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history 7



maggy saldais | tony taylor | carmel young

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930

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contents

What is ... <i>Oxford Big Ideas History</i> ?	vi
Using <i>Oxford Big Ideas History</i>	viii
Australian Curriculum: History 7—Scope and sequence	x

Overview

1.0 The ancient world: an overview	2
1.1 What is the 'out of Africa' theory?.....	6
1.2 How did ancient societies emerge?.....	16
1.3 What were the key features of ancient societies?.....	26
1.4 What are the legacies of ancient societies?	38

Depth studies

Investigating the ancient past	46
2.0 Investigating the ancient past	46
2.1 How is history investigated?	48
2.2 What sources are used in a historical investigation?	64
2.3 What methods are used to investigate the past?	74
2.4 Why is conservation important?.....	86

The Mediterranean world

92

3.0 Ancient Egypt	98
3.1 How do geographical features influence human settlements?.....	102
3.2 What shaped the roles of key groups in ancient societies?	114
3.3 How do beliefs, values and practices influence lifestyle?.....	126
3.4 How do contacts and conflicts change societies?	144



4.0 Ancient Greece	152
4.1 How do geographical features influence human settlements?.....	156
4.2 What shaped the roles of key groups in ancient societies?	166
4.3 How do beliefs, values and practices influence lifestyle?.....	176
4.4 How do contacts and conflicts change societies?	198
5.0 Ancient Rome	208
5.1 How do geographical features influence human settlements?.....	212
5.2 What shaped the roles of key groups in ancient societies?	218
5.3 How do beliefs, values and practices influence lifestyle?.....	230
5.4 How do contacts and conflicts change societies?	254
The Asian world	264
o Ancient India [obook only]	
1 How do geographical features influence human settlements?	
2 What shaped the roles of key groups in ancient societies?	
3 How do beliefs, values and practices influence lifestyle?	
4 How do contacts and conflicts change societies?	
6.0 Ancient China	270
6.1 How do geographical features influence human settlements?.....	274
6.2 What shaped the roles of key groups in ancient societies?	278
6.3 How do beliefs, values and practices influence lifestyle?.....	290
6.4 How do contacts and conflicts change societies?	308
Glossary	320
Index	327
Acknowledgments	332

What is...

Oxford Big Ideas

History?

Oxford Big Ideas History is a brand-new series developed and written specifically to meet the requirements of the Australian Curriculum across Years 7–10. Based on a big ideas framework, the pedagogy enables students to develop deep, transferable understandings and skills.

Why big ideas?

The *Australian Curriculum: History* identifies a range of key inquiry questions—or **big ideas**—that span each year level and direct student learning. These big ideas, together with a range of historical skills, key concepts and cross-curricular priorities, form the foundation of the *Australian Curriculum: History*.

Research shows that students achieve greater success when the information they learn is connected to big ideas. *Oxford Big Ideas History* provides students and teachers with the opportunity to discover, explore and connect with an inquiry-based series written for the Australian Curriculum.

What are the big ideas?

At each year level of the *Australian Curriculum: History*, students are expected to engage with a set of key inquiry questions—or big ideas—such as:

- ‘How do we know about the ancient past?’
- ‘What key beliefs and values emerged and how did they influence society?’
- ‘How do new ideas and technological developments contribute to change?’
- ‘How did the nature of global conflict change during the 20th century?’

Oxford Big Ideas History is built around these big ideas. Each chapter of the course is carefully organised around these big questions that are linked directly to the *Australian Curriculum: History*—helping students develop deep, transferrable understandings and skills.



Using Oxford Big Ideas History

Big questions

Each chapter of *Big Ideas History* is structured around key inquiry questions from the Australian Curriculum. This supports students and teachers as they implement an inquiry-based approach to history.

Key inquiry questions are used to organise chapters and help students connect with learning.

depth study option
Ancient Egypt

About 30000 years ago, the Sahara Desert of north Africa was a grassy plain. It began to dry out about 8000 ac. This climate change forced hunters and gatherers in the region to move on. Many drifted towards the flood plain of the Nile River. The remains of semi-permanent settlements have been found there dating back to about 5000 ac.

From this simple start developed one of the world's first civilisations: ancient Egypt. It lasted for nearly 3000 years.

The Nile, 6700 kilometres in length, was Egypt's lifeline. It provided water to drink and to use for irrigation and washing. Its habitat contained reeds, as well as plants to make things people needed. When it flooded, it deposited fertile silt on the floodplains, enriching the soil. It was also a route for transport and trade. In short, the river sustained the society.

As the population grew, the society became more stratified. Most of its people were farmers. Those who did not farm engaged in other social roles, such as soldiers and merchants. Over time, the cultures of the different settlements along the river evolved into a common culture adapted by all. Advances were made in communication and building and engineering expertise developed.

Powerful rulers, called pharaohs, expanded Egypt's territory and organised its trade. Great monuments were built that would last for thousands of years. Some of the most impressive structures in the world—the great rock temple at Abu Simbel and the Giza pyramids—were among these. Scholars are amazed that such precise workmanship could have been accomplished so long ago.

Key inquiry questions

- 1.1 How do geographical features influence human settlements?
- 3.2 What shaped the roles of key groups in ancient societies?
- 3.3 How do beliefs, values and practices influence history?
- 3.4 How do contacts and conflicts change societies?

3

bigideas

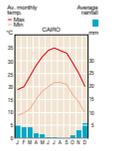
3.1 How do geographical features influence human settlement?

Remember

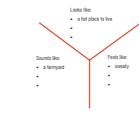
- 1 List reasons why the civilisation of ancient Egypt developed where it did.
- 2 Draw a mind map to clarify the different ways in which the ancient Egyptians used the Nile River.
- 3 If you lived in a location such as ancient Egypt, what might the advantages and disadvantages be in sharing your food and raising crops?
- 4 Describe two ways in which the ancient Egyptians adapted their clothing to heat and their desert environment?
- 5 You are providing the evidence for a feature documentary on the Nile. Write the segment in which you explain why it flooded every year and how this benefited the settlements of ancient Egypt. Make it interesting: remember it's a speaking role.
- 6 What did ancient Egypt's location have to do with eye medicine?

Understand

- 7 Use Sources 3.1, 3.7 and 3.11 and Google Earth to explore some of the most obvious geographical features within and adjacent to ancient Egypt. Present the observations that particularly interest you.
- 8 Measure the highest average monthly rainfall at 50 mm. This occurs in September. November and December. Which month records Cairo's highest rainfall? What percentage does Cairo's 10 monthly rainfall represent of Melbourne's monthly rainfall?
- 9 Estimate at which month the temperature range is greatest. That is, there is the biggest difference between the maximum and minimum temperatures.
- 10 Conduct your research on the Egyptian god Anubis. Present in the style suited to the location of ancient Egypt? Draw a simple sketch to help illustrate your answer.
- 11 Copy and complete a much larger version of the following 'what if you were there' activity. Using what you have learned about ancient Egypt's environment, and referring particularly to Sources 3.2 and 3.12, use the key terms you can include in each segment. One entry has been made for each to get you started.



Source 3.10 Climate graph for Cairo located near the Pyramids at Giza



Source 3.17



Source 3.18

Apply

- 12 In small groups, discuss how the physical features of the environment in which you live can impact on your community. Give specific examples and attempt to be a spokesperson to report back to the class.
- 13 Study the historical events in Sources 3.13 and 3.14. Write a letter to a person living in each of the following environments, classifying the arrival of an environmental disaster in the 'Year of the Amazon jungle'.

Analyse

- 14 Examine Source 3.15.
- 15 What general features at points A to E might benefit each one?
- 16 You are the leader of a small migrating community of ancient people. Based on your analysis, which of these sites would you choose to settle in, and why?
- 17 Look at Source 3.16. This is a representation of the Egyptian god Anubis, god of the dead.
- 18 What animal was used to represent Anubis and why?
- 19 What colour is the statue? Why might ancient Egyptians associate blue with the colour to represent 'rejuvenation'?
- 20 What purpose would you think was used to make the ears and color of the statue? Why?



Source 3.15 Statue of Anubis at King Tutankhamun's tomb

Evaluate

- 18 In your workbook, draw up and complete the following PAF chart about living in ancient Egypt's environment.

How Good Things About It	How Bad Things About It

Create

- 17 B A link to a video of Egypt and its desert environment is available in the glossary. Prepare a creative response to the sequence by completing one of the following:
 - write a short poem
 - create a 3D artefact using only sand and some means of holding it together
 - compose a piece of music (or rhythm band) that you think would be most suitable for this clip
 - write a diary entry that you would have recorded had you been there.

chapter theme 13/3

Learning sequences are carefully organised around the key inquiry questions in the Australian Curriculum to help students delve deeply into topics.

Stunning full-colour photography is used to generate discussion and interest.

Big ideas activity blocks at the end of each section use Bloom's Taxonomy and other strategies to cater for a multiplicity of learning styles.

Engaging learning

Each student book chapter combines a range of engaging historical sources, skills and concepts with a wide range of supporting activities. This content is brought to life with stunning illustrations and photographs to engage students.



The bricks used to build up the Great Pyramid were made up of mud and straw. The heat of the sun dried the bricks, making them hard and strong. They were laid in courses, one on top of the other, to form the pyramid's sides. The bricks were made in a kiln, which was built to reach a very high temperature.

During the construction, workers made up mud and straw. The heat of the sun dried the bricks, making them hard and strong. They were laid in courses, one on top of the other, to form the pyramid's sides. The bricks were made in a kiln, which was built to reach a very high temperature.

The base of the Great Pyramid is about the same size as the base of the Great Pyramid. It was built on a natural limestone platform. The pyramid's base is about 230 metres wide. The pyramid's height is about 146 metres. The pyramid's volume is about 2,580,000 cubic metres.

The pyramid's base was made of limestone. The pyramid's sides were made of granite. The pyramid's interior was made of limestone. The pyramid's exterior was made of limestone. The pyramid's interior was made of limestone. The pyramid's exterior was made of limestone.

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Check your learning

- 1 What does the construction of the Great Pyramid say about the knowledge and skills of its designers and builders?
- 2 What materials were used to construct the pyramids and where did they come from?
- 3 Suggest one challenge and difficulty the builders would have faced.
- 4 Why do you think something so big and complex was built as a tomb?
- 5 Can you suggest any ways in which important people today are honoured when they die and are buried?

140 Oxford Big Ideas History 7: Australian curriculum

chapter theme ancient egypt 141

Stunning full-colour illustrations encourage even the most reluctant learners to engage in historical inquiry.

The Australian Curriculum: History 7 — Scope and sequence

The *Australian Curriculum: History* is organised into two interrelated strands: **Historical Knowledge and Understanding** and **Historical Skills**. *Oxford Big Ideas History 7* has been written to address both of these strands in an integrated way to enable students to meet the Year 7 achievement standard.

Year 7 level description (excerpt)	The Year 7 curriculum provides a study of history from the time of the earliest human communities to the end of the ancient period (approximately 60 000 BCE–c. 650 CE). It was a period defined by the development of cultural practices and organised societies. The study of the ancient world includes the discoveries (the remains of the past and what we know) and the mysteries (what we do not know) about this period of history, in a range of societies including Australia, Egypt, Greece, Rome, China and India.
Key inquiry questions	The key inquiry questions at this year level are: <ul style="list-style-type: none"> • How do we know about the ancient past? • Why and where did the earliest societies develop? • What emerged as the defining characteristics of ancient societies? • What have been the legacies of ancient societies?

Historical knowledge and understanding

		Chapters	Suggested class time
Overview	This overview of the historical period MUST be studied	1.0 The ancient world: an overview	10%
Depth studies	Investigating the ancient past This depth study MUST be studied →	2.0 Investigating the ancient past	30%
	The Mediterranean world Choose ONE of the depth study options →	3.0 Ancient Egypt 4.0 Ancient Greece 5.0 Ancient Rome	30%
	The Asian world Choose ONE of the depth study options →	6.0 Ancient India [book only] 6.0 Ancient China	30%

Historical skills

Chronology, terms and concepts	<ul style="list-style-type: none">• Sequence historical events, developments and periods (ACHHS205)• Use historical terms and concepts (ACHHS206)
Historical questions and research	<ul style="list-style-type: none">• Identify a range of questions about the past to inform a historical inquiry (ACHHS207)• Identify and locate relevant sources, using ICT and other methods (ACHHS208)
Analysis and use of sources	<ul style="list-style-type: none">• Identify the origin and purpose of primary and secondary sources (ACHHS209)• Locate, compare, select and use information from a range of sources as evidence (ACHHS210)• Draw conclusions about the usefulness of sources (ACHHS211)
Perspectives and interpretations	<ul style="list-style-type: none">• Identify and describe points of view, attitudes and values in primary and secondary sources (ACHHS212)
Explanation and communication	<ul style="list-style-type: none">• Develop texts, particularly descriptions and explanations that use evidence from a range of sources that are acknowledged (ACHHS213)• Use a range of communication forms (oral, graphic, written) and digital technologies (ACHHS214)

Year 7 achievement standard

By the end of Year 7, students suggest reasons for change and continuity over time. They describe the effects of change on societies, individuals and groups. They describe events and developments from the perspective of different people who lived at the time. Students explain the role of groups and the significance of particular individuals in society. They identify past events and developments that have been interpreted in different ways.

Students sequence events and developments within a chronological framework, using dating conventions to represent and measure time. When researching, students develop questions to frame a historical inquiry. They identify and select arrange of sources and locate, compare and use information to answer inquiry questions. They examine sources to explain points of view. When interpreting sources, they identify their origin and purpose. Students develop texts, particularly descriptions and explanations. In developing these texts and organising and presenting their findings, they use historical terms and concepts, incorporate relevant sources, and acknowledge their sources of information.

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overview

The ancient world: an overview

Medusa, with her hair of snakes, turned people to stone with one look—or so the Greek legend goes. A likeness of her is shown here. Like so many other traces of the distant past, the legend continues to influence life today. It has, for example, inspired novelists, artists, film makers—even the names of hair products!

Many scholars agree that *Homo sapiens* (the species we are) dates back some 150 000 years. However, sources of humankind's earliest history are limited and the evidence they provide is often contested (argued about).

To organise what they do know, historians refer to blocks of time in history called 'periods'. The dynastic period of ancient Egypt is one example. This was a period of time when ancient Egypt was ruled by **dynasties** (or families) of **pharaohs**.

Historians describe the entire human history in terms of three broad periods:

- the modern period (c. 1750 CE until now)
- the period between the ancient and modern periods (in Europe, c. 650 CE to 1750 CE)
- the ancient period (before about 650 CE).

This textbook focuses on the ancient period from about 60 000 BCE on. Over 90 per cent of this time span falls into another period: **prehistory**, the time before written records.

Key inquiry questions

- 1.1 What is the 'out of Africa' theory?
- 1.2 How did ancient societies emerge?
- 1.3 What were the key features of ancient societies?
- 1.4 What are the legacies of ancient societies?



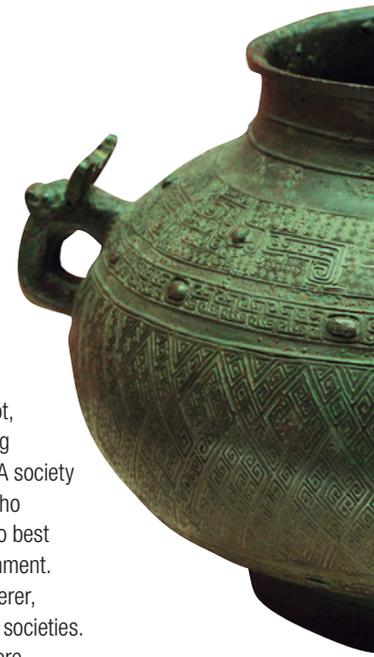
bigpicture

The ancient world: an overview

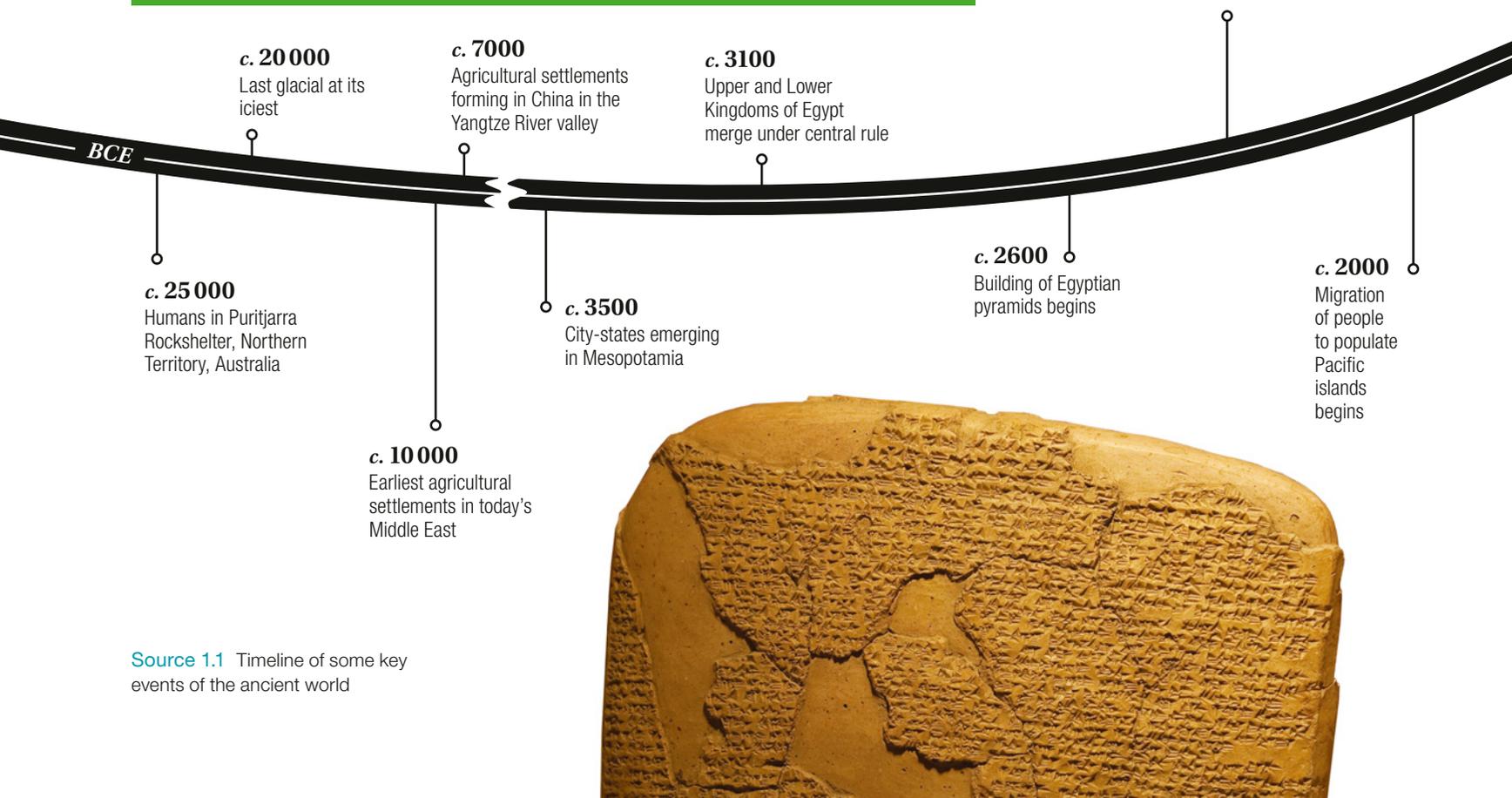
The history of Homo sapiens makes up a tiny speck of the history of the Earth. Early Homo sapiens were driven only by a need to survive. Yet, in their relatively short history, they have acquired the knowledge and skills to send people into space.

Precise dating for events that happened so long ago is impossible. Different scholars locate different sources. They may rely on different dating methods and have different skills of analysis. How they interpret evidence may also vary. This is why you will sometimes see different dates listed for the same event in the distant past. Such difference is one example of the contestable nature of history.

Chinese society first produced cast bronze goods, such as this pot, made during the Shang dynasty (see p. 272). A society is a group of people who organise themselves to best survive in their environment. There are hunter-gatherer, agricultural and urban societies. Some societies are more complex and multi-layered than others.



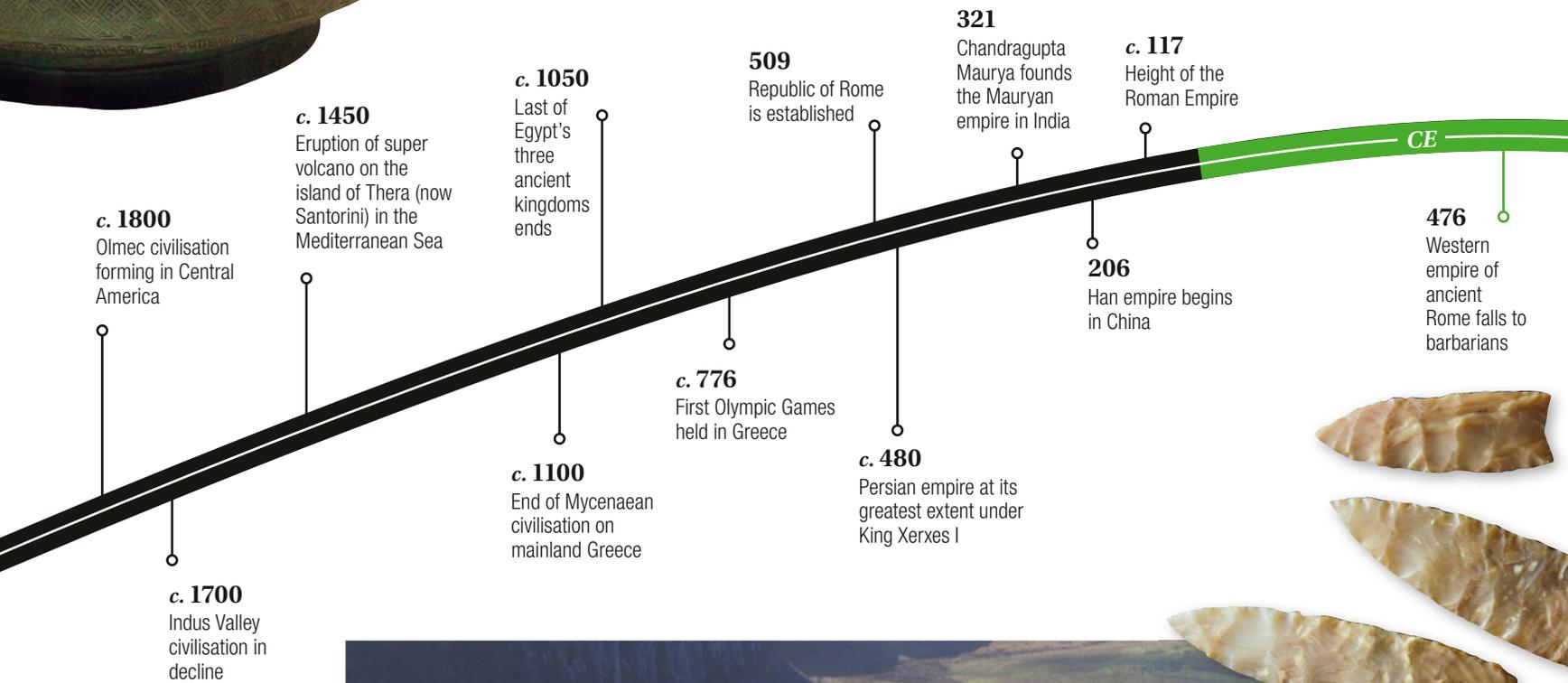
c. 2340
Sargon declares the city of Akkad (in Mesopotamia) as his capital and creates the world's first empire



Source 1.1 Timeline of some key events of the ancient world



Boys from the Aboriginal Mona Mona Mayiwunba dance group celebrate their cultural heritage. A culture is the sum total of a people's behaviours, language, beliefs, art forms and values. Children learn about their culture mainly from parents.



Hadrian's wall in northern England marked a northern border of ancient Rome's empire. An empire is a cluster of 'states' (or nations) under central control. That central authority may be one person (a monarch or emperor) or a small group (oligarchy). Their people may speak different languages and have different beliefs and customs from those of their ruler/s.



Source 1.2 Part of Olduvai Gorge in Tanzania, Africa. Some of the oldest fossils and artefacts on earth have been found in this eroded ravine in the Great Rift Valley. The site was discovered by accident by a scientist chasing butterflies.

1.1

What is the ‘out of Africa’ theory?

What exactly happened on Earth millions of years ago is open to debate. Those who look to science for answers rely on experts to reveal and explain the evidence. Yet even among scientific experts, there are differences of opinion. People’s views about this early time may also be swayed by their beliefs. As well, they may be influenced by the extent to which they trust and accept the findings of others.

In the beginning

Scientists give different dates for the appearance of modern humans (*Homo sapiens*: Latin for ‘knowing man’). Many sources suggest about 150 000 years ago. Others **contest** that it was even further back in time. Most agree that modern humans began in Africa. From there, many argue, scattered groups migrated to populate the world over the course of tens of thousands of years.

Some scholars contest this ‘out of Africa’ theory though. They argue that modern humans developed in parallel in different parts of the world. Generally, this view is not supported by most **fossil** and **genetic** evidence.

The time scale

Scientists think the Earth is at least 4.5 billion years old. The latter part of its history is divided into three geological eras (or very long periods of time). These eras are briefly described below.

Source 1.3 Eras in the Earth's more recent history

Era	Time span (millions of years ago)	Comment
Palaeozoic	c. 570–250	Fossilised bacteria, worms, insects, reptiles and ferns have been found.
Mesozoic	c. 250–67	This was the age of dinosaurs, and when the first birds, flowering plants, crocodiles and small mammals appeared.
Cenozoic	c. 67–present day	The continents took the position and shape they have today. A huge variety of animals and plant species appeared. Most are now extinct.

Shifting continents

Earth did not always have seven continents. Some 225 million years ago, these were all part of one land mass, now called Pangaea. Over time, the constant movements of the **tectonic plates** that make up the Earth's crust split it apart (see Source 1.4). The pieces are still moving; Australia is drifting northwards at the rate of about one centimetre per decade.

These movements pushed up the mountain ranges and caused earthquakes and volcanic eruptions around the edges where plates collided or pulled apart. Such events influenced human settlement patterns and changed the landscapes in which people lived. They continue to do so today.

Changing climate

Scientists think there may have been at least five major **ice ages** throughout Earth's history. These had a major impact on climate and thus on the lifestyles of the earliest humans. Freezing conditions, for example, would have forced people to be constantly on the move in search of shelter and food.

Glacials and interglacials

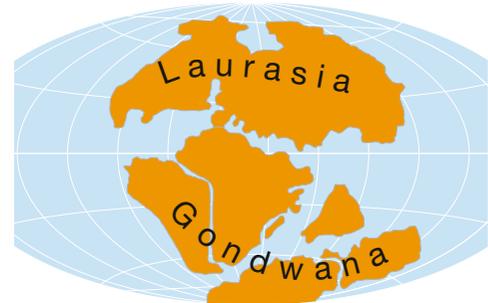
Ice ages have colder periods (**glacials**) and warmer periods (interglacials). During a glacial, ice advances from the poles across land masses, forming glaciers up to 3000 metres thick in parts. Sea levels may drop by up to 100 metres.

During an interglacial, the warming climate causes glaciers to melt and retreat towards the poles. As they do so, they often carve out valleys (see Source 1.6), and form lakes and swamps. Sea levels rise to cover any land bridges that were exposed during a glacial (such as that between Australia and Papua New Guinea). The most recent glacial of the last ice age was between about 110000 and 10000 years ago. Ice cover was thought to be greatest about 20000 years ago.

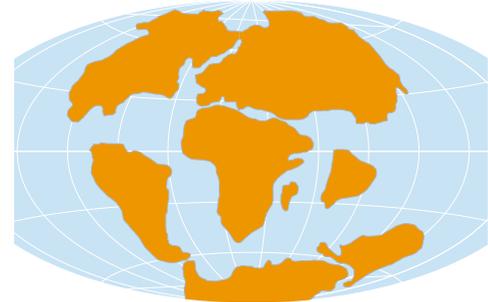
225 million years ago



135 million years ago



40 million years ago



Source 1.4 The changing shape of the Earth's landmasses



Source 1.5 This *Homo sapiens* skull, dated at around 100 000 years, was found in the Qafzeh Cave in Israel in 1988. Nearby were burned flakes of stone and a horse tooth.

The first migrants

About 135 000 years ago, four groups of *Homo sapiens* are thought to have left the Olduvai Gorge region in eastern Africa to head north-west and south. Human teeth and bones found in the Klasies River Mouth Cave in South Africa have been dated at 120 000 years old.

Another migration followed, some 15 000 years later, heading north along the Nile. These migrants reached the area we know today as the Middle East. Some scholars think this group was later totally wiped out by severe cold.

Between about 100 000 and 60 000 years ago, another wave of migrants is thought to have left Africa, also drifting north. For several thousand years the dispersed hunter-gatherer groups drifted in different directions, searching for what they needed to survive. As they did so, they adapted to the landscapes and climates they found. This influenced their diets, and their clothing and shelters. From this wave of migrants, so the theory holds, all peoples of the world descended.



Source 1.6 This Rocky Mountains landform was carved out by ice during the last glacial.

Check your learning

- How old is the Earth?
 - During which era of the Earth's history did dinosaurs live?
 - When did this era occur?
- What causes change in the shape of the Earth's land masses?
- Explain what happens to sea levels during a glacial, and why this would help in the migration of humans.
- Give an example of how movements of tectonic plates might have an impact on human settlements.
- What evidence of early human settlement has been found at:
 - Klasies River Mouth Cave in South Africa
 - the Qafzeh Cave in Israel?
- Where do many scholars think the human migration that populated the world began?
- In a paragraph, sum up what you understand by the 'out of Africa' theory.

keyconcepts

Significance

Imagine how many people have lived on Earth. Now think of all their stories, everything they did in their life, everything they made, ate and wore. If it were possible for historians to collect all the billions of sources of evidence this represents, they would not know where to start! So their interest is mainly in evidence that is significant.

For a historian, 'significance' refers to the following:

- something (or someone) important to people in the past
- something or someone affecting a large number of people's lives (for good or bad); the effect may be profound, deeply affecting people at the time, or durable, affecting people over a long time
- something relevant found out about something (or someone) that sheds new light on a historical issue.

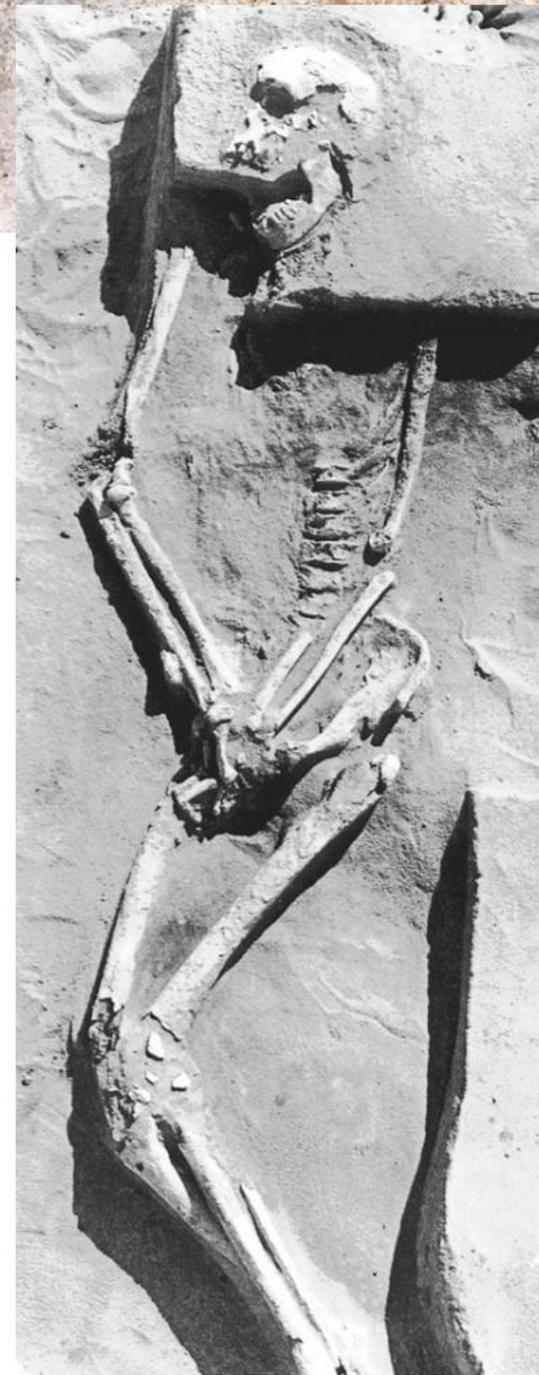
In 1969, some burned bones were spotted by chance by a motorcyclist in the Willandra Lakes World Heritage Area in far western New South Wales. As the motorcyclist was also a scientist, he decided to check them out. The remains, later called Mungo Woman, were scientifically dated to about 25 000 years ago. The woman had been cremated and her bones buried, with evidence of ceremony.

Five years later, another skeleton was found, this time intact. It was called Mungo Man. The man had been buried ritually after his remains were first smeared with red ochre. Some scientists think that Mungo Man is about 60 000 years old, but not all agree.

The **archaeological dig**, where the remains were found, was within an area of freshwater lakes (including Lake Mungo) that dried out about 14 000 years ago. Remains of extinct animals, such as giant kangaroos, have been found, as well as flaked stone tools and grinders (probably to pulp grass seeds). There is evidence that the people ate fish.

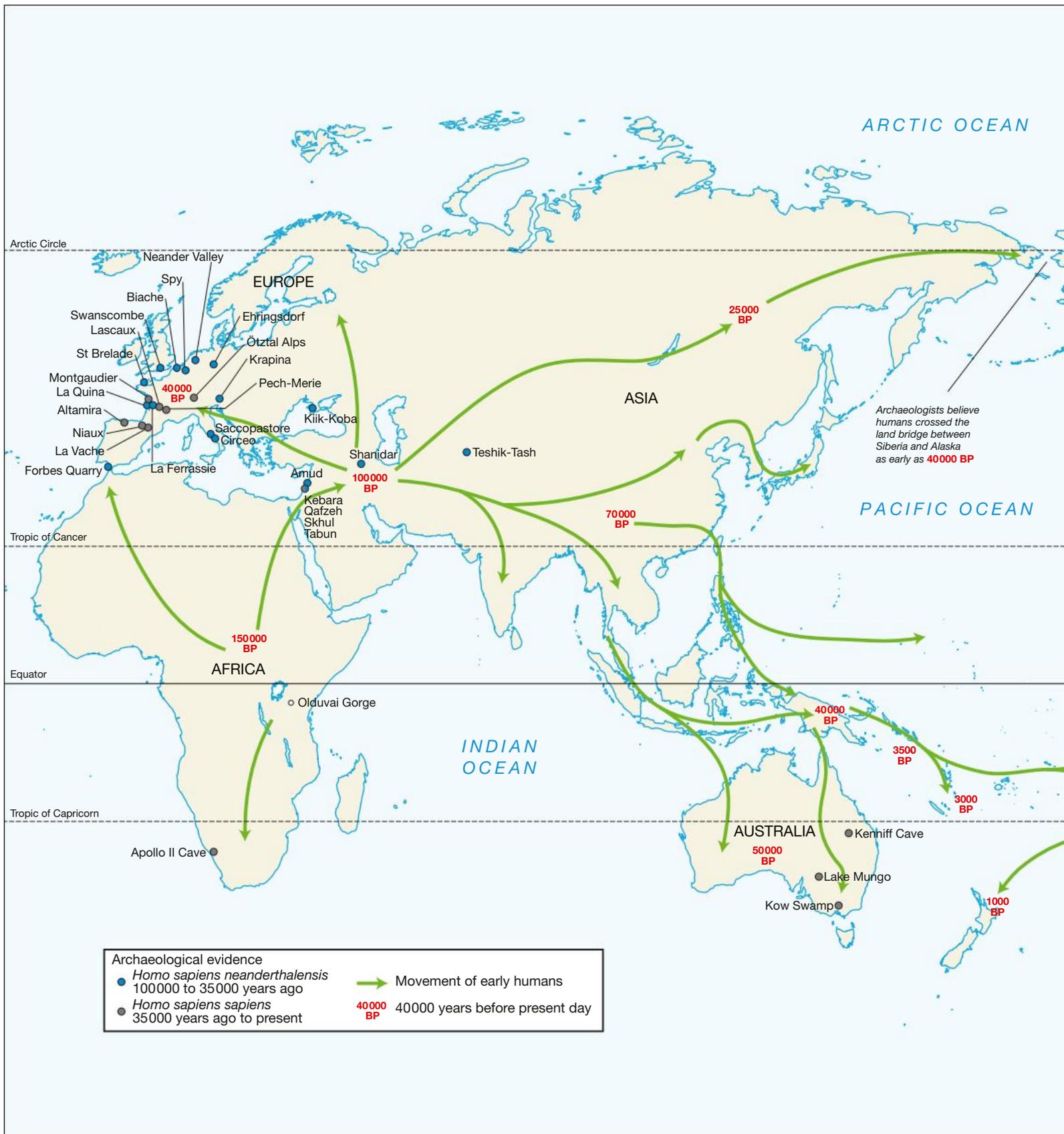
The discovery of Mungo Man was significant for two reasons. First, until the 1960s, most scientists thought that the first Australians arrived about 20 000 years ago (during the last glacial, when sea levels were low). If Mungo Man is 60 000 years old, as some say, it means people were here long before this.

Second, genetic tests have shown that Mungo Man had a type of **DNA** (inherited from the mother) not shared by early modern humans in Africa. This finding is not consistent with the 'out of Africa' theory. This is a puzzle that is yet to be resolved. Future genetic studies may throw more light on this.

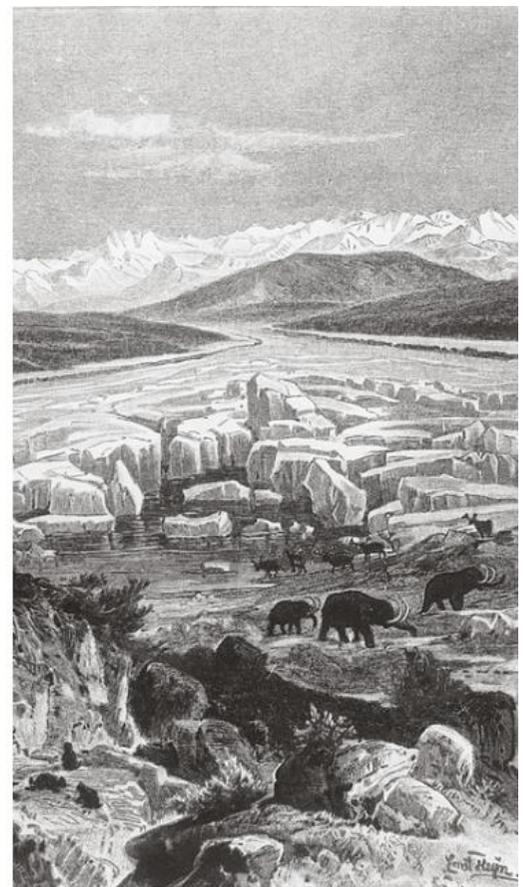


Source 1.7 Mungo Man

- 1 In your own words, explain why Mungo Man was such a significant find.
- 2 New discoveries often cause historians and other experts to rethink their opinions. What significant issue has recent DNA tests of Mungo Man raised?
- 3 Check out 'Lake Mungo, New South Wales' on Google Earth. Zoom in through the clouds. Explore the site and photographs. It used to be a sheep station. Write a paragraph to explain why it is a significant site.



Source 1.8 Map showing possible migration routes and settlements of groups of *Homo sapiens*, according to the 'out of Africa' theory



Source 1.9 Artist's impression of an advancing glacier

Check your learning

- 1 Name four sites at which evidence of *Homo sapiens neanderthalensis* has been found.
- 2 Use the north point to give four different compass directions in which migrants from Africa are thought to have travelled once they reached today's Middle East region.
- 3 According to the 'out of Africa' theory, indicate approximately how many years early humans migrating from Africa took to reach *each* of the following: Papua New Guinea, South America and New Zealand.
- 4 Use Source 1.9 as a stimulus to record your thoughts about what life might have been like for an early human migrating during a glacial.



Source 1.10 This artist's impression shows hunters at work in early human societies.



Source 1.11 Reconstruction of a Cro-Magnon man, based on a fossil skull

Cro-Magnon people

In 1868, a modern human skull was found near a rock shelter called Cro-Magnon in southern France. It was up to 20000 years old. Similar bones were later found in other parts of Europe. These are the remains of what some call Cro-Magnon people.

These people lived in groups, with 'base camps' close to water. Some shelters were made from the bones and large tusks of mammoths (the early versions of today's elephants). Like all early modern humans, Cro-Magnon people were **hunter-gatherers**. They moved with the change of seasons, in search of food. Later, some moved to trade in goods such as shells, furs and flints. Men hunted game. Women gathered what food could be collected (such as grains) and raised their children.

Cro-Magnon people were skilled hunters. Fossilised bones of animals they killed—bison, reindeer, rhinoceros, wild oxen, bears and mammoths (see Source 1.10)—have been found alongside their own. The animals they hunted were mostly large, requiring men to hunt in packs. This would have involved planning and communicating.

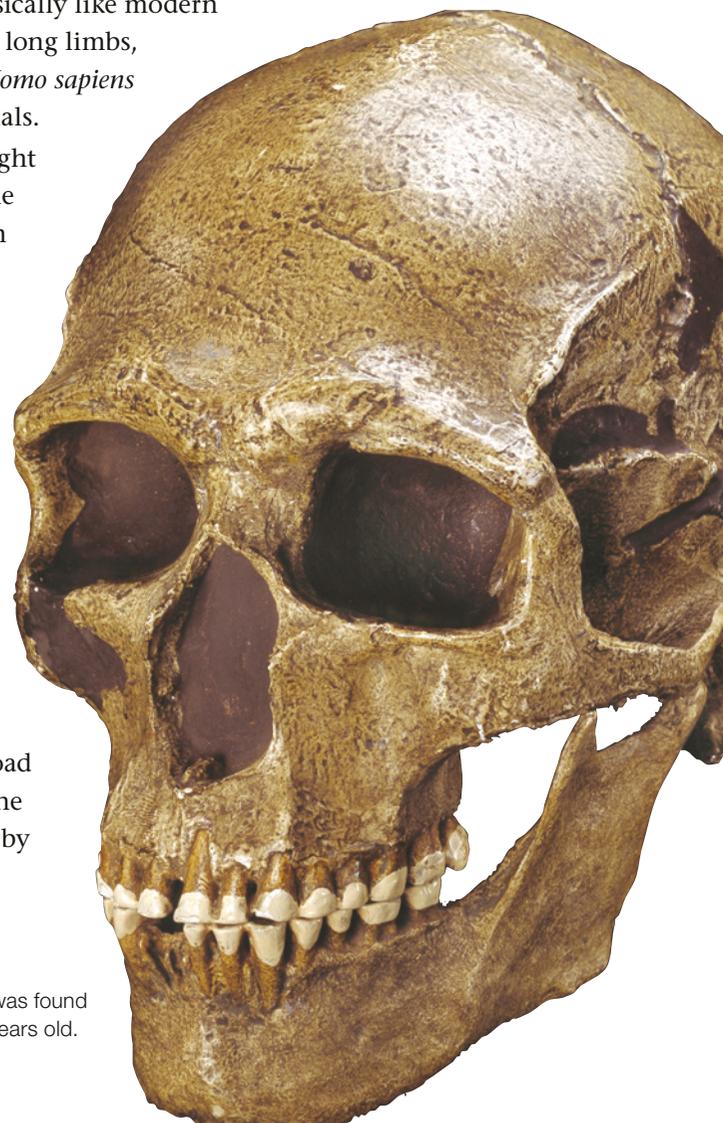
Cro-Magnon people and Neanderthals

Cro-Magnon people were physically like modern humans. Many were tall, with long limbs, unlike the shorter, chunkier *Homo sapiens neanderthalensis*, or Neanderthals.

The Neanderthals are thought to have lived in Europe and the Middle East, alongside modern humans, between 70000 and 35000 years ago (see Source 1.8). Why they died out is not known for sure. In May 2010, German scientists at the Max Planck Institute in Leipzig using DNA analysis concluded that Neanderthals probably interbred with modern humans.

The typical skull of a Cro-Magnon person had a rounded dome on top, a high forehead, a small and broad face, and a prominent chin. The brain capacity was large, even by standards for today's humans.

Source 1.12 This Cro-Magnon skull was found in Czechoslovakia. It is about 30000 years old.





Source 1.13 Some of the paintings found in the Lascaux caves in France. The site has been a World Heritage site since 1979.



Source 1.14 Artist's impression of Cro-Magnon people painting the Lascaux cave walls

Tool makers and painters

Cro-Magnon people were skilled tool makers, able to work a piece of flint (a very hard rock) so its various edges and points served many purposes. They used materials such as ivory, bones and reindeer antlers, as well as stone and wood (see Source 1.15). Some tools were made to slice skins and to sculpt beads and ornaments. Knives were made by jamming flakes of flint into wood and binding the join tightly. Early humans also made spear throwers. As well, musical instruments made from the bones of birds and resembling flutes have been found.

Between about 20000 and 9000 years ago, Cro-Magnon people left hundreds of paintings and drawings in caves in Spain and France (see Source 1.13). Some works show great skill. For example, colour and shading are used very well. They depict the animals the people killed. Scholars think that rituals may have been linked with the art. Perhaps painting the animals was a 'magical' way to ensure success at a hunt.

Some Lascaux paintings are high up on cave walls and deep into tunnels. Source 1.14 suggests how they may have been created. Torches or lamps made from burning animal fat probably provided light. Charcoal, chalk, oxides (powdered minerals) and ochres (coloured clays), blended with fat, were probably the 'paints'. It is thought to have been applied with the fingers or a blob of animal hair, or blown through a reed.



Source 1.15 Some artefacts made by Cro-Magnon people

Check your learning

- 1 What evidence does Source 1.10 provide of the challenges faced by early humans when hunting large animals?
- 2 How were Cro-Magnon people *like* modern humans? How were they *unlike* Neanderthals?
- 3 Look at the artefacts shown in Source 1.15. What do you think each might have been used for? Give reasons.
- 4 What evidence does Source 1.13 provide about the artistic ability of Cro-Magnon people?
- 5 Think about what it would have really been like to paint rocky walls located deep into dark cave tunnels. Does this match the evidence provided by Source 1.14? Discuss with a partner.
- 6 [🔗](#) A link to a virtual tour of the Lascaux Caves is available on the **obook**. What evidence did you uncover about the animals Cro-Magnon people hunted, and aspects of their lifestyle? List as many discoveries as you can.



Source 1.16 The characteristic spearheads of the Clovis people, thought to be the first humans to migrate to North America

Moving into the Americas

During the last glacial, a strip of land joined Siberia to Alaska (see Source 1.8). This strip of land is now under the Bering Sea. When it was exposed, it provided a land corridor. This allowed modern humans to migrate east and animals to move back and forth between the two land masses.

Once they reached Alaska, the migrants may have headed south. They may have trekked through gaps in the glaciers or down the exposed **continental shelf** of the western coastline. South of the glaciers were grasslands full of large grazing animals (see Source 1.9). There is **evidence** that humans were living in the southern tip of South America by about 11 000 BCE.

Moving into Australia

The lower sea levels of past glacials saw Australia joined to Tasmania and New Guinea. By island hopping, migrants from south-east Asia could have reached Australia over time using simple sea craft. When the seas later rose, Australia was then much more isolated from lands to the north. This essentially cut off those who had reached its shores from contact with other peoples.

Significant finds of Australia's first people have been made at Lake Mungo, Kow Swamp, Malakunanja (Kakadu) and Devil's Lair Cave (near Perth). Recent evidence confirms there were also humans at Warreen Cave in Tasmania's south-west 35 000 years ago. Other traces of Australia's first people lie around 100 metres under the sea on the once-exposed northern continental shelf.

Moving into Polynesia

The 'out of Africa' theory holds that groups of humans migrated from mainland Asia to offshore islands tens of thousands of years ago. Some moved to today's Taiwan. It was from here that the move to populate Polynesia is believed to have begun, about 3500 years ago.

At first, people probably used bamboo rafts to move from island to island. Later, double-hulled canoes about 30–40 metres long were used. It is thought that the population of entire villages moved this way. On some trips, they took animals such as chickens and pigs, as well as plants to grow in a new location. (The populating of Polynesia is discussed in more detail in *Oxford Big Ideas History 8*.)

Check your learning

- 1 How are the first humans thought to have entered the American continents according to the 'out of Africa' theory?
- 2 When does evidence suggest that early humans lived in the southern tip of South America?
- 3 How are the first humans thought to have entered Australia, according to the 'out of Africa' theory?
- 4 Why, for some scholars, is Taiwan of interest for the populating of the Pacific?

1.1 What is the 'out of Africa' theory?

Remember

- 1 What is the view held by those who contest the 'out of Africa' theory?

Understand

- 2 Use Source 1.8 to display key dates in the 'out of Africa' theory on a timeline. (Refer to the Skill Drill on page 71 on how to draw a timeline.)
- 3 Explain why interpreting the evidence about how humans populated the world is often very difficult.
- 4 Suggest how *each* of the following places might influence the lifestyle of those who lived there: dense tropical forest, wide expanse of desert, and icy wasteland.

Apply

- 5 All societies have distinctive cultures. So do human groups such as sporting clubs. In small groups, discuss and agree on what features typify the culture of your school.

Analyse

- 6 **a** Who were the Clovis people? What role do they play in the 'out of Africa' theory?
b Study Source 1.16 carefully. Identify at least three features of these Clovis artefacts from your analysis.

Evaluate

- 7 With a partner, brainstorm the challenges and difficulties of living, as an early human, during the coldest part of an ice age. Rank your list of items in order, from 'Worst' to 'Least Bad', giving reasons for your ranking.

Create

- 8 You are a movie director making a documentary about how the world was populated, according to the 'out of Africa' theory. With a partner, complete *one* of the following tasks:
 - Compose a musical score suitable for the documentary's theme. Explain the music's relevance to your documentary.
 - Create either a poster advertising the documentary or a news release to attract the viewer.

- 9 Read the extract below. Then decide on five questions you would like to ask Inuk if you could. Explain why you think these questions are important.

[Inuk] had brown eyes, dark skin, thick blackish hair and type A blood. [He] ... also had dry earwax, and increased risk of going bald and the metabolism of a person who could survive in a cold climate. And his ancestors were, to the surprise of scientists, ancient people in east Siberia rather than neighbouring Native Americans or Inuit.

All this detailed information ... comes from a study of a clump of his hair, which was preserved for thousands of years in the Arctic permafrost ... [Inuk] is the first ancient person to have had his full DNA code sequenced [analysed].

Inuk, who was also inbred, is thought to have belonged to the extinct Saqqaq culture, the first group of people known to have settled in Greenland ... [His] ancestry suggests that a previously unknown human migration occurred about 5500 years ago. It appears that a large group of his ancestors from eastern Siberia crossed the Bering Strait and travelled through North America to Greenland.

'Meet Mullet Man: Hair follicle unlocks secrets of the ancients',
Deborah Smith, *Sydney Morning Herald*, 11 February 2010



Source 1.17 Nuka Godfredsen's impression of 'Inuk', a 4000-year-old man from Greenland



Source 1.18 This richly decorated panel, found in a royal tomb at the Sumerian city of Ur, provides evidence about some of the behaviours and appearance of the ancient Sumerians (see p. 24).

1.2 How did ancient societies emerge?

*As the ice of the last **glacial** melted, new tracts of land opened up and rivers ran free. Archaeological evidence confirms that pockets of people began to settle in base hunting camps (Cro-Magnon people, for example) from which they went out to hunt and gather food. These were often fertile places close to fresh water sources (lakes or rivers). Simple shelters were built from timber, bark, hides or bones.*

The warming climate made food supplies and fresh water more plentiful. This meant that there no longer was a need to be always on the move to survive, and so people began settling. Some of them began to domesticate and herd wild animals. This provided a steady source of meat, milk, fleece and hides. Some people also began to grow crops rather than gather seeds and fruits from the fields. These trends saw many of the early hunting camps become permanent settlements.

Not all early **societies** developed into fixed settlements, though. Some people remained **nomadic**—continuing to live largely as hunters and gatherers. Generally, these were peoples isolated from contact with others.



Source 1.19 Ancient rock art in a cave in Brazil showing an early human ritual (used with the kind permission of Archives Fundação Museu do Homem Americano)



Source 1.20 The outer coffin of Henettaway, identified as 'mistress of the house and chantress [singer] of Amun-Re [Egyptian main god]'. She died in Egypt about 992 BCE. The symbols all have religious significance. Panels of hieroglyphs divide the illustrations.

Oral cultures

The first societies all had oral **cultures**. This meant they did not have a written language. What had to be communicated or remembered was passed on by word of mouth through songs, dances, storytelling, rituals and ceremonies. In some cases, art and **artefacts** also played a role in preserving aspects of oral cultures.

Some societies today still have oral cultures. Australia's traditional Indigenous people are one example, as are the Bushmen of Africa. The art and artefacts of such peoples—together with the stories told by their descendants—are as important sources of evidence of their ancient past as would be a written text for another society.

Ancient art

The oldest rock paintings in the world are thought to be in the Chauvet Cave in Ardèche in France. **Radiocarbon dating** confirms they were painted some 32 000 years ago. They provide evidence, among other things, that their creators were skilled as artists.

In other parts of the world—in Australia and the Americas, for instance—ancient peoples were also painting rock art. Such works provide evidence that gives us insights into their lives. For example, some depict the animals they probably hunted, a few of which are now extinct. Others depict rituals.

Some scholars think early rock art may have been the work of spiritual leaders. It may have been a 'magical' ritual to ensure success in an important activity, such as a hunt. Later, as Source 1.19 shows, ancient art often became more elaborate and symbolic. For many societies, it was by then a key part of funeral and religious rituals.

Ancient pottery

A few items and shards of pottery up to 20 000 years old have been found (such as in today's Jordan). But the evidence indicates there was a significant increase in the creation of artefacts (such as pottery) from around about 5000 years ago onwards. A few were tools. Many others were utensils (to hold water, oil or grain) or grave ornaments.



Source 1.21 Chaac Mool, the god of rain for the ancient Mayans of Central America



Source 1.22 This marble figure of a woman, found in Bulgaria, was made around 7000 years ago. It probably was respected as a fertility goddess.

Other evidence of emerging societies

As early societies formed, and as their people increasingly interacted, there was more opportunity to think about and discuss matters that might have puzzled or frightened them. These might have included birth and death, day and night, the seasons, fertility, natural disasters, eclipses and so on.

As beliefs and behaviours evolved to explain such events, cultures began to take shape. Art was one way in which a person's culture was expressed. Other expressions also developed, as discussed below.

Rituals and ceremonies

Thinking about the mysteries of life and death forced some ancient people to contemplate an afterlife. Explanations evolved for this form of existence, and for other events that people could not easily understand or explain, such as fertility and weather changes.

These explanations were often provided by those whom people came to regard as magical or religious figures. These people were seen to be in contact with spirits or supernatural forces. Stories were told and **myths** and **legends** were passed on. And so belief systems took shape.

Rituals, ceremonies and traditions helped to reinforce these beliefs. For example, certain places or rooms within homes came to be treated as shrines. Here people could reflect on the spirits and beings they had come to recognise. Craftspeople made artefacts to represent some of these, such as the statue of Chaac Mool (see Source 1.21). They also made figures (such as shown in Source 1.22) and talismans—small objects (a bit like lucky charms) that people came to believe protected them from things they could not control.

In time, sets of behaviours and rituals, such as **sacrifices**, emerged from these early practices. For example, the art form we call drama had its roots in an ancient festival held in ancient Greece. It was to celebrate one of their gods: Dionysus.

Sacred sites and monumental structures

Some societies saw particular sites as having special significance in their belief systems. These places came to be seen as sacred. This was the case, for example, for the **Celts** of today's Britain, for the Indigenous people of Australia and the Americas, and for early peoples in Japan.

Some built or erected monuments or buildings in support of their belief systems in or near these sacred places. Stonehenge in England is an example of such an ancient monument, as are the Carnac stones in France (see Source 1.23). Massive temples were built in ancient Egypt and Greece for the same reasons.

As different religions formed (see pp. 32–3), monumental architecture increasingly became a visible display of people's culture. Temples, churches, mosques and shrines were to become common landmarks.

Funeral practices

Funeral practices became significant aspects of early cultures. For example, the ancient people of Çatal Hüyük, in today's Turkey, lived with the remains of their dead. They left new corpses in the open for animals to eat. Then they buried the bones in their homes, under the platforms on which they slept.

In ancient Egypt and China, funeral practices were much grander. Great effort was made to preserve the bodies of rulers, and to prepare their spirits for a life after death. It became a practice, in Egypt, for instance, to fill tombs with objects of significance, such as items of great value. On occasion, a ruler's servants or guards were also entombed—sometimes even buried alive.

Ancient tombs of significance included:

- the pyramids and underground burial chambers of the ancient Egyptians
- the tholos tombs and grave shafts of the ancient Mycenaeans (of Greece)
- the keyhole-shaped burial mounds of ancient Japan's Kofun period.



Source 1.23 The standing stones at Carnac, France, erected about 5000 years ago

Other cultural practices

At tombs, sacred sites and monuments, other aspects of early cultures were often on display. Some of the earliest written texts were inscribed on the walls of temples and tombs (see Sources 1.26 and 1.27). These walls also often provided 'canvases' for artwork and stone reliefs. The remains of ancient temple columns and statues provide evidence of an emerging sense of design among early builders.

Rituals and ceremonies, such as might take place as part of a funeral, saw people sing, chant, dance, play musical instruments or beat out rhythms using drums.

Over time, societies developed ways to preserve their emerging culture. Laws and **taboos**—often based around religious beliefs—helped to ensure that certain behaviours would continue to be observed. For example, there might be a punishment for killing an animal regarded as sacred.

Check your learning

- 1 Imagine some of the events that might have frightened or concerned early humans. With a partner, discuss why people might have developed belief systems to explain them.
- 2 Why do you think early humans created forms of their deities such as those shown in Sources 1.21 and 1.22?
- 3 Conduct some research to find out more about the Carnac Stones. Write a short report on them.
- 4 What sort of evidence might a historian look for to find out more about an ancient society with an oral culture?
- 5 How did the warming that followed the last glacial influence the hunting and gathering behaviours of many early human groups?
- 6 Frame two research (or enquiry) questions for either Source 1.19 or Source 1.20 that would help you to find out more about the people who created them.

Writing

Some early societies developed a system of writing. Scholars think that writing began as an attempt by people to keep visible records of trading. These might be notches in lengths of bone, or arrangements of pebbles or sticks. The Incas, for example, kept count by adding knots to pieces of string of different lengths. As scripts developed, the more privileged people in a society might have something 'written' for them—an inscription in a king's tomb, for example.

The ancient Sumerians (in **Mesopotamia**) produced the first script around 3500 BCE. Other scripts developed in Egypt, China, India and in Mesoamerica. However, very few ancient people could read or write. Hence, those who learned to do so were highly regarded.

Ideographs: simple drawings that conveyed a message in pictures (one did not have to speak the language to understand).

Logographs: more abstract (less realistic) symbols used to represent words or syllables (these scripts could be 'written' faster than drawing pictures).

Phonetics: symbols used to represent a sound (this was a key step in the development of writing).

Alphabets: list of all the symbols in a language used to represent sounds (alphabets began to develop in the early part of the first millennium BCE).

Source 1.24 Key developments in the history of writing

Cuneiform

There were many forms of cuneiform. The script used by the Sumerians was the most complex. It had about 600 characters, 15 times as many as those used by the ancient Persians. Some cuneiform symbols were logographs; others represented sounds. The symbols are wedge-shaped, reflecting the shape of the tools used to make them. They were typically recorded on clay tablets. The symbols were pushed into wet clay, and the tablets were then dried in the sun.

Hieroglyphs

The ancient Egyptians were 'writing' **hieroglyphs** by about 3000 BCE. There were about 700 signs, each standing for a word or a sound. Hieroglyphs are often found carved and painted in tombs, and on monuments. They were also written on a form of paper made from the **papyrus** plant stalks.



Source 1.25 Clay tablet displaying a cuneiform script

Two other scripts—the **hieratic** and the **demotic**—were later in use in ancient Egypt. These could be written more quickly. Hieroglyphs were read in columns from top to bottom. The direction in which the row in a column was read depended on which way particular symbols at the start or end of rows were pointing.

Mayan glyphs

It is now known that Mayan glyphs (signs) represent either meaning or sounds. They are shown in columns, each being two glyphs wide. Each column is read from top to bottom and from left to right. Many decorative glyphs depict animals and people. They are often carved on temples or around tombs.

Chinese calligraphy

The Chinese script is the world's oldest writing system still in use today. It began, like many other scripts, with characters that looked like tiny 'pictures'. With time, these became more stylised. There are tens of thousands of characters, which are traditionally drawn with a brush. The size of the brush tip, the type of ink and the brush pressure all influence the look of the script. Most words consist of one or two characters, sometimes three. Each character represents a syllable.

Alphabets

By the early part of the first millennium BCE, a number of languages in today's Middle East region had alphabets. These were lists of what symbols related to which sounds. The first alphabets contained only consonants. The alphabet of the ancient Phoenicians (a people living in the region of today's Lebanon) had 22 characters. It would later influence the writing of the ancient Greeks and provide the basis for the alphabet of the ancient Romans.



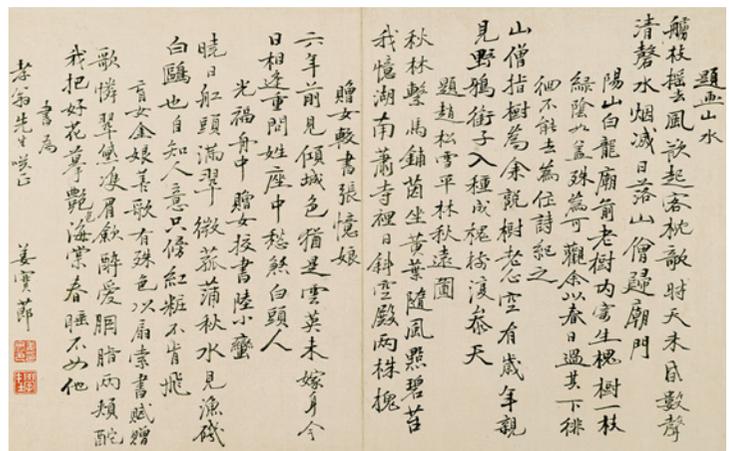
Source 1.26 Stone relief of Egyptian hieroglyphs found at the entrance to a tomb



Source 1.27 Mayan signs or glyphs

Check your learning

- For what purposes did early societies first start to use written scripts?
- What is the difference between an ideograph and a logograph?
- Why do you think the use of alphabets was significant for written languages?
- Compare and contrast how:
 - cuneiform and Chinese calligraphy were written
 - Mayan glyphs and Egyptian hieroglyphs were read.



Source 1.28 Chinese calligraphy

skilldrill

Identify questions for an inquiry

As a young historian, you will investigate past events and trends, particular people and their influence, and social and political developments. For these you will be analysing a range of **sources**: texts, artefacts, photographs of ruins, art, sculptures and so on.

Any historical inquiry should be framed around key inquiry questions. The more focused these are, the more structured your research will be. Inquiry questions also help you to avoid wasting time researching information that is unrelated to your topic.

Inquiry questions often begin with the words *how*, *when*, *what*, *why*, *which*, *whose* and so on. For example, you might ask about a ruler, 'Why was he so admired (or so disliked)?'

Let's try this out. Here are two ancient artefacts for which you are given some clues. Inquiry questions (and some useful thoughts) you might frame for the artefact shown as Source 1.29 might include:

- What is its likely **provenance**? (That is, how did it get to where it is and who made it?) Given that it was found among the ruins of Pompeii, it has to be at least 1900 years old. It was probably made by the ancient Romans, though it could have been an imported trade good.
- What was it used for? (Note the two holes and the depressed centre. Does this suggest an oil lamp fixed to the wall? Note also the leaf shape at the front. Was this a flame guard?)
- What does it reveal about the skill of its makers? (Note the intricate metal work.)



Source 1.29 The clues are: 'found in Pompeii' and 'can be very hot or cold'.

Check your learning

Use this example to help you frame inquiry questions about the artefacts shown as Source 1.30.



Source 1.30 The clues are: 'found in China' and 'worth something.'

key concepts

Evidence

Fragments from the past—a human bone, a piece of a tool or an old manuscript or ruin—are historical sources. They will potentially tell us something about the past. Modern paintings of ancient scenes, scientific reports on ancient artefacts, and papers written by historians and other scholars are also historical sources. They may fill in some of the gaps in what we know.

Sources in themselves are not **evidence**. Evidence is the information or clues you uncover by asking specific questions about a source. The ruins of Mohenjo-daro, shown here, are a historical source. Think about what evidence this source provides. For example, what do these ruins reveal about the people's skills as builders?



Source 1.31 Excavated ruins of Mohenjo-daro, one of the cities of the ancient Indus Valley society

Evidence of the Indus Valley society

The society began to flourish about 4500 years ago. It centred on the fertile flood plains of the Indus and (now dry) Hakra rivers. At its peak, it covered most of today's Pakistan as well as parts of Iran, Afghanistan and India.

The **excavations** of ruins of dockyards, brick-making kilns, grain storehouses and public baths have provided historians with evidence of this society. Houses, often two-storeys, were made from dried mud bricks. They nearly all had elaborate drainage systems and 'bathrooms'.

Other sources reveal evidence of an extensive land and sea trade, an accurate system of weights and measures, beliefs that included the worship of a mother goddess, advanced metal-working skills, and a system of writing. Scripts have been found on pots and on stone seals, but as yet have not been decoded.

The **civilisation** began to decline around 1800 BCE. The evidence to confirm why this happened is unclear. Some historians say climate change caused widespread flooding. Others contest this. Some suggest an invasion. Another view is that an earthquake shifted the flow of the Hakra River.

- 1 What evidence does Source 1.31 provide about building design and construction practices of the ancient Indus Valley people?
- 2 Based on evidence uncovered so far by other scholars about this society, would you classify it as a hunter-gatherer society? Why or why not?.
- 3 On the basis of your answer to Question 2, suggest what the daily life of this city's inhabitants might have been like.

evidence: the society of ancient Sumer

Ancient Sumer developed around 5000 BCE to the south of a region called Mesopotamia (see Source 1.32), between the Tigris and Euphrates rivers in today's Iraq. (Mesopotamia is a Greek word that means 'between rivers'.)

The people first learned to grow crops at a place called Eridu. They learned, too, how to divert river water along irrigation channels. By about 4000 BCE, they had developed an ox-drawn plough.

Evidence of skills as builders and town planners

As Sumerian settlements prospered, a number of **urban** centres developed. These became walled cities, each with its own ruler and way of doing things. The first of these cities was Uruk (see Source 1.33). By around 2800 BCE, Uruk is thought to have had a population of around 5000.

Each city had a palace (where the ruler lived). The temple (or **ziggurat**) was usually at the heart of a city, surrounded by clusters of simple houses and narrow streets (see Source 1.36 for an artist's impression, based on the evidence provided by surviving ruins). The ziggurats were believed to be the place of the gods and only priests could enter them.

Evidence of skills as craftspeople

Evidence of the skills of the ancient Sumerians as weavers, armour makers, jewellers and potters has been found in tombs, such as that of Queen Pu'abi of Ur (see Source 1.34). Five soldiers and 13 female attendants were entombed with her.

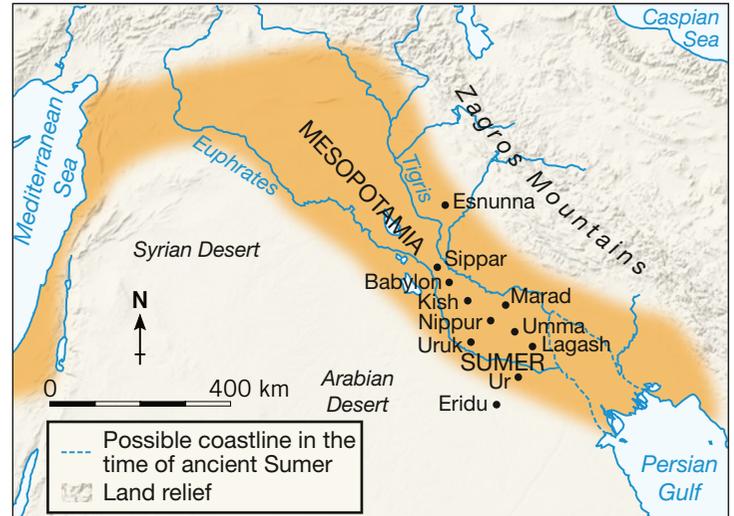
Evidence of other achievements

Other significant achievements of the ancient Sumerians included:

- having the first writing (cuneiform) (see Source 1.25). Many inscribed tablets that have been found that provide evidence of Sumerian beliefs and music, and of people's understanding of medicine and astronomy.



Source 1.33 Ruins of one of the buildings in the Sumerian city of Uruk



Source 1.32 Location of ancient Sumer within Mesopotamia, with the Fertile Crescent shaded

- inventing the potter's wheel (around 3500 BCE), later adapted for use on carts and chariots
- developing a number system based on 60. This still influences some of the mathematics we use today (such as 60 seconds in a minute, 360 degrees in a circle).

How did it all end?

Ancient Sumer was conquered by a strong **Semitic** people to the north-west about 2350 BCE. Sargon (c. 2340–2284 BCE) was the first of the new **dynasty** of ruling conquerors. He set up his capital in the city of Akkad. Many scholars regard him as founder of the world's first **empire**: the Akkadian empire.



Source 1.34 Some of Queen Pu'abi's jewels. She lived around 2500 BCE.

1.2 How did ancient societies emerge?

Remember

- 1 What evidence did Australia's ancient people leave of their past?
- 2 Describe one source of evidence of the ancient Sumer society.

Understand

- 3 In general terms, explain why belief systems developed among ancient peoples.
- 4 **a** Suggest why hunters and gatherers would have had no need of large storage pots.
b Evidence suggests a large increase in the number of items such as pottery found around the world from about 5000 years ago. What does this suggest?

Apply

- 5 Copy and complete the table below in your workbook, adding at least five more entries. The first one has been completed for you.

Analyse

- 6 The painting shown as Source 1.35 was painted in 1973, but is based on **primary sources**. The lifted container holds beer made from corn. What evidence does this source provide about some of the rituals of the ancient Incas of South America?

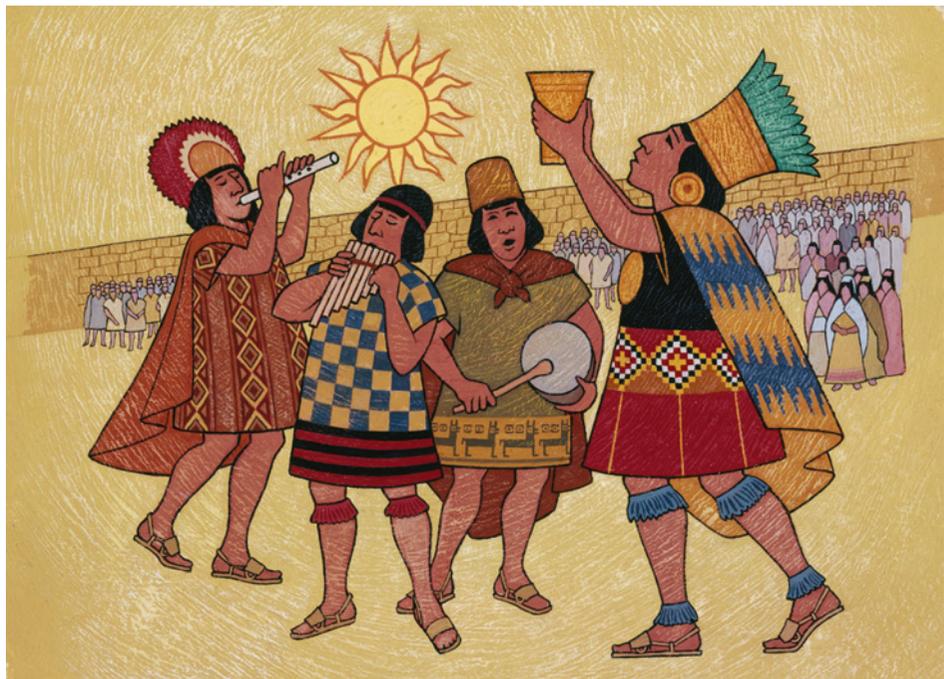
Evaluate

- 7 **a** A link to a virtual tour of the Chauvet cave in France is available on the **obook**. Visit the site and complete the following tasks.
a What evidence does the cave provide about the animals the people probably hunted?
b Rate the website on a scale of 1 (best) to 5 (worst) against each of the following criteria: source of evidence about the past, engagement and interest as an

informative source, production quality. Give reasons for your ratings.

Create

- 8 **a** A link to a site showing Mayan glyphs is available in the **obook**. Locate the 'Mayan alphabet' within the pdf, and try to write your name in Mayan glyphs.



Source 1.35 Artist's impression of an ancient Incan ritual

Source of evidence	Function and purpose of item in our society	Evidence it might provide to future historians about our society
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Television set

To relay moving pictures and sound

The people used electricity; may have been a source of information and entertainment



Source 1.36 Artist's impression of society members around a ziggurat courtyard in ancient Mesopotamia (today's Iraq)

1.3

What were the key features of ancient societies?

*The shift in human behaviour—from hunting and gathering to farming—took place in many **societies** at different times. It was such a significant development that it is often called a revolution: the **Neolithic Revolution**. As agricultural societies flourished, no longer did everyone have to be involved in producing food. There was time for those who were not farmers to learn new skills or to pursue other interests. Over time, people of like interests and skills began to band together. Distinctive social groups began to form.*

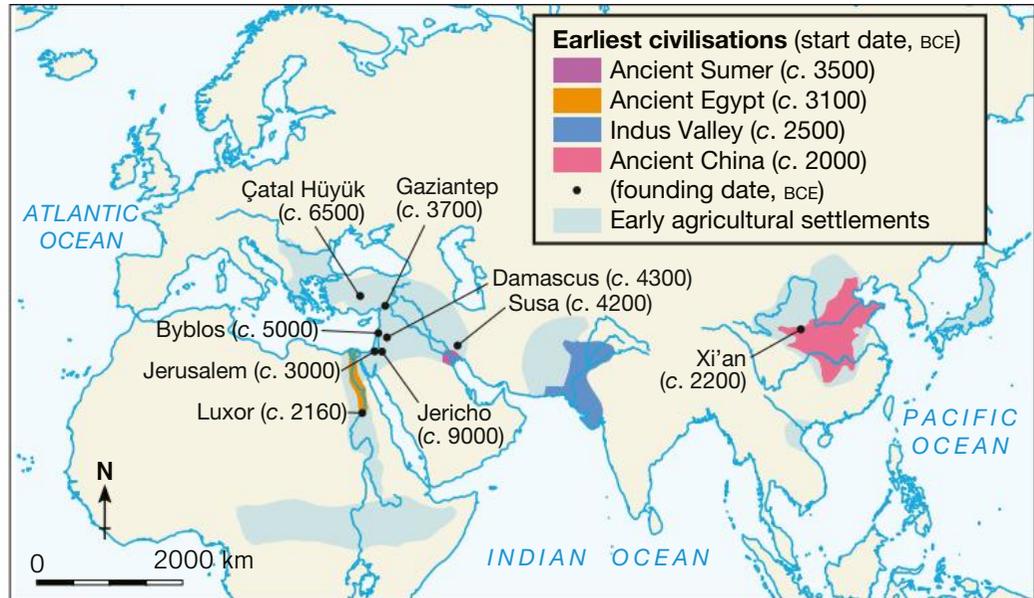
As the roles of these groups became more established, divisions between them became clearer. These divisions were between the rich and the poor, for example, and between those who were skilled and those who were not. There were also clear divisions between those who ruled and those who were ruled.

Where were the ancient societies?

Some **hunter-gatherer** societies throughout the world became agricultural societies with fixed settlements. Some of these agricultural villages later grew into towns and cities. For example, by about 10000 years ago, Jericho, a settlement in today's Middle East, was a walled city.



Source 1.37 Extent of the empire of the ancient Mayans



Source 1.38 Location of early agricultural settlements and what some call the earliest civilisations

Their rulers extended their influence over other regions, creating **kingdoms** and **empires**.

A few of these were what some scholars call the earliest **civilisations** (see Source 1.38). These urbanised societies all sprang up in fertile river valleys. The environments and physical features of these valleys allowed the people to produce significant quantities of food and to trade (often along river routes).

Change and continuity

The society of China is unusual in retaining its 'Chinese' character for some 4000 years. The history of most societies, by contrast, is a story of ongoing change that saw kingdoms and empires rise and fall and the cultural and ethnic character of societies alter.

For example, ancient Greece became part of the empire of the Macedonian conqueror Alexander the Great in the 4th century BCE (see p. 203). Some 200 years later, it was part of the empire of ancient Rome. By medieval times, it was part of the Islamic Ottoman Empire.

Another example is that of the Olmecs. The Olmecs lived on the Yucatan Peninsula (where today's southern Mexico, Belize and Guatemala are) between about 1500 and 400 BCE. Among the distinctive **artefacts** they left are a number of massive carved stone heads. Many Olmec cultural practices were later adapted by the societies that followed in the area. One of these was the Mayans. For about 600 years, from about 250 CE, the Mayans dominated much of this region (see Source 1.37). Later, Spanish invaders arrived.

In the mid-14th century BCE, powerful Bronze Age societies in today's Middle East region included the Hittite empire and the Mitanni kingdom (both part of today's Turkey) and the following kingdoms:

- Elam (now south-western Iran)
- Egypt (including the **Levant**, now countries such as today's Israel and Lebanon)
- Assyria (now part of northern Iraq and Iran)
- Babylonia (now part of Iraq, and containing the former ancient Sumer).

By about 700 BCE, the Assyrians had become dominant, mainly through their use of iron. But within 250 years, this Assyrian empire had been taken over by the ancient Persians. By 330 BCE, the Persian empire, too, was over, conquered by Alexander the Great (see above). The Greek influence he spread throughout the region merged with Persian beliefs and customs.

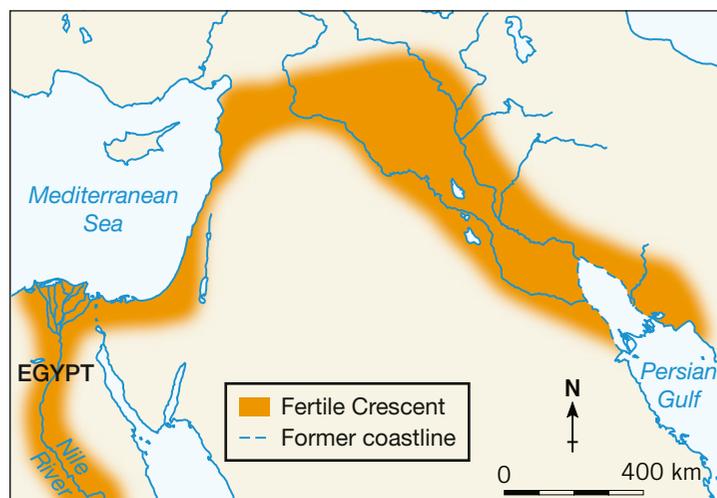
So, as you can see, it's complicated!

The growth of farming

The world's first farmers lived in **Mesopotamia** (see Source 1.32). Mesopotamia, in turn, was part of a broader curve of land, sweeping around to the Mediterranean Sea, now known as the Fertile Crescent. People were beginning to farm in the Fertile Crescent by around 9000 BCE.

Over time, native grasses and other plants were adapted to create crops that could be harvested. Einkorn (a type of wheat) and barley were among the first crops grown, and sheep and goats among the first animals to be domesticated. (The crops and animals farmed by others in the world were those best suited to their environments.)

For the first time, though, people had some control over their food supply. Excess food was stored for times when harvests might be poor, or for trading with other communities. Storing food was not something that hunter-gatherer societies did. (Inventions such as the plough and the wheel did later make a difference to early farmers, as did learning how to manage irrigation.)



Source 1.39 The Fertile Crescent (including Egypt)

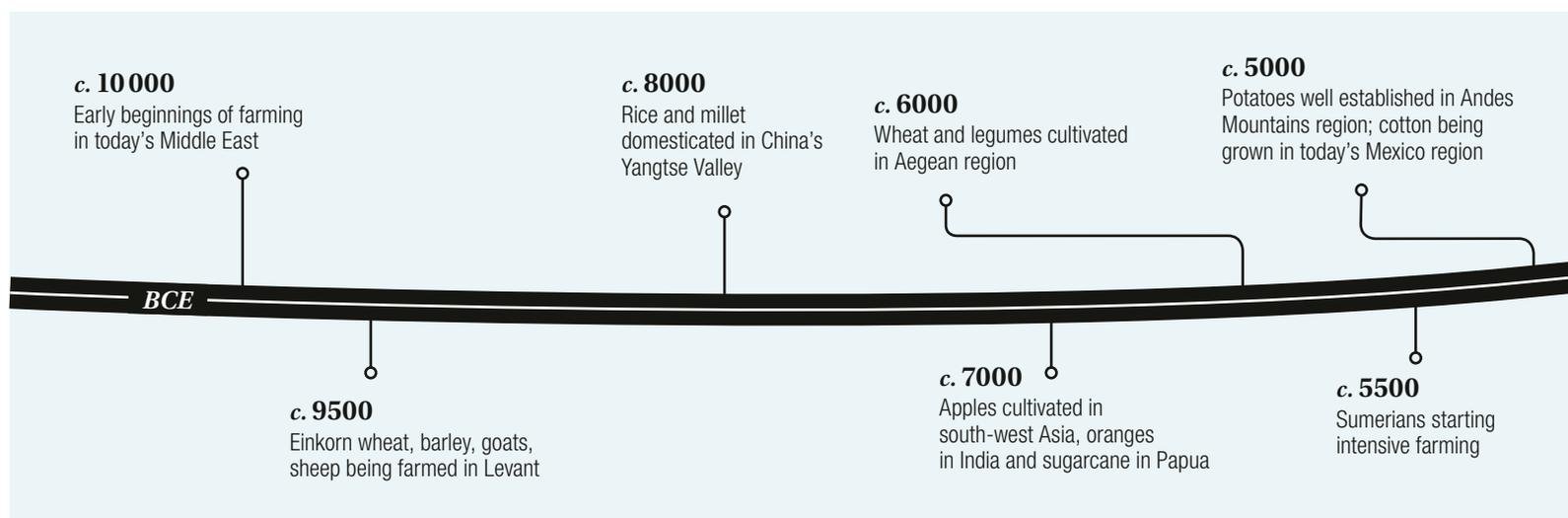
Development of social classes

The groups that began to form in early societies came to assume a rank (or class) that reflected the value society placed on their roles. Rulers, for instance, had a higher social class than those they ruled.

At the top—the rulers

Rulers came from those social groups with the most wealth and prestige. These were often landowners, religious figures or powerful warriors. Commonly, someone in a ruler's family inherited the role, often the first-born son. Other members of a ruler's family (a brother, or a wife) might also take on certain ruling responsibilities.

These practices helped to cement the privileged status of the ruler's family. In some societies, ongoing members of the same family held power for long periods of time. These were called **dynasties**.



Source 1.40 Timeline for the spread of organised farming throughout the world



Source 1.41
This 4000-year-old statue is of a vizier, who held the top administrative role in Egypt.

The Ptolemaic dynasty began in 323 BCE, after Alexander the Great (see p. 203) made Egypt part of his empire. Cleopatra was ancient Egypt's last Ptolemaic ruler (69–30 BCE). She was a popular ruler, but ruthless. She used her love affairs with two powerful Roman generals—Julius Caesar and Mark Antony—to further her own political ends.

Sharing the power

Rule was often in the hands of one person, nearly always a man. Kings, for example, ruled the Etruscans (founders of ancient Rome) and the ancient Persians. Ancient China and Rome had **emperors** for much of their history, while ancient Egypt had pharaohs. Some rulers had great personal power and influence. Others were figureheads, with real power in the hands of their advisers.

Sometimes, though, rule was shared by a few. This political system was called an **oligarchy**. During Greece's 'dark age' (1200–800 BCE), about which little is known, most of its **city-states** were oligarchies. Later, a new form of government emerged in the city-state of Athens: **democracy**. (At the time, 'democracy' was rule by free male citizens only.)

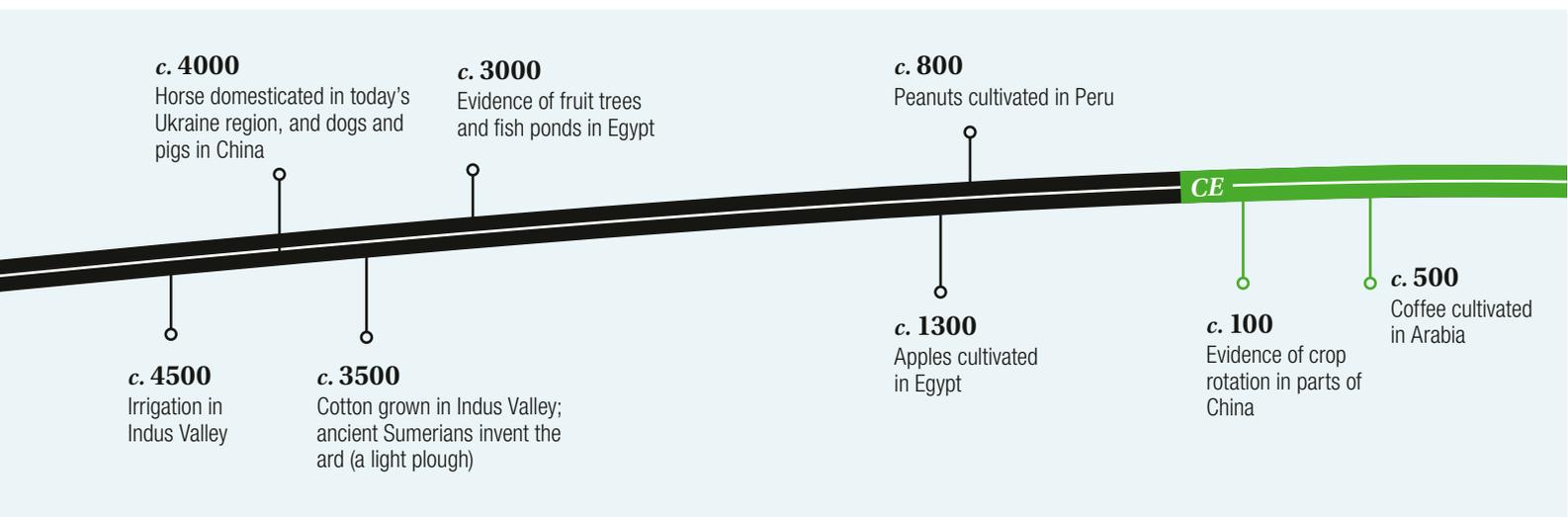
In the middle

Some of the other social groups that formed in ancient societies included religious groups such as priests, priestesses, **shamans** and **oracles** (see p. 177): These people were highly respected for their perceived 'closeness' to non-earthly beings and forces (including ancestors).

There were also administrative groups such as tax collectors, storehouse managers, lawmakers and advisers. These people were typically wealthy or had powerful family connections. Many—like China's **eunuchs** or Rome's **praetors**—were very influential.

Trading and business groups were also a part of this middle class. Goods traded or sold included natural produce such as fish, olive oil and wheat, as well as manufactured goods such as cloth, pottery and metal goods. Many merchants became wealthy and powerful, like Rome's **equites**. But this did not always ensure a high social status. In ancient China, for example, farmers were respected more highly than merchants, for their contribution to society.

Anyone who could read or write, such as the highly educated **scribes** of Egypt and **calligraphers** of China, also held a place in the middle. Very few ancient people could read and write. This privileged role allowed access to rulers, performing such functions as keeping records.





Source 1.42 Stone relief of a scribe (on the left) from ancient Egypt

Those who made up a society's fighting force—the soldiers—varied over time and from society to society. For example, in ancient Rome, only landowners could be soldiers at first. Some armies, such as those of ancient Egypt, often included **mercenaries**—people paid to fight. For a time in the ancient Greek city-state of Sparta, every able-bodied man was trained as a soldier.

Finally, **artisan** groups were part of this class of people. This includes people such as potters, weavers, sculptors, goldsmiths, artists, builders, and makers of jewellery, tools and musical instruments. Typically, such roles had more status than farmers, but rarely were artisans influential or wealthy.

And at the bottom ... slaves

Slaves were usually the lowest social class in ancient societies. Most were prisoners of war, although slavery was also the common fate of criminals or of people in debt.

Slaves provided a vital and plentiful source of labour in ancient societies. They had to do whatever their masters ordered. This meant that not only was their labour free, but it was also highly disciplined. Slaves often did farm work or other manual jobs. Some endured great misery, working in mines or chained to their rowing posts in ships. The more fortunate might belong to households, providing domestic and sometimes tutoring services.

Slaves had few legal or personal rights, although this varied between societies. Generally, they could not own property or marry. A very few might be given their freedom.



Source 1.43 Artist's impression of slaves being used to build the Great Wall in China

Check your learning

- 1 In the earliest societies, people were typically either hunters or gatherers. What allowed so many different social roles to emerge among those societies with permanent settlements?
- 2 Describe some of the divisions that developed between social groups.
- 3 Draw simple labelled sketches to depict the roles typically performed by *each* of the following groups within an ancient society: slaves, merchants, farmers and religious figures.
- 4 List some different ways in which ancient societies were ruled.
- 5 Write down one interesting fact about soldiers in *each* of the following societies: ancient Rome, ancient Egypt and ancient Sparta.

Trade and ancient economies

Growing villages and towns, boosted by agriculture, began to exchange their surplus goods (natural or manufactured) for other goods they needed. (Trade was practised, too, among nomadic peoples.) Until the use of currency, trading parties (typically merchants) exchanged goods agreed to be of equal value. This practice is called **bartering**. Grain and stone (suitable for making tools) were among the earliest trade goods.

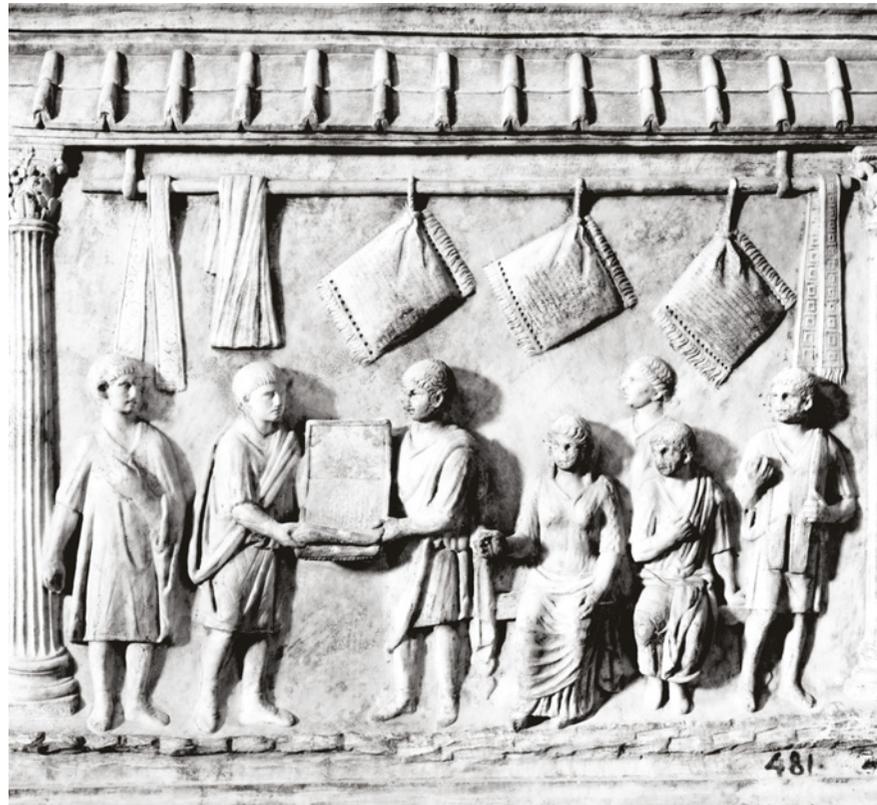
Impact of changes in transport

Merchants in many early societies commonly travelled on foot, carrying trade goods on the backs of pack animals. The invention of the wheel in ancient Mesopotamia allowed transport in carts. With the building of boats, merchants could trade up and down rivers, even across seas. The ancient Phoenicians, for example, were regular sea traders. They operated throughout the Mediterranean region up to 10000 years ago.

Rise of economies

Some settlements, because of their location, had access to certain natural resources. Çatal Hüyük (see Source 1.38), for example, was close to natural deposits of obsidian. This hard volcanic glass thus became a key trading good. The ancient Egyptian town of Nekhen became a major trading centre for pots (where they were made in great quantity).

Trade introduced settlements not only to new goods, but also to new ways of conducting business and new ways of thinking. Trading towns became prosperous; some became very wealthy. The first economies began to take shape. (The economy of a place is the total mix of factors involved in producing goods and services, and in distributing and using them.)



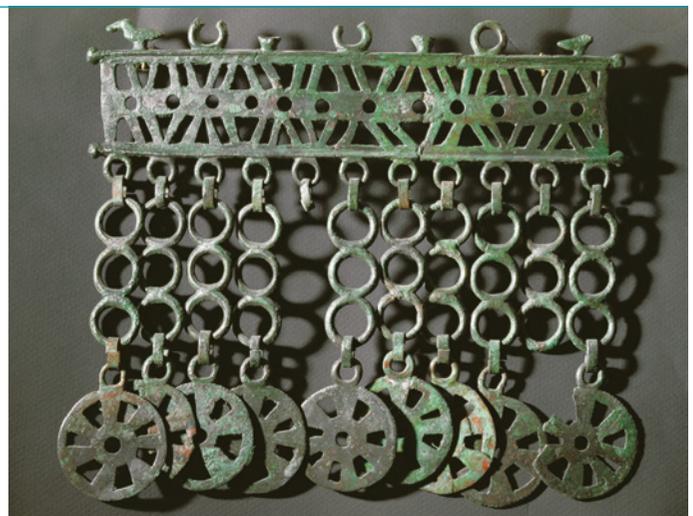
Source 1.44 Stone relief of ancient Roman merchants trading cloth goods

focus on ... **significance: metal goods and technologies**

Trade (and hence the economies of early societies) was boosted significantly by the development of metal-working skills. Copper, silver and gold were being used in parts of Europe by around 6000 BCE. Four millennia later, bronze (harder than copper) was in demand, and within another millennium, iron. Steel was first made about 2500 years ago in China.

The metal deposits, the technology to extract metal from ore, and metal artefacts—tools, weapons, jewellery, containers and so on—were all significant items of ancient trade.

Source 1.45 Copper jewellery, made in the 6th century BCE





Source 1.46 A medicine man from Rift Valley Province, Kenya. Such figures were (and still are in some societies) believed to have special powers.



Source 1.47 Jews praying at the Wailing Wall in the Old City of Jerusalem. It is a sacred place for Jewish people.

Development of major religions

As indicated on page 18, belief systems commonly evolved to explain the many things that frightened and mystified ancient peoples. Supernatural beings, spirits or forces were seen to be responsible. This gave people some comfort that ‘someone’ or ‘something’ was in control.

But these beings had no physical form. So societies created images to represent them (see Sources 1.21 and 1.22). Cultural behaviours such as prayer and public worship emerged, at which certain rituals might be observed. Some rituals, which were often cruel and bloody, were seen to ensure the continuing favour of the god or gods.

In many societies, a social group developed whose role was to provide a link between ordinary people and these beings or forces. These were the religious figures. They were believed to understand things that were a mystery to ordinary people. Often, a ruler (for example, the **pharaoh** in ancient Egypt, who was also the chief priest) was seen to be so closely linked to this ‘spiritual world’ that he was regarded as a god. This also happened in other ancient societies.

The world’s major religions are outlined briefly below. Confucianism (more a way of living than a religion) is discussed on page 292.

Hinduism

This belief system of the earliest people of India traces back some 3000 years. One must be born a Hindu to be a Hindu.

Hindu societies were traditionally divided into strict groups or castes. The Brahmin (priests, judges, teachers) were the top caste. The lowest social group were the untouchables, so low that they did not qualify to be part of the caste system. They did the ‘polluting’ jobs such as cleaning up bodily wastes.

Hinduism holds that there are three creator gods (Brahma, the supreme god; Shiva, the destroyer; Vishnu, the preserver), and many lesser **deities**. Enlightenment comes through **reincarnation** (rebirth in another body). Hindus typically **meditate** and make pilgrimages (religious journeys) to holy places. The natural world of people, animals and landscapes is seen to be part of the divine world.

Judaism

Judaism is the belief system of the Hebrew people (Jews); it was the first of the world’s major religions to worship one god.

Believers obey God’s commandments as set out in the Tanakh (the Old Testament of the Bible), particularly the first five books (the Torah). Practices include **circumcision** for baby boys, **bar mitzvah** ceremonies for boys to mark the end of childhood, and eating foods prepared in accordance with Jewish dietary laws (called kosher food). Eating pork is forbidden, as it is for followers of Islam.

Christianity

Christianity began at the start of the first millennium CE based on the teachings of Jesus Christ. Jesus was a Jew, born in the city of Bethlehem to a woman named Mary. Believers hold that she was a virgin and that Jesus was conceived by an act

of God. His death, by **crucifixion**, was to 'blot out' in God's sight the sins of humankind. He became, in effect, a sacrifice.

Like Judaism, Christianity holds that there is one god. Christians typically go to church, pray, study the Bible and strive to live by its principles, particularly those set out in the New Testament.

Buddhism

This religion was founded by Siddharta Gautama (Buddha), who was born in India around 563 BCE. To end pain and suffering, he argued, a person must work towards spiritual enlightenment through repeated cycles of reincarnation. On reaching this state (**Nirvana**) a person is freed from all the bad things about being human.

Buddhism holds that there are Four Noble Truths:

- 1 Life is full of suffering.
- 2 Suffering comes because people crave things.
- 3 By getting rid of craving, one is freed.
- 4 The only way to do this is to have the 'right' understanding, speech, actions, efforts, livelihood, intentions, awareness and concentration.

Islam

Islam was founded in Arabia by the Prophet Muhammad in the early 7th century CE (therefore it is not discussed in depth in this book). The followers of Islam are Muslims. Islam proclaims that there is one god (Allah) and Muhammad is his messenger. The Muslim holy book is called the Qur'an (Koran).

People must submit to the will of Allah to enter Paradise when they die. (In fact, the word 'islam' means 'to surrender to Allah's will' in Arabic.) A Muslim's main religious duties (the Five Pillars) are to:

- 1 declare one's faith in front of witnesses
- 2 pray five times a day
- 3 give to the poor
- 4 eat nothing during the day during **Ramadan**
- 5 make a pilgrimage to Mecca once in a lifetime if possible.

Taoism

Taoism was founded in China by Lao-Tzu (600–531 BCE). It holds that to live forever, a person must become one with the life force (the Tao or 'the Way'). This requires balancing within oneself the yin and yang (opposite) forces that make up everything in the universe. Meditation helps to maintain this inner harmony and peace.

Shinto

This was a belief system of the early Japanese people. People believed that they could avoid evil by carrying out purification rituals and calling on the ancient spirits. Practices include making offerings to these spirits at shrines.



Source 1.48 Shinto shrine in the Kii mountains in Japan



Source 1.49 Buddhist monks at a festival in Thailand

Development of law

The first laws were people's day-to-day **customs**. As societies became more complex, 'rules' about how people should behave became more structured. Those societies that developed a system of writing wrote them down.

The first written laws were recorded about 4000 years ago by Ur-Nammu, the king of Ur, in ancient Sumer. About 300 years later, Hammurabi, King of Babylon, recorded a more detailed set of 282 laws: the Code of Hammurabi. The laws dealt with a range of issues including theft, treatment of slaves and maintenance of property. Some were very harsh. For example, law 195 states: 'If a son hits his father, his hands shall be cut off'.

Law codes framed by religious belief

The law codes of some ancient societies were framed around their beliefs and religious practices. The laws were seen to be required by the god in whom they believed. For example, the Jews had the law of Moses, part of which includes the Ten Commandments. The Muslims had the law of the Five Pillars, based on the teachings of the Prophet Muhammad.

The law of Australia's ancient people was also influenced by its people's spirituality: their link to the Dreaming. Punishments were decided by tribal elders. These might include public shaming, spearing in the thigh, '**pointing the bone**', banishment, even death.



Source 1.51 In accordance with traditional Indigenous law, a youth is taken into the bush to learn 'secret men's business' as part of his initiation.



Source 1.50 Carved head whom many think depicts the ruler Hammurabi

Laws made by people ... for the people

The ancient Athenians (of Greece) first put forward the idea that humans could make (and change) laws to suit their own communities. These were independent of religious belief. For example, Draco developed the first law code for Athens in 621 BCE. It was very harsh. (Until then, the society of ancient Greece had unwritten laws. Draco's law code set down very harsh penalties for those who broke any of 'the rules'. The English word 'draconian', which means 'extremely harsh', is one legacy of this code.) Some 30 years later, Solon refined these laws to make them fairer and more humane.

By 450 BCE, ancient Rome had its first written law code: the *Laws of the Twelve Tables*. These were later revised and extended. One code applied for Roman **citizens** (civic law) and one for conquered peoples. Respect for what it considered to be natural justice later saw Rome (in 212 CE) grant citizenship to almost all those it conquered—except slaves. Like ancient Greece's law, Roman law gave no rights to slaves.

By around 533 CE, Emperor Justinian I had organised for all of ancient Rome's laws to be sorted into a code called the *Corpus Juris Civilis* (the Body of Civil Laws). Roman law went on to influence the legal systems of many modern countries.

skilldrill

Use historical terms and concepts

Students who play cricket and basketball will be familiar with terms such as 'silly mid-on', 'maiden over', 'zone defence' and 'three pointer'. These are part of the 'language' of these sports. History also has a language that includes the terms below. There are, of course, a great many others. You will come across or use these terms time and time again as you study History.

Source 1.52

Term	Definition	Term	Definition
ancestor	someone from whom a person is descended	environment	the landscape, climate or circumstances in which people live
artefact	something made or produced by people	ethical	in adherence with the morals (right and wrong) of people and their behaviours
century	100 years	evidence	clues that can be drawn from historical sources in response to inquiry questions
ceremony	formal activity, based on custom and tradition, that may be of a political, social or religious nature	hunter-gatherers	people who spend most of their time hunting for and gathering food to survive
chronology	time order	inquiry	in the context of history, an investigation of historical sources to identify evidence to help to answer framing questions
city-state	settlement made up of a city centre surrounded by houses; around the houses is farming land that produces food for the people	legacy	something left to be passed on to future generations
contestable	able to be challenged: the ideas and opinions put forward are open to dispute	settlement	people living together in some fixed arrangement
custom	normal way of behaving for a people, or the traditions of a group of people or society	sustainable	able to be controlled in a way that will allow something (such as a resource) to continue more or less indefinitely
dynasty	a sequence of rulers from the same family who rule over time	tradition	something that is done a certain way because it has always been done that way; or the handing down of beliefs and practices from generation to generation
emperor	person who rules an empire	urban	related to a city or town

Check your learning

Test yourself with a partner. See how many terms you can remember the meaning of when asked.

1.3 What were the key features of ancient societies?

Remember

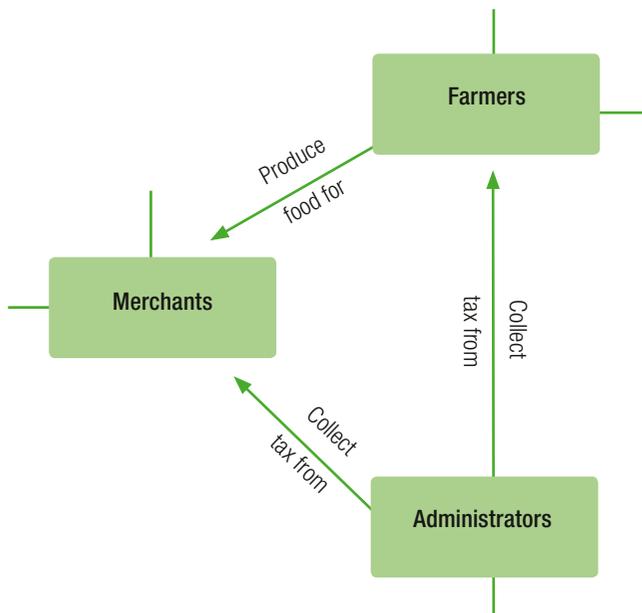
- Write down as many key features of ancient societies as you can recall. List them in your workbook in a table like the one below.

Key features of societies with oral cultures	Key features of urban societies

- In which part of the world did the first farming settlements appear? What modern countries is this region now a part of?
 - Why did this location lend itself well to farming?
- What was the Neolithic Revolution? Why do you think this event was called a 'revolution'?
- What do the terms 'social group' and 'social class' mean?

Understand

- Think about the roles played by particular groups in ancient societies. Often these roles depended on each other. For example, merchants depended on farmers to grow crops to trade and farmers depended on merchants to sell their produce. Extend the concept map below to build as many links between the social roles as you can.



- Define *each* of these terms in your own words: domesticated, slave, economy, law code, dynasty, artisan.
- Slavery today is an 'ugly word'. In our society, we have learned to value freedom. Yet in many ancient societies, having a slave was like owning a necessary item of furniture. Even those who were not especially wealthy had slaves in many societies. Decide how ancient societies would have fared had there been no slaves. Brainstorm some of the consequences in small groups.
- Study the timeline shown as Source 1.40. What conclusions can you draw from this timeline about the spread of farming practices in the world?
- In small groups, sharing the research load with other members of your group, find out more about two deities or spirits that were part of the religious beliefs of *two* of the following: the ancient Greeks, the ancient Australians and the ancient Mayans. Discuss their similarities and differences.
- Name (or find out about) a place that was and continues to be sacred or very special to *each* of the following: Jews, Muslims, Hindus and one of Australia's Indigenous peoples. Find out, in each case, what role that place plays in the people's belief system.

Apply

- Identify at least five features that you think define modern Australian society.
- Name at least two jobs in our modern society that you think would have been equivalent to roles performed by *each* of the following: ancient artisans, ancient administrators.
- Through the examples given in this section, you saw how societies have been changed over time by factors such as migration and conquest. Think about Australia for a moment, and what you know about its past. Complete the following tasks through discussion as a class.
 - Describe briefly how the societies occupying this land prior to 1788 were changed by the arrival of the Europeans.
 - In what ways do you think it is changing today?
 - Predict what sort of society Australia might be in 200 years' time. Give reasons for your views.

Analyse

- 14 [🔗](#) A link to the Code of Hammurabi is available in the **obook**. Read through the list of laws. Locate at least one in *each* case that relates to matters to do with the following: rent, property maintenance, relationships between married men and women, debts.

Evaluate

- 15 Debate this topic: 'Without trade, societies cannot prosper or grow.'

Create

- 16 Below is a cluster of ornaments made by the ancient Olmec people of Central America. This collection, which was found in a grave, is thought to have religious significance. How would you alter this display so it is more suitable as a burial good for a famous Australian soldier?



Source 1.53 This collection provides evidence of aspects of ancient Olmec practices. One custom, for instance, was thought to be head binding.



Source 1.54 Crowds gathering outside the Basilica of St Peter for a Mass conducted by the Pope

1.4 What are the legacies of ancient societies?

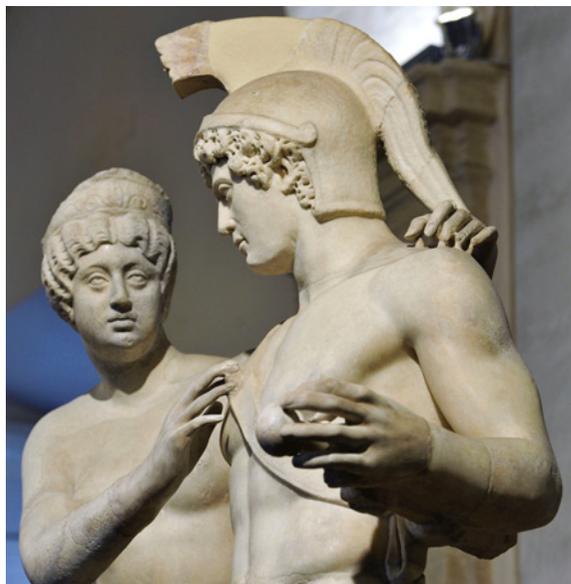
*Some **legacies** of ancient societies were evident fairly quickly. For example, the **civilisation** of ancient Greece had a direct influence on that of ancient Rome. So did that of ancient China on ancient Japan. Others have continued to influence human history. Legacies include beliefs, traditions, **customs**, even ways of governing. Over time, some aspects have changed a little to adapt to a changing world. But the direct debt owed to an ancient past remains. (The legacies discussed in this section are only some of what we owe to antiquity. Other examples are discussed in the depth studies in this textbook.)*

Influence on belief systems

Christianity is an example of a legacy from the ancient world. The *2010 Pontifical Yearbook* reports that there were about 1.166 billion Catholics in the world at the end of 2008. Add to that 600 million Christian Protestants. This represents close to 27 per cent of the world's population (2008). That is a significant legacy.

Christianity began in today's Middle East. (Nazareth, in today's Israel, is recorded as the birthplace of Jesus Christ, on whose teachings Christianity is based.) However, it was the empire of ancient Rome that first declared it an official religion in 380 CE. Before that, Christianity had been outlawed. Christians were killed and tortured, and forbidden to practise their beliefs.

Today, the spiritual leader of the Catholic Church, the Pope, conducts most of his ceremonies in modern Italy's capital, Rome. The city draws hundreds of thousands of Christian pilgrims (see Source 1.54). Ceremonies are conducted in Latin, the formal language of the ancient Romans. Until the late 1960s, key parts of services in Catholic parish churches were still spoken in Latin.



Source 1.55 Restored statue of the deities Venus and Mars, made in around 175 CE. Venus was the Roman equivalent of Aphrodite, the Greek goddess of love, and Mars the equivalent of Ares, the Greek god of war.

Influence of Greek beliefs on ancient Rome

Before officially becoming a Christian people, the ancient Romans revered a large number of gods and goddesses. This was a direct legacy of ancient Greece. Many of the **deities** adopted by the ancient Romans were versions of Greek deities. Source 1.67 lists some of these.

