doubt seemed a miracle to the people of Rhodes that they were able to defeat the forces of the sultan.

Mehmed planned to attack again, but in 1481 he died. However in 1522, with Suleiman the Magnificent as sultan, the Ottomans returned to Rhodes. For six months the Ottomans battered the heavy walls with their artillery, and blew up sections of the fortifications using mines. Both sides began to suffer from the long fight. The Ottoman camps experienced illness, and the defending knights grew hungry. Finally, the knights agreed to Suleiman's terms of surrender. They left the island for a new home further west, and Rhodes became part of the Ottoman Empire.

Source analysis 9.5

Source 9.13 *Siege of Rhodes*, illumination, Master of Cardinal de Bourbon, c.1483

1 Identify whether this is a primary source or a secondary source.
2 Explain what the purpose of the source might have been.
3 Identify the Ottoman camp. Justify your decision, using features in the image.
4 Explain how a historian might use this image. Identify what it might be used to prove.

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Activity 9.5

Research the two different sieges of Rhodes in 1480 and 1522. Write a report that explains why the siege of Mehmed II failed while the siege of Suleiman the Magnificent succeeded. Was this a consequence of weapons and technology? Tactics and strategies? Leadership or luck? You decide, but be sure to justify your judgement with support from the evidence that you find in your research.

Historical skills: Research, Explanation and communication **Historical concepts:** Continuity and change, Cause and effect, Significance

Vienna, 1529, 1532 and 1683

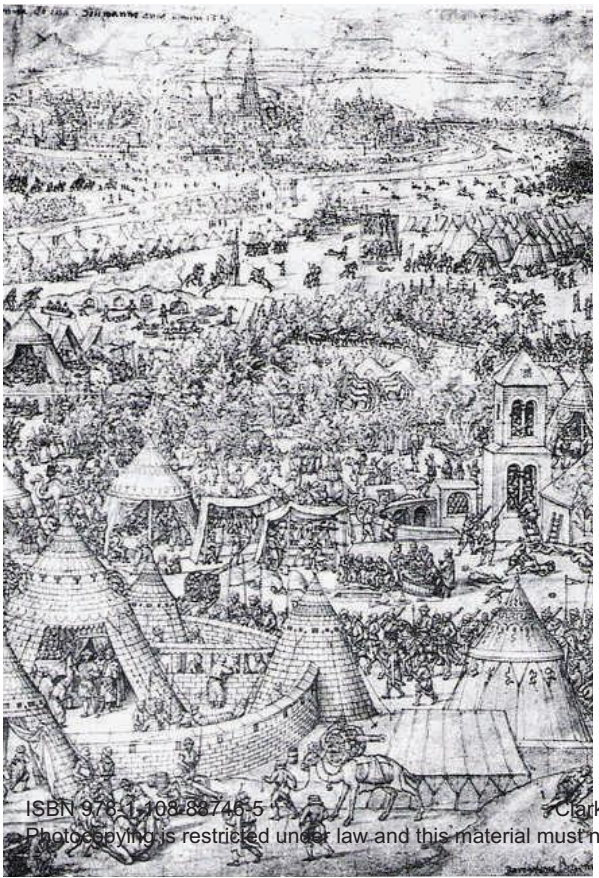
Siege of 1529

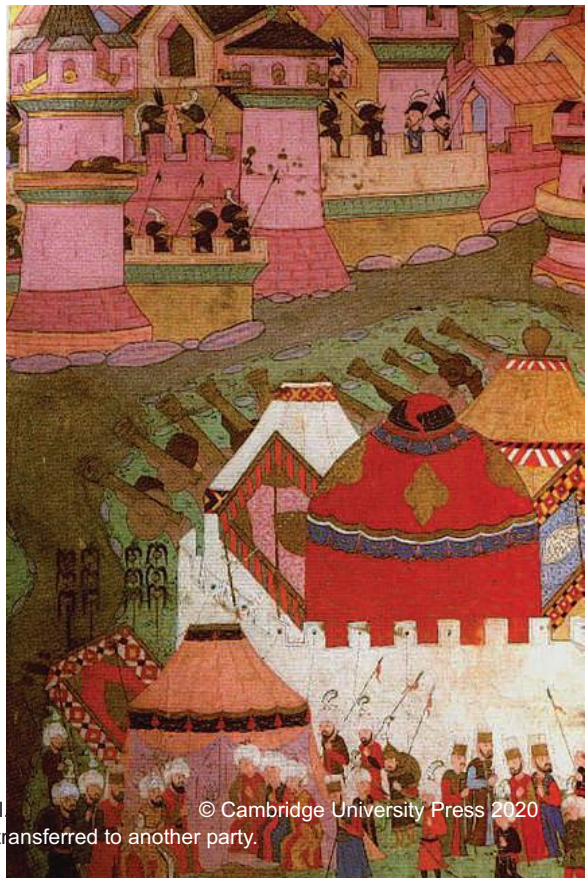
Following his success at Rhodes, in 1529 Suleiman led the first Ottoman siege of Vienna.

Suleiman's forces arrived at the outskirts of Vienna in September 1529, after marching for some time. The weather was getting cold, the ground was damp and the conditions unpleasant for the tired men who arrived having already lost a number of their comrades to illness, fatigue and the battles they had fought along the way. The weather, loss of comrades and of camels on the journey all contributed to low morale before the siege had even begun. Austria was cold, wet and far from home, and when the Ottomans failed to breach the walls of Vienna and the Viennese managed to locate and destroy the mines designed to bring down the walls, even the janissaries began to express doubts about the campaign.

The janissaries were right. This siege did not help Suleiman live up to his title as 'the magnificent.' The Ottomans retreated, having failed to make any major breaches of the city's walls.

Sources 9.14 and **9.15** Two illustrations of the 1529 Siege of Vienna. On the left is an engraving by German artist Barthel Beham (1502–40), and on the right, a miniature by Nakkaş Osman, who lived in the later half of the sixteenth century.





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Siege of 1532

On his next effort in 1532, Suleiman did not even make it to the outskirts of the city. A rare account of the events in English tells us that in 1532, 'thousande turkes fledde in to certayne mountaynes wenyng to saue themselves' (a thousand Turks fled in to certain mountains, wanting to save themselves). This account, called *The Tryumphant Victory*, celebrates the failure of the Ottoman Empire to capture Vienna. It also offers some insight into the ferocity of the attack. Suleiman may have failed but he was not going to take defeat lightly, as the following extract in Source 9.16 shows.

Source 9.16 *The Tryumphant Victory* was printed in English (translated from a French account) in 1532.

> The emperor taketh his way towarde Hongry for to conquere and make it subgect to him … the turke hath brent many goodly places and slayn men women and children in the playne countree, the whiche were too longe to be wryten.

Activity 9.6

1. Rewrite the text in Source 9.16 in modern English.
2. Using your re-written account and the Ottoman depiction of the 1529 siege in Source 9.15, write a short story about a member of the Ottoman forces and his experiences of the events in 1529 and 1532. You may need to do some more research. Remember that the Ottoman forces were made up of people from across the empire, so think hard about what your perspective (point of view) of the campaigns of Suleiman the Magnificent might be.

Historical skills: Analysis and use of sources, Perspectives and interpretations, Empathetic understanding, Research
Historical concepts: Perspectives, Empathetic understanding

Siege of 1683

In 1683 the Ottoman army again stood outside Vienna. It seemed that this time the city would fall, but a relief army, led by the Polish king, John III Sobieski, arrived just in time. The Ottomans, about to breach the city walls, were attacked by Sobieski's army. They suffered heavy losses and a disastrous defeat. The Ottoman forces retreated and the empire never again threatened Vienna. After 1683 the empire began to decline, and by 1914 they had lost all of their European territories.

Review 9.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. List the defences the city of Constantinople used against the Ottomans.
2. Explain who the Knights Hospitaller were.
3. Identify reasons for Sulieman's failure to take Vienna in 1529.
4. Explain why Mehmed II's tactics were successful in overcoming Constantinople's defences.

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9.3 Achievements in art and architecture

Art

The Ottoman Empire was an Islamic empire, and Islam prohibits the portrayal of humans and animals in much of its art. This is why, when we think of art or art forms in the Ottoman Empire, we might think of beautifully decorated tiles, intricately patterned carpets or elegant calligraphy, rather than paintings of people. The history of the art and architecture of the Ottoman Empire reflects the nature of the empire itself: it was diverse and it changed over time. This is not surprising, given that the empire stretched across North Africa and the Middle East, worked its way north into Anatolia and south-eastern Europe, and lasted for six centuries. The art and architecture of the Ottoman Empire is therefore unique, but it is unique because of the traditions that it combines from the Persians, the Greeks and Byzantines, and from places such as Egypt. Regions such as Iznik were known for their ceramics, Egypt was the home of magnificent carpet weavers, the people of Baghdad produced wonderfully illustrated or **illuminated** texts and Bursa was renowned for its silk.

illuminated highly decorative/ decorated

Source 9.17 Late sixteenth–early seventeenth century rug from Cairo (Egypt) in the Ottoman Empire

The rug in Source 9.17 includes the favourite flowers of the Ottomans – tulips, hyacinths and carnations. Decoration could appear anywhere, including on the weapons of the empire, as can be seen on the sabre shown in Source 9.18.

Source 9.18 Turkish (Ottoman) sabre, sixteenth century

Source 9.18 Exploring the sabre

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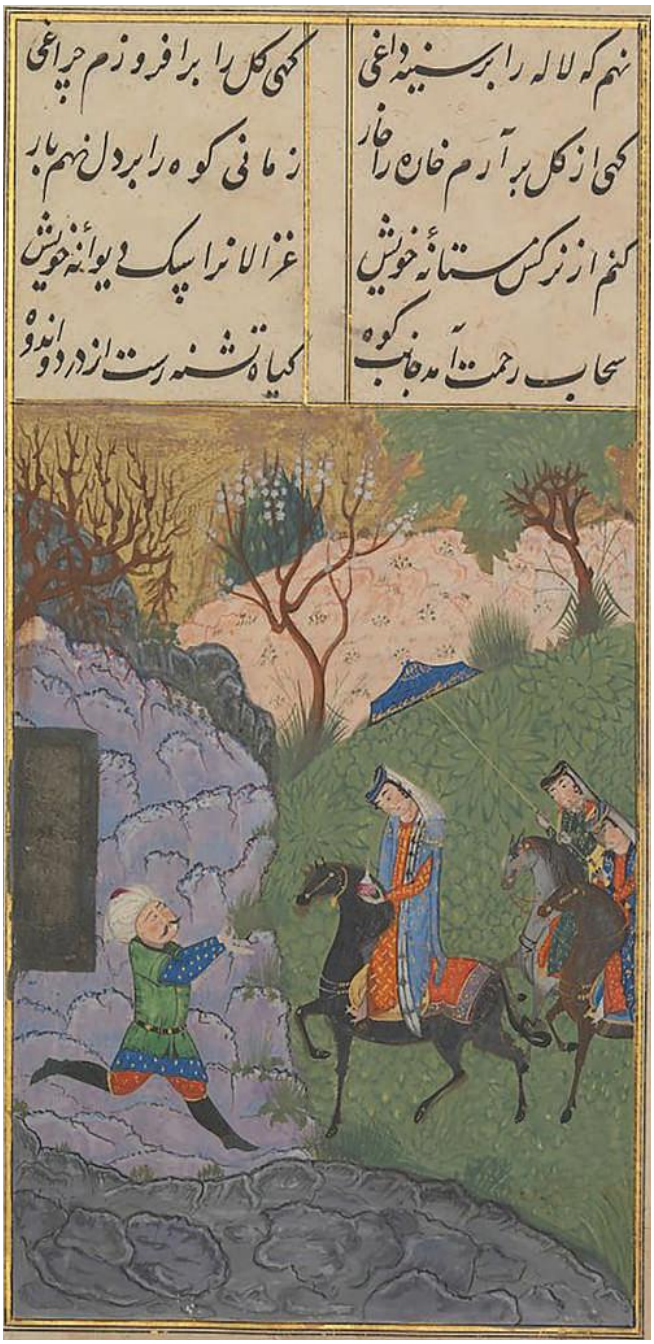
Source 9.19 demonstrates the beautiful style of illustrations and calligraphy that developed in parts of the Ottoman Empire. This example is Persian, drawn by someone calling themselves Suzi, which means 'the burning one'. The text tells the story of Khusrau and Shirin, by the Persian poet Hatifi. *Khusrau and Shirin* is a romantic tragedy about a Persian king and an Armenian princess. Nothing goes well for either of them, and in the end Khusrau is murdered by his own son, who is also in love with Shirin, and Shirin commits suicide rather than marry Khusrau's killer.



Source 9.19 Illustrated manuscript from the fifteenth century, drawn by Suzi

Activity 9.7

You are a gallery owner who has been commissioned to bring different forms of Ottoman art from all over the world in order to create a special exhibition commemorating the 100-year anniversary of the end of the empire (1922). Using the internet, you must choose 10 pieces that can be displayed in a pamphlet or digital presentation such as a PowerPoint, Prezi or on a website. You can include carpets, textiles such as silk, ceramics (including tiles), calligraphy, miniatures, intricately carved and decorated weapons, books and more. You can decide whether you want to organise your exhibition around a single theme (a single sultan, perhaps, or a particular art form, such as weapons or carpets) or whether you want to try and capture the diversity and great length of the Ottoman period. Whatever you decide you must include an explanation of your decision and how it directed your choices of art with your visual presentation.

Historical skills: Research, Explanation and communication **Historical concepts:** Significance

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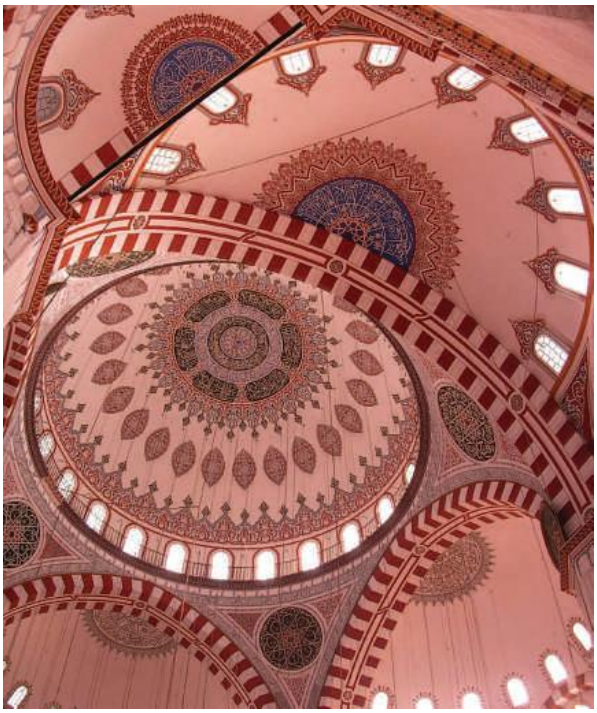
Architecture

Like art, architecture in the Ottoman Empire varied from place to place and throughout time. It was also inspired by Persian, Turkish and Byzantine traditions and managed to bring all of these influences together in a unique Ottoman style. The architect Sinan in the sixteenth century helped Suleiman the Magnificent build hundreds of public buildings across the Ottoman Empire, including the Sehzade Mosque. Suleiman commissioned the mosque to commemorate one of his sons who had died young, possibly of smallpox or possibly of murder after a court intrigue.

The work of architects such as Sinan helped to take Ottoman culture to the different parts of the empire. Domes, tall and narrow minarets, enclosed courtyards with gardens, highly decorated interiors, and symbols including the favoured flowers, calligraphy and patterns became a feature of the built environment of all Ottoman territories.

Sinan's work also inspired later architects, such as the designers of the famous mosque built for the sultan Ahmet I and known as the Blue Mosque because of the tiles that decorate the interior.

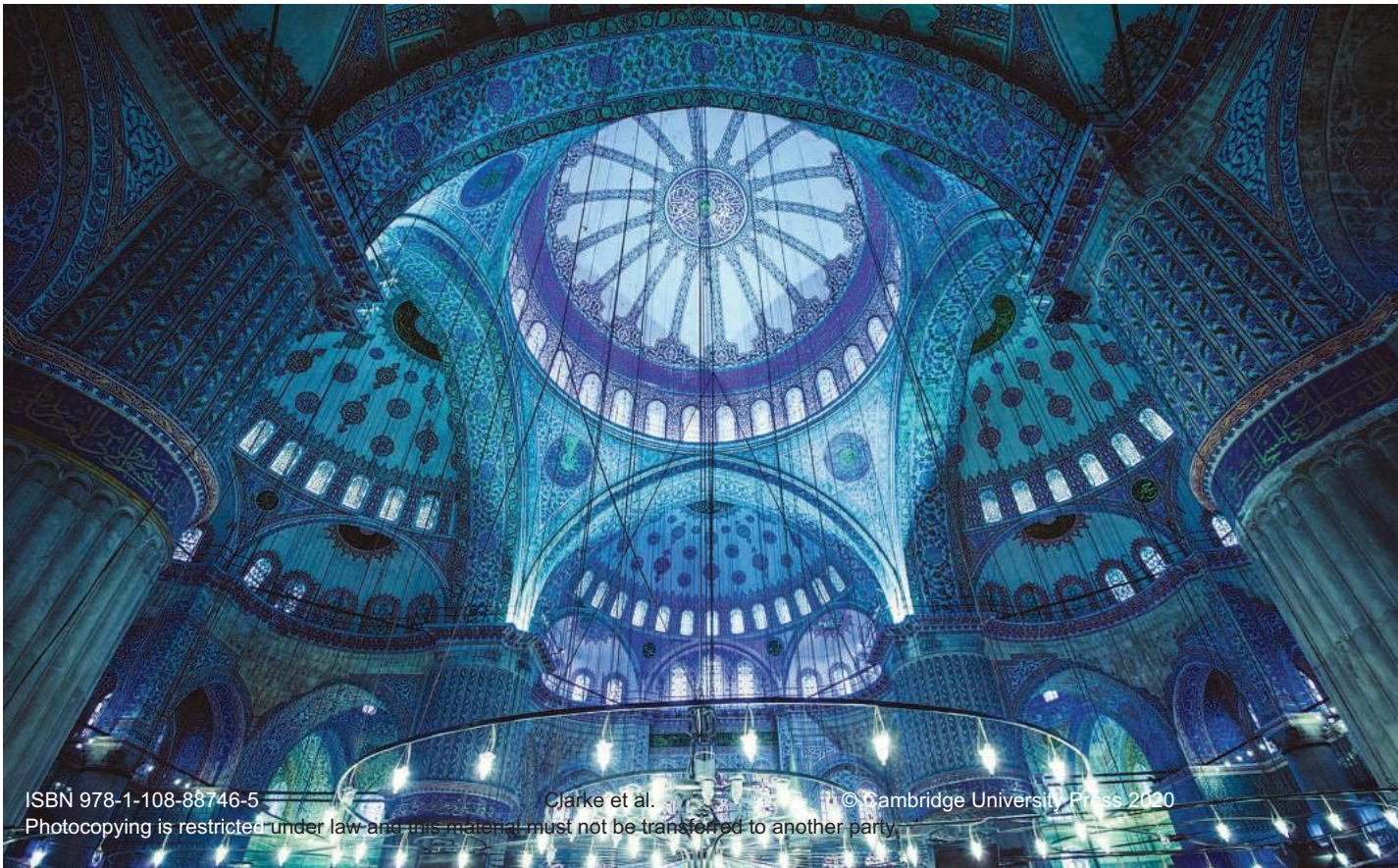


Source 9.20 The interior of the Sehzade Mosque

Buildings designed by Sinan

However, from 1453 onwards, there was always one other great source of inspiration for Ottoman architects, including Sinan: the Hagia Sophia, which we examine in the Site study on the following pages.

Source 9.21 Interior of the Blue Mosque



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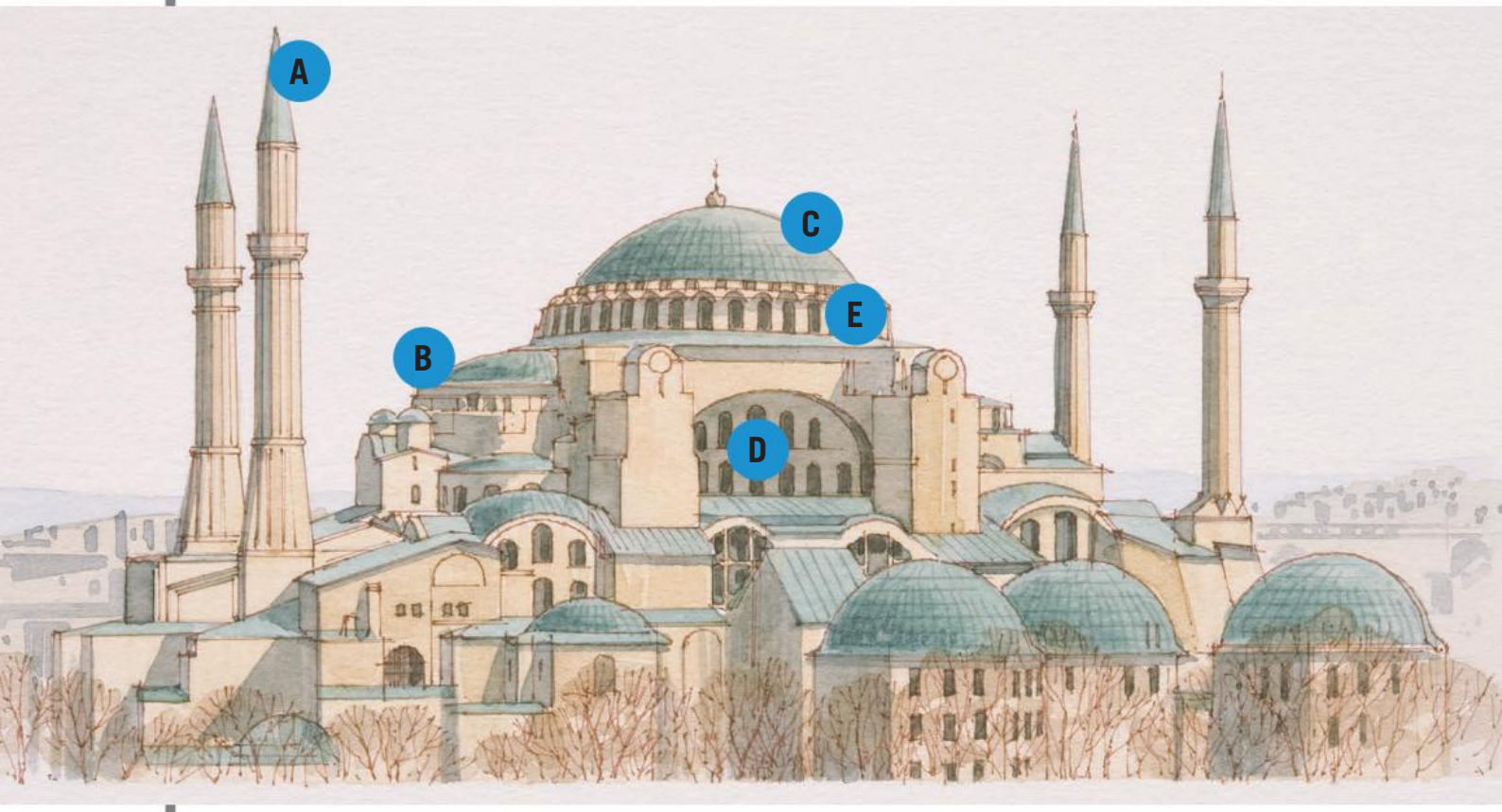
Site study: Hagia Sophia



Source 9.22 The Hagia Sophia

A Minarets. Four towers, 60 m high, used for the call to prayer

B Semi-dome: Covers the semi-circular interior spaces (hemicycles) on either side of the dome

C Central dome: Rises 55 m, and has a diameter of 33 m

D Pendentives: Four concave triangles inside the dome, which give it a circular shape rather than a rectangular base

E Arcade: The dome is surrounded by 40 arched windows

The Hagia Sophia was built in the sixth century by the Byzantine emperor, Justinian, and is one of the most famous structures in the world. Construction took only six years due to the 10 000 workers Justinian employed to build it. In the sixth century it was the world's largest building and today it is still the fourth-largest church in the world. It has had a challenging history. After 20 years, the great dome collapsed during an earthquake, and needed to be rebuilt. In 1453 when the Ottomans conquered Constantinople, the Hagia Sophia was turned from a Christian Church into a mosque, **minarets** were added to the exterior, and all of the Byzantine mosaics depicting Christian figures and scenes were plastered over. However, in 1934 the new government of the Turkish Republic declared that it would be a museum and work was begun on restoring the beautiful mosaics of the Byzantine era.

minarets a slender tower, typically part of a mosque

One reason for the wonder that the Hagia Sophia inspires is because it is not just a marvel of art and architecture, but also of geometry. The dome (a circle) needed to be supported by the structure underneath (a square) and this was achieved using what is called a pendentive (a triangle!). So miraculous did this achievement seem that a man at the time called Procopius wrote of the dome, 'It seems not to be founded on solid masonry, but to be suspended from heaven … '

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Inside the Hagia Sophia

Source 9.23 A Christian mosaic in the Hagia Sophia

1 Explain what the site of Hagia Sophia tells us about the history of Constantinople.
2 Why do you think that the building was turned into a museum in 1934?
3 How would you describe the building if you had to explain its size and shape to someone who had never seen an image of it?
4 Identify some of the reasons why the Hagia Sophia might be considered so significant, not just in Ottoman history, but also in history more generally.
5 Go online and find some images of the Blue Mosque in Istanbul (Constantinople). Identify features of the Blue Mosque that you think might have been inspired by the Hagia Sophia.

Review 9.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Why does Ottoman art tend not to feature people and animals?
2 Identify three different cultures that helped to shape Ottoman art and architecture.
3 Why did Suleiman the Magnificent commission the Sehzade Mosque?
4 Explain the importance of architecture to the development of the Ottoman Empire.
5 Just by looking at the art of the Ottoman Empire, summarise the empire and its history. Explain what the art tells us.
6 'Art and architecture are very useful sources for historians'. Do you agree with this statement? Explain your thinking carefully and with reference to examples of art and architecture in the text.
7 Is it fair to talk about 'Ottoman' art and architecture, or should we instead identify all of the influences separately?

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9.4 Relationships with subject peoples

The Ottomans were, in many ways, a very pragmatic people. They understood the value of a cooperative and peaceful population – or the high cost of a rebellious and unhappy population – and so to a certain extent the Ottoman leaders tried to keep the population of the empire happy.

Religious tolerance

The Ottoman Empire had a policy of religious tolerance, but this was not simply a consequence of wanting a peaceful and prosperous empire. As an Islamic empire, the Ottomans respected the Christians and Jews in their territories as 'people of the book'. This Islamic concept recognised that Jews and Christians, like Muslims, had a holy book or scripture that documented the revelations of God. This meant that Ottomans generally respected the religious beliefs and practices of the Christians and Jews of the empire. Religious tolerance was not just a commitment to respect, but also to protect the non-Muslim subject peoples, as well as the Muslim ones. There was little attempt made to convert non-Muslims to Islam, and there were certain rights and freedoms extended to non-Muslims, as well as certain taxes and conditions. On the whole, people in the Ottoman Empire had a good deal of cultural autonomy or independence, economic opportunity, social mobility and access through the law courts to a system of justice.

Turkish yoke the name given to the period in Bulgarian history between 1396 to 1878, when the Ottoman Empire ruled Bulgaria. It refers to the sense of being harnessed (against their will) to the Turkish-Ottoman ruling power

Even so, it was rare for political power to be held by those who were not part of the Muslim Ottoman ruling class, and political discrimination remained a constant feature. Christian and Jewish people were sometimes subject to intolerable laws or conditions, and they were, at times, persecuted and even killed. There is no doubt that many groups within the empire's boundaries felt oppressed. Those not in the Muslim ruling class feared the destruction of their identities, their independence and sometimes their lives. The Bulgarians, who were mostly Christians, describe their 500 years under Ottoman rule as the time of the **Turkish yoke**. A yoke is a harness that is fastened around the necks of animals and then attached to a plough or cart that they have to pull. The Bulgarians saw themselves as imprisoned by the Turks, and bearing the weight of their oppression as the horse or ox bears the weight of its load.

Demands for submission

In 1675, during the reign of Mehmed IV, the Zaporozhian Cossacks of South Russia attacked Ottoman lands. Mehmed IV tried unsuccessfully to defeat the Cossacks in the battlefield, and then sent them an ultimatum. The Cossacks refused this ultimatum, and maintained their independence.

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Source analysis 9.6

Source 9.24 Mehmed IV's ultimatum to the Cossacks

> As the Sultan; son of Muhammad; brother of the sun and moon; grandson and viceroy of God; ruler of the kingdoms of Macedonia, Babylon, Jerusalem, Upper and Lower Egypt; emperor of emperors; sovereign of sovereigns; extraordinary knight, never defeated; steadfast guardian of the tomb of Jesus Christ; trustee chosen by God Himself; the hope and comfort of Muslims; confounder and great defender of Christians – I command you, the Zaporogian Cossacks, to submit to me voluntarily and without any resistance, and to desist from troubling me with your attacks.
>
> Sultan Mehmed IV

Source 9.25 This painting, *Cossacks of Saporog Are Drafting a Manifesto* by Ilya Repin (1880–1891), depicts the Cossacks preparing their reply to Mehmed IV's ultimatum.

1. Summarise the demands in the letter from Mehmed IV (Source 9.24).
2. Study the faces and postures of the people in the painting in Source 9.25. What do you think the Cossack response to Mehmed IV was?
3. Why do you think Mehmed IV sent an ultimatum, given that his forces had been defeated?

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Taxation

Some historians have suggested that people living in Byzantine or Arab systems who were conquered by the Ottomans often found themselves better off because the Ottomans demanded less tax. After taking control of an area, the Ottomans would conduct surveys to determine what the taxable resources might be of a town or village. An Ottoman administrator would count the number of families, the number of cows or goats, and the different types of crops being grown. He would judge how fertile the land was and how productive the farms were, and would record everything. The record would be passed to the administration who would grant taxation rights to a local governor or military commander or cavalryman. The tax could then be used to maintain horses and weaponry. This was known as a *timar,* and the value of a *timar* could depend on how important the sultan thought the person collecting the tax was. Taxation drawn from resources and land was, therefore, a way of paying important people for their services to the empire.

However, as firearms started to become more important than cavalry, the tax system began to change. The leaders needed to purchase guns, rather than relying on local governors or military men to maintain their own forces. To do this, they needed a direct supply of cash. They began selling the right to collect taxes in some areas. Using the information gathered by the administrator who counted resources in each village, the Ottomans would calculate how much tax could be expected from an area and then auction the area. This provided an influx of cash to the Ottoman administration. The highest bidder would then collect and keep taxes, making a profit if more was collected than had been paid at auction.

Military service

An account of the invading Ottoman forces appears in a poem set during the second Siege of Rhodes in 1522. The account described, 'An infinite number of well-equipped, true native-born Turks, janissaries, **Mamelukes** and renegades, in company with many **mercenaries**, Greeks and Albanians – all well-versed in war – together with many Serbs from **Wallachia**, all covered with coats of mail, to give mortal battle to Rhodes'. The account captures the varied nature of the Ottoman military. People from across the empire were drawn into service and fought for their conquerors. But there was one group that shared a particularly interesting and important story: the people whose military service came via a system known as the *devshirme*.

Mamelukes enslaved soldiers
mercenaries paid soldiers
Wallachia an area in Romania

The *devshirme* began during the reign of sultan Murad I, and it was instrumental to the success of the Ottomans from this period. Ottoman officials would go to villages and towns in conquered areas such as in the Balkans and choose the best male children to become *devshirme*. Some were Muslim, most were Christian, and all would be taken from their homes to a big city, maybe even Constantinople, where they would be educated and trained. These boys had to convert to Islam, and were expected to serve either by the pen – as an administrator, or even vizier – or by the sword/rifle as a member of the janissary corps. The janissaries had the best training, the best weapons technology, and an impressive record of victories.

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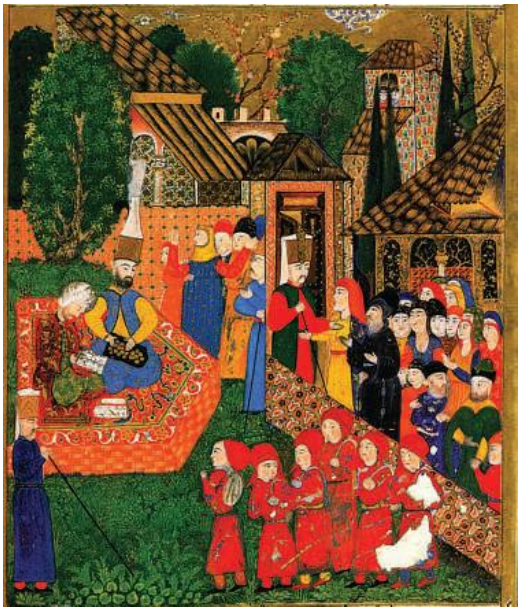
Source analysis 9.7



Source 9.26 Miniature of janissary recruitment, 1558

Source 9.27 Extract from a sermon by the Bishop of Thessaloniki, Isidore Glabas, 1395

Which one shall the father lament, himself or his son? Shall he lament himself because he has been deprived of the staff [support] of his old age? Because the light of his eyes has perished? Because he will not have his son to send him to his grave in fitting manner, and to perform the other rites and honours? … Or shall he lament his son because a free child becomes a slave? Because being nobly born, he is forced to adopt barbaric customs?

Isidore Glabas, 1395

Source 9.28 A Greek song sung during the time of the Ottoman Empire

Be Damned, Emperor, thrice be damned.
For the evil you have done and the evil you do.
You catch and shackle the old and the arch priests,
In order to take the children as janissaries.
Their parents weep, their sisters and brothers, too
And I cry until it pains me;
As long as I live I shall cry,
For last year it was my son and this year my brother.

Anonymous song from Epirus (Greece)

1 Describe what you see in Source 9.26.
2 How does what you see in Source 9.26 support what you have read about the *devshirme*?
3 Identify the key problem that the bishop is discussing in Source 9.27.
4 Why is the *devshirme* a tragedy for both a father and a son in Source 9.27?
5 How does Source 9.28 criticise the *devshirme*?
6 Source 9.28 is a song – explain how this affects how we might use this source to investigate opinions of the *devshirme*.

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From our perspective, the *devshirme* seems like a cruel and terrible system, but some historians have suggested that, although the empire was certainly exploiting its peoples, it was also creating opportunities. Boys from isolated villages received educations and had brilliant careers because of the *devshirme* system. They could become rich and important military commanders, governors or viziers. One of the most important Grand Viziers in all Ottoman history was an Albanian, Koprulu Mehmed, who was brought to the attention of the sultan through the *devshirme*. Although their military service was forced, it was also a path to economic and social mobility. Nevertheless, it must have been heartbreaking for families whose sons were taken. It would also have been immensely difficult for the boys uprooted from their homes, cultures and everything that they had known. As a historical phenomenon, the *devshirme* has had both negatives and positives associated with it and many people have argued about how best to understand the experience and its legacy.

Source analysis 9.8

Source 9.29 Extract from the work of historian Barbara Jelavich

Reports exist of attempts of families to buy their children both out of the (*devshirme*) collections and into them. Newly converted Muslims of Bosnia, in particular, requested that they be included.

Jelavich, B., 1983, *The History of the Balkans*, Cambridge University Press, p. 41

Source 9.30 Extract from the work of Lela Ivankovic

The Ottoman Empire established the *devshirme* institution as a response to the empire's increasing needs for qualified military men to be employed by the sultans in their private army, the janissary corps. The Christian families looked at the *devshirme* system as an inhumane act aimed to permanently cut off their children from their ethnic and cultural environment. From the point of view of the *devshirme* youths, the process of the *devshirme* was more complex and intricate. The *devshirme* system could be a vehicle toward social advancement or an inhumane act depending on the *devshirme* youth's ability and willingness to build a new national and religious identity. … was the *devshirme* system an inhumane act or a path toward social advancement? Or both?

Ivankovic, L., 2013, *Controversy about the Devshirme*, thesis, Georgetown University

1 How does Source 9.29 provide a different perspective of the *devshirme*? Explain why the Muslims of Bosnia might have supported this perspective.

2 Does the modern historian in Source 9.30 claim that the *devshirme* was good or bad? Explain how the perspective of the youths would have an impact on this outcome.

