MAUREEN ANDERSON | IAN KEESE | ANNE LOW

JACARANDA

RETROACTIVE 1

NSW AUSTRALIAN CURRICULUM HISTORY | STAGE 4 | SECOND EDITION

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This textbook contains images of Indigenous people who are, or may be, deceased. The publisher appreciates that this inclusion may distress some Indigenous communities. These images have been included so that the young multicultural audience for this book can better appreciate special aspects of Indigenous history and experience.

In this book, the term 'Aboriginal person' rather than 'Koori' is used when referring to Indigenous Australians. The issues raised are not unique to any particular region of Australia so the country-wide reference has been maintained.

It is recommended that teachers should first preview resources on Aboriginal topics in relation to their suitability for the class level or situation. It is also suggested that Aboriginal parents or community members be invited to help assess the resources to be shown to Aboriginal children. At all times the guidelines laid down by the relevant education authorities should be followed.

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A catalogue record for this book is available from the National Library of Australia

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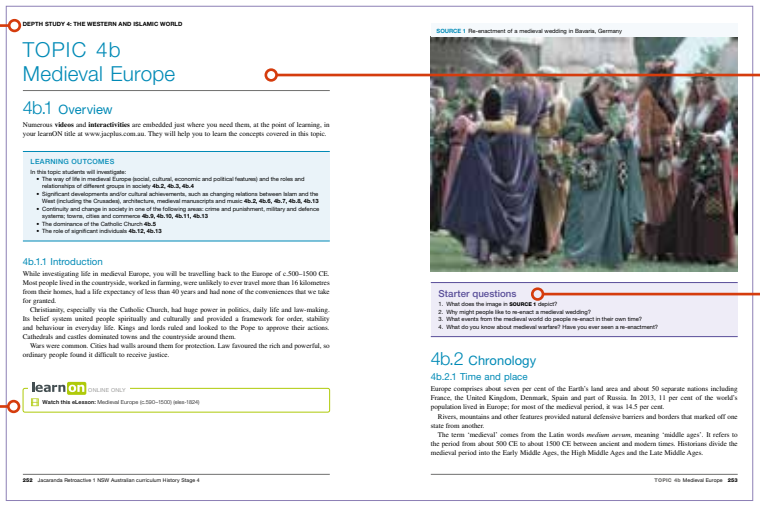
HOW TO USE
the *Jacaranda Retroactive* resource suite

The *Jacaranda Retroactive* series is now available on the learnON platform for an optimal learning experience. The features described here show how you can use *Jacaranda Retroactive* most effectively.

Depth study topics are numbered to correspond with their numbering in the NSW syllabus.

In learnON, syllabus mapping indicates where within each depth study topic the syllabus content descriptors are covered.

Where additional online activities, content and resources exist, they are highlighted in the subtopic.


DEPTH STUDY 4: THE WESTERN AND ISLAMIC WORLD

TOPIC 4b
Medieval Europe

4b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:
- The way of life in medieval Europe (social, cultural, economic and political features) and the roles and relationships of different groups in society **4b.2, 4b.3, 4b.4**
- Significant developments and/or cultural achievements, such as changing relations between Islam and the West (including the Crusades), architecture, medieval manuscripts and music **4b.2, 4b.6, 4b.7, 4b.8, 4b.13**
- Continuity and change in society in one of the following areas: crime and punishment, military and defence systems; towns, cities and commerce **4b.9, 4b.10, 4b.11, 4b.13**
- The dominance of the Catholic Church **4b.5**
- The role of significant individuals **4b.12, 4b.13**

4b.1.1 Introduction

While investigating life in medieval Europe, you will be travelling back to the Europe of c.500–1500 CE. Most people lived in the countryside, worked in farming, were unlikely to ever travel more than 16 kilometres from their homes, had a life expectancy of less than 40 years and had none of the conveniences that we take for granted.

Christianity, especially via the Catholic Church, had huge power in politics, daily life and law-making. Its belief system united people spiritually and culturally and provided a framework for order, stability and behaviour in everyday life. Kings and lords ruled and looked to the Pope to approve their actions. Cathedrals and castles dominated towns and the countryside around them.

Wars were common. Cities had walls around them for protection. Law favoured the rich and powerful, so ordinary people found it difficult to receive justice.

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Watch this **eLesson:** Medieval Europe (c.590–1500) (eles-1824)

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SOURCE 1 Re-enactment of a medieval wedding in Bavaria, Germany

Starter questions
1. What does the image in **SOURCE 1** depict?
2. Why might people like to re-enact a medieval wedding?
3. What events from the medieval world do people re-enact in their own time?
4. What do you know about medieval warfare? Have you ever seen a re-enactment?

4b.2 Chronology

4b.2.1 Time and place

Europe comprises about seven per cent of the Earth's land area and about 50 separate nations including France, the United Kingdom, Denmark, Spain and part of Russia. In 2013, 11 per cent of the world's population lived in Europe; for most of the medieval period, it was 14.5 per cent.

Rivers, mountains and other features provided natural defensive barriers and borders that marked off one state from another.

The term 'medieval' comes from the Latin words *medium aevum*, meaning 'middle ages'. It refers to the period from about 500 CE to about 1500 CE between ancient and modern times. Historians divide the medieval period into the Early Middle Ages, the High Middle Ages and the Late Middle Ages.

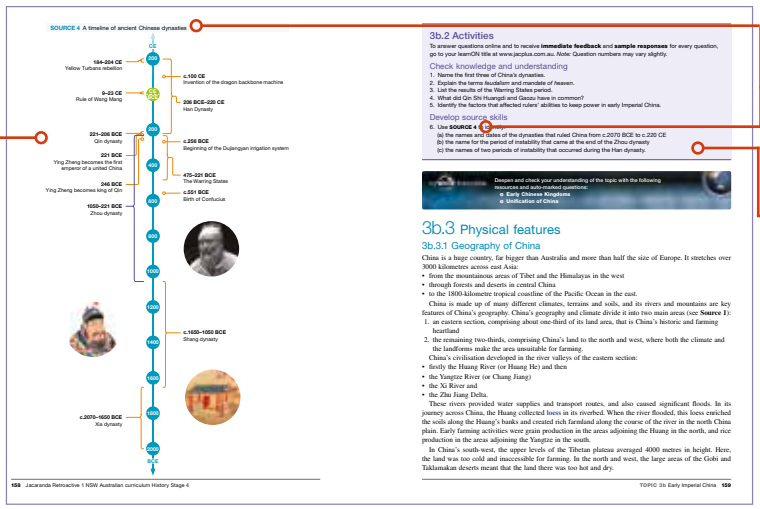
TOPIC 4b Medieval Europe 253

Each *Overview subtopic* orientates students to provide a clear starting point for the topic.

Starter questions prompt students to think about what they already know about the content of the topic.

An illustrated timeline shows the chronology and key events of the period under study.

An interactive version of the timeline is available on learnON.


SOURCE 4 A timeline of ancient Chinese dynasties

3b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check knowledge and understanding
1. Name the first three of China's dynasties.
2. Explain the terms feudalism and mandate of heaven.
3. List the results of the Warring States period.
4. What did Qin Shi Huangdi and Gaozu have in common?
5. Identify the factors that affected rulers' abilities to keep power in early Imperial China.

Develop source skills
6. Use **SOURCE 4** to:
(a) the names and dates of the dynasties that ruled China from c.2070 BCE to c.220 CE
(b) the name for the period of instability that came at the end of the Zhou dynasty
(c) the names of two periods of instability that occurred during the Han dynasty.

Deepen and check your understanding of the topic with the following resources and auto-marked questions:
e Early Chinese Kingdoms
e Unification of China

3b.3 Physical features

3b.3.1 Geography of China

China is a huge country, far bigger than Australia and more than half the size of Europe. It stretches over 3000 kilometres across east Asia:
- from the mountainous areas of Tibet and the Himalayas in the west
- through forests and deserts in central China
- to the 1800-kilometre tropical coastline of the Pacific Ocean in the east.

China is made up of many different climates, terrains and soils, and its rivers and mountains are key features of China's geography. China's geography and climate divide it into two main areas (see **Source 1**):
1. an eastern section, comprising about one-third of its land area, that is China's historic and farming heartland
2. the remaining two-thirds, comprising China's land to the north and west, where both the climate and the landforms make the area unsuitable for farming.

China's civilisation developed in the river valleys of the eastern section:
- firstly the Huang River (or Huang He) and then
- the Yangtze River (or Chang Jiang)
- the Xi River and
- the Zhu Jiang Delta.

These rivers provided water supplies and transport routes, and also caused significant floods. In its journey across China, the Huang collected loess in its riverbed. When the river flooded, this loess enriched the soils along the Huang's banks and created rich farmland along the course of the river in the north China plain. Early farming activities were grain production in the areas adjoining the Huang in the north, and rice production in the areas adjoining the Yangtze in the south.

In China's south-west, the upper levels of the Tibetan plateau averaged 4000 metres in height. Here, the land was too cold and inaccessible for farming. In the north and west, the large areas of the Gobi and Taklamakan deserts meant that the land there was too hot and dry.

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TOPIC 3b Early Imperial China 159

Sources are clearly identified in the activities.

Activity headings are organised under the syllabus's six key historical skills headings.

Check your understanding questions challenge the students' knowledge of the topic.

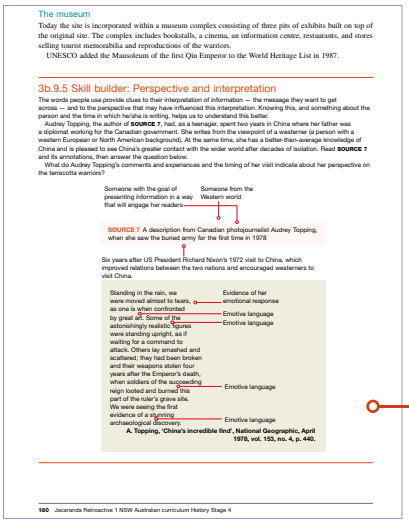
Develop your historical skills questions are graded activities using a range of visual and text sources, that cover the syllabus's historical skills.

Retroactive features stunning detailed artwork that is clearly labelled for easy use in class.

SOURCE 3 An artist's depiction of activities at an archaeological dig

A Finds are carefully washed and labelled to record the trench and layers in which they were found.
B Strata revealed by the trench help archaeologists to date the various layers of the dig.
C Brushes and trowels are used to carefully uncover objects.
D Objects and sections of the site are photographed.
E After the site has been searched for objects, earth is removed from the trench.
F Fractions of objects are recorded using drawing frames divided into squares.
G An ongoing record of progress at the dig is kept.

TOPIC 1 Investigating the Ancient Past 5



The museum

Today the site is incorporated within a museum complex consisting of three pits of exhibits built on top of the original site. The complex includes bookstalls, a cinema, an information centre, restaurants, and stores selling tourist memorabilia and reproductions of the warriors.

UNESCO added the Mausoleum of the first Qin Emperor to the World Heritage List in 1987.

3b.9.5 Skill builder: Perspective and interpretation

The words people use provide clues to their interpretation of information — the message they want to get across — and to the perspective that may have influenced this interpretation. Knowing this, and something about the person and the time in which he/she is writing, helps us to understand this better.

Audrey Topping, the author of **SOURCE 7**, had, as a teenager, spent two years in China where her father was a diplomat working for the Canadian government. She writes from the viewpoint of a westerner (a person with a western European or North American background). At the same time, she has a better-than-average knowledge of China and is pleased to see China's greater contact with the wider world after decades of isolation. Read **SOURCE 7** and its annotations, then answer the question below.

What do Audrey Topping's comments and experiences and the timing of her visit indicate about her perspective on the terracotta warriors?

Someone with the goal of presenting information in a way that will engage her readers

Someone from the Western world

SOURCE 7 A description from Canadian photojournalist Audrey Topping, when she saw the buried army for the first time in 1978

Six years after US President Richard Nixon's 1972 visit to China, which improved relations between the two nations and encouraged westerners to visit China.

Standing in the rain, we were moved almost to tears, as one is when confronted by great art. Some of the astonishingly realistic figures were standing upright, as if waiting for a command to attack. Others lay smashed and scattered; they had been broken and their weapons stolen four years after the Emperor's death, when soldiers of the succeeding reign looted and burned this part of the ruler's grave site. We were seeing the first evidence of a stunning archaeological discovery.

A. Topping, 'China's incredible find', National Geographic, April 1978, vol. 153, no. 4, p. 440.

Evidence of her emotional response

Emotive language

Emotive language

Emotive language

Emotive language

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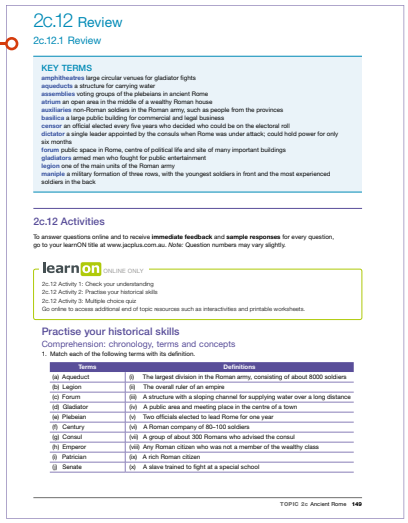
The *Review* subtopic at the end of each topic provides students with a range of different opportunities to consolidate what they have learned in each topic.

The *Practise your historical skills* section provides one or more activities for each of the key historical skills from the NSW syllabus.

Skill builder mini-tutorials are designed to guide students in analysing and interpreting visual and text sources.



2c.12 Review

2c.12.1 Review

KEY TERMS

amphitheatres large circular venues for gladiator fights
aqueducts a structure for carrying water
assemblies voting groups of the plebeians in ancient Rome
atrium an open area in the middle of a wealthy Roman house
auxiliaries non-Roman soldiers in the Roman army, such as people from the provinces
basilica a large public building for commercial and legal business
censor an official elected every five years who decided who could be on the electoral roll
dictator a single leader appointed by the consuls when Rome was under attack; could hold power for only six months
forum public space in Rome, centre of political life and site of many important buildings
gladiators armed men who fought for public entertainment
legion one of the main units of the Roman army
maniple a military formation of three rows, with the youngest soldiers in front and the most experienced soldiers in the back

2c.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

2c.12 Activity 1: Check your understanding
2c.12 Activity 2: Practise your historical skills
2c.12 Activity 3: Multiple choice quiz
Go online to access additional and of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Match each of the following terms with its definition.

Terms	Definitions
(a) Aqueduct	(i) The largest division in the Roman army, consisting of about 8000 soldiers
(b) Legion	(ii) The overall ruler of an empire
(c) Forum	(iii) A structure with a sloping channel for supplying water over a long distance
(d) Gladiator	(iv) A public area and meeting place in the centre of a town
(e) Plebeian	(v) Two officials elected to lead Rome for one year
(f) Century	(vi) A Roman company of 80–100 soldiers
(g) Consul	(vii) A group of about 300 Romans who advised the consul
(h) Emperor	(viii) Any Roman citizen who was not a member of the wealthy class
(i) Patrician	(ix) A rich Roman citizen
(j) Senate	(x) A slave trained to fight at a special school

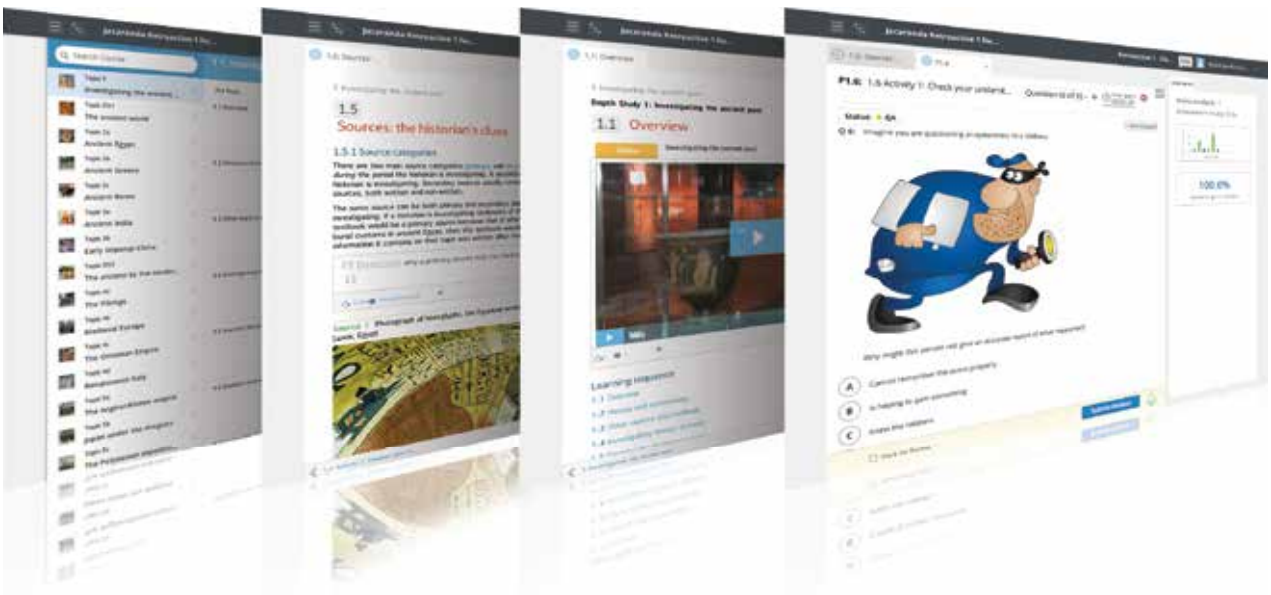
TOPIC 2c Ancient Rome 149

learnON

Inside your *Jacaranda Retroactive learnON*

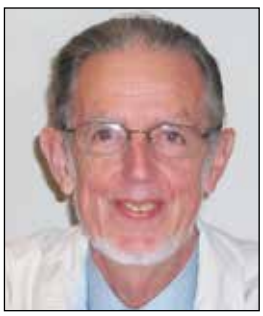
Jacaranda Retroactive learnON is an immersive digital learning platform that enables real-time learning through peer-to-peer connections, complete visibility and immediate feedback. It includes:

- a wide variety of embedded videos and interactivities
- sample responses and immediate feedback for every question
- Skill builders
- collaborative activities
- and much more.



ABOUT THE AUTHORS

Maureen Anderson is the author of topics 1, 2a, 3b, 4a, 4b, 4d, 5a and 6b. Maureen has taught history for over 30 years, including periods as department Head at Kambala, Rose Bay and Rosebank College, Five Dock. She has contributed to syllabus writing for the NSW Board of Studies and taught within the Teacher Education Program at Macquarie University. Maureen is co-author of *Medieval Quest; Challenge, Change and Continuity; Retrospective: Year 11 Modern History*; *Retroactive 1* and *Retroactive 2* all for New South Wales syllabuses; and the Retroactive Australian Curriculum for History 7–10 series. She is also co-author of *Jacaranda Essentials Humanities 1–4* for the Victorian Essential Learning Standards and *SOSE for Queensland 2 & 3*. Maureen has a BA (Hons) in History and an MA (Education).



Ian Keese is the author of topics 2b, 2c, 3a, 4c and 5b. Ian taught history for 30 years, including 25 years as a head teacher. He is a co-author of *Retroactive 1*; *Retroactive 2*; *Retrospective: Year 11 Modern History* and *Medieval Quest* for the New South Wales syllabuses; and the *Retroactive Australian Curriculum for History 7–10* series. Ian has also contributed to the *Macquarie Study Dictionary* and has published journal articles, chapters in books and online articles on a range of history and education topics. He now lives in Melbourne and is a member of the HTAV and presents at HTAV and other Conferences. Ian has a BA (Hons) in History and a BSc in Biological Science. He is a Fellow of the Australian College of Educators.

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TOPIC 1
Investigating the Ancient Past

1.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- How historians and archaeologists investigate history, including excavation and archival research **1.2, 1.3, 1.9**
- The range of sources that can be used in a historical investigation, including archaeological and written sources **1.2, 1.3, 1.5, 1.6**
- The methods and sources used to investigate at least one historical controversy or mystery that has challenged historians or archaeologists, such as in the analysis of unidentified human remains **1.3, 1.4**
- The nature of the sources for ancient Australia and what they reveal about Australia's past in the ancient period, such as the use of resources **1.7**
- The importance of conserving the remains of the ancient past, including the heritage of Aboriginal and Torres Strait Islander peoples **1.7, 1.10, 1.11**

1.1.1 Introduction

History is the investigation of people's actions and experiences in past times. When we investigate the past we are using our curiosity, imagination and historical skills to find out about:

- the societies and values of people who lived in the past
- what people did and the reasons for, and results of, their actions
- how the world and its peoples have changed over time.

We follow the methods and procedures that historians and other experts have developed. We think about how they use and interpret past remains, the debates that emerge from their findings and the issues on which they agree and disagree.

Investigating the past helps us understand other people's viewpoints and develops our skills in thinking, questioning, analysing, interpreting, explaining and arguing. It helps us to understand how our world has changed over time, how the past has shaped the world in which we live today and how we can play a part in its future.

learnON ONLINE ONLY

Watch this eLesson: Investigating the ancient past (eles-1057)

SOURCE 1 Originally carved out of the mountainside during the reign of Pharaoh Ramesses II in the 13th century BC, the Abu Simbel temples had to be relocated from 1964–68 to protect it from being submerged during the creation of Lake Nasser.

Starter questions

1. **SOURCE 1** shows the work involved in conserving the temple at Abu Simbel in southern Egypt. Research the answers to the following questions.
   (a) What does UNESCO stand for?
   (b) What is its message about World Heritage?
2. How do historians try to explain something that happened in the past?
3. Why is it important to understand other people's viewpoints when studying history?

learnon RESOURCES — ONLINE ONLY

Complete these digital docs: Worksheet 1.2 Detective work and the mystery box (doc-11192)
Worksheet 1.2 What happened here? (doc-11193)
Worksheet 1.2 What happened when? (doc-11194)

1.2 History and archaeology

1.2.1 History

Investigating the past introduces you to how people lived in earlier societies and how their ideas, values, actions and relationships have shaped the world in which we live now. It is an opportunity to understand our world, how it has changed over time, and what it can become, for better or worse, in the years to come.

We investigate the past through the study of both history and archaeology and through trying to solve the mysteries they present to us. This often means investigating a mystery for which the trail has 'gone cold', **evidence** has disappeared or is hard to find, and witnesses are dead, unavailable or unreliable.

Our word *history* comes from the Greek word *historia*, which means 'learning by inquiry'. History is what we learn from our inquiry into the lives, activities, beliefs and values of people who lived in the past. While we cannot fully recover the past, we can, through the work of historians, keep on discovering and understanding more about it. History, like detective work, is about:

- asking questions
- collecting information
- searching for clues that may produce evidence
- developing theories.

What historians do

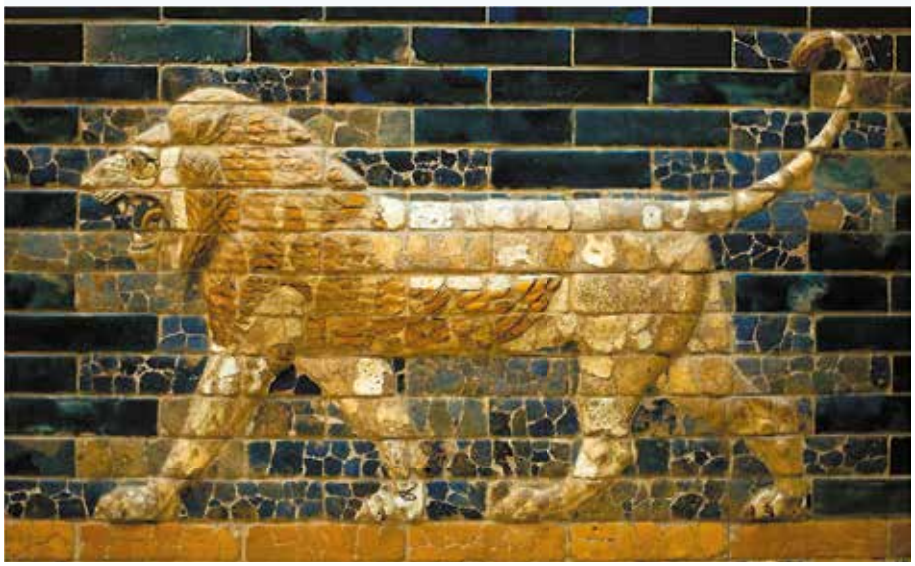
Both detectives and **historians** are trained to investigate and try to explain something that happened in the past. The detective's clues might include a fingerprint, a weapon or anything else that helps provide evidence about a crime. The historian's clues, called **sources**, can be anything that provides information about the past.

Historians have been investigating the past for at least 2500 years. To begin with, they would study only written sources for their clues. Nowadays, they know the value of other types of sources — for example, a painting, a building, a preserved body, photos — and so, they also use these as clues in their investigations.

Historians try to show us what the past was like. They look for sources and try to uncover their secrets. They develop knowledge and skills — as you will too — to organise and manage their investigation into past times.

Historians also try to increase their knowledge and understanding by reading and discussing the ideas of other historians and experts who investigate the past. They often disagree in their interpretations of past events, actions and people. This leads to debate, further questioning and research, and new ways of looking at the past.

SOURCE 1 Part of the Ishtar Gate, one of eight entries to ancient Babylon, now in the Pergamon Museum in Berlin. It shows the lion symbol of Babylon.



Asking historical questions

Historians usually begin their investigations by trying to identify what people already know about their topic and what still remains to be known. To guide their research, historians ask the 'W' words that detectives use in their inquiries: **W**ho? **W**hat? **W**hen? **W**here? Ho**w**? and **W**hy?

They adapt their questions according to what they are investigating and organise them into a logical order. For example, if they were investigating the ancient Babylonians, their 'W' questions might be:

- ***W**ho* were they?
- ***W**hen* did they live?
- ***W**here* did they live?
- ***W**hat* did they do, see, hear, feel, believe and/or experience? ***W**hat* were the results?
- *How* did they live? *How* do we know?
- ***W**hy* are they important?

Usually, historians focus on one *key* question. Other questions will be sub-questions — the questions they need to answer in order to understand the key question. For example, the historian might decide that the key question he or she wants to answer on the ancient Babylonians is: 'What role did the Babylonians play in the ancient world?' To do this, the historian would use the questions above as sub-questions.

RETROFILE

Investigating history is not just following up the latest gossip! What is being investigated has to be *significant* to understanding our own world or the worlds of past times (see subtopic 1.8).

Forming a hypothesis

Historians often hypothesise about the purpose of buildings and other structures. **Source 2** is a photograph of the circle of stones known as Stonehenge, built in southern England c.300–1600 BCE. Think about the information that you can find out from the source itself and from the questions that people of later generations might have asked about it when they saw it for the first time. In doing this, you are thinking like a historian. Historians try to come up with a **hypothesis** — a theory or explanation of what something like this was used for and who built it.

Historians form hypotheses and, as they make progress with their investigation, they constantly test the hypothesis to see if it fits the evidence that is emerging from the sources. Based on what the sources tell them, historians may change their hypotheses a number of times as they strive to develop an explanation of the past that matches the evidence they have gathered.

Some people have suggested that Stonehenge was a place of religious worship, an observatory, a place used as part of burial ceremonies or perhaps a place where sick people came to be healed. Some people have even hypothesised that creatures from outer space created it. Whatever the hypothesis, it is just a starting point in the search for evidence.

SOURCE 2 Stonehenge, the prehistoric monument in southern England

1.2.2 Archaeology

It is only in the last 200 years that archaeology has developed into a means of learning about the past. The term *archaeology* comes from the Greek word *arkhaiologia*, meaning 'the discussion of ancient things'.

Archaeology is the study of the physical remains of the past to learn about the lives of the humans who lived in older societies than our own. It is an especially valuable means of learning about past societies that either did not create, or did not leave behind, written records of their times.

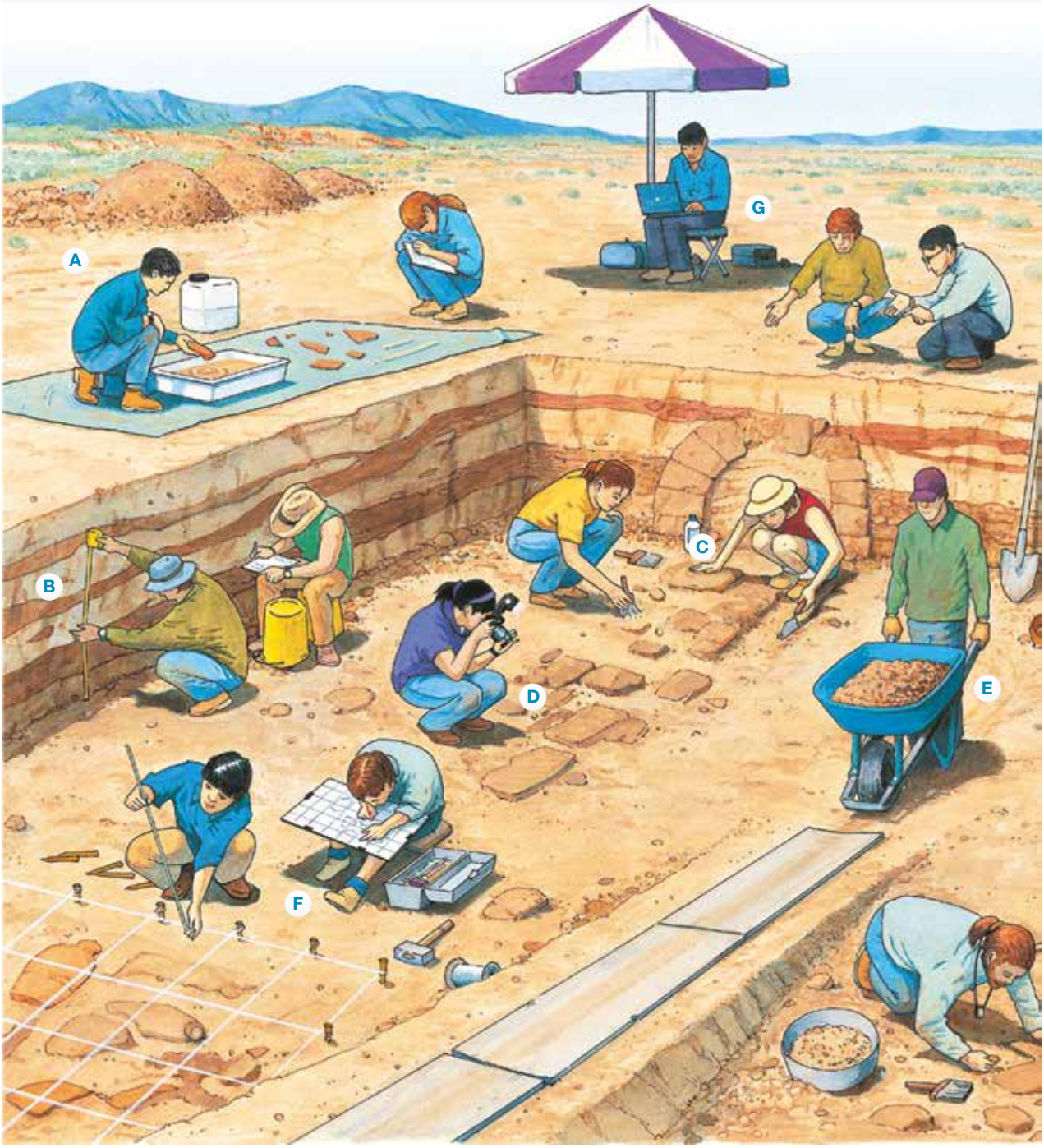
What archaeologists do

Archaeologists literally dig up the past to find and investigate buried objects left by previous civilisations.

People may have buried some of these on purpose; others may have been buried as a result of volcanic eruptions, changing water levels, earthquakes, wars or simply the passage of time. Many cities are built on the ruins of older ones.

Archaeologists look for clues to indicate that an area might be worth digging up. British archaeologist James Mellaart discovered Çatalhöyük (pronounced cha-TAHL-hoo-YOOK) in Turkey in the 1950s as a result of his curiosity about the two 18-metre-high mounds he saw there. It turned out that these covered the remains of one of the oldest permanent settlements in the world, with houses built on top of one another over centuries.

SOURCE 3 An artist's depiction of activities at an archaeological dig



A Finds are carefully washed and labelled to record the trench and layers in which they were found.

B Strata revealed by the trench help archaeologists to date the various layers of the dig.

C Brushes and trowels are used to carefully uncover objects.

D Objects and sections of the site are photographed.

E After the site has been searched for objects, earth is removed from the trench.

F Positions of objects are recorded using drawing frames divided into squares.

G An ongoing record of progress at the dig is kept.

Sometimes people discover a site almost accidentally. Near Stirling in Scotland on 28 September 2009, David Booth decided to try out his new hobby – metal detection. Within an hour of taking out his metal detector for the first time, he found five pieces of gold jewellery. Experts said that the pieces, dating back to c.300 BCE, made up the most significant find in Scotland in over a century and a half.

Satellite photographs and magnetic surveys can reveal the outlines of buildings in an area people thought had always been uninhabited. Improvements in diving equipment and instruments in the second half of the twentieth century have meant that people can now carry out underwater archaeological investigations.

SOURCE 4 A diver examining an Egyptian pillar that archaeologists found off the coast of northern Egypt. They have also found houses, temples, monuments and artefacts, which are the remains of two ancient cities.

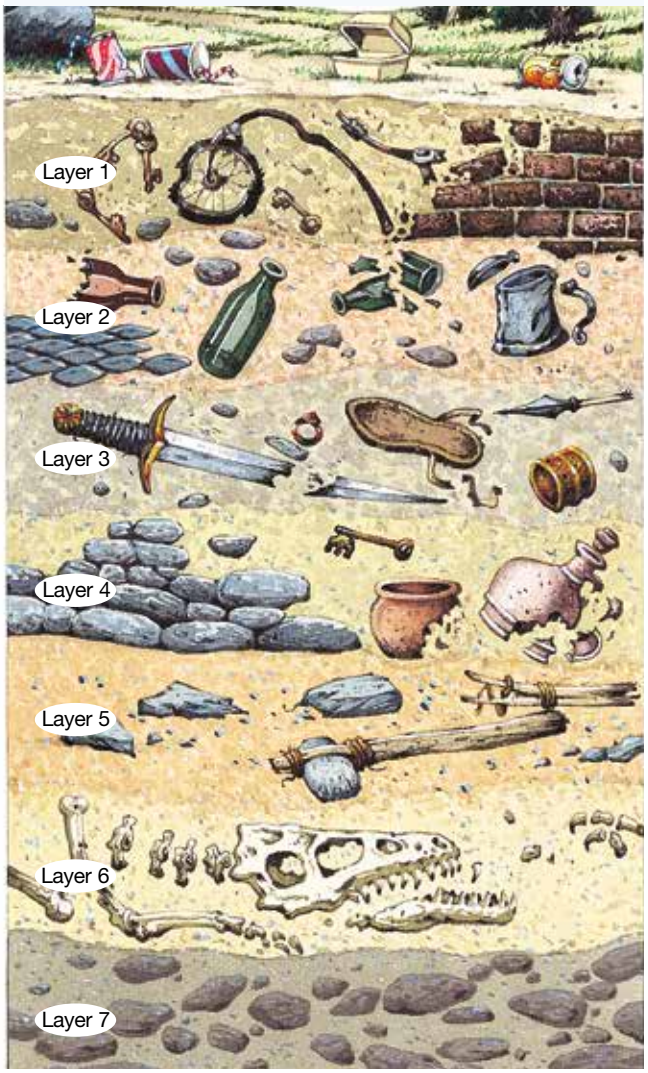
Stratigraphy

Archaeologists use **stratigraphy** to help them work out how an archaeological site has changed over time. To do this, they dig down to expose the multiple layers beneath the Earth's surface. The objects they find within each layer are clues to how people used a particular area of land at different times in the past. The bottom layer is the oldest and the top layer is the most recent.

Stratigraphy is based on the fact that, over time, geology and human activity result in soil forming layers (*strata*) with different colours, soil composition, texture and thicknesses. Each layer will also contain the remains of different time periods and societies. The basic law of stratigraphy is the **law of superposition**. This means that the bottom layer of soil is the oldest and the top layer is the most recent.

Archaeologists therefore investigate a site in reverse **chronological order** to the time when its layers were deposited. They assume that once they have divided a site into cross-sectional layers, most of what they find within a particular layer will be from the same time period. They know that sometimes human and animal activities or the forces of nature cause layers to get mixed with one another, so they have to check this as well. An archaeological site usually provides helpful information on the period of time during which people have used that area of land and a chronological sequence of what has happened during that time.

SOURCE 5 A diagram showing how stratigraphy can teach us about change over time



1.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Write one or two sentences to complete this statement: 'Historians and detectives both . . .'
2. What is the difference between a source and evidence? (See definitions below for help.)
3. Find an example of a hypothesis from a current news story and, if you can, explain how this hypothesis changed when people found out new information.
4. In your own words, explain what is meant by stratigraphy and how it is useful for investigating the past.
5. Explain how history and archaeology both contribute to our understanding of the past.

Develop source skills

6. What questions do you think historians might ask about **SOURCE 1**?
7. Use the 'W' words to devise questions you would ask if you were investigating the structure known as Stonehenge shown in **SOURCE 2**. Adopt these to create a key question and sub-questions.
8. Use **SOURCE 3** to create a list of the tasks archaeologists undertake on a dig.
9. What method of historical investigation is shown in **SOURCE 4**?
10. Use **SOURCE 5** to identify:
    (a) the oldest and youngest layers
    (b) which layers do/do not show evidence of human activity.
11. List the different types of sources that could provide information on your life.

1.3 Other experts and methods

1.3.1 Experts and what they do

Historians and archaeologists often consult other experts whose skills are important in understanding the remains of past times.

DNA analysis

TV series such as *CSI* and *Silent Witness* have made people aware of the potential value of DNA testing in crime solving. **DNA analysis** is also useful in solving mysteries from history.

Over 99 per cent of the population has a unique DNA profile. Scientists can identify this by testing small samples of blood, hair, teeth, saliva, semen or skin cells. These can be used, for example, to identify family links among Egyptian mummies, examine the migration patterns of different groups of people, and help solve the important question of where human beings originated.

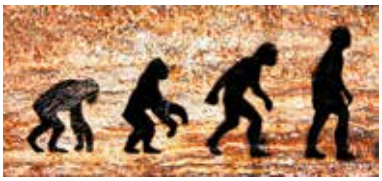
Experimental archaeology

Sometimes experts use **experimental archaeology** to test a hypothesis about how something was created. This means that experts try out what they think was the process by which people created something in the past. They use only the materials and techniques that were available to people at the time. For example, for both Stonehenge and the Great Pyramid, they have experimented with ancient building techniques to discover how people built these great structures without the benefits of modern technology.

Dating methods

To gain an accurate knowledge of the past, we need to know how old different sources are. With this information, historians and archaeologists can understand the order and time period in which events happened and when different areas were settled, used and abandoned. They can work out whether a particular object is real or a forgery.

SOURCE 1 Table showing the names and roles of some of the experts who help us understand the remains of past times

Experts	What they do
Anthropologists 	Study human development, including human origin, behaviour, and physical, social and cultural development.
Cryptographers	Study, create and decipher codes and writing systems.
Scientific experts	Use the sciences (especially chemistry and biology) and scientific methods (e.g. DNA analysis) to provide evidence about such things as artefacts or human remains and check their authenticity.
Linguists	Study the nature and structure of language, how it has changed over time and the language styles used in certain types of documents and in particular time periods.
Palaeontologists	Investigate plant and animal fossils to study the biology of past life forms to work out such things as how the Earth has evolved over time and the nature of plants and animals that have become extinct in the process.

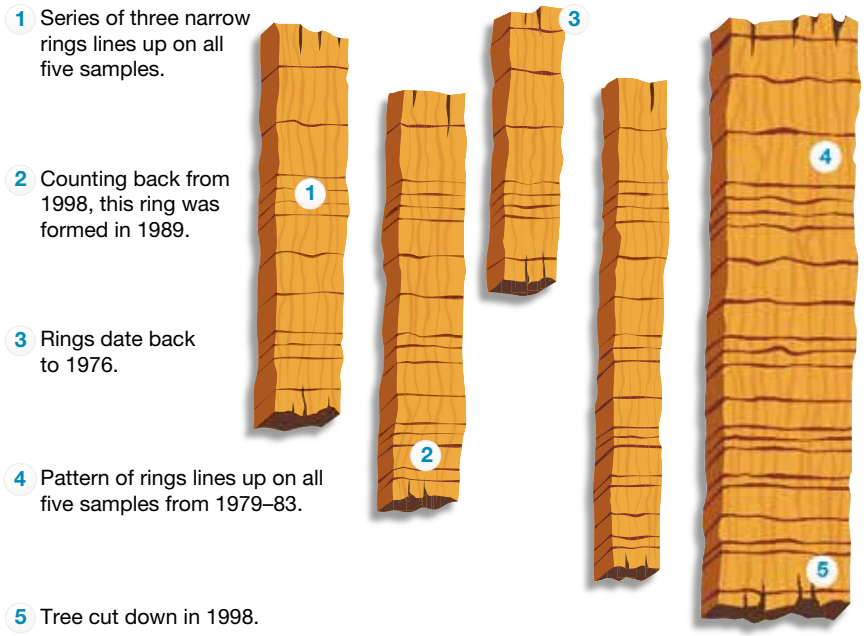
Today we have the benefit of many scientific techniques to test and confirm the age of an object. The table in **Source 3** explains some of these.

SOURCE 2 The pyramids at Giza, Egypt

SOURCE 3 Table showing some of the main methods used to work out the ages of different objects from the past

Dating method	Used to
Dendrochronology, or tree-ring dating, is based on the fact that the timbers of a tree develop a new ring of growth each year. Rings are usually narrower when the weather has been poor and wider when it has been good. Tree rings and their widths form a pattern that is repeated on different trees of the same species. By comparing the pattern of rings found on an undated piece of timber with a pattern that has already been matched and dated, scientists can work out the age of a particular piece of timber in a specific region.	Tell the age of wood Estimate the period when a particular object (e.g. boat, fence, staircase) or building was constructed. Experts just need a good cross-section of timber from the item they are studying.
Radiocarbon dating (also called carbon dating) relies on the fact that all living things absorb carbon. One type is the radioactive carbon-14. After an organism has died and no longer absorbs carbon from the atmosphere, carbon-14 gives out radiation and gradually changes to nitrogen-14. The amount of carbon-14 left can be used like a clock to measure long periods of time.	Work out the age of materials such as wood, bone, charcoal, leather, hair or a fossil
Thermoluminescence dating (TL dating) involves scientists heating objects to very high temperatures and then measuring the light energy the objects give off. The greater the amount of light given off, the older the object is.	Date stone and clay objects (e.g. pottery) that people have heated or fired

SOURCE 4 Diagram showing how the ring patterns of different pieces of timber can be matched in order to obtain their ages



1.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How can DNA analysis help our understanding of the past?
2. Explain why it is important for historians and archaeologists to have an accurate knowledge of the age of the sources they use.
3. What do you think would be the value of experimental archaeology?

Develop source skills

4. Which types of experts would be useful to historians or archaeologists investigating:
   (a) ancient languages and writing systems
   (b) human remains
   (c) fossils
   (d) human behaviour?
5. Use **SOURCE 3** to work out which dating method would be useful to work out the age of a:
   (a) fossil
   (b) clay pot
   (c) wooden hut
   (d) skeleton.

1.4 Investigating human remains

1.4.1 Tutankhamun

Human remains can provide information on the beliefs, habits, work, clothing and even food of societies that existed thousands of years ago. Sometimes these are preserved accidentally. They might have been frozen for centuries in a remote mountain area or submerged in a bog (wetland, with soil made up mainly of decaying plant matter). Sometimes they have been intentionally preserved as mummies.

British archaeologist Howard Carter discovered the tomb of pharaoh Tutankhamun (1341–1323 BCE) in November 1922. The discovery was important because, unlike most ancient Egyptian tombs, its treasures and the **embalmed** mummy were still intact (see subtopic 2a.12).

Tutankhamun died at the age of 19 after ruling Egypt for nine years. Carter's discovery made Tutankhamun famous. Since then, people have been interested to know more about the young king and especially why he died at such a young age — was he murdered?

Early investigations

Howard Carter and a team of experts first examined Tutankhamun's mummy in 1924. The oils used in the embalming process had turned into a sticky tar-like substance, making it very difficult to free the body from its coffin. They ended up cutting it into a number of pieces to remove it and to detach the head from its golden death mask.

The examination did little more than identify Tutankhamun's physical characteristics — he measured 1.68 metres in height and was slightly built, with a cut to the left side of his jaw and a curve in his spine. The mummy's condition had deteriorated because of Carter's rough handling of it and his failure to rewrap it.

In 1968, Professor R.G. Harrison X-rayed the pharaoh's remains and identified:

- the cut the embalmers had made during the mummification process
- some particular physical characteristics — a sore on the left cheek, a slight cleft palate (i.e. a gap in the plates that form the roof of the mouth), missing ribs and no breastbone, limited movement of the neck, and signs of scoliosis (curvature of the spine).

The discovery of bone fragments in the brain cavity led people to question whether someone murdered Tutankhamun by means of a severe blow to the head. Without proof either way, the question of how Tutankhamun died remained unsolved.

2005 CT scan

In 2005 Egyptian medical experts conducted a **CT scan** of Tutankhamun's remains. It provided 1700 images for analysis. These produced both new information and comments on earlier investigations.

- Tutankhamun was generally well fed and in good health.
- He had the same very long face as other members of his family.

- Some injuries to his body, such as the bend in the spine and the bone fragments in the skull, probably occurred either during the embalming process or during Carter's investigation.
- He had had a bad break in his left leg shortly before his death and developed an infection in it.

Team members were unanimous in stating that Tutankhamun was not murdered. They wondered whether the leg injury contributed to his death.

SOURCE 1 Photo showing remains of the pharaoh Tutankhamun going into the CT scanner

SOURCE 2 Photo showing the French team's reconstruction of Tutankhamun's face. Three different teams produced reconstructions using information from his CT scan.

2010 DNA testing

Further CT scans combined with DNA testing and analysis from 2008 to 2010 provided more information on the young pharaoh's life and the most likely cause of his death. Testing revealed that Tutankhamun's parents were brother and sister, and that this may have been the reason for his genetic problems — a cleft palate, a club foot and a bone disease in the left foot. DNA analysis also showed that Tutankhamun was a victim of malaria and that this was the probable cause of his death.

SOURCE 3 An extract from an article by Paul Schemm, 'Studies reveal King Tut's sad life and death', published by The Associated Press on 16 February 2010

Egypt's famed King Tutankhamun suffered from a cleft palate and club foot, likely forcing him to walk with a cane, and died from complications from a broken leg exacerbated by malaria, according to the most extensive study ever of his mummy.

The findings were from two years of DNA testing and CT scans on 16 mummies, including those of Tutankhamun and his family . . .

It also established the clearest yet family tree for Tut. The study said his father was most likely Akhenaten . . . while his mother was a still unidentified sister of Akhenaten.

. . . Speculation had long swirled over why the boy king died at such a young age. A hole in his skull long fueled speculation he was murdered, until an X-ray scan in 2005 ruled that out . . .

The newest CT scans and DNA tests revealed a pharaoh weakened by congenital illnesses finally done in by complications from the broken leg aggravated by severe brain malaria. The team said it isolated DNA of the malaria parasite — the oldest such discovery.

'A sudden leg fracture possibly introduced by a fall might have resulted in a life-threatening condition when a malaria infection occurred,' the article in the *Journal of the American Medical Association* concluded. 'Tutankhamun had multiple disorders . . . He might be envisioned as a young but frail king who needed canes to walk.'

Like his father, Tutankhamun had a cleft palate. He also had a club foot, like his grandfather, and suffered from Kohler's disease in which lack of blood flow was slowly destroying the bones of his left foot.

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1.4.2 Ötzi the Iceman

On 19 September 1991, German mountaineers Erika and Helmut Simon made another amazing archaeological discovery when they came across a human corpse while they were climbing in the Ötztal Alps bordering Austria and Italy. The body was off the main track and lying frozen in a partially melted glacier. They photographed it and got someone to inform the police, who, like them, assumed that this was a recent corpse.

Unaware of the body's significance, the recovery team used a pneumatic drill, ski poles and ice axes to remove it from the ice. During this time, other people came by and took some of the equipment found with the body as souvenirs. After four days in bad weather conditions, the team freed the body, retrieved clothing and equipment that remained nearby, and sent these by helicopter to the Institute of Forensic Medicine at Innsbruck in Austria.

Only then did people release that the corpse, who became known as Ötzi the Iceman, was not just years old but *thousands* of years old. CT analysis revealed that the Simons had discovered the mummified remains of someone who had died 5300 years earlier. Ötzi is the oldest well-preserved body that experts have been able to investigate and provides unique evidence of life in that time period.

Learning about Ötzi

Since the discovery, experts have conducted numerous different tests on Ötzi's remains and on the clothing, weaponry, tools and other equipment Ötzi had with him. Professor Spindler led the initial three-year investigation. Table 1 shows the conclusions reached during that time.

Professor Spindler hypothesised that Ötzi was a shepherd from a farming community in the Ötz valley and that he lived elsewhere each summer (perhaps taking a herd of animals into the mountains). On his return one particular year, Ötzi fled alone to the mountains because his village was under attack. There, exhausted, he died from exposure during a winter storm.

SOURCE 4 Photo taken at the time the body of Ötzi the Iceman was removed from the ice

TABLE 1 Conclusions of the Ötzi investigation

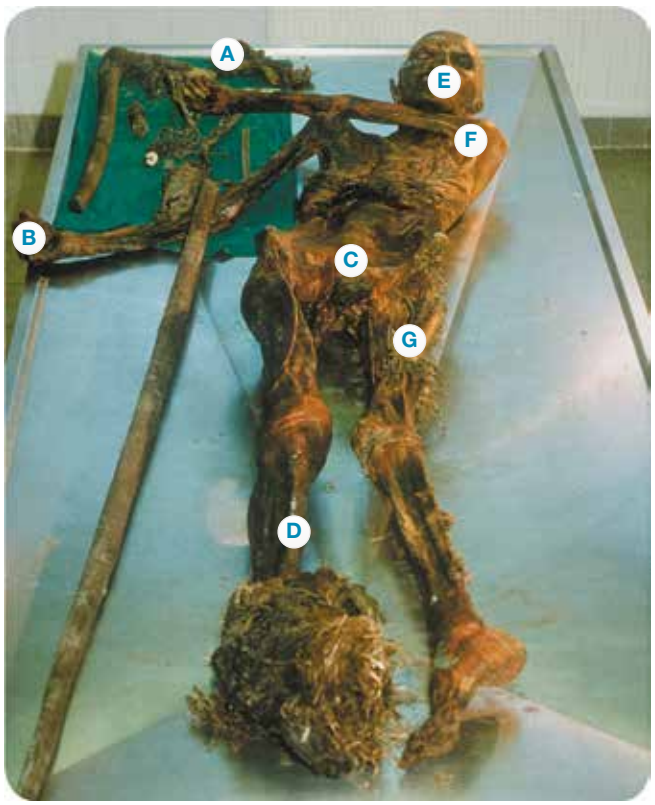
Conclusion	Based on
Ötzi lived during the Copper Age (c.4000–2000 BCE).	Copper axe found with him Carbon-14 dating of the body to about 5300 years old
Ötzi had contact with farmers who grew wheat and barley.	Grains in his clothing
Ötzi had been attacked or had a bad fall.	X-rays and CT scans indicating Ötzi had broken ribs
Ötzi was unable to either defend himself or obtain the food he needed for survival.	An unfinished bow and only 2 of 14 arrows completed

From 1998 onwards, further investigations, using increasingly sophisticated technology, have provided new information and led to different interpretations of the Ötzi sources. In 1998, fresh hop pollen found in his intestines showed that he died in spring; other tests showed that his ribs were broken *after* his death.

X-rays in 2001 revealed that Ötzi had an arrowhead embedded in his left shoulder. DNA analysis in 2003 indicated that his clothing and equipment contained blood from four different people; two arrowheads showed the blood of two separate individuals. There were cuts on his right hand and wrist.

CT scans in 2006 and 2007 found that Ötzi had the well-developed tibias of someone who walked a lot over rough and hilly ground; the arrow had pierced an artery and so probably caused Ötzi to bleed to death. Radiological images showed that Ötzi had suffered a head injury. Analyses of Ötzi's intestines in 2009 enabled experts to work out the last foods he had eaten.

SOURCE 5 Photo of Ötzi the Iceman. Annotations describe how different experts contributed to our knowledge of him.



A Molecular biologist Dr Tom Loy found four different blood types on Ötzi's arrows and flint knife.

B Pathologist Dr Egarter Vigl found a 3.5 cm cut on Ötzi's right hand. This seemed to be a wound resulting from someone attacking him.

C Botanist Dr Klaus Oeggl's analysis of Ötzi's intestines showed that he had eaten grain, herbs and meat in his last meal.

D Anthropologist Dr Christopher Ruff concluded from Ötzi's well-developed shin bones that his lifestyle included long walks over hilly ground.

E Chemical residue in bones and teeth indicated Ötzi grew up north-east of Bolzano (Italy) but spent his adult years about 50 km further north.

F Radiologist Dr Paul Gostner took X-rays and CT scans. These showed Ötzi had a 13 mm wound from an arrowhead embedded in an artery. This caused massive blood loss, shock and ultimately a cardiac arrest.

G Damage to left hip and thigh caused by jackhammer

Ötzi: twenty years later

In late 2010, in the lead-up to the twentieth anniversary of Ötzi's discovery, experts defrosted the Iceman and conducted the first complete autopsy of his body. It took nine hours, involved teams of microbiologists, pathologists, neurosurgeons and technicians and produced 149 biological samples. DNA analysis indicated that Ötzi had brown hair and eyes, was probably lactose intolerant, had been infected by the tick that can cause Lyme disease, and was at risk of hardening of the arteries and of a future stroke or heart

SOURCE 6 Model of Ötzi, which Dutch artists Alfons and Adrie Kennis constructed in early 2011 to represent the state of knowledge about Ötzi which experts had discovered by that time. They used 3D images of his skull plus X-rays and CT scans.

attack. DNA analysis showed that his last food was a heavy, fatty meal of ibex (wild goat), likely to have been eaten at leisure. Blood accumulated in his brain could have come either from a fall after he was hit by an arrow or from an intentional blow to his head.

Ötzi is one of the most investigated and photographed corpses of all time. We will learn more about him as the experts publish their interpretations of these latest investigations.

1.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain why scientists are interested in examining bodies from the ancient past.
2. Identify three techniques scientists might use in their investigations of human remains.
3. List the questions you think have guided research into the bodies of Tutankhamun and Ötzi.
4. Outline how knowledge of either Tutankhamun or Ötzi has changed over time.
5. Work in small groups to discuss the treatment of the remains of Ötzi and Tutankhamun. Devise guidelines for how ancient human remains should be treated.

Develop source skills

6. List the questions a historian might ask to investigate the accuracy of **SOURCE 2**.
7. Use internet sources to find out more about the reconstruction of Tutankhamun's face. Explain what was done to try to create an accurate likeness of Tutankhamun. What do you think are the disadvantages of this method for working out what Tutankhamun looked like?
8. Use **SOURCE 3** to identify the following about Tutankhamun:
   (a) three physical features at the time of his death
   (b) who his parents were
   (c) the likely cause of his death.
9. Use the information in **SOURCE 5** to:
   (a) list the experts involved in the investigation
   (b) write 5 to 8 lines about Ötzi the Iceman.
10. Ötzi was found 92.5 metres inside the Italian border and his remains are now kept in a museum in Bolzano, Italy. Use internet sources to create a report on what experts have learned from three items of Ötzi's clothing and equipment.

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Complete this digital doc: Worksheet 1.4 Bodies (doc-11197)

1.5 Sources: the historian's clues

1.5.1 Source categories

There are two main source categories: **primary** and **secondary**. A primary source is one created *during* the period the historian is investigating. A secondary source is one created *after* the period the historian is investigating. Secondary sources usually contain information taken from many other sources, both written and non-written.

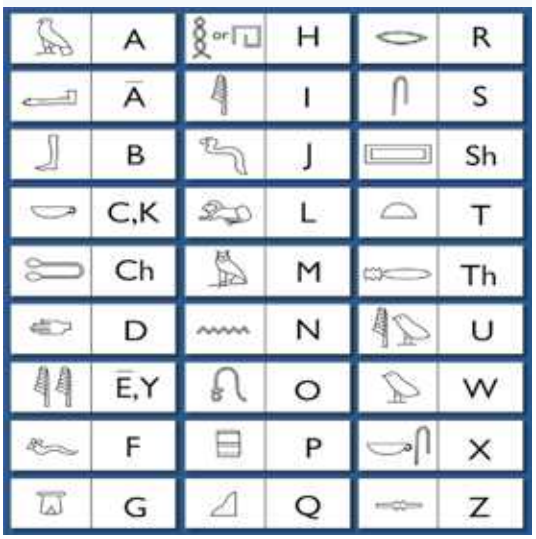
The same source can be both primary and secondary, depending on what the historian is investigating. If a historian is investigating textbooks of the early twenty-first century, then this textbook would be a primary source because that is when it was written. If a historian is investigating burial customs in ancient Egypt, then this textbook would be a secondary source because the information it contains on that topic was written after that period of history.

Rules often have exceptions! If someone lives through a particular historic event or period and only records their experiences of it many years later, the source created is still treated as a primary source. For example,

Pliny the Younger, a Roman lawyer and author, lived during the eruption of Mount Vesuvius in 79 CE. Twenty-five years later, he wrote about this in two letters to his friend Tacitus. Historians treat these two letters as primary sources on the eruption of Vesuvius even though they were written many years later.

SOURCE 1 Photograph of hieroglyphs, the Egyptian writing system, on a wall painting in a tomb near Luxor, Egypt

SOURCE 2 Table showing examples of hieroglyphs and equivalent letters/sounds from our alphabet



	A	or	H		R
	Ā		I		S
	B		J		Sh
	C,K		L		T
	Ch		M		Th
	D		N		U
	Ē,Y		O		W
	F		P		X
	G		Q		Z

SOURCE 3 An extract from Pliny the Younger's letter to his friend, Tacitus, describing the eruption of Vesuvius in 79 CE

My uncle was in active command of the fleet. On 24 August, in the early afternoon, my mother drew his attention to a cloud of unusual size and appearance . . . He called for his shoes and climbed up to a place which would give him the best view of the phenomenon. It was not clear at that distance from which mountain the cloud was rising (it was afterwards known to be Vesuvius); its general appearance can best be expressed as being like an umbrella pine, for it rose to a great height on a sort of trunk and then split off into branches, I imagine because it was thrust upwards by the first blast and then left unsupported as the pressure subsided, or else it was borne down by its own weight so that it spread out and gradually dispersed. In places it looked white, elsewhere blotched and dirty, according to the amount of soil and ashes it carried with it.

Description of eruption

My uncle's scholarly acumen saw at once that it was important enough for a closer inspection, and he ordered a boat to be made ready, telling me I could come with him if I wished.

Beware . . .

Some people fall into the trap of thinking that a primary source must always be better than a secondary source because it was created 'at the time'. This is not necessarily true. The person who created the source 'at the time':

- may have lied about or exaggerated events
- may not have been in a situation to know much about what was going on.

The creator of a secondary source is living in a different time period and:

- may have no reason to lie about or exaggerate what happened
- can often obtain information that was not available to people who lived through the time being studied.

There is no rule about which type of source — primary or secondary — is better. It depends on what you are looking for. You need to make judgements about the value of sources in order to choose the ones that are most useful.

1.5.2 Locate, select and organise

When planning an investigation, a historian has to make choices to narrow the inquiry down to what is possible and locate, select and organise the information they find. Historians:

- locate sources relevant to the topic they are investigating. For example, a historian investigating the Vietnam War would choose sources on that war and largely ignore those on other wars.
- select from those sources the information that is relevant to their topic and that helps answer the questions that are guiding their inquiry
- organise the information that a source contains so that they can use it as evidence. They can do this by recording it under their question headings and developing sub-headings to organise their information into smaller and more manageable 'bits'. They might find it helpful to record some of their information in a table, flow chart or map.