Influence of Chinese beliefs and traditions on ancient Japan

Shintoism was ancient Japan's official religion, though it was more a way to live than a religion. Obedience, self-discipline and respect were stressed, especially respect for the **emperor**. The values and beliefs of the Japanese people were, however, influenced significantly by the arrival (from China) of Confucian, Taoist and Buddhist scholars.

The wealthy Yamato emperors, who had largely unified Japan by about 350 CE, are known to have contacted the rulers of China. The resulting Chinese influence saw a change in the court traditions of the Japanese emperors. By 604 CE, Chinese models of government were also being adopted.

Influence on political systems

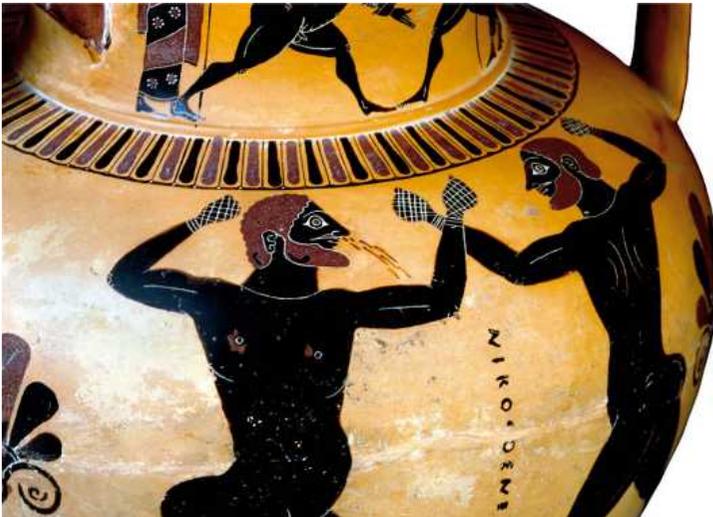
One major legacy of the ancient world is the form of government we in the Western world know as **democracy**. This first took shape in ancient Greece. Some things have changed about the way it works, but its principles continue.

Athens had a much smaller population than Australia. Therefore, it was physically possible for all its male citizens to participate in the process of government. They were expected to. This is called **direct democracy**. Athenians voted as individuals; there were then no political parties.

Australia's population is too big to allow every citizen to participate directly. So we have what is called **representative democracy**. Citizens elect people to represent their interests in government. Those we elect are mostly members of **political parties**, although some people do stand as independents. A candidate wins if they get the majority support of an **electorate**.



Source 1.56 Modern cage fighters getting ready to entertain the crowds



Source 1.57 Boxing, ancient Olympics style, shown on a Greek pot



Source 1.58 Boxing, modern Olympics style

Legacies in public entertainment

Today we have massive sports stadiums that feature events such as the AFL Grand Final and soccer's World Cup. Their designs draw on planning concepts that inspired ancient Rome's **Colosseum**. Our horse racing and trotting tracks, and many of our car racing circuits, are a legacy of facilities such as the grand Circus Maximus in ancient Rome.

Spain's bullfights recall the battles fought between men and beasts in the Colosseum. Similarly, today's cage fighting and boxing matches recall the duels of ancient Rome's **gladiators**, except that today people do not fight to the death!

Olympic Games

Today's modern Olympic Games are perhaps the most obvious example of a legacy of ancient public entertainment. These games had their beginnings in ancient Greece nearly 3000 years ago. They were revived in 1896 by Pierre de Coubertin. They have been held every four years (as they were in ancient Greece) ever since, except during World Wars I and II.

The ancient Olympics drew people from around Greece's many **city-states** to compete against each other to strive for excellence. There was great prestige and honour in winning. The aim of the modern Olympics was to encourage friendship and tolerance among the world's nations. There continues to be great prestige in winning.

As in ancient Greece, winners of Olympic events today are regarded as 'sporting heroes' and are likely to receive great financial benefit.

Drama

Ancient Greek **auditoriums** provide a model for many modern drama and movie theatres, particularly in Western countries. Their stepped seats, arranged in a semi-circle around the performance area, allowed everyone to see clearly what was happening.

Many of the words used to describe features of ancient Greek drama performances (such as the chorus, the orchestra, the stage and the *skene* [scene]) have found their way into the English language. Along the way, however, some things have changed. For example, the orchestra in ancient Greece was the semi-circular area within the auditorium where a group of men known as the chorus sang and danced.



Source 1.59 Scene from the 2004 movie *Troy*, showing Brad Pitt as the Greek warrior Achilles (from Homer’s epic poem the *Iliad*). Achilles was the son of a deity and a human. His only vulnerable spot was his heel. In fact, it was an arrow in his heel that killed him.



Source 1.60 Modern artist’s impression of the Japanese creation myth of Amaterasu bringing light back into the world.

Literature and the arts

Many novels, poems, plays, children’s stories, movies, television series, paintings and sculptures—even operas and musical scores—have been inspired by the cultures of antiquity. For example, many of the plays by the Renaissance English writer William Shakespeare draw on stories of the lives of people of the ancient world such as Rome’s Julius Caesar and Egypt’s Cleopatra.

Fairytales, myths and legends

The fairytale *Cinderella* is similar to the ancient Egyptian tale that translates as ‘The girl with the red rose slippers’. Like Cinderella, the main character loses her shoe (a red shoe, not a glass slipper). A passing falcon (the god **Horus**, actually) picks it up in its beak and carries it to the feet of the region’s young ruler. He sees that it is beautifully made. He decides that he will find out who owns it. He plans to make that woman his wife.

Myths and legends of ancient cultures around the world are countless. Reproduced in books, artworks and told by storytellers, they bring to life the ‘magic’ of past heroes and beliefs. Many of these are stories about the **cosmos**, the creation and end of the world, or larger-than-life pranksters.

In the extract from the film script below, eight masked men are plotting against their Roman rulers. In the film, they are members of an activist Jewish sect. Reg is their leader. Such a sect, the *sicarii* (the dagger men) did exist. It was active during the time of the Roman occupation of Judea (66–73 CE).

Source 1.61 Extract from the script of the comedy film Monty Python's *Life of Brian*

What have the Romans ever done for us?

Reg: They've bled us white ... They've taken everything we had, and not just from us, from our fathers, and from our fathers' fathers.

Stan: And from our fathers' fathers' fathers.

Reg: Yeah.

Stan: And from our fathers' fathers' fathers' fathers.

Reg: Yeah. All right, Stan. Don't labour the point. And what have they ever given us in return?

(he pauses smugly)

Xerxes: The aqueduct?

Reg: What?

Xerxes: The aqueduct.

Reg: Oh. Yeah, yeah. They did give us that. Uh, that's true. Yeah.

Masked commando 1: And the sanitation.

Stan: Oh, yeah, the sanitation, Reg. Remember what the city used to be like?

Reg: Yeah. All right. I'll grant you the aqueduct and the sanitation are two things that the Romans have done.

Matthias: And the roads.

Reg: Well, yes, obviously the roads. I mean, the roads go without saying, don't they? But apart from the sanitation, the aqueduct, and the roads ...

Masked commando 2: Irrigation.

Xerxes: Medicine.

Masked commando 3: Education.

General audience: Ohh ...

Reg: Yeah, yeah. All right. Fair enough.

Masked commando 1: And the wine!

General audience: Oh, yes! True!

Francis: Yeah. Yeah, that's something we'd really miss if the Romans left, Reg.

Masked commando 4: Public baths!

Stan: And it's safe to walk in the streets at night now, Reg.

Francis: Yeah, they certainly know how to keep order ...

(general nodding)

Let's face it. They're the only ones who could in a place like this ...

(more general murmurs of agreement)

Reg: All right, but apart from the sanitation, the medicine, education, wine, public order, irrigation, roads, a fresh water system and public health, what have the Romans ever done for us?

Xerxes: Brought peace!

Reg: What!? Oh. Peace? Shut up!



Source 1.62 Film still from *Life of Brian*

Check your learning

- 1 In what way did ancient Greece have an impact on ancient Rome's religion?
- 2 Complete a Venn diagram to compare and contrast the Olympic events shown in Sources 1.57 and 1.58.
- 3 Describe three ways in which the fairytale *Cinderella* draws on elements of an ancient Egyptian story.
- 4 **a** In Greek mythology, who was Achilles?
b Name one instance of the legacy of his story for modern entertainment.
- 5 In groups, read the film script above, sharing the parts. Through discussion, identify all the legacies of ancient Rome that are mentioned in the dialogue.

Architecture and road technology

You do not have to look far in our built environment to see the debt we owe to the past. The influence of ancient designers and planners can be seen in sports stadiums, theatres, horse racing tracks, gymnasiums, health spas, water-theme parks, public architecture—even road building. Let's look at some examples.

Architecture

Many modern cities have **obelisks**. Some are modern designs, copied from ancient styles. They may, for example, show the names of those in a community who have died in war. Others, such as those in New York, Paris and Rome, are ancient monuments that have been moved there from Egypt. In ancient Egypt, the obelisk was a symbol of power and central control.

Ancient Rome adopted many aspects of ancient Greece's architecture. These included building styles and column designs. Like temples in ancient Greece, Roman temples were built for their deities. Echoes of the temple designs of antiquity can be seen today in many modern structures.

The ancient Roman building known as the Pantheon was built as a temple to all Roman gods. Two aspects of the construction of this temple have influenced the modern building industry:

- cement: a mix of lime, water and volcanic dust
- dome: a huge domed roof with no steel reinforcement (it stayed in place for nearly 2000 years; its 43-metre span set a world record for centuries).

Modern buildings that reflect the Pantheon design include London's National Gallery, the Pantheon building in Paris and the Church of St Mary's in the Maltese town of Mosta.

Road technology

Rome's invention of cement and its road building techniques have impressed modern engineers. The principles of Roman road design were so advanced that they are still relevant for civil engineers today.

The ancient Roman road system in Europe consisted of 85 000 kilometres of roads. The roads were a vital link for defence and trade. Evidence of some of these roads still remains after two millennia. In fact, some were still being used in the early 1800s. The road network also provided a 'map' for the rail and road systems that have been built over the last 200 years.



Source 1.63 The Maison Carrée in France. This ancient Roman temple was built in today's France (in the town of Nîmes).



Source 1.64 Supreme Court, Washington DC, USA



Source 1.65 Symbol used today meaning 'medical prescription'

And then ... there's more!

The legacies mentioned so far are the tip of the iceberg. They are among those that primarily have had an impact on our Western civilisation. The list would be almost endless if all cultures of the world were considered. For example, it was in ancient Egypt that the concept of a 365-day year and a 24-hour day first emerged. In ancient Greece, many mathematical principles were developed that we take for granted today, such as the Pythagorean theorem. Ancient China gave the world silk, firecrackers and gunpowder.

Medicine

Papyrus texts provide evidence that the ancient Egyptians had a broad understanding of medicine. Training manuals describe many hundreds of surgical procedures such as **circumcision**. They also detail 'prescriptions' that use a great many herbal potions. Physicians, who were usually priests, knew how to stop bleeding, for example—they applied pressure as is done today. Honey was used as an antiseptic, and still is by many today.

Chinese medicine

Chinese medicine has been practised in Asia for about 2300 years and is becoming more popular in the West. It uses **acupuncture**, herbs, diet, special movements and breathing to improve wellbeing. Its principles draw on the concepts of yin and yang (see p. 291) and the idea that all things in the world (including within the human body) have to be in balance.

Law

Roman law, as set out in the *Corpus Juris Civilis* drawn up by Emperor Justinian I (see p. 34), continued to shape the legal system of Europe until the end of the 18th century CE. It is the basis for what we call civil law today. Civil law distinguishes between laws that affect the State (or what we call the Crown) and private disputes between individuals.

And the last word is Rome's!

The civilisation of ancient Rome has had a significant impact on Western civilisation. Many European languages are based on its chief language, Latin. Military strategies used by its generals are still studied in defence training centres. As explained earlier, its literature, legal system, technology and architecture have all left their mark. In fact, the French military leader Napoleon Bonaparte (1769–1821 CE) said that 'the story of the world is the story of Rome'.



Source 1.66 Ancient painting showing the eye of Horus, which was regarded as a symbol of protection and healing power

1.4 What are the legacies of ancient societies?

Remember

- 1 **a** Which ancient civilisation gave us democracy?
- b** In what way does it work differently in Australia from the way it first began?
- 2 What approximate percentage of the world's population was Christian in 2008? To which ancient civilisation do we owe this legacy?
- 3 Study Source 1.67 for a short while. Ask a partner to test how much detail you can recall.

Source 1.67 Some Greek deities and their Roman equivalents

Greek deity	Roman deity	Role
Zeus	Jupiter	king of the gods
Hera	Juno	queen of the gods
Poseidon	Neptune	god of the sea
Dionysus	Bacchus	god of wine and wild celebration
Aphrodite	Venus	goddess of love and beauty
Hermes	Mercury	messenger of the gods

Understand

- 4 Use a concept map to explore what you think was the impact of China's invention of gunpowder on world history.

A Ditches dug either side of road to allow water to drain away

B Flat, interlinking paving stones

C Road designed to be higher in the centre to allow water to flow into ditch

D Sand or gravel, packed tightly

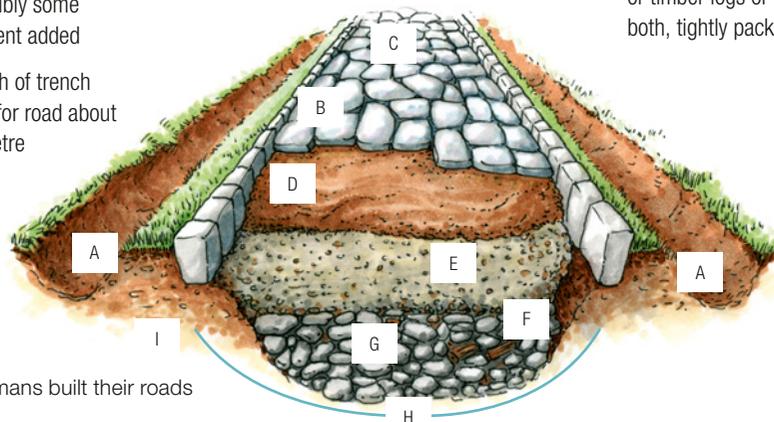
E Pebbles with possibly some cement added

F Depth of trench dug for road about 1 metre

G Base of large stones or timber logs or both, tightly packed

H Major road—around 8 metres wide; minor road—around 5 metres wide

I The site chosen was the lowest part of the landscape. A surveyor used a *groma* to ensure the road would be straight and flat.



Source 1.68 How the ancient Romans built their roads

- 5 How are the designs of the symbols shown in Sources 1.65 and 1.66 similar? In what ways are their meanings linked?
- 6 Conduct some research to find out some of the basic steps followed in the construction of a modern road. Look carefully at Source 1.68. What debt do we owe the ancient Romans for this technology?

Apply

- 7 Adapt the ancient Egyptian story mentioned on page 41 to one more pertinent for Australia's present-day culture.

Analyse

- 8 Compare Sources 1.63 and 1.64. Write a paragraph to explain how the architecture of these two buildings is similar.

Evaluate

- 9 Conduct a survey to find out what friends and family think are the top five legacies of the ancient world. Report your findings to the class.

Create

- 10 Working in groups, share the tasks involved in reproducing a short story, play or a comic strip that illustrates a modern-day version of a myth from any ancient society. (You will need to conduct some research.) Use computer software and/or digital media if possible to present your work.

depth study

Investigating the ancient past

You did not get to be ‘you’ overnight. What you know, do and think has been formed by countless influences: your family, your community, your friends, your teachers, the media and so on. You are a product of all that has happened in your past.

So it is with the record of human history. It is the sum total of billions of human stories, none of which are exactly like yours. A few have been preserved, at least in part; the great majority have been lost or were never told. Think, for example, what these ruins of the ancient town of Byblos might tell us if they could! People first lived here some 7000 years ago.

Who we are today, as a people, builds on this vast but incomplete human record. Our future, as a global people, will be shaped to a large extent by what we know about it and, more importantly, by what we learn from it. That is the challenge for the historian—and for us all.

Finding out about the past is not easy, however. There are vast gaps in our knowledge and understanding. There are also different opinions about and **perspectives** on what happened, or might have happened. The search for explanations requires persistence, honesty and an open mind about new evidence. It also requires questioning, critical thinking and imagination. As well, the researcher must have a great deal of knowledge about the event or person being investigated and the time in question.

As a class, identify an event in the past you all know something about. Discuss what you know about it, and how.

Key inquiry questions

- 2.1 How is history investigated?
- 2.2 What sources can be used in a historical investigation?
- 2.3 What methods are used to investigate the past?
- 2.4 Why is conservation important?

'... If we knowingly write what is false—whether for the sake of our country or our friends or just to be pleasant—what's the difference between us and hack writers? Readers should be very attentive to and critical of historians; they, in turn, should be always on their guard.'

Polybius (c. 201–120 BCE),
Greek historian who wrote
The Histories

'The notion [idea] that any one person can describe 'what really happened' is an absurdity. If ten—or a hundred—people witness an event, there will be ten—or a hundred—different versions of what took place.'

David Eddings (1931–2009 CE),
American novelist who
co-wrote with his wife, Leigh

'It might be a good idea if the various countries of the world would occasionally swap history books, just to see what other people are doing with the same set of facts.'

Bill Vaughan (1915–1977 CE),
American journalist and
writer





Source 2.1 Indigenous art at Injalak Hill, Northern Territory. A historian might investigate the age of these paintings, who painted them and why. Works such as this are key evidence of Australia's ancient Aboriginal people.

2.1 How is history investigated?

In this section, we look at what a historical investigation (or inquiry) involves. We consider what it is, and how to go about doing it. For, essentially, the study of history is all about historical inquiry.

What it is ... and is not

A historical investigation is not just about facts and dates. It is not about writing down lots of information, memorising it and, like a parrot, reproducing it in a test or essay. Not only is that boring, but also you would learn very little.

Harry Potter's History of Magic lessons were taught by an old, ghostly character called Professor Binns (see Source 2.2). While the professor droned on about names and dates during his history lessons, his students scribbled notes of these details furiously. But they then often muddled things up because, on their own, the random facts did not make much sense.

Historical investigations are more exciting than that! They are what you think is significant about what you discover. The fun part is that it's sometimes okay to disagree with your teacher. But your view must be supported by **evidence**.

History and the past

The words 'history' and 'the past' are not the same thing. The past happened. However, much of the truth of what happened is unknown. Nor can it ever be fully known.

A historian tries to reconstruct the past from what remains of it, forming explanations of what might have happened. The aim is to identify the best version—or the perspective most likely to be correct—using available evidence.

By asking relevant questions about **sources**, and using what they discover to form credible **hypotheses** (or theories), historians may end up back at the start: asking more questions about something new that has now been discovered.

Where does a historian start?

You need only look as far as the family photo album or dig out Dad's old roller skates in the garage to find sources of the recent past. Other sources might include a bundle of Grandma's love letters, an old piece of furniture or a 1960s TV interview with the Rolling Stones.

Sources of the distant past are not so readily available. Nor are they always easy to interpret. There is certainly nobody alive who can confirm or deny any conclusions investigators reach about them.



Source 2.2 A modern artist's impression of Professor Binns, Harry Potter's History of Magic teacher

focus on ...

evidence: poo, paintings and pieces of bone

In 2002, a pile of **fossilised** faeces (poo) was found in a cave in North America. The specimen was found to be human. What is more, it was more than 14 000 years old! It provided evidence that humans were living in North America some 2000 years earlier than was then thought. Most historians think that the Clovis people (see p. 14) were the first settlers in North America.

More recently, fire sites dated at around 30 000 BCE have been found in the Pedra Furada Shelter in north-east Brazil. Rock paintings have also been found there, dated at about 17 000 BCE.

What evidence do these new sources provide? A logical conclusion is that there were humans living in parts of South America earlier than 14 000 years ago. Furthermore, researchers do not think those who left paintings in the caves in Brazil were Clovis people.

Who were they then? And how did they get there? Did they migrate from North America or not? More evidence is needed to solve this mystery.



Source 2.3 Ancient rock paintings in the Pedra Furada Shelter in Brazil (used with the kind permission of Archives Fundação Museu do Homem Americano)

Gathering the evidence

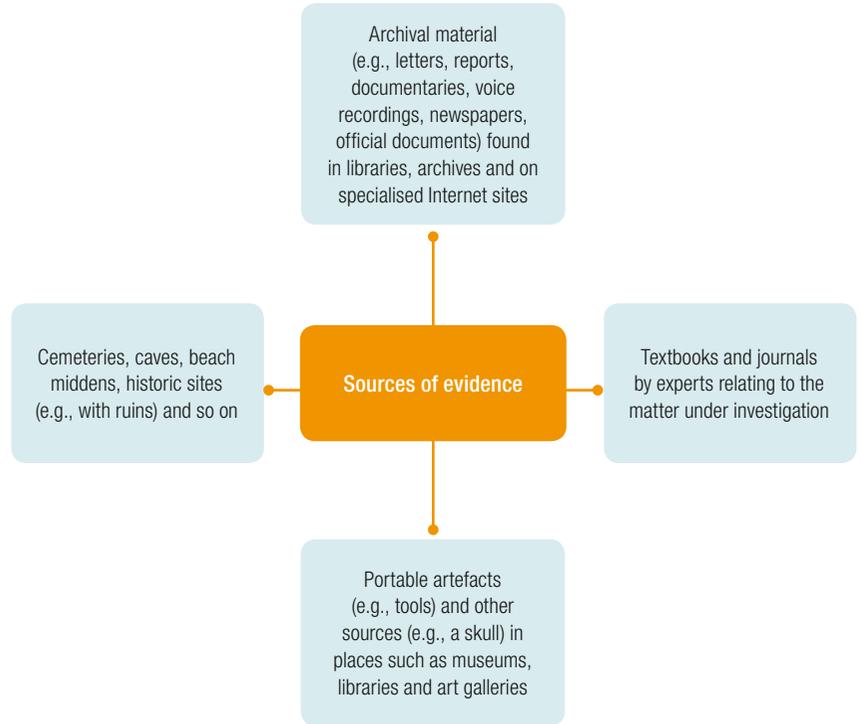
You have missed the grand final of your favourite team sport and want to know what happened. How reliable would your information be about the game if you spoke to only one person who watched it?

To get a fuller picture, you would need to check many items of information: newspaper reports, television sport reports, game replays, the comments of those you knew attended the game, fan blogs and so on.

Neither can a historian rely on only one **source** of evidence for an inquiry. It may be incorrect or distorted. Errors it may contain could be accidental or the result of deliberate exaggeration or omission. It may reflect a strong **bias**. Parts of the evidence it provides may be missing, in some instances because the source is damaged.

It's a detective's life!

To get closer to the truth, a historian needs to be like a detective, constantly looking for and checking clues. This means looking for and analysing as many sources of evidence as possible. Examples of sources a historian might look for are included in Source 2.4.



Source 2.4 Some sources of evidence for a historical inquiry

focus on ...

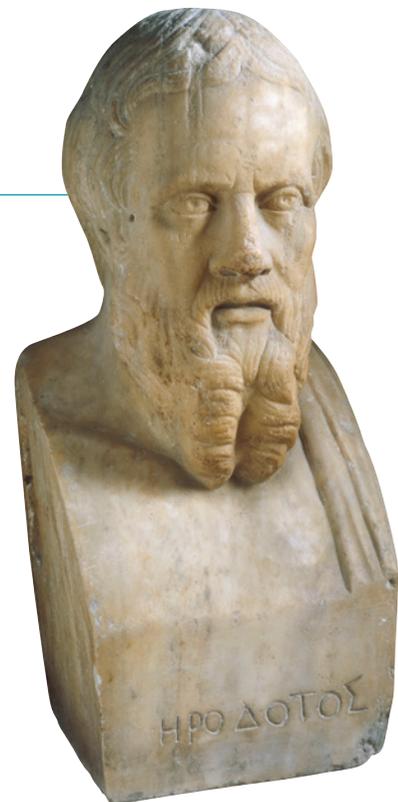
significance: the 'father of history'

Herodotus (c. 480 BCE–425 BCE) was an ancient Greek historian. He is best known for his nine-volume text *The Histories*. It reports on the lead-up to the wars between ancient Greece and Persia from 480 to 479 BCE (see pp. 200–2). It also records information on the lifestyles and beliefs of many peoples then living around the Mediterranean and Black seas.

Herodotus is a significant individual in history. This is because a large amount of what we know about certain parts of the ancient world comes from his writings. He was also the first to record what he read, saw and heard in a planned and ordered manner. He got some information from the work of earlier writers. He also drew on his extensive travel throughout the region, and first-hand observations.

He was the first to be concerned about accuracy. There are known errors in his text, but Herodotus claimed he always wrote what he saw or was told.

For these reasons, Herodotus is often called 'the father of history'.



Source 2.5 Bust of Herodotus, made in the 4th century BCE

Understanding the past: it's a team effort!

When conducting their investigations (or inquiries), historians rely on the work of many other experts. These include **biologists** and **geneticists**; **palaeontologists**, **anthropologists** and **archaeologists**; **cryptographers** and translators; climate change scientists; and aerial and underwater photographers.

In some instances, expert help is needed to locate or to extract sources; in others, to analyse and interpret them. Answers are needed to questions such as 'Who made it, and why?', 'When did it exist, or when was it created?' and 'Why was it recorded or made?'

Role of archaeologists

Archaeologists locate and uncover sources of evidence of past peoples. This includes not only their skeletal remains, but also places where they lived or travelled: the ruins of their temples, towns and tombs; **artefacts** they made such as pottery, weapons, tools and coins; inscriptions and stone reliefs they carved; even rubbish dumps (**middens**) and fire sites. Some sources they find are so old they have turned into fossils or remain only as a 'shadow' or crust in the soil.

Some archaeologists work underwater, scouring the sea bottoms for sources on or beneath the sea bed. Ancient shipwrecks are always an exciting find.

The 'dig'

Most sources found on land are buried. They might be covered by the silt of past floods, sand blown by the wind or, in some cases, by dense jungle that has grown over them. Some, like the ancient city some think could be Homer's Troy, lie beneath the ruins of other settlements built over time on the site.

Archaeologists first rope off or otherwise protect the site, called the 'dig'. It is then marked off into segments, in grid fashion. This allows the precise location of any items found to be specified. After surveying the site, archaeologists remove overlying rocks and dirt with great care, sometimes using teaspoons, small brushes, dental tools, toothpicks—even sieves.

Once a source is fully exposed or excavated, the archaeologist photographs and numbers it. He or she records details of its size, appearance and exactly where it was found.



Source 2.6 Some archaeological excavations end up being quite deep because the sources being excavated may be covered by many layers of dirt, rock and debris.



Source 2.7 Ancient human remains must be excavated and examined carefully to avoid damaging potential evidence.

Searching for sites and sources

Archaeologists locate some digs after a search. Aerial photographers, **geophysical surveyors** and other specialists such as **sonar technologists** may help in this regard. Their specialist skills and equipment can detect unusual patterns or shapes in a landscape or on a seabed. These can then be investigated further.



Source 2.8 The Serpent Mound

The Serpent Mound

One site easy to locate from the air is the Serpent Mound of Ohio in the United States (see Source 2.8). It is about 450 metres long and one metre high. Historians believe the ancient Adena people of North America may have built it. They are thought to have lived in the area for about a millennium, from about 800 BCE.

Accidental discoveries

Archaeological sites are sometimes found by accident. People may be ploughing a field or digging a foundation for a new building. For example, when construction workers were excavating a site in Hammond Lane in Dublin in January 2010, they found the remains of an 11th-century Viking settlement. Sometimes, a weather event such as a flood, landslide or erosion reveals part of a buried artefact or ruin.

Ötzi the Iceman

It was an unusually warm summer that revealed the 5000-year-old remains of Ötzi the Iceman. The preserved corpse, found in 1991, was wedged in the melting ice high up in the Ötztal Alps (north of Italy).

At first the remains were thought to be the body of a missing skier. A jackhammer was used to chisel the corpse out, damaging part of the body.

Once the significance of the find was realised, the remains were treated with much more care and respect. They have since been extensively examined by a range of scientific experts and are now being carefully conserved.



Source 2.9 The remains of Ötzi the Iceman

Key concepts for historical inquiry

When you play soccer, tennis or netball, you play by the rules of the game. This does not mean that you are reciting them every time you make a move or shoot for goal. You call on them unconsciously as you play.

So it is with historical inquiry. There are a number of key concepts to remember as you analyse sources for evidence and formulate opinions. These are shown in Source 2.10. They are explained in more detail (with examples) in Chapter 1 and later in this chapter. These concepts should always be in the back of your mind (like the rules of a game) when you investigate some aspect of history. The steps you follow to conduct such an inquiry are described in the Skill Drill 'Identify a range of questions about the past'.

An example

Here's an example of these concepts being used to frame research questions for an investigation of an incident you may be more familiar with: the destruction at the World Trade Center in New York in 2001:

Evidence: What information do available television footage and voice recordings provide of this event?

Significance: Why did this event command such worldwide attention?

Cause and effect: What caused these massive buildings to eventually collapse and what was the result of this catastrophe?

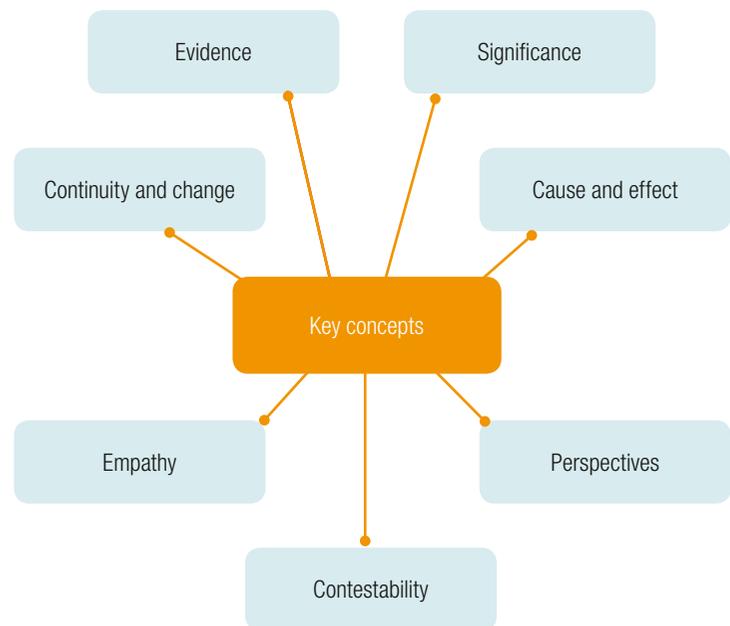
Perspectives: How might those who planned this event have felt about the outcome? How might victims of this attack have felt about the incident?

Empathy: What might have motivated people to mount such an attack?

Continuity and change: To what extent was this incident part of the ongoing tensions that have existed between religious and political interest groups in the Middle East region for centuries?

Contestability: What are some of the contrasting viewpoints given to explain how such a major attack on the mainland of the United States was able to happen?

Source 2.11 The second of two planes that smashed into New York's World Trade Center about to hit one of its two towers. The attack by Islamic extremists occurred on 11 September 2001.



Source 2.10 The key concepts of historical inquiry



keyconcepts

Cause and effect

You are angry with a friend because she did not invite you to her party (the cause of, or what motivates, your anger). So you do not speak to her for a week (the effect of your anger). History is packed with such links between cause and effect.

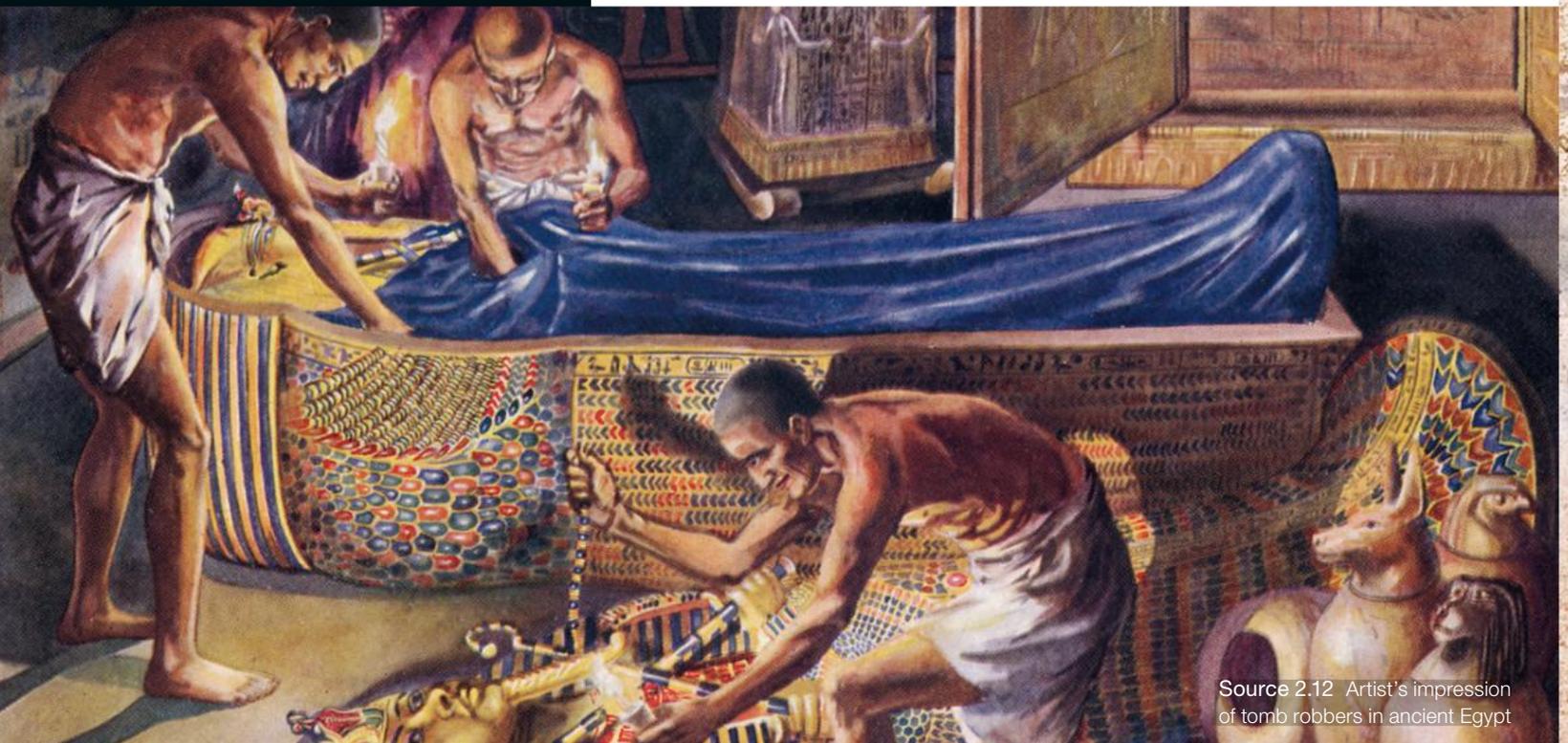
For example, leaders make errors of judgment (caused or motivated, perhaps, by their ambition) and therefore lose wars or their lives (effect). Trade increases because a country has goods that others want (cause); this might make that country very wealthy and hence powerful (effect). Over time patterns in causes and effects become clear; you will see them often repeated in history.

At first, **pharaohs** and other important Egyptians were buried with their riches in prominent tombs, such as **pyramids**. This was done in the belief that dead people needed access to their worldly wealth and possessions in the afterlife. The tombs were prominent because a pharaoh was seen as both a king and god. This was the reason (cause) why such large and majestic tombs were constructed.

The effect of making these 'storehouses of great wealth' so obvious was that pyramids were robbed. This was despite booby traps, dead ends, secret doors and mazes. Priceless goods were stolen. In the process, many sources of evidence were destroyed. There are accounts of **mummies** being ripped to bits and artefacts trampled as robbers searched for valuables.

The effect of this continued theft was that, after about 2000 BCE, Egyptians stopped burying their rulers in pyramids. Tombs were instead dug deep into the cliffs in the **Valley of the Kings**. The Egyptians thought such burial places would be less obvious to robbers and the site could be more easily guarded. However, even these tombs were eventually raided.

- 1 What caused, or motivated, the ancient Egyptians to bury their pharaohs with such a show of wealth?
- 2 Explain why structures such as pyramids would have been attractive targets for grave robbers.
- 3 What were the effects of this continued pyramid theft on royal burial practices in ancient Egypt?



Source 2.12 Artist's impression of tomb robbers in ancient Egypt

keyconcepts

Continuity and change

Over time, many things change about places and the way people live, work and trade. Some changes happen quickly, such as when a volcano erupts. Others take place over a much longer period of time, such as gradual climate change. Other things continue exactly as they have been for long periods of time; one example of this could be things that people believe in, such as religions.

Evidence of change, as well as evidence of 'lack of change' (or continuity) can be seen all around us today. These include such things as the way governments work, the way people buy and sell things, and the way that people dress or act when in public.

Here are some tips to help you identify and analyse change and continuity.

Look for what has changed.

Decide or investigate:

- what has caused the change
- whether the change was fast or slow
- whether the change was local or everywhere
- whether the change had a positive or negative impact, or no impact at all.

Identify anything that is similar or that has continued. Consider why it lasted as long as it did, and what benefits made it worth keeping as it was.

The word 'currency' refers to items used to buy and sell products and services. The items used *represent* a particular value. (We would use a \$5.00 note, for example, to buy something valued at \$5.00; in another culture, that item might 'cost' five seashells.) Currency has been around in many parts of the world for a long time. However, many aspects of it have changed.

The Chinese were using coins made from various metals and stone in 1000 BCE. By 500 BCE they were using silver coins. A coin's value was set by the material used to make it (gold, for example, was worth more than silver). This practice was later copied in the coins used by the Greeks and Romans.

So, like our coins, Roman coins had particular value. Also like today, they often had the image of a leader hammered into them (see Source 2.13). This is why we say today that a coin has been 'struck' when made.

Records report that, in 118 CE, the Chinese were using squares of painted white deer skin to pay for things. By the 9th century, many different societies around the world were using paper



Source 2.13 An ancient Roman coin depicting the emperor Nero (54–68 BCE) on horseback

money. It was seen to be worth so much gold or silver. In Australia today, we still use banknotes, but they are now made of polymer.

While some aspects of currency have continued, other things have changed. In Australia, for example, we now use plastic cards to buy goods and services. Big businesses now transfer large sums of money electronically, as do people who shop or bank online. It is no longer essential to use cash as currency. Many people, for example, have their salaries or wages paid directly into their bank accounts. It is possible that soon money as we know it will no longer exist.

- 1 Compare and contrast Sources 2.13 and 2.14. Which features have continued through time? What has changed entirely?
- 2 How did the currency practices of the ancient Chinese influence the ancient Romans?
- 3 What currency practices used today represent a complete change from the past?
- 4 What do you think it would be like to live in a world without cash? Discuss with a partner.



Source 2.14 Modern Australian currency includes coins and polymer notes.

key concepts

Perspectives

Different people will have different views, or **perspectives**, about the same topic. Some views will reflect the prejudices, fears or uncertainties of those who express them. Some may be a reflection of a person's age, gender or education. Others may simply reflect a lack of information. For example, those who see a long argument between two classmates will have different views about exactly what happened. These will depend on how much they saw or heard, how much they like or dislike those involved, and their own biases about the argued topic.

Australia's Indigenous people had been living in this country for tens of thousands of years before white settlers arrived. They had well-established belief systems. Their societies were structured and they had a system of laws. They had sustainable land management practices, were great trackers and killed animals only for food. Through rituals and ceremonies, they kept their **culture** alive.

The reactions of those among the first white people to observe the Indigenous people were varied. Here are two perspectives.



Source 2.15 A traditional Indigenous Australian family gathering food, fishing and collecting bark to make shields c. 1905

Source 2.16

The inhabitants of this Country are the miserablest People in the World ... They have no houses or skin Garments, Sheep, Poultry, Fruits of the Earth ... And setting aside their Human shape, they differ little from Brutes ... Their Eyelids are always half closed, to keep the Flies out of their Eyes ...

William Dampier (English explorer), 1688

Source 2.17

[The Indigenous people I met had] ... a considerable portion of that acumen [keen insight], or sharpness of intellect, which bespeaks [tells of] genius.

Captain Watkin Tench (British naval officer who arrived in Australia on the First Fleet in 1788), 1793

- 1 Think about Dampier's nationality, the times he lived in, and what he is likely to have known about Australia and its people. How might these factors have influenced his perspective?
- 2 Based on what you might already know about the traditional lifestyles of Indigenous people, can you suggest any reasons for Captain Tench's perspective?

keyconcepts

Empathy

Empathy is the ability to share and appreciate the feelings of another. Historical empathy has a related but slightly different meaning. It is the ability to understand what happened in the past from the perspective of the people living at the time.

It does not mean thinking like a time traveller—imagining you could go back in time as *you*, and relate to what you find from *your* point of view. That would mean imposing your values on a past people, and judging them by your standards. Your values and standards may have then been irrelevant.

For a historian, empathy means stepping aside from who you are (for the moment!) and seeing things through the eyes of the people who lived at the time. This can help you to understand why they did what they did—what motivated their thoughts and actions.

Someone without historical empathy might, for instance, judge the people of an ancient society harshly for owning slaves. Yet, as explained on page 30, this was for many societies in the past a completely acceptable and normal practice.

Historical empathy is improved by finding out as much as you can about a topic you are investigating. You are then able to better understand people's motives and actions because you view them in the context of the times in which those people lived.



Source 2.18 An 18th-century artist's impression of an Indian woman committing sati

Most Australians today would be horrified if a woman asked to be burned alive with her dead husband's body. Even more shocking is the thought that she might be forced to do so. Yet such a practice, called sati, still occasionally happens in parts of India (even though it has been outlawed since 1829).

Sati was once a common Hindu custom, particularly for the Rajput caste in the north of India. (Others, such as Mughals, were very critical of the practice.) Britain's top army representative in India in the early 19th century, Sir Charles James Napier, reportedly said, 'You say that it is your custom to burn widows. Very well. We also have a custom: when men burn a woman alive, we tie a rope around their necks and hang them.'

Let's put aside, for a moment, our feelings and values about this practice. Let's view it from a traditional Hindu perspective. Let's exercise historical empathy.

To devout Hindu believers, a woman who committed sati was regarded as a dignified and pure woman. Her suicide was an act of devotion to, and deep respect for, her husband. Her death ensured that her deceased husband and seven generations of her family (as well as herself) would all go straight to heaven.

The practice reflects the traditional role of women in many parts of India. That role was to honour, serve and devoutly obey one's husband. That obligation was not ended by the man's death.

- 1 Explain why a woman raised from birth to regard sati as a duty might be prepared to endure such a horrific death.
- 2 **a** Can you think of any aspects of our modern Australian culture that might potentially horrify or offend people raised in a different culture?
b As a class, discuss ways in which greater empathy could be shown for the practices and traditional beliefs of cultures other than one's own.

key concepts

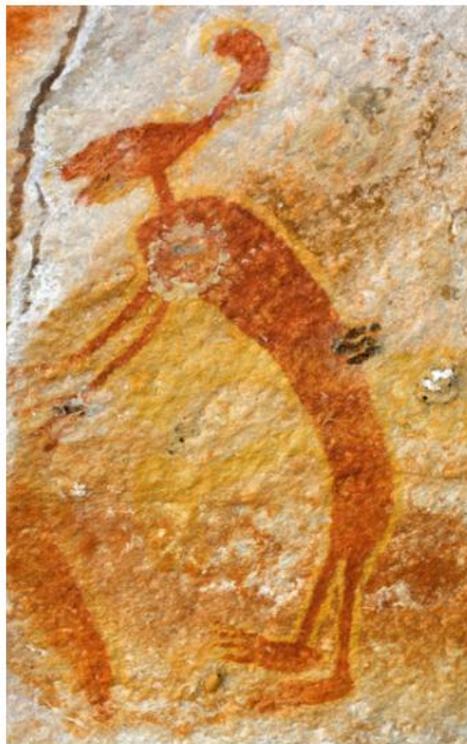
Contestability

A historian tries to find out what happened in the past by examining the evidence presented by sources. But, as you probably realise by now, not everything recorded about the past is a fact. Reports may be carelessly or deliberately distorted. Details might have been left out or exaggerated. Artefacts may have been damaged or changed.

A historian uses available evidence to reach a considered view (or hypothesis). This view may contest (or challenge) views held by others about the same event or person. This is fine, as long as all views rely on supporting evidence.

You may have heard the term 'history wars'. This refers to the debate among Australian historians about what really happened when Indigenous people and white settlers came into contact. All views draw on evidence. Someone who contests the view of another may provide new evidence or a different interpretation of the same evidence. In other instances, they may prove that the evidence used by another is unreliable.

There is rarely, if ever, a 'right' view, but some views are more warranted than others. Learning to challenge other points of view, based on evidence, is fundamental to the study of history.



Source 2.19 Two examples of the Bradshaw/Gwion Gwion rock paintings. Some show people with hair decorations, tassels and perhaps clothing. Some show boats with rudders.

The Bradshaw/Gwion Gwion cave paintings are located in Western Australia's Kimberley region. (Gwion Gwion is the name local Indigenous people use.) A European cattleman, Joseph Bradshaw, spotted them in 1891 while looking for land for his animals. He noticed that they were quite different from other Indigenous art he had seen. In fact, he said, 'Looking at some of the groups, one might think himself viewing the painted walls of an Egyptian temple.'

Thermoluminescence dating (see p. 77) indicates some of the paintings could have been made 17 000 years or more ago. Some experts think they are three times as old. They are dispersed over what scientists think could be up to 100 000 sites.

Scholars contest who created these paintings. Many insist they were painted by ancient Indigenous people. Some argue that they reveal evidence of a farming culture, perhaps an ancient Asian culture pre-dating the last **glacial**.

The amateur archaeologist Grahame Walsh, who has studied these paintings in detail over a long time, holds this latter view. Some argue that his position is racist. His claims have upset some Aboriginal groups and are strongly contested by some academic scholars.

Source 2.20

... And the first site, I actually went to with a traditional owner. I knew it was a deeply religious ... experience to go there. As he approached the site he'd stop and he'd talk to stones—just boulders. Then I heard him mention my name ... He was giving my background to the Wandjinas [creator spirits of some Indigenous groups, which were believed to bring rain], as it turned out.

Wandjina art ... [is] relative to living cultures of today, so it's the art that was practised at the time of European contact ... the Bradshaw art represents a culture of an unknown, vastly different time and different resources.

Grahame Walsh,
www.abc.net.au.austory/transcripts/s696261.htm

Source 2.21

... I, as an academic, would certainly say that we have two distinct groups of styles of art. I wouldn't doubt that both were painted by Aboriginal people ... Grahame does certainly genuinely believe that he's recording the art and he's interested in its conservation, preservation, and all else is outside it. But living in Australia in these years, that's just about impossible. In an area where there are land claims, where there are traditional Aborigines still living, I think to say that nothing else impinges [has an impact] is an impossibility. And a bit naïve, and a totally different world to, say, [the one] we were both living in when I met him in the 1960s.

John Mulvaney,
<http://www.abc.net.au.austory/transcripts/s696261.htm>

Source 2.22

Well, this, they call them Bradshaws, but by right it's Gwion Gwion. That's the figure—that word now—people used to call them before white man came. Gwion Gwion. The people put it up there—our great, great ancestors, before you know. Through the past generation that picture was there before any European people came, and then they pass them from generation to generation. And now it's with us, in the 20th century.

Donny Woolagoodja, a Warwa man from Mowanjum, in the far north-west of the Kimberley, http://www.abc.net.au/dimensions/dimensions_in_time/Transcripts/s578480.htm

Source 2.23

'No', they said 'no'. That was human long, long time before our time. But we can't tell the truth because we don't know they said. Not any Aborigines in the Kimberley know about Bradshaw painting.

Billy King, Ngarinyin Elder,
www.abc.net.au.austory/transcripts/s696261.htm

Source 2.24

An indication of the types of boats that were used by Aboriginal people during the peak of the ice age can be gained from the ancient Kimberley rock paintings known as Bradshaw or Gwion Gwion art ...

The Bradshaw paintings include graceful images of people, often with bent knees, long head-dresses, and decorative adornments, and commonly holding boomerangs or other objects...

The dancers in a corroboree photographed at Pago (in the north Kimberley, near Kalumburu) during the 1930s are strikingly similar to those shown in Bradshaw paintings ... It therefore seems reasonable to conclude that the Bradshaw people were among the ancestors of modern Aborigines ...

Dr Phillip E. Playford, *Aboriginal Art and Culture in the Kimberley and Adjoining Areas: A Historical Perspective*, <http://www.kimberleysociety.org/past08.html>, 2 April 2008

- 1 What is Grahame Walsh's view about the origins of these paintings? Why does he have this opinion?
- 2 Donny Woolagoodja contests Walsh's view. What is his perspective on the paintings?
- 3 What evidence does Dr Phillip Playford use to support a view that the Bradshaw people were among the ancestors of Aboriginal people?
- 4
 - a What is John Mulvaney's perspective on this issue?
 - b As a class, discuss why he might say that Walsh is being a 'bit naïve'.
- 5 What is Billy King's perspective?

skilldrill

Identify a range of questions about the past to inform a historical inquiry

It is easier to remember something complex if you link it with an image or a simple word or phrase. This is known as a mnemonic (pronounced ne-MON-nik). The mnemonic TAPS GONE will help you remember the steps for conducting a historical inquiry (or depth study). These letters stand for:

Think

Ask

Plan

Search

Gather

Organise

Notes

Elaborate

Word	Meaning
Compare	Explain how two or more things are similar
Contrast	Explain how two or more things are different
Justify	Defend your opinion, with examples
Evaluate	Assess the worth of something
Analyse	Critically examine different aspects of a topic
Interpret	Explain what you think is the meaning, impact, significance, outcome and so on
Predict	Make an informed guess about an outcome
Conclude	Decide after careful thought

Think

Think about what you already know about the topic. Think about what you want, or need to know. Also think carefully about what you are being asked to do. The table below explains some common 'task' words you will come across.

Ask

Ask questions to help you to focus your thinking. These questions will help you to select sources that are of most use for your inquiry. They will also help to guide your analysis of them. Words such as *how*, *when*, *where*, *why*, *which*, *who*, *were*, *did*, *are* and *do* are good question starters. You might ask one or two questions for a homework task and four to six for an inquiry for which you will produce an essay.

Write each research question on the front of a paper folder (or create an electronic folder that contains files for each question).

Plan

It is very important to plan. Write the due date for your work in your diary. Take account of all the things you have to do between now and then. Decide when you will do what.

Transfer key dates into your diary. Tick off the tasks as you complete them. If you miss a date, work out how this will affect the rest of your schedule. Prepare an adjusted plan.

Search

Decide where you will search for source material. You will search for sources that you hope will be useful in providing evidence to answer your inquiry questions.

Reliable Internet websites are obvious places to search. These include the sites of organisations and bodies such as government agencies, academic institutions, museums and libraries. You may also search for images and maps using Google image searches, and in photo libraries such as Corbis, Bridgeman Art Library, and NOAA Photo Library. Libraries are also excellent places to look for books and journals, as well as magazines such as *National Geographic*. You may also be able to talk to people with expert knowledge.

Gather

Gather the most appropriate source material from your search. This might mean borrowing relevant resources from a library, photocopying relevant pages from texts or downloading and printing relevant pages from Internet sources. Keep all the information you gather together.

Organise

Your thinking needs to be organised. This means having a clear idea what you have to do, and the date by which your work must be completed. As mentioned earlier, it also means organising:

- your research questions into some logical order
- how you will analyse the resources you have gathered
- your time so that you can give careful thought to your inquiry.

It is also important that your workplace be well organised so that your work does not get mixed up with dirty socks, food wrappers, dog leads, apple cores and CDs.

Organise your filing: Place any photocopied or downloaded pages in a plastic sleeve related to your inquiry question, and then into the paper folder (or into the relevant electronic file/folder if cut and pasting online or scanning material). Do the same for any notes you take. Organise them carefully so you don't lose things. Staple any related loose papers together.

Organise your sources: Write down the source details of all information you collect. Record this information in an organised fashion. You will need these details if you have to prepare a list of references.

Notes

Effective notes are easy to follow and summarise the key points of any evidence that source documents provide. Within each file or folder, distinguish between notes collected from different sources. This is especially important if you plan to use a quotation in your work.

Elaborate

The final step is to elaborate on, or represent, your findings and conclusions in the form required. This may be an essay, **biographical recount**, oral presentation, PowerPoint display, audiovisual presentation, class debate or some other form.

You may reach any conclusion you like for a historical inquiry if it is *supported by evidence*. You may not make a claim simply because you like the idea, or it suits your motives. You must refute (argue logically against) anything that does not support your conclusion with *evidence*.

Check your learning

Conduct a historical investigation into one of these topics:

- Stonehenge (Britain)
- the mortuary temple of the pharaoh Hatshepsut
- India's first empire—the Mauryan empire
- Valley of the Kings in Egypt
- the ancient Greek writer Homer
- the Roman emperor Claudius.

2.1 How is history investigated?

Remember

- 1 Copy the table below into your workbook and draw lines to correctly link the terms in the left-hand column with explanations in the right-hand column.
- 2 Refresh your memory by re-reading the Key Concept features on 'evidence' and 'significance'.
 - a Using examples, explain the difference between a source and evidence.
 - b Explain why the ancient Greek historian Herodotus is considered to be a significant person.
- 3 What evidence about Brazil's early human settlements do the paintings in the Pedra Furada Shelter reveal?
- 4 Give two examples of accidental discoveries made by archaeologists.

Understand

- 5 Decide what type of sources an archaeologist might expect to find if the ancient people who lived on a site were known to be:
 - a highly artistic and creative
 - b explorers and traders
 - c fierce and warlike
 - d farmers.
- 6 Briefly explain why the Gwion Gwion paintings are contentious (that is, why people's opinions are contested).

- 7 Look carefully at Source 2.25. These people are archaeologists, exploring the wreck of a ship that sank in the Mediterranean Sea during the 11th century.
 - a Draw a sketch of this photograph and include labels that describe some of the artefacts you can see.
 - b There is a grid-like outline on the sea bed. What do you think it is? Suggest its purpose.
 - c Explain what the archaeologists are likely to do with any artefacts they bring to the surface.
- 8 As a class, discuss the kind of evidence a visit to the local cemetery might reveal about your local community.

Apply

- 9 With a partner, write and role play for the class a conversation with Harry Potter about what studying history means (one of you will play the role of Harry Potter).
- 10 You are an archaeologist heading out to begin the excavation of a new dig. The location is a tropical jungle; the weather is very hot and humid and it rains frequently. In small groups, discuss:
 - a what you will pack as personal effects
 - b what small tools and equipment (picks, string, etc.) you will pack in your accompanying luggage
 - c what heavy or large items you will arrange to have transported to the site, for both your shelter and the excavation itself.

Historical term	Definition
Source	Of note because of its far-reaching or long-term impact, or the effect or influence it created
Empathy	Information gained from an investigation of items that supports a particular conclusion
Significance	Able to be argued as different interpretations are possible
Evidence	Qualities observed in trends or developments where some aspects reflect the past, while others reflect more recent influences
Continuity and change	An item that existed or was made in the past, or that is made about the past
Contestability	The ability to view events/people through the 'lens' of <i>their</i> times/cultures; an ability to understand what might have motivated them to act and think as they did

- 11 a Write two or three paragraphs about what you remember happening in the classroom yesterday.
- b Share what you have written with others in a small group.
- c Discuss what this exercise taught you about the situation historians face when presented with different recounts about an event in the past.

Analyse

- 12 Locate an artefact, document or other source of evidence you have at home that intrigues you. Conduct a mini historical investigation (using the principles outlined on pp. 60–1) to find out more about it.
- 13 As a class, select any recent major event in the news that all class members are reasonably familiar with. Through discussion, identify:
 - a how this event might demonstrate the principles of cause and effect
 - b to what extent it is an example of continuity and change
 - c what different perspectives, or points of view, there might be about the event.
- 14 [o](#) A link to the official Ötzi the Iceman website is available on the **obook**. As a class, or for homework, record at least five aspects of this historical investigation that especially interest you, explaining why.

Evaluate

- 15 Rate yourself as a potential historian. Give yourself a score between 1 (the best in the world) and 10 (the worst). Think about what you do well (or are likely to do well), and where you could improve.

Create

- 16 Devise a mnemonic (such as TAPS GONE) to help you remember the key concepts of Evidence, Significance, Continuity and Change, Cause and Effect, Perspectives, Empathy and Contestability. Your mnemonic does not have to be a real word (or words) but needs to be something that will be easy for you to remember.
- 17 Invent a device that would be of maximum help to a desert-based archaeologist.



Source 2.25



Source 2.26 The items this Torres Strait Islander is wearing are sources of evidence of the Indigenous culture of Saibai Island.

2.2 What sources can be used in a historical investigation?

Historical sources are items that a historian looks for, and looks at, to investigate the past. They are not evidence. They may provide evidence, however, when considered in the light of specific questions.

The first question a historian is likely to ask about a source is: 'Is this a primary or a secondary source?'

The historian will also want to know:

- how old a source is
- who made or created it, or where it came from
- whether the source is a reliable and trustworthy source of evidence
- what motives might have been behind its creation
- whether there are any **gaps and silences** in the evidence it presents (for example, is there anything missing? Has the source been damaged? Is there something that the creator has deliberately left out, and, if so, what?)

skilldrill

Identify the origin and purpose of primary and secondary sources

The past is represented in many different forms and from a range of different **perspectives**. Immediately obvious are past people's remains and what is left of what they built, crafted, painted or—in the case of oral cultures—what they have passed down by way of stories, rituals and ceremonies.

Archaeologists, anthropologists and translators help historians by uncovering sources of this evidence.

Primary sources

Primary sources are those that existed, or were written or made during the time being studied. They have a direct link to the event, period or person being studied. They may be:

- the skull of someone who lived then
- the remains of an ancient temple built then
- a document or inscription (or its translation) written then
- the oral testimony (or first-person account) of someone who saw or experienced something at the time.

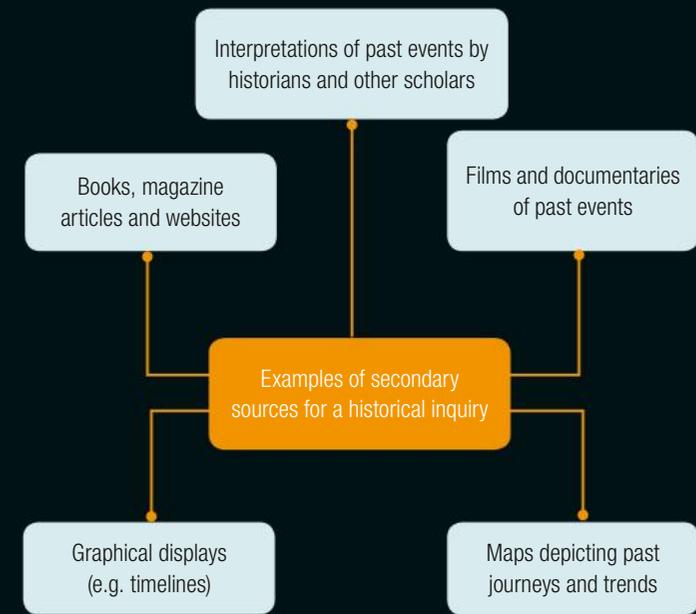
Source 2.27

Source type	Value/purpose	Limitations
Primary	Gives direct insight into the past Is a surviving trace of a particular time	May be inaccurate or distorted May be damaged or incomplete May be badly conserved
Secondary	Can fill in gaps about primary sources Is often prepared by experts in their field Can provide other valid perspectives Shows how evidence can be used to construct versions of the past (called representations)	May be inaccurate or distorted Is prepared after the time being studied

Secondary sources

A secondary source is created after the time being studied. (see Source 2.27 for some examples).

A secondary source for one historical inquiry may be a primary source for another. For example, a painting of a 10th-century battle by a 17th-century artist is a primary source for that artist's life, but a secondary source for the battle.



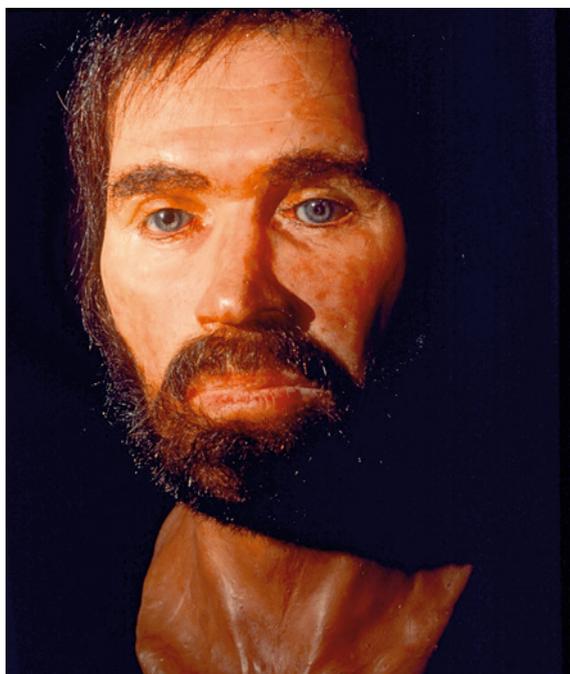
Source 2.28 Some examples of secondary sources

Check your learning

- 1 Explain the difference between a primary and secondary source.
- 2 Provide an example of the sort of things that would be primary and secondary sources for *each* of the following: World War I and the Pyramids at Giza, Egypt.
- 3 Brainstorm a list of sources (primary and secondary) you might investigate for some aspect of your local area.
- 4 Think of another example where a source can be either a primary or a secondary source.



Source 2.29 Lindow Man



Source 2.30 This is a scientific reconstruction, made in 1989, of what Lindow Man might have looked like when he died. X-rays of Lindow Man's skull (crushed by the pressure of the earth) allowed scientists to accurately work out its original size and shape. Educated guesses had to be made about his eye and skin colour.

Primary and secondary sources for Lindow Man

In 1984, men digging in a peat bog in northern England made a significant discovery. What they found were the remains of a 2000-year-old body, though its lower abdomen and a leg were missing. It has since been called Lindow Man.

Lindow Man is a primary source of evidence for a study of people in this region around the start of the 1st millennium CE. Investigators might hope for such a source that it would, for example, provide evidence of people's diet then, perhaps health problems, certainly items worn on the body, and perhaps local customs.

Analysis of this primary source has revealed that the man's brown hair was short and his beard trimmed. He wore a fur armband. He was in his early twenties, around 165 cm tall and weighed about 62 kg. His fingernails were manicured and he had a bad case of worms. There is evidence that his skin may have been painted before death.

He died violently: skull and brain damage indicate two strong blows to the head. He also had a broken rib, two broken neck vertebrae (probably due to garrotting—a 'rope' of animal sinew was wound around the neck) and his jugular vein was slashed. Shortly before death, he ate a burnt cake and swallowed a quantity of mistletoe (a known sedative).

Why he died is not so certain. Scholars think murder or execution is not likely. His wounds and body painting suggest a ritual death, perhaps sacrifice. The burnt cake and mistletoe are typical foods used in religious ceremonies of the Druids (priests of the Celtic people). If he was sacrificed, what for? That is another question for investigators. Was it an 'appeal to the gods' to protect local people from Roman troops, who were then starting to invade Britain? Or was it to ensure a bountiful harvest?

Check your learning

- 1 List some of the things scholars would have been able to learn about Lindow Man fairly quickly by viewing the primary source.
- 2 List some other things they learned by further examination and scientific tests of this primary source.
- 3 Give three reasons, based on evidence provided by the primary source, as to why many scholars think Lindow Man was sacrificed.
- 4 In what way does the secondary source for Lindow Man (Source 2.30) assist our understanding of this man and his times?

Gaps and silences

Gaps and silences in what is known about the past are created when sources are accidentally damaged, deliberately destroyed, have never been made or expressed, or have yet to be discovered.

For example, bias can leave gaps and silences in the historical record. The creators of some sources may view events and beliefs to accord with their own beliefs and **cultural norms**. Events or beliefs that do not fit with their own **values** may be ignored. This might mean that significant information is left out. While bias in a source can be helpful for a historian (because it reveals the creator's perspective), it can also create gaps if sources with different biases are not also available.

Suppressing the voices of difference

Throughout history, attempts have been made by the powerful to suppress views that conflict with the 'official' view. Often this is done by destroying sources that present differing views.

For example, the Egyptian pharaoh Akhenaten decided in 1344 BCE that Egypt would worship only one god, Aten, the Sun god. He destroyed as many records as he could that declared there were many gods.

Spanish conquistadors (Spanish soldiers in Medieval times) and priests who conquered the Mayan people in Central America in the 16th century were also intent on suppressing the views of the conquered people. They destroyed most of their codices (fold-out books), which would have been seen as the works of **pagans** or savages.

Suppression of unwelcome voices is not confined to the far past. In the 1930s, Nazis in Germany ordered some 20000 books burned that did not agree with the regime's racist views.

The unfortunate thing for historians is that much of these destroyed sources would have provided valuable evidence of the past. This is why it is important for all historians, and students of history, to keep an open mind when examining sources. This means knowing our own biases and prejudices, for these may influence how we view or interpret a source. It also means recognising any gaps and silences in a source. Often these are deliberate, reflecting the creator's biases.



Source 2.31 Artist's impression of the efforts of China's first emperor, Qin Shi Huang (221–206 BCE), to suppress Confucianism. Anyone found reading the works of Confucius was buried alive or enslaved, and their books were burned.

Thinking about sources

In the Internet age, where so much information is available, it is even more important to gather information from a variety of reliable historical sources when seeking an answer to a question. In the study of history it is also important to distinguish between primary and secondary sources of evidence.

- 1 Look carefully at the following sources related to the Colossus of Rhodes, reportedly the tallest statue built in ancient times and one of the Seven Wonders of the ancient world. It was built on the Greek island of Rhodes.
 - a Form small groups to answer the following questions. Consider how reliable the sources are before answering. (Think about who created them, and why.)
 - When was the statue built?
 - How tall was it?
 - When did the statue fall and why?
 - Which is the primary source? At what point in the history of the statue was it written?
 - Is there any primary evidence of the Colossus today?
 - b Complete the following table in your workbook for each source. Rank the sources from most (1) to the least (7) reliable. Justify your choices for your highest-ranked and lowest-ranked sources.

Source number	Creator	Date created (if known)	Primary/Secondary	Rank

Source 2.32

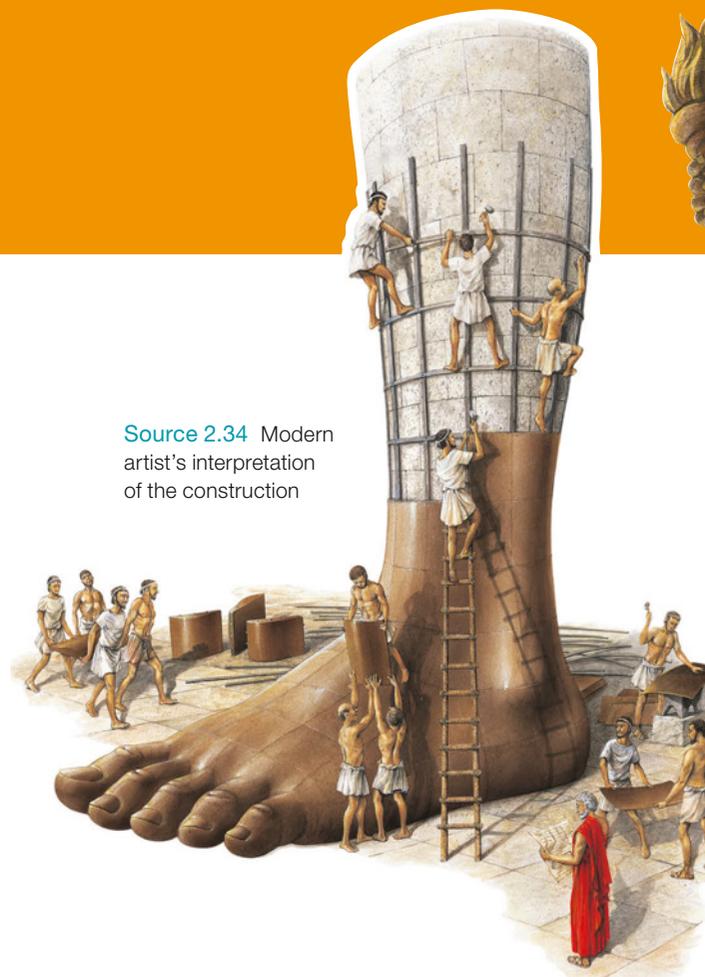
Colossus, one of the seven wonders of the world, was built around 304 BCE by Chares the Lindios (from Lindos), in honor of Apollo the god of the sun (Helios in Greek) and patron god of Rhodes. It stood one hundred feet tall and it was located at the entrance of Mandraki harbor. Made entirely of bronze, it was then used as a lighthouse. It symbolized the strength and wealth of the Rhodian people. It is believed to have been destroyed in 226 BCE by a powerful earthquake. Later the pieces, it is believed, were taken by the Egyptians.

Rhodos travel service—/www.rodos.com/index.htm

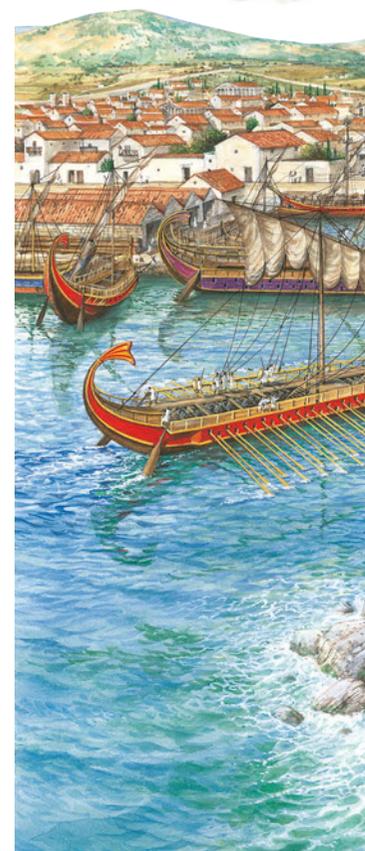
Source 2.33

The statue was one hundred and ten feet high and stood upon a fifty-foot pedestal near the harbor mole [pier]. Although the statue has been popularly depicted with its legs spanning the harbor entrance so that ships could pass beneath, it was actually posed in a more traditional Greek manner: nude, wearing a spiked crown, shading its eyes from the rising sun with its right hand, while holding a cloak over its left.

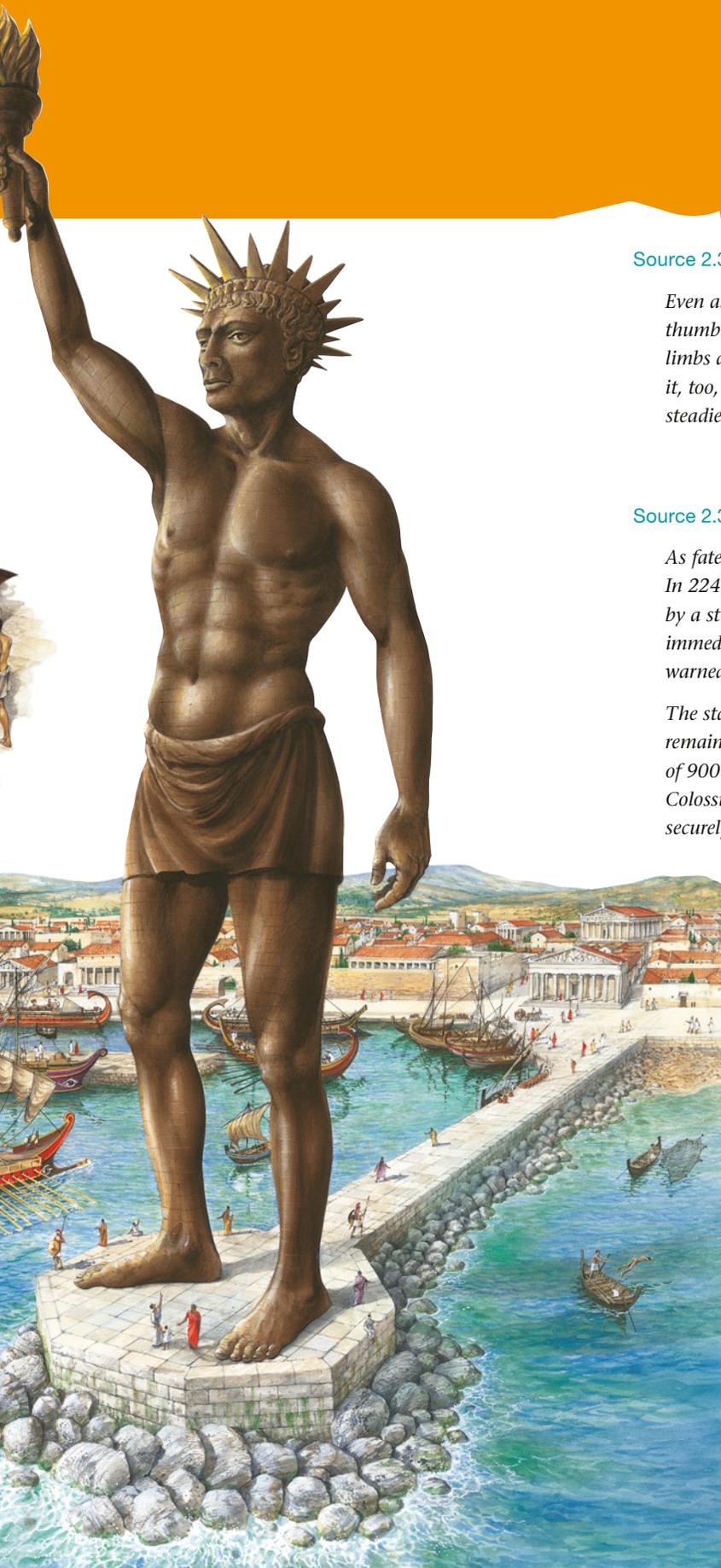
<http://unmuseum.mus.pa.us/colrhode.htm>



Source 2.34 Modern artist's interpretation of the construction



Source 2.35 Modern artist's interpretation of the Colossus of Rhodes



Source 2.36

Even as it lies it excites our wonder and admiration. Few men can clasp the thumb in their arms, and its fingers are larger than most statues. Where the limbs are broken asunder, vast caverns are seen yawning in the interior. Within it, too, are to be seen large masses of rock, by the weight of which the artist steadied it while erecting it.

Pliny the Elder, Roman author (23–79 CE)

Source 2.37

As fate would have it, however, an untimely end was destined for the Colossus. In 224 BC, only sixty-five years after its completion, the statue was toppled by a strong earthquake, crushing many houses as it fell. King Ptolemy III immediately offered to pay for it to be rebuilt, but the Rhodians had been warned by an oracle to let it lie and so declined his generous offer.

The statue lay where it fell for over 875 years until Arab invaders pillaged its remains and sent the scrap metal to Syria, where it was carried off on the backs of 900 camels to be melted down—probably into bronze lamps. Nothing of the Colossus remains today, and the site upon which it once stood has not been securely identified.

www.amazingart.com/seven-wonders/colossus.html

Source 2.38

Colossus of Rhodes (Gk. kolossos, 'a more than lifesize statue'), a bronze statue of the Greek sun-god Helios, one of the Seven Wonders of the ancient world. Erected to commemorate the successful defence of the city against a siege in 305–304 BCE, it stood at the entrance of the harbour (the tradition that it stood astride the entrance is discredited), and was 70 cubits high (30–35 m, 10–15 ft.). It was completed c.280 BCE and overthrown by an earthquake c.224 BCE.

Oxford Companion to Classical Literature, Oxford University Press

Understanding time

A key question historians ask about a source is 'How old is it?' That means understanding time.

People also use different ways to describe and measure time. There are precise expressions such as '2 hours, 53 minutes' and '7 July 1842'. Historians also talk about **periods of time** such as 'the medieval era' and 'the Great Depression'. Looser expressions include 'long ago', 'in the past', 'at the start of time' and 'recently'.

Time is a key part of any historical investigation for two reasons:

- 1 It locates an event, issue or life at a point within the human story. We see it in the light of what was happening at the time.
- 2 It provides a 'mathematical' framework to measure (for example, the duration of a monarch's reign).

Representing time



Source 2.39 Ancient peoples sometimes measured time with the fall of shadows on sundials, such as this Mayan sundial. Today, we represent time with devices such as clocks, mobile phones and online calendars.

The calendar used in Australia, the **Gregorian calendar**, is the most commonly used calendar in the modern world. But it is not the only way to measure time; there are also currently the Jewish and the Islamic calendars, for example. The Gregorian calendar is a Christian-based calendar. It is broken into two eras (or long periods of time):

- time before the birth of Christ (BC, short for 'Before Christ')
- time since that event (AD, short for the Latin expression *anno Domini*, which means 'in the year of the Lord').

The abbreviation BC is placed *after* the date (for example, 1025 BC), and the abbreviation AD is placed *before* the date (for example, AD 1678).

It is becoming more common to use BCE (Before the Common Era) instead of BC, and CE (Common Era) instead of AD. (This is what has been done in this book.) The letters BCE and CE are both placed *after* a date. The abbreviations CE or AD are generally omitted unless there is risk of confusion.

Measures of time

There are 10 years in a decade. There are 100 years (10 decades) in a century. There are 1000 years (10 centuries or 100 decades) in a millennium. Much larger (though less exact) chunks of time are often described as eras, epochs or ages.

Century	Year it started	Year it ended
1st century BCE	100 BCE	1 BCE
7th century BCE	700 BCE	601 BCE
16th century BCE	1600 BCE	1501 BCE
1st century CE	1 CE	100 CE
7th century CE	601 CE	700 CE
16th century CE	1501 CE	1600 CE

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Sequence historic events, developments and periods

Timelines are one of the more important ways of representing information to do with time.

A **timeline** is a diagram showing a range of events over time. The events are arranged in the order in which they occurred. Usually a timeline is shown as a horizontal or vertical bar or single line. This allows it to be drawn precisely.

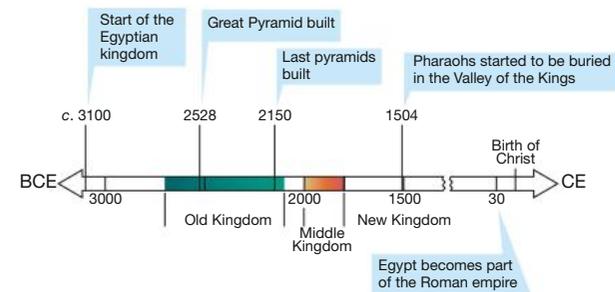
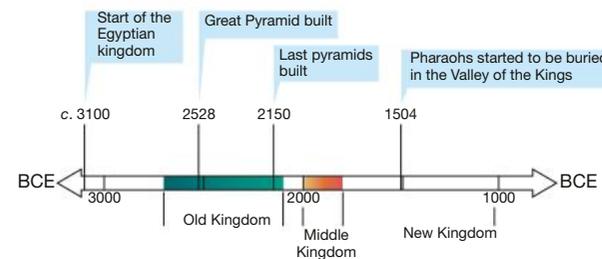
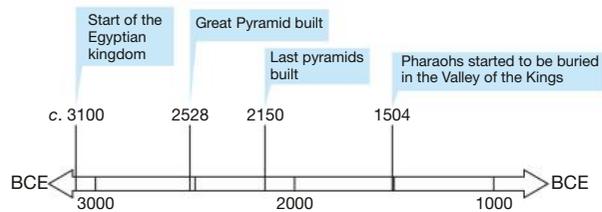
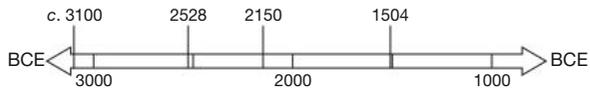
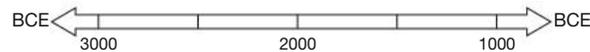
Usually BCE (or BC) and CE (or AD) are shown with directional arrows at one or both ends of a timeline. The diagrams here show, step by step, how to construct a timeline. The example given shows some key information about the history of ancient Egypt.

Check your learning

Draw a timeline to show these key discoveries and inventions.

- Wheel—3500 BCE
- Silk—2700 BCE
- Alphabet—1100 BCE
- Paper—105 CE
- Gunpowder—900 CE
- Rockets—1232 CE
- Car—1885 CE
- Personal computer—1964 CE
- DVD—1998 CE

Source 2.40 Steps in drawing a timeline



Step 1 The timeline bar or line is divided evenly into suitable blocks of time.

One showing what you did yesterday might be divided into hours; one showing key events in the 20th century might be divided into decades.

Step 2 Dates for specific events are marked. They must be accurately plotted. If an exact date is not known, the abbreviation *c.* (from Latin word *circa*, meaning 'around') is placed in front of it.

Step 3 Brief labels are prepared for each plotted date.

Step 4 Sometimes sections of a timeline are coloured and labelled (with the label written on the timeline or externally) to show particular periods.

Step 5 If there is a huge time span in a timeline, it will be necessary to break it into segments separated by a jagged break. The break shows that a section of time has been left out. If this were not done, the timeline would be too long to fit on the page!

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Assessing the usefulness of a source

A useful source, whether primary or secondary, is one that will improve your understanding for a historical inquiry. To be useful, a source needs to be relevant to the topic and reliable (trustworthy). This means you need to know about its origins. (Historians call this 'its **provenance**'.)

Questions you might typically ask about a source include:

- How old is it?
- Where did it come from?
- Who made it?
- Is it credible (for example, was it created or told by an eye-witness, expert in their field or by a respected body, such as a museum)?
- When was it made and why?
- Is the information it provides complete and current?
- Is enough evidence provided to confirm a desired hypothesis, or is further research required?
- Does the information provided match (or contradict) that provided by other sources?

Also important is knowing the motivation of whoever created the source. For example, who was a speaker's or painter's intended audience? Is the creator's gender, race or social position relevant to what the source reveals? Is there evidence of bias and, if so, is this helpful to the inquiry? How?

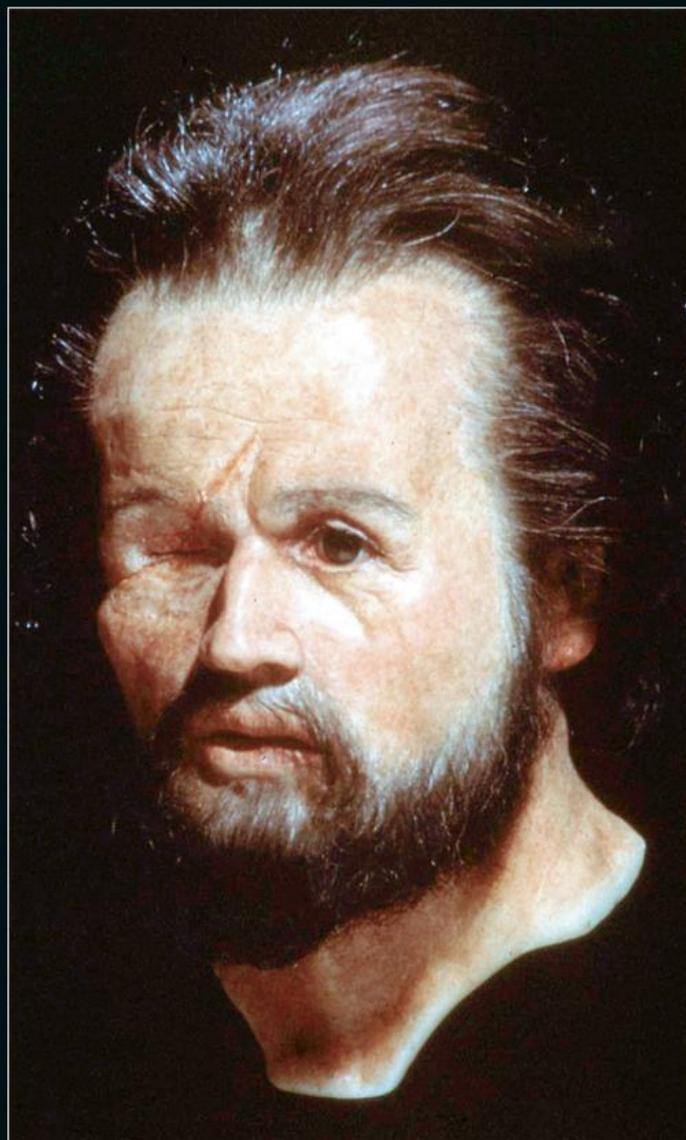
Philip II of Macedon

Source 2.41 is a representation of Philip II, King of **Macedon** and father of Alexander the Great. Alexander became king when his father was murdered in 336 BCE.

This reconstruction was based on a skull found in a tomb at Vergina, northern Greece. Some scholars say this was the site of the former Macedonian capital, Aigai, where Alexander is reported to have buried his father.

The skull was found in a solid gold chest. It featured a 16-point star—the symbol of Macedonian royalty. Pottery found nearby was dated to between 380 and 350 BCE.

The right cheekbone and eye socket of the skull showed signs of injury. The ancient Greek scholar Didymus Chalcenterus (63 BCE–1 CE) reported that Philip II 'had his right eye cut out when he was struck by an arrow'.



Source 2.41 Reconstructed head made by Richard Neave, a skilled anatomy artist, who worked for many years for the School of Medicine, University of Manchester.

Check your learning

Consider the information provided on King Philip II. In the light of some of the above questions, decide how useful this source would be for a historical investigation of this king.

2.2 What sources can be used in a historical investigation?

Remember

- What is the difference between primary and secondary sources? Explain using examples of the sorts of questions you would ask about a source.
 - Give an example (it can be made up) of a source that could be both a primary and a secondary source for historical inquiries.
- Give three reasons why there might be gaps and silences in the evidence provided by sources.

Understand

- Through your research, locate two other sources of evidence for Lindow Man (besides those in this textbook) that you think might be useful for an investigation of Lindow Man. Explain why each source you choose might be useful.
- Brainstorm as many reasons as you can why it is important for historians to know how old a source is.
- Show your understanding of how time is represented by depicting the life of a man named Eugene Fortesque Fatlip on a timeline. He was born in 1925 and died in 1995. Below are some data on the key periods in his life.
Early childhood: 5 years
Primary school: 7 years
High school: 5 years
Trade school: 3 years
Working life: 40 years
Retirement: 10 years
- Explain why a historian might question the motives of someone who has created a source. Why is this relevant to an understanding of what really happened?
- Why do you think, throughout history, those with influence and power often try to destroy records they don't agree with?
 - Do you think this still happens today? Explain.
 - What disadvantages do such actions have for future historians?

Apply

- Imagine that a historian analysed all the artefacts (large and small) in your bedroom.
 - List at least three questions he or she might ask to help with this investigation.
 - Describe two things he or she might conclude about you from this investigation.
 - What will the historian's most significant conclusion about you be? Explain.
 - Explain two things he or she could not know about you because of gaps in the available evidence.

Analyse

- [o](#) Complete a historical investigation by conducting a site visit to a place near your school (organised by your teacher). Alternatively, a link to a virtual site study is available on the **obook**. Don't forget to download and complete the Site Visit Form.

Evaluate

- A historian needs certain personal qualities. Among these are honesty, knowledge, judgment, open-mindedness, clear thinking, analytical skill, self-awareness, curiosity, ethics, organisational skill and a willingness to listen. Which three of these qualities do you think are most important in influencing the types of questions a historian asks about historical sources? Why?

Create

- Using cut-outs from magazine, small objects, etc., create a hanging mobile that provides reliable evidence of who you are. Think about your interests, personality, abilities, beliefs, etc. Bring the mobiles to school, perhaps displaying them in batches in the classroom for a day or two. The task is to examine these sources, asking questions and taking notes. See what evidence you can find, for as many mobiles as possible, to answer the question 'Who made this mobile?'



Source 2.42 Three skulls—front: *Homo habilis* (Kenya, 1.88 million years old); centre: *Homo erectus*, 13 000 years old from Kow Swamp, Victoria, Australia; back: *Homo sapiens*, 13 000 years old, from Keilor, Victoria

2.3 What methods are used to investigate the past?

Kow Swamp is the location of the biggest ancient burial site in Australia so far found. A recent dating method called optically stimulated luminescence has found that the remains are some 20 000 years old, which is older than previously thought.

About 10 000 to 12 000 years ago, Kow Swamp was a large lake. The grave site was located on its then south-eastern edge. The first of the remains (a partial skeleton) was found in 1968. Within four years, archaeologists had uncovered the remains of close to another 40 people.

The physical appearance of the Kow Swamp skulls puzzled scholars. They had wide faces; prominent jaws and teeth; flat and receding foreheads; and heavy brow ridges. In fact, they more resembled the distant human ancestor scientists call *Homo erectus*. The reality is that they are much younger than the human-looking remains found at Willandra Lakes (Mungo Man, for example).

One recent theory is that the stocky, robust shape of the Kow Swamp people was a result of their adapting to climate stress. Some 20 000 years ago, the world was at the peak of its last glacial.

The research continues, with new tests applied and new theories put forward to find out more about these remains and their place in Australia's past.

Scientific techniques

Many of the experts called on to help historians and archaeologists with their investigations use state-of-the-art techniques. Some of these are listed below. Many of the tests are used to assess the likely age of **sources** or their chemical composition.



Source 2.43 Analysis of the fossil pollen in this soil core allows researchers to find out how plant life in the area changed over thousands of years.



Source 2.44 Air trapped at various sections along an ice core such as this provides evidence of what the atmosphere was like at different periods in the past. Scientists can then form conclusions about the climate at a particular time.

Stratigraphy
(analysis of soil or rock layers)

CAT scans of human remains

Thermoluminescence dating
(analysis of the age of rocks)

Dendrochronology
(analysis of tree rings)

Fluorine dating (analysis of the age
of bones)

Radiocarbon dating

DNA analysis

Ice-core sampling

Forensic palynology (pollen analysis)

Teeth and ear analysis
(to test for disease, age)

Some scientific techniques
to analyse historical sources

Source 2.45 Some scientific methods used to analyse historical sources

Dating methods

Many dating techniques are used to investigate the past, which are described briefly below. Some are absolute dating techniques. This means that the age is stated as precisely as possible. Others are relative dating techniques, which means that the age is relative to the age of something else. It may be older or younger.

Stratigraphy

Stratigraphy involves analysing sources of evidence found in the different strata (layers marking different **geological time periods**) of earth. These might, for example, be revealed during an archaeological excavation. Items found in the lowest strata will generally be the oldest. For example, an item found in one stratum (the singular word for strata) may be known to be 1000 years old. This means that items in the strata below it will probably be older.

Stratigraphy is not an exact science though, and is thus a relative dating technique. Natural disasters such as earthquakes and landslips can change the way that strata are arranged.

Fluorine dating

Bones can be dated using **fluorine dating**. Bones absorb fluorine from the soil (and groundwater—water that lies below the surface of the ground) in which they are immersed. The longer they are there, the more fluorine they absorb. Like stratigraphy, it is a relative dating technique.



Source 2.46 Different strata are marked on this archaeological dig.

focus on ...

evidence: Piltdown man

Amateur archaeologist Charles Dawson found part of a skull in 1912 near Piltdown in England. The top part, with its large brain cavity, suggested it was human. However, the jaw was ape-like. For about 40 years this source was believed to provide evidence of what was then described as the ‘missing link’—undeniable proof of the link between apes and humans. (Scientists now recognise that the evolutionary process is more complex than this.)

In 1953, the skull was fluorine dated. This produced evidence that the skull was a hoax. Its ape-like jaw once belonged to an orang-utan. It had been carefully joined to a human skull that was about 600 years old. The bones had been stained to make them look older. No-one knows who did this, or why.

Source 2.47 Reconstruction of the Piltdown man skull; the brown parts are what Dawson found.





Source 2.48 Radiocarbon dating would determine the likely age of mummified human remains such as these. This corpse was found in central Asia.

Radiocarbon dating

Radiocarbon dating is one of the more accurate but very complex technologies. It is an absolute dating technique. Special equipment is used to work out how much of a particular form of carbon (C14) is still present in once-living remains.

All organisms—living things—contain C14. They stop absorbing it when they die. Because C14 is **radioactive**, it breaks down over time at a known rate. Knowing how much C14 is in an organism's remains thus allows scientists to determine when it died, and therefore how old it is.

Thermoluminescence dating

Thermoluminescence dating measures the radiation that has been absorbed by minerals in rocks. When these minerals absorb radiation, their structure changes. They release light when the rock is heated. This light can be measured. The longer a rock has been exposed to radiation, the brighter the light will glow. Scientists can use these measurements to work out the last time a rock was heated (and hence its relative age).

Optically stimulated luminescence is used to assess the age of a buried item by dating certain minerals (such as quartz) in the sediments surrounding it. These mineral grains start building up energy (from radiation) only when not exposed to sunlight. How long they have been buried (and thus the likely age of what they surround) is measured by the light signals they emit. When exposed to sunlight, they re-set their 'time clocks' back to zero.

Dendrochronology

Dendrochronology (tree-ring dating) dates a tree is by counting the rings in a cross-section of its trunk (see Source 2.49). Each year in a tree's life, a new ring forms. It varies in shape and width according to the conditions that year. It has two parts: a light part (spring growth) and a dark part (summer/autumn growth).

Sometimes experts can calculate the relative age of wooden **artefacts**, such as bowls or floorboards, by matching the ring patterns in the wood with those in local trees of the same species. They may discover, for example, that the artefacts are older or younger than trees growing there at the moment.



Source 2.49 Trees grow a new ring every year.



Source 2.50 The Milky Way

DNA analysis

All living organisms (except some viruses) contain deoxyribonucleic acid, or **DNA**. DNA holds the **genetic** code that determines how all living things develop and operate. It is a bit like an instruction manual for using a computer program. By analysing the DNA in even the tiniest fragment of a once-living thing, scientists can identify that living thing.

Historians often rely on DNA analysis when exploring links between ancient remains to determine any genetic links. It has been used, for example, in searching for evidence to support early human migration, such as the ‘out of Africa’ theory discussed on pages 6–14.

Oral culture

The Indigenous societies of ancient Australia had an oral culture. With no form of writing, their records were preserved in a range of ways. These included the paintings they left, their continued ceremonies and rituals, and in the stories, laws and traditions they passed on.

Historians and anthropologists rely heavily on such sources in searching for evidence of these people’s history. Source 2.51 is one example of an oral account of the Japaljarri-Jungarrayi—a creation story.

Source 2.51

The story I am telling is about my fathers in the Dreamtime who made the stars travel across the sky ... They were not made randomly, but by the Japaljarri-Jungarrayi Dreaming who created the Milky Way and carried stars and witi poles [logs, set on fire at one end to provide light] as he travelled ... We were taught about these Dreamings by our grandfathers, fathers and elder brothers. The [people to the north and west of Alice Springs] instructed us in the Warlpiri law and told us not to forget what we had been taught ... I am now telling the Dreaming of the Milky Way, all of those millions of stars up above us, as I was told it by our old men.

Paddy Japaljarri Sims, ‘Yiwarrakurlu/Milky Way’ in Warlukurlangu Artists, Kuruwarri/Yuendumu Doors, Australian Institute of Aboriginal Studies, Canberra, 1987, Door 29, p. 127.

Check your learning

- 1 What new theories were put forward about the Kow Swamp people when optically stimulated luminescence tests revealed the age of fossil remains?
- 2 Find out what CAT scans can reveal about human remains.
- 3 **a** What is the difference between absolute and relative dating methods?
b Give one example of each dating method.
- 4 What can researchers determine through DNA analysis?
- 5 List three types of sources of evidence a researcher might use to investigate the history of Australia’s Indigenous people.

Investigating two mysteries of history

Tollund Man

Tollund Man was found more than 2 metres below the surface of a peat bog in Denmark (near Tollund) in 1950. His eyes and mouth were closed. He was about 150 cm tall, and is thought to have been about 40 years old. He wore a pointed sheepskin cap and a belt made from hide. His body was in a foetal position (with his knees drawn up and his arms tucked in). A stranded leather thong was tied around his neck. Just as for Lindow Man (see p. 66), historians are not completely sure why Tollund Man died, though most think he was sacrificed.

Various methods have been used to test the remains in an effort to find out more about this historical mystery. Some of the findings of this further research and testing are detailed in Source 2.53.



Source 2.52 Tollund Man's remains were so well preserved by the peat that the people who found him thought he was a recent murder victim. What is left of his remains is displayed in the Silkeborg Museum in Denmark.

Source 2.53 Some of the findings about Tollund Man

Source of evidence	Findings based on testing methods and investigations
His remains	Radiocarbon dating confirmed he died about 350 BCE.
Vegetable soup containing barley, weeds and seeds in his stomach	The food was in the large intestine, suggesting it was eaten less than 24 hours before death. Some of the seeds appear in the region only in spring.
Position of the body	The body was placed in a foetal position, with eyes and mouth shut after death—such care and respect is unlikely for a murder victim or an executed criminal.
Text of Roman writer Tacitus (56–117 CE). He said of Germanic people 'to the north': 'They hang traitors and renegades in trees; cowards, evaders and unnaturally immoral people they lower into filthy swamps and cover them with branches.'	Further research has confirmed that these same Germanic people worshipped a goddess of spring during ceremonies at which slaves were sacrificed.
Peat around the body	Radiocarbon dating confirmed this to be about 2000 years old.
Scars on the soles of his feet	He sometimes went barefoot.
Location of the body	Ancient Germanic people regarded watery marshes as places where they could talk to their gods and goddesses.

Check your learning

- 1
 - a What evidence is there that Germanic people hanged traitors?
 - b Does the treatment of the body after death suggest Tollund Man was a traitor? Explain.
- 2
 - a How did researchers know that he died in the Danish spring?
 - b Why was that timing significant in trying to understand why this man might have died?



Source 2.54 The Sphinx, with the body of a lion and the head of a man

How old is the Sphinx?

The Sphinx has been studied by many scholars and scientists. There is much we know but also a great deal we do not. For example, whose face is represented on this monument? Who smashed its nose? Are there tunnels beneath it? How old is it?

The Sphinx lies close to the largest of Egypt's Giza pyramids, the tomb of the Egyptian pharaoh Khafre. It was carved from an outcrop of limestone rock and was probably once painted. It has been buried in sand many times and was last dug out in 1905.

When was the Sphinx built?

Between the front paws of this structure is a tablet inscribed with **hieroglyphs** (see pp. 20–1) that describe a dream of the Egyptian king Thutmose IV (ruler of Egypt between 1424 and 1417 BCE). He ordered that this inscription be made. It includes the statement (translated) that the Sphinx was made 'in the days of Khafre, when the world was young'.

Erosion patterns

Some scholars contest this, arguing that the Sphinx was built around 10000 years ago. They base this opinion on the different erosion patterns on the Sphinx. They say some of these were caused by steady rainfall. (It last rained steadily in the Sahara about 8000 years ago.)

Those who **contest** this rainfall theory argue that there are different erosion patterns only because the limestone outcrop has both hard and softer layers.

Scientific tests have confirmed that industrial pollution, specifically **acid rain**, is rapidly eroding the surface of the Sphinx. The Sphinx is near one of the world's largest cities, Cairo. And, yes, it does rain in Cairo, just not often.

There are also rising water levels in the ground under the Sphinx. This water moves into the limestone. When it evaporates in the heat, the salts it leaves behind react chemically with the limestone. This causes it to break down.

Check your learning

- 1 What evidence is there to support the claim that the Sphinx was built for the pharaoh Khafre?
- 2 **a** Why do some scholars contest this?
b What evidence do they point to in support of their opinion about the age of the Sphinx?
- 3 What other factors, besides rainfall, are proving to have an eroding effect on the Sphinx?
- 4 Write down two research (inquiry) questions that would aid in your investigation of some aspect of the age of the Sphinx that especially interests you.

skilldrill

Use a range of communication forms: oral presentation

Public speaking can sometimes make even the most confident of people nervous. You think you have prepared well. And yet, when you finally stand there, in front of a sea of faces, those rehearsals seem like a bad dream! You feel your heart hammer and your palms get sticky. Where have those words gone? You shuffle and reach for your speaking cards. Does this sound familiar?

It may surprise you that it is a good thing to be a little bit nervous. It helps you to be on your guard and to do your best. But there are some things you can do to ensure that nerves don't end up reducing you to a warbling bundle of jelly.



Source 2.55 This is *not* the way to make an oral presentation!

Tip 1 Prepare your talk so it has a very clear structure (introduction, a series of main points, and then a conclusion). Then practise, practise, practise! You can do this in front of family members and in front of the mirror. (This helps you observe, and control, any nervous gestures.) Practise until you almost know your speech off by heart.

Tip 2 Prepare a set of cards about as big as your palm that contain the main points. Hold them out of sight while presenting your talk. Bring them up only if you need to check a point you have forgotten. Turn them over as you talk, so you don't get confused where you are up to.

Tip 3 Breathe deeply before you start talking and any time during your presentation that you feel yourself getting nervous. An ideal time to do this is when you pause after making a point.

Tip 4 Look around the room as you talk. Smile from time to time, where appropriate. It helps, sometimes, too, to shift your position, perhaps taking a few steps one way or the other.

Tip 5 Project your voice. Don't mumble or talk too quickly. Change your tone as the subject matter changes so your voice is not a monotone, and vary your speed. You might say something important very slowly and deliberately (and then repeat it for emphasis).

Tip 6 Avoid irritating gestures (such as constantly flicking your hair or tweaking your nose) and repeated expressions such as 'you know' and 'like'. Your audience will be watching your gestures, as well as listening to your words.

Tip 7 If anything goes wrong (your PowerPoint display doesn't work or you find you've left your speaking cards at home) don't panic! People are there to help with most technical problems. And if you have prepared well, you might find your oral presentation is more fluent and natural without your cards!

Check your learning

Find out about the Nazca lines in Peru. Present your findings in a 3-minute oral presentation.

examining **evidence**

Sources of early Indigenous history

Sources of the first Australians reveal a mostly semi-**nomadic** people. There is evidence they understood the land and seasons and had great skills as trackers and mimickers (of animal noises, for example). They adapted the natural resources they found to:

- build their shelters
- manage their environments
- fashion their weapons, tools and musical instruments
- make carry bags, water containers and cradles
- keep themselves warm, fed, watered—and alive.



Source 2.56 A woomera (top), a shell used in rainmaking ceremonies and a killing stick (bottom)



Source 2.57 This spear head, made from the glass of a beer bottle, reflects the skill of the creator's Indigenous forefathers who made such weapons from stone.



Source 2.58 Traditional stone fishing traps used by Aboriginal Australians

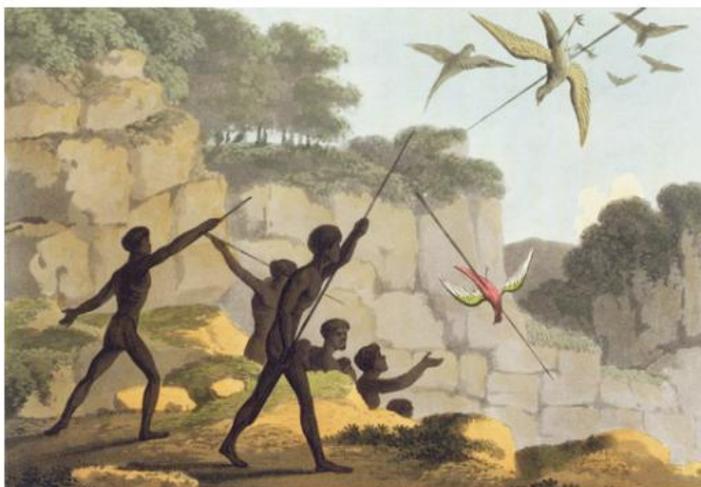
Weapons and tools, such as saws, chisels and axes, were made from wood and stone, often by specialist craftsmen. The returnable boomerang, usually crafted from tree roots, was useful to frighten roosting birds into waiting nets. The heavier, non-returnable boomerangs were missiles to toss at the legs of larger prey. Nets and three-pronged spears were used to catch fish. Stone traps (see Source 2.58) were also used. Using a woomera, hunters could toss their spears three times further than normal.

The diet of Indigenous people depended on where they lived. Coastal people ate lots of fish and shellfish. (The **middens** found on many beaches today are evidence of this.) Archaeologists have now also found evidence that some Indigenous people in Victoria—the Budj Bim near Portland, for instance, and the Gunditjmarra around Lake Condah—had eel farms. Parallel stone walls were built to trap the animals in small ponds where they could be more easily caught.

Source 2.59 Eel aquaculture of the Gunditjmarra

I realised there was something pretty clever going on here [after running a geography simulation program based on the area's data]. The swamps were joined and there were channels connecting the wetland to the river and there were channels continuing on to the sea ... It could be one of the oldest [aquaculture systems] in the world ... [After testing residues from some of the many trees in the area that had had fires in them, it was evident they had been used to smoke eels.] Gunditjmarra weren't just catching eels; their whole society was based around eels ... A specialisation had developed here of eel production ... they would have been the currency these people bargained with.

Comments of archaeologist Dr Heather Builth in a 2003 ABC *Catalyst* transcript, 'Aboriginal Village'



Source 2.60 This early 18th-century painting (*Throwing the spear*, Ballarat Fine Art Gallery) shows Indigenous men hunting birds.

Animals (mostly eaten raw) provided meat for protein, although large animals such as emus were usually cooked. Morsels such as witchetty grubs were a delicacy, as were honey ants. There were also berries, fruits, nuts, bird and turtle eggs, seeds and water lily stems. Fresh water (for those not camped near rivers or streams) came from eating frogs and sucking the roots of certain trees. Bottle trees were another source of water.

Fires were often started by twirling or sliding a hardwood stick against softer wood until the friction created sparks, which could then be blown until the flames appeared. Breaths fanned the small sparks into a flame. Whenever a group moved camp, smouldering firesticks were usually carried to start the campfire in the new location.

Indigenous people used fire to hunt (lighting fires to drive animals towards waiting hunters or into prepared pits), and to manage the land sustainably. Controlled burn-offs at the right time ensured that the fuel load in the bush was kept low. It also helped to encourage new growth, which attracted animals.

A range of utensils and instruments were made from available resources. Bags were woven from pandanus grass, and ropes and twine were made from tree root fibres or the hair or fur of animals.

Indigenous shelters were typically simple, built from logs and bark. They provided protection from sun, wind and rain, and



Source 2.61 Two Indigenous men using natural resources to start a fire

were suited to people who were often on the move. However, in some areas where food and fresh water were abundant (thus reducing the need to move), the remains of circular stone-walled structures have been found. It is thought these were also roofed with bark and branches.

- 1 Look at Source 2.56. With a partner, discuss how you think a woomera worked. Check your understanding with a reliable text or Internet source.
- 2 What evidence does Source 2.57 provide that the Indigenous person who made this was a skilled toolmaker?
- 3 **a** What did Dr Heather Builtth discover about the Gunditjmara people?
b What sources did she review or analyse in reaching her conclusions?
c What do such findings suggest about these people?
- 4 **a** What evidence does Source 2.60 provide about how birds were caught?
b How do you think Indigenous people caught emus and frogs?

2.3 What methods are used to investigate the past?

Remember

- 1 Match the statements in the first column of the following table with those in the second. Write the correct sentences in your workbook.

A cryptographer	studies human cultures and societies.
A geneticist	uses special equipment to detect depths of and variations in the sea bed.
A biologist	studies fossils.
A sonar technologist	studies the science of heredity.
An anthropologist	decodes a written script not yet understood.
A palaeontologist	studies living things.

- 2 Explain why optically stimulated luminescence was significant in the ongoing investigations into the Kow Swamp human remains.
- 3 What does stratigraphy involve?
- 4 Give one example of why DNA analysis has been helpful for historians.
- 5 What sorts of information can scientists obtain from ice-core sampling?

Understand

- 6 Explain how fluorine dating helped to uncover a historical fraud.
- 7 What specialist might a historian call on to help with the following investigations? Give reasons for your choices.
- a recently located ancient shipwreck
 - an ancient tablet displaying an unknown script
 - a mound thought to contain an ancient tomb
 - a rock containing a fossilised human footprint
- 8 What methods and sources do you think historians and other scholars would use when investigating the history of a people with an oral culture? Discuss as a class.
- 9 Draw and label a diagram to show your understanding of what radiocarbon dating involves.

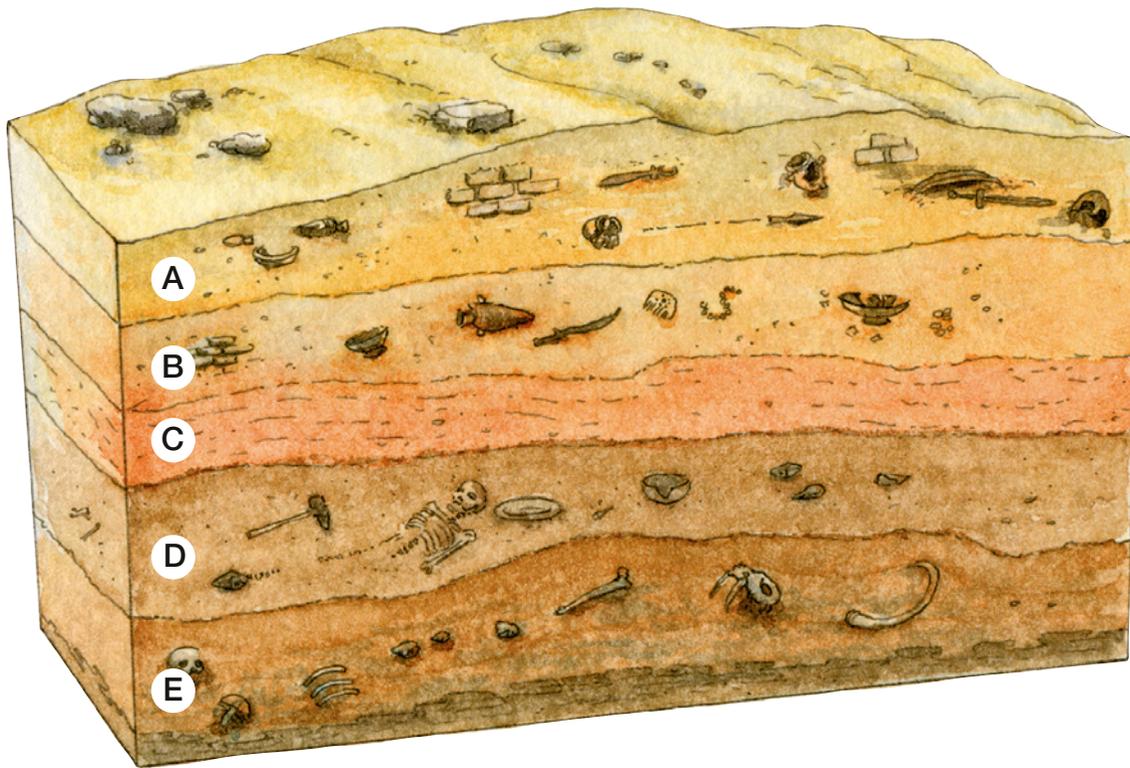
- 10 With a partner, study the cross-section of the tree trunk shown as Source 2.49. Work out how old this tree is. Share your findings with a partner and discuss any differences.
- 11 Why would a historian or anthropologist investigating ancient Indigenous history be very interested in what Paddy Japaljarri Sims had to say in Source 2.51?
- 12 Answer these ‘what if?’ questions in small discussion groups. Think about the implications of your answers.
- What if evidence was produced to prove (beyond question) that the Sphinx was built 10000 years ago?
 - What if Piltown man had not been proved to be a fraud?
 - What if the body of Tollund Man had not been found so carefully arranged?
 - What if further permanent shelters (such as those made of stone) of ancient Indigenous people are found in many other parts of Australia?