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Perhaps how we judge the nature of the *devshirme* depends very much on what we personally regard as important. Do we think it better for a child to remain with his family or to have access to opportunities for promotion and economic success?

For the historian it has to be based on the perspectives of the time using all the available evidence. Whose perspective can we access? And what do the sources suggest people felt and thought about this system at the time?

Activity 9.8

1 Create a table in order to assess the perspective of the sources in Source analyses 9.7 and 9.8.
   - **a** In the first column write the name of the source and any information you have about the source that you think might be useful for determining perspective.
   - **b** In the second column write what you think the perspective is – against the *devshirme*, for it, or somewhere in between.

2 Once you have finished putting your table together, imagine that you are a historian and you have to make a judgement, not only about the impact of the *devshirme* on the subject peoples of the empire, but also on the empire as a whole.
   - **a** In your first paragraph compare the negatives and positives that you have discovered.
   - **b** In the second paragraph outline what your judgement is and how you arrived at that point of view (which sources might have been most convincing, how much of your own sense of what people would most likely have felt that you think informed your judgement, and so on).
   - **c** In your third paragraph reflect on the whole process of source analysis, and comment on the problems that the historian faces when writing about history.

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources, Perspectives and interpretations
Historical concepts: Perspectives, Empathetic understanding

Review 9.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 How did the Muslim Ottomans define the Christians and Jews?
2 Identify the source of most of the Ottoman Empire's tax revenue.
3 Define the *timar*?
4 Explain who the *devshirme* were.
5 Summarise the reasons for the effectiveness of the Ottoman system of administration and taxation.
6 Explain the Ottoman use of subject peoples in their military.
7 Why was good administration so important to the Ottoman Empire?
8 Account for how the Ottoman treatment of subject peoples strengthened or weakened their empire.
9 Explain whether subject peoples unfairly treated by the systems of administration and taxation in the Ottoman Empire.
10 'The *devshirme* system offered great opportunities for males'. Explain and justify the extent to which you agree with the statement.

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9.5 Significant individual: Suleiman the Magnificent

Most sultans of the Ottoman Empire could be considered significant. This section will focus on one in particular: Suleiman the Magnificent. The group work activity at the end of the chapter gives you an opportunity to consider other significant individuals.

Suleiman, who reigned from 1520 to 1566, was the son of Selim I. Selim I was an immensely successful sultan who had managed to expand the Ottoman Empire and institute a system of self-funding conquests in which the lands that he conquered were forced to pay the empire for the privilege of being conquered by its sultan. When he died, people on the outskirts of the empire, particularly in south-eastern Europe, were relieved, thinking that Suleiman could not match his father's ferocity, tenacity and extraordinary achievements.

Imperial adventures

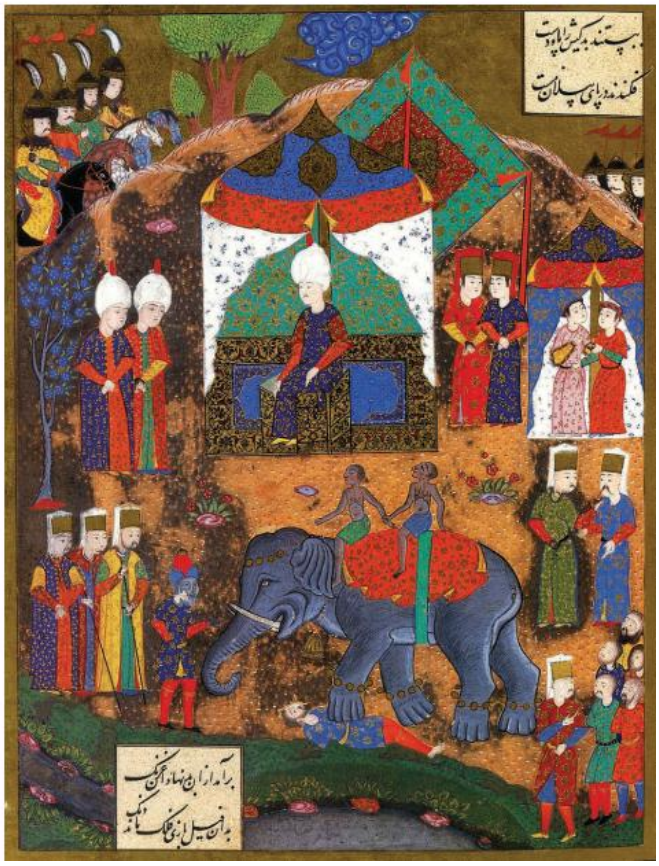
Suleiman inherited from his father a finely tuned fighting force and a system of administration that helped to fund and facilitate the waging of war. He also seemed to inherit Selim I's talent for warfare, and ability to impress important groups, such as the janissaries, with his skills as a commander. Only a year after he became sultan, Suleiman successfully conquered the Serbian city of Belgrade. At the siege he showed himself to be just as much of a strategist as his father, deploying troops in different directions to distract the city from the main attack and using **siege artillery**. He also proved to be brutal in victory, executing prisoners in order to make people wary of challenging the Ottoman power.

siege artillery heavy weaponry

Suleiman then went on to destroy the Hungarian army at the Battle of Mohacs in 1526, striking fear into the hearts of all European monarchs, and capturing Rhodes, Tunis, Baghdad, Yemen and Aden. He also finished the incorporation of Egypt into the Ottoman Empire.

Suleiman the Magnificent suffered only two real setbacks in his imperial adventures: he failed to capture Vienna (as discussed in section 9.2) and Malta. However, he still managed to expand the empire in practically every direction.

Source 9.31 Suleiman the Magnificent watches the execution – by elephant trampling – of two prisoners outside Belgrade. Ottoman miniature, sixteenth century.



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Source analysis 9.9

Source 9.32 Miniature of the Battle of Mohacs (Hungary) from an Ottoman manuscript, 1588

1 Can you identify the figure of Suleiman the Magnificent in this source?
2 List the information that this source provides about the Ottoman forces at Mohacs.
3 Is this source useful for a historian studying the life of Suleiman the Magnificent? Explain why or why not.

Fame and fortune

With the expansion of empire came greater riches. Suleiman the Magnificent also presided over the flourishing of arts and architecture: poetry, painting and the construction of important mosques and other buildings, both in Constantinople and abroad. One of his most significant contributions was to have the Dome of the Rock in Jerusalem restored.

Activity 9.9

Jerusalem was an important city to both Muslims and Christians. Research the Dome of the Rock and Jerusalem during the time of Suleiman the Magnificent, including the walls that he had built around the city during this time.

1 Why do historians argue that Suleiman the Magnificent's reign was a Golden Age for Jerusalem?
2 What does Suleiman's life teach us about the impact of Islam on the Christian and Jewish peoples of the region?

In your research for both questions you should review the sultan's ideas about religious tolerance and the cultural and economic impact of his rule on the people and city of Jerusalem.

Historical skills: Research **Historical concepts:** Continuity and change, Significance

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Different perspectives on Sulieman

Even before his death, Suleiman was described as the perfect ruler, and this image of him grew after he died at the age of 72. He was a conqueror, a poet, a builder, a law-giver, an educator of children and a protector of all his subject peoples.

However he was also a ruthless and pragmatic man, like his forebears and the leaders who came after him. His conquests were ambitious and unforgiving of any resistance. He had his eldest son strangled in his own tent, under his watchful eye, in order to ensure that he would present no challenge to his own power. When two of his other sons waged a war, he chose one son to support and ensured the death of the other. He executed his most trusted friend and advisor – Pargali Ibrahim Pasha – who was his Grand Vizier. For those who benefitted from his policy of religious toleration he was Suleiman the Just, but for those who he thought were betraying him or challenging his right to rule, he was Suleiman the Avenger.

Source analysis 9.10

Source 9.33 Sulieman also wrote poetry, using the pen name Muhibbi.

The people think of wealth and power as the greatest fate,
But in this world a spell of health is the best state.
What men call sovereignty is a worldly strife and constant war;
Worship of God is the highest throne, the happiest of all estates.

Muhibbi (Suleiman)

Source 9.34 The following summary of Sulieman's achievements comes from the New York Metropolitan Museum of Art's *Timeline of Art History.*

Under Süleyman, popularly known as 'the Magnificent' or "the Lawmaker," the Ottoman empire reached the apogee of its military and political power. Süleyman's armies conquered Hungary, over which the Ottomans maintained control for over 150 years, and they advanced as far west as Vienna, threatening the Habsburgs. To the east, the Ottoman forces wrested control of Iraq from the Safavids of Iran. In the Mediterranean, their navy captured all the principal North African ports, and for a time the Ottoman fleet completely dominated the sea. By the end of Süleyman's reign, Ottoman hegemony extended over a great portion of Europe, Asia, and Africa.

Yalman, S., 2002, *The Age of Süleyman the Magnificent (r. 1520–1566)*, New York Metropolitan Museum of Art

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Source analysis 9.10 continued

Source 9.35 The book *Destiny Disrupted* presents world history from an Islamic, rather than a Western, perspective. In this extract, the author considers Suleiman's failure to take Vienna.

The earlier [event] was Suleiman the Magnificent's failure to take Vienna. Ottoman forces had never stopped pushing steadily west, and in 1529 they reached the gates of Vienna, but the sultan set siege to the famous Austrian city too late in the season. With winter coming on, he decided to let Vienna to this time and conquer it the next time around. But there was no next time for Suleiman, because other issues cropped up and he got distracted – the empire was so big, after all, and its borders so long, that distractions were constantly sprouting up on those borders somewhere. The sultan never made another attempt on Vienna but his contemporaries saw no sign of weakness in this. "Conquer Vienna" remained on his to-do list always; it's just that the man was busy. … And yet historians looking back can see quite clearly that Suleiman's failure to take Vienna marked a watershed. At that moment the empire had reached its greatest extent. After that moment, it was no longer expanding.

Ansary, T., 2010, Destiny Disrupted: A History of the World Through Islamic Eyes, PublicAffairs Books, pp. 221–222

1 In Source 9.33, identify what Sulieman is saying about his achievements.
2 Source 9.34 considers Sulieman's rule a golden age, while Source 9.35 focuses on failure. Compare these two perspectives and explain whether they can be reconciled. Justify your decision.
3 Why do you think the authors of Sources 9.34 and 9.35 have taken different perspectives?

Other significant individuals

Review 9.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Who was the father of Suleiman the Magnificent?
2 Identify three places conquered by Suleiman the Magnificent.
3 Identify two other achievements of Suleiman the Magnificent.
4 Why was Suleiman the Magnificent considered a great ruler?
5 How could Suleiman the Magnificent be considered deserving of his name?

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9.6 Influence on today's world

The Ottoman Empire had a lasting impact on art, architecture and fashion – even food and drink. In 1683, when the Ottomans retreated from Vienna, it is said that Viennese troops, picking through the Ottoman camp, came across a sack of coffee beans and decided to try them. This, according to the story, is how the famous Viennese coffee houses started. Some even claim that the croissant is a product of Viennese bakers, observing the crescent moon on the Ottoman flag as the sultan lay siege to their city.

The Ottoman Empire also had an influence on laws. Suleiman created a single law code that brought together the Islamic *sharia* (religious) law with the laws that had been written by Ottoman sultans in the centuries before his rule. The law code that Suleiman created would last for 300 years after his death. He also strengthened laws that protected the Jews and Christians of his empire.

Under the Ottoman rulers, Constantinople became the heart of a new Turkish-dominated empire. The Ottoman expansion led to the development of Muslim populations, alongside existing non-Muslims, in European places such as Bosnia and Albania.

The Ottoman collapse resulted in the British and the French dividing the Middle Eastern and Arabic lands between them. This led to ongoing disputes over territory that continue to this day. Many Serbs will say that Kosovo is Serbian, stolen by the Ottomans and peopled with non-Serbs to prevent Serbian possession. Many Iraqis say that Kuwait is Iraqi, stolen from them by the British when the Ottoman Empire collapsed. Disputes between the Turks and the Kurds have been ongoing and violent. All of these disagreements over territory have a long and bloody history. You will see headlines about some of these disagreements in the international news still to this day.

Thus the influence of the Ottomans is mixed. It is a story of conflict, but also of rich cultural contributions. You can wander the streets of modern-day Istanbul (formerly Constantinople) and admire the walls that have stood for hundreds of years, the mosques and bath houses, the palaces and gardens. Or you can gaze over the city of Jerusalem and recall

Source 9.36 Jerzy Kulczycki was a Polish nobleman and diplomat who was involved in the Siege of Vienna, and according to legend, started the first coffee house in the city in 1683.

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the work of Suleiman the Magnificent to restore this city so that Muslims, Christians and Jews could live and prosper there. In judging the influence of the Ottoman Empire today, the good, the bad and the in-between needs to be considered. No empire that spans hundreds of years leaves an uncomplicated story behind, and the Ottoman Empire is certainly no exception to this rule.

Source 9.37 The Dome of the Rock in Jerusalem was restored by Suleiman the Magnificent, who also rebuilt many of the city walls.

Review 9.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the city that became the capital of the Ottoman Empire after 1453.
2. Identify the modern nation in which the city is located.
3. Identify two modern nation-states affected by the period of Ottoman rule.
4. Summarise the key features of the Ottoman legacy. To answer this question you should consider section 9.6 and the text as a whole.
5. Summarise the positive contributions of the Ottoman Empire. (For example, you could consider the Ottoman emphasis on religious tolerance as well as art and architecture.)
6. 'The most vivid legacies of Ottoman history, without doubt, can be seen in the cultural sphere, especially in architecture'. Explain the extent to which you agree with this statement.

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End of chapter activities

Extended response questions

1 Identify factors that contributed to the greatness of the Ottoman Empire.
2 Identify features that might have led to weaknesses in the Ottoman Empire.
3 Explain the role of the sultans in the development of the Ottoman Empire.
4 Evaluate the legacy of the Ottoman Empire.

Group work activity

The role of significant individuals

As a group, choose one individual other than Suleiman the Magnificent.

Research the life of your chosen individual. On your own:

- list ways in which this individual was significant
- find good examples to demonstrate your argument for significance (what did they do/what did they achieve/what did they build?).

Now, come together as a group. As a group:

- compile your research (bring all of your research together)
- discuss what you think are the best examples/most important points
- consider the evidence that you have – how does it demonstrate significance?

Once you have worked through this group stage, your last task is to develop a dialogue between two historians of the Ottoman Empire. Your historians should be discussing significant times and figures of the empire, and they should discuss your individual and why they think that he is significant. You could frame this dialogue as part of a documentary on the Ottomans if you wish and film your historians as 'experts'. This would allow you to use many visual sources.

Research activity

Research the life of Vlad the Impaler, the history of vampires, and the writing of the story *The Vampyre* and the novel *Dracula*. Why do you think that the Ottoman Empire inspired so many vampire stories? Was it because of the expansion of the empire into lands that already had vampire stories or was it a consequence of the Ottoman conquests?

Write up your research under three sub-headings:

1 Vlad the Impaler
2 Ottoman settings for visions of vampires
3 The teeth-marks of empire: how the Ottomans inspired the undead.

Creative task

Imagine that you are an Ottoman or Christian soldier during a siege of either Vienna or Rhodes. Research the siege that you want to use for the setting of your story and then write a diary entry or letter home from your soldier, offering an account of the siege, the conditions of battle (including weaponry) and the nature of the campaign (what is your side trying to achieve? How do you feel about it?).

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Visible thinking routine

I used to think … Now I think …

Think about everything you have learned about the Ottoman Empire.

Reflect on what you have learned throughout the course of this topic by writing five statements that begin with:

- 'I used to think … ', 'Now I think … '
- Compare your statements in small groups or as a class.

Cross-curricular task

English

Your task is to write a vampire story set in the Ottoman Empire during the First or Second Siege of Vienna. Your vampire can be on either side or no side at all; they can be an observer or participant. Your vampire story can be love story or a war tale, a tragedy or a comedy, but it must blend elements of the history that you now know and the vampire folklore that developed in that part of the world. You can produce a graphic novel-style story or a classic written narrative.

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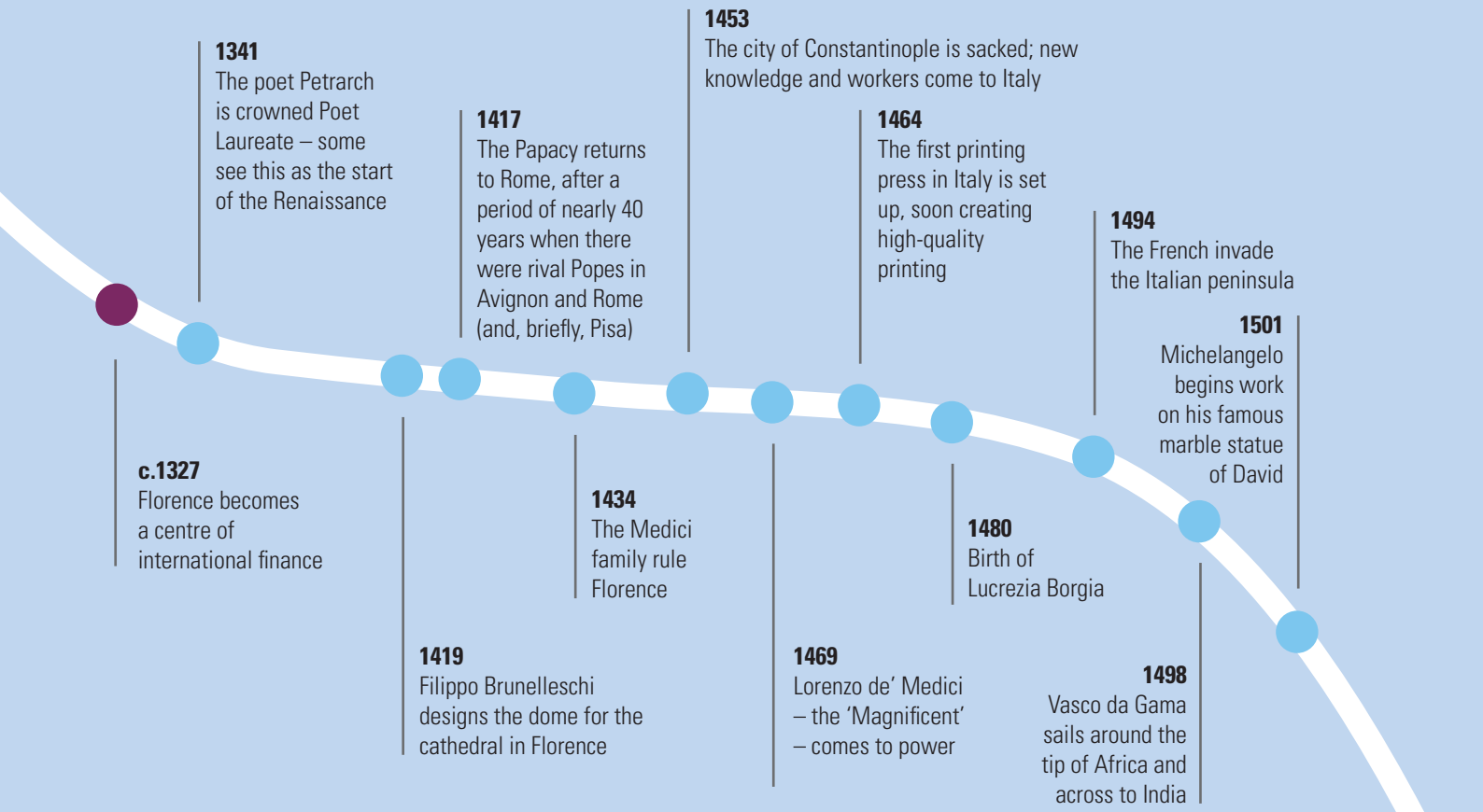
CHAPTER 10 Digital-only chapter

RENAISSANCE ITALY

c. AD 1400–c.1600



The word 'renaissance' comes from the French word meaning 'rebirth'. The Renaissance was an era in European history when the world shifted its focus from superstition to science and from myths to mathematics. It was an era considered by some to be the renewal of Europe after the medieval period. It was a time of flourishing for the arts, architecture, politics and literature. At its heart, though, the Renaissance was very much about people. It took place from around the fourteenth century to the seventeenth century, beginning in Italy and spread throughout the rest of Europe. During this time, people looked once more to the classical world of ancient Greece and Rome for knowledge, and took on new ideas from the East. New technology also allowed Europeans to begin exploring the world beyond Europe. However, for all its apparent benefits, some historians argue that it was not a rebirth, but rather an extension of the medieval period, and that not all who lived through this era benefited from it.

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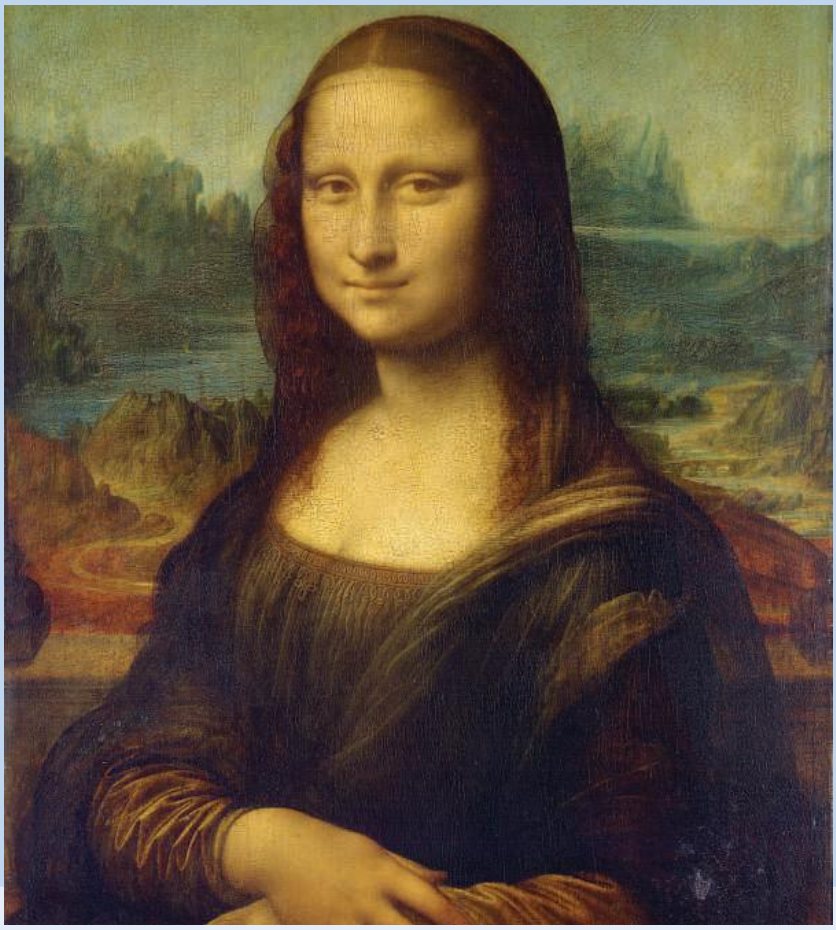
THINK, PAIR, SHARE



Source 10.1 *Mona Lisa*, Leonardo da Vinci, 1503

Based on the image provided, consider the following questions for discussion.

- What do you **think** about this painting? Does it look like a 'masterpiece'?
- **Pair** up with a partner to share your ideas and justify them to each other.
- In your pairs, **share** your ideas with the class as a whole.

1506
Building of St Peter's Basilica begins

1509
Michelangelo begins working on the Sistine Chapel

1519
Ferdinand Magellan begins his voyage sailing around the world

1520
A papal bull is proclaimed against Martin Luther, warning that he risks excommunication

1534
Henry VIII of England divorces Catherine of Aragon and splits the church in England

1542
The Roman Inquisition is established to combat the rise of Protestantism

1571
The Spanish and Venetians defeat the Turks at the Battle of Lepanto

1582
Gregorian calendar introduced

1599
Shakespeare builds the Globe Theatre in London

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Key questions

- Why was Italy the birthplace of the Renaissance?
- What key values and ideas developed at this time, and how did they influence Renaissance Italy?
- What were the main features of the Renaissance?
- Was it a renaissance for everyone?
- Which significant people, groups and ideas from the Renaissance have influenced our world today?

Source 10.2 Italian city-states

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10.1 Features of Renaissance Italy

Reasons for the Renaissance

The Renaissance occurred for a number of reasons, among them geography, money and war. Life in Italy before the Renaissance was different from many other European nations. In places such as France and England, life was based around the **feudal** system, where kings ruled whole territories and peasants would work on farms, paying taxes and produce in return for land. In Italy, however, no dominant power had emerged. Instead, Italy was made up of independent **city-states**, some ruled by local princes, while others were ruled by wealthy merchants. While agriculture was still very important for Italian society, much of its money began to come from trading and banking, which saw wealth increase dramatically across the merchant class in society. With this new money came the capacity to invest in luxury items such as paintings, sculptures and new houses, which meant artists were given encouragement in the form of money. Also, in Rome many artists and architects were inspired by the remarkable buildings the Romans had created over 1000 years earlier.

feudal a type of ruling system based on land usage where the ruler owns all the land and allows others to occupy and use it in return for taxes, money, goods or services

city-state a city that, with its surrounding territory, forms an independent state

Source 10.3 City of Florence, showing the dome of the cathedral of Santa Maria del Fiore, built during the Renaissance

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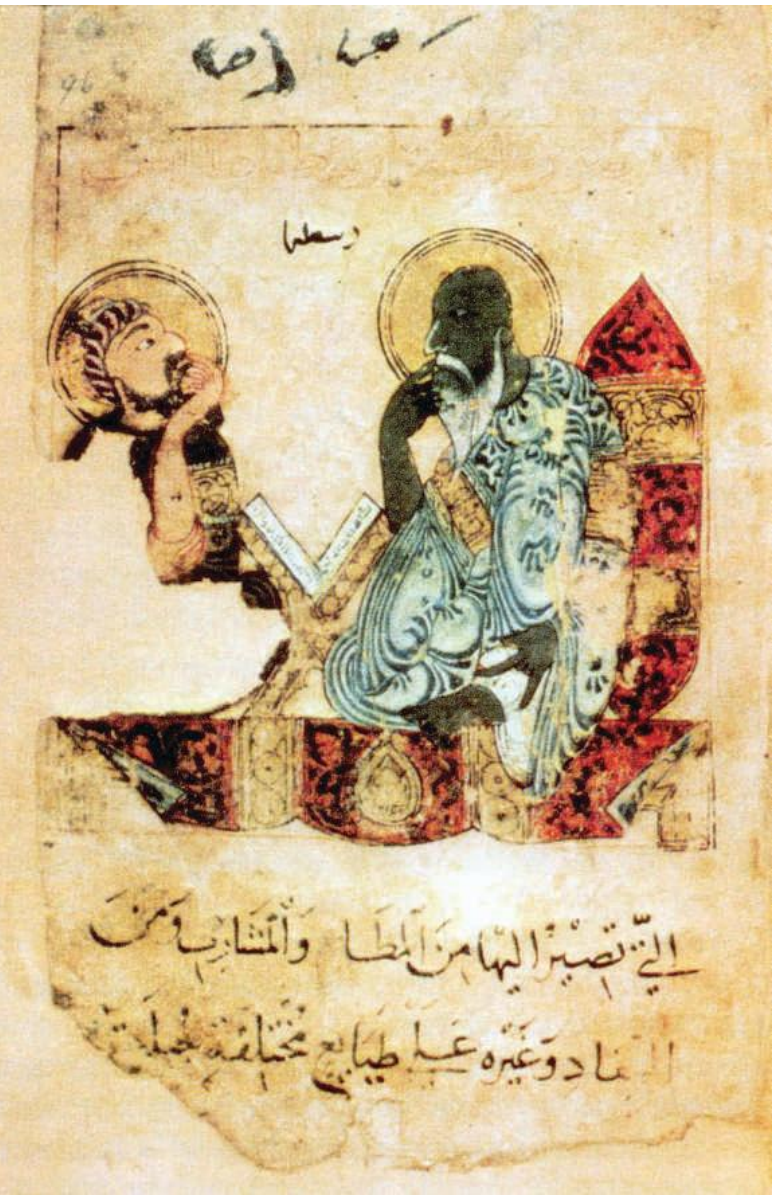
Crusades a series of wars between Christians and Muslims from the eleventh to thirteenth centuries

Another reason for the development of the Renaissance were the **Crusades**. These wars had seen Italy develop trade with countries and regions in the East such as Syria, Egypt, Anatolia, Armenia and Persia, and even as far as India. This trade brought more wealth into Italy, particularly in places like Venice, Genoa and Pisa which were port cities. However, the Crusades did not only bring wealth, they also brought new ideas back to Italy, and ignited a passion for the past. While scholars in Europe had always been interested in reading Latin texts from ancient Rome, much of the learning from ancient Greece had been lost. The Arabic scholars, though, had kept their own translations of these works, and so the Italians could now re-learn what had been lost to them for centuries. The ancient Greeks had written works on philosophy, mathematics and science. Lost Latin texts were also rediscovered which helped the Italians to better understand architecture and engineering.



Source 10.4 A medieval Arabic depiction of the Greek philosopher, Socrates, teaching a student

The Black Death was another reason for the growth of the Renaissance in Italy. The Black Death was a disease also known as the bubonic plague. It most likely originated in China, and spread to the port city of Kaffa, on the Black Sea, before being transmitted to Europe via trade ships. In 1348, it devastated the city of Florence, reducing its population by more than half in just one year. This meant that the people left behind were more in demand as workers as there was now a shortage of labour, and they were thus better paid and treated than before the epidemic. As the threat of plague began to decline, there was more demand for goods and services, and the economy began to boom. After the church had failed to protect people from the plague, people began turning to science to see if that could help them understand the world around them.

Activity 10.1

The Black Death spread so rapidly and widely as a result of the trade connections that were developing across Europe and beyond. Do some research on where the major Italian Renaissance cities traded. Create a map and show these connections on it.

Historical skills: Research **Historical concepts:** Cause and effect

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The final reason for the development of the Renaissance in Italy was the idea of the city-state. As these became more entrenched and more powerful, they began to come into conflict with one another. Between 1390 and 1402, there was a series of wars between the city-states of Florence and Milan. Florence was ruled by the Medici family, who were great patrons of the arts and sciences, while Milan was ruled by the Visconti family who were seen as cruel and ruthless. When Florence and the Medicis won, people wanted to celebrate and emulate them. By the early 1400s, the Renaissance had become established in Italy.

Source 10.5 Temple of Hercules Victor, Rome, c. second century BC

Source 10.6 Tempietto of San Pietro built in Rome in AD 1502

Activity 10.2

1 Look at Sources 10.5 and 10.6. What similarities can you see? How do you think the temple in Source 10.5 influenced the building in 10.6?

2 Draw up a table with these three headings: Social, Political, and Economic.
- For each of the reasons given above for the development of the Renaissance, decide if it was mostly Social (to do with people and how they lived), Political (to do with how people were ruled and what rights they had) or Economic (to do with money).
- Which column has the most reasons in it? Does that make it the most important? Why or why not?
- Write a paragraph presenting your view on what the *most* important reason for the development of the Renaissance was.

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources **Historical concepts:** Significance

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Italian city-states

Holy Roman Empire a large kingdom in central Europe dominated by German-speaking peoples. It was believed to be a continuation of the Roman Empire.

mercenaries paid soldiers

Northern and central Italy were divided into a number of warring city-states, including Milan, Florence, Pisa, Siena, Genoa, Verona and Venice. The relationships between these places was further complicated by the long-running battle between Vatican State (the pope) and the **Holy Roman Empire**. Each city-state sided with either the pope or the Holy Roman Empire, and used armies made of **mercenaries** and led by Italian captains. The mercenaries often prolonged the war, so they could be paid more, and if their patron did not pay, they would loot their city instead. This fighting lasted decades, but eventually ended in 1454 with a treaty, named the Peace of Lodi, made between Milan, Florence and Naples. There were also many sea battles between Pisa, Genoa and Venice, from which Venice emerged triumphant. After that, relations between the city-states were mostly stable and peaceful. Many of them developed trading and diplomatic relationships, often reinforced through marriage.

The Kingdom of Naples formed the southern half of Italy during this time. This was not a city-state in the same way as those in the north. It was fought over by Spanish and French rulers for over 200 years. While it did develop some famous painters and architecture, it was not involved in the Renaissance in the same way as the city-states of the north.

Source 10.7 Armour from Milan

Activity 10.3

1 Look back at Source 10.2. Identify each of the city-states mentioned above on the map.
2 Some are called duchy and some are called republic. How many of each are there?
3 Apart from the Kingdom of Naples, identify which city-state looks the largest.

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources **Historical concepts:** Significance

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Economic and political features

Guilds

Each city-state had thriving family businesses. Each family business belonged to a **guild** to which they paid annual fees. In return, the guilds would ensure that prices were regulated and there were set materials and standards to ensure the quality of work. There were guilds for cloth producers and traders, bankers, glass-makers, metalworkers, **apothecaries**, fur traders, leather-workers, and there was even a guild for makers of playing cards, and one for makers of fried food.

While all occupations were found in most places, particular cities became known for certain products. Florence was known for its textile industry, and for having the most important bank in Europe. Venice was known for its printing presses and glass-making, and Milan became a centre of excellence for its armour-making.

Political organisation of the city-state of Venice

Venice was a city-state in the north of Italy, built on 118 small islands in a marshy lagoon. Since ancient times, the people of the area had used wooden trunks of the alder tree as foundations. The alder tree is resistant to water, and these were topped with limestone to make them steady. On top of these foundations, the city of Venice was built. Without land to farm, there was no way to implement a feudal system, so they went back to the idea of a **republic**.

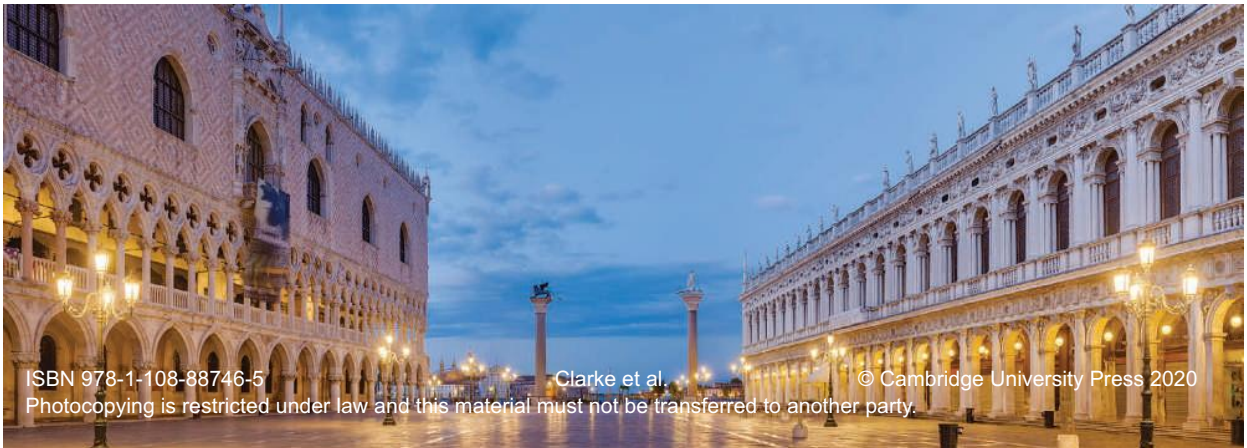
guild association of craftsmen or professionals, often with considerable power

apothecaries a person who provided medicines and chemicals, like a modern pharmacist

The *Serenissima* (Most Serene Republic of Venice) was ruled by a doge. The doge was elected from the elite families in Venice. The Venetians were suspicious of one person having too much power, or becoming corrupted, so the doge was more of a figurehead. Doges were not allowed to leave Venice, and could not accept a gift that was valued at more than a pot of herbs. The real power in Venice lay with the Council of 10, known as the *signoria,* who advised the doge on the running of the city-state. The *signoria* would meet daily at the Doge's Palace, on St Mark's Square. They in turn were assisted by the Great Council, which was made up of over 2000 men from the richest families in Venice. Their names were recorded in the Book of Gold. If a member of a family did anything to disgrace themselves, such as being found cheating at business (though it was not the cheating that was disgraceful, it was being found out), then the family name was removed from the Book. The Great Council was a kind of parliament where public matters were discussed, but guiding them was the *pregadi*, which was a cabinet of 120 men who made the laws. In 1454, the Supreme Tribunal was established as part of the *signoria* to manage spying and security.

republic a place which is ruled by elected officials

Source 10.8 Piazzo San Marco in Venice with the Doge's Palace visible on the left



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espionage the use of spies to gather sensitive and often secret information on other countries

This was a group of three men, one known as *Il Rosso* – the Red One (he wore a red robe), and two known as *Il Negri* – the Black Ones (they wore black robes). They were greatly feared, as they could have people tortured or murdered without explanation. To protect its power and economy, Venice created one of the world's first systematic **espionage** organisations, using spies and informants to control information. Among those employed in the name of espionage was Giovanni Soro, a professional codebreaker employed by the *signoria* to read intercepted messages from other city-states.