1.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain the difference between a primary source and a secondary source.
2. Provide an example of how a source can be both primary and secondary.
3. Explain why a primary source is not necessarily better than a secondary source.

Develop source skills

4. In what ways would **SOURCES 1** and **2** be useful to a historian investigating ancient Egyptian writing? In your answer, explain your reasons and identify which of the two sources is primary and which is secondary for this topic.
5. Use **SOURCE 3** to create a dot point summary under the heading 'Pliny's description of Vesuvius erupting'.

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Complete this digital doc: Worksheet 1.5 Sorting sources (doc-11198)

1.6 Analysis and use of sources

1.6.1 The origin of a source

Historians' sources help them reveal the past. By identifying the main features of sources, they can work out the strengths and weaknesses of each source.

Sources do not speak for themselves. As well as reading the obvious information that a source provides, historians 'read between the lines' and:

- detect information that is not obvious just by looking
- find out if a source is complete or incomplete
- make judgements about how they can use sources.

Knowing the origin of a source means knowing:

- when it came into existence
- where it came from
- who produced it.

These basic pieces of information are the stepping stones that help you judge whether and how a source is useful to you.

SOURCE 1 A twenty-first-century artist's impression of the process of building the Parthenon. This image is based on research into building techniques of the time.

A A block of marble being slotted into place

B Timber scaffolding

C Builders used cranes with giant tongs attached to lift stones into place.

D Teams of oxen brought cartloads of building blocks from the local quarry.

E Craftsmen sculpted figures that were larger than life size so that they could be easily seen from the ground.

F The temple is built to face east — the direction of the rising sun. The decoration in this section, the pediment, is of coloured marble and shows Athena being born from the head of Zeus.

G Doric columns made of white marble from Mount Pentelico. They each have a slight curve in the middle to create the optical illusion from below that they are straight.

H A glimpse of Phidias' statue of Athena Parthenos — about seven times life size, it was wooden and decorated in gold and ivory. The statue depicted Athena as a warrior goddess, wearing a helmet and breastplate and carrying a shield. The breastplate was carved with the snake-covered head of Medusa. In her right hand, Athena held a small figure of Athena Nike, the image of Athena in victory.

I These rectangular sections show Giants, Centaurs, Titans and Amazons celebrating the Greek victory over the 'inferior' Persians.

J The *architectron* was the person in charge of the building work.

1.6.2 Between the lines

Historians search for the 'between-the-lines' meaning of a source by thinking about the creator's motive and purpose and the context in which the creator produced the source.

- The *motive* of a source is the feelings, experiences, attitudes, values and obligations that may have influenced the person who created the source.
- The *purpose* of a source is what the creator of a source hoped would happen as a result of producing the source — what the creator intended it to achieve. The source creator may have been trying to inform people about something or trying to convince his or her audience to take certain action or to agree or disagree with a particular viewpoint.
- The *context* of a source is the location and circumstances in which someone created the source and the facts surrounding its creation. Knowing these things helps you to judge the significance or importance of a source.

1.6.3 Fact and opinion

Historians search for facts and develop interpretations of the past. They state the conclusions of their research and they use evidence from sources to support them.

Before using information from a source as evidence, a historian has to decide whether:

- it expresses *facts* about the past — meaning what really happened; the truth; the reality of an event, situation or person
- it is someone's *opinion* — meaning someone's personal viewpoint.

The words someone uses often indicate whether the person is expressing a fact or an opinion. Words such as *believe*, *could*, *feel*, *might*, *suggest* and *think* usually tell us that someone is providing an opinion, not a fact. People often mean 'I think . . .' even though they do not voice these words. People also express opinions through their use of emotive words such as *devastating* and through their use of the pronouns *I* and *we* to introduce their viewpoints. Sometimes people use terms such as *this is* and *it is* to introduce a strong statement of their opinion; for example, 'It is just not true that . . .'.

SOURCE 2 An extract from Howard Carter's description of opening the second sealed door in King Tutankhamun's tomb

Slowly, desperately slowly it seemed to us as we watched, the remains of passage debris . . . were removed, until at last we had the whole door clear before us. The decisive moment had arrived. With trembling hands I made a tiny breach in the upper left hand corner. Darkness and blank space, as far as an iron testing-rod could reach, showed that whatever lay beyond was empty, and not filled like the passage we had just cleared . . . then, widening the hole a little, I inserted the candle and peered in, Lord Carnarvon, Lady Evelyn [Lord Carnarvon's daughter] and Callender [an assistant] standing anxiously beside me to hear the verdict. At first I could see nothing . . . but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold — everywhere the glint of gold. For the moment — an eternity it must have seemed to the others standing by — I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer, inquired anxiously, 'Can you see anything?' it was all I could do to get out the words, 'Yes, wonderful things.'

Howard Carter, *The Tomb of Tutankhamen*, 1923.

1.6.4 Usefulness and reliability

Historians need to work out whether their sources are useful and reliable. A *useful* source is one that helps to explain something you are investigating. Before deciding the ways in which a source can be useful, you need to find out whether it is *reliable*. This means thinking about whether it:

- is complete or incomplete
- provides accurate or inaccurate information

- states facts or opinions
- is biased for or against something; that is, whether or not it provides too positive or too negative a view of something
- is created to make someone believe something or act in a certain way.

Some *unreliable* sources can be very useful. For example, they may help make us aware of how people can use inaccurate information to gain a particular advantage or convince people to accept a particular viewpoint.

Cross-examining the witness

The person who creates a source is like a witness in a courtroom. The historian has to find out whether the witness is reliable. The advantage of questioning a witness in a courtroom is that the witness is alive and can respond. The historian's witnesses may have been dead for thousands of years!

Some witnesses might not be reliable. For example:

- a witness who was 'on the spot' for an event may not have clearly seen what happened
- a number of witnesses could each give a different version of the same event
- a witness may simply be repeating what others have recounted and may not know anything
- a witness might lie to give a false impression of what really happened
- a witness may have some **prejudice** against a person or group and dislike them because of their race, culture or religion. Witnesses may not be aware of such prejudice, but it may affect the way they describe someone.
- a witness might build up certain parts of a story and say very little about other parts. Leaving out information can create an impression that is quite different from the reality.

SOURCE 3 An extract from an account of the Battle of Marathon, 490 BCE, as described by Greek historian Herodotus a few years later. The battle was between the Persian invasion force of 20 000 and a Greek force of 10 000. The Greeks won.

The two armies fought together on the plain of Marathon for a length of time; and in the mid-battle the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Plataeans defeated the enemy. Having so done, they suffered the routed barbarians to fly at their ease, and joining the two wings in one, fell upon those who had broken their own center, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire . . .

The Athenians secured in this way seven of the vessels; while with the remainder the barbarians pushed off, and taking aboard their Eretrian prisoners from the island where they had left them, doubled Cape Sunium, hoping to reach Athens before the return of the Athenians.

The Persians accordingly sailed round Sunium. But the Athenians with all possible speed marched away to the defense of their city, and succeeded in reaching Athens before the appearance of the barbarians . . . The barbarian fleet arrived, and lay to off Phalerum, which was at that time the haven of Athens; but after resting awhile upon their oars, they departed and sailed away to Asia.

Historians find out as much as they can about witnesses and their reasons for creating a source before they trust the information the source provides. This is part of being professional in doing their work. A historian checking Pliny's account of the eruption of Vesuvius (see **Source 3**, subtopic 1.5) would want to know what was missing from the source and whether Pliny really was an eye-witness. He does not mention the noise of the eruption (thought to be at least 500 times as loud as an atomic bomb) and, at 21 km away, is unable to identify the 1000-metre-high mountain from which it came. Asking questions about such things helps the historian to judge a source's value.

Internet sources

When you use the internet for research, you need to find websites whose creator provides accurate, good quality, up-to-date information (see **Source 4**).

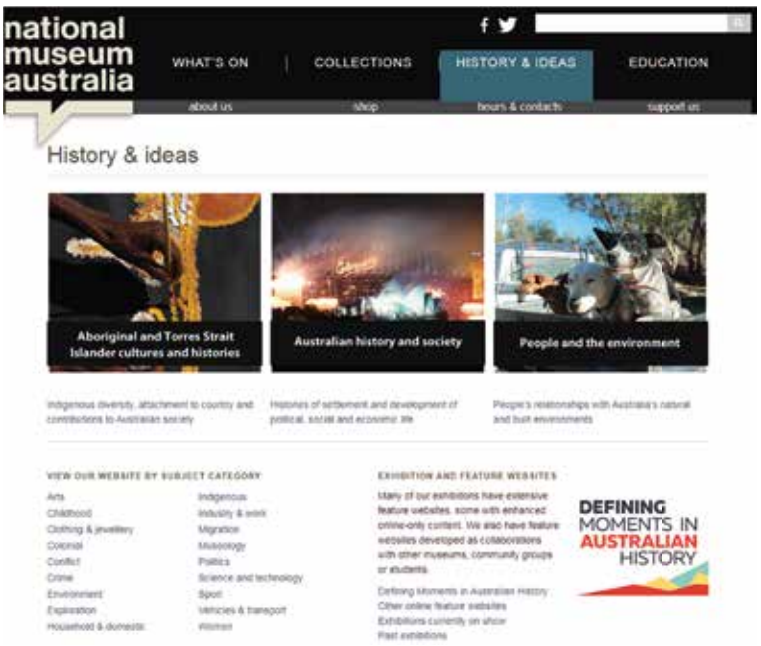
SOURCE 4 An example of how to check you have found a good website for historical research: http://www.nma.gov.au/history

The layout is clear and well designed. It does not have errors in fact, spelling and grammar that would indicate someone has put it together quickly and carelessly.

The main purpose of the site is to provide information about a particular topic, not to sell products or convince you to support the party that runs the government.

There are links to other reputable, trustworthy and relevant sources.

The content is carefully planned.



You would expect that writers have tried to ensure that the information it provides is trustworthy. (Educational sites end in .edu; commercial sites end in .com; Australian government sites end in .gov.au; non-profit sites end in .org.)

There is contact information about the people who created the site and you can give them feedback.

The information is kept up to date.

1.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What is meant by the *origin* of a source?
2. What are historians looking for when they 'read between the lines'?
3. What is the difference between the *motive* and the *purpose* of a source's creator?
4. Explain what is meant by the *context* of a source.
5. Imagine you are questioning an eyewitness to a robbery. Suggest three to five reasons why this person might not tell you the truth about what happened.
6. When someone famous, well liked and highly respected is writing an autobiography:
   (a) what kinds of information might he or she want to emphasise?
   (b) what kinds of things might the person want to say very little about?
   (c) what impression do you think the person would be trying to make on the reader?

Develop source skills

7. Identify the motive, purpose and context of **SOURCE 1**.
8. Identify the words and phrases in **SOURCE 2** that show the author's attempt to convey the emotion of the moment.
9. List three questions a historian might ask to help judge the value of **SOURCE 3** for someone investigating the Battle of Marathon.
10. Using **SOURCE 4** as a guideline, identify a good website for historical research and list its key features.

1.7 Sources for ancient Australia

1.7.1 Sources of information

Usually when historians and archaeologists talk about **ancient** times, they are talking about the time after people began to create written records. In Australia, we have written records from the time when Europeans arrived here. When historians and archaeologists investigate '*ancient* Australia', they mean the time before European contact, a time going back at least 45 000 years to when Aborigines first lived here and further back again to the earliest evidence of what Australia was like.

As far as we know, ancient Australians left no written records about their lives before European contact. Written records from the time of European contact usually record information from a European viewpoint. Experts disagree about how useful and reliable these are because their authors usually assumed that there was no change over time — in other words, that the ancestors of the people they were describing in the 1600s or 1770s had lived in exactly the same way thousands of years earlier. Investigators can use European sources to develop **hypotheses** about the lives of ancient Australians, but to prove them, they would need to find other types of sources to back them up.

It is difficult to investigate a time before written sources of information, and there are limits to what we can find out. Rising sea levels after the end of the last ice age may have destroyed some possible sources of information. There are no buildings dating from before Europeans settled in Australia in 1788 to provide information on people's beliefs or technology as they do for other societies (e.g. the ancient Egyptians). The main sources for ancient Australia include:

- oral accounts
- tools
- **fossils**
- shell middens
- rock and cave art
- human and animal remains.

Stone tools

Archaeologists look at stone tools to judge:

- the skills and knowledge of the society that produced them and how these changed over time
- how many different types of tools the society produced
- the activities for which tools were developed.

Other stone tool discoveries show that c.5000 years ago, people were beginning to make more specialist tools (for example fish hooks and axes) that they used to capture fish and small animals like possums.

SOURCE 1 An extract from an article by Tanalee Smith, 'Ancient tools found in Australia'

Tools dating back at least 35 000 years have been unearthed in a rock shelter in Australia's remote northwest …

The tools include a piece of flint the size of a small cell phone and hundreds of tiny sharp stones that were used as knives. One local Aboriginal elder saw it as vindication of what his people have said all along — that they have inhabited this land for tens of thousands of years . . . 'We have songs and stories relating to that area as a sustaining resource that has provided for and cared for our people for thousands of years.' . . .

Archaeologist Neale Draper said the tools included at least one 'beautifully made' piece of flint from which sharp knifelike shards were knocked off, hundreds of tiny knives, and pieces of grindstones. He hopes that testing of the knives will reveal residue that could indicate what the ancient people ate.

Iain Davidson, an archaeology professor at the University of New England, said the find was significant because it confirmed that the first people had moved into the more arid parts of Australia earlier than previously known and had adapted and stayed . . .

Tanalee Smith, 'Ancient tools found in Australia', Associated Press, 8 April 2008.

The Dreaming stories

The **Dreaming** stories, passed on in spoken form, have explained the origin and meaning of life in Australia to generations of Aboriginal people. The stories tell of ancestral beings moving across the continent creating and moulding the land and its rivers, lakes, mountains and all living creatures. They explain the natural world and humans' relationship with it. Depending how far back people can trace the existence of particular Dreaming stories, they can be a source of information on ancient Aboriginal culture, laws, family relationships and religious beliefs and rituals. Archaeologists look for sources dating back to ancient Australia that can back up the information these stories provide.

SOURCE 2 An image depicting the rainbow serpent of Dreaming stories. Evidence of the Rainbow Serpent in 7000-year-old rock art in Kakadu National Park makes the Rainbow Serpent the oldest legend in the world.

Rock art

Archaeologists have found rock art in engravings and paintings that date back to 40 000 years ago. These provide evidence of how long humans have inhabited this land and of a cultural practice that continued for thousands of years.

Kakadu National Park has at least 5000 sites, some with paintings 20 000 years old. The Pilbara region of Western Australia and the Olary region of South Australia have rock engravings (petroglyphs) dating back 40 000 years. The Kimberley region of Western Australia has the **Wandjina** (dating back 1500 years) and Bradshaw rock paintings (at least 17 000 years old), and in Western Arnhem land there is the 4000-year-old painting style known as **X-ray art**.

The Bradshaws

The Bradshaw paintings, also called *Gwion Gwion*, are rock paintings found in caves and on rock ledges in possibly as many as 100 000 sites across 50 000 km^2 of Western Australia's Kimberley region. Some of the most important images depicted in the paintings are of:

- boats, some with rudders, carrying from 4 to 29 people
- deer-like animals with four legs and antlers
- detailed and well-proportioned images of humans
- people wearing clothing, hair ornaments, tassels, sashes and bangles; historians and archaeologists usually associate these decorations with people of high status who live in permanent settlements. As far as we know, while humans in other areas of the world were beginning to live in settled farming communities from about 10 000 years ago, people in Australia continued to live as **hunter–foragers**.

It is very difficult to date the paintings because their pigments have become part of the rock. TL dating (see **Source 3** in

SOURCE 3 An example of a Bradshaw rock painting

subtopic 1.3) of a wasp's nest covering one of the paintings found it to be over 17 000 years old — an indication that at least some of the paintings must be this age or older.

As there are no records of deer existing further south than Borneo, the paintings suggest that the artists painted (from memory) scenes of a world they had left behind on the other side of the Torres Strait. As the paintings are very different in style to the Wandjina paintings in the same area, it seems reasonable to hypothesise that their artists came from a different culture. Lower sea levels 65 000 to 70 000 years ago would have made it possible for people to cross the Torres Strait at that time.

Bradshaw expert Grahame Walsh (1944–2007) claimed that the sophisticated Bradshaw images are evidence that, prior to Aboriginal settlement, an earlier people developed a **civilisation** in Australia. Walsh thought that this civilisation declined because it failed to adapt to climate change. Some Bradshaw paintings show conflict between two groups with people throwing spears at one another. There are also images of claw hands that are less sophisticated than other Bradshaw art.

Walsh believed the paintings showing conflict are younger than the main Bradshaws. He interpreted them as meaning that Aboriginal people defeated the 'Bradshaw' people in a battle for resources, and he saw the 'claw hand' art as the work of the victorious Aboriginal people. Without an accurate date for the age of the Bradshaws, it is hard to prove this.

Megafauna fossils

Dreaming legends, fossils and some rock art indicate that large species of animals known as **megafauna** lived in ancient Australia. These include the:

- diprotodon — the largest ever marsupial. It looked like a giant wombat and could grow as large as a hippopotamus. It became extinct (died out) c.40 000 years ago.
- genyornis — a large goose-like bird illustrated in rock art in western South Australia. It became extinct c.50 000 years ago.
- thylacoleo — a marsupial lion with a strong bite, razor-sharp teeth, huge claws and a kangaroo-like tail. It became extinct c.30 000 years ago.
- procoptodon — a short-faced marsupial resembling a 3-metre-high kangaroo with paws containing two extra clawed fingers and feet with a single hoof-like toe. It became extinct c.18–50 000 years ago.

Experts debate whether humans caused the extinction of megafauna. They have three main theories and no agreement:

1. Megafauna were unable to adapt to Australia's weather becoming increasingly drier. They became extinct during the last glacial period (a time of very cold temperatures when large masses of ice spread over large areas of the Earth) c. 70 000 to 15 000 years ago.
2. The *blitzkrieg* ('lightning strike') theory that humans hunted and killed megafauna to the point where they became extinct.
3. By using fire-stick farming, humans indirectly destroyed the megafauna's environment and food sources. Fire-stick farming was the practice of burning vegetation to create the environment best suited to the animals humans wanted to hunt. It forced large animals (kangaroos and wallabies) out from cover and encouraged them to gather around new vegetation. It was also a way of encouraging the growth of edible vegetation (which the ash could fertilise) and increasing the area of land that provided food sources.

In May 2013, an international team of experts published research findings stating that, of 90 megafauna, only 8–14 still existed when humans arrived. It concluded that climate change was the real culprit. Debate continues!

SOURCE 4 A twenty-first-century artist's impression of what ancient Australia's megafauna might have looked like

Human remains at Lake Mungo

Lake Mungo, about 760 kilometres west of Sydney, is one of seventeen dry lakes within the Willandra Lakes region. In the period from 45 000 years ago to 20 000 years ago, Lake Mungo was a freshwater lake up to ten metres deep, covering an area of about 35 square kilometres. It was in an area of good rainfall and it provided plentiful supplies of fish for the people who lived nearby.

Due to climate change, Lake Mungo hasn't had water in it for over 15 000 years. Today archaeologists and scientists value it as a rich source of fossil and human remains.

Mungo Man and Mungo Woman

In 1969, wind erosion uncovered the charred remains of a young woman in the sand dunes near Lake Mungo. Carbon-14 dating indicated that the remains were 26 000 to 24 000 years old.

The skeleton, known as 'Mungo I' or 'Mungo Woman', had been **cremated** and then the bones crushed and burned a second time before burial. Experts believe this may provide evidence of one of the earliest known burial rituals in human history.

Since then, many other human remains and artefacts have been found in the area. In 1974, a scientist discovered 'Mungo Man' or 'Mungo III'. Scientific testing in 2003 indicated that his remains were about 40 000 years old. Someone had laid the body out very carefully, once again indicating evidence of an ancient burial ritual.

SOURCE 5 UNESCO's description of the value of the Willandra Lakes region that includes Lake Mungo

Archaeological discoveries made here are of outstanding value. They include a 26 000-year-old cremation site (the oldest known in the world), a 30 000-year-old ochre burial, the remains of giant marsupials in an excellent state of conservation, and grindstones from 18 000 years ago used to crush wild grass for flour whose age is comparable with that claimed for the earliest seed-grind economies. The region also contains the remains of hearths, some dated to 30 000 years ago.

UNESCO, World Heritage List http://whc.unesco.org/en/list/167

DNA testing

In 2003, scientists tested Mungo Man's DNA. They found that it had nothing in common with that of people who had come after him. As the 'Out of Africa' theory is based on the idea that all humans had the same common ancestor, this result seemed to indicate that the theory was wrong.

Most scientists now think that Mungo Man's DNA sample was probably contaminated because it was over 30 000 years old. They think more sophisticated DNA testing would probably have found Mungo Man to have genetic similarities to the humans who came after him.

The importance of conservation

Experts use the sources on ancient Australia to investigate questions such as:

- What were the main features of Australia's ancient environment and how did these change over time?
- Who were the ancient Australians?
- When did people first live here, and did they come as a single group or in waves of migration?
- What were the main characteristics of their society? Did these differ from area to area and did they change over time?
- Why do ancient Australians seem to have continued to live as hunter–foragers when people in other ancient societies began to cultivate plants and domesticate animals — or is this an incorrect understanding of what really happened?

Look out for experts' reports as they develop new hypotheses and come up with new answers.

1.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List the problems historians face in trying to investigate life in ancient Australia.
2. How can rock paintings add to our knowledge of ancient Australia?
3. Why do historians think that humans might have played a role in the extinction of megafauna?
4. What do the remains of Mungo Man and Mungo Woman both provide evidence of?
5. What question emerged from the results of the DNA testing on Mungo Man?

Develop source skills

6. Use **SOURCE 1** to list three ways in which stone tools can provide information on ancient Australia.
7. How is **SOURCE 2** useful for historians investigating ancient Australia?
8. Identify the features of Bradshaw painting shown in **SOURCE 3**.
9. Use your knowledge of megafauna to identify the animals depicted in **SOURCE 4**.
10. Use **SOURCE 5** to identify five important sources of evidence found in the Willandra Lakes area.

Research and communicate

11. Research shell middens and write 5–8 lines summarising their value as a source on ancient Australia.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 1.8 Analysing sources (doc-11199)

1.8 Key historical concepts

1.8.1 Continuity and change

Historical concepts are ideas that are important in the study of history. The key historical concepts outlined below provide ideas to guide our investigation of the past and help to deepen our understanding of it.

Continuity and change are important concepts for historians. For large periods of time in the past, the same structures, ideas, values and processes have continued and provided a framework for the ways in which people experienced life in particular societies. The patterns of people's everyday lives have continued year after year for centuries — to the advantage of some and the disadvantage of others.

At the same time, changes occur and begin to disrupt this continuity. Some people welcome and support these changes; for others, content with their existing circumstances, change can seem threatening.

Historians want to know what kinds of changes occurred, the reasons for them and their results. For periods of continuity, they want to understand why change did not occur. If people attempted to introduce change, why were they unsuccessful?

1.8.2 Cause and effect

A cause is the thing that makes something else happen. It might be an event, an action, a decision or a development. Historians look for sources that help them find out what might have caused another event or action. This means that they are also trying to find the effect or results of something that happened in the past.

Usually, there is more than one cause of a particular outcome. Some of these will be short-term causes — those that happened just before the event. Others will be long-term causes — developments over many years that created a situation in which a particular outcome was likely to occur.

An example of a cause-and-effect relationship is the reasons for and results of Alexander the Great's conquest of ancient Egypt.

1.8.3 Perspectives

Your **perspective** is like an invisible screen that you look through, and out of, towards the world around you. Your values, beliefs and experiences shape your perspective. They influence the way you feel, act and behave towards people, ideas and the world. Identifying your perspective and the perspectives of other people helps you understand how you and others look at the world.

Historians are interested in the perspective of the people who created their sources — what might have influenced the way the creator presented and reported on a particular situation. For example, the source could be affected by the creator's sex, political and religious beliefs, nationality, level in society and life experiences. An emperor and a slave would each have had very different perspectives on life in ancient Rome.

SOURCE 1 Photo from April 2012 showing men dressed as ancient gladiators protesting outside the Colosseum in Rome against a government crackdown on their business of posing with tourists for money

Historians' own beliefs and experiences shape their interpretations of the past. It is useful to try to identify these so that you can judge whether or not they have led to bias (unfair prejudice) in the history they have written. Often a historian's choice of words indicates a certain perspective. For example, one might talk about the British 'settling' Australia in 1788, while another might describe this event as an 'invasion'.

SOURCE 2 A statue of Julius Caesar

1.8.4 Empathetic understanding

Things that were important to people in past societies might be very different from things we find important in our world. To understand people's actions and reactions in the past, we need to develop **empathetic understanding** — the ability to see the past through the eyes and different viewpoints of its participants.

Historical empathy is understanding why a particular person living at a particular time in the past would have acted in a certain way.

It is about realising that other people living in the same time period might have acted in a variety of ways because they looked at the same event from a variety of different viewpoints — just as we do in our time.

It is *not* about understanding how we would have reacted if we were bringing our twenty-first-century values and attitudes to a particular situation in an earlier time period.

1.8.5 Significance

Historians judge the significance (importance) of a particular action, development, event, person or group either within its own time or beyond. For example, they might judge the significance of the Roman leader Julius Caesar, or the law code that King Hammurabi created in ancient Babylon (see **Source 3**), or the Battle of Qadesh (see subtopics 2a.10 and 2a.11). Historians develop certain criteria or indicators that form a kind of checklist against which they make their judgements.

SOURCE 3 Detail from the Code of Hammurabi stela — the basalt column onto which the laws were etched

For example, they might judge:

- the impact that something or someone had on people's lives at the time
- how long this impact has lasted
- whether something or someone has helped to increase our understanding of the present
- whether or not a particular action, person or development has brought about changes which have affected their own time and/or the future.

These criteria can change over time because they are based on historians' values and beliefs about what is important. For the same reason, historians working within the same time period can develop different interpretations and judgements of how important someone or something is.

1.8.6 Contestability

Historians use sources to come up with an **interpretation** (explanation) of the past. As they develop their interpretations, historians try to be aware of their perspective and make sure they take into account the sources that support and the sources that contradict their hypothesis.

Historians compare sources to see if they are saying the same thing about a particular issue — that is, providing *supporting* evidence. Where sources disagree about a particular issue, this is called *contradictory* evidence.

While doing this, historians put together their interpretation. Historians have to justify not using sources and evidence that do not support their ideas. The sources and evidence available should provide more support for their interpretation than for any other interpretation.

Historians publish their research to share knowledge with others and allow people to check that they have carried out their work honestly. Often, they tell people which areas historians still need to investigate if they want to gain a more complete understanding of the topic. Historians often contest (argue about) different interpretations of the same event or personality. Arguing about different ideas helps them to test their interpretations and to change them when someone else's interpretation seems more acceptable.

SOURCE 4 An extract from an article in *National Geographic News*, discussing a new interpretation of how the victims at Pompeii may have died. Text in blue indicates a new interpretation and pink indicates a standard interpretation.

Pompeiians flash-heated to death — 'No time to suffocate'
BY MARIA CRISTINA VALSECCHI

Victims' lifelike poses among clues that ash was not the key killer, study says.

The famous lifelike poses of many victims at Pompeii — seated with face in hands, crawling, kneeling on a mother's lap — are helping to lead scientists toward a new interpretation of how these ancient Romans died in the A.D. 79 eruptions of Italy's Mount Vesuvius.

Until now it's been widely assumed that most of the victims were asphyxiated by volcanic ash and gas. But a recent study says most died instantly of extreme heat, with many casualties shocked into a sort of instant rigor mortis.

Volcanologist Giuseppe Mastrolorenzo and colleagues began by analyzing layers of buried volcanic ash and rock, then fed the data into a computer simulation of the Mount Vesuvius eruption.

They concluded that the volcano, some ten kilometers from Pompeii, produced six different pyroclastic surges — fast-moving, ground-hugging waves of hot, toxic gases and ash.

Most of the hundreds of fatalities occurred during the fourth surge — the first to reach Pompeii — even though that surge was relatively slow and ash-poor.

Ash-deposit analysis and computer simulations of the surges suggest that Pompeii was at the edge of the flows' reach. That would mean the fourth surge 'was too weak to wreck buildings,' Mastrolorenzo, of the Italian National Institute for Geophysics and Volcanology, told National Geographic News.

The surge also carried relatively little ash, leaving behind a sediment layer only about three centimeters deep, previous sediment measurements have shown.

But during the surge 'temperatures outdoors — and indoors — rose up to 300 °C and more, enough to kill hundreds of people in a fraction of a second,' said Mastrolorenzo, who led the study.

Among the evidence for such fatal temperatures are the team's bone studies. In a lab the researchers heated bone samples of freshly dead modern-day humans and horses, then compared the results to those seen in bones of Pompeiian victims of Vesuvius. Specific patterns of color and cracking in the ancient bones, among other features, 'proved they were exposed to extreme heat,' he said.

In addition, other reports have cited the melting of Pompeiian lead-tin silverware, which occurs at about 250 °C, and the telltale charring of wood objects and food as proof of the temperatures during the disaster, according to the new study.

And then there are those death postures. About three-quarters of the known Pompeii victims are 'frozen in suspended actions' and show evidence of sudden muscle contractions, such as curled toes, the study says.

'Heretofore archaeologists misinterpreted them as people struggling to breathe and believed they died suffocated by ashes,' Mastrolorenzo said. 'Now we know that couldn't be.'

Because of the extreme heat, 'when the pyroclastic surge hit Pompeii, there was no time to suffocate,' he said. 'The contorted postures are not the effects of a long agony, but of the cadaveric spasm, a consequence of heat shock on corpses.'

***National Geographic News*, 2 November 2010.**

1.8.7 Skill builder: identifying the writer's perspective

Tacitus, the author of **SOURCE 5**, was a famous historian, lawyer and politician of ancient Rome. He lived from c.56 CE to c.118 CE. His two main works were *Annals* (c.105 CE) and *Histories* (c.117 CE).

People judge that his writings have provided largely accurate information and also moral lessons from which he hoped his audience would learn. His writings show his concern with political corruption and the abuse of power.

In this extract, Tacitus is writing about events following the burning of Rome in 64 CE. The sections shown in green give clues to Tacitus's perspective on the Emperor Nero; those shown in purple give clues to his perspective on Christians.

SOURCE 5 Description by Tacitus of Emperor Nero's punishment of the Christians after the fire of Rome in 64 CE

Therefore, to stop the rumour [that he had set Rome on fire], he [Emperor Nero] falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were [generally] hated for their enormities. Christus, the founder of that name, was put to death as a criminal . . . but the pernicious superstition — repressed for a time, broke out yet again, not only through Judea — where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged . . .

In their very deaths they were made the subjects of sport: for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, burned to serve for the evening lights. Nero offered his own garden players for the spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the dress of a charioteer, or else standing in his chariot. For this cause a feeling of compassion arose towards the sufferers, though guilty and deserving of exemplary capital punishment, because they seemed not to be cut off for the public good, but were victims of the ferocity of one man.

1.8 Activities

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Check knowledge and understanding

1. What examples of change and continuity can you see around you?
2. Provide an example of a cause-and-effect relationship.
3. List three kinds of things that might influence the perspective of a source creator.
4. Provide an example of something people did in past times that would not be acceptable to you today. What do you think are the reasons for this?
5. Decide on three criteria you could use to judge the significance of an individual in our society.
6. Work in pairs to develop a definition of *contestability*.

Develop source skills

7. Is dressing like a Roman gladiator (see **SOURCE 1**) enough to develop an empathetic understanding of their lives? Give reasons for your answer.
8. Why might people judge the object shown in **SOURCE 3** to be of historical significance?
9. Use **SOURCE 4** to explain the reasons given for supporting a new interpretation of how people died at Pompeii in 79 CE.
10. Use **SOURCE 5** to identify Tacitus's perspective on Nero and on Christians.

1.9 Historical time

1.9.1 BC, AD, BCE and CE

In Australia and many other parts of the world, people divide time using the Christian Gregorian calendar which Pope Gregory XIII introduced in 1582. This calendar organises time in relation to the year in which Christ was believed to have been born. It uses the Latin words *Anno Domini* (**AD**), meaning 'in the year of our Lord', for the time after Christ's birth. It uses the term **BC** for the time before Christ's birth.

This system does not use a zero, so its first AD year is AD 1 and its last BC year is 1 BC. Dates written without either AD or BC are usually taken to be AD.

Since Christians make up only one-third of the world's population, historians have come up with more neutral terms to use with this dating system. **BCE**, meaning 'before the common era', nowadays often replaces BC; and **CE**, meaning 'common era', often replaces AD.

When we cannot be sure of the exact date, we use the word *circa*, meaning 'about'. This is abbreviated as 'c', so for 'circa 2014' people write 'c.2014'.

An idea, practice, event, object or person placed outside its proper time period is called an **anachronism** — an example of this would be someone using an iPad in a picture of ancient Rome. Historians watch out for these as they may indicate that a source is a fake.

1.9.2 Starting points for counting time

People's religious beliefs influence their ideas about counting time.

- Muslims count time from the year when the prophet Mohammed left Mecca to establish the Muslim community in Medina.
- To a Christian, this would be the year 622, because Christians count time from the birth of Christ, and Mohammed left Mecca 622 years after Christ's birth.
- Jewish people count time from the world's creation. For Jews, the year of Christ's birth would be 3761, as he was born about 3760 years after the time they believe the world was created.

RETROFILE

Archaeologists often use the term BP, meaning 'before the present', to indicate the date of past events. Because 'the present' constantly changes, they use 1 January 1950 to represent 'the present'. For example, 1350 BP means 1350 years before 1950 — the year 600.

1.9.3 Dividing time

Historians use different ways to divide time. Sometimes historians divide time according to the name of the family who ruled an area during a certain time period. Historians of ancient China may talk about the Han **dynasty**, meaning the time when the Han family ruled China.

Historians also divide history into periods called:

- pre-history — the time before people created written records (from the beginning of human existence over 2.5 million years ago until the development of written records about 5000 years ago)
- ancient history — from c.5000 years ago until c.500 CE
- medieval history — from c.500 CE until c.1500 CE
- modern history — from c.1500 CE (early modern) and 1750 onwards (modern period).

Centuries

We also divide time into centuries — periods of one hundred years. The first year of each century is year 1 of that century and the last year is year 100 of that century. The last year of the twentieth century was 2000 and the first year of the new century was 2001.

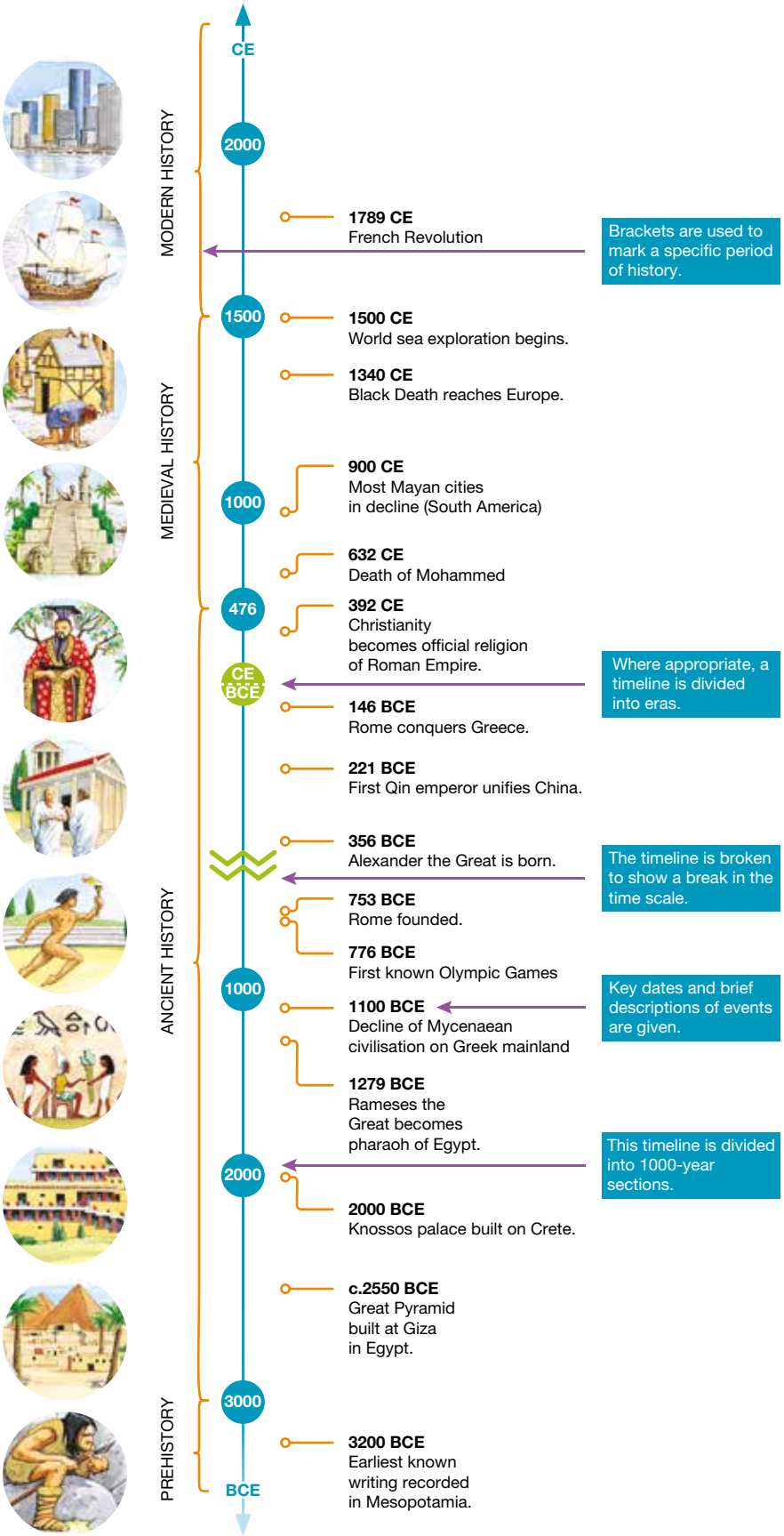
1.9.4 Skill builder: Sequencing events in chronological order

To make sense of the past we need to put events into chronological order — that is, the order in which things happened from the earliest to the most recent. Timelines help us do this. They show the order of events and always have equal divisions to show how we are measuring time. Timelines can also group events into periods by using brackets or by making parts of the timelines different colours. The annotated timeline in **SOURCE 1** shows you some of these features.

Use the following guidelines to construct your personal timeline.

(a) Begin by listing important events in your life.
(b) Put a year beside each event, such as year of birth, changes of address, births and deaths.
(c) Put these events in chronological order.
(d) Draw a line to scale and mark the base years; for example, one centimetre might represent one year. Mark the events on the timeline.
(e) Now mark on the periods of your education, for example at home, kindergarten, pre-school and so on. (*Note:* Unlike the Gregorian and Jewish calendars, which start at 1, your timeline will start at 0 — the day you were born.)

SOURCE 1 A timeline showing different historical periods and key features of a timeline



1.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Organise three recent events into chronological order.
2. (a) What year are we in? On which religion is that date based?
   (b) What year are we in according to the Jewish religion?
   (c) What year are we in according to the Islamic (Muslim) religion?
3. In which centuries were each of these dates: 79, 1066 and 1973?
4. Explain why historians are beginning to use the terms BCE and CE instead of BC and AD.

Develop source skills

5. Use **SOURCE 1** to identify one event in each of the time periods shown (ancient, medieval and modern history).

1.10 Conserving the past

1.10.1 Importance

If you are a fan of the *Harry Potter* novels, you will understand the importance of **conserving** the past. Harry spends years searching for the sources that will help him piece together his own history and that of his arch rival, the evil Lord Voldemort. Only then can Harry understand who he is and the culture of which he is a part. Armed with this knowledge, he can use his abilities to enable the forces of good to triumph as he moves to shape his future.

Conserving the past means conserving our **heritage** — the events, traditions, influences, people, places and world experiences that have shaped us. Our heritage gives us an identity — a sense of who we are within a family, a community, a society, a nation and the world as a whole. Our heritage represents where we have come from and what we want to pass on to future generations.

People and nations value their heritage and mourn its loss. Losing heritage can mean losing an understanding of culture, language and traditions, and people and places that have contributed to a group's identity.

1.10.2 Threats and losses

Over time, the remains of our ancient past have been threatened by:

- natural disasters
- pollution
- neglect
- lack of funds
- poor maintenance
- greed
- civil unrest and war.

Of the original seven wonders that people of the ancient world praised, only the pyramids at Giza remain.

In Cambodia, Laos and Vietnam, people saw aspects of their heritage destroyed during decades of war. People in Iraq and Afghanistan suffer the effects of ongoing

SOURCE 1 Part of the Chinese Garden of Friendship in Sydney. The garden combines water, plants, stone and architecture to achieve the balance important in traditional Chinese garden design.

conflict and war. In 2001, Afghanistan's Taliban rulers ordered the destruction of two giant Buddha statues that had been carved into the cliff face at Bamiyan in the year 554 CE. In 2003, looters stole and damaged many of the cultural treasures in Iraq's National Museum in Baghdad. In 2011, would-be thieves broke into the Museum of Egyptian Antiquities in Cairo. In their attempts to steal some of its artefacts, they damaged display cases and some of the museum's exhibits.

Sometimes, government actions and policies separate people from their heritage. Many Indigenous Australians suffered in this way when governments took them from their parents and families and took their land. Nazi leader Adolf Hitler persecuted and destroyed Jewish families in the 1930s and 1940s. As a result, many Jewish people have lost parts of their heritage.

Sites under threat

Important sites such as Teotihuacan (Mexico) Akrotiri (Greece), Pompeii (Italy) and Angkor Wat (Cambodia) have become archaeological digs and/or major tourist attractions. All contain the remains of past civilisations and all have faced conservation threats.

- Artefacts from Teotihuacan (pronounced tayo-teewah-kahn) disappeared during the construction of a large department store there in 2004.
- Akrotiri suffers from lack of funding for ongoing excavation work and for the protection of its buildings.
- Conservation efforts at Angkor Wat are undermined by centuries of neglect, erosion, increased tourism and looting.
- The once-buried town of Pompeii is deteriorating due to neglect, weathering, water damage, poor excavation techniques, tourism, vandalism, theft and inadequate security and funding. In November 2010, Pompeii's 2000-year-old House of the Gladiators collapsed into a heap of rubble. In the following weeks, three more walls collapsed in separate areas of Pompeii.

SOURCE 2 The seven wonders of the ancient world as imagined by sixteenth-century Dutch artist Martin Heemskerk

1.10.3 Methods of conservation

Societies can conserve their heritage by:

- identifying its important features, objects and sites
- creating and enforcing laws on heritage protection
- funding careful archaeological excavation
- promoting and supporting museum displays and historic sites
- encouraging media coverage, websites and events that publicise the importance of heritage
- encouraging the development and use of scientific techniques and methods that aid conservation
- establishing organisations dedicated to conserving archaeological and historical remains.

SOURCE 3 Soldiers checking for damage inside the Cairo Museum during anti-government protests in Egypt, January 2011

The role of UNESCO

After seeing the damage and destruction of heritage areas during World War I (1914–18), in the 1920s people began to think it would be good to have an international organisation to fight for the conservation of the world's natural and cultural heritage. Nothing much happened until 1959, when people became concerned that Egyptian treasures at Abu Simbel would be lost during the creation of Egypt's Aswan Dam (see subtopic 1.11).

SOURCE 4 People viewing the ruins of the House of the Gladiators at Pompeii after its collapse on 6 November 2010

The international effort and success of the campaign to save Abu Simbel brought the idea closer to reality. The United Nations Educational, Scientific and Cultural Organization (UNESCO) coordinated efforts to save Abu Simbel's temples. From then onwards, it worked to create an agreement on conserving world heritage sites. On 16 November 1972, UNESCO adopted the Convention Concerning the Protection of World Cultural and Natural Heritage (known as the World Heritage Convention). In 1976, it established the World Heritage Committee to identify and protect sites which are part of our world's heritage so that current and future generations can benefit from them.

The World Heritage Committee

Today, UNESCO, through its World Heritage Committee, works to establish methods for protecting the world's cultural and natural heritage. Since 1972, 190 states have signed its World Heritage Convention and so become part of an international community committed to ensuring the survival of sites that are important to the preservation of our natural and cultural heritage.

In late 2012, the World Heritage Committee listed 962 sites in 157 countries. Of these, 745 are of cultural importance, 188 of natural importance and 29 a mixture of the two. To be included, a site has to be of 'outstanding universal value' and must fulfil one of ten specific criteria. The criteria are updated from time to time to reflect people's changing ideas about what is important for the world's heritage. The Sydney Opera House and Melbourne's Royal Exhibition Building and Carlton Gardens are two of nineteen Australian sites on the World Heritage List.

The Committee meets each year to decide:

- which properties to add to the World Heritage List
- which members will receive financial help with the upkeep of their sites (about US$4 million is available annually for this purpose)
- which countries need to manage their sites more effectively
- which properties should be added to or deleted from the List of World Heritage in Danger.

Placing properties on the danger list helps to focus attention on problems related to their preservation, and to attract the efforts and funds necessary to overcome these problems. Deleting or threatening to delete properties encourages countries to maintain World Heritage standards.

SOURCE 5 An extract from the selection criteria that the World Heritage Committee uses in deciding which sites will be placed on the World Heritage List

Selection criteria:

(i) to represent a masterpiece of human creative genius;
(ii) to exhibit an important interchange of human values … on developments in architecture or technology, monumental arts, town-planning or landscape design;
(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization …;
(iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
(v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.
(vii) to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
(viii) to be outstanding examples representing major stages of earth's history …;
(ix) to be outstanding examples representing significant on-going ecological and biological processes …;
(x) to contain the most important and significant natural habitats for in-situ conservation of biological diversity …

Conservation rights

Museums both conserve and represent our past. From time to time, they are also the source of debate and conflict regarding *who* has the right to represent the past. A key example of this is the conflict over the display of the Parthenon Marbles.

SOURCE 6 A section of the Parthenon Marbles, which came from the Acropolis in Athens and which the British Museum now has on permanent display in London

The Parthenon Marbles are ancient marble friezes that were originally part of the Parthenon in Athens, Greece. The British Museum in London and the Acropolis Museum in Athens each has nearly half of the remaining 50 per cent of the original marbles. The British Museum has held its collection for over 150 years. The Greek government does not accept the British Museum's claim of ownership of the friezes and wants it to return them. The British Museum's trustees refuse to do so.

In 2001, historian Keith Windschuttle accused the NMA of failing to present a 'balanced' representation of Australian history, because of its displays of the negative experiences of Indigenous Australians. The debate that followed resulted in the Museum Director, Dawn Casey, and three NMA board members all losing their jobs.

Many museums glorify the past; others say that this ignores negative aspects of our past that are also part of our heritage.

Many people share this view. This opens up the question of how much we use celebrations of our heritage — such as Anzac Day — to build emotion-rousing myths of the past rather than focus on its realities.

1.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Create a collage to illustrate the influences (events, traditions, people, places, ideas, beliefs) that have shaped your personal heritage.
2. Explain why conserving our heritage is important.
3. What threats are there to the conservation of the past?
4. Create three aims you think are important in conserving and commemorating our heritage.
5. Create a mind map to show how the World Heritage Commission helps conserve our heritage.
6. Identify the heritage issues linked to the Parthenon Marbles.

Develop source skills

7. Identify the aspects of China's cultural heritage shown in **SOURCE 1**.
8. Explain what **SOURCES 2**, **3** and **4** indicate about why it is important to take action to conserve the past.

Research and communicate

9. Use internet sources to find out why Pompeii was added to the World Heritage List. Write a summary of five to eight lines explaining the value of conserving Pompeii for future generations.
10. Research and write a brief report on what people are doing to conserve the heritage of Aboriginal and Torres Strait Islander peoples.

1.11 Saving Abu Simbel's temples

1.11.1 Abu Simbel

Abu Simbel, in the **Nubia** region of southern Egypt, is the site of two of Egypt's most famous and most spectacular monuments — the rock-cut temple of pharaoh Rameses II (see subtopic 2a.10) and the temple of Hathor, built in memory of Rameses' wife, Queen Nefertari. These are part of the World Heritage site known as the Nubian Monuments.

In the early 1960s, the building of the High Dam on the Nile River threatened to submerge Abu Simbel's temples under the newly created Lake Nasser. The purpose of the dam was to provide irrigation for farmland and increase electricity supplies. It seemed that Egypt could achieve these economic benefits only by destroying a significant part of its archaeological heritage.

SOURCE 1 Photo showing Rameses II's Great Temple at Abu Simbel and the four giant statues that mark its entry. The temple was built over a twenty-year period from c.1244 to 1224 BCE.

1.11.2 UNESCO's role

The international campaign to save the temples of Abu Simbel began in 1959 after the governments of Egypt and Sudan requested international help to save not only Abu Simbel but a number of heritage areas that the dam threatened. People asked UNESCO to collect the funds needed for a rescue project.

UNESCO launched the campaign in March 1960. A multinational team of experts proposed different methods of saving the temples. The plan they finally adopted was to dismantle the temples and reconstruct them in a new setting 90 metres higher up and 200 metres further back.

SOURCE 2 The interior of the Temple of Hathor at Abu Simbel. It is dedicated to Queen Nefertari.

SOURCE 3 Model depicting the original location of the temples under Lake Nasser and their new location 90 metres higher up

Work began in April 1964 and took four years to complete. It was a race against time. Lake Nasser was filling at a faster rate than expected and the waters were beginning to cover some of the areas and monuments people hoped to save.

The original site had to be cut up into large movable blocks of stone, each weighing an average of 20 tons, which then had to be lifted out for reassembly on higher ground. Experts created an artificial mountain, hollow on the inside, to create the framework needed to house the temples.

The Abu Simbel temples are evidence of the architectural and engineering skills of the ancient Egyptians. The effort to conserve them provides evidence of the technical skills of international experts nearly 3000 years later.

SOURCE 4 The work involved in relocating the Abu Simbel temples

1.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What monuments are located at Abu Simbel?
2. Explain the threat to these monuments in c.1959.
3. Explain how and why they came to be saved.

Develop source skills

4. Describe what **SOURCES 1** and **2** show in terms of the importance of conserving these two temples.
5. Explain how **SOURCES 3** and **4** would be useful to someone investigating the history of Abu Simbel.

1.12 Research project: Virtual site study: Stonehenge

1.12.1 Scenario and task

Your task is to create a wiki (an online encyclopedia) designed to inform readers of the different theories behind how and why Stonehenge was built.

In an attempt to protect and preserve the Stonehenge site, the British Historical Society is developing an online resource allowing visitors to explore Stonehenge in a virtual field trip. Your team has been put in charge of creating the Theories Encyclopaedia — a section of the website to educate visitors about the different theories people have about how and why the monument was built.

Each member of your team will be responsible for researching a different theory and creating the page about this in your wiki. Each page should include an explanation and an evaluation of the theory after analysing the sources you have used. Theories your team could incorporate include: Druid temple, Temple to the Sun, Lunar observatory, Built by survivors of Atlantis, Built by Egyptians, Cemetery, Calendar, Place of healing, Alien landing pad — or another you might discover during your research. A template to help you gather the necessary information and evaluate your sources, can be downloaded from the Resources tab in your learnON title.

1.12.2 Process

- Access your learnON title to watch the introductory video lesson for this project. Then, working in small groups, choose which theories about Stonehenge you will investigate. Carry out research into your chosen theories and record your findings. Each member of your group should investigate at least one different theory.
- To discover extra information about each of the theories, find at least two sources. At least one of these should be an offline source such as a book or encyclopaedia. The weblinks in the Resources tab will help you get started. In the Resources tab you will also find a 'How to create a wiki' document, as well as a selection of images to add richness to your wiki.

- Set up your wiki, remembering that:
  - each theory should have its own page
  - the first page of your wiki is a title page. You will need to add a short paragraph explaining what Stonehenge is and introducing the theories menu.
  - you must double-check your spelling and grammar.
- As a group, review your final project and make any final adjustments. Make sure all of your pages are consistent with the same font and style of graphics.
- When you're happy with the final product, submit your wiki to your teacher for assessment!

learnon RESOURCES — ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

1.13 Review

1.13.1 Review

Key terms

AD indicates the time since Christ's birth in the system of counting years used throughout the world, originating in Christian countries; stands for the Latin Anno Domini, meaning 'in the year of our Lord'
anachronism an idea, practice, event, object or person placed outside its proper time period
ancient refers to the time from when people began to create written records up to c.500 CE
archaeologist someone who investigates the past by digging up objects left by earlier societies and civilisations
BC indicates the time before Christ's birth in the system of counting years used throughout the world, originating in Christian countries; stands for 'before Christ'
BCE stands for 'before the common era'; has the same meaning as BC, but uses neutral rather than religious terms
CE stands for 'common era'; has the same meaning as AD, but uses neutral rather than religious terms
chronological order the order in which events happened, from the earliest to the most recent
civilisation a society that has developed towns and has complex forms of art, science, religion and government
conservation the process of preserving something in its existing state, restoring it to its original state by removing what has been added by time, or adapting it to a new use that protects its cultural significance
cremated to burn a dead body so that it is reduced to ashes
CT scan short for 'computerised tomography scan'; a machine rotates 180 degrees around the patient's body so as to take multiple X-ray images that a computer then converts into images on a screen. It is 100 times more effective than a conventional X-ray.
DNA analysis the identification of the unique characteristics found in the DNA of all living things, in order to solve crimes and historical mysteries
Dreaming knowledge and understanding passed on through Aboriginal stories, song cycles, ceremonies, laws, dance and art
dynasty the period of time during which one family controls government (usually over several generations); the members of that family
embalming the use of spices and salts to preserve a dead body
empathetic understanding the ability to see the past through the eyes and different viewpoints of its participants
evidence information found within a source that proves or disproves something
experimental archaeology the attempt to test a hypothesis about the process by which something was created in the past, e.g. by testing building techniques to discover how people built something
fossil remains or impression of life from a past geological age, embedded in rock
heritage all things that we value from the past, including events, traditions, influences, places and experiences

historian someone trained to investigate and write about the past
hunter–foragers people who live by hunting animals and gathering food in the wild
hypothesis a theory that tries to explain some aspect of the past and which can be tested against the evidence found in historical sources
interpretation explanation
law of superposition the rule that, in an excavation, the bottom layer of soil is the oldest and the top layer the most recent
megafauna extinct species of large animals (from mega meaning huge or great)
Nubia an area along the Nile River that takes in parts of southern Egypt and northern Sudan. In ancient times, Nubia was known as Kush.
perspective a viewpoint, or way of looking at and thinking about things; also, the appearance of objects with reference to their position, distance and dimensions
prejudice an opinion not based on knowledge or fairness, that someone has formed about an individual or group, often because of their race, culture or religion
primary source created in the time being investigated; this might include bones, stone tools, letters, newspapers, art or photographs; can usually be divided into written and archaeological sources
secondary source reconstruction of the past by people living at a later time; this can include books, articles and artworks as well as models, computer software and documentary films
sources written and non-written items that can provide information about the past
stratigraphy distinct layers of material beneath the ground, built up over time, that provide information for archaeologists and geologists
The **Dreaming** stories stories passed on, traditionally in spoken form, from one generation of Aborigines to another. They tell of ancestral beings, explain features of the landscape and provide guidelines for behaviour.
Thermoluminescence dating (TL dating) a method of dating objects, which works on the basis that mineral crystals contained in clay and stone are released as light when heated. By reheating the object and measuring the amount of light it releases, it is possible to say how long ago it was last heated.
Wandjina paintings images of spirit beings, drawn with a thick line around their heads, and faces with large black eyes and no mouths
X-ray art painting style showing the bones and internal organs of the supernatural beings, human beings and animals they portray

Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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1.13 Activity 1: Check your understanding
1.13 Activity 2: Practise your historical skills
1.13 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

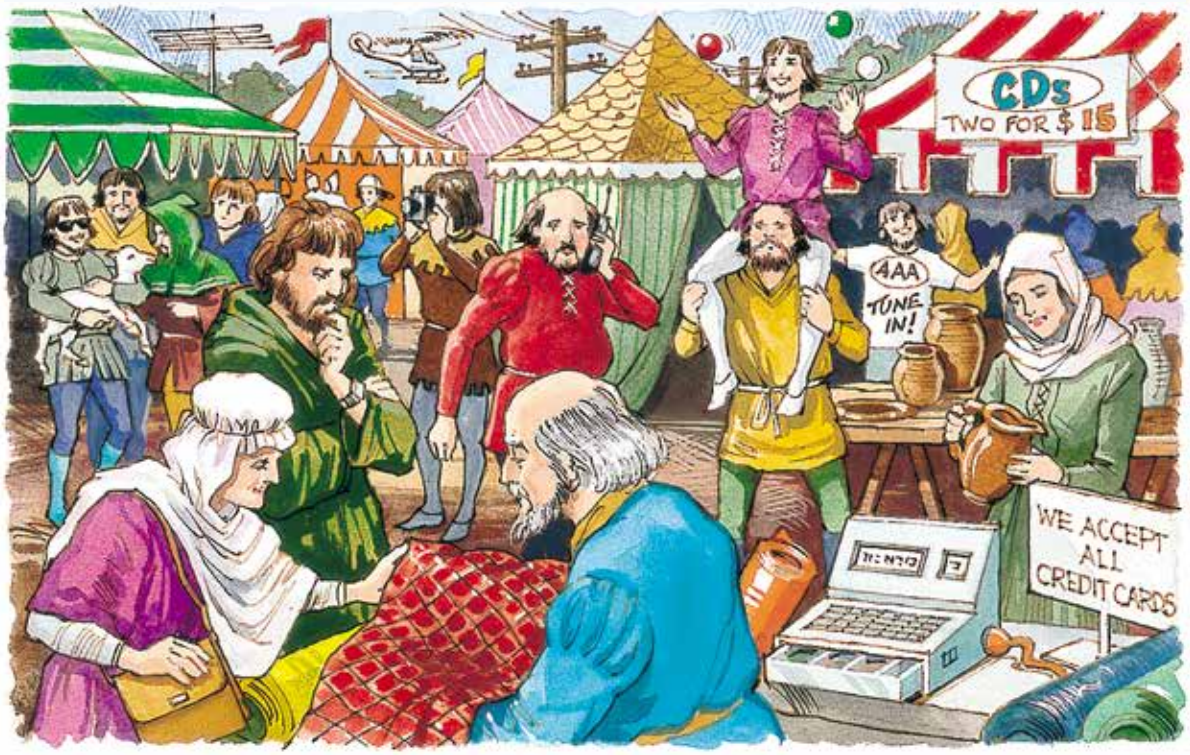
1. Decide in which centuries the following dates occurred and then organise the dates into chronological order.
   (a) 750 CE
   (b) 450 BCE
   (c) 340 BCE
   (d) 50 CE
   (e) 1605 CE
   (f) 5721 BCE

2. Match each term in list A with its most appropriate definition in list B.

List A	List B
(a) Source	(i) A theory that can be tested against the evidence given by a historian's sources
(b) Evidence	(ii) Something that has been placed outside the time period in which it belongs
(c) Hypothesis	(iii) A person's point of view or outlook on life
(d) Reliability	(iv) Written and non-written items that help us to understand the past
(e) Usefulness	(v) The circumstances in which someone created a source
(f) Perspective	(vi) The quality, in a source, of being factual, unbiased, not created to influence others
(g) Heritage	(vii) The quality, in a source, of being able to help explain the past
(h) Context	(viii) The things we value from the past because they are part of our identity
(i) Anachronism	(ix) Information found within a source that can prove or disprove something

3. Identify ten anachronisms in **SOURCE 1** below.
4. Write 10–15 lines to explain what you know about how we investigate the past.

SOURCE 1 A modern artist's impression of a fourteenth-century fair



Research

5. Work in groups of two or three to to identify a list of five good sources for investigating Stonehenge. Include two or three internet sources. Summarise the results in a two-column table (see below) listing the sources and why each would be useful for this topic.