Apply

- 13 Divide the class into four groups. Each group will bring to class a ‘dig’ they have prepared—perhaps a cut-down grocery box, partially filled with sand or earth and a few small twigs and stones. Five small ‘artefacts’ (old and broken are best) will be buried at various depths. Swap your dig with another group. Using gloves and appropriate ‘tools’, take it in turns to conduct a careful role-played ‘excavation’. Write a brief report on your ‘findings’.

Analyse

- 14 Look carefully at Source 2.62.
- Which layer is likely to provide the oldest sources?
 - Which layer do you think is likely to have the more recent sources—D or B?
 - Why do you think layer C contains no historical sources?
 - Imagine there was an earthquake. It affected the right-hand side of this section of earth. Layer A on the right-hand side dropped down to align with Layer D on the left-hand side.
 - Draw a simple sketch to represent this drop in your workbook.
 - Explain why it would then be misleading for an archaeologist to say that the smashed disc on the right-hand side was older than the skeleton on the left-hand side.



Source 2.62
Different artefacts are found in different strata, generally arranged according to their age.

15 Read Source 2.63 and answer the following questions:

- What human evidence is there to support the hypothesis that a lost Roman legion might have ended up in China?
- What scientific methods have been used to try to confirm the reliability of that evidence? What are the results?
- What are archaeologists planning to do to further test this hypothesis?
- How do sources prepared by Chinese writers support this opinion?
- If the forebears of these people were indeed a lost **legion** of Roman soldiers, what other sources of evidence might you expect researchers (especially archaeologists) to eventually uncover in the region?

Evaluate

- 16 Assume that you have grown up and are still interested in history. Which supporting specialist would you most like to be to assist historians in their inquiries? Give reasons for your preference. (This may involve some research.)

Create

- 17 Pretend you are a dating method of your choice. Use costume and other props to help support your role play, which will be delivered to the class as a short oral presentation entitled 'What am I?' Your presentation should make it clear, humorously if you like, what your method involves.

Source 2.63

Genetic tests may prove theory of China's lost Roman legion

Sydney Morning Herald, 25 November 2010

Nick Squires

Genetic testing of villagers in a remote part of China [Liqian, on the fringes of the Gobi Desert] has shown that nearly two-thirds of their DNA is of Caucasian origin, lending support to the theory that they may be descended from a 'lost legion' of Roman soldiers ... Many of the villagers have blue or green eyes, long noses and even fair hair ...

Archaeologists plan to conduct digs in the region, along the ancient Silk Route, to search for remains of forts or structures built by the fabled army unit ...

The genetic tests have lent weight to the theory that Roman legionnaires [see p. 233] settled in the area in the 1st century BCE after fleeing a battle. The clash took place in 53 BCE between an army led by Marcus Crassus, a Roman general, and a larger force of Parthians, from what is now Iran, bringing to an abrupt halt the Roman Empire's eastwards expansion. Thousands of Romans were killed and Crassus beheaded, but some were said to have fled east.

They supposedly fought as mercenaries in a war between the Huns and the Chinese in 36 BCE. Chinese chroniclers referred to the capture of a 'fish scale formation' of troops, a possible reference to the 'tortoise' phalanx formation perfected by the legionnaires [see p. 233].



Source 2.64 A conservator restoring an ancient statue of the horse of Marcus Aurelius (121–180 ce), Roman emperor for the last 19 years of his life

2.4

Why is conservation important?

*Historical sources can be very fragile. Once exposed to the open air, pollution, humidity (water vapour in the air) and so on, many items will quickly deteriorate over time. This is quite apart from being stolen, or broken by careless handling. To remain safe and pristine for future generations, key **sources** need to be **conserved**.*

How are sources conserved?

Tourist numbers are growing rapidly in places such as Pompeii and the Indigenous art caves in the Kimberley. Too much trekking over the same ground, too much touching and too much breathing in a confined space can damage sources, especially if they are very old. As well, such actions may sometimes cause offence to others, or show disrespect to others' beliefs.

Conservators are now taking a range of measures to protect certain objects and places from overexposure. This is why Indigenous cave art, for example, is often fenced off. Such actions respect the spirituality of Indigenous people but they also protect this ancient art from damage. It is also why certain old buildings in Australia are put on a **heritage** list, which forces their conservation. Vulnerable parts may be roped off, or protected by boardwalks.

It is also why many sources are stored in libraries, art galleries and public museums. Some examples of these include:

- the Mitchell Library in the State Library of New South Wales, which houses a huge collection of historical sources on Australiana
- the Melbourne Museum, which, among other things, includes the Bunjilaka Aboriginal Cultural Centre (the aim of the Centre is to 'keep alive' the oral stories and history of Victoria's Koori people—those from the south-east of the state).

Venues such as museums and galleries provide security and proper storage facilities. But their design also sets the right environmental conditions. Some items, for example, must have muted light or a low humidity. As well, the staff working in such institutions have the training and skills to know how to restore and repair damaged items. They must also know what sort of **artefacts** are the most important to conserve. Sometimes this judgment is influenced by different cultural **perspectives**. At other times, it is to preserve evidence that might be crucial to preserving someone's 'voice' in an area of **contested** history.



Source 2.65 The Gallery of First Australians in the National Museum of Australia in Canberra includes this display, which provides evidence of the strong connection Torres Strait Islanders have long had with the sea.

Preserving heritage

Sources of our past are part of our heritage. They are a reminder of the glories and terrors of past times, and the mistakes and great advances made. They remind us where we have come from, and what shaped our societies and cultures. They give us a sense of who we are as a people.

Conserving these remnants of the past ensures that future generations will also be entitled to enjoy the same appreciation of their heritage.



Source 2.66 One of the glazed lions from Babylon's Processional Way



Source 2.67 The remains of the Processional Way at the start of the 20th century



Source 2.68 The reconstructed Ishtar Gate in the Pergamon Museum, Berlin

A conservation case study: the ruins of ancient Babylon

One of the means by which the past can be conserved is to reconstruct it. This has happened for the massive Ishtar Gate in Iraq.

The double gate was the main entrance to the ancient walled city of Babylon. It was built some 2500 years ago by Nabopolassar, the father of Nebuchadnezzar II. A paved Processional Way linked the two gates through an extended gatehouse. The way was lined with glazed brick reliefs of animals. Some of these reliefs are now housed in various museums around the world.

Babylon began as a city-state of **Mesopotamia** (see p. 24). Between 612 and 331 BCE, it was the busy hub of two **empires** (Neo-Babylonian and Persian). Its ruins are a vital part of Iraq's heritage.

Recreations of the front wall

The gate's foundations were excavated in the 20th century. The front gate was reconstructed in Berlin's Pergamon Museum, using what glazed bricks could be found on the site. These glazed bricks recreated a blue wall with rows of bulls and dragons—symbols of two Babylonian gods. As not all bricks were recovered, the Berlin reconstruction is shorter than the original front gate.

A smaller reproduction of the front gate was also built in Iraq by the former leader Saddam Hussein as an entrance to a museum opened in 2011.

Conserving the remains of the ruins

Computer scans have identified the nature of the damage being caused to the original gate foundations that remain. Groundwater is the main problem. Its salts are eroding the brick reliefs at the base of the mud brick gate.

A conservation plan developed by the World Monument Fund and Iraq's State Board of Antiquities and Heritage includes diverting water away from these ruins. In the longer term, the hope is to generate wide-scale interest in the conservation of the ancient area of Mesopotamia, from Ur to Nimrud. It is hoped this will attract scholars and tourists to help boost Iraq's war-torn economy.

A conservation case study: the Tomb of Menna, Egypt

The Tomb of Menna is one of 146 tombs dug into a hill on Egypt's West Bank at Luxor (formerly the ancient city of Thebes). They are the tombs of nobles and officials. Menna died about 3400 years ago, during ancient Egypt's 18th **dynasty**. Amenhotep III was probably ruling as the pharaoh when he died.

Why is Menna's tomb significant?

Menna is described in a tomb inscription as 'a scribe in the fields of the Lord of the Two Lands of Upper and Lower Egypt'. As a scribe, he had high social status and probably a great deal of wealth. This conclusion is supported by the evidence found in his tomb, which is beautifully painted and well preserved. Scenes throughout the tomb feature detailed depictions of members of his family. There are also many farming and riverside scenes that provide information about agricultural practices and about life along the river at that time.

Menna's tomb has proved to be very popular with tourists. Over time, though, the continuing stream of visitors, together with changing environmental conditions, has begun to damage the precious wall paintings.

Conservation action

In 2006, the Tomb of Menna Project was begun. Its aim was to document, and so help to preserve, the tomb's art. A number of universities and conservation agencies were involved. Using advanced scientific methods, the conservators implemented a careful strategy that included the following tasks:

- cleaning parts of the paintings
- analysing the properties of the paint used on the wall
- taking high-resolution digital photos and joining them to create an exact visual record of the tomb's art (this provides a base against which the condition of the paintwork can be checked, and will help conservators to quickly detect any further deterioration)
- building a new wooden floor and rails to stop people getting too close to the paintings, or going where they were not meant to within the tomb
- installing low-impact lighting.



Source 2.69 One of the paintings from the wall of Menna's tomb

Check your understanding

- 1 In your own words, explain why conserving the remains of our past is important.
- 2 What role does the Mitchell Library play in this regard?
- 3 Why do you think archaeologists and conservators thought it worthwhile to reconstruct the front part of Babylon's Ishtar Gate, using what original glazed tiles they could find? Why, for instance, did they not just build a copy?
- 4 What sort of benefits, both now and in the future, do you think conservation actions for the Ishtar Gate will have? Brainstorm in small groups, listing as many benefits as you can think of.
- 5 **a** What is being done to help to conserve the Tomb of Menna in Egypt?
b How effective do you think these measures will be? Explain.
- 6 Think of something old you know of in Australia (a natural feature of significance, a building or an important artefact). Develop a strategy you would implement (if you had the money and unlimited resources) to conserve it for future generations.

Doughnut thinking

It is easy to argue for what you believe in. It is not always easy, as some debaters will agree, to argue a case for something that you do not personally support. But it is a very worthwhile activity. It forces you to take both sides of an issue for a time and to think about issues from different perspectives. It encourages you to communicate, helps to exercise your memory (for you do not take notes) and it sharpens your critical thinking.

Here's what you do for this task (all up, the activity should take about 10 to 15 minutes):

Step 1: Form two concentric circles. (Your teacher may choose to conduct this activity outside of the classroom.) Those in the outer circle face inwards; those in the inner circle face outwards. You effectively form a circle of facing pairs.

Step 2: The topic to be argued is: 'Public access to all significant Indigenous sites should be forbidden in order to aid in their conservation.' Those in the outer circle will argue the 'No' case with their inner circle partner, who will argue the 'Yes' case. Debate in pairs for about a minute.

Step 3: Those in the outer circle move to the right to a new inner circle partner two people away. Repeat the argument process.

Step 4: Those in the outer circle move to the right to a new inner circle partner two people away. This time, those in the outer circle argue the 'Yes' case and their partner in the inner circle the 'No case'.

Step 5: Repeat Step 4.

Back in the classroom, as a class discuss how useful you felt this exercise was for appreciating both sides of an argument. What did you learn from it? Importantly, what did you learn about the differing views about conserving key Indigenous sites?

Source 2.70 To Indigenous people, Women's dreaming (shown here) is a sacred site belonging to the Pintupi Aborigines. Because of the large number of tourist visiting sacred Indigenous sites, some people think that public access to such sites should be limited.



2.4 Why is conservation important?

Remember

- 1 Explain why increasing numbers of visitors to some historical sites pose concerns for conservators.

Understand

- 2 Look at Source 2.69. On the basis of this source, what are some things we know about the Egypt of Menna's time?
- 3 With a partner, discuss what the conservator is doing in Source 2.64. What do you think the red and white lines might signify?
- 4 What sort of personal qualities and skills do you think a good conservator would need? Why?
- 5 Find out in what ways the Jewish Holocaust Museum & Research Centre in Melbourne helps to conserve the past.

Apply

- 6 What do you think it would be like to live in a world where everybody knew nothing at all about the past, beyond their own lives? With a partner, consider some of the questions and concerns people who lived in such a world might have. Do you think it would be a better or worse world than the one you live in? Give reasons for your response.

Analyse

- 7 Find out more information about the Glenrowan Tourist Centre (see Source 2.71) through an Internet (Google) search. In what different ways does the centre help to conserve aspects of the history of Ned Kelly?

Evaluate

- 8 Which of all the places of historical interest on Australia that you might have visited, or know a little about, do you think is most important to conserve? Why?

Create

- 9 [🔗](#) A link to the World Heritage Conservation site is available on your **obook**. Use the interactive tools the site provides to compile an A3 facts chart of four conservation sites that interest you.

Source 2.71 An enactment of the shoot-out with Ned Kelly at the Glenrowan Tourist Centre



The Mediterranean world

The Mediterranean region is where the roots of Western civilisations were laid down. In its ancient past, it was 'home' to a diversity of peoples. Among these were the Phoenicians, Minoans, Mycenaeans, Hittites, Greeks, Romans and the varied peoples of the Levant (the western part of Asia). Two of the world's first civilisations—ancient Egypt and ancient Sumer—also developed there.

The Mediterranean region is the meeting point of three continents: Africa, Asia and Europe. This fact of geography influenced its history. It became a place where people from vastly different cultures and races met and interacted.

Its lands encircle the Mediterranean Sea. A mostly temperate climate allowed agricultural settlements to prosper in much of the terrain. Long rivers provided fertile lands, transport routes and water for irrigation.

The waters of the Mediterranean Sea are mostly calm. Once ancient societies had built and mastered the use of boats, it provided an ideal route for trade and the exchange of ideas and beliefs—and for conquests.



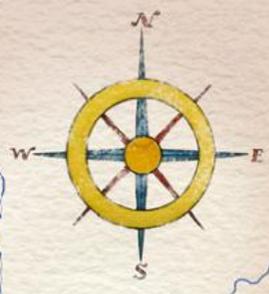
Source A1 The Mediterranean region and some of its ancient civilisations and empires





KEY: *Approximate extent of empire/civilisation at its peak*

Ancient Sumer	
Ancient Egypt	
Ancient Greece	
Ancient Rome	
Ancient Persia	
Hellenistic empire	



Key events

BCE

c. 3150

Upper and Lower Kingdoms of Egypt united under one ruler, probably Mendes

c. 3000

Hieroglyphs start being used in Egypt; sculptures being produced on the Cyclades Islands



Sculpture of a harpist made in the Cyclades about 4400 years ago

c. 2500

First (and biggest) of the Giza pyramids built as the tomb for the Egyptian pharaoh Khufu

c. 2000

Beginnings of Minoan civilisation on Crete

c. 1525

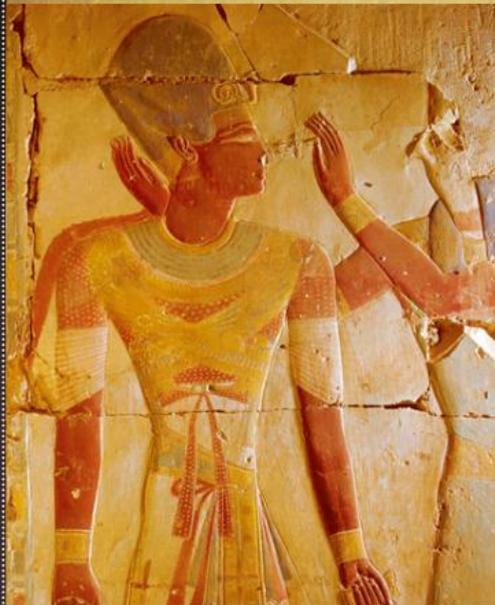
Eruption of super-volcano on Thera (now island of Santorini) begins the decline of Minoan civilisation

c. 1324

The pharaoh Tutankhamen dies; his tomb, found in 1922, was almost untouched by robbers

c. 1279

Egyptian pharaoh Ramses II begins his 66-year reign



Painting of Ramses II ready for war

c. 1150

Mycenaean domination in Peloponnesian Peninsula ends; Greece enters a 'Dark Age' about which little is known

c. 776

First Olympic Games held at Olympia in Greece; city-states starting to form in Greece

c. 753

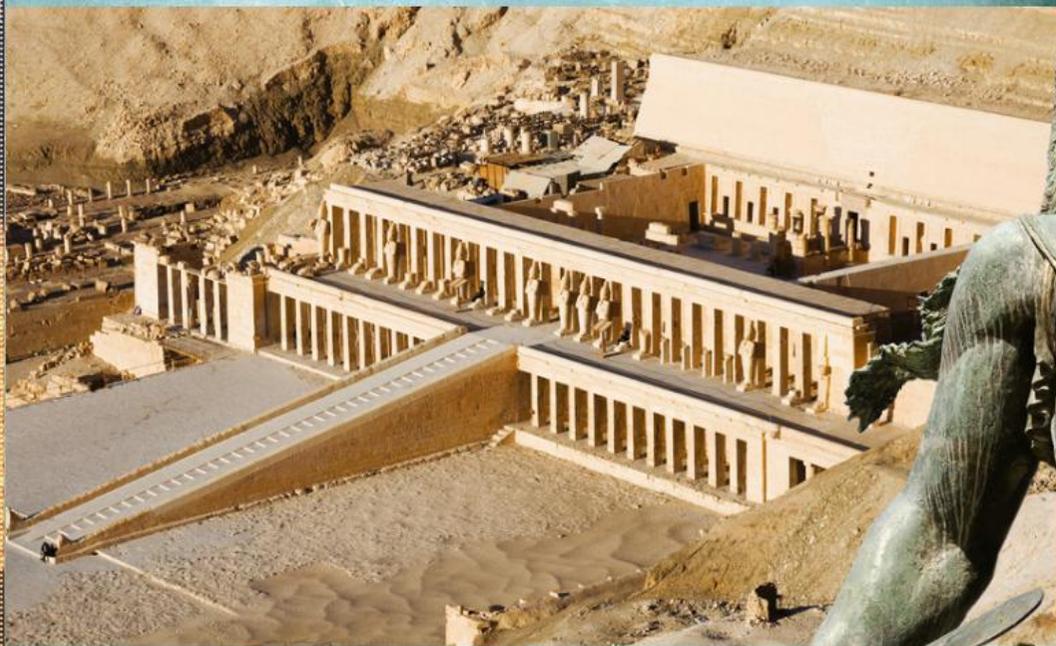
Legendary founding of Rome by Romulus

c. 650

Messenian people revolt against domination by the city-state of Athens (Greece) and are put down. They are made slaves and Sparta becomes a military state.

c. 1490

Hatshepsut becomes a pharaoh in Egypt—unusual because she is female



The mortuary (funeral) temple of Hatshepsut in Luxor, Egypt

Source A2 Timeline of some key events in the history of the ancient Mediterranean region

510

Republic of Rome is established

c. 500

Celtic people move from central Europe into places we now call Spain and France

c. 480

King Leonidas of Sparta tries to hold back the advancing Persian invasion at the pass of Thermopylae

Statue of Leonidas



c. 461

Under Pericles, the Golden Age begins in Athens

c. 460

Greek historian Herodotus writes his *Histories*

c. 447

Work starts on the Parthenon in Athens

c. 331

The Macedonian king, Alexander the Great, conquers the Persian empire; Greek influence (called the 'Hellenistic period') begins to spread throughout central Asia and beyond

202

Rome defeats the Carthaginian general Hannibal, ending the Second Punic War between Rome and Carthage

146

Rome ends independence of last of the Greek city-states, a region it had dominated since 168

44

Julius Caesar, a powerful leader who wanted total control of the Senate-dominated republic of Rome, is assassinated

30

Egyptian ruler Cleopatra commits suicide after her 21-year reign; ancient Egypt made part of the Roman empire

27

Octavian becomes a ruler of Rome and is renamed Augustus. He was not called an emperor, but is often described as such because of the power the Senate allowed him to have.

CE

50

Londonium (later known as London) starts being built

64

Fire destroys Rome; emperor Nero blames the Christians and uses this as an excuse to persecute them further

380

Roman army begins withdrawing from Britain, leaving Celts unprotected against the later invasion of the Germanic tribes such as the Saxons

410

Visigoths plunder Rome

395

Roman empire permanently divided into eastern and western empires

476

The Ostrogoth leader Odovacer enters Rome and forces the last of the western Roman emperors to give up his rule

79

Mount Vesuvius erupts, burying the Roman towns of Pompeii and Herculaneum



Fossilised remains of someone killed in Herculaneum by the eruption of Mount Vesuvius

80

Colosseum opens in Rome with huge loss of life (men and animals) for public entertainment

117

Height of the Roman empire

122

Roman emperor Hadrian orders a wall to be built in northern Britain to keep out northern barbarians

c. 315

Roman emperor Constantine (who becomes a Christian) orders the building of several Christian churches, including St Peter's in Rome



Part of the interior of St Peter's Basilica (church) in Rome



Source A3 Artist's impression of ancient Sumerians bringing offerings to the gods they believed lived in the ziggurat temples

Explorers, traders and conquerors

The river valley settlements of ancient Sumer and Egypt were among the first **civilisations** in the world. They emerged in the Mediterranean region some 5000 years ago. Each had a complex culture, advanced technologies and strong trading networks. But, in time, each was taken over by stronger powers.

Sumer became part of the Akkadian **empire** during the 23rd century BCE.

Egypt, after being ruled by foreign powers such as the Hittites (a Semitic people), Nubians and Libyans, became a part of three empires: the Persian empire (until 330 BCE), the Hellenistic empire until 146 BCE and the Roman empire until 476 CE.

Besides these two river valley civilisations, there were also other societies emerging around the Mediterranean Sea and on some of its islands. These are detailed in Source A4.

Society/culture (period)	Location within the Mediterranean region	Comments
Cycladic people (c. 3000–2000 BCE)	Cyclades (group of islands in the Aegean Sea)	Bronze Age culture; dependent on trade; included the strong trading island of Delos
Minoans (c. 3000–1100 BCE)	Crete	Bronze Age culture; sea merchants; a founding culture of ancient Greece
Mycenaeans (c. 1600–1100 BCE)	Mainland Greece; Peloponnesian Peninsula	Bronze Age culture; merchants and warriors; a founding culture of ancient Greece
Phoenicians (Punics) (c. 1550–300 BCE)	Eastern Mediterranean, made up by parts of modern Lebanon, Syria and Israel	The region's first sailors; active sea explorers and traders; thought to have invented the bireme ; built the cities of Byblos, Tyre and Sidon
Ancient Greeks	Roughly today's Greece, but also included the western coastal strip of modern Turkey	Active sea traders; set up many trading colonies around the Mediterranean and Black seas
Hittites (c. 1700–1200 BCE)	Anatolia (part of today's Turkey) and northern Syria; spoke an Indo-European language	Active traders; often at war; ended the Old Babylonian empire in Mesopotamia; took on aspects of culture of ancient Sumer, which they spread through their contacts in the Mediterranean; ruled Egypt between 1648 and 1540 BCE

Source A4 Some of the ancient peoples of the Mediterranean region

From time to time, the different peoples of the region had contact with one another, mostly as traders. Goods, ideas, information and technologies were exchanged. For example, from the Egyptians, the Greeks learned about making ‘paper’ from the papyrus plant. The Phoenicians, the first to develop an alphabet, would influence the written languages of both the ancient Greeks and Romans.

The rise and fall of empires

The Mediterranean region was part of some very large empires (see Source A1), formed and ended through war.

Persian empire: Formed in the 6th century BCE by Cyrus the Great (‘father’ of the Achaemenid dynasty). His grandson, Xerxes I (520–465 BCE) fought the Greeks at the Battle of Thermopylae (see p. 201). A later descendant, Darius III (c. 380–330 BCE), was defeated by the Macedonian king Alexander the Great in 330 BCE, ending the empire.

Hellenistic empire: Set up by Alexander the Great when he defeated the Persians in 330 BCE. One of his aims was to spread Greek culture. (A Hellene is a native Greek.) After he died in 323 BCE, squabbling broke out among his generals. His great empire was divided in three: the Macedonians, the Ptolemies (in Egypt) and the Seleucids (in Syria). Ancient Rome would later make all three parts of its empire.

Carthaginian empire: Included tracts of land in southern Spain and northern Africa, and Corsica and Sardinia. It was headed by Carthage (north Africa), a trading city set up by the Phoenicians. Ancient Rome made this empire part of its own after the Punic wars, fought between 264 and 146 BCE.

Roman empire: At its peak (around 120 CE), included all lands around the Mediterranean Sea. Its huge size was a factor in its decline. Though split in two, its Western empire could not withstand waves of **barbarian** invasions. It ended in 476 CE. By then, Christianity, a religion from Judea, dominated both parts of the empire.



Source A5 Mosaic detail of the Battle of Issus (333 BCE) between Persian and Macedonian armies. Three years later, Alexander the Great had made the Persian empire part of his own Hellenistic empire.

Check your learning

- 1 **a** Which three continents meet in the Mediterranean region?
b Suggest how this might have influenced the region’s history.
- 2 Use an atlas and Source A1. Find and name two modern-day countries that were once part of two or more ancient empires.
- 3 How many years had passed after Rome’s legendary founding by Romulus when Octavian deposed the last emperor of the western empire?
- 4 Through research, prepare an illustrated facts chart on one of the ancient Mediterranean people’s listed in Source A4.
- 5 Explain how each of the following empires ended:
 - Persian
 - Carthaginian
 - western Roman.
- 6 By the early 7th century CE, much of the Mediterranean region was part of another empire: the Islamic empire. Discuss as a class what lessons we can learn about Western civilisation from this brief overview.

depth study option

Ancient Egypt

About 30 000 years ago, the Sahara Desert of north Africa was a grassy plain. It began to dry out about 8000 BCE. This climate change forced hunters and gatherers in the region to move on. Many drifted towards the flood plain of the Nile River. The remains of semi-permanent settlements have been found there dating back to about 5000 BCE.

From this simple start developed one of the world's first **civilisations**: ancient Egypt. It lasted for nearly 3000 years.

The Nile, 6700 kilometres in length, was Egypt's lifeblood. It provided water to drink and to use for irrigation and washing. Its habitat contained food, as well as plants to make things people needed. When it flooded, it dumped fertile silt on the floodplains, enriching the soil. It was also a route for transport and trade. In short, the river sustained the society.

As the population grew, the society became more structured. Most of its people were farmers. Those who did not farm adopted other social roles, such as soldiers and merchants. Over time,

the **cultures** of the different settlements along the river evolved into a common culture adopted by all. Advances were made in communications, and building and engineering expertise developed.

Powerful rulers, called **pharaohs**, expanded Egypt's territory and extended its trade. Grand monuments were built that would last for thousands of years. Some of the most impressive structures in the world—the great rock temple at Abu Simbel and the Giza **pyramids**—were among these. Scholars are amazed that such precise workmanship could have been accomplished so long ago.

Key inquiry questions

3.1 How do geographical features influence human settlements?

3.2 What shaped the roles of key groups in ancient societies?

3.3 How do beliefs, values and practices influence lifestyle?

3.4 How do contacts and conflicts change societies?



3

bigpicture

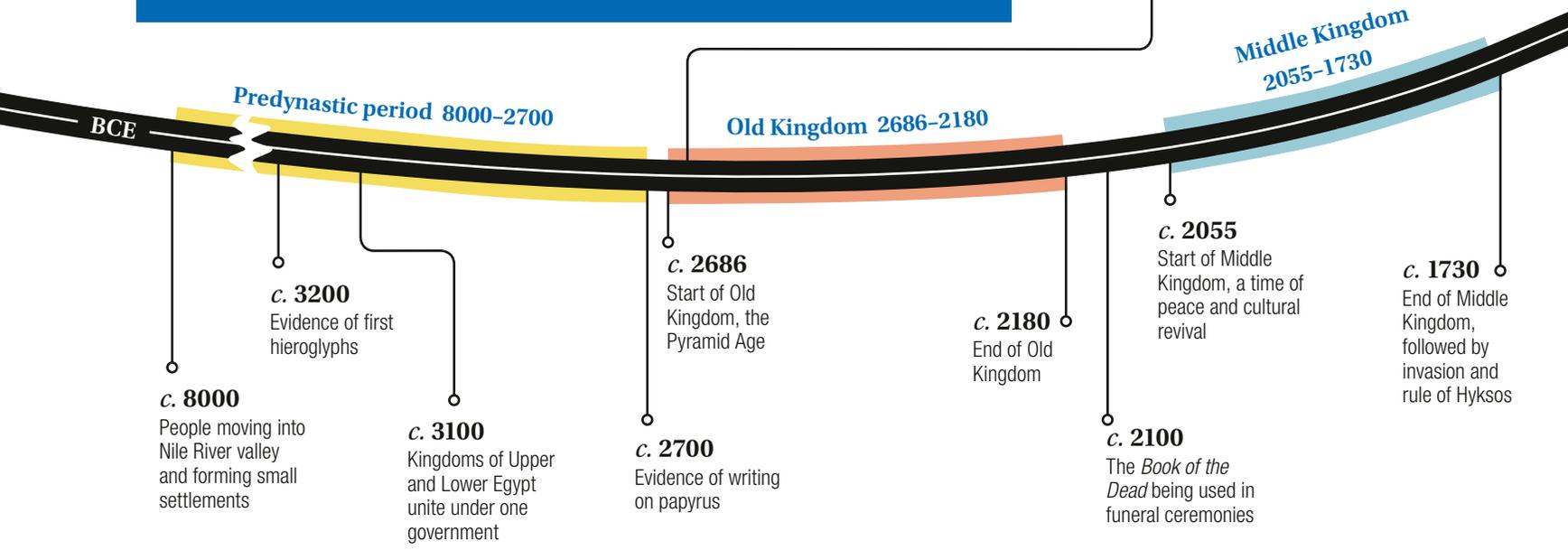
Ancient Egypt

*Ancient Egypt was ruled under one government from about 3100 BCE. There were 31 **dynasties** (or family generations) of rulers between then and 30 BCE. This represented the rule of at least 70 **pharaohs** (or kings). During its long history, there were three kingdoms in ancient Egypt. Each was followed by a so-called **Intermediate period**. The Second and Third Intermediate periods were times when Egypt was ruled by conquering powers: the Hyksos (from ancient Palestine), the Libyans and the Nubians. In 332 BCE, Egypt was made part of the empire of Alexander the Great. (It was at the time part of the Persian empire.) In 30 BCE, it became part of the empire of ancient Rome.*

The Djoser pyramid is the oldest building in the world made from cut blocks.



c. 2650
Djoser step pyramid built in Saqqara (an ancient burial ground)



Source 3.1 Timeline of some key events and developments in the history of ancient Egypt



This bust of Cleopatra was created during the time of her rule as the last pharaoh of Egypt.



30
Last Ptolemaic ruler, Cleopatra, commits suicide and Egypt becomes part of the Roman empire

524
Start of Persian rule of Egypt

332
Egypt made part of the empire of Alexander the Great; start of the Ptolemaic dynasty

c. 600
First attempts made to link Nile River to the Red Sea by way of a canal

c. 1069
End of New kingdom, followed by rule of Libyan invaders

c. 716
Start of Nubian rule of Egypt

c. 1213
Death of pharaoh Ramses II

c. 1275
Battle of Kadesh; pharaoh Ramses II claims a great victory against the Hittites

c. 1325
The pharaoh Tutankhamen buried in the Valley of the Kings

c. 1473
The woman Hatshepsut becomes pharaoh

c. 1550
Start of New Kingdom, an age of empire building

New Kingdom, 1550-1069

BCE

Mortuary temple of the pharaoh Hatshepsut



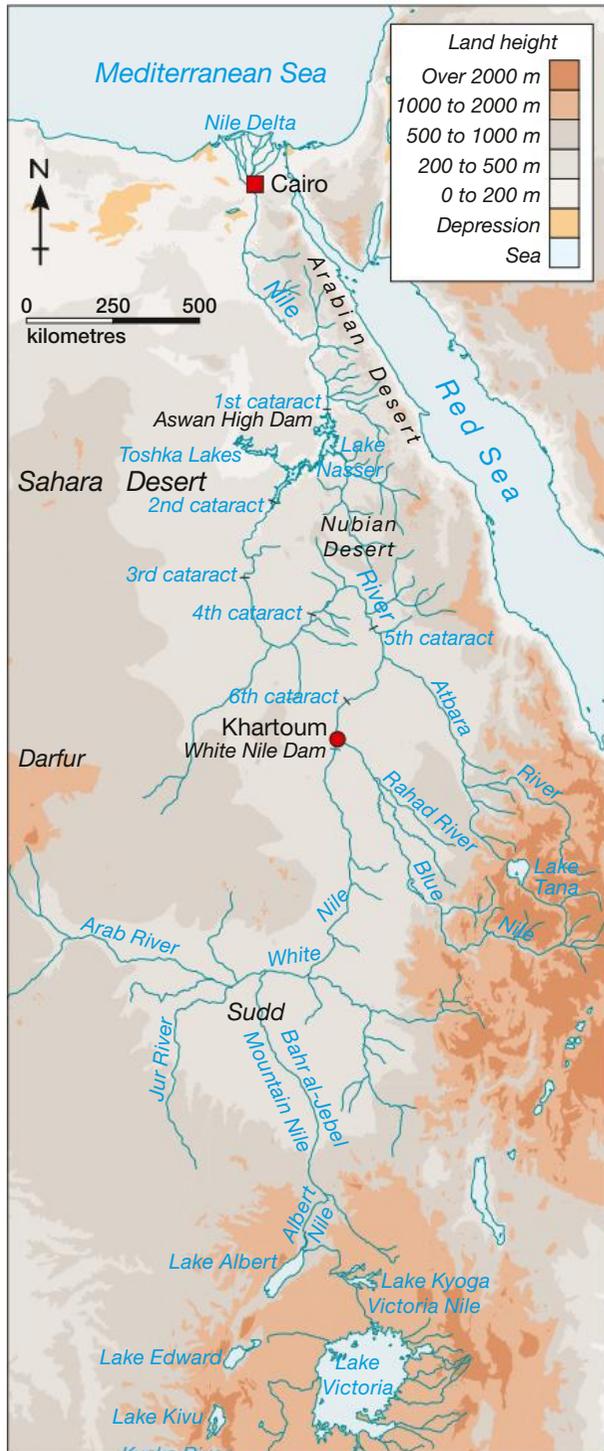


Source 3.2 Aswan today. The boats and houses are modern, but this Nile scene is much as it was in the times of ancient Egypt.

3.1 How do geographical features influence human settlements?

*Physical features played a vital role in shaping ancient Egypt. In fact, without the Nile River, Egypt would never have developed as a **civilisation**. Fed by tributaries to the south, the river was Egypt's lifeblood. Its resources, and its ebbs and flows, helped the people to survive and prosper. It also influenced many aspects of their lifestyle.*

The Nile River was not the only geographical feature to influence the development of Egypt. There were also the highlands and mountain ranges to the south. Their melting snow and heavy spring rains provided floods each year that nourished the desert soil with fertilising silt. The vast deserts that surrounded ancient Egypt's lands were another feature: they provided both a protective buffer and resources. And there were the adjacent seas: the Mediterranean Sea to the north, and the Red Sea to the east.



Physical features in and around Egypt

Ancient Egypt was a long, narrow country in north-eastern Africa. The world's longest river, the Nile, ran through its entire length of 4000 km. It drained to the north, through a **delta** into what we call the Mediterranean Sea.

The Nile River

Ancient Egypt's desert environment made the Nile a critical geographical feature. It was so essential for the society's survival that the people worshipped it as a god (see Source 3.4).

The Nile has three main tributaries: the White Nile, the Blue Nile and the Atbara River. The Blue Nile and the Atbara River begin in the highlands of central Africa. Every summer, they are flooded by melting snow and torrential rains. These waters gush into the Nile, carrying a load of dark mountain silt that is rich in nutrients. The source of the White Nile is a series of linked lowland lakes. It contributes a smaller but steadier volume of water to the Nile.

Today, dams (such as the Aswan Dam) catch much of this torrent; in the days of ancient Egypt, the swollen river flowed freely over the river's flood plain. That time in the Egyptian calendar was called the **Inundation**, or Akhet (see Source 3.6).

The ancient Egyptians called the fertile dark land around the river Kemet, which meant 'black land'. This was where most people lived. The expanses of desert on either side they called Dshret. This meant 'red land'.

Source 3.4

He [the Nile, seen as the god Hapi] is the creator of all good things, as master of energy, full of sweetness in his choice. If offerings are made it is thanks to Him. He brings forth the herbage [grass] for the flocks, and sees that each god receives his sacrifices ... He spreads himself over Egypt, filling the granaries [grain storehouses] ... watching over the goods of the unhappy.

From an ancient hymn to the Nile

Source 3.3 Map of ancient Egypt, with location map (above) and aerial photograph of the Nile (above right)

Source 3.5 Artist's impression of the central role that the Nile River played for ancient Egyptians



Crops included wheat, barley, lentils, beans, onions, cucumbers, grapes and figs. Trained baboons were sometimes used to pick figs growing too high for people to reach.

Flax plants were turned into a cloth called linen to make clothing.

Bricks were made from river bank mud. It was sometimes mixed with straw for strength. The mud bricks were packed into moulds and left to dry hard in the sun.

Pleasure boats moved travellers up and down the river. Some boats were adapted as funeral boats to carry the bodies of pharaohs to their tombs.

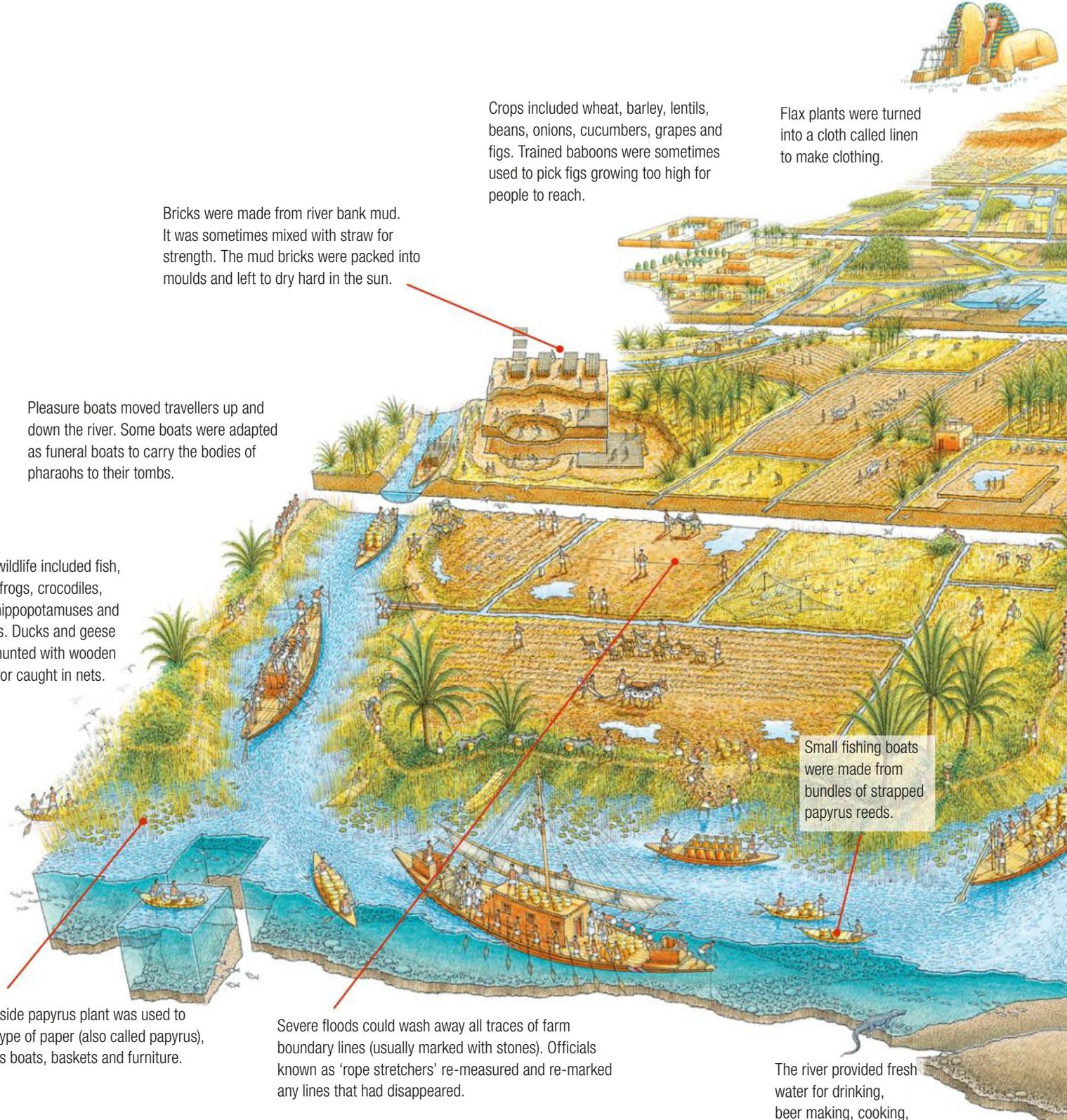
River wildlife included fish, birds, frogs, crocodiles, eels, hippopotamuses and snakes. Ducks and geese were hunted with wooden sticks or caught in nets.

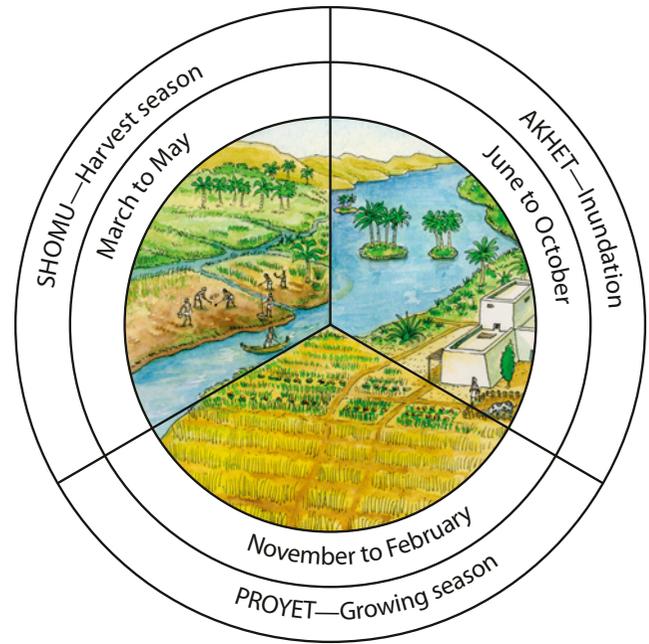
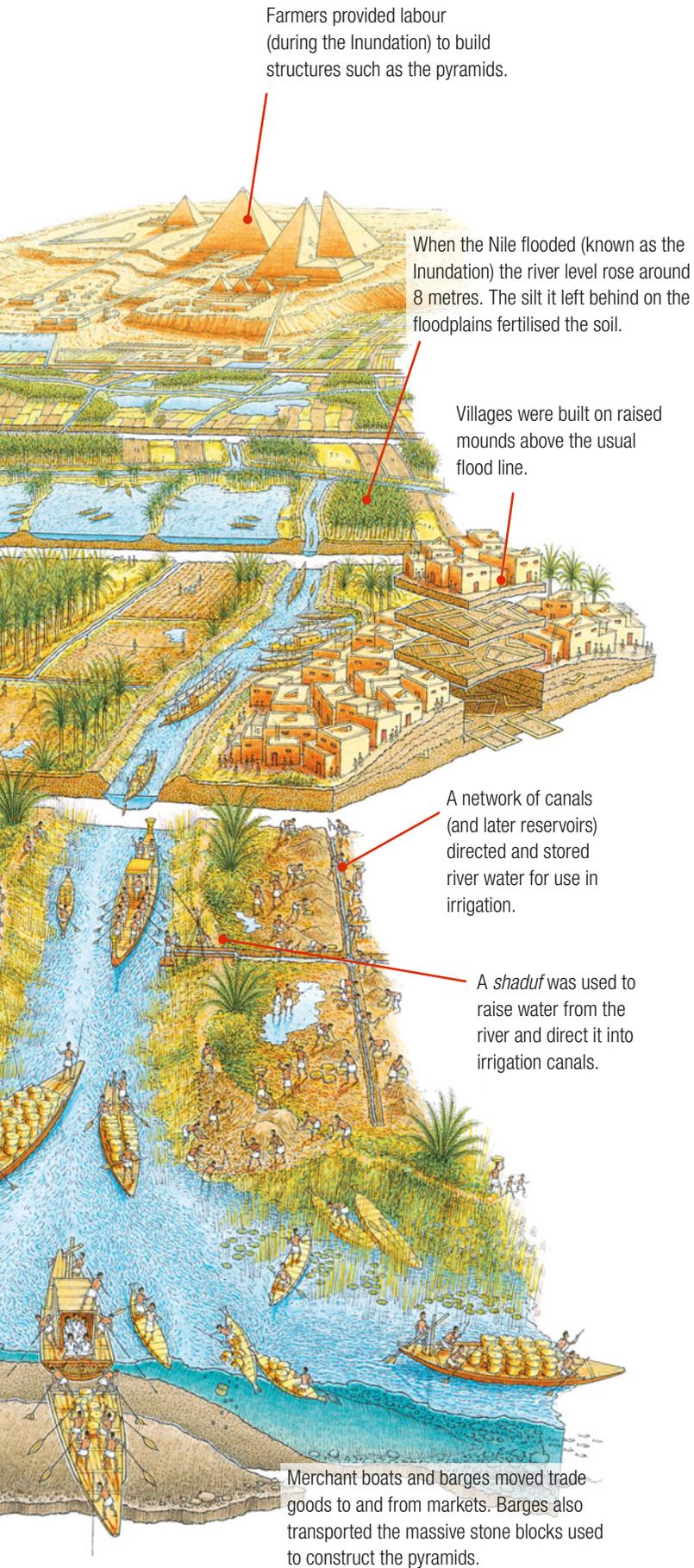
Small fishing boats were made from bundles of strapped papyrus reeds.

The riverside papyrus plant was used to make a type of paper (also called papyrus), as well as boats, baskets and furniture.

Severe floods could wash away all traces of farm boundary lines (usually marked with stones). Officials known as 'rope stretchers' re-measured and re-marked any lines that had disappeared.

The river provided fresh water for drinking, beer making, cooking, washing and irrigation.





Source 3.6 The ancient Egyptian 'seasons'

Check your learning

- 1 Study the illustration and labels shown as Source 3.5.
 - a What was the Inundation and why was it so important for the ancient Egyptians?
 - b What problems might it cause?
 - c What devices did the ancient Egyptians use or construct to help store and distribute water to fields?
 - d How were buildings made and villages designed? What link does this have with a riverside environment?
 - e Create a table that sorts the animals you can see in this illustration into three different categories:
 - animals used for farming and transport
 - hunted animals
 - dangerous animals.
 - f For what different purposes were boats used?
- 2 In groups, discuss how people would have built boats from reeds. Draw sketches and suggest likely design, tools, measurements and so on.
- 3 Find out through Internet research how a shaduf worked. Suggest a modification or addition that would have made it work better.
- 4 Look carefully at Source 3.6. If you had lived in ancient Egypt, what 'season' would it be now? What would be happening?



Source 3.7 This satellite view of the Nile shows the Nile like a green ribbon in an expanse of desert. Note its expansive delta.

The deserts of north Africa

Ancient Egypt lay within what is now the biggest desert in the world: the Sahara. It is mostly a harsh, inhospitable place.

Egypt's surrounding deserts provided it with some security against attack. Advancing armies would have had a long, hot walk if attacking from the east or west.

Desert resources

Besides being the habitat of many animals hunted for food (such as gazelles, hares and foxes), the deserts were sources of minerals and rocks. Rocks quarried by the Egyptians included granite, flint (an extremely hard rock), sandstone, limestone and alabaster (a kind of white marble). Slaves worked the quarries, though under horrific conditions because of the heat and dust.

Metals such as copper, silver, gold and (later) iron were sometimes extracted by heating and melting the metal-bearing ores dug from desert mines. Egypt's stores of gold increased significantly when it conquered the gold-rich region of Nubia to the south. (In fact, *nub* is the Egyptian word for 'gold'.)

Egypt's access to such resources had an impact on its trade (and wealth). It also influenced the materials used to construct its buildings, and to make jewellery, utensils, furniture and other artefacts.

As mentioned earlier, the Nile River influenced people's beliefs. Besides the god Hapi, there was Sobek and Thoth. Thoth, the god of wisdom and intelligence, was often shown with the head of a river ibis. Desert animals influenced belief systems as well. For instance, fear of creatures such as snakes and scorpions found their way into magic spells!



Source 3.8 The sting from the tail of a scorpion is very painful; the venom of some species is so toxic it can kill people.

Source 3.9 Influence of desert animals on some ancient Egyptian beliefs

Desert animal	Impact on belief systems
Scorpion	Serket, the Egyptian goddess of the dead, is shown with a scorpion on top of her head.
Cobra	The cobra symbolised Wadjet, a goddess of Lower Egypt. A raised cobra head was part of the design of the pharaoh's uraeus (see p. 117). It was a symbol of the pharaoh's power.
Vulture	This is the symbol of Nekhbet, a goddess of Upper Egypt.
Jackal	Anubis, the Egyptian god of the dead, is depicted with a jackal's head. (Jackals often hung around places where the dead were buried.)
Falcon	The god Horus is shown with a falcon's head. He was the sky god, and one of ancient Egypt's earliest deities.

How the deserts influenced lifestyle

The ancient Egyptians had to adjust to an environment that had a very hot, dry climate. As might be expected, theirs was mostly an outdoors lifestyle. Most people worked outside as farmers, fishers, builders and merchants. People cooked and often slept outside their homes (frequently on the roof) because of the heat.

Leisure time was also mostly an outdoor activity. Evidence from tomb paintings and texts indicate people hunted, sailed, swam, fished, cruised up and down the Nile and trapped birds in nets.

Houses for a hot climate

Rich or poor, most Egyptians lived in houses of similar design. These had flat roofs and were made from sun-dried mud bricks. Tomb drawings show multi-storey homes. However, many scholars think this may have been an attempt to show the number of rooms. Archaeological evidence suggests most dwellings were single-storey structures.

The one-room homes of poor farmers had dirt floors. In urban areas, houses were joined, a bit like apartments and terrace housing today. Narrow alleyways provided access.



Source 3.10 A headrest used by the wealthy. It allowed air to circulate around the head and neck.

Check your learning

- 1 Why did most ancient Egyptians choose to settle on Kemet land?
- 2 Study Source 3.5. How did the Nile River influence the lifestyle of ancient Egyptians? Explain by writing a poem OR performing a song OR preparing an 'observation notebook entry' of data and sketches.
- 3 How did physical features to Egypt's south contribute to the Inundation?
- 4 Suggest three reasons why the Nile River was worshipped as a god by the ancient Egyptians.
- 5 How did the deserts surrounding the settlements of ancient Egypt have an impact on:
 - some key resources
 - potential sources of food
 - people's beliefs?
- 6 In which two ways did desert animals influence the lives of ancient Egyptians?

evidence: living with dust and glare

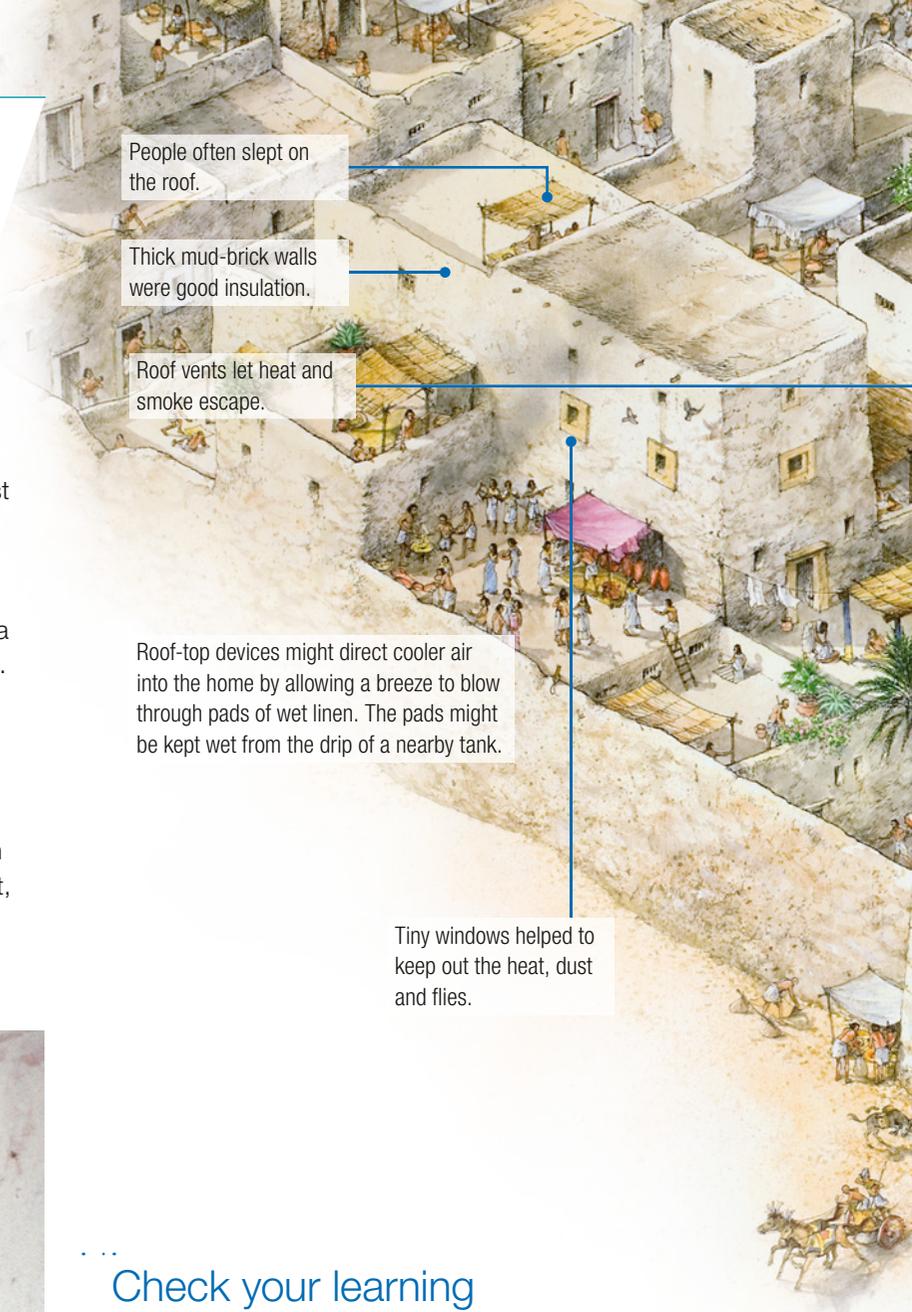
Ancient Egypt's proximity to deserts made dust, glare and wind-blown sand a fact of life. Eye infections or irritations were common ailments. Stone reliefs have been found in tombs that depict groups of blind people.

Ancient **papyrus** texts record that bat's blood was one treatment for eye complaints; another was rubbing a paste of mashed human brain and honey over the affected eye. Men and women alike wore heavy eye make-up—eye shadow and eye liner—in part to protect their eyes from dust and glare. It was mostly black or green (colours of fertility). Kohl (the black colour) was a lead compound. The green colour was malachite, a compound of copper. More recent scientific studies provide evidence that malachite produces a chemical action in skin cells that boosts the immune system. So perhaps the ancient Egyptians were on to something!

Men and women also wore wigs, usually over a shaved scalp. Shaving kept heads cool (when at home and without wigs) and allowed scalps to be more easily kept clean. A cone of solid perfumed fat might be worn on top of a wig on special occasions (see Source 3.11). As it melted in the heat, sweet-smelling liquid dripped over the face and upper body, cooling the skin.



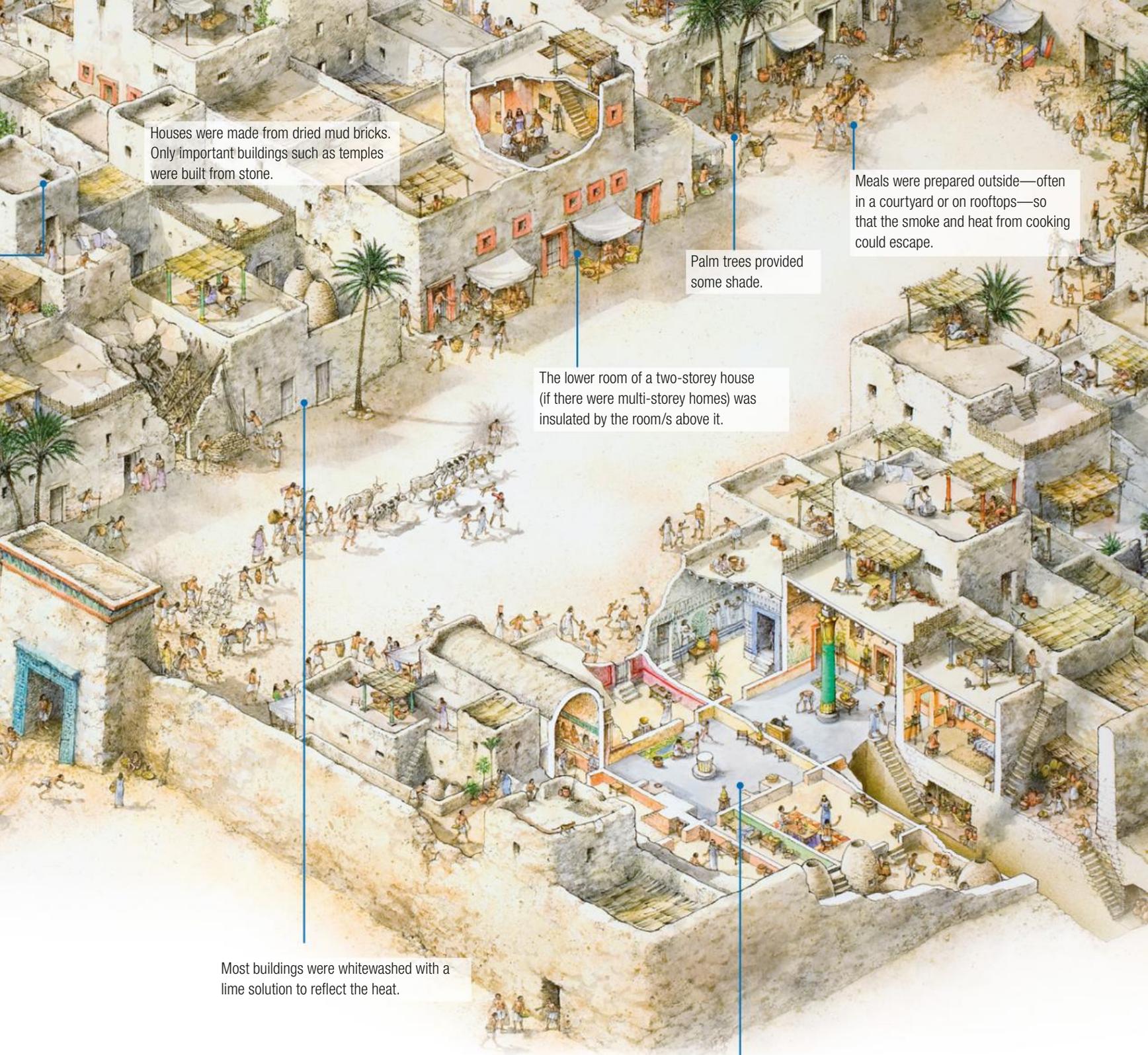
Source 3.11 Detail from an ancient Egyptian tomb painting showing a woman wearing kohl make-up and a cone of cooling fat on top of her wig.



Check your learning

Look carefully at Source 3.12. Based on this source and what you have already learned about ancient Egypt, answer the following questions:

- 1 Identify some of the outdoors activities that you observe in this illustration.
- 2 Where did people often cook and sleep? Why?
- 3 Why are the buildings and walls white?
- 4 What were the houses made of?
- 5 Find a section of this illustration that you think would have been the coolest place to be in this village. Give reasons for your opinion.
- 6 What resources from Egypt's local environment would have been used to build a settlement such as shown here? Explain the processes.
- 7 Working in groups, use source 3.12 for inspiration to build a typical village in ancient Egypt.



Houses were made from dried mud bricks. Only important buildings such as temples were built from stone.

Meals were prepared outside—often in a courtyard or on rooftops—so that the smoke and heat from cooking could escape.

Palm trees provided some shade.

The lower room of a two-storey house (if there were multi-storey homes) was insulated by the room/s above it.

Most buildings were whitewashed with a lime solution to reflect the heat.

Floors were made from packed earth or, sometimes, tiles; both these surfaces would be cool to the touch.

Source 3.12 Modern artist's impression: cool house designs for the hot desert environment of ancient Egypt



Source 3.13 Tomb painting of Nefertari (c. 1290–1254 BCE) playing senet, a popular game in ancient Egypt. She was one of the main wives of pharaoh Ramses II. Note her see-through dress.



Source 3.14 Papyrus sandals, such as these from ancient Egypt and now in the Louvre in Paris, would have been very cool to wear.

Cool fashions

People in ancient Egypt adapted to the hot, dry climate they lived in by dressing lightly. Men (including the pharaoh) were often bare-chested and wore short linen tunics. Women typically wore long close-fitting linen dresses. Most clothing (like house walls) was a ‘cooling’ white, as white reflects heat. (By contrast, dark colours absorb heat.) Because linen was a natural fabric, made from the flax plant, it ‘breathed’, allowing perspiration to evaporate more readily.

The linen worn by the wealthy was fine and see-through, and often pleated (see Source 3.13). Coarser fabric was worn by the poor. Children were usually naked, as were slaves. Children’s hair was commonly shaved except for a fairly long tuft on one side of the head.

Leather or papyrus sandals (some a bit like today’s thongs) might be worn by wealthier folk, but most people went barefoot.

Fighting dirt and smells

The ancient Greek historian Herodotus was impressed by the personal hygiene of priests in ancient Egypt. He noted that they kept their bodies and clothes very clean.



Source 3.15 Physical map of the Mediterranean Sea and surrounds

The Mediterranean and Red seas

The Mediterranean Sea is around 2.5 million square kilometres in area (including the Marmara Sea, the small body of water between the Aegean and the Black seas—see Source 3.15). It has no tides and mostly stable wind patterns, so it has very few storms. Its waters wash about 46 000 kilometres of coastline, much of which twists around sheltered bays and natural harbours. The climate of the region sees mild, wet winters and hot, dry summers. These factors made the sea a natural transport route for those societies living around or close to it.

The Red Sea (to Egypt's east) is about 1400 kilometres long. It separates the continents of Africa and Asia. Like its surrounding deserts, the Mediterranean and Red seas provided Egypt with a natural buffer against invasion from across the sea. At least this was so until ancient societies began to build boats big enough to carry large armies.

Ancient Egyptian traders were exploring both these seas early in their history. The first known Red Sea voyage they made was about 4500 years ago. The intent was to set up trade with a region then called Punt (possibly either in today's Somalia or in Arabia).

Other ancient societies using the Mediterranean Sea as a trade route at the same time as the Egyptians included the Phoenicians, Carthaginians, Minoans, Mycenaeans, Greeks and Romans. This encouraged Egypt's contact not only with these peoples, but also with faraway Asian traders.

continuity and change: joining the seas

Ancient writers such as **Aristotle** report that the idea of linking the Mediterranean and Red seas was considered some 4000 years ago. That interest continued. The **pharaoh** Senusret I (1965–1920 BCE), for example, explored the idea of building a canal. The pharaoh Nekau II (who ruled 610–595 BCE) continued the 'dream' by starting to build one.

By the late 6th century BCE, ruling arrangements had changed in Egypt. The Persians were in control. Yet the 'dream' continued. Persian king Darius I built a canal linking the Nile to the northern end of the Red Sea. Interest in joining the seas continued under the rule of Ptolemy II (283–246 BCE), the ancient Romans and much later Napoleon Bonaparte (1769–1821 CE).

The reason for this continuing interest was that a link between these two seas offered significant trading advantages. It would give Mediterranean societies sea access to India—and beyond. In the mid 19th century, a Frenchman, Ferdinand de Lesseps, put a proposal to Egypt's then ruler that was accepted.

The Suez Canal was opened in 1869.

You can detect this canal in Source 3.7. It links the left-hand upper fork of the Red Sea to the Mediterranean Sea.

focus on ...

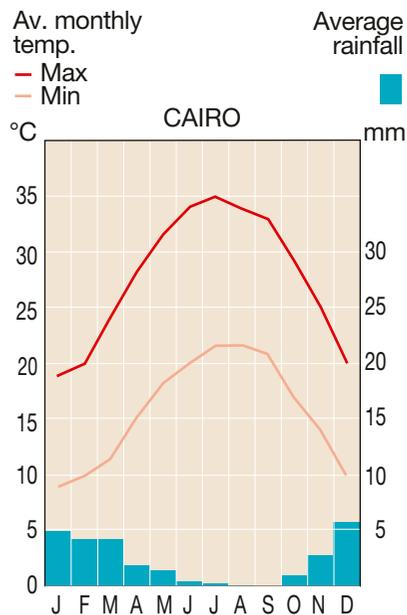
3.1 How do geographical features influence human settlement?

Remember

- 1 List reasons why the civilisation of ancient Egypt developed where it did.
- 2 Draw a mind map to display the different ways in which the ancient Egyptians used the Nile River.
- 3 Describe two ways in which the ancient Egyptians adapted their clothing to best suit their desert environment.
- 4 You are providing the voiceover for a feature documentary on the Nile. Write the segment in which you explain why it flooded every year and how this benefited the settlements of ancient Egypt. Make it interesting; remember it's a speaking role.
- 5 What did ancient Egypt's location have to do with eye make-up?

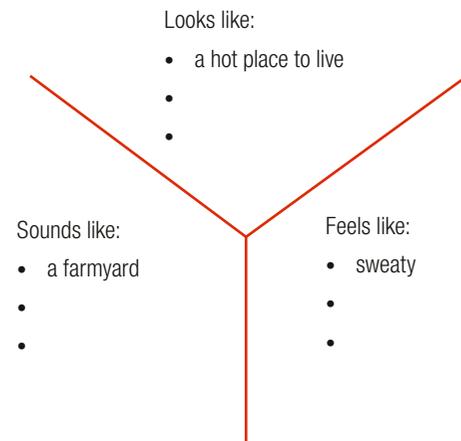
Understand

- 6 Use Sources 3.3, 3.7 and 3.15 and Google Earth to explore some of the most obvious geographical features within and adjacent to ancient Egypt. Record five observations that particularly interest you.



Source 3.16 Climograph for Cairo (located near the Pyramids at Giza)

- 7 Something is sustainable if it can be continued over an extended time. In what ways would you say the Nile helped the ancient Egyptians to sustain their lifestyle?
- 8 If you lived in a location such as ancient Egypt, what might the advantages and disadvantages be in shaving your head and wearing a wig?
- 9 Examine Source 3.16.
 - a During which months, on average, is there no rain in Cairo? What is the average temperature for each of these months?
 - b Melbourne's highest average monthly rainfall is 59 mm. This occurs in September, November and December. Which month records Cairo's highest rainfall? What percentage does Cairo's top monthly rainfall represent of Melbourne's top monthly rainfall?
 - c Estimate in which month the temperature range is greatest (that is, there is the biggest difference between the maximum and minimum temperature).
- 10 Conduct some research on the Egyptian god Sobek. How is this deity linked to the location of ancient Egypt? Draw a simple sketch to help illustrate your answer.
- 11 Copy and complete a much larger version of the following Y-chart in your workbook. Using what you have learned about ancient Egypt's environment, and referring particularly to Sources 3.5 and 3.12, see how many items you can include in each segment. One entry has been made for each to get you started.



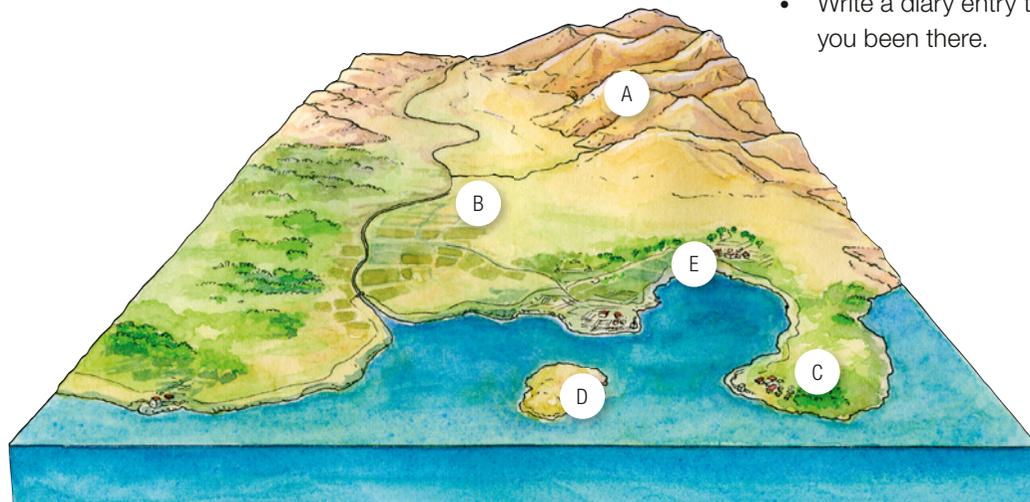
Source 3.17

Apply

- 12** In small groups, discuss how the physical features of the environment in which you live has an impact on your community. Give specific examples and arrange for a spokesperson to report back to the class.
- 13** Modify the headrest shown as Source 3.10 so it is more suitable for a person living in *each* of the following environments: close to the summit of a snow-covered mountain; in the heart of the Amazon jungle.

Analyse

- 14** Examine Source 3.18.
- What physical features at points A to E might benefit *each* site?
 - You are the leader of a small migrating community of ancient peoples. Based on your analysis, which of these sites would you choose to settle in, and why?
- 15** Look at Source 3.19. This is a representation of the Egyptian god Anubis, god of the dead.
- What animal was used to represent Anubis and why?
 - What colour is the statue? Why might ancient Egyptians sculptors have chosen this colour to commonly represent Anubis?
 - What precious metal do you think was used to make the ears and collar of this statue? Why?



Source 3.18



Source 3.19 Statue of Anubis in King Tutankhamen's tomb

Evaluate

- 16** In your workbook, draw up and complete the following PMI chart about living in ancient Egypt's environment.

Plus (good things about it)

Minus (bad things about it)

Interesting things about it

Create

- 17**  A link to a video of Egypt and its desert environment is available on the **obook**. Prepare a creative response to this experience by completing one of the following:
- Write a short poem.
 - Create a 3D artwork using only sand (and some means of holding it together).
 - Compose a piece of music (or rhythmic beat) you think would be more suitable for this clip.
 - Write a diary entry that you would have recorded had you been there.



Source 3.20 Artist's impression of foreign travellers at the court of a pharaoh

3.2 What shaped the roles of key groups in ancient societies?

The society of ancient Egypt was well organised. For a start, it had a long tradition of central government. After the early 15th century BCE, there was also a professional army. People knew what their social responsibilities were. Some of these roles were shaped by the society's laws and traditions. Some were determined by religious beliefs. Others were determined by a person's wealth and abilities (such as whether they could read and write).

Pharaohs—their roles and responsibilities

The **pharaoh** was the head of the ancient Egyptian society and almost always a man. Religion largely shaped their role: they were regarded as god-kings. They were seen as descendants of **Ra**, the Sun god, and the human form of the god **Horus**. People knelt and kissed the ground when they met the pharaoh. Even an accidental touch might mean death.

The pharaoh was the top decision-maker but would usually seek advice from the **vizier** (the second-in-command). Pharaohs were very wealthy, owning all the land and its resources. They demanded heavy taxes, usually paid in produce.

Source 3.21 Responsibilities of the pharaoh, as god-king

Earthly responsibilities (shaped by the law)	Divine responsibilities (shaped by religion)
Direct the civil administration	Act as chief priest
Command and control the army	Keep the gods happy so the Nile flooded every year and harvests were plentiful
Protect the people and keep peace and order	Appoint priests
Make all laws, and sometimes make decisions in the courts	Oversee religious ceremonies and festivals
Order tax collection	Build temples to honour the gods
Manage building, mining, trade and irrigation	Perform religious duties

The rulers of ancient Egypt

By about 3300 BCE, the Nile settlements were grouped into two **kingdoms**: upper and lower Egypt. These united in about 3100 BCE to form the world's first known government. Some historians think this was the work of King Menes, who went on to become Egypt's first pharaoh (or king). Others contest this. They say an earlier king, Narmer, may have been responsible. The official crown of the new ruler blended the crown designs of the two former kings.

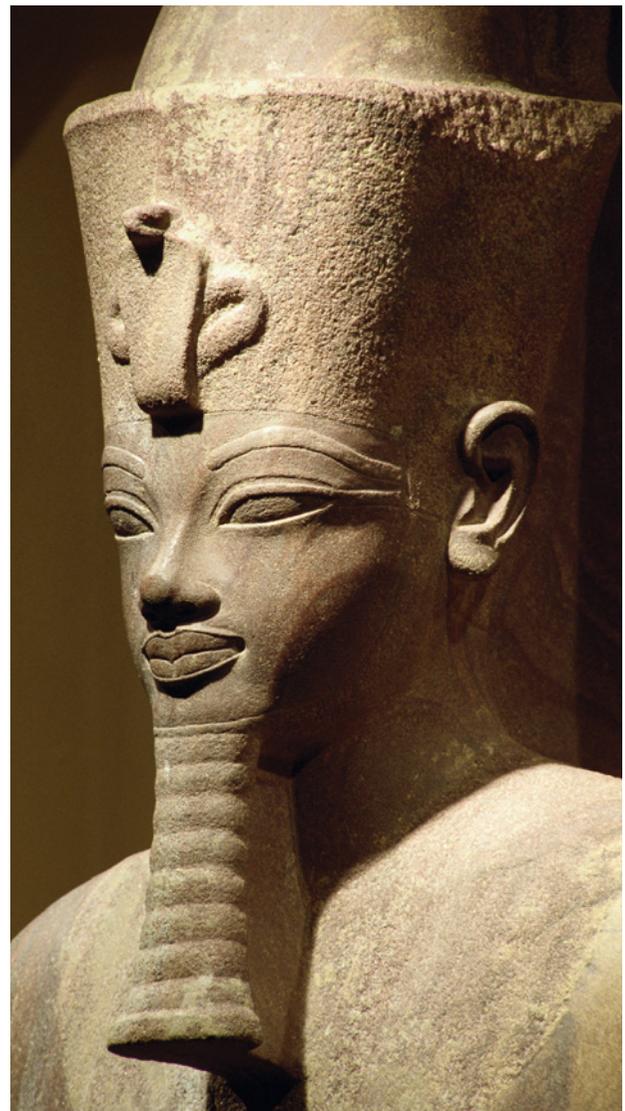
For the next 2800 years, Egypt was ruled by pharaohs. During this time, three strong centralised kingdoms rose and fell (see pp. 100–1). These were periods when Egyptian rulers governed with authority.

The First Intermediate Period (2180–2055 BCE) followed on from the Old Kingdom. During this time, Egypt was divided: pharaohs ruled in one part and powerful priests and officials in another. The Second Intermediate Period (c. 1730–1550 BCE) and Third Intermediate Period (c. 1069–524 BCE), as mentioned earlier, were times of invasion and subsequent takeover by other powers.

In 332 BCE, Egypt was conquered by the king of **Macedon** known as Alexander the Great. The Ptolemaic **dynasty** he installed in Egypt finally ended in 30 BCE when its last ruler, Cleopatra, committed suicide. After that, Egypt became a **colony** of ancient Rome.

Dynasties

The laws and traditions of ancient Egypt saw a pharaoh pass on his power as ruler to a son (commonly the eldest) of his main wife. (Polygamy, the practice of having more than one wife, was common in the ancient world.) If the main wife did not have a son, the son of a lesser wife became the **heir**. When someone outside the family seized power (as happened from time to time) a new dynasty began.



Source 3.22 A stone head of the pharaoh Amenhotep III made in the early 14th century BCE



Source 3.23 Mummified head of Ramses II. Notice his red hair.

Ramses II—19th dynasty ruler

Ramses II, or Ramses the Great, ruled from 1279 to 1213 BCE. He became pharaoh at the age of 25 on the death of his father, Seti I. He lived to be 91. He is said to have had over 100 children.

Ramses II had red hair and was tall by Egyptian standards. These unusual physical qualities, as well as his position as military commander and great builder, influenced how his people viewed him.

He built more monuments and temples than any other pharaoh. This included a funeral temple for his mother (called the Ramesseum), a huge temple at Luxor and the Temple of Ramses (described as ‘beloved of Amun’) at Abu Simbel. The temple includes four 21-metre-high stone images of Ramses, each cut into the rock.

Ramses II was a warrior king. He led successful military missions against the Nubians, Libyans and the Hittites. His defeat of the Hittites at the Battle of Kadesh in 1274 BCE is reported in Egyptian texts as being a great victory, and a significant achievement for Ramses II. More recent discoveries of the Hittite side of the story suggest some of these claims might have been **propaganda**.



Source 3.24 An ancient carving of Hatshepsut

Hatshepsut—18th dynasty ruler

Hatshepsut—one of the very few female pharaohs—ruled between about 1473 and 1458 BCE. When her father, the pharaoh Thutmose I, died, she married her half-brother Thutmose II, the new pharaoh. When he, too, died, rule passed to Thutmose III (a baby born to a lesser wife) as Hatshepsut did not have a son. Hatshepsut ruled for a while on the young boy’s behalf before taking full control.

When she became pharaoh, Hatshepsut wore a false beard, men’s clothing and a bull’s tail, and changed her name to its male form. She was very ambitious and believed her father had wanted her to rule, not her brothers.

Some of her key achievements as pharaoh included:

- restoring the trade networks disrupted by former invaders
- funding many trade expeditions to import goods such as frankincense trees
- constructing many buildings, including her own massive temple.

These words are inscribed in **hieroglyphs** in her tomb: ‘I will make you the first of all living creatures. You will rise as king of Upper and Lower Egypt, as your father Amon [the Sun god], who loves you did ordain [say would happen]’.

Hatshepsut’s **mummy** was only identified in June 2007. A tooth had also been located elsewhere in a box inscribed with her name (see Source 3.25).

Source 3.25

Billed as the most important find since the discovery of King Tutankhamen’s tomb, the long-lost mummy of Queen Hatshepsut ... has been identified. Egyptian antiquities chief Zabi Hawass told a packed news conference ... that two of the new mummies found in a tomb in the Valley of the Kings in Luxor about a century ago was Hatshepsut ... A box that contained the tooth [found separately from the mummy] was inscribed with the female pharaoh’s name and a scan ... found that [it] matched within a fraction of a millimetre the space of the missing molar in the mouth of the mummy.

Courier Mail, 29 June 2007

significant individuals

Tutankhamen

Tutankhamen (1344–1325 BCE) was a boy when he became pharaoh. Some think Akhenaten, the pharaoh he succeeded, may have been his father. Scientific analyses of his remains reveal that he was around 170 centimetres tall, with a slight bend in his spine. He had an overbite, a cleft palate, buck teeth and an elongated skull. He was only 19 when he died.

He did not live long enough to do much that was remarkable. He did, however, reverse the command of Akhenaten that the people worship only one god—Aton the sun god. He also reversed Akhenaten's decision to move the capital to Memphis. Tutankhamen declared that Egypt's old gods could again be worshipped. He restored their temples, priests and festivals, such as that for the Apis bull.



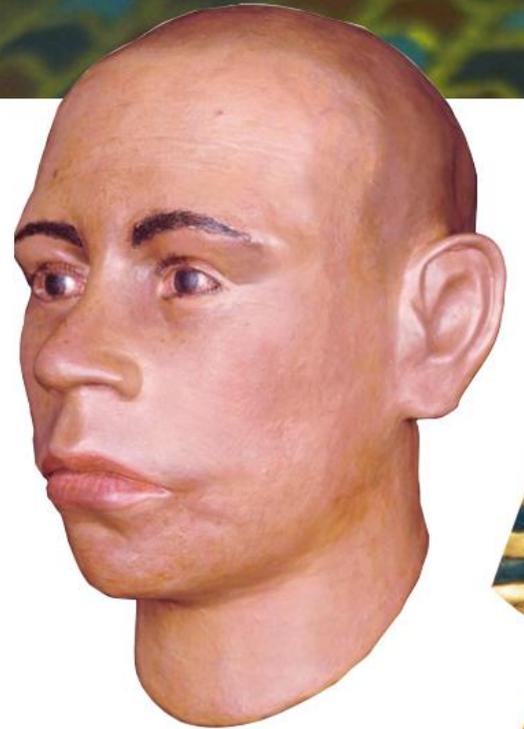
Source 3.27 The mummified head of Tutankhamen

Despite his short life, Tutankhamen is significant because his tomb is the only ancient tomb in Egypt so far found not to have been broken into by robbers. It contained over 5300 sources of evidence of his life and of burial practices at the time. These sources include his decorated gold throne and his nest of coffins.

The discovery

The English archaeologist Howard Carter found the tomb in 1922. It was at the end of a rubble-filled tunnel, dug into the cliffs of the **Valley of the Kings**. Carter reported: 'At first I could see nothing ... but ... as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues and gold—everywhere the glint of gold!'

Tutankhamen's mummy lay within a solid gold body-shaped coffin (110 kilograms in weight) in the burial chamber. This coffin was enclosed by two more coffins. In the treasure chamber next door were four **canopic jars** holding the pharaoh's mummified liver, lungs, stomach and intestines.



Source 3.28 The reconstructed head of Tutankhamen

Source 3.29 The gold mask found fused to Tutankhamen's head and upper body

His body was covered in **amulets** and jewels, and he was wearing an 11-kilogram solid gold burial mask inlaid with precious stones. Carter and his team used hot knives to prise it off. They also cut the body up to retrieve the jewels and amulets that were wrapped up in his bandages.



Since then, conservators have been getting increasingly concerned at the damage being done to Tutankhamen's mummy. The breath of thousands of visitors and the heat and humidity they introduced were taking their toll on the tomb environment. Tutankhamen's remains stayed within his coffin until November 2007, when they were moved into a climate-controlled acrylic case within the tomb. His head (see Source 3.27 and feet poked out either end of a covering linen cloth.

focus on ...

contestability: why did Tutankhamen die?

Scholars contest why Tutankhamen died. A hole at the back of his skull and a floating shard of bone behind the eyes led some to think he was murdered. This view, held for a time, has been contested in more recent years.

In 2005, an extensive number of **CT scans** were taken of Tutankhamen's remains. These led the notable Egyptian **archaeologist** Zahi Hawass to conclude that he died of complications (possibly gangrene—the rotting away of living tissue) from a broken leg. He thinks the break became infected. The hole in the skull, he thinks, may have been a mummification accident. New analyses have suggested that malaria may have also been a contributing cause to Tutankhamen's death.

- 1 In one paragraph, explain who Tutankhamen was.
- 2 Why is he regarded by historians as significant?
- 3 Compose a letter that Howard Carter might have written to his family the day after discovering and entering Tutankhamen's tomb. Check some websites to find out more about the tomb's contents.
- 4 At the time of writing this book, gold was worth \$1395 per ounce. There are 28 grams to an ounce. Work out the value of gold in Tutankhamen's mask, based on this information.
- 5
 - a Why were Tutankhamen's uncovered remains at risk?
 - b What has been done to help to conserve them?
- 6 Explain why the cause of Tutankhamen's death has been contestable.

Key social groups in ancient Egypt

The society of ancient Egypt was a **hierarchy**. At the top was the royal family: the pharaoh and his family. At the bottom were the slaves and the poorest of the poor farmers. What shaped the differences between the social groups (besides wealth) was manual labour (physical labour). Some 4200 years ago, the vizier Ptah-hotep wrote (in his language) that: 'manual labour is not well regarded; the inaction of the hands is respected'.

Men usually did the jobs their fathers did. They learned the skills a bit like apprentices learn trades today. Education was the key to improving one's social standing. A merchant, or even a humble farmer, could do this by learning to read and write.



Nomarch

I govern one of our country's 42 nomes, or provinces. I help the vizier by collecting tax. Like other important and wealthy people, I wear garments of the finest linen and lots of gold jewellery.



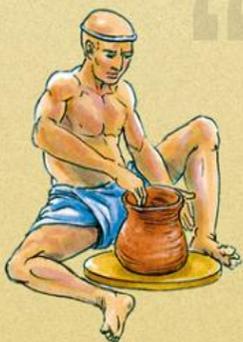
Vizier

I'm the pharaoh's second-in-command. I give him advice. This gives me considerable influence. I supervise the other officials and judge law-breakers. I also make sure people pay their taxes—in grain, goods or their labour.



Scribe

I am one of the very few who can read and write. Hence, my role is greatly respected. I record the pharaoh's orders and decisions, and help the vizier and the director of the seal to keep tax records. I also keep accounts for the army, write letters for local people and prepare inscriptions for tomb walls and sculptures.



Potter

Some of the pots I make I pay to the pharaoh as tax. Some are exported to other countries. Most of my mates are craftsmen, too. A few make jewellery; others, papyrus, boats or furniture. I wish I was smart enough to be a scribe.



Soldier

I am a professional soldier. I am very skilled at using a pike (you would call it a spear). I march on foot but ever since the Hittites came into Egypt, we also have chariots. Our army divisions—all named after gods—usually consist of about 5000 men. Often, I fight alongside **mercenaries**—men from other countries who are paid to fight for us.

Farmer and his wife

Except for the slaves, we're at the bottom of the heap (along with tomb builders, pig herders and beggars). I grow wheat and barley, and the flax used to make linen. My wife here helps me in the field when she can. I work very hard, digging canals for irrigation and preparing the soil. During the flood, I and my fellow farmers often help out with the pharaoh's building work. I pay over half of the grain I produce as tax to the pharaoh.



Source 3.30 Social hierarchy in ancient Egypt



Pharaoh

My main duty is to keep life in balance—on this Earth and beyond. I am powerful because I am a god and have great wealth.

Director of the seal

My role is a bit like Australia's Treasurer. I manage all the goods (food and other products) that come into the pharaoh's storehouses. Most of it is tax; some items are imports from other countries.



Chief priest

I represent our country's top priest, the pharaoh, in looking after the gods. This is a very privileged position. I am allowed to go into the inner part of the temple where the statue of the god is kept. Each day I wash it, wrap it in clean linen and bring it food. If I didn't do this, bad things would happen. On special days, I take it out to show the people. My priests and I don't wear clothing made from animal products. We shave all our body hair and wash many times a day.



Merchant

I am a trader. I'm always sailing up and down the Nile, with goods from Egypt such as linen, papyrus and grain. Goods I bring back from other places include ebony wood, ivory, incense, copper and baboons. Every now and then, I sail north to other more distant markets, across what you would call the Mediterranean Sea.

Priestess

My husband is a nomarch. Most of my fellow priestesses are married to senior officials. My main role is to help look after the temple goddess and to sing and play music if the pharaoh visits our temple.



Stonemason

I spend my days making stone statues (usually of the pharaoh), carving the blocks used to build temples and pyramids, and engraving the walls of tombs. My role is shaped by the skills I have learned. Oh, and my father was a stonemason, too!



Linen workshop supervisor

I was at home for many years raising my seven children. To help out, I made linen from flax. My husband used to trade it in the local market for other things we needed. I now have a supervisor's job, managing women in a linen workshop. I'm too stiff and old to be singing and dancing at temple festivals.



Slave

I was born in Libya, but was captured as a prisoner of war. Other slaves come from Syria and Nubia. There aren't a lot of slaves here, though. My master uses me as a field hand. Some of the lucky slaves work in the palace of the pharaoh—much better than working in the quarries or mines.





Source 3.31 This bronze figure of an Egyptian slave was made about 3400 years ago.

Slaves

You may have read or seen in movies that slaves were used to build the pyramids. There is little evidence to support this. Records suggest that there were few slaves during the Old Kingdom, when the pyramids were built. Rather, it is thought they were built by peasants, who then made up the bulk of the population. Most were farmers with little to do during the Inundation.

The number of slaves in ancient Egypt did increase during the Middle Kingdom, even more so during the New Kingdom. Most were prisoners of war. Their capture followed military campaigns in places such as Nubia and Syria. Others were bought at markets or were unlucky travellers captured by slave traders. Some were the ‘currency’ used to pay debts or taxes. Some ancient texts suggest that some slaves were volunteers!

The role of slaves

Slaves were given as ‘free labour’ to temples, even to the pharaoh’s household. Their role in these places was more that of faithful servants. They (and any children they produced) became almost ‘part of the furniture’.

Source 3.33

I gave them captains of archers and chief men of the tribes, branded and made into slaves impressed with my name; their wives and children were made likewise.

Translated extract from Papyrus Harris, James Henry Breasted, *Ancient Records of Egypt*, Part IV, folio 405

Slaves sent to work the gold and copper mines of north Africa’s deserts were the most unfortunate. For them, dying of thirst or heat exhaustion was a likely end. But most slaves in Egypt lived fairly pleasant lives. They could own land, for example, and hire servants. They could marry those who were not slaves. The more talented (or beautiful) might ‘rise up through the ranks’ to senior or privileged positions. Some became favoured soldiers or bodyguards, even of pharaohs. It was more common than, say, in ancient Greece or Rome, for them to be given their freedom.



Source 3.32 Stone relief from a tomb at Saqqara, showing Nubian slaves, Egyptian guards and Egyptian scribes

Check your learning

- 1 What key responsibilities shaped the role of the director of the seal?
- 2 **a** Explain why the life of farmers in ancient Egypt was difficult. Give as many reasons as you can.
- b** How might a farmer’s social role and standing potentially change if he learned to read and write?
- 3 The powerful roles in ancient Egyptian society were those of people who were wealthy, had political power or had religious authority. Discuss as a class to what extent this represents the situation in Australia today.
- 4 List the physical or mental qualities, or acquired skills, that you think would have made a slave an ideal person for *each* of the following:
 - a** the pharaoh’s household
 - b** working in the desert quarries
 - c** working in a local temple.



Source 3.34 Tomb art, painted about 4500 years ago in Thebes, showing Egyptian women celebrating at a feast, attended by servants

Role of women

The role of most women in ancient Egypt was to raise a family. Pregnancy was always a celebrated event. It was common for a woman to have lots of pregnancies and many women died in childbirth. Girls might have married when they were as young as 12, and were expected to have a child quickly. Life expectancy was low. A poor woman might live until she was 30.

Rich and poor women

Poorer women typically devoted their entire lives to raising their children, keeping house and helping their husbands with their work. This might mean long and hard work in the fields, planting and harvesting crops.

Upper-class women, such as the wives of pharaohs and officials, had a more pampered life. They had servants to help with the children and household chores, and to wait on them. As well, they had fine clothing and jewellery to wear. If they were the eldest child, they inherited their father's wealth. Unlike most people in ancient Egypt, they lived mostly indoors. But outings might include going to a feast such as shown in Source 3.34.

Rights and freedoms of women in ancient Egypt

The man was the head of the household in ancient Egypt. Yet Egyptian women had more freedom than in many other ancient societies, such as ancient Greece. Religious beliefs may have played a part in this. The ancient Egyptians saw their 'world' as being controlled equally by male and female deities (gods and goddesses).



Source 3.35 Bust of Nefertiti

Women could own land and businesses, keep the children if there was a divorce and openly breast-feed their children. Under Egyptian law, they could make wills. They could also testify in court and bring legal actions against men. Herodotus wrote (perhaps he was a bit shocked) that they had ‘reversed the ordinary practices of mankind’. He described seeing women trading in the marketplace while men sat at home and wove cloth.

As well, women could hold down jobs (evidence suggests often for the same pay as men). For poorer women, a job meant manual labour, as only boys were educated. They might work on farms, look after animals or become wig makers, weavers, singers, dancers or professional mourners (see below). Wealthier women might work as priestesses.

The power ‘behind the throne’

Wives and mothers of pharaohs often had a lot of power. But it lay in ‘wheeling and dealing’ behind the scenes. Hatshepsut was a powerful woman. Another was Nefertiti (see Source 3.35).

Nefertiti was the main wife of Akhenaten, the pharaoh who ruled between 1351 and 1334 BCE. Ancient art shows her close by her husband’s side at religious ceremonies, even standing beside him in a war chariot. She may have been pharaoh for a short time when her husband died, but historians do not know for sure.

focus on ...

change and continuity: professional mourners

Funerals all over the world continue to be occasions where people are understandably distressed. It is a time of great grief for those involved. Frequently, those who show their grief most openly are women: relatives, perhaps, or close friends.

Herodotus describes seeing people’s grief at funerals in ancient Egypt. But his writing makes it clear that a number of things have changed since his time. For a start, at least at funerals in Australia today, women do not smear their heads and faces with mud as they did in ancient Egypt. They do not walk behind the funeral procession with their breasts exposed, dresses tied up, hitting themselves! Nor are professional mourners hired to weep and wail at the funeral of an important man. This was often done in ancient Egypt if there were too few female family members.



Source 3.36 Artist’s impression: funeral procession in ancient Egypt

3.2 What shaped the roles of key groups in ancient societies?

Remember

- 1 Order these social roles (from top down) according to how they were perceived and valued in ancient Egypt: potter, merchant, pharaoh, farmer, priestess, vizier, scribe.
- 2 The role of the pharaoh in ancient Egypt was shaped to a large extent by the fact that he was seen to have 'godly' powers. Give two examples to support this statement.
- 3 Prepare an illustrated facts sheet on the role of the pharaoh.

Understand

- 4 Explain why almost all scribes in ancient Egypt were men.
- 5 Look at Source 3.34. Identify which are the wealthy women and which are the servants/slaves. Draw up a table to compare your observations of each social group.
- 6 Why was Nerfertiti a significant woman in ancient Egypt?
- 7 Compare and contrast the roles of a chief priest and the vizier in ancient Egypt.
- 8 Work in small groups to role-play a two-minute conversation for the class between four or five characters selected from Source 3.30. Your dialogue should reflect the differences between these social roles as you understand them.
- 9 In general terms, explain some of the ways by which the laws in ancient Egypt shaped the role of women.

Apply

- 10 **a** In groups, and following discussion, use Source 3.30 as a model to draw up what you think represents the social hierarchy in Australia.
 - b** Discuss your findings as a class. Decide to what extent your modern hierarchies are an example of change and continuity, when compared with the social hierarchy of ancient Egypt.

Analyse

- 11 [o](#) A link to a short video on the likely reasons for the death of King Tutankhamen is available on the **obook**. Think carefully about the evidence presented. What do you conclude?

Evaluate

- 12 Complete the following table based on what you have learned about Egyptian women and their lifestyle. Give a rating from 1 (best) to 5 (worst) for each category. Discuss your assessment with a partner.

Lifestyle factor	Rating score	
	Wealthy women	Poor women
Social rights due to their role		
Personal freedoms in society		
Work opportunities		
Daily lifestyle		

Create

- 13 Look at the coronation **pectoral** of Tutankhamen (Source 3.37). Use this image for inspiration to design a pendant suitable to be worn by the person appointed as the Australian Minister for Defence.



Source 3.37 This pectoral was found in the tomb of the pharaoh Tutankhamen. He wore it at his coronation as pharaoh.



Source 3.38 Ancient painting of some of the main gods of ancient Egypt

3.3 How do beliefs, values and practices influence lifestyle?

Religious beliefs dominated the lives of the ancient Egyptians. These beliefs determined what they valued and how they saw their leader (as a deity). They inspired their art, their ceremonies and the content of much of their writing. They affected their social structure (priests and priestesses) and influenced much of what was built (temples and pyramid tombs) and any preparations for war. They also shaped their views about death and how they prepared for it.

Who were the deities?

The ancient Egyptians saw just about everything as being controlled by their hundreds of gods and goddesses. Some deities were local; each of the 42 nomes (provinces) in Egypt had its own gods, for example.

Some gods were seen to have created the world and its living things; others controlled the forces of nature. There were also gods of fertility, wisdom, love, music and dance, death, health and childbirth. The Sun god Ra (or Re) was the main god. He rode across the sky each day in a boat.

Ra is the figure sitting in the boat shown in Source 3.38. He has a symbol of the Sun on his head. Arched over him is Nut, the universal mother. Her curved body represents the curve of the sky. Endlessly, she swallows the Sun at night and gives birth to it again next morning. Nut's brother-husband, Geb the Earth god, is stretched out underneath her. His angled limbs suggest the mountains and valleys of the land. Nut and Geb's parents were Shu and Tefnut.

Options

How beliefs, values and practices influenced the lifestyle of the ancient Egyptians is discussed in respect to the three topic areas listed below. Choose ONE of these:

- everyday life (pp. 128–31)
- warfare (pp. 132–5)
- death and funerary customs (pp. 136–41)

Related activities are on pages 142–3.



Source 3.39 A mummified cat. Animals, such as ibises (a type of bird), were also mummified in large numbers.

Source 3.40

In the beginning there was a dark, endless ocean called Nun. Ra, the creator god, let out a deep breath and created his son Shu, the god of the air. From his saliva, he created his daughter Tefnut, the goddess of moisture. He then moved across the waters of Nun and land appeared. He stood on the land and ordered animal and plant species to come out of the ocean. Later, he created people from his tears.

From a translated legend of the ancient Egyptians

Traditions and ceremonies

The ancient Egyptians built many temples where priests and priestesses served the gods and goddesses they believed lived there. The priests burned incense, made offerings and held festivals. Ordinary people made **shrines** within their homes where they said prayers and left offerings. People played instruments such as **sistra** (metal rattles; see Source 3.47) to keep away evil spirits. They also wore amulets to attract the protection or good will of the gods.

Animals and deities

Many gods are represented with animal heads or other animal parts. For example, the goddess of war, Sekhmet, was shown as a lion. The crocodile, sacred to Sobek, the god of water, was often spoilt by priests as a pet.

The Egyptian goddess Bastet, the protector of homes, was shown as a cat. The ancient Egyptians valued cats highly for they protected their prized grain stores by killing vermin. Households treated them very well; harming or killing a cat was often punished by death. The Greek historian Herodotus wrote that when a cat died, the occupants of the house would mourn and often shave their eyebrows to show their loss.

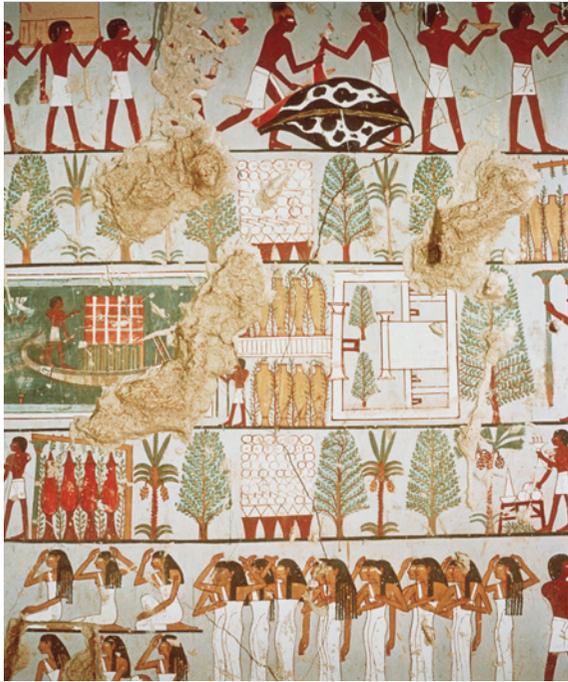
focus on ...

empathy: the Apis bull

The Apis bull lived a life of luxury in a temple at Memphis. It was sacred to the creator god Ptah. Its funeral ceremony was as grand as any **pharaoh's**. After it died and was **mummified**, another bull of the same colour (black, with a white blaze on the nose) was found to replace it. We may think such behaviour is very odd today. But we need to view this from the point of view of the ancient Egyptians. We need to call on our historical empathy. For them, animals were an integral part of their belief system. They would have been motivated to show such reverence to a bull out of a deep sense of respect and awe.



Source 3.41 Sculpture of pharaoh paying respect to the Apis bull



Source 3.42 This tomb painting from Thebes depicts aspects of the villa of a wealthy Egyptian

Everyday life

We saw earlier how the physical features of ancient Egypt influenced the way the ancient Egyptians lived. Water, for example, was so precious that it was controlled by rulers.

Housing and furniture

The design and function of houses reflected Egypt's hot, dry climate, as well as the lack of wood in the environment. Furnishings were sparse (mostly storage chests, pots and stools) for rich and poor families alike, though it was more elaborate and decorated for the rich.

The wealthy might have villas of stone (not mud bricks); their plates would have been gold, rather than clay; and their floors tiled, rather than dirt. They even had basic bathrooms by the time of the New Kingdom. These villas were commonly built behind a high perimeter wall. Inside were gardens and groves of shady trees. There might be a pool.

Appearance

For those who could afford it, looking (and smelling) good was valued highly. This meant cleanliness and neatness, bathing often and removing body hair (sometimes using tweezers). This was considered especially important for priests.

Source 3.43

[The priests] shave their whole body every other day, so that no lice or other impure thing may adhere [stick] to them when they are engaged in the service of the gods. Their dress is entirely of linen and their shoes of the papyrus plant ... They bathe twice every day in cold water, and twice every night.

From The History of Herodotus—Euterpe, by Herodotus, c. 431 BCE

Slaves could be smelly and sticky. Records describe how one pharaoh, Pepy II (c. 2278–2184 BCE), solved the problem of annoying flies. He surrounded himself with naked slaves smeared with honey.

Oils, perfumes and wigs

Great attention was given to make-up, partly to protect the eyes (see p. 108), and to the use of skin oils and perfumes. Workers were often given oils as their wages.

For the sake of cleanliness and cooling, shaving the head was common, even if it was then covered with a wig for special occasions. However, unwanted baldness and grey hair were not welcomed. Ancient remedies for these 'defects' included lettuce leaf massages on bald patches and henna for grey hair.

Servants and slaves were forbidden to appear anything like their wealthy masters and mistresses. Many went about their business naked (or nearly so), and had simple hairstyles.



Source 3.44 This tomb statue of Nofret, a noblewoman from the 'golden age' of the 4th dynasty (c. 2613–2494 BCE), shows the type of wig, make-up and elaborate jewellery typical of someone of her social status.

Marriage, love and childbirth

Egyptians married as teenagers. Marriage was usually a business matter, arranged by the parents when the partners were young. This is why a man might, for example, marry his sister—to keep the money in the family. It is also why a pharaoh's heir was the child of another wife if his main wife could not produce a son.

It seems not much fuss was made about weddings: the woman simply left home to live with her new husband. Yet, marriage was seen (by law and religious belief) as a serious commitment. Ancient documents outline wills, inheritance issues and details of the adoption of children. Text records also provide evidence of some seeming loving relationships.

Source 3.45

He stares me out when I walk by, and all alone I cry for joy; how happy is my delight with the lover in my sight ... every glance [of his] which rests on me means more to me than food and drink ...

Translated extract from an ancient Egyptian poem



Source 3.46 This sculpture comes from the tomb of a couple buried together at Saqqara. The level of affection shown here (the woman's arm behind the man) is uncommon among Egyptian paintings and carvings.

Childbirth

Childbirth was a risky business. There was a high loss of life of both babies and mothers. Some women gave birth in special 'birthing houses' linked to temples. People called on responsible deities for help. Hathor, the goddess of women (represented as a cow), was one to approach. Amun-Ra (or Ra), the main Egyptian deity, might be asked to send a wind to cool the mother.

Education

Boys generally did the same jobs as their fathers, with wealthy boys likely to receive some formal education, such as learning to read and write. Girls learned to be good wives, mothers and housekeepers (unless they were wealthy, for then servants or slaves did most of the work).

Music and dance

The ancient Egyptians had a range of musical instruments, including harps, drums, tambourines, bells and lutes. They also used their voices and their hands (to clap).

Music and dance were part of the procession ritual of a funeral. They were also ways to communicate with deities such as Sekhmet. People who had done the wrong thing greatly feared this goddess for they believed she would destroy the wicked. Dancing was a way to appeal to her mercy. Another purpose of the sistrum, besides honouring the god Hathor, was to frighten off the desert god Set (the god of chaos).



Source 3.47 Two sistra. A sistrum made a loud clanging sound when shaken as the moving metal parts banged into each other.



Source 3.48 A prosthesis (artificial body part) from ancient Egypt, made for someone who had lost a foot

Medicine

Through their practice of mummification (see pp. 138–9), the ancient Egyptians discovered much about the human body. In fact, the ancient Greeks learned a lot from them. For example, Egyptians knew to use hot knives during surgery to seal blood vessels. A number of papyrus texts have been found, including the **Ebers Papyrus**, which detail what the Egyptians knew about anatomy, and some of their treatments.

Source 3.49

To renew bowel movements in a constipated child: an old book, boil in oil, apply half on the belly to re-establish evacuation.

A translation of a medical treatment from the Ebers Papyrus

Some health problems

Ancient Egypt was not a healthy place to live. Malnutrition was common, especially among the poor, though obesity and cancer were rare.

- Egypt's proximity to the river meant lots of mosquitoes, which spread diseases such as malaria.
- Its water (the source of their staple drink: beer) would have often been dirty and contaminated.
- Rotting vegetation (after a flood) and the rubbish and human waste dumped into the Nile River and canals caused regular outbreaks of bacterial infections such as dysentery.
- Sand blown in from the deserts and breathed into the lungs often led to silicosis (a lung disease).
- Airborne sand and stone fragments used for grinding grains for flour caused tooth damage, leading to decay and infections. Ancient texts record a 9th-century BCE woman from Thebes having 13 abscesses and an infected cyst in her mouth when she died, aged 35.

Regular washing and shaving, and the use of herbs, seeds and vegetables such as garlic, onions, fennel, celery, thyme, cumin and coriander went some way to avoiding health problems. Only the wealthy ate lots of meat, some from desert game such as wild donkeys and hedgehogs. Hedgehogs were cooked in a clay wrap. When the baked clay was knocked off, the animal's spines came with it!

Magic and spells

The practice of medicine in ancient Egypt also relied heavily on magic and the deities. Hence, priests were often involved in treatments by reciting spells and conducting rituals for medical conditions.

Communications

Only around one per cent of people in ancient Egypt learned to read and write. These people, almost always men, were highly respected. They were called **scribes**. Their abilities gave them access to a wide range of jobs, including record-keeping for the pharaoh.

The written script of the Old Kingdom was hieroglyphs (see p. 20). Over 750 symbols were then used; this number increased over time. By the time of the Middle Kingdom, stories, hymns, drama scripts (between gods), proverbs and love poems were being recorded.

With the passage of time, simpler scripts were developed: the **demotic** and **hieratic** scripts. These could be written more quickly, and were used for everyday writing.

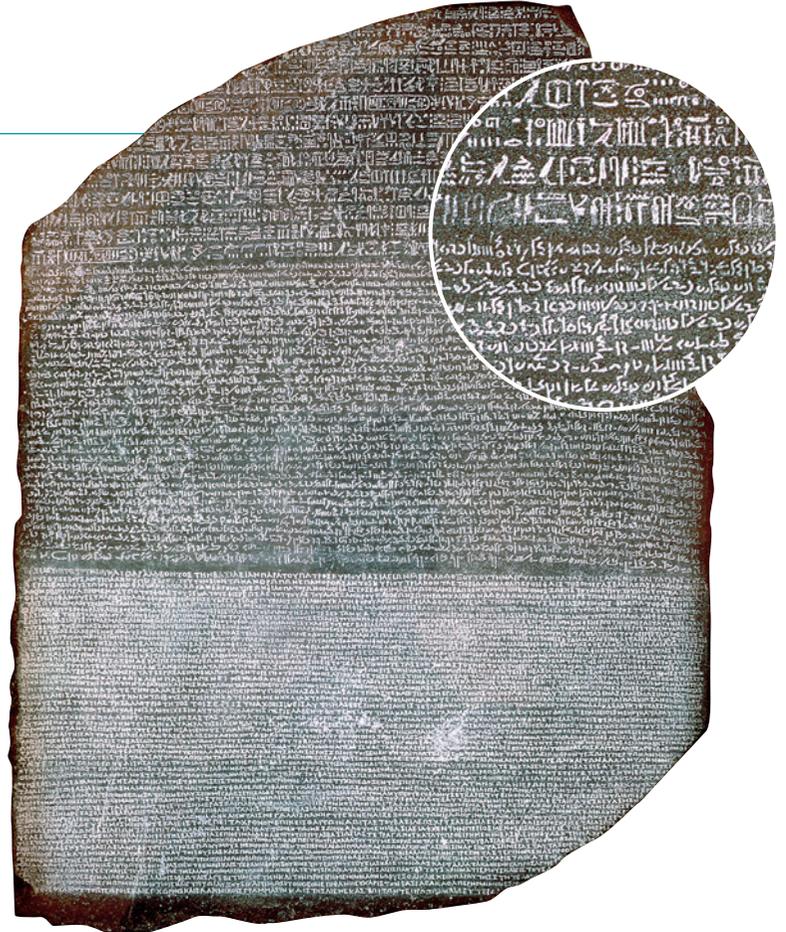
focus on ...

significance: the Rosetta Stone

In 1799, a French soldier found a slab of stone near the town of Rashid (formerly Rosetta) in the Nile delta. This discovery proved to be enormously significant, for it enabled the hieroglyphs script (then a mystery to scholars) to be decoded.

The stone featured a statement by the pharaoh Ptolemy V (204–181 BCE), written in three different ‘languages’: hieroglyphs (the top band; see Source 3.50), the Egyptian demotic script (the second band) and Greek (the bottom band). In 1822, a brilliant translator named Jean-François Champollion used this inscription to decipher hieroglyphs. Since then, translators and historians have been able to discover a great deal about the history of ancient Egypt.

Source 3.50 The Rosetta Stone, now housed in the British Museum



Check your learning

- 1 In what ways did ancient Egyptians show that they valued cleanliness and their physical appearance?
- 2 Copy and complete this table in your workbook to compare and contrast some of the ways that differences between rich and poor were evident in the way ancient Egyptians lived.