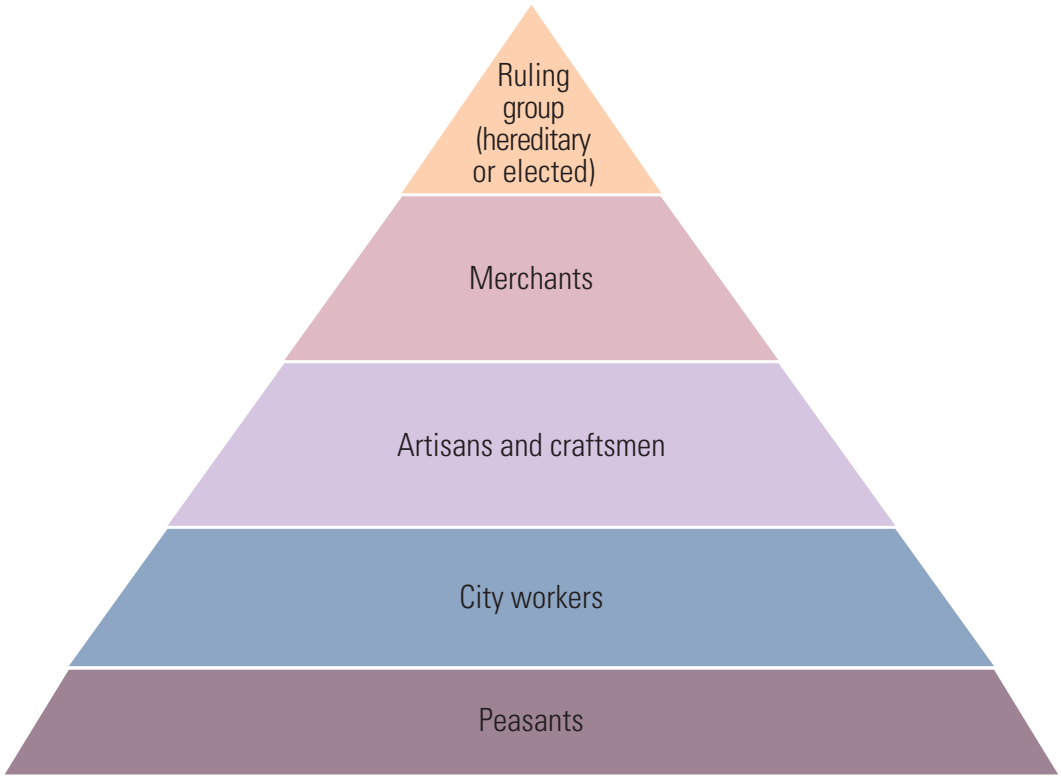
Activity 10.4

1 Research the political organisation of one of the other city-states and identify:
   - **a** the ruling individual or group
   - **b** any other groups involved in the running of the city
   - **c** how laws were passed.

Historical skills: Research **Historical concepts:** Significance

Social structure

Italy was the most urbanised country in Europe, but still three-quarters of its population lived as peasants. The city-states in northern Italy were either duchies (ruled by a duke) or republics. Republics were not always democratic. Often they were ruled only by the wealthy, but officials were still elected. Members of this elite (either hereditary or elected) often owned a lot of land and money, and were influential in



Source 10.9 Social hierarchy in Renaissance Italy

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Source analysis 10.1

Source 10.10 Cosimo de' Medici, portrait by Pontormo, depicted next to bay leaves (left of image), the symbol of victory and wisdom

1 Describe all of the elements you can see in this image.
2 Do you think this is a flattering portrait of Cosimo de' Medici? Why or why not? Why do you think Cosimo wanted to be presented this way?

acting as advisors to the government. The next in power were wealthy merchants. They were businessmen who traded in goods or money. In the early part of the Renaissance a wealthy man, Cosimo de' Medici established the De' Medici Bank of Florence. He became so wealthy and influential that his family became a kind of royalty. Later in the Renaissance, though, the social distinction between the nobles and the merchants became much clearer.

Artisans and craftsmen were next on the social scale. They were prized for their skill, and elite families often competed to have famous artists work for them. City workers came after artisans and craftsmen; these workers might have to clean streets or rivers, or light the lamps throughout the streets. Peasants who lived in the country were on the lowest rung of the social ladder. They often worked on farms they did not own and were treated poorly.

Review 10.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Why were the Crusades important for the development of the Renaissance?
2 Describe the relationship between the main Italian states in this period.
3 Identify the key features of the economy in the Renaissance.
4 Why was Italy different from other European countries in the 1300s?
5 Explain why the social structure of Venice was organised as it was.

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10.2 Everyday life

Architecture and housing

The life of an ordinary worker living during the Renaissance did not change much from lives in the medieval period. Their work, housing, even clothing remained much the same. However, artisans, craftsmen, traders and the elite had a very different experience, as they were exposed to new ideas about life, art, literature and architecture. All Italians would have noticed, though, the changes to the city, with new ways of building being used.

Most Renaissance cities still retained much of their early architecture; they were surrounded by thick walls and watchtowers, and had a ***piazza***. Each trade often had its own area of the city; butchers would be placed together, as would tailors or metal-working shops. As Italy was Catholic, all cities had a patron saint who was worshipped in a local cathedral. Sometimes, people from different ethnicities or religions were split into separate communities, such as the Jewish community in Venice. Often the streets were winding, narrow alleys, and they did not have street names. People got around by knowing key landmarks.

piazza a large, open area in a town or city for markets, a church or other public buildings

loggia a covered walkway

chamber pot a large pot stored under the bed and used as a toilet during the night

Housing was, like today, dependent on your wealth. Poorer people in the cities lived in apartment blocks or behind shops. Wealthier people had larger homes, usually near the edge of the city, away from the noise and smell. These homes could be multi-storied, and people could tell a rich person's house because they had glass in the windows. Wealthy homes also had their own gardens, often with fragrant plants, water features and a ***loggia***. Some palaces would have loggia outside them as a public service to the townspeople. Some wealthy houses had shops at the base of them, and the owners sponsored the businesses that operated out of the shops. Houses did not have bathrooms; you used a **chamber pot** as a toilet, and washed with water brought to your room.

Furniture was a way to display wealth and status. The most coveted item was the *cassone*, a large wooden chest presented to a bride on her wedding day and used to store valuable objects. Chairs were also considered status symbols, so the wealthy ensured their chairs were large and ornate.

Activity 10.5

The Uffizi Gallery was once the palace belonging to the Medici. It contained spaces for business and home life, and contained hundreds of artworks they bought. When the family died out, the building and its contents were given to the city of Florence. It has been used as an art gallery since 1765.

Use Google Street View to take a tour of the Uffizi.

1 Walk through each of the rooms and try to work out what they may have been used for.
2 Think about the following questions.
   - What do you like about the building and its contents?
   - What don't you like?

Historical skills: Analysis and use of sources, Empathetic understanding **Historical concepts:** Empathetic understanding

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Source 10.11 A *cassone,* c.1475, made of cedar, gold leaf and oil-on-wood

Food

Increased trade with Asia meant that the rich now had better access to spices such as pepper, cloves, cinnamon and ginger, but they were very expensive. As there was no refrigeration, food had to be pickled or smoked to preserve it, and meat was often partially rotten. Spices helped to cover the bad taste of spoiled food. People also did not want to waste food, so they ate all parts of the animal. Poor people ate mostly vegetables and pulses (lentils and dried beans), and they would make a kind of porridge out of this, but often they did not have salt as it was too expensive. Their bread was often brown and chewy because the flour was not refined. Rich people ate more meat, and were known to have fantastic feasts where animals such as peacocks and swans were eaten (although they looked good, they were often dry and stringy to eat). It was during the Renaissance that pasta became popular, as dried pasta kept well and could be used on long sea voyages. The tomato was introduced into Italian cuisine during the Renaissance, but it was not used in sauces until much later. Food also varied from region to region – each area had its specialty. Lombardy had risotto, Genoa had pesto, and Venice had *baccala mantecato,* a kind of fish paste. Most people drank wine with their meals, as the water was not safe to drink.

Activity 10.6

Research the cuisine of one of the city-states. Write a menu for a fancy dinner.

Historical skills: Research **Historical concepts:** Empathetic understanding

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Clothing

The increase in trade meant that there was better access to luxury items, including fabrics such as silk, damask, brocade and ermine. Clothing became increasingly elaborate. In the past, even a wealthy woman would have owned only a few dresses, but they now had large wardrobes of intricately embroidered gowns, some of them with gems sewn into them. Wealthy women would wear **pattens** over their shoes to keep their dresses out of the dirt. Men's clothing also became much more elaborate; they wore tight-fitting **doublets** with padded shoulders to make them look muscly, and tight leggings to show off their shapely legs. During the Renaissance, different governments passed **sumptuary laws** to control public displays of wealth. Many of these laws related to women's clothing, such as restricting the length of a woman's dress or the type of fabric that could be used. Everyday people wore much plainer and more serviceable clothes.

patten a wooden shoe, like a high heeled clog, to protect clothing from wet or muddy ground

doublet a close-fitting men's jacket

sumptuary law a law that was passed to control excessive consumption

Source analysis 10.2

Source 10.12 A detail from *The Raising of Tabitha,* Masolino de Panicale, 1426–27, showing clothing worn by men from Florence during the Renaissance

1 Look closely at the two men in Source 10.12. Describe what they are wearing.

2 From their clothing, would you say these men were wealthy or poor? Explain your answer.

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Leisure

Leisure for adults also involved games including cards and dice, but wealthier adults also enjoyed going to plays or music recitals. Opera is thought to have been invented in Italy at this time. Hunting was also a popular pastime. Women were supposed to entertain themselves by producing fine pieces of embroidered cloth. The most popular forms of recreation were festivals. One festival just before the beginning of **Lent** was called the Carnival, and the word 'carnival' actually means 'put away meat' as Lent was a time of fasting. There were pageants, parades and **tournaments** and the whole city would turn out for them. Often public executions would be a form of entertainment, as people would come out to see someone hanged or burned, or both. Each city was famous for a particular sport: for example, Venice was known for its regattas, while Siena was known for its horse race through the streets.

Lent a period of 40 days of fasting before Easter, beginning on Ash Wednesday. It was preceded by Mardi Gras, or Fat Tuesday where there were festivals and feasts.

tournament mock battles between knights, either on foot or horseback

Source 10.13 Carnival in Venice; this began during the Renaissance and continues today

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Women and children

Women were considered the possessions of their fathers, husbands or brothers, and their main role was to look after the house and produce heirs. They were often traded in marriage as part of business deals, and were married from the age of 13 or 14 years to men who could be much older. If their husbands died, they might marry again if they were young enough to produce more children. Women were not allowed out of the home unless it was to go to church or visit a friend. Some women were educated beyond childhood, but this was only for the upper classes, and still somewhat rare. Women who did not want to marry were often forced into convents to become nuns, as their families did not want to pay to look after them. There were some female artists, such as Sofonisba Anguissola, Lavinia Fontana and Artmesia Gentileschi, but these were exceptions. Some wealthy women became patrons of artists, and were able to gain some influence in that way. Middle-class women worked in shops, but it was women of the lower classes that in some ways had more freedom, as they could move freely, talking with others at water fountains and going to the markets.

Children were baptised into the Catholic Church almost immediately after birth, as it was believed a baby that died before being baptised would go to **limbo**. Baptisms were great celebrations, and the child received many gifts. Toddlers were often placed in harnesses or wooden walkers to keep them from danger (such as boiling pots of water, or fireplaces). Children in poorer families often slept in the same bed (if the family even owned a bed), and in richer families, siblings of the same sex would sleep together. Sleeping alone was uncommon.

limbo place for deceased unbaptised babies, neither heaven nor hell

humanism philosophical ideology that focuses on the idea that people are in control of their own destiny and their future is not pre-determined by God

For wealthy children, education was provided for both boys and girls until the age of seven, but then girls were sent to learn to run the household. Boys' education involved reading, mathematics, business studies, religion and **humanism**, an important concept in Renaissance Italy. Some boys were sent to boarding school and university to become scholars. When children weren't learning or helping in the house, they would play games outside, or play chess or backgammon.

Children of poorer families had a different childhood. Sons might be given a simple education, but would often be expected to work with their father and take up his occupation from an early age, around

Source 10.14 *The Artist's Family*, Sofonisba Anguissola's father, brother and sister, painted by her, c.1559

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12 years old. Girls were taught how to manage the household, cook and make clothes. In both wealthy and poor families, children would not be considered independent until about the age of 25, when they could start to make decisions for themselves and their own family.

Activity 10.7

1 Would you prefer to be a wealthy woman or a lower-class women during the Renaissance? Explain your answer.
2 Look at Source 10.14. This was a painting by Sofonisba Anguissola of her family. Research her life and write a paragraph outlining her achievements.
3 Find out some of the games that children would play during the Renaissance. Try to recreate one of them.

Historical skills: Perspectives and interpretations, Empathetic understanding, Research **Historical concepts:** Perspectives, Empathetic understanding

Review 10.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the key features of Renaissance architecture.
2 Identify the luxury fabrics used in Renaissance clothing.
3 At what age were children considered to be independent?
4 How did trade affect clothing and food?
5 Explain the change in food in the Renaissance period.

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10.3 Developments and achievements

Painting

Art is considered one of the most significant achievements of the Renaissance. Some of the world's most recognised names worked in this time and created beautiful art that was innovative and different from the art of the medieval period.

Source analysis 10.3

Source 10.15 *Effects of Good Government in the City*, Ambrogio Lorenzetti, c.1340

Source 10.16 *Christ Handing the Keys to Saint Peter,* Pietro Perugino, c.1480

These two paintings were created 140 years apart.

1 Identify the similarities.
2 Identify the differences.
3 Summarise what you notice about the buildings in both paintings.
4 Why might the gridlines of the pavement in Source 10.15 be important?

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The development of perspective

Before the Renaissance, art appeared flat and one dimensional, with all people the same size. Exceptions to this may have been to show figures such as the local king, or Jesus, as being larger than normal people. Buildings were also shown as being of similar sizes, regardless of how far away they were.

An architect from Florence, Filippo Brunelleschi, was thought to have devised the idea of the **vanishing point** sometime around 1415. He realised that there were three components necessary for creating perspective: parallel lines, the horizon line, and a vanishing point. Objects in drawings, sculptures and paintings had to be made smaller as they neared the vanishing point so as to appear smaller to the viewer.

If you look at Source 10.16 above, *Christ Handing the Keys to St Peter*, you can see the gridlines that Perugino has drawn on the ground to help with the sense of perspective. You can also see that the people in the foreground are shown larger than the people in the background. To give an example, look to the left of the domed building in the middle. Just below the two trees are two tiny figures, showing that those people must be further away than Jesus and his companions at bottom of the picture.

Representation of myths

Another innovation in Renaissance painting was the representation of myths. While myths had been commonly presented in the ancient world, with the development of Christianity the focus in art had been on images of Jesus or religion, or even historical events. Because of the renewed interest in classical Greece and Rome, there was now renewed interest in painting famous mythological figures such as Venus. However, religion was still a strong focus for art in the Renaissance.

Oil painting and portraits

Renaissance art

The development of oil painting was also important. Previously, paint had been a mixture of egg white and colour, which was not a very stable or strong substance. Oil paints lasted much longer and spread more finely, so the artist had more control. Oil paints also meant that more colours could be made, and be richer in tone. Renaissance paintings could therefore be much more colourful, or subtle, than before.

vanishing point the illusion that there is a point where parallel lines meet in the distance, and all objects should be painted with respect to this point

Portraits also became increasingly popular during the Renaissance. Wealthy men and women wanted images captured of their power, and so paid artists to present them in a flattering light. They were often shown wearing silk, furs and jewels as a display of their wealth. The Renaissance also saw the development of representing individual faces in art. This was related to the popular belief in humanism. In many medieval paintings, the people are not only the same size, but

Source 10.17 *Portrait of Cecilia Gallerani,* Leonardo da Vinci, painted c.1488–1490

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have the same facial features. During the Renaissance there was an attempt to capture the essence of the individual. Examine the painting of the Mona Lisa in Source 10.1. This is a striking portrait of a woman named Lisa del Giocondo. She was the wife of a wealthy silk merchant from Florence (note that her yellow sleeves are made of silk). It is thought that the painting was commissioned for their new home, as well as to celebrate the birth of their second son, Andrea. This woman is instantly recognisable because of the portrait that Leonardo da Vinci painted of her.

Patronage and development of artists

As the number of wealthy people grew, and the amount of wealth increased, there was now much more money spent on all kinds of art and, in particular, painting. While artists had always been patronised by the wealthy, this relationship between artists and wealthy patrons became much more common. Early supporters of the arts were the Medici family in Florence, and most particularly Cosimo de' Medici the Elder. His family supported artists such as Botticelli and Ghirlandaio among others. These two artists, along with Perugino, began the paintings that would make the Vatican famous for its art. Later, Lorenzo de' Medici – 'the Magnificent' – would sponsor Michelangelo.

basilica an important place of worship that has been given special authority by the Pope

Every city had schools where young artists could study and practice. Leonardo da Vinci studied in Florence then moved to Milan and to France. He was a keen scientific observer, and was not only interested in art, but also anatomy, science, maths, literature and nature. He developed ideas for hundreds of inventions, including a submarine, parachute, machine gun and an armoured vehicle.

Michelangelo was a painter, sculptor, architect and poet who studied in Florence under a range of artists including Ghirlandaio. He was commissioned by Pope Julius II to paint his tomb, and at the same time he painted the ceiling of the Sistine Chapel (see site study). Later, Michelangelo would design and decorate St Peter's **Basilica**, an important building in the Vatican.

Source 10.18 A construction of Leonardo da Vinci's tank

Activity 10.8

Use Google Arts and Culture to create a virtual art gallery of 10 paintings from the Renaissance which represent the new ideas and colours of the time. You should annotate each painting to explain what it tells us about the Renaissance.

Historical skills: Analysis and use of sources, Research, Explanation and communication **Historical concepts:** Significance

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Site study: The Sistine Chapel

The Sistine Chapel is a chapel in the Apostolic Palace, the home of the pope in Vatican City. The chapel has had various uses over the centuries, but its most significant feature is the exquisite artwork decorating the entire room. The roof, painted by Michelangelo between 1508 and 1512, is considered one of the greatest artistic achievements in human history.

The chapel

The building we call the Sistine Chapel was named after Pope Sixtus IV and was built between 1472 and 1481. It was constructed on the site of an existing chapel that can be traced back to 1368. The chapel was dedicated to the Virgin Mary in 1483, during the first Mass to be held there. It has always been the private chapel of the pope, and he had always held private services for members of the church who lived and worked in Vatican City. On the outside, the chapel is plain, with no decorations. On the inside of the chapel however, some of the greatest artists of the Renaissance painted approximately 1100 m of paintings on all of the 20-m high walls and the roof.

The frescoes on the walls

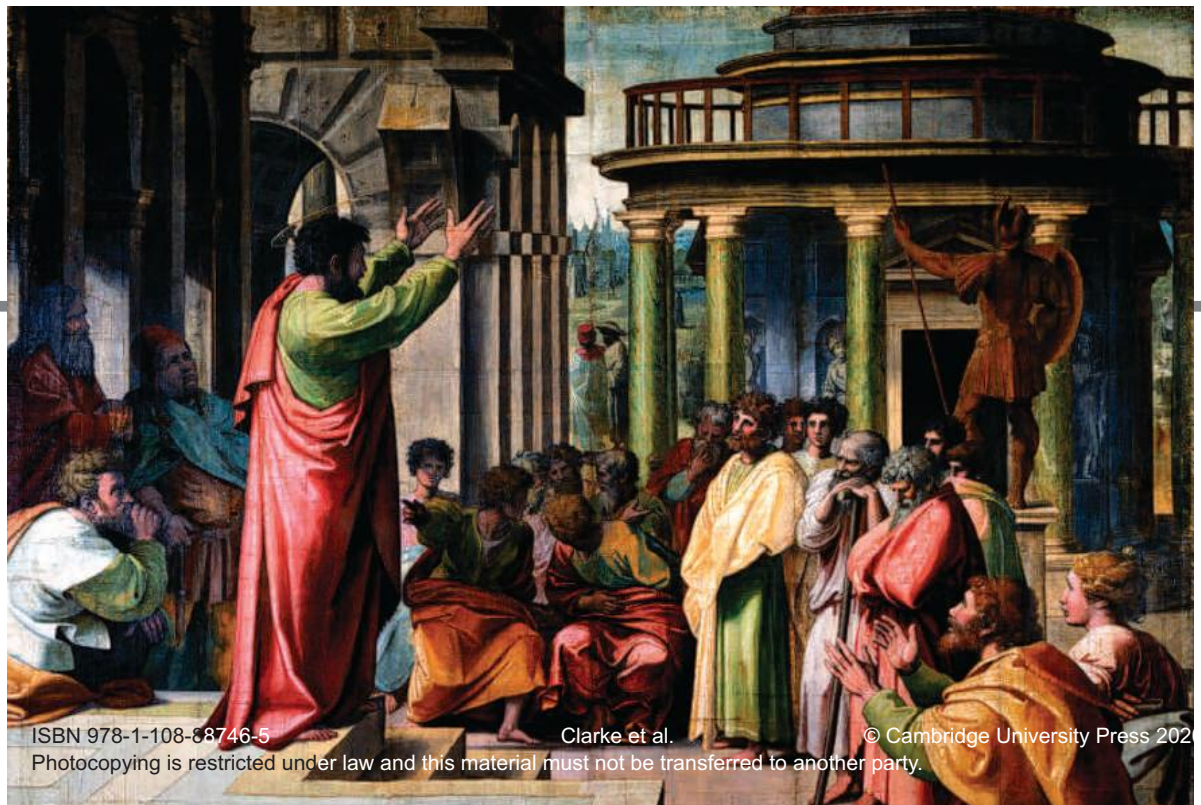
When it was first constructed, the walls were covered in blue with stars dotted around them. This was replaced in 1480, when Pope Sixtus commissioned some of the great artists of his time to paint frescoes around all of the walls. These artists included Domenico Ghirlandaio, Sandro Botticelli and Cosimo Roselli; Florentine artists probably commissioned as part of a reconciliation between the pope and Lorenzo de' Medici, one of the leading businessmen of Florence.

The paintings depict key events in the life of Moses, a significant figure in the Old Testament of the Bible, and of Jesus. They are designed to retell key moments in the Old and New Testaments of the Bible in a way that shows continuity between the stories in both. In 1515 one of the other great artists of the Renaissance, Raphael, was commissioned to design tapestries retelling the stories of Saints Peter and Paul. Although the originals were destroyed by the German sack of Rome in 1527, we have seven of the original 10 plans drawn by Raphael.

continued...

Source 10.19 Interior of the Sistine Chapel

Source 10.20 *St Paul Preaches in Athens*, Raphael, one of the original designs for the tapestries of the Sistine Chapel, 1515



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Site study: continued

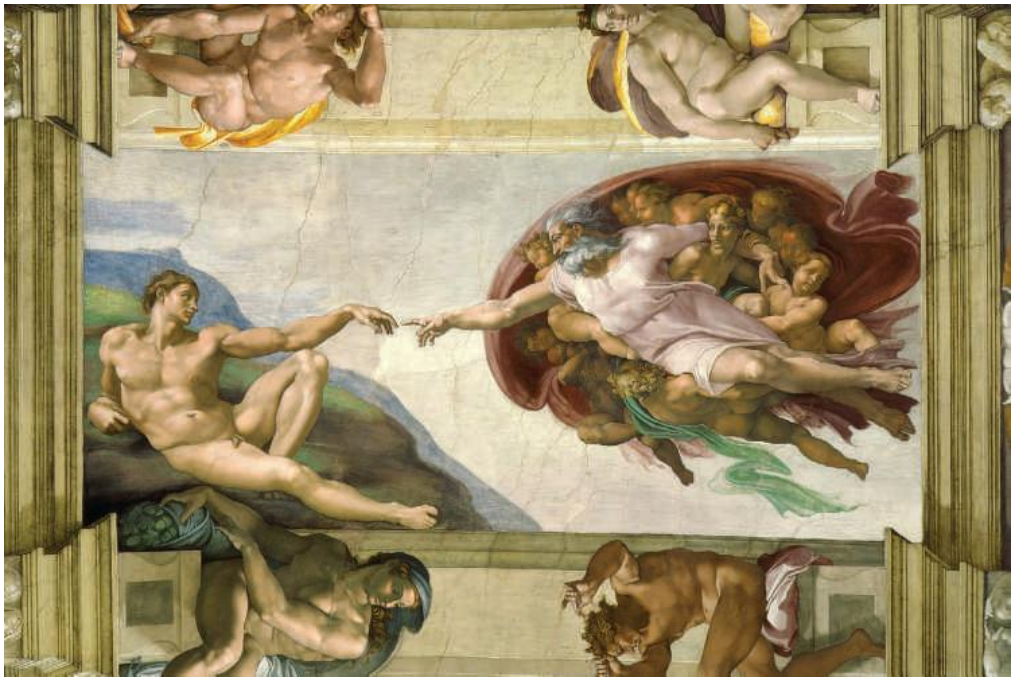
The frescoes on the ceiling and altar wall

In 1508, Pope Julius II commissioned the artist Michelangelo to paint two great frescoes, one covering the roof and one covering the west wall. These are considered some of the greatest artworks in history. Initially, Michelangelo refused the commission from the pope as he thought of himself as a sculptor, not a painter. So that he would agree to the work, the pope allowed him to choose what to paint, rather than dictating the subject to him.

The ceiling was entirely painted by Michelangelo, and is over 500 m^2, contains over 300 people and covers the Creation, the Expulsion of Adam and Eve from the Garden of Eden, the prophets of the Old Testament, and the family tree of Jesus. The central part of the ceiling retells stories of the Creation from the first book of the Bible, Genesis. Michelangelo depicts three scenes from the creation of the world, three of Adam and Eve, and three of Noah and the Great Flood. Around them, he painted prophets from the Bible, ancestors of Jesus and key moments in the kingdom of Israel (the early biblical Jewish kingdom). To create this huge artwork, Michelangelo first needed to build scaffolding so he could reach the ceiling to paint it; a major feat by itself.

The wall behind the altar was painted by Michelangelo between 1535 and 1541. It depicts the Last Judgement, when Jesus is said to return to Earth and judge all humanity. It has over 300 figures, made up of men, women and angels, with Jesus and the Virgin Mary in the centre. In the painting, Jesus is looking down at the souls of the damned, who are being punished and taken away for eternity, while the souls of the saved, on the opposite side of Jesus, are pulled up towards heaven. At the bottom of the painting, the dead are being resurrected to be judged, and Charon, the spirit charged with taking the souls of the dead to the afterlife in Greek mythology, is depicted as taking the souls of the damned away for all eternity.

Source 10.21 *The Creation of Adam*, Michelangelo, Sistine Chapel ceiling



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Source 10.22 *The Last Judgement*, Michelangelo, Sistine Chapel

1 Where is the Sistine Chapel located?
2 Identify what was (and still is) the main purpose of the Sistine Chapel.
3 Name the main artists who were involved in the painting of the Sistine Chapel.
4 Identify what was the most significant challenge facing Michelangelo. Explain your answer.
5 Explain the choice of theme for the altar wall painting, *The Last Judgement*.
6 Research one of the paintings around the walls of the Sistine Chapel. Describe what you can see and explain why you think that scene would have been depicted.
7 Research *The Last Judgement* by Michelangelo. Identify important figures in Christian history and explain why they were famous.
8 Explain why you think the Sistine Chapel is such a significant building for the Renaissance.

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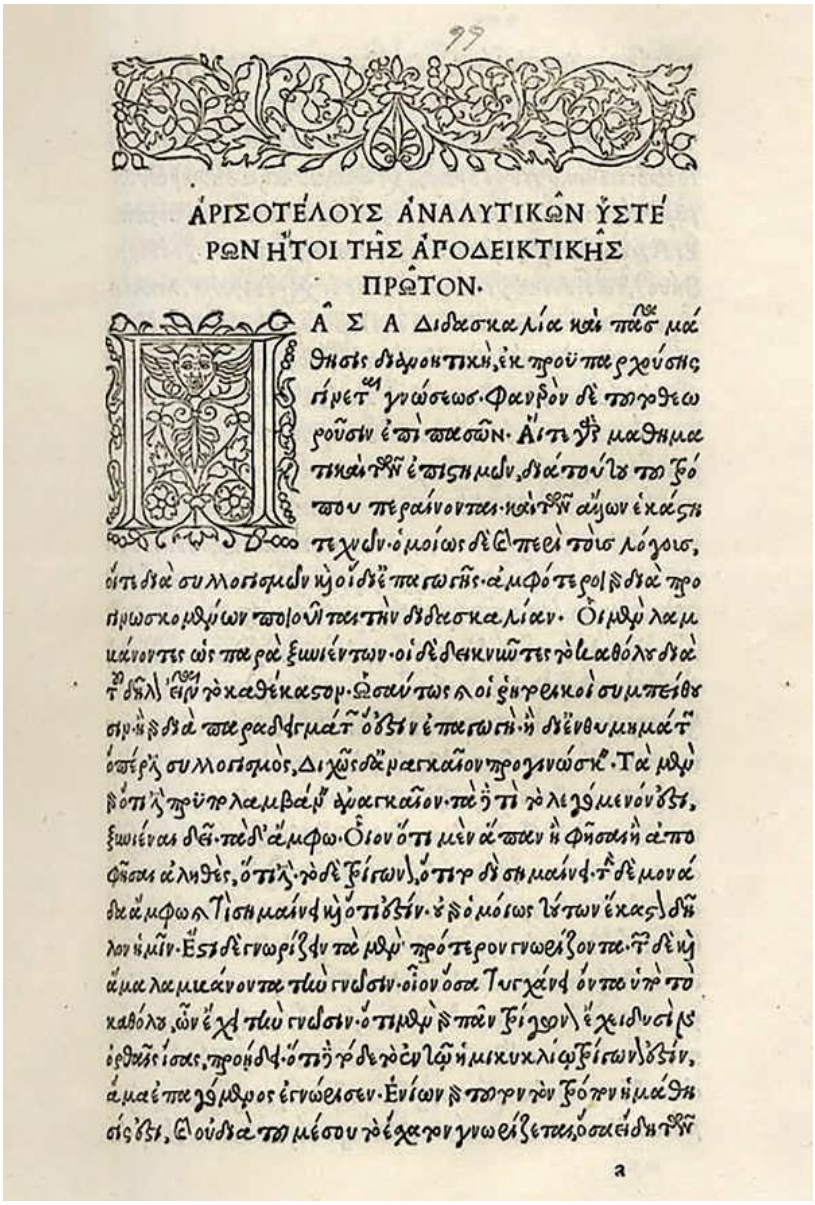
Literature and humanist thinking

Humanism began before the Renaissance, and was often embraced by people who worked for the Catholic Church or were lawyers or government officials. Because of the nature of their work, they had access to many ancient scrolls and became interested in what the classical authors from ancient Greece and Rome had to say. They began sharing their learning with others, and their ideas became increasingly popular. The ideas from classical Greece and Rome were different from those that the Catholic Church had been teaching, in that they encouraged questioning, and placing humans at the heart of study, not only religion.



ΑΡΙΣΟΤΕΛΟΥΣ ΑΝΑΛΥΤΙΚΩΝ ΥΣΤΕ
ΡΩΝ ΗΤΟΙ ΤΗΣ ΑΠΟΔΕΙΚΤΙΚΗΣ
ΠΡΩΤΟΝ.

Source 10.23 A print by Aldus Manutius of one of Aristotle's works in Greek

By the end of the fifteenth century, Venice dominated the publishing industry, with the majority of books found in Europe printed on its presses. The invention of the printing press had done much to spread new ideas and knowledge. Aldus Manutius set up a printing shop in Venice and started to produce smaller, portable versions of popular books that could be carried around. He also invented what we know as *italic* type, a slanting text that he invented to look like the handwriting of the time. Cheap and easy access to books did much to spread ideas about humanism, and it is thought that in some city-states in Italy, almost three-quarters of the male population could read.

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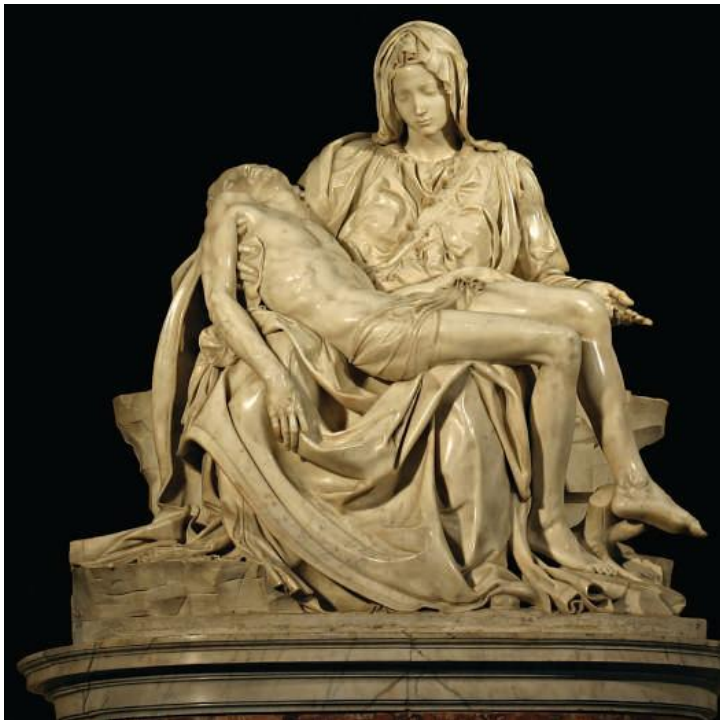
Other developments

During the Renaissance, other artistic forms flourished. Sculpture was particularly popular, and artists created works in the style of the ancient Greeks and Romans. Sculptures were usually created out of marble, and a single work could take months to complete. Michelangelo, who was famous for painting the Sistine Chapel, was also a prolific sculptor. One of his most famous pieces is David, from the story of David and Goliath in the Old Testament. David stands a massive 17 feet tall. Another is the Pieta, of Mary holding the dead Jesus in her lap, which took Michelangelo nearly two years to complete.

Architecture made many advances during this time, due to the rediscovery of classical knowledge, the influence of humanism and exposure to ideas from other countries that came via trade. The main features of Renaissance architecture were symmetry and order. Domes were very popular in churches, as were arches and columns. Architects wanted to recapture the lost grandeur of ancient times by creating buildings on a grand scale. St Peter's Basilica, belonging to the Vatican, was one of the largest buildings created at this time and took around 150 years to build.

Source 10.24 *David*, Michelangelo, 1501–04

Source 10.25 *Pieta*, Michelangelo, 1498–99



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pendulum the swinging weighted arm of a clock that makes the mechanism inside it continue to turn and keeps the clock moving

Developments in science and technology were also important. Galileo Galilei was an astronomer, physicist and engineer who studied speed, velocity and motion. He also supported the idea that the Sun, not the Earth, was the centre of the solar system. This went against the thinking of the Catholic Church at the time, and he spent much of his life under house arrest. Galileo also developed one of the first telescopes, and actually made money from making and selling them.

Mechanical clocks were invented during the Renaissance. Before this period, people had used sundials, candles, hourglass timers or water clocks to tell the time. Another achievement of Galileo's was the invention of the **pendulum**. This made clocks much more accurate.

Source 10.26 Replicas of two telescopes made by Galileo, and an extract from a portrait painted in 1635 by Guido Sustermans.

Review 10.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Describe what perspective is in painting.
2. Explain what humanism is.
3. Identify some of the scientific discoveries of the Renaissance.
4. Why did the artists of the Renaissance want to copy the works of ancient Greeks and Romans?
5. Explain the idea of the vanishing point.
6. Why do you think the invention of the printing press is considered one of the most important innovations of the Renaissance?
7. Do you think the patrons needed artists more than the artists needed their patrons? Explain your answer.

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10.4 Relationships between rulers and ruled: The Serene Republic of Venice

As outlined in section 10.1, Venice was a Republic, controlled by a Great Council of wealthy men from prominent families. As a result, the running of Venice was dominated by these wealthy men and their families.