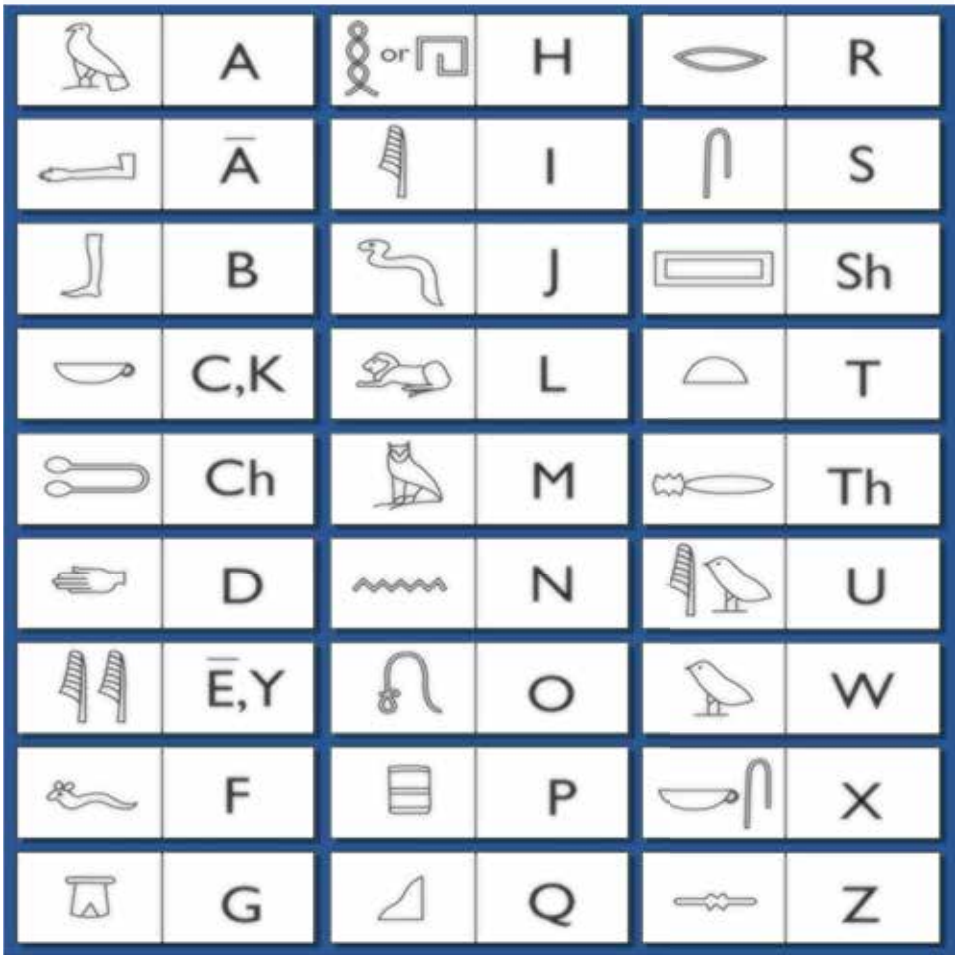
Source	Useful because

Explanation and communication

6. Use internet sources to identify and research an ancient site from the World Heritage list. Choose from one of the following areas: Australia, China, Egypt, Greece, India, Italy or the United Kingdom. Find out why UNESCO has placed it on the World Heritage List. Each student should provide one image to go into a classroom picture display of some World Heritage sites. Include a caption with the name of each site and the reason for its inclusion on the World Heritage List.
7. Research and describe a site that has conserved an aspect of the heritage of Aboriginal and Torres Strait Islander peoples.
8. Using the information in **SOURCE 2** and the hints below, write your name and a secret message in hieroglyphics.

   - Egyptians often included the symbol after a boy's name and after a girl's name.
   - Hieroglyphs can be written from top to bottom and also across the page. The direction a bird or animal is facing indicates the direction from which they should be read (that is, right to left or left to right).

SOURCE 2 Table showing examples of hieroglyphs and equivalent letters/sounds from our alphabet



TOPIC OV1
The Ancient World

OV1.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The theory that people moved out of Africa around 60 000 years ago and migrated to other parts of the world, including Australia **OV1.2**
- The evidence for the emergence and establishment of ancient societies, including art, icongraphy, writing, tools and pottery **OV1.3**
- Key features of ancient societies (farming, trade, social classes, religion, rule of law) **OV1.4**

OV1.1.1 Introduction

In this overview you will be given a brief tour of world ancient history. The species *Homo sapiens*, meaning 'wise man', emerged in eastern Africa about 250 000 years ago. This marked the beginning of human history on our Earth. From their African birthplace, small groups of people set off on the long and dangerous migrations that eventually took them to every corner of the Earth. Surviving the great migrations forced people to adapt to vastly different landscapes and conditions and created a world of cultural diversity. Some groups of ancient people lived as **hunter–foragers**, some groups eventually became farmers living in tiny villages, and some groups later settled in cities to found highly organised civilisations such as ancient Rome and China.

SOURCE 1 The magnificent Tassili rock paintings of the Sahara Desert were created eight thousand years ago. At the time of the Tassili civilisation, this area of the modern Sahara Desert was a land of fertile trees and water where people lived herding their cattle and hunting antelope and giraffe. Their rock art also showed them riding in chariots and participating in religious rituals.

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Watch this eLesson: The ancient world (eles-1058)

Starter questions

1. Identify three periods or peoples that would be included in a study of ancient history.
2. Imagine life as a hunter and forager. Consider the skills you would need to have for survival and what advantages this way of life might have.
3. Why do you think the emergence of cities was such a major development in the history of the ancient world?
4. Write a short explanation to a person from the ancient world explaining how *religion* is practised, and what you understand it represents to people in our modern world.

OV1.2 From Africa to the world

OV1.2.1 Global migration

Until recently, archaeologists could only guess how human migration from Africa to the rest of the world took place. Scientists found the first clues from studying the physical appearance of different populations such as facial features, skin colour and the shape of teeth. Stone tools and other simple **artefacts** (objects made by humans) also left an archaeological record of the movement of people from Africa.

To understand the human migration from Africa to the world, we need to understand changes in the world's climate. For most of the last 400 000 years the average temperature of the Earth has been between three and five degrees lower than at present. **Glaciers** covered much of Europe and North America. In the southern hemisphere, glaciers covered New Zealand and Australia. The sea level was approximately 150 metres lower than today because more water was trapped as ice. Land bridges joined most of the **continents** and created routes for global migration.

It was during the last **ice age** that modern humans made the long journeys leading to the settlement of all the landmasses except Antarctica.

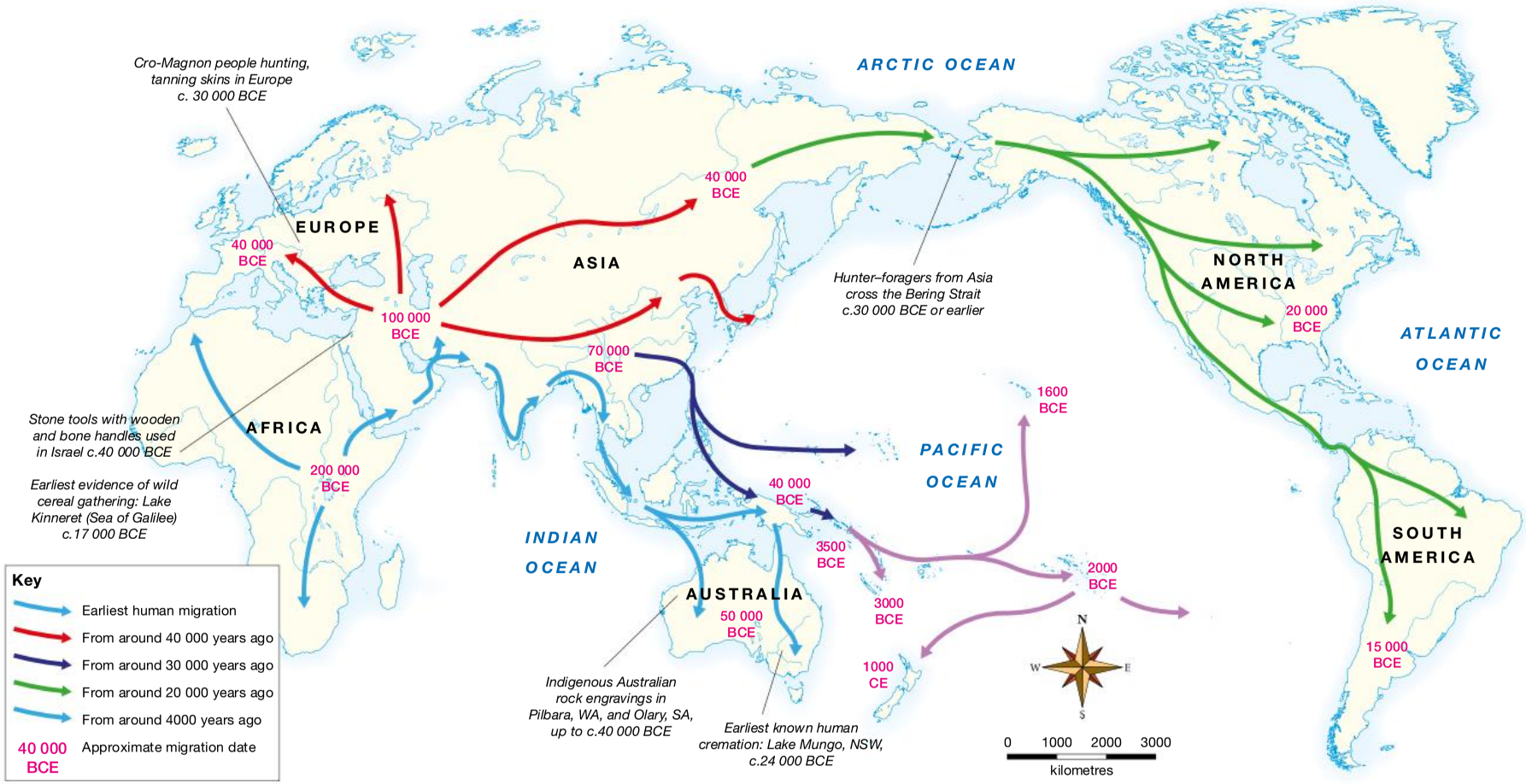
SOURCE 1 Aboriginal Dreaming Stories such as this account by Wandjuk Marika, supports archaeological evidence suggesting ancient Aboriginal peoples came to the continent from across the sea.

The truth is, of course, that my own people, the Riratjingu, are descended from the great Djankawu who came from the island of Baralku far across the sea. Our spirits return to Baralku when we die. Djankawu came in his canoe with his two sisters, following the morning star which guided them to the shores of Yelangbara on the eastern coast of Arnhem Land. They walked far across the country following the rain clouds. When they wanted water they plunged their digging stick into the ground and fresh water flowed. From them we learned the names of all the creatures on the land and they taught us all our Law.

That is just a little bit of the truth. Aboriginal people in other parts of Australia have different origins and will tell you their own stories of how the mountains came to be, and the rivers, and how the tribes grew and followed the way of life of their Spirit Ancestors.

Wandjuk Marika in Josephine Flood, *Archaeology of the Dreamtime*, Collins, Sydney, 1989.

SOURCE 2 Map of human migration paths from Africa. Approximately 75 000 years ago, a small group of humans moved from Africa into south-west Asia. Scientists believe that these people were the ancestors of all non-African peoples. From here several waves of migration followed.



The earliest migration followed the coastlines of India and SE Asia to eventually reach the Australian continent.

In the second migration, people moved into central Asia, from where, around 40 000 years ago, humans moved in two directions — west into Europe and east into Asia.

Approximately 30 000 years ago, people began to move southwards from Asia into the islands of the south-west Pacific, first occupying the long chain of the Solomon Islands.

Approximately 20 000 years ago, people from Asia crossed the Bering **Strait** between Asia and the Americas. People reached Chile in South America by the end of the ice age, about 10 000 years ago.

Approximately 4000 years ago, the settlement of the Pacific Islands east of Papua New Guinea and the Solomon Islands began. The Polynesian Islands of the Pacific were the last regions of human settlement, with New Zealand being inhabited in approximately 1000 CE.

OV1.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Use the information from the text and **SOURCE 2** to construct your own timeline of the journey of modern humans from Africa to the rest of the world. Illustrate your timeline with images of the artefacts these people left behind as evidence of their life and culture.

Develop source skills

2. Refer to **SOURCE 1**.
   (a) Outline where and how the Riratjingu people came to Arnhem Land.
   (b) Explain why the spirit ancestor, Djankawu, is so important to the Riratjingu.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Out of Africa?**
- **Indigenous migrations to Australia**

OV1.3 Evidence of emerging societies

OV1.3.1 Introduction

Written records have been made only over the last 5000 years, a tiny slice of the total span of human history. Archaeologists have built an understanding of the people and cultures of the world before writing by carefully studying physical remains. Archaeologists base their research on three main types of evidence:

- artefacts — tools, weapons, daily utensils such as broken pottery, and the art that was often carved and painted on the walls of caves
- fossilised bones of humans and the animals they hunted
- the natural environment — environmental clues showing changes to climate, landforms and water levels of rivers and lakes.

SOURCE 1 Painting from the Lascaux cave in France. The caves contain 600 spectacular images of animals and symbols dated from 15 000 to 10 000 BCE. This period is also known as the Palaeolithic or Stone Age.

OV1.3.2 Life in the ice age

All human communities lived by hunting and foraging from the time of the appearance of the first modern humans, *Homo sapiens*, to the end of the last ice age. Hunter–forager life centred around the daily search for food. The constant search gave every individual an important role: women and children gathered food with **flint** axes and digging sticks, while men hunted using weapons made from deer antlers, bones and

stone. Hunter–forager communities traded with each other, travelled long distances, expressed themselves through art and religion and developed distinctive cultural traditions.

Humans living between 20 000 and 10 000 years ago had to be particularly tough and inventive to cope with the harsh climate of the last ice age. Gathering edible plants for food was no longer possible as the open forests and woods were replaced by **tundra** regions, which mainly grew small plants and grasses. Mammoths, woolly rhinoceros, bison and wild horses grazed on the tundra and provided ice age people with many of their resources.

Learning about hunter–forager peoples

Hunter–forager communities were constantly on the move, as they camped near lakes, rivers and sites where particular plants or animals could be located at certain times of the year. Archaeologists can create images of this ancient lifestyle from the evidence gained from the fragments left behind. Pieces of wooden digging sticks and flint blades show how they had harvested wild grasses and dug for *tubers*; shell *middens* and broken animal bones indicate their diet; and paintings on cave walls illustrate how and what they hunted.

SOURCE 2 Petroglyph (rock carving) from the Acacus mountains in the Sahara Desert

The Saharan desert is also rich in rock carvings, known as petroglyphs. Ten thousand years ago the Sahara Desert was a well-watered landscape supporting hunter–forager people. The image of the elephant is typical of the big game art of the region. Large animals such as giraffes, antelopes and the African buffalo were carved in a naturalistic style. By 5000 BCE, herding replaced hunting as the main way of life, and the carvings changed to images of cows being milked and everyday herding activities.

OV1.3.3 Australia's ancient record

The traditional culture and life of Aboriginal peoples on our own continent provides insight into why hunter–forager societies were so successful for so long. Our understanding of traditional Aboriginal hunter–forager society comes from two sources:

- the stories and beliefs Aboriginal peoples have of the past, known as 'The Dreaming'
- the archaeological evidence from places where Aboriginal peoples lived, called occupation sites.

The archaeological record of thousands of years of Australia's history is carved into the rock faces and lies beneath the soils of this sunburnt land. The evidence of the technology and tools of ancient Australia comes from occupation sites such as Lake Mungo in the Willandra Lakes region of western New South Wales and Roonka Flat in South Australia.

Roonka Flat

One of the most significant archaeological sites in Australia is located along the slow-moving rivers of south-east Australia. In ancient times, the largest groups of Aboriginal people lived in the area of the Murray and Darling rivers. This was a place of great ceremonial importance. It was where many clans and language groups met for trade and cultural celebration.

Twenty-five thousand years ago, the land around the Murray and Darling rivers was fed by a series of huge lakes. The climate was cooler and the lakes remained full of water. People had a varied and high-protein diet of Murray cod, golden perch, yabbies and mussels. The surrounding shady trees and grasslands gave the people the opportunity to hunt small marsupials such as wallabies, and to collect emu eggs and a wide variety of fruits, seeds and vegetables.

The many communities who lived there, such as the Wiradjuri, Yorta Yorta and Ngarrindjeri peoples, stripped the bark from the red river gums to construct canoes and daily utensils. During the annual floods, the people moved to higher ground and built small village settlements from logs that they waterproofed with grass and clay.

In the Murray River Valley of South Australia, the excavation of an occupation site known as Roonka Flat has uncovered finely crafted tools and the remains of the people who made them.

SOURCE 3 An account of the significance to Australian archaeology of the Roonka Flat site, located on the banks of the Murray River

River Murray burial site
BY BARRY HAILSTONE
Below North-West Bend (at Morgan), the Murray flows between high limestone cliffs where elbow-shaped bends in the river once enclosed wide flats festooned with huge red gums, and sweeping beds of rushes …

On a distant day, 4000 years before the birth of Christ, the body of a young man was laid to rest in a vertical grave on this river bank with ornaments of oyster shell and bone. It was almost 1000 years before the Egyptians began building the Great Pyramids, about 2000 years before Stonehenge was built, and nearly 4000 years before Julius Caesar strode ashore on a British beach. Claims, supported by radio-carbon dating at many of the world's leading laboratories, yield a record of the richest and most comprehensive human history of any single site in Australia, if not the world …

People first camped there about 18 000 years ago, but did not use the area as a burial ground until later. The earliest burials are in a distinctive series of 12 graves, dated to a period between 4000 and 7000 years ago. Bodies were placed vertically in a shaft hole accompanied by pendant ornaments …

If the human species first developed in Africa, as seems to be the case, then when did people first move from Africa to Asia, or to Europe? When did the ancestors of Aborigines first arrive in Australia? These are questions which archaeologists seek to answer. Roonka is seen as an important part in this jigsaw, because it may be the only place in the world which records a chronologically sequential history of man's cultural practices spanning 18 000 years and possibly 35 000 years.

***The Advertiser*, 1989.**

OV1.3.4 Ancient art and life

The role of art in the ancient world

Hunter–forager peoples lived with nature and expressed their beliefs through art. The evidence is painted and etched on the walls of caves and the bones and tusks of the animals they hunted. Wall art may have begun when people explored the dark depths of their caves. In the light of a flickering flame, a bump on the wall may have become a bison or a herd of wild horses. People carved on mammoth tusks, modelled in clay and drew on stone. Art had a range of purposes, such as:

- to develop a sense of control over the environment by creating an image of how the world should appear
- to create a type of magic for help in the hunt or protection from evil
- to decorate an object and express value
- to help with practical tasks such as counting or keeping simple calendars.

SOURCE 4 A tiny carved head of a young girl made from ivory, from Brassempouy in south-west France. The carving is dated to approximately 21 000 BCE and is believed to be the oldest surviving human portrait. The accompanying source drawing is a modern reconstruction of the girl's head based on the measurements and features of the sculpture.

SOURCE 5 The Palaeolithic cave painting known as the Wizard of Trois Frères is located at the end of a long dark passageway into the Pyrenees Mountains in France. It is an anthropomorphic image, meaning that it is a combination of human and animal. The image displays a lion body, owl eyes, stag antlers and human legs. There are many interpretations of the meaning of the image. Some archaeologists suggest it is a dancing man wearing a ritual costume designed to give him magical powers.

The art of Australia

Aboriginal art provides an understanding of Aboriginal culture, belief and history. Art was not just for decoration; art was about how beliefs were expressed and communicated. Artists drew their pictures in the sand, painted them on bark or stone, carved them into timber and rock, built them into the secret surface of **initiation** grounds and pasted them onto their bodies. Art told people about the sacred world of the Dreaming and expressed the stories of a distant time and the spirit of a clan's country.

Painting and engraving on rock (petroglyphs) is the oldest record of Aboriginal art. The finger impressions made into the soft limestone walls of Koonalda Cave, beneath the Nullarbor Plain in South Australia, date back approximately 20 000 years. The Dreaming stories of the rock art galleries of the massive Arnhem Land Plateau are believed to be at least 18 000 years old. In Cape York the rock engravings date back 13 000 years. Five thousand years ago the ancestral beings of the Kimberley region were depicted in the striking images of the Wandjina, the spirits of thunder and lightning (see **Source 6**).

SOURCE 6 A giant Wandjina painted on a rock face in the Napier mountain range of the Kimberley region in north-western Australia

SOURCE 7 Albert Barunga, an elder from the Kimberley, explains the significance of the Wandjina to life and religion. Commemoration of ancestral spirits is a feature of religion and belief common to many hunter–forager cultures.

Wandjina, he said. You must believe Wandjina. If you won't believe Wandjina, you won't live. This is because Wandjina gave us that Law to follow. And then he says, I give you this Land, and you must keep your Tribal Land. You can't touch somebody's land because it is your body, and your body is right here, and the Aborigines believe his body is his own Tribal Land. Aborigines believe that the Wandjina give rain. Then it says that the Earth is hot and that it breathes; the Earth it breathes — it is like live Earth. When it breathes, it's a steam blow up, and it gives cloud to give rain. Rain gives fruit, and everything grows, and the trees and the grass to feed other things, kangaroos and birds and everything.

***Australian Dreaming: 40 000 years of Aboriginal History*, compiled and edited by Jennifer Isaacs, Lansdowne Press, Sydney, 1980.**

OV1.3.5 Work and weapons

The technology of hunter–forager peoples was simple because they did not try to change their world. The hunters of the last ice age survived by adapting to the changing climate and developing a broader range of tools and weapons, such as spear throwers and harpoons made from bone, stone, antlers and ivory. They would have also used wood and plant fibres in making their tools and utensils, but these materials have decayed over the thousands of years. In this ancient world the crafting of the tools and weapons would have taken more time than hunting.

Hunter–forager communities needed to be mobile, so people did not have many possessions. Aboriginal peoples in Australia made objects that were light, easily transported and suited to a wide range of uses:

- A boomerang could be used as a digging stick, a sickle to clear grass, a poker or a shovel, a tool to cut up food, and a club to kill snakes and lizards.
- A spear thrower with a sharpened stone at one end could be a chisel, a knife or a wood engraver, a tool to strip bark from trees, a digging stick, or a tool to make a fire.
- A wooden dish, known as a coolamon, could be used as a container but could also be used as a spade for digging.

SOURCE 8 A reconstruction of the dress and weaponry of a hunter from the region of Sungir in Russia. He comes from the *Gravettian* era, 26 000 to 18 000 BCE. He is dressed in animal skins and armed with an ivory lance that has been made by straightening a mammoth tusk.

Fishing

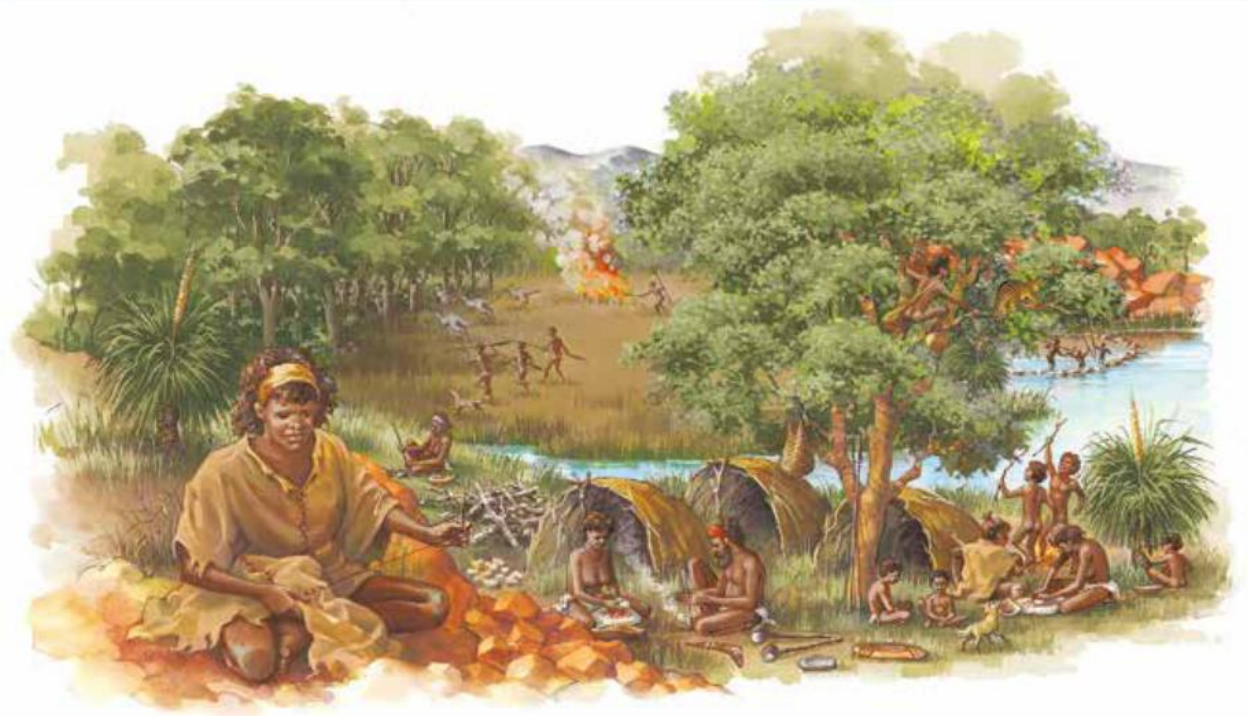
In Europe, when the great sheets of ice moved north at the end of the last ice age, forests began to grow again over the once frozen landscape. The animals of the **deciduous** forest were smaller than the large mammoth and reindeer of the ice age. Hunter–foragers had to learn how to adapt to the new conditions. Many people turned to the rivers and seas for their food.

- Boats were now used to catch fish and water birds. The oldest canoe found in Europe dates to 6200 BCE.
- Fishing tools were developed, such as spears with barbed prongs made from deer antlers, and hooks made from flint, shell and bone.
- **Domesticated** wolves were bred and trained to become the retrieving dogs used by hunters.
- Permanent settlements were established along banks of rivers and lakes. Archaeologists have studied a fishing village of 60 stone and wooden houses built in 5000 BCE along Europe's River Danube.

Farming

In approximately 11 000 BCE, a quiet revolution in human history began. Some groups of people from the Middle East were storing food and settling down to life in permanent villages. Domesticating animals for food, clothing and transportation was followed by the development and cultivation of strains of wild grasses to produce a cereal crop. The first archaeological evidence of cultivation, rather than gathering of food, is the appearance of tools designed for food processing. Stone *querns*, or hand mills, to grind grain into flour have been found and dated to about 6000 BCE.

SOURCE 9 A modern artist's impression of traditional life in south-western Australia. The group worked together hunting and gathering food. The local environment provided everything the people needed for life: animal skins for clothing, sinew for thread, stone for tools, ochre for painting and bark fibre for nets and carry bags.



OV1.3.6 Pottery

The ability to make pottery containers for storing, cooking, preserving and transporting foods occurred with the revolution in food production that we call agriculture. The pottery found in the oldest farming regions of the Mediterranean is known as Cardial pottery. Archaeologists have found examples of the distinctive decoration of Cardial pottery across central Europe. The remains of very early pottery and **kilns** have also been found in China and Japan. Jōmon pots, examples of an ancient Japanese style of pottery with a pointed base formed by coiling clay, have been dated to 10 000 BCE.

The term *Jomon* means 'rope patterned' and describes the distinctive decoration formed by pressing intricately woven rope into wet clay. Identifying the different pottery styles and decoration helps archaeologists follow the journey of the pottery and then to build a map of the growth of farming communities. Archaeologists also study the wide variety of pottery techniques and materials as evidence of trade and the links between various cultural groups.

SOURCE 10 Cardial pottery is named for the shells of *Cardium* molluscs. The pattern was made by pressing the edge of the shell into the soft clay as the pot was being made.

OV1.3.7 The metalworkers

The development of metallurgy, the science of shaping metals, brought great change and was the begining of the world's first **industrial revolution**.

The Bronze Age

At first, the discovery and use of metal deposits was scattered and limited. In approximately 7000 BCE, tiny pieces of copper were prised from rock and hammered into small beads and pins. For a long time this was how metal was shaped. Because metal was scarce and precious it was first used to make jewellery. Archaeologists have found small decorative copper pins dated to around 4000 BCE.

At about this time copper workers in Iran learned how to heat the copper ore and turn it into a liquid. The process is called *smelting*, and it enabled the copper to be poured into moulds in the shape of axes, hoes and chisels. At this time people also found small deposits of gold in river beds and learned to make jewellery by hammering the gold into beautiful shapes.

Metals such as gold and copper were easy to work but too soft to make strong tools. By blending one metal with another, an *alloy* was made that was tougher and more durable. The first alloy combined tin with copper to make bronze. Bronze was easier to mould than copper, and it could be more easily sharpened to make a blade. Over the next 1000 years, the knowledge of how to make the higher quality bronze tools and weapons spread to lands as far away as China. The period of history when bronze working developed is often called the Bronze Age; in Europe it lasted from approximately 2500 to 800 BCE.

Bronze Age technology spread across Europe and Asia with the knowledge of agriculture. Evidence of the power of the emerging Bronze Age societies was left in large burial mounds containing rich grave goods indicating the wealth and status of their owners.

The Iron Age

Tools made from stone continued to be made during the Bronze Age because metal was still not as strong as stone. By approximately 1000 BCE, bronze tools were gradually being replaced by iron, a very common metal that was easily smelted at high temperatures. The Celtic people were the first Europeans to make use of iron technology. They were mighty warriors who used iron to make superior weaponry and tools. They built large forts and defended themselves with iron weapons. They also made strong farming tools from iron that made it possible to break hard ground, cultivate more land and increase agricultural production.

Metalworking skills brought change to the ancient world:

- Trade increased as raw materials were imported and manufactured goods exported.
- Conflict increased as different groups of people fought to gain or protect their access to raw materials.
- Specialist centres of metalworking developed that became busy and prosperous towns and cities.

SOURCE 11 Nineteenth-century building work dropped the water level at Lake Neuchatel in Switzerland and revealed an astonishing archaeological find dated to the European Iron Age, from the fifth century BCE to the period of the Roman conquest. The archaeological treasures included farming tools, coins, 160 swords, chariots and bronze horse bits. The artefacts are evidence of a period of Celtic history known as the La Tene period. The Gundestrup cauldron came from the late La Tene period and was found in Denmark in 1891. It is made from silver and provides evidence of Celtic religious beliefs and contacts that the Celts had with other European people of the time.

OV1.3.8 Evidence of cities and states

Farming, metalwork and trade brought another great change in human history. Small villages and towns began to grow into cities. Palaces and temples were built for priests and kings. Powerful and wealthy people built larger and more comfortable mud-brick houses and filled them with beautifully painted pottery, sculpture, copper utensils and gold jewellery. Larger communities presented ancient peoples with new challenges. To successfully live and work together people needed:

- a system of government to establish laws and provide protection through the organisation of armies
- scribes and officials to keep records of trade and commerce and organise large-scale building projects such as irrigation systems
- specialised workers to enable a wide range of tasks to be carried out.

Writing it all down

The study of history is sometimes defined as 'the study of the past through written records'. The emergence of writing and records in approximately 3000 BCE provides detailed evidence of life in the world's first cities and highly organised states. This marks the end of the 'prehistoric' period.

The need to keep records led to the development of the first known system of writing in Mesopotamia. Picture words, called *pictograms*, were first used to represent objects. The next step in the development of writing was the use of a picture to represent the sound of a word. The pictures gradually became abstract strokes and shapes that formed a script.

The oldest known writing in the world is a tax account inscribed on a limestone tablet. It was written over 5500 years ago in the ancient Sumerian city of Kish. The Sumerian people came from lower Mesopotamia, in Iraq. Sumerian culture depended on the collection of taxation from farmers to support the people living in cities. A system of writing called *cuneiform*, from a Latin word meaning 'wedge-shaped', was developed to keep taxation records. The Sumerians usually wrote on wet clay tablets with a reed sharpened to a triangular tip. The writing left wedge-shaped impressions in the clay. Cuneiform was adapted by other civilisations such as the Babylonians, Assyrians and the Persians. It was used for over 3000 years.

While cuneiform was spreading throughout the Middle East, other types of writing developed around the world:

- In Africa the *hieroglyphic* script was developed by the Egyptians by approximately 3000 BCE. Hieroglyphs were mainly used for sacred inscriptions on buildings and monuments. A simplified hieroglyphic script, called *hieratic*, was used on **papyrus** for religious texts. By the seventh century BCE, the demotic script was developed as a faster way of writing.
- The Minoans, on the island of Crete in the Mediterranean Sea, developed two forms of writing based on the sound of words. These were the first scripts to be written horizontally, and they are known as *Linear A* and *Linear B*. Linear A has 90 syllables and dates from about 1600 BCE. Linear B can be traced back to Linear A and is believed to represent a form of early Greek.
- The Maya people living in the Yucatan peninsula, near Mexico, developed a script that was carved onto huge pillars, metal and pottery. The script dates from 300 CE to 900 CE. The later Aztec people of Mexico developed a similar script to the Maya.
- The Chinese developed a script over 3000 years ago that is the basis of modern Chinese writing. The earliest Chinese script was carved onto animal bones used for fortune telling; it dates to 1400 BCE. The Japanese adopted the Chinese script in the third century CE, developing it to suit their own language over the following 500 years.

The *North Semitic* alphabet is the basis of most of the major writing systems of the modern world. The Phoenicians (see later in this unit) developed it to write their language; later, in approximately 1000 BCE, the Greeks added vowels to it. From the Greeks it spread to the Roman world in about 700 BCE. The Latin alphabet used by the Romans remains the basis of our writing today.

SOURCE 12 Systems of writing developed in many civilisations of the ancient world.

1. During China's Shang period, 3300 years ago, turtle shells were engraved with pictographs that were the starting point of Chinese writing.

2. Inscriptions on a 4300-year-old stamp from the Indus Valley

3. Cuneiform writing from a Sumerian tablet

Keeping count

Growing civilisations needed to record numbers and accounts. Thousands of inscribed tablets survive from the ancient world, providing archaeologists with evidence of trade, taxes and wealth.

Ancient people devised many ways of counting and recording numbers:

- Babylonians used the same cuneiform symbols for writing and counting.
- Romans used vertical strokes and letters of their alphabet to build numbers.
- Chinese used horizontal strokes for the numbers 1, 2, 3 and signs for larger numbers.

These numbering systems were clumsy because it was difficult to make simple calculations with them. The origin of the modern numbering system came from India 1500 years ago. The Indian system included a zero and used the rule that the position of a number indicates whether it refers to hundreds, tens or ones. Indian mathematicians reduced the writing of numbers to only ten different symbols.

The Mesoamericans also developed an efficient numbering system allowing complex calculations. The Maya counted in twenties using only three symbols and a zero. The value of the symbols again changed according to the position.

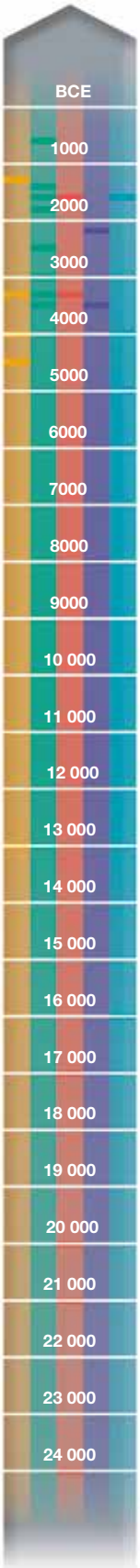
Trade and travel

The Phoenicians were sailors, traders and **artisans** living on the coast of Lebanon, known as the Levant, during the second millennium BCE. Their land was not suited to farming, so they were forced to the Mediterranean Sea for their livelihood. The Phoenicians traded the goods they produced for food. Glass, metal and cloth was sent in fleets of cargo ships across the Mediterranean. The Phoenician cities of Tyre, Sidon and Byblos became some of the most important trading ports of the ancient world. The Phoenicians were travelling shopkeepers who explored their world, going far and wide to trade.

The Phoenicians' control of trade enabled them to establish colonies across the Mediterranean world. Archaeologists have found traces of the Phoenician past in metal, ivory and glass artefacts at sites in North Africa, Spain and the islands of the Mediterranean. These artefacts record their skills as shipbuilders and navigators, and the spread of Phoenician cultural influence to civilisations such as Greece and Assyria.

SOURCE 13 An ancient Phoenician coin featuring one of their short, broad and strong trading vessels constructed from the famous cedar timbers of Lebanon. The huge Lebanese cedar logs were one of the most valued trade goods of the ancient Mediterranean world.

SOURCE 14 Timeline showing evidence of the emergence of ancient societies — art, iconography, writing tools and pottery



AFRICA

1330 BCE
- Egyptian, Hittite and Babylonian peoples arranging diplomatic marriage for military alliances and trade

3200 BCE
- Earliest hieroglyphic script used in Egypt

4000 BCE
- Naqada pottery made in Egypt from Nile River mud traded in Palestine

4500 BCE
- Pottery made in Nubia; horse domesticated

13 000 BCE
- Terracotta human figures crafted in North Africa

ASIA AND THE MIDDLE EAST

650 BCE
- First coins minted in Asia Minor

1400 BCE
- Alphabet script developed by Phoenicians

1600 BCE
- Oracle bones carved in China

1790 BCE
- Hammurabi law code clay tablets in Babylon

2500 BCE
- Jewellery and objects crafted from precious metals buried with Sumerian rulers

3000 BCE
- Potters' wheel invented in China

3300 BCE
- Pictograph engravings on turtle shells, China

3500 BCE
- Cuneiform script in Sumer

10 000 BCE
- Jomon period pottery in Japan

EUROPE

1600 BCE
- Linear A writing in Crete

3350 BCE
- Ötzi the Iceman lives in the Italian Alps

17 000 BCE
- Great Bull paintings in the Lascaux caves, France

20 000 BCE
- Paintings decorate caves in France and Spain

21 000 BCE
- Oldest surviving human portrait in Brassempouy, France

24 000 BCE
- Clay houses in central Europe

AMERICAS

2200 BCE
- Earliest pottery in South America

3500 BCE
- Fishing villages along Peruvian coast carving images of marine life from jade

8000 BCE
- Southern tip of South America settled

AUSTRALIA AND THE PACIFIC

1600 BCE
- Lapita pottery in Bismarck archipelago

4000 BCE
- Roonka Flat burials

5000 BCE
- Images of Wandjina depicted on rock faces

10 000 BCE
- Human figures in Australian rock art

16 000 BCE
- First human settlement of Roonka Flat

OV1.3.9 Skill builder: Analysis and use of sources

Read the following statement: 'I've heard people say that the Aboriginal people didn't ever have a written history. We had a written history, and it's in artwork.'

Dave Pross, Darkinjung Land Council.

Historians and archaeologists use sources to gather evidence and information about the past. Primary sources provide valuable insight into the past because they existed or were created during the period being studied. The process of asking questions and analysing sources enables us to decide whether the sources contain evidence that is useful in explaining the subject we are researching. If a source has come from a time or culture very different to our own it needs to be very carefully analysed and interpreted.

For generations, Aboriginal people kept their beliefs and culture alive through the creation of sacred objects, songs, dance, legends and art. Refer to the **SOURCE 6** image of the Wandjina in section OV1.3.4 to draw some conclusions about the usefulness of the source as evidence of Aboriginal belief and culture.

Use the following questions to begin your analysis of the image shown in **SOURCE 6**:

- What is the source? (Is it a picture, monument, building?)
- What is the origin of the source? (Where is it located, when was it created, who created it?)
- What techniques and materials were used to create the source? (Is it a painting, stencil or engraving?)
- What does the source show? (What are the images, symbols, characters?)
- What was the purpose of the image? (Was it decorative, celebratory, religious?)

Explanation and communication

Having analysed **SOURCE 6**, you will have found it provides some evidence of traditional Aboriginal culture. Your task now is to select information from this source and use it to develop your own explanation of the significance of the Wandjina to culture and belief. Refer to **SOURCE 7** in section OV1.3.4 to gain further supporting evidence. Communicate your understanding by creating a leaflet designed for tourists travelling through the Kimberley region of north-western Australia. Your leaflet should describe the Wandjina and explain what it represents to Aboriginal culture.

OV1.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Develop your source skills

1. Imagine you are an archaeologist asked for your interpretation of the significance of the dramatic animal pictures on the Lascaux cave walls and ceiling (see **SOURCE 1**). Suggest why you think the Lascaux wall paintings are located deep within the cave, and what the purpose of the prehistoric paintings of animals and hunters may have been.
2. List the activities you can see in **SOURCE 9**.
3. Refer to **SOURCE 9** and suggest why hunters and foragers usually travelled in small groups and why the family unit was so important.
4. Outline the skills and knowledge the source suggests were necessary for survival in a traditional Aboriginal community.

Comprehension and communication

5. Read the **SOURCE 3** (section OV1.3.3) account of Roonka Flat. Construct a timeline showing the history of ancient society in Australia by sequencing different periods of life at Roonka Flat along with later world events. Indicate the length of time covered using 10 cm on the timeline to represent 1000 years.
6. Collect images of Aboriginal weapons, utensils and means of transport. Make a collage representing the technology of hunter–forager Australia.
7. The Celts were illiterate; that is, they did not have writing, but they had strong traditions of storytelling and poetry. Refer to **SOURCE 11** and then design a brochure for a museum exhibit of the Gundestrup cauldron. Your brochure should explain the key design features of the cauldron and explain its importance as evidence of the Celtic culture and way of life.
8. In small groups, discuss the usefulness of coins as sources of archaeological evidence and then write a single paragraph describing the coin shown in **SOURCE 13** for inclusion in a magazine article on **numismatics** and history.

learnon RESOURCES — ONLINE ONLY

Complete these digital docs: Worksheet OV1.3 A Dreamtime story (doc-11200)
Worksheet OV1.3 Aboriginal life (doc-11201)
Worksheet OV1.3 Writing it down (doc-11202)

OV1.4 Ancient societies and civilisations

OV1.4.1 From hunter–foraging to farming

Archaeology has given us evidence of the many different ways of life that developed in the ancient world. Until about 12 000 years ago, all the peoples of the world moved according to the seasons. The warmer climates and increased rainfall after the end of the last ice age brought large forests and fields where animals grazed in large herds. People could become more *sedentary*, or settled, even as they continued their hunter–forager way of life. Groups of people in the Middle East established small permanent settlements. Each day they would leave their homes to collect food from the plentiful supplies of wild grain and other edible plants and animals.

Agriculture began with the cultivation of plants and domestication of animals. Agriculture was not suddenly invented; instead it developed very gradually in different parts of the world over long periods of time. Over a period of approximately 8000 years, the farming way of life spread across all the inhabited continents except Australia, and the world population rose from about 6 million to 120 million.

By about 5000 BCE, agriculture had become the main way of life in four regions of the world:

- Egypt
- the Middle East
- the Indus Valley
- the valleys of the Yangtze and Huang rivers of China.

SOURCE 1 Wheat was one of the first crops cultivated by ancient societies and remains one of the most important food crops in the world today.

A farmer's life

Farming began when people started capturing animals to keep as a future food supply and scattering plant seeds to grow crops. People altered their natural environment by selecting the seeds they wanted to grow and breeding animal species that were good to eat and easy to manage. A more settled farming way of life developed because:

- animals could be reared and seeds planted to provide ongoing food supplies for people living in permanent settlements
- more food could be produced than was needed, and the extra food could be stored for times when food was scarce
- people with reliable food supplies could live together in much larger communities.

The shift to permanent settlement also brought many changes:

- The emergence of specialised roles in the community, such as political or religious leadership, could develop because not everyone was needed to collect food.
- Permanent homes could be built, possessions such as furniture acquired and more sophisticated tools developed.

This new way of life also presented challenges and problems:

- People living close together and near their animals could readily spread infections and diseases, such as smallpox.
- People had to work very hard for long periods of time to cultivate crops and raise animals.

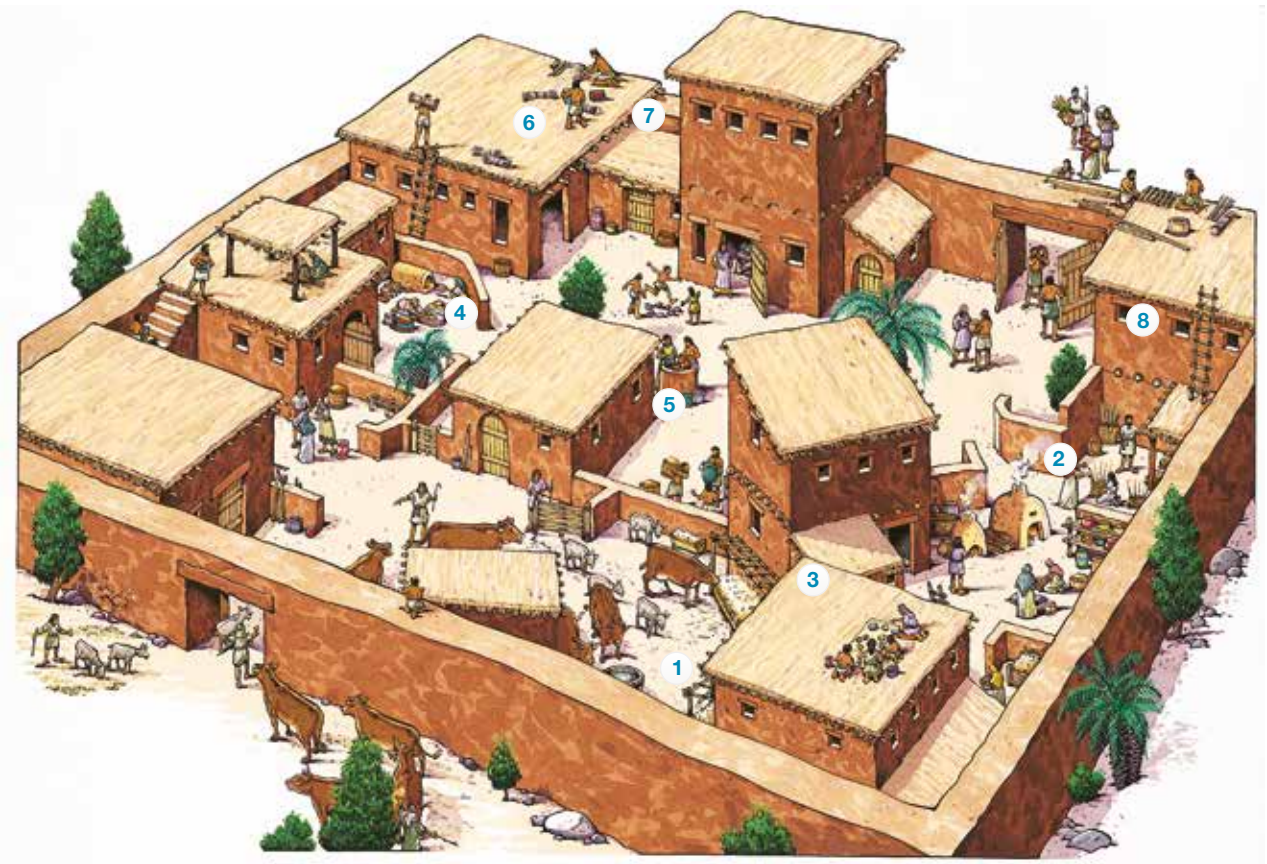
- People could become too reliant on crops that could be destroyed by disease or drought.
- Food shortages could lead to conflict and raids on settlements where food was stored.

Some societies appear to have had knowledge of agriculture but made the decision to continue life as hunter–foragers. The native plants and animals of the Australian continent were not suited to domestication and cultivation; the unreliable rainfall and water supply of the Australian continent also limited farming. Aboriginal peoples used the principles of agriculture in the management of the land; women transplanted young *bush tucker* plants to grow in areas that were easily accessible, and men promoted the growth of edible plants through fire and land clearing. However, hunting and foraging remained a more reliable and practical lifestyle for the peoples of Australia.

Many ancient farmers also continued hunting and foraging for extra food supplies. Some used a farming technique called *slash and burn* to grow their crops, where forest was cleared by fire to create farming land. This technique is also known as *shifting cultivation*. Slash and burn farmers moved regularly to new pastures.

The development of irrigation and crop rotation encouraged farming families to settle into villages that were much larger than hunter–forager camps. These first farming villages were small groups of stone, mud-brick or timber cottages built very close to the fields and water supplies.

SOURCE 2 An early farming community of mud brick houses, fenced yards for milking cattle and ovens for cooking food and firing pottery



1. Animals were herded into pens every evening for milking and to ensure safety.
2. Basket weavers' and potters' workshop
3. House roofs were used as areas for fruit drying, pottery painting and drying, and family meals.
4. Ovens were used to bake bread and dry grain before storage.
5. Villagers drew their water from the well.
6. Village offerings to the gods, such as bundles of grain, were stored in the shrine.
7. Sacks of wheat and barley were brought from the fields into the village for storage in the granary.
8. Mud-brick walls supported roofs made from reed mats mixed with clay, laid over logs spanning the width of the room.

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Early cultures**
- **Early river civilisations**

OV1.4.2 Development of permanent settlements — the Fertile Crescent

Archaeologists have found the oldest evidence of farming in an area known as the Fertile Crescent; the region between the Nile River in Africa and the great Tigris and Euphrates river systems of the Middle East. Traces of the raising of domesticated animals appeared in northern Iraq in about 9000 BCE. The wild ancestors of the cow and pig roamed across the grassy slopes of this region for thousands of years before being bred as domesticated animals. Wild cereals also flourished in the warm and well-watered conditions of the Fertile Crescent. People began to collect the wild cereals and improved the quality of the crop by selecting the largest grain to develop domesticated cereals.

SOURCE 3 The Euphrates River valley — one of the first regions in the world in which civilisations developed

By 7000 BCE, farmers were growing wheat and barley from Turkey to Pakistan. At the same time farmers were cultivating yams (sweet potato) in west Africa and Papua New Guinea, millet in China and pumpkins in Mexico. The grassy lands of Central India were well suited to growing barley and herding cattle, goats and sheep. The archaeological mystery is why agriculture began during this period in so many different and independent parts of the world, after thousands of years of successful hunting and foraging.

OV1.4.3 City-states and citizens

The term *civilisation* comes from a Latin word, *civis*, meaning 'citizen of a city'. Historians identify a *civilisation* as a culture that has:

- a system of government, command, laws and social class
- complex trade systems connecting with other peoples and civilisations
- cities with significant buildings and monuments, palaces and tombs of rulers
- organised religion, music, art and architecture
- a system of writing or complex record keeping
- technology, engineering, mathematics and chemistry.

The world's first towns appeared with the domestication of animals and plants in the ancient land of Mesopotamia, located between the Tigris and Euphrates rivers in what is now Iraq. These small towns, which began as a collection of farming villages housing related families, gradually became major centres of government, trade and public building. Farming, and the vast irrigation systems that delivered a reliable food supply, changed the land and the way of life. Large groups of people living together are known as *complex societies*, or civilisations. One of the main features of civilisations is the development of cities.

SOURCE 4 Timeline showing the spread of agriculture and the development of civilisation

500 CE | BCE 500 | 1000 | 1500 | 2000 | 2500 | 3000 | 3500 | 4000 | 4500 | 5000 | 5500 | 6000 | 6500 | 7000 | 7500 | 8000 | 8500 | 9000

AFRICA

500 CE
- Ghanaian Empire controls west Africa

100 CE
- Aksum in Ethiopia is the major trade centre of East Africa

814 BCE
- Phoenician traders found Carthage in Tunisia

1550 BCE
- Hyksos defeated and New Kingdom Egypt established

2600 BCE
- Pyramid of Khufu built in Egypt

4000 BCE
- Sails used on boats on the Nile

5000 BCE
- Wheat and barley cultivated in Egypt

ASIA AND THE MIDDLE EAST

500 CE
- Indian mathematicians introduce 0 (zero)

250 CE
- Compass invented in China

150 CE
- Han dynasty (China) dominates Central Asia

1045 BCE
- Zhou dynasty established in China

1500 BCE
- Aryan invaders destroy Indus Valley civilisation

2600 BCE
- Indus Valley civilisation flourishes

3200 BCE
- Plough used in China

5000 BCE
- Cities develop in Sumer; rice cultivated in China

6500 BCE
- Copper smelting in Çatalhöyök, Turkey

7000 BCE
- Farming in Yangtze Valley, China

9000 BCE
- Cattle domesticated in the Middle East

EUROPE

500 CE
- Angles, Saxons and Jutes settle Britain; Celts survive in Wales and Ireland

117 CE
- Roman Empire at its greatest extent

450 BCE
- Celtic La Tène culture flourishing in Central Europe

1000 BCE
- Early Iron Age begins in Italy

1600 BCE
- Beginning of Mycenaean power in the Aegean Sea

2000 BCE
- Minoan palace civilisation flourishing on Crete

5000 BCE
- Farming in France

AMERICA

500 CE
- Thule people settle Alaska

100 CE
- Hopewell culture flourishing in Mississippi

1 CE
- City of Teotihuacan in Mexico has a population over 40 000

1200 BCE
- Rise of Olmec civilisation on coast of Mexico

2000 BCE
- Paleo-Eskimo peoples settle the Arctic regions of North America

3500 BCE
- Cotton grown in Peru; llamas being used as pack animals

5400 BCE
- Llamas being herded in the Andes

6500 BCE
- Farming in Peru

AUSTRALIA AND THE PACIFIC

500 CE
- Polynesians settle Hawaii and Easter Islands

300 CE
- Development of East Pacific Polynesian culture

1000 BCE
- Long-distance trade networks across Australia; human settlement of Fiji and Tonga

1500 BCE
- Austronesians settle Micronesia

4000 BCE
- Austronesians settle south-west Pacific islands

7500 BCE
- Evidence of crop cultivation in Papua New Guinea

The world's first cities developed along the valleys of:

- the Tigris and Euphrates rivers
- the Nile River in Egypt
- the Indus River in Pakistan and Afghanistan
- the Huang He in China.

Digging and maintaining irrigation canals for farming requires large numbers of people working together and encourages the development of complex societies along major river systems.

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Early urban civilisations**

Life in the cradle of civilisation

Mesopotamia is often referred to as 'the cradle of civilisation' because many different peoples settled in this region and developed ancient civilisations. The Sumerian and Babylonian peoples established their civilisations in southern Mesopotamia, and the Assyrians emerged in the north.

Over time, the Sumerian cities of Eridu, Uruk, Kish, Ur, Nippur, Lagash and Mari increased their control of the large areas of land around them to form city-states. By 3500 BCE, approximately 10 000 people lived in the city of Uruk. The city streets became crowded with the whitewashed houses belonging to the artists and craftsmen who made the pottery and metalwork that the Mesopotamians traded to lands as far away as India.

The largest building in the city of Uruk was dedicated to the greatest of Sumer's gods, Anu. Generous offerings were presented to Anu in the belief that the god would deliver good weather and harvests. The temple priests became the wealthiest and most powerful citizens of the city. From their temples in Uruk and other cities, the priests ruled the cities and controlled the farming lands beyond. The community's food surplus and valuable trade items were also stored within the well-guarded temple buildings.

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Mesopotamia — Sumer**
- **Mesopotamia — Babylon**
- **Mesopotamia — Assyria**

Culture and contact

By 2500 BCE, a complex trading system linked much of the ancient world. Hunter–forager communities were replaced by permanent farming settlements in Europe, north Africa, northern India and south-east Asia. Farming settlements also appeared in sub-Saharan Africa and the Americas.

The invention of the wheel in Mesopotamia in approximately 3500 BCE brought a transport revolution. Carts and wagons drawn by oxen carried heavy trade goods overland and encouraged links with people in distant places. The Tigris and Euphrates rivers also provided the opportunity for travel, communication and trade throughout Mesopotamia. Small boats moved goods and people along the river system. With the exchange of resources came new ideas, technology and prosperity. Mesopotamia's trade network eventually stretched across Egypt, Persia, Afghanistan and the Indus River Valley region of modern-day India and Pakistan.

Another transport revolution occurred with the construction of shallow boats made of reeds and timber. Trade vessels sailed their way along the waterways, making voyages around the Persian Gulf and into the Arabian Sea. Powerful civilisations such as the Egyptians became skilled boat builders.

In about 600 BCE, Phoenician sailors made a great journey in their search for new trade opportunities: they sailed around Africa. They discovered that Africa was surrounded by sea, except at the point in Egypt where the continent met the Middle East. The achievement of the Phoenician navigators was not repeated until Vasco da Gama rounded the Cape of Good Hope over two thousand years later.

Separate trade networks developed between peoples of many lands. The peoples of Africa settled along the fertile river valleys and in areas where they had access to metals such as iron and gold. To the south of Egypt a number of powerful African kingdoms emerged. The people of Kush were skilled metalworkers who produced tools and jewellery. Traders journeyed north across the Sahara Desert to the ports of the Red Sea and North Africa. The domestication of the camel in Arabia and Asia further increased contact with the African civilisations.

The first great **Mesoamerican** culture emerged around the Gulf of Mexico in approximately 1200 BCE. The Olmec people built great ceremonial centres and monumental sculptures. The Olmec cultural influence spread with the trade of **obsidian**, jade and basalt across Central America. Despite having knowledge of the wheel, which had become so important to trade in Europe and Asia, the Mesoamericans traded and travelled across Central America without it. Transport was limited by mountains and desert barriers, and large draught animals such as oxen were not native to the Mesoamerican region, so the wheel was used only to move children's pull-along toys.

SOURCE 5 The Pyramid of the Moon in the Mayan city of Teotihuacan, built during the first century CE. The pyramid contained the remains of sacrificial caged animals and human burials. The city of 200 000 people had straight streets and grand temples decorated with brilliant murals. Archaeologists have found over 400 obsidian workshops within the city area, indicating the importance of the obsidian trade. Citizens lived in one of the city's 2000 apartment areas, while foreign visitors had their own neighbourhoods.

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Cities of the Near East**
- **Mayas and Toltecs**

OV1.4.4 The empire builders

Iron was in general use across Europe and Asia by 1000 BCE. Better farming tools increased crop production and the size of the population. Iron was increasingly used to make weapons for civilisations coming into conflict with neighbouring peoples. Cities continued to grow, trade flourished, competition increased and a new era began: the age of empires.

Independent city-states had developed by about 3500 BCE, defended by central city area walls. City inhabitants depended on nearby farms and villages for food and supplies. City-states produced handcrafted goods, encouraging trade network growth. Trade also brought competition, especially during drought or disease, and city-states grew as they conquered their weaker rivals. Eventually, empires formed with single rulers controlling vast areas and many different groups of people.

The Assyrian Empire

The armies of the Assyrians were feared by the people of their region. The Assyrians had superior iron weapons, strong leaders, military skill, and technology such as siege engines and battering rams.

In the ninth century BCE, the Assyrians left their homeland in northern Mesopotamia and began their conquest of the Middle East. They attacked and ransacked villages, killed anyone in their way, took survivors as prisoners to work as their slaves, and stole precious timber and metals to use in building their own luxurious palaces and towering temples. The Assyrians conquered land stretching from the Nile Delta to the ancient cities of Babylon and Ur. The Assyrians were the first people to unite large numbers of people under their **imperial** control to create an empire.

The Assyrians established a system of provincial governments to administer their empire. People in the Assyrian provinces paid taxes to their provincial governor. Provincial cities were planned and run by skilled officials working directly for the king. Assyrian wealth and political power was displayed through extravagant city-building programs. Wealth came from farming, trade and the loot captured in war. The Assyrians eventually came under the control of Cyrus the Great when he formed the first Persian Empire.

SOURCE 6 The marble head of one of the Achaemenid kings of Persia, probably Cyrus the Great or Darius the Great. Cyrus adapted the laws of the conquered people to govern the Persian Empire. Cyrus and Darius the Great are recorded in history as two of the world's most important law-makers.