Aspects of lifestyle typical of the rich	Aspects of lifestyle typical of the poor

- 3 Why might a woman giving birth pray to Amun-Ra?
- 4 Explain why ancient Egyptians often suffered from each of the following: bacterial infections, bad teeth, silicosis.
- 5 Why were scribes so highly valued?
- 6 Explain why the Rosetta Stone is such a significant historical artefact.
- 7 What practice of the ancient Egyptians helped to advance their knowledge of anatomy?



Source 3.51 Part of the remains of Tanis in Egypt, which some scholars think may have been the walled city of Avaris (in the Nile delta area). The Hyksos built Avaris as their capital.



Source 3.52 The remains of a wall painting from ancient Egypt depicting a battle with Nubians. The horse-drawn chariot was another important 'fighting machine' introduced to ancient Egypt by the Hyksos.

Warfare

Ancient Egypt had a fairly peaceful early history. This was due in part to its surrounding physical features, which were natural barriers against invasion. Egypt's 'army' then was like a loosely organised police force. It kept law and order in Egypt, protected the pharaoh and the pharaoh's palace, guarded borders and made sure people did not rob trading ships.

For the occasional battles with others (short campaigns into Nubia to the south, for example), mercenaries were typically used. Egyptians were afraid to die on foreign soil, where their bodies would be left in the open to rot. It was important to them, because of their beliefs, to have the rituals of a proper funeral.

Egypt's warfare systems were changed, however, by the arrival of the Hyksos people.

The Hyksos and their impact

Some scholars say that the Hyksos invaded Egypt and seized power. (They did rule Egypt as the 16th dynasty for about a century after 1630 BCE, during the Second Intermediate Period.)

Others contest this; they argue that the Hyksos took power only because Egypt's Middle Kingdom rulers were then weak. When they did so, it is argued, they had already been in Egypt for some time. They first arrived, so these scholars say, as skilled migrant workers, brought in for the Middle Kingdom's building boom. Most scholars agree they probably were a **Semitic** people.

The Hyksos introduced ancient Egyptians to new ideas about warfare. They brought in new types of weapons, some made of bronze. There were also new types of helmets and shields, new ways to attack city walls (such as using a **battering ram**) and ideas about better ways to build forts. Until the Hyksos arrived, there were no horses in Egypt.

To be able to expel these foreigners (which they did c. 1560 BCE), the Egyptians had to have a fighting force that was just as good. After Thutmose III set up Egypt's first professional army, the Egyptians drew on, and further developed, many of the Hyksos innovations. This was a significant factor in Egypt's expansion and military strength during the New Kingdom.

The army and the pharaoh's military role

The head of Egypt's army was the pharaoh. In this role, the pharaoh not only commanded operations, but also led troops into battle. Out front with the pharaoh in a battle charge was a highly trained group of soldiers known as the 'Braves of the King'.

One of the pharaoh's key tasks was to protect the Egyptian people from attack. Because he was considered to be a god, he had to inspire confidence in his people that he could do this. This was partly why many pharaohs built larger-than-life statues of themselves. The 4th-dynasty pharaoh Khafra, for example, requested that 23 life-size statues of himself be made and erected in one temple alone.

Structure of the army

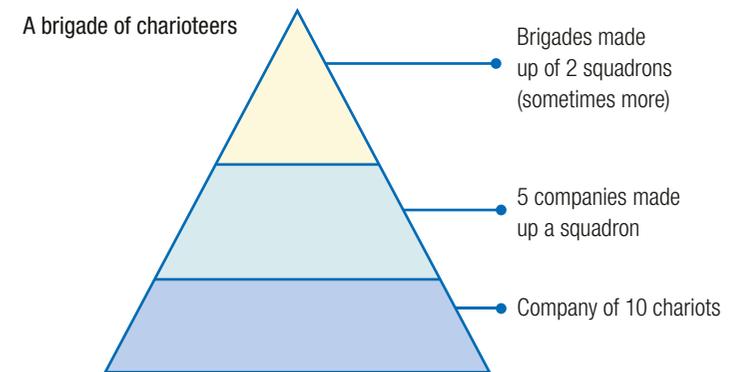
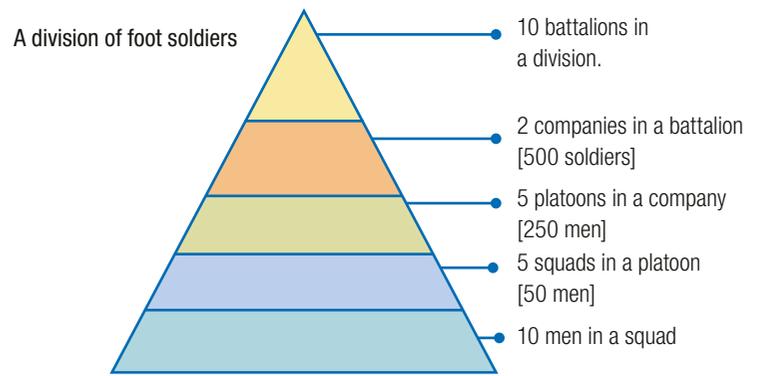
The New Kingdom army included both foot soldiers and charioteers. There were still mercenaries, as before, but troop numbers were now swelled by **conscript**ion and, sometimes, prisoners of war. As well, many Egyptians chose to join up for army service.

A squadron of charioteers typically included 50 horse-drawn chariots, with two soldiers in each chariot. One man steered the horses and the other wielded the weapons (usually a bow and arrow, and a spear). There is evidence that the 18th-dynasty pharaoh Thutmose III had 1000 chariots; later pharaohs had even more. Chariots were eventually replaced by cavalry, which was a key part of the army by the time the Persians ruled Egypt.

Chariots and charioteers

It cost a lot of money to buy a chariot (and horses). The role of charioteer was therefore open only to wealthy men. It was valued as an elite role among fighting men. Successful charioteers were looked on as heroes. For a time, the charioteer became a symbol of power. It is perhaps not surprising that many ancient paintings depict pharaohs in chariots.

Like many other weapons of war, the chariot also served peace-time purposes, such as hunting larger game animals. It is thought that the pharaoh Tutankhamen (see pp. 118–9) might have been hunting in a chariot when he had the accident that many scholars now think killed him.



Source 3.53 Hierarchical organisation in the Egyptian army



Source 3.54 Artist's impression of the pharaoh Thutmose III at the head of his army. Thutmose III mounted many battle attacks against the Hyksos and eventually expelled them from Egypt.



Life of an Egyptian soldier

Evidence from ancient records indicates that army life was tough. Discipline was strict, and there was a rigorous program of weapons training and physical exercise. Wrongdoers might be whipped. Military excursions sometimes meant long marches through the desert.

Source 3.55 Model of Egyptian soldiers from the tomb of Mesehti, an official of the 11th dynasty (c. 2134–1991 BCE)

focus on ...

perspectives: army life

Many men chose to join the army as a way to become rich. Wealth would give talented soldiers a chance to improve their social position—even, perhaps, to become a pharaoh! (The pharaoh Ramses I, who ruled for about two years in the early 13th century BCE, was once an army officer.) Papyrus texts tell of the **booty** (and sometimes tracts of land) given to officers (and priests) after a battle. Some of this plunder is likely to have been handed down, in turn, to worthy soldiers. There are texts that describe soldiers being given items of gold jewellery.

Beyond riches, there was a commonly held belief that the memory and name of a war hero would live forever. There was also the prospect that a brave fighter might be seen as deserving of the title **Amkhu**. The funeral of such a person was paid for by the pharaoh.

Scribes often travelled with the army. They typically had a different perspective about life as a soldier. They saw it as an awful existence. Many encouraged young Egyptians not to join the army.

Source 3.56

Come [let me tell] you the woes of the soldier ... He is awakened at any hour. One is after him as [after] a donkey. He toils until the Aten [sun] sets in his darkness of night. He is hungry, his belly hurts; he is dead while yet alive ... He is called up for Syria. He may not rest. There are no clothes, no sandals ... His march is uphill through mountains. He drinks water every third day; it is smelly and tastes of salt. His body is ravaged by illness. The enemy comes, surrounds him with missiles, and life recedes from him.

Translated extract from the writing of the scribe Wenemdjamun, from *Ancient Egyptian Literature*, Miriam Lichtheim, University of California Press, Berkeley, 1976, vol. 1



Navy

People along the Nile River were using papyrus rafts more than 5000 years ago. There are records of sea expeditions (in trading boats) in both the Mediterranean and Red seas by about 2500 BCE. There were some sea battles, with Egyptians using devices such as grappling hooks (devices for grabbing and hauling) to engage enemy vessels. However, it seems most boats in use before the New Kingdom were primarily for trade. Even when boats were used for warfare, it would appear that the majority were used just as troop carriers.

Source 3.57 These columns and walls in the Mortuary Temple of Ramses III at Medinet Habu are covered with stone reliefs and paintings. Among them are details of Egyptian warships.



Source 3.58 Section from the Palette of Narmer, some 5000 years old. It showed the king Narmer about to use a mace to kill an enemy. Such an image is a symbol of the king's power.

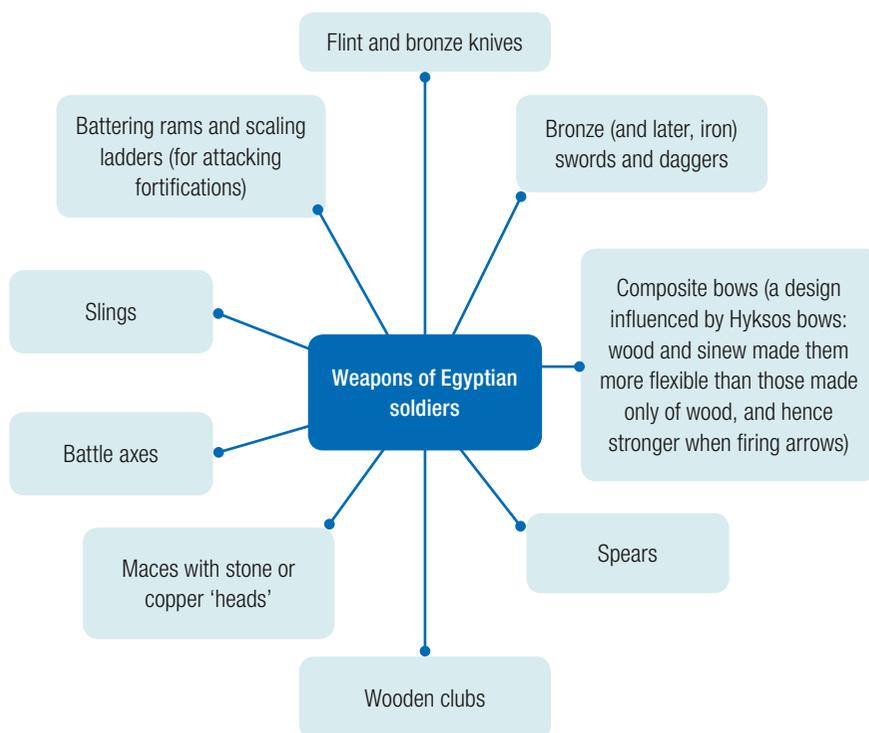
Weapons and armour

Soldiers did not wear much clothing (largely because of the heat): perhaps a belt and a **loincloth** or (later) short tunic. Nor did they wear headgear. Some charioteers wore a type of armour on their upper torso: a series of leather straps. Only the pharaohs, it seems, wore metal armour, and then not always. It consisted of a series of overlapping bronze pieces. Headgear worn by the pharaoh in battle was typically the **khepresh** or blue crown. Its hard covering of semi-precious stones gave some protection from arrows to its wearer.

Many weapons (particularly before the New Kingdom) also served as farming tools (or were versions of farming tools). For example, axes might chop down palms as well as enemy torsos, spears might kill creatures such as lions as well as men, and throwing sticks were useful for hunting birds. Many weapons, such as the **mace**, had religious or ceremonial significance. Archaeologists commonly found weapons among grave goods.

Treatment of enemies

Ancient Egyptians could be barbaric in their treatment of enemies. There are accounts of mutilation of corpses, with body parts such as limbs and penises chopped off to present to the pharaoh or to the gods. But there were also many occasions of mercy. For example, conquered leaders were sometimes allowed to continue to rule their local region if they acknowledged the pharaoh as supreme ruler. As mentioned earlier, some prisoners of war were not killed, but enlisted as soldiers in the army.



Source 3.59 Some weapons of Egyptian soldiers

Check your learning

- 1 What changed the way warfare was viewed in ancient Egypt? Explain.
- 2 Explain why the 'Braves of the King' were valued soldiers. Can you suggest an equivalent group in Australia's modern army?
- 3 Many ancient paintings and **stone reliefs** show pharaohs as charioteers. Why do you think this might be the case?
- 4 Write and perform a role play with a partner that demonstrates the different perspectives that might be held about army life by an ambitious young Egyptian soldier and the scribe Wenemdiamun.
- 5 Suggest why the mace would have been valued as a symbol of power in Egypt.
- 6 After some battles, ancient Egyptians might chop off parts of those they had slain in battle and present them to the pharaoh or as offerings to gods. Why do you think they did this?

Death and funerary customs

Religion played a major part in the life—and death—of ancient Egyptians. Death was not seen as the end, but the start of a different sort of existence in the afterlife for those who were worthy.

To be worthy one had to live a good life. It was also necessary to observe a number of rituals. Chief among these were:

- preserving the body after death
- having all the right things said and done (e.g. magic spells and rituals)
- ensuring that the dead person had access to what he or she would need in the afterlife (these items needed to be included in the tomb of the dead person).

The tomb

The earliest tombs were often graves in the desert. The hot, dry sand soon sucked all moisture from the corpse and preserved the body. The poor continued to be buried this way even when burial practices changed. For example, with time, tombs of the wealthy and privileged in society (such as pharaohs and their family) became more elaborate and intricate. Bodies were buried in baskets and, later, human-shaped coffins.

The first above-ground tombs were called *mastabas*. These were large, box-like structures, built in places such as Saqqara. By about 2400 BCE, many *mastabas* had complex internal designs, with stone reliefs decorating the walls. They disappeared after the Middle Kingdom.

Other impressive above-ground tombs included mortuary temples (see p. 101) and **pyramids** (see pp. 140–1). When grave robbers started becoming a problem, tombs for important people such as pharaohs began to be dug underground in places such as the **Valley of the Kings** (see p. 140). This began to happen from about 1500 BCE.

Ba: the personality, which moved back and forth, allowing the dead person to join his Ka and being reunited with the person's body every night

Ka: the spiritual essence of a person, which returned to the 'heavens' on a person's death

Akh: a person's life in the afterlife, a combination of *ba* and *ka*

Name: what a person or deity needed to exist

Shadow: the part of the soul that is linked to the body and can take its shadowy form (similar to what we might call a ghost)



Source 3.60 The different parts of a person, according to ancient Egyptian belief



Source 3.61 This person was buried in a pit in the Egyptian desert 5400 years ago, along with some possessions. The well-preserved body had a number of broken bones.

The Book of the Dead

Those entering the afterlife were believed to need magic spells and special prayers to protect them. By the New Kingdom, these were documented in a text known as the **Book of the Dead**. This built on earlier 'sacred' texts known as the *Coffin Texts*, and before them, the *Pyramid Texts*. A copy of the *Book of the Dead* was buried with dead people so they had access to the passwords, spells and secret knowledge needed to reach the afterlife.

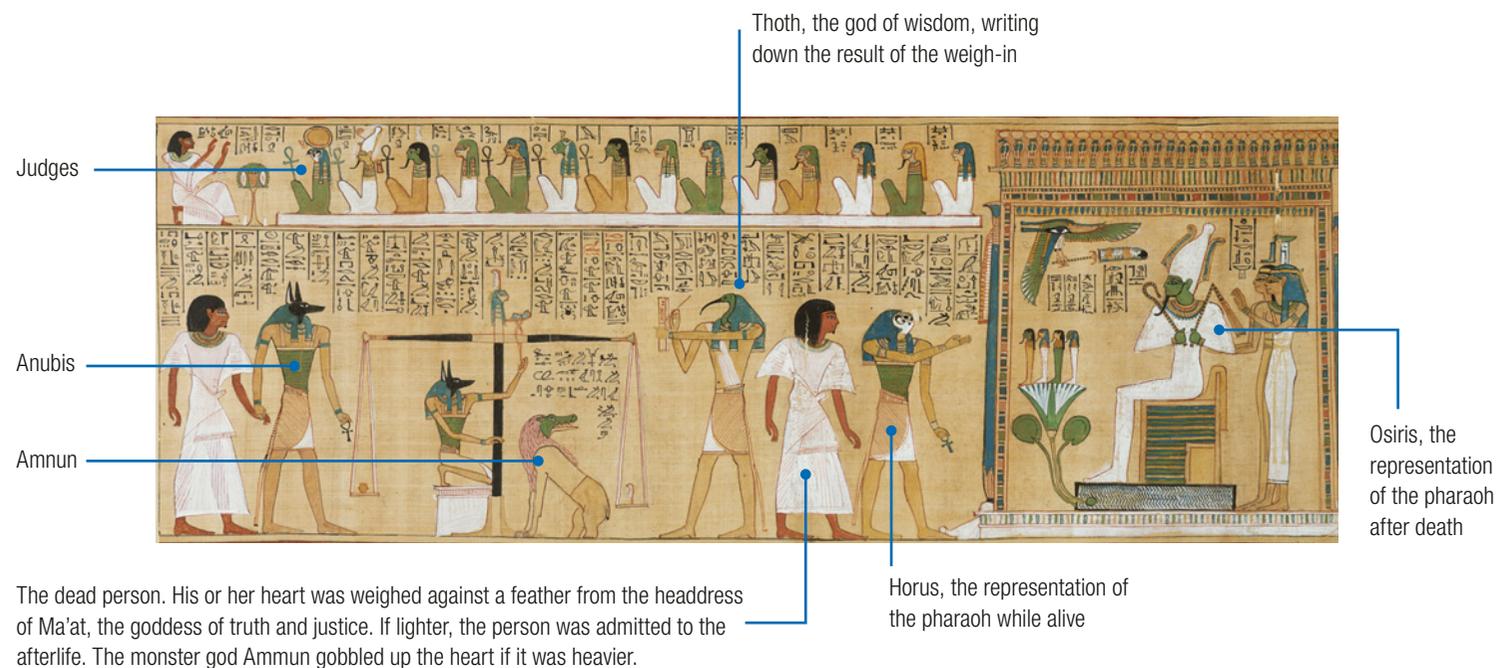
Mummification and burial

An elaborate process called mummification was used to preserve the body after death. The mummified body was carried to the tomb in an open coffin as part of a procession.

A final ritual was to 'open the dead person's mouth'. A priest touched all head openings of the mummified body with an adze (an axe-like tool) to awaken the dead person's senses. The coffin was then sealed up and placed in the stone **sarcophagus**.

Burial goods

Egyptians buried their dead with goods they believed would be needed in the afterlife: clothing, jewellery, pots, furniture, wigs, tools, chariots, boats, food, even (at first) servants. Small models of servants later substituted for real servants. Wall paintings were believed to provide the dead person with 'real life' experiences.



Source 3.62 Ancient Egyptian painting of the 'weighing of the heart' ritual

Check your learning

- 1 Explain why the corpse shown in Source 3.61 is surrounded with goods. Why is it so well preserved?
- 2 What were each of the following: mastabas, mortuary temples, pyramids?
- 3 Why was it so important to ancient Egyptians to preserve the body when someone died?
- 4 What was the *Book of the Dead*, and what role did it play in Egyptian funeral proceedings?

Preparing for the afterlife

As already explained, the ancient Egyptians believed in an afterlife. But death was not kind to everybody! The 'unfortunates' were those who did not please the gods or did not prepare properly for their journey through the **Underworld** to the next life. The Underworld was a dark place to the west, where the Sun 'died'. Travellers in the Underworld came across heavy gates and confusing crossroads, and could meet terrifying creatures and spirits.

Preparing properly meant, among other things, mummifying the body.

The internal organs were dried in natron (a natural powder, a bit like salt), rubbed with fragrant oils and put into canopic jars. The lids were shaped like the heads of the four gods they presented. The jar containing the liver had a lid like a man's head; the lungs, a baboon's head; the stomach, a jackal's head; and the intestines, a falcon's head.

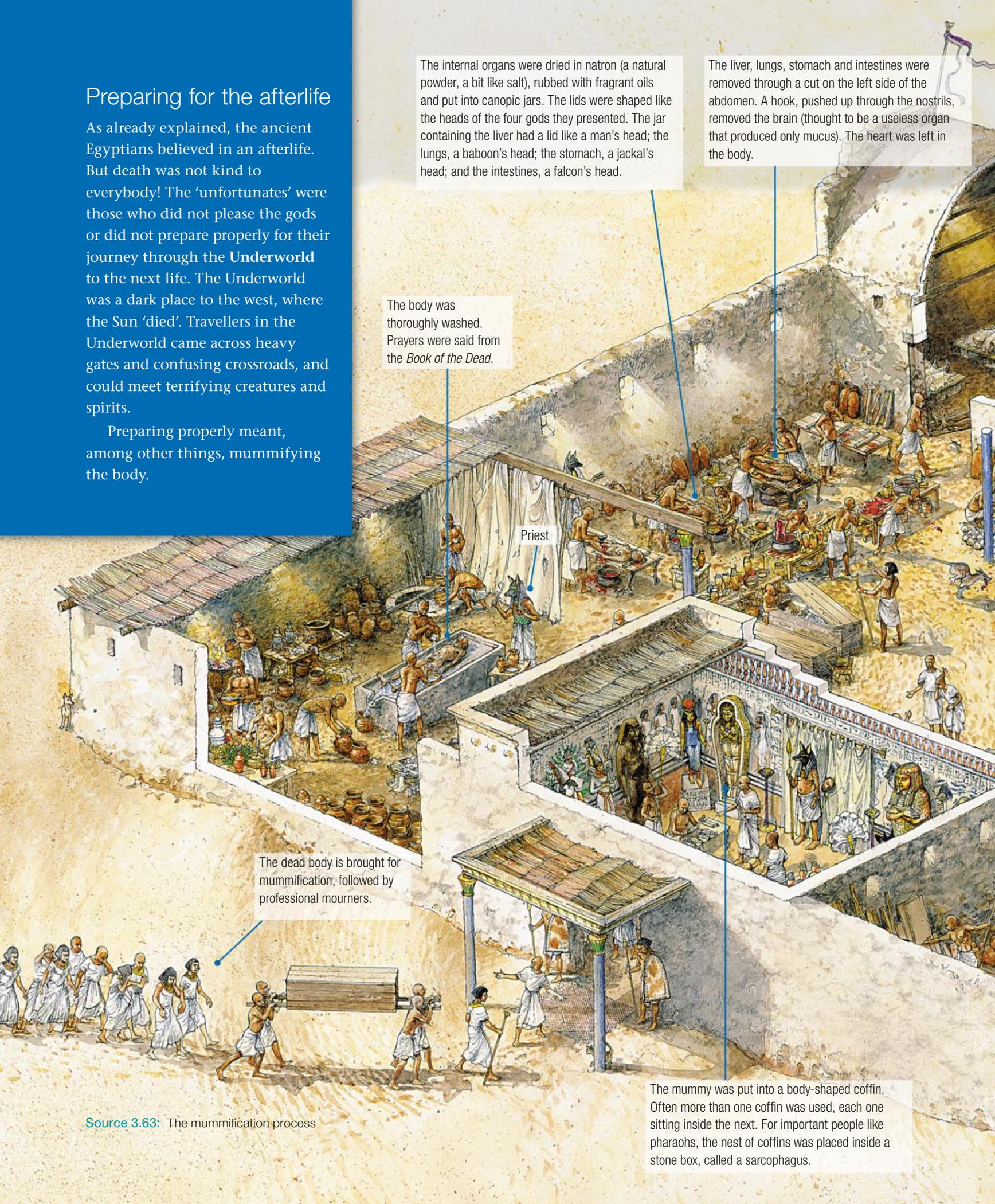
The liver, lungs, stomach and intestines were removed through a cut on the left side of the abdomen. A hook, pushed up through the nostrils, removed the brain (thought to be a useless organ that produced only mucus). The heart was left in the body.

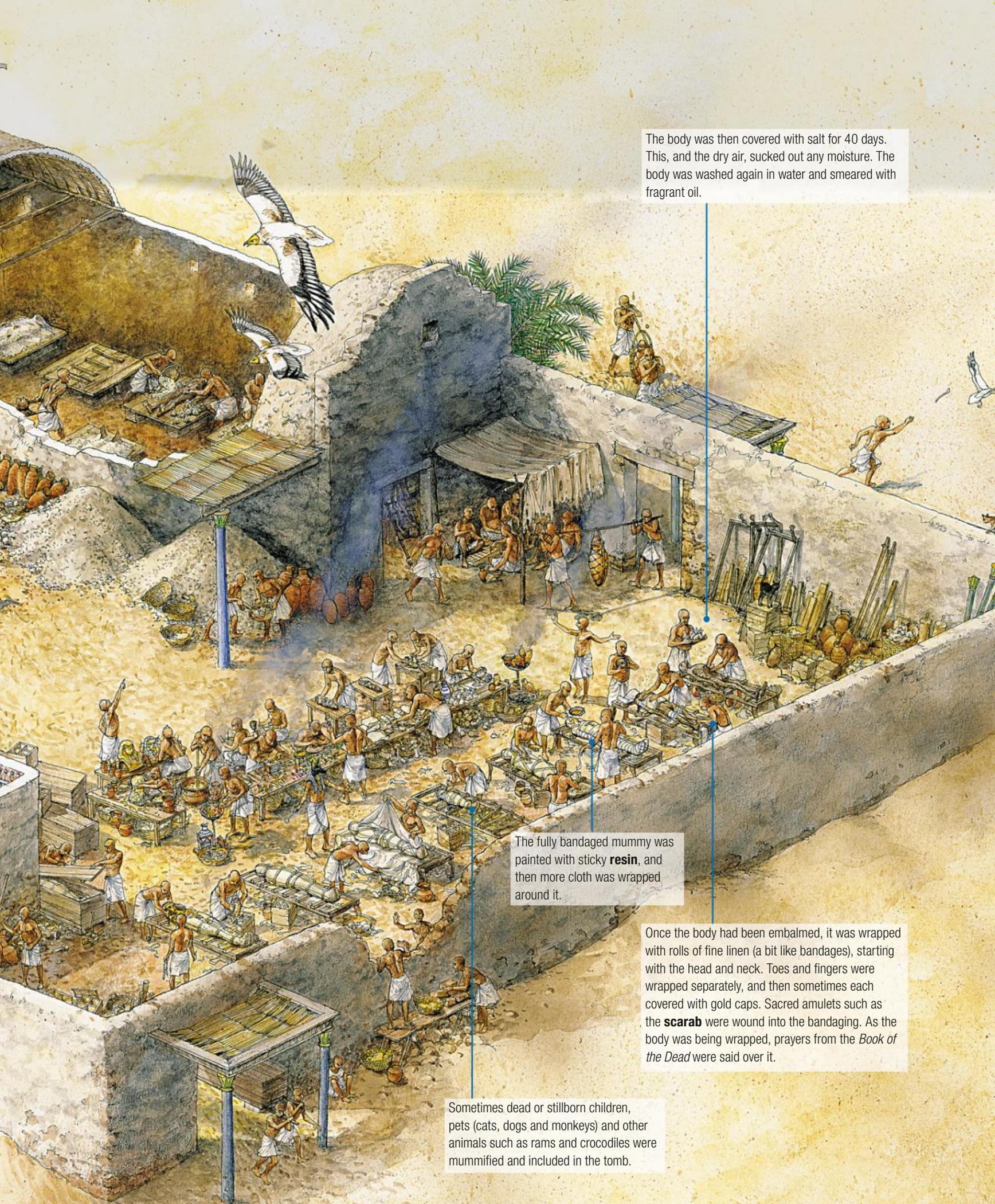
The body was thoroughly washed. Prayers were said from the *Book of the Dead*.

Priest

The dead body is brought for mummification, followed by professional mourners.

The mummy was put into a body-shaped coffin. Often more than one coffin was used, each one sitting inside the next. For important people like pharaohs, the nest of coffins was placed inside a stone box, called a sarcophagus.



An isometric illustration of an ancient Egyptian mummification workshop. The scene is set in a large, open courtyard with several buildings. In the foreground, numerous workers are busy with various tasks: some are wrapping bodies on tables, others are handling jars and tools. In the middle ground, a large structure is being worked on, possibly a sarcophagus or a large jar. In the background, more workers are visible, and a large bird, possibly a falcon, is flying in the sky. The overall atmosphere is one of a busy, organized industrial process.

The body was then covered with salt for 40 days. This, and the dry air, sucked out any moisture. The body was washed again in water and smeared with fragrant oil.

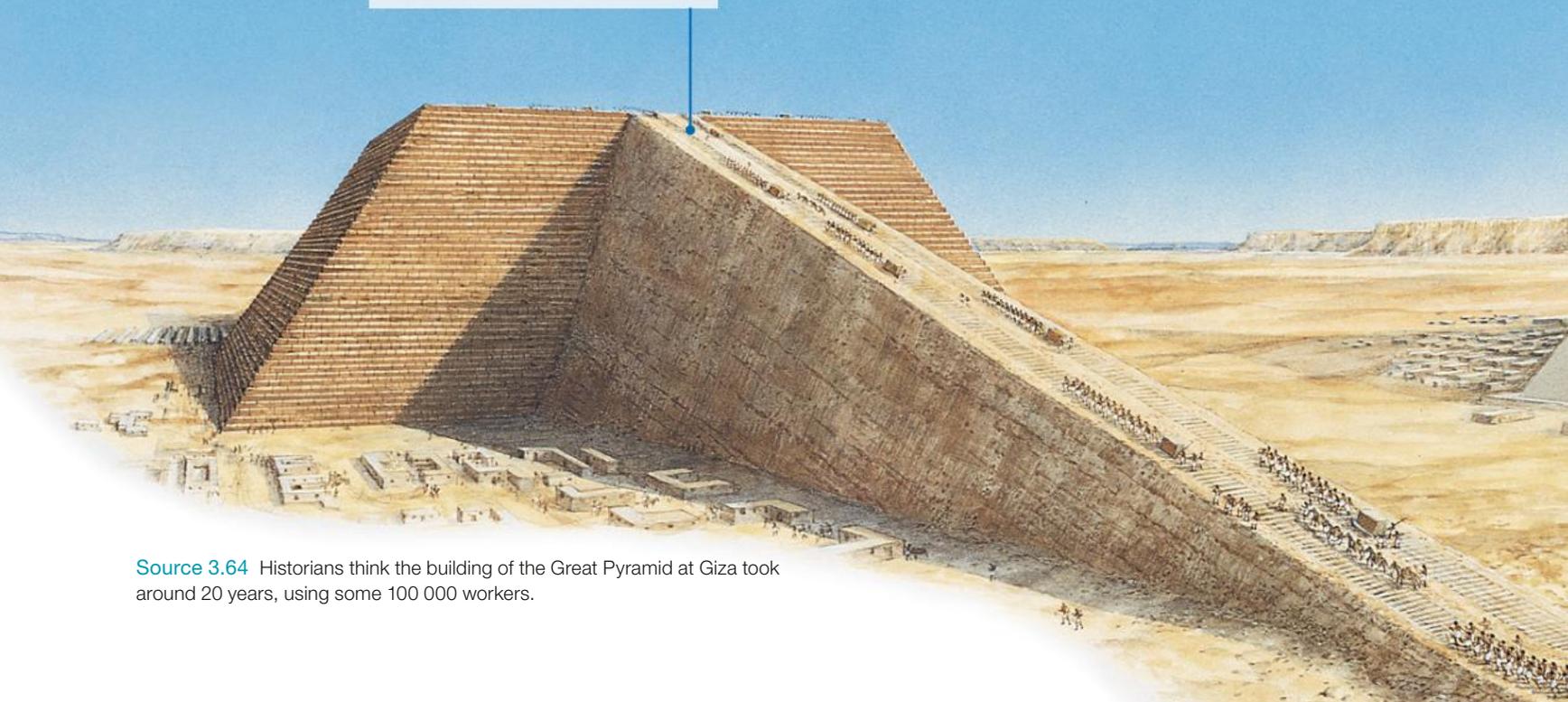
The fully bandaged mummy was painted with sticky **resin**, and then more cloth was wrapped around it.

Once the body had been embalmed, it was wrapped with rolls of fine linen (a bit like bandages), starting with the head and neck. Toes and fingers were wrapped separately, and then sometimes each covered with gold caps. Sacred amulets such as the **scarab** were wound into the bandaging. As the body was being wrapped, prayers from the *Book of the Dead* were said over it.

Sometimes dead or stillborn children, pets (cats, dogs and monkeys) and other animals such as rams and crocodiles were mummified and included in the tomb.

The blocks had to be dragged up a ramp (probably built of mud bricks) that changed shape as the pyramid 'grew'. Historians have different views about the shape of this ramp. Some think that a ramp was built that wound its way around the growing structure.

During the Inundation, farmers made up most of the workforce; the floodwaters meant they could not work on their farms.



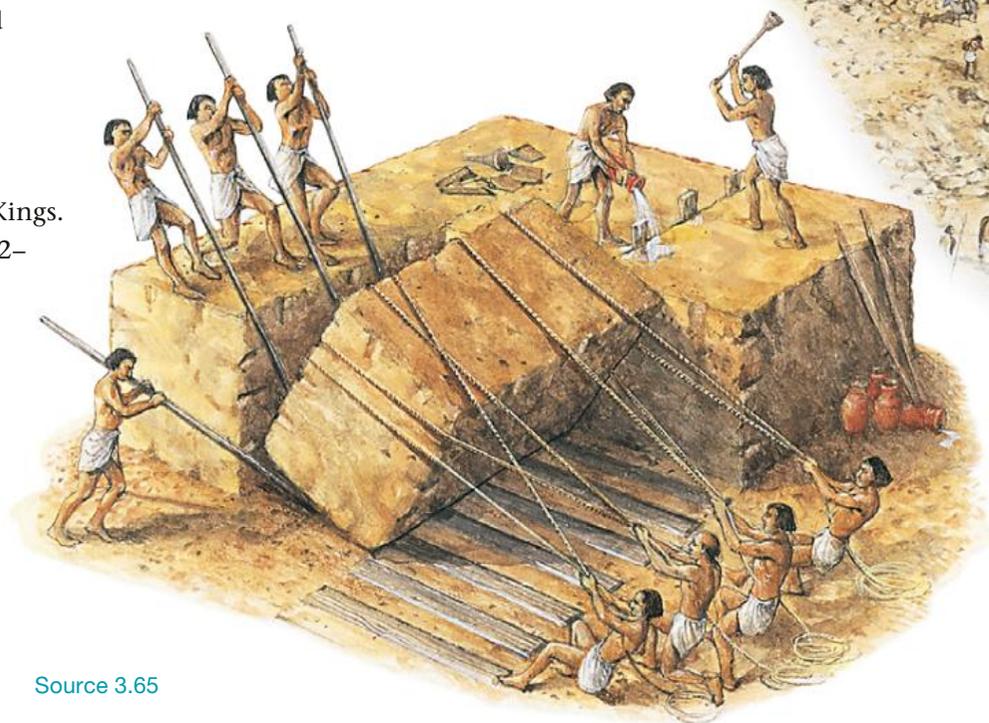
Source 3.64 Historians think the building of the Great Pyramid at Giza took around 20 years, using some 100 000 workers.

The pyramids

The Egyptians built many complex structures. Perhaps none were more amazing than the pyramids. More than 160 have been found. They were built as tombs. One, the Great Pyramid at Giza, is the only remaining wonder of the ancient world. It was built around 2580 BCE as the tomb of the pharaoh Khufu.

When tomb robbers became a problem, the practice for burying pharaohs changed. As mentioned earlier, they started being buried in tombs carved into hillsides in the Valley of the Kings. The longest (the tomb of the pharaoh Seti I (1292–1190 BCE) stretches into the rocky earth for around 100 metres.

There are different views about how the pyramids were built. The accuracy of the Great Pyramid's construction has mystified many scholars. Some have even suggested it was built by aliens. Another view is that there was a highly advanced culture that existed in Egypt before the Old Kingdom.



Source 3.65



The faces of the Great Pyramid all have the same angle: 52° . Each side faces one of the four points of the compass. Other mathematical evidence reveals the ancient Egyptians had an understanding of decimals, fractions and geometric series.

The pyramid itself was coated with panels of white limestone when finished. These panels were removed during the European Middle Ages to build nearby palaces and mosques. On completion, the Great Pyramid was about 146 metres tall.

The outer layer of blocks, some engraved with the names of working gangs (the 'enduring gang' is one name), are placed so precisely that not even a knife blade can fit between them.

Scholars think that the blocks were probably dragged across the sand on sleds. Sleds would have had less drag on the sand. Around 30 men would have been needed to pull each block.

A pyramidion (smaller pyramid cut from one piece of stone) once sat on top of the Great Pyramid. It was around 8 metres high and coated with electrum, a mix of gold and silver.

Barriers were built in the pyramids to stop robbers from stealing the pharaoh's treasures. These included false doors, dead-end passages, very low ceilings, tunnels blocked with rubble or massive rocks, deep pits and the statues of the most-feared gods at doorways.

The base of the Great Pyramid is almost flat. There is no more than a 4-centimetre difference in level between the north-west and south-east corners. The pyramid's length divided by twice its height gives 3.14159. These are the first six digits of the mathematical number called pi.

Most of the Great Pyramid's 2.3 million blocks weigh 2.5 tonnes or more—a total weight close to that of 850 000 African bull elephants. Most blocks are locally mined limestone. Others are heavy granite, transported down the river on barges from Aswan, about 800 kilometres to the south. Heavier blocks were used around the burial chamber, and as barriers in some passageways.

Check your learning

- 1 What does the construction of the Great Pyramid say about the knowledge and skills of its designers and builders?
- 2 **a** What materials were used to construct the pyramids and where did they come from?
b Suggest what challenges and difficulties this would have involved.
- 3 Why do you think something so big and complex was built as a tomb?
- 4 Can you suggest any ways by which important people today are honoured when they die and are buried?

3.3 How do beliefs, values and practices influence lifestyle?

Everyday life: Complete questions 1–4, 5, 9, 10, 13, 17, 19.

Warfare: Complete questions 1–4, 7, 11, 14, 18, 20.

Death and funerary customs: Complete questions 1–4, 6, 8, 12, 15, 16, 21.

Remember

- Who was Ra? List some other members of his 'family' and the role each played in the belief systems of ancient Egyptians.
- What could happen to someone in ancient Egypt who killed a cat?
 - Why do you think cats were so valued in Egypt?

Understand

- What evidence is there that ancient Egypt was a society ruled to a very large extent by its religious beliefs?
- Explain why the bull chosen to be the Apis bull was a very lucky animal.
- The Egyptians were not allowed to build their own private dams. Water was seen to be 'owned' by the ruler. What does this suggest about the value of water?
- Source 3.66 is part of one of the prayers recited during the 'weighing of the heart' ceremony (see Source 3.62). What evidence does it provide about what ancient Egyptians valued in a 'good person's life'?

Source 3.66

I have not caused pain. I have made no man to suffer hunger. I have made no one to weep. I have done no murder ... I have not added to the weight of the scales ... I have not carried away the milk from the mouths of children. I have not driven away the cattle which were upon their pastures.

Extract, *Book of the Dead*

- An Egyptian soldier has been told he is to be sent on a military campaign to Syria. Compose a short letter he might send to his wife outlining why he fears such an event.
- Explain the difference between a person's *ka* and *ba*, according to ancient Egyptian belief.
- Describe two ways in which the established roles for men and women in Egyptian society were reflected in the ways they lived.

Apply

- In what ways do modern music and dance styles reflect the values and practices of 21st-century life in Australia? Discuss in small groups, giving examples to support your views.
- Design a means of transport for the Chief of the Defence Forces in Australia in the 22nd century CE that you believe symbolises the significance and political power of that office. You might like to make a model of it, if time allows.
- Find out through research how some of the Egyptian deities were depicted. Look particularly at their heads. Draw sketches to show how you would depict *each* of the following: god of peace, god of greed and god of courage.

Analyse

- Look carefully at the device shown in Source 3.48. How do you think it was made? How do you think it was worn?
- Look carefully at Source 3.53.
 - How many squads were there in an infantry division of the army?
 - How many companies of chariots were there in a brigade of two squadrons?
- Study the mummification process illustrated in Source 3.63. Convert the information into a flow chart.
- Study the various elements illustrated in Source 3.63. What evidence does this source provide about ancient Egyptian beliefs and values, and their impact on people's lives?

Evaluate

- Rate Jean-François Champollion on a scale of 1 (best) to 5 (worst) in terms of how you judge his significance to history. Give reasons for your view.
- Which role do you think would have required the most courage: the charioteer who steered the horses (often requiring a direct charge at the enemy) or the charioteer who wielded the weapons? Give reasons.
- Conduct a debate on this topic: The building of the pyramids at Giza as royal tombs was a waste of manpower, money and creative effort.

Create

- 20** Conduct research to find out about some foods commonly eaten in ancient Egypt. Create a recipe or plan a meal that could have been enjoyed in the times of ancient Egypt. Remember to only include ingredients and food that would have been available at the time.
- 21** As an enemy commander of foot soldiers only, design an attack strategy to combat an advancing army of Egyptian infantry and charioteers. Explain your strategy to a partner, using small items (pebbles, sugar cubes, small blocks, etc.) to illustrate the layout and movement of your troops.
- 22** Source 3.67 shows a boat (now reassembled) that was found in a corner of the Great Pyramid. Write a statement that might have been read by the priest officiating at Khufu's funeral. It will include reference to this boat.



Source 3.67 The boat buried in a corner of the Great Pyramid, the burial place of the pharaoh Khufu, also known as Cheops (who ruled from c. 2551 to 2528 BCE). A boat was needed so the dead person could sail across the sky with the god Ra.



Source 3.68 Artist's impression of the Egyptian pharaoh Thutmose III leading his army's attack on the Hebrew site of Har Megiddo c. 1479 BCE. Many strategists today consider him a military genius who greatly extended ancient Egypt's territory.

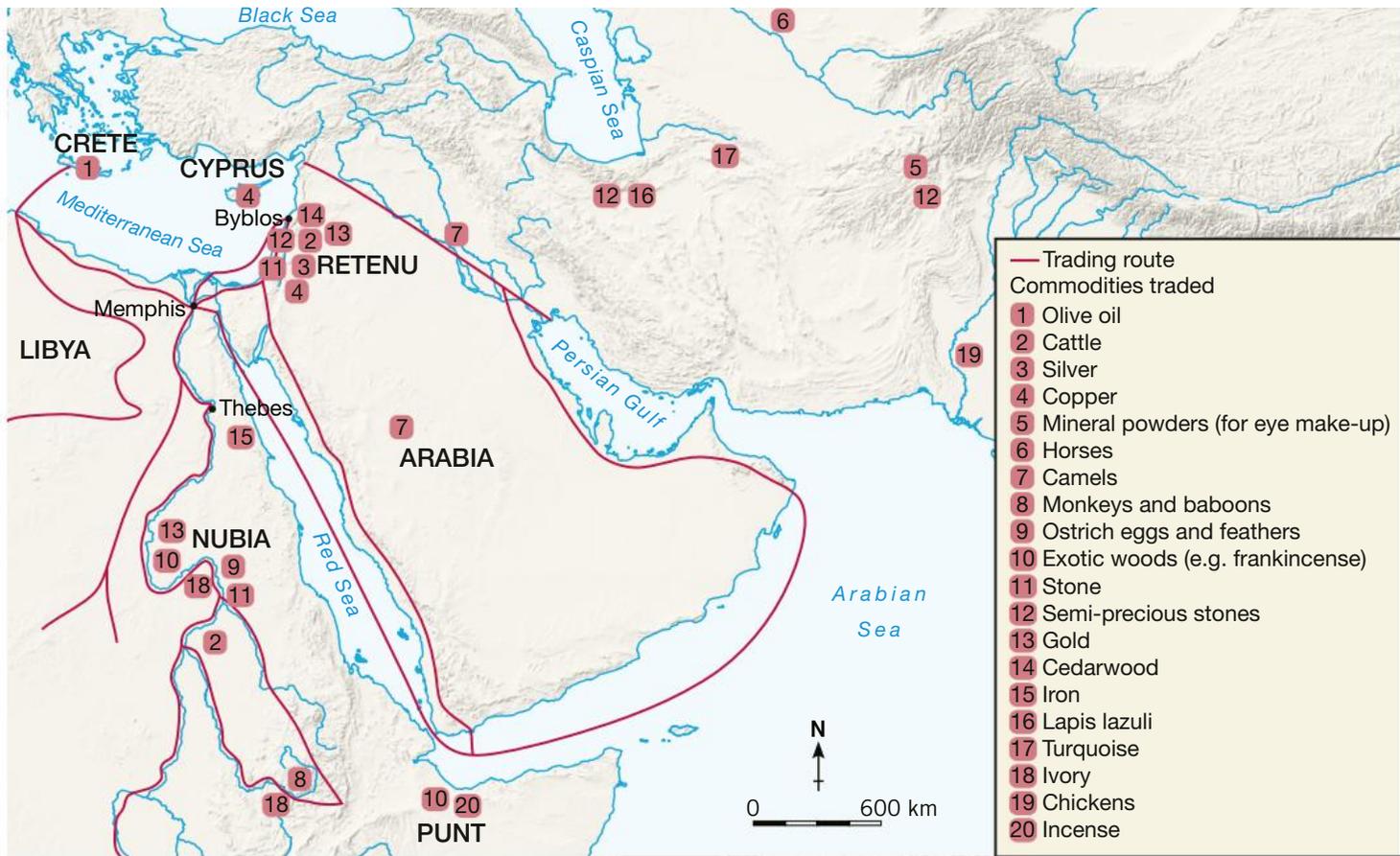
3.4 How do contacts and conflicts change societies?

Ancient Egypt's location gave it a number of advantages in terms of trade. For example, the Nile River allowed its merchants ready access to the Mediterranean Sea and beyond. The trade contacts they established with new markets helped Egypt to develop and prosper. So did the lands Egypt acquired through military conquests, especially during the New Kingdom.

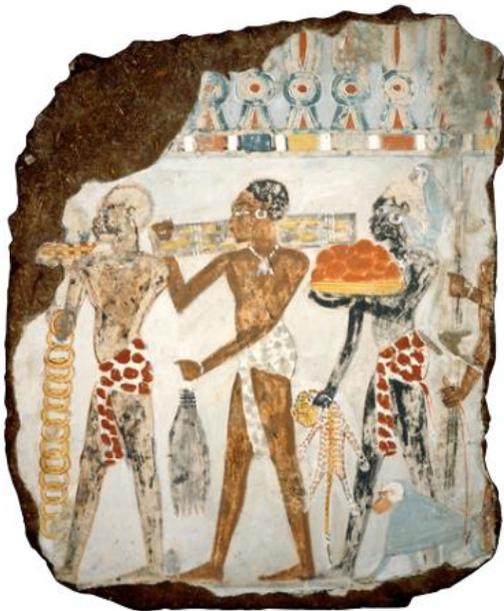
Trade

Tomb paintings, text extracts and some **artefacts** confirm that Egyptian traders were making contact with other countries almost from the start of their history. There were early expeditions up and down the Nile, down the Red Sea and across the deserts.

Egypt had plenty of grain and dates, papyrus, flax (to make linen), stone, fish, oxen and salt. Mostly through **barter**, Egypt traded goods such as these—together



Source 3.69 Some of the key trade routes of the ancient Egyptians. Although trade missions on land (travelling with camel caravans through deserts) were common, travel by boat or barge was faster and easier.

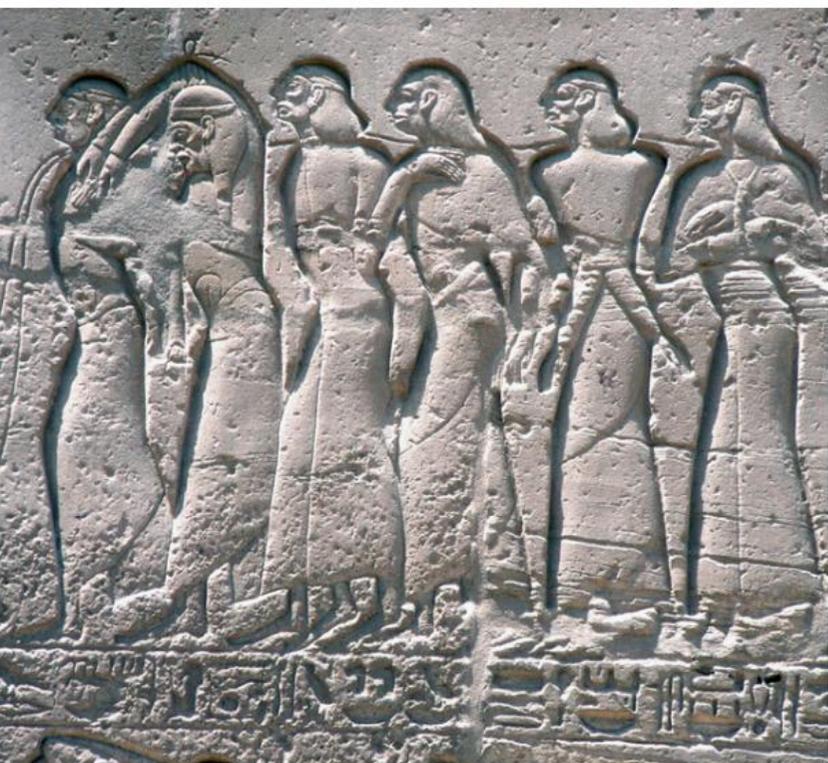


Source 3.70 Egyptian tomb painting showing Nubians carrying goods. Some exchanges were 'gift giving' rather than barter. What was given reflected the power balance: a ruler who respected the power of Egypt might give 'better' (or more) goods than they received.

with artefacts—for those it had little of. For example, trade with Nubia increased Egypt's own stores of gold and gave it access to exotic goods such as ivory and ebony.

Check your learning

- 1 Examine Source 3.69.
 - a List some of the goods Egypt obtained from Nubia, from other parts of Africa and from Retenu (what Egyptians called the region then known as Canaan and Syria).
 - b Check a modern atlas. From what modern country did Egypt obtain *each* of the following: chickens, lapis lazuli, incense trees?
- 2 Draw a concept map to show how imported goods listed in Source 3.69 might have helped to change the society of ancient Egypt.
- 3 Explain how the exchange of goods was sometimes a way to reinforce how rulers perceived the power of other countries.
- 4 Look at Source 3.70. List those goods you can readily identify. With a partner, discuss what the items you cannot identify might be.



Source 3.71 Stone relief on the Temple of Karnak showing prisoners returning to Egypt from the battles of Seti I in Canaan and Syria. Returning home from a later campaign against the Libyans, Seti I is said to have decorated his chariot with the heads of enemy soldiers.

Conflict

Egypt's army at the start of the New Kingdom was more professional than it had ever been. Its soldiers had better military equipment and were better trained. Egypt was thus in a stronger position to pursue military strategies beyond its borders.

The military efforts of Thutmose III—including the victory won at Har Megiddo—saw a large part of southern Syria brought under Egypt's control.

A growing threat to Egypt around this time was the Hittites, another people keen to build their empire. From about the 14th century BCE, the Hittites were starting to push south from today's Turkey down through the coastal regions of the western Mediterranean Sea. Egypt had maintained a trade interest in this region (especially around Byblos) for a very long time. It was a hub of economic and cultural activity.

Campaigns of Seti I

The 19th-dynasty **pharaoh** Seti I used Egypt's strengthening 'military muscle' to further expand Egypt's influence.

There are gaps in what we know about his campaigns (and opinions are contested), but he did fight conflicts in Canaan, Syria, Libya and Nubia in a bid to increase Egypt's power and prestige. He is described in ancient texts as marching against cities in Canaan 'like a fierce-eyed lion, making them [those he fought] carcasses in their valleys, overturned in their blood like those who exist not'.

One city that Seti I temporarily reclaimed for Egypt from the Hittites was Kadesh, in Syria. Stone reliefs and inscriptions on a wall in the Hypostyle Hall in Karnak's Temple of Amun provide evidence of this conflict. Historians debate its outcomes. It does seem that Seti I acquired a large amount of **booty** from the battle. He also seems to have reached an informal agreement with the Hittites, for shortly after he returned to Egypt, Kadesh was back under Hittite control.

Whatever he achieved, it was not enough for his son and successor, Ramses II. Ramses was determined that Egypt would gain total control in this part of the world. For him, that meant taking Kadesh away from the Hittites. The Battle of Kadesh that he later fought is historically significant.



Source 3.72 Map showing Egypt's territorial expansion during the New Kingdom



Source 3.73 Ramses II celebrated his proclaimed victory at Kadesh with many texts and stone reliefs. This one, at the Abu Simbel temple, shows him on the attack.

Campaigns of Ramses II

The 19th-dynasty ruler Ramses II was one of the most significant of Egyptian pharaohs. He was in power for a long time, from c. 1279 to 1213 BCE. Under his rule, Egypt's economy boomed, helped by strong trade. He was also a remarkable soldier.

The Battle of Kadesh

The Battle of Kadesh (1274 BCE) is thought to be the largest chariot battle in history. It is also the first battle for which records exist on both sides, and it led to the world's first peace treaty. No wonder it is regarded by historians as significant!

Ramses' plan of attack was to divide his troops into four divisions: Re, Seth, Ptah and Amun. The divisions would march north to Kadesh through the desert, a day apart. A smaller troop, the Ne'arin (possibly **mercenaries** from Amurru), would attack from the west.

Ramses II led the Amun, the first division to cross the Orontes River. Camp was set up on a plain to the south of Kadesh (see Source 3.75). Two **nomads** (Hittite spies) told Ramses the Hittites were a long way away, so he was confident of successfully taking Kadesh. When he discovered he had been tricked, he sent his **vizier** south to tell the other divisions to hurry up.

Meanwhile, the Hittite king, Muwatalli, was waiting for the right moment to attack. His army crossed the Orontes River, taking the Re division by surprise. The division was decimated, with survivors fleeing to the Amun camp. Then the Hittites turned north, intent on finishing off the Amun division. It was a tough battle and Ramses was reduced to fighting for his life. So sure were the Hittites of victory that they started looting the Amun camp.

For a time, the battle raged back and forth, until the Ne'arin troops arrived. This took the Hittites by surprise, and they retreated. They fled back across the Orontes River, plunging (so Ramses II said) 'into the water, even as crocodiles plunge, fallen upon their faces'.

cause and effect: the Battle of Kadesh

The ancient city of Kadesh lay on the trade route that linked the Mediterranean Sea to the northern part of ancient Syria. Egypt lost its influence over the city during the reign of the pharaoh Akhenaten (around the mid 14th century BCE). The deep-seated motivation for the battle is that Egypt wanted Kadesh back. The trigger cause is thought to have been a request by the province of Amurru (see Source 3.72) to help it free itself from Hittite rule.

It was unclear who won the battle. Ramses II claimed a stunning victory; in fact, he declared the victory was his alone. The inscriptions he had made after the battle, known as the 'Poem' and the 'Bulletin', proclaimed his god-like success.

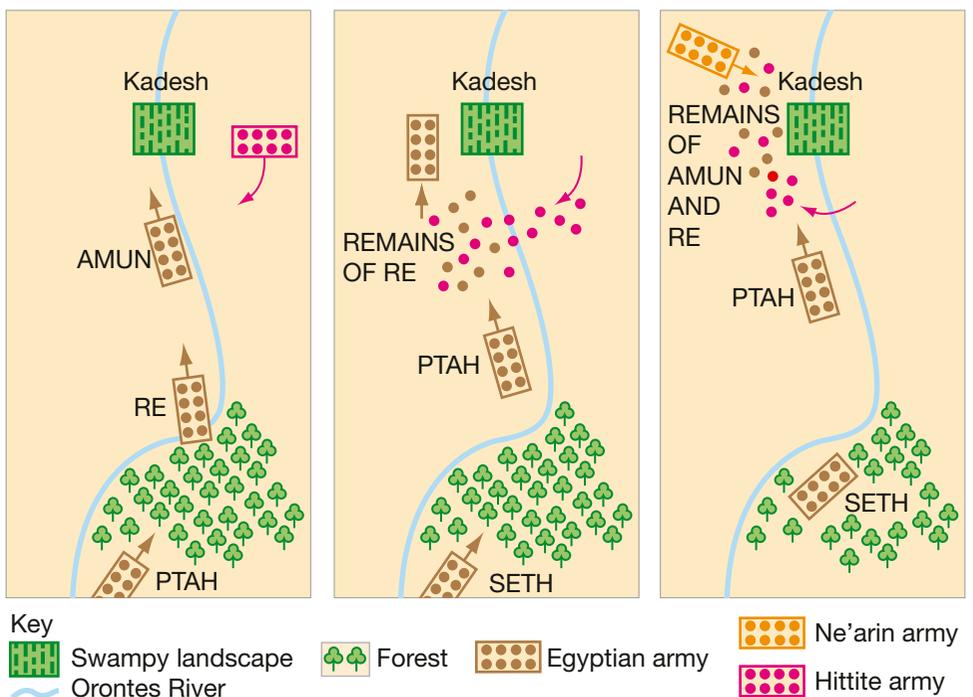
Source 3.74

... I was before them like Seth in his monument. I found the mass of chariots in whose midst I was, scattering them before my horses ...

Translated extract from the 'Poem'

Hittite records include a statement by a later Hittite leader, Hattusilis III, mocking Ramses' claims of a victory.

The longer-term effect of this battle was the historic peace treaty Egypt signed with the Hittites in 1269 BCE. To strengthen the deal, Ramses married a Hittite princess. Among other things, the treaty recognised that Kadesh belonged to the Hittites. The treaty secured some 70 years of peace for the Near East region.



Source 3.75 How the Battle of Kadesh unfolded

Later conflicts

The Third Intermediate Period saw Egypt come under the ruling influence of the Libyans (for about 200 years), followed by invaders from Kush. The Kushites, in turn, were pushed back into Nubia by the invading Assyrians during the 7th century BCE. By the late 6th century, the Persians were in control. These various invading powers all introduced differing cultural influences into Egypt.

In 332 BCE, Egypt experienced another change. It became part of the empire of the Macedonian king Alexander the Great when he defeated the Persians. The Ptolemaic **dynasty** he set up in Egypt was based at Alexandria. This city became an advanced cultural centre and port with a magnificent library and huge lighthouse (one of the Seven Wonders of the world).

In 30 BCE, with the suicide of the last Ptolemaic ruler, Cleopatra, Egypt became a province of ancient Rome.

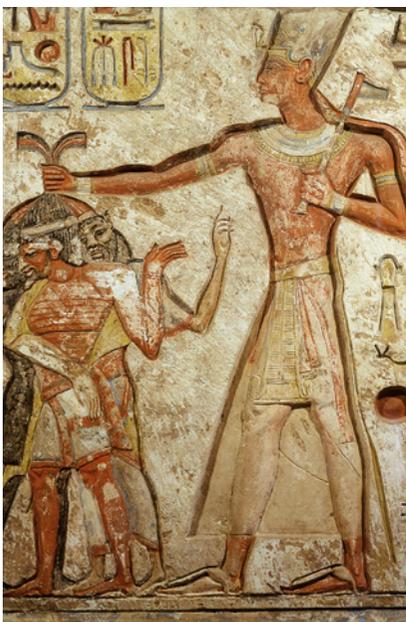
3.4 How do contacts and conflicts change societies?

Remember

- 1 Name some regions or places that Egypt had contact with during its early history.
- 2 List five goods that ancient Egypt exported and five goods it imported.
- 3 Explain why the foreign cities of Byblos and Kadesh were important to Egypt.
- 4 **a** Who did the Egyptians fight at the Battle of Kadesh?
b Why was this battle so significant?

Understand

- 5 Based on what you have learned about ancient Egypt, list some examples of how the following imports changed (or how you think they would have changed) life in ancient Egypt: horses, lapis lazuli, leopard skins, baboons, timber, ivory, gold.
- 6 Suggest how the military campaigns of Thutmose III and Seti I influenced morale of the Egyptian army.
- 7 Look at Source 3.76. Given what you know about Ramses II and the Battle of Kadesh, explain why this tomb painting is a good example of **propaganda**. How do you think the Hittites might have reacted to this?



Source 3.76 This tomb painting shows Ramses II as a 'superhero' at the Battle of Kadesh. It is only one of a great many monuments and paintings he had produced as propaganda for his achievements.

Apply

- 8 Imagine that because of some dire circumstance, Australia is cut off from all contact with the rest of the world. As a class, brainstorm how you think this would influence our society in both the short term and the long term. Decide what your discussion reveals about the impact of trade on societies.

Analyse

- 9 Look carefully at the map shown as Source 3.72. Use a modern atlas to identify which modern countries (in whole or in part) were under Egyptian rule during the time of Ramses II.
- 10 Study the strategy maps shown as Source 3.75.
 - a** Think about how the Battle of Kadesh unfolded. What advice would you have given Ramses II so that he could avoid the near-defeat he suffered?
 - b** How do you think his propaganda about his god-like achievements would have been received in Egypt? How do you think it influenced the perceptions of ordinary Egyptians?

Evaluate

- 11 In groups of three, conduct some research about the rule of Egypt by *each* of the following: the Libyans, the Kushites, the Persians. Share the research task. Decide, through discussion, which of these foreign peoples you think had most impact on ancient Egypt, and why. Report your findings briefly to the class.

Create

- 12 Find out more about the Battle of Har Mediggo. Then complete *one* of the following tasks:
 - Write a poem about the battle from the point of view of Thutmose III.
 - Draw a series of strategy sketches (similar to those in Source 3.75) to show how the battle unfolded.
 - Design a stone relief or wall painting to commemorate the victory of Thutmose III. Refer to Sources 3.73 and 3.76 to decide on the extent to which you will incorporate propaganda.

connecting ideas

Ancient Egypt

Living forever

United Nations figures for the human lifespan (2005–10) list a range from 82.6 years (Japan) to 39.6 years (Swaziland). Yet for many people—today, and throughout human history—a lifespan is not enough. Ways are found through religious beliefs and other means to try to live forever.

Source 3.78
Still from the 1992
movie *Forever Young*

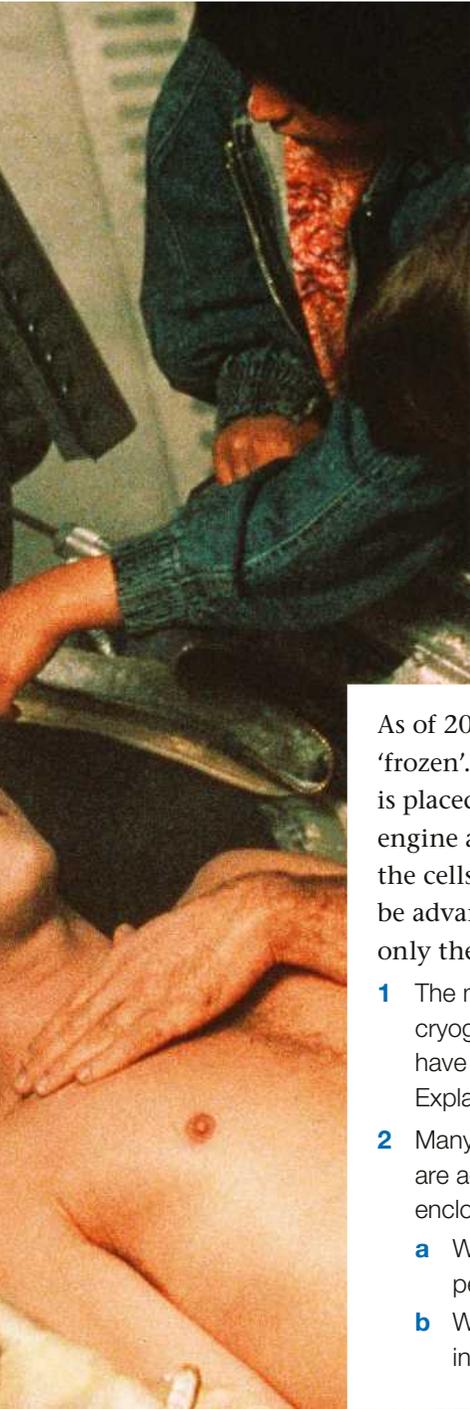
Most religions hold that there is a life for people beyond death: an afterlife. Some hold that one gets there through one's own efforts or beliefs. For others, 'getting there' depends on what others do for them when they die. This was the case, for instance, in ancient Egypt. For Egyptians, people had no chance of reaching the afterlife if certain things were not done after they died.

- 1 a** Describe some of the procedures followed in ancient Egypt when a person (particularly a pharaoh) died.
- b** Explain why these practices were followed.
- 2** In your workbook, create a Venn diagram to compare and contrast funeral preparations and proceedings in ancient Egypt with those you may be more familiar with.

Source 3.77 Artist's impression of how human brains might be preserved in the future

Some hope that science will find the answers, based on what has been discovered about the brain and cooling. A remarkable case of survival is that of Anna Bagenholm, a 29-year-old Norwegian woman. In 1999, she fell into an icy stream while skiing. Her head became trapped under the ice. Despite the efforts of rescuers, she was submerged for well over an hour. When finally freed and taken to hospital, her **electrocardiogram** graph was a flat line. A large medical team worked on her for nine hours, and brought her back to life. She has since recovered, save for some nerve damage to her hands.

- 1** How does this story change our perception of what 'being dead' means?
- 2** Why might such an event interest those who want to 'live forever' by means of science?



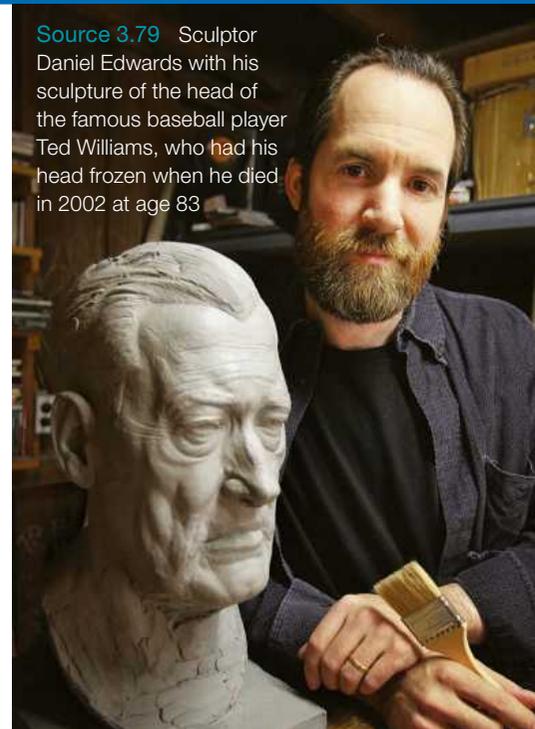
Forever Young is one of a great many Hollywood movies that deal with this topic. In this film, a young test pilot has a friend who develops a prototype chamber for **cryogenic** suspension. When the pilot's girlfriend goes into a coma after an accident, the pilot asks his friend to put him in the chamber for a year. He does not want to have to watch his girlfriend die. Circumstances mean his chamber is left for 53 years, until discovered by boys. Accidentally, they start the reversal process. Straight away, though, the pilot's body starts to age. It is a race against time to find his girlfriend (who is still alive) before he dies.

- 1 How is the scene shown in Source 3.78 like and unlike scenes you have seen of Egyptian mummies in their coffins?
- 2 In this movie, the body was preserved by being frozen. How were the bodies of dead Egyptians preserved?
- 3 When exposed to 'real time', the pilot's body started to break down and age quickly. What has been done to stop decay to those Egyptian mummies removed from their coffins?

As of 2010, some 200 people have had their dead bodies (or heads) 'frozen'. This field of science is called cryogenics. The body or head is placed in liquid nitrogen (-160°C). Special liquids (similar to engine antifreeze) are circulated through the blood vessels to stop the cells freezing. These people hope that one day technology will be advanced enough to bring them back to life. Those who stored only their heads might have to make do with a robot body.

- 1 The most important body part for those choosing to participate in cryogenics is the brain. It has to be preserved at all costs for life to have any chance of continuing. Did the ancient Egyptians agree? Explain.
- 2 Many ancient Egyptian tombs were broken into by robbers. There are accounts of mummies being pulled apart to get at priceless items enclosed within their bandages.
 - a What impact might such vandalism have had on these dead people's quest for an afterlife?
 - b What events do you think might adversely affect the search for life in the future for those who choose cryogenic freezing?

Source 3.79 Sculptor Daniel Edwards with his sculpture of the head of the famous baseball player Ted Williams, who had his head frozen when he died in 2002 at age 83



Death has always been a major area of interest for many human beings. In small groups or as a class, brainstorm different ways in which this interest has affected human lifestyles throughout history.

depth study option

Ancient Greece

*Ancient Greece included what we know today as Greece as well as the parts of modern Turkey that lie around the Aegean Sea. It also had many **colonies** or settlements around the Mediterranean and Black seas. The temple remains shown here are on Sicily. They were once apart of the ancient town of Selinus, founded by the Greek colonists.*

A common view is that Greece had three founding **cultures**. The first was that of those groups living on the Cycladic Islands (in the Aegean Sea). The other two were the cultures of the Minoans (Crete) and the Mycenaeans (mainland Greece).

Ancient Greece entered a 'dark age' around 1200 BCE. It lasted for about 400 years. It was not until about the late 9th century BCE that there is evidence of emerging **urban** settlements. This is why some regard the start of Greece's ancient civilisation as 776 BCE—the year of the first Olympic Games.

Ancient Greece is sometimes called the 'cradle of **Western civilisation**' for the debt that Western society owes to the early Greeks. This includes **democracy** as a form of government, Western drama and the modern Olympic Games. Some modern architecture and sculpture also draws on its classical traditions. As well, the work of its mathematicians, thinkers and storytellers continues to inspire.

Much is being done to conserve the remnants of this grand civilisation. For example, UNESCO has listed 17 locations in Greece as **World Heritage Sites**.

Key inquiry questions

- 4.1 How do geographical features influence human settlements?
- 4.2 What shaped the roles of key groups in ancient societies?
- 4.3 How do beliefs, values and practices influence lifestyle?
- 4.4 How do contacts and conflicts change societies?



4

bigpicture

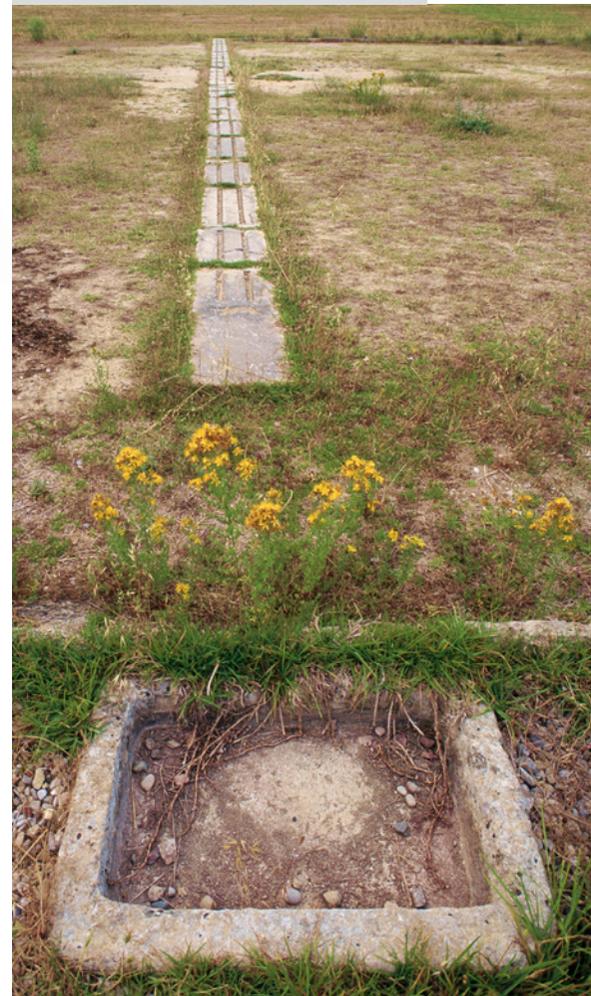
Ancient Greece



The period of ancient Greece's history with which people generally are probably most familiar lasted only about 400 years. It began with the first Olympic Games (776 BCE) and ended in 323 BCE when Alexander the Great died. He was then the King of Macedon and had made Greece part of his empire.

Many argue that Alexander's death marked the end of ancient Greece. Others contest this. Some argue it was 146 BCE when ancient Rome took control of the last independent Greek city-state. Others say that it lasted for another 300 years or so within the Hellenistic (Greek) empire Alexander created.

Finishing line for races at the ancient Olympics



776
First recorded Olympic Games

c. 1450
Eruption of volcano on Thera

c. 1100
Mycenaean civilisation declining

BCE

c. 3000
Start of Cyclades culture



A typical Cyclades sculpture

c. 2500
Start of Minoan civilisation



A wall panel from the Minoan palace on Crete

c. 750
Homer credited with writing the *Iliad* and the *Odyssey*



508
Cleisthenes introduces reforms in Athens, setting the scene for democracy

490
Battle of Marathon (First Persian War)

480
Battle of Salamis (Second Persian War)

c. 460
Herodotus writes his account of the Persian Wars

c. 340
Macedon develops the catapult as a weapon of war

332
Alexander dies after defeating the Persians and setting up an empire that spread Greek culture

197
Rome finally defeats Macedon, forcing it to give up the Greek states it formerly controlled

146
Rome conquers last resisting city-state in Greece: Corinth

336
Alexander becomes king of Macedon after the assassination of his father

A sculpture of Alexander the Great

461
Start of hostilities between Athens and Sparta, which led to the outbreak of the Peloponnesian Wars

c. 610
Sappho of Lesbos born

447
Construction of the Parthenon on Athens' Acropolis starts

c. 720
First Greek colonies set up in today's Sicily



Source 4.1 Timeline of some key events and developments in the history of ancient Greece



Source 4.2 Part of the coastal landscape of Greece, on the Peloponnesian Peninsula

4.1 How do geographical features influence human settlements?

*Ancient **urban societies** often sprang up in fertile river valleys. The four earliest **civilisations** (Sumer, Egypt, Indus Valley and China) did, but not ancient Greece. Its history reflects the particular way its people adapted to the physical features of their environment.*

Ancient Greece was located in south-eastern Europe. Its territory curled around the Aegean Sea (see Source 4.5). It also included the many islands that dot the sea. (There are about 1400, though only one in five can support human settlement.) Its coastline traces around countless sheltered inlets and bays.

Away from the fertile coastal plain, Greece's interior is mountainous, marked by deep valleys and rocky outcrops. None of its rivers can be easily navigated, if at all. The melting snow in spring swells many into raging streams; yet, by summer, some are just a trickle. The Pindus range runs the length of mainland Greece. The highest peak, Mount Olympus, was regarded as the home of the gods.

Generally, Greece has a so-called 'Mediterranean climate'. It has sunshine throughout the year, with wet and mild winters and dry, warm summers. Local variations are due largely to its geography. Greece's many islands have balmy winter temperatures, while its mountains can be bitterly cold and snow-covered.

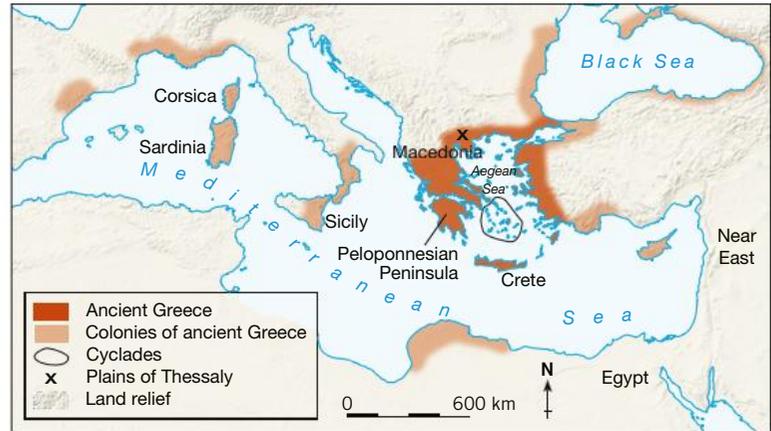
Impact of physical features on settlement patterns

The first known fixed settlements on Greece's mainland were on the Peloponnesian Peninsula and on the fertile plains in Thessaly. Evidence has been found of scattered mud-brick villages built around 7000 BCE. There were also ancient settlements on adjacent islands—on Crete and in the Cyclades.

Greece's steep mountains and rugged high country cut off contact between many settlements. These features in ancient Greece prevented people from growing as one nation. Rather, many settlements developed as city-states (see pp. 158–9). This meant there was no single Greek ruler, as a **pharaoh** was for the ancient Egyptians.



Source 4.3 Part of the mountainous interior of the Peloponnesian Peninsula



Source 4.4 Map showing location of ancient Greece and its colonies and areas of influence



Source 4.5 Ancient Greece and some of its city-states

A typical Greek city-state

City-states were independent urban centres that generally shared a common language and religious beliefs. At times, some banded together to fight a war or for protection. Now and then, one might dominate for a time.

The most powerful city-states were Athens and Sparta. They were also at times bitter rivals.

A city-state typically had one city, where most political, religious and cultural activities took place. At its centre were public buildings, built around a large open space called the **agora**. The markets were there; it was also where people did business and were entertained. Usually raised ground or a hill was nearby, on which temples, palaces and other key buildings were built (this was called an **acropolis**, which means 'summit city'). Homes for the people of a city-state were typically built around the city centre.

Beyond these homes was a wide band of farming land. The farms provided the city population with food.



The Heliæa, the law courts

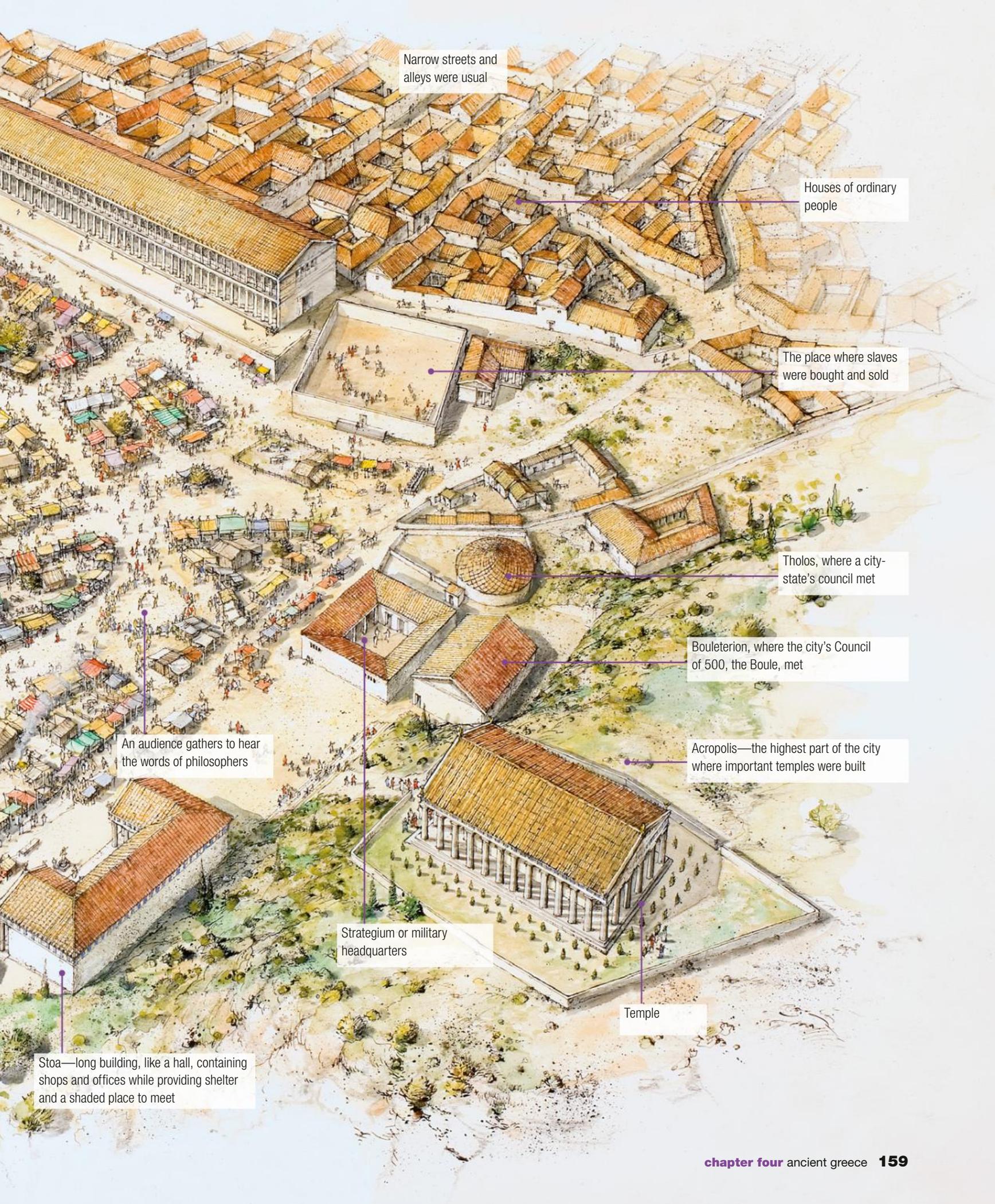
The agora, packed with market stalls and men meeting and doing business. It is criss-crossed with laneways.

Villas of the wealthier people (often on higher ground) with atriums (a central courtyard with an open roof)

Atrium—a central courtyard without a roof that often contained a pool

Transport within the city was by foot—people walked everywhere.

Source 4.6 Artist's impression of the heart of a typical city-state



Narrow streets and alleys were usual

Houses of ordinary people

The place where slaves were bought and sold

Tholos, where a city-state's council met

Bouleterion, where the city's Council of 500, the Boule, met

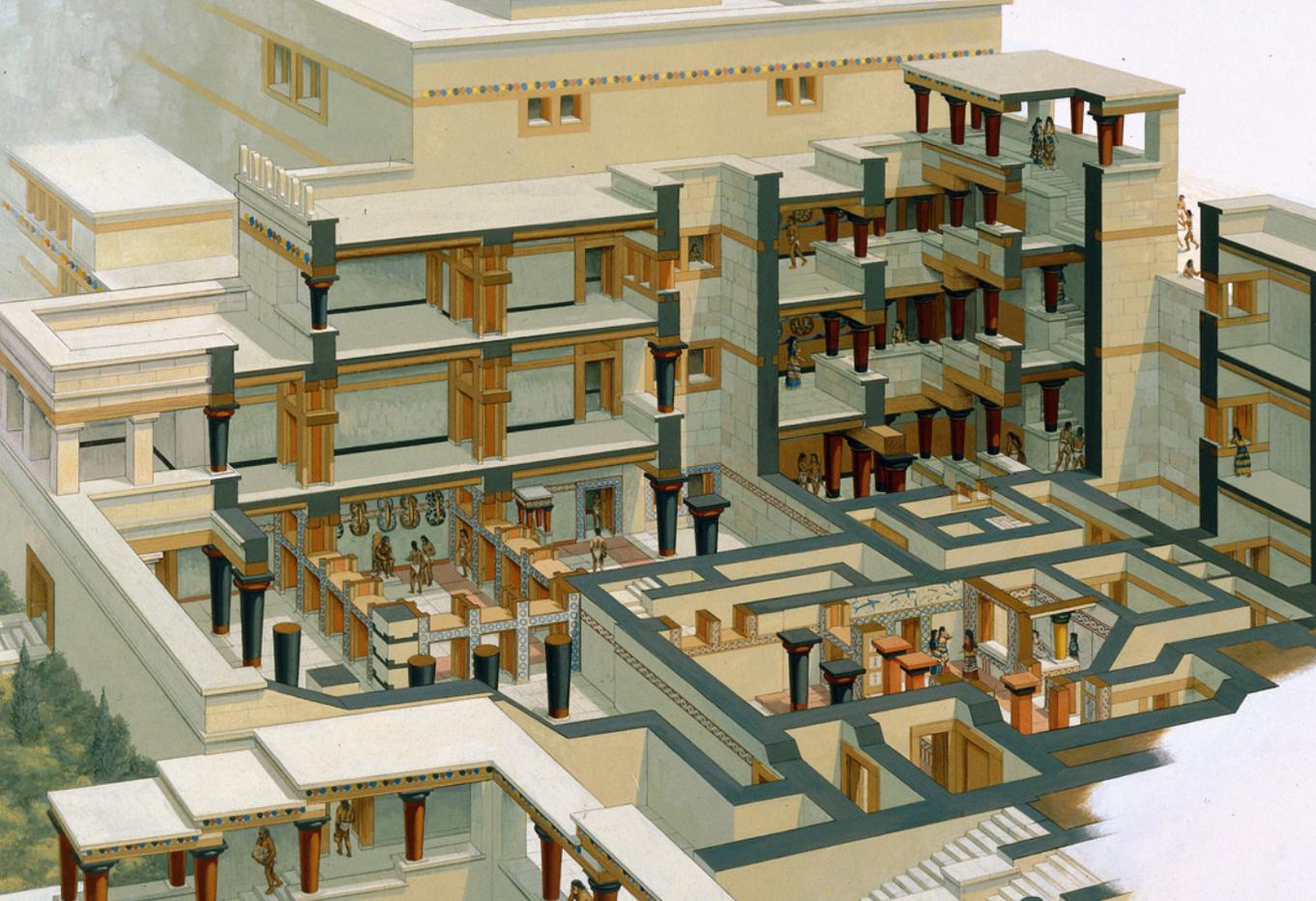
Acropolis—the highest part of the city where important temples were built

An audience gathers to hear the words of philosophers

Strategium or military headquarters

Temple

Stoa—long building, like a hall, containing shops and offices while providing shelter and a shaded place to meet



Source 4.7 A model of the Knossos palace, the largest of many palaces on the island. It had more than 1000 rooms.

Impact of physical features on history

As stated earlier, many historians agree that the roots of the civilisation of ancient Greece lay in three **Bronze Age** cultures: those of the Cyclades groups, the Minoans and the Mycenaeans (see pp. 162–3).

The Cyclades

The Cyclades are a group of islands in the Aegean Sea (see Source 4.4). Some are just rocky outcrops. Almost all are the exposed peaks of an underwater mountain range. Two islands are volcanic; Santorini (formerly Thera) is one. In about 1500 BCE, it exploded. Scientists estimate its force was more than 13 000 times that of the atomic bomb that destroyed the Japanese city of Hiroshima in 1945.

The Cycladic people lived about 4000–4500 years ago, trading with other Mediterranean peoples. Food was not easy to grow on the rocky islands. So, in exchange for food, they traded copper, white marble and obsidian (a dark volcanic glass).

The Cyclades culture began to decline after about 1700 BCE. Some historians think it was absorbed by the Minoan civilisation. Only the island of Delos kept its separate cultural identity for close to the next 2000 years.

The Minoans

The Minoan civilisation began over 4500 years ago. It centred on the island of Crete and lasted close to 1500 years. Much of what we know about it is due to the efforts of British **archaeologist** Sir Arthur Evans. He named the civilisation after King Minos, the legendary king of Crete. Much of his work involved restoring the massive royal palace at Knossos.

The Knossos palace (see Source 4.7) was first built around 1700 BCE. Its first reconstruction (around 1500 BCE) is thought to have followed the Thera explosion. When later destroyed by fire, around 1150 BCE, its ruins were left. Some think this damage followed an invasion by the Mycenaeans.

Historians have learned much about the Minoans from the **frescoes** on palace walls. These paintings provide evidence that the people were regular sea traders. Some Minoan goods have been found in Egypt.

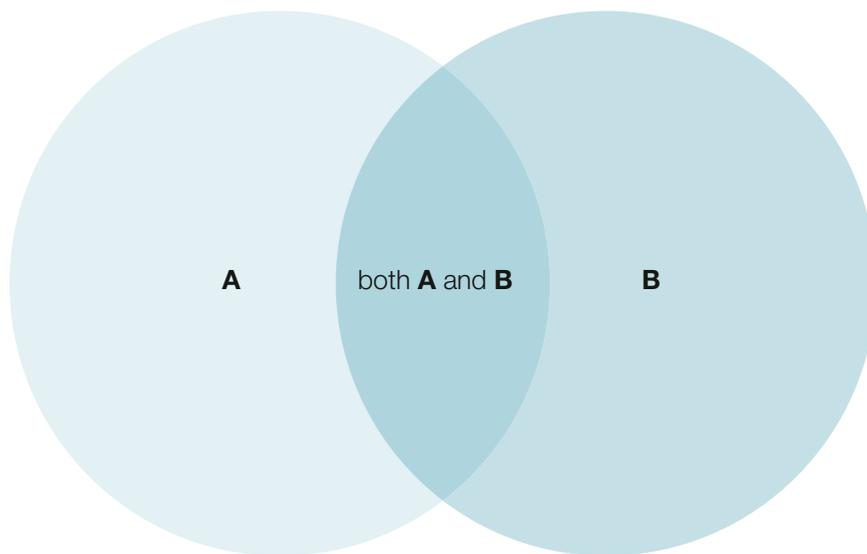
Artefacts such as the **Phaistos Disc** provide evidence that the Minoans had a language: Linear A. So far, it has not been decoded. (Linear B tablets have also been found, which have been decoded.) Evidence suggests that bulls and double-headed axes were significant religious symbols for the Minoans.

Using Venn diagrams



A Venn diagram is a simple diagrammatic tool to help you organise your thinking. It helps to quickly identify and document what two things have in common and how they differ. These ‘things’ can be anything: **artefacts**, cities, political systems, warfare strategies and so on. They can be a quick (and helpful) way to think about examples of change and continuity in history.

Here is an example of a Venn diagram:



Source 4.8 A Venn diagram

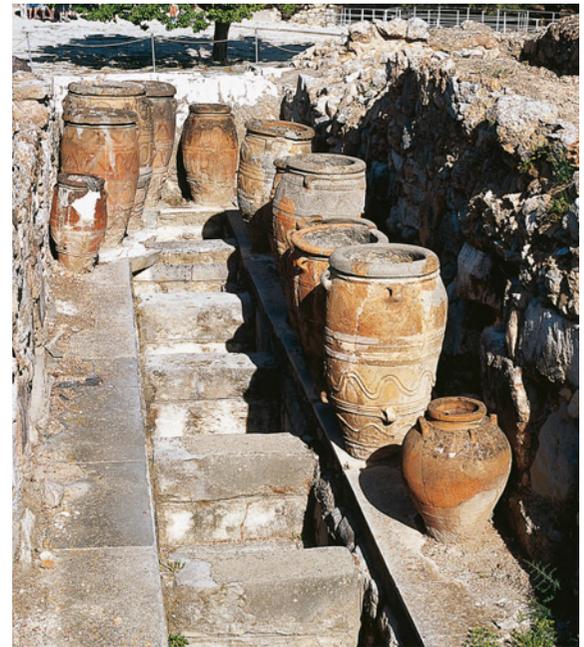
The two photographs opposite are of items made by the ancient Minoans. Source 4.9 is a photograph of part of the storehouse of the Palace of Minos. Source 4.10 is a piece of pottery from another Minoan palace, the Palace at Phaestus.

Study these two images carefully, noting the features of each. (Think about size, shape, colour, design, layout, purpose, benefits and limitations, risks and so on.)

Prepare two Venn diagrams, one for each of these images, to compare and contrast the following (you may need to do some research):

- Minoan storage arrangements with those for, say, a large restaurant or hotel kitchen
- the Minoan ceramic container with a vase or container you have at home.

Think about each completed Venn diagram. Use the points you have noted to write a short paragraph about how each ancient Minoan artefact or practice compares with modern equivalents. Decide to what extent each scenario is an example of change and continuity.



Source 4.9 Part of the ruins of an excavated storehouse in the Palace of Minos



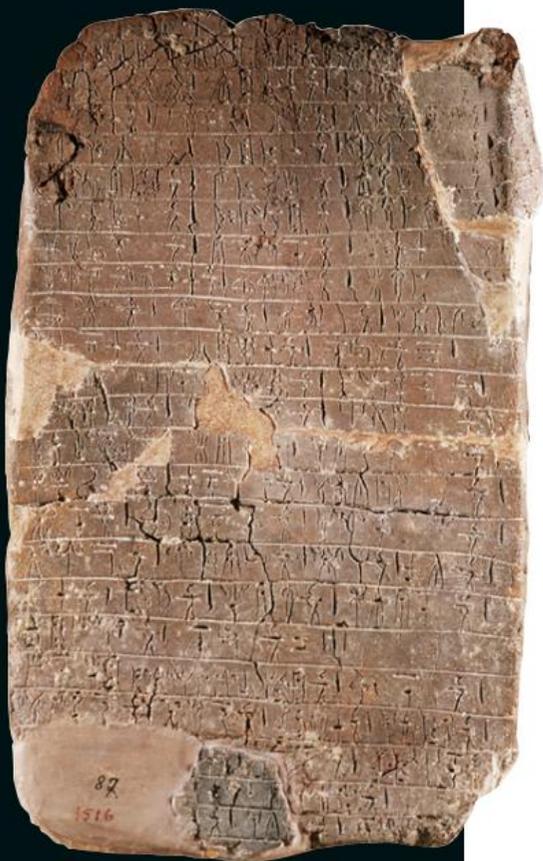
Source 4.10 Pottery from a Minoan palace

examining **evidence**

The Mycenaeans

The Mycenaean culture began to strengthen on Greece's southern mainland from about 1600 BCE. Like the Minoans, the people took advantage of their proximity to the Mediterranean Sea to be busy sea traders.

Evidence provided by Linear B translations and Mycenaean artefacts suggests the people were more warlike than the Minoans. Large quantities of weapons and armour have been found in their tombs. Like the Minoans, it appears that they believed in an afterlife. Goddesses seem to have played a significant role in their religious beliefs (as they did on Crete).



Source 4.11 A stone tablet bearing the Mycenaean script, Linear B



Mycenaeans lived in a number of 'cities', usually built on a hill or cliff top. There are still remains of the ancient walls and gates that enclosed some of these settlements. Around and below were the houses of the people. Adjacent land was farmed to provide food for the city occupants.

Source 4.12 Artist's reconstruction of the former kingdom of Mycenaea. Like with later Greek city-states, palaces and temples of Mycenaean cities were enclosed within solid city walls.

Unlike the Linear A script of the Minoans, Linear B has been decoded by scholars. Thousands of tablets like that shown in Source 4.11 have been found. Much of what was written was job tasks and lists of items. Of more significance is the evidence these tablets provide on exports and imports. They also refer to gods who were later to be among ancient Greece's main **deities** and reveal that priests and priestesses owned property.



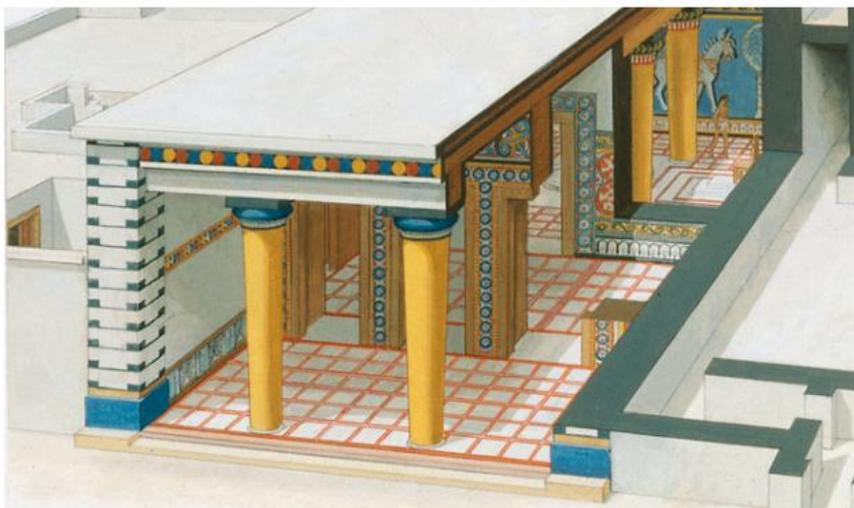
Source 4.13
Mycenaean helmet made from the tusks of boars (wild pigs)

As well as helmets like these, suits of armour made of overlapping bronze plates have been found, and bronze swords, daggers and leg guards. Some swords were richly decorated: one was inlaid on both sides with gold and silver carvings of warriors fighting lions.

Death masks (five of which were found at Mycenaea) were made from either beaten gold or electrum (a mix of gold and silver). They fitted over the face of the dead person. The most famous of these—more finely crafted than this one—is the death mask, some say, of King Agamemnon. Other historians contest this, saying it was made a few centuries before this king was said to have lived (if he lived at all!).

Source 4.14

A Mycenaean death mask



The Mycenaean kingdom of Tiryns lay on the north-east coast of the Peloponnesian Peninsula. In 1999, the ruins of it and Mycenaea were added to the list of World Heritage sites in Greece. Source 4.15 provides one artist's impression of what life was like in Tiryns.

Source 4.15 This artist's impression of some aspects of lifestyle in the Mycenaean kingdom of Tiryns

- 1 **a** Is Source 4.14 a primary or secondary source for a study of the ancient Mycenaeans?
b What does it suggest about the possible appearance of the head of its owner?
- 2 What are some of the things historians have discovered with the decoding of the Linear B script?
- 3 What evidence is there to suggest that the Mycenaeans were probably warlike?
- 4 **a** What types of primary evidence do you think the artist of Source 4.15 might have consulted?
b Explain how this source adds to your understanding of Mycenaean life.
- 5 Imagine you were walking around the city shown as Source 4.12.
a Describe what might catch your eye and why.
b Use a Venn diagram to compare and contrast what you see on *this* walk with a walk around the centre of the city or town you live in (or live closest to).
- 6 Use the evidence provided here to make either a Mycenaean death mask (perhaps you could use aluminium foil and an obliging friend's face!) or a Mycenaean helmet (perhaps using cardboard or plastic shapes and rope sewn or stapled to an old beanie or similar).

4.1 How do geographical features influence human settlements?

Remember

- 1 **a** Name three Bronze Age cultures that many historians agree were a foundation for the civilisation of ancient Greece.
- b** Describe the location of each in terms of their geography.
- 2 Prepare a facts sheet on the geography of mainland Greece. Include a small location map and photographs downloaded from websites. (Search Google for photographic libraries such as Corbis and Getty.)

Understand

- 3 Explain how physical features of mainland Greece made its ancient society a people who depended on the sea to meet their needs (such as transport or trade).
- 4 Look at Source 4.5 and note, in particular, where the city-states shown on the map are located with respect to the rest of the Greek land mass and the coastline.
 - a** What do you observe?
 - b** Can you suggest reasons for this settlement pattern?
- 5 Study the city-state illustration (Source 4.6) closely.
 - a** Write down the three things that most caught your eye, either because they puzzled or intrigued you.
 - b** For each item, frame two questions that would help to guide your further research about these items.
- 6 Use the zoom-in tool for Google Earth, or switch to Earth view of Google Maps, to study the topography of mainland Greece. Approximately what percentage of the terrain do you think is mountainous? Compare your estimate with that of another student and discuss (and resolve) any differences.

Apply

- 7 Select one of the physical features that influenced the world of the ancient Greeks. Conduct sufficient research about this feature that will allow you to present a 'Who am I?' oral presentation of one or two minutes for the class. Begin your talk in general terms and progressively give away enough specific detail for class members to identify the feature. Present your talk creatively, though based on fact.

- 8 Many scholars think that a massive tidal wave (and possible earthquakes), caused by the explosion of the super-volcano on Thera, caused extensive damage and loss of life for the ancient Minoans. Source 4.18 is a more recent example. Use this information, and Source 4.17, to write a short report of what might have happened on Crete when Thera erupted. Your perspective will be that of an ancient writer, living on Crete at the time.

Analyse

- 9 Prepare a Venn diagram to compare and contrast what you have learned about the societies of the ancient Minoans and Mycenaeans. As you do so, think about how any similarities and differences were influenced by the physical features of their location.

Evaluate

- 10 Draw a SWOT chart for a city-state (such as many of the human settlements in ancient Greece were). Copy an enlarged version of Source 4.16 on an A3 sheet of paper or card.
 - a** Working in small groups, with every member contributing in turn, complete the four segments of this SWOT chart with as many brainstormed ideas as you can. One entry has been provided in each to get you started.
 - b** Discuss as a group what your overall conclusions are about living in a city-state.

<p>STRENGTHS</p> <ul style="list-style-type: none"> • settlement produces its own food 	<p>WEAKNESSES</p> <ul style="list-style-type: none"> • city centre may become overcrowded as population grows
<p>OPPORTUNITIES</p> <ul style="list-style-type: none"> • allows for the development of a stable culture 	<p>THREATS</p> <ul style="list-style-type: none"> • may be vulnerable against attack, with no allies

Source 4.16 SWOT chart



Source 4.17 Artist's impression of the possible effects of the eruption of Thera on the ancient Minoans



Source 4.18 Part of what remained of the Thai village of Khao Lak after the 2004 Indian Ocean tsunami. The tsunami was caused by a sea bed earthquake.

Create

- 11** Through the wonders of space travel, you have arrived on a planet with physical features just like those on Earth—except no-one yet lives there! With a partner, put together a proposal for the construction of a city-state whose layout and operation is based on ancient principles.
- First select a location (based on what you know about the geography of Earth). Justify your choice. Draw a simple map of this imaginary location, identifying relevant geographical features.
 - Illustrate which parts of the city-state you think should go where by doing *one* of the following: sketch a labelled plan; make a simple model; paint a picture, with supporting arrowed labels; create a multimedia presentation, using ICT tools.
 - Explain how your city-state will be sustainable (that is, will be able to function just on its own resources well into the future).



Source 4.19 Artist's impression of the Greek leader Pericles during a democratic debate with the men of Athens

4.2 What shaped the roles of key groups in ancient societies?

*A number of factors work together to structure a society. One factor is a political system. This determines, for example, those individuals or groups who will probably have more power and social influence than others. A society governed by a ruthless **dictator**, for example, is likely to have a strong secret police. Religious groups may be banned and the press may have a limited role.*

Another factor is a combination of those issues that define people's social roles and responsibilities. These may be wealth, ownership of land, skills, gender, citizenship, beliefs and so on. Military issues also have an impact on the shape of a society. For example, the roles of people in a society at war will be somewhat different from those of a society living peacefully.

Political systems of Athens and Sparta

As in other Greek **city-states**, the king at first had total power in Athens. Over time, he became more of a figurehead. Real power was passed to a small group of wealthy, privileged landowners called **aristocrats**. They ruled Athens as an **oligarchy** (rule by a select few).

A new way of governing developed in Athens during the 6th century BCE. It was known as **democracy**. Under leaders such as Solon (c. 638–558 BCE), Cleisthenes (c. 570–507 BCE) and Ephialtes (who died c. 461 BCE), male Athenians who were ordinary **citizens** became a stronger political force. Historians give most of the credit for this to Cleisthenes. He reformed the **constitution** in around 508 BCE. This created equal rights for all citizens and removed much of the power of the aristocrats. The most notable democratic leader of Athens was Pericles (495–429 BCE). He ruled during the Golden Age of Athens.

The word ‘democracy’ comes from two Greek words: *demos* (‘people’) and *kratos* (‘rule’). Under democracy, every Athenian citizen could be involved in the political process. More than that, participating in politics was seen as their civic duty. (The English word ‘idiot’ comes from the Greek word *idios* meaning ‘own’ or ‘private’—in other words, someone who did not contribute to civic affairs.) However, the actual role that one had in politics depended on one’s position in society. That position was determined by one’s wealth and land ownership.

Every 10 days or so, the *Ekklesia* (see Source 4.22) met on the side of a hill called Pnyx, in Athens. It decided on matters the Council of 500, or *Boule* (also see Source 4.22), asked it to consider. This might include whether or not to go to war. It is known that some decisions required at least 6000 citizens be present to vote. Slaves carrying ropes soaked in red dye were sent out to round up attendees. It was a shame to be seen with red dye on one’s clothing, so this helped to hurry citizens along.

In theory, every Athenian citizen could speak at the *Ekklesia*, and vote. But the ancient Greek **philosopher** Plato wrote that those who talked too long about things they knew little about were laughed at, shouted down or carried off. It did not matter who they were.

Source 4.20

[But] the man who rises to advise them [a meeting of the Ekklesia] on [non-technical matters to do with the government of the city-state] ... may equally well be a smith, a shoemaker, a merchant, a sea-captain, a rich man, a poor man, of good family or none.

From a translated extract of *Protagoras* (319d) by Plato

Most city-states eventually adopted the democratic structures of Athens. Powerful Sparta, however, became a military state (see pp. 192–3). It retained the roles of its kings (see Source 4.22).

focus on ...

continuity and change: citizenship

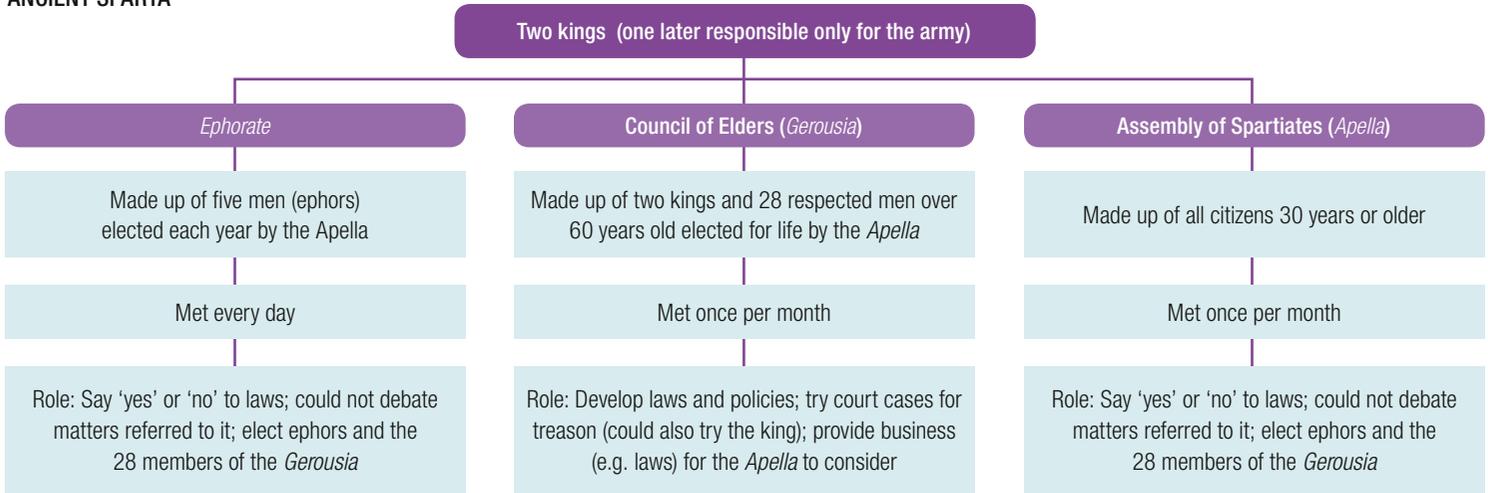
Only Athenian citizens could vote and take part in democratic processes. That principle continues in Australia today, as does the Athenian practice of being eligible to vote at 18 years of age. Athenian citizens were men over 18 whose parents had both been born in Athens (or **Attica**) and were married. Their fathers had to be citizens (and, later, their mothers’ fathers had to be as well). Women, slaves, children and foreigners, however, were not citizens.

In that respect, things have changed. Everyone born in Australia, whether male or female, is a citizen. Those who immigrate here or are welcomed as refugees can choose to become citizens if they wish. Certain conditions have to be met first, though, to qualify. Those applying for Australian citizenship also have to pass certain tests. They also have to participate in a citizenship ceremony.

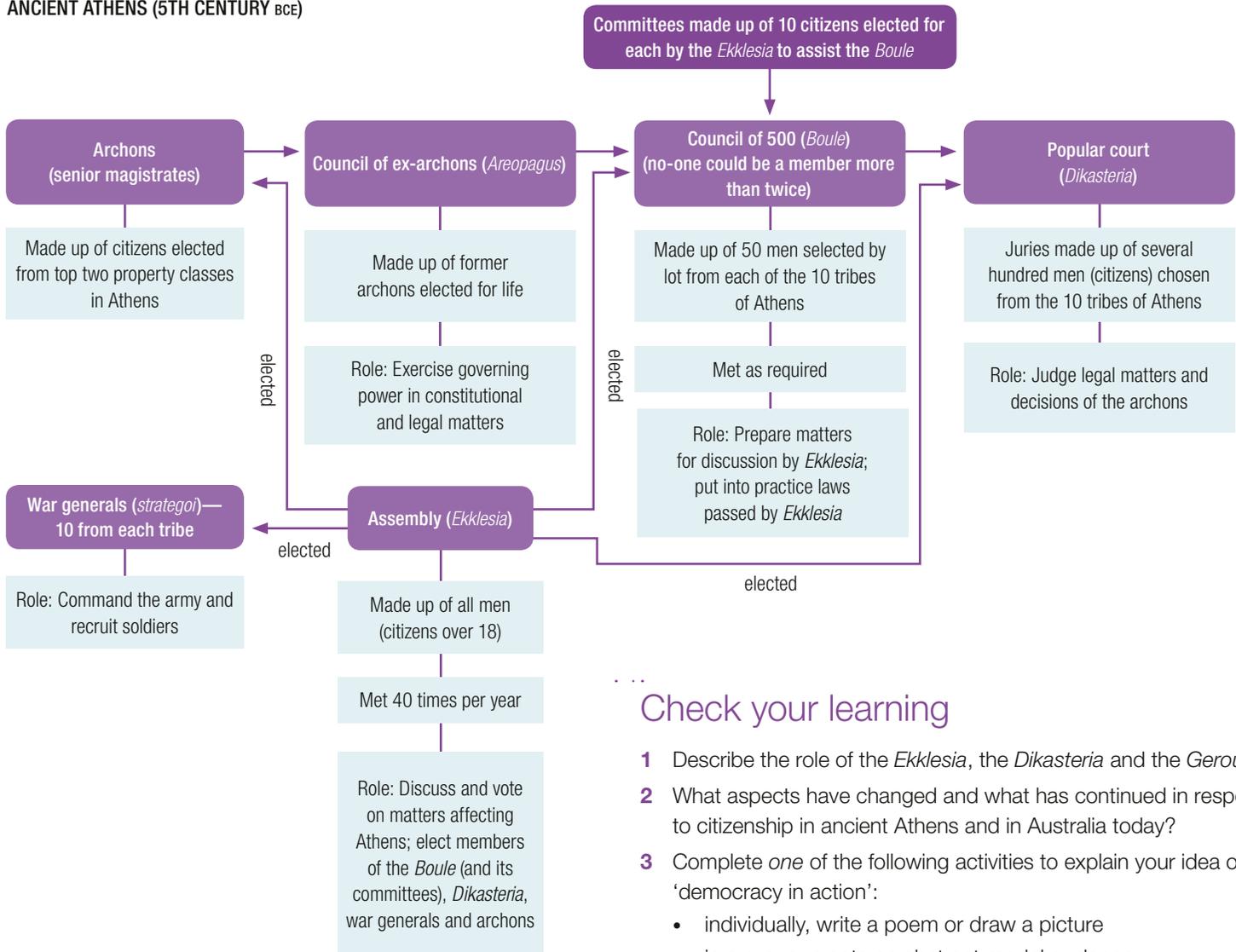


Source 4.21 Democracy in action in Australia

ANCIENT SPARTA



ANCIENT ATHENS (5TH CENTURY BCE)



Check your learning

- 1 Describe the role of the *Ekklesia*, the *Dikasteria* and the *Gerousia*.
- 2 What aspects have changed and what has continued in respect to citizenship in ancient Athens and in Australia today?
- 3 Complete *one* of the following activities to explain your idea of 'democracy in action':
 - individually, write a poem or draw a picture
 - in a group, create an abstract model or dance.
- 4 For *each* of the following groups, write a sentence to explain why you think it was powerful in Greek society: the *Gerousia* in ancient Sparta, and the *Ekklesia* in Athens.