Society

The elites of Venice were not nobles who inherited titles, but generally wealthy businessmen. Venetian society was still structured, however, with small business owners in the middle, and then workers and sailors at the lower end. There were also enslaved people, but it is not known how common it was to own them.

Due to its location and trading empire, Venice was a very **cosmopolitan** society. While Venetians made up much of the population, there were also Turks from the Ottoman Empire, Moors from Northern Africa, Cypriots, Greeks and Jews from other European cities. There were also Italians from other city-states. Many of the buildings that remain standing in Venice indicate its multicultural nature: Fondaco dei Turchi was the warehouse of the Turkish, the Fondaco dei Tedeschi was warehouse of the Germans, the Riva degli Schiavoni was the shore of the slaves, the Isola di San Giorgio degli Armeni was the island of St George of the Armenians.

In 1516, the Venetian government declared that Jewish people must live in a separate part of the city, called a **ghetto**. This was a small island connected to the rest of Venice by two bridges which were closed at night. Jewish people were also not allowed to leave the ghetto on Christian holy days (and there were many of them). Many of the Jewish people in this area had come from other parts of Europe to conduct business. When the New Ghetto, as it was called, was expanded, it accepted Jewish people coming from the Ottoman Empire, known as Levantine Jews. One of the few businesses that Jewish people were allowed to conduct was money lending. There were three main centres: the black bank, the green bank and the red bank, where you could deposit money, or pawn goods to obtain money. There were five synagogues built on this small island, all within 40 yards of each other. Often synagogues were built on upper floors of existing buildings as there was no more space. Even though their movements were restricted, Venice was relatively safe and stable for Jewish peoples. Across Europe there were occasions of violence against Jews when they would be blamed for one misfortune or another. The ghetto restrictions were removed in 1797, and there are still Jewish people living in the Venice ghetto today, even after the Holocaust in World War II.

cosmopolitan comprising of people from many countries and cultures

ghetto an area of a city where a minority is confined to live

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Source 10.27 The Warehouse of the Germans or Fondaco dei Tedeschi, Venice

Trade

Venice was able to develop into a **thalassocracy** due to its location. This resulted in the trade between many countries that primarily benefited the wealthy families. The city is situated in a convenient spot between Europe, Africa and the East, which meant it could use its position to develop trade. During the Fourth Crusade, the city of Constantinople was sacked. Much of the plunder was taken to Venice, including the bones of Saint Mark and the bronze horses which are present outside his basilica. As a result of the sacking, Venice lost a fierce competitor in the trade market, and gained much gold and other wealth. At the height of its power, Venice had 36 000 sailors manning 3300 ships, dominating the Mediterranean. They were able to establish an empire, spreading from northern Italy to Austria, through to Croatia, into Greece and across to Cyprus.

thalassocracy a government that relies on naval power

Venice established links that reached as far as Persia, Armenia, southern Russia and the Mongol Empire, travelling via the historic Silk Road and its many branches. A trade treaty between Venice and the Mongol Empire had been established in 1221, and luxury goods and daily necessities were exchanged, including salt, grain, porcelain, pearls, gems, mineral dyes, peacock feathers, spices, and a range of textiles such as silks, cottons and brocades.

Glassmaking was closely controlled in Venice and trade secrets were carefully guarded. Glass workers were forbidden to leave Venice, and those that did risked having their right hands cut off or being tracked down and executed. Venetian glass dominated the European market for nearly 200 years and was exported all the way to China. This glass, the Murano glass, is still highly prized today. Venice's biggest local industry, however, was

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shipbuilding. The largest shipyard, the Arsenal, was in operation for several hundred years and employed thousands of workers, and was the biggest industrial complex in the world at the time. During the time of the Renaissance, Venice was one of the wealthiest cities in Europe.

The sea was very important to Venice, and this was symbolised in the *Sposalizio del Mare*, or Marriage to the Sea. This was a ceremony established sometime in the early medieval period, where the doge sailed out into the Adriatic Sea, surrounded by a procession of boats, and offered prayers. The ceremony became more elaborate as time went on, and the tradition was established that the doge should also throw a ring into the water, representing the marriage of the city to the sea.

Source 10.28 Venetian glass bottle c.1490

Activity 10.9

Research one of the rivals of Venice in the Renaissance. Find out about how its society was structured and how it controlled its trade. Create a Venn diagram to compare the features of Venice and the other city.

Historical skills: Research, Explanation and communication **Historical concepts:** Significance

Review 10.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Outline the features of the key relationships in Venice during the Renaissance.
2. Why were glassmakers forbidden to leave Venice?
3. How did the sacking of Constantinople help Venice?
4. Venice had a population at this time of around 175 000 people. Identify what percentage of those were sailors.
5. Why would the doge 'marry' the sea?
6. Do you believe that Venice was a successful multicultural city? Explain your answer.

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10.5 Significant individual: Lucrezia Borgia

Lucrezia Borgia was born into the famous and wealthy Borgia family. She is a controversial figure and has been called both a villain and a victim. Lucrezia was at the heart of a very political and controversial family, the Borgias, who used her as a political tool for forming alliances.

Lucrezia was born in Rome. Her father was not married to her mother, the beautiful Vannozza dei Cattanei, as he was a cardinal in the Catholic Church who later became pope in 1492. When she was young, Lucrezia was sent to live with a friend of her father's, and received an excellent education, which was unusual for women at the time. Lucrezia was thought to be beautiful herself, with long blonde hair, pale skin and hazel eyes. People observed that she was always smiling and joyful.

When Lucrezia was 12, her father married her to Giovanni Sforza, who was nephew to the Duke of Milan. Pope Alexander (her father) wanted to gain influence in Milan in the north. However, soon after the wedding, Milan fell to the French, and Giovanni was no longer useful. After a warning from Lucrezia that his life was in danger, Giovanni fled. Pope Alexander had the marriage annulled in 1497, as divorce was scandalous at that time and he wanted Lucrezia to be married again. When Pope Alexander was absent from Rome, he would ask Lucrezia to stand in for him, a sign of her capability.

At the age of 18, Lucrezia was married to Alfonso of Aragon, who was slightly younger than she was, but from all accounts they were happy. Alfonso was the illegitimate son of the King of Naples, and Pope Alexander wanted support from the south, partly controlled by Naples. Alfonso was handsome and well educated, and in 1499 he and Lucrezia had a son, named Rodrigo after his grandfather. In 1500, however, the political situation changed. Pope Alexander now wanted an alliance with France, who were the enemies of Naples, and his daughter's marriage to Alfonso became a problem. Alfonso went into hiding, after being warned by Lucrezia, but was eventually found and returned to Rome. He was attacked on the street, and Lucrezia and others cared for him, but he was strangled in his bed a week later. It was rumoured that Lucrezia's brother, Cesare, was behind it.

Lucrezia's third and final husband was Alfonso d'Este, the Duke of Ferrara. Ferrara was a city-state in the north of Italy, and Alfonso was allied to the French, which made him favourable in the eyes of Pope Alexander. Lucrezia was married to Alfonso in 1502, and together they had eight children, but only four survived to be adults. Alfonso was involved in several wars during their marriage. Ferrara became a centre for the arts, and Lucrezia capably managed the estate in her husband's absence. Famous painters and scholars lived and worked there, including Titian and Bellini, as well as the musicians Antoine Brumel and Adrian Willaert. Lucrezia died in 1519 at the age of 39 from complications during childbirth.

So why has Lucrezia been so controversial? Some have seen her as a murderer who had a hand in the intrigues arranged by her family. Others have seen her as a victim of her father's and brother's political schemes. It could be argued, however, that Lucrezia was little different from many other high-born women of the time; married more than once, patronised the arts, and died in childbirth.

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Source analysis 10.4

Source 10.29 This is an extract from a play called *Lucrezia Borgia*, written by Victor Hugo in 1833.

Who, actually, is Lucrezia Borgia? Take the most hideous, the most repulsive, the most complete moral deformity; place it where it fits best – in the heart of a woman whose physical beauty and royal grandeur will make the crime stand out all the more strikingly; then add to all that moral deformity the purest feeling a woman can have, that of a mother … Inside our monster put a mother and the monster will interest us and make us weep. And this creature that filled us with fear will inspire pity; that deformed soul will be almost beautiful in our eyes …

Hugo, V., 1833, *Lucrezia Borgia*

Source 10.30 Chevalier de Bayard was a French knight who stayed with Lucrezia for eight months. This extract is from a letter he wrote to a friend in 1510.

She is a pearl in this world. I dare say that either in her time, nor for many years before, has there been such a glorious princess, for she is beautiful and good, gentle and amiable to everyone. And nothing is more certain than this: that though her husband is a skilful and brave prince, the gracious princess has been a great service to him.

de Bayard, C., 1510

Source 10.31 Information from an educational website about Lucrezia Borgia

Recent studies have shown that during her years in Ferrara, Lucrezia was a shrewd businesswoman, building up her own fortune quite successfully. She used some of her wealth to build hospitals and convents, winning the respect of her subjects. She sometimes inspected her husband's property for him. She invested in marshy land, then drained it and recovered it for agricultural use.

womenshistory.about.com/od/medievalitalianwomen/a/Lucrezia-Borgia.htm

Source 10.32 Ferdinand Gregorovius, an early twentieth-century German historian who specialised in Italian history, wrote about Lucrezia Borgia.

Thus Lucrezia, when only a child eleven years of age, found her hand and life happiness subjected to the will of another, and from that time she was no longer the shaper of her own destiny. This was the usual fate of the daughters of the great houses, and even of the lesser ones.

Gregorovius, F., 1904, *Lucretia Borgia: According to Original Documents and Correspondence of Her Day*

continued...

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Source analysis 10.4 continued

Source 10.33 Giovanni Gonzaga wrote to his nephew about Lucrezia's death.

His Excellency the Duke accompanied his illustrious wife's body to the grave. She is buried in the Convent of the Sisters of Corpus Christi in the same vault where repose the remains of his mother. Her death has caused the greatest grief throughout the entire city, and his majesty displays the most profound sorrow. Great things are reported about her life, and it is said that she has worn the cilice* for about ten years, and has gone to confession daily during the last two years and has received the communion three or four times every month.

Gonzaga, G., 1519, a letter to his nephew, the Marquise Frederico about Lucrezia's death

* cilice – a shirt made of rough cloth worn under clothes to irritate the skin as a form of penance

This is the only known official portrait of Lucrezia. Note the date.

1 Look at Source 10.29. Hugo was a French writer living 300 years after Lucrezia Borgia. Identify what contradictions he sees in her.
2 Why does the Chevalier de Bayard (Source 10.30) mention Lucrezia's husband? How reliable do you think this source is?
3 Identify the view presented in Source 10.31. Look at the name of the website, how might that affect its outlook?
4 Identify what different view is presented of Lucrezia in Source 10.32. Do you agree? Why or why not?
5 Identify the three clues in Source 10.33 that tell us that Lucrezia was considered 'good'.
6 Even though she was the daughter of a famous pope, why do you think there is only one surviving official portrait of her (Source 10.34)? How can we be sure it is of her?

Source 10.34 *Lucrezia Borgia, Duchess of Ferrara,* Dosso Dossi, c.1518

Review 10.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Describe Lucrezia's family background.
2 Identify what happened to her first marriage.
3 Why did Pope Alexander want Lucrezia's marriage to Alfonso ended?
4 In what way did Lucrezia become a patron of the arts?
5 Why would Lucrezia have become the manager of her household during her third marriage to the Duke of Ferrara?
6 Were Lucrezia's marriages more important to her or to her family?
7 Does Lucrezia deserve her bad reputation? Explain your answer.
8 Explain the role and importance of Lucrezia to Renaissance Italy.

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10.6 Spread and legacy of Renaissance culture

The Renaissance began to spread as countries across Europe started to become wealthier and more stable. The Hundred Years War between England and France ended in 1453, and this meant people had more time and money to spend on leisure. Peacetime allowed businesses and trade to flourish.

These other European countries were also much bigger and more unified than Italy's city-states. Their kings and queens were even wealthier and more powerful than the Italian rulers, and could enforce laws and ideas in their countries. Many of these monarchs displayed their wealth and power by investing in art, music and poetry, and once they adopted it, others followed. Elizabeth I was the queen of England from 1558 to 1603, which gave the country stability under one ruler. She was very encouraging of artists and writers.

Artists who had been living and training in Italy now saw opportunities to return home, and this spread the ideas of the Italian Renaissance. Italian artists also had the chance to have new patrons; for example, Leonardo da Vinci was sponsored by the king of France, Francis I.

The Northern Renaissance, as it was called, was different from the Italian Renaissance. The artists, authors and musicians did not study the classics as closely as the Italians had done, and instead focused more on the details of everyday live. Painters such as Breughel, Dürer and Van Eyk created colourful artworks depicting actions and events in a manner more dedicated to realism than their Italian counterparts.

The Northern Renaissance also saw a rise in literature. William Shakespeare was a prolific English **playwright** and poet, whose plays were very popular at the time, and continue to be so now. He actually set several of his plays in Italy, despite not having been there. Two of these were *The Merchant of Venice* and *Two Gentlemen of Verona*. One of his most famous plays, *Romeo and Juliet*, was also set in Italy.

Art of the Northern Renaissance

playwright a person who writes plays

As the Renaissance spread throughout Europe, it began to decline in Italy. Constant warring between the city-states took its toll, and the Sack of Rome in 1527

Source 10.35 *Self-Portrait with Fur-trimmed Robe*, Albrecht Dürer, 1500

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by German and Spanish mercenaries had a terrible impact on the economy. At one point, bishops and cardinals had to pay the soldiers to stop them from looting their churches. Rome's importance was also affected by the religious **Reformation**. With the invention of the printing press came the widespread printing of the Bible. Ordinary people could now read it without having to rely on the church to describe it to them, and were beginning to form their own ideas. In 1517, a monk named Martin Luther is said to have nailed a list of protests on the door of church in Wittenburg, Germany, explaining that the Catholic Church was corrupt. From this point, people began leaving the Catholic Church and forming their own Christian communities. The King of England, Henry VIII, wanted to divorce his first wife, Catherine, but he was forbidden to by the pope. As a result, he left the Catholic Church and formed the Church of England, with himself as the head of it. Thus, while still important, Rome was not as powerful as it had been. Venice had managed to keep much of its empire; however, the rise of trade with the expansion of European exploration into the Americas damaged its power. Gold, silver and sugar were flowing into Spain and Portugal, making them the new centres of power, while the Dutch were exploring islands around Malaysia and Indonesia and bringing back valuable spices, and also increasing their power.

Reformation a time of religious change when people turned away from the Catholic Church

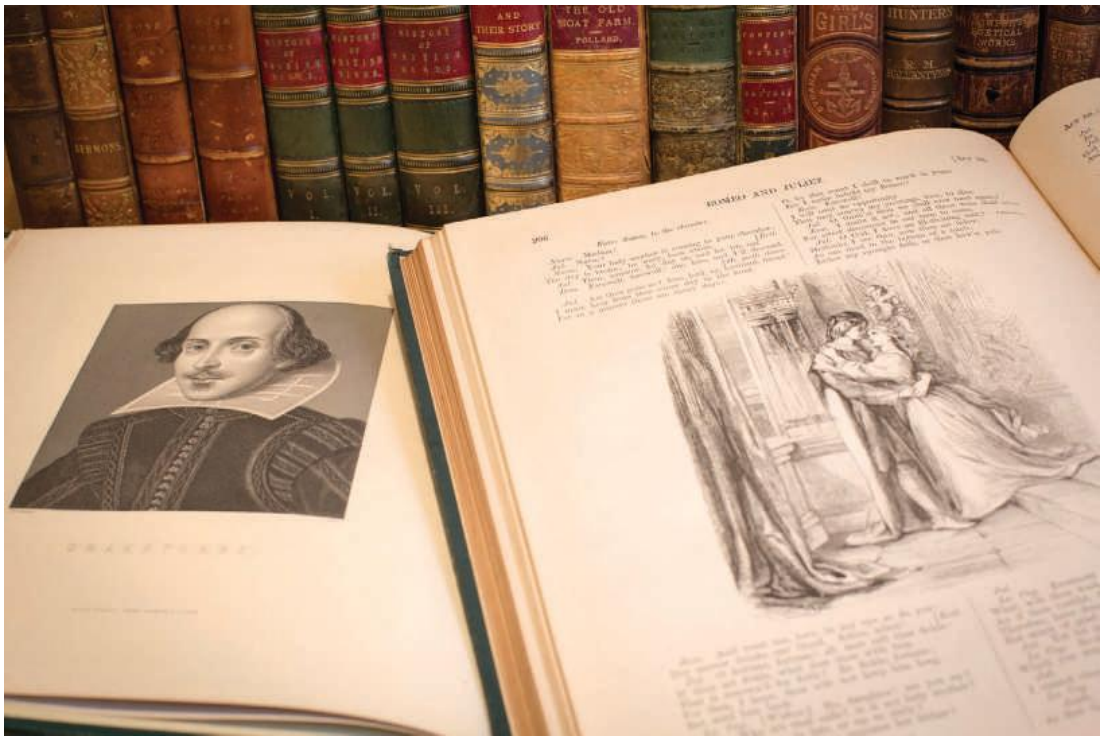
Activity 10.10

1 Use the internet and your library to research the paintings of Peter Brueghel, Albrecht Dürer and Jan Van Eyck. Write a paragraph explaining how their art differs from Italian Renaissance artists.

2 Investigate which countries European explorers went to at this time, and what they brought back. Why would we say that these explorers did not 'discover' these countries?

Historical skills: Research **Historical concepts:** Continuity and change

Source 10.36 Several of William Shakespeare's plays, including *Romeo and Juliet*, are set in Italy.



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Legacy of the Renaissance

When we think of the Renaissance, we tend to think of great works of art by Michelangelo and da Vinci, as well as the beautiful buildings of Rome, Florence and Venice. However, it is not just art and architecture that the Renaissance left behind. Today, many of the everyday things we take for granted came from the Renaissance: eyeglasses, clocks, buttons, methods of bookkeeping, banking and insurance. Beyond that, the Renaissance really did change the world: the invention of the printing press made reading a possibility for millions of people, and this opened up new worlds for them. Advances in chemistry led to the invention of gunpowder, changing the face of war forever. The rise of humanism meant that the power of the Catholic Church was questioned, leading to the Reformation. Developments in navigation meant exploration of the rest of the world. Whether or not all people at the time knew what an amazing era they were living in, we can look back and appreciate all that it has done for us.

Activity 10.11

Choose one of the legacies of the Renaissance – it could be one of the ones mentioned above, or your own idea. Create an online storyboard that shows how important that legacy is today.

Historical skills: Empathetic understanding, Explanation and communication **Historical concepts:** Significance, Perspectives

Review 10.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify what the Northern Renaissance was.
2. Outline some of the key legacies of the Renaissance period.
3. Who was Martin Luther and why was he important in the Renaissance?
4. Explain how the Renaissance spread to the rest of Europe and England.
5. Explain why Rome lost its significance in Europe.
6. Which reason do you think was the most important for the decline of the Renaissance in Italy? Explain your answer.

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End of chapter activities

Extended response questions

1 Why was Italy the birthplace of the Renaissance?
2 Identify what key values and ideas developed in this period, and how they influenced Renaissance Italy.
3 Was it a Renaissance for everyone?
4 Which significant people, groups and ideas from the Renaissance have influenced our world today?

Group work activity

Create a video about the reasons for the Reformation. Structure it as a series of interviews with Henry VIII, Martin Luther and Pope Clement VII on their roles in the Reformation and what they think the causes were. You need to decide who will be doing which role (for example, interviewer, people being interviewed, cameraman) then write a script for the interview.

Research activity

Personalities from the Renaissance – Who will win?

In pairs, use an online trading card creator for the following significant individuals:

- Lorenzo de' Medici
- Giovanni Boccaccio
- Isabella d'Este
- Cosimo de' Medici
- Pope Alexander VI
- Pope Sixtus IV
- Filippo Brunelleschi
- Pico Della Mirandola
- Michelangelo
- Galileo Galilei.

The trading card should cover the person's background, major events in their life, developments they contributed to, any memorable interactions, and what your impression of this personality is. You will need to research this information.

Once the cards are printed, work in groups to debate whose significant individual had the most impact. The winner from each group goes up against each other. The class then decides who was the most significant person from Renaissance Italy.

Creative task

One of the main developments of art in the Renaissance was the vanishing point. Try to create a landscape picture (it could be a simple pencil drawing) that demonstrates the use of a vanishing point in art.

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Visible Thinking Routine

Here now, there then

Think about the way women lived and were treated during the Renaissance in Italy. Make two columns: Column A: List present ideas, values and judgements about the role of women. Column B: List past ideas, values and judgements about the role of women.

Compare the past and present perspectives in Columns A and B.

Why do you think things have changed? Why did people in the past not think the way we do today?

How could we find out more about the way people thought back then?

Cross-curricular task

Science

Find out more about some of Leonardo da Vinci's other inventions. Choose one and find out if it would work. Create a poster, advertising the invention to someone who might want to buy it.

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CHAPTER 11 Digital-only chapter

ANGKOR/KHMER EMPIRE

c. AD 802–1431

Pre-AD 800
Various kingdoms rule the region of South-East Asia, influenced by Indian culture, architecture and religion but developing a unique Khmer culture. Hinduism and Buddhism are both introduced to the region.

AD 802
Jayavarman II unifies the Khmer people under one king and establishes the Khmer Empire. He establishes a base in the Kulen Hills and connects closely with the Hindu god Shiva, before moving to build a capital city at Hariharalaya, on the shores of the Tonlé Sap Lake.

AD 877
Indravarman I builds the first large water reservoir, Indratataka Baray, at Hariharalaya

AD 889
Yasovarman I establishes the new capital at Angkor (Yasodharapura)

1006
Suryavarman I becomes king of a new dynasty after a civil war. He helps to expand the borders of the empire and starts building the West Baray reservoir.

1113
Suryavarman II builds Angkor Wat and dedicates it to Vishnu

1177
The Khmer are defeated in battle by the Cham from the east; part of Angkor is burned

1181
Jayavarman VII becomes king after defeating the Cham and driving them out of the Khmer Empire. He is a great builder, constructing new temples, roads, bridges and hospitals. Buddhism becomes more influential under Jayavarman VII.

The Khmer Empire emerged as an important society in South-East Asia between the ninth and fifteenth centuries. It used its geographical position on the river systems to develop impressive water management and irrigation systems. This allowed them to grow vast quantities of rice and participate in the international trade routes of the period. Under the rule of strong kings and a centralised system of government, the empire developed a large urban centre at Angkor where they built massive stone temples to demonstrate their power, wealth and religious devotion. Several factors, including climate change, contributed to the decline of the power of the kings, but the empire left behind a strong legacy of language, religion and culture that continues to influence modern Cambodia today.

Some historians regard the use of the word 'slave' as dehumanising, and recommend that 'enslaved person' should be used. In this chapter, we use 'slave' to match the NSW History Syllabus.

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SEE, THINK, WONDER

Source 11.1 A bas-relief carved into stone in the temple of Angkor Wat, Cambodia. The temple was built in the twelfth century by a Khmer king, Suryavarman II.

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Angkor/Khmer Empire? (I wonder …)

1243
Jayavarman VIII tries to return to Hinduism and defaces Buddhist temples. He is overthrown by his son-in-law Indravarman III in 1295, and the empire becomes Buddhist.

1296
Zhou Daguan, a Chinese diplomat, visits the Khmer Empire which is ruled by King Indravarman III, and writes an account of his observations which are published in China

1352
The Ayutthaya from the west attack Angkor and disrupt the succession of Khmer kings for six years. The Ayutthaya again succeed in taking control of Angkor in 1393, but the Khmer regain control within a year.

1431
Angkor is attacked and looted by the Ayutthaya. Angkor is abandoned as the capital and the Khmer Empire declines.

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Key questions

- What was life like in the Khmer Empire and how do we know this?
- What were the main achievements of the Khmer Empire?
- What main beliefs and values emerged and how did they affect modern society?
- Why did the Khmer Empire decline?

Source 11.2 South-East Asia showing the extent of the Khmer Empire through the twelfth to thirteenth centuries

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11.1 The extent of the Khmer Empire and key sites

The Khmer people lived in a region in South-East Asia that included the modern country of Cambodia as well as parts of Thailand, Laos and Vietnam. Between the ninth and early fifteenth centuries, the Khmer kings became powerful enough to exert control over this whole region. This is why we call it the Khmer Empire during this time.

The Khmer were an important inland society that prospered by making use of the geography of the land. This region was mostly a large, low-lying plain crossed by major rivers, including the Mekong River and the Tonlé Sap River. These rivers provided important natural resources to support the population, access to transport for trade, and contact with other societies.

An important feature of the area is the Tonlé Sap Lake. Each year, the Mekong River brings flood waters from the Himalayas and **monsoonal** rains through Laos, Cambodia and Vietnam to the Mekong Delta and into the South China Sea. However, the system cannot drain all of the water at the same time. Flood waters are pushed back into the Tonlé Sap River, reversing the flow of that river. This greatly expands the size and depth of the Tonlé Sap Lake. While the lake covers about 2500 km^2 and is 1 m deep during the dry season, it grows to 12 000 km^2 and 9 m in depth when flooded. This inland sea supports an abundance of wildlife such as fish and birds, but also drains away to leave very **fertile** soil for growing rice crops.

The city of Angkor was located on the northern edge of the Tonlé Sap Lake in what is now modern-day Cambodia.

monsoonal related to strong winds that blow into South-East Asia from the south-west during the wet season, bringing heavy rains, and from the north-east during the dry season

fertile able to produce a large number of quality crops

Source 11.3 Houses built on the edge of the Tonlé Sap River in the same style as that of the peasants of the Khmer Empire

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The Khmer called this city Yaśodharapura. It became an important **urban** centre and was the centre of power for the Khmer kings. The city was built to include large **barays**, temples and the palace at Angkor Thom. It is estimated that 750 000 people lived at Angkor, including 450 000 inside the walls of the centre of the city. This is why the Khmer Empire is sometimes referred to as the Angkorian Empire. To the north of Angkor is the Phnom Kulen (Kulen Mountain), a chain of small mountain plateaux, which provided an important source of stone for the many temples built in the city.

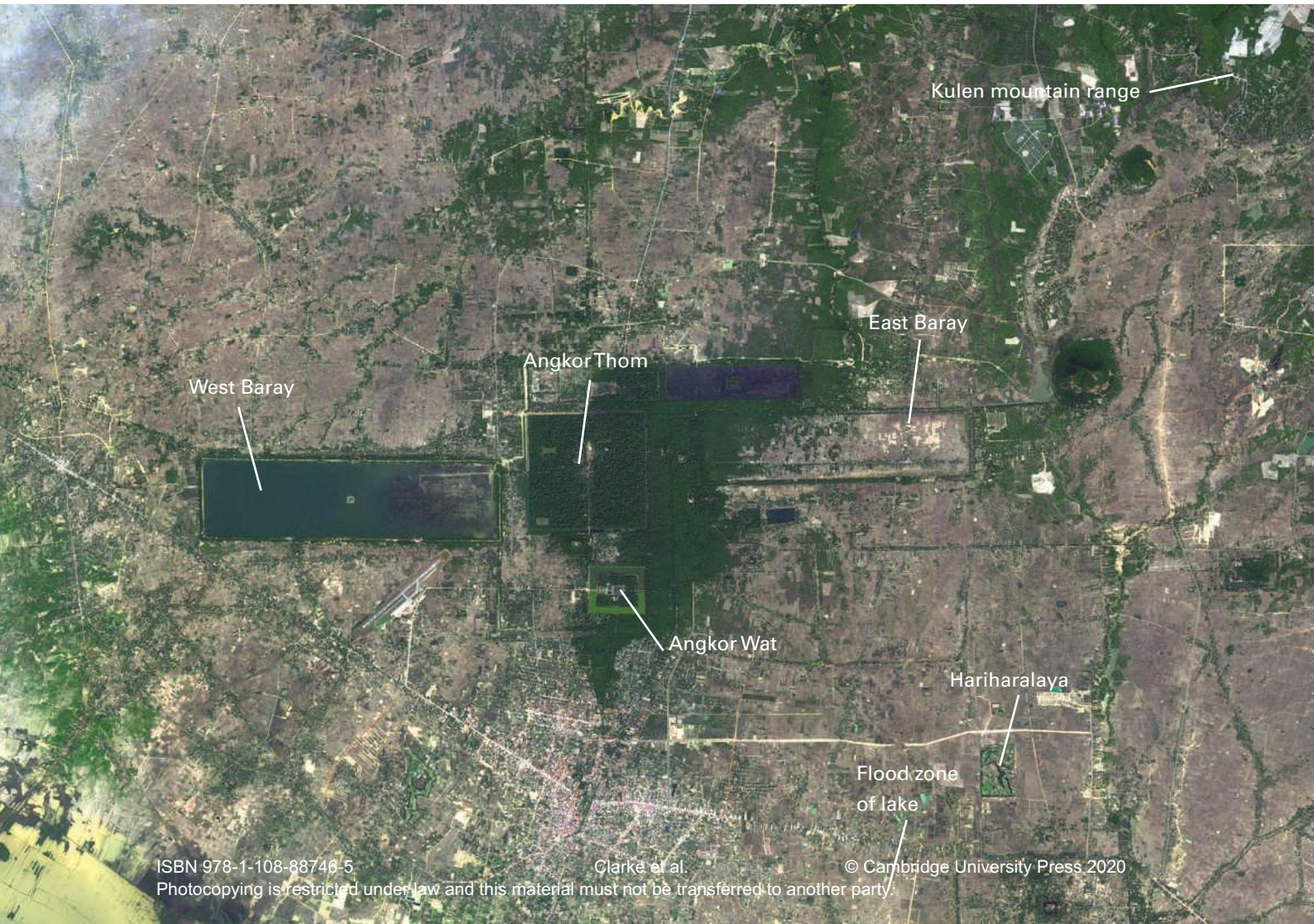
urban related to towns or cities
baray an enormous reservoir of water holding millions of litres

Review 11.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the modern-day countries that were once part of the Khmer Empire.
2. Identify the major rivers in the region.
3. Identify the city that was the main centre of power in the Khmer Empire. How many people lived there?
4. What is unusual about the Tonlé Sap Lake? Describe what happens to it.
5. Identify the benefits provided by the Tonlé Sap Lake.
6. Identify the important resource found in the Kulen mountain range to the north of Angkor.
7. Explain how geographical features helped the Khmer Empire to become important.

Source 11.4 A modern satellite photograph showing the old city of Angkor, which is now an archaeological site



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11.2 Rise to prominence

A well-developed Khmer society that made good use of the natural environment was already in place before the creation of the Khmer Empire. They were not, however, united under one strong king until AD 802 when the region was unified into one empire under King Jayavarman II. Once unified, the Khmer Empire was able to become even stronger and work towards great achievements.

The importance of agriculture, trade and contact

The Khmer people had lived in the region for thousands of years. The Khmer made use of the natural water systems to develop intense cultivation of rice. They also learned how to manage the tropical climate by building systems to collect the fresh water provided during the monsoonal wet seasons. They were therefore able to support a large population during the dry season. The development of their society on the banks of rivers and the Tonlé Sap Lake also ensured they had access to fish as a main part of their diet.

The Khmer were not an isolated society. They used the natural water systems for transport and trade, which brought them into contact with other societies.

Before the rise of the Khmer Empire, the area from the southern part of the

Source 11.5 These modern rice fields on the floodplain near Angkor are managed using the same agricultural techniques used by farmers during the Khmer Empire.

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Khmer region had been highly influenced by Indian civilisation in the west. This influence is called Indianisation. The Khmer adopted **Hinduism** and its sacred writing, **Sanskrit**, from India. Architecture (particularly temples) and social structures were also heavily influenced by India. Despite these influences, the Khmer remained as a separate people with their own language (Khmer) and governments.

By the ninth century, the Chinese Empire had expanded its influence in South-East Asia. In its position on the waterways, the Khmer benefited from increased contact and trade with the Chinese. The Khmer were able to trade rice owing to their strong agricultural practices. They also traded other natural products such as beeswax, kingfisher feathers, elephant tusks and rhinoceros horns, which were highly prized in China. In return, the Khmer bought exotic goods such as glass beads, ceramics, silk, paper, umbrellas, iron pots, sandalwood, gold and silver.

Hinduism a religious tradition from the Indian sub-continent

Sanskrit ancient language of India

The Khmer Empire became part of a complex global economy. It had no particular coins or currency, but gold and silver were used for trade as well as exchanges of goods. The major trading partner for the Khmer was China, although goods were also traded with India and traders were connected with networks further west and south. With the plentiful natural resources and luxuries from trade, the wealth of the Khmer region increased.

The status and power of the king

Establishing a unified Khmer Empire

During the sixth to eighth centuries AD, the region was called the Chenla Kingdom. While it was probably unified for a short time, for most of this period the region consisted of many independent and competing states. The region was also attacked by neighbours, including the Chams from the coast of Vietnam. This was a period of turbulence and upheaval. To meet the challenges of this time, Khmer leaders were chosen based on their military skills.

In AD 790, a new king named Jayavarman II led a military attack and removed the Chams from Khmer territory. He did this by getting support from important families in different parts of the region to build a strong military force. He also married women from at least seven families to create strong alliances. This developed a new relationship structure between the king and the elite families that would continue throughout the era of the Khmer Empire.

The power of Jayavarman II became so strong that, by AD 802, he was considered the king of a unified Khmer people. This is traditionally seen as the beginning of the Khmer Empire and its rise to prominence.

Soon after, a new capital city was built at Hariharalaya on the shores of the Tonlé Sap Lake. This allowed the kings to make use of the agricultural development and good trade networks in the area. The capital was moved slightly further north to Angkor in the late tenth century, building an even larger urban centre to display the power of the kings.

The divine authority of the king

From the time of Jayavarman II, the Khmer kings were considered to be *chakravartin* (universal king) and *devaraja* (divine king). Being a *chakravartin* and *devaraja* was important to establish the authority and power of the king. It united the Khmer people, independent of other states, and gave the king divine authority to rule over the people in the name of the gods.

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This did not mean that the kings were gods themselves. It was believed that the king was given a divine essence by the gods that elevated him above normal men. Most kings established a close connection with one particular Hindu god, such as Shiva or Vishnu. The king had the important role of communicating between the gods and his subjects. Upon his death, the king then became fully divine and ascended to his place among the gods.

With this divine authority came great responsibilities. The king was expected to:

- uphold religious values and rituals, pleasing the gods and bringing regular rain, which was partly done through building temples and ensuring proper religious rituals were carried out by the priests
- build structures to manage water supplies and roads and bridges for travel and transport
- protect the empire from warring neighbours by leading an army when needed
- support his people through creating charities and hospitals.

The word *varman* is included in the name of most of the Khmer kings. It is a Sanskrit word meaning shield or protector. This reflects the responsibilities held by the Khmer kings. In order to carry out his responsibilities, the king oversaw a large government administration with many officials. Everyone except for priests, monks and enslaved people had to pay taxes in the form of rice or other products. The king also collected tributes from neighbouring kingdoms who were afraid of the military might of the Khmer. With this wealth, the king could carry out his many responsibilities.

The kings that followed after Jayavarman II used their status and power, as well as the wealth of the empire, to build temples and larger water management systems. This would help the Khmer Empire to have even greater stability and power.

Review 11.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify the two major civilisations that the Khmer had contact with.
2 Identify the resources traded by the Khmer.
3 When did the Khmer Empire begin?
4 Identify the first king of a unified Khmer Empire.
5 Identify had to pay taxes to the king.
6 Define 'Indianisation'. Explain what influences it had on early Khmer society.
7 Describe what the Khmer region was like during the sixth to eighth centuries.
8 How did Jayavarman II unify the empire?
9 How did control of agriculture help the Khmer to become wealthy?
10 Explain how Jayavarman II changed what it meant to be a king in the Khmer Empire.