The influence of empire

Over time, more city-states and empires were established around the world:

- China's Shang Dynasty Empire was established in the second millenium BCE.
- Egypt expanded into an empire in the sixteenth century BCE.
- The Mauryan Empire was established in India in the fourth century BCE.
- The Roman Empire was established in the Mediterranean in the first century BCE.

The power of these empires was built on trade, military organisation and strong communication links. You will learn more about these major civilisations, and their impact on the history of the world, in Depth Studies 2 and 3.

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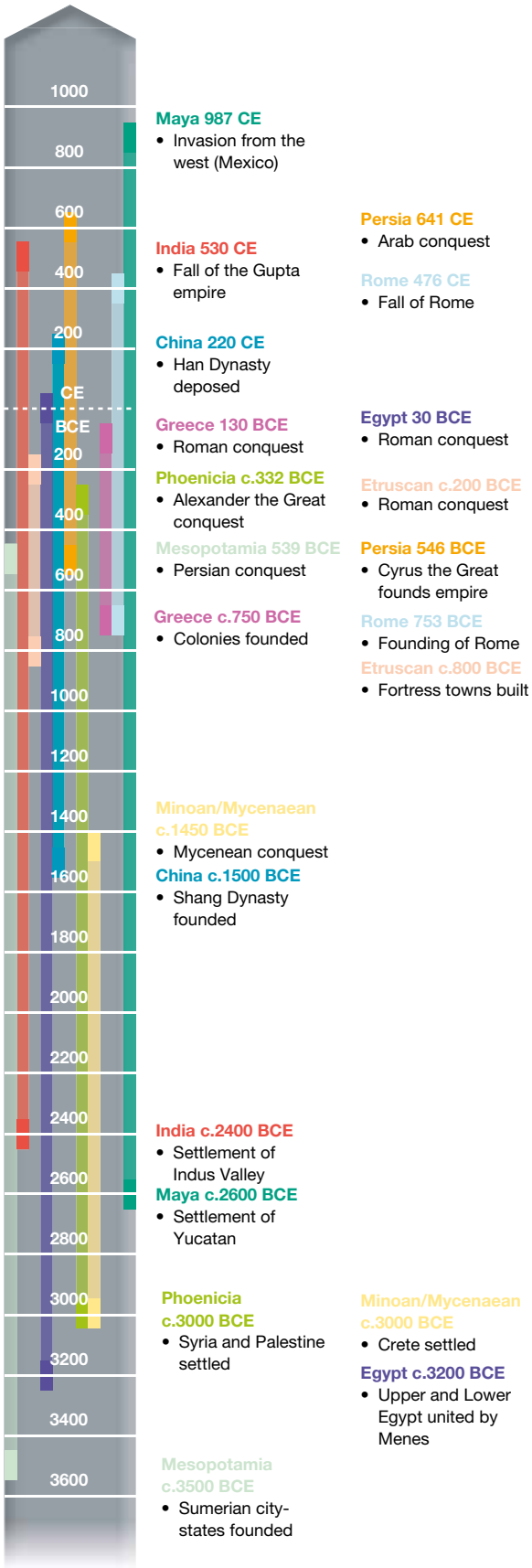
Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Persian Empire**

SOURCE 7 Timeline of the major civilisations of the ancient world



OV1.4.5 Major civilisations of the ancient world

With the spread of agriculture came a rapid growth in the human population. With these larger communities the first cities, states and civilisations developed in many regions across the ancient world. Cites were the centres of craftwork, business and government. The new states and their powerful leaders established extensive trade networks, armies, taxation systems, laws and building programs. Religion also bound people together through shared beliefs and the opportunities for a celebration of community and culture. The major world civilisations emerged with their own unique traditions, beliefs and identity.

A timeline of the major civilisations of the ancient world is shown in **Source 7**, including dates when they were said to be founded and dates of their eventual demise.

OV1.4.6 World religion and philosophy

Studying religion and philosophy from around the world provides an understanding of human history. People have always searched for a deeper purpose in life and wondered about life after death. Archaeologists have found evidence of ancient spiritual beliefs drawn on cave walls and in burial rituals dating back more than half a million years.

The homes of ancient hunter–foragers and farmers perished long ago. Their memorials are the graves they built. Archaeologists found a 20 000-year-old Gravettian hunter's grave in the Sungir region of Russia (see **Source 8** in subtopic OV1.3). He had been dressed for death in magnificent beaded clothes. Two Sungir children were also buried with carefully crafted mammoth tusk spears and more than 5000 delicately carved ivory beads. Other prehistoric people left food with the dead, indicating a belief in an afterlife in which the dead needed to eat when reborn.

By 3500 BCE, Europe's farmers lived in large tribes. They honoured their dead leaders by working together to construct massive tombs from great slabs of stone. These tombs may also have been places of worship. The standing stones of these megalithic monuments were often arranged in a circular pattern, such as at Stonehenge in England. Ceremonies for remembering the dead came together with celebrations of the cycle of sun, stars and passing seasons.

Hunter–forager people developed a sense of religion and spirituality that was closely connected to the natural world; farmers connected their beliefs to the seasons and plants. When the world's first empires emerged, the rulers were worshipped as gods.

OV1.4.7 Spreading the faith

The birth of empires began the development of the major world religions. Zoroaster, a Persian prophet who lived about 1200 BCE, was the first spiritual leader of a religion that spread across an empire. The Zoroastrian sacred scripture, the *Avesta*, taught that following a path of goodness in life would be rewarded on judgement day. His teachings influenced Cyrus the Great, King of Persia in the sixth century BCE. As the mighty Persian Empire grew, the beliefs of Zoroaster spread. Zoroastrianism was adopted as the official religion of the Persian Empire, and it remained the major religion of the Middle East for more than a thousand years. In small regions of Iran and India, *Parsi* communities continue to follow the teachings of Zoroaster.

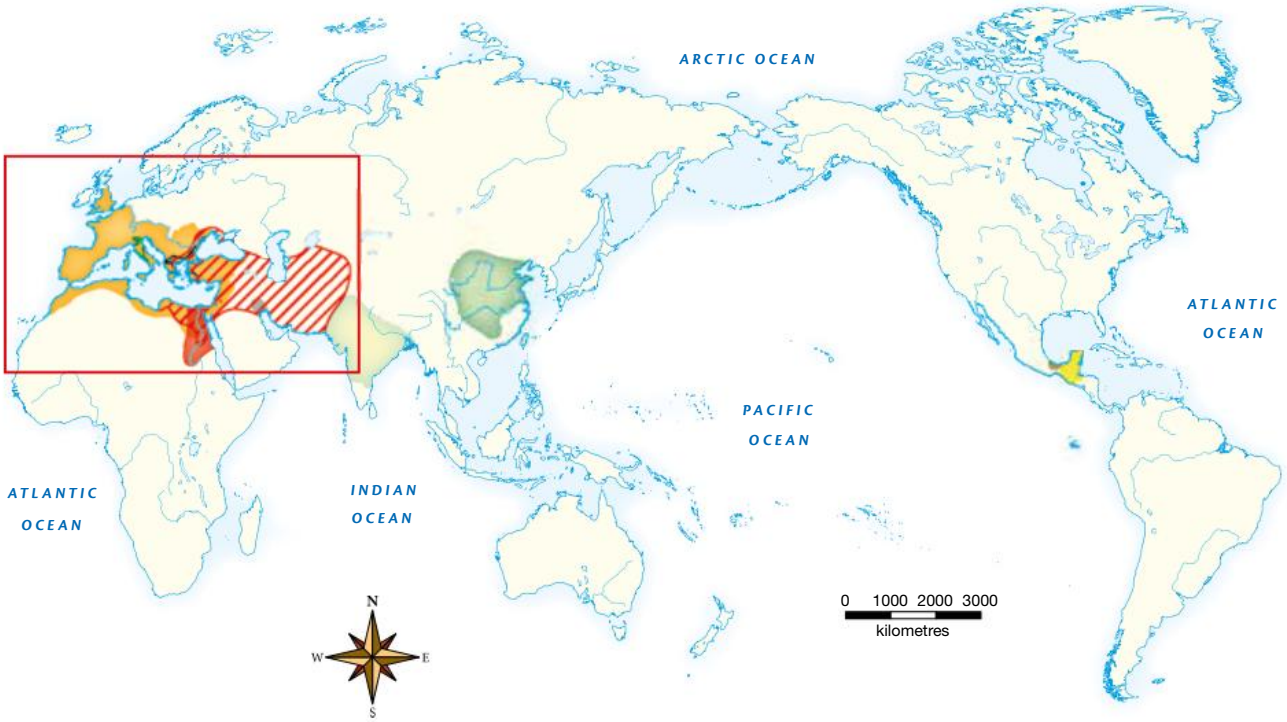
Although Zoroastrianism was replaced by Islam in the seventh century CE, its significance remained through its influence on the development of later world religions.

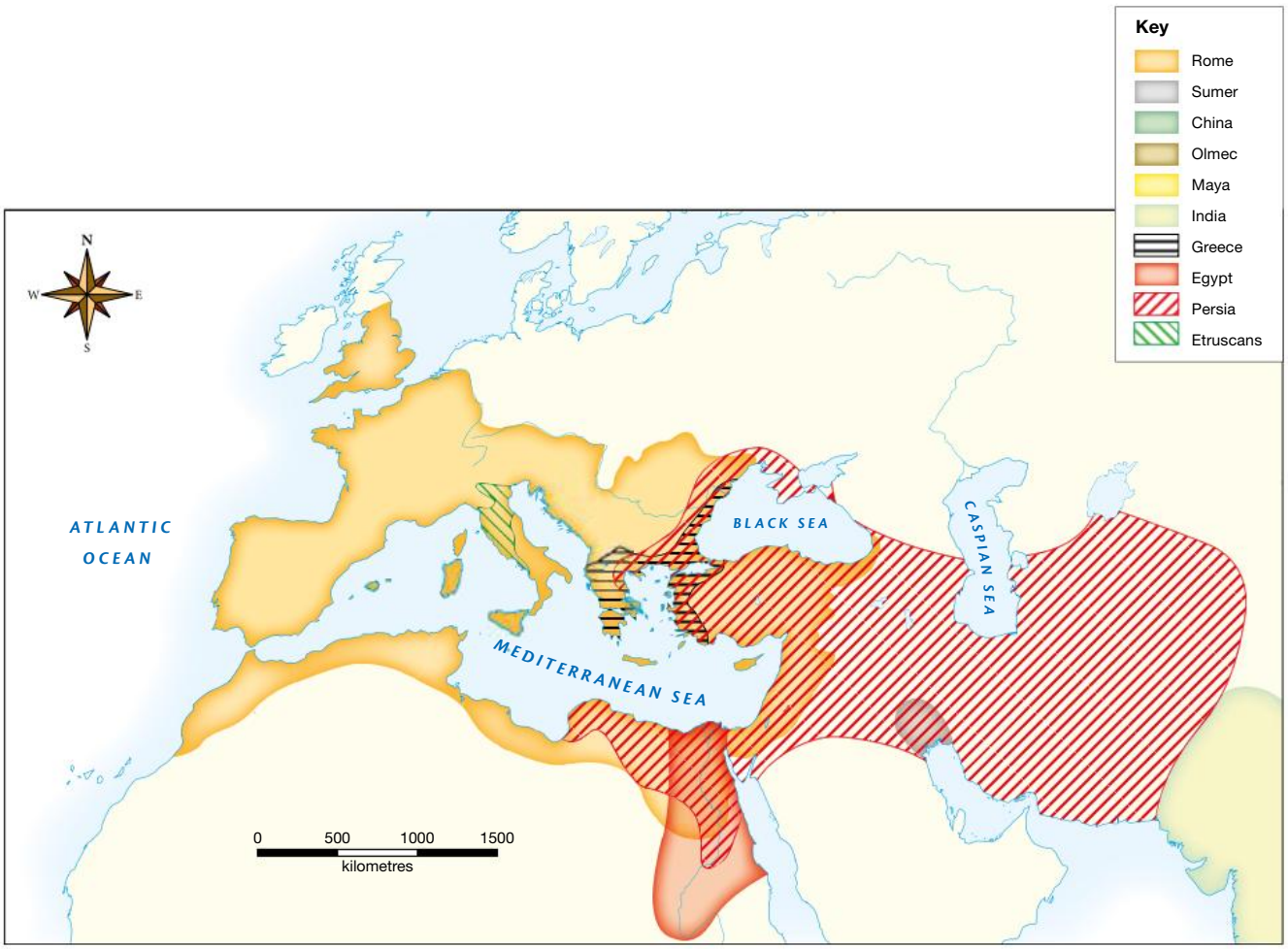
There are five faiths that spread to become the modern world religions:

- Hinduism, originating from the Indus River region c.2500 BCE
- Buddhism, from northern India in the fifth century BCE
- Judaism, from Mesopotamia c.2000 BCE
- Christianity, from the region of modern Israel in the first century CE
- Islam, from the region of modern Saudi Arabia in approximately 620 CE.

You can learn more about the development of religions in the Ancient India, Early Imperial China, Ancient Rome and Ottoman Empire depth study topics.

SOURCE 8 Map of the major civilisations of the ancient world





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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Monotheistic belief systems**
- **Eastern belief systems**

OV1.4.8 Ancient knowledge and reason

It was not only religious leaders who searched for meaning, purpose and a sense of fulfilment in life. Philosophers such as Plato in ancient Greece and Confucius in ancient China thought deeply about how life should be lived. In approximately 380 BCE, Plato established a school of philosophy in Athens in which topics such as ethics, politics, and the study of morals and correct conduct were discussed. Plato also wrote a series of long letters and dialogues — literary works written as conversations. Aristotle studied for twenty years at Plato's school of philosophy and is regarded as his greatest student. Aristotle studied botany and biology by dissecting human and animal corpses and then identifying and classifying what he found. He also pioneered the study of economics, law, physics and meteorology — the science of weather.

Chinese belief is a combination of religion and philosophy, creating a code of behaviour for people to follow. In China this is known as *San-Chiao*, the three ways:

- Buddhism
- Daoism — life lived simply and in harmony with nature
- Confucianism — striving for order, goodness and virtue in life.

The most important Chinese teacher and philosopher was born in the state of Lu in 551 BCE. His name was Kong Fuzi, but he is better known by the name Confucius. Confucius taught that the family was the basis of society and that it was the responsibility of the king to behave as a father to his people. Confucius explained good government through the example of an extended family. He also believed that government officials should be chosen because of their ability and virtue, rather than because they came from wealthy families.

Confucius believed that kings had a right to rule, but he also believed that scholars had a duty to advise rulers on how they should conduct themselves. He stressed the importance of education in creating worthy people and justice in society. Confucian principles were the basis of Chinese government for 2000 years.

SOURCE 9 A seventeenth-century European image of Confucius

SOURCE 10 The Golden Rule, the most famous teaching of Confucius

Zi Gong, a disciple of Confucius, asked: 'Is there any word that could guide a person throughout life?'

The master replied: 'How about 'shu' (reciprocity): never impose on others what you would not choose for yourself'.

From *The Analects XV.24*, translated by David Hinton.

OV1.4.9 The law of the land

The philosophers thought deeply about issues related to good government and the law. The legal systems that govern most modern nations are the result of centuries of developments and reforms that had their origins in the government of ancient societies such as Mesopotamia.

The Babylonians established great cities in Mesopotamia in approximately 1900 BCE. In the late 1700s a Babylonian king, Hammurabi, conquered the lands of many peoples living across southern Mesopotamia and established Babylonian control. Hammurabi ruled for 42 years and unified the laws governing the conquered people of many different cultures. Hammurabi's laws, also known as Hammurabi's Code, were carved in cuneiform into a **stela** of black basalt rock. These laws provide historians with many clues about the people, religion and government of this powerful Babylonian state. The laws were based on the principle that the same law should apply to all the king's subjects and include laws about money, property, family and slavery.

SOURCE 11 Translation of an extract from the Code of Hammurabi

3	If anyone brings an accusation of any crime before the elders, and does not prove what he has charged, he shall, if a capital offence is charged, be put to death.
22	If anyone commits a robbery and is caught, he shall be put to death.
195	If a son strikes a father, then his hands shall be hewn off.
196	If a man puts the eye out of an equal, his eye shall be put out.
205	If the slave of a freed man strikes the body of a freed man, his ear shall be cut off.
229	If a builder builds a house for someone, and does not construct it properly, and the house which he builds falls in and kills its owner, then the builder shall be put to death.

SOURCE 12 In 1760 BCE, the record of Hammurabi's laws and punishments was carved on a two-metre-high stela, or upright slab of stone. The stela was erected in the marketplace so that all citizens were aware of their land's laws. It is now located in the Louvre Museum in Paris.

OV1.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Comprehension and communication

1. Using Cyrus the Great as an example, select a leader of one of the major civilisations of the ancient world as a group research task. Create a fact file about your chosen personality that includes:
   - the background and key features of the ancient society they came from
   - a summary of the key events and achievements in their life
   - a primary source, similar to **SOURCE 6**, that illustrates or describes them
   - a secondary source providing a modern interpretation of their achievements or importance.

   Design a cover sheet to accompany your fact file, expressing the significance of your chosen personality to world history.

2. Work in small groups to create a poster of the major civilisations of the ancient world. Refer to **SOURCES 7** and **8** to establish the 'when and where' of one civilisation. Research facts and images under headings such as:
   - government
   - social system
   - religion
   - clothing and jewellery
   - recreation and culture
   - technology
   - food
   - history
   - housing.

   Combine your posters to bring the ancient world into your classroom.
3. Working in pairs, discuss the values of Confucius as expressed in **SOURCE 10** and the text. Design a new first page for a book on Confucius for modern readers. In your introduction, explain the Confucian principles and why you believe the philosophy remains relevant to life in the modern world. Remember to illustrate your work.
4. There are a total of 282 laws in Hammurabi's Code, such as those listed in **SOURCE 11**.
   (a) Suggest why these laws were carved into the very hard basalt stela.
   (b) As ancient communities grew larger, they developed a strong central government. Why do you think written laws were important to these ancient governments?

OV1.5 Review

OV1.5.1 Review

KEY TERMS

artefact object made by humans
artisan a worker highly skilled in a particular craft
continent one of the seven main landmasses of Earth (Europe, Asia, Africa, North America, South America, Australia, Antarctica)
deciduous a tree or plant that sheds its leaves every year
domesticate to tame or make for human use
flint a hard stone used for making tools and striking fire
glacier a large mass of slowly moving ice formed by accumulated snow
ice age cold period of the Earth's history characterised by the formation of massive ice sheets across the land
imperial ruled by an emperor, empress or empire
industrial revolution a change in technology that transformed the way people worked and lived
initiation a ceremony marking a coming of age
kiln an oven for baking pottery
Mesoamerica Central America and southern Mexico
numismatics the study of coins and medals
obsidian a natural glass-like material formed in volcanoes
papyrus a kind of paper made from layers of reeds
stela a slab or pillar of stone bearing inscriptions
strait a narrow passage of water that connects two much larger bodies of water
tundra a treeless plain environment in an arctic climate region

OV1.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON RESOURCES — ONLINE ONLY

OV1.5 Activity 1: Check your understanding
OV1.5 Activity 2: Practise your historical skills
OV1.5 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Questions

1. Write a paragraph explaining why coins such as the one pictured in Source 13 (section OV1.3.8) provide useful archaeological evidence.
2. Refer to the Source 14 timeline from section OV1.3.8 to arrange the following events into the correct chronological order.
   - Hammurabi law code
   - Oldest surviving human portrait in France
   - Terracotta human figures crafted in North Africa
   - Bull paintings in Lascaux Caves
   - Peruvian fishing villages carving images from jade
   - Alphabet developed by the Phoenicians
   - Southern tip of South America settled
   - Coins minted in Asia Minor
   - Human figures in Australian rock art
3. 'Farming was one of the most important developments in human history.' Continue from this opening sentence to write your own one-paragraph explanation of why the end of the last ice age began a time of remarkable change.
4. Write a one paragraph description of life in the 'cradle of civilisation'.
5. Write one paragraph briefly explaining how empires developed. In your response provide an example.

TOPIC 2a Ancient Egypt

2a.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

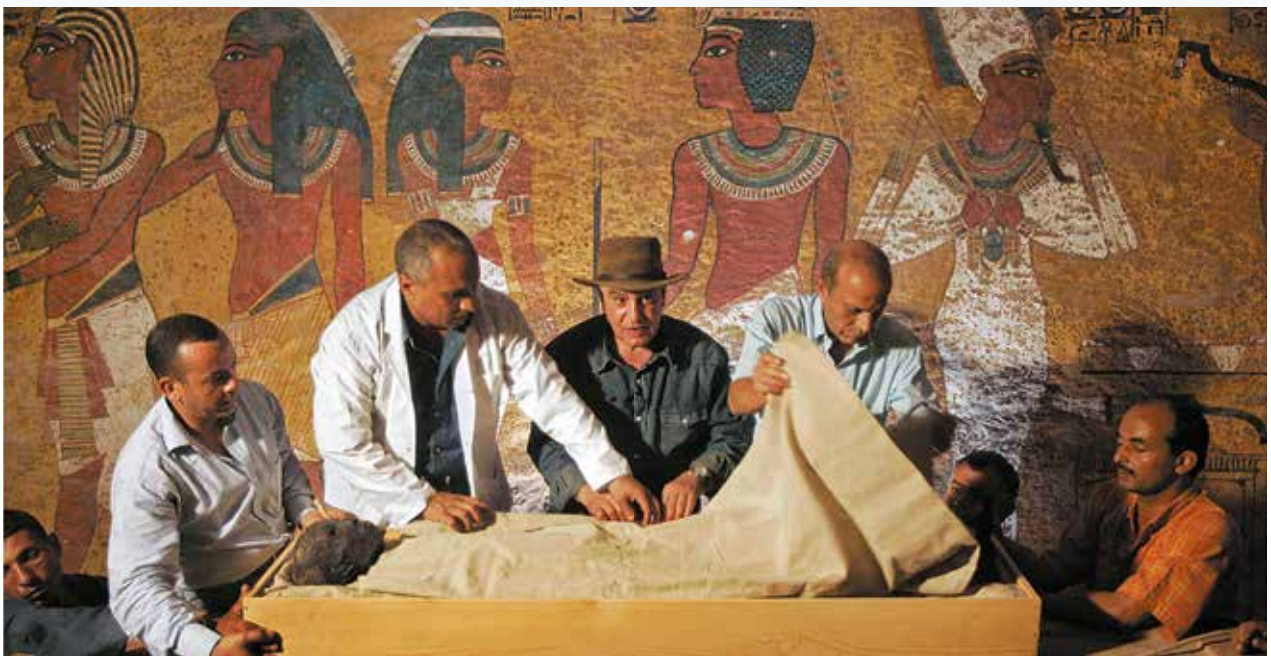
In this topic students will investigate:

- The physical features of the ancient society and how they influenced the civilisation that developed there **2a.3**
- Roles of key groups in the ancient society, including the influence of law and religion **2a.4, 2a.5, 2a.6, 2a.7, 2a.8**
- The significant beliefs, values and practices of the ancient society, with a particular emphasis on one of the following areas: warfare, or death and funerary customs **2a.5, 2a.6, 2a.7, 2a.8, 2a.9**
- Contacts and conflicts within and/or with other societies, resulting in developments such as the conquest of other lands, the expansion of trade, and peace treaties **2a.11, 2a.12**
- The role of a significant individual in the ancient Mediterranean world such as Hatshepsut, Rameses II, Pericles, Julius Caesar or Augustus **2a.10**

2a.1.1 Introduction

For more than 3000 years, the ancient Egyptian society that developed around the Nile River was one of the great civilisations of the ancient world. Situated virtually at the crossroads between Africa and Asia, it was an important political, economic and cultural power and, for a time, the most important power in the Mediterranean and western Asian worlds.

SOURCE 1 November 2007: archaeologists with Tutankhamun's remains



It is only in the last 200 years that people have rediscovered and appreciated the achievements of this ancient Egyptian civilisation. Today people travel from all over the world to see Egypt's magnificent pyramids and monuments. These treasures, and the work of historians and archaeologists, help us to understand life in the land of the pharaohs thousands of years ago.

learnon RESOURCES — ONLINE ONLY

Watch this eLesson: Sources: Ancient Egypt (eles-1090)

Starter questions

1. Where is Egypt located?
2. What type of weather is typical to Egypt?
3. What name was given to the rulers of Ancient Egypt?
4. What features of ancient Egypt can you identify in the **SOURCE 1** image?

2a.2 Chronology

2a.2.1 Kingdoms and dynasties

Pyramids, gods and mummies are all part of what makes us curious about life in the ancient Egyptian world. In investigating these things, you will be travelling back to the time when the pharaohs ruled Egypt, from c.3100 BCE to c.30 BCE.

The position of pharaoh was usually passed from father to son, so families of rulers, or **dynasties**, ruled Egypt for many years. A new dynasty started when a new leader emerged and took power from the old leader.

Time travel to ancient Egypt, and any other past civilisation, makes much more sense if you understand its **chronology**: the order in which things happened. This is not the main thing you want to know about ancient Egypt, but it is a tool that will help you understand the things that most interest you.

Knowing ancient Egypt's chronology will help you identify where particular periods, events, people and practices fit into the story of the ancient Egyptian world.

In the third century BCE, the ruler Ptolemy I asked a priest called Manetho to write a history of Egypt. Manetho organised his history around the dynasties. Using surviving excerpts from Manetho's work and checking these against other sources, historians have developed a chronology of ancient Egypt that is based on thirty dynasties, three kingdoms – the Old Kingdom, the Middle Kingdom and the New Kingdom – and three intermediate periods.

When used in this way, the word *kingdom* refers to periods when particular dynasties had strong control throughout Egypt. *Intermediate periods* were times when:

- Egypt's main government was weak and unable to control its economic resources
- local rulers were more powerful and often competed with one another
- Egypt might also have been threatened by powers outside its own borders and non-Egyptians may have occupied part of the country.

Over time, historians have debated and revised many of the key dates within this chronology. They still do not agree, and they are continually revising ancient Egypt's chronology as people discover new evidence about the time spans of particular periods and pharaohs. This is why you will find that different books give different dates and time spans for periods of ancient Egypt's history and for the reigns of its rulers.

The value of chronology

Although it is not completely accurate, the chronology *is* useful. It gives us an idea of the sequence of ancient Egypt's key events and the age of some of its great monuments. The headings, dates and key features of this chronology are outlined in **Source 1**.

SOURCE 1 Timeline showing the main dates and periods in the chronology of ancient Egypt

CE

CE BCE

Ptolemaic Period, 332–30 BCE
331 BCE: Alexander the Great establishes Alexandria (new capital)

323 BCE: death of Alexander leads to period of conflict

305 BCE: Ptolemy becomes pharaoh

Ptolemy founds library and museum at Alexandria, making it a centre of learning and culture

30 BCE: Cleopatra VII dies; Rome takes control of Egypt

Late Dynastic Period, c.750–332 BCE
Dynasty 26: great artistic achievements — trying to recreate Egypt's golden age

525 BCE: Persians gain control of Egypt until **404 BCE,** when the Egyptians regain some of their former lands

332 BCE: Alexander the Great brings Egypt under Greek control

500

Third Intermediate Period, c.1070–750 BCE
Assyria threatens Egypt's army

1000

New Kingdom, c.1570–1070 BCE
'Golden age' of peace, prosperity, architectural and cultural achievement, and strong government

Egypt takes more land outside its borders

1500

Second Intermediate Period, c.1650–1570 BCE
Hyksos people control part of northern Egypt

Hyksos people's horse-drawn chariot and compound bow help Egyptian military skills

Increased business and government contact with Near East and Crete

Middle Kingdom, c.2055–1650 BCE
Peace and prosperity, though pharaohs are less powerful

Takeover of part of Nubia

Barriers and forts built to control trade and immigration

2000

First Intermediate Period, c.2181–2055 BCE
Local rulers seek power over the pharaoh and one another

Egypt eventually reunites under Mentuhotep II

Old Kingdom, c.2686–2181 BCE
Pharaohs build magnificent royal tombs

Egyptians extend power to Nubia in the south and to what is now Libya in the east

2500

Early Dynastic Period, c.3050–2686 BCE
c.3050 BCE: Menes unites Lower and Upper Egypt

Pharaohs establish their power and importance over other people

Creation of government system enabling pharaohs to control all Egypt from Memphis

From **c.2900 BCE** decreased rainfall causes crop loss and starvation

3000

3500

BCE

Historians and archaeologists would like to find a better system, because over the last fifty years or so, they have found more and more sources of information on ancient Egypt. To fully make sense of their discoveries, they would like to create a chronology that is organised around changes in Egyptian culture and society, rather than around rulers and events that might be much less important than social changes.

2a.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. What is the value of knowing the chronology of a civilisation?
2. What labels do historians use to distinguish between Egypt's periods of stable government and periods of change and disruption?
3. What problems do historians have with the chronology of ancient Egypt? Why is it useful despite these problems?

Develop source skills

4. Use **SOURCE 1** to identify:
   (a) the name and approximate dates of the earliest period shown
   (b) the periods that match the following dates: c.2055–1650 BCE; c.1570–1070 BCE; c.2686–2181 BCE
   (c) one thing that occurred during each of the periods in part **b**
   (d) where Manetho would fit on the timeline
   (e) evidence of Egypt's strengths and weaknesses.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Egypt — the Old Kingdom**
- **Egypt — the Middle Kingdom**
- **Egypt — the New Kingdom**

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 2a.2 Egypt timeline (doc-11207)

2a.3 Physical features

2a.3.1 Egypt's location

Egypt is in north-east Africa. Libya is to its west; in the south, Egypt lies within the huge Sahara Desert. Egypt's eastern land bridge across the Sinai Peninsula links it to Israel, Jordan and Saudi Arabia and places it at the crossroads of Africa and Asia. With the Mediterranean Sea to its north, Egypt links Africa with southern Europe.

2a.3.2 The gift of the Nile

The Nile River is the most important feature of the Egyptian landscape. It is one of the longest rivers in the world and flows 6500 kilometres from its source in the mountains of Ethiopia to its **delta** at the Mediterranean Sea.

The Nile River made it possible for people to settle, develop a society and survive in Egypt's hot, dry climate. It provided food and water; rich soils for growing crops; a home for different types of bird, plant and animal life; and a place to enjoy many leisure activities.

For more than 3000 years, the ancient Egyptian society that developed around the Nile River was one of the great civilisations of the ancient world. While it was influenced by Mesopotamia through trade and technological achievements, Egyptian civilisation developed its own individual culture and society.

SOURCE 1 Map showing the River Nile and key geographical features, resources, cities and monuments of ancient Egypt. Inset map shows modern Egypt's location within north-east Africa.

RETROFILE

The official Egyptian calendar was a 12-month calendar, with each month consisting of three ten-day weeks. The Egyptians held religious festivals in the remaining five days. Each year this calendar became more and more out of step with the natural calendar because it did not allow for a leap year.

The Nile highway

In ancient times, the Nile River, flowing from one end of Egypt to the other, was the country's main transport and communication route. Sailing *down* the Nile towards Giza was much easier than sailing *up* the Nile to Aswan. This was because anyone sailing down the Nile was moving in the direction of the current and anyone sailing up the Nile had to rely on the wind (which blew from the north) or take on the difficult task of sailing against the current.

The Nile carried many different forms of river transport for a range of purposes. Wealthy Egyptians could cruise the Nile at a leisurely pace in their wooden ships. Pyramid and temple builders would send huge flat barges to transport stone from quarries to building sites. These barges were pulled along slowly by work teams located on the river banks. Cargo boats carried grain and other supplies. Ordinary people fished from small rowing boats near the shoreline.

SOURCE 2 Fragment of a painting from the tomb-chapel of Nebamun, a scribe who died c.1350 BCE. It shows him hunting in the marshes of the River Nile.

The Nile flood

In ancient times, the Nile River flooded every year. This flood resulted from the torrential rains that came in late spring to the mountains of Ethiopia in east Africa. The rainwater then flowed into the river known as the Blue Nile. The Blue Nile flowed north, merged with the White Nile and then flowed on towards Egypt. By summer, the surging floodwaters had reached Egypt's First Cataract — a waterfall forming the geographical boundary that marked the beginning of the Nile River valley and the area known as Upper Egypt.

When the Nile valley flooded, the river rose as much as ten metres in some areas. The people who lived in the Nile valley took refuge in their mud huts on the 'tortoise backs' — mounds of earth that had built up from centuries of these floods. As well as protecting people from all but the worst floods, the mounds trapped the floodwaters for many kilometres.

SOURCE 3 Late-twentieth-century photo showing the Nile River valley

The floodwaters left behind thick layers of mud that created fertile farming land for planting grain. These were the 'Black Lands'. The Egyptians also used mud mixed with straw (for strengthening) to create bricks for their houses. The remaining 90 per cent of land was the desert area known as the 'Red Lands'. This separated Egypt from its neighbours and protected it from enemy invasions.

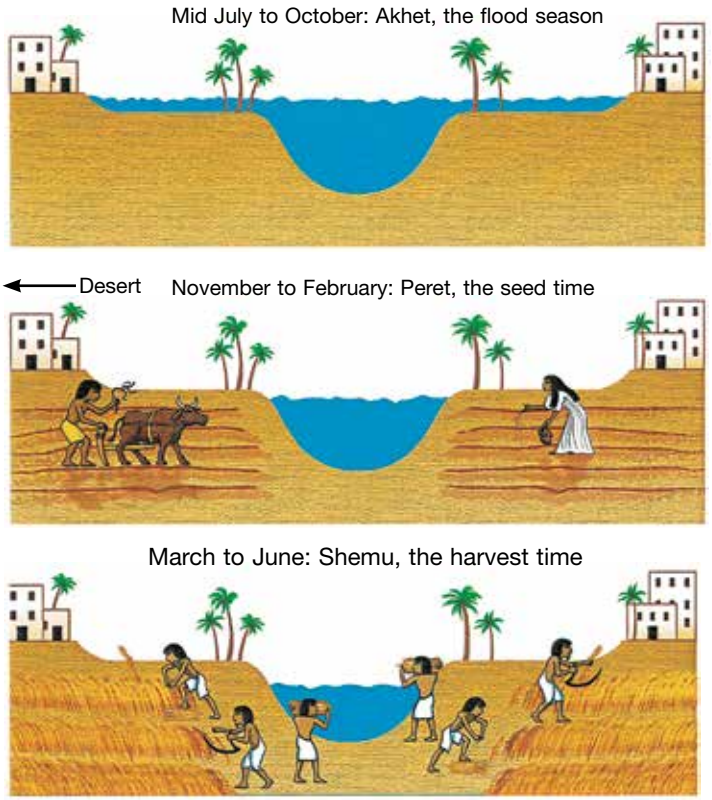
The rise and fall of the Nile River created three distinct seasons (see **Source 4**) and became the basis of the farmer's calendar.

The extent of the annual flood was very important because:

- an eight-metre flood would produce the thick black mud that created fertile, crop-growing areas
- a flood any greater than this would destroy a great deal of property
- a flood any less than this meant that the soils would be too poor to produce enough food for people to eat.

Each year in late May or early June, officials used a series of staircases called nilometers to begin checking the level of the river (see **Source 5**).

SOURCE 4 A diagram showing the importance of the Nile flood and the three distinct seasons it created



SOURCE 5 Photo showing the nilometer at Elephantine Island, Aswan. It rises 90 steps from the river bank. Rectangular openings in its side walls assist measurement.

Hapi — god of the Nile flood

Hapi or 'running one' was the god of the flood. People talked of the beginning of the annual flood as 'the arrival of Hapi'. They associated him with signs of fertility, such as vegetation, fish and birds.

Artists depicted Hapi with a large belly and female breasts to symbolise the fertility of the Nile and with blue or green skin to symbolise the water he would bring them. They also showed him bringing food offerings, or as a pair of gods tying together the lotus symbol of Upper Egypt and the papyrus symbol of Lower Egypt.

People built many temples to Hapi in the area around the First Cataract, and the priests there devised many ceremonies to honour him, including processions featuring Hapi's statue. With the approach of the flood season each year, people threw gifts into the Nile and asked Hapi to grant their wish that the flood would be at the right level.

SOURCE 6 *Hymn to the Nile,* a poem written during the Middle Kingdom period that shows that the Egyptians treated the Nile as a god

Hail to you beloved Nile who comes from the earth to keep Egypt alive.
You make the barley grow
And bring the wheat to life so the temples can be full of offerings.
When the Nile is very low then everyone is poor.
The food offerings to the gods are few in number.
A million people perish.
Greed is everywhere.
Even the rich man looks worried.
Everyone carries a weapon.
When you are flowing, offerings are made to you, dear god.
Oxen are sacrificed for you,
Birds are fattened for you,
Lions are hunted for you,
Fire is provided for you.
Hail to you, beloved Nile,
You make Egypt green,
You make men and cattle live.

SOURCE 7 Wall carving showing two figures representing Hapi, the god of the Nile flood

2a.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. List three reasons why the Nile was a 'gift' to the ancient Egyptians.
2. List the advantages and disadvantages of the Nile flood.
3. Hieroglyphs are picture-like symbols that ancient Egyptians used in their writing. Use evidence from the text to explain why the hieroglyph for 'going north' is a boat with sails down, and the hieroglyph for 'going south' is a boat with sails up, .

Develop source skills

4. Use **SOURCE 1** to:
   (a) locate the Nile River, the Nile delta, and the two cities that were capitals of ancient Egypt
   (b) locate two areas where stone was quarried
   (c) provide three pieces of information to describe the location of the Great Pyramid and the Sphinx
   (d) name and describe the location of another important monument.
5. Use **SOURCE 2** to identify what is available for Nebamun to hunt.
6. Identify key features of Egypt's geography shown in **SOURCE 3**.
7. Use **SOURCE 4** to work out during which months:
   (a) people would do work other than farming
   (b) people sowed seed and ploughed the land
   (c) people would harvest their crops.
8. Explain how you think the nilometer shown in **SOURCE 5** would have worked.
9. Use your knowledge of ancient Egypt's chronology to work out the dates during which someone created **SOURCE 6**.
10. In what ways is **SOURCE 6** useful to our understanding of ancient Egyptian attitudes to the Nile River?
11. List the features of Hapi that you can identify in **SOURCE 7**.

2a.4 The pharaoh and the law

2a.4.1 The pharaoh's power

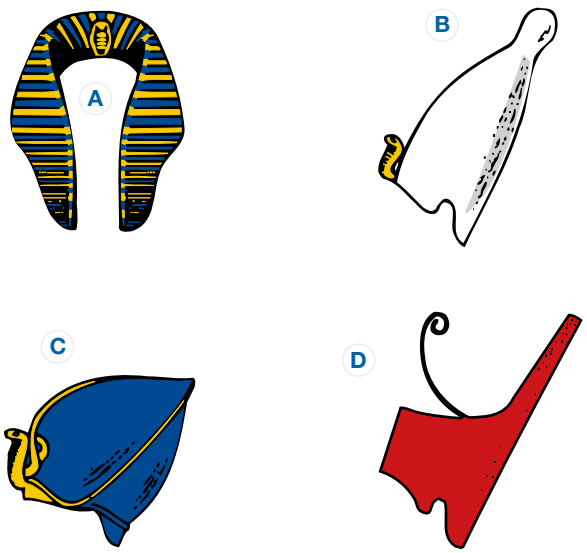
According to legend, Menes (or Narmer), a king of Upper Egypt, united Lower and Upper Egypt about 5000 years ago. People called him 'lord of the two lands'. Over time, Egypt's kings began to wear a new double crown that combined the red crown of Lower Egypt with the white crown of Upper Egypt. From New Kingdom times onward, people called their ruler *pharaoh*, meaning 'great house'.

Pharaohs ruled Egypt for over 3000 years. Usually, a woman ruled only if she was a close relative of the previous pharaoh and the heir was too young to rule in his own right. She needed the support of influential men. Hatshepsut was one of the few female pharaohs.

People called their leader pharaoh because it was disrespectful to address him by his own name. The pharaoh was so powerful that he alone decided what was the law, and his people believed he could make laws for the entire universe.

The pharaoh was the main landowner in Egypt. He demanded heavy taxes in the form of goods from those wealthy Egyptians whom he allowed to own land.

SOURCE 1 A modern artist's drawing of the pharaoh's crowns



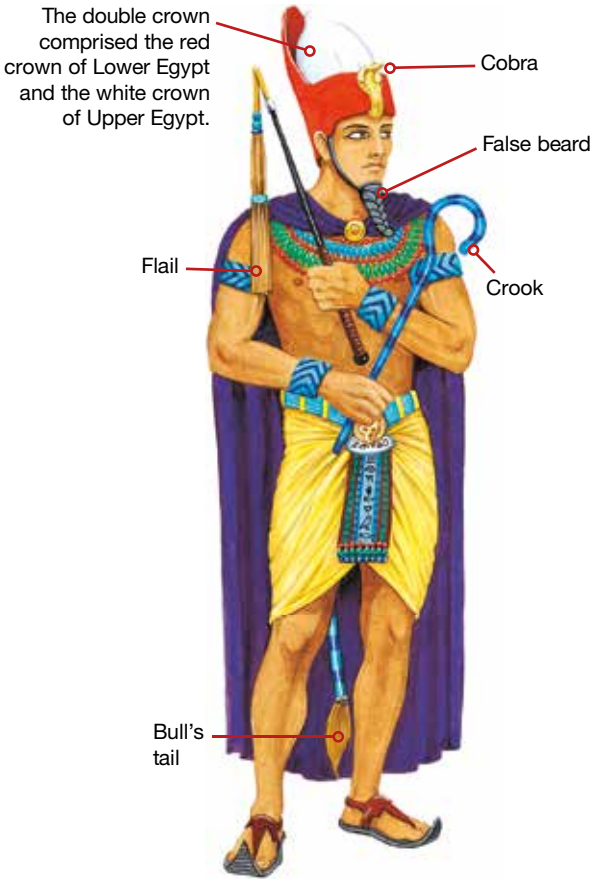
A The nemes — a soft headcloth usually made of linen

B The white crown — the symbol of power over Upper Egypt

C The khepresh — the blue war crown worn when the Egyptian pharaoh went to war as the head of the army, used from the eighteenth dynasty onwards.

D The red crown — the symbol of power over Lower Egypt

SOURCE 2 A modern artist's impression of a pharaoh with the symbols of his power. The *ankh* ☥ was another symbol of the pharaoh's power.



In different periods of time, people viewed the pharaoh as a god, as their protector and as their leader in battle. They believed he was descended from Re, the sun god, and that the spirit of the god Horus lived within him. They expected him to make sure that:

- the Nile flooded as required
- people had enough food to eat
- the gods looked kindly on them
- Egypt's army could defend it against any enemies
- truth, or *Ma'at*, was at the heart of Egyptian life.

2a.4.2 Rights, freedoms and the law

The word *Ma'at*, and the goddess who represented it, stood for justice, truth, order and balance — ideas at the heart of ancient Egyptian society. People believed that the gods had brought order and justice to their world and that, for their society to survive, the pharaoh had to uphold these.

The pharaoh had to make sure that Egypt's laws were guided by Ma'at and expressed the will and goodness of the gods. Those who did not live according to Ma'at would suffer ill fortune in this life as well as in the **afterlife** (life after death).

In theory, every free person could expect to be treated equally regardless of his or her place in society. The law gave both men and women an individual legal identity and virtually the same legal status and legal and economic rights. Both sexes had the right to:

- purchase and sell land
- make contracts
- participate in court cases
- divorce their partners.

By contrast, women in ancient Greece did not have an individual legal identity and could try to gain legal rights only by acting through a male relative.

Slaves had rights that did not exist in any other ancient society. They were people who, due to debt, war or the pharaoh's orders, lost their freedom for a limited period of time and could pay to regain it. Ma'at required that they be well treated and their children be born 'free'.

SOURCE 3 Papyrus showing the goddess Ma'at with her wings and feather of justice

The pharaoh's wives

Pharaohs began marrying in their childhood and usually had many wives, including their sisters, half-sisters and other female relatives. Pharaohs believed this custom had several advantages:

- It encouraged the loyalty and support of other family members.
- It kept property and wealth (which were passed down from mother to daughter) within the family.
- It kept the blood line 'pure'.
- It was what the gods did.

2a.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. List three ways people showed respect for the pharaoh's power.
2. Name the gods with whom people thought the pharaoh was linked.
3. Which of the pharaoh's duties needed god-like powers?
4. Why might the idea of Ma'at have motivated the pharaoh to act in the people's best interests?

Develop source skills

5. List the symbols of the pharaoh's power shown in **SOURCE 2**.

Question, research and communicate

6. Devise questions to investigate key information about the female pharaoh Hatshepsut. Number your responses to put them into a logical order and then use your information to write a 10–15 line paragraph on the pharaoh.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 2a.4 The warrior king (doc-11208)

2a.5 Society and everyday life

2a.5.1 Roles in society

The position of pharaoh was the most important role in ancient Egyptian society. To rule effectively, the pharaoh needed the support and efforts of other key people, especially:

- a **vizier** to act as chief judge and to take overall charge of all the government's work throughout Egypt
- **nomarchs** (governors) to take on this responsibility in each of Egypt's main regions or **nomes**
- officials to maintain law and order, record the pharaoh's decisions and collect taxes.

Priests and priestesses supervised religious practices throughout Egypt. The pharaoh or his son took on personal control of the army.

After the pharaoh, vizier, nomarchs, other senior government officials and priests, the next most important people in Egypt were the scribes and then artisans or craftspeople. One of the most important jobs a boy could get was as a **scribe** — a person who trained for up to five years in the language and writing skills essential for recording government decisions, keeping tax records, writing official letters and preparing inscriptions. After this group came farmers, fishermen and other labourers. Servants and those with slave status were at the bottom of the social pyramid.

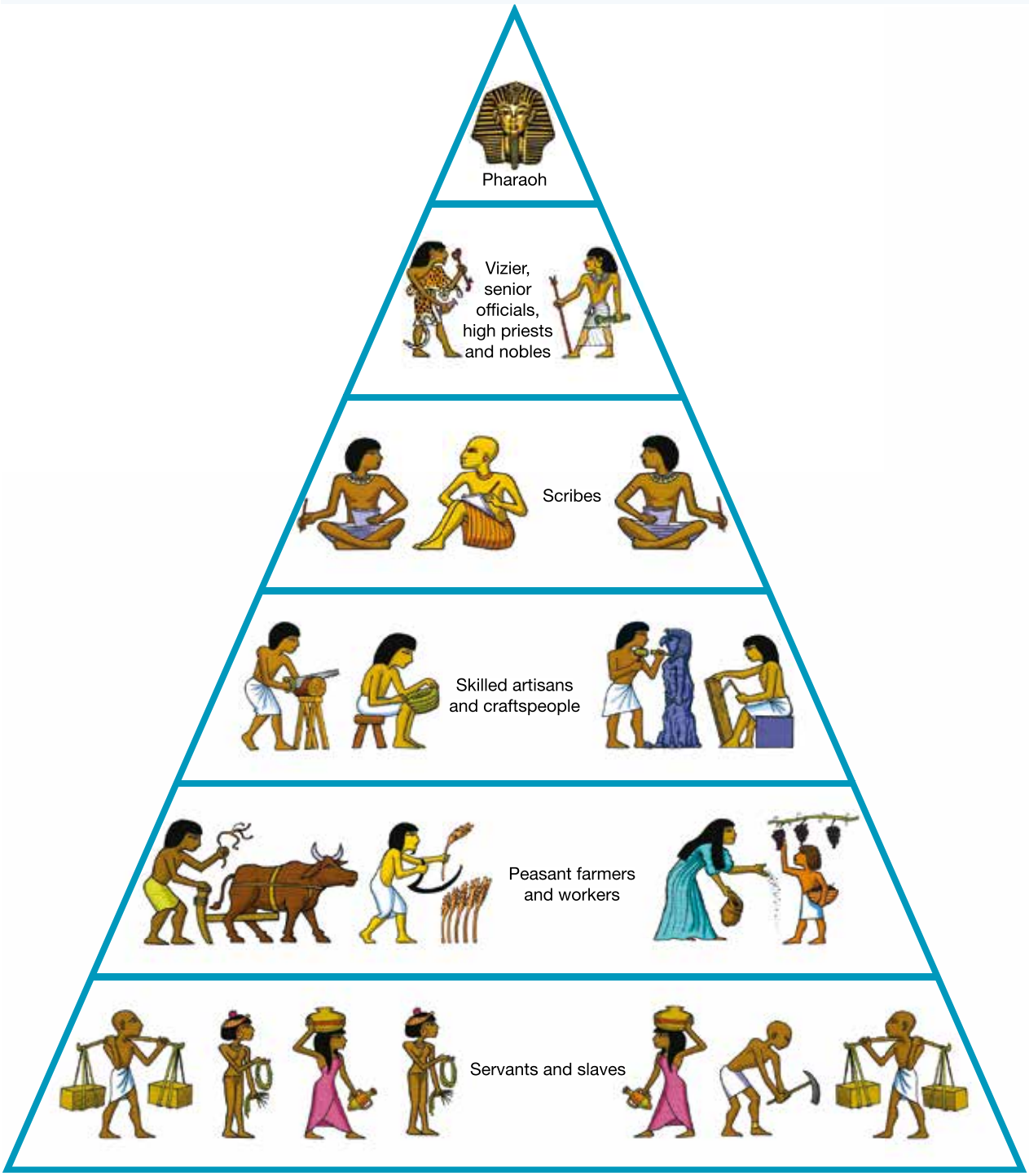
SOURCE 1 Sculpture depicting a scribe in the traditional cross-legged pose with a papyrus scroll on his lap

2a.5.2 Everyday life

Archaeologists have investigated many different types of artefacts (objects made by humans) to try to learn about the experiences of life in ancient Egypt. The remains of buildings, documents, monuments and

artwork have helped them to learn a lot about the lives of the wealthy and powerful. It is harder to find out about the lives of ordinary people because the remains of their lives are fewer and more fragile. Unlike the wealthy and powerful, ordinary people did not intend their houses and earthly possessions to last beyond their own lifetime. Therefore we can get only an incomplete understanding of everyday life in ancient Egypt.

SOURCE 2 Pyramid showing the general order of importance of people in ancient Egyptian society. Within each level, some groups were more important than others.



Women's experiences

Unlike parents in ancient Sparta or ancient China, Egyptian parents did not view the birth of a girl as a disappointment. People had great respect for the goddesses of Egyptian religion and they had important roles. For example, Sekhmet, a female god, was the goddess of war. People believed women had many of the same qualities as the female gods.

Despite this, Egyptian society did not always treat women as men's equals. The pharaoh's son succeeded him as pharaoh. If there were no sons, the new pharaoh was the husband of one of the Great Royal Wife's daughters. Women were responsible for the home and child-rearing. Women who worked outside the home often worked in 'female' jobs, such as in textiles.

Usually the female partner provided one-third of the goods listed in a marriage agreement and the male partner provided two-thirds. If a couple divorced, the husband still had to support his former wife, as society saw her as dependent on him. If a couple shared ownership of a property, the husband could barter (exchange) it for something else without his wife's permission.

The legal right to work and own property gave Egyptian women greater independence than women in other ancient societies. A woman was therefore not always dependent on her husband for her survival, and she had the freedom to take part in life beyond the home. However, women were limited in the kinds of work they could do, and were less likely to be educated than men. Men could gain a higher status and income because they were more involved in the world beyond the home.

Family life

Family life was important to the ancient Egyptians. Parents arranged their children's marriages but there was no formal marriage ceremony. When the parents had agreed on terms, the couple would live together and 'start a house'. Girls married from about 12 years of age and boys from about 14 years.

The pharaoh had many wives, although only one wife had the status of Great Royal Wife, from whose sons the next pharaoh would be chosen. Pharaoh Rameses II had eight wives and possibly 162 children!

Most men had one wife and it was common for a couple to have eight or more children. Each partner had control over his or her own property. Divorce was expensive but possible, especially if a man had abused his wife.

Children's lives

Most children worked; at about eight years of age, they began to learn a trade or became involved in farm work. Boys tended to learn the same kind of work their fathers did.

The skills children learned helped support the family's way of life and enabled them to provide for their parents in old age. Few people had the chance to learn to read and write, although some temples did provide lessons in which boys could learn reading, writing and arithmetic.

2a.5.3 Housing

Egyptians mainly built their towns and villages on high ground within or looking down on the farming land of the Nile valley. They used sundried mud bricks mixed with straw as the main building materials. When houses began to fall apart, people would knock them down and rebuild over the remains — making the land higher still.

People designed houses to help cope with Egypt's hot climate. For example:

- They had flat roofs with vents to let in cool breezes from the north.
- In a two-storey house, the kitchen was often on the top floor so that people could take advantage of the cool air coming through the vents and gain some relief from the heat of cooking as well as the climate.
- Roofs often had a terrace so people could sleep and eat outdoors during a summer breeze.
- Window openings in the house itself were small and set high into the walls to minimise the impact of heat and glare. For this reason, rooms could be quite dark.

Wealthy people's houses

Luxury and comfort were important features of the lives of wealthy people. They lived in large (often two-storey) houses with thick exterior walls covered in white limestone plaster to reflect the heat. The white plastered interior walls, ceilings and columns served as bases for decorative **frescoes** (paintings on plaster walls or ceilings) and enamelled wall paintings. Outside there would be beautiful gardens and pools surrounded by a high wall to provide privacy.

SOURCE 3 A fragment of a wall panel c.1350 BCE from the tomb-chapel of the scribe Nebamun at Luxor. It depicts a pond and a garden, two features of a wealthy person's home.

Ordinary people's houses

What we know about ordinary people's homes mainly comes from clay models that archaeologists have found in tombs. They included:

- a living/eating area that could become a sleeping area at night
- another separate sleeping area
- storage areas for grain and beer
- often an outside staircase that led up to a terrace on the flat roof.

SOURCE 4 A modern artist's drawing depicting the interior of the home of a wealthy Egyptian family. It is based on images from wall paintings, drawings and papyrus scrolls and on furniture that has survived from ancient Egypt.

2a.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Describe the differences in the roles of vizier, nomarch and scribe.

2. Identify similarities and differences between the lives of Australians you know today and the lives of people in ancient Egypt.
3. Describe what builders did to make houses suited to Egypt's weather conditions.

Develop source skills

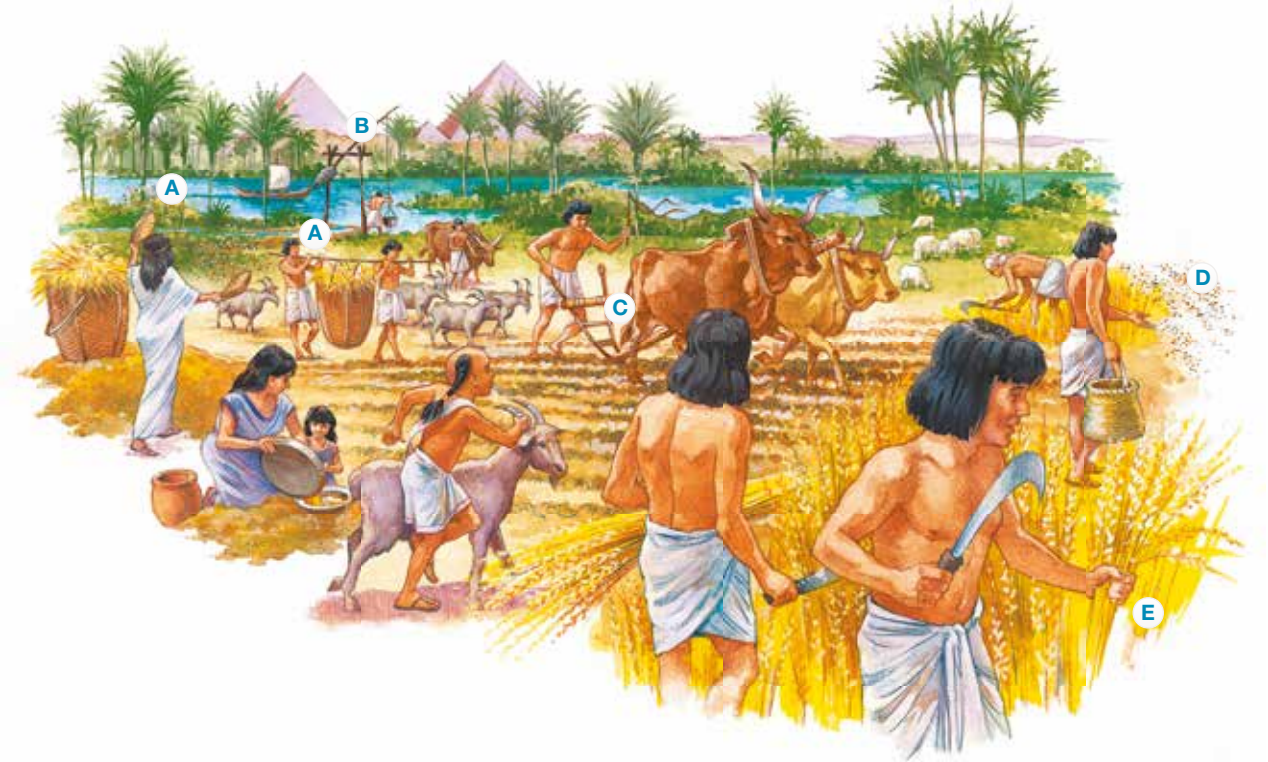
4. What information does **SOURCE 2** provide about ancient Egypt's social structure?
5. Is **SOURCE 3** a primary or secondary source on ancient Egyptian housing? What types of information could a historian gain from it?
6. Describe the features of the home you see depicted in **SOURCE 4**. What else would you expect this home to contain?

2a.6 Working life

2a.6.1 Farming

Most men and many women were farmers. They worked on the pharaoh's land and could also rent or buy land for themselves. Farmers produced wheat and barley for making bread and beer or flax to make linen. They also planted beans, cucumbers and leeks and cultivated grape vines from which to make wine. Other important crops were dates, figs and pomegranates.

SOURCE 1 A modern artist's illustration of the farming methods ancient Egyptians used at different times during the year. The image is based on information from ancient Egyptian wall paintings, tomb models and farming tools.



A Farmers used wooden scoops to throw the grain into the air so that it could be separated from the chaff (the grain's outer covering) before being loaded into bags for storage.

B Workers used the shaduf to raise water to dry land when needed.

C Farmers used a hoe or light plough to prepare the soil on the fields, being careful not to disturb the sand that lay beneath the rich silt left by the flood.

D Seed was spread across the tops of the fields and herds of sheep were sent in to press it into the ground.

E At harvest time, they used sickles (a tool with a curved blade) to cut the grain and oxen to crush and separate it from the husk.

The year's farming work began when the floodwaters receded. Officials organised work parties to dig irrigation channels between each field. They directed excess water into irrigation channels and, using a *shaduf* to raise the water, they could irrigate dry land when needed. Workers also built **dykes** and repaired **sluices** so that they could direct water to crops grown further inland. Tax officials came around once a year to collect up to half of what was grown.

The number and type of animals a farmer owned was a sign of how wealthy he or she was. In addition to sheep and oxen, Egyptian farmers also kept cattle, geese, ducks, pigs and goats. Cattle were the most valuable livestock, both as work animals and as sources of meat, milk and hides.

The fertile farming land resulting from Egypt's annual flood meant that the Egyptians could grow enough food for themselves and for trading with others. This also meant that some people could work in areas other than farming and so enabled the creation of towns.

2a.6.2 Work in towns

A large town provided employment for a wide range of skilled workers — mainly men. These included brewers, builders, coppersmiths, doctors, goldsmiths, jewellers, metalworkers, paper makers, potters, sandal makers, stonemasons, weavers, wig makers and woodworkers. There were also artists, fishermen, incense roasters and priests. Women worked mainly as stallholders in the marketplace.

Some people worked in the pharaoh's palace workshops or offices or on one of his huge building sites. Others worked outdoors, in local workshops or in their own homes.

Working as a scribe was a highly sought-after job, but one available mainly to those who were sons of scribes.

Artists and sculptors

We can still see much of the artwork of ancient Egypt on tomb and temple walls, in massive sculptures of human figures, in coffin decorations and funeral masks, and in jewellery.