Source 4.22 Political structures in the governments of ancient Sparta and ancient Athens



Source 4.23 Artist's impression of slaves being sold in a Greek marketplace

Key social groups in ancient Greece

The city-states of ancient Greece each had their own unique features. However, some of the roles and responsibilities of their main social groups were similar. These are described below.

Citizens and non-citizens

In Athens, by law only citizens could vote and contribute to the running of the city-state (*polis*). They could also own land. They were expected to provide as much money as they could to support the *polis*. Women, slaves and *metics* (foreigners) were non-citizens. (A *metic* could become a citizen only by a special vote of the *Ekklesia*.) *Metics* could own slaves, but not own land.

Slaves

Slaves made up most of the population of Sparta; by the 5th century BCE, they made up about 30 per cent of the population of Athens. Slaves in ancient Greece might be prisoners-of-war, 'trade goods', people sold by very poor families or abandoned babies. Slaves were regarded as property.

Male slaves typically worked on farms, mines and ships. They also made up a large part of Athens' police force. If they were highly educated, they might teach the male children of a wealthy household. Female slaves mostly worked around the home.

A few slaves were treated well. Some were even granted their freedom. But many, especially those working on ships or in the mines, had brutal, short lives.

Children and teenagers

Girls were married at around 13, often to men twice their age. The father of a girl chose the girl's husband. The first time a girl met the man she would marry was often on her wedding day. Girls were generally not educated, as the purpose of education in Athens was to produce good male citizens.

Boys learned how to read and write and to appreciate dancing, music and poetry. Physical development was also important. Boys therefore attended a gymnasium from an early age. A boy from a wealthy family might also have a skilled tutor (perhaps a highly educated slave) in his teenage years.

Women

With very few exceptions, women in ancient Greece were expected to stay at home. (Even the way homes were designed and were run reflected the clear distinction between the roles of men and women; see Source 4.27.)

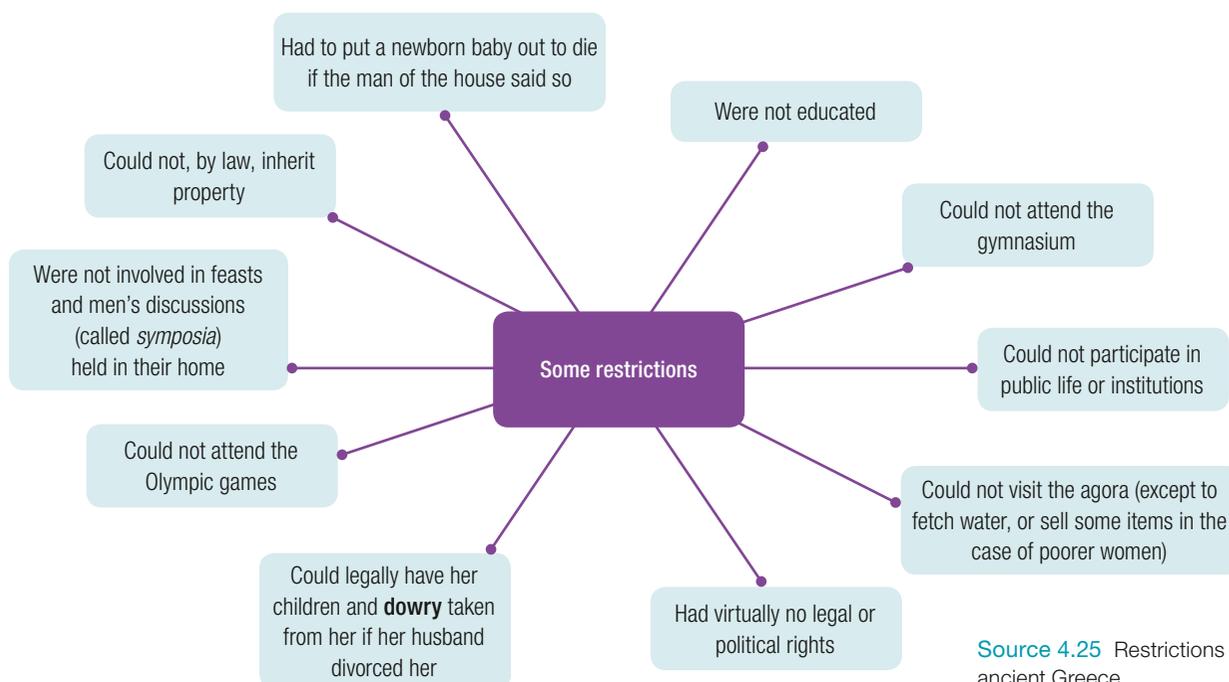
This distinction applied whether women were wealthy or poor. The women ran the day-to-day matters of the household, had children and cared for their families. They were expected to obey their menfolk.

Wealthy married women led more pleasant lives than did poor women. However, they were still mostly confined to the home. An outing might mean attending a religious festival, a wedding, a funeral or visiting another woman in the home. Some religious festivals such as the Thesmophoria (an ancient fertility festival for women) were attended by married women only. There is some evidence to suggest women may have attended some plays.

Life for a poor woman, beyond her family responsibilities, consisted of little more than fetching water, cooking food, spinning and weaving cloth.



Source 4.24 Greek painting from the 5th century BCE. Wealthy women in ancient Greece had plenty of time to 'treat themselves'. They usually bathed every day and used perfumed oil. Powdered lead or chalk was applied to create a pale complexion.



Source 4.25 Restrictions on women's roles in ancient Greece



Source 4.26

This series of images are a modern artist's copy of paintings on ancient Greek vases: (a) wedding procession, (b) sacrificial procession, (c) women airing clothes, (d) temple scene, (e) the mythical Penelope at her weaving loom

Exceptions to the rule

Compared with women in some other ancient societies, women in ancient Athens (and in many other Greek city-states) led very restricted public lives. As mentioned earlier, most of their time was spent in the home, under the control and direction of their menfolk. There were, however, some exceptions to the rule.

Women of Sparta

Spartan women could not be citizens or hold government positions. But they were educated and physically fit. They could also own property and represent themselves legally. They were older than their Athenian 'sisters' when they married. Their chief role was to bear strong sons to fight for Sparta. Unlike the long, draping garments of most Greek women, their tunics were short and plain. Spartan women did not wear make-up or jewellery.

Hetairai (usually foreign women)

Hetairai were the only women allowed to mix with men (such as at a *symposium*). Their purpose was to entertain: they chatted, played musical instruments and danced. *Hetairai* were often well educated.

Priestesses

Women who became priestesses led sheltered but more privileged lives than many other Greek women. The famous priestess Pythia, the **oracle** at Delphi, gave advice believed to come from the gods.

Check your learning

- 1 What sorts of people were typically slaves in ancient Greece, and what sort of jobs did they do?
- 2 Refer to the text and sources in this section to creatively describe a typical day in the life of a wealthy Greek woman.
- 3 Use your creative thinking to explain why the son of a very wealthy family in ancient Greece was like a horse that wins the Melbourne Cup.
- 4 Who would you have been if you had the choice: a Spartan woman, a *hetairai* or an educated male slave working as a tutor? Disregard your gender in answering this question, and give reasons for your choice.
- 5 Look carefully at Source 4.26. Take note of the characters in each image and of what they are doing. If you knew nothing else about the role of women in ancient Greece, what might you conclude (or at least suspect) from the evidence this source provides about their social role? Why?

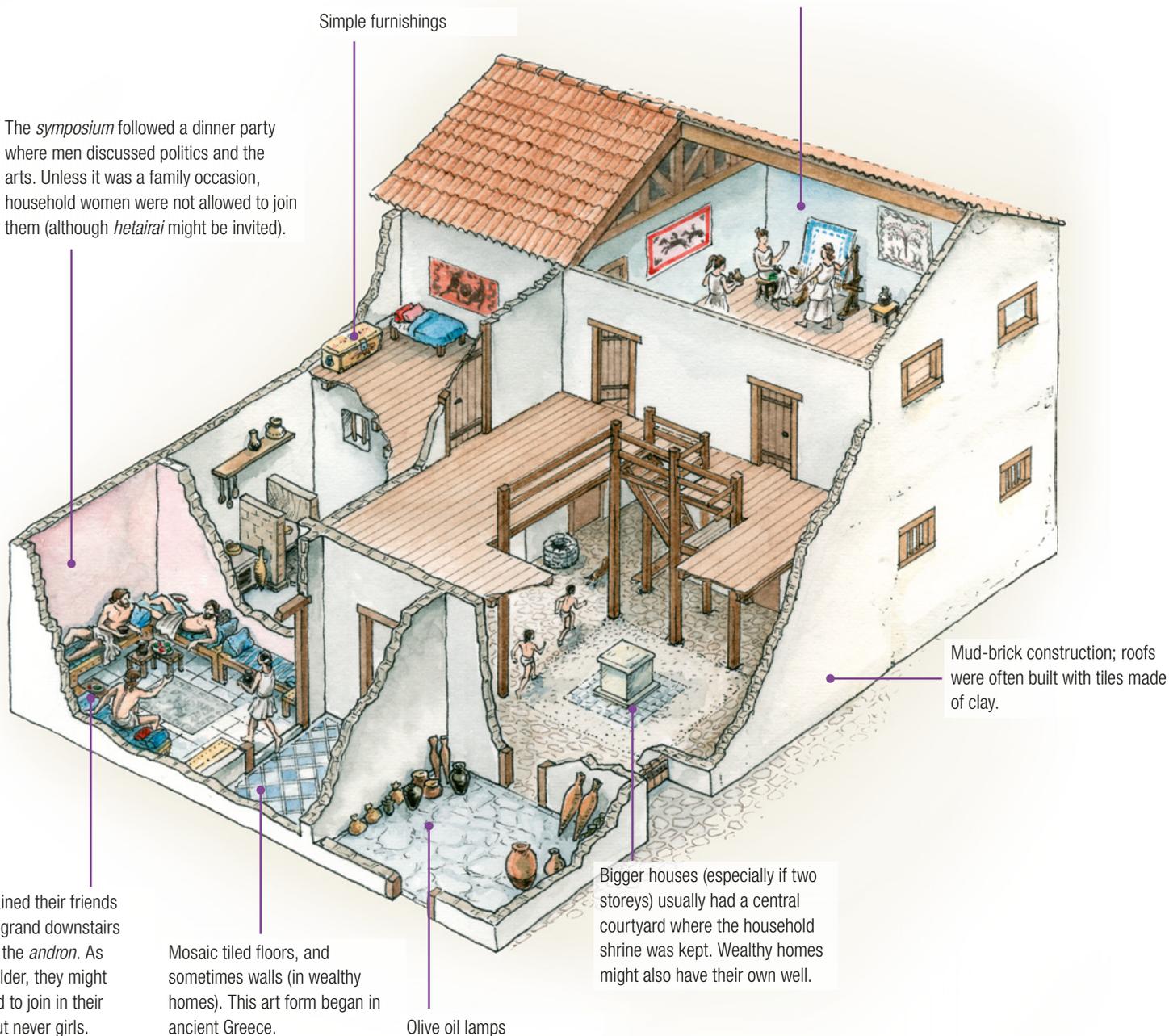
Social divisions at home

Social divisions were evident in the way people lived at home. There was, for example, a clear separation between the living areas of men and women. The women's area was at the back, often upstairs. Men did not go there. Similarly, only men could relax in the large room downstairs set aside for entertainment and discussion.

Women chatted with their friends, perhaps while spinning or weaving, in an upstairs room called the *gynaecium*. Children were allowed in the room.

Simple furnishings

The *symposium* followed a dinner party where men discussed politics and the arts. Unless it was a family occasion, household women were not allowed to join them (although *hetairai* might be invited).



Source 4.27 Artist's impression: typical house of a wealthy family in ancient Greece

significance: Sappho

One woman unlike most others in ancient Greece was Sappho (c. 610–570 BCE). Records about her are rare and incomplete and scholars have differing views about her life. Yet bits and pieces of her poetry have survived.

Sappho was born on Lesbos, one of the larger Aegean islands. It was a thriving centre of trade, business and culture. Possibly for that reason, restrictions on women were less rigid than in other parts of Greece. Historians believe she was born into a wealthy family. This would have also given her greater freedoms. Some accounts say she married a rich merchant named Cercylas and had a daughter. Some say she jumped to her death over a cliff after a love affair with a man named Phaon went wrong. Others suggest she preferred the company of women.

It is thought Sappho was at the hub of a closely-knit group of women who loved the arts. This included singing, dancing, poetry and the playing of the **lyre**. Some of the poems she wrote were written for women in this group, to be sung or read aloud at their weddings.

What is not in doubt about Sappho is that she wrote poetry. Some scholars regard her as being among the great poets of ancient Greece. This is one reason for her significance. On hearing one of her songs, the Greek lawmaker and poet Solon (c. 638–558 BCE) is recorded as saying that he wanted to ‘learn it and die’.

Sappho sometimes wrote in the **first person** (which was then very unusual for poets). Also then unusual was her viewpoint: she wrote from the **perspective** of a human being, not a god. She did write poems for goddesses. But she also wrote about ordinary women and their human feelings of loss, love and longing. Many feminists today regard her as ‘a hero’.

Unfortunately, much of Sappho’s work has been lost. We have four complete poems and bits of others. Scholars have carefully put together the fragments that have been found, some on ancient rubbish dumps. Other writings were on papyrus that had been stuffed into mummified animals in ancient Egypt.

Source 4.28

*Like a sweet-apple
turning red
high
on the tip
of the topmost branch.
Forgotten by pickers.*

*Not forgotten—
they couldn’t reach it.*

A translated extract of Sappho’s writing, translated
by Julia Dubnoff



Source 4.29 A sculpture of Sappho at Mytilene on Lesbos

Thinkers, artisans and writers

People of ancient Greece did, of course, have roles in society besides those so far mentioned. There were, for example, merchants and soldiers.

There were also the groups of **artisans**, as well as philosophers and writers on various subjects: science, the arts and politics. These social groups and roles were more evident in Athens, particularly during its Golden Age. This was a time when the Athenian society generally had a 'love affair' with the arts. It was a time when many beautiful things were made and significant documents were written.

Philosophers, scholars and inventors

Ancient Greece gave rise to a group of philosophers and scholars (such as historians, mathematicians, astronomers and scientists) who pushed to find out more about their world. Many, such as the mathematician Archimedes (287–212 BCE), came up not only with amazing inventions, but also with mathematical formulas still used today.

The works of ancient Greek philosophers are also still studied today, particularly in universities. In time, schools of thought emerged among groups of philosophers. Each school of thought supported a particular view of the world and of human life and behaviour. Significant Greek philosophers included Socrates (469–399 BCE), Plato (429–347 BCE) and Aristotle (384–322 BCE).



Source 4.30 Artist's impression of the Archimedes screw, a water pumping device

Artisans

Artisans carved sculptures and fine marble reliefs to adorn temples and public buildings. They also crafted pots.

Writers

The oldest known Greek writer, Homer, is thought to have lived in the 8th century BCE. Some scholars contest that his works—the epic tales of the *Odyssey* and the *Iliad*—may have been, in fact, written by a number of people who documented legends passed down over time.

Writer	When he lived	What he wrote
Aesop	born c. 620 BCE	fables
Aristophanes	c. 450–385 BCE	comedies
Aeschylus	c. 524–456 BCE	serious plays; the founder of Greek tragedies
Thucydides	c. 430–399 BCE	the history of the Peloponnesian wars (between Athens and Sparta)
Thespis	6th century BCE	poetry; said to be the first to act in a Greek play

Source 4.31 Some key writers of ancient Greece



Source 4.32 This Roman statue is a copy of one carved by the Greek sculptor Myron around 450 BCE.

4.2 What shaped the roles of key groups in ancient societies?

Remember

- 1 Write your own definition of democracy, as a system of government.
- 2 Explain why Sappho, Pericles and Cleisthenes were significant people of ancient Greece.
- 3 What were some of the rights people could enjoy in ancient Athens if they were citizens?

Understand

- 4 **a** Explain the meaning of these terms in your own words: *metic*, *hetairai*, *gynaecium*, *symposium*.
b Write a sentence for each word, explaining its relevance to life in ancient Athens and to some of its social roles.
- 5 **o** A link to information about living in a Greek house is available on the **obook**. Explore how the different roles of men and women, and of slaves and freeborn people, were reflected in house design.
- 6 Explain how the roles of men and women in ancient Greece were shaped by the way they were educated.

Apply

- 7 Virginia Woolf (1882–1941) was a highly educated British writer. She endured strong discrimination because she was female. In her book *A Room of One's Own* she wrote, 'Women have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of a man at twice its natural size'. As a class, discuss:
a what this quotation means, and what it reveals about the way women such as Woolf were regarded in Western society as recently as the 20th century
b how this situation compares with the social role of women in ancient Greece.

Analyse

- 8 Look closely at Source 4.22.
a Write two paragraphs to compare and contrast Athens' style of government with Sparta's.
b Explain what owning land had to do with some of the more powerful political roles (especially in Athens).



Source 4.33 Artist's impression of a feast in an ancient Greek home

Evaluate

- 9 Modern democracy was described by US President Abraham Lincoln (1809–1865 CE) as 'government of the people, by the people, and for the people'. How does this definition sit with what you understand about democracy in ancient Athens?

Create

- 10 Look at Source 4.33.
a With a partner, see if you can identify representatives of the following social groups in this painting, giving reasons for your choice: *hetairai*, slaves. Who do you think owns the home? Why?
b With a partner write a short script about what might have been said (or done) between some of the characters you observe here. Your conversation (words and tone) should reflect the social differences between the characters you select.



Source 4.34 Artist's impression of the key deities of Mount Olympus

4.3

How do beliefs, values and practices influence lifestyle?

*The ancient Greeks believed in a great many deities. Each was seen to be in charge of certain things. For example, Poseidon was god of the sea, and Artemis goddess of the hunt. What the people believed was reinforced by their **myths and legends**, such as the legend of the Trojan Wars (see pp. 190–1). Chief among the deities were the **Olympians**, whose ‘family home’ was on Mount Olympus. It was believed they sometimes visited Earth to dwell in the temples made for them, even to have children with humans!*

Every morning, a Greek family would pray at the household **shrine**. The deity they prayed to depended on what was happening. A man going off to fight might pray to Ares, god of war. A woman tending a garden might pray to Hegemone, goddess of plants. Offerings, often wine or food, would be left on the shrine.

How one prayed was also important. For example, to pray to Hades, god of the **Underworld**, people extended their arms forward with palms parallel to the ground. Prayers and offerings (such as sacrifices of slaughtered animals) might also be made at temples.

Religious belief was the main reason festivals were held in ancient Greece. These events were held to honour gods. One of the biggest of these was the Olympic Games, which honoured the god Zeus, the king of the gods. Another festival was the annual Panathenaea.

Other religious practices and rituals

Temples

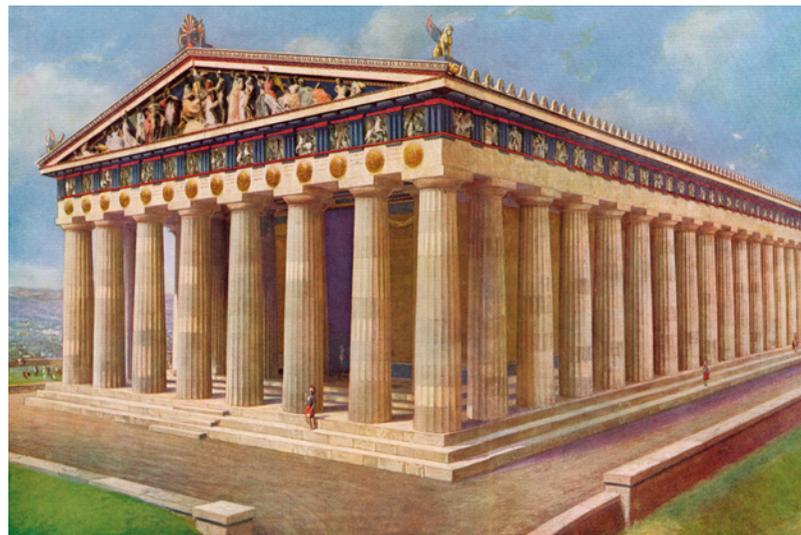
Temples in ancient Greece were built as ‘homes’ for the deities whenever they were on Earth. Their design reflected this function: they were impressive, spacious structures. Usually, they were built on a hill called an **acropolis** (from the Greek *akron*, which means summit, and *polis*, which means city). They were decorated, inside and out. A statue of the deity for whom the temple was made was erected inside.

Oracles and seers

Sometimes, people felt a need to contact a deity more directly than was possible through rituals such as sacrifices and festivals. (For example, a ruler might wish to ask a god about whether he should go to war.) To make such contact, one had to consult an **oracle** or a **seer**.

An oracle was believed to be able to talk to the deities. If the oracle’s message was confusing, it was interpreted by priests. Any inconsistencies between the ‘advice’ given and what later happened were explained away. The oracle was always right.

Seers interpreted a deity’s wishes by analysing dreams and interpreting signs. For example, seers might interpret what they saw in the guts of sacrificed animals, or in the pattern of leaves.



Source 4.35 Artist's impression of the Parthenon when built. The temple, built on the Acropolis in Athens, was dedicated to the city's patron, Athene, the goddess of war and wisdom. The pediment and frieze depicted scenes from 'her life', as well as other gods, battles and feasts.

Check your learning

- 1 Why did ancient Greeks regard Mount Olympus with a degree of awe?
- 2 Give one example of how religious beliefs might affect how a family in ancient Greece started their day.
- 3 Explain how the ancient Olympic Games were linked to the religious beliefs of the people.
- 4
 - a Why might an ancient Greek leader visit each of the following: an oracle, a seer?
 - b Describe two things a seer might do to provide the answer required.
 - c Can you suggest whom people today might consult to get answers about what might happen in their lives, or actions they should take?

Options

How beliefs, values and practices influenced the lifestyle of the ancient Greeks is discussed in respect to the three topic areas listed below.

Choose ONE of these:

- everyday life (pp. 180–87)
- warfare (pp. 181–93)
- death and funerary customs (pp. 194–95).

Related activities are on pages 196–7.

Olympic Games

The first ancient Olympic Games were held in 776 BCE in the **city-state** of Olympia (see Source 4.5). The Games began with the **sacrifice** of an animal. Its bloodied remains were placed on the altar to Zeus and set on fire by a top athlete. Athletes trained hard, initially competing for no more than a wreath of olive leaves.

The five-day Games were held every four years until 394 BCE, when they were stopped by the Christian Roman emperor Theodosius I, who saw them as a **pagan** event.

When the Spartans began competing, events such as spear and discus throwing, wrestling and jumping were included. Later came boxing, the marathon, the **pentathlon**, the **pankration** and chariot racing.

Such was the sense of duty to participate in the Games, that even involvement in wars was halted. The Persian King Xerxes I is reported to have said on noting the small Greek force at Thermopylae (see p. 201), 'Good heavens ... what kind of men are these against whom you have brought us to fight? Men who do not compete for money, but for honour.'

Source 4.36

Zeus is the first, Zeus is the last, the god with the dazzling lightning. Zeus is the head, Zeus is in the middle, of Zeus all things have their end. Zeus is the foundation of the earth and of the starry sky. Zeus is male, Zeus is an immortal woman. Zeus is the breath of all things.

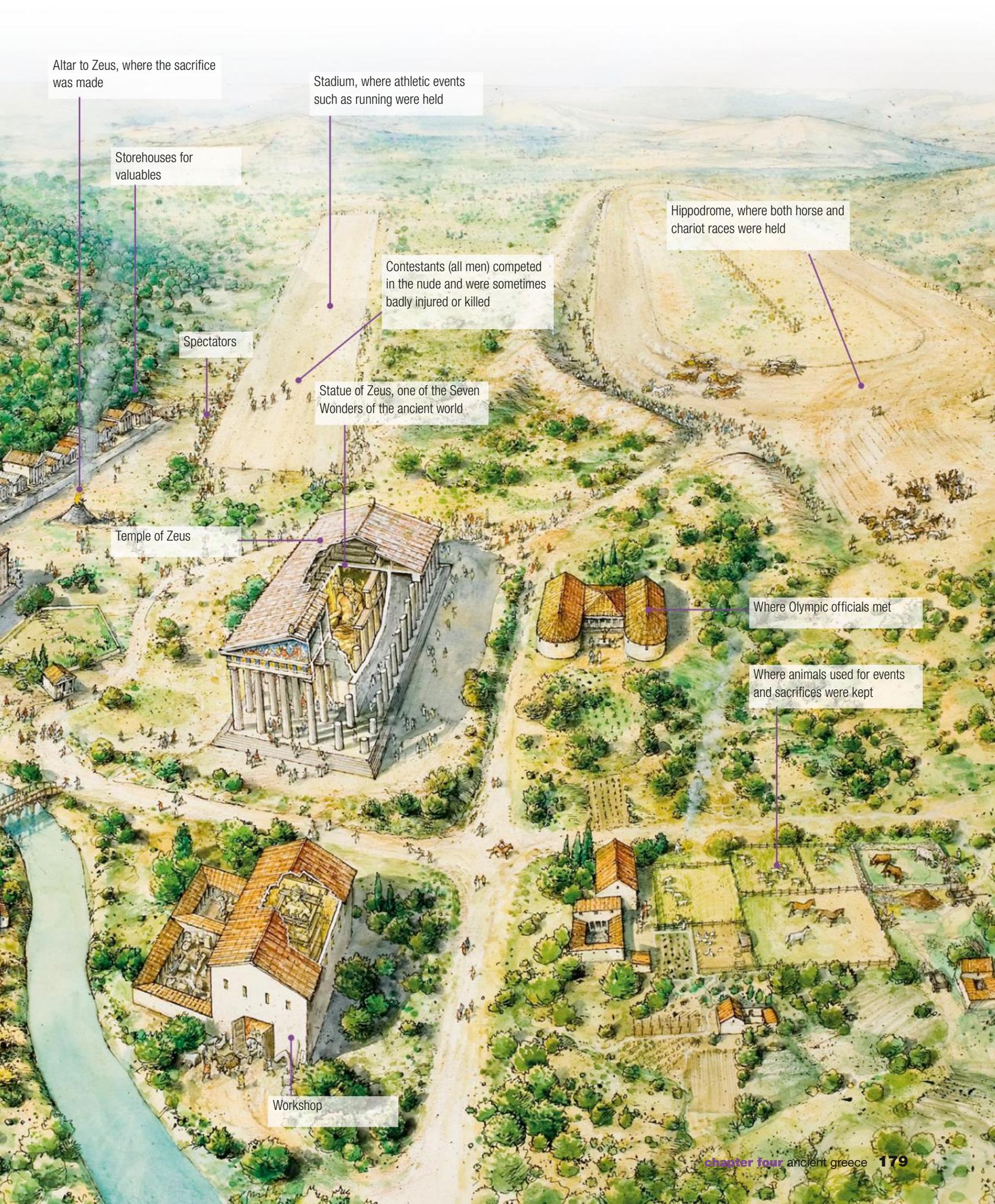
Translated version of an ancient Greek hymn to Zeus

Check your learning

- 1 Use Source 4.37 to describe five things that are happening in this imaginary 'snapshot' of a day at the ancient Olympics.
- 2 Prepare a large Venn diagram in your workbook to compare and contrast as many aspects of the ancient and modern Olympics as you can think of.

Source 4.37 Artist's impression of the ancient Olympics





Altar to Zeus, where the sacrifice was made

Stadium, where athletic events such as running were held

Storehouses for valuables

Hippodrome, where both horse and chariot races were held

Contestants (all men) competed in the nude and were sometimes badly injured or killed

Spectators

Statue of Zeus, one of the Seven Wonders of the ancient world

Temple of Zeus

Where Olympic officials met

Where animals used for events and sacrifices were kept

Workshop

Everyday life

It was very important in ancient Greece to be a good **citizen**. In Athens, this meant (among other things) attending meetings of the *Ekklesia* (see p. 168). In Sparta, it meant devoting one's life to the protection of the Spartan city-state. A good citizen in ancient Greece was also concerned about the next generation of citizens. This meant marriage and families, children and their education.

focus on ...

perspectives: marriage and divorce

Men had a privileged role when it came to marriage and divorce. For a man, marriage was something he or his father might arrange with his bride's father. His intended bride might be a young teenager, and 20 or more years younger than him.

His new bride would live in his family home after the wedding and accept all his family's rules and beliefs. He would expect her to obey him and be loyal, and to have children soon. He could divorce her easily if that was not so, or if she could not have children. He might keep the dowry given to him by her father when they married. Marriage changed his public life and social freedoms little, if at all.

Women had a different experience of marriage. For a teenage girl, marriage meant giving away her toys as an offering to the goddess Artemis (protector of young girls). She may not love, or barely know, her intended husband. Her life after marriage would be controlled by her husband, as it had been by her father until then. She would enjoy few public freedoms. There were even some areas within their home that were forbidden. She knew she might be denied access to her children if her husband chose to divorce her. She had no defence or protection under the law. Her perspective on marriage was quite different from that of her husband.

Education

Whatever education beyond household matters girls received (if any) was in the home. Traditional practice required girls only to be good wives, mothers and keepers of the home. For boys, education started at age seven. The sons of wealthy families might be educated until their late teens.

Besides learning to read and write, boys studied mathematics, poetry, music and dance, athletics and gymnastics, and, perhaps, philosophy and public speaking. In essence, they learned the skills seen then to be needed by a well-rounded good citizen.



Source 4.38 Cleanliness was valued by both marriage partners. This marble relief shows a bride having a final foot wash. On her big day, she also washed in water from a 'sacred' spring.



Source 4.39 Detail from a pot from ancient Greece showing a Greek youth learning to dance

Fashion and beauty

Evidence for the clothing and footwear worn by men and women includes that from sculptures, stone reliefs and the paintings on pottery. Garments were loose fitting and simple, and shoes (if worn) were typically sandals. Jewellery was popular, even for men for a time.

Clothing

Garments were mostly made from linen or wool. Sometimes cloth was dyed (green, grey and mauve were popular colours) or decorated if the owners were wealthy. Rarely were garments sewn (except perhaps to stitch up a *chiton*). Women always covered their head with a veil when they left the home.

Basic wardrobes in ancient Greece		
Item	Description	How worn
<i>chiton</i>	Lightweight and very long piece of fabric, often linen	Either draped around the body and secured with a belt and brooches so the cloth fell in a fold over the waist; or sewn at the sides and pinned along the top to create sleeves. <i>Chitons</i> were knee-length for young men and floor-length for women and older men.
<i>himation</i>	Long rectangular piece of heavier fabric, such as wool	Worn like a cloak, draped over one or both shoulders.
<i>chlamys</i>	Short rectangular piece of heavier fabric, such as wool	Worn like a cloak, pinned at the right shoulder and falling to about the knees.

Source 4.40 Basic wardrobe items for men and women

Beauty treatments

Rich women had the time and wealth to pamper themselves. They would admire their faces in mirrors of polished bronze (see Source 4.24). Powdered lead and chalk was used to acquire the pale skin that marked an upper-class woman. Eyebrows were darkened (and sometimes joined in the middle, over the nose). Cheeks and lips were rouged.

Check your learning

- 1 List three ways in which a man in ancient Greece could demonstrate that he was a good citizen.
- 2 **a** Describe the different ways in which boys and girls were educated.
b How were these differences reflected in perspectives men and women had on the institution of marriage?
- 3 What might you find in the make-up kit of a wealthy Greek woman?
- 4 Why do you think women covered their head when leaving the house?



Source 4.41 Statue of a Greek woman wearing a *chiton*

continuity and change: fashion

One of the features of fashion is that it is constantly changing. But often that change will be to revive and continue a trend that was popular in the past. Many male pop stars today, for example, have shaved heads (or nearly so) or neat, clipped hair. In the past, it was the practice for the hairstyles of such popular idols to be longer and more unkempt.

So it was in ancient Greece. At first, men's beards and hair were long, with hair sometimes tied off the face with a band. By the 4th century BCE, shortish back and sides and a clean-shaven face were becoming the fashion. This trend continues today for many Greek men. Women in ancient Greece wore their hair long (except slaves). Fashions changed from wearing hair in braids, held together with gold bands and ribbons, to curling it and fixing it in a bun. Such elaborate styles have not continued for Greek women today.



Source 4.42 The short, neat hair styles of Jon Bon Jovi and his band today little resemble their fashionable styles of the late 1980s, shown here.

Check your learning

- 1 **a** What are your views about the role women had in ancient Greece, particularly in respect to marriage and divorce?
-
- b** Use historical empathy to construct a response a woman in ancient Greece might have made if she heard your views.
- 2 **a** Name some of the subjects many boys in ancient Greece would have studied.
-
- b** What was the primary purpose of boys' education?
- 3 How would the appearance of a woman in ancient Greece indicate that she was from a wealthy family?
- 4 Conduct some research to identify as many items as you can that are examples of continuity and change in current and recent fashion trends. Prepare an A3 chart with labelled sketches and copied images of your findings.
-
- 5 Explain the difference between a *himation* and a *chlamys*.
- 6 **a** Study Source 4.41 carefully. Adapt the design of the *chiton* in three ways so it would have appeal for a typical Australian woman today (perhaps casual wear, evening wear and formal wear).
-
- b** Design an advertisement (poster, video, voice recording, website) to promote your new fashions as an example of change and continuity.

Food and feasting

The ancient Greeks ate a simple diet. This reflected the generally infertile land they lived on: mountainous for the most part, rocky elsewhere, with limestone plains. Their sparse diet came to be valued. In fact, the Greeks regarded other peoples—the ancient Persians, for instance—who ate a richer, more indulgent diet as foolish gluttons.

Grain (wheat and barley), wine and olive oil were most commonly consumed. Grain was ground to make bread or soaked to form a herb-flavoured porridge called *kykeon*. There were also vegetables and fruit (often dried for the poor), goat's cheese, eggs, nuts and sometimes honey and sesame cakes.

Fish (fresh or dried) was the main source of protein. Meat was less seldom eaten. (Though in Sparta, pork was the main fare for soldiers.) Usually the only meat eaten by the poor followed an animal's sacrifice. The beast's bones, skin and blood were burned to ash as an offering to a god. Its meat was cooked and shared among the people.

The main drinks were wine (for the wealthy) and water for the poor. The wine was a potent brew, so was always diluted with water. Drinking it straight was seen as uncouth, as was drinking milk. Except in Sparta, women were not supposed to drink wine.

Food was cut up with a knife and eaten with the fingers. Bread served many purposes. It was used as a plate, to mop up soup, to dunk in wine, as a serviette and (when scraps were tossed aside) dog food.

Feasts

Dinner parties (see Source 4.33) were a common entertainment. But they were men-only affairs (except for the *hetairai*). Food was served by slaves to guests who lay around on couches while they ate and drank. After the meal, the interesting part of the evening began: the *symposium*. This was where men discussed the important issues of the day. As they did so, they might play board games or be entertained by the *hetairai* or by dancers, singers and acrobats. The men also drank lots of wine, after first having made a wine offering to the gods.



Source 4.43 Some of the foods eaten by the ancient Greeks, as we would recognise them today

Source 4.44 A scene of a dinner party in ancient Greece, baked onto a piece of pottery





Source 4.45 What remains of the Parthenon. Rebuilt during the Golden Age of Athens, it housed an ivory and gold statue of the goddess Athene, the goddess of wisdom, warfare and Athens.

The Panathenaea

The Panathenaea was another religious festival. It honoured the goddess of Athens, Athene, and was celebrated every year. There were feasts, horse races and games. It started with a race that carried a burning stick up the Acropolis to light Athena's altar. Everybody in Athens, except slaves, could take part (including women).

Part of the festivity included a huge procession up the Acropolis. Scores of cows were sacrificed, offerings were made to Athena, and the statue of Athena in the temple was dressed in new clothes.

Funerals

Religious beliefs and traditions also influenced what people did when someone died. Death was thought to be the start of a long spiritual journey through the Underworld. The River Styx separated it from the world of the living. The souls of 'good people' would eventually reach the Elysian Fields; the souls of 'bad people' would be tossed into a place of torment called Tartarus, even deeper into the Underworld than Hades (see Source 4.57).

When someone died, the body was carefully washed and then wiped with sweet-smelling oil. It was then wrapped in white garments. The soul of the dead person would need to pay the ferryman to cross the River Styx, so a coin was placed in his or her mouth (see p. 194).

The funeral was a noisy affair. As in ancient Egypt, the person was typically buried with possessions, food and drink. There might also be professional mourners, who would wear black. Family members were expected to make regular offerings to those who had died.

Architecture

During the Golden Age of Greece (c. 500 to 300 BCE), peace was finally made with Greece's long-time enemy Persia. This truce allowed Athens to rebuild its war-damaged buildings such as the Parthenon. This, in turn, allowed Athenians to become more involved in cultural activities.

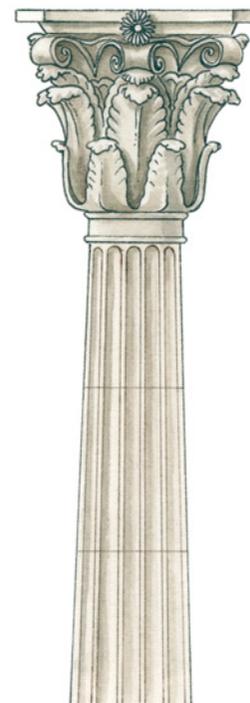
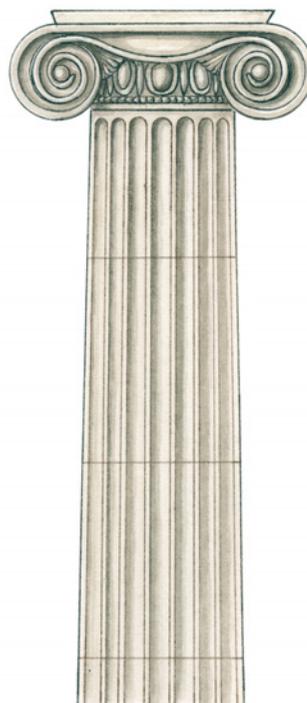
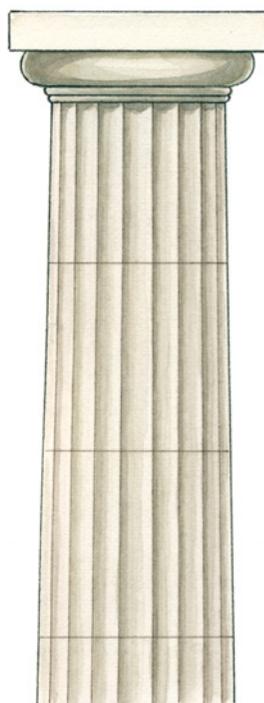
Temples were the most important buildings in ancient Greece. This reflected the important role that religion played in people's lives. But such magnificent structures served a political purpose, too. They were obvious displays of a city-state's wealth, skill and artistic ability.



Doric style: plain design at the top; sturdy, chunky column

Ionic style: scroll-like top (like the curl of a shell) and thinner, finer column

Corinthian style: very ornate top, decorated with rows of leaves



Source 4.46 The three styles of Greek columns

Public buildings (including temples) typically had marble or limestone columns and a tiled roof. Columns bulged out slightly in the middle. This was to offset the optical illusion that they were thin in the middle.

They were also built according to mathematical formulas. The Golden Mean ratio (that is, 1:1.6) was thought to produce the most visually pleasing design. For example, a temple might be 10 metres wide and 16 metres long or it might be 20 metres high and 32 metres wide. Science now confirms how insightful their thinking was in this regard; this ratio is reflected in many things in nature, such as the whorls in a pinecone or seashells and in some of the proportions of the human body.

The architects of ancient Greece used three different column designs: Doric, Ionic and Corinthian (see Source 4.46).

The Parthenon was built in the Doric style. It had 136 columns when restored. The carved panel around the top (the **frieze**) and the triangular **pediment** at the front were once painted with bright colours (see Source 4.35).

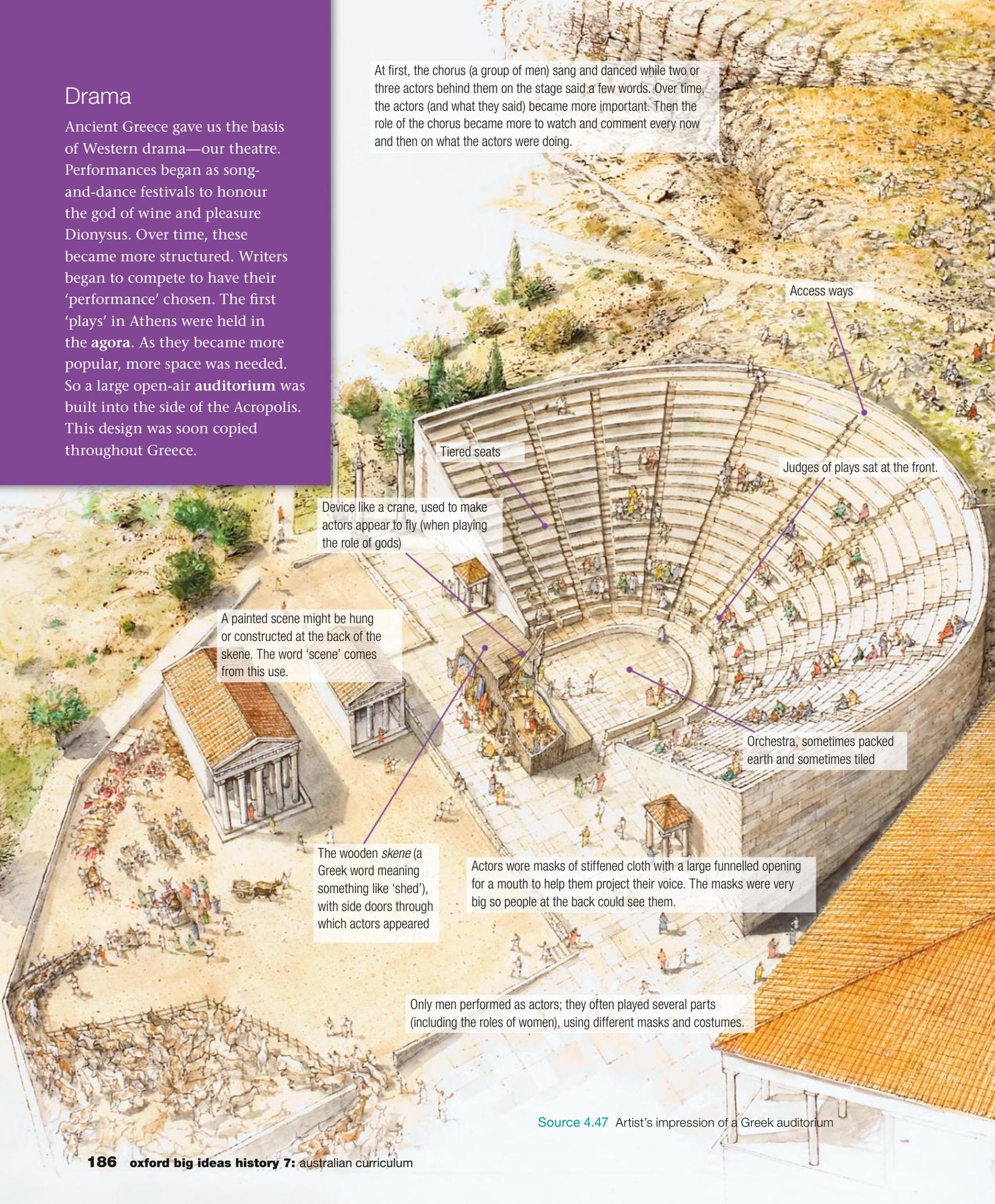
Check your learning

- 1 Explain how religious rituals were linked to the diet of many of ancient Greece's poor people.
- 2 **a** What happened at a *symposium*?
b Find out how this word is used today. What do you conclude?
- 3 Give a short oral presentation to reflect what a participant in the Panathenaea might say about his or her participation in this festival the previous day.
- 4 According to the beliefs of the ancient Greeks, where did the souls of good people and bad people eventually go once they reached the Underworld?
- 5 Conduct some research to identify five reasons why the period in ancient Greece's history from about 500 to 300 BCE was called the Golden Age.
- 6 Design, or make a model of, a Greek temple. Use information presented in this text, and from other sources you have found through research, to help you decide on your design features. Use ICT drawing tools for your sketch if they are available. Label elements of your finished design appropriately.

Drama

Ancient Greece gave us the basis of Western drama—our theatre. Performances began as song-and-dance festivals to honour the god of wine and pleasure Dionysus. Over time, these became more structured. Writers began to compete to have their 'performance' chosen. The first 'plays' in Athens were held in the **agora**. As they became more popular, more space was needed. So a large open-air **auditorium** was built into the side of the Acropolis. This design was soon copied throughout Greece.

At first, the chorus (a group of men) sang and danced while two or three actors behind them on the stage said a few words. Over time, the actors (and what they said) became more important. Then the role of the chorus became more to watch and comment every now and then on what the actors were doing.



Access ways

Tiered seats

Judges of plays sat at the front.

Device like a crane, used to make actors appear to fly (when playing the role of gods)

A painted scene might be hung or constructed at the back of the skene. The word 'scene' comes from this use.

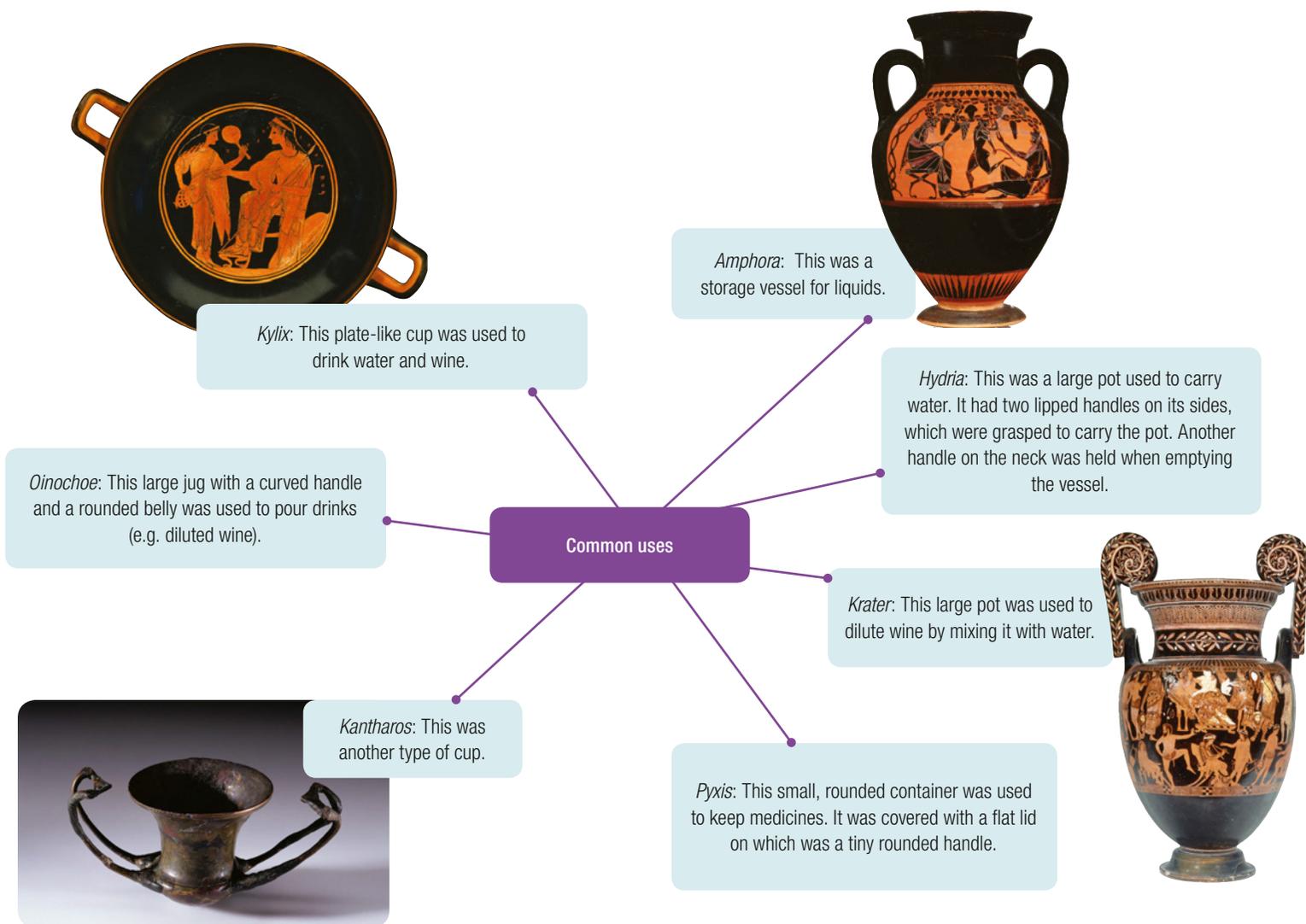
Orchestra, sometimes packed earth and sometimes tiled

The wooden *skene* (a Greek word meaning something like 'shed'), with side doors through which actors appeared

Actors wore masks of stiffened cloth with a large funnelled opening for a mouth to help them project their voice. The masks were very big so people at the back could see them.

Only men performed as actors; they often played several parts (including the roles of women), using different masks and costumes.

Source 4.47 Artist's impression of a Greek auditorium



Source 4.48 Some of the everyday uses of pottery in ancient Greece

Pottery, art and sculpture

Much of the ancient Greek art that remains is on pottery jars. The first pots were decorated with geometric patterns. Later, the art on them became more representative, featuring images of lotus flowers and the like. This may have reflected the influence of ancient Egypt. During the Golden Age, the art on pots became even more highly detailed: either black drawings on red backgrounds, or vice versa. The ancient Greeks also made many lifelike sculptures of figures, shown typically in the nude. (Men did not to wear clothes when working out or competing at the Olympic Games.)

focus on ...

continuity and change: the Riace bronzes

The Riace bronzes were made during Athens' Golden Age. These bronze statues of naked men have silver teeth and eyelashes and copper mouths. The works are evidence of great technical and artistic skill on the part of their creators.

Bronze statues were then made by first spreading a layer of wax over a clay statue. The hardened wax layer was covered by a thin layer of clay. The statue was then heated. The melting wax would drip out of a 'plug hole'. The hole was then sealed, and molten bronze was poured into the gap left by the melted wax. Once the metal was cool, the outer layer of clay was chipped away. This principle continues to be used today by some modern sculptors, and by manufacturers who use casting techniques to make metal parts. However, some processes have been changed to make them safer and more streamlined.



Source 4.49 An artist's impression of a typical sea battle during the times of the ancient Greeks. Ships were sunk by ramming them.

Warfare

The foot soldiers in ancient Greece's first armies were the poor, who fought with perhaps no more than stones and spears. Only the wealthy could afford horses and better weapons. But things changed. Warfare moved on from conflicts fought in open areas to assaults on walled cities. This required different sorts of strategies and weapons—and a different sort of soldier.

The hoplite

By the 7th century BCE, the **hoplite** had emerged. He was a better trained, better armoured foot soldier. Greek city-states each had their own army of hoplites. When wars ended, hoplites went back to their civic duties—all except for the Spartans. Sparta was the only Greek city-state with a **standing army**.

The navy

The strength of the city-states of Athens and Corinth, by contrast, was their navy: fleets of **triremes** that could be sailed or rowed. A trireme had three tiers of oarsmen on each side of the hull, sitting one above the other. The trireme had a shallow draught. This meant it could sail close to the shore. It also meant there was little resistance when it sailed through water. A heavy **battering ram** protruded from the bow. The idea was to ram this into the hull of an enemy vessel to sink it.

Source 4.50

... Huge poles thrust out from the walls [of Greek cities] over the ships sunk some by the great weights which they let down from on high upon them; other [boats] they lifted up into the air by an iron hand or beak like a crane's beak and, when they had drawn them up by the prow and set them on end ... they plunged them to the bottom of the sea ... A ship was frequently lifted up to a great height on the air (a dreadful thing to behold) and was rolled to and fro ... until all the sailors were thrown out, when at length it was dashed against the rocks or let fall.

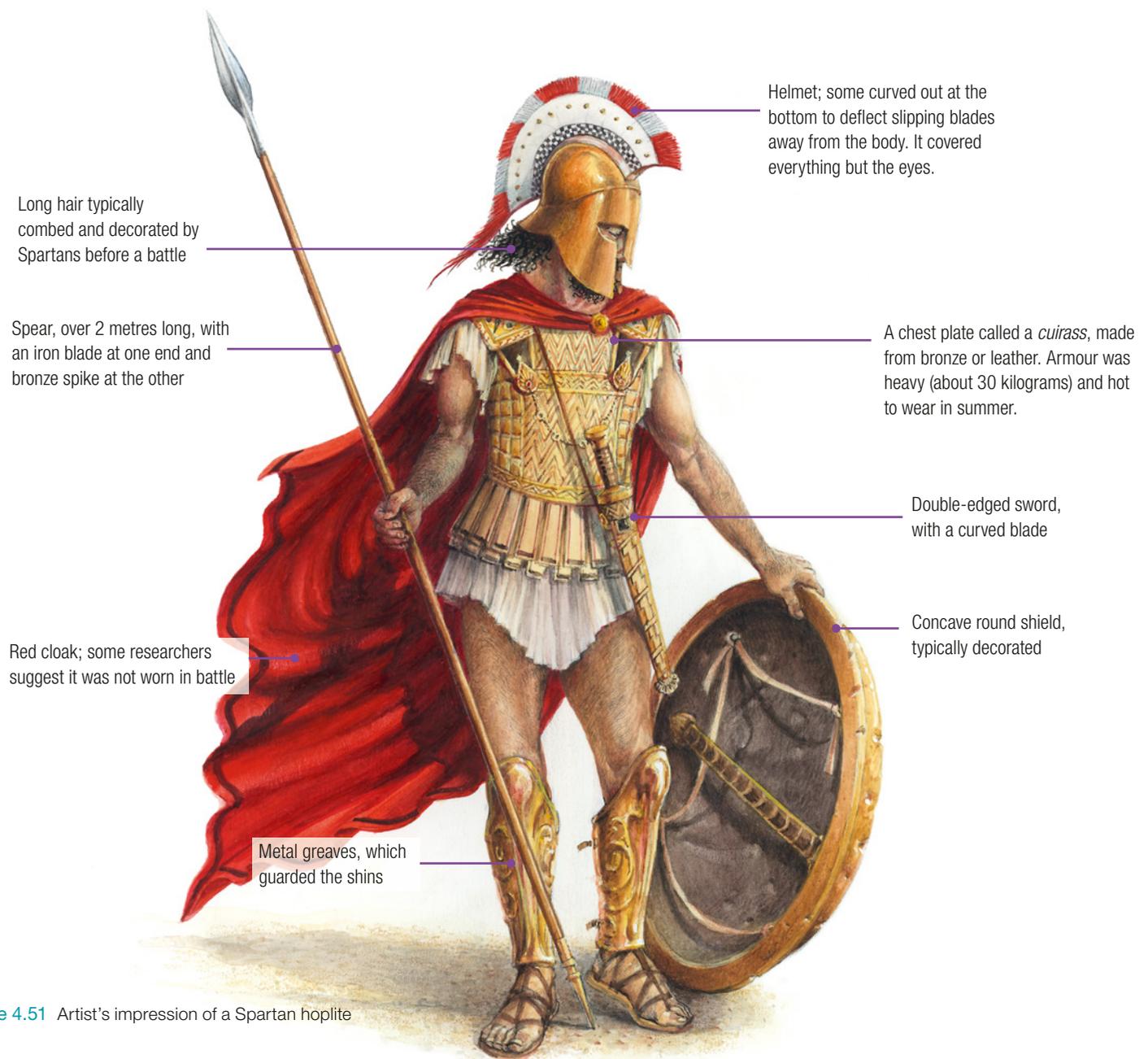
Extract from the biography of Roman consul Marcellus (c. 268–208 BCE) by the Greek historian Plutarch (c. 46–120 BCE)

Gods and heroes

As discussed earlier, oracles might be consulted before a battle. Prayers and sacrifices were made to the gods, both to plead for victory and to thank them in the event that this happened.

Heroes were valued, too, and stories about them became part of the **mythology** of ancient Greece. They include Heracles (Hercules to the ancient Romans), Jason and his band of Argonauts, and the key warriors of the Trojan wars such as Achilles, Odysseus, Hector and Paris.

One of the works said to have been written by Homer, the *Odyssey*, tells the story of Odysseus' long journey home from Troy. It has been the inspiration for countless stories, novels and films.



Source 4.51 Artist's impression of a Spartan hoplite

focus on ...

contestability: ancient Troy

Until Heinrich Schliemann's excavations in Çanakkale, Turkey in the 1870s, most scholars were not sure that Troy existed. The site he uncovered was found to have nine cities built one on top of the other over time. One, Schliemann claimed, was Homer's Troy. But was it? Several contesting views have been put forward. These include:

1 The war was not one long battle, but the sum of many conflicts in the area over time. These may have been over control of territory that overlooked the critical trade route (the Dardenelles) linking the Black and Aegean seas. Others think they may have been part of ongoing conflict between rival powers in the region, such as between the Hittites and a Trojan–Mycenaean alliance.

- 2 The remains identified as the sixth-oldest settlement suggest a city such as Homer described. However, this city was destroyed by an earthquake, not by a war with the Mycenaean Greeks.
- 3 A city like Troy may have been destroyed by pirates or by the mysterious Sea Peoples known to have been in the areas around this time (c. 1200 BCE). Very little is known about these sea peoples.

What does seem very unlikely, though not impossible, is that the war was fought over a woman (see pp. 190–1). However, without firm evidence, historians continue to contest the case over the existence of Troy.

The wooden horse

Myths and legends are a key part of the **culture** of any society. Some may begin as a story about events that really happened or a person who really existed. Over time, as the story is passed on, details change: some parts are exaggerated and others forgotten. Nonetheless, myths and legends reveal a lot about a people's beliefs and values, and provide insights into how these influenced their life.

The legend of the wooden horse comes from the ancient poem the *Iliad*, claimed to have been written by Homer about 2800 years ago. The battle is said to have taken place about 3200 years ago.





The man Peleus was to marry the goddess Thetis. Many deities were invited to the wedding, but not Eris, the goddess of strife. Angry at being snubbed, she gate-crashed the reception.

Eris tossed a golden apple among the guests. On it were the words: To the most beautiful. The goddesses Hera, Athene and Aphrodite each assumed this meant them. Paris, son of the King of Troy, was asked to choose.

He chose Aphrodite. His reward was the most beautiful woman in the world. But that woman, Helen, was then married to King Menelaus of Sparta. He was the brother of the king of Mycenaea, Agamemnon.

Aphrodite used her magic to allow Paris to whisk Helen off to the city of Troy. Menelaus and Agamemnon set out with a massive fleet of ships to get her back.

For nearly 10 years, the Greeks laid siege to the walled city of Troy. Then Odysseus, a Greek warrior, suggested they build a huge wooden horse. He proposed that it be dragged outside Troy's walls and left, and that the Greek navy would then sail away.

It was hoped the Trojans would see the horse as a parting gift and assume the war was over. It worked. The Trojans dragged the horse into the city and partied into the night.

The Trojans did not know that there were Greek warriors in the horse. Later, these men crept out of the horse and opened the gates to the returning Greek army.

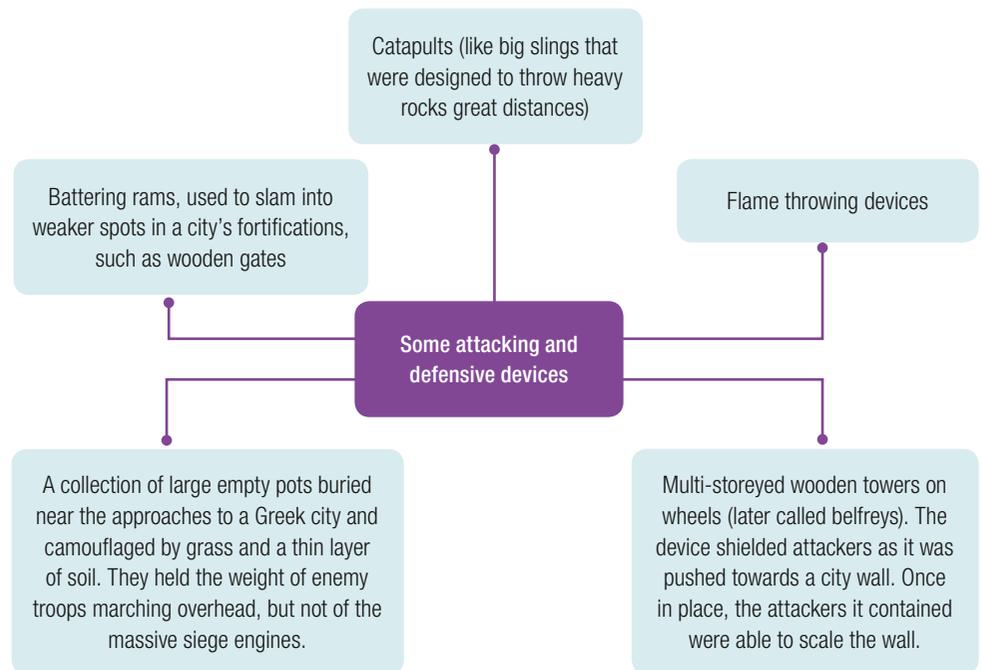
The Greeks burned and trashed the city of Troy. Paris was killed, as was the Greek hero Achilles. The Greek army, under Odysseus, took 10 years to return home.

Source 4.52 Still from the film *Troy* (2004) showing the wooden horse entering the city

Technologies and strategies

Technology in warfare was first used to great effect in ancient Greece. Rome built on and extended this expertise when it conquered Greece. Rome then went on to create the strongest, best organised army seen to that point in the ancient world.

As well as battle strategies such as the **phalanx**, the ancient Greeks used and developed many devices capable of attacking and scaling fortifications. Many were developed into even more sophisticated weapons of war by the Macedonians.



Source 4.53 Battle devices used by the ancient Greeks

Check your learning

- 1 Refer to Source 4.50. How would you describe a Spartan hoplite to someone not able to see this labelled image?
- 2 Describe three different ways by which Greek fighters might destroy an enemy ship.
- 3 Conduct some research on the following warriors of the legendary Trojan war: Achilles and Hector. What was the main role of each man? How did each man die?
- 4 **a** What do you think would have happened when an enemy siege engine, such as a catapult, rolled across a trench of pots the Greeks had buried?
b Compare and contrast this defensive method with the modern planting of mines.

Sparta's military structure

The city-state of Sparta developed in Laconia in the Peloponnesian Peninsula (see Source 4.5). By the early 8th century BCE, it had a thriving trade. Neighbouring Messenia was under Sparta's control.

Yet, in the 7th century BCE, there were dramatic changes. Sparta became a military state with a professional army. The prime role of Spartan men was now to be soldiers. The woman's role was to bear sons who would become strong warriors. All saw it as an honour to die for Sparta.

focus on ...

empathy: threats to Spartan control

When Sparta became a military state, its society changed. Doing everything possible to defend Sparta's territory became a prime goal for all. Life was harsh and people were trained from birth to be tough. Spartan slaves (called **helots**) were treated brutally, often very cruelly.

Reading this, one might be tempted to think less of the Spartans. But let's look at the reasons for this change, and what motivated them to act this way. Let's exercise some historical empathy!

During the 7th century BCE, Sparta lost a war against the city-state of Argos. It was also nearly overthrown by a revolt of the Messenians. To survive, the Spartans realised they had to be better prepared to fight. The *helots* were the conquered Messenians. But, as they greatly outnumbered the Spartans (Herodotus wrote that they made up about 80 per cent of the population), they had to be strictly controlled. This is what motivated Spartans to act as they did.

The spartan life of a Spartan

Military life became everything in Sparta after the 7th century BCE. All citizens (only men could be citizens) had to be soldiers. Social roles such as farmers, merchants, potters and sculptors were not options for Spartan men. Such roles were left to the *perioeci*.

The *perioeci*

These people lived mostly along the coastline and highlands of Laconia (in other words, *around* Sparta). They had their own leaders and customs and could work and travel as they chose. They were Spartan citizens, but they had fewer rights and could be ordered to fight in Sparta's army.

Taught to be strong

In Sparta, weak or sick babies were killed or left out in the open to die. Hence, Spartan children were healthy and tough. But Spartan families did not have the luxuries and leisure time enjoyed by families in Athens during, say, its Golden Age. Spartans were driven by military obligations and duties.

Source 4.54

[Apart from reading and writing] ... their whole education was aimed at developing smart obedience, perseverance under stress and victory in battle ... From the age of twelve, they never wore a tunic, and were given only one cloak a year. Their bodies were rough and knew nothing of baths or oiling.

Observations of the Greek philosopher Plutarch about Spartan boys

Boys left home at the age of seven to live in army barracks and start their military training.

For the next 23 years, their training was hard: physical exercise, beatings, mind training and war games. To encourage self-reliance and mental toughness, they were fed little, so they had to steal food. They were not punished for stealing, but for being *caught* stealing.

A man became a citizen at age 30. Until then, he could not live with his wife and family. He had to live in the barracks with his fellow soldiers.

A man retired from army service at 60. He might then be elected a member of the *Gerousia*

Source 4.55 The life of a male Spartan—from boy to man



Source 4.56 Artist's impression of a translated account by Plutarch (c. 46–120 CE): 'So seriously did Spartan children go about their stealing, that a boy, having stolen a young fox and hidden it under his cloak, let it tear out his guts with its teeth and claws and died right there, rather than let it be seen.'

Death and funerary customs

Religious beliefs and traditions influenced what the ancient Greeks did when someone died. Death was thought to be the start of a long spiritual journey through **Hades**, the Underworld. This was the world of dead souls (called shades). It was believed to be ruled by Hades, the god of the dead (the Romans called him Pluto). A mythical river, the River Styx, separated it from the world of the living. Gaps and openings in the earth, such as cave tunnels and deep caverns, were seen as gateways to this gloomy realm.

Beliefs about death

The ancient Greeks believed that when a person died, his or her destination after death was the decision of Atropos, one of the three **Fates** (who were goddesses) believed to control life on Earth. Dead souls were led into the underworld by the messenger god, Hermes. A man called Charon (the ferryman) rowed those able to pay for the ride across the river to the underworld. The fare was paid with a coin held in their mouths.

Once they reached the other side, dead souls were judged by deities according to the life they had led on earth. They ended up in one of three places (see Source 4.58). A three-headed dog named Cerberus guarded the entrance to Hades to stop the dead from leaving or the living from entering.



Source 4.57 Artist's impression of the Greek Underworld

Destination	Description
Elysian Fields	<ul style="list-style-type: none">• for the souls of heroes who had the favour of the god Zeus• a sunny, fragrant, peaceful and happy place
Tartarus	<ul style="list-style-type: none">• for the souls of wicked people• a place of everlasting torment and misery, surrounded by a layer of night three times thick
Asphodel Fields	<ul style="list-style-type: none">• for the majority of human souls, who were not heroes, nor all good or all wicked• a misty, grey boring place where nothing much happened—ever!

Source 4.58 The destinations, for eternity, of dead Greek souls



Source 4.60 A stele from ancient Greece. The **stone relief** on a stele would typically depict a likeness of the dead person.

Funeral customs

When someone died in ancient Greece, it was very important that others observe the correct rituals (see Source 4.59). Otherwise, it was believed, the dead person's soul would never find rest in the afterlife.

Wash body with seawater (if possible) and clean any wounds.

Put a coin in the mouth and close mouth and eyes.

Rub sweet-smelling oils into the skin and wrap the body in clean white (or grey) cloth.

Display the body for at least a day in the main courtyard of the house, facing the door.

Notify friends and relatives of the death so they can pay their respects.

Make lots of noise, with loud displays of grief as people move around the corpse. Hire professional mourners if necessary.

Leave the house before daybreak for the burial plot or place where the body will be cremated (both outside the city walls).

Transport the dead body in a horse and cart if this is affordable; otherwise organise some strong men of the family to carry the body on a stretcher.

Men walk at the head of the funeral procession, women behind.

Continue the loud wailing and crying, and have musicians add to the din if available.

If the body is cremated, stand around until the body is burned away and then put out the flames with wine. Place burned bones in a funeral pot for burial.

Men stay at the site to bury the body or burned remains, while women return to the house to organise a feast.

If the corpse is not buried in a tomb, pile earth over the grave and cover it with a **stele**.

Family members return to the grave often to remember the loved one.

Offerings of oil, food and wine are left and the stele might be adorned with ribbons and flowers. A tube may be pushed into the dirt to allow the dead person to 'drink' the wine offered.

Source 4.59 Steps to be followed when a person in ancient Greece died

4.3 How do beliefs, values and practices influence lifestyle?

Everyday life: Complete questions 1-5, 6, 9, 12, 13, 16, 19, 20.

Warfare: Complete questions 1-5, 7, 11, 15, 17, 18, 21.

Death and funerary customs: Complete questions 1-5, 8, 10, 14, 22.

Remember

- 1 Name the deity who the ancient Greeks believed was responsible for *each* of the following: the sea, war, wine.
- 2 Who was the king of the gods? Which famous religious festival in ancient Greece was held in his honour?
- 3 **a** Describe one event you might see at the Panathenaea festival.
b Which Greek deity did this festival honour?
- 4 It was a common practice in Greece for a seer to study the intestines of a slaughtered animal. Why was that?

Understand

- 5 **a** Explain why someone in ancient Greece might visit an oracle.
b Who do some people today consult (or what do they read) to try to find out about the future?
- 6 Explain how practices for marriage and divorce in ancient Greece were evidence of how the roles of men and women were valued.
- 7  Draw a labelled sketch of a trireme, detailing its key features. Refer to relevant sources in this textbook. A link to a short documentary about triremes is available on the **obook**.
- 8 **a** Why was it common practice in ancient Greece for funeral processions to be so noisy?
b What beliefs influenced some other procedures that were undertaken when someone died?
- 9 Use plasticine or clay to show that you understand the difference between an Ionic and a Doric Greek column.

Apply

- 10 In groups, create a game based on ancient Greek beliefs about the Underworld. Share the tasks involved in creating the game concepts and rules, and making the board and pieces. If you have the skills, your group might like to create aspects of the game using ICT media.

- 11 A phalanx was a pack of hoplites about eight rows deep. A man's right arm was protected by the shield of the man to his right. Men pushed together so closely that the spike on the end of a spear might accidentally pierce the man behind. From the perspective of a Spartan hoplite, give a two-minute oral presentation about your feelings about being part of the phalanx shown in Source 4.61.
- 12 To make their skin pale, wealthy Greek women dusted their skin with powdered lead, which was toxic. Do people still risk their health today to look 'beautiful'? Discuss in small groups.

Analyse

- 13 Analyse the information presented in Source 4.48. Then copy the table below in your workbook and fill in all the blanks.

Name of pot	Description	Function
<i>Oinochoe</i>	A jug, with a rounded belly, short neck and curved handle	
<i>Krater</i>		Used to dilute wine with water
<i>Pyxis</i>		Used to store medicine
<i>Kantharos</i>	A small goblet with tall extended handles either side	

- 14 Look carefully at Sources 4.57 and 4.58. Use these to complete a Y chart (see p. 112 for an example) to detail what you think the underworld of the ancient Greeks might have looked like, sounded like and felt like.
- 15 Explain why ancient Sparta's development as a military state was an example of cause and effect. List the factors that caused the change and the ways in which the change had an impact on different groups of people.



Source 4.61 Artist's impression of a phalanx, a military formation thought to have been developed by the Spartans. It moved as a solid pack.

Evaluate

- 16** Find out (through research) how to tie a *chiton*. Try it yourself using an old sheet. What was the most complicated aspect of this dress-up for you?
- 17** Of the ways described in this chapter by which the ancient Greeks fought war, which method do you think best demonstrated their creativity?
- 18** Find out about the legend of Jason and the Argonauts. Decide whether you would rate Jason as a Greek hero or not, and give reasons.

Create

- 19** Create a new deity for ancient Greece. Sketch his or her appearance (use labels and stick figures if you cannot draw). Describe this deity's role. List the different ways in which your deity will affect the lives of the ancient Greeks.
- 20 a** With a partner, build a model of an ancient Greek auditorium using balsa wood, plasticine, clay or other materials.
- b** Present your model for display, together with an attractively presented statement that explains how it worked and how the development of drama was linked to religious belief and practice.
- 21** In groups, present the story of the legend of the Trojan horse in another way. Choose from the following options: a puppet show, a role play (with selected musical scores and special effects), a comic series or a children's storybook (using ICT media).
- 22** Your task is to sell an idea. Write an article, create a poster, give an oral presentation or construct a PowerPoint display to persuade ancient Greeks that the Asphodel Fields is not a bad place after all. You will need to conduct some research to add to your creative and persuasive skills.



Source 4.62 Artist's impression of Greek trading ships (triremes) at the Greek island of Delos (an island in the Cyclades)

4.4 How do contacts and conflicts change societies?

*Ancient Greece had much contact with other regions of the Mediterranean world. For example, from the journeys of the Greek historian Herodotus, we know so much about ancient Egypt and the Persians. The Greek scholar Archimedes invented the Archimedes screw while he was visiting Egypt. The cultures and goods of Greece's many colonies (in Italy, Spain, Egypt, France, etc.) and markets all had an influence on the **society** of ancient Greece. So, too, did the wars that were fought, the effects of which shaped Greece's history.*

Impact of location on trade

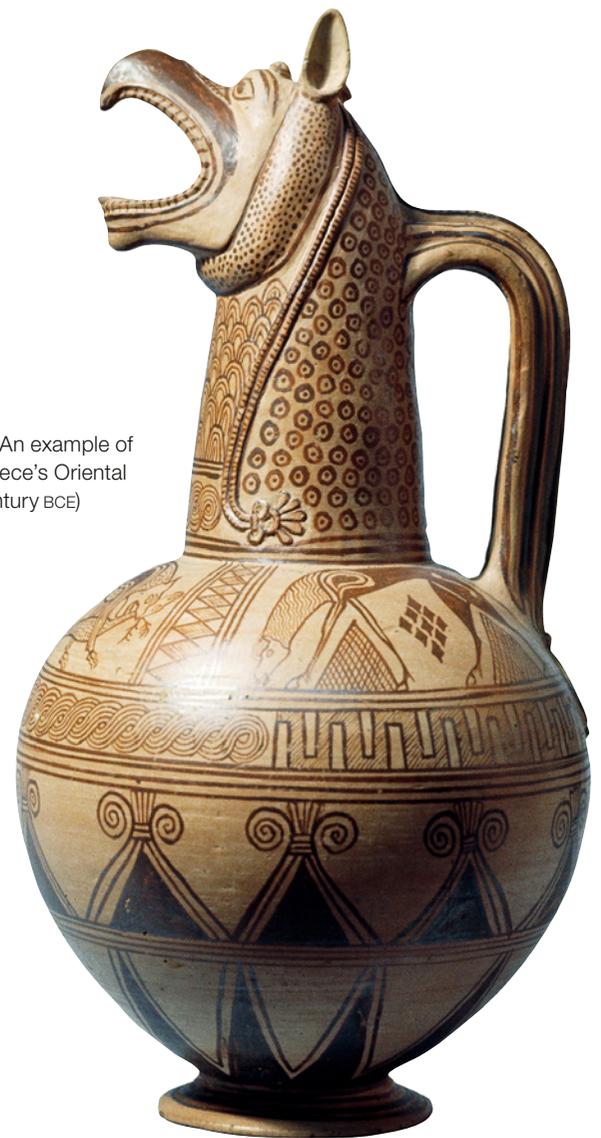
Greece's soil was good enough to grow olives and grapes but not grain crops in the quantities required. Timber was plentiful in some parts, and was quickly used up to build boats. There were deposits of silver, at Laurium for example. In fact, silver was one of the resources that boosted Athens's wealth and growth in its Golden Age (5th century BCE). But some other metals were in limited supply.

By the start of the 6th century BCE, Greek **city-states** (particularly Athens) were looking for new sources of many of the goods they needed. To this end, they set up colonies (Greek settlements in other lands) (see Source 4.4). These colonies provided much of the grain they needed. Trade links were also set up around the Mediterranean, including with ancient Egypt and Rome. These contacts exposed Greece to a diversity of **cultures**. They also gave it an opportunity, through trade, to advance and acquire great wealth.

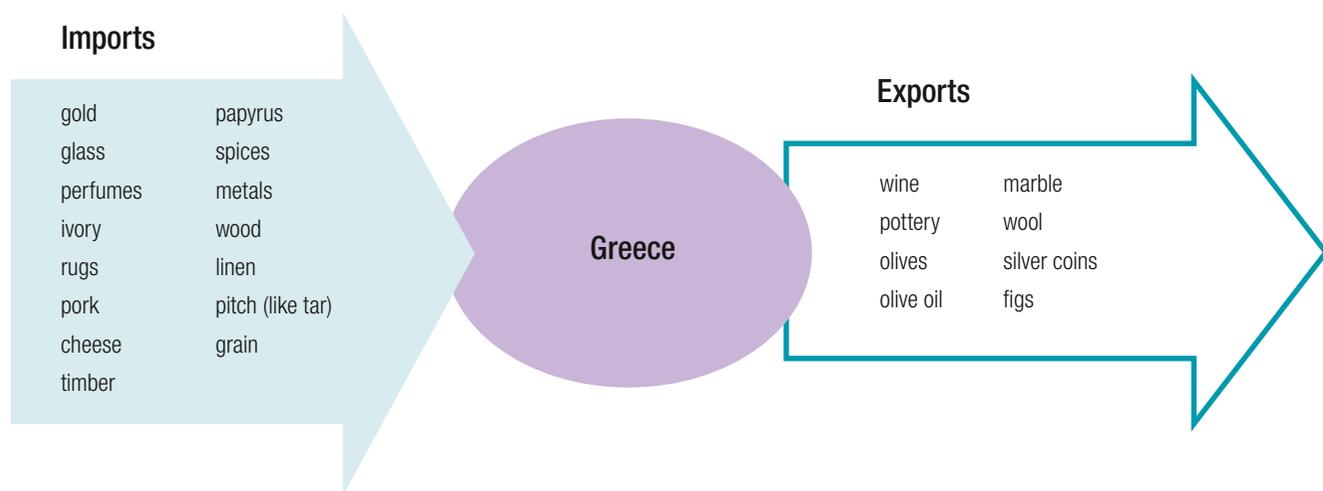
In short, sea trade became very important to ancient Greece. Ports sprang up along the coastline and many Greek merchants became very rich. **Evidence** of the increase in Mediterranean sea traffic at this time is provided, in part, by shipwrecks. Of the old shipwrecks found, **radiocarbon dating** confirms that 46 sank during the 4th century BCE. Only two sank during the 8th century BCE. That's over a 2000 per cent increase over this time.

Through sea trade, the Greeks improved their navigation and ship-building skills. They also acquired new ideas and skills from those they traded with. These included:

- ideas about astronomy, building methods and mathematics from ancient Egypt. Egyptian design also influenced pottery art during Greece's so-called Oriental period. Until then, symbols used for pot decoration in Greece were geometric.
- ways to cook with spices from parts of Asia
- metal technologies from the ancient Syrians.



Source 4.63 An example of a pot from Greece's Oriental period (7th century BCE)



Source 4.64 Goods that ancient Greece exported and imported



Source 4.65 This artist's impression shows Miltiades urging the Greek force to attack at the Battle of Marathon.

How conflict changed ancient Greece

Besides their wars with Persia, the ancient Greeks also fought among themselves. Wars often meant that city-states had to change other states to whom they were loyal, and adapt their military strategies and structures. Ultimately, conflict so weakened ancient Greece that foreign powers such as the **Macedonians**, and later the ancient Romans, were able to take it over.

The battle of Marathon and beyond

In 499 BCE, Greek states in Ionia revolted against Persian control. Their stand was supported by the Greek city-states of Athens and Eretria. Together, they destroyed Sardis, a Persian capital (see Source 4.5).

In 490 BCE, the Persian king, King Darius I, took his revenge. He laid siege to Eretria until it fell. He then ordered a huge Persian fleet to sail to Marathon (see Source 4.5) in Greece. His demands of Athens and Sparta that they surrender were met with defiance.

Athenian hoplites, supported by those from the city-state of Plataea, marched to Marathon. They hung back at the sight of such a huge Persian force. But the Greek general Miltiades persuaded his fellow officers to string the hoplites out into a long line (to make their forces look bigger) and charge at the enemy full pelt. Greece won and the Persians fled back to their ships.

Source 4.66

They were the first of the Greeks, so far as I know, to introduce the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Persian garb ... Until this time, the very name of the Persians had been a terror to the Greeks to hear.

Translated extract by Herodotus

The first 'marathon' runner

Miltiades knew that the retreating Persian fleet would head for Athens. He ordered a young man (possibly Pheidippides) to run ahead to warn the city. The distance was about 42 kilometres. The young man is said to have dropped dead after delivering his warning. When the Persian navy reached Athens, they found its walls defended by civilians. Thinking the city was defended by soldiers, the Persians chose not to attack, and left.

The Persians try again

Ten years later, Darius' son, King Xerxes I, was ready to strike again. To reach Greece, though, he had to get his army across the Hellespont (now the Dardanelles, where Gallipoli battles were fought).

He ordered a 'bridge' to be made by tying boats together. However, this broke up in heavy seas. Xerxes was furious; he ordered that the sea be whipped and the engineers beheaded. A second such bridge proved more successful. From there, Xerxes marched on towards Greece. He was met, at the Pass of Thermopylae, by the army of a Spartan king called Leonidas.

cause and effect: the battle of Thermopylae

The battle of Thermopylae of 480 BCE was caused by the aggression of the ancient Persians and their push for greater control of Greek territory

By the 6th century BCE, the Persian empire was growing rapidly. Its 'Great King', Xerxes, had his sights set on conquering even more Greek territory. He demanded that the Greeks surrender their weapons. The defiant reply of King Leonidas of Sparta was to the point: *Come and get them!*

So that is what Xerxes set out to do. Heading for Athens, his huge army had no choice but to push through the rocky pass at Thermopylae (on Greece's eastern coast). He found it guarded by a determined Greek army.

The odds against the Greeks were overwhelming. Yet their morale was high. Told that the Persians would fire so many arrows that the Sun's light would be blocked, Herodotus records one Spartan saying: 'So much the better; we shall fight in the shade.'

For three days the Greek army held the Persians back. Then a Greek traitor, Ephialtes, showed the Persians a secret

mountain route that would allow them to attack the Greeks from the front and rear.

When he discovered he had been betrayed, King Leonidas ordered most of the Greek army to flee. He hand-picked 300 Spartans to help him delay the Persian advance for as long as possible. This band was supported by 900 *helots*, who were ordered to stay and fight, and 700 volunteers from the Greek city-state of Thespieae.

The Greeks battled to the last man, inflicting a huge loss on the Persians; Xerxes flew into a rage at the news. He ordered that Leonidas' head be chopped off and his body **crucified**.

When the Persians finally reached Athens, they looted the city and burnt the Acropolis. But the 'last stand' of Leonidas and his men gave the Greeks enough time to regroup as a force on the Peloponnesian Peninsula. A sea battle later that year (the Battle of Salamis) saw them almost wipe out the massive Persian navy. A land battle at Plataea in 479 BCE gave them another great victory. The effect of these conflicts was that Greece took the lead in its battles with Persia.



Source 4.66 Artist's impression of the battle of Thermopylae

Peloponnesian war

The Spartans had long distrusted Athens' growing wealth and strength. Tensions between Athens and Sparta increased in the decade before 431 BCE. Suspicion grew when the Spartans heard of a walled tunnel being built to connect Athens with its port of Piraeus.

In 431 BCE, Sparta used an excuse to declare war. Its army marched into **Attica**, laying siege to the walled city of Athens and burning and destroying its farms. The 10-year siege wore out both sides. The tunnel meant that Athenians could still get food from their ships. It also meant they could slip out in their triremes and attack Sparta's defences on the Peloponnesian coast. (Sparta did not have a navy.)

focus on ...

evidence: plague in Athens

Athens was badly weakened by a plague that struck in 430 BCE. It killed one in three of its swollen population. (Many people living in Attica had fled to the city for protection. Living conditions were often unhygienic.) Athens' leader Pericles (see Source 4.19) was one of those who died. In 421 BCE, the new Athenian leader, Nicias, signed a truce with Sparta.

The ancient historian Thucydides, who survived the plague, provides evidence of the dire effects this epidemic had on the population of Athens.

Source 4.68

For the disorder first settled in the head, ran its course from thence [there] through the whole of the body ... it settled in the privy parts [genitals], the fingers and the toes, and many escaped with the loss of these, some too with that of their eyes. Others again were seized with an entire loss of memory on their first recovery, and did not know either themselves or their friends.

Description of the plague that struck Athens in the 420s BCE, from *The History of the Peloponnesian War* by Thucydides, 431 BCE, translated by Richard Crawley

Despite the truce, fighting soon resumed between Athens and Sparta. In 415 BCE, Alcibiades, a political figure in Athens, convinced his city to attack Syracuse (in today's Sicily and then an ally of Sparta). But he had 'political enemies' in Athens. When they threatened to act against him, Alcibiades ran away to Sparta.

Traitorously, he revealed the planned attack to the Spartans. Being forewarned, the Spartans were ready to defend Syracuse when Athens attacked. The Athenian navy was soundly defeated.

A decade later, Sparta did a political deal with Persia to get more ships. A huge sea battle was fought in 405 BCE at Aegospotami. Led by Lysander, Sparta had another stunning victory over the Athenian force.

Athens was now greatly weakened. The following year, Sparta laid siege again to the city. With its fleet largely gone and its morale shattered, Athens surrendered quickly. The Spartans then set up their own style of government in Athens: an **oligarchy**. For a time, Sparta was the supreme power in ancient Greece.

Check your learning

- 1 Conduct some research to find out more about Delos. Prepare a facts chart on this island, explaining why it was a vital part of ancient Greece's trade network.
- 2 Briefly describe the origins of the Olympic event known as the marathon.
- 3 What contribution did King Leonidas and his men make to Greece's stand against attempts by the Persian empire to take it over?
- 4 What was the trigger for the Peloponnesian wars?
- 5 Based on the evidence provided by Thucydides and what you have learned about the Peloponnesian wars, brainstorm how you think it affected daily life in Athens (such as diet, education, home life, entertainment).



Source 4.69 Still from the 2004 movie *Alexander* showing Alexander on his beloved horse Bucephalus

Effects of the wars

The Peloponnesian Wars began a long period of bickering between city-states of ancient Greece. The consequences of the wars and this conflict were that much of Greece's farming land was ruined and social upheaval was widespread. While Greece was starting to crumble, a new power was gaining strength in the north: Macedonia.

Conflict with Macedonia

In 359 BCE, Philip II became king of Macedonia. By 338 BCE, his military efforts had brought the weakened city-states of Greece under his control. He was left with Persia to conquer.

But, in 336 BCE, he was assassinated. His son, Alexander, then aged 20, became king. After ruthlessly bringing rebel Greek city-states back under Macedonian control, he was ready to fulfil his father's dream. He would become known as Alexander the Great.

Thirteen years later, he had achieved his goal, and much more. He finally wiped out the Persian army at Gaugamela in 331 BCE, ending the Persian empire. He conquered Egypt (then under Persian control) before marching his army

some 8000 kilometres east (to today's Pakistan). He turned back when he realised his men were battle weary and becoming resentful. He made it back as far as Babylon where he became very ill and died. He was only 33.

Effects of Alexander's conquest

Alexander greatly admired Greek culture and had been educated in its traditions. In lands he conquered, he set up Greek rulers. He also introduced many Greek customs, belief systems and practices. This widespread Greek influence survived for centuries. It is often referred to as the region's Hellenistic period. ('Hellene' is the Greek word for 'Greek'.)

Alexander's unexpected death led to an outbreak of fighting among parts of his **empire**. Eventually, three **kingdoms** were set up, each ruled by generals in his army. These kingdoms were known as:

- the Antigonids (Greece)
- the Seleucids (central Asia and Near East)
- the Ptolemies (Egypt).

All were later absorbed into the empire of ancient Rome.

4.4 How do contacts and conflict change societies?

Remember

- 1 Name some of the goods that ancient Greece exported and some that they imported.
- 2 Why did Greece need to import grain?
- 3 Explain why ancient Greek city-states set up so many colonies and spheres of influence.
- 4 What evidence do scholars draw on to support a view that there was a rapid increase in sea trade in the Mediterranean between the 8th and 4th centuries BCE?
- 5 What prompted the ancient Greeks to have so much sea contact with peoples of other cultures?
- 6 Copy and complete the following table in your workbook, based on information provided in this textbook.

Area/people with whom the ancient Greeks had contact	Result of that contact for Greece
Ancient Egypt	
Parts of Asia	
Ancient Syria	

- 7 What Olympic event was possibly inspired by the Greek man Pheidippides? Explain.

Understand

- 8 Write a letter home that a Greek hoplite might have written after the Battle of Marathon. Convey how this battle might have affected the morale of the Greek army, and why.
- 9 Draw a concept map that explores, in general terms, how you think the Peloponnesian Wars would have impacted on various aspects of the society and economy of ancient Greece.
- 10 What effect do you think what King Leonidas and his small band did at the Pass of Thermopylae would have had on Greek morale?

Apply

- 11 With a partner, brainstorm the sounds likely to have been heard at the Battle of Marathon. Think about the way soldiers were dressed, the weapons used and the location. (Conduct some extra research if you need to.) Use a copy of the following table to compare and contrast these with the sounds you might expect to hear in a modern battle. What has changed?

Likely sounds at the Battle of Marathon	Likely sounds of a modern battle

- 12 Think about the following questions, and then write down as many responses for each as you can:
 - a How have you been changed by the contact you have had with different students and teachers at your school?
 - b How do you think that you may have changed some of them?
 - c What would you change, if you could, as a result of these contacts?
- 13 In small groups, discuss how you think trade and war have affected Australia during your lifetime. (Base your opinions on what you know in general terms, as well as from the media and general discussions.) Brainstorm ideas and write down the points that members of your group agree upon. Groups should then share their ideas with the class.
- 14 Participants came from far and wide to take part in the ancient Olympic Games. Suggest how this contact might have influenced participating societies.

Analyse

- 15 Look at Source 4.70. Alexander the Great spread the culture of ancient Greece throughout the empire he created. In which modern countries would you expect archaeologists and anthropologists to look for sources of evidence of Greek culture?

Source 4.70 Route followed by Alexander the Great and the empire he created



Evaluate

- 16** Think about what you have learned about ancient Greece. Particularly consider those traditions that have been passed down to our Western civilisation through ongoing contact of societies over the centuries. What do you consider to be ancient Greece's most outstanding legacy? Give reasons to support your view.
- 17** With a partner, think about all you have learned about ancient Greece. Recall its significant individuals, its developments and achievements, and how it was changed over time by these factors and other influences.
- Now create a 'top 10 list'. Order from 1 (most impact) to 10 (least impact) those events, individuals or trends that you think most changed ancient Greece over time.
 - Compare your list with that of another class pair and discuss any differences.

Create

- 18** Think laterally about how contacts and conflicts changed ancient Greece by discussing two of the following possibilities in groups.
- How might history have been changed if Greece was a land with no mountains and wide navigable rivers?
 - What might have happened if the Persian force at Thermopylae had at the front of its army a large band of elephant troops?
 - What might have been the outcome for Greece and the rest of the world if the ancient Greeks had never built a navy?
 - How might the history of ancient Greece have changed if there had been no Peloponnesian Wars?

connectingideas

Ancient Greece

The quest

You read on pages 190–1 about the **legend** of the wooden horse. This came from a work called the *Iliad* said to have been written by a man called Homer. He also wrote the *Odyssey*. The *Odyssey* tells of the 10-year quest of the Greek leader Odysseus (called Ulysses by the Romans) to find his way back from the battle of Troy to his home of Ithaca. Along the way, he and his men encounter many problems—most of them supernatural. These problems include wild storms started by gods, giant one-eyed cannibals, a sorcerer who turns men into pigs, and the monsters Scylla and Charybdis. Odysseus alone survives.

A quest is a hero's (or heroine's) journey. It is about surviving against the odds and never giving up, no matter what the obstacles or how long the search.



Source 4.71 A painting by 16th-century artist Pellegrino Tibaldi

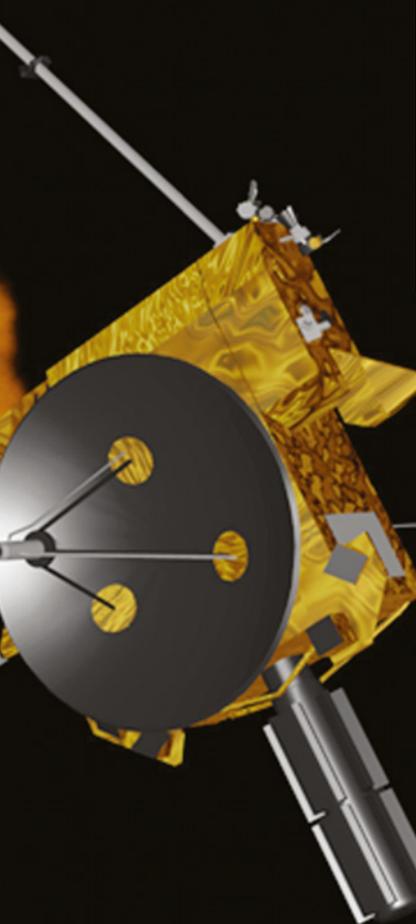
The story of the quest of Odysseus has inspired countless artists and illustrators of comics and computer games. Source 4.71 features one of the fierce monsters Odysseus faced.

- 1 Conduct some Internet research about the story of the *Odyssey*. Represent its key stages in a flow chart.
- 2 Explain where in the story you think the scene above occurs, and what role Odysseus plays.

Many books have been written about quests. Plays and poems have been written, too, and songs recorded. There are, of course, many adventure computer games as well, some of which you may play.

- 1 [🔗](#) A link to an online quest game is available on the **obook**. Study the rules before you begin and then attempt to fulfil the quest.
 - a What sorts of activities make this quest game similar to the quests of Greek heroes? How is this quest game unlike the quests of Greek heroes?
 - b What was the most difficult task your character had to overcome? Why?
 - c Would you consider the main character in this game a hero, in the sense it is used in Greek myths? Why or why not?

Source 4.72 Artist's impression of the space probe *Ulysses* as it draws closer to the Sun



In 1990, NASA launched a space probe called *Odysseus* (later *Ulysses*). Its mission was to fly over the Sun's poles and collect data on aspects of the Sun. This was the first time such a mission had been attempted. The craft was meant to last for five years; it lasted nearly four times that long, making not one but three full orbits of the Sun. It relayed a huge amount of data back to Earth. Its transmission systems were finally shut down in 2008. By then, its age and the freezing cold of deep space were starting to take their toll.

- 1 Why do you think NASA decided to call this probe *Odysseus*?
- 2 Conduct some Internet research to find out why they changed its name to *Ulysses*.
- 3 What was the purpose of this space quest?
- 4 Would you say that *Ulysses* was a 'hero' among space craft? Give a reason for your response.

Many movies have been made about quests: *2001: A Space Odyssey* (1968), *Monty Python and the Holy Grail* (1975), *Star Quest: The Odyssey* (2009), and the *Lord of the Rings* and *Star Wars* series to name a few. The quest in *The Lord of the Rings* involves a group of hobbits, led by Frodo Baggins, on their way to Mount Doom to dispose of a ring. The ring gives supernatural power to its owner. Along the way, the hobbits are supported by many others. Their main enemy is the evil Lord Sauron who made the ring and wants it back. The quest covers a range of landscapes (above and below ground). Along the way there are strange and terrifying creatures. There are massive, frightening battles. Frodo eventually succeeds (though he nearly becomes a victim of the ring) and the group returns home.

- 1 a What is the goal of Frodo's quest?
b In broad terms, how does it compare with the quest of *Odysseus*?
- 2 Would you call Frodo a hero?
- 3 Both Frodo and *Odysseus* have weak moments during their quest, yet they both ultimately succeed. What for you are the qualities of someone you regard as 'a hero' (or heroine). Why?



Source 4.73 Scene from *The Lord of the Rings: The Two Towers*. The movie is one of three made from an epic trilogy written by J.R.R. Tolkien.



If you had the power (supernatural or otherwise) and resources to undertake any mission you chose—either on Earth or anywhere in the Universe—what quest would you choose to undertake, and why? What qualities do you have that would make you a hero or heroine?

depth study option

Ancient Rome

The civilisation of ancient Rome lasted some 1300 years. At its heart was the city of Rome, one of the cities built by the ancient Etruscans. These advanced people are thought to have moved into what we call Italy about 2800 years ago.

A people known as **Latins** then lived in a fertile region on the west coast of what is now Italy. It became known as Latium (see Source 5.75). The Latins built simple farming settlements and, later, towns. One of these towns was Roma (Rome). The Etruscans turned Rome into a city.

In 509 BCE, the inhabitants of Rome revolted and expelled the Etruscan kings. They then set up a **republic**. Through trade, alliances and the victories of its army, the republic of Rome continued to grow. By 201 BCE, it included today's mainland Italy and the islands of Sicily, Sardinia and Corsica.

Within another 300 years, the Roman army (including the **Praetorian Guard**, shown on this page) had conquered lands as far north as today's England and as far east as Azerbaijan. By this stage, ancient Rome was an empire.

As it grew, ancient Rome was influenced by the **societies** it conquered. One of these was ancient Greece. Later, in turn, many of Rome's traditions, and cultural and technical legacies, were to influence our own **Western civilisation**. These included Christianity, Rome's road-building methods, its architecture, its body of law and its urban planning.

By the 5th century CE, discipline and order were in decline. Rome's huge empire was split in two to make things more manageable, but it was not enough. The western Roman empire was eventually overrun by **barbarians**—people from outside the Roman empire and its civilisation. The last **emperor**, a boy called Romulus Augustus, was removed from power in 476 CE. The eastern empire continued until 1453 CE, when it was absorbed into the Ottoman (Turkish) empire.

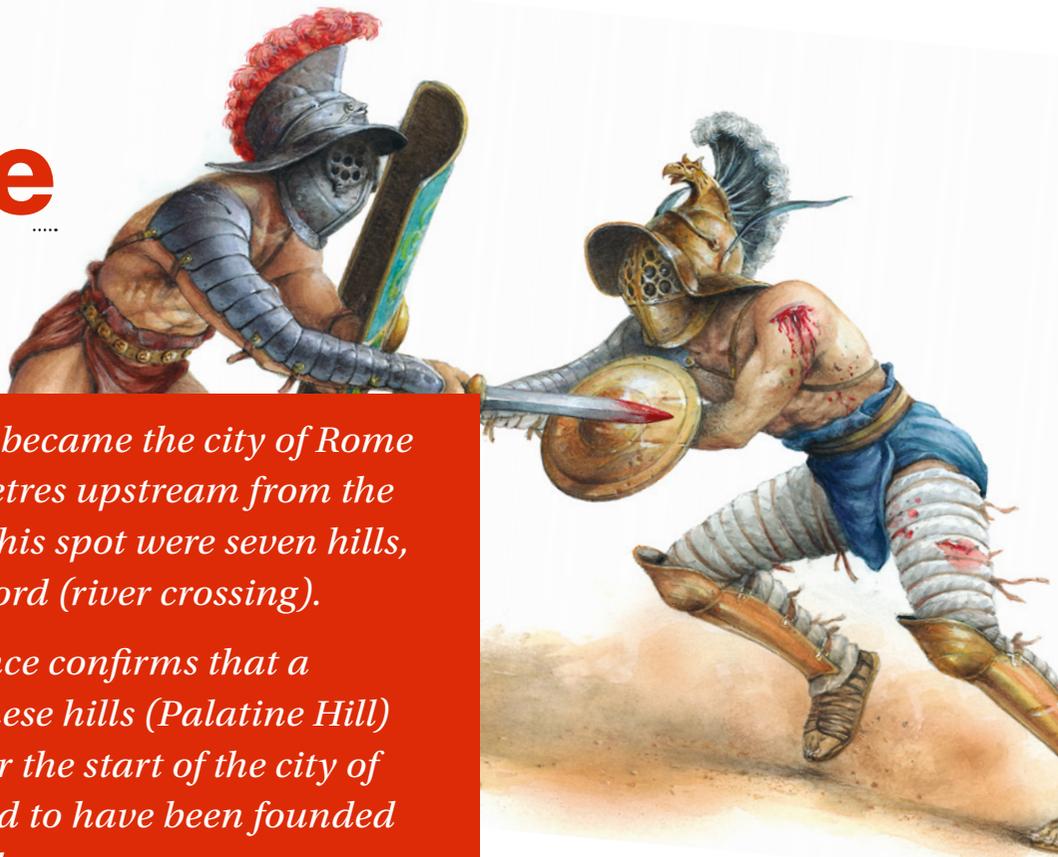
Key inquiry questions

- 5.1 How do geographical features influence human settlements?
- 5.2 What shaped the roles of key groups in ancient societies?
- 5.3 How do beliefs, values and practices influence lifestyle?
- 5.4 How do contacts and conflicts change societies?



bigpicture

Ancient Rome



The farming settlements that became the city of Rome were located about 25 kilometres upstream from the mouth of the Tiber River. At this spot were seven hills, marshy land and a natural ford (river crossing).

Recent archaeological evidence confirms that a settlement began on one of these hills (Palatine Hill) close to the legendary date for the start of the city of Rome: 753 BCE. Rome was said to have been founded then by a man named Romulus.

During its history, ancient Rome was ruled as a monarchy (under Etruscan kings), a republic and finally an empire. It proved to be a powerful civilisation with a highly advanced culture and very strong army.

264
Start of First Punic War between Rome and Carthage

509
Rome becomes a republic

BCE

753
Legendary founding of Rome



Legend has it that Romulus and his brother, Remus, were raised by a wolf; Romulus is said to have killed Remus before founding Rome.

c. 450
First law code, Law of the Twelve Tables, published

202
Hannibal's defeat by Rome at Zama (Second Punic War)

Source 5.1 Timeline of some key events and developments in the history of ancient Rome



44
The consul Julius Caesar assassinated

An ancient mosaic of fighting gladiators; many staged fights were held in the Colosseum



80
The Colosseum opens in Rome; it could hold more than 50 000 spectators and hosted gladiator fights, hunts, and mock naval battles

122
Hadrian's Wall built in Britain by Emperor Hadrian

330
Work starts on St Peter's Basilica in Rome

395
Empire permanently divided into east and west

451
Last strong military campaign of Roman army

146
End of Third Punic War; Rome destroys Carthage and conquers Corinth

64
Great Fire of Rome

79
Eruption of Mount Vesuvius, which destroys the cities of Pompeii and Herculaneum

192
Emperor Commodus murdered

360
Huns start invading Europe

476
Odoacer, King of the Ostrogoths, forces last Western emperor to give up power

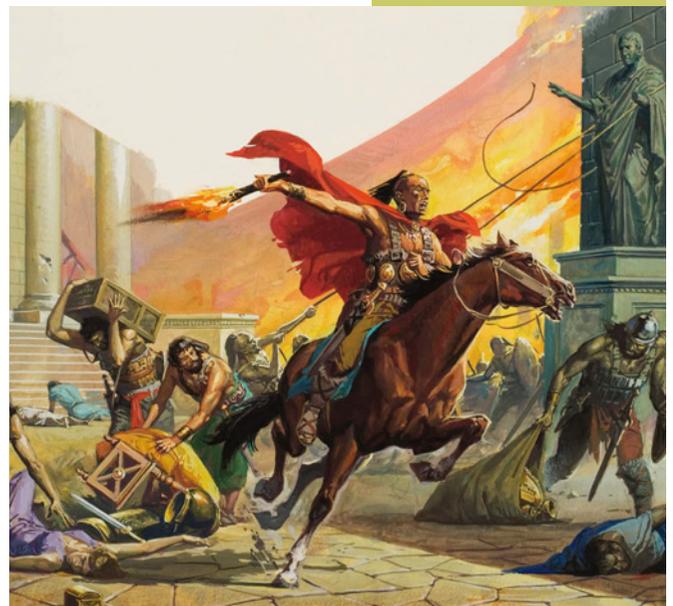
27
Start of the rule of Augustus; Rome moves towards becoming an empire

410
Visigoths attack Rome

109
The aqueduct Aqua Traiana built by Emperor Trajan



One of many aqueducts that supplied water to Roman settlements



Artist's impression of the sacking of a Roman city by invading barbarians



Source 5.2 The River Tiber, with St Peter's Basilica in the background

5.1 How do geographical features influence human settlements?

*Ancient Rome's position within the Mediterranean Sea gave it sea access to a range of markets. It also allowed it to develop a strong navy for a time. At its peak, it grew to absorb all the **cultures** then around the sea. These included those of ancient Greece and ancient Egypt. Rome's expanded territory comprised a range of landscapes.*

The Italian peninsula was the centre of the ancient Roman **empire**. It is shaped like a leg wearing a high-heeled boot. It is about 960 kilometres long and 150 kilometres wide. Its coastline is about 7600 kilometres in length.

Only about one-third of its area is suitable for farming. A rugged mountain range, the Apennines, runs down its centre. To the north, the Alps largely separate it from the rest of Europe. The landscape is mostly mountainous to the central east, while there are fertile plains to the central west. It was in this western plains region (Latium) that the civilisation of ancient Rome began.

The Mediterranean Sea

Some scholars think that the Mediterranean Sea was once a low-lying desert, with a number of deep depressions. It flooded when high ridges to the west, separating it from the Atlantic Ocean, broke down some 5–6 million years ago.

Geographical features

The sea is around 2.5 million square kilometres in area (including the Sea of Marmara). It has little tidal movement and mostly stable wind patterns, so it has very few bad storms. Its waters wash about 46 000 kilometres of coastline, much of which twists around sheltered bays and natural harbours. The climate of the region sees mild, wet winters and hot, dry summers. These factors all helped to make the Mediterranean an important physical feature in the development of many early societies.

Sea transport route

The sea connected a diversity of coastal settlements. It also allowed access to inland centres that lay on rivers discharging into the sea. Its waters were criss-crossed by the ships of many ancient peoples before coming under Roman control. These included the Phoenicians, Carthaginians, Egyptians, Minoans, Mycenaeans and Greeks.

Trade made sea ports busy centres, where peoples of different cultures exchanged goods, ideas, technologies and processes. The ancient Romans called the Mediterranean Sea *Mare Nostrum*—our sea.

The sea also provided an easy passage for the navies of conquerors. It was a factor, for example, in Rome's conquest of the empire of Carthage (see pp. 258–9).

Earthquakes and volcanoes

The moving **tectonic plates** underlying the Mediterranean region make it prone to earthquakes. One **fault line** runs more or less down the length of the Apennines. Another runs across the Italian peninsula north of Naples. The eruptions over time of Mount Etna and other nearby volcanoes (such as Vesuvius) have had major impacts on the settlements of people living nearby.



Source 5.3 Physical map of the Mediterranean Sea and surrounds

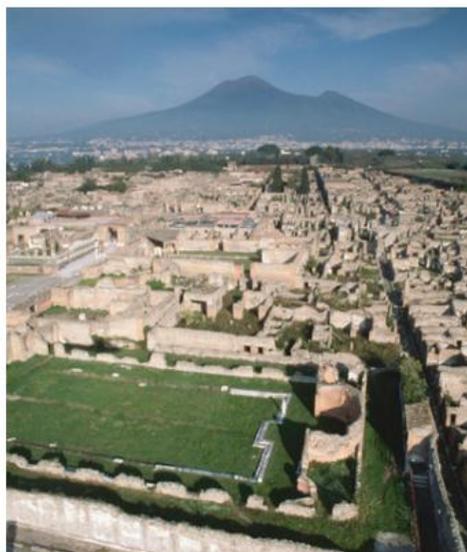
examining **evidence**

Pompeii

Pompeii was an ancient port. It lay about 350 kilometres south of Rome. (Its remains lie inland today, due to lava build-up.) It was (and still is) close to Italy's horizontal fault line. By the 3rd century BCE, it was loosely controlled by Rome as an ally (friend). That changed in 89 BCE, when the Roman **consul** Sulla put down a revolt by Pompeii (and other ally cities). He then sent some 5000 Roman army families to settle in Pompeii.

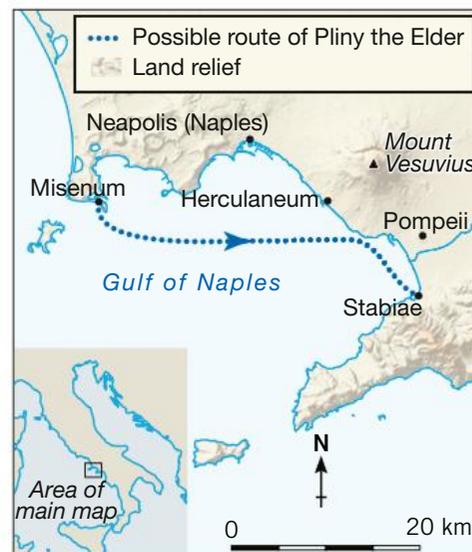
Ten years later it was buried under a thick layer of ash and debris when nearby Mount Vesuvius erupted. Recent estimates suggest its population may then have been that of a medium-sized Australian town.

Today, Pompeii is a protected **World Heritage Site** and one of Italy's most popular tourist destinations. This is because its ruins, when found, were more or less as the city had been in 79 CE. The **excavations** have provided a wealth of **evidence** for historians about ancient Roman lifestyles.



Source 5.4 Part of the excavated city of Pompeii, with Mount Vesuvius in the background

The excavated ruins (see Source 5.4) provide evidence that Pompeii had a **forum** (with temples and markets) and paved streets. It also had a stone **amphitheatre** (where drama performances were held). The largest of its public baths, the Stabian baths, would have covered a quarter of the Melbourne Cricket Ground. As well, there were many luxurious villas, such as shown in Source 5.6.