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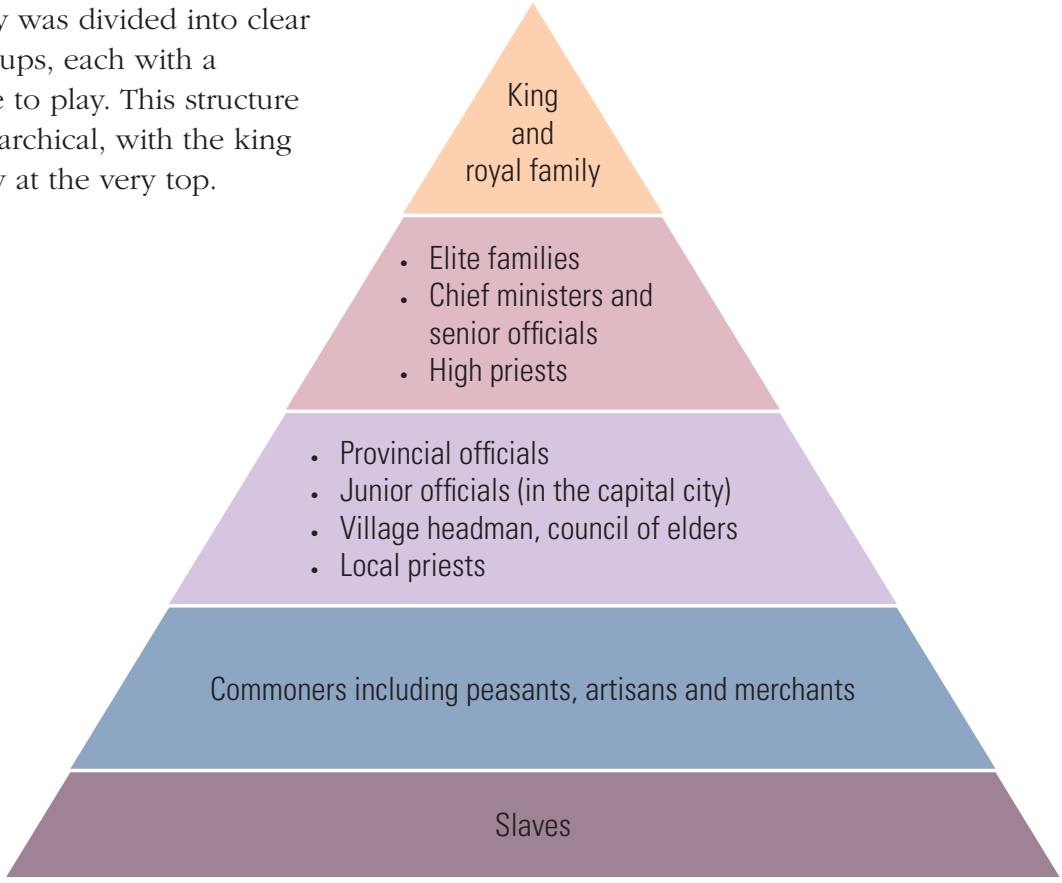
11.3 Society and government

We have limited written sources about the Khmer Empire. **Steles** use Sanskrit to record the achievements of the kings and nobles and show their connections to the gods. The Khmer language was also used for some inscriptions, particularly about everyday activities including taxes, agriculture and daily organisation of temples. Another very important source is the account of a Chinese diplomat called Zhou Daguan, who visited the empire in 1296–97. His book, called *A Record of Cambodia: The Land and its People*, was written in Chinese and provides detailed information about many aspects of Khmer life. It must be remembered, however, that Zhou Daguan was an outsider writing about the Khmer and we must be careful to keep this in mind when reading his views.

steles large stone slabs with inscriptions, often located in temples

Social structure

Khmer society was divided into clear classes or groups, each with a particular role to play. This structure was very hierarchical, with the king and his family at the very top.



Source 11.6 A representation of the Khmer social structure

The king

The king had many political, religious and military responsibilities as the head of the empire. He lived a life of luxury in large palaces and took part in royal processions that emphasised his wealth and power. He would sometimes travel around the kingdom to visit various temples.

succession the process of inheriting or passing on the kingship

The system of **succession** was very unstable in the Khmer Empire. It was not assumed that the son of the king would inherit the throne. The kingship could

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instead pass to brothers, uncles, cousins, nephews or younger sons. Each king had to establish his power through military control, and sometimes kings were killed and bloody battles were fought to decide who would be the next king.

Source analysis 11.1

Source 11.7 Zhou Daguan describes a procession including King Indravarman III.

Each time he came out, all his soldiers were gathered in front of him, with people bearing banners, musicians, and drummers following behind him. One contingent was made up of three to five hundred women of the palace. They wore clothes with a floral design and flowers in their coiled-up hair, and carried huge candles, alight even though it was daylight. There were also women of the palace and finely decorated instruments made of exotic and unusual styles, for what purpose I do not know. Palace women carrying lances and shields made up another contingent as the palace guard. Then there were carts drawn by goats, deer, and horses, all of them decorated with gold. All of the ministers, officials and relatives of the king were in front, riding elephants. Their red parasols, too many to number, were visible in the distance. Next came the king's wives and **concubines** and their servants, some in palanquins and carts, others on horses or elephants, with well over a hundred gold filigree parasols. Last came the king, standing on an elephant, the gold sword in his hand and the tusks of his elephant encased in gold. He had more than twenty white parasols decorated with gold filigree, their handles all made of gold. Surrounding him on all four sides were elephants in very large numbers, with soldiers to protect him as well.

concubine a woman who was the lover of an emperor or king, was not married to him and resided in or near the royal court

Zhou Daguan, *A Record of Cambodia: The Land and its People*, c.1296

Source 11.8 An extract from a stele at the Ta Prohm temple in Angkor, built by Jayavarman VII

Let the procession that surrounds them be full of banners, parasols; let the struck [string] musical instruments make great sounds that charm the spirit; let the male and female dancers dance all around here.

Stele at the Ta Prohm temple in Angkor

1. Define the following unusual words from Source 11.8: parasol, palanquin, filigree.
2. How many groups of people are listed by Zhou Daguan as taking part in the procession? List them.
3. Identify the items described that focus on the wealth and status of the king.
4. Why do you think the king went into public with such an enormous procession? What is he trying to show? Think about all the different groups included in the procession to help you answer the question.
5. Why does the king need soldiers to protect him?
6. Do you think Zhou Daguan is impressed by the procession? Give reasons for your answer.
7. Using Source 11.7 and Source 11.8 together, describe what you would hear as the king's procession passed.
8. Choose a part of the scene described by Zhou Daguan and draw it. Remember to use the colour described by Zhou Daguan.
9. How much can we trust the description by Zhou Daguan, the Chinese diplomat who lived in the Khmer Empire for a year? Explain your answer.

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The elite

From the time of Jayavarman II, who established the empire, the most important and wealthy families in the region pledged their loyalty to the *chakravartin* (universal king). Kings also ensured they married women from some of the most important families, and married their sons and daughters into elite families also. Over time, most of the elite could claim some family connection to the king. In return, the elite kept their wealth through ownership of land and important positions in the government. They paid taxes to the king that they collected from the peasants on their land. The elite were therefore an important part of the social structure and the king depended on them to maintain power and stability in the empire.

Officials

The Khmer government was very organised with a central administration. The empire was divided into provinces (*praman*) which were then divided into thousands of villages (*sruk*).

Officials worked at every level to represent the king and ensure that taxes were collected and sent to the capital. Taxes were usually paid as rice by the peasants, but could also include payment in enslaved people, buffaloes, elephants and cloth.

artisan a person skilled in a trade or making something by hand

The highest officials came from elite families and held important political positions in the capital city as advisers to the king or as envoys to neighbouring countries. There were also junior officials in the capital, and officials in each province.

Each village had its own officials to collect taxes, organise labour for government projects, recruit soldiers and look after the rice-fields. All of these officials had responsibilities to make sure the village worked effectively to support the king.

Religious officials

Brahmins were the priests and religious officials of the Khmer Empire. The king would often grant land to establish and improve temples across the region. The temples would then establish villages with peasants on their land.

Artisans and merchants

Artisans worked to produce sculpture in stone and wood, pottery, jewellery and metalwork. Blacksmiths and weavers were an important part of society. These artisans made luxury items for the elite and weapons for war, as well creating the artworks and items displayed in the temples. Boatbuilding and saltmaking were also important industries.

Merchants traded goods between the Khmer Empire and their neighbours, helping to make the Khmer Empire strong and wealthy. We know there was a community of Chinese merchants living in the Khmer capital of Angkor, as the Chinese diplomat Zhou Daguan stayed with them during his visit.

Peasants

The vast majority of the population, probably 80% of the people, were peasant farmers. Most villagers grew rice, although some were involved in fishing and tending to animals such as water buffaloes, cattle, pigs and chickens. They would also make products such as butter and weave cloth in their own homes.

Peasants had to complete regular work on government projects, such as construction of barays or temples. Peasant men might also be expected to be part of the military during times of war.

While some peasants had their own land, many worked on land owned by the wealthy elite or land connected to particular temples. All were expected to pay taxes in the form of rice or other goods, either to their landlord or directly to the king. Tax

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Source 11.9 Gold and stone jewellery from Baphuon in Angkor, eleventh to thirteenth century

payments were usually collected in the village temple.

Slaves

Although they were only a small proportion of the population, there were slaves in Khmer society. These slaves were 'owned' by others and could be bought or sold at market. Some were prisoners of war, while others came from families of slaves, including ethnic minority groups dominated by the Khmer. They were treated very poorly, often required to sleep under the house, and were beaten if they did not obey their masters. Runaway slaves were returned and had to wear iron shackles on their necks or between their arms and legs.

There were also servants who worked for the temples. In the past, some historians thought these people were slaves. It is now thought that these people were peasants who served the temple as religious servants.

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Source analysis 11.2

Source 11.10 This **bas-relief** from the Bayon Temple at Angkor, Cambodia shows a war scene.

The men pictured at the bottom of the scene are Cham, not Khmer.

1 Identify:
   - **a** what these men are wearing
   - **b** what is around their necks.

2 Explain what is being shown in this scene and what will probably happen to these men.

bas-relief scene carved into stone to project slightly above a flat surface. Bas-reliefs were used extensively in Khmer temples as decoration. They sometimes showed religious scenes, but also scenes from everyday life and included marketplaces, royal processions and battles.

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Other groups

Women

While men dominated the official positions of power in the Khmer Empire, women held a position of respect and trust in society.

The king usually had a number of wives, and sometimes thousands of concubines lived in his palace. One woman, however, held the position as the king's queen consort. Queen consorts had significant roles supporting the king with his religious responsibilities. They could also have influence in other areas. For example, two wives of Jayavarman VII were very influential in establishing public hospitals and Buddhist monasteries that taught men and women, and in expanding the road network in the empire. Bas-reliefs from the Bayon Temple in Angkor Thom show Queen Indradevi and Queen Jayarajadevi as teachers, suggesting a high level of respect was shown to them.

Khmer women could own land and property. They were highly respected and generally considered more trustworthy than men. Some women, therefore, held positions as judges and as bodyguards of the king. Up to 2000 married women worked in the royal palace in various jobs, travelling there each day from their homes in the city. Lower-class men were not trusted to hold these jobs.

Women also worked as skilled artisans, as dancers in temples, and sold their family's produce at markets. Zhou Daguan, the Chinese diplomat, commented that Khmer women were excellent traders.

Source 11.11 The carriage in this bas-relief from the Bayon Temple, Angkor, shows King Jayavarman VII with his wives Queen Indradevi and Queen Jayarajadevi.

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The military

Although it is not clear whether the Khmer had a permanent army, they were very successful in warfare. There are many bas-reliefs showing military and battle scenes. This reflects the importance of the military in Khmer life and tells us about the military achievements of some of the kings.

The Khmer army structure was influenced by the ancient Indian military but adapted to Khmer needs. While chariots and horses were used early in the empire's history, later there was more focus on using infantry and elephants. The infantry used spears, swords, and bows and arrows. Archers could fight from the backs of elephants. The Khmer also developed a navy, transporting troops by boat and getting involved in naval battles.

Source analysis 11.3

Source 11.12 This bas-relief from the Bayon Temple at Angkor, Cambodia, shows a war scene. Prisoners have been captured and made slaves.

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Source analysis 11.3 continued

Source 11.13 This bas-relief from the Bayon Temple at Angkor, Cambodia, shows a naval battle between the Khmer and the Chams.

King Jayavarman VII, who built the Bayon Temple, was said to have won significant military victories over the Chams from the east.

1 List all the weapons you can see in the sources.
2 Can you see any military officers? What makes you think that they are officers?
3 Identify what the ordinary soldiers and the sailors are wearing.
4 Explain what you can learn about the use of elephants in battle from Source 11.12.
5 Describe the boats being used by the Khmer. What powers the boats?

Review 11.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Describe the role of priests in Khmer society?.
2 Identify the proportion of society that was peasants. What did they do?
3 How many slaves were there and what did they do?
4 Summarise the kinds of roles that women had.
5 Identify the different kinds of fighters there were in the military.
6 How was it decided who would be the next king?
7 Identify who owned most of the land in the Khmer Empire. Explain what this tells you about the sharing of wealth in their society.
8 Why were artisans and merchants an important part of Khmer society?
9 Why did the king marry women from a number of the elite families?
10 Explain the system of officials in Khmer society and how they supported the king.

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11.4 Everyday life

Housing

The king and the elite lived in large palaces or wooden houses with tiled roofs. The palaces have not survived but we have some evidence from bas-reliefs and archaeological remains. The Royal Palace at Angkor Thom, for example, was a massive complex of buildings and terraces, surrounded by a 20-m wide moat and a high stone wall. It was about 2.5 km around the outside of the palace. While some buildings were designed for public audiences with the king, others were private quarters for the king and his family. It also included at least five stone-lined pools for washing and religious purposes.

thatched made from straw or dried grass

Most people, however, lived in much more modest buildings made of wood with **thatched** roofs. These small rectangular houses were built on stilts, with some even designed to float on water as Tonlé Sap Lake expanded each year. Ladders or wooden staircases provided access to the house. Food was prepared in a small separate building close to the house. Ordinary people owned little furniture, and slept on bamboo mats on the floor. Mosquito nets were used to protect them while sleeping.

Source 11.14 The Phimeanakas was the royal ancestral temple at the very centre of the palace at Angkor Thom.

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Source 11.15 These modern homes built on the edge of the Tonlé Sap Lake use many of the same features as the houses of peasants in the Khmer Empire, including stilts, wooden ladders and some thatched roofs.

Food

Rice and fish were the most common and important foods in the Khmer Empire. A range of tropical fruits and vegetables were also available, such as bananas, rambutans, melons and beans.

Although they were Hindu, the elite ate meat when it was available, including pigs and deer. They may have also eaten frogs as a delicacy. Alcoholic drinks included mead made from honey, rice wine and palm sugar wine.

With limited furniture, the Khmer sat on mats to eat their meals. While the king dined from plates of gold and silver, most people had wooden plates or bowls made from leaves. They ate using their right hands, not cutlery.

Clothing

In the hot climate, clothing was quite limited. Warriors are often shown with short jackets, but most people, men and women, had no upper body clothing. Various kinds of 'hipwrapper' garments were worn by men, women and the gods. Some were simple loincloths between the legs and knotted at the waist (called *sampot*). Others were more elaborate and had a length of fabric that hung down the front as a skirt cloth. There were strict laws about the type of fabric that could be worn. Only the king could wear a fabric with a pattern all over it. Fabric worn by the elite could have recurring groups of flowers, and ordinary officials and women could have fabric with two groups of flowers. Both men and women wore their hair in a bun or topknot. Everyone went barefoot, although women dyed the soles of their feet and palms of their hands with henna.

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Source 11.16 This bas-relief from the Southern Gallery at Angkor War in Cambodia shows King Suryavarman II. The king and his courtiers are wearing *sampots,* and there are a number of parasols at the top of the relief.

Parasols, small umbrellas used as protection from the sun, were a symbol of status. The number and design of parasols carried in a royal procession showed the importance of the person. While the king had 14 gold-handled parasols, the lowest ranked official had one parasol with a silver handle. Peasants had none.

Entertainment

Source 11.17 An example of traditional Khmer dance

Khmer society enjoyed a lot of religious and secular festivals. Some historians believe this was an important way for the king to maintain his power and the loyalty of his people. Festivals were focused on ball games, religious rituals, dancing, boat races, boar and elephant fights, fireworks and floating lanterns. Processions involving the king, the royal family, soldiers, musicians, elephants and other animals were also a regular occurrence. The elite families paid for these spectaculars, not the king.

Source 11.17 An example of traditional Khmer dance

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Music and dance were also a common feature of temple and everyday village life. Bas-reliefs show a wide variety of musical instruments, including cymbals, drums, harps, violins, lutes, trumpets, horns and bells. The slow-motion dance of the ***Apsaras*** was an important part of temple ritual.

Everyday entertainment included animal sports such as cockfights, wrestling matches, and circus performances, such as juggling and acrobatics. Chariot racing and polo matches were held for the elite, who also played board games similar to chess and checkers.

Apsara a beautiful female spirit

Source 11.18 This bas-relief from the Bayon Temple at Angkor, Cambodia, shows men playing a board game. It is probably *Ouk Chatrang*, a Khmer chess game.

Source 11.19 This bas-relief from the Bayon Temple at Angkor, Cambodia shows boarfighting.

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Activity 11.1

You have been sent back in time to interview someone living in the Khmer Empire. Choose the kind of person you will be interviewing (for example, a queen, peasant, soldier or priest). Create a list of 10 questions that will help you better understand the life of that person living during the Khmer Empire. Try to include some questions that we cannot answer today because we do not have the evidence. Compare your questions with another student who has chosen to interview a different kind of person in Khmer society.

Historical skills: Perspectives and interpretations, Empathetic understanding **Historical concepts:** Perspectives, Empathetic understanding

Source analysis 11.4

Source 11.20 Zhou Daguan writes about housing and food.

Ordinary families have houses but nothing else by way of tables, chairs, jars or buckets. They use a clay pot to cook rice in, and make sauce with a clay saucepan. For a stove they sink three stones into the ground, and for spoons they use coconut husks … When serving rice they use clay or copper dishes from China; sauce comes in a small bowl made from the leaves of a tree, which doesn't leak even when it is full of liquid. They also make small spoons from the leaves of the nypa palm, which they spoon liquid into their mouths with, and throw away after using.

Daguan, Z., *A Record of Cambodia: The Land and its People*

Source 11.21 Zhou Daguan describes markets.

The local traders are all women … There is a market held every day from about six in the morning until midday. There are no stalls, only a kind of grass mat laid out on the ground, each in its usual place. I gather there is also a rental fee to be paid to officials. Small market transactions are paid for with rice or other grain and Chinese goods. The ones next up in size are paid for with cloth. Large transactions are done with gold and silver.

Daguan, Z., *A Record of Cambodia: The Land and its People*

Source 11.22 Zhou Daguan on clothing

From the king down, the men and women all wear hair wound up in a knot, and go naked to the waist, wrapped only in a cloth. When they are not out and about, they wind a larger piece of cloth over the small one. There are very many different grades of cloth. The materials the king wears include some that are extremely elegant and beautiful, and worth three or four ounces of gold a piece … Only the king can wear material with a full pattern of flowers on it … Senior officials and relatives of the king can wear cloth with a scattered floral design, while junior officials can wear cloth with a two-flower design. Among the ordinary people, only women can wear cloth with this design.

Daguan, Z., *A Record of Cambodia: The Land and its People*

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Source analysis 11.4 continued

Source 11.23 Bas-relief from the Bayon Temple at Angkor showing the preparation of food. On the left, rice is poured into a pot. In the centre, a pig is about to be cooked while a servant blows on the flames under the pot. On the right, small fish are being grilled.

Source 11.24 Bas-relief from the Bayon Temple at Angkor showing women at the market selling fish and other goods

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Source analysis 11.4 continued

1 Explain what you can learn about the preparation and eating of food from Source 11.20 by Zhou Daguan.
2 Explain what you can learn about the preparation and eating of food from the bas-relief in Source 11.23.
3 Identify the similarities and differences between these sources. Can you explain why there might be differences?
4 Describe what Zhou Daguan says about markets in Source 11.21.
5 Compare Zhou Daguan's description with the scene in Source 11.24. Do these sources support each other? Give reasons for your answer.
6 Explain what you can learn from Zhou Daguan's description of the clothing and hairstyles of the Khmer in Source 11.22.
7 Look closely at the people shown in the bas-reliefs and what they are wearing. How does Zhou Daguan's description compare to the way that people are shown in the bas-reliefs?
8 Pretend you are a market-stall holder or someone going to a market in the Khmer Empire. Use the sources to describe a typical market morning for you. Include what you will eat for breakfast, what you will wear today, and what you will do and see at the market. You may like to also describe other people you will see while at the market.

Source 11.25 Bas-relief from Angkor Wat showing *Apsaras* (divine female dancers). Take a close look at their clothing.

Review 11.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Describe the palace buildings where the king lived.
2 Describe a typical peasant house.
3 Identify the most common foods in Khmer society.
4 Describe what a peasant would wear. Start at the top of the head and move down to the feet.
5 Summarise the kinds of things that happened at a festival.
6 Why were there differences between the types of cloth that different groups were allowed to wear?
7 Why did the Khmer have to import certain goods from China? Provide three specific examples to support your answer.
8 Why would holding public processions help the king to maintain power and loyalty?
9 Compare the lives of the king and elites with the lives of peasants. Consider their homes, food, dress, work and leisure activities.
10 Explain the importance of the roads, bridges and canals.

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11.5 Cultural achievements: Religion and temple building

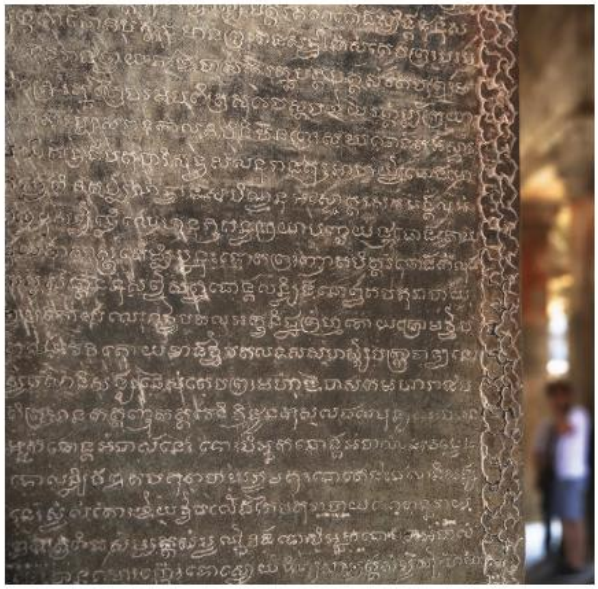
Religion

The oldest religion in the Khmer region is a type of **animism**. We do not have any specific evidence about the practice of animism during the Khmer Empire, but it is likely that the belief in local and ancestral spirits continued to be important to everyday people in their villages and homes.

There were two religions introduced to the Khmer from India, and adopted by the kings and the state: Hinduism and Buddhism.

animism to give spiritual qualities to inanimate objects or phenomena such as a storm or tide

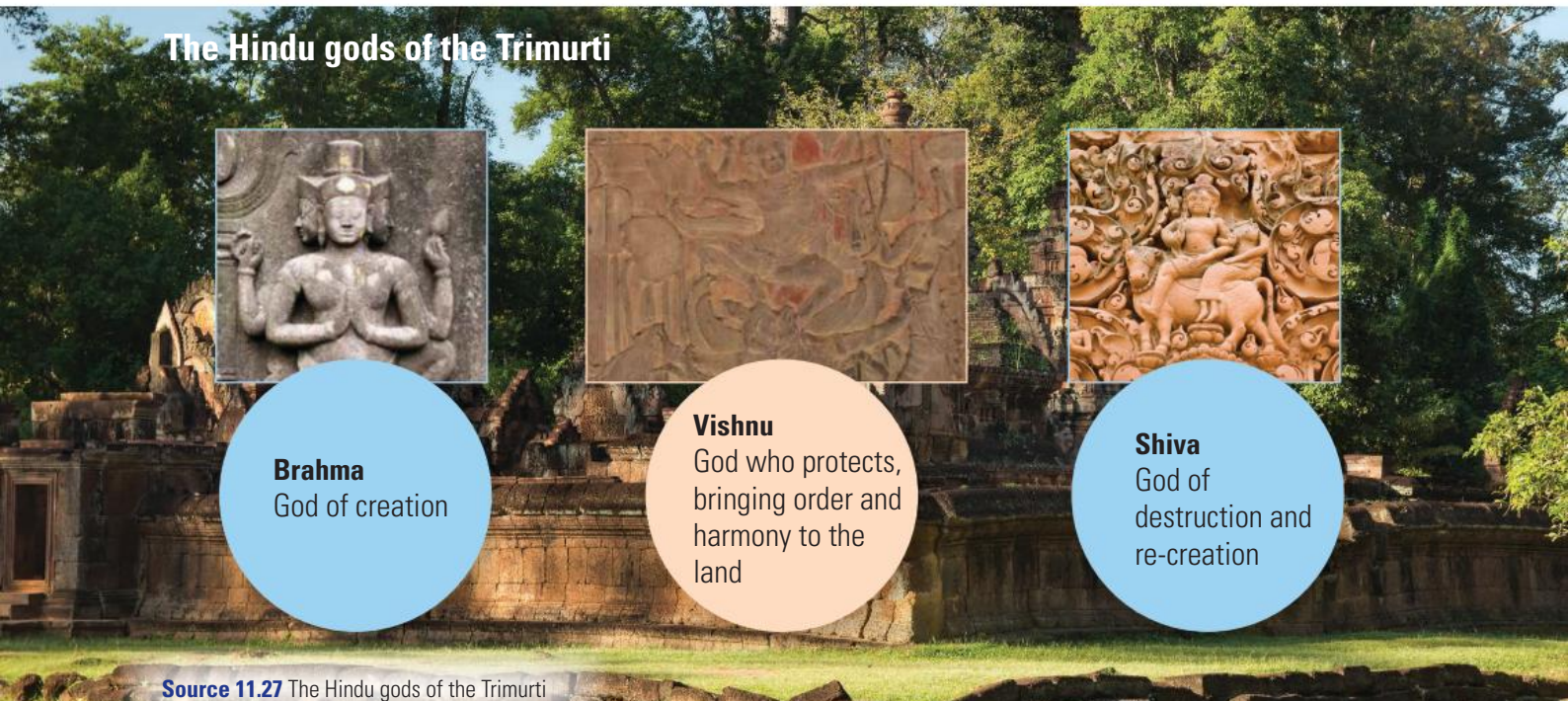
Source 11.26 This stele from the temple of Angkor Wat is written in Sanskrit, the sacred writing developed in India.



Hinduism

By the time that Jayavarman II created the Khmer Empire in AD 802, Hinduism was already well established in the Khmer region. However, Jayavarman II made it a state religion by connecting himself to the Hindu god Shiva and establishing the idea of the king as a *chakravartin* and *devaraja*.

There are hundreds of Hindu gods, but the most important ones adopted by the Khmer were the three known as the Trimurti: Brahma, Shiva and Vishnu. All of the Hindu kings connected themselves to either Shiva or Vishnu.



Source 11.27 The Hindu gods of the Trimurti

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Source 11.28 Exploring the *Churning of the Ocean of Milk* bas-relief

Source 11.28 *Churning of the Ocean of Milk* bas-relief from Angkor Wat. This depicts one of the central events in Hinduism.

Temples built in the Khmer Empire also show scenes from important Hindu epic poems, especially the *Mahabharata* and the *Ramayana*. These are two of the most important Hindu texts that include teachings about life.

Activity 11.2

Research online, read sections of or watch a video on the *Mahabharata* or the *Ramayana* – for example, you could look at Crash Course Mythology or Appuseries Talking Books on YouTube. What is your favourite part of these stories? Why do you think they are such an important part of Hindu beliefs?

Historical skills: Research **Historical concepts:** Significance

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Buddhism

Buddhism came to the Khmer region at the same time as Hinduism. Buddhism developed from Hindu beliefs. It is based on the teachings of an Indian prince named Siddhartha Gautama who became known as Buddha (the enlightened one). Buddhism has a focus on equality and inclusion, and believes that everyone can be reincarnated and achieve enlightenment. Where Hinduism has a strict belief in gods and devotion to the gods, Buddhism emphasises adopting a pure way of life to achieve enlightenment, rather than relying on divine help.

Changes in state religion

In the Khmer Empire, both religions existed side by side in harmony for many years, even though Hinduism was the dominant state religion. Buddhism began to grow in popularity from the tenth century. King Suryavarman I (1001–50) was the first Buddhist Khmer king, but he continued the state religion of Hinduism in public.

The powerful King Jayavarman VII, who ruled from 1181 to 1215, built many Buddhist temples and began to show scenes on them from Buddhist texts instead of Hindu texts.

Yet Jayavarman VII was also tolerant of Hinduism. He built Hindu shrines inside some of the Buddhist temples and showed himself paying respects to the Hindu god Vishnu.

A later king, Jayavarman VIII (1243–95), tried to turn back to the Hindu religion. He destroyed many statues of Buddha and converted Buddhist temples to Hindu ones.

The next king, Indravarman III, was a Buddhist and during his reign there were many Buddhists living in the capital city. By the end of the thirteenth century under Indravarman III, Buddhism became the new state religion. Many Hindu temples were converted or reconverted to Buddhist temples, although the images and statues of the Hindu gods were not destroyed. Buddhism continues to be the religion of most Cambodian people today.

Source 11.29 The Bayon Temple at Angkor Thom was built as a Buddhist temple by Jayavarman VII. One of the features of the temple are many smiling bodhisattvas who encourage and support everyone to work towards enlightenment.

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Temple building

One of the cultural achievements of the Khmer Empire was the vast temple-building program completed by its kings. This included both the thousands of small village temples and, especially, the large-scale state temples built in the capital city of Angkor by each king. Archaeologists have found about 2000 temples and shrines on the Great Angkor plain north of the Tonlé Sap Lake. Thousands more smaller temples have been found across the wider Khmer region.

While local temples were built from wood, the wealth of the Khmer Empire is demonstrated by the large number of stone temples. Large teams were needed to build stone temples. This included architects and surveyors, priests to help with the religious design, artisans such as stone carvers, and workmen. It is thought that elephants as well as humans were used to move the enormous blocks of stone into place.

The purpose of the temples was to provide a beautiful home for the gods. Hindu temples were designed to reflect the mythical home of the gods, Mount Meru, with temple towers used to represent the mountains. Moats, ponds and reservoirs were included in the layout of the temple symbolising the Cosmic Ocean that surrounds Mount Meru.

Source 11.30 The temple of Banteay Srei, with a moat, was built at Angkor in the tenth century and was dedicated to the Hindu god Shiva.

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Temples were decorated with magnificent carvings, sculptures and bas-reliefs. The **lintels** across the tops of doorways of Khmer temples have particularly beautiful carvings. Although most has now worn away, gold was used to decorate temple towers and some statues. Brightly coloured paint was used on many of the stone surfaces.

While the temples were religious, they also helped kings to demonstrate their power and strength. Each state temple built by one of the Khmer kings was dedicated to Shiva or Vishnu, whichever god the king most closely connected to. Inscriptions, bas-reliefs and statues noted the religious devotion of the king and his achievements. Images of the king in bas-reliefs or statues are not, however, very common.

When Jayavarman VII and later kings began to build Buddhist temples (called a *wat*), they still used many of the same architectural features that had been developed by the Khmer when building Hindu temples. Unlike Hindu temples, most Buddhist temples were open to the public, either as centres of teaching or as hospitals to treat the sick.

lintel a stone that spans the top of a doorway

There are about 50 temple sites that can be seen in Angkor (Siem Reap) today, including:

- Banteay Srei: one of the few temples built by members of the elite, rather than a king. Built in the tenth century, it was a Hindu temple dedicated to Shiva. It is known for its intricate carvings and red sandstone.
- Angkor Wat: the state temple of Suryavarman II built in the twelfth century. It was a Hindu temple dedicated to Vishnu.
- Bayon Temple: the state temple of Jayavarman VII built in the late twelfth century. It is located inside the walled city of Angkor Thom. It is a Buddhist temple but contains some Hindu features. A key feature of the temple are the many smiling bodhisattvas, as well as bas-reliefs showing battle scenes and scenes of everyday life such as markets, games, childbirth and religious rituals.

Source 11.31 The red sandstone temple of Banteay Srei at Angkor has beautifully carved lintels.

Source 11.32 This statue of the god Vishnu still stands in the temple of Angkor Wat.

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Site study: Angkor Wat

Source 11.33
Angkor Wat

Source 11.33 This aerial photograph of Angkor Wat shows the large moat that surrounds the temple.

Angkor Wat is a large religious complex with a temple surrounded by a moat. It covers an area of 2 km^2 and the tallest tower is 65 m high. It is the biggest religious complex in the world, four times the size of the Vatican City.

King Suryavarman II ordered the temple to be built in about AD 1113 to honour the Hindu god Vishnu. Many historians believe that, as well as honouring Vishnu, Suryavarman II built Angkor Wat as his own tomb to honour himself as a god after his death. However, Suryavarman II was never buried there because he died in battle outside the Khmer Empire, fighting against the Chams (in the east).

Source 11.34 An artist's rendition of Angkor Wat

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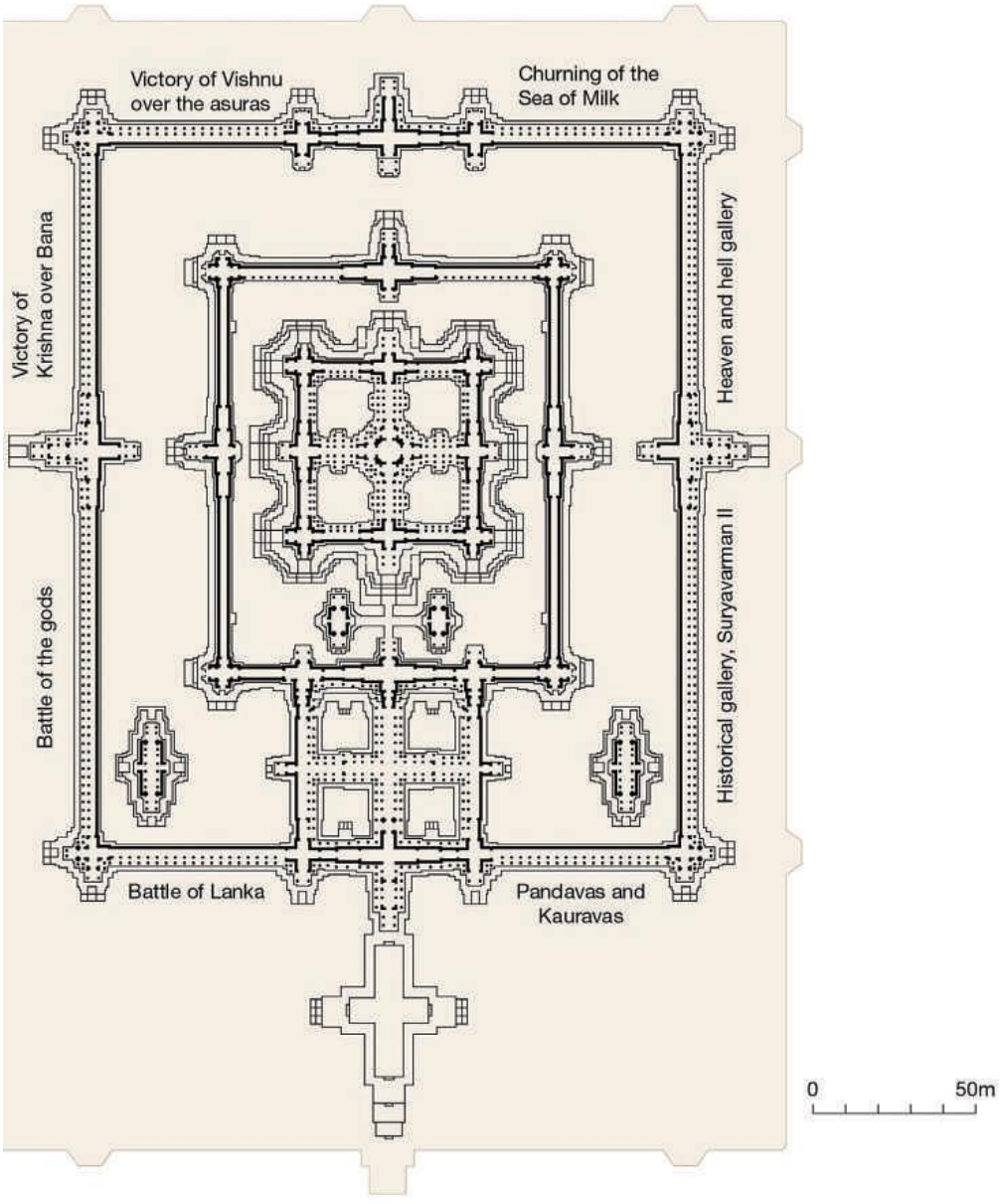
The moat around Angkor Wat represents the cosmic ocean from Hindu mythology. It also helps to keep the temple stable. The water levels in this area change a lot because of the Tonlé Sap Lake, so a heavy stone temple could easily have collapsed if the ground moved too much. The moat helps to even out the water levels, and has kept the temple upright for more than 800 years. This is an amazing engineering feat!