Egyptian artists worked to a formula to create images of the human figure. This created a recognisable style, but not figures that looked realistic. The main features of this included:

- working from a square grid with a specific number of squares allocated to each part of the body (18–21 squares for the body overall) so that proportions could be carefully worked out
- showing the most important people as larger than anyone else
- showing bodies with the eyes and upper body facing the front
- showing the head, arms and lower body side on
- usually showing the left leg in front of the right.

Egyptian sculptors also worked within limits when depicting the human figure. They designed their figures to be seen from the front and showed them in static rather than active poses. They rarely showed spaces between parts of the sculpture.

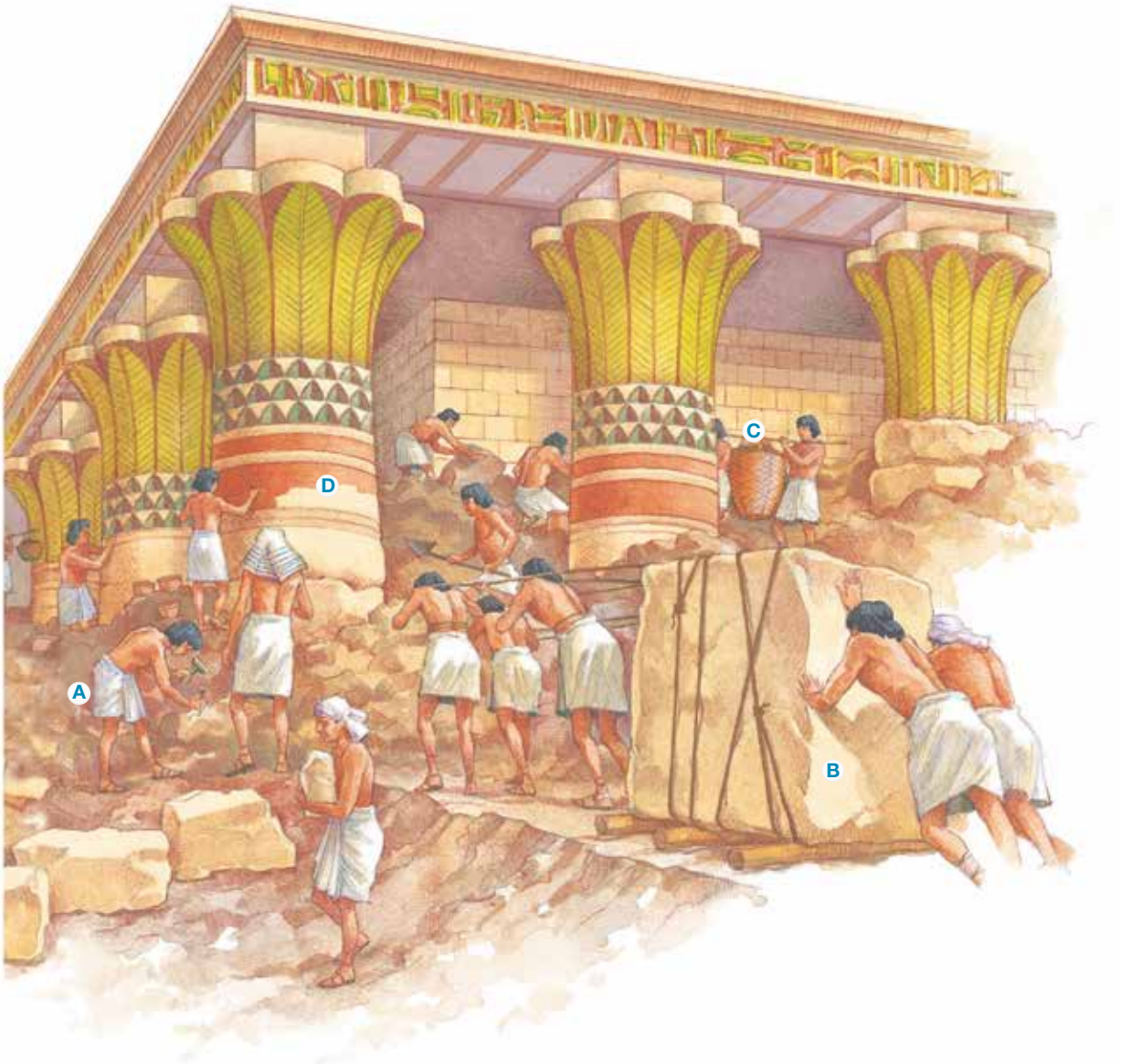
The tomb of Queen Nefertari, Rameses II's Great Royal Wife, discovered in 1904, is an excellent source of information about ancient Egyptian art. Its wall paintings, columns and ceilings show typical painting styles, colours and subject matter.

SOURCE 3 Wall painting from the tomb of Nefertari in the Valley of the Queens showing Nefertari offering gifts to the goddess Isis

Building work

Building grand temples and monuments was an important part of ancient Egyptian culture. The remains of unfinished buildings have enabled archaeologists to work out the methods builders devised for transporting stone, constructing very tall buildings and organising their decoration. By filling buildings with rubble after constructing each layer of a wall or pillar, they created an area from which people could work on the next stage. They worked upwards during the construction phase and downwards during the decoration phase.

SOURCE 4 A modern artist's impression of how builders and craftspeople created and decorated columns for Egyptian buildings. It is based on the work of experimental archaeologists, on analysis of unfinished buildings and on column styles found on Egyptian monuments.



A Workers cut stone into suitable sizes and shapes for use in the construction of the columns.

B Workers used timber planks and ropes to transport stone for the final level of the columns to the building site.

C When construction was complete, the rubble was removed so that stone-workers could smooth, shape and carve designs into the completed capitals (top section of columns).

D Artists painted decorative patterns onto the capitals.

2a.6.3 Skill builder: Locating, selecting and organising historical information from sources

Sources and their captions provide information that, with careful reading, we can easily identify and understand. Annotating a source (adding comments to explain it) is a helpful way of locating and organising the information it provides. **SOURCE 5** provides information on the type of source this is, its approximate date, the creator, and his purpose and message. In particular, the words the writer uses provide clues to the relationship between a particular worker and his boss, showing that Sennefer is able to speak harshly to Baki and to give him orders.

Practise this skill by finding another written source and annotating it in a similar way.

SOURCE 5 A letter from Sennefer, the mayor of Thebes, (c.1427–1400 BCE) to Baki, a farmer who rented land for him

Source type

Source date

Creator of source

The mayor of the southern capital Sennefer speaks to the tenant-farmer Baki son of Kyson to the following effect. This letter is brought to you to tell you that I am coming to see you when we moor at Hu in three days' time. Do not let me find fault with you in your duties. Do not fail to have things in perfect order.

Purpose of source

Also, pick for me many plants, lotuses and flowers, and others worth offering. Further, you are to cut 5000 boards and 200 timbers; then the boat that will bring me can carry them, since you have not cut any wood this year — understood? On no account be slack. If you are not able to cut them you should approach Woser, the mayor of Hu.

The tone of language shows Sennefer's authority over Baki.

Pay attention: the herdsman of Cusae and the cowherds who are under my authority, fetch them for yourself in order to cut the wood, along with the workmen who are with you. Also, you are to order the herdsmen to prepare milk in new jars in anticipation of my arrival — understood? You are not to slack, because I know that you are a *wiwi*, and fond of eating in bed.

From a papyrus known as Papyrus Berlin 10463, now at the Egyptian Museum in Berlin.

2a.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Identify similarities and differences between the working lives of people today and those of people in the ancient Egyptian world.

Develop source skills

2. Use **SOURCE 1** to identify:
   (a) the following three activities of the farming season: ploughing the land, sowing the seed and collecting the crop
   (b) five 'tools' that workers used in their farming tasks
   (c) who participated in farming work.
3. Use **SOURCE 5** to answer the following questions:
   (a) What does Sennefer say is the reason for sending this letter?
   (b) What message is he giving to Baki?
   (c) Which words and phrases does he use to convey this message?
   (d) No one knows the exact meaning of the word *wiwi*. What do you think it might mean and why do you think this?
   (e) What evidence of Baki's relationship with Sennefer does the source provide?

2a.7 Religion

2a.7.1 Beliefs and values

The ancient Egyptians saw signs of gods all around them. They believed that:

- there were hundreds of gods and goddesses who controlled every aspect of their daily lives, as well as the world of the afterlife
- the gods created them and their world out of nothingness and would return it to nothingness if they did not please the gods
- the gods could take animal form, human form or a combination of both.

Egyptian paintings often show the gods with a human body and the head of a particular animal.

Every nome, city and village had its own god and built a special temple or place of worship to honour it. People called on special gods to help them in various situations in life. For example, people believed that the goddess Taweret could protect women from evil forces during childbirth. Sekhmet was the goddess of war; Hathor was the goddess of love and beauty.

SOURCE 1 A modern artist's drawing showing some of the main Egyptian gods, their characteristics and their responsibilities

God	Anubis	Anubis	Isis	Osiris	Thoth
Shown as	Man with head of a jackal	Man with head of a falcon	Woman wearing sheath-style dress with a throne-shaped headdress or a sun disc and cow's horns	Green-skinned man with mummy-like lower body; he holds a **crook and flail** and wears the white crown with feathers on either side	Man with head of an ibis, sometimes with crescent moon and lunar disc on top of it
Role	God of the underworld and mummification	God of the sky and also of hunting; protector of the pharaoh and the city of Memphis	Goddess of rebirth and reincarnation and protector of the dead	God and judge of the dead in the afterlife; giver of life	Mediator between good and evil; god of writing, wisdom, learning and measurement

Stories about the gods helped to explain some of the world's mysteries. People explained sunrise as the god Re starting on a boat journey towards the west. Another story was that Nut, the goddess of the heavens, swallowed the sun at the end of each day and then gave birth to it again the next morning.

Animal worship

Ancient Egyptians believed that the gods appeared in real life in the form of animals. By worshipping falcons, they showed their respect for the god Horus; by worshipping baboons and ibises they showed their respect for the god Thoth. A person could be condemned to death for deliberately killing a sacred animal.

People believed that cats represented the gods Bastet and Pakhet. Many cat owners mummified their pets after death. Archaeologists have found hundreds of thousands of mummified cats in burial sites near ancient Egyptian cities.

2a.7.2 Practices

Throughout the year, festivals and holidays broke up the Egyptians' ten-day week. People took time to pray, make offerings to the gods and enjoy the singing, music and feasting that were part of important religious celebrations.

From the time of the female pharaoh, Hatshepsut, in the New Kingdom period, people began to celebrate two important religious festivals. These were the Beautiful Feast of the *Opet* and the Beautiful Feast of the Valley. The Opet festival was the more important of these.

The Beautiful Feast of the Opet

The Opet (secret chamber) festival took place during the flood season. During Hatshepsut's time, it lasted for about 11 days. By the time of Ramesses III, it had grown into a 27-day event.

The highlight was a procession in which the pharaoh, high priests and important officials accompanied the statues of Amun-Re, his wife and son on a river journey from the temple at Karnak to the inner chamber at the temple at Luxor and back again. People crowded the procession route and enjoyed the singing, food and drink and general holiday atmosphere.

The festival symbolised renewal of the land, the power of the gods and Amun Re's approval of the pharaoh. It also reminded people of their links to the gods.

RETROFILE

The Luxor government has begun work on a project to excavate and reinstate the sphinxes that used to line the 2.7-kilometre procession route between Luxor and Karnak. Doing this requires the removal of the shops, houses and churches that were built on top of the route in later eras and the compensation of their owners. The goal is to establish the city of Luxor as an open-air museum.

The Beautiful Feast of the Valley

The Beautiful Feast of the Valley was celebrated from the Middle Kingdom onwards and took place annually during Shemu, the harvest season. Priests took images of the gods Amun-Re and Mut and their son Khonsu across the Nile from Karnak to Thebes, where the gods visited the temples and shrines to the dead.

People in smaller boats followed behind and later offered food and drink to their dead relatives. The day was one of feasting, music and celebration as people wanted to feel closer to their loved ones.

SOURCE 2 Photo showing the partly reconstructed Avenue of Sphinxes linking the temples of Luxor and Karnak. The avenue dates back to the fourth century BCE.

Temples

The Egyptians built many temples to keep their gods happy and to provide places where people could worship their statues and offer gifts to them. To begin with, temples were small mud-brick buildings.

Once builders began to use stone, temples became larger and had architectural features that showed the importance of the gods. The temples also provided dramatic backdrops for religious ceremonies.

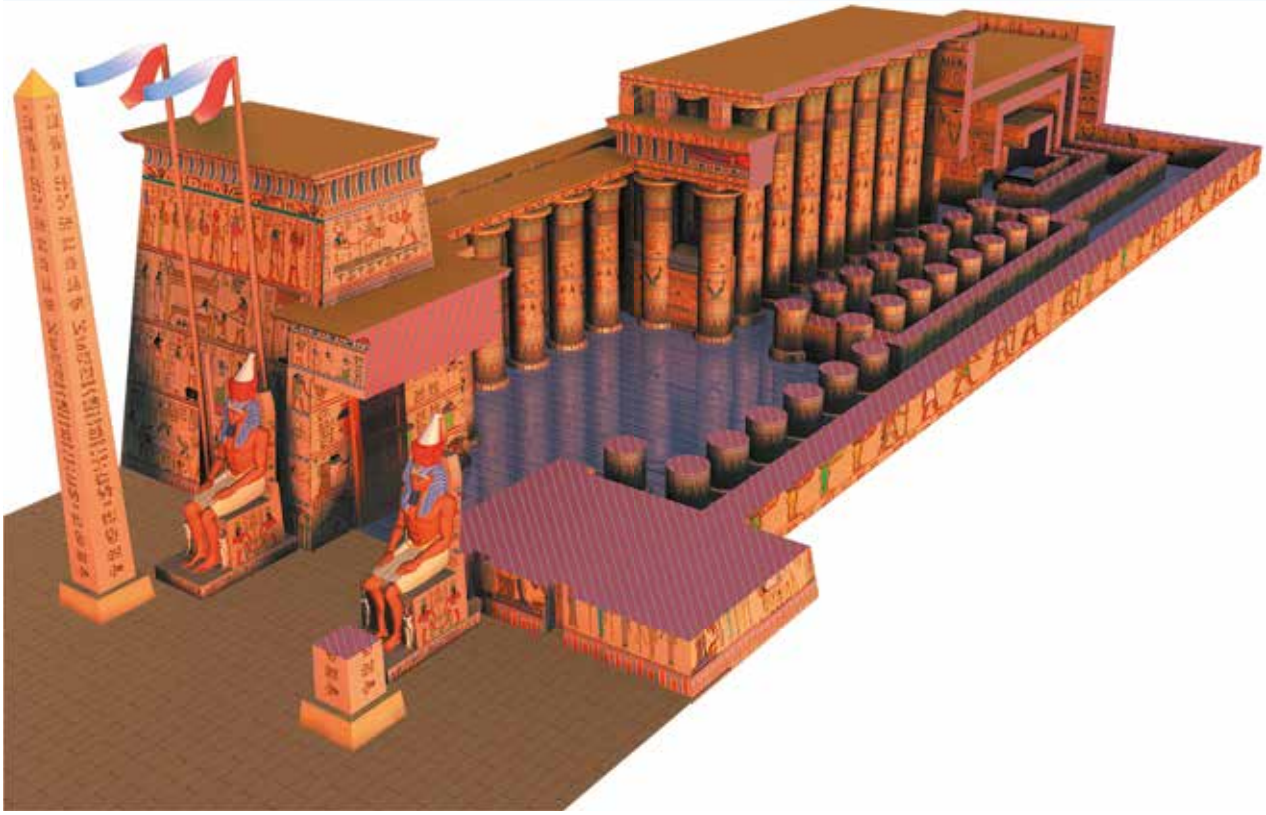
In the Old Kingdom, temples mainly consisted of a wall enclosing a courtyard. In here there was a small building for the temple sanctuary that housed the shrine supporting a statue of the god.

During the Middle Kingdom, architects began to include a hall with columns (to support the heavens) leading to the sanctuary. By the time of the New Kingdom, major temples had become huge.

They now had:

- a massive gateway entrance called a **pylon**
- a courtyard
- a **hypostyle hall** — a room full of columns that looked like papyrus plants reaching towards the sun
- a second hall
- a sanctuary
- a sacred lake outside the temple.

SOURCE 3 A digital recreation by Mark Millmore c.2007 depicting the basic layout of a New Kingdom temple and the nature of its decoration



2a.7.3 Skill builder: Identifying perspectives, values and attitudes

People's comments often unintentionally give us an understanding of the person's perspective, values and attitudes. We can see this in **SOURCE 4**. The words in brown show perspective; purple shows attitude; and green shows values.

SOURCE 4 An extract from the writings of Greek historian Herodotus Halicarnassus, c.484–425 BCE. His writings were one of the main sources of information on ancient Egypt for more than 1000 years.

> What happens when a house catches fire is most extraordinary: nobody takes the least trouble to put it out, for it is only the cats that matter; everyone stands in a row, a little distance from his neighbour, trying to protect the cats, who nevertheless slip through the line, or jump over it, and hurl themselves into the flames. This causes the Egyptians deep distress. All the inmates of a house where a cat has died a natural death shave their eyebrows …

2a.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. What did the ancient Egyptian gods look like?
2. Why did the ancient Egyptians want to please their gods?
3. Which gods might be helpful to someone:
   (a) having a bad hair day
   (b) wanting victory in battle?

Develop source skills

4. Use **SOURCE 1** to answer these questions.
   (a) What feature of their appearance do three of the gods have in common and what different feature do the other two share?
   (b) Which headdress is Isis wearing here?
   (c) Which god do you think scribes might offer gifts to? Give reasons for your answer.
5. Compare the usefulness of **SOURCES 2** and **3** for our understanding of religious practices in ancient Egypt. In your answer, mention which source is primary and which is secondary for this investigation.
6. Identify the perspective, values and attitudes that Herodotus reveals in **SOURCE 4**.

2a.8 Funerary customs

2a.8.1 Embalming and mummification

Tomb decorations, coffins, the preservation of bodies and the range of objects buried with the dead show us that death and the afterlife were very important to the ancient Egyptians.

The Egyptians believed in properly preparing a body so that it could live on in a similar way in the afterlife. The body had to be preserved. Someone had to:

- prepare the body so that Ba, the bird representing the person's spirit, could still recognise it and reunite with it before journeying on to the afterlife
- ensure that Ka, the person's life energy, would have food and drink for the next life
- arrange for some of the dead person's possessions to accompany the preserved body. Depending on the status of the dead person, these possessions could include clothes, jewellery, furniture, work tools and, for wealthy Egyptians, **ushabti** dolls.

Poor families relied on Egypt's hot, dry climate to preserve the bodies of the loved ones they buried in the desert sand. Wealthy Egyptians used **embalming** and **mummification** to preserve bodies.

Egypt's embalmers usually established their businesses on the west bank of the Nile River. This was the direction of the setting sun and, so they believed, the land of the dead. The embalming process took 70 days. The first 40 days were spent drying out the body and then the embalmer began the more detailed work that would prepare the body for the journey to the afterlife.

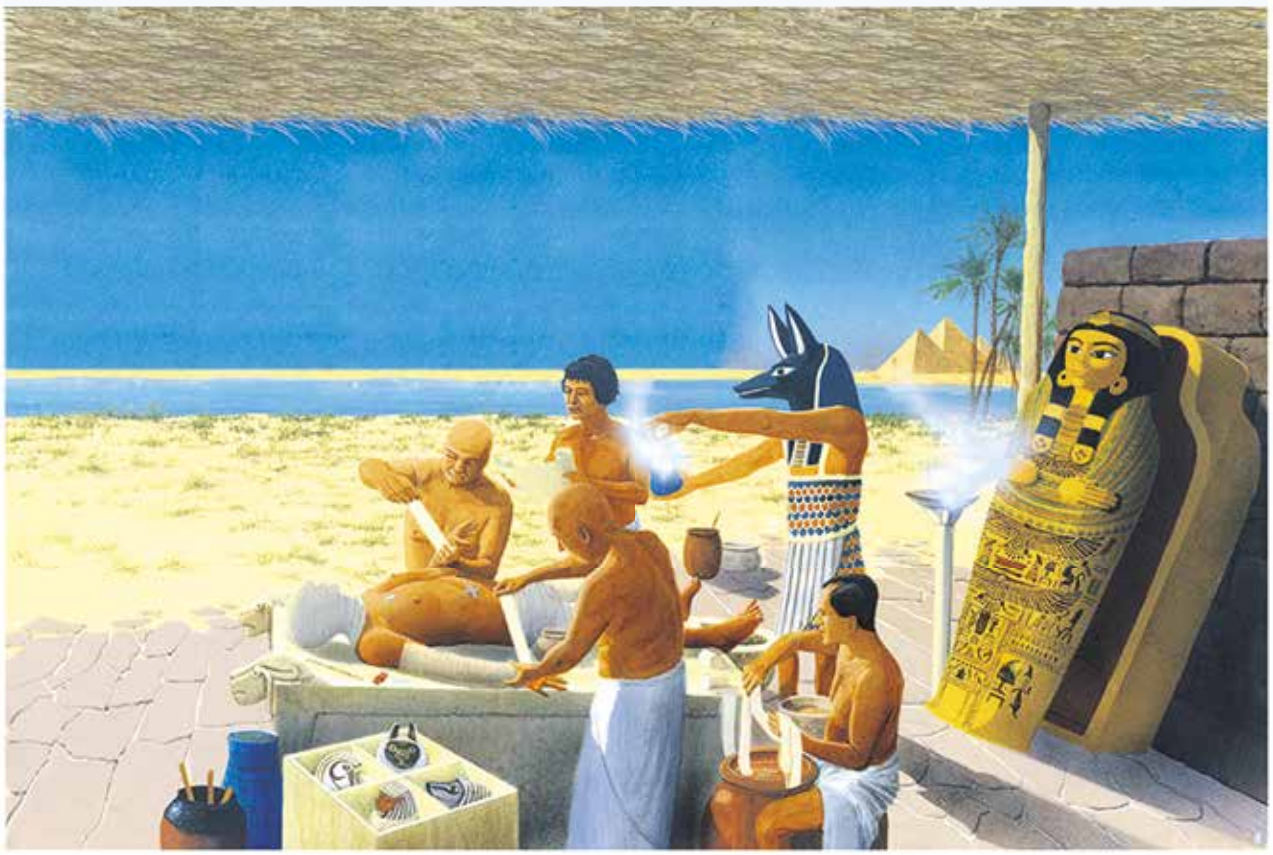
SOURCE 1 An extract from Herodotus' *The Histories*, in which he describes the mummification process. Herodotus lived in the fifth century BCE.

They take first a crooked piece of iron, and with it draw out the brain through the nostrils … while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm wine, and again frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum for seventy days, and covered entirely over. After [that], the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum, which is used generally by the Egyptians in the place of glue, and in this state it is given back to the relations, who enclose it in a wooden case which they have had made for the purpose, shaped into the figure of a man. Then fastening the case, they place it in a sepulchral chamber, upright against the wall. Such is the most costly way of embalming the dead.

… [T]o avoid expense … Syringes are filled with oil made from the cedar-tree, which is then, without any incision or disembowelling, injected into the abdomen. The passage by which it might be likely to return is stopped, and the body laid in natrum the prescribed number of days. At the end of the time the cedar-oil is allowed to make its escape; and such is its power that it brings with it the whole stomach and intestines in a liquid state. The natrum meanwhile has dissolved the flesh, and so nothing is left … but the skin and the bones. It is returned in this condition to the relatives …

The third method of embalming, which is practised in the case of the poorer classes, is to clear out the intestines with a clyster, and let the body lie in natrum the seventy days, after which it is at once given to those who come to fetch it away.

SOURCE 2 A modern artist's drawing of the mummification process with instructions for the embalmer



STEP 1 Have your jackal mask ready so you can dress up as the god Anubis. Learn the prayers and magic spells from the *Book of the Dead*. You will need to chant these over the dead body as you work.

STEP 2 Wash the dead body with water or palm wine.

STEP 3 Use a long hook to pull out the brains through the left nostril. Throw them away.

STEP 4 Cut open the left side of the stomach and remove the liver, lungs, intestines and stomach. Don't remove the heart as it contains the personality.

STEP 5 Cover the internal organs with **natron** to absorb all moisture. Rub the dried organs with oils and resin and wrap them in linen bandages. Then push them into **canopic jars**. Make sure you put each organ in the right jar.

STEP 6 Cover the body with natron for 40 days to dry it out. Then rub the dried skin with palm oils and ointments. Pack the stomach cavity with perfumed linen and sew up the wound.

STEP 7 Place a magic charm over the stomach wound and a scarab (beetle-shaped charm) over the heart. Then wrap the body with linen bandages dipped in gum. Wrap every part separately. You will need about 370 square metres of linen. Wrap amulets and magic charms such as ankhs (☥) in with the bandages. The dead person's soul will need these during its journey to the Kingdom of Osiris.

STEP 8 Place a mask made from linen and glue over the person's head and shoulders. If you have time, paint this or cover it in gold leaf. Also place a panel across the top part of the body, decorated with protective magic symbols and drawings.

STEP 9 Place the wrapped mummy in a body-shaped coffin that has been decorated with jewels, paintings and inscriptions of spells. Paint the coffin so it looks a bit like the person when he or she was alive. Be flattering!

STEP 10 Tell the relatives the mummy and the canopic jars are ready for burial. Your chief priest will need to accompany the funeral procession to the tomb so he can conduct the ceremony to open the mummy's mouth. The person's soul needs to talk in the afterlife. Remember, the professional mourners will be noisy!

2a.8.2 Judgement and the afterlife

The Egyptian *Book of the Dead* consists of **papyrus** scrolls containing more than 200 spells. These spells were like good wishes or prayers to help the deceased person survive the journey to the afterlife. The Egyptians believed this journey was full of dangers such as poisonous snakes, fire-filled lakes and even executioners. Knowing the correct spells was an important safeguard, so people often recorded them on coffins.

During the funeral, a priest conducted the important ceremony called 'the opening of the mouth'. To do this, his attendants placed the coffin in an upright position. The priest then touched the ears, eyes, mouth, nose, legs and arms of the image painted on it. This ritual symbolically 'freed' the person's senses so that he or she would be able to hear, see, breathe, speak, smell and generally come to life again.

The most important test in the journey to the afterlife was the 'weighing of the heart' held in the Hall of Two Truths. People believed that the gods put the dead person's heart on a balance and weighed it against the feather representing Ma'at, the goddess of justice. The heart had to weigh less than the feather to allow the person into the afterlife. If the heart was heavier than the feather of Ma'at, it would be sent to be eaten by the monster Ammit, a name meaning 'devourer' or 'bone-eater'. Ammit had the head of a crocodile. From the front, she had the body of a lion and from the rear the body of a hippopotamus.

2a.8.3 Skill builder: Locating information in a source and identifying its meaning

It would be hard for you to just look at **SOURCE 3** and magically come up with its meaning. You need to look, think and use your knowledge of Egyptian gods and the journey to the afterlife. You could also conduct a little more research on the source itself. Once again, using annotations, like those shown above and below **SOURCE 3**, helps you to locate and record what you identify bit by bit. In this way, the full meaning of the source — its depiction of Hunefer's journey to the afterlife — becomes clearer.

SOURCE 3 An illustration from The *Papyrus of Hunefer*, created c.1285 BCE, showing different scenes from the journey to the afterlife

The dead man, Hunefer, offers gifts to the gods.

Fourteen judges to whom Hunefer will explain his life. Some judges hold the ankh (symbol of life).

The god Anubis leads Hunefer to the weighing of the heart

Hunefer's heart

Anubis weighs the heart against the feather of justice. Ammit is ready to eat the heart if it weighs more than the feather.

The god Thoth is ready to record the decision.

The god Horus leads the dead person to the afterlife.

The four sons of Horus atop a lotus flower. Their role was to protect the dead person's organs.

The god Osiris, his wife Isis (in red, behind) and her sister Nepthys (in green, in front) are ready to welcome Hunefer to the afterlife.

2a.8 Activities

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Check knowledge and understanding

1. In the following jumbled table, match each term or name with its correct meaning.

Name/term	Meaning
(a) Afterlife	(i) a person's life energy
(b) Ammit	(ii) a bird representing a person's spirit
(c) Ka	(iii) life after death
(d) Ankh	(iv) beetle-shaped charm
(e) Anubis	(v) mineral used to preserve bodies
(f) Natron	(vi) dolls taken into tombs to be used as servants in the afterlife
(g) Papyrus	(vii) god of the underworld and of mummification
(h) Ba	(viii) devourer or bone-eater
(i) Scarab	(ix) a material for writing on
(j) Ushabti	(x) a charm symbolising eternal life

2. What types of sources have provided information about death and the afterlife in ancient Egypt?
3. Why did ancient Egyptians believe that the bodies of the dead should be preserved and what were the main methods of doing this?
4. What was the *Book of the Dead* and how and why did people use it?

5. Who performed the 'opening of the mouth' ceremony? What did this person do and what was the purpose of these actions?
6. Why was the weighing of the heart an important test? How might this belief affect people's behaviour while alive?
7. In what ways are ancient Egyptians' beliefs about the afterlife similar to or different from religious beliefs you know of in our time?

Develop source skills

8. Are **SOURCES 1** and **2** primary or secondary sources on ancient Egyptian mummification? Give reasons for your answer.
9. (a) What information from **SOURCE 1** is included in **SOURCE 2**? What do you conclude from this?
   (b) What additional information does **SOURCE 1** provide?
10. What characteristics make it possible to recognise the gods in **SOURCE 3**?
11. Use your knowledge of Egyptian beliefs about the afterlife to explain the ways in which **SOURCE 3** is useful for people trying to understand this topic.

Comprehend and communicate

12. Imagine you are an Egyptian embalmer. Design a poster advertising your skills and the different types of preservation you offer. Your poster should include detailed information on:
    (a) what you promise to achieve
    (b) the processes involved
    (c) the importance of having the work done by a professional.
13. Using the information in the sources and in the text, work in groups to present a roleplay, acting out the processes involved in embalming, mummification and the journey to the afterlife. Your roleplay should:
    (a) show the roles of key people involved in this process
    (b) provide detailed information about the rituals involved in the journey to the afterlife
    (c) incorporate appropriate use of props to help convey your message.

learnon RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 2a.8 Millions of mummies (doc-11210)

2a.9 Site study: Giza

2a.9.1 Pyramids at Giza

SOURCE 1 The pyramids at Giza

For many people, it is the image of the three pyramids and the Great Sphinx at Giza, south-west of Cairo, that best symbolises the world of ancient Egypt.

The largest pyramid is the pharaoh Khufu's Great Pyramid — one of the seven wonders of the ancient world. The other two are the smaller pyramid of Khufu's son, the pharaoh Khefre, and the much smaller pyramid of his grandson, the pharaoh Menkaure. Workers constructed them during the third and fourth dynasties of the Old Kingdom.

The Great Pyramid covers an area of about five hectares and was originally 146.5 metres high. Today, it is the largest stone monument on Earth. It represents an amazing technical and building achievement. Its sides, built at an angle of 51.5 degrees, align almost exactly with true north, south, east and west. Its granite base was originally finished with a covering of white limestone.

2a.9.2 Building techniques

People today are surprised that the ancient Egyptians could create huge pyramids, buildings and statues without modern tools and technology. The architects and builders of the Old Kingdom period established the main features of ancient Egypt's grand architecture, including:

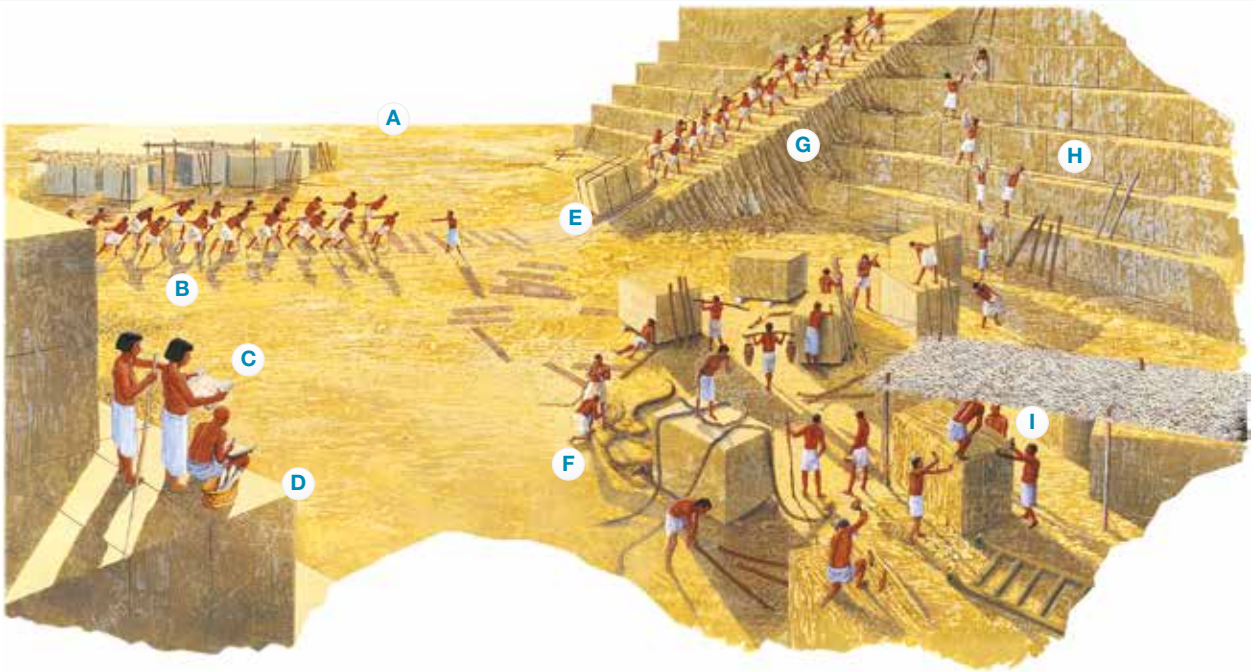
- the use of cut stone as the main building material
- thick, inwardly sloping walls with few openings, which made buildings more stable
- carved, painted and sculpted decoration on walls
- the use of columns — often designed to copy the shapes of particular plants and flowers — to provide support.

In later periods, architects and builders adapted these key features to create new and improved building designs. The remains of their buildings and monuments show us the skills of:

- the architects and mathematicians who worked out designs and measurements
- the stonemasons who created the blocks from which the structures were made
- the workers who carried out the hard labour
- the craftspeople whose decorations enhanced the final product.

SOURCE 2 The Sphinx guarding Khafre's pyramid

SOURCE 3 A modern artist's impression of the building site at Giza, c.2550 BCE. It is based on research into building techniques used in ancient Egypt, and paintings and tools from the time that provide evidence of these.



A Between 200 and 300 granite blocks would have been set in place every day

B It is thought the workmen might have dragged the blocks over soft sand on top of wooden sleds. On harder surfaces, the blocks may have been moved on top of rolling logs.

C Architects and other overseers controlled different aspects of the work, using scribes to document details. Skilled craftsmen included stonemasons and carpenters.

D The sides of the pyramids once had an outer layer of polished white limestone. Most of this was later taken down and used to decorate buildings in Cairo.

E Some granite blocks are thought to have come from rock faces in Aswan, and the limestone from quarries to the east. Both probably reached the site via barges on the Nile.

F It would have taken 20 000–25 000 full-and part-time workers (not slaves) about 20 years to build the Great Pyramid.

G Huge sand ramps may have been erected to drag blocks up to higher levels.

H Blocks may have been cut by driving woodenstakes into the stone and wetting them. As the stakes expanded, they may have split the rock.

I Workers made sure the edges of blocks were square.

2a.9.3 Why people built them

The Egyptians built pyramids as tombs to protect the mummified bodies of their pharaohs. They built them on the west side of the Nile River in the path of the setting sun. Modern historians think that designers may have used the triangular shape of the four sides of these huge structures to indicate the pharaoh's journey to the afterlife.

Although ancient observers of the pyramids accepted that they were tombs for the pharaohs, writers from the nineteenth century onwards have come up with a number of other hypotheses:

- God inspired the Egyptians and gave them the knowledge of building techniques they would not have had otherwise.
- The Egyptians created the Great Pyramid initially as an observatory, with angles in line with the star systems of Alpha Draconis and Alpha Centauri, and only later used it as a tomb.
- The precise measurements used in building the pyramids are actually a code for predicting the future. Archaeologists and historians continue to investigate and learn more about them.

2a.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Write a short paragraph to explain the significance of the Great Pyramid at Giza.

Develop source skills

2. According to **SOURCE 3**, what were the main forms of work that had to be done to build the pyramids at Giza and what materials did the workers use?

Research and communicate

3. Using the 'W' questions to guide you, research the pyramids of Giza and the Great Sphinx that stands nearby. Work in groups of 3–5 to put together a PowerPoint presentation to inform people about these structures from the ancient world.

learnON RESOURCES — ONLINE ONLY

Complete these digital docs: Worksheet 2a.9 Pyramid builders (doc-11211)
Worksheet 2a.9 Pyramid PowerPoint (doc-11212)

2a.10 Rameses II

2a.10.1 Rameses the Great

Rameses II (c.1304–1213 BCE) is probably one of the best-known personalities of the ancient Egyptian world. Known also as 'Rameses the Great', he was the third pharaoh of the nineteenth dynasty and ruled Egypt for 66 years, from c.1279 BCE until 1213 BCE. Rameses succeeded his father Seti I as pharaoh during the New Kingdom period, about 44 years after the death of the young eighteenth-dynasty pharaoh Tutankhamun.

In keeping with ancient Egyptian customs, Rameses had many wives and partners. He is known for having married Nefertari, considered one of the most beautiful women of her time. With her and his other wives (four of whom were his daughters), he is said to have fathered at least 100 children.

2a.10.2 Rameses II's building projects

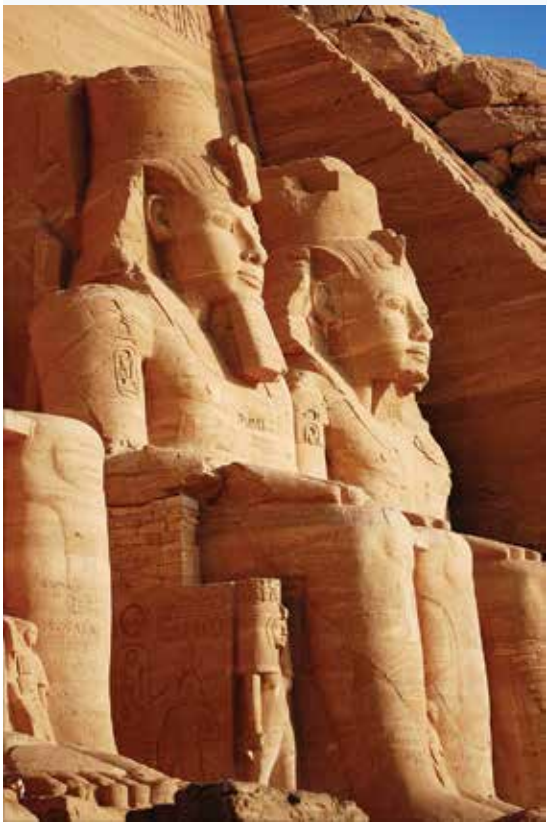
From the third year of his reign onwards, Rameses embarked on massive building projects from the north to the south of Egypt. These included:

- the creation of a new capital city called Pi-Rameses, in the Nile delta
- the Ramesseum, his memorial temple

- the completion of the hypostyle hall at Karnak, begun by his grandfather Ramses I and continued under his father, Seti I
- the temple complex carved from the cliffs at Abu Simbel
- many existing buildings that he enlarged and redecorated with new statues, paintings and inscriptions to himself.

Builders created more monuments in Egypt for Rameses than were created for any other pharaoh. They are of huge size and grand style and their survival has made his name known to generations of people who have come after him.

SOURCE 1 Two of the four sculptures of Rameses II at the entry to his temple at Abu Simbel



SOURCE 2 Photo showing the columns of the Great Hypostyle Hall in the Temple of Amun-Re at Karnak

2a.10.3 Military skills

Rameses II ruled Egypt during a time when it still controlled many areas beyond its own borders, and he often had to fight enemies who were trying to take Egypt's lands.

The Battle of Qadesh in Syria (see subtopic 2a.11) was one of the main battles Rameses II fought against Egypt's enemy, the Hittites. The battle took place in 1274 BCE. Both sides claimed victory, but in reality neither side won decisively either then or in the nearly seventeen years of warfare that followed.

Rameses II eventually came to a peace agreement with the Hittite leader Hattusilis III. This was the first known peace treaty in history.

2a.10.4 Rameses' significance

Rameses saw himself as the protector of his people, and during his reign he continued the 'golden age' of Egypt's New Kingdom period. He expanded Egypt's territory, brought prosperity to his people and gave them the certainty of law and order in their society.

Some historians consider Ramses II to have been a 'show-off' who was fond of self promotion. As well as organising the building of many great monuments to himself, Rameses II had his name added to many of those created to honour the leaders who had come before him. At the same time, the Egyptian people seem to have liked him as their ruler. He was a good manager and under his rule Egypt increased its wealth. In making a treaty with the Hittites in 1258 BCE, he ensured Egypt a long period of peace. Thirty years into his reign Rameses celebrated the Sed Festival, a festival that few pharaohs achieved. It celebrated his long reign and supposedly renewed his strength and made him a god.

However, Rameses' reign had burdened his country. Grand building programs weakened the Egyptian economy. From the end of the New Kingdom period, Egypt was losing its power and wealth and its pharaohs were losing their authority.

2a.10.5 Rameses' mummy

In 1976, the Egyptian government allowed Rameses II's mummy to travel from Cairo to Paris for examination and exhibition. It gave Rameses II a passport listing his profession as 'King (deceased)'. The French president and a military honour guard met the plane on its arrival.

An X-ray of Rameses II's mummy revealed a piece of timber in his neck keeping his head in place. Experts hypothesise that someone had to insert this after Rameses' head fell off during the mummification process. The body had to be preserved intact for the soul to recognise and rejoin it on the journey to the afterlife. The examination of Rameses' mummy in Paris found that he spent the final years of his life in poor health, hunched over and suffering from arthritis. His mummy is now displayed in the Cairo Museum.

SOURCE 3 Rameses' mummy, now displayed in the Cairo Museum

2a.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Why do you think Rameses II gained the title 'the Great'? Answer in a paragraph of 8–10 lines.
2. What questions would you expect historians to ask to investigate their views of Rameses as a 'show-off' and 'self-promoter'?

Develop source skills

3. In what ways are **SOURCES 1** and **2** useful to our understanding of Rameses II?

2a.11 Contact, trade and warfare

2a.11.1 Migration

Ancient Egyptians' contact with peoples beyond their borders came through migration, trade, war and invasion. All of these allowed opportunities for new learning and the exchange of ideas and goods.

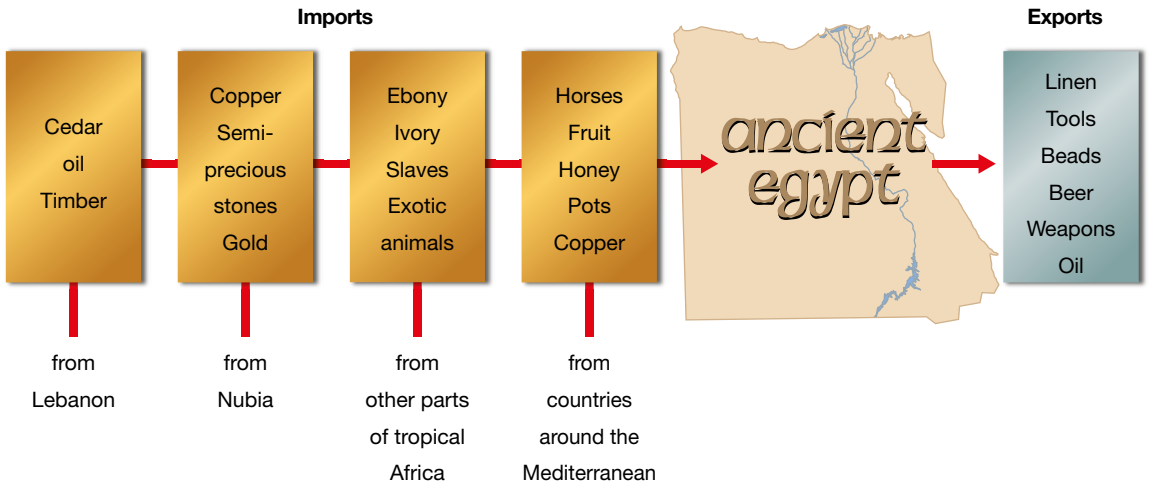
Migrants from Sumer to Egypt brought ideas for writing and also for using wheels on vehicles. The most important ideas the two cultures shared were those about digging canals and creating dykes. In Egypt, this meant that farmers could redirect the Nile's floodwaters to land beyond the area that experienced the immediate effects of the flood. The **shaduf**, an important tool for moving water, also came from Sumer.

SOURCE 1 A shaduf in use at a modern-day historical village near Cairo

2a.11.2 Trade

Much of Egypt's contact with other nations came through trading expeditions to Sinai and Lebanon, and to places along the Red Sea, as far away as Punt (Somalia) and the area we call Ethiopia. The Egyptians traded extra wheat, barley and flax, rope and papyrus. In return, they brought in a wide range of goods, including honey and cedar oil for use in embalming; trees to provide incense used in religious ceremonies; copper, silver, ivory and semi-precious stones; ostrich eggs and feathers; and timber, weaponry and slaves.

SOURCE 2 Diagram showing ancient Egypt's trading partners, imports and exports



Trade with Punt

One important achievement of the female pharaoh Hatshepsut (c.1501–1483 BCE) was to encourage trade with other areas of Africa. About one-third of the way through her reign, she sent a trading expedition to Punt on Africa's east coast. It sailed the length of the Red Sea and celebrated its arrival in Punt with a feast shared with the local chief and his wife. This voyage is recorded on the walls of Hatshepsut's temple at Deir el Bahri.

The trading that followed gave the Egyptians the opportunity to swap rings and beads for ivory and gold; fragrances such as myrrh; rare timbers such as ebony; and various forms of eye cosmetics. The traders also brought back apes, greyhounds, monkeys, leopard skins and slaves.

Few people could trade and travel outside Egypt's borders. Poor Egyptians could not afford the carts, horses or camels needed for long-distance travel. They travelled by donkey or on foot along the poor roads leading to the local market. For them, most contact with the outside world came through contact with merchants selling goods at village markets, through the influence of migrants and as a result of invasion.

SOURCE 3 An ancient Egyptian bracelet. The symbol it depicts is the *udjat*, which people believed offered protection from harm.

2a.11.3 War, expansion and invasion

The Old Kingdom

The Old Kingdom pharaohs established strong central government. They extended their influence beyond Egypt's borders through extensive and profitable trade with Nubia, Egypt's southern neighbour. Towards the end of the Old Kingdom, Egypt began military campaigns into Libya.

After the **civil war** (war between opposing groups within the same country) of the First Intermediate period, pharaoh Mentuhotep II reunited Egypt and began the Middle Kingdom period.

The Middle Kingdom

From the time of pharaoh Amenemhet I, c.1990 BCE, Egypt began to reassert its power. It expanded its borders into northern Nubia as far as the second cataract (see **Source 1** in subtopic 2a.3). By establishing forts along the Nile further south of this, it increased its control of trade with the rest of Africa.

Despite this invasion, the Egyptians had little contact with the Nubians, and relations between the two groups were peaceful. This was partly because Egypt allowed Nubians to serve in minor roles in the forces that protected Egypt's forts and to maintain their control of the resources in the desert areas adjoining them. Over time, the Nubians began to adopt many of Egypt's religious and cultural practices.

Egypt's wealth and good supply of natural resources made it a target for countries wanting to control Egypt's riches. Its desert areas and sea borders gave it some natural protection from invasion. Then, around 1650 BCE the Hyksos migrated into and gained control of the Nile delta.

The Hyksos

The invasion of the Hyksos led to instability of the Second Intermediate period. Egyptians continued to rule from Thebes. Hyksos rulers governed Egypt's north from their capital at Avaris.

The Hyksos had better weapons than the Egyptians. The Egyptians fought with axes, bows and arrows, daggers, slings and spears, but the Hyksos wore armour, rode on horses and in chariots and fought with curved swords. The Hyksos invasion forced the Egyptians to improve their military tactics and their weaponry. Pharaoh Ahmose I's victory over the Hyksos marked the beginning of the New Kingdom era.

The New Kingdom: a 'golden age'

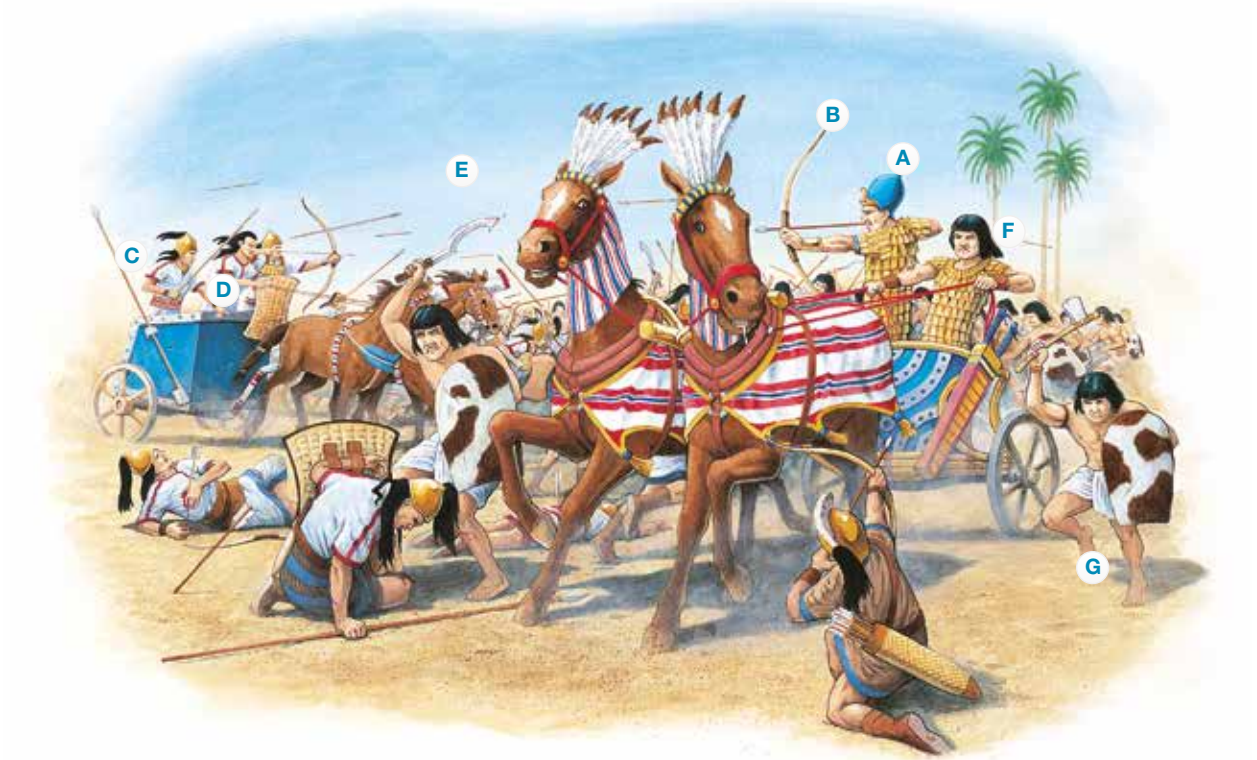
The New Kingdom was Egypt's 'golden age' — a time of magnificent art and architectural, political and economic achievements. Egypt was the most important country in the Western Asian and Mediterranean worlds. The military campaigns of pharaohs Thutmose I, Thutmose II, Hatshepsut, Thutmose III, Seti I

and Rameses II created an empire that extended into Palestine, southern Nubia and parts of Syria, and developed and extended Egypt's trading relationships.

The Battle of Qadesh

The Battle of Qadesh, c.1274 BCE, was a huge chariot battle between Rameses II's army and the troops of the Hittite king Muwatallis II. It became famous because, after claiming victory, Rameses II had sculptors carve versions of the event onto monuments at Abydos, Karnak, Luxor and Abu Simbel. The Hittites also claimed victory.

SOURCE 4 A twenty-first-century artist's depiction of a scene from the Battle of Qadesh



- **A** Pharaoh Rameses II wearing the Khepresh war crown, a wrist protector and armour
- **B** Composite bow, accurate to about 270 m
- **C** A Hittite three-man chariot, with one man with a bow, one with a shield and one with a lance over 2 m long
- **D** Hittite charioteer has shield attached to forearm to deflect enemy arrows
- **E** Khopesh sword, used by experienced soldiers
- **F** Egyptian charioteer
- **G** Egyptian foot soldier with axe

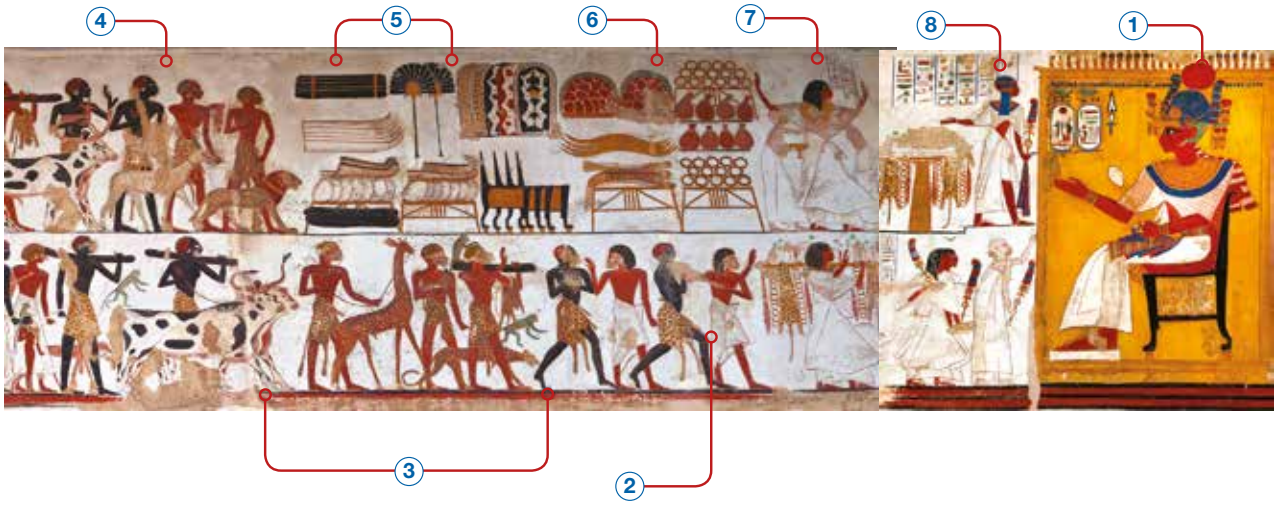
Egypt's decline

From the eighth century BCE onward, Egypt fell under the control of Nubians, Assyrians and Persians, with only brief periods of Egyptian control in between. Alexander the Great's Macedonian Greeks conquered Egypt in 332 BCE. This victory began the reign of the Ptolemies, the Greek rulers who were Egypt's last pharaohs.

2a.11.4 Skill builder: Locating information in a source and identifying its meaning

Looking at **SOURCE 5**, you should be able to identify the pharaoh and also the Nubians. The annotations provide you with specialist knowledge of the meanings of some of the gestures used in Egyptian art, and a frame-by-frame description of what is happening.

SOURCE 5 Plaster cast of a wall relief from a small temple at Beit el Wali in Nubia. The image shows Nubians bringing gifts to the pharaoh Rameses II after Egypt's victory in the battle of Beit el Wali. Nubia's governor built the temple in honour of Rameses II.



1. The pharaoh Rameses II with the symbols of his authority. One arm rests on his lap, a pose indicating that he is waiting to receive offerings from the defeated Nubians.
2. The vizier extends his arm in greeting to the pharaoh.
3. Nubians bring gifts of a gazelle, a giraffe, a lion and a pair of oxen.
4. Nubian soldiers give up their weapons to indicate that they accept their defeat and will not fight again.
5. Ivory, ebony wood, and fans made of ostrich feathers show the benefits that Egypt will gain from this victory.
6. Tables piled high with goods are another sign of the benefits Egypt gains from control of Nubia.
7. Arms held out with palms facing away from the body are a sign of joy. Here, the Egyptian governor of Nubia rejoices as he receives his reward of a gold necklace.
8. One of Rameses' sons points to all the Nubian offerings.

2a.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Write a paragraph of 8–10 lines to explain how contact with other peoples affected ancient Egypt.
2. Why would historians find it useful to have different versions of the Battle of Qadesh from Rameses II's time?

Develop source skills

3. What do you think was the purpose of the artist in **SOURCE 4**? How has he/she achieved this?
4. Using **SOURCE 5** and your own knowledge, write 8–10 lines to explain its meaning. Include information on:
   (a) why the Nubians are bringing gifts to the pharaoh
   (b) the gifts they are bringing
   (c) the attitudes of people shown in the picture
   (d) the artist's purpose.

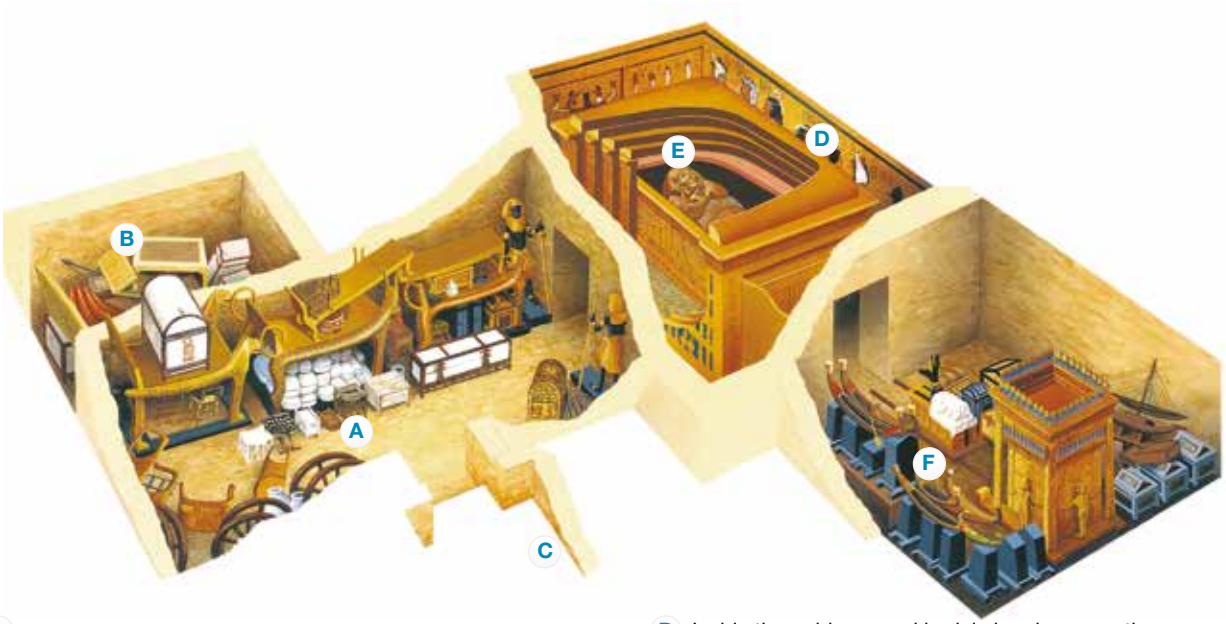
2a.12 Ancient Egypt's legacy

2a.12.1 Egypt's heritage

The ancient Egyptians were proud of their distinctive culture. They enjoyed control of a specific area of land, spoke a common language, shared religious beliefs and values and lived within a well-organised society. Egypt's culture and prosperity continued for nearly 3000 years. Today, every year, thousands of tourists come to Egypt to experience for themselves the contributions that ancient Egyptian society has made to our world cultural heritage. These include:

- monuments such as the Great Pyramid and Great Sphinx at Giza (see subtopic 2a.9) and many magnificent temples
- hieroglyphs that record the experiences and beliefs of people who lived at this time
- sculptures such as those of Rameses II at Abu Simbel (see subtopic 2a.10)
- tomb paintings and papyri that reveal key values, beliefs and practices
- treasures that show us the rich religious tradition at the heart of life in ancient Egypt — in particular, the treasures discovered in the tomb of the young pharaoh Tutankhamun.