Source 5.5 Location of Pompeii and nearby towns

On the day Vesuvius erupted (24 August 79 CE), a Roman fleet was moored at Misenum, commanded by Pliny the Elder (23–79 CE). He ordered it to sail closer to Pompeii but he then lost his life. His nephew, Pliny the Younger, was also at Misenum. Some years later, he reported what happened in a letter to the Roman historian Tacitus (56–117 CE). (See Source 5.9.)



Source 5.6 Artist's impression of a Roman villa, based on evidence provided by ruins uncovered in Pompeii



Source 5.7 Artist's impression: eruption of Mount Vesuvius

Sixteen years earlier, in 62 CE, Roman records report that an earthquake damaged a number of buildings in Pompeii. On the morning of the eruption (see Source 5.7), tsunamis (tidal waves) smashed into the coastline, and smoke and ash blackened the sky. A rush of boiling mud wiped out farms and villas almost instantly. Suffocating gases filled the air.

Source 5.9

We [Pliny and his mother] had hardly sat down when darkness fell, not like the dark of a moonless night, but as if a lamp had been put out in a closed room. You could hear the shrieks of women, the wailing of babies and the shouts of men ... Some were so terrified they prayed for death. Many prayed to the gods for help, but even more were of the view that there were no gods left, and that the universe had been plunged into eternal darkness ... The flames continued for a while, some distance away. Then the darkness returned and ashes began to fall again, this time in heavy showers. We stood up every now and then to shake the ash off or we would have been crushed under its weight.

Translated extract from a letter to Tacitus by Pliny the Younger

The excavation of Pompeii started in 1860. The **archaeologist** Giuseppe Fiorelli found many strange cavities. He soon realised they had contained human and animal remains. Over time, the bodies had been reduced to dust and bits of bone. He poured a type of plaster into the cleaned-out cavities to reveal shapes such as those shown in Source 5.8.



Source 5.8 These plaster shapes are of Pompeians at the moment of their death

Check your learning

- 1 **a** Which of these sources are primary sources for a study of Pompeii?
- b** Write down a question for each source that would help you discover more about it than you currently know.
- 2 Study Source 5.4.
 - a** Estimate the approximate distance between Mount Vesuvius and the city.
 - b** Check your estimate against Source 5.5, using the map's scale.
- 3 Refer to Source 5.6. What evidence does it provide about villa life in Pompeii? Is this source reliable? Explain.
- 4 How useful was 5.7 in helping you to better appreciate Source 5.9? Explain.
- 5 Read Source 5.9 carefully.
 - a** What evidence does this source provide about the reaction of the people of Pompeii to the eruption?
 - b** Use the scale on Source 5.5 to estimate how far (in a direct line) ash was being dispersed from Vesuvius if it was falling on Pliny the Younger and his mother.
- 6 With a partner, use Google Earth to zoom in and out on Pompeii. Look at some of the photographs and close-ups of street views, and take note of Mount Vesuvius. Jot down notes about anything that particularly interests you.



Source 5.10 A stone relief showing men hauling cargo up a river, probably the Rhône in France, during the time of ancient Rome. This was also done on the Tiber.



Source 5.11 A section of the Tiber River

The River Tiber

The River Tiber begins as freshwater springs in the Apennines. It then flows west some 400 kilometres across the Italian peninsula to the Tyrrhenian Sea. (This is one of many deep sea basins that make up the Mediterranean Sea.) The city of Rome developed on the eastern bank of this river.

At first, the river did little more than to mark off the territory of tribes in the region. As the city of Rome developed, the river became increasingly important as a transport route. Upstream from its mouth, it could be navigated for about a quarter of its length. Vessels that sailed its waters included boats propelled by oarsmen and barges dragged along by men walking the banks (see Source 5.10).

The river also served as an outlet for a huge sewer, the Cloaca Maxima, built around 600 BCE. The sewer's remains are still there today.

A port, Ostia, was built at the river mouth. (Later, Ostia became an important naval base.) Through Ostia and other ports such as Pozzuoli and Portus (see Source 5.12), trade goods poured into and out of Rome. These were mostly from **colonies** that Rome had set up.

The Tiber River also caused some problems for Rome. Each year, it flooded with snow melt from the Apennines, sometimes seriously. This prompted successive Roman rulers to erect structures to strengthen river banks to protect areas of the city from flood. Wharves were also built.

5.1 How do geographical features influence human settlements?

Remember

- 1 List three physical features of the Italian peninsula.
- 2 Make an A3-sized facts chart on the Mediterranean Sea. Refer to Source 5.3 for some of your information.
- 3 What physical feature caused the devastation of Pompeii in 79 CE? Explain in a few sentences what happened and why the geography of the region made such an event likely.

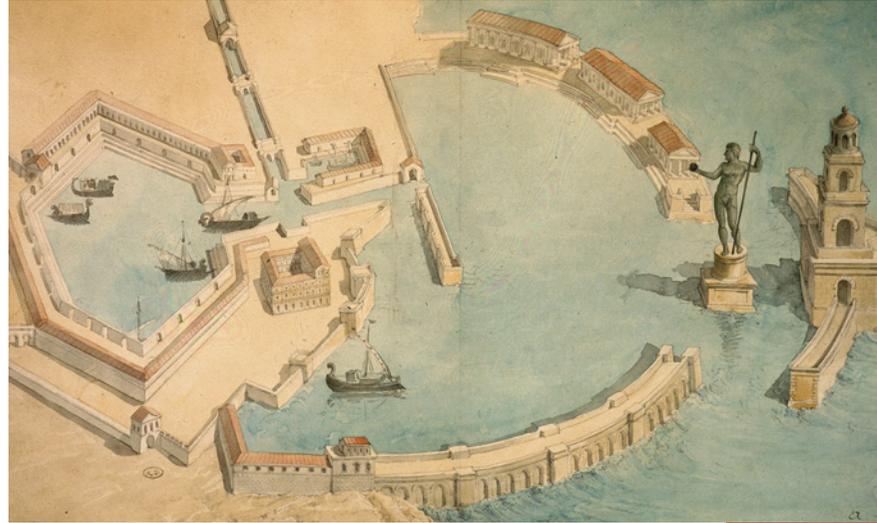
Understand

- 4 Suggest what it would have been like to have been one of the boat haulers shown in Source 5.10. Think about the difficulties and challenges of doing such a job.
- 5 In small groups, write and present one of the following to convey the essence or spirit of the Mediterranean Sea:
 - a a rap
 - b a collage of images and assorted texture items (e.g. seaweed, shells, sprinkles of sand)
 - c a mime, accompanied by selected commercial music
 - d a climograph, based on researched climate data for a selected location.
- 6 In your notebook, construct an acrostic poem using the word TIBER. Your poem should reflect the impact of the river on ancient Rome. An example is shown below to give you an idea of what is required:

Tumbling from the mighty mountains
Into the Mediterranean Sea,
Barges on its waters,
Enters the mighty Tiber—
Rome's lifeblood.

Apply

- 7 **a** With a partner, decide on the benefits and shortcomings your school has because of its geographical location. You will need to identify all the physical features of the surrounding area.
- b** Brainstorm inventive, but workable, solutions to allow your school to take advantage of any benefits and to overcome any disadvantages. Be creative in your thinking.



Source 5.12 Artist's impression of the ancient Roman port of Portus, north of Ostia, showing its artificial harbour and the canal that linked it to the River Tiber

- 8 Present a one-minute 'What am I?' oral presentation for the class on a selected physical feature of the Mediterranean region. You will need to do some research. Leave it until the last minute to reveal what you are.

Analyse

- 9 [🔗](#) A link to a virtual site tour of Ostia is available on the **obook**. Take notes on what you observe as you 'walk' around. Highlight any observations you regard as especially useful.
- 10 Look carefully at Source 5.12. Decide how each of the built structures you identify would have benefited Rome's trade.

Evaluate

- 11 Prepare a list of criteria (standards) that would help you decide which physical feature most influenced the way ancient Rome developed as a civilisation.

Create

- 12 Conduct photo research to create a four-page paper or digital album of *one* of the following: The Alps, Rhine River, Apennines, Nile River, Adriatic Sea. Add suitable captions that help to explain how you think this feature may have influenced the growth of ancient Rome, and why.



Source 5.13 This 19th-century fresco is the artist's impression of a Senate meeting in Rome.

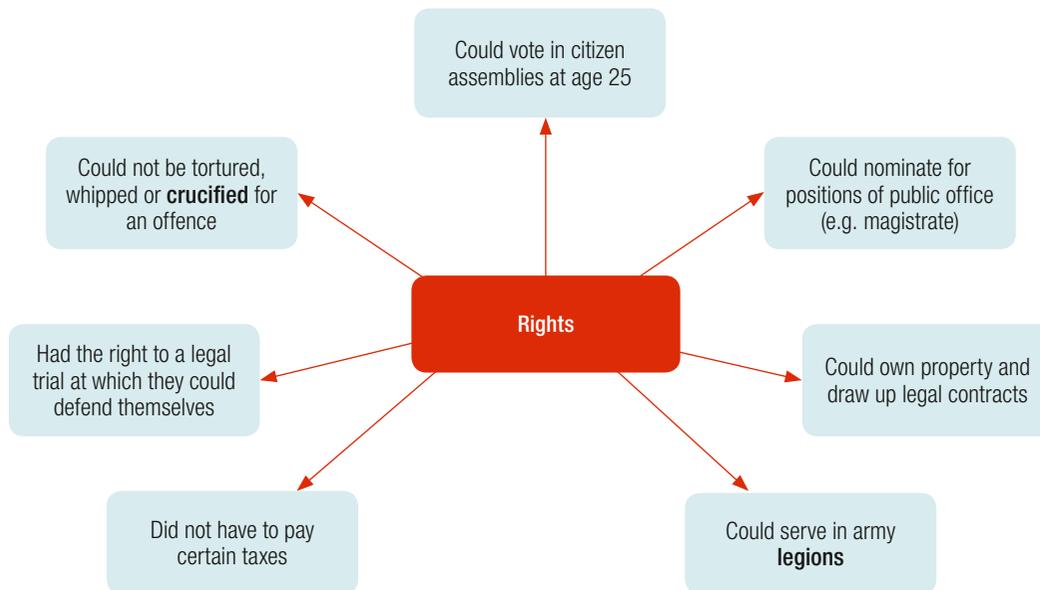
5.2 What shaped the roles of key groups in ancient societies?

*The political and social divisions that shaped the roles of key groups in Roman society were similar to those of ancient Greece. For example, only certain people could be **citizens**. There was also a clear distinction between rulers and those who were ruled, between slaves and free-born people, between the wealthy and the poor, and between men and women.*

The role of citizens

Under Roman law, a boy was born a citizen if his father was a citizen and his parents were legally married. (From time to time, these requirements changed slightly.) Foreigners (free men born outside ancient Rome, such as in Roman colonies) had some rights. But these foreigners could not be full citizens until 212 CE. That was when the emperor Caracalla changed the law to allow this.

Slaves were not citizens and had no rights at all. However, if slaves were freed, they were given a limited form of Roman citizenship and their sons could become citizens. Freed slaves were called freedmen, or *liberti*. Some *liberti* become very wealthy and often influential. Women were not citizens, although they had limited rights and a degree of personal freedom.



Source 5.14 Some of the rights of a full Roman citizen

Classes of citizen

Roman citizens were divided into classes based on birth (lines of descent) and property (how much land they owned). This determined their role in society and thus their lifestyle. Broadly, the society was made up of **patricians**, **plebeians** and slaves.

Patricians

Patricians were people who could typically trace their line of descent back to the heads of those influential families who made up the original **Senate** in Rome. (This was an advisory body first set up to advise the Etruscan kings.)

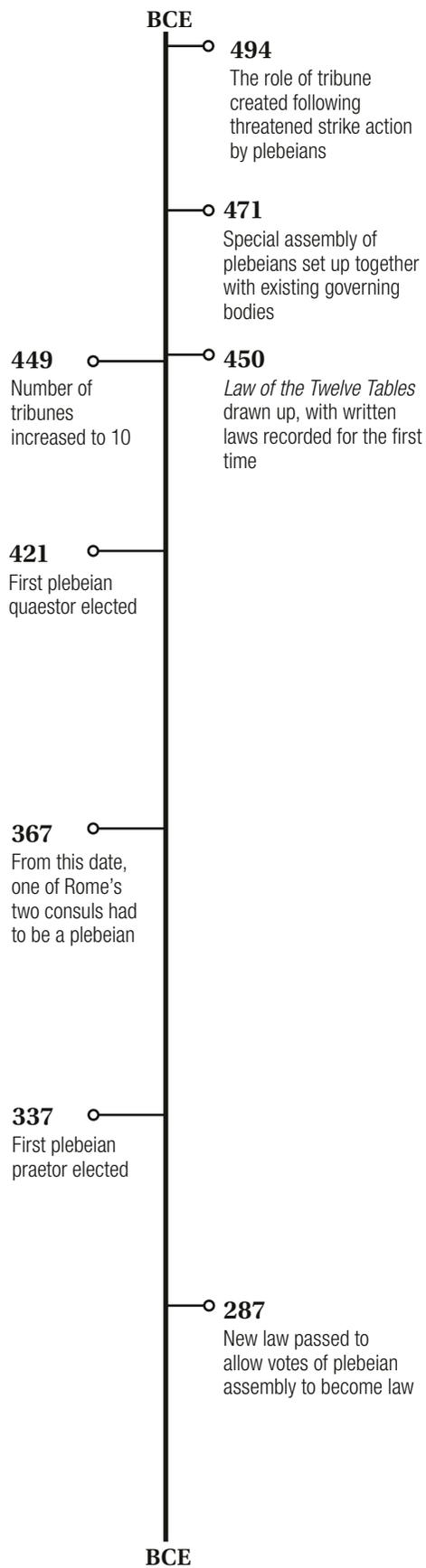
Patrician families were wealthy and typically owned huge estates. For a long time, they held all the positions of political importance, such as offices listed in Source 5.15. Only they could interpret the laws (unwritten until 450 BCE). It was considered beneath them to be involved in commerce.

Source 5.15 Key government officials of ancient Rome

Official	Number appointed	Role and responsibilities
Consuls	Two (for 1 year)	Top ruling officials who shared power; called and oversaw meetings of the Senate and assemblies
Praetors	Up to eight	Managed the legal system, appointed (or were) judges; could be appointed as governors of the provinces
Aediles	Two	Looked after food supply, games, public buildings, city maintenance and markets
Quaestores	Up to 40	Looked after financial matters within cities and the army
Censores	Two (every 5 years)	Reviewed Senate membership; enrolled new citizens; conducted census; oversaw tax collection and public works contracts



Source 5.16 This statue of a patrician shows him wearing a toga and holding busts of his ancestors. Such busts were regarded with great respect.

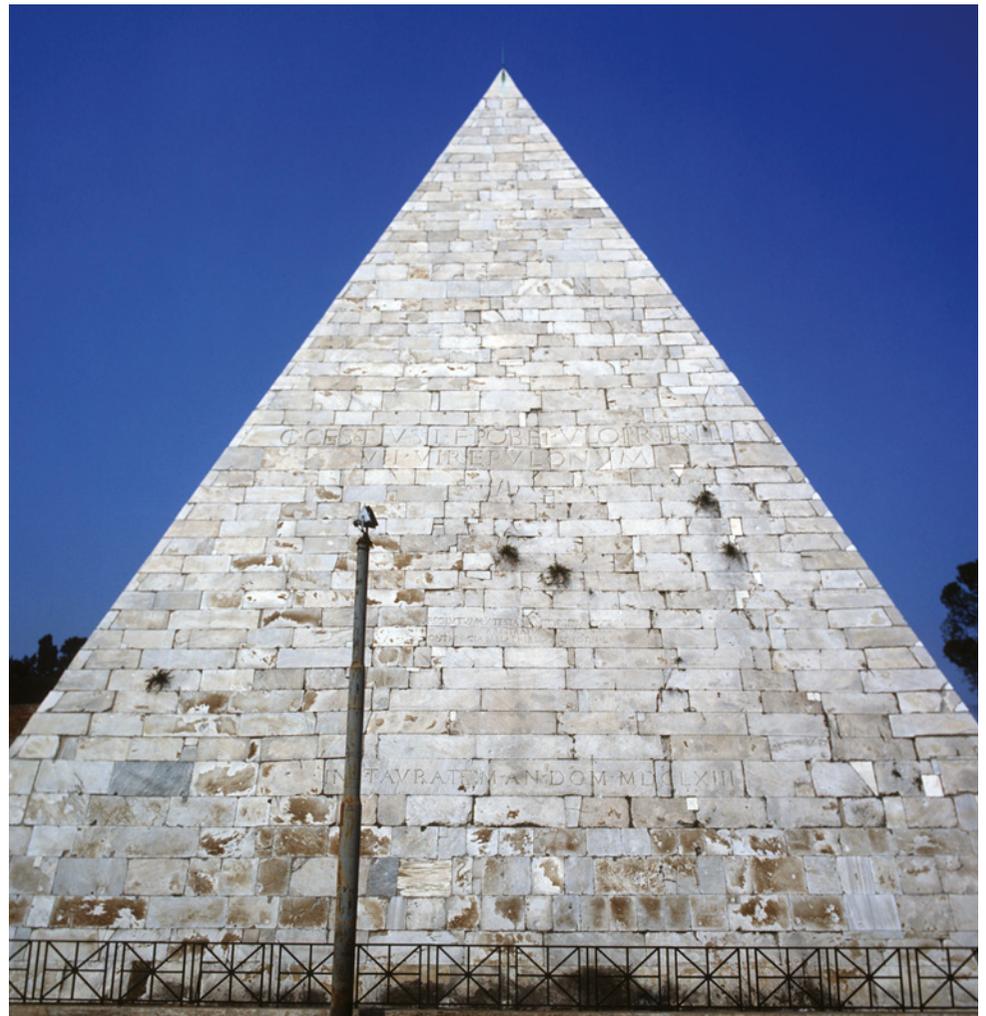


Plebeians

Plebeians were the ordinary people of ancient Rome. They made up the bulk of the population and thus the army. They also included those who *were* involved in commerce. They had some say in how they were ruled though their membership of the **Citizens' Assembly**. However, this body was still dominated by patricians.

The poorest of the plebeians owned no property at all. Wealthier plebeians (called **equites**) included **artisans** and moderately rich landowners. These landowners were often those whose forebears had been wealthy enough to join the cavalry of Rome's first armies.

During the years of the republic, the plebeians began to challenge the long-held authority over them of the patricians. Unrest grew. As Source 5.17 shows, they made their first threat in 494 BCE: they refused orders to attack an enemy force. Instead, they retreated to another hill near Rome. The patricians were very concerned for the plebeians greatly outnumbered them; they also needed plebeian support and services to survive. And so began the first of many concessions made to the plebeians over the next 200 or so years. These included changes to the law.



Source 5.17 Timeline of gradual increase in political power of the plebeians

Source 5.18 Tomb of the plebeian Gaius Cestius, who died during the 1st century BCE. He was a tribune in ancient Rome.

empathy: the role of slaves

Today most would be offended by the idea of owning slaves who had few or no human rights. It would thus be easy to judge Roman slave owners by our standards. It is true that many slaves were treated badly. But let's look at this from the perspective of an ancient Roman. Let's exercise some historical empathy. In ancient Rome, owning a slave was a bit like us owning a lawnmower! This does not make what some of them did **moral**. But we do need to view slave ownership through their eyes, not ours.

Most slaves were prisoners of war, though some were bought as 'goods'. A few were abandoned children or people who could not pay their debts.

Clever, well-educated slaves might become tutors in wealthy households. A few even worked in powerful positions for emperors, as the former slave Marcus Antonius Pallas (c. 1–63 CE) did for the emperors Claudius and Nero. Some slaves were given their freedom, or earned enough money to buy it.

Slaves had no choice in what they did. Ancient records report some having to wear metal collars engraved with their owner's name. The less fortunate might be forced to fight to the death as **gladiators**, or to work in Rome's mines and quarries. Punishments could be cruel. Text sources record one man's attempt to feed his slave boy to lampreys (blood-sucking eel-like fish) for breaking a glass.

As in most ancient societies, including Rome, slaves provided a vital source of labour, especially on farms and in mines and quarries. Their efforts, though often costing them their lives, helped to increase the prosperity of Rome.

Source 5.19 Advice on managing slaves on an estate

Clothing for the slaves. A tunic weighing three and one half pounds and a cloak in alternate years. Whenever you give a tunic or a cloak to any of them, first get the old one back to make patchwork cloaks of. Good wooden shoes should be given to them every second year.

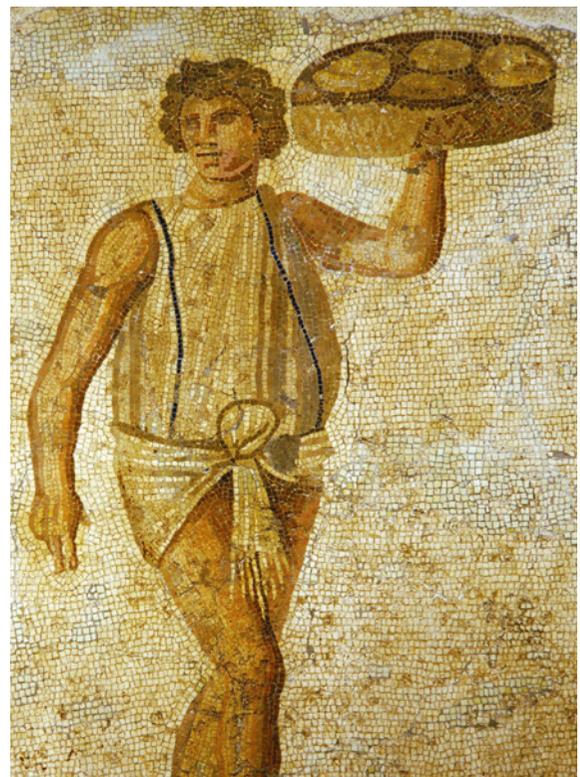
From *On agriculture* by Cato the Elder (234–149 BCE)

Check your learning

- 1 Create a mind map about citizenship in ancient Rome.
- 2 Why were the patricians such a powerful social group?
- 3 Find out more about the *Law of the Twelve Tables*. How was this law code recorded, why was it set down, and whom did it benefit?
- 4 The setting is ancient Rome; the time is the day before harvest. Many slaves will have to work hard to bring in the wheat crop that the landowner hopes will bring him much wealth. Record the thoughts about tomorrow from two different perspectives: that of the landowner and that of a slave.
- 5 **a** Why would the patricians have feared the strike action of the plebeians in 494 BCE?
- b** How did changes to the law and governing arrangements change the role of the plebeians over time?



Source 5.20 Domestic female slaves in ancient Rome could be asked to attend to every need of their mistress.



Source 5.21 Strong and/or beautiful people, such as the slave depicted in this ancient mosaic, were typically sought out to work in the households or on the estates of the wealthy.

Source 5.22 Fresco from Pompeii of a young mother and her baby

The role of women

What we know about Roman women was written by men. There are also very few sources about the lives of poor women. But we do know that the *paterfamilias*, the oldest male in the family, had all the power. (A family in ancient Rome typically included parents, married and unmarried children and slaves.) The *paterfamilias* decided whom his daughter married and whether a newborn lived or died.

Source 5.23 Roles of women in ancient Rome

Constraints (legal and social)	Opportunities
Could not vote or own property	Had more personal freedoms than, say, the women of Athens
Had no legal control over their children	Many were taught how to read and write
Had to have a male guardian in public	Many became highly respected figures
Most had a less formal education than boys (e.g., learned spinning and weaving rather than, say, maths, history and philosophy)	A number were able to work or run their own businesses, or helped their husbands with their business, unlike Athenian women who were largely shut away in their homes
Had no active role in civic or political life	Could play an active role in preparing sons for civic life

Changing women's roles

The main role of women, especially those of the higher class, was to raise children and run the household. The Punic Wars (see pp. 258–60) did much to change this. With their men away fighting, many Roman women had to manage on their own (with their slaves). After the war, widows often received large sums of money. This further boosted their self-reliance.

Much later in the republic, a new type of marriage evolved that gave women a little more freedom. They were now less under the direct control of their husbands. With their husbands, many women attended dinner parties, gladiator fights, chariot races and religious festivals, and regularly went to the public baths. Not all men were happy about this though.

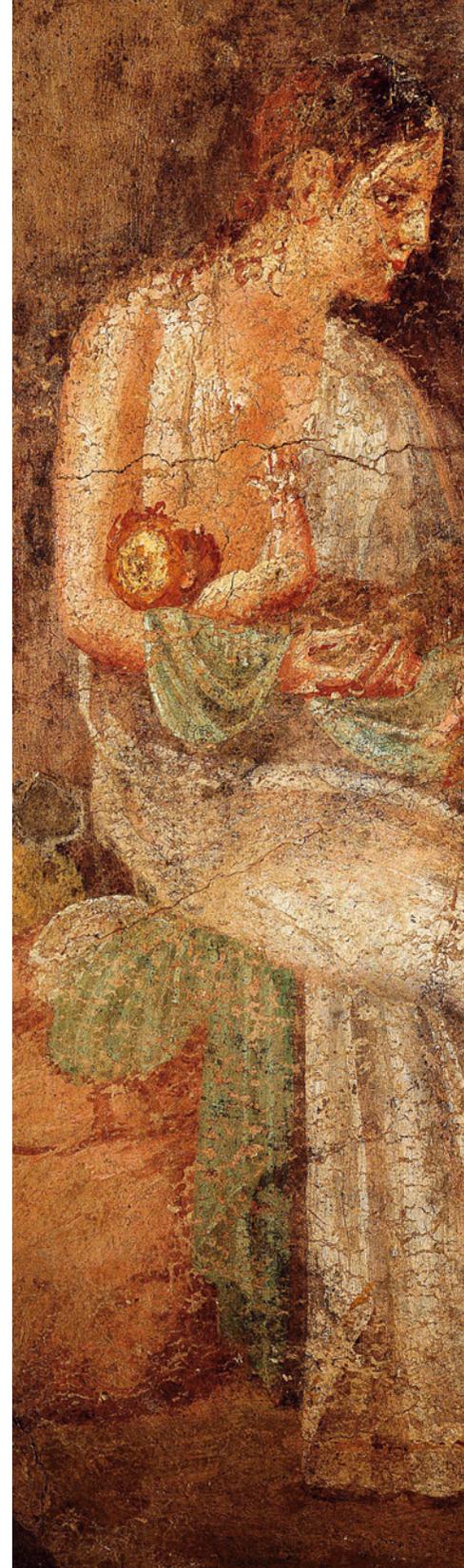
Source 5.24

If you give women equal freedom with men, do you think this will make them easier to live with? Far from it! If women have equality, they will become men's masters.

Translated extract from the writing of Livy, a Roman historian (59 BCE to 17 CE)

By the early days of the empire, many upper-class women had a new prosperity and social standing. This encouraged many to further 'push the rules' in the way they behaved.

This development worried Rome's ruler Augustus (63 BCE to 14 CE). He believed Rome would be strong only if its people were moral. As part of his reforms, he introduced strict laws to restrict women's behaviour. For example, women had to sit in the top tiers of the **Colosseum**. There were also harsh penalties for adultery. The laws he created saw even Augustus' own daughter, Julie, exiled.





focus on ...

significance: Cornelia Gracchus

Cornelia Gracchus (190–100 BCE) was a remarkable trailblazer for women's independence at this time in history. She was the daughter of the Roman general Scipio (see p. 258). She and her husband, Tiberius Gracchus Major, had 12 children, only three of whom (two boys and a girl) survived.

When her husband died, Cornelia refused to marry again, despite offers. Instead she took total control of her sons' education and made her own decisions. When asked why she dressed so simply, it is said that she replied 'My sons are my jewels.' She even set up a club where prominent literary and political figures could gather to share ideas.

She is significant because she was a woman ahead of her time. She was well regarded as a virtuous, ideal mother figure by ancient Romans. Yet she was also strong-minded and independent.



Source 5.25
Sculpture of Cornelia and her two sons

Check your learning

- 1 How did the *paterfamilias* influence the role of women in ancient Rome?
- 2 **a** In your own words, explain why Cornelia Gracchus is a significant figure in history.
b What do you think Livy might have thought of her? Why?
- 3 How did the Punic Wars help to change the role of women in ancient Rome?
- 4 What evidence does Source 5.23 provide about the limits on the role of most women in ancient Rome?
- 5 The magistrate and his wife shown in Source 5.26 both hold writing materials. What do you conclude from this evidence?
- 6 **a** Word-process a short letter that a modern women's rights supporter might send to Cornelia Gracchus (if that were possible!) explaining why she is regarded today as such a 'trailblazer'.
b Using the editing tools in your word-processing program, check your writing for spelling and grammatical accuracy. How does the grammar and spelling check compare with formal grammar and spelling you have learned in other classes, such as English? Assess the accuracy and suitability of the word-processing program you use. Would you recommend it to other students? Why?



Source 5.26 Painting of Roman magistrate Terentius Nero and his wife from Pompeii (1st century CE)

The role of emperors

Historians often talk about Rome being ruled by **emperors** after Octavian assumed almost total power in 27 BCE (see Source 5.30). This is because it is the easiest way to refer to the role they had. However, the ancient Romans never used the word 'emperor'.

In theory, the **republic** continued after 27 BCE. But this was a pretence. In practice, ruling power became more and more concentrated in one person. The Senate, which had been the supreme body during the republic years, lost much of its influence.

These rulers (hereafter called emperors) became so powerful because they took on (or were given by the Senate) so many rights, titles and official roles.

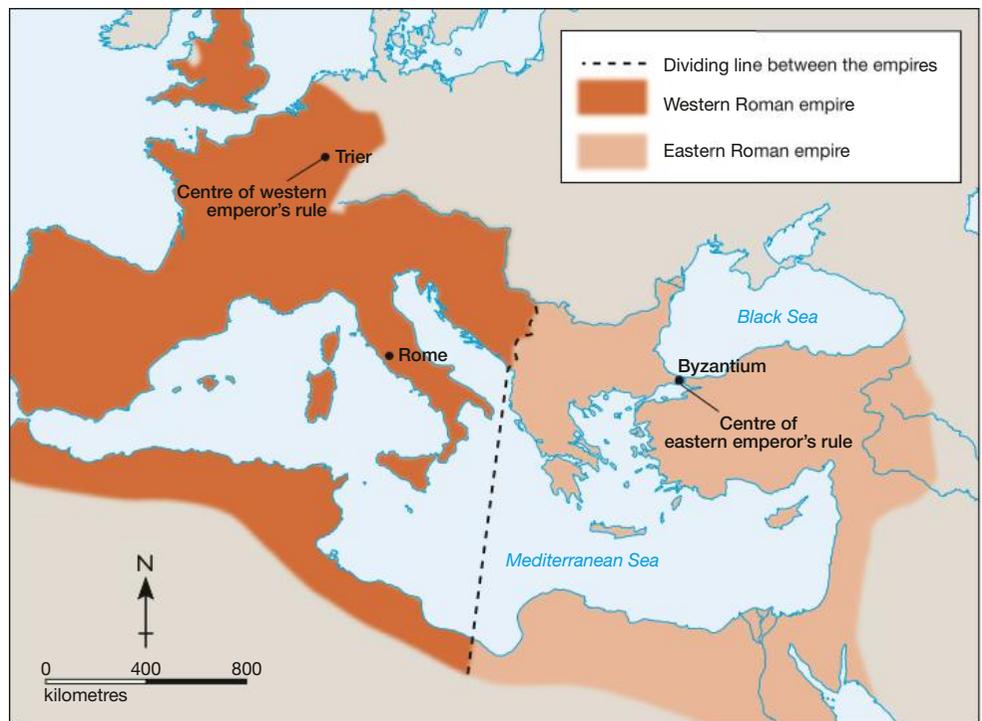
Many emperors ruled well and worked well with the Senate. Others were corrupt and brutally abused their power. Some, such as Augustus, were declared to be gods after their death. Others, such as Nero, declared *themselves* to be gods! Having a god-emperor as a central ruling figure helped to unify a territory that consisted of a diversity of peoples, languages and beliefs.

Source 5.27 The power of emperor Constantine (272–337 CE), the first Christian emperor

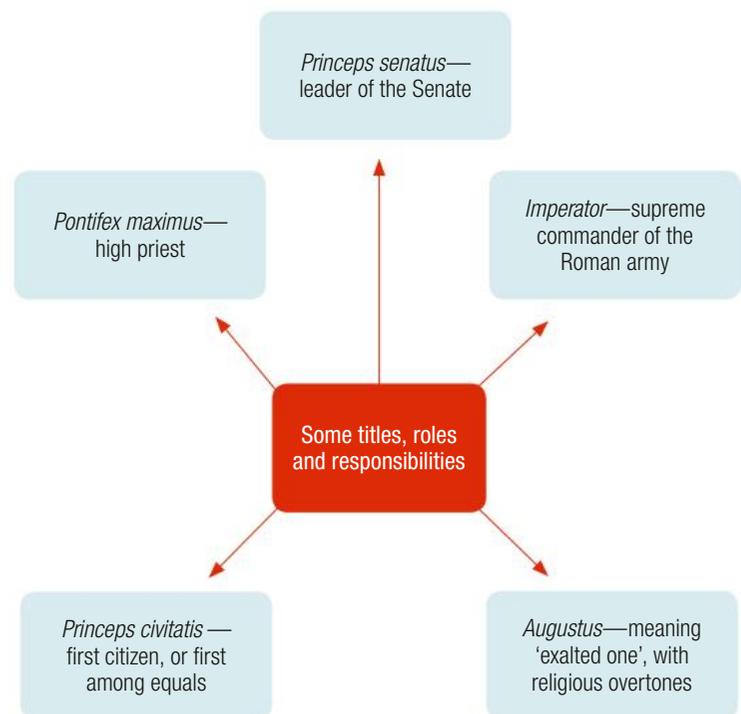
[He] controlled foreign policy, making peace and war at will: he could raise what taxes he willed and spend the money at his pleasure: he personally appointed to all offices, civil and military: he had the power of life and death over all his subjects. He was moreover the sole fount [source] of law and could make new rules or abrogate [discard] old at pleasure ...

From *The Later Roman Empire 284–602* by A.H.M Jones, Oxford, Basil Blackwell, 1964, p. 321

Between 27 BCE and 395 CE (when the Roman empire was finally divided in two), there were 147 emperors. Another 23 emperors ruled in the Western empire before its collapse in 476 CE. In the Eastern empire, another 94 emperors ruled until 1453 CE, after which it became part of the Ottoman (Turkish) empire.



Source 5.28 Western and eastern empires of ancient Rome



Source 5.29 Some of the titles, roles and responsibilities of Roman emperors

Four emperors

Source 5.30

I am Augustus, Rome's first emperor (though I never called myself that). After my great-uncle Julius Caesar was murdered in 44 BCE, I changed my birth name to Gaius Julius Caesar Octavianus. Caesar was like a father to me and I was very upset that he was killed. Historians say I was clever the way I became so powerful, as I was a 'nobody' in Rome when Uncle Julius was murdered. My rule began in 27 BCE. The Senate renamed me Augustus. It means 'exalted one'. You might be wondering why I ended up fighting Antony. After all, he had been my comrade in battle. Well, he left my sister for that Egyptian queen Cleopatra for a start. But when he gave away Roman provinces to their children ... that was enough for me! As Rome's leader, I made it a better place to live. For a while, there was peace (after a century of civil war). I increased its territory to include countries you know as France, Egypt and Spain. I built heaps of roads, bridges and aqueducts, and encouraged trade (including with the country you know as India). Art and literature flourished, too. After my death in 14 CE, the people worshipped me as a god. No wonder, I say!



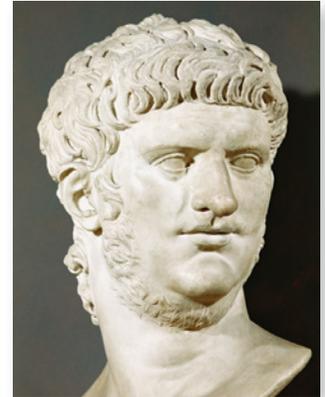
Source 5.31

I am Caligula (Gaius Julius Caesar Augustus Germanicus to be precise). I was Rome's third emperor, ruling from 37 to my death in 41 CE. Historians say I started well. I abolished sales tax, worked well with the Senate and put on lots of games. Did you know I fought a whale once during sea games in the Colosseum? Then I became very ill. Some say that's when I went mad. I suppose I did try to get my horse elected as consul. There's talk, too, that I was in love with my favourite sister, Drusilla. I loved putting those senators down. And money! I made it law that wealthy men leave me their fortunes in their will. Why not? I was a god. The Roman writer Suetonius said I was depraved. If enjoying watching gladiators die and the odd bit of slow torture is 'depraved', he might have been right. I was 29 when the Praetorian Guards murdered me. They were meant to protect me!



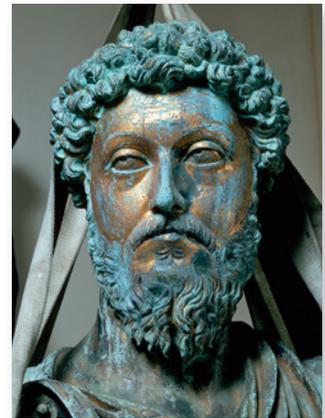
Source 5.32

I am Nero. I became emperor in 54 CE when I was only 17. The first few years went smoothly. I was very interested in the arts, but I was also a good chariot racer. So good, I might kill anyone who was better than me. I had my mother killed when I was 21. Then there were the military campaigns in Britain and Judea. But it was the fire in Rome in 64 CE that caused the most fuss. Some people said I started it. But I blamed the Christians—they made an excellent scapegoat. We fed some to the lions and painted others with tar before setting them alight. I built a new palace for myself on Rome's burned ruins. The Senate plotted to get rid of me, but did not succeed. But the army revolts in 68 CE were the final straw. I lost the throne to Galba—and a man from the province of Spain at that! So I took my own life that year.



Source 5.33

I am Marcus Aurelius. I was 40 years old when I became emperor of Rome, ruling between 161 CE until my death in 180 CE. Historians say I ruled well—the last of five good rulers they say. I increased the size of the army and introduced many social reforms, such as giving more rights to women and slaves. I was a thinker and philosopher, even if I was a bit cruel to the Christians from time to time. Fair enough; their beliefs were undermining ours. For most of my reign, I and my co-emperor (my stepbrother Verus) for a while fought the barbarians—he in **Parthia** (towards Asia) and I in **Germanica**. Unfortunately, his troops brought the **plague** back to Rome and thousands of people died. In 2000 CE they made a film called *Gladiator*, meant to depict one of my battles (when I was an old man). My son Commodus ruled after me. Historians say he was unbalanced and that people feared him. His rule marked the end of **Pax Romana**.



significant individuals

Julius Caesar

On 15 March in 44 BCE the consul Julius Caesar was murdered. A large group of senators, including his friends, stabbed him 23 times when he entered the Senate House.

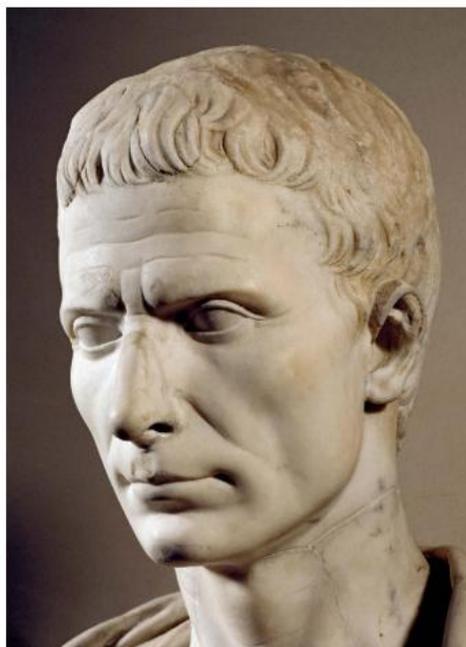
Can you imagine that happening to our Prime Minister? It would be a terrible crime. But let's look at this murder from the **perspective** of those who killed him. In other words, let's try to empathise with them. What were their motives for ending Caesar's life? Were these justified?

The early years

Julius Caesar was born into a patrician family in 100 BCE. In 68 BCE, he was elected as a *quaestor*. Some four years later, he was made a *praetor* and governor of the province of Spain.

On his return to Rome, Caesar made a pact (formed a **triumvirate**) with two other leading political figures, Pompey and Crassus. Pompey and Crassus agreed to help get Caesar elected as consul (one of two top governing positions in republican Rome). They succeeded in 59 BCE. Caesar was elected consul a further three times.

In short, Caesar was rising fast—becoming a 'tall poppy'.



Source 5.34 A bust of Julius Caesar. He is often shown wearing a laurel wreath on his head as he was reportedly sensitive about his balding hairline.

Caesar's rising popularity

Caesar was considered a brilliant military commander who was popular with the people and his troops. As governor of the Roman province of Gaul (roughly today's France), he fought the barbarian **Celts**. His victories there and elsewhere saw large amounts of new territory added to the Roman republic.

By 53 BCE one member of the triumvirate was gone: Crassus. He died fighting the Parthians in the east.

By 49 BCE, many senators had begun to worry about Caesar's rising popularity and his military successes. He was starting to take on roles without the Senate's approval. This was something republican senators had feared since the time of the Etruscan kings.



Source 5.35 This statue of Caesar shows him as a confident military commander—a role he carried out very well.

Showdown

In 49 BCE, the Senate ordered Caesar to give up his military command after his conquests in Gaul. But Caesar refused. He returned to Rome with his troops, crossing the **Rubicon River**. This was a clear sign of his refusal to obey.

Civil war was declared. Pompey (now directly opposed to Caesar) fled to Egypt in 48 BCE. Caesar and his troops followed, to be presented with Pompey's head. (The bloody deed was the work of the **vizier** Ponthius and the younger brother of Cleopatra, then the rightful ruler of Egypt. These two men, ambitious for power, had forced her to flee.) Caesar was revolted, rather than impressed as the men had hoped. Caesar had Ponthius killed and Cleopatra reinstated as ruler of Egypt.

Caesar and Cleopatra

While in Egypt, Caesar fell for Cleopatra's charms. They had a child, a boy named Caesarion, born in 47 BCE. The three of them returned that year to Rome to live. There Caesar threw himself into reforms. He introduced a new currency and reformed the calendar (called the **Julian calendar**). He declared that new Roman colonies had been set up in Africa, Gaul and Greece and started building what would become Rome's chief law courts: the Basilica Julia.

Too much ambition

In 44 BCE, Caesar adopted the role of dictator for life. This was too much for the republican senators so they killed him.

Source 5.36

But those who had come prepared for the murder bared each of them his dagger and closed in on Caesar in a circle. Whichever way he turned he encountered blows and weapons levelled at his face and eyes, and driven here and there like a wild beast he was entangled in the hands of all; for it had been agreed that they should all strike him and taste of the slaughter ... For they say he received twenty-three wounds, and many of the conspirators were wounded by one another as they directed so many blows against one body.

From the *Life of Caesar* by the historian Plutarch (c. 45–125 CE)

And afterwards ...

Caesar's murder was followed by about 15 years of civil war. His death saw the rise to power of a man whom the Senate allowed to have a great deal of power. This man was Octavian, Caesar's great-nephew and declared heir (see Source 5.30).

- 1 Why do you think historians regard Julius Caesar as a significant person in history?
- 2 [🔗](#) A link to a timeline tool is available on the **obook**. Draw a timeline online to list key events in the life of Julius Caesar.
- 3 Show your empathy for the perspective of one of those who assassinated Julius Caesar. Try to understand his motives. Prepare and deliver a short oral presentation for the class, describing why you participated in such a gruesome deed.



Source 5.37 The extent of republican Rome after Caesar's military conquests



Source 5.38 Artist's impression of the assassination of Caesar

- 4 Based on what you have learned about Caesar, would you say he was a strong leader? Justify your answer by first listing a series of points by which you judge leadership, and then deciding how he measured up against these.

5.2 What shaped the roles of key groups in ancient societies?

Remember

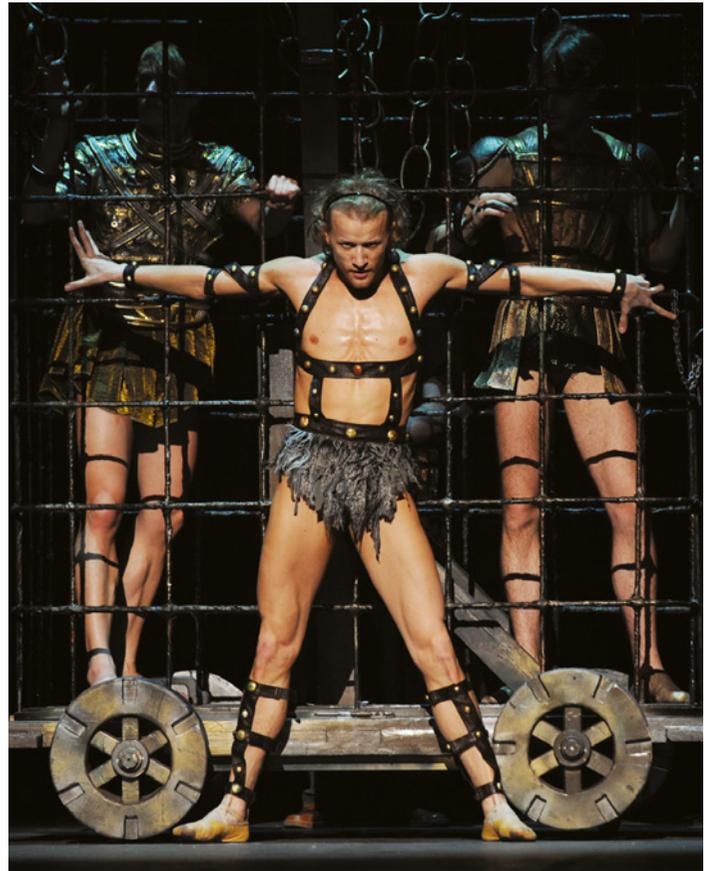
- 1 Decide whether the following statements are true or false. Correct any false statements and write them in your workbook.
 - a The patricians made up most of ancient Rome's population.
 - b Sons born to slaves who had been freed could become Roman citizens.
 - c A tribune was first elected as consul in Rome in 450 BCE.
 - d The Senate was abolished once Octavian came to power in 27 BCE.
- 2 A man named Marcus Antonius Pallas was the equivalent to the Treasurer of Rome during the rule of the emperors Claudius and Nero. What was significant about Pallas?
- 3 What role did religion play in the way some emperors' roles were viewed?

Understand

- 4
 - a Look at Source 5.24. What evidence does this provide about what Livy really thought about women?
 - b What do you think Cornelia Gracchus' perspective might have been on the issue Livy discusses?
 - c What evidence is there that Augustus was prepared to 'put his money where his mouth was' with respect to his concern about the growing change in women's behaviour?
- 5 The rations listed in Source 5.40 were documented by the Roman statesman Cato the Elder (234–149 BCE) in *On Agriculture*. What evidence does this provide about the restricted rights and entitlements of slaves in Rome?

Source 5.40

Item for issue to slaves	Quantity and quality
Bread	Four pounds a day in winter for those working in chains
Relish	Only olives that have dropped off the tree and then only those with least oil; when all eaten, pickled fish to be supplied
Wine	Set quantities of whatever wine can be made after the harvest for a vintage is completed



Source 5.39 The story of Spartacus has been told in films, plays, books, etc. This is a scene from the ballet *Spartacus*.

- 6 Find out who Spartacus was and why he is regarded as significant by historians.
- 7 Frame two questions that would guide your research in finding out more about Cornelia Gracchus.

- 8 Write a news article suitable for the fictional newspaper *Ancient Rome Daily*, based on an interview you conducted with Julius Caesar at the height of his power. Include quotations you create (based on facts).
- 9 Create a timeline of Rome's emperors, plotting as many dates as you can identify from the information provided on page 225.

Apply

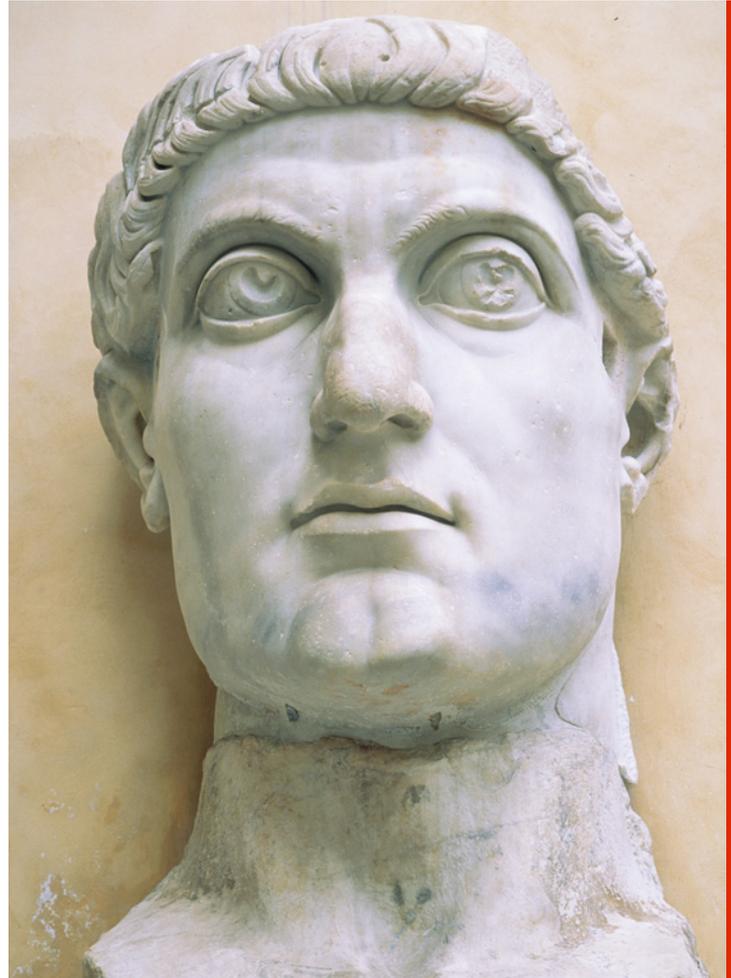
- 10 Work in small groups. Identify a modern person all members know of. Bring to the discussion some information about this person that you have found through research. Agree on factors that shaped this person's life and current role.
- 11 **a** What was a toga, and who wore them in ancient Rome?
b  A link to a website showing how to tie a toga (using an old bed sheet) is available on the **obook**. Bring digital or print photos of your efforts to share with your classmates.
- 12 Use an online program to create a crossword based on key words (bolded text) used in this section. You will need also to prepare the clues. Swap your completed crossword with a partner to solve.

Analyse

- 13 Turn to page 225 and compare and contrast the profiles of either the emperors Augustus and Marcus Aurelius or Nero and Caligula. What do you conclude about them as rulers?
- 14 **a** What does Source 5.41 reveal about how the emperor Constantine wanted his people to view him?
b How is this supported by Source 5.27?

Evaluate

- 15 Aelia Pulcheria (399–453 CE) was one of the few women ever to have real political power in ancient Rome. She was the *de facto* ruler (she *acted* as a ruler, though unofficially) of the Eastern empire for a time.
 Conduct some research to find out more about her.
 Rate her significance on a scale of 1 to 5 (1 = not significant, 5 = extremely significant). Justify your rating.



Source 5.41 The head, carved from marble, of a statue of Constantine. The statue was about 10 metres high.

Create

- 16 With a partner, **hypothesise** about what might have happened in ancient Rome if:
 - a** the plebeians had withdrawn their services totally and permanently from Rome in 494 BCE
 - b** Julius Caesar had not been assassinated
 - c** women had been given the right to play a full and active role in political life in Rome.

Consider, in particular, how these outcomes might have influenced social roles.



Source 5.42 Nero and his courtiers watch as Christians (at right) are set alight. (*Leading Light of Christianity—Nero's torches*, by Henry K. Siemiradzki)

5.3 How do beliefs, values and practices influence lifestyle?

Our lifestyles are influenced by the traditions and beliefs we inherit from our families and the communities in which we grow up. Some of these influences have a very long history. They may go back generations, even centuries. Others may reflect the recent influence of friends of a different culture.

*It was no different in ancient Rome. People's customs and beliefs were often a mix of those they had inherited from their forebears and from the cultures of **societies** they conquered. Together, they had an impact on how the ancient Romans lived.*

Religious beliefs and practices

The rulers of ancient Rome did not believe in one god, as Jews, Christians and Muslims do. Most of their deities were the equivalents of ancient Greek gods and goddesses (see Source 5.43). They also included **deities** of other conquered peoples, such as the Persian god **Mithras** and the Egyptian god **Isis**.

Roman deities were worshipped in temples and in the home. **Sacrifices** and offerings were made and festivals were held in their honour. Rituals and ceremonies were the most important part of Roman religious practice. For example, certain parts of sacrificed animals were burned as an offering to the gods. The Romans believed such practices would keep the gods happy. To discontinue them risked having bad things happen to Rome.

This was why Roman rulers such as Nero feared Christianity with its worship of one god. This fear motivated Roman leaders to try to stamp the religion out. In fact, for about 300 years, ancient Romans who became Christians were often tortured or killed. They might be crucified, burnt alive or fed to the lions, often in front of jeering crowds.

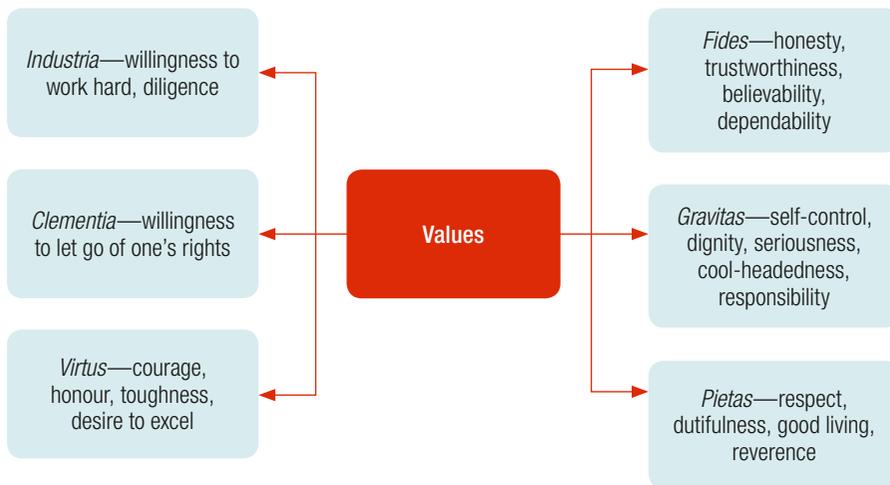
Despite these efforts, Christianity continued to spread. By 394 CE, Emperor Constantine had made it ancient Rome's official religion. Today, the traditions of Rome's early Christian church have gone on to influence the beliefs and practices of many people in the modern world.

Source 5.43 Some Roman deities, and their Greek equivalents

Ancient Roman deity	Role	Ancient Greek deity
Jupiter	king of the gods	Zeus
Juno	wife of the king, goddess of women and childbirth	Hera
Neptune	god of the sea	Poseidon
Mars	god of war	Ares
Venus	goddess of love and beauty	Aphrodite
Bacchus	god of wine and pleasure	Dionysus
Vesta	goddess of the hearth	Hestia



Source 5.45 Statue of the Roman ruler Augustus (see p. 225). When acting as chief priest, he covered his head with part of his toga to signify this role.



Source 5.44 Some key values of the ancient Romans. These made up part of an unwritten code on which ancient Romans based their behaviours and attitudes.

Options

How beliefs, values and practices influenced the lifestyle of the ancient Romans is discussed in respect to the three topic areas listed below. Choose ONE of these.

- warfare (pp. 232–7)
- everyday life (pp. 238–47)
- death and funerary customs (pp. 248–51).

Related activities are on pages 252–3.

Warfare

Military service was a part of life for Roman **citizens**. It was needed at first to help to increase Rome's territory and then to defend it. In fact, for a time the main Roman god was Mars, the god of war.

Through intense and disciplined training, Rome's army became very strong. It was fuelled by a belief in Rome and particularly by the value *virtus* (see Source 5.44). The breakdown in order and self-discipline in the army was one of the reasons Rome's western **empire** eventually crumbled.



Source 5.46 A still from the 2000 movie *Gladiator* showing Roman troops readying themselves for battle

Early days

In the early days of the **republic**, the army was made up of landowners (large estates and small farms). Some were wealthy enough to own horses and buy armour and weapons. These men formed the cavalry.

By 260 BCE, the army had control of the country that we call Italy. As its territory grew, Rome needed a larger and more permanent army. Lengthy wars fought a long way from home made it hard for men to maintain their farms, even those that were quite small.

Around 100 BCE, a Roman **consul**, Marius, declared that anyone who joined the army no longer had to own land. Consequently, thousands of men (including the very poor) joined up.

evidence: a tough life

focus on ...

Evidence provided by ancient writers suggests that army life was hard. A soldier swore an oath of allegiance when he joined up. He had to do everything he was ordered to do, without fear or backchat.

Training was rigorous and conditions were often difficult. There were no anaesthetics or pain killers if a soldier had to have his leg cut off or have a bleeding wound **cauterised**. There were constant drills, practice fights and trials to test their nerve. The soldiers learned to be tough and flexible.

On long marches to distant frontiers, the men carried their food, equipment and everything needed to set up camp. Commanders often shared the hardships of the men, living as they lived and eating what they ate.

Soldiers were often whipped. If a leader thought his men might be plotting against him, he might order every tenth soldier in the unit to be stoned to death by his comrades. This practice was called *decimatio*. The writings of the historian Polybius provide evidence of the harshness of the punishment known as *bastinado*. This was reserved for those soldiers caught stealing, lying or breaking the rules.

Source 5.47

[The bastinado] is inflicted as follows: the tribune [an official] takes a cudgel [club] and just touches the condemned man with it, after which all in the camp beat or stone him, in most cases dispatching [killing] him ...

Translated extract from *Histories VI* by Greek historian Polybius



Source 5.48 A suit of armour typically worn by legionaries after about the 1st century CE. The iron plates it contained protected the body. It was lighter than the chain mail coat worn by some auxiliaries.



Source 5.49 The *testudo* (from the Latin word for a tortoise shell) provided shell-like protection against enemy attack, such as when soldiers were approaching the walls of an enemy fort. The shields were sometimes held above the head.

Army organisation

The army comprised many **legions**. Each legion, led by a *legatus*, was made up of both heavy and light infantry and a cavalry. In each legion were 10 groups, each made up of **centuries**. There were 100 (later 80) soldiers in a century.

Soldiers were called legionaries. At first only Roman citizens could be legionaries. Later, **auxiliaries** were used (soldiers from, say, a Roman colony) who might have the special skills needed. They might, for example, be very good archers.

Roman soldiers in the 2nd century BCE were organised for battle according to age. At the front were the young men, the spearmen. Behind them were the *principes*; these were soldiers in the prime of their life. At the rear were the older soldiers. While keeping this age order, men were also arranged into blocks on the battlefield—into **maniples**, for example. These battle tactics proved to be very successful, such as in defeating the armies of Hannibal (see pp. 258–9).

Source 5.50 The armour and weapons of the *principes*

Besides [their] shield, they carry a sword which hangs down the right thigh ... As well, they have two heavy javelins, a bronze helmet and greaves [bronze strips, worn on the front of the shin] ... They wear [on their helmet] ... a circle of feathers with three upright purple or black feathers about a cubit [46 cm long] ... which makes every man look twice his real height.

Translated extract from *Histories VI* by Greek historian Polybius

Check your learning

- 1 Which god was at first the main god of Rome? What does this suggest?
- 2 How did the decision of the consul Marius in 100 BCE change the make-up of the Roman army?
- 3 Find out what a maniple was and how it worked as a strategy on the battlefield. Draw a sketch to illustrate your findings.
- 4 List some of the things that you think might have motivated those who were part of the Roman army.
- 5 What evidence does Polybius provide about the brutality of punishment in the Roman army?
- 6 Write down (from hardest to least hard) four things that, in your opinion, a Roman soldier might have found tough about army life.
- 7 How would values such as *virtus* and *industria* have helped a soldier to stay focused on his job?



Source 5.51 Artist's impression of Roman soldiers building a double wall in readiness to lay siege to a city

Siege warfare

Another factor that gave the disciplined Roman army an edge as a fighting force was its **siege warfare**. This involved starving a city into submission (and sometimes slaughtering them after they surrendered). A common approach was to build two parallel walls around the city. The inner wall was a barrier to stop food being brought into the city. The outer wall provided protection for the Romans in attacking any city warriors or supporters who might be outside the city.

Siege engines such as **catapults** were used. These launched large stones and even rotting carcasses of animals (to spread disease) over city walls. The historian Josephus, a first-century Jewish historian, writes that catapults used in Rome's attack on Jerusalem in 70 CE fired rocks equivalent to about 25 kilograms.

The **battering ram**, with its heavy ram-shaped head on the end of a long log, was another device. It was useful in breaking down the wooden gate of, say, an enemy fort. Another tactic was to dig tunnels under a weak section of a wall (often a corner) to undermine it. The tunnel was propped up with wooden supports, which were then set on fire. When they collapsed, so did the tunnel.



Source 5.52 Medieval artist's impression of a *carroballista*, a horse-drawn weapon used by the ancient Romans in warfare

Standards and standard-bearers

Each legion carried a silver eagle, an *aquila*, into battle. It was a symbol of their strength. It was a matter of great shame if the standard were lost or captured. This would be likely to destroy the morale and discipline of a legion on the battlefield.

There were a number of **standard-bearers** in Rome's army. One was the *aquilifer*, who carried the *aquila* (see Source 5.53). Standard-bearers were chosen for their leadership qualities and the level of *virtus* they displayed.

Source 5.53 A modern artist's impression of an *aquilifer*, leading his men into battle



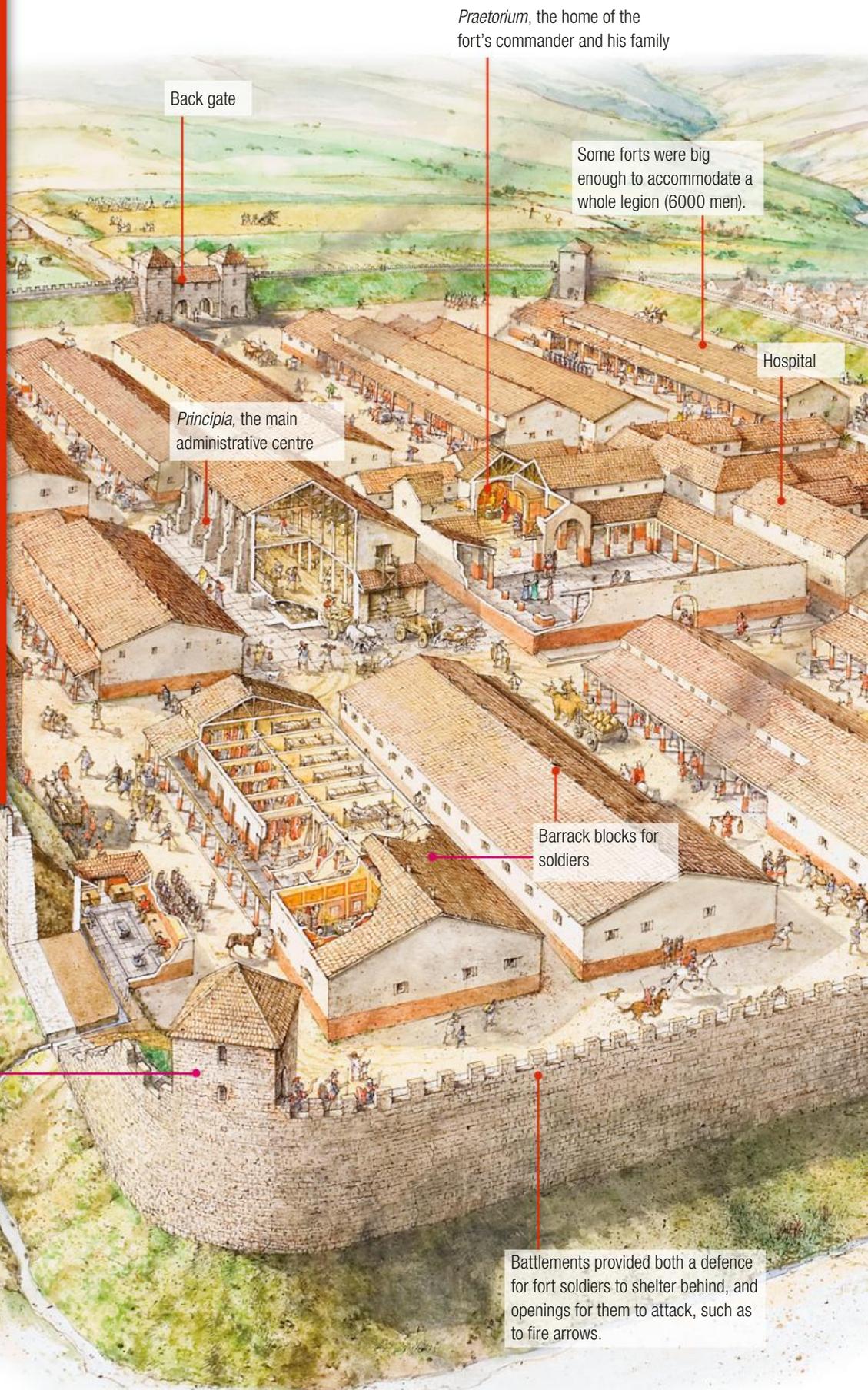
Check your learning

- 1 What was *virtus*, and why was it so important for a Roman soldier?
- 2 Do you think methods such as *decimatio* and *bastinado* would have been effective in forcing army discipline? Explain.
- 3 **a** Who were the *princeps*?
b Suggest why they might have fought where they did when in battle formation.
- 4 For what reason were auxiliaries sometimes called on to fight with the Roman army?
- 5 Study Source 5.52. Based on this representation, how do you think the *carroballista* worked? Suggest how it was loaded and fired, and what sort of damage it might have caused.
- 6 Sometimes battering rams were pushed on wheeled devices. These devices were often covered with a long 'roof' layered with wet hides from freshly killed animals. What purpose do you think such a roof served?
- 7 Draw up and complete a table with two columns headed 'Perspectives of the Roman army about a siege on a city' and 'Perspective of city occupants about a siege by a Roman army'.
 - 8 **a** What did the *aquilifer* carry?
b How might its capture by the enemy affect the outcome of a battle?
c How were the standards of Rome's army like the flags carried by modern armies?
- 9 Soldiers were often rewarded after a battle with booty. For successful army commanders, there was the prospect of a political career. Based on what else you know about ancient Rome, compose *one* of the following:
 - a short dialogue between two soldiers the night before a battle
 - a letter a commander writes to his wife at the start of the siege of a city.

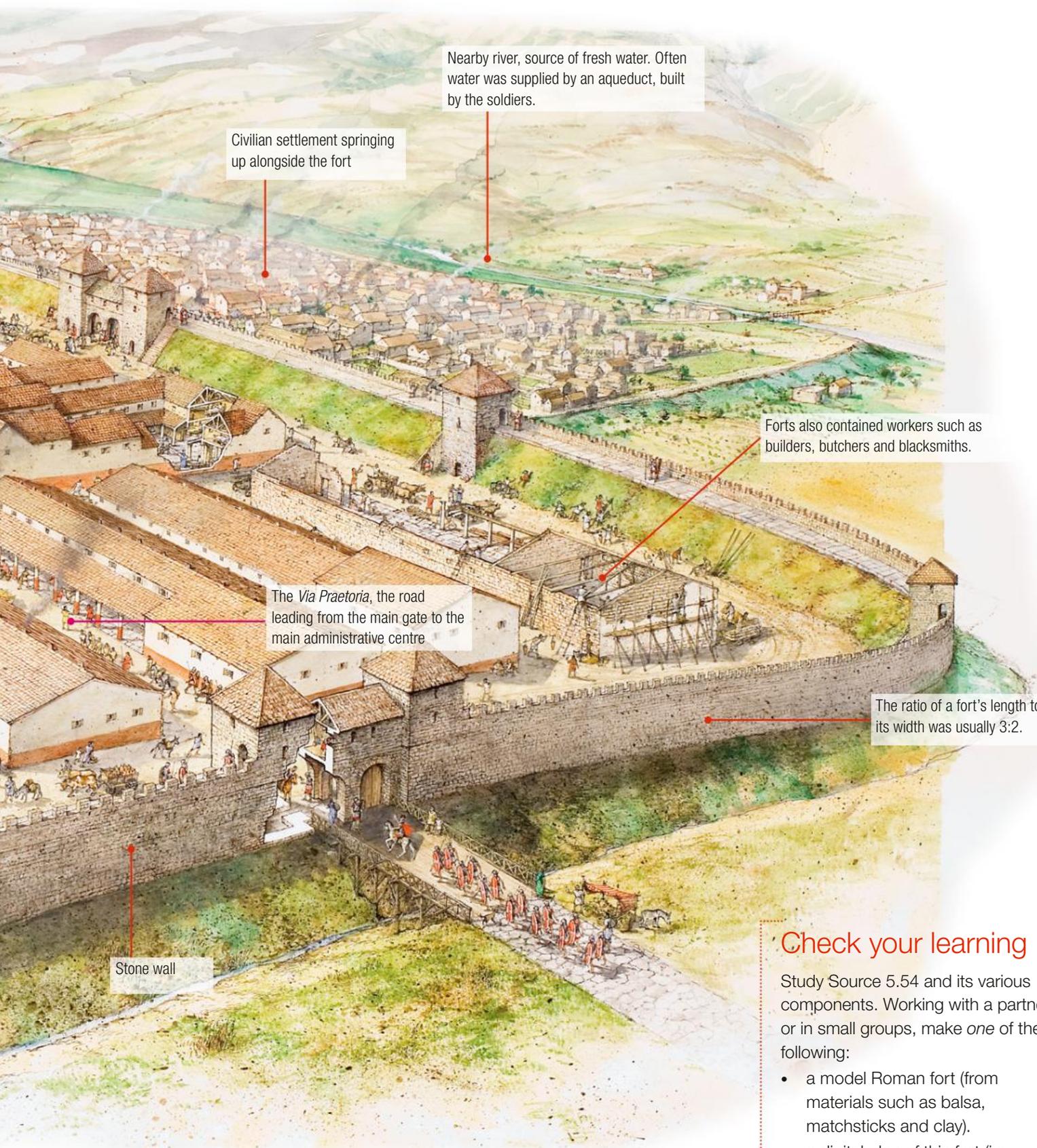
Roman forts

Many soldiers were skilled builders or **stonemasons**. Some had engineering skills. As the army pushed outwards, it built roads, canals and bridges when not fighting. Some of its camps were temporary (mostly tents). Some of the more permanent forts grew into towns and, later, cities. For example, the castle in Paris where French monarchs lived until 1300 CE was once a Roman fort.

Forts were built along the frontiers (outposts) of Roman territory to protect it from invaders. The forts also provided a supply base for further army expansion. Sites were generally chosen to take advantage of nearby resources or natural features. These might be a harbour or a river. Often, though, fresh water had to be supplied by an **aqueduct**.



Source 5.54 All army forts were laid out the same way. This meant that soldiers could erect them rapidly, and easily find their way around a new fort.



Nearby river, source of fresh water. Often water was supplied by an aqueduct, built by the soldiers.

Civilian settlement springing up alongside the fort

Forts also contained workers such as builders, butchers and blacksmiths.

The *Via Praetoria*, the road leading from the main gate to the main administrative centre

The ratio of a fort's length to its width was usually 3:2.

Stone wall

Check your learning

Study Source 5.54 and its various components. Working with a partner or in small groups, make *one* of the following:

- a model Roman fort (from materials such as balsa, matchsticks and clay).
- a digital plan of this fort (i.e. the view if looking from directly above).

Everyday life

Everyday life in ancient Rome varied according to whether people were male or female, rich or poor, citizens or not, and freeborn or slave. Lifestyles also reflected people's beliefs, values and traditions.

Men, women and the family

The basic social unit in ancient Rome was the extended family. As already mentioned, it was headed and controlled by the *paterfamilias* (the 'father' of the family). Roman practice had long revered the father figure. (The emperor and senators were also seen as 'fathers'.)

The dominant role of men in Roman society—and of the *paterfamilias* in particular—was partially shaped by the religious belief that women, children and slaves did not have souls. For this, they needed to depend on a freeborn man.

Women in ancient Rome were expected to be good wives and mothers. They had no active role in civic or political life.

Education

Education was a privilege of the wealthy, and then usually only for boys. Girls learned to spin and weave. Teachers in the home were often educated slaves (and frequently Greek). Subjects studied typically included history, geography, astronomy, mathematics, reading, writing, and Greek and Latin. Once learned, Roman values (see p. 231) became part of how people behaved in public life.

'Graduation from school' happened for a boy around 17. It was marked by his putting on a new toga and going out to register on the census as a full citizen. The occasion was a family celebration.

focus on ...

continuity and change: weddings

Today there are religious weddings, civil weddings and *de facto* relationships. It was much the same in ancient Rome, where the type of ceremony depended on people's social status. Modern traditions continue the practice of ancient Roman brides to marry in white, and wear a veil and flowers. As today, ancient Romans drew up a contract and sealed it with a kiss.

Some other traditions have changed though. Generally, girls in ancient Rome were married at around 14 years, sometimes younger. Marriages were arranged by the father of the bride, or the *paterfamilias*. (The bride had no say in the matter.) He handed control over his daughter to her husband on marriage. Echoes of this continue in the practice of some ceremonies today when the priest or celebrant asks 'Who gives this woman away?' and the father of the bride answers 'I do'.

Source 5.55 Stone relief of a wedding ceremony in ancient Rome. The groom holds the wedding contract.

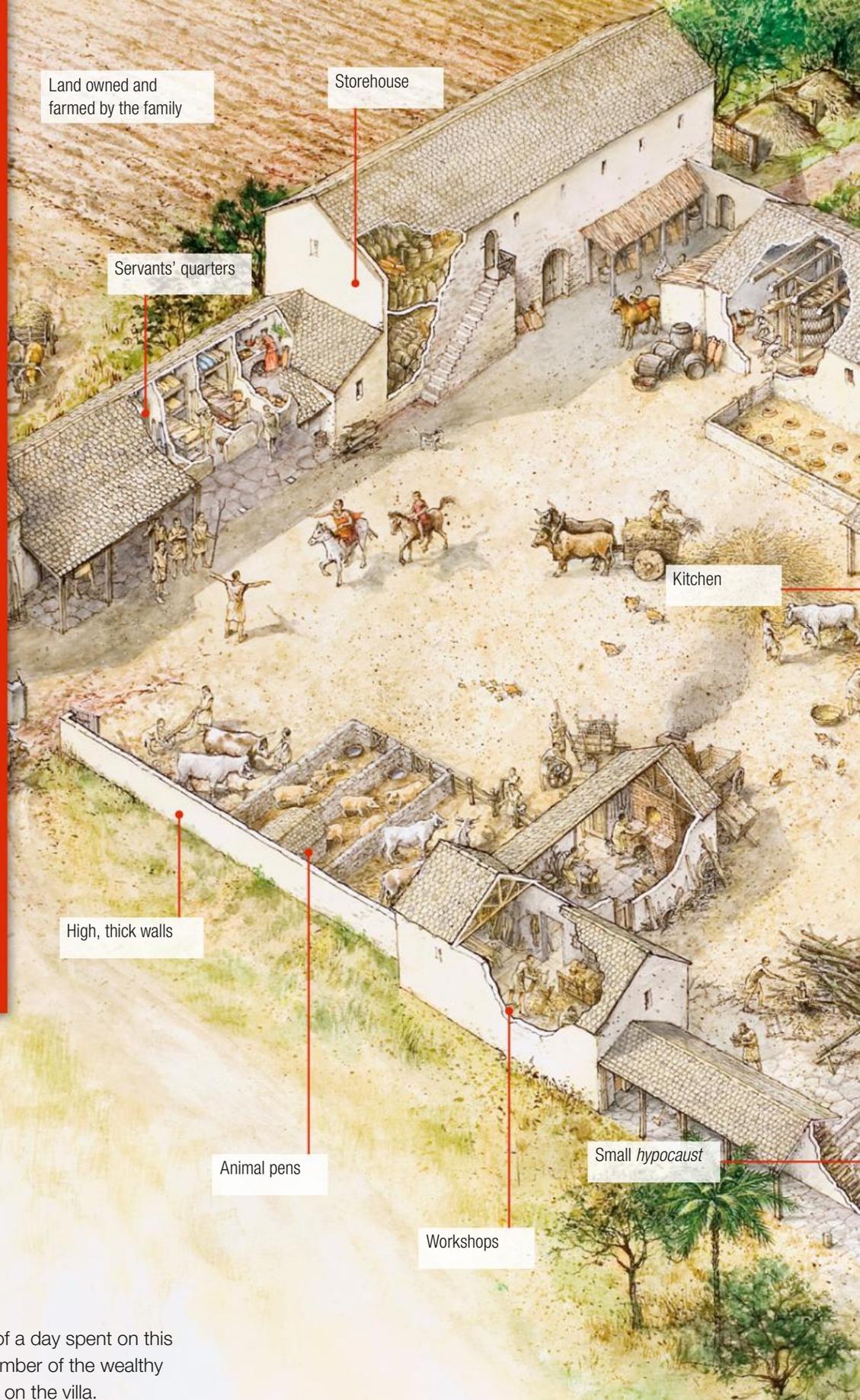


Roman housing

The poor in ancient Rome usually lived very hard lives. In **urban** areas, they typically crammed into dark, tiny rooms in multi-storey apartment buildings called *insulae*. Sometimes even these rooms were shared with other families. These rooms were often smelly and badly maintained. Some people kept domestic animals indoors.

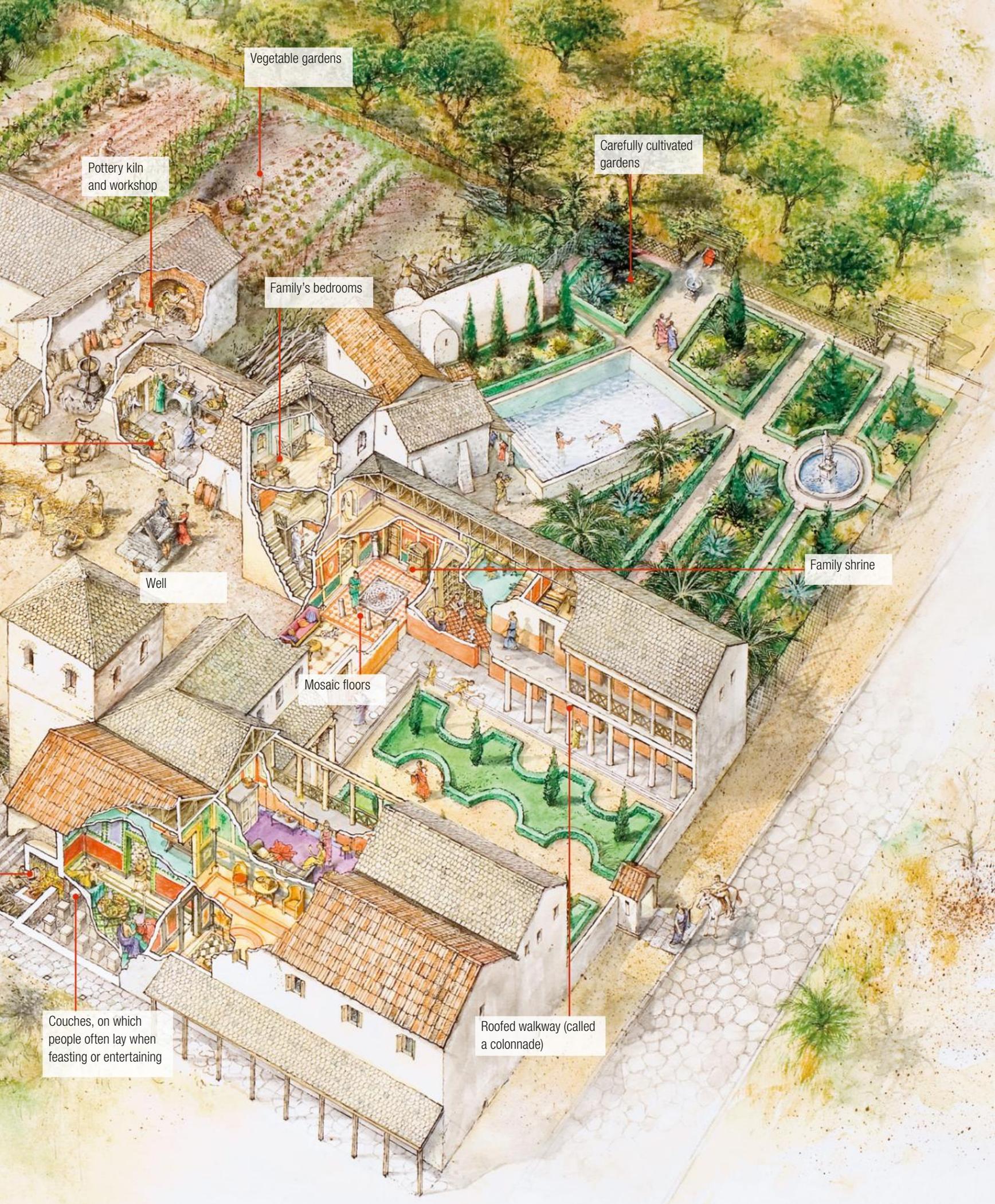
There were few home comforts for the poor. Water had to be collected in pots from wells that might be some walking distance away (as might be the latrine!) Rooms did have hearths, but cooking indoors could be a fire hazard. Most food, usually bread and gruel (watery soup), was bought from street stalls. Malnutrition was common, especially among children.

By contrast, the life of a wealthy upper-class family was very privileged. They typically lived on spacious country estates, such as illustrated here.



Check your learning

Use Source 5.58 to write a diary entry of a day spent on this villa from the perspective of *either* a member of the wealthy family who own it or a slave who works on the villa.



Vegetable gardens

Pottery kiln and workshop

Carefully cultivated gardens

Family's bedrooms

Well

Family shrine

Mosaic floors

Couches, on which people often lay when feasting or entertaining

Roofed walkway (called a colonnade)

Roman baths

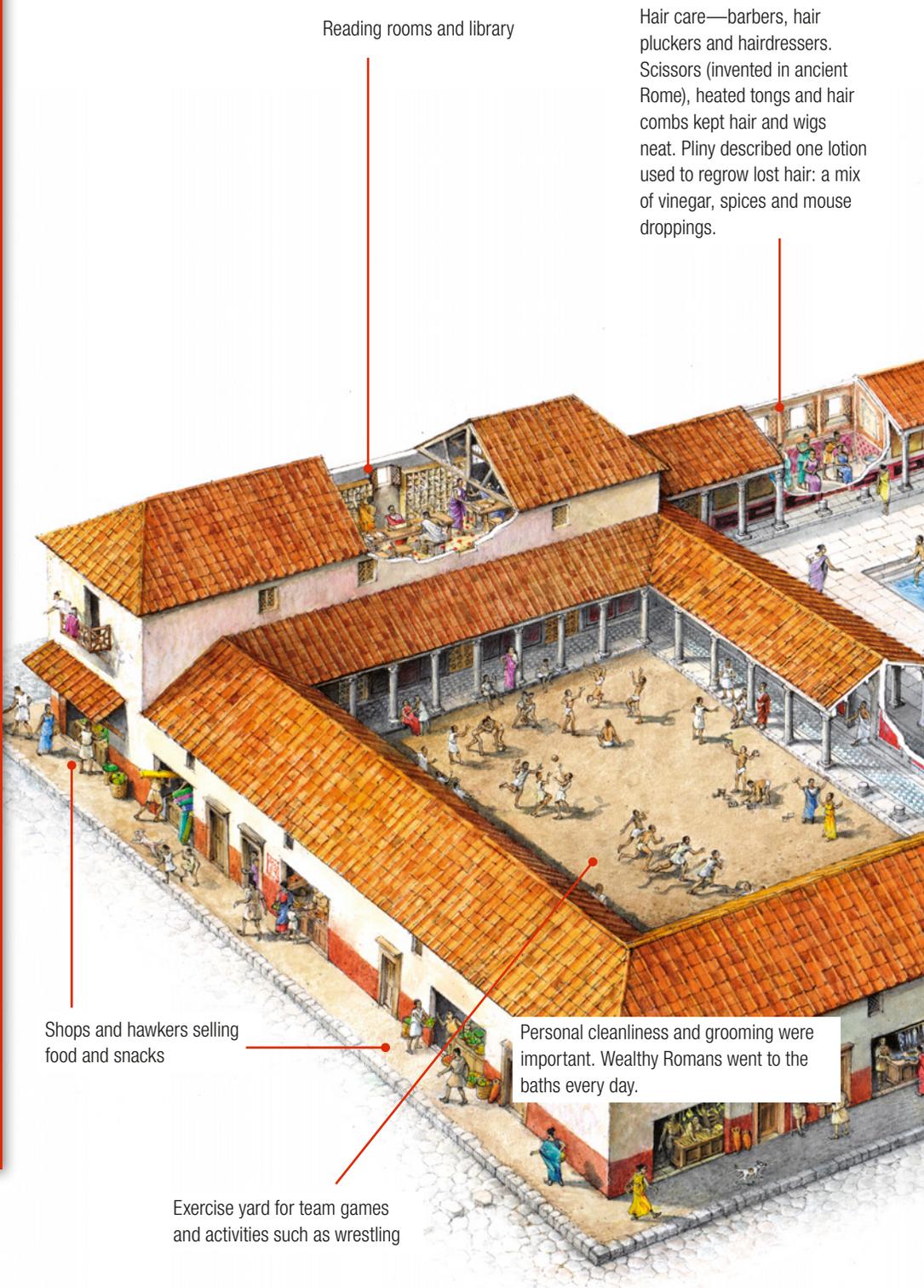
The public baths built in ancient Rome were further evidence of the advanced level of Roman technology. These were often very large facilities that combined stately architecture with complex heating and plumbing services. They were similar in some ways to our health spas or water-theme parks. They were places to get clean and, sometimes, beautiful. They were also places to relax, eat, meet friends and conduct business.

By the end of the 3rd century BCE, there were 11 public baths and about 1000 private baths in ancient Rome. (Private baths were usually smaller and simpler in construction.)

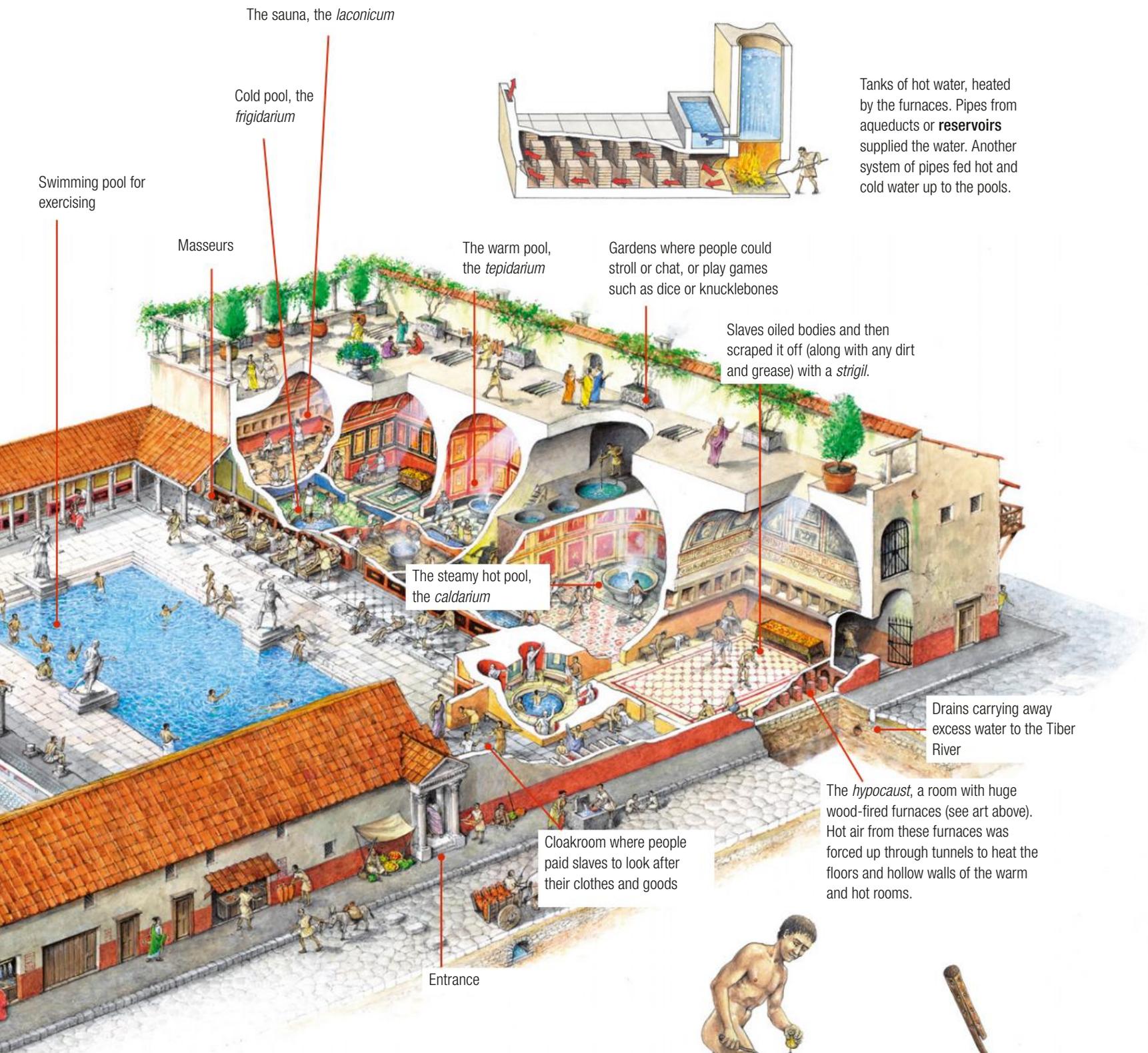
Source 5.59

I live over the public baths—you know what that means. Ugh! It's sickening. First there are the 'fitness fanatics' doing exercises and swinging heavy weights about with grunts and groans and hissing breath. Next the lazy ones having a cheap massage ... I can hear someone being slapped on the shoulder ... and the sound of a professional ball player ... Then there's the man who always likes the sound of his own voice in the bath and of those who like to leap into the water with a huge splash. As well as all these voices ... there is the thin and strident voice of the hair plucker, calling out for business, until the yells of the customer having his armpits plucked replace his ... [as well as the cries of] people selling sausages, sweets, and other cooked items.

Translated extract from *Moral Epistles*
by Seneca



Source 5.60 Artist's impression of a Roman public bath



The sauna, the *laconicum*

Cold pool, the *frigidarium*

Swimming pool for exercising

Masseurs

The warm pool, the *tepidarium*

Gardens where people could stroll or chat, or play games such as dice or knucklebones

Slaves oiled bodies and then scraped it off (along with any dirt and grease) with a *strigil*.

The steamy hot pool, the *caldarium*

Drains carrying away excess water to the Tiber River

The *hypocaust*, a room with huge wood-fired furnaces (see art above). Hot air from these furnaces was forced up through tunnels to heat the floors and hollow walls of the warm and hot rooms.

Cloakroom where people paid slaves to look after their clothes and goods

Entrance

Check your learning

- 1 Imagine that you are a guide leading visitors around the ruins of a facility such as shown in Source 5.59. Word-process (and record if you have the facilities) the transcript of what you might say.



A man using *strigil* to scrape off oil and dirt

Public entertainment

Many ordinary Romans lived hard lives. As today, it would have been at times a source of envy and irritation for the poor to see how the rich lived, and the privileges enjoyed by the powerful. It thus became a common practice for Roman rulers to provide lots of free entertainment for the people. This ensured that they did not become restless and rebellious.

Fronto, an ancient Roman writer, said the people were held together by two things: grain supply and shows. Another Roman writer, Juvenal, later expressed this as 'bread and circuses'.

By the end of the 1st century BCE, entertainment was provided for the people on 159 days of each year in Rome. A day out at the **Circus Maximus**, which could seat close to a quarter of a million people, meant watching horse-drawn chariots thunder around the track. Death and terrible injuries were common for both horses and riders. But that was then seen as part of the entertainment!

Check your learning

- 1 What happened when a boy in Rome (typically from a wealthy family) graduated from 'high school'?
- 2 Name three wedding traditions today that are an example of continuity of wedding ceremonies in ancient Rome.
- 3 Suggest why blond and red-haired wigs would have been so popular in ancient Rome.
- 4 Look at Source 5.57. What has changed in public toilet design since the days of ancient Rome?
- 5 Study Source 5.60. Then complete a Y-chart (see p. 112 for an example) on what it might be like to make use of that public bath.

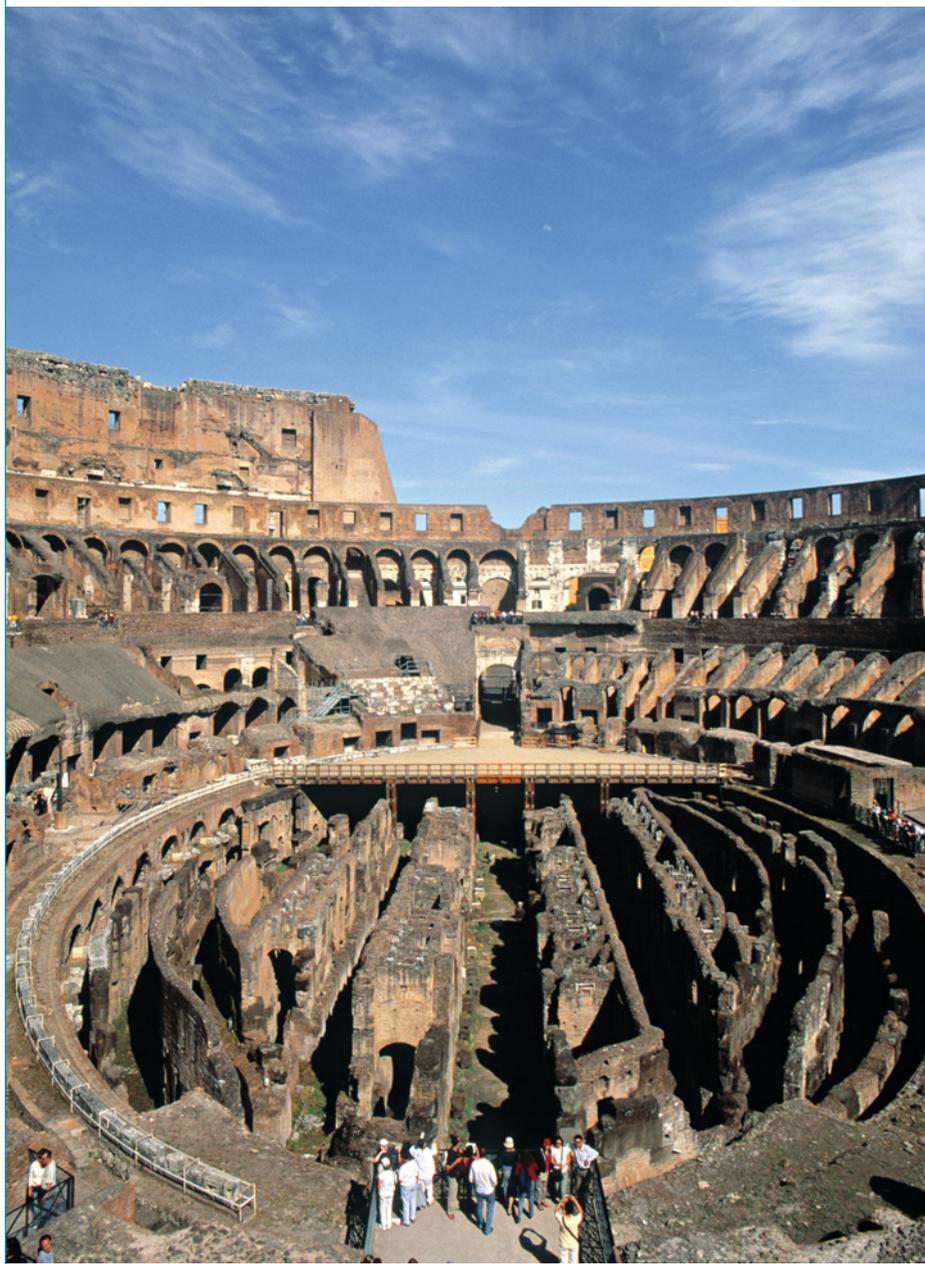
focus on ...

contestability: gladiator games

It was an Etruscan practice to hold fights to the death at the funeral of a ruler. Some historians think this is where the tradition of Roman **gladiator** games began.

But other historians **contest** this claim as there is little evidence for it. Other scholars claim that the games began in 264 BCE when two brothers arranged for six slaves to fight to the death. This was done as a religious ritual to honour their dead father, Junius Brutus.

However they began, the tradition of entertaining people with free gladiator fights was well laid down by the time of the Roman empire.

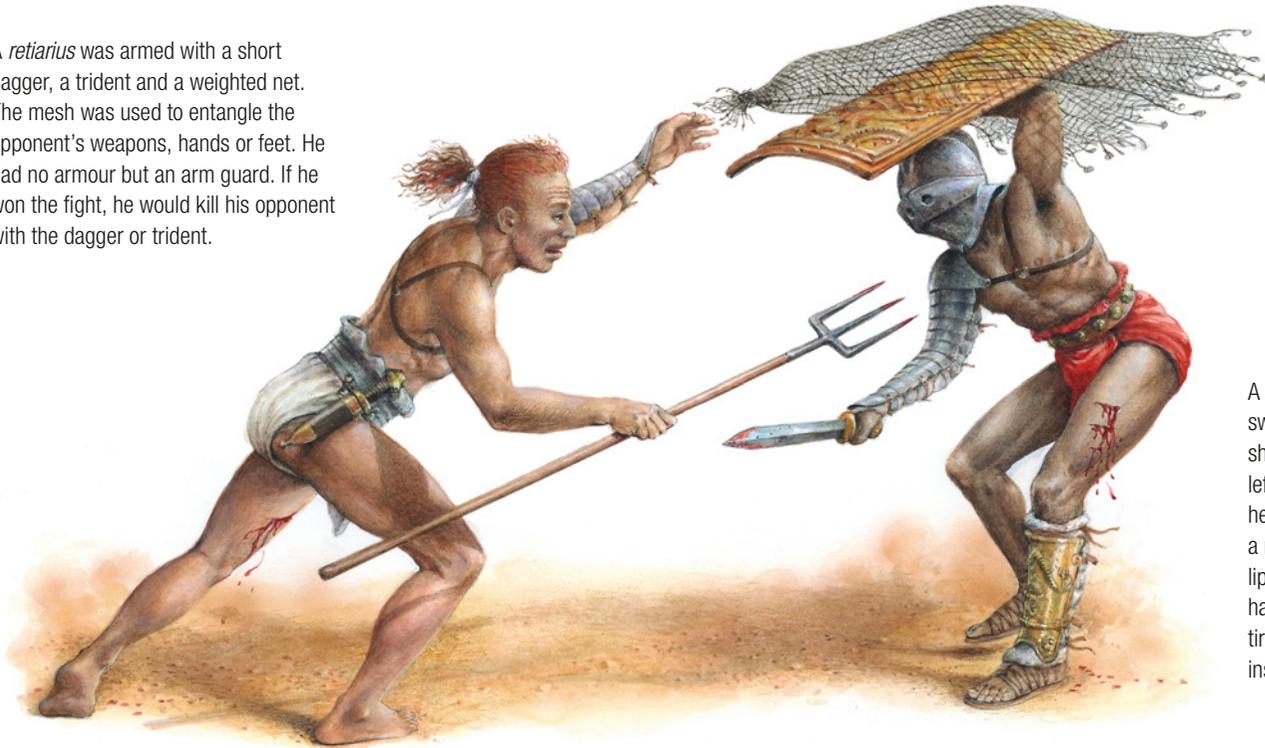


Source 5.61 The remains of the Colosseum. Gladiators, soldiers and animals were housed in the rooms and corridors under the arena.

Types of gladiators

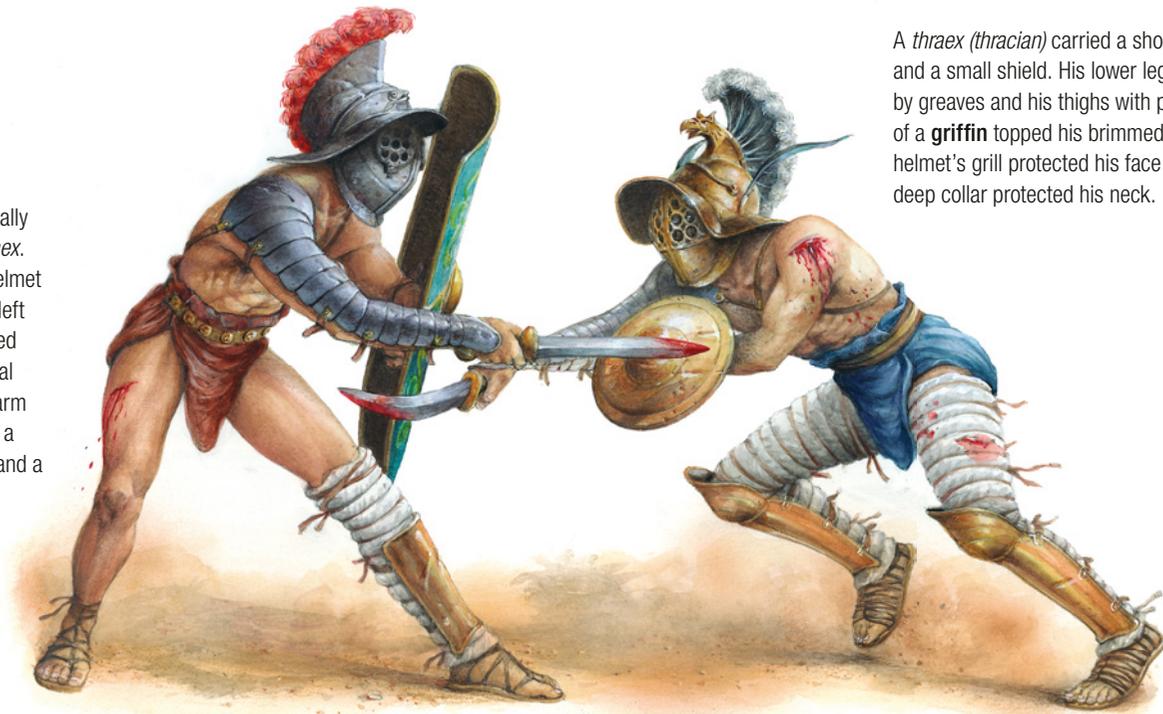
Most gladiators fought on foot. Others, such as the *equite*, fought on horseback. Some were heavily armoured, while others were almost naked. There were even 'clown' gladiators, known as the *andabatae*. Their helmets had no eye holes. They would be pushed towards each other, hacking wildly with their weapons, to the enjoyment of the crowd.

A *retiarius* was armed with a short dagger, a trident and a weighted net. The mesh was used to entangle the opponent's weapons, hands or feet. He had no armour but an arm guard. If he won the fight, he would kill his opponent with the dagger or trident.



A *secutor* carried a short sword or dagger and a shield. His right arm and left leg were covered. His helmet had small eye holes, a rounded top and protective lips at the neck. A *secutor* had to kill quickly before he tired from the lack of oxygen inside the helmet.

The *murillo* was usually pitted against the *thraex*. His broad-brimmed helmet was fish-shaped. His left lower leg was protected by padding and a metal greave, and his right arm by armour. He carried a short, straight sword and a large curved shield.



A *thraex* (*thracian*) carried a short, curved sword and a small shield. His lower legs were protected by greaves and his thighs with padding. The head of a **griffin** topped his brimmed helmet. The helmet's grill protected his face and eyes, and a deep collar protected his neck.

Source 5.62 Artist's impression of typical gladiator duels. Pairs were typically matched to make the fight fair. One gladiator's advantage was the other's disadvantage.

The Colosseum

The massive **Colosseum**, in the heart of ancient Rome, was the place to go for gladiator fights. This stadium was completed in 80 CE. Its external dimensions are about 20 metres longer and wider than the Melbourne Cricket Ground.

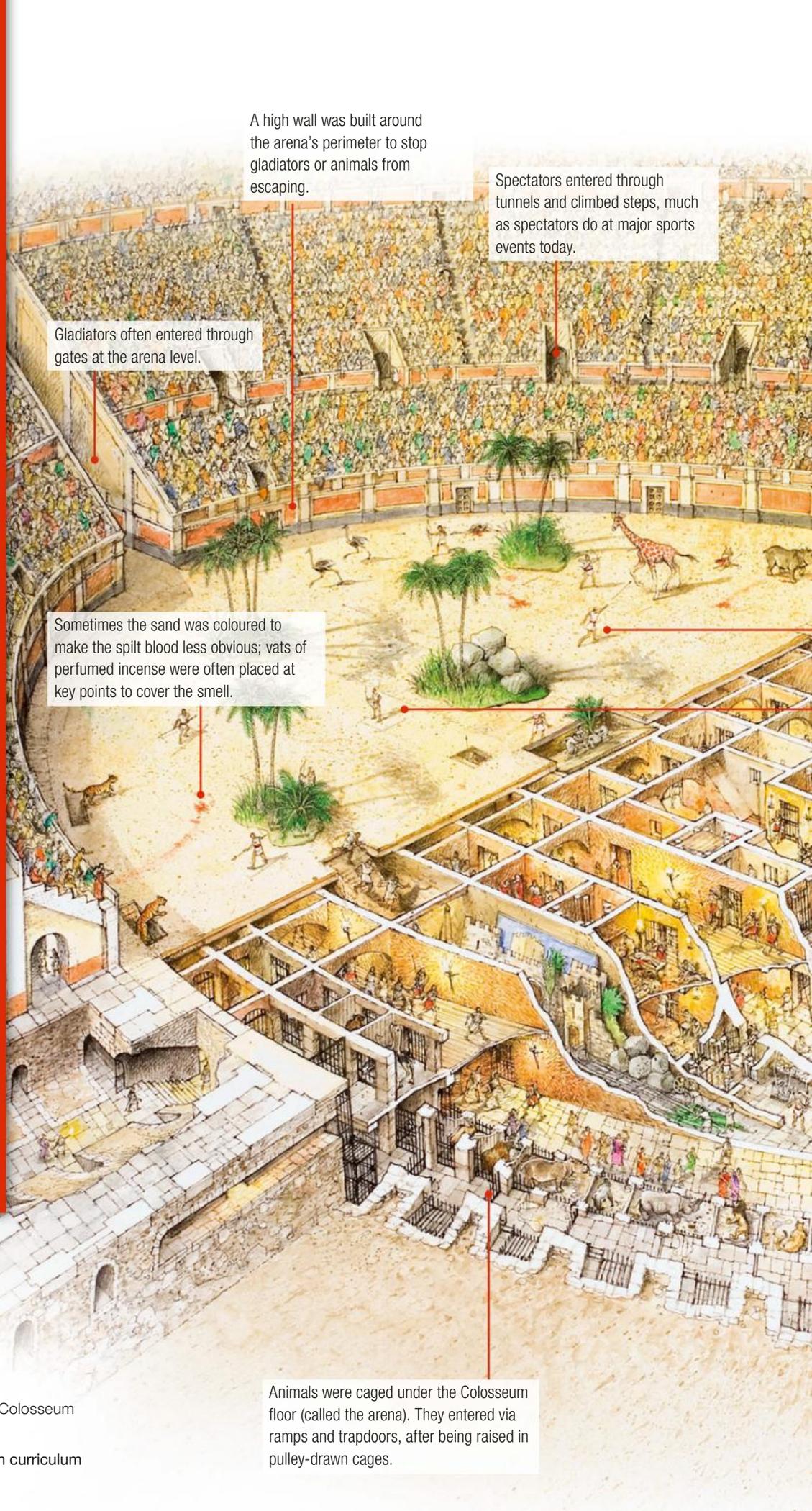
Ancient Romans flocked here, often day after day, to watch gladiators kill each other (or animals) and see people being eaten by animals. Gladiators fought to the death. Sometimes there was an appeal for mercy. It is said that the emperor or official put a thumb up (for mercy) or a thumb down (for death). He might be influenced by the mood of the crowd.

Dead bodies were dragged out and stripped of armour and weapons for later use by other gladiators. A popular gladiator who had won many fights might be presented with a wooden sword to mark his freedom. Some then became trainers of other gladiators.

Source 5.63

In the morning, men are thrown to the lions and the bears, and at midday they are thrown to their spectators. The spectators call for the slayer to be thrown to those who in turn will kill him. Then they hold the winner of that fight for another butchering. The outcome for the combatants is death.

Translated extract from *Moral Epistles* by the Roman writer Seneca



A high wall was built around the arena's perimeter to stop gladiators or animals from escaping.