Although originally built as a Hindu temple, Angkor Wat has functioned as a Buddhist temple since the fourteenth century. While still in use, the temple has been damaged by plant overgrowth, fungi, ground movements and theft.

In 1992 Angkor Wat was added to UNESCO's World Heritage List but also to the World Heritage in Danger List. With improved laws in Cambodia to protect it, and work from international teams, the site at Angkor Wat has undergone much conservation work. It was removed from the Danger List in 2004. Work continues to allow the growing numbers of tourists to visit and appreciate the site while also protecting it from damage.



Source 11.35 This diagram shows the layout of Angkor Wat and the main bas-reliefs shown in the long galleries.

continued...

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Site study: continued

Source 11.36 This photograph from 2008 shows a member of the German Apsara Conservation Project (GACP) working with a local Cambodian conservator at the Angkor Wat temple complex.

The Visualising Angkor Project was completed by Sensilab at Monash University. The Project created a series of 3D animated scenes to recreate life in the Khmer Empire. The work of the Visualising Angkor Project can be found at https://cambridge.edu.au/redirect/8698.

Two Visualising Angkor exhibitions are also available through the Google Arts and Culture platform.

Expand your understanding of this archaeological site by completing the following activities.

1. Visit the site of Angkor Wat using Google Earth. Look at the location of Angkor Wat in comparison to the Tonlé Sap Lake, the West Baray, the East Baray (which is not full anymore) and Angkor Thom which was the walled city with the kings' palace. Use 2D, 3D and Street View options to locate key features including the moat, the causeway, the five main towers, the central shrine, reflective pools, large open courtyards, and concentric walls around the temple.
2. Examine some of the bas-reliefs found at the site. Explain what they can tell us about the Khmer Empire, religion and the power of the kings. Watch the video about the bas-relief the *Churning of the Ocean* of Milk (Source 11.27). Create your own video overview of a bas-relief or architectural feature of Angkor Wat or another site at Angkor.
3. Much of the stonework was originally painted in bright colours or covered in gold. Research how archaeologists have been investigating the colours used and how the temple would have looked.
4. Why has Angkor Wat been placed on the World Heritage List? Look at the UNESCO website to find out more about the site's status and importance.
5. Explain the challenges to the site today. Consider the pressures of tourism, theft and looting, and ongoing damage from vegetation.

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Review 11.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify which Hindu gods are the most important ones adopted by the Khmer.
2. Explain what Mount Meru is. Why are Hindu temples built to represent it?
3. Identify when Buddhism became the new state religion of the Khmer Empire.
4. How many temples from the Khmer Empire have been found?
5. Identify the main building material used for temples.
6. Why were scenes from the Mahabharata and Ramayana included in Khmer temples?
7. How did temples help kings to show their power and strength, as well as their religious devotion?
8. Explain the relationship between Hinduism and Buddhism in the Khmer Empire. In your response, show how this changed over time. Highlight any examples of tolerance and conflict that you can find.
9. Why was the layout of a temple so important? Describe some key features.

Source 11.37 Smiling bodhisattvas at Bayon Temple

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11.6 Cultural achievements: Agriculture and water management

Expanding agriculture with irrigation

Growing rice requires a large amount of water. Rice needs to be planted in flooded fields, and it needs to be kept wet while growing. The Khmer relied upon a number of water sources: natural rivers, monsoonal rain, groundwater (from wells), and the Tonlé Sap Lake which flooded and expanded each year. Without irrigation, it is normal to grow two crops of rice each year. With irrigation, the Khmer were able to double this to four crops a year. This was a key to the success of the Khmer Empire.

To manage water for irrigation purposes, the Khmer had to develop methods for storage during the dry season (November–April). The Khmer had already developed some good irrigation and water control methods before the creation of the empire. In particular, each village created a rectangular pond for water storage, controlled by the temple officials. The development of Angkor into a major urban centre, however, required Khmer society to extend their water management to support a much larger population.

Barays

At the centre of the water management system were the large barays (water reservoirs). There were four in Angkor, each rectangular in shape and aligned east-west, about 1–2 m deep. They were large building projects that would have taken a lot of manual labour. The first baray (called Indratataka Baray) was built at the early capital of Hariharalaya. The East Baray was built in Angkor in about AD 890 when the capital city moved. The largest baray was West Baray, which was built in the mid-eleventh century. It is 8 km long and 2.1 km wide and would have held 123 million litres of water. The last baray built was in the north of Angkor in the late twelfth century, called Jayatataka (Preah Khan) Baray.

silt rich, fine soil carried in the waters of canals or rivers

The water management system was extended and developed by the Khmer kings over time. It also took a large amount of labour to maintain, as mud and soil would collect as **silt** to slow and stop the flow of water in the canals and barays.

The West Baray is still used for irrigation, swimming and boat rides. The other barays have dried up because of silt deposits.

Source 11.38 This canal running from the West Baray was created in the eleventh century to distribute water for agriculture. It is still used for irrigation purposes by villagers today.

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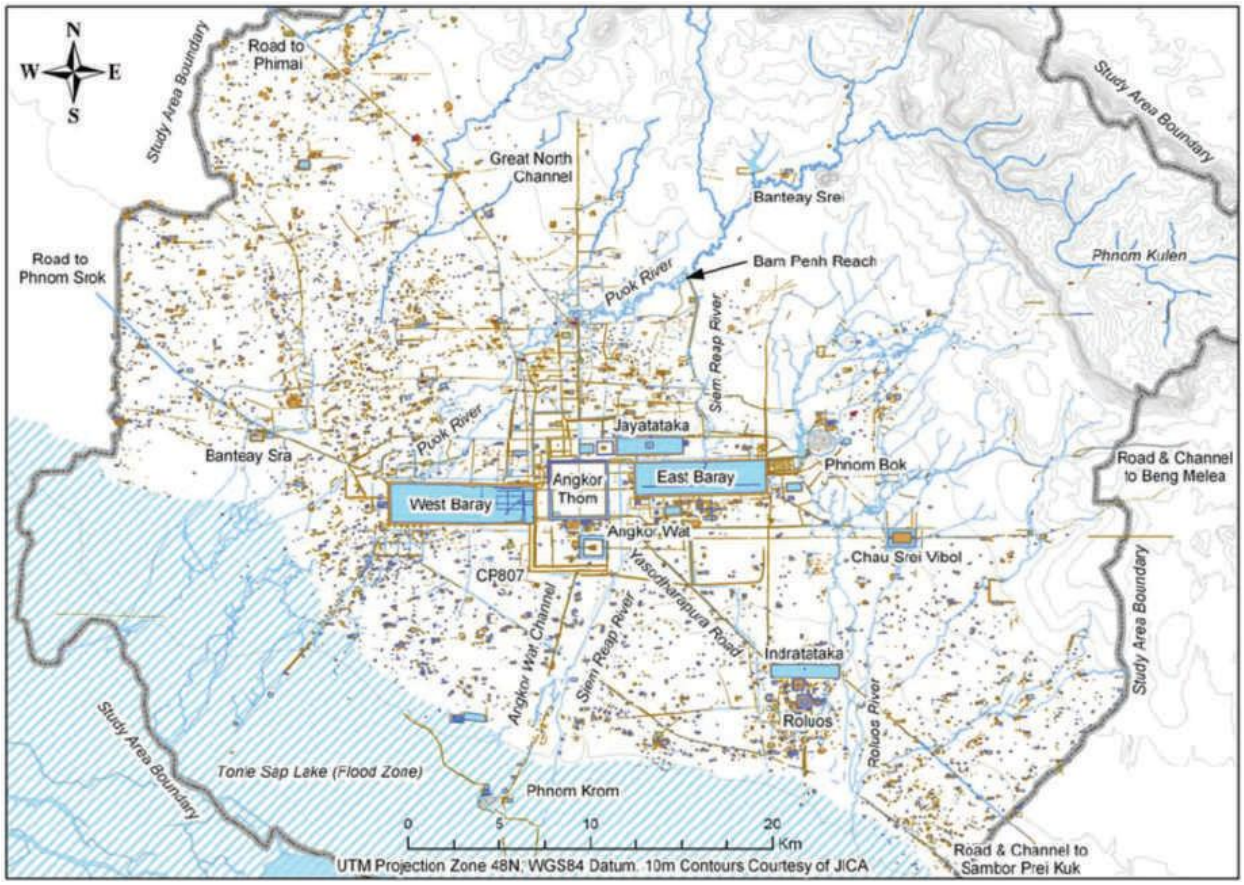
A water management network for functional and symbolic purposes



Source 11.39 This map of Greater Angkor shows the complex water management network originally developed during the Khmer Empire.

Archaeologists from Sydney, Finland and Cambodia have worked together on the Greater Angkor Project, creating maps to show the extensive water management network at Angkor. They used ground surveys and ground-penetrating radar images taken from aircraft and spacecraft. The maps show a network of canals that would have connected to the barays and temple moats, and to the lake. The functional purpose was to collect and spread monsoonal rainwater across the plain to avoid flooding, as well as to collect water that could be used for irrigational purposes during the dry season.

It also thought that the barays and the temple moats had additional symbolic purposes. They were said to represent the seas of creation that surround Mount Meru, where the Hindu gods lived. A temple called a ***mebon*** was built in the middle of each baray in Angkor.

The water management techniques of the Khmer Empire were an amazing achievement for their time. These techniques are being examined to see if they could help the modern Cambodian economy.

mebon temple built on an artificial island in a baray

Source 11.40 Neak Pean at Angkor is a Buddhist temple on an artificial circular island in Jayatataka (Preah Khan) Baray built during the reign of King Jayavarman VII.

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Activity 11.3

Look at the timeline at the beginning of this chapter and a timeline from another depth study chapter you are studying for this medieval period (for example, Vikings, Medieval Europe, Ottoman Empire or Renaissance Italy). Compare the key events in the two timelines.

Sort the key events of each timeline according the following headings:

- Politics (such as rulers and government)
- Religion and beliefs
- War
- Trade or technology
- Exploration, settlement or building.

1. Identify the key beliefs and values that influenced the two societies you are studying. Does one society seem to have a greater emphasis on religion and beliefs than the other?
2. Consider contacts between societies, either through war, trade or exploration. What caused the two societies you are studying to come into contact with others? Are there different or similar factors across your two studies?
3. Describe the impact that contact had on each of your societies. Are they similar or different?
4. Find two events that happen at about the same time in each society. Compare the two events. Are they similar or different? What does this tell you about the societies you are studying?

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Continuity and change, Cause and effect

Review 11.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How did irrigation help the Khmer with their rice production?
2. Define 'baray'. How were barays built?
3. Why did it take a lot of labour to maintain the water management system?
4. Why did the development of the Khmer Empire require new water storage techniques?
5. Explain the functional and symbolic purposes of the Khmer water management network at Angkor.
6. Why do you think that archaeologists from Sydney and Finland are interested in working with Cambodia to find out more about the Khmer Empire's water management network?

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11.7 Decline

Sometime in the early fifteenth century, the Khmer Empire ceased to exist. This does not mean that the people of the region all died and moved away. Many farmers and artisans continued to live and work in very similar ways across the region. Khmer culture continued to exist and develop over time. However, the idea of the *chakravartin* king disappeared, the capital city moved away from Angkor further south to Phnom Penh (which remains the capital of Cambodia today), and the ability to create large public buildings and structures was lost. Historians have put forward a number of reasons to explain these changes. It is likely that a combination of these factors contributed to the decline of the Khmer Empire.

Foreign invasion

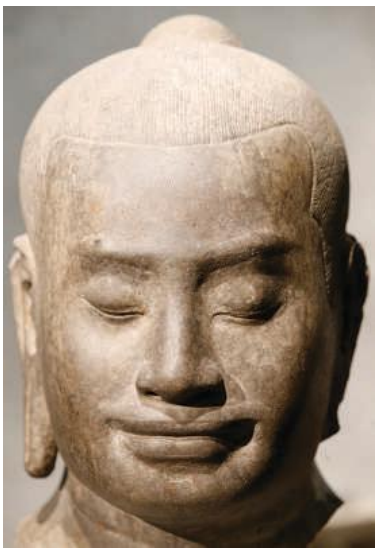
In the early fifteenth century, there was ongoing conflict between the Khmer and their neighbours, the Ayutthaya from Thailand. The Ayutthaya successfully attacked Angkor a number of times, deposing Khmer kings at least twice between 1350 and 1393. In 1431, under further attack from the Ayutthaya, the Khmer king abandoned Angkor and moved his capital south to Phnom Penh. The palace at Angkor Thom was burned, and Khmer artists and scholars were taken back to the Ayutthaya capital. The year 1431 is traditionally seen as the end of the Khmer Empire. Many historians, however, have now pointed to the fact that the power and the wealth of the Khmer kings had declined before this time.

Economic problems

Jayavarman VII was a strong king with great military achievements, but his building program was also extensive. In addition to building his great palace at Angkor Thom, and large Buddhist temples and monasteries such as Bayon and Ta Prohm, he also extended the roads network and built more than 100 hospitals. Some historians, such as Lawrence Briggs, have suggested that this was a building frenzy that left the Khmer state without enough labour or money. Many of the buildings Jayavarman VII commissioned are not as well built as earlier structures and have collapsed. No king after Jayavarman VII built anywhere near as much because the power and wealth of the empire had been diminished.

Other historians have suggested that the empire did not necessarily collapse. Instead, they argue that the capital city relocating south to Phnom Penh was a practical move because of external changes to trade routes. Phnom Penh is located directly on the Mekong River and closer to the coast than Angkor, making it more accessible for the Chinese coastal traders. A city in the area had already begun to grow in size and influence before 1431.

Source 11.41 King Jayavarman VII was a mighty warrior and extensive builder.



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Climate change and failures in water management

The water management system developed around Angkor had helped the Khmer Empire to become large and powerful. By the eleventh and twelfth centuries, Angkor had transformed from a loosely organised city to one that was formally planned with a dense population in a city centre. This new urban centre had hundreds of thousands of people who were not involved in agriculture but lived off the surpluses that the water management system provided. This is called a hydraulic city.

The water management system, however, required constant repair and maintenance to stop it from silting up. Some archaeologists have suggested that the growing urban population led to deforestation. This contributed to greater run-off from the hills that added more silt to the canals and barays. The archaeologists of the Greater Angkor Project have confirmed that the water management system failed.

Archaeologists have also found out from making climate graphs based on tree rings that there were a number of megadroughts (long droughts that last two decades or more) in the fourteenth to fifteenth centuries. This would have put even more stress on the water management system and affected rice production levels. Thus, climate variation and the breakdown of the water management system may have been important contributors to the decline of the Khmer Empire. It may have also forced the Khmer to move the capital to Phnom Penh, which was a wetter region with a more reliable water source.

Some historians also suggest that outbreaks of disease may have contributed to the decline of the Khmer Empire. Disease often spreads rapidly during times of climactic change. There is evidence of the Black Death and smallpox epidemics in South-East Asia in the thirteenth and fourteenth centuries. However, at the moment there is a lack of evidence to support theories about the contributions of disease and more research is needed before these theories can be relied on.

Activity 11.4

Choose one of the following examples of a society which underwent change or decline due in part to shifts in climate. Note that climate is usually considered to be just one of the contributing factors to change.

Investigate what change in climate occurred, what impact it had on human societies, and whether there are any disputes about the theory. Write a short report to share with your class.

- Indus Valley (drought 2500 BC and 1800 BC)
- Migration of the Huns from the Central Asian plains (drought fourth century AD)
- Mayan Civilisation (climate change and drought AD 660–1000)
- Norse settlement in Greenland (Little Ice Age AD 1350–1850).

Historical skills: Research, Explanation and communication **Historical concepts:** Cause and effect, Contestability

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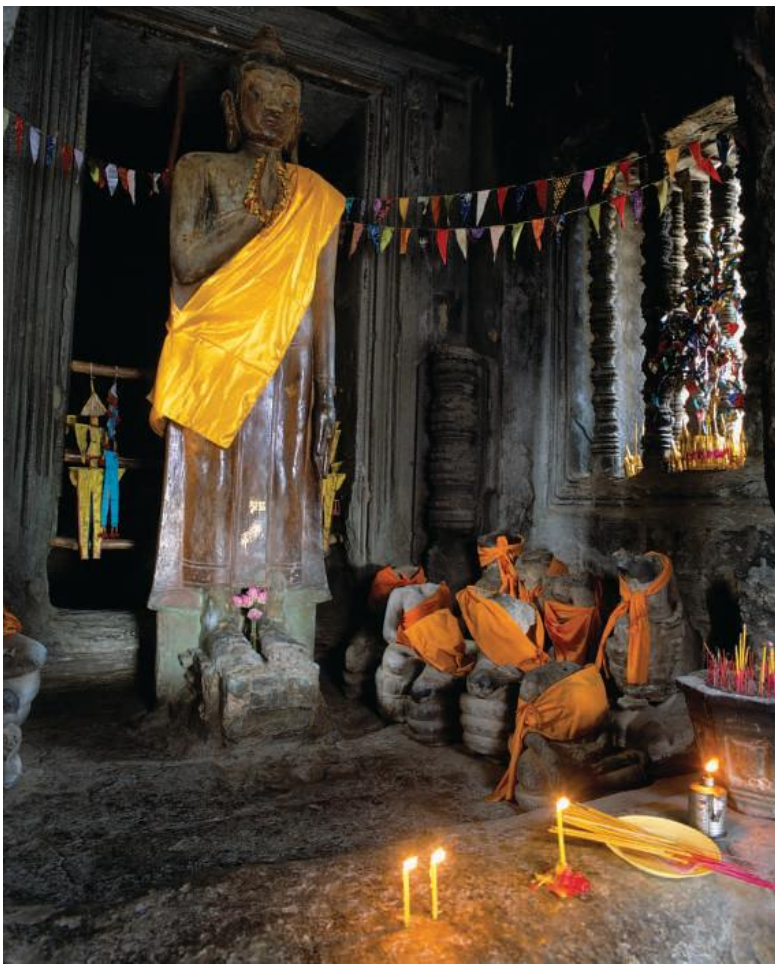
Religious conversion

We have already seen that the Khmer kings had converted to Buddhism by the thirteenth century. In the early fourteenth century, a new form of Buddhism called Theravada Buddhism was introduced to the region from Thailand. Theravada Buddhism was more inclusive than the Buddhism of the Khmer kings and encouraged ordinary people to become monks and scholars. This started to change the structure of society and also diminished the power of the kings. Sanskrit was no longer used, replaced by the sacred Pali language of Theravada Buddhism. This was not a sudden change, but some historians argue it was enough to contribute to the decline of the Khmer Empire, especially when combined with other political and environmental factors. Some historians note that other countries such as India and Sri Lanka adopted Theravada Buddhism without a change to the status of their rulers. They therefore argue that the change in religion did not cause the decline of this society.



Source 11.42 This statue of Buddha is located at Angkor Wat, which was originally a Hindu temple, and shows the religious changes that came to the Khmer Empire.

Review 11.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the group that was fighting against the Khmer in the early fifteenth century, and successfully attacked Angkor in 1431.
2. Describe what did Jayavarman VII did that may have left the Khmer Empire with out money.
3. Identify the climate changes in the fourteenth and fifteenth centuries that put pressure on the Khmer Empire.
4. Summarise the problems experienced that led to the water management system failure at Angkor.
5. Why can't we rely on the theory about the spread of disease contributing to the decline of the Khmer Empire?
6. Explain how the change to Theravada Buddhism may have diminished the power of the Khmer kings.
7. For each theory outlined above, write a short evaluation of how much that factor may have contributed. Write a conclusion with your assessment of which factors you think were most important in contributing to the decline of the Khmer Empire.

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11.8 Significance of Angkor today

Although the importance of Angkor declined after the fifteenth century, Khmer society in general continued. Many aspects of Khmer society continued to influence everyday life, through to modern times in Cambodia.

- The modern Khmer language and alphabet is the official language of Cambodia spoken by over 16 million people, and is based on the language used during the Khmer Empire (Old Khmer).
- Rural housing and cooking methods in Cambodia are very similar to those of peasants in the Khmer Empire.
- Buddhism, influenced by Hindu traditions, remains the dominant religion in Cambodia, and is followed by 97% of the Cambodian population.
- The Royal Ballet of Cambodia maintains the traditions of Khmer classical dance (*Apsara* dancing), which was performed in temples during the time of the Khmer Empire and in the courts of Khmer kings through to modern times. The dance was added to UNESCO's List of Intangible Cultural Heritage in 2008. This list aims to identify and protect important traditions inherited from our ancestors.

Source 11.43 The Royal Ballet of Cambodia performs *Apsara* dancing to maintain Khmer traditions. This performance is at the Royal Palace Pagoda in Phnom Penh.

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Between 1975 and 1979, much of Cambodia's traditional heritage came under threat during the Pol Pot regime. While the communist government led by Pol Pot wanted to re-establish the agricultural achievements of the Khmer Empire it also tried to destroy many of the traditions associated with religion and the monarchy. Up to three million people were killed, many by disease, torture and starvation. A war with Vietnam and then a civil war followed. After the war, many Cambodians were keen to reconnect with the traditions of their past to help rebuild their country.

Cambodia is proud of its history from the period of the Khmer Empire. Angkor Wat has featured on the Cambodian flag since 1863. It was kept on the new flag adopted in 1993 when the Cambodian monarchy was re-established. Tourism to Angkor grew rapidly after it was placed on the World Heritage List in 1992. An international airport was built at Siem Reap to support the tourism industry in 2008. However, with almost 2.6 million tourists visiting Angkor in 2018, there are concerns about how to protect the World Heritage Site.

Source 11.44 The national flag of Cambodia which features the temple of Angkor Wat. Only five national flags in the world feature buildings.

The water management systems of the Khmer Empire are also being examined more closely to help develop modern, sustainable water management techniques in Cambodia. It is hoped that the technology of the past can help Cambodians of today to support the growing population and economy.

Review 11.8

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify four things from the Khmer Empire that continue to influence modern life in Cambodia.
2. Identify what can be studied from the Khmer Empire to help Cambodians today.
3. How has Angkor Wat been used in modern Cambodian society?
4. Why do you think that Cambodians were keen to look back to their past after the horrors of the Pol Pot regime in the 1970s?

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End of chapter activities

Extended response questions

1 Describe how ordinary people lived in the Khmer Empire and how that differed from the lives of the elite.
2 Explain how the Khmer kings achieved power and how they ruled their empire.
3 What were the main cultural achievements of the Khmer Empire?
4 What problems do we have when researching the Khmer Empire because of the sources that are available to us?
5 Discuss the different theories that help us to understand why the Khmer Empire declined.

Group work activity

Use the 'True for Who?' visible thinking routine to examine the claim that *life in Khmer society was good*.

- Discuss: Start with a general group discussion to generate initial responses.
- Brainstorm: Create a mind map for each different occupation group in Khmer society that includes evidence of what life was like. (Use Source 11.6 to identify the different groups.)
- Dramatise: Each group member should take on a role as a member of a different occupation group. Role-play what life would be like for that person and how they would interact with other groups.
- Stand back: Students return to the claim that *life in Khmer society was good* to reach an overall conclusion.

Research activity

You have been hired by Lonely Planet to write an entry for their travel guidebook on Cambodia. Create an itinerary for a three-day trip to Angkor, visiting as many temples as possible. Write a guidebook entry that describes these temples and their main features for your readers. You could also document the tour in Google Tour Creator. Don't forget to provide advice on the best way to travel between the temples!

Creative task

Create a model or detailed drawing of Angkor Wat or another temple. You can create a physical model, or make it in a program such as Minecraft. Make a video or presentation to the class that points out the key features of the temple and how it relates to the religious beliefs of the Khmer and the power of the king.

Visible thinking routine

Tug of war

As a class, consider the following statement: 'The Khmer kings were responsible for the decline of the Khmer Empire'.

Write a series of ideas that either confirms or rejects the statement, justifying them. When your teacher has drawn a line on the board, writing 'Agree' and 'Disagree' at opposite ends, place your ideas where you think they best fit.

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Students can be prompted at various points through the debate to consider:

- the cost of their extensive temple building programs
- the cost of building and maintaining water management systems
- the cost of building palaces and living in luxury
- the cost of public festivals and processions
- the size of the government and number of officials
- changes in religion
- military might and wars with neighbours
- dependence on luxury imports from China
- changes in the international trade market
- climate change.

Cross-curricular task

Sustainability

Write a report about water management issues in Cambodia today. Consider whether these are similar issues that the Khmer Empire faced and whether knowledge of the Khmer water management system could be useful to modern society. (NOTE: This task also connects to the Stage 4 Geography unit 'Water in the World'.)

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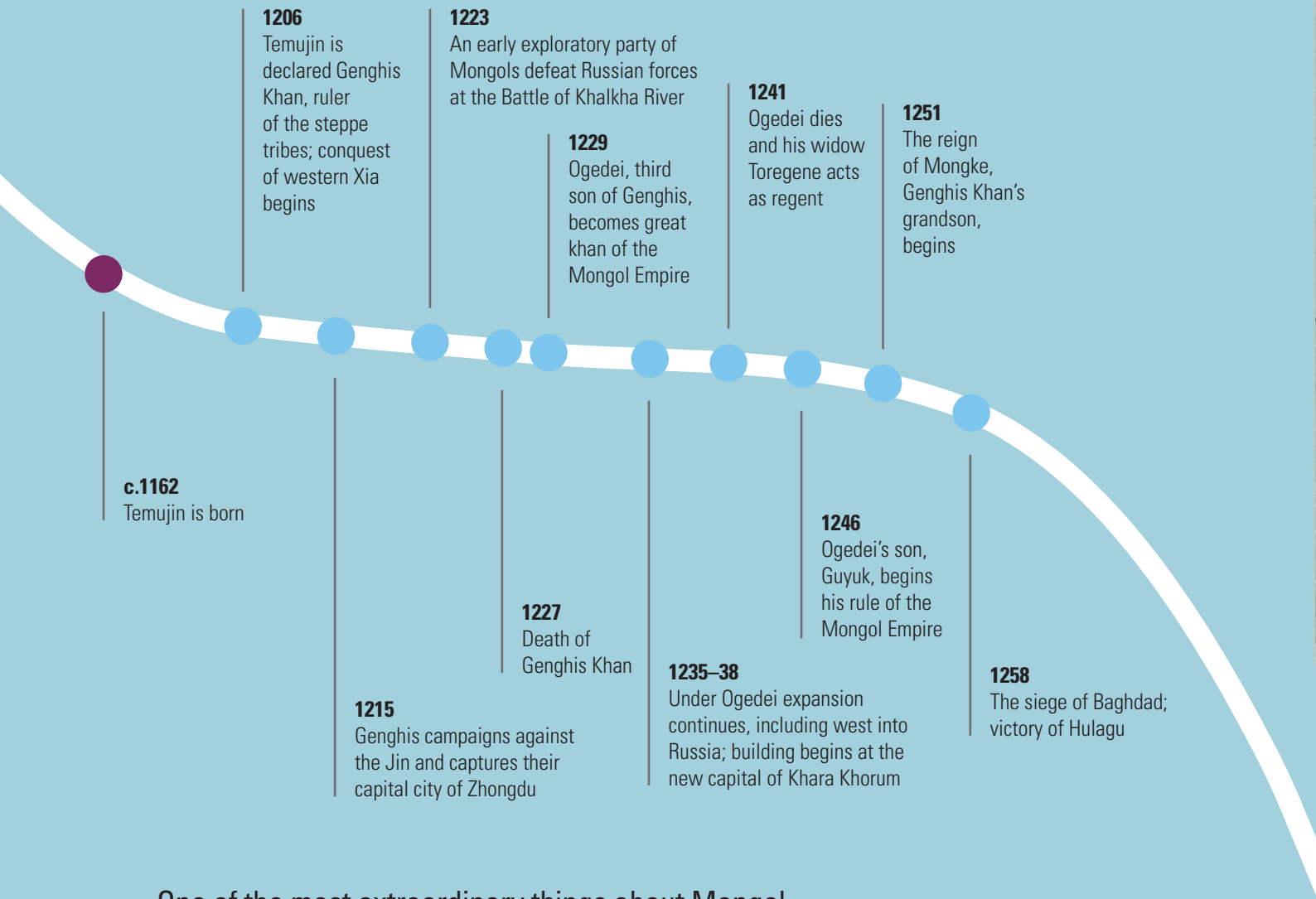
CHAPTER 14 Digital-only chapter

MONGOL EXPANSION

c. AD 1206–c. 1368



One of the most extraordinary things about Mongol expansion was that it was the achievement of an essentially nomadic tribal people. In 1206 a leader, Genghis Khan, united the Mongol tribes into a powerful army, and began conquering neighbouring lands. By 1276 the Mongol Empire stretched for approximately 10 million connected square miles from Hungary in the west to Korea in the east. The empire included Russians, Chinese, Persians and Vietnamese, as well as groups such as the Turks, Kazaks, Tibetans, Georgians and Armenians – dozens of different ethnic groups speaking dozens of different languages and practising a variety of religions, including Christianity, Islam and Buddhism. It was the largest empire of its kind in history.

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SEE, THINK, WONDER

Source 14.1 Mongol forces lay siege to the city of Baghdad, 1258 (illumination from a fifteenth-century manuscript)

Based on the image provided, consider the following questions for discussion.

- What can you **see** in this image? (I can see …)
- What do you **think** about this image? (I think …)
- What does this image make you **wonder** about the Mongol expansion? (I wonder …)

1259
Death of Mongke and the start of the civil war between contenders for the role of khan – Kublai Khan and Ariq Boke

1271
Kublai Khan declares himself emperor of the Yuan dynasty (China)

1279
Height of Mongol expansion reached

1294
Death of Kublai Khan

1368
The Ming defeat of the Yuan dynasty and the end of Mongolian rule in China

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Key questions

- How did a group of nomadic warriors come to conquer such a vast territory?
- How did the Mongols control so many different groups of people?
- What caused the empire founded by the Mongols to turn on itself, weaken and collapse?
- How should we think about the legacy of Mongol expansion?

Source 14.2 The Mongol Empire at its height shown in purple

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14.1 Mongol lifestyle

The Mongolian homeland

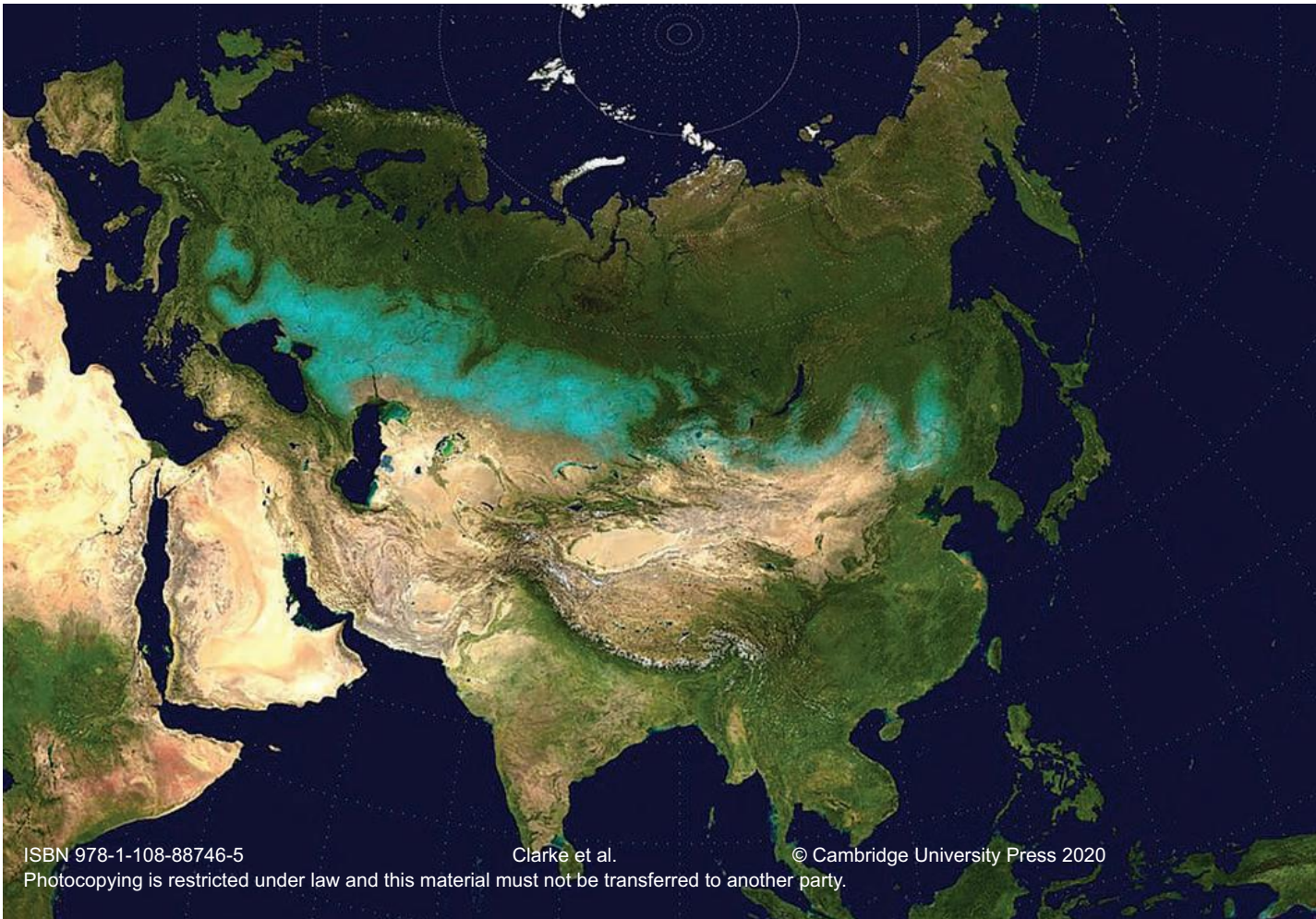
The Mongolian homeland was the **steppe**. The Eurasian steppe stretches from Manchuria in the east to Hungary in the west. The Mongolian section of the steppe was up to 1000 km wide in places. These grasslands fed the livestock on which the Mongolian relied for their food, transport, the insulation of their tents, and their clothing. Watered by the winter snow as it melted on the surrounding mountains, the steppe sustained the Mongol lifestyle.

steppe a vast area of grasslands that spans much of Central Asia

The steppe was a harsh and unforgiving place to live. The wind blew almost constantly across the grassy plains. If it snowed heavily the Mongols' animals could not feed on the grass, causing what the Mongols called the *tsagaan zud* – the white famine. The only thing worse than the white famine was the *zhara zud*, the black famine, when ice would harden into a thick crust on the ground and the animals would starve.

However, life on the steppe had some advantages. The steppe was well supplied with springs, wells, snow-fed rivers and plant life. The Mongols could graze their herds and hunt for wild game across the flat, grassy expanse. It was also surrounded by natural barriers. In the west were the Altai Mountains, in the south was the Gobi Desert, to the north were the Sayan Mountains as well as the thick forests and bogs of Siberia, and to the east little existed but parched and barren lands. These geographical features helped to create the extreme weather, but they also ensured that invasion was difficult.

Source 14.3 The Eurasian Steppe, coloured turquoise, runs through Europe and Asia



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Nomadic lifestyle

Because the steppe was not suitable for settled farming, the Mongols lived a **nomadic** lifestyle. They grazed their animals on the open plains during the summer, but moved to the shelter of the valleys during the harsh winters. They used trade to secure the kinds of goods produced by settled societies, including luxury goods.

nomadic moving from place to place, rather than settling in one area

They lived in temporary dwellings, called *gers* or *yurts* that could be packed up and moved when the weather or attacks from other tribes meant that a new location was required. A *ger*, aside from being well insulated, would have a small wood or dung-burning stove inside and a hole for the smoke to escape through, keeping those inside warm. The Mongols did not develop significant settlements until after they had begun to expand outwards from the Mongolian homeland.

Source 14.4 A Mongol *ger*

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Activity 14.1

Gers are still in use today.

Source 14.5 In this video, the family of Shagdarsuren Herelchuluun construct their *ger* on the Mongolian steppe. (Note the music in the background – this is known as Mongolian throat-singing.)