SOURCE 1 A modern artist's illustration of the inside of Tutankhamun's tomb. It is based on the tomb itself and on the objects found within it.



A The antechamber, the first chamber Carter entered, contained about 700 pieces of furniture including stools, beds and gold couches with animal heads, chairs, a chariot (in bits) and two black and gold life-size statues either side of the entrance. There were also jars of oil, lamps, vases, musical instruments, board games and clothing.

B This side chamber contained about 600 items, including pieces of wooden furniture, baskets of food, jars of wine and oil.

C About 200 000 tonnes of rubble had to be removed from this passageway to reach Tutankhamun's tomb.

D Inside the gold-covered burial chamber were three other decorated chambers, each inside the other. The inner one was a stone sarcophagus, carved with Tutankhamun's name. Inside this were three decorated, body-shaped coffins. The inner one, made of 1100 kilograms of gold, contained Tutankhamun's mummy.

E The face and shoulders of Tutankhamun's mummy were covered with solid gold. It was decorated with blue glass and semi-precious stones.

F The treasury chamber contained the pharaoh's treasures. In it was the gold-lined shrine holding the canopic jars. Inside these jars were the pharaoh's mummified internal organs. The chamber also contained gold statues, boats, weapons, a golden throne and chests of jewellery.

The ancient Egyptians also left a legacy for future generations in their ideas and developments in measuring time (the sundial and the water clock), space (the cubit) and quantities (the deben); their observation and learning in astrology and astronomy; their medical knowledge and remedies (judged to be far in advance of other societies of the time); and technological advances such as the potter's wheel.

2a.12.2 Tutankhamun's treasure

The Egyptians buried many pharaohs with great treasures that would accompany them on their journey to the afterlife. Over the centuries, tomb robbers have stolen most of these. One tomb that was not robbed was that of the young pharaoh Tutankhamun, who died c.1323 BCE at the age of 18. Tutankhamun is one of the best known pharaohs.

The British archaeologist Howard Carter discovered Tutankhamun's tomb in the Valley of the Kings near Thebes in 1922 (see subtopic 1.4). It was made up of four chambers. These contained over 5000 objects that had been buried with the pharaoh, including a large and beautiful collection of jewellery, decorative arts and artefacts. There was also a series of coffins and a face mask, made and decorated to show the importance of Tutankhamun. Nowadays, visitors to Egypt can see much of this collection on display at the Cairo Museum. Many objects have also been shown in international exhibitions which have toured the world since the 1970s.

RETROFILE

In 2007, Tutankhamun's mummy was moved to a new climate-controlled quartzite sarcophagus to help preserve it. You can see this on display in his small tomb in the Valley of the Kings.

2a.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. What aspect of ancient Egypt's cultural legacy do you find the most interesting? Give reasons for your answer.
2. Who was Howard Carter and why was his 1922 discovery significant?

Develop source skills

3. List the types of things historians could learn from the treasures of Tutankhamun's tomb shown in **SOURCE 1**.
4. Is **SOURCE 1** a primary or secondary source for someone investigating Tutankhamun's tomb? Give reasons for your answer.

Question, research and communicate

5. Write a press release reporting the discovery of Tutankhamun's tomb and its significance. You should use the 'W' questions (who? what? when? where? why? and how?) to guide the selection of relevant information from your research. Use the 'why?' question to investigate the importance of this discovery. Choose an appropriate headline and 1922 date for your article. Present this as a word-processed or desktop-published document with text, images and captions.

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Complete this digital doc: Worksheet 2a.12 Ancient Egypt's legacy (doc-11213)

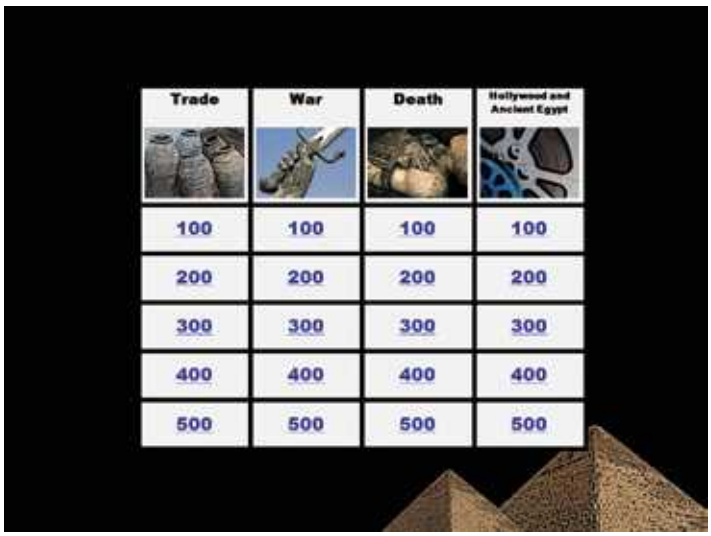
2a.13 Research project: The Ancient Egypt exhibit

2a.13.1 Scenario and task

As part of the South Australian Museum curators department, your team has been asked to design an interactive quiz for visiting middle school students (years 7–8). The museum is expanding its Ancient Egypt exhibit to include more fantastic artefacts, visuals and games. Your quiz will feature touch-screen technology and will form an integral part of the museum's display. Questions should be both text-based and image-based. There will be a number of quiz stations scattered through the exhibit.

Your team's interactive quiz will highlight four key aspects of ancient Egypt.

Your quiz will involve multiple-choice questions. The contestants win points by correctly answering questions of increasing difficulty within each category, with 100 points for the easiest questions and 500 for the most difficult. In other words, for each category you need five questions of increasing difficulty, with 20 questions in total. You can download a PowerPoint template for the game, and a sample quiz, from the Resources tab. Each member of the team is expected to contribute questions for each of the categories.



2a.13.2 Process

- Access your learnON title to watch the introductory video at the beginning of this subtopic. Then, working in small groups, choose four of the research topics listed below to investigate and create quiz questions about.
  - The impact of the river and the land on ancient Egyptian society
  - The role of the gods in ancient Egyptian society
  - Daily life in ancient Egypt
  - The social structure of ancient Egypt and the role this played in daily life
  - The ancient Egyptian pyramids – how they were built and why
  - The history of the ancient Egyptian empire – its major periods and kingdoms
  - Ancient Egyptian trade – who, what, where, why? What was its place in the ancient Egyptian world?
  - The ancient Egyptian rituals surrounding death and burial
  - The different roles and rights of men and women in ancient Egyptian society
  - The way in which ancient Egypt has been depicted in modern-day films

- Make notes about interesting facts and ideas that you discover as you go. Each group member should contribute at least three multiple-choice questions for each of the categories chosen — some easy, some moderate, some hard.
- Remember that a good multiple-choice question should have plausible 'wrong answer' options.
- Work with your group to narrow down the questions so that, for each category, there is one 100-point question, one 200-point question and so on, for 300, 400 and 500 points.
- Once the questions have been finalised, add them to the PowerPoint quiz template located in the Resources tab. You will also find a selection of images in the Resources tab that you can download and use in your PowerPoint, if you wish.
- As a group, review your final quiz and make any adjustments. Keep the team's quiz consistent: use the same font, the same style of graphics, and so on.
- When you're happy with the final product, submit your quiz to your teacher for assessment and to be played by the rest of the class!

learnon RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

2a.14 Review

2a.14.1 Review

KEY TERMS

afterlife life after death
canopic jars pottery jars used to store the intestines, liver, lungs and stomach of the preserved body
chronological order (chronology) the order in which events happened, from the earliest to the most recent
civil war war between opposing groups within the same country
delta the area where a river splits into separate streams before flowing into the sea
dyke a wall or mound of earth built to hold back the waters of a river
dynasty the period of time during which one family controls government (usually over several generations); the members of that family
embalming the use of spices and salts to preserve a dead body
fresco painting on wet lime plaster walls or ceiling
hypostyle hall hall with a roof supported by columns, as in an Egyptian temple
mummification the preservation of bodies by drying them, packing them with minerals and wrapping them in linen cloths
natron a mineral used to preserve bodies
nomarch governor of a region of ancient Egypt
nomes the forty-two regions of ancient Egypt
papyrus a plant made into flattened strips on which to write
pylon the massive gateway entrance of an Egyptian temple
scribe a person trained in language and writing skills, employed to make written records

shaduf irrigation device used to lift water from the river
sluice a channel in which the flow of water is controlled by a gate or some other device
ushabti dolls depicting servants, who would supposedly do any work that the god Osiris might ask the dead person to do in the afterlife
vizier the chief judge and most senior official under the Egyptian pharaoh

2a.14 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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2a.14 Activity 1: Check your understanding
2a.14 Activity 2: Practise your historical skills
2a.14 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Test your understanding of ancient Egypt's chronology and the significant periods, events and people within it. Working in a group of two or three people, pool your knowledge and ideas in response to the following instructions (and find out the right answer if you are not sure).
   (a) Match the names of Egypt's time periods to the following dates:
   - c.3050–2686 BCE
   - c.2686–2181 BCE
   - c.2181–2055 BCE
   - c.2055–1650 BCE
   - c.1650–1570 BCE
   - c.1570–1070 BCE
   - c.1070–750 BCE
   - c.750–332 BCE.

   (b) Create two lists: one of important people and one of important events in ancient Egyptian society. Number the items in each list, giving the lowest number to the one furthest away in time and the highest number to the one closest to us in time.
   (c) Which person/event do you think was the most important in ancient Egyptian society? Give reasons for your answer.
   (d) Follow the instructions below to create a vertical timeline to record your information.
   - Close to your margin, draw a vertical column 1 centimetre wide and 16 centimetres long.
   - On the right-hand side of the column, put markers at 2-centimetre intervals from the top down.
   - Put the date 3200 BCE next to the top marker and the date 500 CE against the bottom marker.
   - At the second marker from the bottom, write in BCE and underneath this write CE.
   - Write 500 at the marker above this and mark off the remainder of your column at 500-year intervals.
   - Draw arrowheads at either end of your column to show that time existed before and continued after the dates shown.
   - Using your markers as a guide, draw lines across the column to show the beginning and end of each main time period. Write the names of each period in the column and use a different colour for each section.
   - At appropriate places on your timeline, mark in your chosen events and people.
   - Come up with a symbol to mark the one you think is most important.
2. Select and record the best answer to complete each of the following statements.
   (a) The word used to describe a family of rulers is a:
   [i] pyramid [ii] pharaoh [iii] dynasty.
   (b) The device used to measure the height of the Nile's flood was:
   [i] papyrus [ii] a nilometer [iii] a cataract.

(c) The area near the mouth of a river is its:
[i] ankh [ii] silt [iii] delta.

(d) An Egyptian process of preserving bodies was:
[i] embalming [ii] mummy [iii] natron.

(e) The person who was responsible for day-to-day government in one of the regions of ancient Egypt was called the:
[i] nome [ii] nilometer [iii] nomarch.

Analysis and use of sources

3. List between five and ten different types of sources that have helped you learn about Ancient Egyptian society. Explain which are primary sources and which are secondary sources for someone studying this topic. Choose one primary and one secondary source from your list and explain the author's/artist's purpose in creating it.
4. Use your knowledge of Egyptian symbols to explain the signs that indicate that the person shown in **SOURCE 1** held the position of pharaoh.
5. List three topics for which **SOURCE 2** could provide useful information. For example, the source provides useful information on 'games played in ancient Egypt'.

SOURCE 1 The image of the pharaoh Tutankhamun as shown on one of the three coffins used for his burial

Perspectives and interpretations

6. What different interpretations have historians put forward regarding Rameses II?

Empathetic understanding

7. **SOURCE 5** in subtopic 2a.11 shows the Nubians paying homage to Rameses II after their defeat at Beit el Wali. Why are they doing this and how might they feel about it?

Research

8. What do potential tourists to Egypt want to know about its cultural heritage? List the questions they might ask. Use these questions to devise a tourist brochure encouraging people to visit Egypt and see its contribution to our world cultural heritage. Your brochure should include information about ten places worth visiting and pictures to convince your audience of the value of your recommendations.

Explanation and communication

9. Investigate the financial and environmental problems that threaten the conservation of one or more of Egypt's heritage sites. Write a report describing these problems and explaining what needs to be done to maintain the site(s) for future generations. Include specific suggestions for how Egypt's cultural heritage can best be preserved.
10. *A group task*

From the list below, each group should choose a different person or event. Research and present a five-minute audiovisual presentation about your choice.

- The battle of Qadesh
- Hatshepsut
- Ramesses II
- Tutankhamun
- Nefertari
- The Hyksos invasion

SOURCE 2 An ancient Egyptian tombpainting showing Queen Nefertari playing the board game *senet*

TOPIC 2b
Ancient Greece

2b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The physical features of the ancient society and how they influenced the civilisation that developed there **2b.3**
- Roles of key groups in the ancient society, including the influence of law and religion **2b.4, 2b.5, 2b.6**
- The significant beliefs, values and practices of the ancient society, with a particular emphasis on ONE of the following areas: warfare, or death and funerary customs **2b.4, 2b.5, 2b.6, 2b.8**
- Contacts and conflicts within and/or with other societies, resulting in developments such as the conquest of other lands, the expansion of trade, and peace treaties **2b.2, 2b.3, 2b.6, 2b.7**
- The role of a significant individual in the ancient Mediterranean world such as Hatshepsut, Rameses II, Pericles, Julius Caesar or Augustus **2b.10**

2b.1.1 Introduction

The Ancient Greeks have left us a lasting legacy, particularly from the sixth and fifth centuries BCE. The contributions of Athens, the most famous Greek city, in areas such as politics, sport, art, literature and science still inspire people today. The fifth century was also marked by the Greeks defending themselves against two Persian invasions. This was followed by a long drawn-out war, the Peloponnesian War, between two major city-states — Athens and Sparta.

Both Athens and Sparta were seriously weakened by this war, and it was Alexander the Great, from the northern state of Macedonia, who dominated Greece and spread Greek influence and culture though the known world. This is called the Hellenistic period.

SOURCE 1 A modern-day lighting of the Olympic flame at the ancient site of Olympia

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Watch this eLesson: Sources: Ancient Greece (eles-1091)

Starter questions

1. See what you already know about Ancient Greece. Match each word or phrase in the left column with its most appropriate ending or answer from the options provided in the right column.

(a) Olympic	Zeus
(b) Battle of	The Great
(c) Home of the gods	Games
(d) Theorem of	Troy
(e) Wooden Horse of	Marathon
(f) The chief Greek god	Pythagoras
(g) Alexander	Mount Olympus

2. Name three movies set in Ancient Greece.
3. In what ways do you think immigrants from Greece have influenced Australia?
4. What do you think *democracy* means?

2b.2 Chronology

2b.2.1 Archaic Greece

There are no written records for Greek history until about 800 BCE; evidence for earlier periods comes from archaeology and from stories written down later such as the *Iliad* (the story of the war with Troy). The arrival of the Mycenaeans in southern Greece around 1600 BCE was part of a series of migrations of Greek-speaking people from central Asia that took place between c.3000 and 1500 BCE. These brought the Greeks to the Mediterranean, where they came into contact with and learned from civilisations that had already existed for hundreds of years — the Phoenicians, Egyptians and Cretans (see subtopic 2b.3). From these peoples the Greeks acquired their written language and knowledge of shipbuilding and seafaring.

The Mycenaean civilisation had collapsed by c.1150 BCE, and a period of decline called the Dark Ages followed until around 800 BCE. From 800 to 600 BCE was a period of transition, known as the Archaic period. Rule by kings was replaced by aristocratic rule, and bronze weapons and tools were replaced by those made from iron. The population of Greece increased, and some of the Greek city-states set up colonies around the Mediterranean. The colonies were places to settle people as well as sources of grain for the mainland.

Greek communities were isolated from each other by mountain ranges that went down to the sea and by the sea itself. Each Greek city-state developed its own form of government, with differing views on what it meant to be a 'citizen'. At the same time they celebrated what they had in common: they joined in pan-Hellenic festivals such as the Olympic Games (see subtopic 2b.9) and considered particular religious sites to be of great importance, such as the Oracle in Delphi, and Mount Olympus, the home of their gods.

Athens and Sparta

The two Greek city-states we have most evidence for are Athens and Sparta. By 500 BCE, every adult male Athenian had a say in how Athens was governed; the word 'democracy' comes from the Greek word *demokratía* meaning 'rule by the people'. Literature, sculpture and architecture flourished.

Sparta, on the other hand, was a military aristocracy. Sparta did not set up colonies like other Greek states. Instead, it conquered the neighbouring state of Messenia. The Spartans needed a strong army to keep the Messenians under control.

A century of warfare

Wars with Persia 490–479 BCE

A Persian army invaded Greece in 490 BCE, but after a defeat at Marathon the Persians retreated. However, ten years later they returned with a combined land and sea attack. The Greek states came together to fight their common enemy. The Greeks suffered losses but finally defeated the Persians (see subtopic 2b.6 for more detail).

The Peloponnesian War

Much of Athens had been destroyed by the Persians, but the Athenians took the opportunity to rebuild their city with even more magnificent buildings. They formed alliances with other Greek city-states to prepare for any new attack by Persia. Over time, Athens came to dominate these allied states.

Other Greek city-states, led by Sparta, became concerned about the increasing power of Athens. A dispute between Athens and Corinth led to a war between Athens and her allies and a group of states led by Sparta. The war lasted from 431 BCE to 404 BCE.

The Hellenistic period

Both Athens and Sparta were seriously weakened by the Peloponnesian War, and dominance in the region passed to states further north — first Thebes and then Macedonia. Under Alexander the Great, the Greeks came to rule over a vast empire stretching east to Afghanistan and south to Egypt. However, Rome was now developing as a powerful influence in the Mediterranean, and in 146 BCE Greece became part of the Roman Empire.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Persian Wars**
- **Peloponnesian Wars**
- **Alexander the Great**
- **Hellenistic world**

2b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

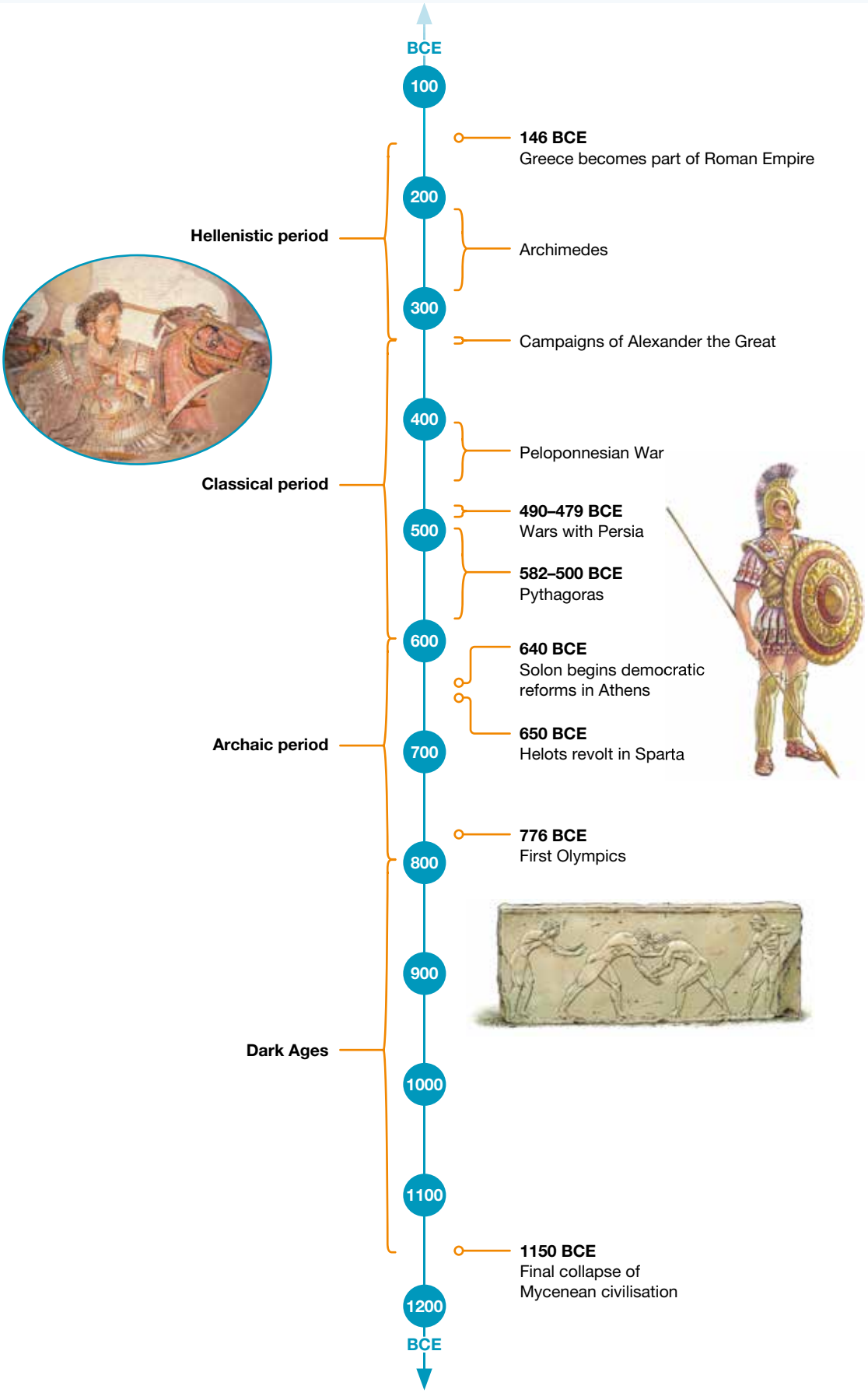
Check knowledge and understanding

1. What event marked what has been called the Dark Ages?
2. What were two ways in which the Greeks celebrated what they had in common?
3. Which empire did the Greeks have to defend themselves against in the early fifth century?
4. Why did Sparta go to war with Athens?

Develop source skills

5. Carefully study **SOURCE 1**. What evidence does this provide about:
   (a) whether it was a time of peace or war (b) the level of technology at this time?

SOURCE 1 Timeline showing the main dates and periods in the chronology of ancient Greece



2b.3 Geographical setting

2b.3.1 Geography

The ancient Greek world consisted of mainland Greece, the islands of the Aegean and the coastal strip of modern Turkey. The mainland consists of two sections joined by a thin strip of land called the Isthmus of Corinth (see **Source 1**). The southern section is known as the **Peloponnese**.

SOURCE 1 Map of ancient Greece showing the main settlements, regions and city-states

Source: Map drawn by Spatial Vision.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Development of Greece**

Greece is largely a mountainous country. Most Greeks lived either on narrow strips of land along the coast, with each settlement separated by mountain ridges coming down to the sea, or on the many islands in the Aegean and Ionian seas. It was actually easier to travel from one mainland area to another by boat rather than by road.

Each of the separate settlements became an independent, self-governing city-state, known as a **polis** — a city and the surrounding countryside. Our word *politics* comes from the activities that took place in governing these city-states.

2b.3.2 Climate and resources

The climate of southern Greece is similar to that of southern Australia and places such as Adelaide. The summers are hot and dry and the winters are mild. The people of ancient Greece could spend most of their time outdoors. This made possible some of the special features of Greek states, such as open-air theatres, regular public assemblies and philosophical discussions in the marketplace.

Due to the mountainous terrain and the limestone soil, wheat did not grow well, so grain for bread had to be imported. The main domestic animals were goats, because they could live on the slopes of steep hills and feed off the scrub. Beef was usually eaten only when an animal was sacrificed in a religious ceremony. The main crops were grapes and olives; cheese was made from goats' milk

2b.3.3 Trade and contacts

As the population increased around 600 BCE, food had to be imported from places such as Egypt, southern Italy and the Black Sea. New colonies (overseas settlements) were established and trade developed between these colonies and the mainland. Products imported by states such as Corinth and Athens included grain, wool, timber for building ships, iron for making armour, and slaves.

Greek states exported olive oil, wine, and fine products such as pottery. This also brought the Greeks into contact with older civilisations in the region, such as the Phoenicians and Egyptians (see **Source 2**). Letters of the Greek alphabet were based on those of the Phoenicians.

SOURCE 2 Early civilisations and trade in the Mediterranean, 1500–600 BCE

SOURCE 3 The ancient historian Thucydides, writing in about 400 BCE, explains why the city-state of Corinth was an important trade centre.

The communications between those who lived inside and those who lived outside the Peloponnese had to pass through Corinthian territory. So Corinth grew to power by her riches, as is shown by the adjective *wealthy* which is given to her by the ancient poets. And when the Greeks began to take more to seafaring, the Corinthians acquired a fleet, put down piracy, and, being able to provide trading facilities on both the land and the sea routes, made their city powerful from the revenues which came to it by both these ways.

From Rex Warner (translator), *Thucydides: History of the Peloponnesian War*, Penguin Classics, London, 1954.

2b.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Consider the main foods making up the Greek diet.
   (a) Which foods were obtained locally?
   (b) Which foods had to be imported?
2. What features of the Greek climate were important in encouraging the development of aspects of Greek civilisation such as theatre and philosophy?
3. Why was transport by sea so important to the Greeks?

Develop source skills

4. Using **SOURCE 1**, explain why Athens and Corinth would have been more involved in trade with Greek colonies overseas than with Sparta.
5. Using **SOURCES 1** and **3**, explain why trade particularly benefited the city-state of Corinth.
6. How has the geography of Greece influenced Greek civilisation? Using the questions below as a guide, write a few hundred words on how Greece's geography influenced its development.
   Mountains: How did the mountains affect travel, communication and government?
   Lack of farmland: What did the lack of farmland mean for the Greeks? How did colonies help solve the problems? What crops were grown?
   Location: What was traded? With whom? Why?
   Climate: What crops and fruit were grown?
   Distance from water: How was the sea used for defence, transport and as a source of food?

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Complete this digital doc: Worksheet 2b.3 Getting to know Greece (doc-11216)

2b.4 Politics and society

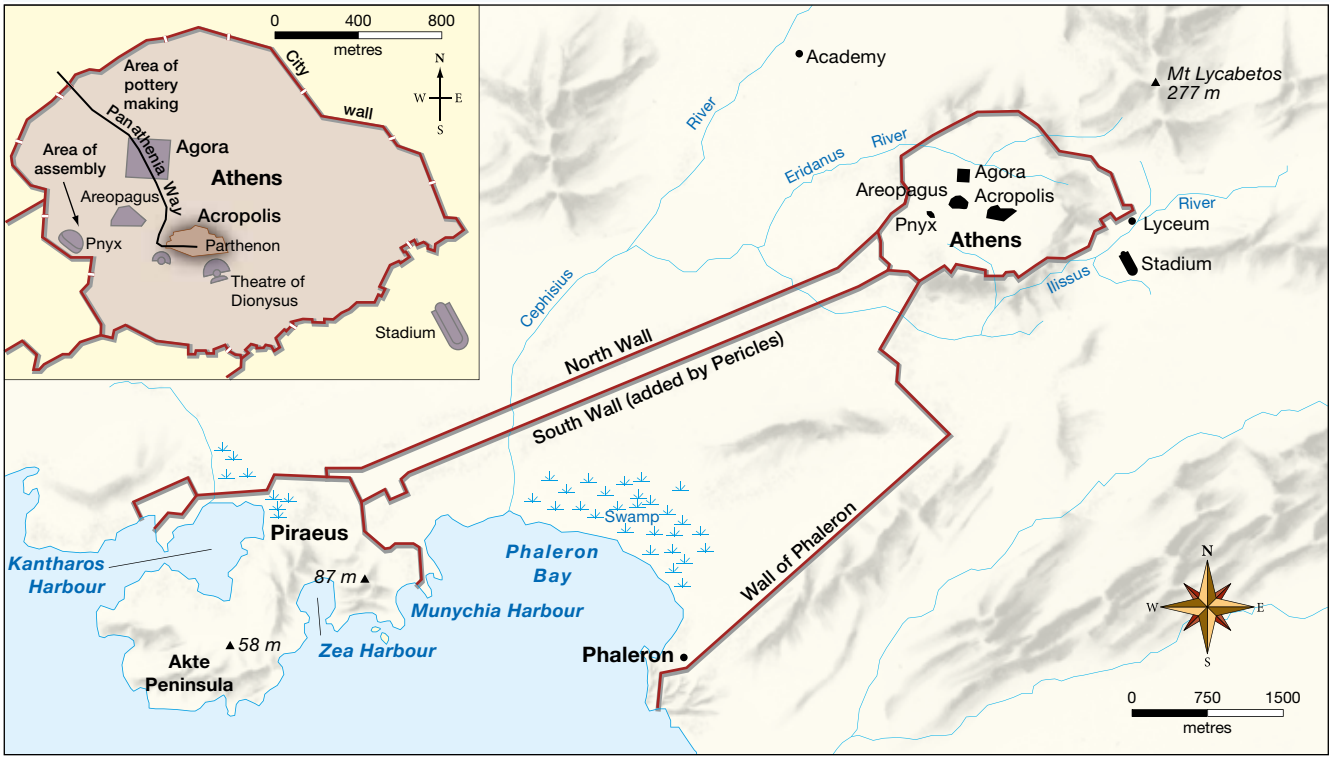
2b.4.1 Two city-states

By the fifth century BCE, two Greek city-states, Athens and Sparta, had developed two quite different political systems. This was largely a response to their different geographical settings and histories.

2b.4.2 Athens

Athens was the city in the centre of the state of Attica. Attica was a triangular region pointing into the Aegean Sea and was about 60 kilometres wide at its widest point.

SOURCE 1 A map showing ancient Athens and its harbours, c.500 BCE



Around 800 BCE, Attica was primarily an agricultural state but, as the population grew, grain had to be imported. This encouraged the development of goods for export, such as olive oil and fine pottery. These exports and the silver mines in the south-east corner of Attica helped make the Athenians fairly rich.

The change in the economy also led to social changes. At first Attica was ruled by a few aristocrats but under leaders such as Solon (c.640–559 BCE), Peisistratus (600–527 BCE) and Kleisthenes (570–508 BCE) it developed into a **democracy**. However, in reality less than half the adult population could take part in the government.

To be an Athenian **citizen** with the right to vote, you had to be a free adult male, born in Attica. This excluded women, *metics* (foreign traders working and living in Athens) and slaves.

The majority of people lived in the countryside around Athens — either on the coast, in the hills or on the plains — and worked as farmers; but whether they lived in the countryside or in the city itself, adult males were still considered Athenian citizens.

Political and legal structures

The word *democracy* comes from two Greek words: *demos*, meaning 'people', and *kratia*, meaning 'rule'. There were three ways in which all Athenian citizens — free adult males — could take part in the governing of Attica:

- through the **Ecclesia** (or assembly)
- through the **Boule** (or council)
- at the law courts.

The Ecclesia

The Ecclesia was the most important decision-making body in Athens, and every citizen aged over 18 years was able to participate and vote. The Ecclesia met in the south-east of Athens and gathered around the *pnyx*, a raised platform from which people spoke to the assembly. It met three or four times every 36 days, and decisions made here became the laws of Athens. Those who could speak loudly and clearly were the ones most likely to be able to get their views heard.

SOURCE 2 A photograph of the Athenian Acropolis. The Parthenon is in the centre.

The Boule

The Boule was made up of 500 Athenian citizens who met every day except public holidays. Meetings were held in a building called the *Bouleuterion* on the western side of the **Agora**. Fifty citizens from each of the ten tribes were chosen by lot each year. The Boule's functions were to prepare matters to be discussed at the Ecclesia and to look after the day-to-day running of the city. Citizens were paid for their attendance, so even the poorer citizens were able to take part. Every day a different one of its members would become chairman and, if the Ecclesia met on that day, that person would also chair the Ecclesia.

SOURCE 3 The pnyx, the platform from which Athenians spoke to the Ecclesia

The law courts

The law courts were also to the south of the Agora. Every Athenian citizen had the right to be on the jury. To make it possible for even the poorest man to attend, each juror was paid about one-third of a skilled labourer's wage for jury duty. A device called a *kleroterion* was used to select jurors. Names of jurors were placed in rows, and rows for jury choice were chosen at random. Juries were usually quite large in order to make it more difficult to bribe jurors. In addition, juries were always of an odd number to prevent the yes and no votes being equal. Some juries could be as large as 5001 men.

There were no judges or lawyers. The accused would make a speech in his own defence and the court would vote; a simple majority vote was all that was needed to convict. The next stage would be

SOURCE 4 A nineteenth-century portrayal of an Athenian assembly (Von Fulz 1805–1877)

to decide on the penalty. Both the prosecutor and the accused would have a chance to propose a suitable punishment and the court would vote a second time on this.

For serious cases such as murder, a special court would meet on another hill called the *Areopagus* (see **Source 1** for its location).

SOURCE 5 A famous speech said to have been made by Pericles in 431 BCE describing Athenian democracy

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No-one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people's feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect . . .

From Rex Warner (translator), *Thucydides: History of the Peloponnesian War*, Penguin Classics, London, 1954.

2b.4.3 Sparta

Sparta was a city-state set up in the rich Eurotas River valley in Laconia in the Peloponnese (see the map of Greece in subtopic 2b.3). It was the largest state in Greece, having around 8000 square kilometres compared with Attica's 2500. Sparta had fertile agricultural soil, it was rich in iron ore, and it was protected by some of the highest mountains in Greece.

SOURCE 6 Ruins of ancient Sparta with the modern city in the background, in the valley of the Eurotas River

Social and political structure

Early Spartans were not much different in outlook and social organisation from other Greek-speaking people at the time. They were enthusiastic about poetry and art, enjoyed dancing at religious festivals and produced a distinctive style of pottery.

However, this changed when the Spartans conquered the neighbouring state of Messenia for its rich agricultural land. Instead of importing slaves, which Athens did, the Spartans forced the conquered Messenians, called **helots**, to work the land. When the helots revolted against Spartan rule around 650 BCE, the Spartans feared for their survival. The rebellion was eventually crushed, but the Spartans were determined not to allow it to happen again. They made changes in their social and political organisation, creating a society that was unique in Greece.

Helots were at the bottom of Sparta's social structure. Above these, but still not citizens, were the **perioeci**, meaning 'those who lived outside' the city of Sparta and were engaged in trade and manufacture.

Three factors help to explain the unique nature of Spartan society among the Greeks:

- The need to keep control of the helots resulted in the need for strong military training.
- Laconia, with its rich resources, did not need to become involved in trade to the extent of other Greek states. This also meant they were less open to outside ideas.
- A man's whole life could be devoted to military service, because the helots worked the land and the perioeci were involved in trade and manufacturing.

Individual citizens did not have as much power in Sparta as they did in Athens. Sparta still had monarchs; there were two kings, so that one could stay at home while the other was at war. However, most of the power was in the hands of five *ephors*, who were elected each year by an assembly of male citizens. There was also an advisory Council of Elders, made up of the two kings and 28 citizens over the age of sixty.

2b.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What were two things that made Athens wealthy?
2. Why were Athenian citizens paid to be on juries?
3. Copy the following table and fill in the details for each of the three organisations in Athenian democracy.

Organisation	Composition	How it functioned and contributed to democracy
Boule		
Ecclesia		
Courts		

4. What were three reasons for Sparta being less likely than Athens to move towards democracy?
5. Why did Sparta have two kings?
6. Who were the most powerful figures in Sparta and how were they chosen?

Develop source skills

7. **SOURCE 3** is a photo of the pnyx as it has been preserved today, while **SOURCE 4** is an imagined view of an assembly.
   (a) What features are common to both sources?
   (b) Compare the position of the Acropolis in **SOURCE 4** with the position shown in the **SOURCE 1** map. Do you think the artist has placed it in its correct position or just included it for effect?
8. Study **SOURCE 6**, then refer to the text and your answer to question 4. What features of Sparta may have isolated it from influences for change towards a democracy?

Explanation and communication

9. In the record of the speech of Pericles (**SOURCE 5**), many features that a citizen would expect in an ideal democracy are mentioned.
   Choose three of these features and in each case:
   (a) describe how this right was guaranteed in Athens
   (b) describe ways in which these same rights are protected in our society today.

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Complete this digital doc: Worksheet 2b.4 Acting up in ancient Greece (doc-11217)

2b.5 Everyday life

2b.5.1 Athens

Most of our evidence for ancient Greek housing comes from excavations in Athens. Houses were fairly simple, as people spent much of their time outdoors and the rich were expected to spend their money on religious festivals or providing ships for the navy.

Houses were made of sun-dried bricks, with wooden supports for verandahs, staircases and roofs. Both rich and poor citizens lived in similar houses, which differed mainly in size. The house of a wealthy citizen could have two storeys and a central courtyard, with rooms on each side. Women's quarters were separated from the men's area, and no male visitor dared to enter the women's quarters.

SOURCE 1 An artist's impression of the house of a wealthy Athenian around the fifth century BCE

A Men's quarters are separated from the women's

B Women's quarters with looms for weaving cloth

C Kitchen with hearth (fireplace) for cooking

D Living/dining area where men entertained their friends.

E Walls were either bare or decorated with simple friezes.

F Clay or terracotta tiles were used on roofs

G A statue known as a herm represented the god Hermes, who guarded the home.

H Chests were used for storage

Food

The main types of food eaten by the ancient Greeks were eggs, fish, vegetables, goat's milk, cheese and fruit. In Greece's warm climate, fruit such as mulberries, apples, figs, dates, grapes, olives and lemons were plentiful. Salads were made from a variety of vegetables such as onions, beans and cabbages. Olive oil was used for the salads and for cooking.

Although meat wasn't a large part of the diet, an animal would be sacrificed on an altar in the courtyard on special occasions such as religious festivals or at family events such as weddings.

Breakfast would be bread and wine, and lunch would consist of bread, olives and cheese. Dinner was a hot meal of, perhaps, soup, fish, vegetables, cake and fruit. Wealthy men often ate dinner with each other, rather than with their wives and families.

Cooking was sometimes done on a raised hearth (fireplace) in the courtyard. Water was heated and soup and vegetables were cooked in large wide-mouthed jugs. Roasting was done in small clay ovens.

Festivals

Festivals played a very important role in giving a pattern to the Athenian year. The year began in midsummer, corresponding to mid July, and hardly a month passed without one or two major festivals. Festivals could last several days. Each had its own set of procedures to be followed, and almost all had three elements:

- animal sacrifices followed by a banquet to eat the meat
- processions
- competitions involving plays or athletic events.

The Agora

The Agora was an open, tree-lined square surrounded by public buildings. It was both a commercial and political centre. Athenian men spent much of their day in the Agora, where a great variety of activities took place. People could buy a wide range of goods. Women looked after the affairs of the home and usually did not go to public places such as the Agora. Instead, they sent their slaves to do the shopping.

Shoppers could buy oil lamps and hire cooking vessels. They bought fish, olive oil, garlic and onions for cooking. There were barbers, and cobblers to make and repair shoes.

Bankers played an important role in a city whose wealth was based on trade. In one part of the Agora, slaves and horses were displayed for sale. The large-scale production of pottery took place in a special area near the western wall.

SOURCE 2 A modern artist's representation of the Agora, which was the political, legal, commercial and social heart of Athens

A Public buildings surrounding the Agora in Athens included the law courts (*Heliaea*), the mint, the military headquarters (*Strategeion*) and the *Bouleuterian* (meeting place of the Council of 500).

B Plays were first held in the Agora and later in special amphitheatres. They began as religious ceremonies in honour of Dionysus, the god of wine and merriment.

C Athenians pots were usually decorated with detailed scenes of daily life and with the stories of myths and legends.

D Slaves were bought and sold in the Agora. A highly skilled slave might cost 6000 drachma; a simple wooden couch might cost 20 drachma. A drachma was the main silver coin of the ancient Greeks. Before coins were introduced, goods in ancient Greece were bought and sold by bartering.

E To build columns, ropes and pulleys were used to hoist blocks of stone into position. Metal rods joined each block to the one above and below.

The Acropolis

The *Acropolis* was the highest point in Athens and buildings on it could be seen from all over the city. A long road called the Panathenia Way wound its way from the Agora up to the top of the Acropolis. This road was named after the *Panathenia*, a major festival held every four years in honour of the goddess Athene, the goddess of Athens.

In early times the Acropolis was a fort but, in the fifth century BCE it was the religious centre of Athens. Many temples were built here, the most famous being the Parthenon, which housed a statue of Athene.

Athenian women

Even though Athene was a woman and the main deity worshipped in Athens, Athenian women had few rights. This was the same in other Greek states. While boys learned to read and write, slaves taught girls domestic duties such as spinning and weaving.

Apart from some religious ceremonies and festivals in which men and women both took part, most of the women's life would be restricted to the home. Only the men were involved in the day-to-day government of the city, and any shopping that had to be done in the Agora was done by slaves. Even at night the men, rather than stay at home, would often prefer to have dinners and long discussions. The only women present were unmarried women who were there to serve and entertain them.

Marriage

A girl's future was decided between her father and the groom's father. This was often done while she was a young girl. The father would say, 'I give you this girl for the ploughing of legitimate children' and this would be a legal bond.

The girl would remain with her parents until the actual wedding celebration — the *gamos* — which would take place when she was aged around 15. On the evening before the wedding, the girl would dedicate her toys to the goddess Artemis. Both she and the groom would be given a ritual bath in water from a sacred spring.

On the morning of the wedding itself, the houses of the bride and groom were decorated with branches of olive and laurel. The bride's family held a sacrifice followed by a banquet. Traditional food was served, including sesame cakes, which were believed to stimulate fertility.

In the evening, the bride would leave her parents' house for the last time. She would be taken in a formal torchlight procession to the groom's house. From this time on, she was considered the property of the groom and his family.

SOURCE 3 A coloured engraving c.1866 that shows an ancient Greek wedding procession; a bride is being escorted to the home of her new husband, after a wedding feast at her parents' home

2b.5.2 Sparta

Spartan women

Although women could not vote, they enjoyed a much greater degree of freedom than women in other Greek states. With male Spartans spending so much time in the military, women were responsible for running the farms and supervising the helots. Spartan women could also own their own land, and it has been estimated that about one-third of Spartan women did so. They could also inherit land if there was no male heir. Both physical and intellectual training was considered important so they could become the mothers of strong soldiers. Plutarch wrote of exercises such as 'wrestling, running, throwing the quoit and casting the dart'.

Gorgo was the wife of Leonidas, the king who died at Thermopylae. When a foreign woman said to her that the Spartan women were the only women in Greece who could control men, Gorgo's reply was, 'With good reason, for we are the only women who bring forth real men.'

SOURCE 4 A bronze statue of a Spartan woman, probably exercising. Note the strong body and the short skirt. Greek women generally were fully covered.

Spartan warriors

Although Sparta first organised its army to defend against its internal enemies — the helots — the same army could also be used to fight other Greek states or to defend Greece itself. The military abilities of the Spartans became legendary, as in the Battle of Thermopylae in 480 BCE, when the Spartans fought against the invading Persians (see subtopic 2b.6).

The production of Spartan warriors started from birth. The Greek historian Plutarch, writing in about 100 CE, said that the children were not restrained but left to run free. They had to eat whatever food they were given and were trained not to be afraid of the dark or of being left alone.

Boys left home at the age of seven and were trained in barracks. Although they did learn to read and write, the focus was on physical activities. One exercise was to send a group of boys into the countryside without any food or supplies. The only way to survive would have been to steal food, but if they were caught there was severe punishment. Some sources claimed that their purpose was to kill helots to instil fear in them and keep them under control. These would be skills that were very important in real fighting.

From the age of 18, young Spartan males were grouped into army-like formations and entered military service at the age of 20. Even though they could now marry, they could not live at home with their wives, but were arranged in groups of 15 men, who did everything together. They lived together in barracks and shared common meals. The only way they could see their wives was to sneak away during the night and return undetected early in the morning. When they reached the age of 30, they became full citizens but until they turned 60 they were still eligible to be called up for military service.

SOURCE 5 The Greek writer Plutarch wrote the following about Sparta in approximately 100 CE, but used sources written hundreds of years earlier.

Raising boys

It was not permissible for each father to bring up and educate his son in the way he chose. Instead [at] the age of seven they were distributed into troops. The boys learned to read and write no more than was necessary. Otherwise their whole education was aimed at developing smart obedience, perseverance under stress, and victory in battle. So as they grew older they intensified their physical training, and got into the habit of cropping their hair, going barefoot, and exercising naked. 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: only on a few days in the year did they experience such delights. They slept together by squadron and troop on mattresses

which they made up for themselves from the tips of reeds growing along the River Eurotas, broken off by hand without the help of any iron blade.

Raising girls

He toughened the girls physically by making them run and wrestle and throw the discus and javelin. Thereby their children in embryo would make a strong start in strong bodies and would develop better, while the women themselves would also bear their pregnancies with vigour and would meet the challenge of childbirth in a successful, relaxed way . . . He made young girls no less than young men grow used to walking nude in processions, as well as to dancing and singing at certain festivals with the young men present and looking on. On some occasions the girls would make fun of each of the young men, helpfully criticizing their mistakes . . . There was nothing disreputable about the girls' nudity. It was altogether modest, and there was no hint of immorality. Instead it encouraged simple habits and an enthusiasm for physical fitness, as well as giving the female sex a taste of masculine gallantry, since it too was granted equal participation in both excellence and ambition.

From R.J.A. Talbert (translator), *Plutarch on Sparta*, Penguin, London, 1988.

2b.5.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What would be the main differences between the houses of a wealthy Greek and a poorer Greek?
2. Prepare a menu for a typical day's meals in ancient Greece.
3. What were the three elements shared by most religious festivals?
4. What would a person in Australia today consider the three most unusual things about an Athenian marriage?
5. (a) Draw a mind map of the qualities that were thought important for Spartan men to have.
   (b) What characteristics would be considered serious faults in a Spartan man?
6. What things could Spartan women do that were not possible for women in other Greek states?

Develop source skills

7. Examine the drawing of an ancient Greek house in **SOURCE 1**, and answer the following questions:
   (a) Which three rooms formed the women's quarters?
   (b) What does this separation show us about the role of women in Greek society?
   (c) From the drawing and text, describe the building materials used for houses.
   (d) Compare the ancient Greek house with your own house. Explain the similarities and differences.
8. Examine **SOURCE 3** and the text. Imagine you are the bride, and describe what is happening. Write this as a diary entry for your wedding day. Include as many details as you can, such as the time, where you have been, who is with you, what they are carrying and where you are going.
9. Write down a list of things that **SOURCES 4** and **5** tell us about Spartan society.
10. Read the text and **SOURCE 5** to answer the following questions.
    (a) How did the training of boys help to develop the ideal Spartan qualities?
    (b) What might women today see as the advantages and disadvantages of living in ancient Sparta?

learnON RESOURCES — ONLINE ONLY

Complete these digital docs: Worksheet 2b.5 Analysing a visual source (doc-11218)
Worksheet 2b.5 Literacy activity: Heros Nomad (doc-11219)

2b.6 Greeks at war

2b.6.1 Invasion

The fifth century BCE in Greece — and especially in Athens — was one of great cultural achievements, but it was also marked by long periods of warfare. Sometimes this involved fighting against a foreign enemy. Other times it involved alliances of states fighting each other — one alliance led by Athens and one led by

Sparta. Two of our early examples of historical writing come from Greeks trying to understand the reasons behind some of the great wars of the time.

2b.6.2 The first Persian attack, 490 BCE

Greeks on the western coast of the Aegean Sea shared a border with Persia. At this time, the Persians were the greatest empire in the region. The Persians accused Athens of helping their fellow Greeks in the east in a revolt against the Persian rulers. In 490 BCE, the Persians decided to punish the Athenians. They sailed across the Aegean, attacked cities on the island of Euboea, and then landed on the coast of Attica at Marathon.

The Athenians, aided by soldiers from the neighbouring state of Plataea, marched out to Marathon to prevent the Persians entering the narrow passes leading to Athens. There was a stalemate for a few days but then the Athenians, despite being heavily outnumbered by the Persians, launched a sudden attack on the invaders and forced them back to their boats.

SOURCE 1 Map showing the two Persian invasions and the sites of some of the major battles

SOURCE 2 An artist's impression of a Greek hoplite

Hoplites

Greek military equipment and strategies were factors in the success at Marathon. Before 1000 BCE, only bronze was used to make weapons but, as people discovered how to obtain iron, many changes took place in warfare.

The Greek soldiers were called **hoplites**. This name came from the Greek word *hoplon*, meaning 'heavy armour', which they wore for protection. Their metal helmets had a section in the front to protect the nose, and on top was a plume made from horsehair. Hoplites wore a leather waistcoat, laced at the front, with iron scales attached; this was lighter than the earlier bronze breastplates, and later the leather was replaced by linen. Their lower legs were protected by shin armour, or greaves. The original bronze greaves were replaced in the fifth century BCE by leather ones. The hoplites' last item of protection was a circular shield made of wood and covered with bronze, which was attached to their left arm with a strap. When they went into battle they carried a 2.4-metre spear, which could be used for thrusting or thrown as a javelin, and a short sword for closer fighting.

A hoplite fighting alone would not be protected from an attack on his right side and so the Greeks developed a formation known as a **phalanx**. Soldiers stood side by side, each man holding his shield

in his left hand in front of himself. This protected not only him but also the sword arm of his neighbour to the left. Such disciplined fighting required long periods of training. In Sparta this continued until a soldier was 30 years old. In Athens at the age of 18, every citizen went through two years of compulsory military service as preparation for citizenship. This period of training was called an *ephebos*, and the individuals were known as *ephebes*.

SOURCE 3 Hoplites in a phalanx formation

2b.6.3 The Second Persian Invasion 480–479 BCE

The defeat at Marathon in 490 BCE only made the Persians more determined to launch a new attack, and this time with much larger forces. This new attack took place ten years later in 480 BCE, when the Persian king Xerxes led two armies into Greece — one army on land and one at sea. Historians have estimated that the Persians had about 200 000 soldiers in their army and a navy of 600 to 700 ships.

Battle of Thermopylae

By August 480 BCE, the land forces of Xerxes were just north of Attica, while his fleet was moored nearby off the island of Euboea. To enter southern Greece, the Persian army had to pass through Thermopylae, where the mountains came almost down to the sea, leaving a narrow strip of land only about two chariots wide.

The pass was defended by a relatively small force of 7000 Greeks, led by the Spartan king, Leonidas. The Greeks fought valiantly for two days but on the night of the second day, the Persians were shown a pass over the mountain that allowed them to bring troops around behind the Greeks. Leonidas, sensing defeat, sent most of the troops away but he and 300 Spartans fought valiantly to slow down the Persian advance. All but two of the Spartans were killed.

War at sea — the trireme

Ships played a crucial role in defending Greece from the Persian attacks. Their first battleships were *pentekonters* (ships with 25 oarsmen on each side) but most of these had been replaced by **triremes**.

Triremes were about 35 metres long and 5 metres wide. They had two square sails but during battle they relied on the power of their 170 oarsmen, arranged in three rows on each side of the ship. Rowing together, and kept in time by a piper, they could be driven forward at a speed of 18 kilometres an hour.

SOURCE 4 Photograph of a reconstruction of a trireme. This view shows (a) the three levels of oars that powered the trireme and (b) the beak or battering ram on the front of the boat.

They had a bronze-sheathed ram just below the waterline and they would ram this into the side of an enemy ship, punching a hole below the waterline and sinking it.

2b.6.4 Salamis — a naval battle

The naval battle of Salamis was a turning point in the war between the Greeks and the Persians. It was the first clear victory for the Greeks in the Second Persian Invasion of Greece.

SOURCE 5 Map showing the positions of the Greek and Persian fleets before the Battle of Salamis

SOURCE 6 An extract from a play called *The Persians* by Aeschylus (c.525–450 BCE) in which he describes the Battle of Salamis from a Persian point of view. This means that when he writes 'they' he is actually referring to the Greeks. Aeschylus fought at the Battle of Marathon and probably also fought at Salamis. His play was performed eight years after the battle, and people in his audience may have fought in the battle.

Order of events		Places
1	*The trumpet with its blast fired* all the [Greek] line; and instantly, at the word of command, with the even stroke of foaming oars they smote the briny deep.	(A)
2	*Swiftly they all hove clear into view.* Their right wing, well marshalled, led on foremost in orderly advance, next their whole armament bore out against us, and . . . a mighty shout greeted our ears: 'On ye sons of Hellas! Free your native land, free your children, your wives, the [temples] of your fathers' gods, and the tombs of your ancestor. Now you battle for your all' . . .	
3	*It was a ship of Hellas that began the charge* and sheared off entire the curved stern of a Phoenician barque. Each [Greek] captain drove his ship straight against some other ship. At first, indeed, the . . .	*Hellas* is the name the Greeks gave their country.
4	Persian armament held its own; but *when the mass of our ships had been crowded in the narrows, and none could render another aid, and each crashed its bronze-faced beak against each of its own line*, they [broke] their whole array of oars; while the [Greek] galleys . . . hemmed them in and battered them on every side. The hulls of our vessels rolled over and the sea was . . . strewn . . . with wrecks and slaughtered men. The shores and reefs were crowded with our dead . . .	(B) Locate this on the map.
5	But, as if our men were tunnies or some haul of fish, *the foe kept striking and hacking them with broken oars and fragments of wrecked ships*; and groans and shrieks together filled the open sea until . . . night hid the scene . . . the [Greeks] bounded from their ships and encircled the whole island round about, so that our men were at a loss which way to turn. Oft-time they were struck by stones slung from their hands, and arrows . . .	(C) Locate this on the map.
6	*At last the [Greeks], charging with one shout, smote them and hacked to pieces the limbs of the poor wretches, until they had utterly destroyed the life of all.*	

From the Heinemann and Harvard University Press edition of *Aeschylus*, translated by Herbert Weir Smyth, 1963.

SOURCE 7 An account of the Battle of Salamis by the Greek historian Herodotus (c.484–425 BCE). Herodotus was about four years old when the battle took place and about 50 when he finished the book in which he describes the battle.

Order of events		Places
1, 2 3 4	The *whole [Greek] fleet now got under way*, and *in a moment the Persians were on them*. The Greeks checked their way and *began to back astern*; and they were on the point of running aground when Ameinias of Pallene, in charge of an Athenian ship, *drove ahead and rammed an enemy vessel*. Seeing the two ships . . . locked together, the rest of the Greek fleet hurried to Ameinias's assistance, and the general action began . . . the Persian fleet suffered severely in the battle . . . because they were ignorant of naval tactics, and fought at random without any proper disposition of their force, while the Greek fleet worked together as a whole; none the less, they fought well that day . . .	(D)
5	The greatest destruction took place when *the ships which had been first engaged turned tail*; for those astern fell foul of them in their attempt to press forward and do some service for their king . . . Xerxes watched the course of the battle from the base of Mt Aegaleos, across the strait from Salamis . . . When the Persians . . . were trying to get back to Phalerum, the Aeginetan squadron, which was waiting to catch them in the narrows, did memorable service. The enemy was in hopeless confusion; such ships as offered resistance or tried to escape were cut to pieces by the Athenians, while the Aeginetans caught and disabled those which attempted to get clear . . .	(E) (F)
6	*Such of the Persian ships as escaped destruction made their way back to Phalerum* . . . During the confused struggle in the narrows a valuable service was performed by the Athenian Aristides . . . He took a number of the Athenian heavy infantry, who were posted along the coast of Salamis, across to Psyttalea, *where they killed every one of the Persian soldiers who had been landed there* . . .	(G)

From *Herodotus: The Histories*, translated by Aubrey de Sélincourt, Penguin, Harmondsworth, 1954, pp. 526–30.

2b.6.5 Skill builder: Perspectives and interpretations

The way people describe particular historical events depends on their particular perspective, or point of view. When looking at written sources from the past, we can learn more about the perspective of the writer by asking the 'W' questions: Who? Why? What? When? Where? Doing this can help us compare sources, and gain a deeper understanding of events seen from different points of view.

Step 1: *Who and why?*

What do we know about the author of the source? Source captions often contain clues to help you answer these questions.

Step 2: *What, where and when?*

What events does the writer say occurred? In which location and in what order?

Step 3: *Comparing sources*

Answering the 'W' questions for different sources about the same event helps you to compare these sources — what aspects of the event do the authors agree on? What is different in their accounts? What can we conclude about the usefulness of the sources? **SOURCES 6** and **7** are two written sources about the Battle of Salamis, both written within fifty years of the battle. Answer the 'W' questions for both sources, comparing the sources and identifying the authors' perspectives on this event.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Persian Wars**
- **Peloponnesian Wars**

2b.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What new metal changed the way Greek soldiers were equipped for fighting?
2. Why did the Greeks decide that Thermopylae was a possible site for stopping the Persian advance?
3. How did the Persians manage to trap the Greek army at Thermopylae?
4. What image of the Spartan soldier is presented by the events at Thermopylae?

Develop source skills

5. From the text and the photograph of a trireme (**SOURCE 4**), describe three features that made it such a powerful fighting weapon.
6. Using the guidelines below, identify and explain the authors' perspectives in **SOURCES 6** and **7** by answering the questions for each of the sources.
   Step 1: Who and why?
   (a) How close in time did each of these two people live to the events they described?
   (b) Where might they each have obtained their information and how reliable might it be?
   (c) What might each writer have been trying to achieve by writing his account?
   Step 2: Where and when?
   (d) On a copy of the map in **SOURCE 5**, match the description of events highlighted in the sources with a place on the map. Use one colour for events described by Aeschylus (A–C) and a different colour for those described by Herodotus (D–G).
   (e) The numbers beside each source indicate an event during the battle. For each source, write down the numbers and beside each write the event described.
   Step 3: Comparing the two sources
   (f) From what you have done, make a list of what each writer agrees on.
   (g) Make another list of the main differences in the accounts.
   (h) What do you see as the strengths and weaknesses of each document as a historical source?

Comprehension and communication

7. Prepare a front page of a newspaper that might have appeared in Athens the day after one of the famous battles of the Persian Wars. You may use publishing software for your layout. Base your report on the Battle of Thermopylae or Salamis, or research another battle such as Marathon. You will need to think about:
   (a) a name and date for your newspaper
   (b) a clear headline that makes the main point
   (c) an article providing background for your readers
   (d) a map showing the location of the battle
   (e) an artist's sketch of a scene from the battle.
   (f) an interview with someone involved in the battle.

2b.7 The Greek legacy

2b.7.1 Heritage of ancient Greece

We have already seen the contribution the ancient Greeks made to political life through Athenian democracy. Many things we value today also have their origins in classical Greece, including aspects of literature, theatre, philosophy and architecture.

The period from about 500 to 250 BCE also marks the beginning of what we call a scientific view of the world. Ancient Greeks, including Pythagoras, Anaxagoras, Hippocrates and Archimedes, were responsible for advances in mathematics, science and medicine.

2b.7.2 Greek philosophy

Socrates (c.469–399 BCE) was the most famous of the Greek philosophers. He was prepared to be a martyr — to die rather than give up his beliefs. Living the life of a normal Athenian citizen, he served with distinction in many battles during the Peloponnesian War. He married late in life and had three sons, the last being born after his death.

Socrates carried out his philosophy by continually questioning people, encouraging them to critically examine their beliefs and to see if they were founded on logic. The unexamined life, he said, was not worth living. Unlike most philosophers, he wrote nothing down. We know his beliefs only through his young disciples, such as Plato, who recorded his discussions.

Others, however, were not impressed. By encouraging young men to question widely held beliefs and by opposing popular political decisions that he considered morally wrong, Socrates made himself unpopular in Athens. In 399 BCE, Socrates was charged with 'corruption of the young' and 'neglect of the gods whom the city worshipped'. In court he refused to take seriously either the charges or the call for a death penalty. On a majority vote he was sentenced to death by drinking the poison hemlock.

Plato was aged 25 when Socrates died. He went on to become another key philosopher, and his experiences of what happened to Socrates led him to be critical of what majority rule could achieve in a democracy.