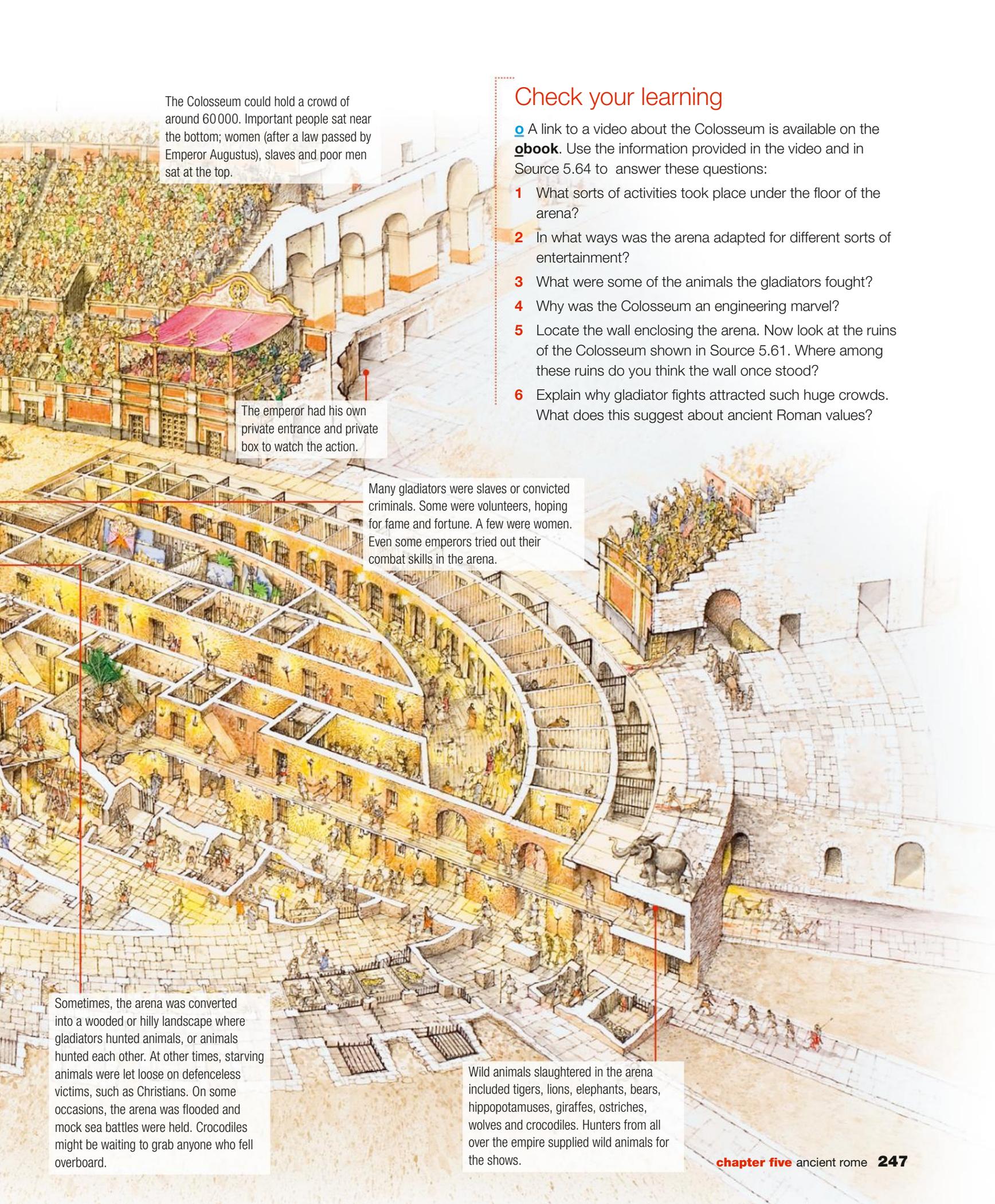
Spectators entered through tunnels and climbed steps, much as spectators do at major sports events today.

Gladiators often entered through gates at the arena level.

Sometimes the sand was coloured to make the spilt blood less obvious; vats of perfumed incense were often placed at key points to cover the smell.

Animals were caged under the Colosseum floor (called the arena). They entered via ramps and trapdoors, after being raised in pulley-drawn cages.

Source 5.64 Artist's impression of a day at the Colosseum



The Colosseum could hold a crowd of around 60 000. Important people sat near the bottom; women (after a law passed by Emperor Augustus), slaves and poor men sat at the top.

The emperor had his own private entrance and private box to watch the action.

Many gladiators were slaves or convicted criminals. Some were volunteers, hoping for fame and fortune. A few were women. Even some emperors tried out their combat skills in the arena.

Sometimes, the arena was converted into a wooded or hilly landscape where gladiators hunted animals, or animals hunted each other. At other times, starving animals were let loose on defenceless victims, such as Christians. On some occasions, the arena was flooded and mock sea battles were held. Crocodiles might be waiting to grab anyone who fell overboard.

Wild animals slaughtered in the arena included tigers, lions, elephants, bears, hippopotamuses, giraffes, ostriches, wolves and crocodiles. Hunters from all over the empire supplied wild animals for the shows.

Check your learning

[A link to a video about the Colosseum is available on the **obook**.](#) Use the information provided in the video and in Source 5.64 to answer these questions:

- 1 What sorts of activities took place under the floor of the arena?
- 2 In what ways was the arena adapted for different sorts of entertainment?
- 3 What were some of the animals the gladiators fought?
- 4 Why was the Colosseum an engineering marvel?
- 5 Locate the wall enclosing the arena. Now look at the ruins of the Colosseum shown in Source 5.61. Where among these ruins do you think the wall once stood?
- 6 Explain why gladiator fights attracted such huge crowds. What does this suggest about ancient Roman values?



Source 5.65 A 16th-century CE painting of the Underworld, showing Charon, the ferryman



Source 5.66 Trajan's column

Death and funerary customs

Romans had no set beliefs about what happened after death. This at least was the case until Christian ideas began to dominate. **Myths** and beliefs of conquered people influenced some people's lives. These included, as mentioned earlier, the cults of Egypt's goddess Isis and Persia's god Mithras. Ancient Romans also had great reverence for their ancestors. Often they kept wax death masks (or stone busts) of them in their homes, which they might parade on special occasions (see Source 5.16).

Influence of Greek mythology

A common influence on Roman beliefs about death was Greek **mythology**. Many Romans believed, as did the Greeks, that there was a gloomy **Underworld: Hades**. Dead souls reached it by paying the ferryman, Charon, to row them across the River Styx. Only the bravest of heroes made it to the Elysian Fields (see p. 194).

Despite having no certainty about life after death, the ancient Romans were uneasy about their dead. Many believed the spirits (or souls) of the dead would roam around, haunting them, if certain rituals, such as *decursio*

(see p. 253), were not carried out. Wandering souls might be a good, or bad, thing. Hence, the people showed a great deal of *pietas* (see Source 5.44) towards those who had died.

Influence of the law

One of the *Laws of the Twelve Tables* (a code of written laws drawn up in about 450 BCE) stated that people, other than small children, could not be buried or cremated within the city. This was partly for reasons of health and because burial space was limited. It also avoided air pollution from cremations. As towns and cities grew, and their borders expanded, this pushed funeral activity further and further away from the built-up area. Grave sites (and tombs) of the wealthy began to line access roads to towns and cities, especially the **Via Appia**.

The law also made it illegal to 'carry on' too much at a funeral. For example, women were forbidden from gouging their cheeks with their fingernails. The punishment for vandalising a grave or mutilating or disrespecting a corpse was death.

On special occasions this law was put aside, as happened for the Emperor Trajan (53–117 CE). His ashes were buried within the tall column in Rome erected in his honour.



Source 5.67 Monuments marking ancient grave sites along the Via Appia

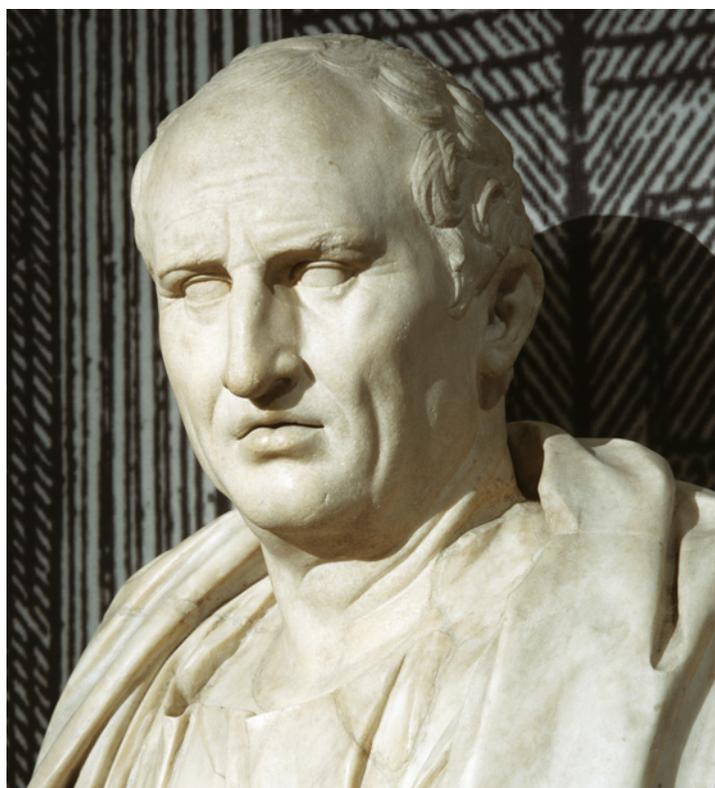
Graves for the poor

Something had to be done for the dead among the poor and the homeless of ancient Rome. The historian Suetonius (c. 71–135 CE) describes the risks of having their bodies left to lie in city streets. He tells of a horrifying incident where a dog dropped a human hand it had been chewing at the feet of Emperor Vespasian!

Those who could not afford a burial plot or tomb were usually buried in a mass grave on the Esquiline Hill outside Rome. Typically, the corpses of the poor were carried there at night, often by slaves. Each corpse might be wrapped in cloth or covered with a sack. They were not placed in coffins. When the grave was starting to fill up with corpses, it was filled in with dirt.

Graves for the brave ... and the despised

Mass graves were also likely for Roman soldiers who died bravely in battle, and a long way from home. Some people, though, did not receive the respect of even a 'bulk burial'. Corpses of outcasts, such as prostitutes and people who took their own lives, were left out in the open for wild animals to eat.



Source 5.68 A bust of Cicero, who argued against the consul Antony for a full restoration of the republic after Caesar's assassination (see pp. 226–7)

Influence of beliefs and traditions

The ancient Romans regarded dead bodies as pollution, and those who tended them as 'polluted'. Polluted people could not carry out certain civic and religious duties until they had carried out purification rituals.

This meant that funeral workers and executioners were constantly 'unclean'. They thus became social outcasts, and had to live outside the city.

Given their law, and the way Romans felt about dead bodies, it is puzzling that they were so keen to watch people die. For example, they flocked to the arenas to watch gladiators die. Those who were tortured to death in public could always expect a large audience! The consul Mark Antony, for instance, had the head and right hand of his public critic Cicero cut off in 43 BCE and displayed it on the **Rostra** in Rome's forum. His wife pierced Cicero's tongue with her hairpins.

Perhaps these actions had something to do with appeasing the souls of the dead (as opposed, say, to someone dying naturally). The writer Tertullian (c. 200 CE) did suggest as much. He said that dead souls were pacified (calmed down) by the shedding of human blood.

Cremations and burials

Cremation (the burning of the corpses of people who had died) was the preferred procedure for a dead body during Etruscan times and the republic. By the end of the 1st century CE—and certainly after Christianity became more popular—burial was more common.

The body of a person to be cremated was either placed into a trench filled with wood or on an elevated pyre (pile of wood). Often belongings were burned with the body. The ashes and remains of bone were then placed in an urn which was then buried or placed in a tomb.

Sometimes many people were cremated at once. In such instances, funeral workers would try to include a woman's corpse with those of men as her extra body fat boosted the fire.

Before the wood was lit, the dead person's eyes were opened again (as they had been pushed shut on death). After their remains were burned, the embers were put out with wine.

Funerals (whether cremations or burials) were usually organised by undertakers who often provided dancers, singers, mimes and mourners for the event.



Source 5.69 Burial urns in a Roman tomb in Naples

Step 1: A close relative kissed the dying person and listened for any last words. On death, the eyes were closed and a coin put in the mouth (as in ancient Greece). The dead person's name was called repeatedly until the burial or cremation to make sure that he or she was dead!

Step 2: The corpse was washed and rubbed with lotions and oils. The body was then laid out for a time in the home, surrounded by flowers and torches and burning **incense**. People would come to pay their respects.

Step 3: Friends were invited to join family in the funeral procession. For someone important, this meant heading for the forum. It was typically a carnival atmosphere, with singers, dancers and musicians organised by the undertaker. Mourners might carry busts or masks of their ancestors.

Step 4: On reaching the forum, a **eulogy** might be delivered at the Rostra.

Step 5: A ceremony was held at the gravesite or crematorium. Goods might be buried with the dead person, especially if a non-Christian. People who were well off were buried in coffins. Graves were marked, even if only by partly buried **amphora** (for the poor) and simple **epitaphs**.

Step 6: The mourners returned home to purify themselves. Rituals included sweeping the house with a special broom and sprinkling water from a laurel branch.

Step 7: Nine days after the funeral, family members returned to the grave to hold a 'party'. They shared food and drink with the remains of the dead person, by means such as pushing a tube down into the earth where the body or ashes were buried. Such visits continued over time.

Source 5.70 Typical funeral procedures in ancient Rome for someone with at least average wealth

Festivals

Two festivals of ancient Rome honoured the dead. The *Parentalia* was a time in February when people remembered their ancestors, particularly dead parents. The *Lemuria* was an occasion to remember all those who had died.

Source 5.71 The rituals of the *Lemuria*, held at midnight in May each year

No shoes with shoe laces constrict his [the worshipper's] feet, and with his thumb between his fingers, he makes a sign in case in the quiet he should meet a shadowy ghost. With hands washed clean with water from a spring, he turns around to receive black beans; these he throws away, but does not look at them. As he throws them away, he says, 'These I cast away. These beans I use to save myself and mine.' He says this nine times but must not look behind him. For the ghost is thought to gather up the beans and follow him unseen. Again, he touches water, bangs some bronze cymbals ... and asks the shade [ghost] to leave his house. When he has said the following nine times, 'Ghosts of my fathers, go away', he looks behind him and believes he has performed the sacred customs in the proper way.

Ovid, *Fasti*, V, 421–44

Funeral clubs

Today we have gardening clubs, books clubs and toy train clubs. In ancient Rome, they had funeral clubs called *collegia*. Members were mostly the poor.

Membership gave Rome's poor some comfort that they would have the honour of a decent burial. While still alive, members enjoyed social occasions, perhaps getting together for a few glasses of wine while discussing their funeral arrangements. The ashes of members, after being placed in an urn, were often stored in the one tomb. Each person had a pre-arranged spot for his remains.



Source 5.72 Mausoleum of Augustus (see p. 225). Such tombs were often built for people who were especially wealthy or influential. The tribune Gaius Cestius, who died soon after Rome took control of Egypt, had a mausoleum built like a pyramid (see p. 220).

... Check your learning

- 1 Write a paragraph to explain how Roman beliefs about what happened after death influenced their funeral practices.
- 2 **a** What might be the lot of a poor person who died in Rome?
b Why might a poor person fear such a fate, given their beliefs?
c What action was taken to try to give the poor some hope for the 'journey' at life's end?
- 3 Where were the graveyards and crematoriums in ancient Rome? Why?
- 4 Convert Source 5.70 into a comic-strip format. Use stick figures if you cannot draw. Each comic panel will need either speech bubbles or a small caption, or a mixture of the two.
- 5 What was the purpose of the *Parentalia* festival?

5.3 How do beliefs, values and practices influence lifestyle?

Everyday life: Complete questions 1, 2, 3, 6, 7, 11, 14, 17, 20.

Warfare: Complete questions 1, 2, 4, 8, 13, 15, 18, 21.

Death and funerary customs: Complete questions 1, 2, 5, 9, 10, 12, 16, 19, 22.

Remember

- 1 Explain how the ancient Romans initially treated Christians. What did this have to do with their beliefs?
- 2 Who was the Roman deity equivalent to the following Greek deities: Poseidon, Dionysus, Hestia, Zeus?
- 3 Who was the *paterfamilias* and why was his role so influential?
- 4 Write definitions in your own words for *each* of the following terms: legion, *principes*, *auxiliaries*, *testudo*.
- 5 **a** When was the ceremony of *Lemuria* held, and what was its purpose?
b Draw a flow chart to depict the steps of the *Lemuria* ritual.

Understand

- 6 Why was the practice of putting on a *toga virilis* significant for boys?
- 7 Cleanliness was valued by the ancient Romans. Study the illustration of Roman baths shown as Source 5.60. How did such facilities cater for this?
- 8 Copy an extended version of this table in your workbook and complete it with as many items as you can think of.

Factor	Likely influence on behaviour of soldiers
Religious belief	
Fear of punishment	
Training	
Long absence from families	

- 9 When a Pope dies, his name is repeated three times. Explain why this is an example of change and continuity.
- 10 What evidence does Source 5.71 provide of one of the rituals performed at funerals?

Apply

- 11 In groups brainstorm ways in which beliefs, values and traditions influence how many of us live. Consider aspects such as the roles of women, homes, education, fashion, marriage, entertainment and so on.
- 12 Make a papier mâché or clay model of a mausoleum or monument you would have built in honour of an influential person in society today whom you respect. Explain what influenced your design. Seek feedback from a partner and discuss any modifications you consider would have been worthwhile.
- 13 Think about the Roman army punishment of *decimatio*. Now think about how you would feel if ordered by some higher authority to severely punish a friend. How might that make you feel and behave? How effective do you think such a method is for enforcing discipline?

Analyse

- 14 Look carefully at Source 5.58, noting its different areas. Prepare a brochure on this villa for an open-house day in ancient Roman times, which highlights its special features. Your tour group will include a number of ancient Rome's poor.
- 15 [o](#) A link to a website giving information about Roman legionary soldiers is available on the **obook**. Explore any aspects of this site you choose. Then write a review of the website, commenting on what you see as its strengths and weaknesses.
- 16 Use a Venn diagram (see p. 161) to compare and contrast the funeral procedure for an important ancient Roman with what you know about funerals in Australia today.

Evaluate

- 17 Which type of gladiator would you choose to be (if forced to) and why? You may need to conduct some research. (Note



Source 5.73 Carving on the Antonine Column in Rome, which was erected c. 180–196 CE to honour Roman emperor Marcus Aurelius (121–180 CE). It shows Roman soldiers performing the ritual known as *decursio*, which involved circling the funeral pyre (fire) of an important person.

that evidence has been found that indicates that there were female gladiators.)

- 18** Make a digital booklet that explains the six things you think are most important for new recruits to the Roman army (both to protect them and to encourage them to be good soldiers). Ask a partner to give you an honest evaluation of your work.
- 19** Compare and contrast funeral proceedings in ancient Rome (see Source 5.70) with those in ancient Greece. On a scale of 1 (extremely similar) to 5 (not similar at all), rate how much you think practices in ancient Rome owed to this earlier civilisation.

Create

- 20**  Links to websites about mosaic design are available on the **obook**. Design a floor tile suitable for a Roman villa. (Hint: Draw any shapes that you want to be defined in the same colour.)
- 21** Using only materials and equipment available at the time, design a new siege engine for the Roman army. (You could illustrate it, design it digitally, or build a model.) Explain its workings and benefit for the class.
- 22** Two ancient Roman epitaphs read: ‘May the passer-by who sees these flowers and reads this say to himself: This flower is Flavia’s body’ and ‘I was not, I was, I am not, I care not’. Devise an epitaph you might have liked had you been an ancient Roman.



Source 5.74 Artist's impression of a Roman sea battle. Devices such as the *corvus* (boarding ladder that hooked into the deck of the enemy ship) and the battering ram (at the front of the hull) were used to good effect in its victories.

5.4 How do contacts and conflicts change societies?

*Ancient Rome's development from a small farming settlement to a massive **empire** was due to a number of factors. Trade played a significant role. Warfare, too, was vital to its growth. Battle victories or negotiated peace treaties meant new territories to control. This meant, in turn, new resources, potentially new skills and an increased labour force for Rome.*

Alongside this were the more subtle changes brought about by contact with different peoples. These contacts introduced, for example, new ideas about religion (such as the cult of Isis). They also introduced new fashions (such as the silks from ancient China) and new ways of doing things (such as temple designs from Greece).

Changes through migration

The Etruscans were a migrating sea people, but historians still debate where they originally came from. Some now confidently say it was southern Turkey. This view, shared by the ancient Greek historian Herodotus, has more recently been supported by DNA studies.

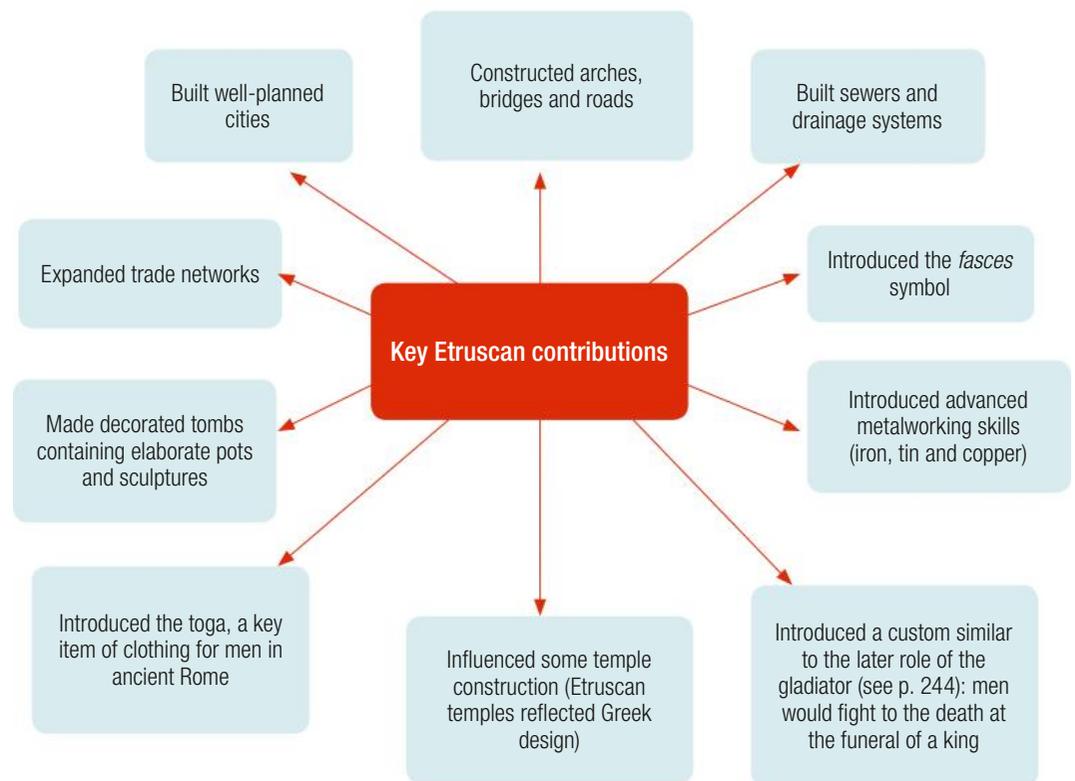
The Etruscans were settling in the north of modern-day Italy from about 800 BCE. From there they drifted south into Etruria (see Source 5.75). By about the 7th century BCE, they were ruling Latium.

The Etruscans were more advanced, wealthy and civilised than the local **Latins**. They had a written language (we know this from inscriptions that have been found); however, so far, no-one has been able to decode it. The Etruscans made many contributions to the early development of the society of ancient Rome, such as architecture, music and some family institutions.

Etruscan rule ended in 509 BCE with a revolt by the Roman people, who drove out the last Etruscan king. Rome then became a **republic**.



Source 5.75 The central region of ancient Rome, and the directions of early migration patterns



Source 5.76 Some Etruscan contributions

cause and effect: contact through trade

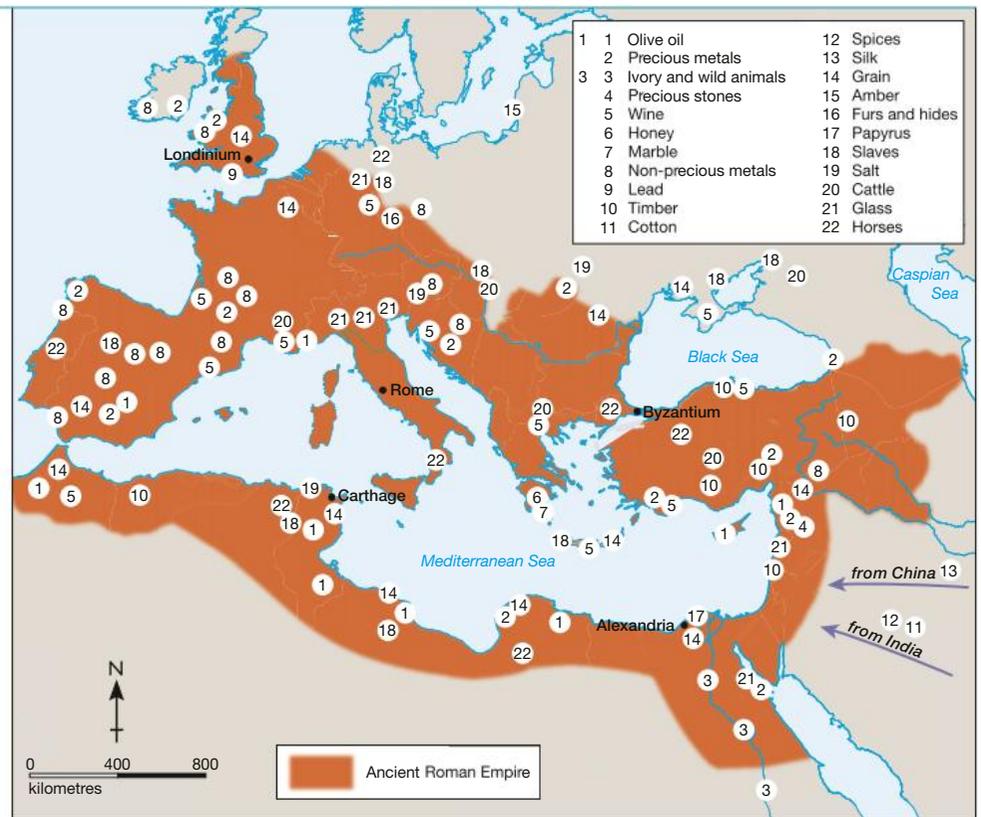
Ancient Rome's key industry was agriculture. Its farmers, helped by vast numbers of slaves, grew barley, wheat and rye, olives and grapes. They also raised goats, sheep, cattle, pigs and chickens. The key challenge for ancient Rome as it expanded was to feed its people. Particularly important was feeding its growing army.

One way that farmers could pay tax was in grain. But the more grain a farmer grew, the more tax he had to give away. Therefore, few were motivated to produce more crops than they had to. This was one of the causes of Rome's takeover of grain-growing lands elsewhere. It is why Rome, for instance, was motivated to gain control of places such as Egypt and Sicily.

Rome also had other needs besides food. There were temples to build, tools and weapons to forge, and infrastructure such as bridges and aqueducts to construct. Large numbers of slaves were needed to work the farms and local mines. This demand caused Rome to build a large trading empire, where huge volumes of goods were imported.



Source 5.78 Ancient Roman glassware, made in the Roman port city of Pompeii



Source 5.77 Map showing some of the sources of Roman imports

The effect of this booming trade was that Rome became very prosperous and many individuals (especially merchants) became wealthy. This then caused a demand for imports such as animal skins, gold, ivory and amber (fossilised tree sap used for jewellery). Other less luxurious imports boosted Rome's manufacturing industries and workers: cloth weavers, tool and weapon makers, potters, jewellers and glassmakers. The products they made added to Rome's exports.

Check your learning

- 1 How did the Etruscans change the early society of ancient Rome?
- 2 What motivated Rome to acquire new grain-growing territories?
- 3 Draw an exports–imports diagram to depict the flow of some of the goods that made up ancient Rome's trade with its various markets.
- 4 How did Rome's importing of a range of precious metals (such as gold and silver) ultimately have an impact on the trading practice known as **bartering**?
- 5 Do you think migration significantly changes societies in the world today? Discuss as a class, giving examples.

Trade networks

Ancient Rome was well located, and made contact with a large number of markets around the Mediterranean Sea. Sea travel was cheaper and faster than land travel, especially for large, bulky loads such as timber, metals and grain.

Harbours, lighthouses and ports were built to service Rome's growing sea trade. The largest port was Ostia, at the mouth of the Tiber River; others included Portus (see p. 217) and Pompeii. Many Roman ports grew into thriving cities. A number of ancient Roman shipwrecks and their cargoes of **amphoras** have been found along key shipping routes in the Mediterranean Sea (see Source 5.80).

Roads

The heart of ancient Rome was also connected by land to mainland Europe—and beyond, by way of the **Silk Road**, to distant lands such as China and India. When expanding Rome's territory (through conquest), Roman leaders had used the army to create a vast network of well-built roads. These began to be used by travellers and merchants. Goods were carried on the backs of donkeys and camels and in carts pulled by oxen.

Loaded donkeys and carts became a common sight in the streets of many Roman towns and cities. They became bustling places, full of the noise of buying and selling. In fact, the streets of the city of Rome became so busy that a law was passed that meant people could only use carts at night. The ancient Roman writer Martial (c. 40–100 BCE) noted there was 'nowhere a poor man can get any quiet in Rome'.



Source 5.79 Stone relief showing a woman selling her wares (fruit and vegetables) in Ostia

focus on ...

evidence: smelly amphoras

In 2000, divers off Spain's south-eastern coast found the wreck of a large Roman merchant ship. The evidence revealed by dating analyses confirms that the ship sank about 2000 years ago.

The wreck was wedged in mud on the sea floor. Its cargo (much of it still in good condition) included over 1200 amphoras, some still with their seal (a pine resin plug) in place. Smell tests provide evidence that the amphoras had contained garum, a costly Roman delicacy. This stinking sauce was made by fermenting the blood and intestines of fish. Curious octopuses and salt water corrosion are the chief suspects for those seals that are missing!



Source 5.80 Amphoras from the wreck of an ancient Roman merchant ship



Source 5.81
Bust of Scipio

Impact of conflict on ancient Rome

In time, the ancient Romans built up a very powerful army. In fact, most of the territory they gained was through land battles. But, until the First Punic War of 264–241 BCE, Rome did not have war ships. This had to change if it was to have any chance of defeating Carthage, then a large empire and a strong sea power in the Mediterranean.

The ancient Greek historian Polybius reports that the Romans learned how to build war ships by being ‘copy cats’. They found a stranded Carthaginian vessel and used it as a model. Very quickly, they built about 140 ships. Given their lack of experience in sea warfare, Rome’s early defeats at sea are not surprising. This changed when the Romans invented the **corvus**. When hooked in place, Roman sailors could quickly board an enemy ship and do what they were very good at: fight as soldiers.

The society of the western empire of ancient Rome was also changed drastically by the invasion of barbarians that began pushing into the empire during the 3rd century CE. In fact, this conflict ended the empire.

Punic Wars

The Punic Wars were fought between Rome and Carthage. This conflict eventually gave Rome supreme control of the Mediterranean Sea.

The port city of Carthage was set up around 900 BCE as a colony of the Phoenicians (Punics). It became the centre of a large trading empire. As such, it was a major threat to the emerging power of ancient Rome.

First Punic War

The First Punic War (264–241 BCE) involved battles on land and sea. This was the war that forced Rome to build a navy (see above). There were heavy losses on both sides. Carthage’s ships were better, and their sailors more experienced. But Rome won in the end. It took from Carthage the territory we know as Sicily.

Second Punic War

The Second Punic War was fought between 219 and 202 BCE. Carthage’s leader at that time, Hannibal, was a very strong military commander. He was also good at developing battle strategies. His stated motive for war was that he hated the Romans with a passion. His father had fuelled this hate since Hannibal was a boy because of what Carthage had lost in the First Punic War. Hannibal’s war planning began in southern Spain in 221 BCE. From there he marched his army nearly 2000 kilometres to battle.

Source 5.82

Hannibal’s army included some 38000 foot soldiers, 8000 horsemen and 37 elephants. During its long march, the army crossed many rivers and the Pyrenean Alps (in winter). Thousands of men and horses died, along with 34 elephants. Yet Hannibal had stunning victories in battles at Trebia, Lake Trasimene and Cannae. The loss of Roman soldiers was reported to be massive. Afterwards, the Romans referred to the battle at Cannae...which was their greatest defeat...as clades Carnesis (the disaster at Cannae).

Source 5.83

The descending path was very narrow and steep, and as both men and beasts could not tell on what they were treading owing to the snow, all that stepped wide of the path or stumbled were dashed down the precipice...Hannibal...set the soldiers at work to build up a path along the cliff... sufficiently wide for the pack train and horses... with great difficulty in three days he managed to get the elephants across.

Translated extract from *Histories III* by Polybius



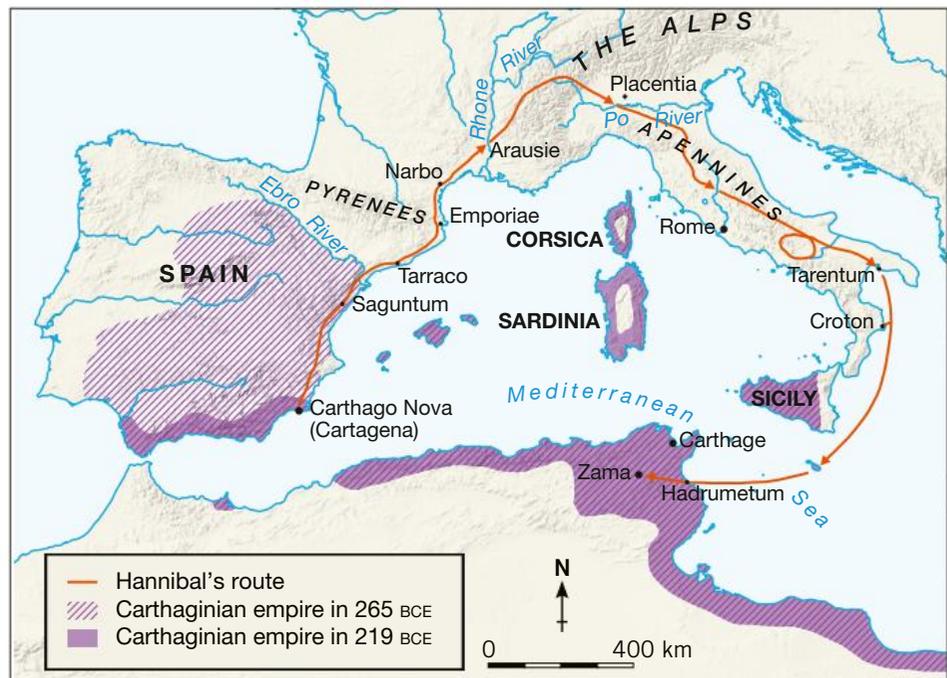


Source 5.84 Artist's impression of Hannibal's crossing of the Alps.

The Roman general Publius Cornelius Scipio was, however, a military match for Hannibal. Scipio won the battle fought against Hannibal in 202 BCE at Zama in north Africa. It is thought Hannibal died about 20 years later, still fighting the Romans.

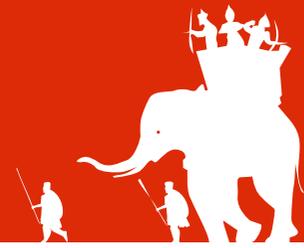
Third Punic War

By the middle of the 2nd century BCE, Rome had defeated the kingdom of Macedon, to Greece's north. In 146 BCE, it looted Corinth, the last Greek city-state to hold out against Roman rule. That year, the Romans also decided to destroy Carthage, their troublesome rival. Its people were killed, taken captive or sold as slaves. The outcome of all these conflicts was that Rome greatly increased its territory.



Source 5.85 The route followed by Hannibal

Strategic thinking

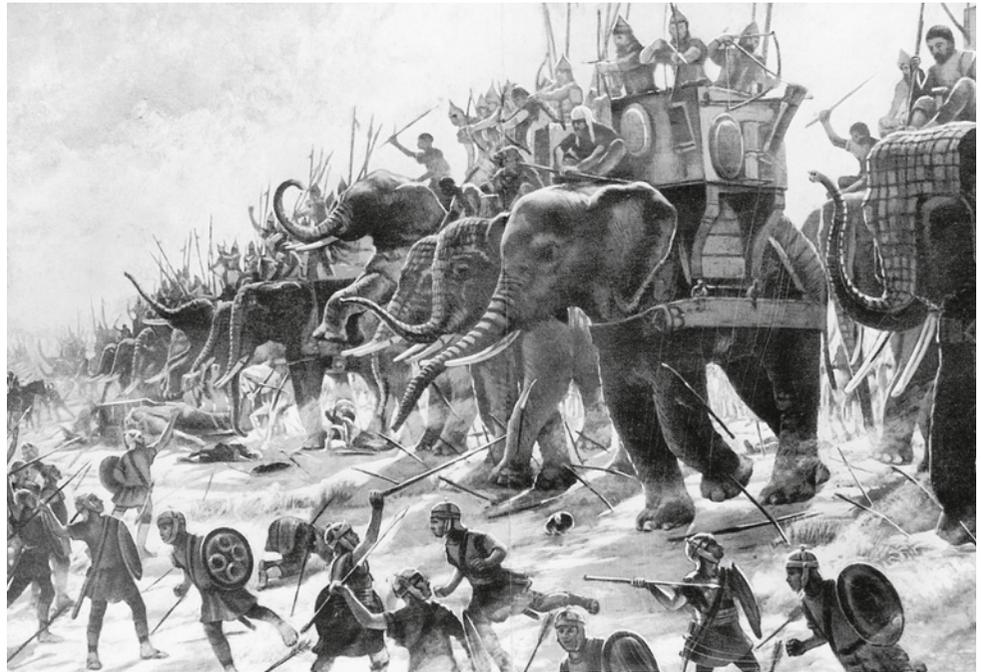


At the Battle of Zama, Scipio's troops faced a row of 80 elephants. Each elephant carried a walled platform on its back packed with armed soldiers. Behind the elephants were the rest of Hannibal's troops. Yet this fearsome force was no match for Rome's Scipio. Scipio and Hannibal were both clever military leaders. But Scipio won at Zama because, this time, he had the better strategy.

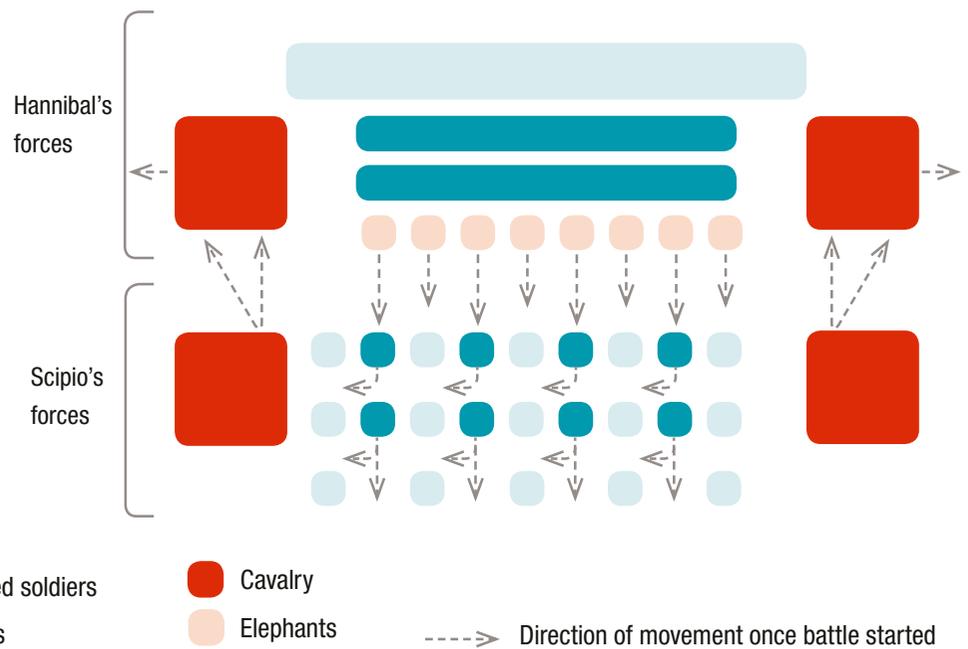
Strategic thinking is critical for military leaders. It is often the difference between life and death. It is also a skill *you* will use often in life, no matter what you do. It involves working out what you plan to do. Often, it also involves working out what your opponent might do in response—and what you might then do in turn. It means thinking ahead. It also means planning for the unexpected.

This task is to be completed in small groups. It gives you a chance to exercise your strategic thinking skills. You may like to work it out on paper. Some groups might prefer to act it out.

Study Source 5.87 carefully. Your task is to come up with a battle strategy that might have allowed Hannibal, instead of Scipio, to win at the Battle of Zama. Defend your strategy to members of another group.



Source 5.86 Artist's impression of Hannibal's elephant troops at Zama



Source 5.87 Scipio's battle-winning strategy

bigideas

5.4 How do contacts and conflicts change societies?

Remember

- 1 How did the arrival of the Etruscans change the settlement of Rome?
- 2 How did the Punic Wars change the territory of ancient Rome and of ancient Carthage?

Understand

- 3 Think about the location of the Italian peninsula, which was the heart of the empire of ancient Rome. Explain how its location would have been a benefit for sea trade.
- 4 Why was the Silk Road significant for Rome's contact with other societies?

Apply

- 5 In small groups, brainstorm the various ways (in broad terms) that Australia has been changed (for good or bad) as a country since the first arrival of Europeans in 1788.

Analyse

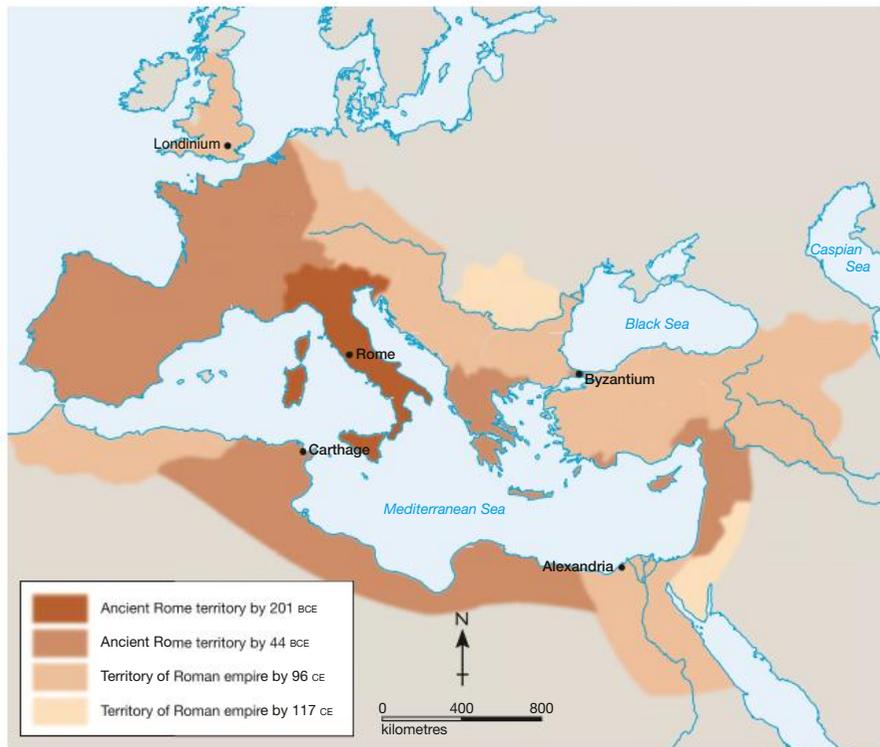
- 6 Study Source 5.77.
 - a List three metals, three foods and three clothing goods that Rome imported.
 - b Suggest some ways in which the three goods you have listed for 6a might have been used by the Romans. How might these have changed people's lifestyles?
 - c Use an atlas to name a modern country from where ancient Rome once imported *each* of the following: marble, ivory, timber, horses.
- 7 Look carefully at the map shown as Source 5.88.
 - a Between which time periods did ancient Rome grow the most?
 - b In pairs, come up with a strategy to measure the approximate area of the ancient Roman empire at its greatest extent.

Evaluate

- 8 Hold a class debate on *one* of these statements:
 - 'Without conflict, societies anywhere in the world would never change.'
 - 'Without trade, societies anywhere in the world would never change.'

Create

- 9 Prepare and role-play a discussion between either an ancient Roman merchant and a modern businessperson OR an ancient Roman centurion and a modern army sergeant. Your discussion will be about how significant you think your roles are as 'social changers'. You may need to conduct some research.



Source 5.88 The expansion of ancient Rome over time; most territory was acquired as a result of conflict, motivated (in many cases) by a need for trading markets.

connecting ideas

Ancient Rome

Bread and circuses

As you read earlier in this chapter, the ancient writer Juvenal said that two things held the Romans together: bread and circuses. His view, like Fronto before him, was that people who had a regular supply of food and entertainment were less likely to complain about their government or ruler. Clever Roman rulers recognised this and acted accordingly. Do you think this principle still applies today?

Today people around the world flock in their thousands to watch high-speed cars and bikes, as well as horses and horse-drawn buggies, race around circuits. For the winner, as in ancient Rome's chariot races, there is wealth and prestige. There is also the risk for all participants of accidents, even death.

- List six words you would use to describe modern events such as those mentioned.
 - How many of these words would you say also apply to the chariot races in Rome's hippodrome?
 - Explain why such events (both today and in ancient Rome) would be likely to distract people—at least for the moment—from day-to-day irritations.
- In ancient Rome, accidents happened regularly in the hippodrome. Maiming or death, for both riders and horses, was common. For the crowd such accidents were all part of 'a day out at the races'. Do you think this attitude is still true today? Discuss in groups, giving reasons for your views.

Source 5.89 Cars line up for the start of the NASCAR Daytona 500



Source 5.90 Bullfighting in Spain





Source 5.91 Two UFC fighters battle it out in 2010

The modern sport called Ultimate Fighting Championship (UFC) is often fought within a cage. It attracts wild, cheering crowds. In 2006, it brought in earnings of a quarter of a billion dollars. It is similar to the *pankration*, a sport introduced to the ancient Olympics in 648 BCE. (The Greek Olympics were for a time a part of Rome's sporting culture.) The *pankration* involved boxing and wrestling. UFC also has boxing and wrestling as well as some martial arts. At first, UFC was marketed, like the *pankration*, as a 'no rules' sport, but this has changed. Contestants now cannot bite one another or gouge eyes, but they can pull hair.



- 1 *Pankration* fighters and Roman gladiators frequently faced death. Things have changed—but how much? Rate the following from 1 (very violent) to 5 (not violent at all): boxing, UFC, computer games with physical aggression, horror movies, wrestling, rugby brawls. Share your ratings as a class. What do you conclude?

Rome's **gladiators** sometimes fought wild and hungry animals, such as tigers and lions. Sometimes the animals were pitted against each other. Thousands of animals were slaughtered in the name of public entertainment. Today, some people still find activities such as cock fighting, dog fighting and bullfighting entertaining.

- 1 If you don't already know, find out what a bullfight involves.
- 2 Many tourists who visit places such as Spain regard a bullfight as a cultural 'must see'. What are your views? Is it entertainment? Give reasons for your response.
- 3 What do you think an ancient Roman might have thought about today's bullfights? Write their thoughts about this. Remember to write from their point of view.



Do you think Juvenal's 'bread and circuses' observation applies to modern Australia as much as to ancient Rome? To help you decide, predict how Australians might react if:

- a food suddenly became very scarce
- b all forms of sport and public entertainment in this country were forbidden.



The Asian world

The continent of Asia makes up about 30 per cent of the world's land area. It spans some 8250 kilometres, from the edge of the Mediterranean Sea in the west through to the Pacific Ocean in the east. It has a range of climates and landscapes and a rich diversity of peoples.

To the west of the Asian continent is an area we know today as the Middle East. It includes modern countries such as Iran, Iraq, Syria, Israel and Lebanon. The ancient history of this region covers a complex succession of **kingdoms** and **empires**. Ancient Sumer, for instance, was later absorbed as part of the Old Babylonian empire. By about 730 BCE, it was part of the Assyrian empire. Some 200 years later, it was part of the Persian empire. This, in turn, was later made part of the **Hellenistic empire** of Alexander the Great in 331 BCE. Today it is part of Iraq.

This ongoing shift in who had the power in the ancient kingdoms and states of Asia made for a diverse cultural mix.

With each new dynasty, or each change of empire, people absorbed the beliefs and traditions of the various regimes.

One of the influences within ancient Asia was Buddhism. It began in northern India (now Nepal). Along routes such as the **Silk Road** and others, it soon became a major religion for many ancient **civilisations** of Asia.

Major civilisations in the eastern part of Asia included those that emerged in today's China, India and Pakistan. These highly advanced civilisations of the so-called 'East' left an amazing **legacy** by way of artefacts, buildings, monuments and tombs.



KEY: Approximate extent of empire/civilisation at its peak

Indus Valley civilisation	
Ancient Persian empire (later most of the Hellenist empire)	
Territory of the Han dynasty, China	
Territory of the Mauryan dynasty, India	
Gupta empire, India	

Bill Wood Illustration

Source B1 The ancient Asian world

ANCIENT ASIAN WORLD



ARABIAN SEA

BAY OF BENGAL

PACIFIC OCEAN

INDIAN OCEAN

Key events

BCE

c. 11 000

Hunters and prey depicted in rock art in India

c. 10 000

Human (*Homo sapiens*) living on island of Hokkaido (Japan's north)

c. 10 000

Jamon culture in Japan producing pottery

Example of Jamon pottery



c. 2200

Start of the Xia dynasty in China, which some scholars contest is legendary

c. 2000

Water buffalo and elephant being domesticated in India; bananas and tea being grown

1766

Start of the Shang dynasty in ancient China

c. 1750

Collapse of the Indus Valley civilisation

c. 1500

Aryan people from the north-west invade the Indus Valley, bringing with them the seeds of the Hindu religion

Sculpture of Brahma, the first member of the Hindu triad of gods

c. 7000

People growing barley in India

c. 5000

People growing wheat around the delta of the Yangtze River in China

c. 3100

First settlements in the Indus Valley

c. 2900

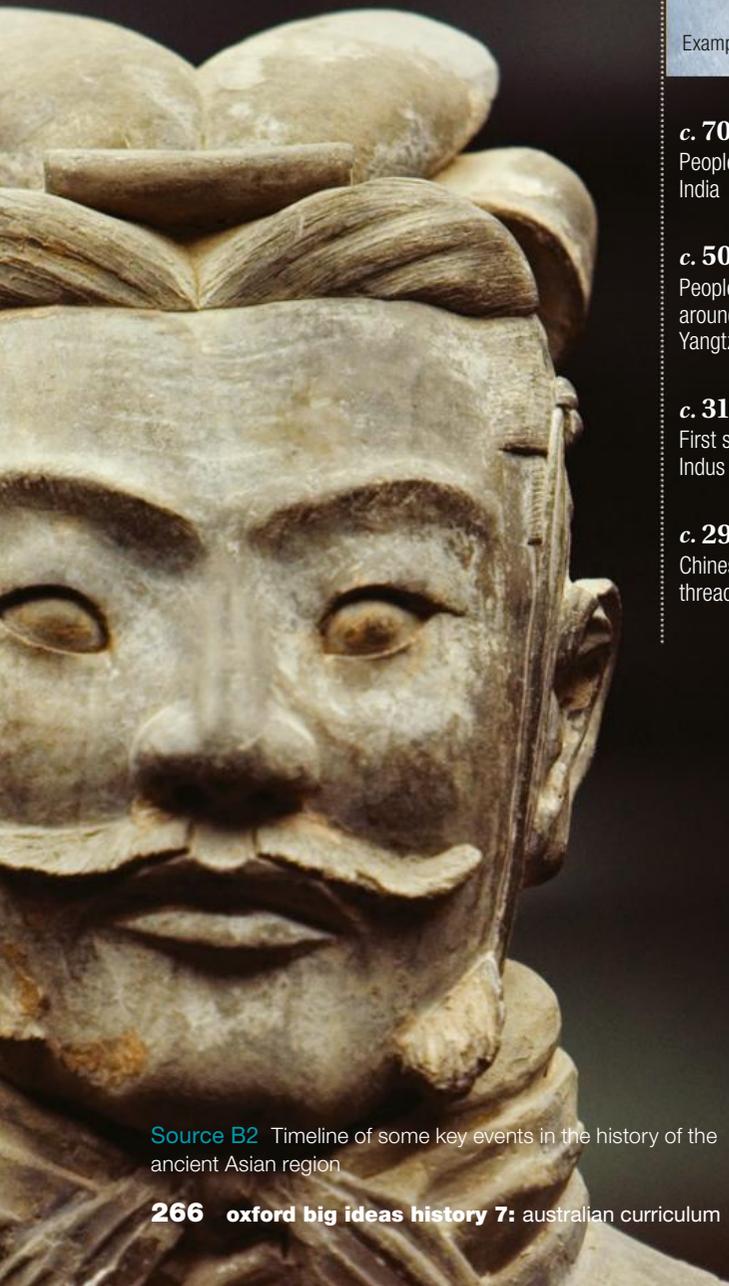
Chinese aware of how silk thread obtained

c. 2500

Harappa becomes a prominent Indus Valley city and cotton is being spun at Mohenjo-daro (city in Indus Valley)

c. 2300

Ancient Chinese record the sighting of a comet



Source B2 Timeline of some key events in the history of the ancient Asian region

c. 1400

Evidence of people worshipping ancestors in China

c. 1350

Evidence of war chariots in China

c. 1300

Chinese begin writing on bones (called 'oracle bones')



An oracle bone

1122

Shang dynasty ends in China, replaced by western Zhou dynasty

c. 1000

Nomadic peoples in central Asia developing skills in cavalry warfare

771

End of western Zhou dynasty and start of eastern Zhou dynasty

c. 620

Taoism spreading in China

322

Chandragupta Maurya sets up the beginnings of the Mauryan empire (including much of today's India)

c. 563

Possible birth date of Siddhartha Gautama, a Nepalese prince who became known as the 'enlightened one', or Buddha



A sculpture of Buddha

c. 550

Sinhalese people move into Sri Lanka from India

c. 495

Confucius begins teaching in China

272

Asoka, then a Mauryan ruler, extends Mauryan empire and spreads Buddhism widely through his realm and beyond

256

End of eastern Zhou dynasty in China

c. 250

Crossbow developed in China

221

China united under its first emperor, Qin Shi Huang; start of the Qin dynasty

c. 215

Qin Shi Huang starts work to create what will become the Great Wall of China



Part of the Great Wall of China

206

End of the Qin dynasty

202

Start of the Han dynasty

106

Beginnings of trade along the Silk Road

CE

100

Buddhism beginning to be established in China

c. 320

Chandra Gupta extends territory of Gupta dynasty to include plain of Ganges

c. 350

Ruling Yamato clan becomes very powerful in Japan and its chief begins to assume the role of emperor (claiming descent from the Sun)

377

Kingdom of Anuradhapura begins in Sri Lanka

c. 550

Buddhism begins to become established in Japan

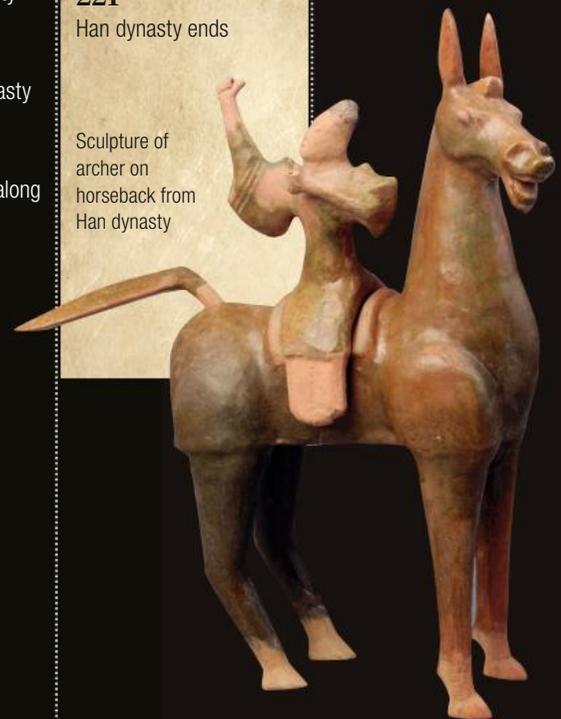
c. 581

Sun dynasty begins rule in China

221

Han dynasty ends

Sculpture of archer on horseback from Han dynasty



Ancient civilisations in Asia

Society/culture (period)	Location within Asia	Comments
Yangshao (c. 5000 BCE) and later Longshan cultures (c. 3000 BCE)	Lower reaches of the Huang He River, China	Founding cultures of ancient China
Indus Valley civilisation (c. 3200–1600 BCE)	Indus River valley (part of today's Pakistan)	Key cities were Harappa and Mohenjo-dara; evidence of drainage systems and wells, use of bronze and copper, and a system of weights and measures; a writing system but not yet decoded
Akkadian empire (c. 2334–2200 BCE)	Mesopotamia	Developed from the city-state of Akkad in Mesopotamia. Under the rule of Sargon (c. 2296–2240 BCE) became the world's first true empire
Xia dynasty (c. 2200–1750 BCE)	Huang He River valley, China	Seen by some as China's first dynasty, emerging from the Longshan culture
Old Babylonian empire (c. 2000–1600 BCE)	Southern Mesopotamia (part of today's Iraq)	Began as a group of small kingdoms and tribes around city of Babylon. Later made part of the Assyrian and then Persian empires
Shang dynasty (c. 1766–1100 BCE)	China	Many agree is China's first dynasty. Had a bronze culture and a form of writing (carved on bones and tortoise shells)
Vedic society (c. 1500–500 BCE)	India	Made up of small kingdoms; overall culture influenced by a people called Aryans (from central Asia) who spoke an Indo-European language
Zhou dynasty (c. 1100–221 BCE)	China	A time when Chinese art and learning flourished; also a time of conflict. The 'Warring States' period, between c. 475 and 221 BCE, was a time when largely independent states jostled for power
Assyrian empire (c. 750–612 BCE)	Mesopotamia	Began as a small group of Aramaic -speaking states and grew to an empire that covered much of the Fertile Crescent. Had an iron technology
New Babylonian empire (612–539 BCE)	Mesopotamia	Joint force of Medes and Persians threw off the controls of Assyria and returned Babylonia to its former glory
Persian empire (539–323 BCE)	Wide expanse of central Asia, from Egypt through to India	Rulers (Achaemenid dynasty) conquer Egypt, India and Indus Valley in building up their empire; first ruler Cyrus the Great. Later empire taken over (and extended) by Alexander the Great
Mauryan dynasty (322–183 BCE)	India	Set up by Chandragupta Maurya who united large parts of India; during the reign of his successor Ashoka (273–232 BCE) India enjoyed a 'golden age'; dynasty destroyed by internal conflict
Qin dynasty (221–206 BCE)	China	Winning state (Qin) of the 'Warring States' period (see above); its leader, renamed Qin Shi Huang, united China for the first time
Yayoi period (c. 350 BCE–250 CE)	Japan	Bronze being used, and some iron by early rice-growing societies
Han dynasty (206 BCE–220 CE)	China	Began when an army, led by peasant Liu Bang, overthrew Qin dynasty; saw start of first professional army, improved trade and prosperity; new emphasis on education; new social class of bureaucrats emerged whose status acquired through learning
Gupta dynasty (320–467 CE)	Northern India	Chandra Gupta (c. 320–330 CE) and his son Samudra Gupta (330–380 CE) built up the empire that is regarded as a high point of Indian culture

Source B3 Some of the ancient empires and civilisations of the Asian region



Source B4 Part of the Buddhist religious paintings at Ajanta Caves, India, painted during the Gupta dynasty

Check your learning

- 1 Look closely at Source B1 (the map) and a modern atlas. Find two Asian countries that have in their past been ruled as part of more than one kingdom, dynasty or empire. Record your findings in your notebook in a table like that shown below:

Modern country	Past kingdoms, dynasties or empire of which it was once a part

- 2 Through research, find out three religions, besides Buddhism, that originated in Asia.
- 3 What was happening in China around the time of the collapse of the Indus Valley civilisation?
- 4 The Qin dynasty was established in China in 221 BCE. Approximately how long after this did Buddhism become established in Japan?
- 5 Use a physical map of Asia from your atlas to identify five distinctive physical features of Asia (mountains, river, ranges, etc.). For *each* feature, suggest how it might have influenced the history of those who lived near it or encountered it (such as conquerors).
- 6 Which two cultures formed the basis for the emerging society of ancient China?
- 7 Who headed up the world's first proper empire, and where was it?
- 8 What do you know about the Vedic society in ancient India?
- 9 Describe two developments that emerged in the society of ancient China during the Han dynasty.
- 10 **a** Which Chinese leader united China for the first time?
b Which Zhou state had he formerly led?
- 11 The Gupta dynasty of India was a high point in India's cultural past. What evidence does Source B4 provide about what life might have been like in India at that time?

depth study option

Ancient China

*The **society** of ancient China was one of the earliest in the world to become urbanised. In fact, many of its current features were set by cultural practices and **urban** traditions laid down thousands of years ago.*

Like the other earliest **civilisations**, such as those of ancient Egypt and Sumer, China's had its roots in farming. When the last **glacial** ended, **Stone Age people** began to drift towards the fertile valley of the Huang He (Yellow) River. By about 8000 BCE, people were growing rice and millet there and herding animals. In time, villages and then towns formed from these settlements, some becoming cities. Beliefs and art forms developed. So did a system of writing.

China has contributed a great deal to the modern world. Besides the more obvious things—chopsticks, Chinese food, martial arts—the Chinese were the first to make silk cloth. It is from China's long traditions that we get practices such as **acupuncture** and fireworks. It was the

Chinese who first used a magnetic compass and crafted **porcelain** china.

As in ancient Egypt, ancient China was ruled for most of its last 3800 years by a series of **dynasties**. For nearly half of this time, these were headed up by **emperors**, such as Shi Huangdi of the Qin dynasty. His tomb was 'guarded' by thousands of terracotta statues, some of which are shown on this page.

China's society became very highly organised. Its written language was common across the country as were its cultural values. Some historians say this is what held its civilisation together for so long.

Key inquiry questions

- 6.1 How do geographical features influence human settlements?
- 6.2 What shaped the roles of key groups in ancient societies?
- 6.3 How do beliefs, values and practices influence lifestyle?
- 6.4 How do contacts and conflicts change societies?

Hundreds of terracotta warriors were found in the tomb of Emperor Qin Shi Huang of the Qin dynasty.



6

bigpicture

Ancient China

Evidence of Neolithic cultures has been found at sites in the Huang He River valley. Pottery and other artefacts were also found in Yangshao and at the settlement of Longshan. The Longshan culture came to dominate the region about 3000 BCE. From this emerged what most scholars claim was China's first dynasty.

China was united for much of the next 3600 years under the rule of dynasties. In between some dynasties were periods when rival kingdoms struggled for power. There was also nearly a century of rule under Mongolian invaders. Another invading people, the Manchus, formed China's last dynasty, the Qing. It ended in 1912 CE. By 1949, China was being ruled as a communist country.



220

Work begins on joining up and extending the Great Wall

206

Start of Han dynasty, during which China's bureaucracy was expanded and strengthened

140

Han emperor Wu Di commences rule

563

Siddhartha Gautama (Buddha) born

481

Start of Warring States period

551

Confucius born

1766

Start of Shang dynasty, during which a system of writing emerged and large cities were built

c. 2200

Possible start of Xia dynasty

c. 2000

Longshan culture declining

c. 1122

Start of Zhou dynasty



A bronze urn made during the Warring States period of the Zhou dynasty

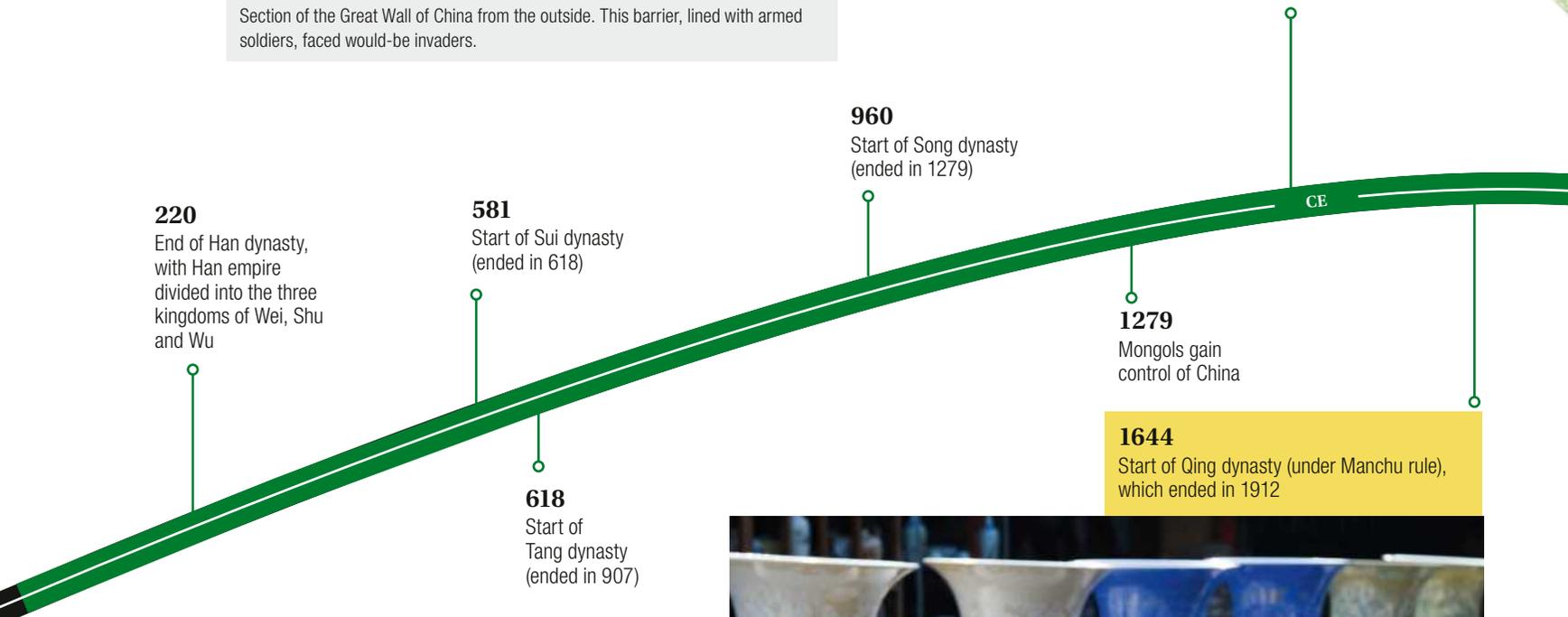
221

Start of 15-year Qin dynasty, and rule of China's first emperor, Qin Shi Huang





Section of the Great Wall of China from the outside. This barrier, lined with armed soldiers, faced would-be invaders.



220
End of Han dynasty, with Han empire divided into the three kingdoms of Wei, Shu and Wu

581
Start of Sui dynasty (ended in 618)

960
Start of Song dynasty (ended in 1279)

1368
Start of Ming dynasty (ended in 1644)

1279
Mongols gain control of China

1644
Start of Qing dynasty (under Manchu rule), which ended in 1912

c. 100
Evidence of steel being made in China

618
Start of Tang dynasty (ended in 907)



A trench of partially excavated terracotta warriors, built to protect the tomb of China's first emperor: Qin Shi Huang



Porcelain china being made in Jingdezhen, the home of 'china' pottery

Source 6.1 Timeline of some key events and developments in the history of ancient China

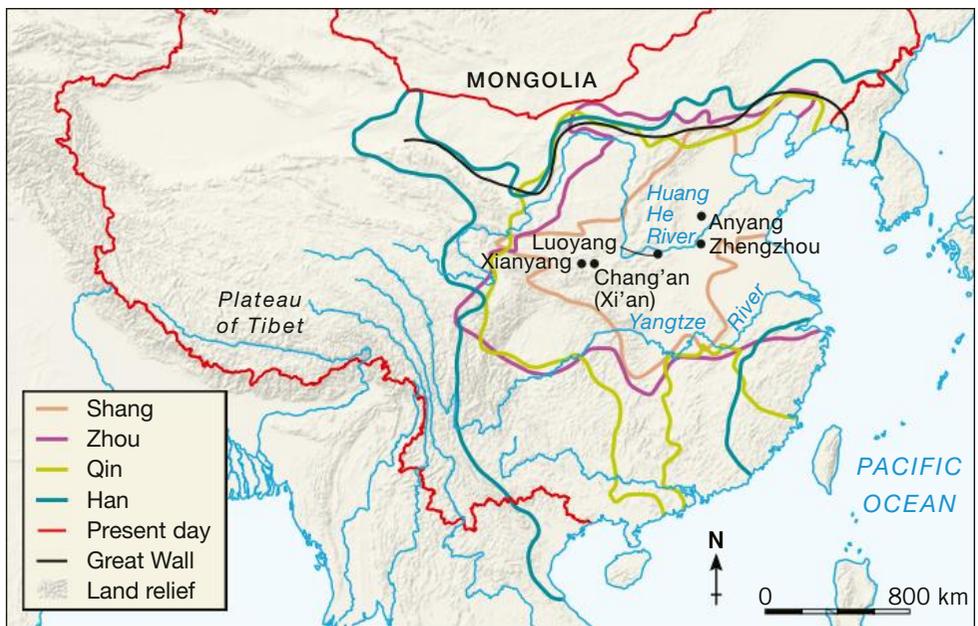


Source 6.2 A steep section of China's 6500-kilometre-long Great Wall

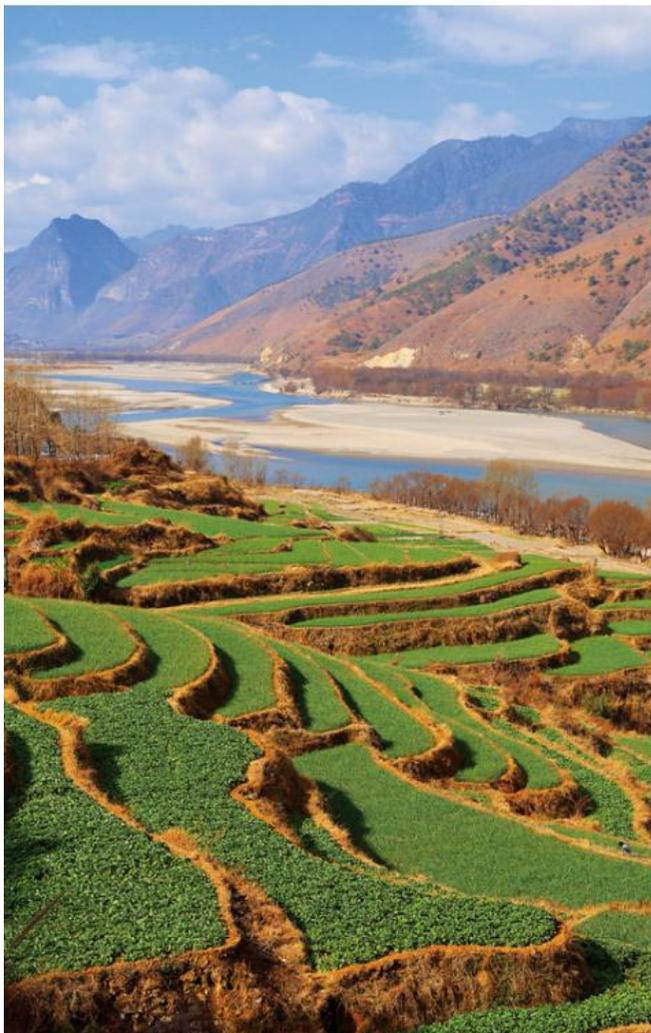
6.1 How do geographical features influence human settlements?

*Modern China, which is 9.6 million square kilometres in area, is the world's third-largest country after Russia and Canada. (Australia is the sixth biggest.) In 2009, about 1.3 billion people, almost 20 per cent of the world's population, called it home. China has many huge cities as well as **infrastructure** such as bridges and massive dams. It also has a growing number of industrial centres.*

Yet it began as a small settled area in the Huang He (Yellow) River valley. From that, it grew to just over half its current size by 220 BCE. There were cities then, as well as huge palaces and canals and roads. But the society was still mainly built around its agriculture.



Source 6.3 The territorial borders of some past dynasties and of present-day China



Source 6.4 Part of the Yangtze River

Landscape and climate

For a long time, ancient societies to the west knew very little about China. The largest ocean on Earth (the Pacific) lay to its east. To the south were dense tropical forests of places such as today's Myanmar, Laos and Vietnam (see Source 6.5). To the west were the towering Himalayan ranges, the Tibet Plateau and the mountainous country of parts of today's Pakistan and Afghanistan. To the north-west were huge deserts. It was only China's northern edge that was less protected by geographical features. Over 2000 years ago, work began (and was later continued) to protect much of this frontier with a huge wall (see Source 6.2).

China has two very long rivers: the Huang He River and the Yangtze further to the south. They both begin in the high plateaus to the west. The Yangtze is some 6300 kilometres long, about 800 kilometres longer than the Huang He.

The Huang He river basin is mostly flat, which makes it ideal for growing crops such as millet (a kind of cereal). Regular floods deposit fertile silt on the riverside lands as the Nile River did in Egypt. South China is more mountainous. Much of the Yangtze River basin and surrounds is better suited to growing rice and tea.

China's vast area and range of landscapes mean wide variations in climate. To the south, the climate tends to be more tropical, with **monsoonal** rains and regular **typhoons**. The north is typically drier. Some desert areas in the north-west have temperatures in the high 40s (°C) in summer and snow on the sand dunes in winter.

Thinking about your observations



It is easy to let the information that our senses detect wash over us. There is so much to do, we often don't take the time to focus on what our senses are telling us. Observation is a very important thinking skill for such things as information-gathering tasks.

Below is a physical map of China. Observe the terrain and physical features, using the Key for reference. Note the different landforms and geographical features, and where they are. Observe the extent of certain types of landforms, such as deserts, and the length of certain physical features, such as rivers. Also look at the pattern of human settlement. What do you conclude about China?



Source 6.5
Physical map of East Asia, including China

KEY		
Desert	Forest	Cropland
Grassland	Highland	Sea floor relief
Shrubland	Mountains	River
Mt Everest 8848 m	Lake	Country border
	Mountain	Disputed border
		Over 5000000 people
		1000000 to 5000000 people
		500000 to 1000000 people
		100000 to 500000 people
		Under 100000 people
		Country capital city

6.1 How do geographical features influence human settlements?

Remember

- 1 Prepare a facts chart on China's main geographical features.
- 2 **a** Why was construction of the Great Wall begun?
b What link did this have with the country's geography?
- 3 **a** Explain how geographical features helped to isolate China from the rest of the world for a long time.
b What impact do you think this isolation would have in shaping the society of the people who lived there?

Understand

- 4 The Yangtze River is the third-longest river in the world. Find out which two rivers are longer.
- 5 Suggest why the earliest Neolithic settlements in ancient China might have drifted towards the eastern stretches of the Huang He River (see Source 6.5).
- 6 Explain how the terrain in China influenced some of the food crops grown in particular regions.
- 7 Suggest reasons why the early human settlements of China were located where they were.

Apply

- 8 The residents of the remote planet Xkrl are being threatened by development by people from Earth. Your brief is to 'create' (and sketch) the world in which the Xkrlons live—one in which 'natural features' mostly (but not completely) protect it against invasion. What are these natural features? Why do they provide protection? Where are the Xkrlons most vulnerable? Why? Add labels to explain.

Analyse

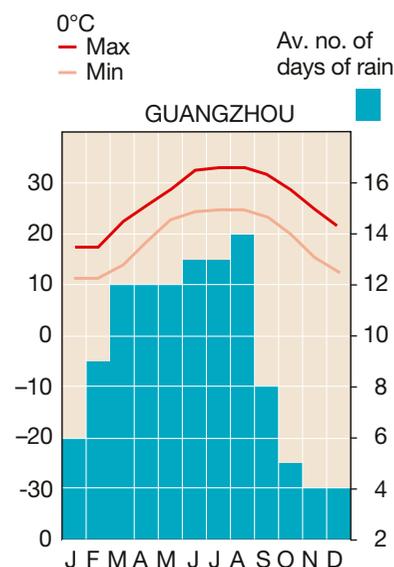
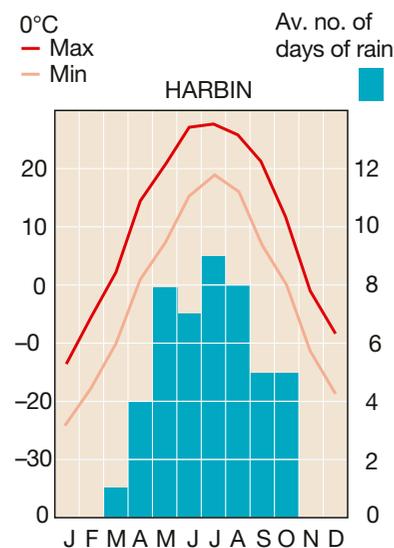
- 9 Source 6.6 shows climographs for Harbin (in China's north-east) and Guangzhou (in China's south-east). Compare and contrast the data. Write two short paragraphs to explain how the different climates of these two cities would affect the lifestyle of their people.

Evaluate

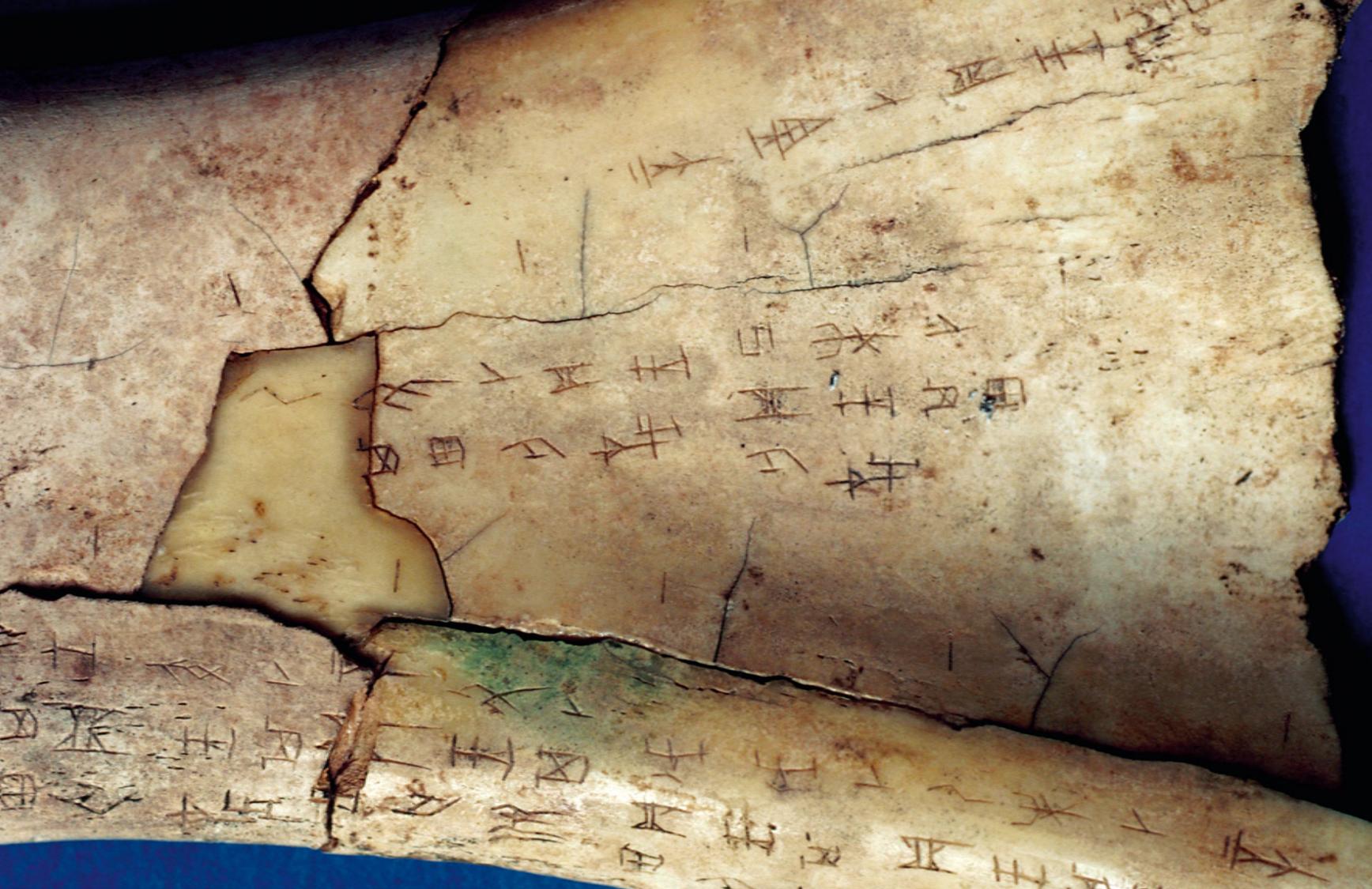
- 10 Which of China's surrounding barriers (natural and built) do you think would have posed the greatest challenge for an invading force? Justify your opinion. Suggest what an invading force might have had to do to overcome this obstacle.

Create

- 11 Start at any point on the Chinese border shown in Source 6.5. Extend a ruler from this point, in any direction, to another point on China's border. This represents the journey you will travel. In order, list all the physical features and landscapes you will cross as part of your journey. Conduct extra research if you need to. Which feature do you think will represent the greatest challenge, and why?



Source 6.6 Climographs for Harbin and Guangzhou



Source 6.7 A cracked oracle bone

6.2 What shaped the roles of key groups in ancient societies?

*Ruling **dynasties** headed the **society** of ancient China. Members of these powerful families inherited their great wealth and status. A new dynasty often began after a struggle for power between rival **warlords** or **kingdoms**; the 'winner' became the new ruler. Often a dynasty ended because the ruler was corrupt, cruel or weak. That ruler had a problem if nature was out of balance at the same time (causing severe floods or poor harvests, for example). The people would see this as a sign that the ruler no longer had a mandate (permission) from 'the heavens' to rule.*

The palace complexes in which ruling families and their supporters lived were highly organised social units. Everybody, from the emperor down to the humblest servant, had a role to play. This order and harmony within the complex was reflected in the society at large.

Dynasties

The top social group in ancient China was the imperial (the ruler's) family. For much of China's history, these families were part of ongoing dynasties. After 221 BCE, rulers were **emperors**, all men except one. These ruling families were a very wealthy and privileged group.

Some dynasties (such as the Han and Tang) brought long periods of peace and prosperity to China. Others (such as the Zhou) were marked by extended conflict. There were also unsettled times when invaders such as the Mongols fought to gain control in China (see Source 6.1).



Bronze food container, made during the Shang dynasty

Shang dynasty (c. 1766–1122 BCE)

Impressive bronze, ivory and **jade** artefacts were made that showed a high level of craftsmanship

System of writing in place, and horse-drawn chariots used

Large cities (e.g. Zhengzhou, Anyang), with palaces and temples (see Source 6.3)

Ruler seen as divine; ancestors worshipped

Calendar introduced (basis for Chinese calendar today)

Zhou dynasty (c. 1122–256 BCE)

Eastern territory divided into fairly independent states, ruled by lords

New capital at Luoyang (see Source 6.3)

Confucius spreading his views for good living (about 500 BCE)

Iron introduced

Warring states period: after 475 BCE, states fought for over 200 years to gain supreme power; the state of Qin won



Wine vessel made during the Zhou dynasty



Some of the thousands of terracotta horses and soldiers buried to guard the tomb of China's first emperor, the Qin ruler Shi Huangdi

Qin dynasty (221–206 BCE)

Currency and weights and measures standardised

Strict new set of laws (that saw Confucian scholars harshly treated)

China unified and economy strengthened

Common language introduced

Work begun to build the Great Wall

Han dynasty (206 BCE–220 CE)

Large numbers of trained officials appointed to help administer the empire

Emergence of the idea of appointment by merit (based on learning)

Renewed spread of Confucian teaching

Laws simplified and taxes reduced

Trade greatly increased because of the Silk Road

Professional army established

Han spearhead, complete with 'victims'



Source 6.8 Some artefacts from the early dynasties

Han dynasty

The Han dynasty was the longest of China's dynasties. It lasted for nearly four centuries (from 206 BCE to 220 CE). It was broken only by a brief takeover by the Xin dynasty between 8 and 25 CE. It began when a rebel army, led by the popular but poor peasant Liu Bang, overthrew the remains of the Qin dynasty.

Liu Bang became the first Han emperor, renamed Gao Zu. His sense of fairness and his reforms eased much of the suffering and fear the Qin had imposed on the people. His reforms also restored the importance of Confucian ideals for education and **civil service**. He set up an academy for examinations where those who studied could become eligible for appointment to positions in society based on merit. In fact, the centralised and efficient state created in China under the Han dynasty provided a model for China for the next 2000 years. It saw a new emphasis placed on reward for effort; social status became linked to learning.

Professional army

During the Han dynasty, China's first full-time army was created. The arts and sciences flourished and there were many inventions.

Growth of trade and cities

Trade increased, boosting the size of many cities. The Han capital, Chang'an (now Xi'an), built after Shi Huangdi died, remained China's capital for 1000 years.

A **census** was conducted in China in 2 CE. It confirmed a population of 55 million, about eight times that of the ancient Roman empire. It was during Han rule that China was linked with the West for the first time.

Growth of public service

Prosperity and strength peaked under the sixth Han emperor Wu Di (140–87 BCE). By then, Confucianism was almost China's official 'religion'. Education was encouraged and a new social class was emerging. These were men whose qualifications and abilities earned them a career in the public service. Their status was gained through learning, not wealth or birth. The **chancellor** appointed in 124 BCE, Gongsun Hong, had once been a pig keeper.



Source 6.9 Artist's impression of Han emperor Ngai (6–1 BCE) presiding over his court. This work was painted in the 17th century.



Source 6.10 Ancient painting of women playing for the emperor. Music was seen to have special powers. Instruments included bells, chimes, harps, flutes, drums and the stringed zither.

Social hierarchy in China

Like most human societies, ancient China was based on a strict social **hierarchy**. At the top were the wealthy and privileged: the rulers, the scholars and the nobles. Unusually, the merchants had less social standing than farmers.

Emperors and their families

The ruling family (after 221 BCE, the family of the emperor) was at the top of the social hierarchy. These families lived lives of luxury in palaces. The ruler (the emperor once China was united) owned all the land, but might choose to give some to nobles.

Farmers could live on the land in return for working it. They also paid heavy taxes (in produce, such as rice) and provided other services. These might have included serving as soldiers or labouring on building projects. There were slaves in ancient China, but they were not a large social group as they were, say, in ancient Rome.

Food (including meat) was plentiful for ruling families, as were treasures and embroidered or painted silk garments. Leisure time might be spent drinking tea or rice wine, while being entertained by palace dancers and musicians (see Source 6.10), or playing board games.

Nobles

Nobles often included the emperor's relatives, top army commanders, very wealthy land owners and conquered lords of former kingdoms. They, too, led privileged lives, often in palaces of their own. Sometimes their 'homes' were located within the emperor's palace complex. There they mingled with government officials who administered laws and managed tax collections. There were also **concubines** and **eunuchs**. One or two highly trusted eunuchs might be advisers and confidants of an emperor.

Scholars (the *shi*): former elite warrior class who, over time, became highly educated, respected for their knowledge and learning

Farmers (the *nong*): a poor group, but highly respected for their hard work to feed the population and to provide tax revenue for governments. Most soldiers came from this group.

Artisans and craftspeople (the *gong*): a mostly poor group, but well regarded for their skills and labour in producing what people needed (e.g., cloth, weapons, buildings, jewellery).

Merchants (the *shang*): a wealthy group, but regarded poorly for their perceived greed and self-interest. Some merchants would buy land to farm to improve their social status.

Source 6.11 Beneath the imperial family and the nobles, Chinese society was divided into four broad groups. This source depicts these in order, from the highest social class down. By the time of the Ming dynasty, many of the divisions between these groups had become less rigid.

significant individuals

Qin Shi Huang

Ying Zheng had ruled the state of Qin since he was 13. It was one of the mostly independent states formed during the Zhou dynasty. In 221 BCE, after defeating the last of the other states, Ying Zheng declared himself emperor of China. He changed his name to Qin Shi Huang. This meant 'first magnificent god of the Qin'.



Source 6.12 Artist's impression of Qin Shi Huang, painted during the 19th century

Qin Shi Huang's achievements

Qin Shi Huang's victory unified a country that had been divided by war between rival kingdoms for 260 years.

The new emperor built his massive palace within a walled complex at his capital of Xianyang. There were also the palaces of some 270 feudal lords.

Source 6.13

The land was divided, battles broke out daily, blood flowed over the plain. Now our emperor has made the world [China] one family and weapons are put aside.

From a Chinese legal document prepared during the rule of Shi Huangdi

Qin Shi Huang ordered them to relocate to Xianyang when he defeated the other Zhou states.

Qin Shi Huang did much to organise, unify and protect the new empire. He was an autocrat (ruler with total power) but a very clever administrator (manager). The model he used to govern was a system called **Legalism**. It held that a people

were, by nature, weak and selfish. Thus, a strong centralised government and strict discipline were needed.

Qin Shi Huang saw past traditions as a threat to his rule, particularly any that encouraged free thought. These included the teachings of Confucius.

Qin Shi Huang's 'darker side'

Qin Shi Huang was feared by his people. Thousands died working on his building programs. He also ordered that writings that did not support his ideas be burned. Scholars found reading the works of Confucius were killed or enslaved. Some 460 scholars were buried alive for the 'crime' of owning banned books.

Qin Shi Huang also taxed the people heavily and **conscripted** them to serve in the army and work on his projects. Strict laws were introduced; people could be burned alive, branded, or have their nose, feet or head cut off for breaking them.

Such behaviours eventually angered his people. Qin Shi Huang began to fear he would be killed. Perhaps because of this, he became more isolated and more



Source 6.14 Some key achievements of Qin Shi Huang



obsessed with his death. He began to drink substances containing mercury and other poisons that he hoped would give him eternal life. He was only 49 years old when he died.

His death

Qin Shi Huang died while on a journey during a hot summer in 210 BCE. He and his aides were touring the east of the country. His chief adviser, the eunuch Li Si, knew that there could be a revolt if the people realised that the emperor had died before a successor was announced. So he left Qin Shi Huang's corpse in the **litter** in which he was travelling and arranged for it to be surrounded by cartloads of dead fish.

On reaching Xianyang, Li Si told Qin Shi Huang's unwanted son to commit suicide (which he did). The younger son, Qin Er Shi, was then appointed as emperor.

Qin Shi Huang was buried in an elaborate tomb, prepared for him during his life. He was 'protected' by a terracotta 'army' of soldiers, horses and chariots.

Last days of the Qin dynasty

Soon after Qin Er Shi was crowned, a powerful eunuch at the court, Zhao Gao, persuaded the new emperor to have Li Si killed. Qin Shi Huang's former adviser was cut in half in the marketplace. Uprisings and revolts followed. By the time Qin Er Shi was forced to commit suicide, the civil unrest was almost out of control. Soon a new dynasty, the Han, would be in power in China.

Source 6.15 Artist's impression of the emperor travelling in a litter. Often the curtains of the litter would be drawn to protect the emperor's privacy.



- 1 Describe how China's first emperor came to power.
- 2 Draw a concept map, based on Source 6.14, expanding on some of the effects you think Qin Shi Huang's reforms might have had on China.
- 3 Given that he introduced so many reforms, why do you think Qin Shi Huang was so fearful for his life?
- 4 Why was Li Si so trusted by the emperor?
- 5 What happened in China after Qin Shi Huang died?
- 6 List at least three reasons why you think Qin Shi Huang is regarded as a historically significant figure.



Source 6.16 Some of the thousands of excavated terracotta warriors guarding the tomb of Qin Shi Huang

perspectives: Qin Shi Huang

Historians hold different perspectives about Qin Shi Huang.

The traditional view of Confucian scholars then and now is that he was a brutal tyrant motivated by self-interest and cruelty.

A 1955 book by an author in Communist China, the *Complete History of China*, describes Qin Shi Huang being motivated only by a desire to preserve the wealth of the ruling class and its power over the common people. (Communism is a political system in which all the property and goods of a society are owned by the people, or the State, as a whole—not by just a privileged few.)

Other 20th century Chinese scholars such as Ma Feibai see him as a man of courage and vision. They praise his strength in uniting China. They see his motives as a wish to do the right thing for the new empire.

- 1 As a class, discuss why some of these different perspectives might be held about Qin Shi Huang.
- 2 What is your view about the man, based on what you have learned and heard? Write a paragraph to describe your thoughts.

Women

From birth, women in ancient China were seen as lower than men socially. They were expected to do what their fathers and husbands said. Women who pushed against these restrictions were described in ancient Chinese records as ‘crowing hens’.

Women married whom their fathers chose, and were not educated (though wealthy women might receive some education). They had to accept that their husband might have other wives and mistresses.

Their life was spent almost entirely within the home (or palace, if wealthy). Poorer women typically cooked, cleaned, wove cloth, raised the many children they were expected to have, and helped out on the land if married to farmers.

cause and effect: foot binding

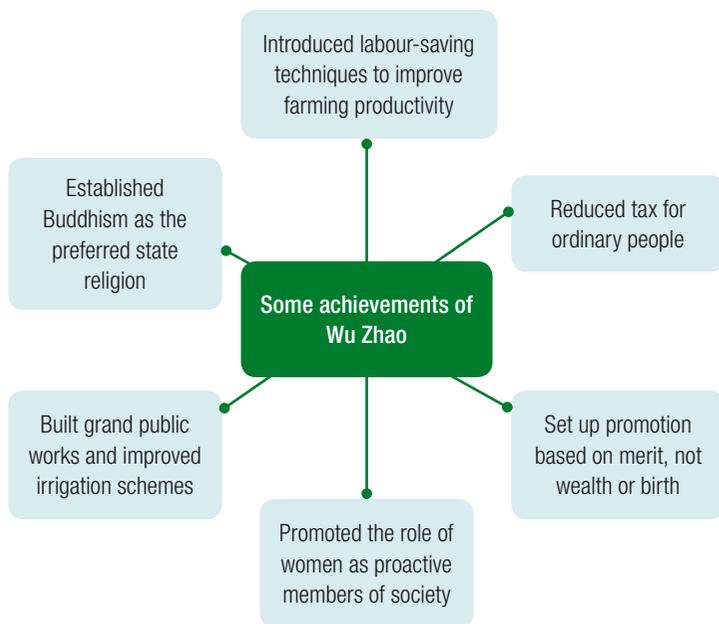
The motivation for (or cause of) foot binding in ancient China was to improve a woman’s social status (and hence the status of her family). Bound feet, for a time, were essential for a ‘good’ marriage. The practice began among the wealthy, and then became more widespread. A poor girl might have her feet bound to improve her family’s social prospects.

Bones in a girl’s foot were broken and the feet tightly strapped until she was fully grown. The U-shaped foot had all its toes but the big toe curled under the sole. The foot might be 10 centimetres long.

The effect of foot binding was to inflict great pain on the woman. Walking was impossible. Poor women with bound feet, who had no choice but to work, often did so on their hands and knees.



Source 6.17 The bound foot of a Chinese woman, photographed in 1992. Foot binding was abolished in the early 20th century, but was still illegally practised in some areas.



Source 6.18 Some of the achievements of Wu Zhao

Wu Zhao

Wu Zhao was the only woman to become emperor in China. As such, she is a significant figure. She was born in 624 CE, during the Tang dynasty (618–907 CE). Her family was rich and well connected, and she was beautiful and very clever.

At 14, she became a low-grade concubine of the emperor Taizong. Her beauty and intelligence soon attracted his attention, and his son's. She was given privileges that gave her insights into court procedures.

In 649 CE, the emperor died. So Wu Zhao was sent to a Buddhist **nunnery**, as was common practice for childless concubines. There she might have stayed but for the interest of Taizong's son. He was now emperor Gaizong. He brought her back to the court as a higher-grade concubine.

Some historians **contest** that what happened next was an unfair attempt to smear her. But the story goes that her fierce ambition drove her to kill her baby daughter. She then blamed the murder on the empress and the top concubine. The emperor Gaizong believed her and made her his new empress. The other two women had their hands and feet cut off before being thrown down a well.

In 660, Gaizong had a stroke. So Wu Zhao took over many of his duties. She had the intelligence, experience and skills to do so. When he died in 683, she appointed one of her sons, Zhongzong, as emperor. But he was too independent for her liking, so she forced him to give up the throne. She then appointed another son over whom she had more control, Ruizong.

By 690 CE, Wu Zhao decided to stop being 'the power behind the throne'. She crowned herself Emperor Zetian and set up her own dynasty, the Zhou. This briefly interrupted the Tang dynasty. In her old age, she was pressured to give the throne back to Zhongzong. She died in 705 CE, after having control of the country for almost half a century.



Source 6.19 Artist's impression of Wu Zhao

Key social groups in ancient China

Social order and harmony were more highly valued by the ancient Chinese than by civilisations in the west. These values were reflected in almost every aspect of people's lives. Each social group knew what was expected of them and how to behave in respect to other groups.



“ I'm the First Wife of a noble. Our palace is three storeys high and very elegant. We have lots of servants. I travel in a litter when I go out so people can't see me. I wear silk clothes and jewellery made of gold and jade. My hair is tied up on top of my head so I look taller. ”



“ I'm one of the emperor's closest advisers, and a **eunuch**. The emperor trusts me because I cannot father children or threaten his relationship with his wives. My testicles were removed when I was a boy. My poor parents sold me to the palace. Some people bribe me to pass on information to the emperor as I am one of very few who speak to him directly. ”



“ I'm a Han **mandarin**, one of China's top officials. I'm a scholar, of course, and I can read and write. Along with thousands of others, I had to pass an exam lasting 60 hours to become an official. I passed first time as, like most officials, I am clever. Many try to cheat, and some kill themselves if they fail the exam. ”



“ I'm a Tang potter—an **artisan**, if you like. Merchants buy my pots and transport them west in camel caravans and in carts pulled by oxen. For all their money, merchants are not as well respected as I am. I have skills, learned from my father. I will pass them on to my son. ”



“ I'm one of the emperor's many **concubines**. I have borne him two sons. This gives me some security. Otherwise I might be sent to a monastery when he tires of me, or dies. I came to the palace when I was 14. The Empress, a First Grade wife, was always kind to me. Some of the lesser-grade wives were not. ”



“ I'm a **calligrapher** and a scholar, too. It took me years of practice to write with ease the thousands of characters I know. They started as tiny pictures. Over time they became more stylised. I use a fine brush and ink made from soot. Did I mention that I am highly respected? ”

Source 6.20 Some of the social roles of people in ancient China

contestability: the first dynasty

Many historians consider that the Shang dynasty was China's first. Others contest that it may have been the Xia dynasty. The problem is that there are no written records of China's history before about 1300 BCE. Those that mention the Xia dynasty were written long after it was said to exist.

The historian Sima Qian (1st century CE) stated that the Xia dynasty was falsely 'created'. He said this was done to justify the Zhou dynasty's takeover of the Shang. In other words, the Zhou were returning China to the 'way it had been' before the Shang. Modern historians remain cautious. (After all, Sima Qian also wrote that the mother of the first Shang king became pregnant by standing on the footprints of a big bird!)

The earliest date given by scholars for the start of the Xia dynasty is 2205 BCE, and 1558 BCE for its end. But for a long while, there was no archaeological **evidence** to support the existence of the Xia dynasty.

Then, in 1959, excavations at Erlitou revealed what some claim was the Xia capital. The tombs and palace-like structure found there date from about 2100 BCE. The bronze artefacts on the site are the oldest in China.

Despite this evidence, some historians still contest that this is not enough to confirm the existence of the Xia dynasty. They say more evidence is needed, such as a written script. At best, they argue, the remains may be evidence of a transition **culture** between the Longshan culture and the Shang dynasty.



Source 6.21 A bronze wine beaker said to be a Xia artefact



Source 6.22 Jade discs believed to be from the Xia dynasty

6.2 What shaped the roles of key groups in ancient societies?

Remember

- 1 **a** What was the 'mandate of heaven'?
- b** How did it shape the role of China's rulers, and the way in which they were perceived by the people?
- 2 Create a timeline that shows (using colour shading on the timeline bar and a matching key) the dynasties of ancient China. Which dynasty ruled for the longest period of time?
- 3 Who was Wu Zhao? Why was this person such a significant figure in Chinese history?
- 4 What sort of social role could a poor woman expect in life in ancient China? Why?
- 5 **a** What jobs might farmers in ancient China be sometimes called on to do?
- b** Do you think farmers, though poor, felt valued within the society? Explain.

Understand

- 6 In your notebook, match the Chinese words that describe social roles with the examples given: *nong*, *gong*, *shang*, *shi*; merchant, farmer, calligrapher, jewellery maker.
- 7 Into which of the four social classes shown in Source 6.11 would you put *each* of the following: Chinese warlords, eunuchs, calligraphers, weapon makers?
- 8 Copy the following table into your workbook. Then draw lines to connect the items in the left-hand column with items in the right-hand column.

Relevant ancient dynasty	Significant achievement or development
Zhou	calendar introduced
Han	currency and weights-and-measures standardised
Shang	iron started being used
Qin	professional army established

Apply

- 9 Draw a mind map to display reasons why Qin Shi Huang was a significant figure in history.
- 10 Use what you have learned (and your imagination) to write an account of a day in the life of a Chinese emperor.
- 11 Draw a timeline to record some of the significant events in Wu Zhao's life.
- 12 The author of Source 6.23 writes about watching her grandmother (who had bound feet). Based on this and what else you know about foot binding and women's roles, write and perform with a partner a dialogue between a poor farmer and his wife. The man wants his young daughter's feet to be bound. Empathise as you do this: think as they would have thought *then*, not as you think *today*.
- 13 Think about the various factors that shaped the society of ancient China. Prepare a visual collage of factors that you think are currently shaping Australian society today.

Source 6.23

When we came home from shopping, the first thing she would do was soak her feet in a bowl of hot water, sighing with relief ... Then she would set about cutting off pieces of dead skin. The pain came not only from broken bones, but also from her toenails, which grew into the balls of her feet.

Extract from *Wild Swans: Three Daughters of China*
by Jung Chang





Source 6.24

14 Many women in ancient China had their feet bound to improve their chances of securing a 'good' marriage.

- a** Suggest any ways that women today in Australia damage (or risk damaging) their bodies in the interests of 'marrying well'. Discuss in small groups.
- b** Consider what such behaviours (in ancient China and today) symbolise about the roles of men and women.

Analyse

- 15 a** Describe the appearance of the men in Source 6.24.
- b** To what social group do you think they belonged? Give reasons for your answer.

Evaluate

- 16** Decide on the five factors you think were most important in influencing how the society of ancient China was organised. Share your list with a partner. Try to convince him or her to accept your ranking if there are differences.

Create

- 17** In groups of five or six, present a puppet show for the class about some aspect of life in ancient China that clearly shows the roles and responsibilities of differing social groups. Share the tasks involved in planning the task, writing the script, making the puppets and their costumes, preparing the backdrop, manipulating the puppets and providing the 'voices'.
- 18** Select any two figures shown in Source 6.20. With a partner to share the tasks, write a short dialogue between the characters. Present it for the class if asked, perhaps using costumes and props from home. Your dialogue should reflect the differences between the social roles you select, not only in the words said, but also the tone of voice and body language.



Source 6.25 The mummified remains of the wealthy Chinese woman Xin Zhui (see p. 303)

6.3 How do beliefs, values and practices influence lifestyle?

*The **civilisation** of ancient China was influenced by a complex mix of beliefs, values and traditions. Some, such as Taoism, were religious; others, such as Confucianism, were more to do with behaviour. Closely tied in with these were many unique rituals to do with how people were buried, how they arranged their homes, how they drank their tea and many other practices.*

Options

How beliefs, values and practices influenced the lifestyle of the ancient Chinese is discussed in respect to the three topic areas listed below.

Choose ONE of these:

- everyday life (pp. 293–5)
- warfare (pp. 296–301)
- death and funerary customs (pp. 302–5)

Related activities are on pages 306–7.

Beliefs and values in ancient China

Ancestors had been worshipped by the ancient Chinese since the Shang **dynasty**. So had gods and goddesses. Like many **deities** of other civilisations, they were believed to control the forces of nature. People tried to keep their ancestors and deities happy. Natural events—such as floods or poor harvests—were taken as a sign that the gods were displeased. Rituals to ensure they remained happy included (at first) human sacrifice.

Three dominant influences on ancient China's beliefs and values were Confucianism, Taoism and Buddhism. Judaism, Christianity and Islam would also be introduced to China, but were not dominant.



Source 6.26 Statue of Lao-Tzu

道

Source 6.27 Chinese character representing 'the Way'. Some people today wear this symbol as a tattoo.

Taoism

Taoism (or Daoism) began with the teachings of Lao-Tzu (600–531 BCE). He believed that, to live forever, people had to become one with the life force (the Tao or 'the Way'). This effort required constant change to balance within oneself the yin (female) and yang (male) forces that he believed made up everything in the world. Two things helped this spiritual struggle. The first was **meditating**, usually at **shrines** built in beautiful natural spots. The second was exercise, such as kung fu and t'ai chi. Today we still see both of these aspects reflected in the lifestyle of the Chinese.

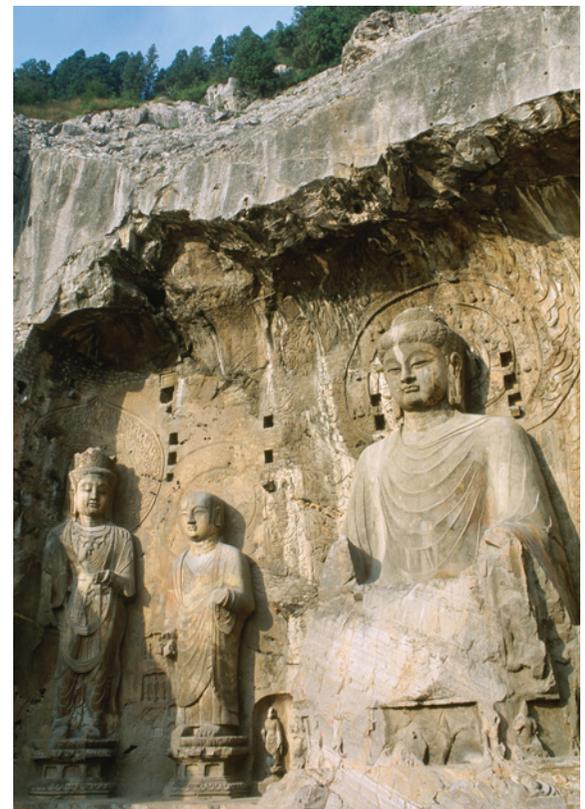
Buddhism

Travellers from India brought Buddhism to China during the 1st century CE, via the Silk Road. By the middle of the 5th century CE, it was the state religion in China. It was begun by a wealthy Indian prince, Siddhartha Gautama, who was born around 563 BCE. He was upset by the suffering and poverty he saw as a young man. So he turned his back on his inherited wealth to search for more spiritual meaning. He called this process looking for 'the truth'.

The state of **Nirvana** he sought was one where there was no more hurt or pain. A person who reached it, as he did, became one with the universe, or 'buddha', which means 'the enlightened one'. He or she was then freed from all the bad things about being human, such as wanting to kill, cheat or lie. To reach nirvana, a person might have to be **reincarnated** (live again in another form) many times. Each life lived, with its unique experiences, taught the person more.



Source 6.28 The yin–yang symbol. Yin and yang were seen as two equal and opposite forces that together controlled the world. They had to be in balance. The yin included things that were cold, closed, dark and still; the yang, those that were hot, open, bright and active.



Source 6.29 Carving of Buddha, Fengxian Temple, Longmen Caves

Using multiple intelligences



Confucius (K'ung Ch'iu) (c. 551–479 BCE) was born at a time of civil war in China. As a man, his fear was that this conflict would tear China apart. He developed a set of ideas, called Confucianism, which he thought would help.

Confucianism was not a religion but a code of behaviour. It was to influence almost every aspect of life in China.



Source 6.30 Artist's impression of Confucius giving wise advice in dealing with a wrongdoer

Dr Howard Gardner, an American education specialist, first proposed the theory of multiple intelligences in 1983. He claims that we all have a unique mix of intelligences, some stronger than others. For example, a boy with strong verbal/linguistic intelligence might write wonderful essays but be a clumsy soccer player; and a girl with strong bodily/kinaesthetic intelligence might be a 'wiz' on the tennis court but a poor speller.

We can each work towards our full potential by first knowing what our mix of intelligences is, and then building on it. It might, for example, influence what we do as a career.

Dr Gardner identified eight intelligences; he says there may be more. These are:

- 1 **verbal/linguistic:** good at using words and language
- 2 **visual/spatial:** good at interpreting and using images and pictures
- 3 **bodily/kinaesthetic:** good at using body skills (whole body and/or hands)
- 4 **logical/mathematical:** good with numbers and in using logic
- 5 **interpersonal:** good at relating to others
- 6 **intrapersonal:** good in knowing and understanding yourself
- 7 **musical/rhythmic:** good with music and rhythms
- 8 **naturalistic:** good at interpreting and responding to the natural world and its patterns.

Source 6.31

Confucius says ...

What you do not want done to yourself, do not do to others.

Before you start out on a journey of revenge, dig two graves.

Those who strive to do perfect work must first sharpen their tools.

To learn without thinking is useless; to think without learning is dangerous.

A person who knows what is the right thing to do and does not do it is a coward.

You cannot tell others what they should be doing if you do not do it yourself.

Strong individuals and strong families make strong nations.

Translation of some of the sayings of Confucius

- 1 List the intelligences Dr Gardner describes in the order you think best represents your unique mix, from strongest to weakest.
- 2 Select two sayings of Confucius from Source 6.31 that interest you. Work out a way to use the intelligences you placed at the 'top' and 'bottom' of your list to show that you understand what they mean. For example, you might draw a sketch (visual/spatial) for one, and present a rap (musical/rhythmic) for the other.

Everyday life

No single influence has had more impact on the lifestyles and values of China than Confucianism, particularly after the Han dynasty. Confucius believed that China's people were like a big family. They should behave towards each other and towards their ruler as would be expected in a family. This meant being respectful, **moral**, fair, obedient, courteous and self-disciplined.

Family structure

The family was the basic social unit of ancient China. It included all generations and in-laws. Older people were treated with great respect, especially by younger family members. The oldest male was the family head. He probably had more than one wife to ensure many sons. If rich, he also had concubines. His decisions had to be obeyed, including those about whom his daughters would marry.

As mentioned earlier, women in China did not enjoy the same social status as men. There were, however, some notable exceptions, but only among the very wealthy. Hu Dao, the wife of a Shang **emperor**, became an army general. The concubine Wu Zhao (see p. 285) became an emperor.

A woman's status was improved if she had sons. Daughters had little value. Girls spent their childhood learning to cook, weave cloth and help around the house. When they married, it was their husband's family, not their own, that benefited.



Source 6.32 Timber was in short supply in many parts of China, so food was typically chopped into smaller pieces (like stir fries today), which needed less heat (and less fuel) to cook quickly.

Food, diet and medicine

Rice was being grown for harvest in the warm, moist Huang He River valley 7000 years ago. It was eaten as a food, and made into wine. In the cooler, drier north, millet and sorghum (a cereal grass) were harvested. Wheat took much longer to become part of the Chinese diet. In fact, it was not until about 1500 years ago that it became a popular food (second only to rice). Farmers grew vegetables to mix with their grain dishes. (The wealthy might buy these at a market.)

Meat was typically eaten only on special occasions, chicken at first, then pork and, later still, beef and mutton. It was costly for a start (and therefore only a common dish for the wealthy). But diet was also influenced by beliefs: some forms of Buddhism, for instance, forbade eating meat. For many, protein came from foods such as soy bean curd (tofu).