Source 14.5
The Nomad's *ger*

1. Watch the video and identify the materials being used that would not have been available during the period of Mongol expansion (thirteenth century).
2. Do some research to find out what materials the Mongols of the thirteenth century used to cover and insulate their *ger*. (Hint: one of the 'five muzzles' plays an important role.)
3. Study a map of the Mongol heartland and choose a good place to set up a *ger*. Think about the geography as well as the demands of the nomadic lifestyle. You must be able to justify your choice.

Historical skills: Comprehension: chronology, terms and concepts, Analysis and use of sources, Research, Explanation and communication **Historical concepts:** Continuity and change, Cause and effect

The Mongols' nomadic lifestyle was a training ground for the demands of conflict. Mongol children learnt how to care for a flock, including how to butcher and skin animals. As herdsmen, they honed their skills on horseback, with boys learning to ride from the age of four. Many of the tactics developed by the Mongols during the period of Mongol expansion began life as tactics for hunting game or herding animals on the grassy steppe.

The Mongols' most important possession was their livestock. In order to avoid the kind of catastrophe that the loss of livestock would create, the Mongols adopted the 'five muzzle' approach: they would keep horses, sheep, goats, cattle, and either camels in the south or yaks in the north. This variety of animals, or muzzles, meant that it was very unlikely that all of their livestock would be affected at the same time by an illness or by the weather.

The horse was the most important muzzle to the Mongols. A horse's hooves could break through the ice crust that prevented animals from grazing, and the horse was central to the hunt for the wild game that inhabited the plains, as well as the rounding up of flocks and herds. Horses meant that the Mongols were able to cover long

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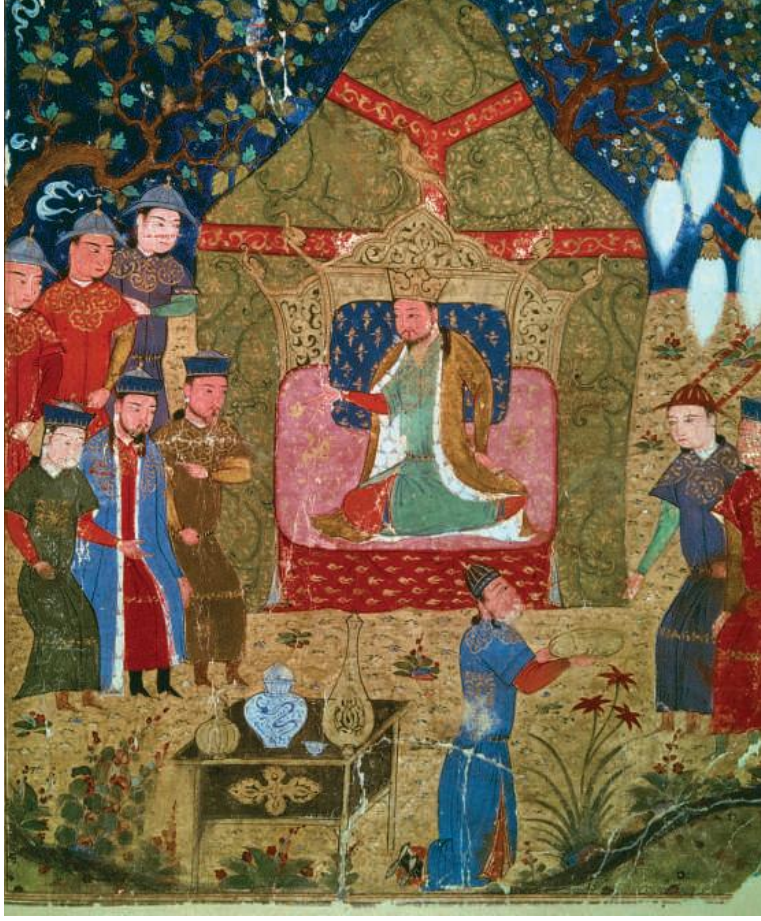
distances in difficult conditions, a factor that would become a vital part of their success as conquerors.

Mongol riders preferred to ride mares because they could drink the mare's milk. When fermented, mare's milk became a powerful alcoholic beverage known as *airag* that was extremely popular. If a Mongol needed to, they would also open a vein in their horse's neck and drink its blood. Sometimes this was done just in order to survive, or if the demands of the ride did not permit them time to stop for food. The horse was so important that its tail hair was used to symbolise the Mongol empire, both in peace and war. In the Mongol empire a *tug* – a banner made of horse hair – was used rather like a flag is used. A white *tug* was for peace, but a warrior carried a black *tug* into battle.

The steppe fed, clothed and sheltered the Mongols, and it also moulded them as only a lifestyle characterised by hardship, isolation and violence can. The nomadic life and the geographical features of the Mongol homeland therefore provide a good starting point for understanding how the Mongols came to conquer such a vast territory.



Source 14.6 An image of Genghis Khan from the work of a fourteenth-century historian, Rashid-al-Din Hamadani. Note the white horse-hair banners on the right.

Source analysis 14.1

Source 14.7 A description of the Mongol hunt from thirteenth-century Persian historian, Juvayni

> [Genghis Khan] paid great attention to the chase and used to say that the hunting of wild beasts was a proper occupation for the commander of armies; and that instruction and training therein was incumbent on warriors and men-at-arms, [who should learn] how the huntsmen come up with the quarry, how they hunt it, in what manner they array themselves and after what fashion they surround it […] when they are not engaged in warfare, they are ever eager for the chase and encourage their armies thus to occupy themselves; not for the sake of the game alone, but also in order that they may become accustomed and inured to [able to bear] hunting and familiarized with the handling of the bow and the endurance of hardships …
>
> Juvayni, *History of the World Conqueror*, thirteenth century

1 Using Source 14.7 and your own knowledge, describe how the nomadic lifestyle of the Mongols contributed to their skills as warriors.

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Social and political structure

Mongol society was based on the family clan. A tribe would be a larger group, often made up of the extended family.

The tribes of the steppe were politically, as well as geographically, isolated. Some tribes had a leader – a **khan** – but others were leaderless. There were various languages spoken, with some tribes speaking Mongolian, some speaking Turkic, and many speaking both languages. Tribes often clashed with each other. In the twelfth century they might join together to create a **confederation**, a grouping of tribes, under a single, powerful khan. If a tribe was defeated by another tribe or confederation, their khan would be killed, and the defeated tribe would be brought into the victorious confederation. However, sometimes a group of Mongols who did not want to join a confederation would simply take down their *ger* and move on.

As time passed, khans became more powerful and better supported by groups of armed followers. Strong central rulers began to emerge. As this new form of political structure developed, political life was regularly violent and competitive, as various men vied for the title of khan, the control of their tribe, and the control of other tribes as well.

khan a chief or leader

confederation a number of parties or groups that have formed an alliance

After the Mongol expansion began in the thirteenth century, the political and social structure of the Mongols became more clearly defined. Under Genghis Khan a set of laws (known as *Yasa*) was developed. Genghis's grandson, Kublai Khan, had a code of laws for Mongol-ruled (Yuan) China.

Women

Mongol society was **patriarchal** and **patrilineal**. Possessions such as livestock were passed from fathers to sons. Women were bought, given away or kidnapped as brides within and across tribes. However is important to remember that most societies in the thirteenth century were controlled by men, although not all were patrilineal. Women in Mongol society had some freedoms and power not available in other societies. They could be hunters, shamans (religious leaders) and even, for the wife or mother of a khan, political leaders.

patriarchal a social system in which fathers are heads of households, descent is through the male line and men hold more power and authority than women

patrilineal tracing your origins through your father's line or family

Source 14.8 In 1245, Franciscan monk Giovanni da Pian del Carpini (also known as Friar John of Plano Carpini) was sent by Pope Innocent IV as a missionary to the Mongols, and to gather information about them. His report included a description of Mongol women. (Note that like other Westerners of the time, Friar John used the term 'Tartar' to refer to all Mongol peoples.)

Girls and women ride and gallop as skilfully as men. We even saw them carrying quivers and bows, and the women can ride horses for as long as the men; they have shorter stirrups, handle horses very well, and mind all the property. The Tartar [Mongol] women make everything: skin clothes, shoes, leggings, and everything made of leather. They drive carts and repair them, they load camels, and are quick and vigorous in all their tasks. They all wear trousers, and some of them shoot just like men.

Friar John of Plano Carpini, c.1247, *The Story of the Mongols Whom We Call the Tartars*

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Once Mongol expansion began, women became more independent and powerful as the men spent time away on campaigns. Women were responsible for the *ger*, the livestock and the family, and were even able to own property. As the Mongols expanded, they introduced laws to protect women and girls. For example, in China the Mongols created laws against the killing of female babies, as well as against the selling of daughters as prostitutes and servants.

There were even Mongol women who became warriors, such as one of Genghis Khan's daughters who commanded a Mongol army in 1221. But this was unusual and also demonstrates the problem that historians face when thinking about the lives of Mongol women. We know more about women who were from powerful families, and much less about the ordinary day-to-day life of Mongol women.

Source analysis 14.2

Source 14.9 Fourteenth-century portrait of Chabi, wife of Kublai Khan (right), and Taji, wife of Darmabala (left), both empresses of the Yuan Dynasty (paint and ink on silk)

Draw up a table with two columns.

1. In the first column list all the things about this source that you think an historian would find useful. What does it show us? Can this source be used as evidence of if you were a historian writing about Mongol expansions?
2. In the second column make a note of all the problems with the source. What problems can you see? What limits its usefulness for a historian studying the history of Mongol women?

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Activity 14.2

Design a graphic or cartoon that demonstrates the social and political structure of pre-expansion Mongol society. Your graphic or cartoon should include dialogue between your characters that explains what is happening to them and why.

Historical skills: Perspectives and interpretations, Empathetic understanding, Explanation and communication
Historical concepts: Cause and effect, Perspectives, Empathetic understanding

Activity 14.3

Compass points

On a large piece of paper or cardboard, or using a digital application, draw a compass, with N, E, S and W around the edges. On each compass point, respond to the questions below.

Need to know: What else do you need to know to study daily life of the Mongols further?

Excited: What excites you about studying daily life of the Mongols?

Stance: What is your stance about Mongol daily life (what are your thoughts about it)? How might you move forward to decide whether your stance is correct?

Worrisome: What worries you about this topic? What is the downside to it?

Historical skills: Comprehension: chronology, terms and concepts **Historical concepts:** Significance

Review 14.1

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the advantages and disadvantages of life on the steppe.
2. What was a confederation?
3. Define 'patriarchal'.
4. Define 'patrilineal'.
5. What was the Mongolian social structure based on?
6. Identify the roles of women in Mongolian society.
7. Explain the importance of the horse in Mongolian culture.
8. Explain the causes of political violence between and within tribes of the steppe.

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14.2 Rise of Temujin (Genghis Khan)

Early life

In around 1167, a boy named Temujin was born. He was the son of a Mongol chief by the name of Yesugei, who died of poisoning by a rival tribe when Temujin was nine. Temujin was too young to take his father's place as clan leader, so his mother, Hoelun, and her children were left to fend for themselves. The few sources that exist show the family trying to survive by gathering nuts and roots and hunting small animals.

An important source on the life of Temujin is *The Secret History of the Mongols*, which was written for the Mongolian royal family, some time after 1227. One story it tells is that, when Temujin was 14 years old, his half-brothers Bekhter and Belgutei stole a fish from him. In revenge, Temujin and his brother Jochi-Kasar killed Bekhter. On the point of death, Bekhter asked them to spare Belgutei, which they did. In return, Belgutei became one of Temujin's most powerful allies. But their mother, Hoelun, was less forgiving.

Source analysis 14.3

Source 14.10 Hoelun's horror and grief on learning of the death of Bekhter, in *The Secret History of the Mongols*

When they got back to the tent
Mother Ujin [Hoelun] could see on their faces
    What they'd done.
She looked at her two sons,
then pointing first at Temujin said to them:
'Killers, both of you!
When he [Temujin] came screaming from the heat of my
    Womb
this one was born holding a clot of black blood in
    his hand.
And now you've both destroyed without thinking …
you've killed your own brother!
When we have no one to fight beside us but our
    shadows
when there is nothing to whip our horses but
    their own tails
when our mouths are filled
with the bitterness of what Tayichiud* have done
    to us,

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Source analysis 14.3 continued

and we ask ourselves:
'How can we get revenge on them?'
you come complaining to me, saying:
"How can we live with these brothers?"
and now you do this!'
This is how she spoke to her sons,
reciting ancient phrases and quoting old sayings to
them in her anger.

The Secret History of the Mongols

* Tayichiud – a rival tribe and enemies of Genghis and his family/clan

1 Using your knowledge of Mongolian political structure, the fate of Temujin's father, and the impact that it had on the family, explain the perspective of Hoelun in this source.

Activity 14.4

In cartoon format, retell the story of Temujin and his brothers.

Historical skills: Empathetic understanding, Explanation and communication **Historical concepts:** Empathetic understanding

Around 1181, Temujin's bride, Börte, who had been chosen before his father's death, was kidnapped during a raid by a tribe called the Merkits. In his search for a way to rescue his wife and seek his revenge, Temujin approached Ong Khan, a powerful leader of the Mongols. Ong Khan had been the *anda* (meaning blood brother or brother-by-oath) of Temujin's father. Blood brotherhoods were an important feature of political alliances amongst tribes. *The Secret History* tells us that Ong Khan said to Temujin, 'Your father and I were sworn brothers … I shall trample the Merkit; Lady Börte shall be saved.' Ong Khan and Temujin defeated the Merkit, and Temujin regained his wife.

In 1201 and 1202, Temujin fought together with Ong Khan against other tribes. However, Ong Khan's son became envious of Temujin's growing power, and the alliance between Ong Khan and Temujin came to an end. A young Mongol called Jamuka, who was Temujin's *anda*, turned against him and allied with Ong Khan. In 1203 Temujin was defeated by his once sworn friends and allies, now rivals.

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Rise to power

Over the next three years, Temujin rose to power by uniting the Mongol tribes, something that had never before been achieved.

Source analysis 14.4

Source 14.11 This extract from *The Secret History of the Mongols* talks about conflict between the Mongol tribes

> In the time before you were born
> the stars in the heaven were spinning around.
> Everyone was fighting each other.
>
> *The Secret History of the Mongols*

1 What does this passage describe as the situation between Mongol tribes before the rise of Temujin?

Source 14.12 Genghis Khan in combat. This illustration is from the fourteenth-century *Universal History*, by Rashid-al-Din Hamadani

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Temujin achieved his extraordinary rise in a number of ways. First, he promised his men that they would have a share in all the spoils of war: this made him popular and attracted other men from different tribes to his side. Second, he appeared to be a modest man who lived simply and fought bravely alongside his men: this made him admired by the men who served him. Third, he was utterly ruthless.

In 1203 Ong Khan had been killed, and in 1206 Jamuka's men betrayed him and handed him over to Temujin. Temujin was outraged at their disloyalty, and had all these men killed. *The Secret History* records that Jamuka acknowledged Temujin's achievements, his own responsibility for the breaking of their bond, and the need for him to be killed:

'Now, my *anda*,' he said, 'you've pacified every nation; you've united every tribe in the world. The Great Khan's throne has given itself to you. Now the world is ready for you … I went wrong when I strove to be a better man than my *anda*.'

Temujin honoured his old blood brother by giving him a ruler's death – a death without bloodshed. Jamuka was trampled by Temujin's men until his back was broken and he died.

Temujin then convened an assembly of the tribal leaders – the Mongol nobility. This assembly, or *khuriltai*, pronounced him Genghis Khan. The term *Genghis* has been understood as meaning many things – some have said it means cruel, some say strong, some great, or even that it means 'ruler of the ocean'. Whatever the word might mean, in 1206 Genghis Khan was now the undisputed leader of all the major tribes of the steppe.

Activity 14.5

It is 1206 and Temujin has just been declared the Great Khan and unifier of the Mongol tribes. It has been a hard life for Temujin, and the struggle has been immense. Choose one perspective from the story of the rise of Genghis Khan and write an account of his life to 1206. You may decide to be his wife, Börte, his half-brother, Belgutei, or his mother, Hoelun. You may even decide to be one of his victims, such as Jamuka. Whomever you decide to be, a little additional research will help you to write a convincing account of his life and his rise.

Historical skills: Perspectives and interpretations, Empathetic understanding, Research **Historical concepts:** Perspectives, Empathetic understanding

Review 14.2

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. What was the name of Temujin's early ally and blood brother?
2. Explain what happened to the men who betrayed their friendship with Temujin.
3. Identify one event in the early life of Genghis Khan that helps explain his rise to power.
4. Identify one event in the early life of Genghis Khan that demonstrates an aspect of his character or personality, such as ambition, cruelty, ruthlessness, and so on.
5. What was most important in shaping the rise of Genghis Khan: his character or his context? Justify your response using examples drawn from sections 14.1 and 14.2 of this chapter.
6. Identify the important people in Genghis' life up to 1206. Explain what made them so important.

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14.3 The Mongol army

Genghis Khan took the skills and talents of the steppe horsemen and hunters and turned them into the most terrifying fighting force in the world. The Mongols struck fear into the hearts of all who observed them. The Christian chronicler, Kirakos Ganjaketsi, wrote: 'They had a hellish and frightening appearance. They had no beards, although some of them had a few hairs above their lips or on their chins. They had narrow and quick-seeing eyes, high shrill voices; they were hardy and long-lived.'

Organisation

Genghis Khan divided his men into units of 10, known as *arban*. Men from across the different tribes were brought together in the *arban*, and they were ordered to be loyal to the great Khan and to each other. Retreating was a crime punishable by death. *Arbans* were combined into companies of 100 men (*jaghun*) and battalions of 1000 men (*minggan*). Each *arban* had a commander that would give the orders coming from above. Any soldier could become a commander. This helped motivate the soldiers and made them loyal to an army that was prepared to reward them, irrespective of their background.

During a battle, the generals in charge of thousands of men would find a place from which to observe, allowing them to direct action and give instructions. The Mongols used messengers to communicate, as well as flags, drums and arrows that would whistle as they passed through the air. Most of the Mongol generals had spent time in the *keshik,* the bodyguard of Genghis Khan. The *keshik* helped breed loyalty, skill, strategic thinking and understanding of how to command an army. This meant that Mongol generals had similar training and, accordingly, similar ideas about how to wage war. The Mongol army, therefore, fought as one unit – loyal, disciplined and commanded by men who shared the same ideas about tactics and strategies.

Source 14.13 Entrance to the Genghis Khan Statue Complex in Mongolia

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Weapons

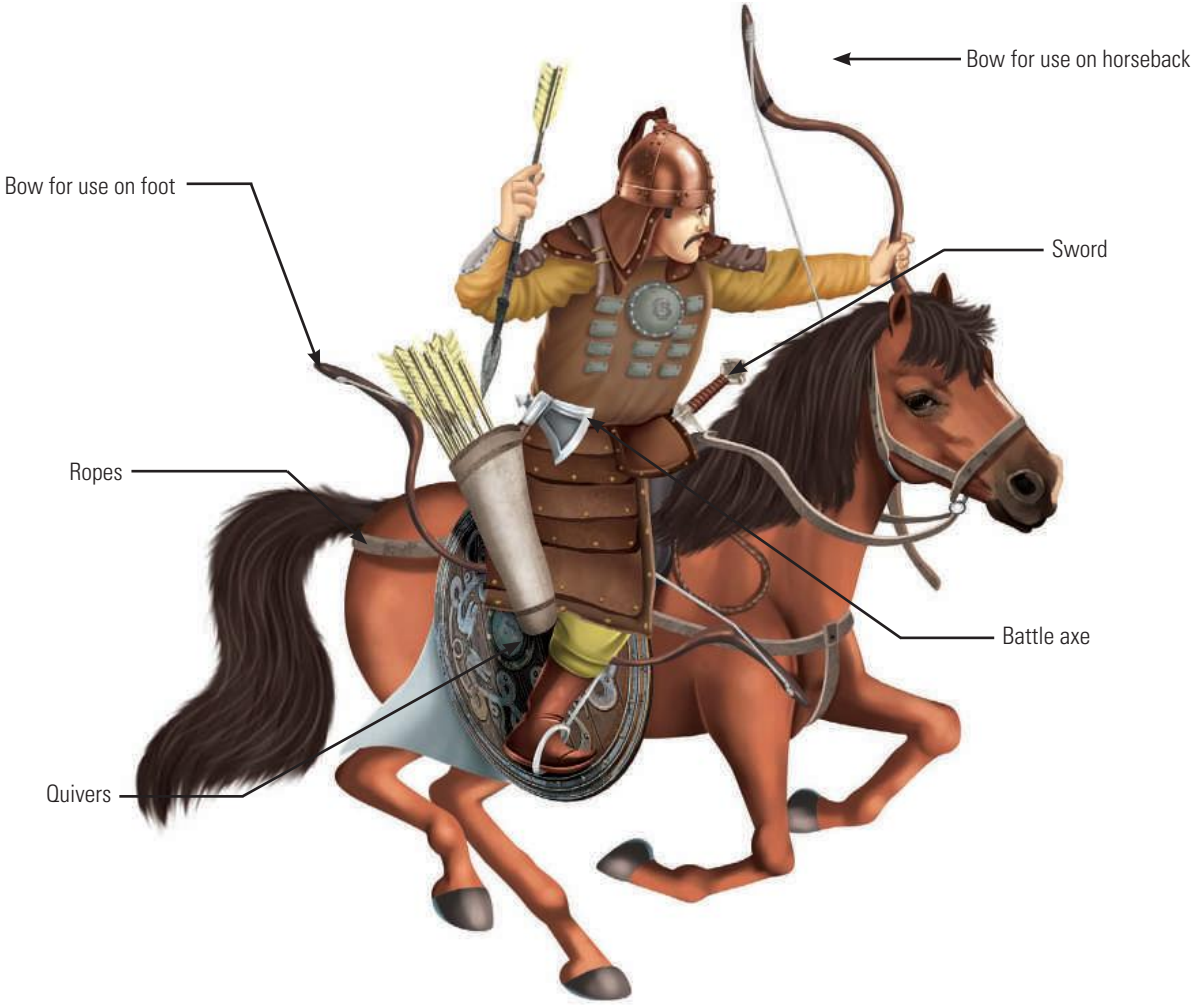
Each Mongol soldier was provided with multiple horses, so that no horse would become too tired. Soldiers wore armour, and sometimes their horses did as well.

Soldiers were equipped with:

- two bows – one for firing when on foot, a smaller one for when on horseback
- quivers full of arrows
- one battle axe
- ropes in case there was a need to drag a siege engine (used to break down fortifications such as castle doors or city walls)
- a lasso and long lance, usually fitted with a hook so that an enemy rider could be pulled from his horse.

Wealthier Mongol soldiers would also carry a sword.

Of all of this equipment, the composite bow was perhaps the most important. Made from wood, sinew and animal horn it had a range of 320 m when shot from horseback. By the end of the thirteenth century the Mongols had also developed weapons using technology that they learnt about from Muslim and Chinese advisors. These included catapults armed with ceramic bombs or grenades. Explosives technology was still very rudimentary at this stage, but for the Mongols – who used fear as perhaps their most potent weapon – the impact and shock value must have been very useful indeed.



Source 14.14 A Mongol soldier

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Tactics and strategies

Before a battle the Mongols would gather intelligence. Reconnaissance informed their planning, telling them what to expect of their enemy's strength of numbers and arms, as well as position.

Once on the battlefield the Mongols adapted hunting tactics. One of these was the ***nerge*** or hunting circle, in which hunters would encircle an animal and close in on it. In battle, hundreds or thousands of Mongol riders formed a massive circle that could cover several kilometres. As the circle began to close in, everything caught within it could be slaughtered. For this tactic to work, the Mongol army needed to be able to rely on its organisation, its discipline, its ability to communicate and its skills with the various weapons carried by the Mongol warriors. Any break in the line could lead to the enemy escaping.

nerge hunting circle; encirclement tactic

feigned retreats faking withdrawal on the battlefield to tempt the enemy into a misguided attack

Another tactic that proved successful was the ability of the Mongols to fire arrows behind them as they rode their horses away from the enemy. Known as a Parthian shot, after the Persian horsemen who developed it, this tactic required a Mongol warrior to turn the upper part of his body and fire back at the enemy. This allowed the Mongols to do damage while in retreat. It also gave us the expression, a 'parting shot'.

The Mongols also used **feigned retreats** in order to lure their enemy into vulnerable positions so they could then be encircled using the *nerge*.

When attacking walled cities, the Mongols used effective siege tactics. In 1258, a Mongol army under the command of Hulagu Khan, grandson of Genghis Khan, laid siege to the rich and cultured city of Baghdad. The city lasted only 12 days before surrendering to Hulagu's forces.

Source 14.15 Mongol archer performing the Parthian shot, from Rashid-al-Din Hamadani's *Universal History*

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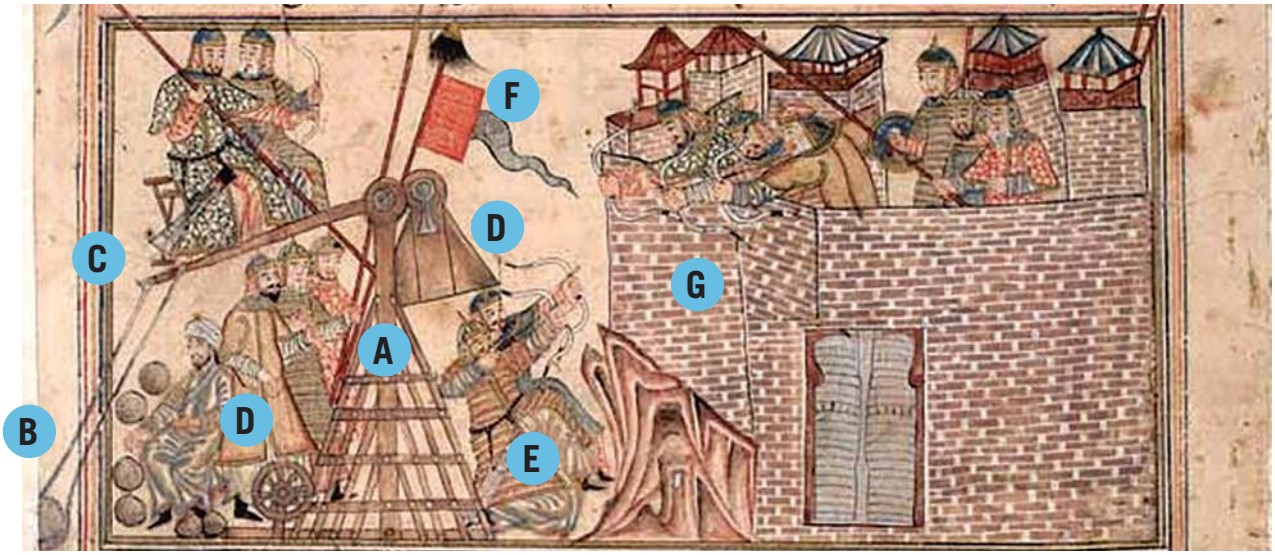

Source 14.16 Illustration of Mongol siege warfare from *Compendium of Chronicles,* written by Rashid-al-Din, an early fourteenth-century Mongol official

A Catapult
B Ceramic bomb in catapult sling, ready to be thrown
C Catapult arm. There appear to be two men sitting on the arm, but they are probably intended to be on chairs in the background. The Mongols may have catapulted prisoners or dead bodies into cities, but they are unlikely to have used the catapult for live warriors.
D Catapult counterweight
E Mongol warrior with helmet, body armour, composite bow
F Black spirit banner
G Walled city

Source analysis 14.5

Source 14.17 Friar John of Plano Carpini writes about the tactics of the Mongols in *The Story of the Mongols,* thirteenth century

> No one kingdom or province is able to resist the Tartars [Mongols]; because they use soldiers out of every country of their dominions, If the neighbouring province to that which they invade will not aid them, they waste it, and with the inhabitants, whom they take with them, they proceed to fight against the other province. They place their captives in the front of the battle, and if they fight not courageously they put them to the sword. … Soldiers also must be furnished with strong hand-bows and cross-bows, which they greatly dread [arm] with sufficient arrows, with maces also of strong iron, or an axe with a long handle. When they make their arrowheads they must, according to the Tartar's custom, dip them red-hot into salt water, that they may be strong enough to pierce the enemies' armour … they must dispose [unleash] their bands and troops in an orderly manner, and ordain law for their soldiers. Whosoever runs to the prey or spoil, before the victory is achieved, must undergo a most severe punishment. For such a fellow is put to death among the Tartars without pity or mercy.
>
> Friar John of Plano Carpini, *The Story of the Mongols Whom We Call the Tartars,* c.1247

1 Explain what the account of Friar Carpini tells you about the organisation of the Mongol army.
2 Explain what it tells you about Mongol tactics and strategies.
3 Friar Carpini has written his report for Pope Innocent IV, describing the Mongols in war. Your job is now to write an additional section of the report advising the pope, based on what you have learnt, about the best way to attempt to offset the Mongol threat. Describe the tactics and strategies you would use to counter a Mongol attack.

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Activity 14.6

Think about the other people from the ancient or medieval time period that you have studied in the context of war. Pick one group that you would like to research and then write a description of a battle between the group that you have chosen and the Mongols. Do some research in order to make sure that you can discuss these specifics:

- weapons
- tactics and strategies
- leaders
- victories and losses.

In your description you must stay true to the history and write an account that follows the course of battle using the historically correct terms and concepts. The most challenging part of this task is to pick a winner and be able to justify this choice.

Historical skills: Comprehension: chronology, terms and concepts, Research, Explanation and communication

Historical concepts: Cause and effect, Significance

Review 14.3

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. How was the Mongol army organised?
2. Identify the reasons for Genghis Khan's success in battle.
3. Explain what helped to motivate Genghis Khan's men.
4. Describe what the Mongols did before battle.
5. Why do you think Genghis Khan brought men from all different tribes to fight together in an *arban*?
6. Why do you think that the *nerge* (hunting circle) was an effective tactic?
7. Explain what the list of weapons a Mongol carried suggests about the way they fought.
8. Explain what inspired the Mongols to fight.

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14.4 Extent of the Mongol expansion

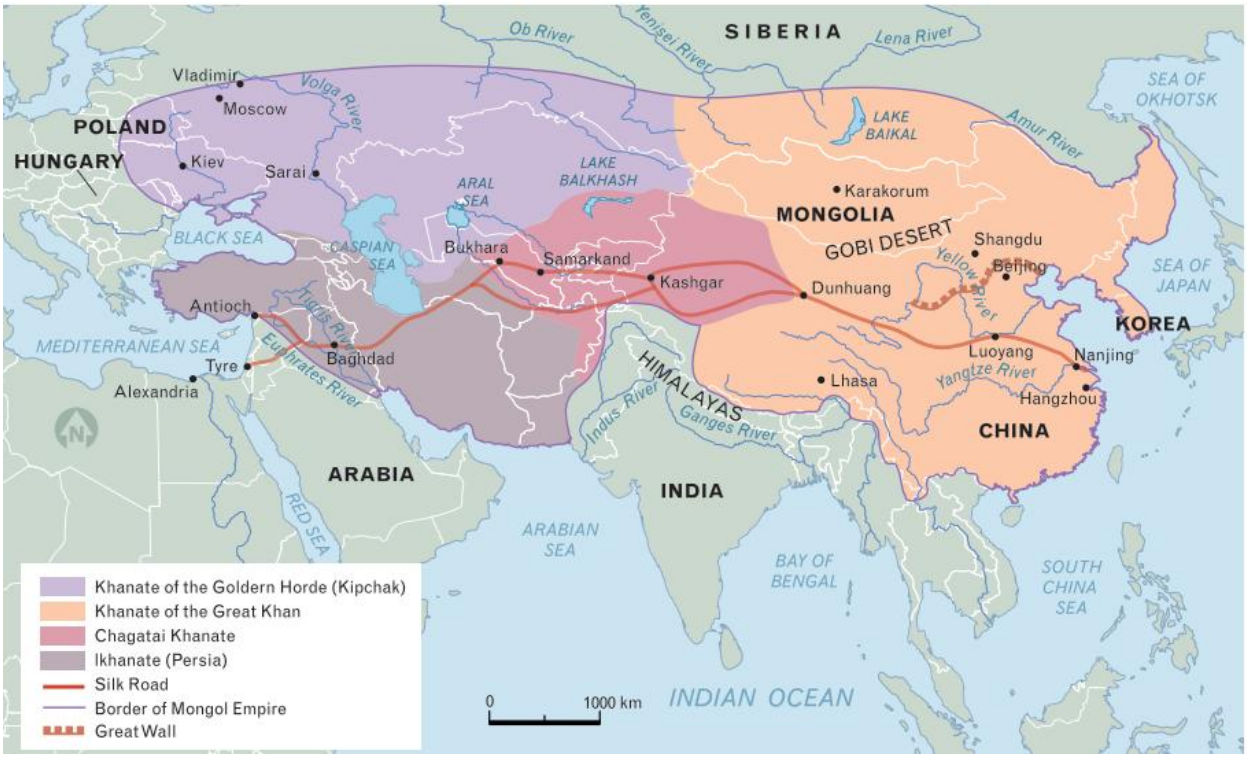
The Mongol Empire expanded rapidly from the proclamation of Temujin as Genghis – the Khan of all the Mongols – in 1206, reaching its height in 1279.

As the empire expanded it was divided into four *ulus* (realms) or **khanates**, over which a single great Khan, elected by the *khuriltai*, was supposed to rule. It is thought that Genghis created the khanates for his sons. The khanates were:

- the Golden Horde of central Asia and Russia
- the Ilkhanate of west Asia
- the Khanate of the Great Khan (in Mongolia and China)
- the Chaghadai of central Asia.

It took the mighty Mongol army only 73 years to extend the empire to include all of these lands, but as a united empire under a single Great Khan it lasted little more than 50 years. The clan structure that had underpinned Mongol society before the rise of Genghis continued to shape the way that power operated across the empire. There was conflict between rival heirs fighting for the title of Great Khan, and this ultimately undermined the empire.

khanate a political entity ruled by a khan



Source 14.18 The four Khanates

Source 14.18 Mongol conquests and expansion

Genghis Khan was succeeded as Great Khan by his third son, Ögedei, who was in turn succeeded by his own son, Güyük. Güyük had no sons, and was succeeded by his nephew Mongke. Mongke also had no sons: his death saw civil war erupt as Kublai and Arigh Böke fought each other for the succession.

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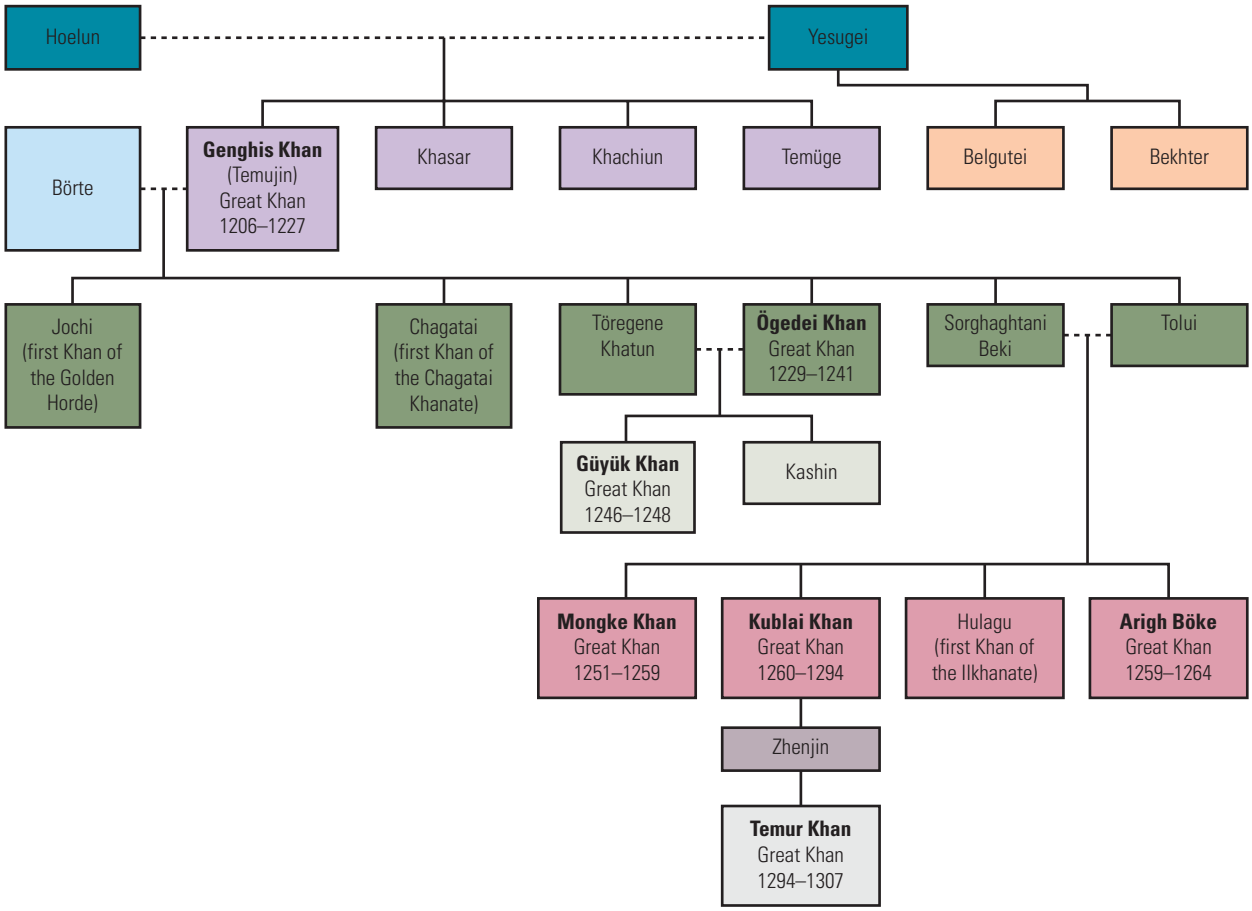
Source 14.19 The Great Khans of the Mongol Empire. Notice the gaps between the reigns of each Khan, and also the overlap of Kublai and Arigh Böke.