SOURCE 1 A bust of Socrates

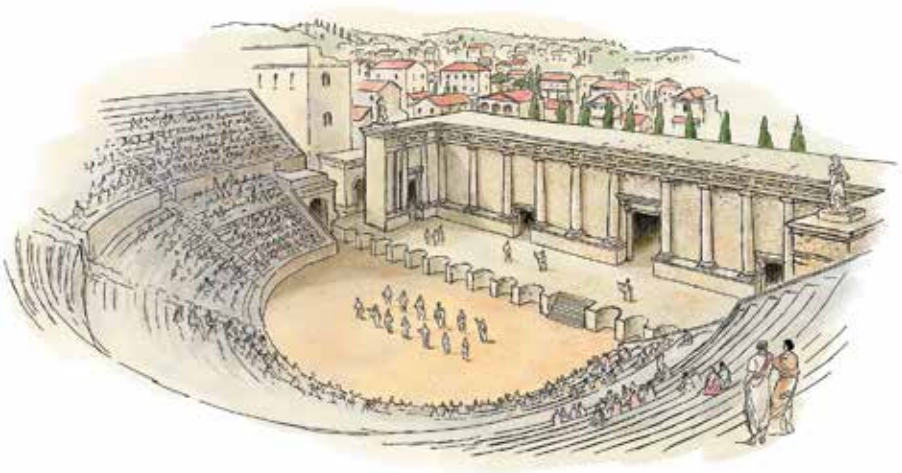
SOURCE 2 A model of a king's mask from a tragedy. Masks were large so that people in the back could see the features, but the masks may also have amplified the sound.

2b.7.3 Greek theatre

Theatre in the western world had its origins in ancient Greece. Two older traditions came together in Athens in the fifth century BCE. The first of these was the epic poem — a long story in verse, telling of the activities of men and gods. Examples of epic poems include Homer's *Iliad* and *Odyssey*. The second tradition consisted of the songs and dances carried out during religious ceremonies, in which masks were sometimes used so that characters could represent gods.

These two traditions came together in the great festival of Dionysus held in Athens in early spring (late March/early April) to celebrate the end of winter. It was held in a theatre built into the cliff on the southern side of the Acropolis. The festival began with a procession in which a wooden statue of Dionysus (the god of wine, revelry and ecstasy) was carried. Also in the procession were elaborately dressed men, who would later lead the chorus in the poetry competition held on the day. Sacrificial bulls were also in the procession. They were sacrificed after the chorus and a feast was held.

SOURCE 3 Modern artist's impression of what a Greek theatre may have looked like



Comedies and tragedies

One day of the festival of Dionysus was devoted to comedies, which could make fun of the gods, the customs of the Athenians, or individuals such as Pericles and Socrates. Aristophanes was a famous comic playwright.

The next three days of the festival were devoted to tragedies. Each day, one playwright presented three of his plays, which told stories about the gods and humans. After the third day, the panel of five judges announced the winner. According to tradition, the first tragedy ever presented was in 534 BCE. The play was by Thespis, and his prize was a goat. This may be the origin of the word *tragedy*, which in Greek means 'goat song'.

Early Greek tragedies, such as those written by Aeschylus, Euripides and Sophocles, often dealt with a subject from a legend. They might be about a battle from the Trojan War or the gods punishing great men who had too much pride. In the tragedy *Antigone* by Sophocles, Antigone is the niece of King Creon of Thebes. Her brother Polyneices is killed fighting against Thebes. King Creon decrees that if anyone tries to bury Polyneices, the penalty will be death. However, Antigone chooses loyalty to her brother over loyalty to the state. By the end of the play, Antigone has committed suicide and Creon's son and wife are dead.

The tragedies were followed by *satyrs*. These were crude comedies, often relying on sexual humour, and one of their functions could have been to release the tension after three days of tragedies. The characters in satyrs wore masks and had animal skins over their naked bodies.

2b.7.4 Mathematics and science

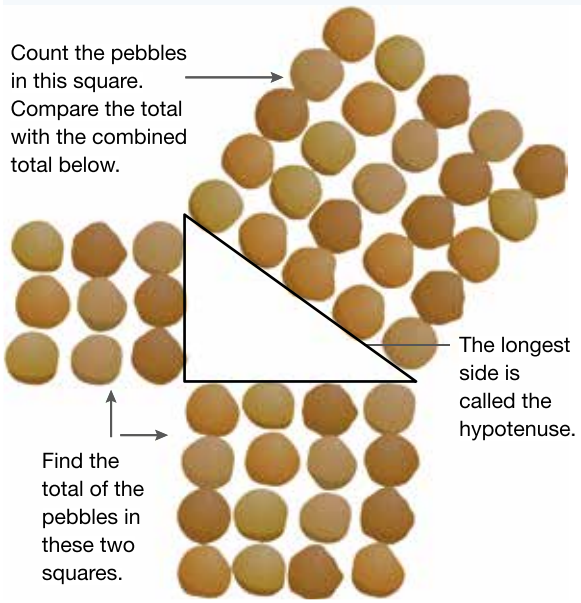
In the beginning of scientific thought, science and myth were mixed together. As science developed, many Greeks felt their religious view of the world was under attack. We can see some of these developments in the lives of these famous Greek thinkers.

Pythagoras (c.582–500 BCE) and the Pythagoreans

Pythagoras was born on the island of Samos in the Aegean Sea but settled in a Greek colony in southern Italy around 530 BCE. Here he founded a school with religious, political and scientific aims.

Pythagoras and his followers believed in reincarnation and in the importance of leading a pure, moral and simple life. They were among the first people to consider that the Earth might be a sphere rather than flat, and were very interested in the properties of numbers and of triangles. Although he was not the first to outline the idea, Pythagoras is credited with the discovery of what is known as Pythagoras' Theorem (see **Source 4**), which deals with the relationship between the sides of a right-angled triangle.

SOURCE 4 Pythagoras' Theorem states that the square of the length of the longest side of a right-angled triangle is equal to the sum of the squares of the other two sides. (To square a number is to multiply it by itself.)



Anaxagoras (c.499–428 BCE)

Anaxagoras grew up on the east coast of the Aegean Sea in what is now part of Turkey. He was the first to bring the ideas of the Pythagoreans to Athens, in about 480 BCE. He also explained how an eclipse of the sun took place when the moon was in a direct line between the Earth and the sun.

However his ideas were not popular among the general population of Athens, and he was imprisoned because he claimed that the sun was not a god but a red-hot rock. It was only through his friendship with

Pericles (see subtopic 2b.10) that he was able to escape Athens. He was also interested in mathematical problems, and while in prison he tried to solve the problem of 'squaring the circle' — using a compass and ruler to draw a square with the same area as a circle.

Hippocrates (c.460–377 BCE)

Hippocrates practised medicine on the island of Kos in the Aegean Sea. He believed that illness was a consequence of natural conditions rather than actions of gods. He made regular notes of a patient's symptoms such as pulse, pain, temperature and excretions in order to diagnose an illness, track its progress and hopefully cure the patient. The regular taking of observations is still practised in hospitals today.

Ancient doctors took the Hippocratic oath — a promise to keep their patients from harm and injustice and respect the patient's privacy. A modern form of this oath was written in 1964 by Louis Lasagne, Academic Dean of the School of Medicine at Tufts University in the USA.

SOURCE 5 Selections from the classical Hippocratic oath

I swear by Apollo Physician and Asclepius and Hygieia and Panaceia and all the gods and goddesses, making them my witnesses, that I will fulfil according to my ability and judgment this oath and this covenant:

To hold him who has taught me this art as equal to my parents and to live my life in partnership with him, and if he is in need of money to give him a share of mine, and to regard his offspring as equal to my brothers in male lineage and to teach them this art — if they desire to learn it — without fee and covenant . . .

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice.

I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art.

I will not use the knife, not even on sufferers from stone, but will withdraw in favour of such men as are engaged in this work.

Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves.

What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about.

If I fulfil this oath and do not violate it, may it be granted to me to enjoy life and art, being honoured with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.

From *The Hippocratic Oath: Text, Translation, and Interpretation*, translated by Ludwig Edelstein, Johns Hopkins Press, Baltimore, 1943.

Archimedes (c.285–211 BCE)

Archimedes was a scientist, mathematician and inventor. He discovered why objects can float and invented a pumping device to raise water for irrigation. This pumping device, illustrated in **Source 6**, consisted of a long wooden screw inside a barrel. The bottom end of the pump was placed in the water source — usually below ground level. A slave turned the screw using a handle at the top. Water was sucked up through the grooves of the screw and spilt out into a container at the top. Metal versions of these pumps are still in use today. They are still considered to be an efficient way to raise large volumes of water over a long period of time.

SOURCE 6 An artist's impression of the pumping device thought to have been invented by Archimedes

2b.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

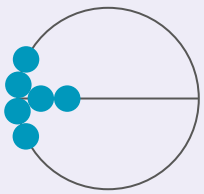
1. What two things made Socrates unpopular in Athens?
2. Why was the philosopher Plato critical of democratic government?
3. What were two types of performance that developed into Greek theatre?
4. List two ways in which Greek plays were connected with religious festivals.
5. List the special features of each of the following.
   (a) Comedies
   (b) Tragedies
   (c) Satyrs
6. Match each of the people in column A with their important contribution to our cultural heritage in column B.

Column A	Column B
(a) Pythagoras	(i) Machines
(b) Anaxagoras	(ii) Medicine
(c) Hippocrates	(iii) Explaining the eclipse
(d) Archimedes	(iv) Mathematics

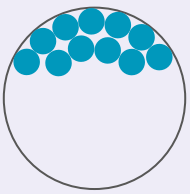
7. List three important contributions Hippocrates and his followers made to our understanding of medicine.

Develop source skills

8. Look at **SOURCES 2** and **3** to answer the following questions.
   (a) What evidence do these sources provide about how plays were staged in ancient Greece?
   (b) What is another aspect of ancient history that these sources could provide evidence about?
   (c) What was the meaning of *skena* and *orchestra* in the Greek theatre? What are their meanings today?
9. Obtain some stick-on dots. Use these like pebbles on two circles of equal diameter to investigate the ratio between:
   (a) the circumference of a circle and its diameter
   (b) the area of a circle and its radius.
   The following diagrams show you how to start.



(a) Diameter/circumference



(b) Area

10. Carefully study the Hippocratic oath (**SOURCE 5**) and answer the following questions.
    (a) What evidence is there that there was still a strong belief in the gods?
    (b) What are three statements a modern doctor would still accept?
    (c) What are two things a modern doctor would not be likely to accept?
11. Write an advertisement that promotes Archimedes' device for raising water (see **SOURCE 6**). Include a diagram of how it works and a description of its benefits.

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Complete this digital doc: Worksheet 2b.7 Legacy of ancient Greece (doc-11220)

2b.8 Greek religion

2b.8.1 Greek gods

The Greeks had many gods, and particular gods played important roles in all aspects of a person's life. You would call on Demeter for success in growing crops, Hera for a successful marriage, and Ares if you were going to war. A farmer might call on Demeter at a tiny shrine in his field, or people involved in a major city festival might sacrifice hundreds of oxen to Zeus.

Greek gods were not perfect: they loved, fought and argued like humans. But they differed from humans by being immortal — being able to live forever. Twelve gods in particular came to prominence: they were called the Olympians, after their home at Mount Olympus in northern Greece (see **Source 1** in subtopic 2b.3 for its location). All Olympians were descended from Cronos and Rhea, and they were either brothers and sisters of Zeus or his children by various mothers.

The importance of Zeus and Hera

Zeus and Hera were seen as the most important of the gods living on Mount Olympus. The Olympic Games were dedicated to Zeus, and his power was seen in thunder. However, Hera, who was both the wife and sister of Zeus, was in many ways seen as his equal. She sent clouds and rain, and Greeks believed that very strong winds were the result of quarrels between her and Zeus, especially over Zeus's many affairs with other goddesses. As the only lawful wife of Zeus, her most important role was as the goddess of marriage. Women also called on her for help in childbirth.

Athene

Athene was the goddess of Athens. Legends of her birth and life show us that the Athenians considered her very important in their lives.

Athene was the daughter of Zeus but was born in an unusual manner. She emerged fully grown and fully armed from the head of Zeus when Hephaestus, the god of metalworkers, cut open Zeus's head with his double-sided axe. Having been born in this way, she had many features:

- She was regarded as the goddess of wisdom, as well as of the arts and crafts.
- Having been born fully armed, she was also the goddess of war and protector of Athens.

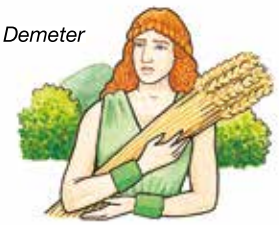
SOURCE 1 Gods and goddesses of ancient Greece. Names in red represent Olympian gods.

Zeus

Sky gods
Zeus and Hera, king and queen of heaven
Atlas, sky bearer
Helios, god of the sun
Nyx, goddess of the night
Selene, goddess of the moon

Earth gods
Gaea, goddess of the Earth
Demeter, goddess of agriculture
Dionysus, god of wine
Artemis, goddess of hunting
Horae, goddess of the seasons

Demeter



Poseidon

Sea gods
Poseidon and Amphritite, king and queen of the sea
Triton, herald of Poseidon

Underworld gods
Hades and Persephone, king and queen of the underworld
Charon, ferryman of the dead

Hades

Other Olympian gods

Aphrodite, goddess of love
Apollo, god of music and prophecy
Ares, god of war

Athene, goddess of wisdom and war
Hephaestus, god of metalworking
Hermes, messenger of the gods

Athene

- Her birth was regarded like a virgin birth, and the temple on the Acropolis — the Parthenon — got its name from a 12-metre statue of her called *Athene Parthenos* ('Athene as virgin').

2b.8.2 Looking into the future

Greeks believed in divination: discovering from the gods what would happen in the future. This could take place in three ways:

- shaking small pebbles or pieces of wood in a bowl and then drawing one out
- studying the stars or the entrails of animals
- consulting an oracle.

The most famous oracle was the one to the god Apollo at Delphi in northern Greece. Those wanting advice consulted the *pythia*, an elderly virgin woman from the area. After paying for the right to consult and offer sacrifices, they would then go into the temple and make a second sacrifice before being brought into the special area. The pythia was out of sight, but priests prepared a written version of what she said.

The prophecies were of three kinds:

- giving divine approval to treaties or constitutions
- making religious pronouncements such as ordering a particular sacrifice to be made
- making predictions about the future, but often in an ambiguous way — a way that could have more than one meaning.

SOURCE 2 The goddess Athene, with plumed helmet and cloak with its band of writhing snakes

2b.8.3 Burial practices

Greeks believed that it was very important to carry out burial practices carefully to ensure that the *psyche* or soul would be guided into the afterlife and not left to float around. The body's mouth and eyes were closed to prevent the soul leaving the body. The body was carefully wrapped and put on display for two days while women, dressed in black, stood around wailing. Early on the third day the body was taken to the cemetery and placed in a tomb. In Athens the main cemetery was located just outside the city gates, on the northwest side. There were graves here from the eighth to the fifth century BCE.

SOURCE 3 The Greek historian Herodotus tells a story about how an oracle could be misunderstood.

Croesus, King of Lydia, sent a message to the oracle: 'Croesus asks you if he should march against Persia and if it would be wise to seek an alliance'. The oracle replied, 'If Croesus attacked the Persians, he would destroy a great empire'. Croesus thought this meant that he would destroy Persia, but in fact he was defeated by Persia. The empire he destroyed was his own!

From Herodotus, *The Histories*, translated by Aubrey de Sélincourt, Penguin, Harmondsworth, 1954.

2b.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What human qualities did Greek gods have?
2. What two things did the Olympians have in common?
3. What was divination and how might it be carried out?
4. Who was the pythia and what was her role?
5. Why was it important that all the correct rituals were carried out when burying someone?

Develop source skills

6. Study **SOURCE 1**. Imagine you are an ordinary Greek in ancient times. Which god or goddess would you pray to if:
   (a) the Persians were about to attack your city
   (b) your girlfriend had broken your heart
   (c) you were a farmer who feared crop failure
   (d) your child was afraid of thunder?
7. Read about the legends of Athene in the text and look at the statue of Athene (**SOURCE 2**). What connections can you find with each of the following?
   (a) Wisdom
   (b) Arts and crafts
   (c) War

Comprehension and communication

8. Like verses from the oracles, horoscopes in newspapers and magazines are written ambiguously — they can be interpreted in different ways.
   (a) Study the horoscope below. With a partner, point out different possible interpretations.

Leo (24 July to 23 August)
Jupiter's presence indicates a week when you may travel far. However, your actions may have effects that are not what you intended. Have faith in an offer that is made to you.

   (b) Cut out an astrological guide for your partner's star sign. Write your interpretation of your partner's future, based on the astrologer's writing.
9. List the process you would go through in consulting an oracle. Then use the steps in your list as the basis for acting out what happened. You will need:
   (a) petitioner
   (b) the pythia
   (c) priests to write down the prophecy.
10. Make up a question that you might go to an oracle with, and then write a four-line poem that could be the oracle's response. Remember, it should be ambiguous (able to be interpreted in different ways).

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Complete this digital doc: Worksheet 2b.8 Myths and meanings (doc-11221)

2b.9 The Olympic Games

2b.9.1 The ancient Olympics

Although each of the Greek city-states valued their independence, they also liked to share what they had in common. One of the most important ways of doing this was through the Olympic Games. The games showed two aspects of what Greeks considered important:

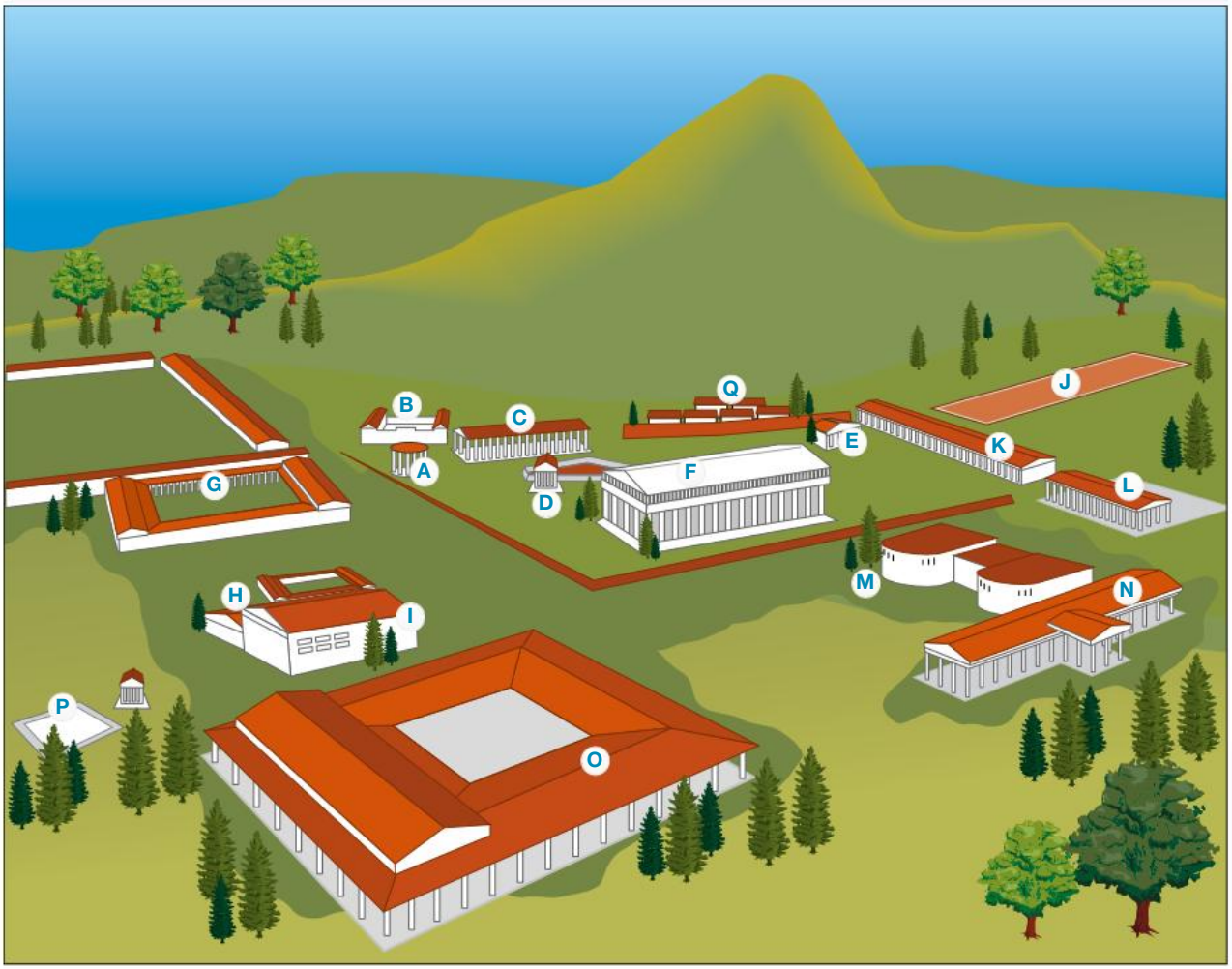
- the central role played by religion, as religious ceremonies and sacrifices were a very important part of the games

- the importance of competition in Greek life (evidence of which is also in their drama and poetry contests; see subtopic 2b.7).

The Greek Olympic Games were named after the site of Olympia on the eastern side of Greece. They were the most important of many four-yearly festivals held at sacred sites throughout Greece. The Olympic Games were held in honour of Zeus, the chief of the Greek gods, and his statue of ivory and gold in the sanctuary at Olympia was 12 metres high. Considered one of the seven wonders of the ancient world, the statue had been made by the sculptor Phidias (c.500–432 BCE).

The Greeks considered the Olympic Games so important that they measured dates from the first Olympiad in 776 BCE, just as Christians date events from the birth of Jesus, and Muslims date events from when Mohammed travelled to Medina. The games were held between 6 August and 19 September during late summer and after the harvest. A sacred truce was observed during this period, and runners were sent to Greek cities to notify them of the starting of the truce. This allowed participants to travel safely to the games.

SOURCE 1 A modern artist's reconstruction of Olympia as it may have appeared around 450 BCE



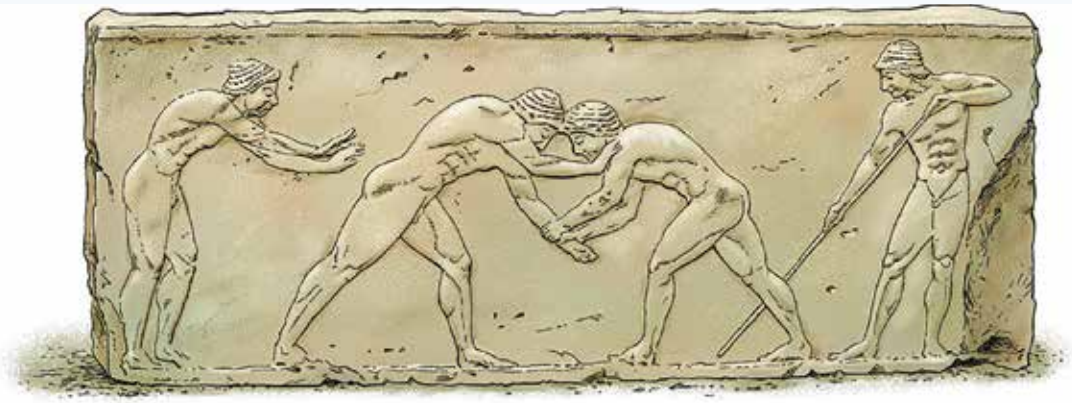
A Philippeion	**D** Pelopion	**G** Hestia stoa	**J** Stadium	**M** Bouleuterion	**P** Altar of Zeus
B Prytaneion	**E** Metroon	**H** Theokoleon	**K** Echo stoa	**N** South stoa	**Q** Treasuries
C Heraion	**F** Temple of Zeus	**I** Phidias' workshop	**L** Hellenistic building	**O** Leonidaion	

2b.9.2 Athletic events

The earliest games lasted for only one day, and some sources say that they were held at the time of the full moon, so that events could continue into the night. The only event in the earliest games in 776 BCE was the *stade* race. Competitors ran the length of the stade (stadium) — about 200 metres. Other events that were

gradually added to the program were the *diaulos*, a race the length of two stades (724 BCE); the *dolichos*, a race the length of 24 stades (720 BCE); the pentathlon, in which the contestants competed in the sprint, long jump, javelin, discus and wrestling (708 BCE); boxing (688 BCE); chariot races around the 530-metre *hippodrome* (racehorse track) (680 BCE); and the *pankration*, a vicious blend of wrestling and boxing in which kicking and hitting were allowed (648 BCE).

SOURCE 2 Drawing from a marble statue base showing athletes taking part in a sporting event



This increase in the number of events meant that later games were run over five days, but the first and last days were devoted to religious ceremonies. On the final day there was a solemn procession and a banquet. There were no prizes of economic value for the winners, just a wreath cut with a golden knife from the sacred olive tree. To the Greeks, this was the greatest honour a man could receive. On returning to his home city, the champion would be treated as a hero and given many prizes.

SOURCE 3 Main entrance at the stadium of ancient Olympia

SOURCE 4 The Greek historian Herodotus, writing in about 450 BCE, describes some features of the Olympic Games.

When Alexander [Alexander I of Macedonia] wished to compete, his Greek competitors tried to exclude him on the grounds that foreigners were not allowed to take part. Alexander, however, proved his Argive [from Argos] descent, and so was accepted as a Greek and allowed to enter for the foot race. He came in equal first . . .

While in exile [an Athenian, Cimon] had the good fortune to win the chariot race at Olympia . . . At the next games he won the prize again with the same team of mares, but this time waived his victory in favour of Pisistratus, and for allowing the latter to be proclaimed victor was given a promise of safety and leave to return to Athens . . .

When some Persians were told that the prize for which athletes competed in the Olympic Games was a wreath of olive leaves, one of them replied:

'Good heavens, Mardonius, what kind of men are these that you have brought us to fight against — men who compete with one another for no material reward but only for honour.'

From Herodotus, *The Histories*, translated by Aubrey de Sélincourt, Penguin, Harmondsworth, 1954.

2b.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Prepare a timeline covering the period 800–600 BCE. Indicate when the games started and when different events were added.

Develop source skills

2. Use **SOURCE 1** to identify where:
   (a) running events were held
   (b) the Council would have met
   (c) the two religious sites were.
3. **SOURCE 2** shows three events from the pentathlon. Identify which three of the five pentathlon events are depicted.
4. Carefully read the extracts from Herodotus in **SOURCE 4** and make a list of:
   (a) events described
   (b) practices and customs associated with the games.

Comprehension and communication

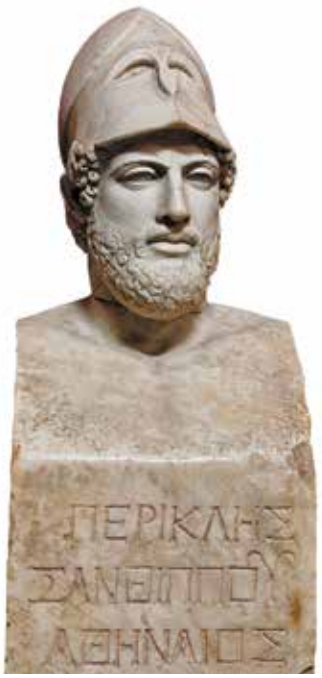
5. Use the text and **SOURCE 1** to write about the important part that religion played in the Olympic Games. For evidence, look at buildings (which ones were associated with religion?) and ceremonies (on what days were they held?).

2b.10 Two famous Greeks

2b.10.1 Pericles (c. 495–429 BCE)

Pericles was an Athenian statesman who played a vital role in the development of Athenian democracy and in the building program that created classical Athens. He came from a wealthy and influential family. His father, Xanthippus, was banished from Athens, but four years later (in 480–79 BCE) was recalled to act as a general in the fight against the second Persian invasion. Pericles' wealthy background is shown by his ability in 471 BCE, at the age of 23, to pay for the production of three plays by Aeschylus. Pericles' education stressed the importance of calmness in the face of adversity but also the importance of taking control of events rather than leaving things to the gods.

SOURCE 1 A Roman copy of an earlier Greek statue of Pericles



Domestic policy

As a young adult, Pericles became the deputy of Ephialtes, a prominent politician who supported more democratic reforms. When Ephialtes was assassinated in 461 BCE, Pericles became the leading figure in Athenian politics, and he remained so for most of the next thirty years.

He continued to press democratic reforms, such as paying men to act as jurors in the courts and offering free seating to the poor at drama festivals. He also supervised the rebuilding of Athens following its destruction by the Persians in 480 BCE. Work began in 447 BCE on the Parthenon and the gold and ivory statue of Athena that was to be placed inside, and such buildings remain as a tribute to him.

Foreign policy

In foreign policy Pericles put Athenian interests before those of other city-states. Despite Greece's defeat of the Persian invasion in 479 BCE, Persia still remained strong, and a league of city-states led by Athens was formed to build up defences against a possible new attack. Instead of providing ships, city-states paid money into a defence fund. At first this money was kept on the island of Delos, but in 454 BCE under Pericles the treasury was moved to Athens. This money was used in the rebuilding of Athens. Pericles argued that since Athens was providing protection anyway it did not matter how the money was spent.

By 440 BCE there was increasing concern, led by Sparta, about the growing power of Athens. This eventually led to war in 431 BCE between Athens and its allies on the one hand and a Spartaled alliance on the other. This was known as the Peloponnesian War.

In the first year of the war, Pericles led a naval expedition of 100 ships to attack coastal cities in the Spartan alliance. In the same year an epidemic reached Athens. Pericles was briefly deposed as general but was restored soon after. However, the plague continued, with about a quarter of Athens's population dying. The victims of the plague included Pericles' two sons and eventually Pericles himself.

SOURCE 2 The Greek historian Thucydides (c.460–400 BCE) gives his evaluation of Pericles.

… Pericles, because of his position, his intelligence and his known integrity, could respect the liberty of the people and at the same time hold them in check. It was he who led them, rather than they who led him, and, since he never sought power from any wrong motive, he was under no necessity of flattering them: in fact he was so highly respected that he was able to speak angrily to them and to contradict them … So, in what was nominally a democracy, power was really in the hands of the first citizen.

From Rex Warner (translator), Thucydides: *History of the Peloponnesian War 2.65*, Penguin, London, 1972, p. 164.

2b.10.2 Alexander the Great (356–323 BCE)

By the fourth century BCE, both Sparta and Athens had been weakened by the wars between them. Macedonia, a mountainous state in northern Greece, now took a leading role. King Philip II of Macedonia (382–336 BCE) had a strong, tightly organised army and took advantage of fighting between the Greek states to bring most of Greece under his control. At the same time, he ensured that his son, Alexander, was well educated. Alexander's teacher was the Greek philosopher, Aristotle, who taught him about science, medicine, literature and government.

After Philip II was assassinated in 336 BCE, Alexander was proclaimed king at the young age of 20. He was a strong leader and was determined to carry out his father's wishes. He had possible rivals assassinated, and then marched south, forcing the Greek cities to submit to him. The following year, the city of Thebes tried to revolt, and when they refused to submit to him Alexander became very angry and destroyed the whole city, killing 6000 men, women and children and selling the other 30 000 into slavery. After this no other Greeks dared to rebel.

SOURCE 3 Section of a mosaic (created in about 80 BCE) portraying Alexander at the Battle of Issus, 333 BCE

Alexander crossed the Aegean with an army of 35 000 with the aim of conquering Persia. He had his first victory against the Persian king Darius III at Issus (in modern Turkey) in 333 BCE and then marched through Palestine and Egypt, setting these people free from Persian rule. In 331 BCE he founded the great city of Alexandria in Egypt.

From here he led his army into the heart of the Persian Empire, conquering the cities of Babylon, Susa and finally Persepolis, the Persian capital located in the mountains of what is now northern Iran.

Alexander the Great's empire was now the largest in the world, but he was still not satisfied. He decided to try to conquer India, where he met an army that included hundreds of war elephants — but once again he was victorious.

Alexander wanted his troops to march on, but after 11 years they had become tired. He was forced to go back to Persia. While in Babylon in 323 BCE, he died from a fever, aged 33.

Following Alexander's death, the empire was divided up among his generals.

2b.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What features of Pericles' early life contributed to the position he held later?
2. How was Alexander's father able to become powerful in Greece?
3. What things did Alexander learn about from his teacher Aristotle?

Develop source skills

4. Look carefully at **SOURCE 3**. What words would you use to describe the way the artist has portrayed Alexander?
5. Use internet sources or unit 1.21 of the *Jacaranda World History Atlas* to answer the following questions.
   (a) From a modern map, name five countries in existence today that would have been included in Alexander's empire.
   (b) Locate the city Bucephala and find out what it was named after.
   (c) Work out how far it was from Athens to Bucephala in a straight line. How does this compare with the distance from Perth to Sydney?
   (d) How far was it from Ephesus to Memphis?
6. In evaluating the role and significance of Pericles, two important questions arise.
   (a) Was Pericles a democratic leader or a dictator in disguise?
   (b) Was Pericles right to strengthen Athens and make it rich, even though this eventually led to a disastrous war with Sparta and its allies? Use **SOURCE 2** in this subtopic, **SOURCE 5** in subtopic 2b.4 and a variety of internet sources to prepare debating points for each side of the two questions posed.

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Complete this digital doc: Worksheet 2b.10 Alexander the Great (doc-11222)

2b.11 Research project: Debate in the ecclesia

2b.11.1 Scenario and task

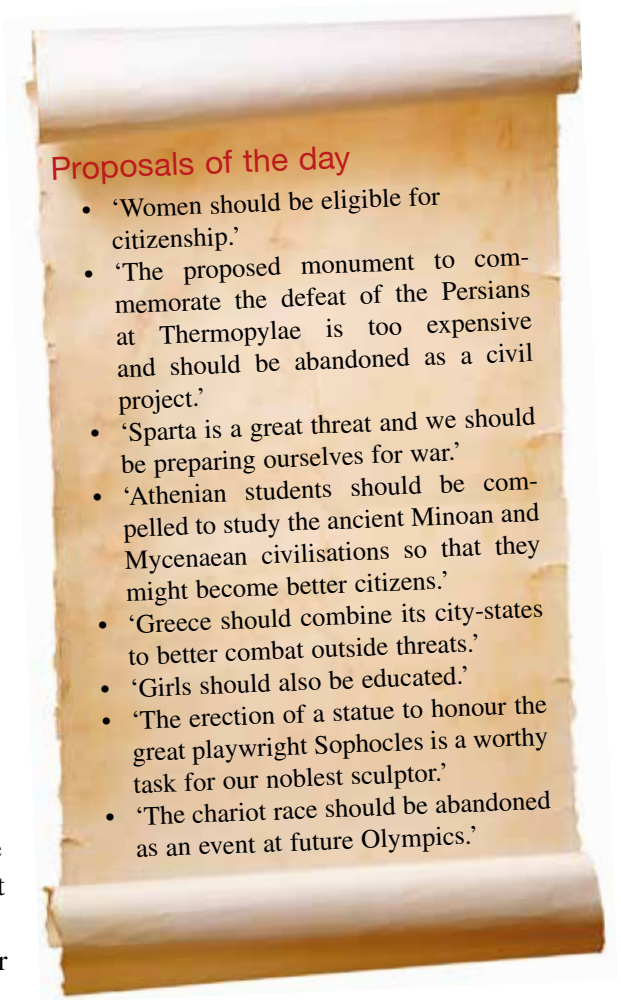
You are all highly respected citizens of Athens. A number of proposals are to be debated in the ecclesia and you are each expected to be active in the debate. You will speak either in favour of or in opposition to the proposals of the day. It is possible that other Athenian citizens you know may also be speaking on these topics, either supporting or opposing your point of view.

Each student is required to create and deliver a speech of 400 words, covering two of these proposals, but first you will help each other by forming groups to share research and debate the proposals in your activities panel. The speech you deliver should be historically accurate and appropriate

to ancient Greek life. With the opportunity for only 200 words on each proposal, you will need to research your speech carefully and deliver it succinctly.

Your speech may be delivered in class, with all students having the opportunity to debate their side of the proposals.

Alternatively, you could record your speech using Windows voice-recording software or a freeware program such as Audacity or Garage Band.


Proposals of the day

- 'Women should be eligible for citizenship.'
- 'The proposed monument to commemorate the defeat of the Persians at Thermopylae is too expensive and should be abandoned as a civil project.'
- 'Sparta is a great threat and we should be preparing ourselves for war.'
- 'Athenian students should be compelled to study the ancient Minoan and Mycenaean civilisations so that they might become better citizens.'
- 'Greece should combine its city-states to better combat outside threats.'
- 'Girls should also be educated.'
- 'The erection of a statue to honour the great playwright Sophocles is a worthy task for our noblest sculptor.'
- 'The chariot race should be abandoned as an event at future Olympics.'

2b.11.2 Process

- Access your learnON title to watch the introductory video for this project. Then, working in small groups, undertake research to assist your argument in favour of each of the proposals of the day, which you will find listed below.
  - 'Women should be eligible for citizenship.'
  - 'The proposed monument to commemorate the defeat of the Persians at Thermopylae is too expensive and should be abandoned as a civil project.'
  - 'Sparta is a great threat and we should be preparing ourselves for war.'
  - 'Athenian students should be compelled to study the ancient Minoan and Mycenaean civilisations so that they might become better citizens.'
  - 'Greece should combine its city-states to better combat outside threats.'
  - 'Girls should also be educated.'
  - 'The erection of a statue to honour the great playwright Sophocles is a worthy task for our noblest sculptor.'
  - 'The chariot race should be abandoned as an event at future Olympics.'
- Make notes about interesting facts and ideas that you discover about each of the proposal topics as you go.
- To discover extra information, find at least three sources. The weblinks in the Resources tab will help you get started.
- When your research is complete, select the two proposals that you are most passionate about. These should be the proposals that you address in your speech.
- Download the speech sample from the Resources tab. It provides an effective structure for your speech.
- Write your first draft in Word.
- Have a peer editor comment on the effectiveness of your speech. Then re-draft your speech, if necessary, based on their feedback.
- Rehearse, remembering that you are trying to persuade the audience to adopt your point of view. Speak more slowly than you would normally and pause for effect at key ideas.
- Record or perform your final speech.
- Hand your final written or recorded speech in to your teacher for assessment.

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Go online to access additional resources such as templates, images and weblinks.

2b.12 Review

2b.12.1 Review

KEY TERMS

Agora the central marketplace in a Greek city-state
Boule the council that looked after the day-to-day running of Athens
citizen in Athens, a free-born male Athenian over the age of 18
democracy a system of government in which political power lies with the people
Ecclesia in Athens, the assembly of citizens that voted on government policy
helots the conquered Messenian people who worked the land for the Spartans
hoplite heavily armoured Greek foot-soldier
Peloponnese the southern section of the Greek mainland in the ancient Greek world
perioeci people who lived in Sparta and were neither slaves nor Spartan citizens
phalanx the formation in which hoplites fought
polis a city and the surrounding countryside
trireme warships powered by sails and three rows of oars

2b.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly**.**

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2b.12 Activity 1: Check your understanding
2b.12 Activity 2: Practise your historical skills
2b.12 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Match each term or name in column A with its definition in column B.

Column A	Column B
(a) Acropolis	(i) An early Aegean civilisation, named after a legendary king
(b) Olympus	(ii) The commercial and legal centre in Athens
(c) Minoan	(iii) The highest point and the religious centre of Athens
(d) hoplites	(iv) The site of the most famous oracle in Greece
(e) Agora	(v) The name given to the peninsula that forms the southern part of Greece
(f) trireme	(vi) Main Greek goddess and wife of Zeus
(g) Hera	(vii) Greek warship with three banks of oars
(h) helots	(viii) Name given to Greek soldiers, because of the heavy armour they wore
(i) Peloponnese	(ix) The mountain on which the gods were believed to live
(j) Delphi	(x) The conquered people who worked for the Spartans

2. Arrange the dates below on a timeline from 800 BCE to 300 BCE and match them with the correct event. (*Hint:* First arrange the events in their correct order.)

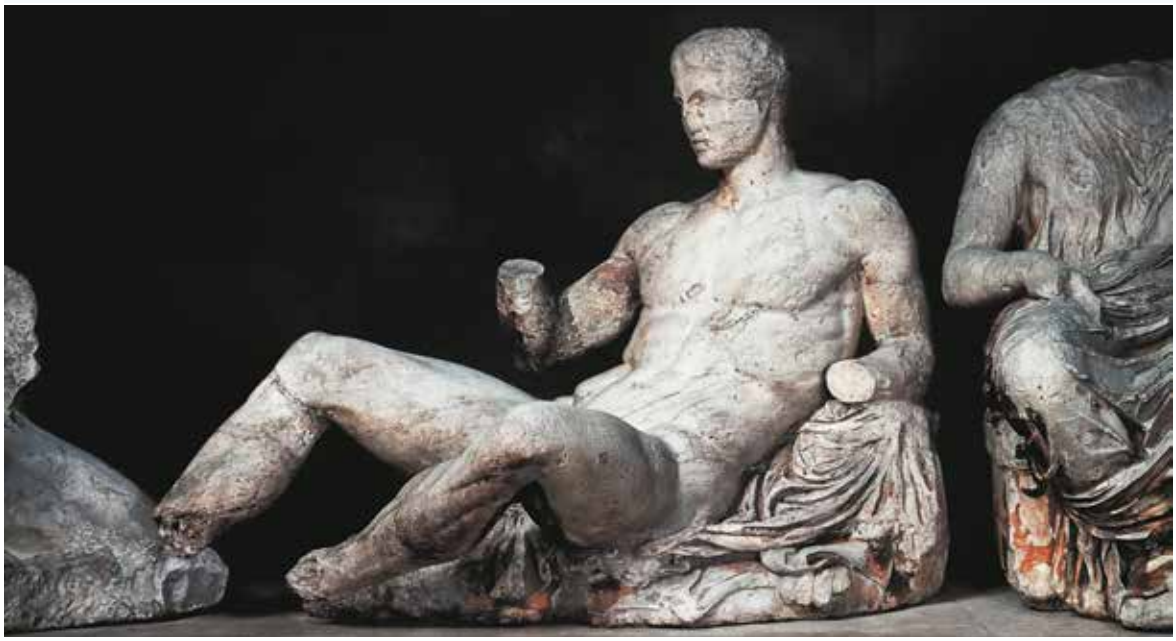
776 BCE	• Death of Hippocrates
650 BCE	• Pericles speaks in favour of Athenian democracy
480 BCE	• Earliest recorded Olympic Games
431 BCE	• Trial of Socrates
399 BCE	• Alexander the Great becomes king
377 BCE	• Helots of Messenia revolt against the Spartans
336 BCE	• Battle of Salamis

Analysis and use of sources

3. Refer to the photograph in the opening unit at the start of this topic. This photograph shows the lighting of the torch for the 2004 Athens Olympics.
   (a) What elements of the photograph suggest that it is a modern re-creation?
   (b) Why was the ceremony organised at this site?
   (c) In the modern Olympic Games, the Olympic flame was first introduced in 1928 and the torch relay in 1936. Conduct some research to discover where these two Olympic Games were held.

Perspectives and interpretations

SOURCE 1 A section of the Elgin Marbles, or Parthenon Marbles, as displayed in the British Museum, where they are trying to show how they may have originally looked at the top of the Parthenon



4. Some of the most important pieces of sculpture from the Parthenon are not in Greece but are displayed in the United Kingdom.

   Shiploads of sculptures were brought to England between 1802 and 1812. Greece was under Turkish rule, as it was part of the Ottoman Empire. The shipment of sculptures was organised by Lord Elgin, who was the British ambassador. He was concerned about the preservation of these items and received permission from the Turkish rulers to measure and draw and 'to take away any pieces of stone with old inscriptions or figures thereon.' At the time, people such as the poet Byron attacked Elgin for deceit and vandalism.

   Organise a debate on the topic: 'That the Parthenon Marbles should be returned to Greece'. Use **weblinks** in the Resources tab and other internet sources, to find arguments for and against (some arguments have been provided below for you as a starting point).

Arguments for:	Arguments against:
1. The Parthenon is the most important part of Greek cultural heritage and it should be preserved in its totality. 2. The 'Elgin Marbles' are only part of the Parthenon and should be reunited with the rest of the items. 3. Greece today can look after them just as well as the British Museum.	1. It has saved the marbles from 'certain decay and deterioration'. 2. They have been in their possession for 200 years and displayed in a gallery specially built for them. 3. They are an important element in the museum's presentation of the whole of European cultural heritage.

SOURCE 2 Photograph of a section of the excavation at Troy

Empathetic understanding

5. Women in ancient Athens and Sparta did not have the same freedoms as women expect today. However, many accepted their role in society. Work in a small group to create and act out a dialogue between three Greek women (who may come from both Athens and Sparta) in which they discuss their role and support some aspects of their society but are critical of others. Use information from subtopic 2b.5 and internet research, which could include extracts from the play by Aristophanes called *Assemblywomen*.

Research

6. **SOURCE 2** shows part of an archaeological excavation site in the north-west corner of Turkey, close to the Dardanelles.
   (a) List three activities carried out by the archaeologists in **SOURCE 2**.
   The archaeologist Heinrich Schliemann believed that this was the city of Troy, the site of Homer's epic poem the *Iliad*, which tells of the Trojan Wars.
   Investigate whether Schliemann was correct in identifying this place as the site of Troy.
   (b) Make a list of the different types of evidence you might use to decide this.
   (c) Using books or the internet, collect three sources of information about Troy.
   Rank each source in terms of how useful it might be to a historian who is trying to decide whether this was really the site of the battle.

Explanation and communication

7. Carefully read the sections on government in Athens and Sparta (see subtopic 2b.4) as well as doing some further research.
   (a) Make a list of the major differences in the ways the two states were governed.
   (b) Make a list of:
      (i) features the two states shared with a modern democracy such as Australia
      (ii) ways in which the two states differed from a modern democracy.
   (c) Summarise your research as a chart with features of ancient Greek democracy on one side and modern democracy on the other.

TOPIC 2c Ancient Rome

2c.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The physical features of the ancient society and how they influenced the civilisation that developed there **2c.3**
- Roles of key groups in the ancient society, including the influence of law and religion **2c.4, 2c.5, 2c.6, 2c.7, 2c.8**
- The significant beliefs, values and practices of the ancient society, with a particular emphasis on one of the following areas: warfare, or death and funerary customs **2c.6, 2c.8**
- Contacts and conflicts within and/or with other societies, resulting in developments such as the conquest of other lands, the expansion of trade, and peace treaties **2c.7, 2c.10**
- The role of a significant individual in the ancient Mediterranean world such as Hatshepsut, Rameses II, Pericles, Julius Caesar or Augustus **2c.9**

2c.1.1 Introduction

In the sixth century BCE, Rome was just a small village in central Italy; but within six hundred years the Roman military controlled a vast empire stretching from Britain in the west to Palestine and Egypt in the east. Roman influence on law, political thought, literature and architecture is still felt today.

learnON ONLINE ONLY

Watch this eLesson: Sources: Ancient Rome (eles-1092)

SOURCE 1 A scene from the film *Gladiator* (made in 2000), which depicts the life of a Roman general who is forced into the life of a gladiator

Starter questions

1. Name any movies you know of that are set in Ancient Rome.
2. If you were watching a movie, what are three features that would indicate that it was set in Ancient Rome?
3. For many years ancient Rome was a republic. What do you think this means?
4. **SOURCE 1** shows a scene from the movie *Gladiator*. Consider the similarities and differences between sports such as Rugby league or AFL and a gladiatorial battle in ancient Rome.

2c.2 Chronology

2c.2.1 Roman origins

Most empires are either named after the ruling country — such as the British and Portuguese empires — or named after a person — such as the empire of Alexander the Great. The Roman Empire is one of the few named after a city.

In the tenth century BCE, the ancestors of the Romans lived in huts on the Palatine Hill. This was one of the several hills near a bend in the Tiber River, about 25 km from its mouth. The language these people spoke, and the name given to them, was Latin.

Their neighbours to the north and west (in what today is Tuscany) were the Etruscans. The Etruscans were the most advanced civilisation in the region; from them the Romans developed a written script and learned about architectural features such as the arch. According to early histories, some of the kings who ruled over the Romans were Etruscan. To the south were colonies of another advanced civilisation — the Greeks (see Topic 2b).

Over the next few centuries the population grew and the Romans occupied the lower land between the hills and the Tiber. This land was swampy and subject to flooding, but the Romans developed systems to drain the area.

The Roman Republic

Romans dated the foundation of their city to a legendary monarch, Romulus, in 753 BCE. During the fifth century BCE, Rome was ruled by Etruscan kings. In 509 BCE, the Romans defeated the Etruscans and overthrew the king of Rome. This marked the beginning of the Roman Republic (from the Latin *res publicae*, meaning 'a thing of the people').

Taking control of Italy 509–270 BCE

It took just over 200 years for the Romans to take control of Italy. Two factors were to play a vital role in all future Roman expansion:

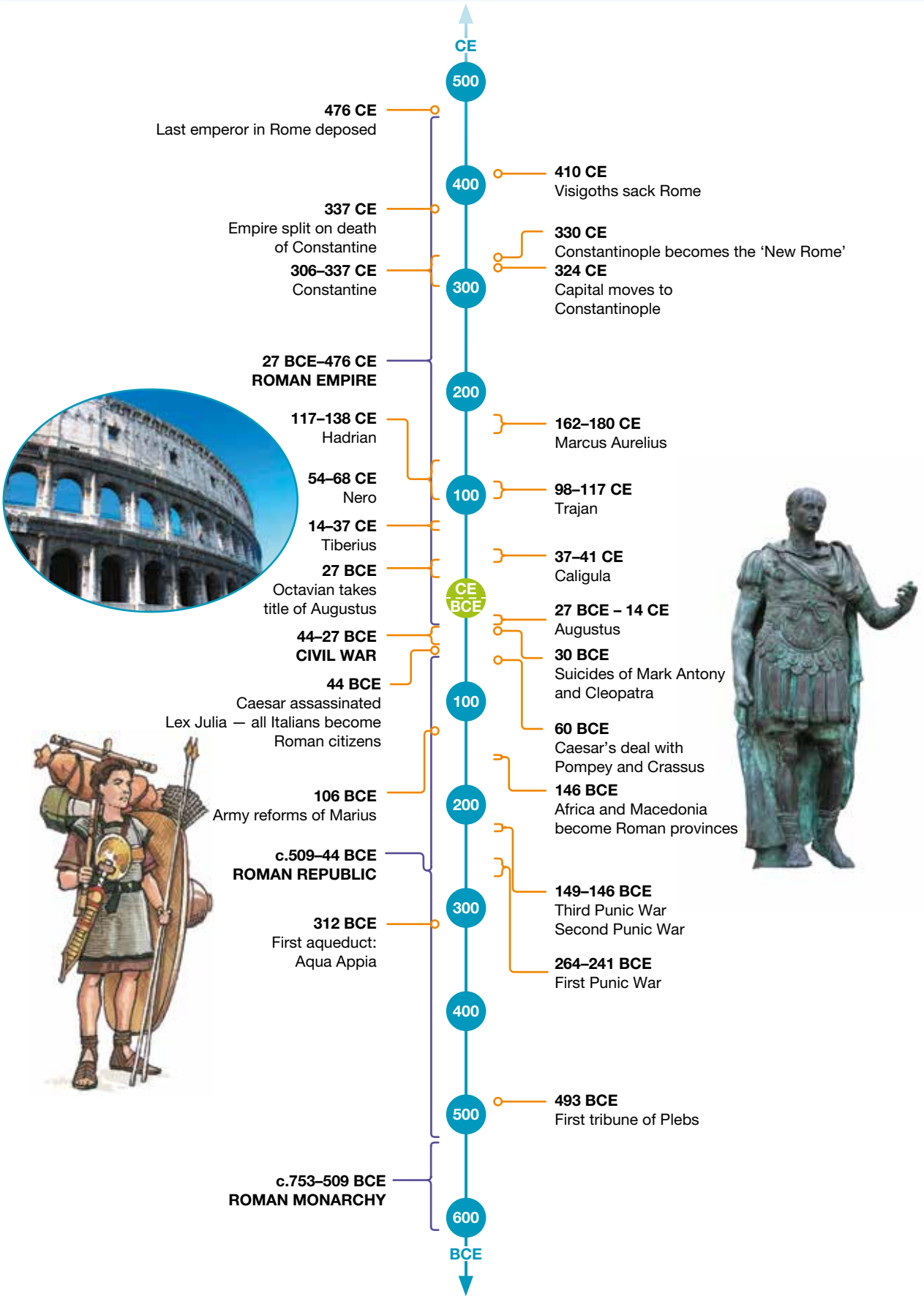
- Rome's initial military superiority
- the policy of making the conquered peoples feel they were a part of Roman civilisation by granting them citizenship rights.

The first hundred years were spent in extending control over northern Italy, including defeating the Gauls (from what is now France) who sacked Rome in 390 BCE. The Romans also conquered groups in southern Italy. Once tribes were defeated they were encouraged to enter into an alliance with Rome, and their leaders took up Roman citizenship.

Wars with Carthage 264–146 BCE

Carthage was located in North Africa, close to Italy. It was a powerful maritime trading centre with trading posts in Sicily and Spain. From 264 to 146 BCE, Rome fought a series of wars with Carthage for control of Sicily. These wars were also known as the Punic Wars. After the final defeat of Carthage, Rome occupied the city itself and put it under Roman rule (see subtopic 2c.7 for more detail).

SOURCE 1 Timeline showing the main dates and periods in the chronology of ancient Rome



Expansion and the end of the Republic 146–44 BCE

With control of Italy and a settlement in North Africa, Rome was now in a position to take control over most of the land bordering the Mediterranean. In this period Roman armies were continually engaged in warfare as Rome expanded its control over Spain, Greece, North Africa and the Middle East. As a result of this warfare, individual generals became very powerful and were in a position to challenge republican rule.

A struggle for power between two generals — Pompey and Julius Caesar — dominated the end of this period. Pompey was killed after being defeated in battle by Julius Caesar in 48 BCE. However, Julius Caesar was assassinated in 44 BCE by Romans who felt he was becoming too much like a king.

2c.2.2 The Roman Empire 27 BCE – 476 CE

Caesar's assassination was followed by nearly twenty years of civil war. Forces led by Mark Antony (Caesar's ally) were opposed by forces led by the much younger Octavian (Caesar's adopted son).

Octavian finally defeated Mark Antony in 31 BCE. In 27 BCE he gave himself the name Augustus. He ruled for 41 years until his death in 14 CE. Emperors continued to rule in Rome for another four centuries. From the late third century CE the empire was divided into western and eastern empires; one ruled from Rome and the other from Constantinople. The Western Roman Empire was defeated by invaders from the north in the fifth century CE. The Eastern Roman Empire developed into the Byzantine Empire, which lasted for another thousand years.

2c.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Comprehend and communicate

1. Where was the original settlement of the Latin-speaking peoples in the tenth century BCE?
2. (a) Where were the Etruscans located?
   (b) What did the Romans adapt from Etruscan civilisation?
3. (a) Why did the Romans go to war with Carthage?
   (b) What did Rome gain at the end of the Punic Wars in 146 BCE?
4. As the Roman armies took control of the lands around the Mediterranean, what problem did this pose for the Republic?
5. Who was the first Roman Emperor?
6. Who was the last emperor to rule from Rome?

Develop historical skills

7. For how many years did each of the following periods of Roman History last?
   - The Roman Republic
   - The Civil War
   - The Roman Empire
8. Find the correct words in the text to match each of the following descriptions:
   (a) where Roman people's ancestors lived in tenth century BCE
   (b) the River on which Rome is situated
   (c) Rome's neighbours before becoming a Republic
   (d) The city Rome fought to get control of Sicily between 264 and 146 BCE
   (e) The name the first Roman Emperor gave himself in 27 BC
9. Use the **SOURCE 1** timeline to find the dates that the following events took place.
   (a) Rome becomes a Republic
   (b) Capital of Empire moves to Constantinople
   (c) Final defeat of Carthage
   (d) Julius Caesar assassinated
   (e) Rome becomes an Empire under Augustus
   (f) Capital of Empire moves to Constantinople

learnON RESOURCES – ONLINE ONLY

Complete this digital doc: Worksheet 2c.2 Ancient Rome timeline (doc-11225)

2c.3 Geographical setting

2c.3.1 Mountain ranges

Three geographical features are important as a background to understanding the history of Roman Italy: the location of its mountain ranges and plains; its position in the Mediterranean; and the location of the Tiber River.

The Alps

These mountains sweep across the north and north-west of Italy, separating it from the rest of Europe. They also offer some protection from cold northerly winds, giving Italy a milder climate, especially in the south where average monthly maximums range between 10 and 20 degrees Celsius.

The Apennines

These mountain ranges begin in the north-west, linking up with the Alps and then running like a backbone down Italy in a general south-east direction. The highest peak is 2912 m (Australia's Mount Kosciuszko is 2228 m) and there are twenty peaks over 2000 m.

The Apennines can be divided into three approximately equal sections. The Northern Apennines form a barrier between the Po River Valley and the rest of Italy. This region was not brought under Roman control until the first century BCE.

SOURCE 1 A topographical map of Italy highlighting the mountain ranges, the three lowland regions and the Po, Arno and Tiber rivers

The Central Apennines run close to the eastern coast of Italy. To the west of the Central Apennines are the valleys of the Arno and Tiber rivers. The valley of the Tiber was the original heartland of the Roman Empire.

The Southern Apennines are closer to the western coast and run down the 'toe' of Italy. They form a chain with the mountains of Sicily, separated by the Strait of Messina. In southern Italy the lowlands are on the east, facing Greece.

2c.3.2 Position in the Mediterranean

The Italian mainland and Sicily together stretch right across the middle of the Mediterranean Sea — the south-west tip of Sicily is only 140 km from the coast of Africa. Once the Romans had placed Sicily and Carthage under their rule (see subtopic 2c.7), they were in a strong position to dominate the whole region around the Mediterranean Sea.

2c.3.3 Rome and the Tiber

At 406 km the Tiber River is Italy's third longest river. In ancient times it formed the boundary between three Italian tribes: the Etruscans to the west, the Sabines to the east and the Latins to the south.

About 25 km from its mouth, the Tiber flows through a series of hills, one on its west bank and six on its east bank, and then turns towards the sea. At this point there is an island in the middle of the river, and

below it the river becomes shallow and can be more easily crossed. The Latin-speaking people who were the ancestors of the Romans first lived in huts on the Palatine Hill around the ninth or tenth century BCE. As the population expanded, they occupied the Esquiline Hill to the east and then moved down to the lowlands. This area was swampy and subject to flooding but was first drained and later paved. This became the Roman Forum — the centre of Roman life.