What the Chinese ate, like their medicine, was linked with their beliefs about the balance in nature, the yin and yang (see p. 291). Foods were eaten and combined in ways that were thought to preserve the needed balance in the body.

focus on ...

evidence: very, very old noodles!

About 2000 BCE, an earthquake devastated the small village of Lajia in the Yangtze River valley. Over time, its remains were buried with ash, sediment and dirt. In excavating this village, **archaeologists** were surprised to find a very old meal consisting of noodles. It had been preserved in an upturned bowl. Scientific analysis confirmed what scholars expected: evidence that these were very old noodles! It also confirmed that the noodles were made from millet.



Source 6.33 These noodles are 4000 years old.

Feng shui

Feng shui means wind and water in Chinese. The practices of feng shui developed from the Chinese belief that people should plan their living spaces in harmony with the energy of the natural world (including the **cosmos**).

Good feng shui meant placing settlements and buildings so they faced a particular way (for good energy). It also meant arranging things, such as furniture and mirrors, in a particular way within rooms. In ancient times, this arrangement was believed to protect against evil spirits.

Today, good feng shui is said to protect against poor health, business loss and unhappy relationships. Many people today check popular magazines to find out how to design their houses and arrange their rooms for good feng shui.

Horoscopes

Many Australians like to read a **horoscope**, which you will often see in newspapers and magazines. This is a plan used by **astrologers** to tell people where they fit into the universe. The Chinese horoscope is based on the ancient belief that people have certain traits, relating to an animal, depending on the year in which they were born.

Chinese horoscopes are often used today in business situations to work out how people should behave. Imagine a meeting where people all seem to be in the same age bracket (say 40 to 50 years). A man who says he was born in the Year of the Tiger will be older than one born in the Year of the Goat. He will therefore be due more respect, even without having to state his age.

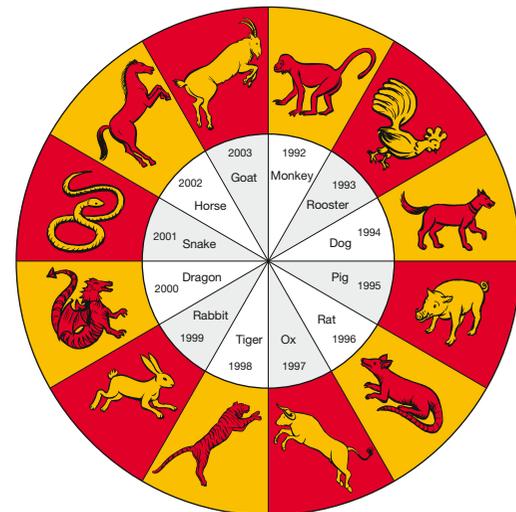
There are twelve signs in the Chinese horoscope, based on a 12-year cycle and on a Chinese calendar. The cycle continually repeats itself. Time, in Chinese tradition, is seen as cyclical (repeating the same pattern), rather than linear (going in a straight line).

Tea drinking

Tea has been drunk in China for over 2000 years. It was first drunk as a medicine or a stimulant. Since the Tang dynasty (c. 618–908 CE), it has become more of a social tradition. It is a formal way of relaxing and mixing with others. After about 100 CE, wine made from fermented millet also became very popular. For many Australians, taking time out 'to have a cuppa' is a similar practice, though not as formal.



Source 6.34 The arrangement of this room has good feng shui.



Source 6.35 Zodiac for Chinese horoscope for the 12-year cycle from 1992 to 2003. The rat is the first year of the cycle, and the pig the last.



Source 6.36 Tea drinking in China is an important social tradition to this day

Martial arts

The martial arts (called *Wushu*) began in ancient China. At first, it was a type of self-defence, practised by its soldiers. It has since become a unique part of China's **culture**, and its various forms are now also practised by many people around the world.

Kung fu is the code of skills from which a great many styles of martial arts, such as karate, have developed. It is perfected only with years of intense practice, study, meditation and self-discipline. Like so many aspects of Chinese lifestyle, it is shaped by a belief in the need for harmony and balance.

A kung fu student follows the Tao—the Way. He or she strives for a balance of yin and yang in body and mind. Great skill and self-control is needed to do this. A master will move and breathe, quickly and then slowly, so it seems to be all one fluid movement to the observer.

Masters strive to keep these opposites—fast and slow, sharp and gentle, loud and soft—in balance. In a sense, the physical and mental state that allows this copies the balance of opposites in nature. Take, for example, the ebb and flow of the tides, floods and droughts, the Sun's heat during the day and the chill at night under the Moon's light.

A kung fu master learns to use the *ch'i*, described as the energy force of the universal power. This gives someone who is small and slight the ability to smash through a pile of bricks with a bare hand or a head. It also gives masters great athletic ability.



Source 6.37 A wushu student, Henan Province, China



Source 6.38 Martial arts have featured in many modern movies. This still is from the 2000 movie *Crouching Tiger, Hidden Dragon*.

Check your learning

- 1 Explain how the practice of drinking tea changed over time in China.
- 2 How did belief systems influence the eating of meat for some in ancient China? What substitute food was commonly eaten to provide protein?
- 3 What was feng shui and how was it influenced by Chinese beliefs?
- 4 **a** What mental and physical skills do you think would be needed to master the feats shown in Sources 6.37 and 6.38?
b In what way do the movements of kung fu reflect ancient Chinese beliefs?
- 5 **a** Use Source 6.35 to work out the Chinese year for 1986, 1997, 2023, 2031 and this year.
b Explain how the horoscope might influence social behaviour among Chinese business people.



Source 6.39 The remains of a Shang dynasty chariot, and the skeleton of its charioteer

Warfare

The first permanent army in ancient China did not form until the Han dynasty (206 BCE–220 CE). During this dynasty, China was often at war, enlarging its **empire** and engaging in fights with northern tribes. Han rulers required all able-bodied men between the ages of 23 and 56 to enlist in the army for two years. They might have to serve again if there was a military emergency such as an uprising or an attack. Some also had to perform guard duty (such as on the Great Wall of China).

Until then, armies were made up of ordinary men (mostly farmers). They were called up for military service as the need arose. These farmer–soldiers were not trained. For some, the only exposure they had to battle skills and tactics was what they learned ‘on the job’ when called up. Soldiers did not receive pay, but they were fed and given weapons and a uniform. While on army service, they kept fit by wrestling, throwing stones and playing games similar to football and polo.

Source 6.40

*Wagons rattling and banging,
horses neighing and snorting,
conscripts marching, each with bow and arrows at his hip,
fathers and mothers, wives and children, running to see them
off ...*

*so much dust kicked up you can't see Xian-yang Bridge!
And the families pulling at their clothes, stamping feet in anger,
blocking the way and weeping ...*

*ah, the sound of their wailing rises straight up to assault heaven.
And a passer-by asks, 'What's going on?'
The soldier says simply, 'This happens all the time,
From age fifteen some are sent to guard the north,
and even at forty some work the army farms in the west.*

*When they leave home, the village headman has to wrap their
turbans for them;
when they come back, white-haired, they're still guarding the
frontier.
The frontier posts run with blood enough to fill an ocean ...*

Translation by David Lunde of extract from an ancient Chinese poem

Battle tactics

During the Shang dynasty, battles were fought mainly using chariots. Ancient records report farmers having to plough their fields all in the same direction so that chariot wheels could more easily cross farmland in the event of a battle. A great deal of archaeological evidence has been uncovered at Shang sites in China of the chariots and weapons that were used.

After about 600 BCE, the cavalry began to play a much greater role in China's warfare. Leaders also began recruiting large armies of foot soldiers, as and when required, from among the peasants.

If the buried 'terracotta army' of China's first emperor, Shi Huangdi, is any indication, it would seem that armies by the time of the Qin dynasty had some formation in battle. The evidence suggests that they were led by lightly armed foot soldiers. Behind were massed troops of heavily armed foot soldiers, with chariots and the cavalry bringing up the rear.

Armour

The first armour of Chinese soldiers was made from wood or bamboo. Later, small overlapping pieces of leather or iron were joined together with fabric ties or metal studs (see Source 6.41). This made upper-body armour both sturdy and flexible. Helmets were also worn by soldiers from the Han dynasty on.



Source 6.41 One of the 'terracotta warriors' guarding Shi Huangdi's tomb, which provides evidence of armour worn by soldiers during the Qin dynasty

focus on ...

significance: *The Art of War*

Around 500 BCE, during the Warring States period, a military leader named Sun Tzu wrote a manual called (in translation) *The Art of War*. This text outlined strategies to be used in warfare; however, its principles are so basic that they are still followed today in many fields such as sport and business. This makes the text a highly significant ancient document.

Legend has it that Sun Tzu demonstrated to the king of the then independent state of Wu that his strategies work by quickly training 100 women in the palace as soldiers.

Check your learning

- 1 a** During which dynasty did China's first permanent army emerge? How was it made up?

b What duties and potential activities might a Han soldier have to carry out?
- 2** Read Source 6.40. What evidence does this provide about army life in ancient China, and the impact of army service on soldiers and their families?
- 3** How were battles typically fought during the Shang dynasty? What changed?
- 4** Study Source 6.41, looking particularly at the soldier's armour. Using only materials and methods available in the ancient world, can you suggest any ways it could have been modified to provide its wearer with more protection? Draw labelled sketches. Justify your design solution.

Ancient China's warfare

The armies of China used a range of weapons and other means to fight their battles. Qin Shi Huang's buried terracotta army—intended to protect him in the afterlife—included a number of horse-drawn chariots such as shown here.

Until China was united in 221 BCE under its first emperor Qin Shi Huang (see pp. 282–3), the different warring states had their own fighting forces. To remain strong as an empire and to combat the threats posed by Mongol tribes to the north, China's army had to be united.

This happened during the Han dynasty (206 BCE–220 CE). China's first professional army was formed, even if it was a **conscription**-type force. (Men of 'fighting age' all had to serve in the army for short terms.)

Throughout its history, China's armies used a range of weapons and tactics to fight their battles. Early weapons, such as spears and daggers, were typically made of bronze; later iron was used. During the Shang dynasty, chariots were used in great numbers for battles. Later, the cavalry and armed foot soldiers had a greater role. Historians and other scholars found out a great deal about ancient China's warfare methods and weaponry with the discovery of Qin Shi Huang's buried 'terracotta army' (see pp. 304–5). This reconstructed army was arranged in formations, which may have reflected how Qin Shi Huang's army was organised in real life.



Source 6.42 Part of the terracotta army

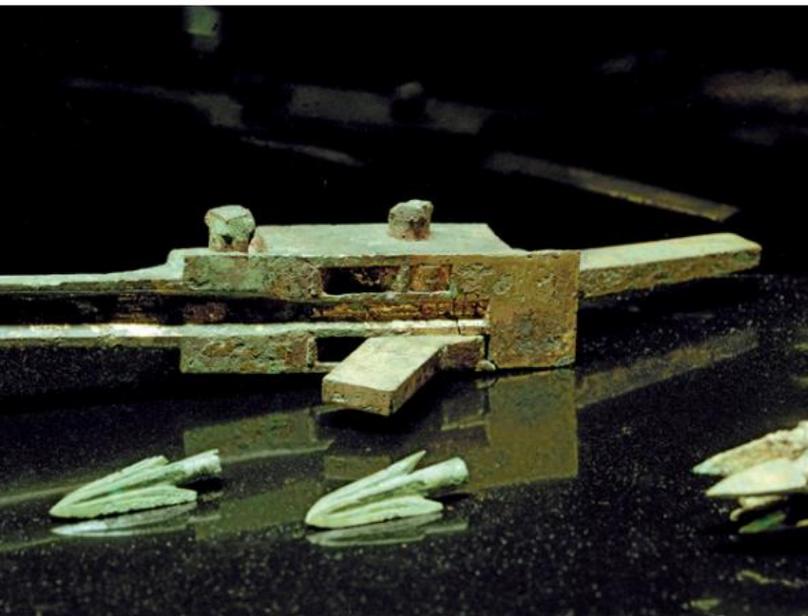
Horses were often used in warfare in ancient China, especially after about the 7th century BCE. By the late 4th century BCE, the cavalry was, in fact, the key force of an army. Fighting on horseback was greatly helped by the Chinese invention of the stirrup around 350 CE. It enabled riders to sit more securely on a fast-moving and weaving horse when using their weapons.

Most weapons of the Shang and Zhou dynasties were made of bronze, which is an alloy (mix) of either copper and tin, or copper and zinc. Besides battle axes, other weapons made from bronze included spears, swords and halberds (a combination of a spear and a dagger axe).

The crossbow was invented in ancient China and used some 2500 years ago. It fires a bolt with great force due to the



Source 6.43 A sculpture of two members of the Han cavalry with their spears



Source 6.44 A Chinese crossbow (and arrowheads) from the Han dynasty.



Source 6.45 A modern Chinese dragon kite

energy built up in the very taut string. It was possible to fire bolts up to about 200 metres. They had sufficient speed and force to penetrate armour. The kite was another Chinese invention, first used some 2500 years ago. Some early kites were made to spy on the enemy or to send messages. An ancient document states that kites big and strong enough to hold small children were once used by a Han general to disperse the enemy. The kites were floated up through the fog around the enemy camp. The children they carried were told to play tunes that would make the enemy homesick, and thus retreat.



Check your learning

- 1 Study Source 6.42.
 - a What evidence does it provide that such a chariot would be fast and that it would give its charioteer little protection from, say, enemy arrows?
 - b What might have happened if one of the horses (say when charging the enemy) had been killed?
- 2 What evidence does Source 6.43 provide about:
 - a how Han cavalymen dressed for battle
 - b the weapons they carried
 - c the use of saddles?
- 3 a Conduct some Internet research to find out how the crossbow was operated.
 - b What evidence does Source 6.44 provide to support the commonly stated view that wounds from a crossbow bolt were horrific?
- 4 a Documents record kites being used in battle in a strange way. What was that?
 - b Suggest as part of a class discussion how the kite shown in Source 6.45 would need to be modified to serve such a military purpose. Decide if such a feat could have been possible, or is simply legend. Justify your opinion.

Source 6.46 Artist's impression of the building of a section of the Great Wall

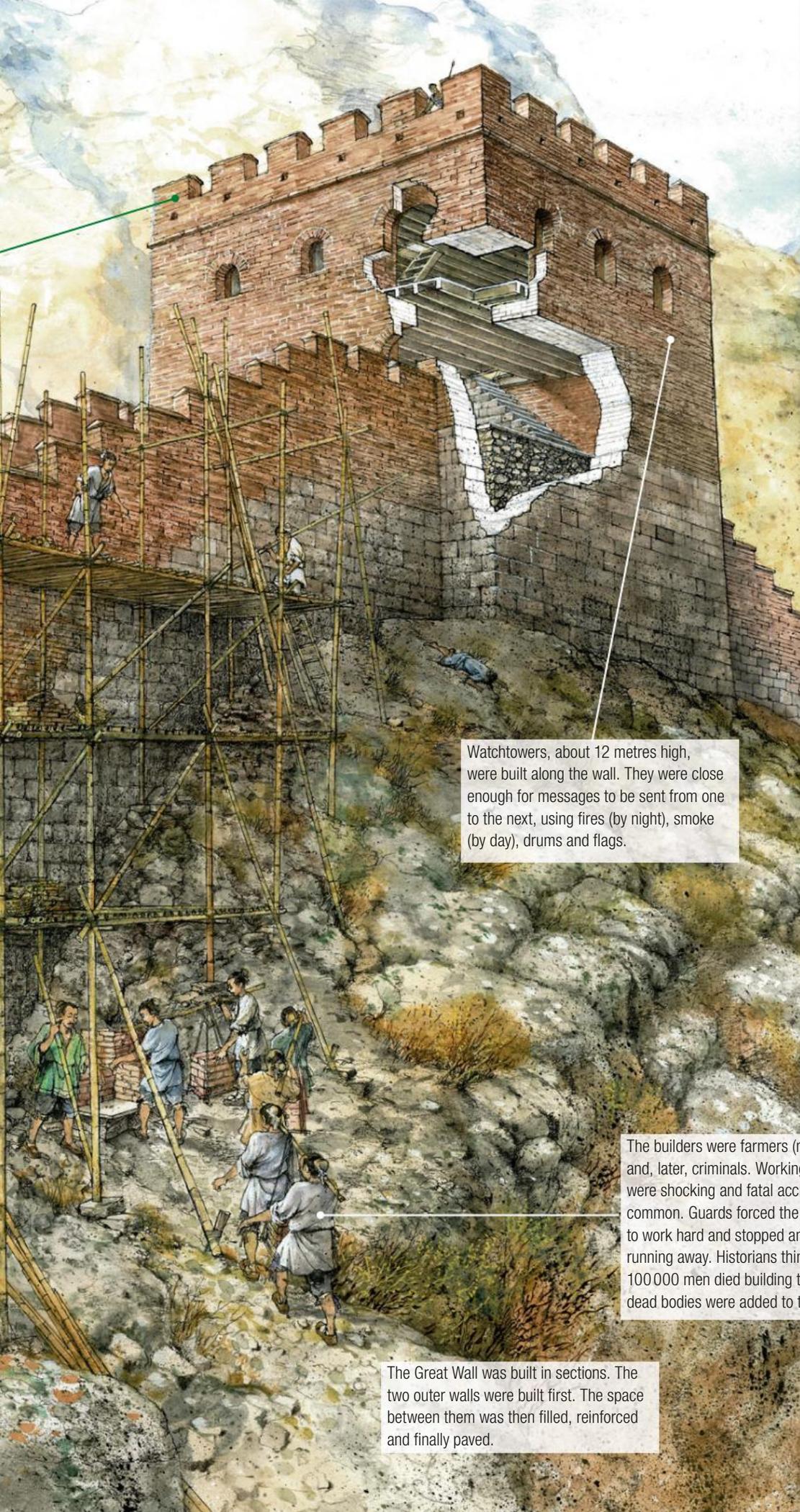
As the crow flies, the wall is about 2700 kilometres long. Its actual length is around 6500 kilometres because it twists and turns so much through mountainous country (see Source 6.2).

Battlements run along the wall's sides and around the perimeter of the watchtower roofs.

Bamboo or timber scaffolding

The Great Wall ranges from about 5 to 9 metres thick and is as tall as 7.5 metres in parts. The road built on top (between the outer walls that enclose it) is about 6 metres wide.

The fill included earth, sand, rocks—and lots of dead bodies. It was carried into position by hand. As a section of fill built up, vertical slats of bamboo or wood were hammered in to keep it in place.



The Great Wall of China

One of the strongest defensive structures in the world is the Great Wall of China, now a **World Heritage Site**. The wall is also the world's longest. It started as a number of separate mud-brick walls built by lords during the Zhou dynasty. The first emperor, Qin Shi Huang, began the task of joining and extending these walls to keep out northern invaders (Mongols). The structure we see today was largely completed during the Ming dynasty (1368–1644 CE). That was when the watchtowers and cannons were included.

Study this illustration and its supporting captions carefully. Put yourself in the picture as the Site Manager of this section of the wall. Prepare a work schedule for the 'day' shown here and the next week, listing all the tasks to be done and, where relevant, the order in which they will be done.

Watchtowers, about 12 metres high, were built along the wall. They were close enough for messages to be sent from one to the next, using fires (by night), smoke (by day), drums and flags.

The builders were farmers (mostly), slaves and, later, criminals. Working conditions were shocking and fatal accidents were common. Guards forced the builders to work hard and stopped anyone from running away. Historians think that at least 100 000 men died building the wall. Their dead bodies were added to the fill.

The Great Wall was built in sections. The two outer walls were built first. The space between them was then filled, reinforced and finally paved.



Source 6.47 Jade burial suit of Dou Wan, wife of the Han prince Liu Sheng. It contains 2156 jade pieces and 703 grams of gold thread.

Death and funerary customs

It was very important to the ancient Chinese that their ancestors be honoured and remembered. It was just as important that all proper rituals be observed for those who died. This included gift-giving at the grave sites and home shrine. If this did not happen, it was feared that the dead person's spirit might become angry and cause bad things to happen to the living.

Keeping the balance

Generally, never-ending life for the ancient Chinese entailed living on through one's descendants. There were differences, of course, depending on one's religion. Those Chinese who became Buddhists, for example, would see things differently.

Just as it was for so many aspects of life in ancient China, preparing for death was a matter of balance (or give and take). Parents did the right thing for their children when they were growing up. The hope was that their children would then do the right thing for them, not only in their old age, but when they died—and *after* they died.

The dead person's family made it known by loud weeping and moaning, and by hanging up messages, that someone had died. They put on white clothing. The coarseness of the cloth and how long it was worn depended on how close the mourner was to the dead person.

The corpse was washed, dressed and laid out in the home, perhaps for up to a week. People would call to pay their respects, give gifts to the family and offerings for the dead person.

Offerings typically included money and small paper models of household items. These were burned so the corpse could 'receive' them. A stone plaque was placed near the family shrine in honour of the person.

After religious procedures (which varied depending on the belief system of the dead person), the corpse was placed in a coffin. Music was played to calm the dead person's spirit.

The coffin was carried in a procession, for burial or cremation. (Most ancient Chinese were buried.) Feng shui determined when this happened, where the gravesite (or funeral pyre) was located and how the remains were placed in the grave.

Source 6.48 The rituals of a typical funeral in ancient China

Burial practices

The ancient Chinese believed that the burial site (or tomb) was a place where the spirit of the dead person 'lived' near. So people were usually buried with a range of items they might need, such as food, clothing, mirrors (for light) and weapons.

Rulers had more elaborate tombs than ordinary people. Goods such as furniture and chariots might be included among their tomb goods. So, too, might their wives, and any concubines who had no children. These women were often buried alive! Later, the practice was to replace living people with models, made from wood or clay.

The tomb and mummy of Xin Zhui

The best-preserved mummy in the world was found in China in 1971. It was so well preserved, doctors were able to conduct an **autopsy** to find out why the woman died.

The woman, Xin Zhui, had been married to a wealthy Han ruler. She died around 2200 years ago of a heart attack when she was around 50 years old. She was 158 centimetres tall and overweight. When found, her skin was soft, she still had hair, and her limbs were flexible. Her blood was still red. Her body had been wrapped in many layers of silk after being first dipped in a mysterious liquid that still puzzles scientists.

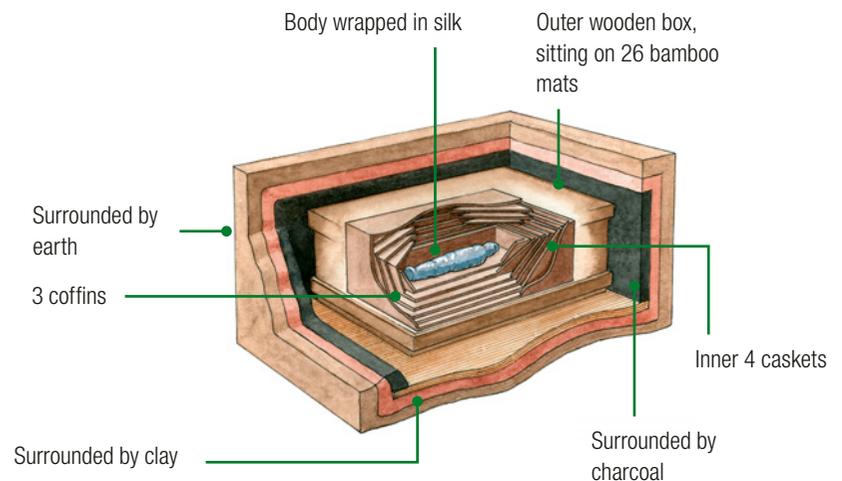
Her tomb had not been robbed. It contained about 1000 items. These included lacquerware, silks, musical instruments and many containers of food (meat of all sorts, grains, eggs and fruits). There were also 162 small-scale wooden servants to serve her in the afterlife.

Tomb of Liu Sheng and Dou Wan

Three years earlier, another tomb had revealed the bodies of other Han royals—Liu Sheng, the son of the Han emperor Jing Di, and one of his wives, Dou Wan (see Source 6.47). They died around 100 BCE and were buried with nearly 300 objects and twelve horses. Their remains had been totally encased in **jade** suits shaped to look like armour. Jade was believed to have magical properties that would stop the body decomposing.



Source 6.49 Mourners at a Chinese funeral following the traditional custom to wear white and to burn (fake) money for the dead person



Source 6.50 Artist's impression of the tomb prepared for Xin Zhui

Check your learning

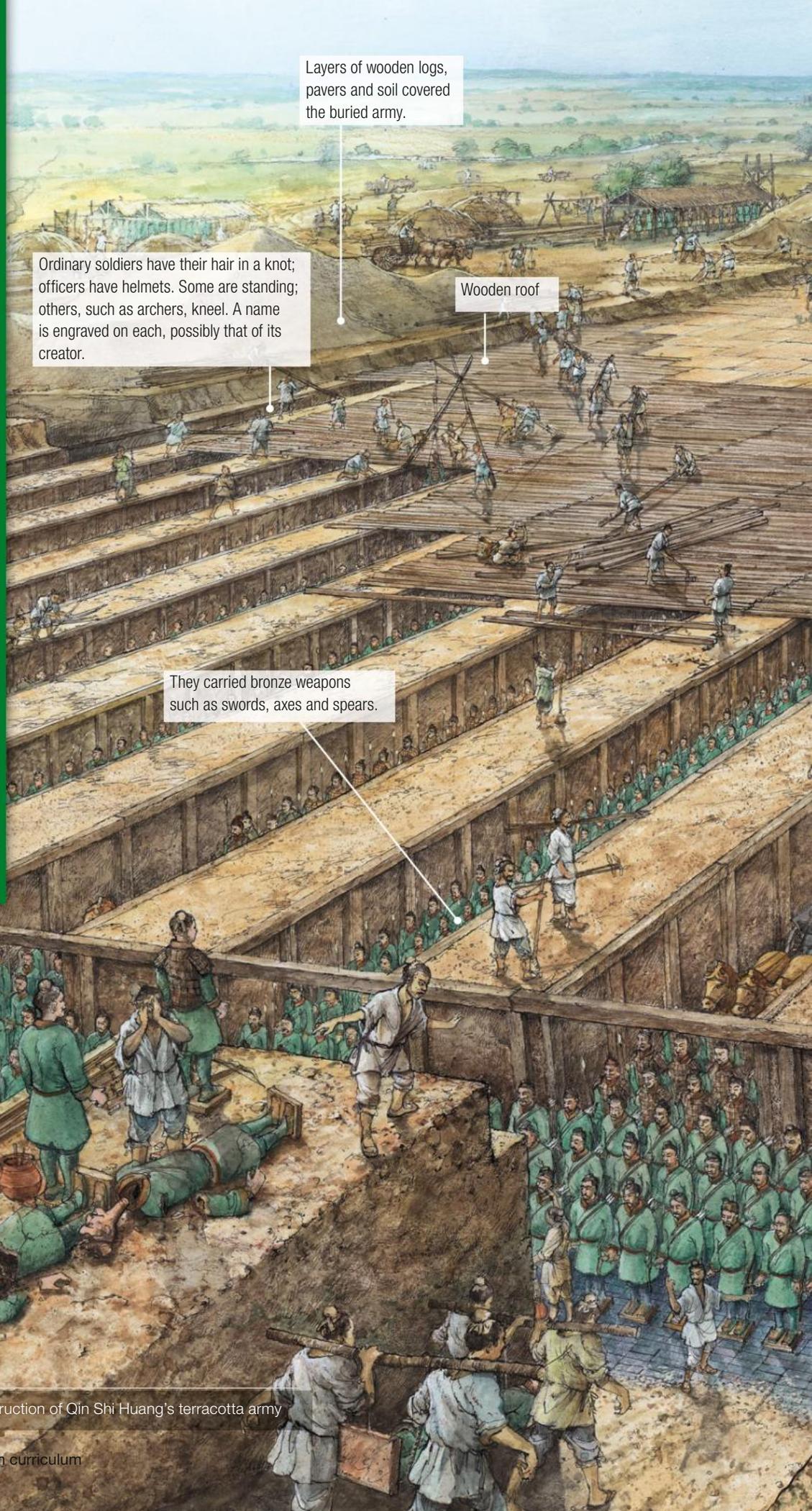
- 1 Why did the ancient Chinese believe it was important to remember and honour their ancestors?
- 2 Use the information in Source 6.48 to write a short 'eye-witness' account of a funeral in ancient China.
- 3 Explain why the ancient Chinese buried goods and food within the tombs of dead rulers.
- 4 What do the burial practices for Xin Zhui and Dou Wan reveal about ancient Chinese beliefs and values?

Qin Shi Huang's 'terracotta army'

A massive army made of terracotta clay was made to guard the emperor Qin Shi Huang in the afterlife. This illustration represents what a typical day at the site may have looked like.

This site was discovered in 1974 by farmers digging a well near the city of Xi'an, formerly Chang'an (see Source 6.3). The site had to be carefully excavated because the roof that covered the army collapsed soon after the emperor died.

The ancient Chinese writer Siam Qian said it took 700 000 workers 38 years to build this buried army and Qin Shi Huang's tomb (seen as a pyramid shape in the distance). Observe this illustration and read its captions carefully. Think of at least five reasons why this task required such a large workforce over such a long time.



Layers of wooden logs, pavers and soil covered the buried army.

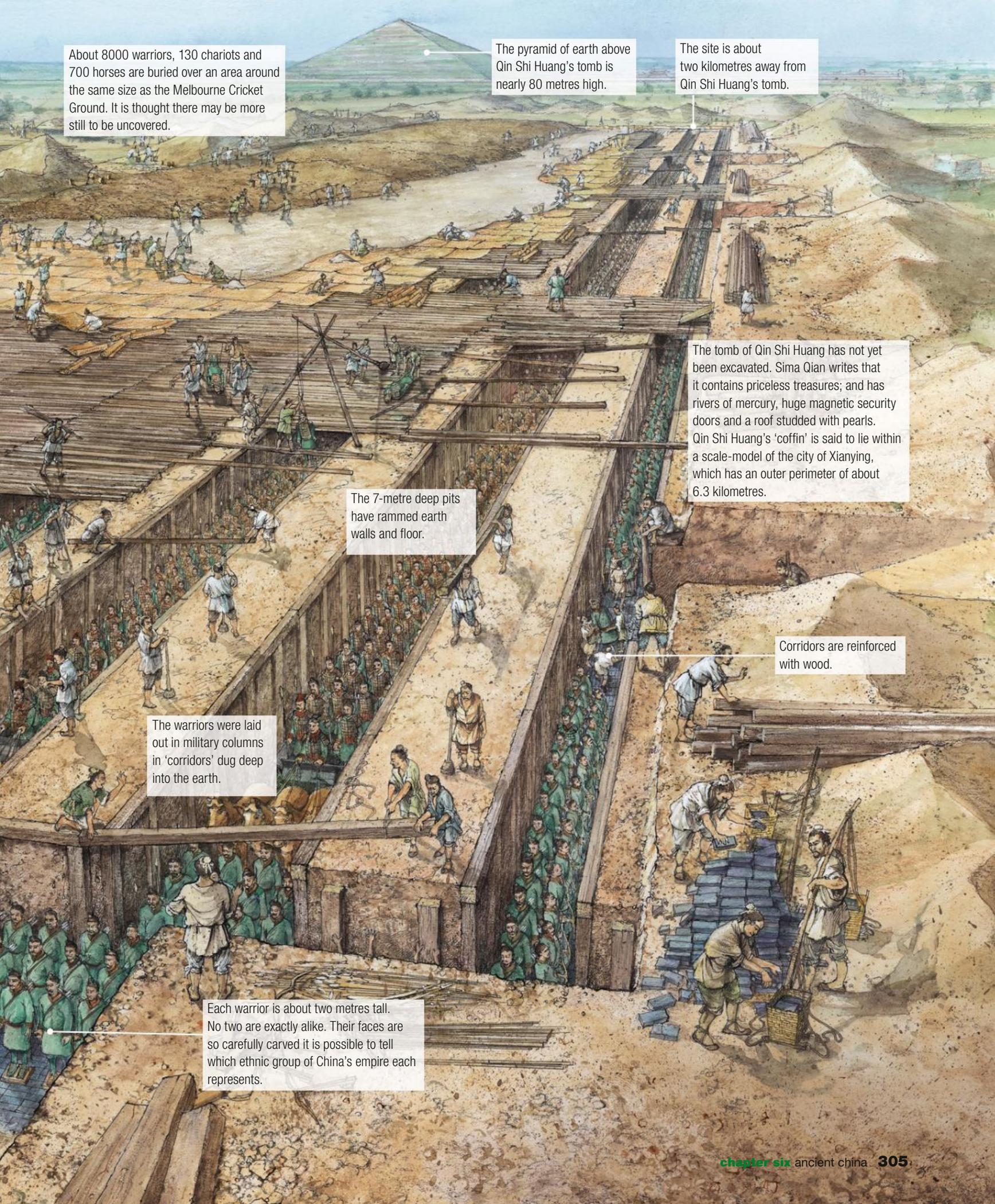
Ordinary soldiers have their hair in a knot; officers have helmets. Some are standing; others, such as archers, kneel. A name is engraved on each, possibly that of its creator.

Wooden roof

They carried bronze weapons such as swords, axes and spears.

The clay used for the upper part of each statue is about five centimetres thick. The lower part is solid. The soldiers and horses were once colourfully painted.

Source 6.51 Artist's impression of the construction of Qin Shi Huang's terracotta army



About 8000 warriors, 130 chariots and 700 horses are buried over an area around the same size as the Melbourne Cricket Ground. It is thought there may be more still to be uncovered.

The pyramid of earth above Qin Shi Huang's tomb is nearly 80 metres high.

The site is about two kilometres away from Qin Shi Huang's tomb.

The tomb of Qin Shi Huang has not yet been excavated. Sima Qian writes that it contains priceless treasures; and has rivers of mercury, huge magnetic security doors and a roof studded with pearls. Qin Shi Huang's 'coffin' is said to lie within a scale-model of the city of Xianying, which has an outer perimeter of about 6.3 kilometres.

The 7-metre deep pits have rammed earth walls and floor.

Corridors are reinforced with wood.

The warriors were laid out in military columns in 'corridors' dug deep into the earth.

Each warrior is about two metres tall. No two are exactly alike. Their faces are so carefully carved it is possible to tell which ethnic group of China's empire each represents.

6.3 How do beliefs, values and practices influence lifestyle?

Everyday life: Complete questions 1–4, 8, 9, 11, 13, 15, 18, 20.

Warfare: Complete questions 1–4, 5, 7, 10, 16, 17, 20.

Death and funerary customs: Complete questions 1–4, 6, 12, 14, 19, 20.

Remember

- 1 What values did Confucius believe should influence the behaviour of individuals, families and governments? Explain in your own words
- 2 Who was Buddha? Why did he choose the life he did, and why is he called 'the Buddha'?
- 3 Explain why Hu Dao was an unusual woman in China.

Understand

- 4 **a** Decide which of the following are yin forces or states of being, and which yang: peaceful, darkness, calm, fire, moon, hot, light, calm, open, cold, sun, violent, water, cold, closed.
b Do you think the ancient Chinese regarded women as a yin or yang force? How might this have influenced the role expected of them?
- 5 How do you think the instruction to farmers to plough all their fields in the same direction would have benefited the Shang army in a battle? Draw a sketch to support your explanation.
- 6 Write a brief newspaper article, suitable for inclusion in your local newspaper, on the discovery of the tomb and mummy of Xin Zhui, also known as Lady Dai. Include comment on what this find reveals about burial traditions in ancient China and ancient beliefs.
- 7 Explain how training in kung fu, or others of the martial arts, would have benefited a professional soldier in ancient China.
- 8 What impression do you get about the lifestyle of nobles in ancient China from the following extract?

Source 6.52

Although my brother is a lord, he spends all his time doing the work of his officials. A proper lord should spend his day listening to music and delighting himself with beautiful sounds.

Translated statement of Liu Shen,
son of Han emperor Ching-ti (ruled 157–141 BCE)

- 9 Source 6.53 shows a child having a procedure developed in ancient China: acupuncture. Find out what this involved, and why it was (and still is) believed to be effective.

Apply

- 10 Look at Source 6.45 and some other Chinese kite designs on the Internet. Now design a kite suitable for some military (or intelligence) purpose you select. If possible, use ICT tools to create and present your design. Explain why your design will serve its intended purpose.



Source 6.53

- 11 Research some of the feng shui principles for room design. Then draw a labelled plan of how you would rearrange your bedroom (a plan view is one viewed from directly above) in accordance with good feng shui.
- 12 In small groups, role-play a conversation a band of farmers might have at night around their fireplace. They have been recruited to work on the Great Wall and that day two of the farmers' friends died on the job. Their bodies were disposed of without any proper funeral rituals.
- 13 Buddha's birthday is celebrated by Buddhists around the world. The date varies from year to year: 10 May (2011), 28 May (2012), 17 May (2013) and 6 May (2014). Through research, find out how this event was typically celebrated in ancient China. Then, as a class, decide on an appropriate way to acknowledge this event in your school this year.

Analyse

- 14 Shi Huangdi's tomb has not yet been excavated. Based on the extract below, why might some fear being the first to enter the tomb?

Source 6.54

[The tomb builders] dug through three subterranean streams and poured molten copper for the outer coffin ... Artisans were ordered to fix up crossbows so that any thief breaking in would be shot. All the country's streams, the Yellow River and the Yangtze were reproduced in quicksilver [mercury] and by some mechanical means made to flow into a miniature ocean ... The candles were made of whale oil to ensure their burning for the longest possible time.

Description of the interior of Shi Huangdi's tomb, by Han historian Sima Qian about 100 years after the death of Shi Huangdi

- 15 With a partner, design and conduct a survey (surveying at least fifteen people among your family and friends) to find out how much they know about everyday life in ancient China. Design the questions based on what you have learned. You may also wish to check the Internet for some of the basic rules that apply in designing survey questionnaires. Sum up your findings for the class.
- 16 The ancient Chinese weapons shown in Source 6.55 were used some 3000–3300 years ago. Analyse their various features. What do you think they are?



Source 6.55

Evaluate

- 17 What do you think is the most effective aspect of the Great Wall's design as a military defensive structure? Give reasons for your opinion.
- 18 Complete the following PMI table for an everyday custom of ancient China of your choice.

Plus (good things about it)	
Minus (bad things about it)	
Interesting	

- 19 Prepare an instruction card an ancient person might give you about the most important things to know (and customs to observe) about death and funerals in ancient China.

Create

- 20 Use Internet search techniques to find an especially interesting and informative website about *one* of the following. Justify your choice.
 - the practice of gift-giving etiquette in China
 - the size and predicted extent of Shi Huangdi's army of 'terracotta warriors'
 - the use of gunpowder as a weapon in ancient China.



Source 6.56 A page from the *Diamond Sutra*, the world's first book. This Buddhist text was printed around 868 CE, using the block-printing method. It was made 500 years before Gutenberg printed his first Bible in Europe.

6.4

How do contacts and conflicts change societies?

Sir Francis Bacon, a 17th-century English thinker, said that there were three inventions that had changed the world. These were the magnetic compass, gunpowder and printing. All of these were invented, or first used, in China. They, and a great many other inventions and discoveries of the ancient Chinese, not only changed their own society, but also the societies of all those with whom they came in contact.

Bacon's 'world changers'

Bacon regarded the magnetic compass, gunpowder and printing as 'world changers' because of the significant impact they had on societies throughout the world. They influenced such events within China and beyond through travel (and discoveries), wars (and their outcomes) and the spread of information.

Printing

Flat wooden blocks were carved so that the lines or characters to be printed stood higher than the rest of the block. When paper was pressed onto the inked block, only these higher parts printed. The details to be printed were carved in reverse so they would print the right way on the paper.

The Chinese first wrote on silk or strips of bamboo. By the end of the 1st century CE, a thin paper was being used. The royal **eunuch** Cai Lun (c. 50–121 CE) is usually given credit for this invention. He is said to have squeezed the water out of a sludge of mashed bamboo and mulberry bark and then spread the fibrous mass out flat to dry. Later, paper pulp was made by mashing together bark, rags, hemp stalks and water. Bamboo trays were dipped into the sludge until their fine grids were fully coated with the pulp. The paper mixture was allowed to partially dry on the grid before being gently peeled off and hung up to dry. European papermakers used this method until the 1800s.

Also invented by the ancient Chinese was the fine-tipped ink brush. This was typically used by scholars and artists during the Han **dynasty** to write on both paper and silk.



Magnetic compass

The Chinese invented the magnetic compass around 250 BCE. Until then, consulting the stars was the only way of working out direction at sea. The Chinese noted that a magnetic rock, called a lodestone, always pointed the same way (north–south) when suspended or floated. Fine metal pointers, when rubbed on it, were found to have the same magnetic property. These were the first compass needles.

Gunpowder

Around 850 CE, a Chinese scientist made a mixture he hoped would give him everlasting life. Unfortunately, it exploded, burning his beard. The upside of this sorry tale was the discovery of gunpowder. Fifty years later it was being used by the Chinese as a powerful weapon in warfare. One weapon, called the 'heaven-rumbling thunderclap fierce fire erupter' used gunpowder to fire containers of toxic gas.

Source 6.57 A magnetic compass made by the ancient Chinese



Source 6.58 Zhang Heng's seismograph



Source 6.59 The Chinese kept the secret of silk making for thousands of years.

Other inventions and discoveries

Like the ancient Egyptians, the ancient Chinese were skilled scientists, mathematicians and astronomers. An astronomer named Zhang Heng (78–139 CE) is said to have been the first to use a grid system on maps. He also made the first **seismograph** (to detect earthquakes).

First seismograph

Zhang Heng's invention is shown in Source 6.58. An earthquake tilted a heavy device inside the vase towards one of the dragons around its edge. This made a little ball in the dragon's mouth drop into the open mouth of the toad below. The earthquake's centre lay in the opposite direction to that toad.

Canals

The ancient Chinese also built a huge network of canals for travel and trading purposes. The journey by road—on foot, or in a cart dragged by an ox or horse—was slow and bumpy. The growth in trade and information-sharing these canals allowed had a marked impact on the society. The Grand Canal, 1100 kilometres in length, was built during the Zhou dynasty. Two millennia later, ships up to 2000 tonnes can still travel its length (see Source 6.61).

Silk

Perhaps ancient China's best-known discovery is silk-weaving. Legend has it that the wife of Huang Di (the man credited with inventing ancient China's writing system and calendar) was the first to work out how to unravel silk cocoons. She is said to have accidentally dropped a cocoon in water. This enabled her to unravel the thread.

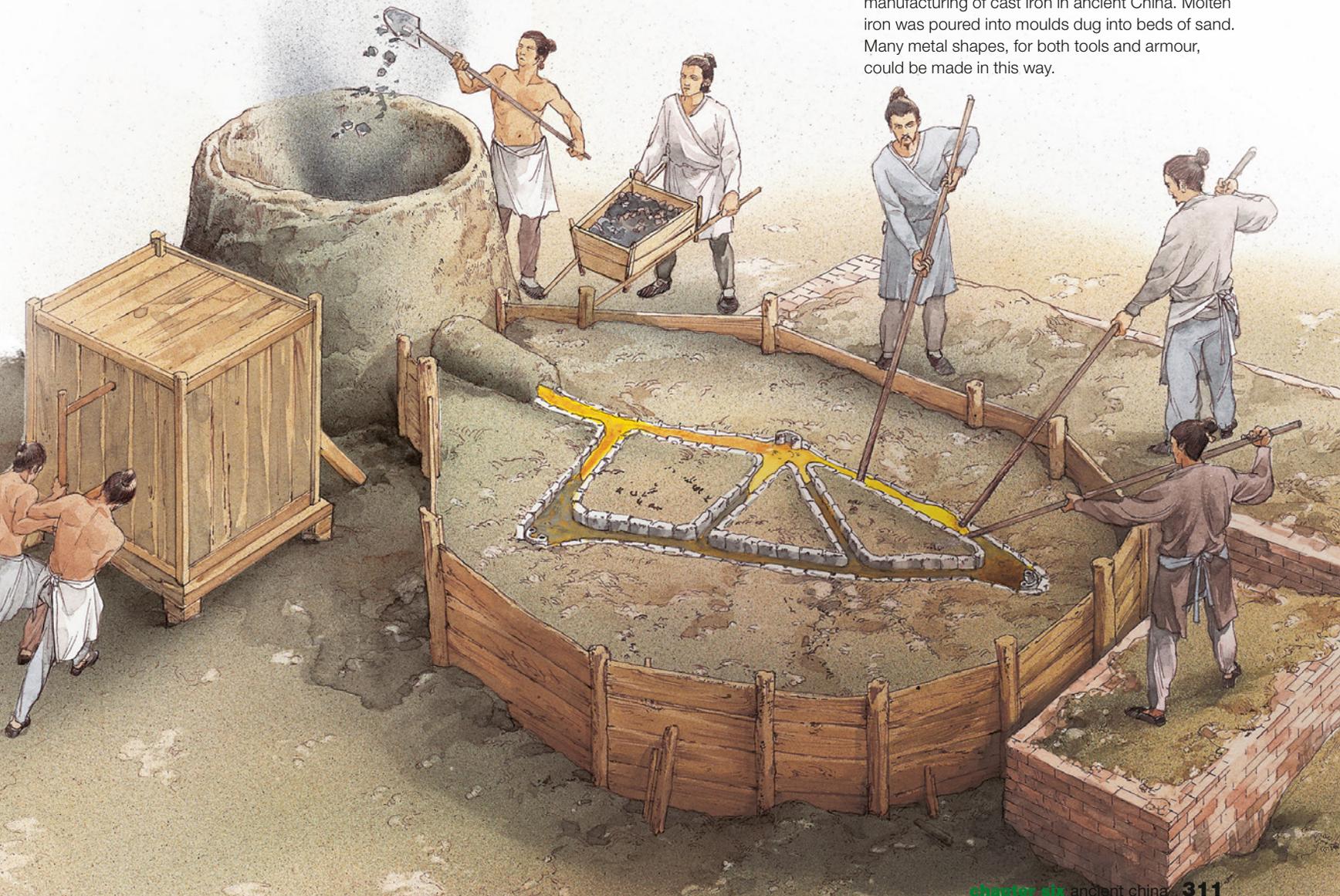
Through its export of silk cloth (and later silk-making techniques) to markets such as ancient Rome, ancient China became very wealthy. Its knowledge of silk-making gave it great status in ancient trading markets.

More inventions and discoveries

The inventions and discoveries described in this section are only some of the many factors that changed the way people lived in ancient China. Through trade and other contacts with other societies, many of these were spread more widely. With time, they have been passed down to societies in the world today. They include:

- wooden wheelbarrow
- mechanical clocks, made in China six centuries earlier than in Europe
- acupuncture, a treatment that involves pushing small needles into the body so as to correct any imbalance in energy flows in the body (see Source 6.53)
- paper and matches
- umbrellas
- kites
- porcelain or 'china'
- the rudder (the steering oar on boats used by the ancient Egyptians and Greeks was useless on Chinese boats in heavy seas because the Chinese boats were too big to be turned by this; so, they invented the rudder)
- cast iron, first made around 600 BCE.

Source 6.60 Artist's impression of the manufacturing of cast iron in ancient China. Molten iron was poured into moulds dug into beds of sand. Many metal shapes, for both tools and armour, could be made in this way.





Source 6.61 Part of the Grand Canal, which runs through the city of Suzhou. Located on the Yangtze River delta, Suzhou was an important trading port in ancient China, especially for silk.



Source 6.62 Sculpture of a mounted archer made about 2000 years ago. The horses China imported through its early trade contacts to the west were prized for their speed and strength.



The impact of trade

While internal trade within China along its rivers and vast network of canals had existed for some time, trade outside of China's borders did not begin until the Han dynasty (206 BCE–220 CE).

The Silk Road

The **Silk Road** had its beginnings in 138 BCE. The Han emperor Wu Ti ordered his army general, Zhang Qian, to travel west to contact a people known as the Yeuzhi. His motive was to persuade the Yeuzhi to become his allies. Such an alliance would solve the problem he was having with another tribe in the area, the Xiongnu. The Xiongnu were then attacking the western fringes of Wu Ti's empire.

Along the way, the Xiongnu captured Zhang Qian. He and his fellow travellers were thrown into prison where they stayed for 10 years. But Zhang Qian then escaped, finally reaching the Yuezhi. But by then the people had no more interest in fighting or alliances. So Zhang Qian returned home—13 years after leaving.

His military news may well have disappointed Wu Ti. But Zhang Qian had other things to tell him. He described regions that, till then, China did not know about. He told of different customs and products such as furs and huge horses. This news prompted Wu Ti to send further missions west, both for trade and political reasons. Many horses (called celestial, or heavenly, horses) would later be imported for China's army.

Not one ... but many

Over time, the Silk Road continued to push further west till it eventually stretched from Chang'an (near modern Xi'an) to the Mediterranean Sea (see Source 6.65). It was not one road, but rather many tracks heading in the same general direction. There were also offshoots along the way to places such as India.

Merchants typically travelled in long lines of camels, loaded with goods. Along the way, they traded with the isolated communities who had lived in the region since about 1000 BCE. These local people, in turn, might trade with others further along the route.

Source 6.63 This 1700-year-old cave painting at Dunhuang (in today's Gansu Province, in north-western China) shows Zhang Qian making representations to peoples to the west of China.

The Silk Road ran through some of the harshest terrain on Earth—mountains, hot deserts and bitterly cold steppes. In 1900, Swedish explorer Sven Hedin said about one region through which it passed: ‘Nothing living was to be found, nor a drop of water; a more God-forsaken region one could not imagine on the whole Earth.’ It was a frightening experience for many travellers, as Source 6.64 indicates.

Source 6.64

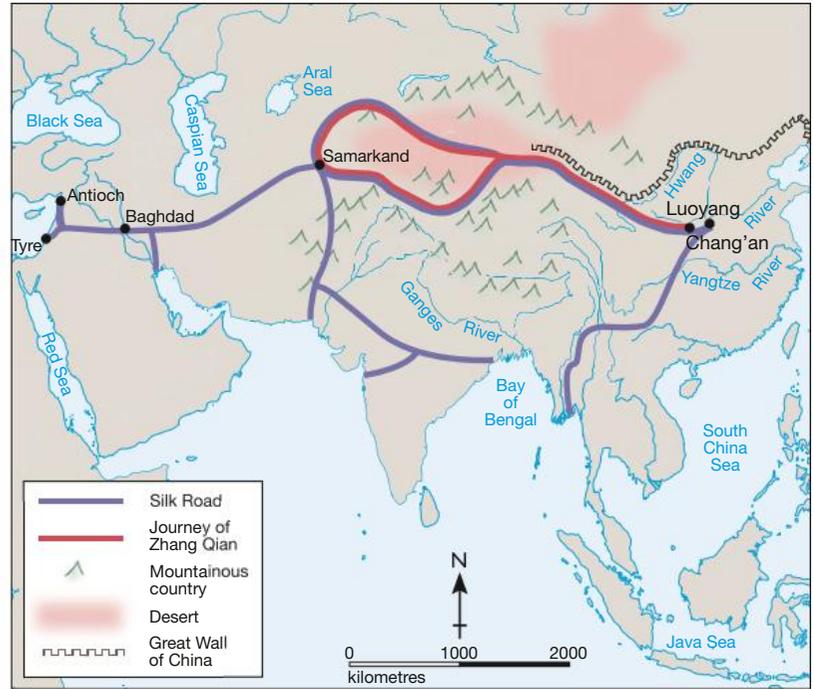
There were some who ... have seen a host of men [spirits] coming towards them and, suspecting they were robbers, returning, have gone hopelessly astray ... Even by daylight men hear these spirit voices ... For this reason bands of travellers keep very close together. Before they go to sleep they set up a sign pointing in the direction in which they have to travel. Round the necks of all their beasts they fasten little bells, so that by listening to the sound they may prevent them from straying off the path.

Translated extract from the *Travels* by Marco Polo (c. 1254–1324), describing the Silk Road crossing

Later developments

In time, merchants and other travellers followed Zhang Qian’s route, pushing on even further. Few merchants travelled the entire distance. Rather, the exchange happened at different locations along the way, with goods passed on ‘down the line’.

Once the Silk Road reached the Mediterranean Sea, China had contact with Western societies such as those of ancient Rome. Trade along the road boomed and then fell away over the centuries that followed. Cities, towns, forts



Source 6.65 The broad route of the Silk Road, so called in the late 19th century CE by the geographer Ferdinand von Richthofen

and oases sprang up along the way. Goods such as silk began to be introduced to the west.

The contact this route provided between East and West for centuries largely ended once and for all during the Ming dynasty (1368–1644 CE). Its rulers returned China to a period of isolation from the rest of the world, much as it had been at the beginning of its history. As well, Western traders were beginning to explore trade by sea.



Source 6.66 The ruins of Gaochang, an ancient city on the Silk Road, lie on the edge of China’s Taklimakan Desert.

Silk—and other goods

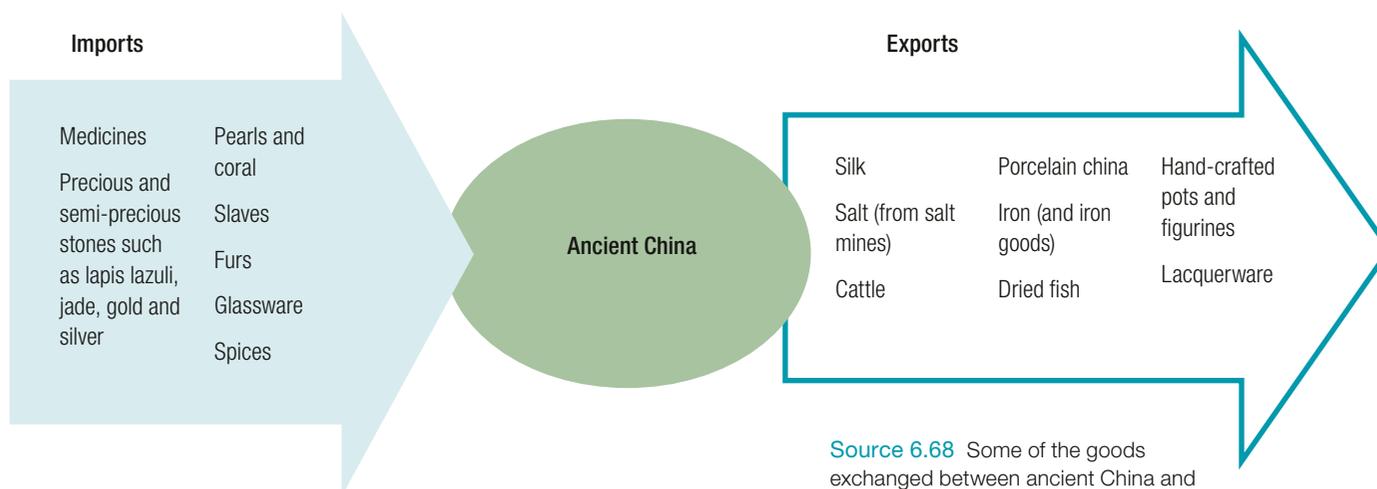
Silk was ancient China's most important trade good. For a long time, only the Chinese knew how to make it. It is spun from the cocoons of silkworms, which feed on mulberry leaves. It became highly prized, particularly by the ancient Romans, who exchanged large amounts of gold for it. It was such a valuable resource to the Chinese that people were executed if caught stealing silkworm eggs or cocoons.

Silk was used mostly to weave into cloth. But it also served in making many other goods: fishing line and the strings of musical instruments to name two. It was also used for a time as 'money' (along with bronze coins) before the introduction of paper money (around the 12th century CE).

Trade in silk and other goods boosted the economies of societies involved and exposed them to new products. Some, such as silk, became 'markers' of social status.



Source 6.67 Silkworms, a mulberry leaf and the cocoons from which silk thread is unwound



Source 6.68 Some of the goods exchanged between ancient China and other societies

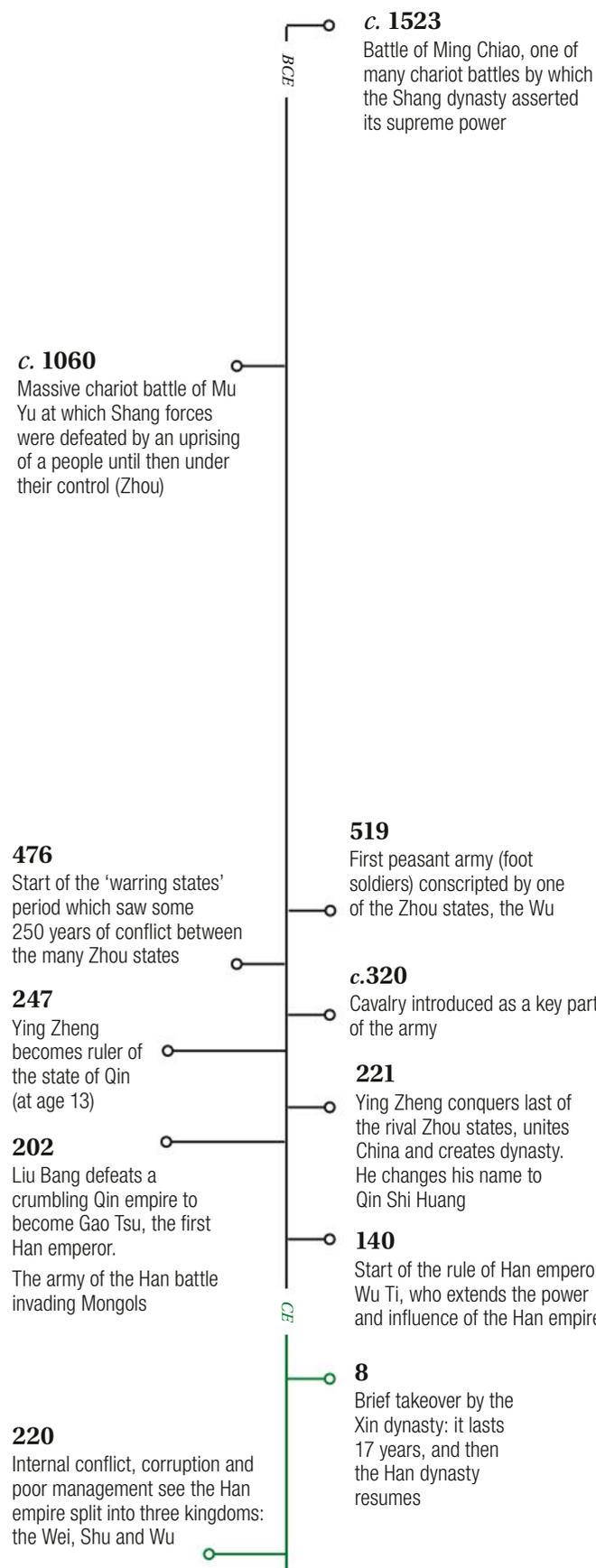
Transfer of ideas

Trade between ancient China and other societies helped the transfer of ideas between East (east Asia) and West (then the Mediterranean world). Many of the inventions and discoveries of the ancient Chinese, mentioned earlier, were shared by Silk Road traders.

Users of the Silk Road (both ways) were exposed to different cultures, including religions. It was along this road that some metalworking technologies and Buddhism were introduced into China. It was the route followed by those who passed China's silk-making secrets to the West. It was also the means by which terrible diseases such as the **bubonic plague** were introduced to new populations.

Check your learning

- 1 What was the Silk Road and how did it get its name?
- 2 Given the dangers it posed, suggest why so many continued to use this route.
- 3 In which way do you think some of the goods ancient China imported would have helped to change its society?
- 4 With a partner, consider the costs and the benefits for a Chinese merchant using the Silk Road. (Costs and benefits are more than just money considerations; they involve things such as risks, experiences, personal losses and harm.)



Source 6.70 The rival kingdoms that were in conflict during the Zhou dynasty

The impact of conflict

Conflict helped to shape the political structure of ancient China (see Source 6.70). Conflicts were prompted by both internal tensions and foreign threats—China’s later history was marked by the invasions of the Mongols and later the Manchus. In this section we consider events only to the end of the Han dynasty. (This is commonly considered to mark the end of China’s ancient period.)

For a start, conflict marked the beginning and end of China’s dynasties—and the regimes that each introduced. It also prompted the creation of a permanent professional army (during the Han dynasty).

focus on ... significance: Wu Ti

Wu Ti (who ruled 140–87 BCE) was one of ancient China’s most significant emperors. During his long reign, he expanded China’s territory through his military conquests, and greatly increased its power and wealth through trade. It was Wu Ti who laid the foundations for the growth of the Silk Road.

One of his strategies was to make allies of the tribes who lived in the lands surrounding China’s borders. These efforts obtained for him, among other things, huge numbers of large horses to boost the cavalry of his army.

Many Chinese people still call themselves the ‘Han’. In part this reflects the huge military, economic and cultural impact that Wu Ti had on Chinese history.

Source 6.69 Some key dates marking conflict in ancient China’s history until the end of the Han dynasty

6.4 How do contacts and conflicts change societies?

Remember

- 1 Name three ways in which the modern world has been influenced by contact with ancient China's inventions and discoveries.
- 2 Draw a flow chart to depict the steps that led to the beginnings of the important East–West trade route known as the Silk Road.
- 3 Explain how conflict helped to bring about the end of the Zhou dynasty in China.
- 4 What was the eventual outcome of internal conflict and corruption within the Han empire?
- 5 How did ancient China's army ultimately benefit from Wu Ti's efforts to make allies of the people on China's western border?

Understand

- 6 Through what modern countries do the main routes of the Silk Road pass?
- 7
 - a Describe one way in which you think *each* of the following Chinese exports may have affected the societies (such as Rome) that received them : iron, silk, salt.
 - b Describe one way in which you think *each* of the following imports may have had an impact on the society of ancient China: spices, glassware.
- 8 Find out what the bubonic plague is, and how it is contracted. Then explain why the Silk Road would have helped to spread this terrible disease.
- 9 Copy and complete the following table in your workbook. One entry has been partially completed for you.

Item invented in China	How and/or when it is thought to have come about	Impact on modern life
Gunpowder		
Magnetic compass		
Silk		
Porcelain	Evolved from pottery made during the Shang dynasty. Fine porcelain required a particular clay or style, a high firing temperature and glazing.	
Rudder		

- 10 Select two of the characters from Source 6.71. With a partner, construct the dialogue of a conversation they have that reflects their current and recent experience as Chinese merchants on the Silk Road.

Apply

- 11 Think about the two potential scenarios below. Hypothesise what might and might *not* have happened in China as a result. What do you conclude?
 - a China never exported silk and the ancient world never discovered silk-making secrets
 - b Ying Zheng was killed during the battle for power with other warring states.
- 12 Come up with a mnemonic to help you remember the name of the warring states, as they are depicted in Source 6.70.
- 13 Think of your class as a small 'society'. In small groups, discuss how the following scenarios might be likely to change the features and behaviour of your 'society':
 - the arrival into the class community of some new members from a different country whose native language is not English
 - a major disagreement or verbal argument among members about something both sides feel strongly about
 - the arrival into the classroom of new, more advanced goods (latest technologies, air conditioning, etc.)
 - exposure to new ideas and perspectives (e.g. through texts such as this one, class addresses by visiting speakers, viewpoints expressed by your teacher).

Analyse

- 14** Find out more about Liu Bang (sometimes written as Liu Pang). Based on your research, what is your opinion on why he succeeded in his conflict with the Qin dynasty?

Evaluate

- 15** Debate this topic as a class, sharing roles for the preparation: 'Ancient China could never have become the major power that it did without the Silk Road.'

Create

- 16** In groups, compile a travelogue of what Chinese merchants travelling from Chang'an to the Mediterranean Sea might have seen and done while travelling along the Silk Road. Draw on what you know already and your further research. This will include checking Google Earth and your atlas. Your account can be fictitious, but you should draw on facts. Remember to empathise: write it from the point of view of ancient merchants, not your own. Include sketches and photographs; use Google Images, and use Google to search photo libraries such as Corbis and Getty.
- 17** Go to the Corbis photo library site, or other similar photo library site, and search for images of 'modern China'. Two images are provided on the right to give you ideas. Create a four-page photo album with images you locate to show how modern China has been changed by contact with other parts of the world. Where possible, include in your labels the part of the world that has influenced China.



Source 6.71 A 15th century artist's impression of merchants transporting goods along the Silk Road



connectingideas

Ancient China

Medicine

*Western medicine is science-based. It relies on a knowledge of anatomy and **microbiology**. It is supported by ongoing scientific scrutiny and research. Its practices change as new evidence comes to light. Traditional Chinese medicine (TCM), by contrast, is much the same today as it was in ancient China. It is based on religious and other beliefs, and ancient traditions. Therapies include acupuncture, massage and animal- and plant-based medicines. TCM is becoming more popular for some in the West as an alternative medicine.*



Acupuncture is used to treat a range of conditions such as pain, disease, skeletal problems, infertility, even breech births. Tiny needles are pushed into the skin at points along body 'pathways' known as **meridians**. Practitioners believe this stimulates the flow of an energy force (called *qi*) along these pathways. That flow can at times be blocked. This may be due to the weather or **astrological** factors. Mostly, it is caused by an imbalance of yin and yang in the body. Sometimes an acupuncturist uses **moxibustion**. A tiny piece of a plant called **mugwort** is set on fire on or close to the skin where the needle will be inserted. The burning plant may sometimes be used just to heat the needle.

- 1 What is yin and yang? Give some examples.
- 2 What does acupuncture involve? How is it connected with Taoist beliefs?
- 3 Write a short script for a dialogue between a typical Western doctor and a typical TCM practitioner when both faced with a patient presenting with nausea.
- 4 Suggest why a TCM practitioner might use moxibustion to treat a patient diagnosed as having too much cold and damp in their body.

Source 6.72 Acupuncture is even used to treat wrinkles!

Source 6.73 A form of massage used in Chinese medicine called cupping

Chinese medicine includes a range of massages and exercises. Some require the skills of martial arts specialists (such as for broken bones); others take account of feng shui and astronomy in deciding where and when one is massaged. Gentle t'ai chi and meditation may be recommended for some. For others, the treatment can be more painful. One form of massage sees the skin rubbed hard until the surface becomes grazed and bruised. Another is cupping (see Source 6.73). Before a cup is placed on the skin, a lit match is held inside it. As the heated air cools and contracts, the skin is sucked up inside the cup.

- 1 Select and view a YouTube video of t'ai chi of your choice. Based on this viewing and what you know about Chinese martial arts, why might a TCM doctor recommend such exercise?
- 2 Explain what feng shui might have to do with how one is massaged.
- 3 Cupping leaves large red marks (bruises) on the skin as it forces blood to the surface. How is this treatment a bit like a 'love bite' or hickey?

One of the side effects of yin and yang being unbalanced, according to TCM, is that body organs get out of balance, too. Some become overactive, some underactive. Medicines made from herbs and animal parts are used as treatments. These potions include powdered tiger penis (for impotence), snake oil (for aching joints) and the dried faeces of the flying squirrel (to control bleeding). Plants commonly used include ginseng (for energy) and goji berry (for wellbeing). Some substances used, such as lead oxide and strychnine (a strong poison), are known to be toxic.

- 1 What might a Western doctor say about animal faeces being used as a medicine?
- 2 Some cancer treatments in Western medicine use toxic substances (such as the venom of the southern copperhead snake and certain rainforest plants). So-called Western **chemotherapy** is toxic for many healthy cells as well as cancer cells. What might a TCM practitioner say about this?
- 3 Can you suggest reasons why TCM might not be supported by some Western medicine authorities and practitioners?



Source 6.74 Chinese herbal medicines, including dried snake, dried seahorses and the antlers of a deer



Some TCM require the killing of endangered animals, such as the rhinoceros and the Sumatran tiger. Other practices such as bear bile farms are cruel. But then, Western medicine also relies for its advancement on testing and experimenting on animals. In small groups, discuss whether the use of animals is justified if it improves human health.

glossary

A

acid rain rain that has become slightly acidic from pollution in the air (e.g. sulfur dioxide); acid rain can kill some trees and plants and corrode some building surfaces

acropolis a raised and fortified area (often on a rocky hill) within a Greek **city-state** on which public structures such as temples were built

acupuncture a medical treatment that started in ancient China in which very fine needles are inserted into different parts of the body to restore its natural balance

agora a large open area at the base of an **acropolis** that was both a meeting place and the centre of business and government for a Greek **city-state**

Amkhu (pronounced AM•koo) a special honour given to someone in ancient Egypt that meant that the **pharaoh** would pay that person's funeral costs

amphitheatre an ancient version of today's football stadiums, where raised seating rose up around a flat central area where events or performances were held

amphora a tall jar with a narrow neck and base and two handles, used by the ancient Greeks and Romans

amulet a magical charm thought to keep away evil

anthropologist a person who studies the human race (i.e. its development, practices, behaviours, customs)

aqueduct a channel (often on top of arches; other times underground) that carried water, by gravity, from distant mountain springs to ancient human settlements (such as the city of Rome)

Aramaic an ancient Semitic language

archaeological dig a site known (or thought) to contain artefacts or items of interest from the past that is roped off and dug up by archaeologists

archaeologist a person who uncovers and interprets sources from the past, such as the remains of people, buildings and artefacts; archaeologists often take part in **archaeological digs**

aristocrat a person who (through wealth or birth) belongs to the upper class of a social group

Aristotle a Greek philosopher who lived during the 4th century BCE

artefact any object that is made or changed by humans (e.g. a primitive tool, remains of a building)

artisan a person who is skilled at working with his or her hands in some specialised way

Aryans (pronounced AIR•ee•uns) a **nomadic** warlike people from central Asia thought to have begun migrating southwards around 1500 BCE; they influenced the early Indus River Valley civilisations

astrologer a person who makes predictions about what might happen in the future based on the positions of planets and stars in the sky

atrium a central courtyard without a roof, which often contained a pool; common in villas in ancient Greece

Attica an extended area of farmland surrounding Athens during the time of ancient Greece

auditorium an ancient version of today's theatre, where rows of seats rise up and partially surround a stage where drama performances (or films) are presented

autopsy a medical procedure performed on a dead person's body to find out the cause of death

auxiliary a soldier who fought in the Roman army but who was not Roman; often recruited from a faraway province

B

bar mitzvah a Jewish ceremony that is held for a boy when he turns 13; it recognises that he is now responsible

for his own behaviour and decisions, and that he has the same rights as an adult male

barbarian a term used by the ancient Romans to describe a person (or group of people) who lived outside the borders of their empire

barter a method of trading goods or services used in many ancient **cultures** before the introduction of money; the people bartering would decide on the value of goods and services before the trade (e.g. 2 eggs = 1 loaf of bread; or 1 sack of corn = 2 hours work digging in the fields)

battering ram a long pole (often a tree trunk) with a carved ram's head at one end that was mounted on a wheeled cart and slammed with force into an enemy structure (such as a castle gate)

biographical recount an account (or retelling) of an event that happened to a person told in the order in which things happened

biologist a type of scientist who studies living things

bireme (pronounced BY•reem) an ancient ship, commonly used by the ancient Greeks; a bireme had two layers of oarsmen on each side

Book of the Dead an ancient Egyptian text made from papyrus used to record spells that were read aloud when bodies were being mummified; the spells were thought to protect them in the afterlife

booty valuable goods (e.g. money or gold) taken from a defeated army or society by a conquering army; booty was often distributed among some of the soldiers of the conquering army as payment for their efforts

Bronze Age a historical period in which people used bronze and copper to make artefacts such as weapons, tools and utensils; the Bronze Age occurred at different times in different societies

bubonic plague an infectious disease, caused by bacteria carried by the fleas of rats and mice, which quickly kills most people who are infected; visible symptoms include blackened, swollen, pus-filled sores

C

calligrapher (pronounced kal•IG•raf•er) someone trained and skilled at writing the script of a particular language or people

canopic jar a jar used in ancient Egypt to store body parts removed during the mummification process; separate jars stored the liver, lungs, stomach and intestines

catapult a weapon that worked like a giant slingshot; it hurled large rocks, burning pieces of wood or the infected bodies of people and animals over the walls of a city that an army was laying siege to

cauterise to seal the blood vessels and flesh of an open wound by applying a red-hot piece of metal

Celts an ancient people who were the early settlers of places now known as Britain and Ireland; many people in Britain and Ireland today are direct descendants of the Celts

census an official population count of a society at a given point in time; in ancient Rome, a census was conducted so that the government knew how much to tax its citizens

century a military unit in ancient Rome that consisted of between 80 and 100 soldiers

chancellor a senior official (and sometimes a judge) of an ancient society

chemotherapy a medical treatment for cancer

circumcision the removal of the foreskin from a penis; often for religious or health reasons

Circus Maximus a large racing track in ancient Rome where thousands of spectators were entertained by watching horse-drawn chariots race around a circuit

citizen someone who through birth (or by meeting certain conditions) is a recognised legal member of a community

Citizen's Assembly one of a number of assemblies of citizens set up in ancient Rome to help govern and administer the society

city-state an independent settlement (typical of those in ancient Greece) made up of an inner fortified city surrounded by houses; this built centre was, in turn, surrounded by farmland

civil service a group of people working as part of a governing body but not involved in its military operations

civilisation a society with large-scale urban settlements, defined systems of government, social organisation, religion and technologies

colony an outpost set up by a country, kingdom or empire, often for reasons of trade; sometimes colonies were set up to provide strategic security

Colosseum a large amphitheatre used during the Roman empire to stage gladiator fights and other forms of public entertainment (e.g. animal hunts, re-enactments of famous battles, executions); large parts of the Colosseum still stand in Rome today

concubine a woman kept for the entertainment and pleasure of a man (typically a ruler) who might also have one or more official wives

conscription a system that forces people to undertake military service for a fixed term

conserve, to to take what action is needed to preserve something from the past for future generations; it might be restored to its original condition or adapted in some way; a person involved in this work is called a conservator

constitution a legal document that defines how a country will be governed

consul a title given to the top official in ancient Rome; there were two consuls, each with different responsibilities

contest, to to argue against an idea or theory because of new evidence, or because of a different interpretation of existing evidence; an idea or theory that can be contested is said to be contestable

corvus a plank-like device used on some ancient ships; when lowered and hooked into the deck of an enemy ship, it allowed sailors to easily board the enemy ship

cosmos the universe

crematorium a furnace in which the bodies of dead people are burned and reduced to ashes

crucify, to to kill by nailing someone to a wooden cross or tree; in ancient Rome, crucifixion was a punishment used for the worst criminals, or people who were seen as a political threat (e.g. Jesus Christ and Spartacus were both crucified)

cryptographer a person who is skilled in decoding unknown or secret writing

CT scan a medical procedure in which a special instrument is used to take pictures of cross-sections of the body using radiation

cultural norm a practice or custom that is very common or expected within a particular culture (e.g. shaking hands in Western culture and bowing in Japanese culture are both cultural norms)

culture the customs and traditions that a community, society or civilisation develops over time that are passed down (even if modified) from generation to generation

custom a traditional practice of a particular people (e.g. funerary or marriage customs)

D

deity (pronounced DAY•ity) a god or goddess

delta the build-up of silt at the mouth of a river, which forms a fan-shaped cluster of rivers and islands

democracy a political system in which people hold the power, either directly or through **representative democracy**

demotic a system of writing based on the original script of ancient Egypt (i.e. **hieroglyphs**) that is more like running writing; faster and easier to write than hieroglyphs

dendrochronology a method used to estimate the age of trees by counting the rings in the cross-section of a tree trunk once it has been cut down

dictator someone who rules with absolute authority, without any democratic input

DNA the short way of writing deoxyribonucleic acid; DNA is found in the cells of all known living organisms; it is the unique genetic code of each living thing

dowry a contribution (paid in goods, money, livestock, etc.) that the families of women of many ancient cultures made to the new husband when she married

dynasty a period of rule by members of the same family who come to power one after the other (e.g. the Han Dynasty in China)

E

Ebers Papyrus a medical document, recorded on papyrus in ancient Egypt around 3500 years ago

electorate people from a certain country or place that are registered to vote in elections there

electrocardiogram a medical procedure that examines the electrical activity of the heart to test for any abnormalities

emperor the title of someone who rules an **empire**; ancient Rome and ancient China had emperors

empire a group of countries and/or areas, often with different languages and having different cultures, that are ruled by a central power or leader (known as an **emperor** or empress)

epitaph a short statement engraved on a gravestone in memory of the person buried there

equite (pronounced

EH•kwit•ee) the name given to a man who was a merchant or businessman in ancient Rome; the equites were a wealthy middle class whose ancestors were provided the early Roman army with soldiers and horses; there was also a category of gladiators called equites

eulogy (pronounced YOO•lu•gee) a speech given at a person's funeral by someone who knew them well

eunuch (pronounced YOO•nuck) a boy or man whose testicles have been deliberately removed

evidence information provided by a source that supports a given interpretation, or provides support for possible answers to inquiry questions

excavation an area dug up by people such as **archaeologists** to look for sources of evidence from the past

F

Fates, the three goddesses of ancient Greece who intervened in, and shaped, people's lives; in particular, they decided when a person would die

fault line a crack in the Earth's crust around which events such as earthquakes might be more common

first person a way of communicating that relays information directly from the perspective of the person talking or writing

flood plain an area of flat, low ground often found either side of a river that is covered by water when the river breaks its banks

fluorine dating a scientific method used to estimate the age of objects by measuring the amount of fluorine they contain

forum an open area in the centre of the city of ancient Rome where people met, debates were held and markets were set up; it was surrounded by the city's important public buildings and temples

fossil the remains or impressions of any animal or plant life that have hardened in rock or some other substance

fresco an artwork painted on wet plaster; the colours combine with the plaster as it dries

frieze (pronounced freeze) a decorated (painted or sculpted) panel that ran horizontally around the perimeter of many ancient temples, at the top of the columns

G

gaps and silences a term used to describe information that is missing or is left out of evidence

genetic describes a living thing's unique genes, formed from strands of DNA; a person who studies genetics is called a geneticist

geological time period a defined period in the timescale of the Earth

geophysical surveyor someone who uses particular tools and techniques to search for, and locate, something underwater or underground

Germanica a large region in the centre of modern-day Europe that was home to many of the **barbarian** tribes that fought against ancient Rome as it expanded its empire

glacial a cold period during an **ice age**, when glaciers advance across landmasses from the north or south poles

gladiator a person (usually male) who fought to the death in the **amphitheatres** of ancient Rome for the entertainment of the crowds; many were prisoners; some were criminals or slaves and a few chose to fight willingly

Gregorian calendar the calendar that is used in many countries around the world, including Australia; it replaced the **Julian calendar** in 1582

griffin a mythical creature with the head and wings of an eagle and the body of a lion

H

Hades (pronounced HAY•deez) the ancient Greek god of the **Underworld**; also the name of the Underworld itself—the place that the souls of people went when they died

heir someone who will legally inherit the fortunes of another; often the first-born son

helot a slave of the ancient Spartans; *helots* were the former peoples of Messenia, who Sparta enslaved when they revolted against Spartan rule

heritage the traditions, characteristics and **artefacts** that are inherited from past generations that we think is worth preserving, either culturally or as a natural feature; some very important historical sites are included on a World Heritage List

hierarchy (pronounced

hi•RARK•ee) a way of organising things (or people) from top down in order of importance or significance; ancient societies had strict hierarchies with the ruler at the top and the peasants at the bottom

hieratic (pronounced hi•RAT•ic) a simplified form of writing based on **hieroglyphs** that was used to communicate in ancient Egypt, though not as easy to write as the **demotic** script

hieroglyph a picture-like sign used in the original writing system of the ancient Egyptians

Homo sapiens the scientific name for humans; a Latin term meaning 'knowing man'

hoplite a Greek warrior

horoscope a chart that uses the position of heavenly bodies (such as planets and stars) to predict a person's future

Horus a very important god in ancient Egypt, the god of the sky, who was shown with the head of a falcon

hunter-gatherers a society of people who survive solely by hunting and gathering food and water; such people move on if food and water supplies in one area dry up

hypothesis a considered opinion or statement about something that has not been proven; a hypothesis is based on an analysis of available **evidence**; a person who expresses such an opinion is said to hypothesise; the plural of hypothesis is hypotheses

I

ice age an extended period in the Earth's history when large sections of the planet were covered in ice; ice ages are made up of colder periods (**glacials**) and warmer periods in between (interglacials)

incense a substance that was often burned as part of religious ceremonies to give off a pleasant smell

infrastructure a network of devices, systems and supplies needed to sustain an operation or a community; for example, the infrastructure of a city includes its roads, bridges and water supply

Inundation, the the yearly great flooding of the Nile River in Egypt; an inundation is a flood

Isis an important goddess in ancient Egypt; mother of the god **Horus**

J

jade a hard, semi-precious stone often green in colour

Julian calendar a calendar introduced by the Roman **consul** Julius Caesar; compared with a solar year, it gained about three days every 400 years; the **Gregorian calendar** that we use today was adjusted to take account of this

K

khepresh (pronounced kee•PRESH) a blue crown often worn by the Egyptian **pharaoh** when in battle; it was often studded with semi-precious stones to create a hard surface

kingdom an area or country ruled by a king

L

Latins an ancient people that originally lived in the central region of modern-day Italy

legacy something (e.g. a tradition, practice, belief) that is passed on from generation to generation

Legalism a system of government used by China's first **emperor**, Shi Huangdi; it stated that people needed strict laws and a firm leader to function as a **society**; people were not encouraged to think for themselves and they had to obey the commands of the emperor

legend a story or mythical tale about a person or event that is handed down from generation to generation; often legends are believed to have a historical

basis, but this cannot be verified (*see myth*)

legion a military unit in the army of ancient Rome made up of 60 **centuries** (i.e. around 5000 soldiers); soldiers in a legion were called legionaries

Levant the area to the east of the Mediterranean Sea that includes modern countries such as Israel, Syria and Lebanon, and extends through to southern Turkey

litter a lightweight box hung from poles, and carried by servants, in which important or wealthy people travelled

loincloth a piece of clothing worn by men in many ancient cultures; often a length of cloth wrapped around the hips and between the legs

lyre ancient stringed musical instrument, a bit like a small harp

M

mace a weapon with a heavy block on the end of a handle; the block was often studded with spikes

Macedon a region to the north of the mainland of ancient Greece that today includes parts of modern Greece, Bulgaria, Serbia, the Republic of Macedonia and Kosovo

Mandarin an important official in ancient China

maniple a strategically organised fighting unit of the ancient Roman army; made up of about 60 soldiers

Medes (pronounced meeds) an ancient people who lived in a region of modern-day Iran

meditate to focus deeply on something, removing all other thoughts from your mind; a person who is meditating may do so for religious reasons or to relax

mercenary a soldier who is paid to fight

meridian in **acupuncture**, the energy pathways in the body that acupuncturists use to locate the places where needles need to be inserted

Mesopotamia (pronounced mes•oh•po•TAY•mee•a) the fertile land lying between the Tigris and Euphrates rivers (now covering a large part of Iraq); Mesopotamia is an ancient Greek word meaning 'between rivers'

microbiology the study of micro-organisms; living things that are so small they can only be seen under a microscope

midden a rubbish heap made up of food scraps, broken pottery, shells, etc. found near ancient communities; **archaeologists** use these to find out more about the people of those communities

Mithras a Persian god believed to protect truth and oversee the delivery of justice

monsoon a weather pattern that sees a change in wind direction; often this brings very heavy rain to areas affected

morals the value system of a people; what they regard as right and wrong; something that follows that value system is said to be moral

moxibustion a traditional Chinese medicine technique that involves burning tiny pieces of the **mugwort** plant close to places on the body where **acupuncturists** insert their needles; it is done in such a way that it does not burn the skin

mugwort a type of plant used since ancient times for medical purposes (*see* **moxibustion**)

mummification the process of preserving a dead body by preventing its natural decay; in ancient Egypt a body was mummified by removing internal organs (except the heart) and completely drying out the remaining body tissue; the mummy was then buried or placed in a tomb

mummy a body prepared for burial or entombment in ancient Egypt (*see* **mummification**)

myth a traditional story, usually involving supernatural characters (*see* **legend**)

mythology a set of beliefs held by a particular people to help explain things that were not understood (e.g. strange natural events); these may include individual stories called **myths**

N

Neolithic culture an ancient culture that used agriculture and had fixed settlements; the change from being **hunter-gatherers** to living in fixed

settlements and growing crops and herding animals was such a major change that it is often called the **Neolithic Revolution**

Neolithic Revolution a period of time towards the end of the last **glacial** during which **hunter-gatherer** societies were often replaced by agricultural societies

Nirvana a final spiritual state that Buddhists reach after undergoing a cycle of rebirth and suffering; Nirvana is a place or state of final peace and bliss, free from pain and violence

nomad a person who lives his or her life moving from place to place rather than staying in a fixed place; people who are nomads are said to be nomadic

nunnery a place where nuns live and pray

O

obelisk a tall four-sided stone pillar, carved to form a point at the top; often the sides are decorated with carved figures and writing

Odyssey, the an epic poem from ancient Greek times written by Homer; it tells the story of Odysseus, who is on a quest to find his way back home from the battle of Troy to his home of Ithaca

oligarchy (pronounced OLL•ih•gar•kee) a type of government where a small group of people rule the population

Olympians an ancient Greek family of **deities** who lived on Mount Olympus

oracle the reply of a deity to a question put to it by a human; the ancient Greeks believed certain women, also called oracles, were the means by which this advice was given; they lived in temples

P

pagan (pronounced PAY•gun) a term commonly used by people who hold a particular belief to describe others who do not share that belief

pankration (pronounced pank•RAY•shun) a dangerous fighting event held as part of the Olympic Games with virtually no rules

papyrus (pronounced pa•PIE•rus) a type of paper that the ancient Egyptians made from the crushed pulp of a riverside plant; the plant itself is also known as papyrus

Parthia (pronounced PAR•thee•uh) an ancient region in the north-east of modern-day Iran; once a part of the Persian Empire

paterfamilias (pronounced PAH•ter fam•ILL•ee•us) a Latin word meaning 'father of the family'; male head of a household in ancient Rome

patrician an educated and usually influential male member of one of ancient Rome's **aristocratic** families; usually a wealthy landowner

Pax Romana Latin for 'Roman peace'; a long peaceful period of the ancient Roman Empire (between about 27 BCE and 80 CE)

pectoral a term meaning 'relating to the chest'; in ancient Egypt, a piece of jewellery worn on the chest

pediment a triangular shape at the front of many ancient temples, sitting above the columns and under the roof line; pediments were often richly and colourfully decorated with **stone reliefs**

pentathlon an event of the ancient Olympic Games comprising five events: wrestling, javelin-tossing, discus-throwing, jumping and running

periods of time amounts of time of some defined length or covering a defined time in history (e.g. 'the ancient period')

perspective a point of view about an event or issue; a person's perspective is often influenced by their knowledge, **culture** or beliefs

Phaistos Disc a circular engraved disk of fired clay found in the Phaistos Palace on Crete; it was made about 3700 years ago, probably by the ancient people we call the Minoans

phalanx (pronounced FAL•anks) a tight battle formation used by the ancient Greeks in which soldiers would pack together with their shields overlapping; spears in the front row were held forward; those in the rows behind were held higher

pharaoh (pronounced

FAIR•oh) the leader of ancient Egypt who was believed to be a god; the pharaoh had absolute power and total control

philosophy literally, 'love of wisdom'; the study of the deep and meaningful things in life, such as truth; philosophers were regarded as great thinkers and were typically wise

plague a disease, such as the **bubonic plague**, that spreads rapidly and usually causes widespread death

plebeian (pronounced

PLEH•bee•un) a term used to describe one of the many poor and uneducated people in ancient Rome

'pointing the bone' a traditional practice of the Indigenous people of Australia; a carved kangaroo bone containing a strand of the victim's hair is pointed at the victim; someone aware that this has happened would typically believe they were cursed and therefore may die as a result

political party a group formed by people who share common political goals and who work to ensure these can be achieved through the available systems of government

porcelain a refined type of china, made from fired clay

praetor (pronounced PRE•tor) an ancient Roman official whose responsibilities included running the law courts, leading armies and governing provinces of Rome

Praetorian Guard (pronounced pre•TOR•ee•an GARD) an elite group of Roman soldiers typically used by **emperors** as bodyguards

prehistory a historical term describing a time in the past before written records were kept

primary source a **source** that existed or was made at the time in the past being studied

propaganda a method of spreading ideas or statements designed to strengthen a particular point of view and weaken an opposing point of view

provenance the history of where an **artefact** came from (i.e. where it was made or created, when, and who made it)

pyramid a geometrical shape with triangular sides slope up to a single point from a square base; in ancient Egypt, stone pyramids were built as royal tombs for **pharaohs**

R

Ra an important god in ancient Egypt; Ra was the sun god

radioactive a term used to describe a substance or material that gives off radiation

radiocarbon dating a method used to estimate the age of something that was once alive; the amount of radioactive carbon in the remains of the object is tested and gives a good indication of age because carbon breaks down over time at a known rate

Ramadan the ninth month of the Islamic calendar; a time when Muslims fast (do not eat or drink) every day from dawn until sunset

reincarnation the process of being born again; to live life again in another body (human or animal)

representative democracy a form of **democracy** where people elect someone to represent their views and political goals (i.e. speak and act on their behalf) in the government of the day

republic a form of government where the power is held by the people or by their elected representatives, and in which equality is stressed

reservoir a place or large container used for collecting and storing water (or other fluids) for later use

resin a sticky sap-like substance produced by some trees and plants

Rostra a large platform in the **forum** of the ancient city of Rome where speakers addressed the crowds

Rubicon River a river on Italy's north-east coastline; in ancient times it was a boundary between the territory of ancient Rome and that of Celtic people living to the north of it

S

sacrifice to ritually kill an animal or person to please the gods or to prevent their anger

sarcophagus the outer case (usually stone) of the nest of coffins containing the dead body of a person of importance

scarab an **amulet** of ancient Egypt shaped to resemble the scarab beetle

scribe a highly-educated person in ancient Egypt who was able to read and write

secondary source a **source** created after the time being studied

seer a person believed by many ancient cultures to 'read' the future by observing particular things (such as the intestines of an animal killed as a **sacrifice**)

seismograph an instrument that measures the occurrence and intensity of an earthquake

Semitic a term used to describe members of a number of ancient peoples who lived in the region we now call the Middle East; it included the Phoenicians, Akkadians, Hebrews, Canaanites and Arabs

Senate a group of officials (senators) with ruling power during ancient Rome's history; the Senate had a lot of power during the **republic**; it continued to function during the **empire**, but its power was reduced

shaman (pronounced SHA•man) someone who is believed to be able to communicate between our world and the spiritual realm

shrine a special place or built structure where **deities** are honoured and/or worshipped

siege warfare a military strategy used to lay siege to a town or city; the settlement would be surrounded and cut off from outside sources of food and water; the intention was to starve people until they surrendered

Silk Road a trade route stretching west from China to the Mediterranean Sea; it was the main ways in which silk was introduced to the West

sistrum a metal musical instrument in ancient Egypt that rattled when shaken; the plural form is *sistra*

society a community of people living in a particular area who have a shared **culture**, **customs** and laws

sonar technologist someone who uses instruments that emit sound waves in order to detect certain things (e.g. a shipwreck on a sea floor)

source anything that allows us to better understand the past; sources can be **primary sources** or **secondary sources**

standard bearer a soldier in many ancient armies chosen to carry the standard (a banner or flag showing the symbol or emblem of an army or people) into battle; in ancient times, a standard had a similar symbolic significance to a country's national flag

standing army a force of soldiers constantly on alert and ready to fight

stele (pronounced STEEL•ee) a stone erected to mark the spot where someone was buried

Stone Age people hunter-gatherers who lived in caves and forests before the time of written records; these people made tools and weapons of stone

stone relief a carving cut into the flat surface of a piece of stone so that the design stood up from the carved-out background

stonemason an artisan who works skilfully with stone

stratigraphy a method used to determine the approximate (or likely) age of remains from the past based on the strata (or layer) of earth or rock in which they were found

T

taboo something that a society forbids (e.g. murder)

tectonic plate one of many enormous, slowly moving pieces of the Earth's crust that carry the continents and oceans

thermoluminescence dating a scientific method used to estimate the age of objects; it involves heating an object to help expert measure how much **radiation** the object can store and therefore judge how old it is

toga an item of clothing worn by the male citizens of ancient Rome

trireme (pronounced try•REEM) a type of ancient ship, commonly used by the ancient Greeks, with three levels of oarsmen sitting along each side, one layer above the other

typhoon another name for a tropical cyclone

U

Underworld a place that the people of some ancient cultures (e.g. ancient Greeks) believed their souls went when they died

uraeus (pronounced yoo•RAY•us) a type of headband (usually gold) worn as part of the headdress of a **pharaoh** of ancient Egypt; it was shaped like a striking cobra head and symbolised the pharaoh's power and right to rule

urban a term to describe a built up, developed human settlement (e.g. a town or city); a society living in settlements like this is described as urbanised

V

Valley of the Kings a deep, rocky valley close to the Nile where many Egyptian **pharaohs** were buried

value a quality of character that a society or community regards highly; for example, an important Australian value is mateship; a traditional Japanese value is honour

Via Appia (pronounced VEE•a AH•pya) a road built by the ancient Romans in the late 4th century BCE; it was about 200 kilometres long and connected the city of Rome to other important cities; it became one of the most important roads of the Roman Empire

vizier (pronounced vih•ZEER) the chief minister (and chief judge) appointed to serve the **pharaohs** of ancient Egypt

W

warlord someone who both rules a society and heads up its military operations

Western civilisation the civilisation of Europe, which in turn evolved from earlier civilisations of ancient Greece and Rome; other parts of the world (including Australia) sharing the same **heritage** are also said to be Western countries

World Heritage Site a natural or built site, structure or natural feature deemed to be of international importance and worthy of special protection

Z

ziggurat a huge stepped temple built in ancient **Mesopotamia** to honour the gods

index

- A**
afterlife
 beliefs in 150, 194–195
 preparation for 138–139
agricultural settlements, early 27
Alexander the Great
 conflict with Greece 148, 203
 conflict in Persia 97
 empire of 205
alphabets 21
Americas, migrations into 14
amphoras 187, 257
ancient Asian region 264–265
ancient societies
 emergence 16–21
 evidence of 23–24
 growth of farming 28
 key features 36–37
 law 34
 location 26–27
 power sharing 29–30
 religions 32–33
 slaves 30
 social classes 28–29
 trade and economies 31
ancient world timeline 5
archaeological excavations, stratigraphy 76, 85
archeological excavations 51
 Mungo Man 9
 Pompeii 214
 terracotta army 270–271, 297, 298, 304–305
archeologists, role of 51–52
Archimedes 174
architecture
 in Greece 184–185
 Greek influence on others 43
armies
 Chinese 296
 Egyptian 133–134
 Greece and Sparta 188–193
 Roman 232–237
armour
 Chinese 297
 Egyptian 135
 Hoplite 189
 Roman legionary 233
 on terracotta warriors 297
art *see* cave painting; mosaics; murals; painting
Art of War, The, Sun Tzu 297
Asian region
 empires and civilisations 268
 extent of 264–265
 key events in 266–267
 timeline for events 94–95
Athens
 plague in 202
 politics in 167–168
Australia
 artefacts of Indigenous people 82
 cave paintings in 48, 58–59
 indigenous people of 56
 migrations into 14
 sources of early history 82–83
B
Bacon, Sir Francis, and world-changing inventions 308–309
belief systems
 ancient influences on 38–39
 in China 290–291
 in Rome 249
Bradshaw/Gwion Gwion cave paintings 58–59
Bronze Age societies 27
bronze pots in China 4–5
 Shang dynasty food container 279
 Xia dynasty wine beaker 287
 Zhou dynasty urn 272
 Zhou dynasty wine vessel 279
burial
 in China 303
 in Egypt 137
 in Rome 248–250
C
Carthaginian Empire 97
cause and effect, key concepts 54
cave paintings
 Ajanta 269
 Australia 48, 58
 Brazil 17, 49
 China 312
 India 269
 Lascaux 13
ceremonies in emerging societies 18–19
chariots
 in Battle of Kadesh 147–148
 in Egypt 132–133
China
 borders 275
 calligraphy 21
 canals in 310
 cast iron in 311
 effect of physical features 274–275
 feng shui 294
 foot binding 284
 horoscopes 274
 inventions and discoveries 308–311
 kung fu 295
 oracle bones 266–267, 278
 physical map 276
 printing in 309
 rival kingdoms during Zhou dynasty 315
 silk 310, 314
 social hierarchy in 281, 286
 suppression of Confucianism 67
 tea drinking 294
 timeline of events 273
 zodiac 294
Chinese dynasties
 artefacts 279
 Han 279, 280, 296, 299
 Qin 279–283
 Shang 279, 287
 territorial borders 275
 Xia 287
 Zhou 279, 315
Chinese emperors
 Ngai 280
 Qin Shi Huang 282–283, 284
 Wu Ti 315
 Wu Zhao 285
Chinese medicine 44
 acupuncture 318
citizenship 167, 169
 in Rome 218–221
civilisations
 in Asian region 268
 earliest 27
class *see* social classes
Cleopatra 101, 227

- climate
 - changes in 7
 - of China 275, 277
 - effect on Egyptian people 107–110
- clothing
 - Egyptian 110
 - Greek 181, 182
 - Roman 239
- Clovis people 14
- Colossus of Rhodes 68–69
- conflict
 - in China 315
 - effects on Rome 258–261
 - impact on Greece 200–205
- Confucianism 67, 292
- conservation 86–91
- contestability, key concepts 58–59
- continental drift 7
- continuity and change, key concepts 55
- cosmetics
 - in Egypt 128
 - in Greece 181
- Cro-Magnon people 12–13
- cryogenics 151
- cultural practices, in early societies 17–19
- currency
 - jade discs from China 287
 - Roman coin 55
- Cyclades culture 154, 160

D

- daily life *see* everyday life
- dating methods 76–78
- death and funerals
 - China 302–303
 - Egypt 136–139
 - Greece 184, 194–195
 - Rome 248–251
- deities
 - Egyptian 126–127
 - Greek 176–177
 - Roman 230–231
- dendrochronology 77
- desert animals, effect on Egyptian beliefs 107
- deserts of north Africa 106–109
- Diamond Sutra (book) 308
- DNA analysis 78
- Dou Wan
 - in jade burial suit 302
 - tomb of 303
- doughnut thinking 90

E

- early humans, movement of 10–11, 14
- east Asia, physical map of 276
- economies, rise of 31
- education
 - in Egypt 129
 - in Greece 180
 - in Rome 238
- Egypt
 - Apis bull 127
 - boat from Great Pyramid 143
 - Book of the Dead 137
 - childbirth 129
 - communications 131
 - deities 126–127
 - early civilization in 96
 - eye infections 108
 - grave robbing 54
 - Great Pyramid at Giza 140–141
 - living forever 150–151
 - magic and spells 130
 - military rule in 133
 - Nefertari 110
 - Nefertiti 124
 - Nile River 102–106
 - personal hygiene 110, 128
 - physical features affecting 102–113
 - professional mourners 124
 - pyramids 140–141
 - rulers 114–119
 - and Sahara desert 106–107
 - seasons 105
 - slaves 122
 - social hierarchy 120–121
 - Sphinx 80
 - sun god worship 67
 - territorial expansion 146
 - timeline for 100–101
 - trade routes 145
 - treatment of enemies 135
 - women 123–124
- Egyptian pharaohs
 - Akhenaten 67
 - Amenhotep III 115
 - Cheops (Khufu) 143
 - dynasties 115
 - Hapshepsut 101, 116
 - Ramses II 95, 116, 147
 - roles and responsibilities 114–115, 121
 - Seti I 146
 - symbols of power 117
 - Thutmose III 144
 - Tutankhamen 118–119, 125
- empathy, key concepts 57

- emperors
 - in China 280, 281
 - role in Rome 224–225
- empires
 - in Asian region 268
 - extent of at peaks 264–265
 - rise and fall of 97
- enquiry, identifying questions for 22
- everyday life
 - China 293–295
 - Egypt 128–129
 - Greece 180–181
 - Rome 238–244
- evidence gathering 23, 50

F

- fairytale 41
- family structure
 - in China 293
 - in Rome 238
- farming, growth and spread 28–29
- fashions *see* clothing
- Fertile Crescent 28
- fire, use by Indigenous Australians 83
- fluorine dating 76
- food
 - in Australia 83
 - in China 293
 - in Greece 183
- fossil pollen analysis 75
- frescoes
 - mother and baby in Pompeii 222
 - Terentius Nero and wife 223
- funeral practices
 - China 302–303
 - Egypt 136–139
 - emerging societies 19
 - Greece 184
 - Rome 250–251

G

- geological eras 7
- glacial periods 7
- gladiators 210–211, 221
- games 244
- types of 245
- glassware, Roman 256
- gods *see* deities
- Great Wall of China 267, 273, 274
 - construction of 300–301
- Greece
 - amphitheatres 46–47
 - auditoria 186
 - city-states 157–159

colonies and areas of influence 157
column styles 185
drama 40, 186
effect of conflict on 200–205
effect of trade on 198–199
eruption of Mt. Thera 165
heroes 188
hetairai 171
imports and exports 199
influence on architecture of others 43
inventors 174
oracles 177
Panathenaea festival 184
Peloponnesian peninsula 156–157
Peloponnesian war 202–203
philosophers 174
physical features affecting settlement
157, 160
ruins of Selinus 152–153
scholars 174
social groups 169–172, 174
stele 195
thinkers, writers and artists 174
timeline for 154–155
triremes 188
young people 170
gunpowder, invention of 309

H

Hadrian's wall 5
Hannibal and Second Punic War 258–
260
Hellenistic Empire 97
Henettaway, painted coffin of 17
heritage, preservation of 87–91
hieroglyphs 20–21
historical investigations
conducting 60–61
methods and people 48–53
sequencing events and periods 71
sources used in 64–85
historical record, gaps and silences in 67
history, language of 35
Hittite empire 27
Homo erectus and *Homo habilis* skulls 74
Homo sapiens
first appearance 6, 8
migration routes 10–11
skull 74
Horus and healing 44
housing
in Egypt 107–109, 128
in Greece 172
Roman villas 214, 240–241
hunting by Indigenous Australians 83

Hyksos in Egypt 132

I

ice core analysis 75
The Iliad 190–191, 206
Indigenous Australians
artefacts of 82
cave paintings by 48, 58–59
family activities 56
making fire 83
migrations of 14
sources of early history 82–83
Indus Valley society 23
initiation under Indigenous law 34
Injalak Hill cave paintings 48
interglacial periods 7

J

Japan, influence of Chinese beliefs
on 39
jewellery
from 6th century BCE 31
from Pompeii 239
pectoral of Tutankhamen 125
Roman 239
Sumerian 24

L

law
development of 34
Roman 44
legends 41
Lindow Man, sources for 66
literature, ancient influences on 41–42

M

Macedonian conflict with Greece 203
magnetic compass, invention 309
marriage
in Egypt 129
in Greece 170, 180
in Rome 238
Mayan empire
extent of 27
glyphs 21
rituals 18
sundial 70
medicine
in Egypt 130
past legacies in 44
Traditional Chinese 318–319
Mediterranean region, ancient peoples
of 96–97

Mediterranean Sea
ancient world around 92–93, 111
geographical features of 213–215
sea transport around 213
metal goods and technologies 22, 31
Minoan civilisation 160–161, 165
Mitanni kingdom 27
monumental structures 18
Carnac 19
monuments
Antonine column with carvings 253
Carnac standing stones 19
Djoser pyramid 100
graves along Via Appia 249
the Sphinx 80
Trajan's column 248
mosaics
Battle of Issus 97
gladiators fighting 211
Roman slave 221
multiple intelligences 292
mummification
body from pit burial 136
cat 127
central Asian body 77
in Egypt 137, 138–139
Lindow Man 66
mummy showing parts of person 136
Ötzi the iceman 52
Ramses II 116
Tollund Man 79
Tutankhamen 118
Xin Zhui 290, 303
Mungo Man 9
murals
in Babylon 88
battle with Nubians 132
carroballista 234
Chinese musicians 281
in Egyptian tombs 108, 123, 128, 145
gods of Egypt 126
Grecian woman 170
heart weighing ritual 137
in Menna's tomb 89
Nefertari 110
Rameses II on tomb wall 149
Sumerian 16
music and dance
by Indigenous Australians 5
in Egypt 129
Mycenaean civilisation 162–163
myths 41

N

navies
in Egypt 134
in Greece 188
Neanderthal people 12

O

The *Odyssey* 206
Olmec people 27, 37
Olympic Games
first recorded 154
as legacy of ancient past 40
site of 178–179
oral cultures 17
oral history 78
oral presentation 81
Ötzi the Iceman 52
'out of Africa' theory
explanation and activities 15
first migrants 8
introduction 6
migration routes 10–11, 14
Mungo Man inconsistency 9

P

paintings
coffin of Henettaway 17
on Greek pottery 171, 180, 183
Indian 269
merchants on Silk Road 317
Shi Huangding suppressing
Confucianism 67
two Chinese merchants 288–289
Persian Empire 97
perspectives, key concepts 56
Philip II of Macedon 72
Piltown man 76
political systems
ancient influences on 39
in Greece 166–168
Polynesia, migrations into 14
Pompeii, destruction of 214–215
pottery
ancient 17
in China 273
Grecian 40, 120, 155, 180, 187, 199
Jamon urn 266
Minoan urn 161
porcelain china 273
power sharing 29
primary sources 65, 66
provenance 22

public entertainment
legacies of the past in today's 40–42
in Rome 244–247
Punic Wars 258–259

Q

Qin Shi Huang 282–284
suppresses Confucianism 67
terracotta army of 270–271, 297, 298,
304–305

R

radiocarbon dating 77
relief carvings
at Abu Simbel temple 147
at Tanis in Egypt 132
boatmen on Rhône river 216
Buddha 267
of Egyptian scribes 30
foot washing at wedding 180
from Palette of Narmer 135
Greek stele 195
King Sargon 95
Ramses II 95
Roman domestic slaves 221
Roman merchants 31
Roman wedding 238
saleswoman in Ostia 257
on Temple of Karnak 146
in tomb at Saqqara 122
religions
Buddhism 33, 291
Christianity 32–33
development of 32
Hinduism 32
Islam 33
Judaism 32
Lao-Tzu and Taoism 291
priestesses in 121, 171
Shinto 33
Taoism 33, 291
religious belief
in China 290–292
in Egypt 126–127
in Greece 176–177, 184, 188
and law codes 34
in Rome 230–231
religious beliefs, sacred sites 18
rituals
in emerging societies 18–19
Incan 25
mummification 138–139
sati 57
roads
Roman technology 43, 45
in Roman trade 257
Roman army
and fort building 236–237
organisation of 233
siege warfare 234
standard bearers 235
testudo 233
Roman emperors
Augustus 225
Caligula 225
Constantine 229
Marcus Aurelius 86, 225, 253
Nero 55, 225
Roman Empire 97, 224, 227
Roman rulers, Julius Caesar 226–227
Rome
attitudes to the dead 249
bread and circuses 262–263
Charon the ferryman 248
citizens' rights 219
cremation in 250
effect of migration 255
effect of physical features 212–217
Etruscan contribution to 255
expansion over time 261
extent of republic 227
festivals 251
government officials 219
graves 249
Greek equivalents of deities 231
hygiene 239, 242–243
influence of Greek beliefs on 39, 248
legacies of 43–44
lost legion in China 85
military service 232
Mt. Vesuvius eruption 214–215
Praetorian Guard 208–209
public baths 241–243
religious beliefs and practices 230–231
Scipio 258–260
Senate 218–219
timeline of 210–211
villas in 214, 242–243
western and eastern empires 224
women in 222–223

S

scientific techniques of
investigation 75–78
secondary sources 65, 66
seismograph, invention of 310
sequencing historic events
and periods 72

Serpent Mound 52
siege engines
 Greek 192
 Roman 234
Silk Road 312–313
slaves
 in ancient societies 30
 in China 30
 in Egypt 121, 122
 in Greece 169
 in Rome 221
social classes
 development of 28–30
 Roman 219–221
social groups
 Chinese 281, 286
 Egyptian 120–121
 Greek 169–172, 174
sources
 origin and purpose of 65
 thinking about 68–69
 usefulness of 72
Sparta
 helots 192
 hoplites 188, 189
 life in 193
 military structure 192
 perioeci people 193
 politics 167–168
 women 171
stone reliefs *see* relief carvings
structures
 at Mohenjo-Daro 23
 Colosseum 244, 246–247
 Egyptian housing 107–109
 Ishtar Gate, Babylon 88
 Knossus palace 160
 in Mesopotamia 26
 mia-miyas 83
 Parthenon 177, 184–185
 pyramids 140–141
 Roman aqueducts 211
 Roman fort 236–237
 Roman public bath 242–243
 ruins at Gaochang 313
 Shinto shrine 33
 step pyramid in Saqqara 100–101
 storehouse in Greece 161
 in Sumer 24
Sumer 16, 20, 24, 96

T
temples
 Greek 177
 mortuary 101, 134
 Parthenon 177, 184–185
 ruins at Selinus 152–153
terracotta army of Shi Huangdi 270–271,
 279, 297, 298
 panoramic view 304–305
thermoluminescence dating 77
time, representation and measures of 70
timelines
 for Asian region 94–95, 266–267
 for China 272–273
 for Egypt 100–101
 for Greece 154–155
 for Rome 210–211
 steps in drawing 71
Tollund Man 79
tombs
 in Egypt 136
 Gaius Cestius 220
 Liu Sheng 303
 Menna's 89
 robbing in Egypt 54
 Xin Zhui 303
Torres Strait Islands
 connection of people to sea 87
 personal adornment 64
trade
 in early societies 31
 effects on China 312–314
 effects on Egypt 144–145
 effects on Greece 198–199
 effects on Rome 256, 257
Traditional Chinese Medicine (TCM)
 318–319

V
values
 of Chinese 290–292
 of Romans 231

W
wall paintings *see* frescoes; mosaics;
 murals
warfare in China 296–301
 battle tactics 297
warfare in Egypt 132–135
 Battle of Kadesh 147–148

 campaigns of Ramses II 147
 campaigns of Seti I 146
warfare in Greece 188–193
 battle of Marathon 200
 battle of Thermopylae 201
 with Macedonia 203
 Mycenaean helmet 162
 with Persia 200–201
 phalanx 192, 197
 siege of Troy 189–191
 with Sparta 202–203
warfare in Rome 232–237
 Battle of Zama 260
 Punic Wars 258–259
 strategies for 260
weapons
 Clovis spear heads 14
 Egyptian 135
 Han dynasty bronze spearhead 279
 Han dynasty crossbow 298–299
 Shang dynasty chariot 296
weddings *see* marriage
women
 in China 284–285
 in Egypt 123–124
 in Greece 170–173
 in Rome 222–223
writers
 Herodotus 50
 Homer 174, 206
 Sappho 173
writing 20–21
 cuneiform 20
 Linear B tablet 162
 Rosetta Stone 131

X
Xerxes II and battle of Thermopylae 200

Z
Zhang Heng, seismograph of 310
ziggurats 26, 94, 96

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