Following his victory in the civil war, Kublai Khan focused his energies on becoming the first emperor of the Chinese Yuan dynasty, as well as Great Khan. His grandson Temur succeeded him as emperor, and also as Great Khan, although by this time the title was largely nominal. The Yuan Dynasty thrived for a time, but peasant-led rebellions led to instability. In 1368 the Ming Dynasty defeated the Mongolians.

Review 14.4

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the four khanates.
2. What year is identified as the height of the Mongol empire, and who was Khan at the time?
3. Identify which Khan became the first Chinese emperor of the Yuan dynasty.
4. Explain why the Mongol Empire fragmented.

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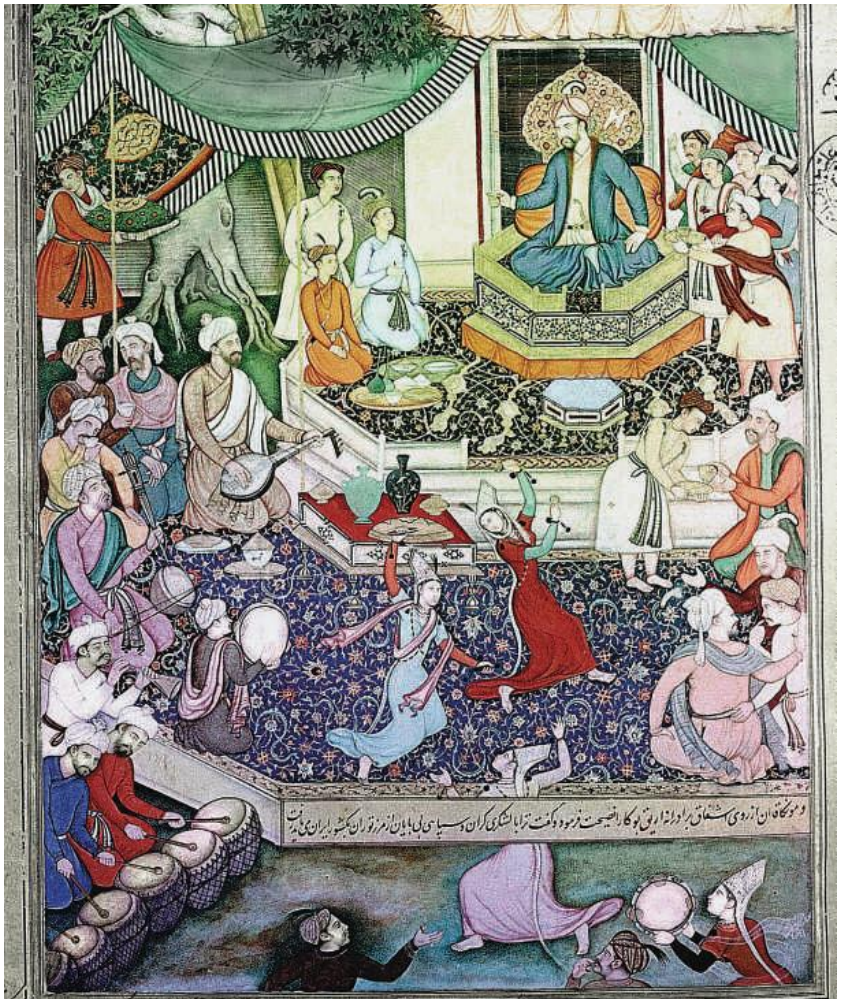
Site study: Khara Khorum

In 1235, the city of Khara Khorum was established as capital of the Mongol Empire by Ögedei Khan. Later, Mongke Khan extended the palace his uncle had constructed, and had a stupa temple built.

Khara Khorum was not a particularly good site for a capital. It could not provide essentials for its population, so hundreds of cartloads of goods were brought in every day. However, at the height of the Mongol period it was a flourishing centre. A monk called William of Rubruck visited the site in the mid-thirteenth century.



Source 14.20 A sixteenth-century representation in which Mangu Khan, brother of Kublai Khan, holds a feast at Khara Khorum.

Source 14.21 William of Rubruck describes Khara Khorum.

Of the city of Caracarum you must know that, exclusive of the palace of the Chan [Khan], it is not as big as the village of Saint Denis, and the monastery of Saint Denis is ten times larger than the palace. There are two quarters in it; one of the Saracens [Muslims] in which are the markets, and where a great many Tartars gather on account of the court, which is always near this [city], and on account of the great number of ambassadors; the other is the quarter of the Cathayans [Chinese], all of whom are artisans. Besides these quarters there are great palaces, which are for the secretaries of the court. There are there twelve idol temples of different nations, two mahummeries [mosques] in which is cried the law of Machomet [Mohammed], and one church of Christians in the extreme end of the city. The city is surrounded by a mud wall and has four gates. At the eastern is sold millet and other kinds of grain, which, however, is rarely brought there; at the western one, sheep and goats are sold; at the southern, oxen and carts are sold; at the northern, horses are sold.

William of Rubruck, c.1253–55, *The Journey of William of Rubruck to the Eastern Parts*

continued...

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Site study: continued

When Kublai became Great Khan in 1260, he chose a new site for the capital. Khara Khorum lost its importance, and also suffered during the civil war, although there was a resurgence of prosperity in the early fourteenth century. In 1388 the city was destroyed by troops of the Ming Dynasty.

In the mid-twentieth century, Khara Khorum was excavated by archaeologists from the USSR. Finds included the remains of buildings and paved roads, as well as artefacts such as metals, ceramics and coins. However, most of these were taken back to Russia.

Among the few objects remaining at the site today are the stone tortoises, or Bixi, that represent one of the sons of the dragon in Chinese mythology. Rubbed for good luck, these tortoises (really dragons with turtle shells) perhaps provide an example of the Mongolian adoption of Chinese symbols and culture during the period of Mongol rule in China.

Source 14.22 A stone Bixi at Khara Khorum

1 Identify the groups of people who lived in the city of Khara Khorum.
2 Explain what idol temples are.
3 Why is there so little of the site left?
4 Describe a Bixi.
5 Why was there no Mongol capital prior to Khara Khorum?
6 Using William of Rubruck's description, draw a site plan of Khara Khorum, identifying the different buildings and areas including the market, the church, the palaces and the mosque.

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14.5 Treatment of conquered peoples

In 1240, an English monk called Matthew Paris produced an illustrated history of the world called *Chronica Majora*. He included a fearful account of what happened during Mongol conquests, even though he had never encountered a Mongol in his life. His work was a response to rumours that emerged about what the Mongol armies were doing in Russia and eastern Europe.

Source analysis 14.6

Source 14.23 Painting from *Chronica Majora*, Matthew Paris, 1240

1 Describe what you see in the illustration. What did Paris fear the Mongols did to people?
2 Explain the value of Paris' perspective. What can we learn from his perspective? What does this source tell historians about the Mongol conquests? (There is a clue in the caption to help you to answer this question.)
3 How do you think Matthew Paris came to believe that this is what the Mongols did?
4 Explain whether there is anything in the source that you think is historically accurate.

However, life under the Mongols had its benefits. The Mongols improved trade connections and routes, and wealth soon followed. They introduced laws and codes of behaviour that could be brutal, but were often more lenient than the laws they replaced. And, finally, they not only allowed religious diversity in their lands, they insisted upon it.

Policy

Taxation

As the Mongol Empire expanded, they gained wealth from the plundering of conquered towns and cities. Genghis Khan insisted on an equal distribution of plunder among his men, inspiring their loyalty and personal commitment. But wealth also developed from another source: the taxation of conquered peoples.

Most historians agree there was an effective taxation system under Genghis Khan, but the methods are not well documented so we are not sure how it worked. The later Chinese (Khanate of the Great Khan)

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and Persian (Ilkhanate) sources give a clearer picture. Taxes were collected by local administrators, and a regular census allowed the administration to know how much could be expected. The system brought the Khan enormous wealth, as he not only taxed the population, but also the goods that were being traded in the cities and along the trade routes. The famous Italian traveller, Marco Polo, visited China and noted that Kublai Khan used some of his fortune to help those who could not pay their tax due to crop failures or sickness amongst their herds.

Source 14.24 Marco Polo writes about Kublai Khan's taxes.

[The] Great Khan receives a tithe [tax] of all the wool, silk, and hemp used for cloth making … Since all the craftsmen are under obligation to devote one day a week to working on his behalf, he has this cloth made up into garments, which he gives to the poor families in accordance with their needs for winter and for summer wear.

Polo, M., *The Travels of Marco Polo*

Some groups were exempt from taxation, such as religious leaders and clerics. It is also believed that teachers, lawyers and artists were exempt, although there is very little in the scholarly (as opposed to popular) literature to support the argument that this exemption was universal.

Communications network – the *yam*

It was critical for officials of the empire to be able to travel safely, taking messages and taxes across the empire. The administration of the empire therefore relied on the *yam*. The *yam* was a communications network that criss-crossed the vast territory governed by the Mongols. Messages could be sent quickly and directly, with some messengers able to travel as far as 320 to 400 km per day.

The *yam* was run by the army who maintained the places where messengers could stop and change their horses – taking a new horse and leaving behind a tired horse to rest and be fed. These stops also allowed messengers to collect supplies and take shelter if conditions were too difficult for travel. The *yam* system was not designed for ordinary travellers or merchants. Aside from messengers on horseback, the only other people who were supposed to use the *yam* were runners who would race between shorter stops in order to deliver particularly urgent messages. The runners would wear belts with bells attached in order to alert the runners at the next stop that they were approaching. The waiting runners would then take the message or parcel and continue the race to deliver it.

Laws – the *yasa*

The *yasa* began as unwritten rules or customs and developed under Genghis and his successors. It became a broader set of customs and laws determining what should be considered a crime and how people were to be punished for particular crimes.

The thirteenth-century Persian historian, Juvayni, wrote that, 'throughout his whole army, no one could give indication of [the existence of] lying and theft' The harsh discipline that was used to help control the Mongol army extended beyond the military to society more generally. Friar Carpini, whose eyewitness testimony of the Mongols could often convey his horror at their behaviours, nonetheless noted in the thirteenth century that, 'Theft is unusual among them, and therefore their dwellings

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and all their property are not put under lock and key.'

There were various harsh punishments for theft. According to the Mongols 'a horse thief must compensate the owner with ten horses', but if he had no horses to give then the law stated, 'he must turn over his children to the owner'. If he had neither horses nor children with which to pay, the punishment was execution. By the time of Kublai Khan, laws had become more consistent, but they remained highly adaptable, reflecting the diversity of the Mongol lands and the peoples over which they ruled. For example, according to the law of Kublai Khan's Yuan Dynasty, 'murderers may ransom themselves by paying forty gold coins in the case of a Muslim and a donkey for a Chinese'.

There were many laws encouraging thrift and reinforcing a Mongol respect for natural resources. For example, people were instructed that 'clothes must be washed until they are worn out', and that 'urinating in water or ashes is punishable by death'. This reflected the humble origins of the Mongol people.

Existing policies

One of the weaknesses of the Mongol Empire was the reluctance of the Mongols to adapt their political structure to accommodate the existing political organisation of conquered peoples. Nor were they keen to establish a comprehensive administration system. Power was firmly grasped in the hands of the khan, so the administration that existed at the time of a Mongol invasion was dismantled. This often had a detrimental impact on local economies. The khan relied on advisors and officials, as well as the authority of the *yasa*, to maintain the decision-making and day-to-day running of the empire.

Religion

The Mongols were **shamanist**. Genghis Khan believed in a powerful sky god, Tenggeri, who – according to Mongol tradition – had given Genghis the task of uniting the Mongol tribes and then the world. Shamanists did not have a scripture or public rituals, nor did they have priests. They did, however, have shamans who could perform certain rituals to cure sick people, try and change the weather or tell the future. Shamanism seems to have been compatible with other religious ideas.

The most famous Mongol laws were those protecting the right of people to practise the religion of their choice without fear of discrimination or prosecution. This can be partly explained by Genghis' respect for religious leaders. For example, when he started his conquest of China he became convinced that Daoists, followers of a Chinese spiritual and philosophical system, might know the secret of everlasting life, so he sent for masters of Daoism to instruct him. However, Genghis, his sons and grandsons were, more than anything, practical men who believed that religious tolerance would lead to a more harmonious and profitable empire. The law in the time of Kublai Khan stated that 'all religions must be treated with deference and not discriminated against'. All forms of worship were allowed and religious leaders were often brought to Genghis so that he could learn about their beliefs. However, Genghis would not have tolerated rebellion inspired by religion any more than he tolerated rebellion in any other form.

shamanism a form of religion that includes a belief that some people (shamans) have special power to influence spirits

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Often the Mongols adapted to the world that they encountered outside of the Mongolian steppe, converting to religions such as Buddhism and Islam, or marrying into other religions, including Christianity. Conversion did not always mean the continuation of religious tolerance: once the Mongols became Buddhists, Christians or Muslims, they often found a new reason for conflict between rivals.

Source analysis 14.7

Source 14.25 Marco Polo writes about the Mongol approach to religion.

It should be known that the Tartars [Mongols], when they followed their original customs, and had not yet adopted the religion of the idolators [non-Christians], were not in the practice of bestowing alms [giving charity] … But since the wise men of the idolators, and especially the baksis [Buddhist priests] … have represented to his majesty [Kublai Khan] that providing for the poor is good work and highly acceptable to their deities [gods] he has relieved their wants … and at his court none are denied food who come to ask for it.

Polo, M., *The Travels of Marco Polo*

Source 14.26 In this image a ruler of the Ilkhanate, Ghazan, is pictured converting from Buddhism to Islam. His father, Arghun, had been a Buddhist with a Christian mother who had opposed his own uncle's rule because his uncle, Tekuder, had converted to Islam.

1 Explain what Marco Polo's observations suggest about Kublai Khan.
2 How could a historian use Marco Polo's writing to support some of the arguments made in the text about taxation, laws and religion in the Mongol Empire?
3 Explain what the image and story of Ghazan reveal about religion in the Mongol Empire.
4 How could a historian use the story of Ghazan to demonstrate some of the issues that developed in the Mongol Empire after the death of Genghis Khan?

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Trade

Trade had always been a feature of Mongolian society. The Mongol expansion began with areas around the famous Silk Road trading routes. After years of fighting between tribes, Genghis needed quick profits in order to secure his leadership and improve the economic conditions of the Mongols. Under his command, and the command of his descendants, trade between east and west expanded to see the greatest transfer of goods in human history travelling across the expanse of the empire and beyond. This was made possible by the active support of merchants, the building of roads and the increased use of paper money in China.

In addition to the goods that travelled across the empire, the Mongols also used their trade and communication networks to transfer knowledge and technology. The Mongols shared medical knowledge and physicians, in order to treat the conditions such as liver disease or gout. Historians suggest these were a particular problem for the Mongols because of their fondness for fermented (alcoholic) drinks and their high-fat diet. The Mongols also valued astronomy, a body of knowledge that helped them understand the climate and thus the conditions in which they were required to travel and fight. They would also protect craftsmen that they admired – makers of fine goods might be spared during a campaign or siege and then moved around the empire to share their knowledge and encourage others to learn their crafts.

But perhaps most important of all to Mongol expansion was the knowledge that helped them to wage war. Chinese and Persian advisors introduced the Mongols to catapults, battering rams and ladders that could be used to scale the high walls of cities. These were the tools of siege warfare that the Mongols used with such success. The trade in knowledge was, for the Mongols, as important as the trade in silk, furs, spices and tea.

Review 14.5

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Define the *yasa* and the *yam*.
2. Identify the traditional Mongol religion.
3. The Mongol expansion began with areas around which trading route?
4. Explain what the *yasa* suggests about the value system of the Mongols. (Our value system is a set of ideas and beliefs that determine what we think is right and wrong.)
5. Explain why trade was important to the Mongol Empire.
6. How important was the Mongol policy of religious tolerance to the expansion of their rule/territory?

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14.6 Impact on China

The reign of Kublai Khan

Genghis Khan invaded China, and his sons continued the campaign, but it was not until the time of his grandson, Kublai Khan, that China was conquered. Kublai Khan, having won against his brothers for control of the empire as a whole, now focused all of his attentions on China. He moved his capital to China, and in 1271 declared himself the emperor of the Yuan Dynasty.

Marco Polo described the richness of Kublai Khan's court: '...halls and rooms and passages are all gilded and wonderfully painted within with pictures and images of beasts and birds and trees and flowers and many kinds of things, so well and so cunningly that it is a delight and a wonder to see'.

Kublai Khan practised the religious tolerance that his grandfather had encouraged. At his court he employed Buddhist monks and learnt from Confucian scholars. He also maintained shamanist rituals in order to keep his more traditional, nomadic Mongol men happy. Kublai Khan wanted to rule as a Chinese emperor, uniting the people of north and south and the cultures of China and Mongolia. However, he was very aware that his rule was always in peril. He promoted tolerance, and supported Chinese culture, such as the theatre, crafts including porcelain and silk production, and the languages. But he also ensured that the rights of the Chinese people were limited, and that any transgressions against their Mongol rulers were punished severely.

Kublai Khan effectively rebuilt China after years of Mongol attempts at conquest. He supported schools and orphanages, roads and postal services, hospitals and canals. In the Western tradition he is remembered as a romantic, exotic ruler whose great wealth and rich clothes and surroundings characterised the Yuan era. He certainly admired the decorative in clothing, architecture, art and other objects. But he was also a deeply practical man who wanted his empire, and all the people in it, to prosper.

Source 14.27 Marco Polo writes about one of Kublai Khan's initiatives.

There is another regulation adopted by the grand khan [Kublai], equally ornamental and useful. At both sides of the public roads he causes trees to be planted, of a kind that become large and tall, and being only two paces asunder, they serve (besides the advantage of their shade in summer) to point out the road (when the ground is covered with snow); which is of great assistance and affords much comfort to travellers. This is done along all the high roads … but when the way lies through sandy deserts or over rocky mountains, where it is impossible to have trees, he orders stones to be placed and columns to be erected, as marks for guidance. He also appoints officers of rank, whose duty it is to see that all these are properly arranged and the roads constantly kept in good order.

Polo, M., *The Travels of Marco Polo*

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Activity 14.7

1 Research the travels of Marco Polo: who was he and why was he in China and at the court of Kublai Khan?
2 Based on your research, how important do you think Marco Polo is as a source of information about Yuan China and Kublai Khan?
3 Using the material in this section and your own research, write an assessment of Kublai Khan's reign from two different perspectives – one Chinese and one Mongolian. You should construct this as a dialogue between two people – an argument perhaps, between two people visiting the court of Kublai Khan.

Historical skills: Analysis and use of sources, Perspectives and interpretations, Research, Explanation and communication
Historical concepts: Perspectives, Significance

Kublai Khan was from a new generation of Mongols who had left the steppe behind. He was settled in his capital and prepared to do what he could to encourage agriculture, scholarship and commerce. But for Mongols, a leader still needed to be a soldier, even if he was no longer a nomad. This may be why, in 1274 and 1281, Kublai Khan decided to attack Japan. Both campaigns were disastrous, but it was the 1281 campaign that became most famous. The Mongol fleet, carrying 140 000 men, was struck by a typhoon, and thousands of sailors drowned. The typhoon was considered by the Japanese to have been a 'divine wind' – a *kamikaze* – that had saved them from the fate of Mongol conquest.

Kublai also sent forces to parts of South-East Asia, but little was accomplished. The men were not used to the heat and the jungle terrain, and they were unprepared for the tropical infections and parasite-born diseases that affected them in huge numbers. Increasingly, Kublai's claim to being a 'great' Khan began to weaken. He fought against other khans from Central Asia and faced rebellions in parts of his own empire. And in spite of his efforts to rule China as a Chinese emperor, the political and social changes plus the raising of taxes to fund his campaigns, angered the very people whose support was perhaps most necessary for a strong reign and a smooth succession: his Chinese subjects.

Source 14.28 Extract from the *Mōko Shūrai Ekotoba* (*Illustrated Account of the Mongol Invasion*), a pair of thirteenth-century Japanese scrolls depicting the Mongol invasions of Japan

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Culture

Chinese culture under Mongol rule benefited from the support of the emperor and the enthusiasm of the Mongols who combined their own traditions with those of the Chinese. In art, drama, music and poetry, new styles and new works entertained audiences. The painter Zhao Mengfu, a descendant of the once-ruling Song Dynasty, embraced the freedom that Mongol rule brought to artistic expression. In Song China, artists were expected to follow strict conventions. Zhao Mengfu liked that the Mongols presented no such limitations and showed his gratitude to the Mongol influence by frequently painting animals – a favourite artistic subject of the Mongol rulers.

Kublai Khan even commissioned the Chinese artist Liu Guandao to paint him as the emperor, which Liu Guandao did most faithfully – portraying him as old and fat, as well as wealthy and powerful.

However, some artists applied their talents in a more devious way, using art to express their political and social dissatisfaction with Mongol rule. The images of the hawk (the Mongols) and the thrush (the Chinese) were used by artists to portray the survival of Chinese culture in spite of the strong, aggressive outsiders ruling China at the time.

Source analysis 14.8

Source 14.29 Zhao Mengfu, *Bathing Horses*, c.1300

Source 14.30 Liu Guandao, detail from *Kublai Khan on a Hunt*, c.1280

1 Identify elements in the two sources that demonstrate aspects of art under Mongolian rule.

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Religion

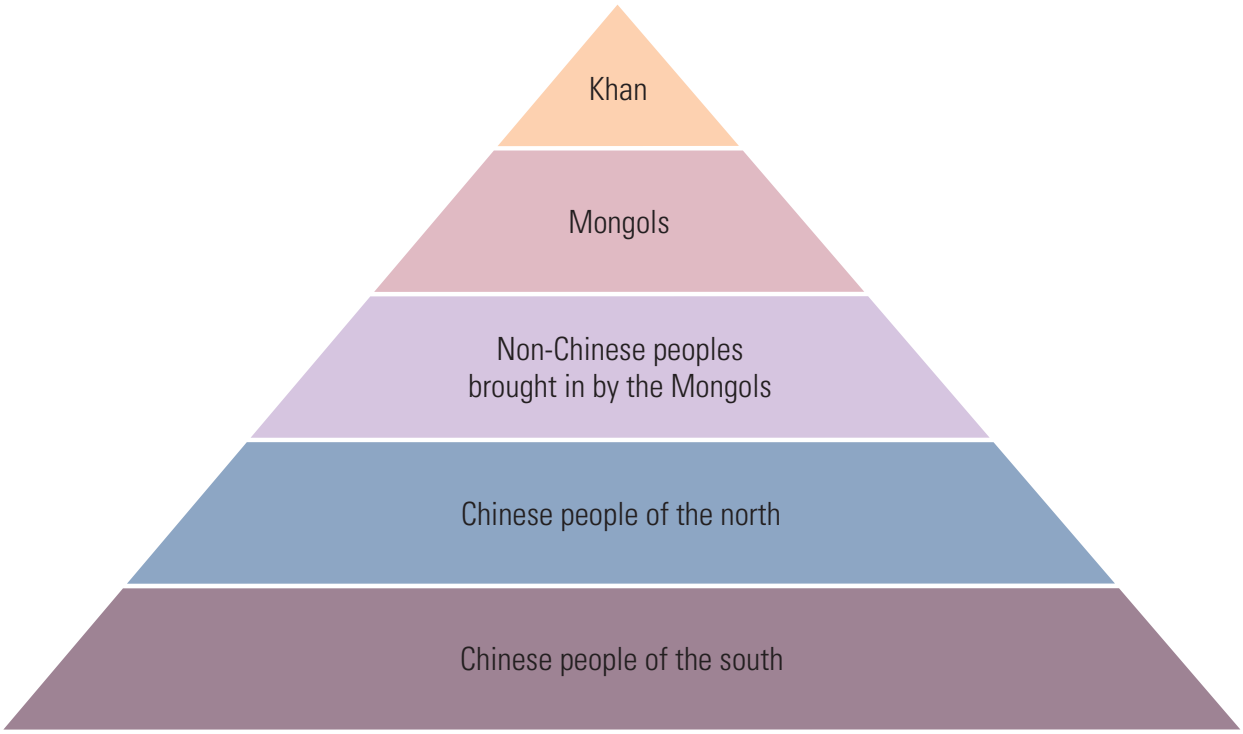
The Mongols built a number of mosques in China and supported the Islamic community there, valuing them as sound administrators and court officials.

The Mongols were so interested in Buddhism that they brought Tibetan monks to China to get their advice about the running of the empire. This led to the growth of the Buddhist population in China, with Buddhist monasteries, like Islamic mosques, increasing in number.

However, Kublai Khan was not tolerant of the Daoists. During his reign the Daoists and the Buddhists were fighting, and Kublai Khan sided with the Buddhists. The impact on the Daoists was significant. Some of their monasteries were given to the Buddhists, their freedom was limited and their wealth taken by the Mongols.

Politics and society

To understand why the Chinese might have considered themselves 'pursued by hawks', it is necessary to look at the way in which the Mongols restructured society and changed rules around access to political positions. With the Mongol conquest came a new form of rule. Kublai Khan certainly called on Chinese people to advise him – Confucian scholars in particular – but he also appointed 14 barons or officials who were to be his most trusted administrators. Moreover, society was now divided into four classes of people, with the khan ruling over all four.



Source 14.31 Social structure of the Mongols

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First were the Mongols themselves. They held the most important political posts, were free from taxation, and enjoyed their status as the ruling class in Yuan China. Second were non-Chinese peoples brought in by the Mongols in order that they could benefit from their expertise. Many Persians were brought to China during the Mongol period, contributing to the development of Islam in China, as well as Chinese knowledge of medicine, astrology, book making and food. Somewhat controversially, it has been claimed that Chinese dumplings have their origin in a Persian version called *manti*. Third were the Chinese people of the north, and then the Chinese of the south. Those in the third and fourth categories could not reach the highest levels of government or the military. To be relegated to a low social standing with fewer rights and political opportunities was bad enough, but the Chinese – from both north and south – were also forced to pay higher taxes to fund Mongol campaigns. Farmers were taxed, merchants were taxed, goods were taxed, and resentment against the hawk began to grow.

Activity 14.8

Was Kublai Khan a good ruler? In order to make an argument you will first have to decide what makes a ruler 'good'. This is called building criteria; your criteria should include at least three qualities that you think are necessary for a ruler to be called good – remembering that you are judging according to a thirteenth-century context! Then use your criteria to build your argument.

Historical skills: Perspectives and interpretations, Explanation and communication **Historical concepts:** Perspectives, Significance

Review 14.6

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1. Identify the four classes.
2. Identify three changes the Mongols made to places they conquered.
3. Why did Genghis invade China?
4. Explain who Kublai Khan was.
5. Summarise what Kublai Kahn achieved in China.
6. Why do you think the rule of Kublai Khan was always in peril?
7. Why did Kublai Khan become unpopular with some of his Mongol subjects?
8. Given failures in east (Japan) Asia and South-East Asia, should Kublai Khan be considered a less capable military leader than his famous grandfather? Justify your response.
9. Using the material in this section and your own knowledge, describe the court of Kublai Khan.

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14.7 Consequences of the Mongol expansion

There is no doubt that Kublai Khan had a huge impact on China, nor is there any doubt that some of his policies benefited some Chinese people. His standardisation of weights and measures and improvements to the use of paper money helped trade to flourish. The people and knowledge that he brought to China from across the empire led to advances in medicine, astrology, and some weapons technology. Similarly, the Persians and others across the empire benefited from the transfer of knowledge from China, learning new techniques in medicine, agriculture and warfare. The Persians began to include dragons in their artworks; Chinese theatre enjoyed a golden age during the Mongol period.

But it would be a mistake to think that the lives of *most* Chinese people were altered in any dramatic way by the Yuan period, or that Chinese culture changed drastically in that time. Similarly, although the Mongol conquests obviously affected the lands of Russia and eastern Europe, their campaigns fell short of conquest beyond the east. The greatest consequence for Europe of the Mongol conquests was the increase in goods and knowledge that was moving across the vast landmass of Eurasia. Some writers have argued that the Mongols marked the beginning of the end of medieval Europe by radicalising warfare and undermining the foundations of the feudal order with their religious tolerance, tendency to reward based on merit rather than birth, and willingness to learn new things and disseminate knowledge across traditional boundaries of culture and faith.

Source 14.32 Chinese hand cannon from the Yuan dynasty.

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Source analysis 14.9

Source 14.33 History professor, Sir Peter Stearns, writes about the impact of the Mongols on Russia.

> Though much of the Mongol impact was negative, their conquest proved in a number of ways a decisive turning point in Russian history. In addition to their meaning for Moscow and the Orthodox church, Mongol contacts led to changes in Russian military organization and tactics and the political style of Russian rulers. Claims that the Tartars were responsible for Russian despotism, either Tsarist or Stalinist, are clearly overstated. Still, the Mongol example may have influenced the desire of Russian princes to centralize their control and minimize the limitations placed on their power by the landed nobility, the clergy, and wealthy merchants.
>
> Stearns, P., 1992, *World Civilizations: The Global Experience*, Pearson Longman, p. 460

1. What does Stearns argue were the positive aspects of the Mongol conquests?
2. What does Stearns argue that historians have exaggerated when assessing the impact of the Mongol conquests on Russia?
3. What does Stearns conclude was the legacy of the Mongols overall?
4. Do you find Stearns' argument convincing?

Others have argued instead that the most profound consequence of the Mongol conquests for Europe was the spreading of the bubonic plague: the Black Death. It is thought that the plague may have originated in Central Asia, and then travelled with the Mongol armies or along the trade routes strengthened by Mongol conquests. Some have even suggested that the Mongols pioneered biological warfare by using plague infested corpses as weapons – catapulting them over city walls during sieges such as the Siege of Kaffa in 1346.

meritocracy a system in which one is rewarded due to talent and ability, as opposed to other factors such as birth or money

Mongol expansion presents us with a history that is something of a paradox. On the one hand, it shows religious tolerance, cultural exchange, commercial enterprise, greater **meritocracy** and undeniable skill in the art of war. Yet on the other hand, it has to be recognised that Genghis Khan and his descendants, for all of their extraordinary achievements, were nonetheless responsible for the deaths of millions of people. Many of the cities they destroyed, such as that great fourteenth-century centre of learning and culture, Baghdad, were destined never to recover the glory that the Mongols had besieged, burnt, plundered, and then trampled to death beneath their horses' hooves.

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Source analysis 14.10

Source 14.34 Fourteenth-century Italian, Gabriele de'Mussis, writes about the Siege of Kaffa and the Black Death.

Oh God! See how the heathen Tartar races, pouring together from all sides, suddenly invested the city of Kaffa and besieged the trapped Christians there for almost three years. There, hemmed in by an immense army, they could hardly draw breath, although food could be shipped in, which offered them some hope. But behold, the whole army was affected by a disease which overran the Tartars and killed thousands upon thousands every day. It was as though arrows were raining down from heaven to strike and crush the Tartars' arrogance. All medical advice and attention was useless; the Tartars died as soon as the signs of disease appeared on their bodies: swellings in the armpit or groin caused by coagulating humours, followed by a putrid fever.

The dying Tartars, stunned and stupefied by the immensity of the disaster brought about by the disease, and realizing that they had no hope of escape, lost interest in the siege. But they ordered corpses to be placed in catapults and lobbed into the city in the hope that the intolerable stench would kill everyone inside. What seemed like mountains of dead were thrown into the city, and the Christians could not hide or flee or escape from them, although they dumped as many of the bodies as they could in the sea. And soon the rotting corpses tainted the air and poisoned the water supply, and the stench was so overwhelming that hardly one in several thousand was in a position to flee the remains of the Tartar army. Moreover one infected man could carry the poison to others, and infect people and places with the disease by look alone. No one knew, or could discover, a means of defence.

de'Mussis, G., 1348, *The Great Dying of the Year of Our Lord*

1 What evidence of Black Death does the source provide? You may have to research symptoms to answer the question.
2 Identify the perspective of the source. What does the author think of the people, events and developments that he describes?

Review 14.7

Complete the quiz in the Interactive Textbook and answer the questions below on paper or in the Interactive Textbook.

1 Identify three facts about the consequences of Mongol expansion.
2 Identify two theories about the consequences of Mongol expansion.
3 Identify one judgement about the consequences of Mongol expansion.
4 Why would a meritocracy have enhanced the popularity of the Mongols?
5 Do you agree with the judgement about the consequences of Mongol expansion that you have identified? In your answer be sure to justify your decision with reference to events, developments, features and figures of the period in Mongol history that you have been studying.

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End of chapter activities

Extended response questions

1 To what extent was Mongol expansion a result of the personal ambition, authority and ability of Genghis Khan?

2 How significant was the Mongol homeland and culture to the speed and success of Mongol expansion?

3 Assess the claims that Kublai Khan and the Yuan Dynasty represent the greatest achievements of Mongol expansion.

4 'Mongol expansion is best remembered for its promotion of law and order, tolerance and reward for merit, rather than its brutality and bloodshed'. To what extent do you agree with this statement?

Group work activity

Divide into four groups. Each group is to research one of the sons of Genghis Khan, and present to the class an assessment of his impact/contribution. Each group should use maps and other visuals to demonstrate the contribution of 'their son' to Mongol expansion.

Research activity

Research the story of Genghis Khan's burial. Where was he buried? What happened to the people who were entrusted with the task of burying him? Who has tried to find his body and why?

Creative task

Option 1: Research the story of Genghis' white spirit banner and then write the story of a Buddhist monk either trying to protect the banner or trying to find it.

Option 2: Study the paintings from Yuan Dynasty, China. Produce an artwork that you think Kublai Khan would have liked.

Visible thinking routine

Tug of war

As a class, consider the following statement: 'The Mongol Empire was a force that, while not perfect, was largely a positive influence'.
Write a series of ideas that either confirms or rejects the statement, justifying them. When your teacher has drawn a line on the board, writing AGREE and DISAGREE at opposite ends, place your ideas where you think they fit best.

Cross-curricular task

Climate change

Sometimes in history changes in the climate can help us to explain why developments occurred when they did or why people behaved in certain ways. Some historians have tried to argue that climate change in Mongolia during the thirteenth century, specifically a period of intense cold, helps to explain the unification of the Mongol tribes under the leadership of one man – Genghis Khan – as well as the Mongols' decision to expand their territory.

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However, climate change scientists, using dendrochronology, have argued that there is not adequate evidence of climate change to support this theory. Dendrochronology is the study of tree-rings. Tree-rings can be dated, and therefore they can provide information about atmospheric conditions and climate at particular points in history. Studies of the climate in Mongolia using dendrochronology suggest that there was indeed a period of extreme cold leading up to the unification of the Mongols under Genghis Khan in 1206, but they also show that the period of expansion was actually a time of increased warmth.

1 Do some research about different times in history when climate change has been identified as a reason for certain developments and events.

2 Given what you have now learnt, why would historians think in the case of the Mongols that a harsh, cold climate would explain the unification of the tribes?

3 Does a warmer climate also provide a reason for expansion? Or does it suggest that climate played no role in the Mongol expansion?

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