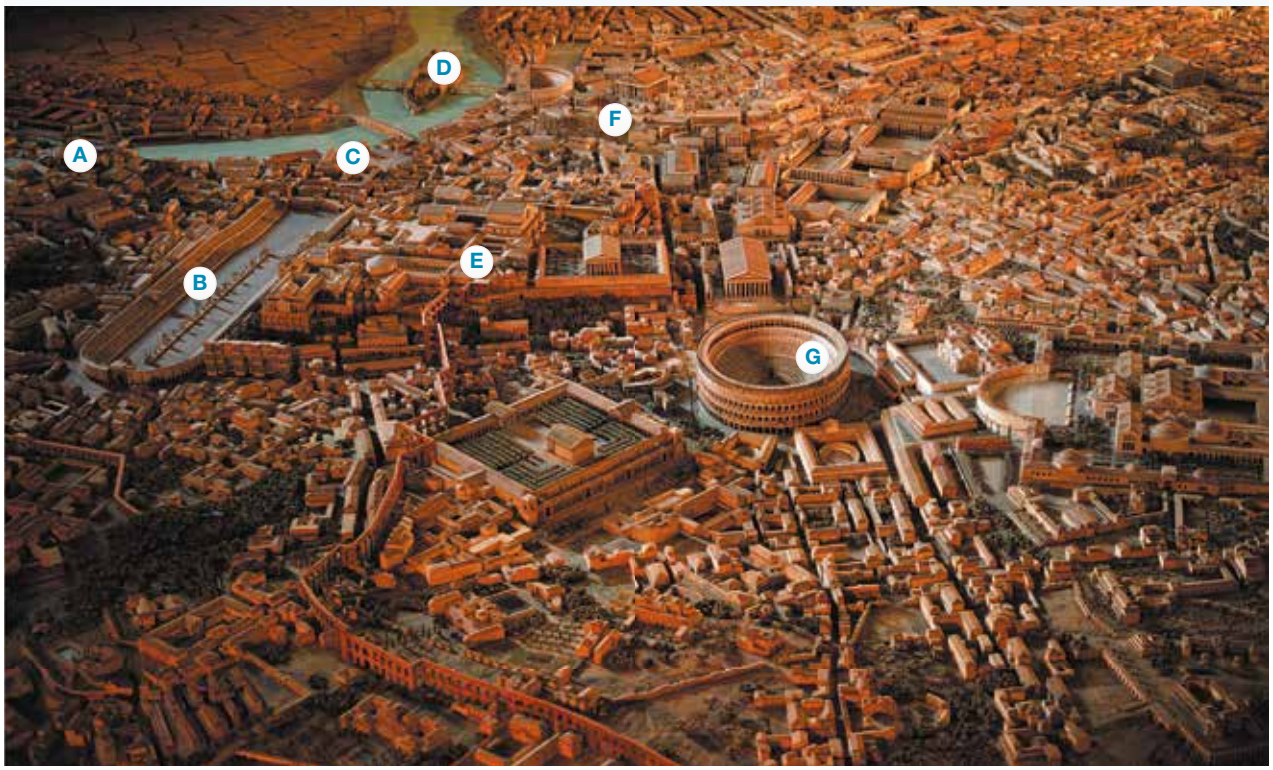
Sewers and aqueducts

As the population increased, the disposal of human waste became a problem. Two things were required for this: a sewer to dispose of the waste and a regular supply of water to flush it out. The main sewer was called the Cloaca Maxima. The path it follows indicates that it began as a drain from the marshes, but over time part of it was covered over and other sections were diverted by tunnelling under the ground. It flowed into the Tiber River downstream from the city. Today it is still used as a stormwater drain and its exit point can be seen on the banks of the Tiber.

At first the sewer was flushed by streams that came down from the hills. This changed after 312 BCE when the first aqueduct was built. By 200 CE there were 11 aqueducts bringing water into the city. The most striking features of aqueducts are the arches of those built above the ground to carry water over valleys. However, less than 10 per cent of the Roman aqueduct system was above ground; most of the water was carried underground in clay-lined pipes. The water would first be used in public baths and fountains, as well as in water features in the villas of the rich. The waste water would then run through the Cloaca Maxima to flush the waste into the Tiber.

Rome had an adequate supply of water and did not need to store it, but in other Roman cities large cisterns, some the size of a three-storey building, were built to store water. One in Puteoli, near Naples, was 7 metres wide, 70 metres long and 5.2 metres tall, and could store more than 2 million litres of water.

SOURCE 2 A model of Rome as it may have looked around 300 CE



A Emporium (Wharves) **C** Exit of Cloaca Maxima (Sewer) **E** Palatine Hill **G** Colosseum

B Circus Maximus **D** Tiber Island **F** Capitoline Hill and the Temple of Jupiter

2c.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Comprehend and communicate

1. What are the names of the two major mountain ranges of Italy?
2. Which area of Italy is separated from the rest by the Northern Apennines?
3. Name two other areas the Romans occupied after their first settlement.
4. What evidence is there that by 200 CE Rome was already a highly civilised city?

Developing source skills

5. From **SOURCE 1**, how would control of Sicily give the Romans a strong position in the Mediterranean?
6. From reading the subtopic on Rome and the Tiber and studying **SOURCE 2**, what advantages would control of the Tiber near the island have for the Romans?

2c.4 The Republic

2c.4.1 Social structure

As Roman rule expanded over Italy and around the Mediterranean Sea, Rome developed a form of government called a republic. The word came from two Latin words *res publica* — an affair of the people. However, a person's position and power in the republic depended on their social class, wealth and gender.

Roman society was divided in two ways, one based on ancestry and one based on wealth.

Social division based on origins

One of the basic divisions in Rome was between the *patricians* and *plebeians*. The patricians were those who could trace their origins back to nobility and were usually quite wealthy. The rest of the population were plebeians. A few of these could be quite rich, while others might be landless labourers.

Since the plebeians formed most of the army and all the workforce, over time they were able to force patricians to let them take part in government.

Social division based on wealth

The other social division in Rome was based purely on wealth. The wealthiest were the senatorial class, and this included most of the patricians. Their wealth was based on land and they were forbidden to engage in commerce.

The second class, which could include some of the richest people in Rome, were the *equites*. Equites made their fortune through trade or through collecting taxes and taking a share of the money for themselves.

The least wealthy in Roman society were the *proletariat* — those with no land at all. They had to rely on selling their labour.

Women in the Republic

The social and political position of women depended on that of their father before marriage and their husband after marriage. Women were considered citizens and had the protection of Roman law, but did not have a vote in any of the Roman assemblies.

However, marriage contracts could guarantee that in the case of divorce a woman's dowry would be returned to her; and when men were absent on business or away fighting, a woman would run the household estate.

2c.4.2 Political structure

The main functions of government were in the hands of a group of men called magistrates. These were elected annually by the people, but because winning elections depended on buying influence, only the richest Romans could be magistrates.

Republican government officials around 100 BCE

Consuls. These were the leaders of Rome. Like other senior magistrates, they wore a white toga with a purple stripe. Consuls kept many of the powers of the original Roman kings in military, religious and legal areas, including being commander-inchief of the military, but their power was still limited because:

- they were elected for only a one-year term
- with two consuls, each could act as a check on the power of the other.

Praetors. As the area controlled by Rome increased, the consuls could not supervise all the administration, so praetors took over the legal responsibilities of consuls. When administration of the expanding republic became more complex, the number of praetors increased from two to four and then to six.

Aediles. These people were responsible for the administration of Rome and its buildings and for organising religious festivals. Aediles would often spend a lot of money on festivals and entertainment in the hope that this would help them get elected as consuls.

Quaestors. These were treasurers who looked after finances.

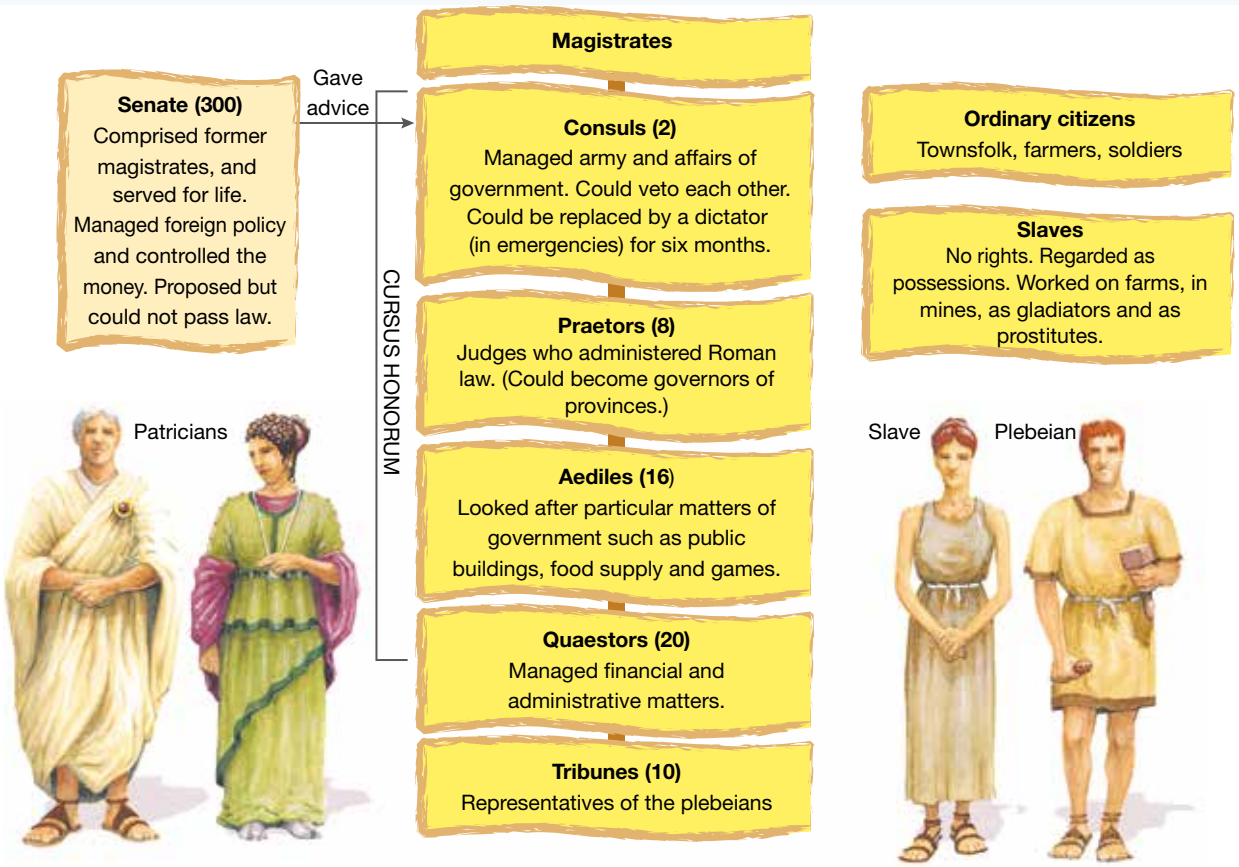
Two other officials held power on special occasions.

- When Rome was under direct attack, a single strong leader was needed. In this situation, the two consuls could be replaced by a **dictator**. He held his position for only six months.
- Every five years, an electoral roll had to be made up. This was in the hands of the **censor**, who decided who could be on the electoral roll.

The path of honours

The Romans were worried that an individual might become too powerful, especially if he was a general, so they introduced the *cursus honorum* — a path of honours. A man could not become a consul until he had held each of the other positions below it, and there was a minimum age limit for each position. However, a powerful figure such as Pompey or Caesar could ignore any restrictions.

SOURCE 1 A diagram showing the structure of the Roman Republic around 100 BCE



The senate

The senate was a group of 300 men whose role was to advise the magistrates. However, they had a strong influence on the way Rome was governed:

- You became a senator after holding a high position as a magistrate, so senators were all people with experience of administration.
- Once you became a senator, you held your position for life and did not have to worry about being re-elected.
- During the period of Roman expansion, the consuls were often leading armies that were fighting a long way from Rome. This meant the senate could make more decisions.

Giving plebeians a role

Plebeians took part in republican government in two ways:

1. They met in **assemblies**, where they had a vote on electing magistrates. There were limitations on these powers because the more powerful people were in smaller assemblies and voted first. Also they could not make laws but just voted 'yes' or 'no' on laws that were put before them.
2. They had their own elected officials called the tribunes of the plebeians. They had the power to veto any decision of the senate. Plebeians also took an oath to kill anyone who threatened the life of tribunes.

2c.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Find the correct words in the text to match each of the following descriptions:
   (a) the two leaders elected annually
   (b) the class of rich landowners and nobles
   (c) the magistrates responsible for looking after the city
   (d) plebeians who were wealthy businessmen
   (e) the colour of the stripe on a consul's toga
   (f) the name given to the representative of the plebeians.
2. (a) How did one become a member of the senate?
   (b) What were the three ways in which the senate was able to become a powerful body in Rome?
3. Why was it important that plebeians were included in the political structure of Rome?

Using sources

4. Study **SOURCE 1** and answer the following questions:
   (a) Name three groups that made up the plebeians.
   (b) Who represented the plebeians among the magistrates?
   (c) List the four positions you would hold to follow the cursus honorum.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Republican Rome**

2c.5 The Roman Empire

2c.5.1 The end of the Roman Republic

The Roman Republic came to an end in 44 BCE when Julius Caesar was assassinated (see subtopic 2c.9). Caesar's death was followed by thirteen years of civil war as three men, each supported by his own army, fought for control: Mark Antony, Octavian and Lepidus.

Lepidus was the first to withdraw from the conflict. In 41 BCE Mark Antony travelled to Egypt to get more troops for his army. While there he met Cleopatra and, like Caesar before him, fell in love with her. He spent the winter of 41–40 BCE in Egypt with Cleopatra, but returned to Rome in the spring of 40 BCE and did not see his twins to whom she gave birth.

Back in Rome, Antony married Octavian's sister, Octavia. However, three years later, he divorced her and returned to Egypt to be with Cleopatra. Influential Romans saw this as a betrayal and began to question how loyal Antony was to Rome.

Octavian took this as an opportunity to declare war on Mark Antony and, in 31 BCE, he defeated Antony's forces in the battle of Actium in Greece. Antony then fled with Cleopatra back to Egypt.

Later, Mark Antony stabbed himself to death after hearing rumours that Cleopatra was dead. The Romans then went to arrest Cleopatra, but she too committed suicide rather than be a captive of the Romans.

SOURCE 1 A carved portrait of the emperor Augustus (Octavian). The headband was added in medieval times.

2c.5.2 Establishing the Roman Empire

Octavian was now the most powerful man in Rome and he gradually took more and more important positions. At the same time he made sure to keep all the old Roman forms of government and sought the approval of the senate for all his actions. At first, he did not call himself emperor but instead used the title 'first among equals' (in Latin *principes inter pares*). Octavian gave the people peace after almost 60 years of fighting.

Octavian acquired the title Augustus, and under this name he ruled Rome and the empire for 41 years, from 27 BCE to 14 CE. Strong frontiers were established, taxes from the provinces flowed into Rome, and a massive building program began. It was also an age of such great poets as Virgil and Horace, and historians such as Livy.

2c.5.3 Controlling the empire's frontiers

In order to rule the widespread Roman provinces, Augustus divided them into two groups. Those that had been under Roman control for many years and were relatively peaceful were called senatorial provinces. As in the Republic, these were ruled by provincial governors who had once held office as consul and praetor (see **Source 1** in subtopic 2c.4). The provinces where there was still a lot of fighting were called imperial provinces and they were ruled by Augustus through people he appointed. This was to prevent a repeat of the problem that had occurred with Julius Caesar — an individual building up powerful support among his own troops and challenging the authority in Rome.

Augustus also reduced the size of the army. At the height of the civil war with Mark Antony, there had been 60 legions. Augustus reduced this number to 25 and settled the discharged soldiers on land mostly bought with his own money. He also used local people in the provinces as **auxiliaries**—soldiers who could support the Roman legions. Many of these had special abilities, such as skills in archery or horse riding.

To protect himself, Augustus also had a small body of selected soldiers in Rome and major Italian towns. These were the Praetorian Guard. Other soldiers were jealous of the special pay and conditions that the Praetorian Guard enjoyed.

The most difficult areas of the empire to control were the frontiers in the north, where skilful and courageous fighters always posed a threat to the Romans. In one battle, they had been able to destroy three of Augustus's legions. Most of the legions were placed along this northern boundary.

2c.5.4 Ruling the empire

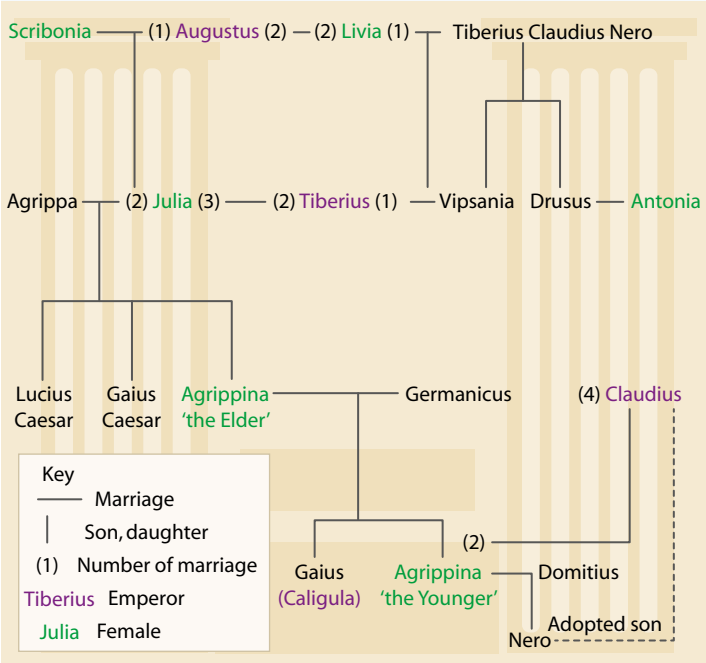
The Julio-Claudians

After Augustus's death in 14 CE, the Roman Empire was ruled for the next 50 years by four emperors, known as the Julio-Claudians, who were all in some ways related.

Tiberius, who ruled from 14 to 37 CE, was the stepson of Augustus. His reign began well, and he continued the work of his stepfather. However, he grew increasingly suspicious and arranged a series of treason trials to get rid of his critics. He died in office.

Gaius (better known by his nickname Caligula) ruled from 37 to 41 CE. At first he tried to restore some peace, but he soon showed signs of increasing madness. He said he wanted to make his favourite horse a consul, and he had a three-kilometre bridge of boats built across the Bay of Naples so that he could drive his chariot across it. He was assassinated by members of his own guard.

SOURCE 2 A simplified family tree of the Julio-Claudian emperors



Claudius, who ruled from 41 to 54 CE, was the uncle of Caligula. Aged 51 when Caligula was assassinated, Claudius was hiding in the palace at the time. The guards discovered him and declared him emperor. Claudius was the only Julio-Claudian who had not been a military leader, as his main interest was in the history of Rome. However, the empire expanded under Claudius's rule, with Britain being conquered and made a Roman province. It was rumoured that Claudius died as a result of being poisoned by his young wife, Agrippina the Younger.

Nero, who ruled from 54 to 68 CE, was the nephew of Caligula and the adopted son of Claudius. His reign began well. However, when a great fire took place in Rome in 64 CE, he took advantage of it to build a new palace. His last years were ones of increasingly irrational behaviour and brutality, and in 68 CE the senate declared him a public enemy. Nero committed suicide.

Powers behind the throne

Although Roman women could not vote, they could still have a great influence on what happened in Rome. Upper-class women were well educated and interested in power. Two examples are Livia, the wife of Augustus, and Agrippina the Younger, who was the wife of one emperor and mother of another.

Livia was the third wife of Augustus. He married her in 39 BCE. At first Augustus hoped that the next emperor would be the son of his daughter Julia from his first marriage, but when Julia's husband Agrippa died, he turned to Livia's son Tiberius. He forced Tiberius to divorce his wife, Vipsania, and marry Julia. Augustus and Livia lived modestly and it was said that she made her own clothes.

After Tiberius became emperor, relations with his mother became strained and he refused to attend her funeral when she died in 29 CE.

Agrippina the Younger was related to three emperors: she was sister to Gaius (Caligula), wife to Claudius and mother to Nero. She married Claudius, her third husband, in 49 CE. Because Claudius was her uncle, he had to get special approval for the marriage. Agrippina persuaded Claudius to adopt her son Nero and make him the next emperor instead of his own son Britannicus. She also tried to remove as many rivals to Nero as possible, so when Claudius died in 54 CE there were rumours that she had poisoned him with mushrooms.

SOURCE 3 A coin depicting Livia

Nero became emperor, and at the start of his reign he gave his mother many privileges, such as attending senate meetings hidden behind a curtain. However, he later came to mistrust Agrippina and, in 55 CE, he had her expelled from his palace. Four years later, in 59 CE, Nero decided to get rid of her for good. First he tried to drown her by putting her in a collapsible boat, but she swam ashore. Then he arranged for her assassination.

Nero's later years were marked by increasing cruelty, including the persecution of Christians. He committed suicide in 68 CE after being declared a public enemy.

The Good Emperors

Following Nero's death, there was a fresh period of civil war in Rome but this was followed by a period of relatively good government, led by emperors known as the Five Good Emperors. Three of these were Trajan, Hadrian and Marcus Aurelius. All three had been born in Spain, which by this time had been under Roman rule for over 200 years.

Trajan, who ruled from 98 to 117 CE, was the first non-Italian to become emperor. He achieved much, in times of war and of peace. One achievement was the building of a new port at Ostia, on the mouth of the Tiber. To celebrate his victories, he had a large column erected in what is today Romania. Detailed carvings of battle scenes spiral around the column. There are about 2500 figures depicted and these provide a wealth of evidence about battle equipment in the first century CE.

Hadrian, who ruled from 117 to138 CE, was married to Trajan's niece. He is considered one of Rome's greatest peacetime emperors. Rather than trying to extend the empire, he worked on defending its borders, spending more than half his time outside Rome. While in Britain in 122 CE, he ordered the building of a 122-kilometre wall to separate Roman Britain from the Scots in the north. The structure is still known today as Hadrian's Wall. Like many Romans, Hadrian also valued Greek culture, and he spent the years 124–25 and 128 in Athens. While there, he arranged for the rebuilding of the Temple of Zeus.

Marcus Aurelius ruled from 141 to 180 CE. He had been brought up by philosophers but when he became emperor, he found it more difficult to pursue his interest in philosophy. This was because he spent most of his years on military campaigns in the north of the empire, especially around the Danube River. However, he still found time for day-to-day administration of the empire, and he wrote down in Greek his own philosophy of life. He called these writings *Ta eis heauton*, meaning 'thoughts addressed to himself', but the most common title of his work is *Meditations* (see **Source 4** in subtopic 2c.10).

From around 340 CE onwards there were often two emperors — a Western emperor based in Rome, and an Eastern emperor based in Constantinople (modern-day Istanbul). In 476 CE the Western Empire collapsed under a series of attacks by northern European tribes, but the Eastern Empire continued in some form until the time of the Ottoman Turks (see Topic 4c.)

SOURCE 4 A map of the Roman Empire at its height in 120 CE

SOURCE 5 Photograph showing detail from Trajan's column

SOURCE 6 A photograph of a section of Hadrian's Wall as it appears today

2c.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What were the main ways in which Augustus created a strong empire?
2. Match the following descriptions with people mentioned in this spread.
   (a) The first Roman emperor
   (b) Nicknamed Caligula
   (c) A great fire occurred in Rome during his reign.
   (d) The third wife of Augustus
   (e) The mother of Nero
   (f) Three Good Emperors
3. Make a list of the Julio-Claudian emperors from Augustus to Nero.
   (a) Which of these died naturally and which had a violent death?
   (b) Which ones showed signs of madness? How did this show itself?
4. Read about the lives of Livia and Agrippina the Younger. In what ways was marriage used to ensure that a particular person had a chance of becoming emperor?
5. List the achievements of the three Good Emperors discussed.

Develop source skills

6. From **SOURCE 2**, describe the ways in which Agrippina the Younger was related to three of the Julio-Claudian emperors.
7. **SOURCE 5** is a photo showing a section of Trajan's column. Make a list of the details on it that you could mention if you were going to describe Roman warfare.
8. **SOURCE 6** shows a section of a wall built across northern England. What aspect of Hadrian's policy does this demonstrate?

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Roman Empire**

learnON RESOURCES – ONLINE ONLY

Complete this digital doc: Worksheet 2c.5 The emperor Gaius (doc-11226)

2c.6 Everyday life

2c.6.1 The *forum romanum*

Rome can be considered the world's first large city and, by 100 CE, its population had reached one million. The heart of political and intellectual life was the **forum**. Around the sides of the forum were many buildings vital to the functioning of an imperial city:

- the *curia*, where the senate met
- the records office
- temples
- basilicas — buildings of up to three stories where legal and business matters were conducted.

The assembly of the plebeians met in an open space in front of the curia. In front of the curia there was a *rostrum* — a raised platform for the speaker — which was decorated with the front sections of captured ships.

2c.6.2 The Roman family

The word *family* comes from the Latin word *familia*, meaning 'household'. The father was the head of the family, and Roman law gave him complete authority over all its members. For wealthy families this included slaves. Roman women had to do as their fathers and husbands told them. However, women still had a respected and important role to play in society.

A married woman was known as a *matrona*. The historian Livy described how such women were recognised for their contribution to the state. In fact, some religious festivals could not be held if there were no *matronae* available to celebrate.

Women could also use their influence to further the political careers of their husbands and sons. One woman who did this was Servilia, the mother of Brutus — one of the assassins of Julius Caesar. The Roman politician Cicero described Servilia as 'the most sensible and energetic woman, who was completely absorbed in her son's interests'.

Roman women were particularly powerful in the early Empire Period (first century CE). You have read about some of these women in subtopic 2c.5.

2c.6.3 Roman houses

Most of the population of a Roman city lived in one or two rooms in overcrowded apartments that could be up to five storeys high. Sometimes a family might wash, cook, eat and sleep in the one room. These rooms were hot in summer, cold in winter, noisy and smelly.

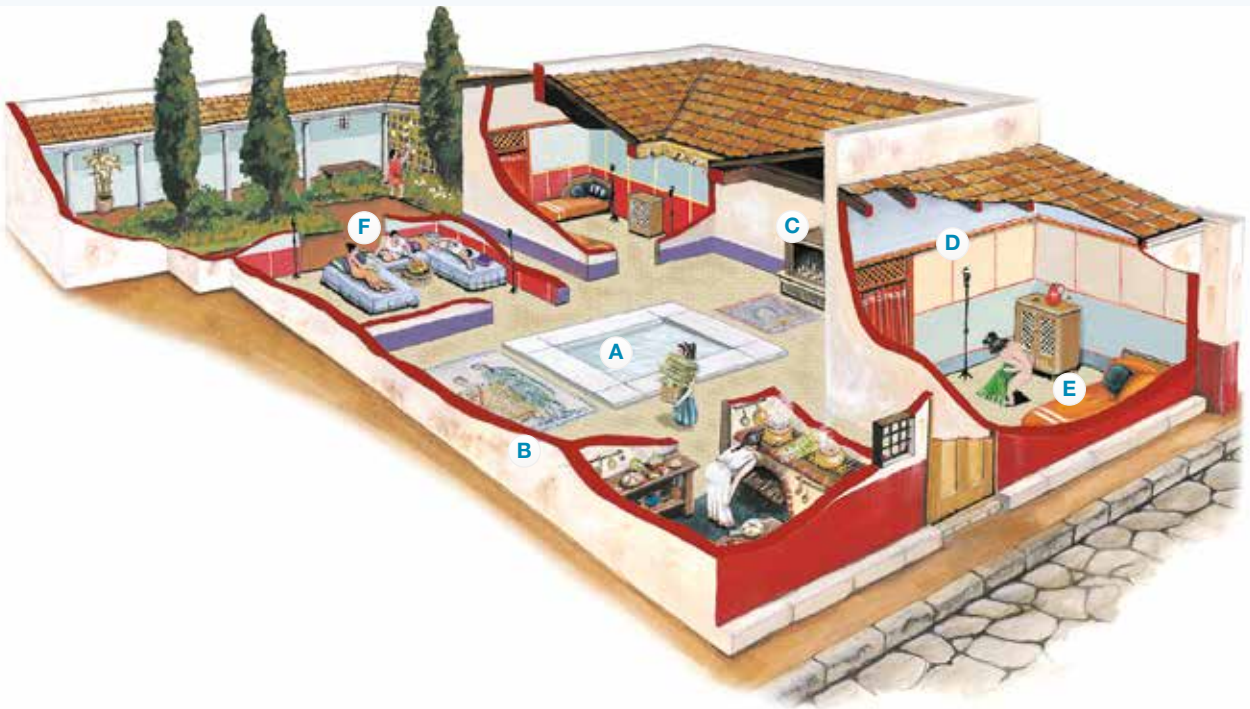
We can learn from the remains of Pompeii and Herculaneum how the better-off Romans lived. In the centre of their house was the **atrium**. This was an area open to the sky, and inside it was a pool filled with rainwater. The atrium might also contain the household shrine.

Many rooms opened onto the atrium. The floors were often a mosaic of tiles. At the back of the house was an enclosed garden and courtyard area called the *peristyle*.

2c.6.4 Schooling

In the early Roman Republic, children were educated by their parents at home. There is a record of a fee-paying school around 250 BCE, run by a former slave. Over the following centuries, fee-paying schools became common in Rome. Students sat on benches, wrote on wax tablets and read from scrolls. The carving

SOURCE 1 A modern artist's impression of a Roman house, with atrium



A The *atrium*, or central courtyard, contained a shallow pool. The pool was filled by rain that entered through an opening in the roof (through which light also entered).

B The solid, high external walls had few or no windows.

C The *lararium*, or household shrine, was also usually erected in the atrium.

D Small olive oil lamps made of pottery or bronze provided lighting in the evening.

E Furniture mainly consisted of beds, couches, low tables and chairs, which sat on a mosaic or tiled floor. The floor was sometimes heated from below.

F The *peristyle* — a courtyard and stables

in **Source 2** shows two pupils seated beside their teacher. Classes began early in the morning, sometimes while it was still dark. Teachers were very strict and used the cane or strap on their pupils to make them learn.

After conquering Greek territories, the Romans modelled their education on the Greek system, and often used Greek slaves as teachers. However, the focus of Roman education was public speaking and law rather than music and philosophy, which the Greeks considered important.

SOURCE 2 A relief showing a Roman school

SOURCE 3 A description of Roman education in the second century BCE from Plutarch

When the child was capable of learning, Cato himself took responsibility and taught him letters — although he had a specialist slave called Chilon who was himself a teacher who had many pupils of his own. Cato himself says that he did not think it right for his son to be disciplined by a slave, to have his ears pulled by a slave for being tardy [slow] at his lessons, or to owe such a valuable asset as education to a slave. Cato himself taught him letters, taught him the laws and taught him athletics. He instructed him in how to throw a spear, fight in armour, to ride on horseback and to box; he also taught him to endure heat and cold, and to swim through whirlpools and river-rapids. He says that he wrote the book entitled the *Histories* in his own hand and in large letters to enable his son to learn about the laws and customs of Rome at home.

From Plutarch, *Life of Cato the Elder*, XX. 3–6 in J. F. Gardner and T. Wiedemann, *The Roman Household: A Sourcebook*, Routledge, London, 1991.

2c.6.5 Food and eating

Many Roman buildings were made of wood, and numerous emperors declared that it was illegal to cook in apartments. People who did not have houses with proper cooking facilities bought their food from street vendors and cooked it in public ovens. They bought salt, sausages, porridge and bread. Wealthy citizens with a proper kitchen had slaves who would cook and serve meals.

The main meal for the Romans, the *cena*, was eaten in the evening. During the day they ate very simple foods. The two basic foods were bread and gruel, both made from wheat. The dough for the bread would be kneaded or left to ferment. It was then baked in a clay pot covered by embers. The bread could be enriched with grated cheese or honey placed in the middle of the dough. Gruel was made from flour boiled in water. Once the flour had broken down, cheese, honey or egg could be added to the gruel. A few vegetables, grown in a garden attached to the house, could be included.

The evening meal for a well-off Roman would be held in the *triclinium* — a room with three couches arranged in a horseshoe shape around the walls of the room. The men ate lying down, leaning on their left elbow. If women and children were present, they would sit at a table in the centre of the room. The evening meal was the one most likely to include meat; this could be chicken or a young goat. Because Romans ate with spoons only, all meat had to be thoroughly cooked. Any wine served was mixed with water.

A poorer family's evening meal might include only a hambone or bacon cooked in a vegetable soup, served with a mixture of cheese, olive oil, garlic and salt, and spread on bread.

On special occasions such as weddings, birthdays or visits by foreign guests, rich Romans would hold banquets that sometimes went on for days. This might begin with honeyed wine and small pieces of food to whet the appetite. The main meal might consist of wild boar or chicken. Finally there would be a dessert of fruit, shellfish or oysters. Many courses would be served, including delicacies such as oysters, truffles and mushrooms. The guests would eat and drink so much on these occasions that a room was often provided especially for vomiting!

2c.6.6 Roman clothing

The basic unit of clothing for both men and women was the tunic. This was a piece of cloth folded in two, with a hole cut out for the head, sewn on the sides, and with space left for the arms. Men's tunics were short and without sleeves, but women's tunics were long, covering their arms and legs. In cold weather, two or more tunics would be worn on top of each other.

Married women (matronae) wore, over the top of their main tunic, another sleeveless tunic called a *stola*. Although their tunics were fairly ordinary, they were able to make fashion statements through elaborate hairdos, which could be held together by long bone pins and, in some cases, hair nets made of gold.

At Pompeii, archaeologists found a woman's cosmetic box made from wood and metal. Mirrors were made of brightly polished bronze or silver and could be elaborately decorated on the back.

SOURCE 4 A statue of a Roman senator wearing a toga

Togas

In the cities, male citizens wore togas when outside their home. These could be worn over a tunic, or just over a loincloth. Togas were long lengths of cloth wrapped around the body. They covered the left arm so only the right arm and the head could be seen.

The toga worn by an ordinary citizen was woven from wool. It was quite plain and was usually the colour of natural wool, without any dyeing process. However, important officials wore coloured togas that showed their position.

- Magistrates' togas had a border of purple wool sewn into the material.
- Augurs, who interpreted signs, had bright yellow togas, dyed in saffron.
- Censors' togas were all purple.
- Victorious generals returning from war had purple togas edged in gold.
- Candidates standing for election wore a dyed white toga (*candida* is the Latin word for 'white').

2c.6.7 Keeping clean

Bathing was considered very important, both for cleanliness and for purification before religious ceremonies. Romans bathed daily, and many houses had their own baths. If your house had no bath, you could use a public one.

There were normally three stages in having a complete bath:

- You would warm up by bathing in a hot pool, sunbathing or exercising through ball games or weight lifting.
- This would be followed by a lukewarm bath in the *tepidarium.*
- Finally there would be a cold bath, and here a metal scraper would be used to scrape off the dirt and sweat.

The bathing process could then be followed by a massage — if you could afford it.

SOURCE 5 A description of a Roman bath house, from Seneca (mid-first century CE)

I live right above a bath house so you can imagine the varied sounds I hear coming from the people who go there. I often hear a man exercising hard, or at least pretending to, with heavy leaden weights. I hear him grunting and, whenever he releases his bottled-up breath, I can also hear him panting in wheezy and high-pitched tones.

Sometimes I notice a lazy fellow who is content with a cheap rub-down and I hear the crack of the pummelling hands on his shoulders . . . I can also hear the arrest of a pickpocket, the racket of a man who always likes to hear his own voice in the bathroom, or an enthusiast who plunges into the swimming-tank with too much noise and splashing.

Besides all those who excel in lung power, if nothing else, imagine the hair plucker, who advertises his services with a penetrating, shrill voice. He never stops except when he is plucking the armpits and making his victim yell instead. There is also the cake seller with his varied cries, the sausagemen, the sweets seller, and all the other food sellers trying to make a sale, each with his own distinctive voice.

Adapted from Seneca, *Moral Epistles*, LVI. 1–2.

2c.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. The forum was an important part of a Roman city.
   (a) What was the forum?
   (b) What buildings were located around the forum?
2. Compare and contrast families today with families in ancient Rome, as follows.
   (a) Draw up a table of two columns, headed ‘Similarities’ and ‘Differences’. From the information in the text, list features of family life today that are similar to those of the Romans, and list features that are different.
   (b) Summarise your findings from the table by writing a short paragraph that explains what modern families have in common with those in ancient Rome, and what you consider to be the most important differences.
3. When were togas worn rather than tunics?

Develop source skills

4. Read Plutarch’s account of the way Cato educated his son (**SOURCE 3**).
   (a) What evidence is there that slaves usually played an important role in education?
   (b) What does this suggest about the intelligence and education of some of the people who had been made slaves?
   (c) Cato considered that education of both the mind and body was important. Draw up a table with two columns headed ‘Education of the mind’ and ‘Education of the body’. Complete the table by using the appropriate heading to list the things Cato wanted to teach his son.
5. Study the relief carving showing a scene from a Roman school (**SOURCE 2**).
   (a) Which person in the scene do you think is the teacher?
   (b) Describe each person in this school scene and what they appear to be doing.
6. Study **SOURCE 1** carefully.
   (a) Where do you think the water came from to fill the pool in the atrium?
   (b) What advantages would this house design and layout have on hot summer days?
   (c) Where did light in villas come from (i) by day and (ii) by night?
7. A Roman senator is portrayed in **SOURCE 4**. Maintaining his *dignitas* (dignity) was very important for a Roman. How did a toga help him achieve this?
8. Read the description of the Roman bath house in **SOURCE 5**. List the different activities that are going on.

2c.7 Contacts and conflicts

2c.7.1 War with Carthage (the Punic Wars)

It took over 200 years for the Romans to take control of Italy. However, within a further 300 years the Romans controlled an empire that stretched around the Mediterranean Sea. We will look firstly at the stages by which the Romans created the greatest military machine in the Ancient World, and secondly at some of the ways in which contact with other peoples influenced Rome.

The first battles the Romans fought outside Italy were with the North African city of Carthage. Carthage controlled most of the island of Sicily and as a result had control of movement through the Mediterranean (see **Source 1**).

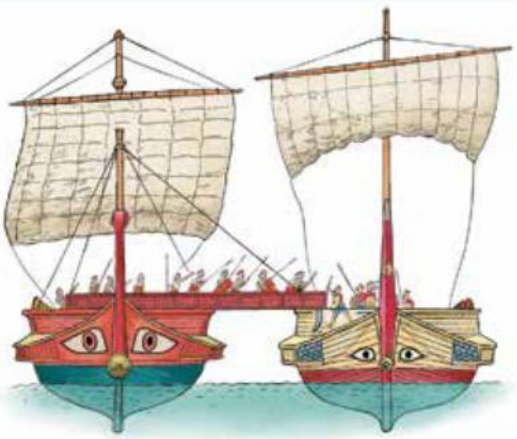
SOURCE 1 The route taken by Hannibal in the Second Punic War, and some of the battle sites

The Carthaginians, a seafaring nation, realised that the Romans were inexperienced at sea. However, the Romans soon met the challenge. They quickly built up their fleet and invented a device called the *corvus* (Latin for 'crow'), which allowed them to use their soldiers at sea.

The corvus was a platform 1.2 metres wide and 11 metres long. It was hinged at one end to the side of the ship, and underneath the other end was a beak-shaped spike, held up by ropes and pulleys. Once the Romans came close to a Carthaginian ship, the corvus was swung over and dropped onto the enemy's ship, with the spike lodging in the deck. Roman soldiers then ran across to the other ship and engaged in hand-to-hand fighting.

Carthage finally surrendered Sicily in 241 BCE. Three years later, Rome also acquired the islands of Sardinia and Corsica.

SOURCE 2 A modern artist's impression of how the corvus operated during a naval battle between the Romans and the Carthaginians



Second Punic War, 218–201 BCE

Carthage also controlled the east coast of Spain, and the Carthaginian general Hannibal used this as a base to launch an attack on Rome. This attack involved taking his large army, including hundreds of elephants, across the Alps and into Italy (see **Sources 1** and **3**).

In Italy, Hannibal had many victories against Roman armies, but did not reach Rome itself. He was eventually forced back to Africa, where the battle of Zama took place.

SOURCE 3 A modern artist's impression of the Battle of Zama

SOURCE 4 A description of the Battle of Zama by the Roman historian Livy, writing in about 10 BCE

…Scipio made a change to the way the soldiers usually lined up. Instead of them being in solid formation in front of their standards, he formed the front line in smaller groups and left gaps between them. This was to allow the enemy's elephants to pass through the gaps without breaking the Roman army's formation.

Scipio filled the gap between the front-line groups with *velites* [lightly armed troops] and told some of these men to retreat to the rear of the Roman army as soon as the Carthaginian elephants charged. Others were to move to the left or right, immediately behind the front-line troops. In this way the elephants would pass through the Roman lines and could then be attacked from both sides.

Adapted from Livy, *History of Rome*, XXX, 33.

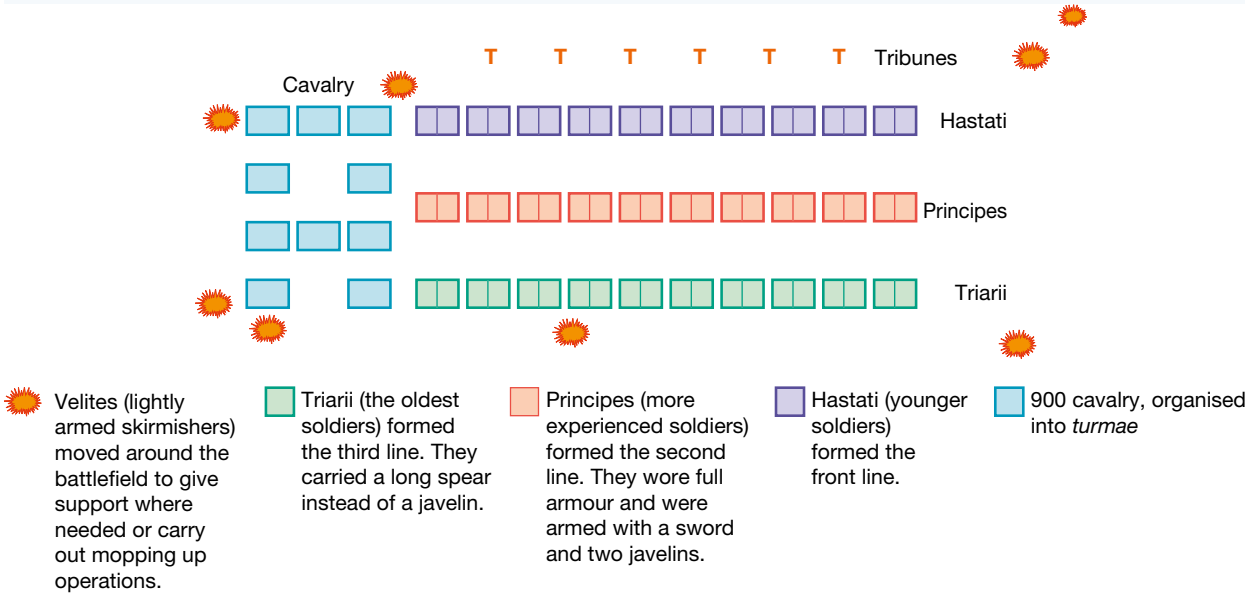
2c.7.2 The early Roman army

The earliest soldiers were part-time soldiers — after battles they would go back to being farmers. They had to provide their own arms and equipment and were divided into classes based on wealth. The wealthiest, called *equestrians*, could go into war on horseback, while the poorest soldiers might have only a spear.

Roman armour was adapted from that of the Greek hoplites (see subtopic 2b.6). However, instead of using the phalanx method of fighting, they used a more flexible method based on a fighting unit known as the **maniple**. Soldiers were arranged in three rows, with 120 men in each row. The first two rows were made up of the fittest fighting men.

The maniples worked as individual units within the **legion**, so when the army was advancing over rough land, each maniple preserved its shape (though the advancing line as a whole might be bent). This also allowed part of the line to bend without losing the formation, as occurred in the Battle of Zama against Hannibal in 202 BCE.

SOURCE 5 A legion on parade, with three rows of ten maniples, plus the cavalry. Six tribunes stood at the head of the legion. In actual battle, the lines could bend but each maniple kept its formation.



2c.7.3 Marius's army reforms

A part-time army made up of farmers was good enough to defeat the other Italian tribes, and led to Roman control of Italy. However, following the victory over Carthage in North Africa at the start of the second century BCE, Rome suffered a series of defeats.

In 106 BCE, the Roman Assembly chose Marius (156–86 BCE) — a member of the equestrian class — to reform the army. Instead of a part-time army, Marius decided to create a full-time professional army. This was to be made up from the poorer citizens — the proletariat — who did not have land of their own

For these men, the army was a career. It gave them a regular income, and they could add to this by taking plunder during times of war. At the end of their military service, soldiers were given enough land of their own to make a living for the rest of their lives. This made the soldiers dependent on their leader.

Over the next three years, Marius also changed the way the army was organised for battle. Instead of having three lines of soldiers, based on experience and age, the basic building block of the legion became the cohort, which contained 480 men. The cohort was made up of six centuries of 80 men, each century led by a centurion. All legionaries now had a javelin, for fighting at a distance, and a *gladius*, or short sword, for close fighting. Each soldier had to carry all his equipment for fighting and camping on his back. Soldiers thus became known as 'Marius's mules'.

The military system created by Marius provided the basis for Roman supremacy for the next 400 years. As the territory under Roman control expanded, there was also an increase in the number of citizens who could be called on to enlist in the army.

SOURCE 6 An artist's impression of a soldier at the time of Marius. Each soldier had to carry all his own equipment. These soldiers became known as 'Marius's mules'.

However, a professional army could also be a threat to the republic. The soldiers often felt that their loyalty lay with their general rather than with Rome itself. For the next 80 years, generals used the backing of their armies to seize political power in Rome.

2c.7.4 Contacts

As the area under Roman control spread, so did contact with other cultures and civilisations. This took place in a variety of ways.

- *Trade:* As the empire spread by conquest, the Romans became rich and had plenty of leisure time. Money came through plunder by soldiers, and captured slaves did much of the hard work. Food was needed to sustain the growing population: wheat was imported from Egypt and Africa, olive oil came from Spain, and wine and honey came from Greece. Imported metals included copper from Cyprus and tin and lead from Britain. Textiles included linen from Egypt and wool from Gaul (France) and Britain. Goods also came from beyond the empire: gold and spices came from India and silk from China.
- *Culture:* Macedonia had become a Roman province in 146 BCE and it did not take long for the Romans to realise that a great civilisation had existed there for hundreds of years. Wealthy Romans chose Greek slaves as tutors for their young boys and, in the first century CE, Quintilian — a tutor of the emperor's sons — believed that boys of the imperial class should learn Greek as their first language.
- *Religion:* New religions from the east were worshipped in Rome, including those from Egypt, Persia and Palestine. You will learn more about Roman religion in subtopic 2c.8.

SOURCE 7 A modern artist's impression of the Roman army engaged in battle

A Each legion marched into battle behind a standard — a tall pole with a carved silver eagle at the top. This 'king of the birds' represented the legion's power.

B Sandals had to be strong to stand up to long marches. Iron studs in the leather soles supported the soldier's weight evenly, and helped protect the soles.

C The dagger had a double-edged blade.

D Tall, crested helmets helped soldiers see their leaders in battle.

E Roman forts were often protected by palisades — sharp stakes of wood dug into the ground.

F Soldiers often stood side by side and overlapped their shields to form a protective cover called a testudo (Latin word for tortoise).

G The shaft of the javelin was made of soft iron. When the point penetrated an enemy's shield, the shaft bent, making the javelin difficult to remove.

H Decorated leather strips showed a soldier's rank and helped to prevent groin injury.

I The short sword, about 60 cm long, was used to stab rather than slash. It was a very effective killing device.

J Upper body armour was made up of metal strips held together by leather straps.

2c.7 Activites

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check your knowledge and understanding

1. Why did Rome believe it was important to control Sicily?
2. At the time of Marius, why did the government feel it necessary to change the way the army was made up and organised?
3. Following the reforms of Marius, what class of Romans now made up most of the army?
4. (a) In what ways did troops now become more dependent on their leader?
   (b) Why could this be a danger to the government of Rome?

Develop source skills

5. Study **SOURCE 2**.
   (a) What part of the corvus led to it being called the crow?
   (b) What military weakness of the Romans was it designed to overcome?
   (c) Why was it suited to the Romans' style of fighting?
6. Study the map in **SOURCE 1**.
   (a) Name the mountain range that Hannibal crossed to enter Italy.
   (b) Name, in chronological order, the four battles that Hannibal fought.
7. **SOURCES 3** and **4** refer to the Battle of Zama. From a study of these sources, explain the strategies the Romans used to deal with Hannibal's elephants.
8. Examine **SOURCE 6**. What kind of equipment did soldiers have to carry? What name were they given? Why?
9. After studying **SOURCE 7**, describe each of the following and write about its importance in battle.
   (a) Palisades
   (b) The testudo
   (c) The standard
10. From **SOURCE 7**, what was the reason for each of the following in battle?
   (a) Iron studs on the soldiers' sandals
   (b) Crested helmets on leaders
   (c) The use of soft iron in the javelin

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Punic Wars**
- **Roman civil wars**

2c.8 Religious practices and festivities

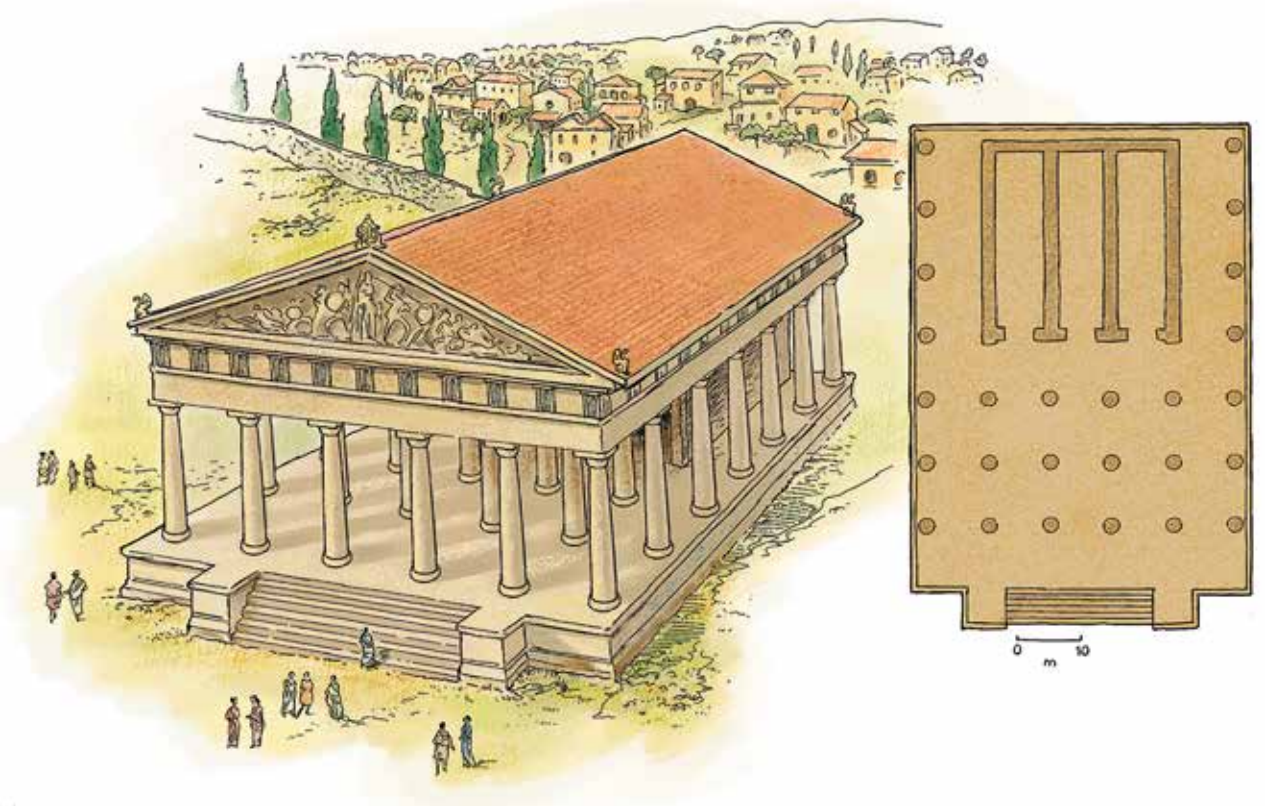
2c.8.1 Gods of the house and fields

It was very important for the Romans that the rituals for each god were carried out at a precise time and that the exact words and actions were used. The Romans believed that doing this would help to hold the state and the family together and provide a basis for morality. The gods the Romans worshipped can be divided into two groups: gods of the home and gods of the state.

Gods of the house and fields were some of the earliest gods worshipped. They were also the gods closest to the life of the ordinary Roman. Some of them are described below.

- *Lares:* the Lar was the god of the household.
- *Penates:* the gods of the larder, who ensured the supply of food and drink.
- *Vesta:* the goddess of the hearth (fireplace) and the ploughed field. Vesta was also worshipped as a state god. Six women — the Vestal Virgins — kept her sacred flame alive in Rome.

SOURCE 1 A modern artist's reconstruction and plan of the temple on the Capitoline Hill. A statue of Jupiter was in the central section, with statues of Juno and Minerva on either side.



2c.8.2 Gods of the state

The main state gods were Jupiter, Juno and Minerva. A temple to these three gods was erected on the Capitoline Hill (see **Source 2** in subtopic 2c.3 for its location). Jupiter was the god of the heavens and, like the Greek god Zeus, his power was expressed through thunder. His statue was in the middle room of the temple. One of the side rooms was devoted to Juno, his wife, who was the queen of heavenly light and the new moon. Juno was the goddess of fertility, childbirth and marriage.

In the room on the other side of the temple was the goddess Minerva. She was at first the god of commerce and education, but later became a warrior goddess, depicted with helmet, shield and armour.

Some of the other important Roman gods were:

- Venus, the goddess of love
- Mars, the god of war
- Neptune, the god of the sea.

SOURCE 2 Statue of the Roman god Jupiter

2c.8.3 The augurs

Romans had a strong belief in fate — that there was a plan already set for your life and the best thing to do was discover what it was and follow it. The way to find this plan was to study the natural world: the movement of the stars, the behaviour of birds, and the internal organs of sacrificed animals. Those trained to do this were called *augurs*. Augurs were in a very powerful position because the way they interpreted the signs could influence decisions that were made.

SOURCE 3 Part of a statue of the Roman goddess Minerva

SOURCE 4 A bas-relief showing a sacrificial procession

SOURCE 5 Part of the prayer said at the Ambarvalia, the festival held before the harvest at the end of May (the start of autumn). This was recited as the worshippers walked three times around the field.

Father Mars, I pray and beg you to be good and favourable to me and to my home and household. To achieve this I have ordered that the offerings of a pig, a sheep and a bull be led around my land and fields and farms. I ask you to prevent all diseases, both visible and invisible, and all crop failures, crop destruction, misfortune and bad weather. Allow our crops, corn, vines and bushes to grow and prosper. Keep the shepherds and their flocks safe from harm and give good health and strength to me and to our house and household.

Adapted from Cato, *On Agriculture*, CXLI.

2c.8.4 Roman funeral practices

The Romans had a complex view of death. They believed that the underworld, called Hades, was governed by Pluto, brother of Jupiter. To reach Hades the body of the deceased had to first pass a many-headed dog called Cerberus and then cross the River Styx. A coin was placed in the mouth of the corpse to pay Charon, the ferryman.

The body would be on display for eight days. The body of an ordinary person was dressed in a white toga, but a magistrate would be dressed in the colours of his official robes. This would be followed by a funeral procession to a cemetery outside the city boundary.

For a poor person, a funeral procession was simple, but for a rich person there would be a long procession. Musicians at the start would play mournful music followed by wailing women who were hired for the occasion. Then there might be actors, with one imitating the words and actions of the deceased. Slaves were often set free on the death of their master, and they would be next in the procession. The corpse, carried on a couch, would be followed by the sons, with their heads covered, and the daughters, with their hair dishevelled.

If the person who died was an important political figure, there would be an oration — a speech praising the person's life. An example of this was Mark Antony's oration on the death of Caesar, which Antony used to try to strengthen his position as Caesar's rightful heir.

In the late republic and early empire, the body would be cremated. The couch with the body on it

SOURCE 6 A Roman sarcophagus

would be placed on a funeral pyre. In the later empire, perhaps because of the influence of Christianity, burial of the body became more common.

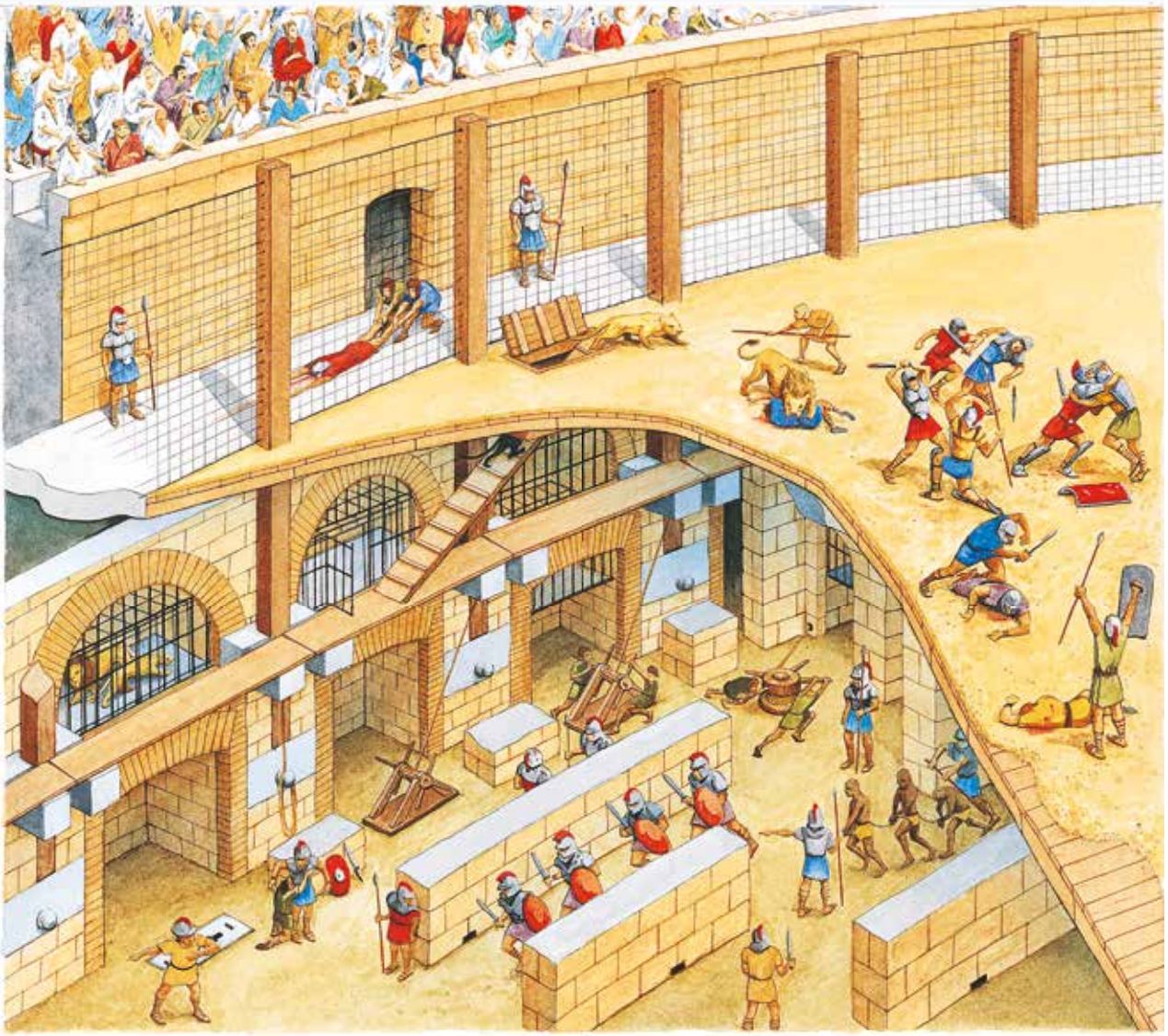
2c.8.5 Festivals and games

In the second century CE, a Roman writer called Juvenal said that all the average Roman wanted was 'bread and circuses' — by this he meant free food and entertainment in the arenas. Holidays for religious festivals and celebrations of victories were a feature of Roman life from the first century BCE onwards. By the time of the Emperor Claudius in the middle of the first century CE, there were 159 holidays a year, and 93 of these were devoted to games provided free to the spectators.

This entertainment played a very important part in the stability of Rome. There was seldom enough work for most of the citizens and, if plebeians were occupied in entertainment, it meant that they were not getting involved in street fighting and riots.

The most important games were provided by the official known as the *aedile* (see subtopic 2c.4). An aedile tried to put on the most lavish games ever seen, because he believed that when the time came for his

SOURCE 7 A modern artist's impression of the fighting in the arena of the Colosseum and the network of tunnels below the arena



election as praetor or consul, people would remember the types of games he had provided and they would support him.

Entertainment could take many forms. One form of entertainment was the theatre. Although Roman tragedies had been performed, by the empire period people were more interested in being amused. They went to the theatre to see plays, mimes and concerts. Roman playwrights wrote slapstick comedies about village life and people.

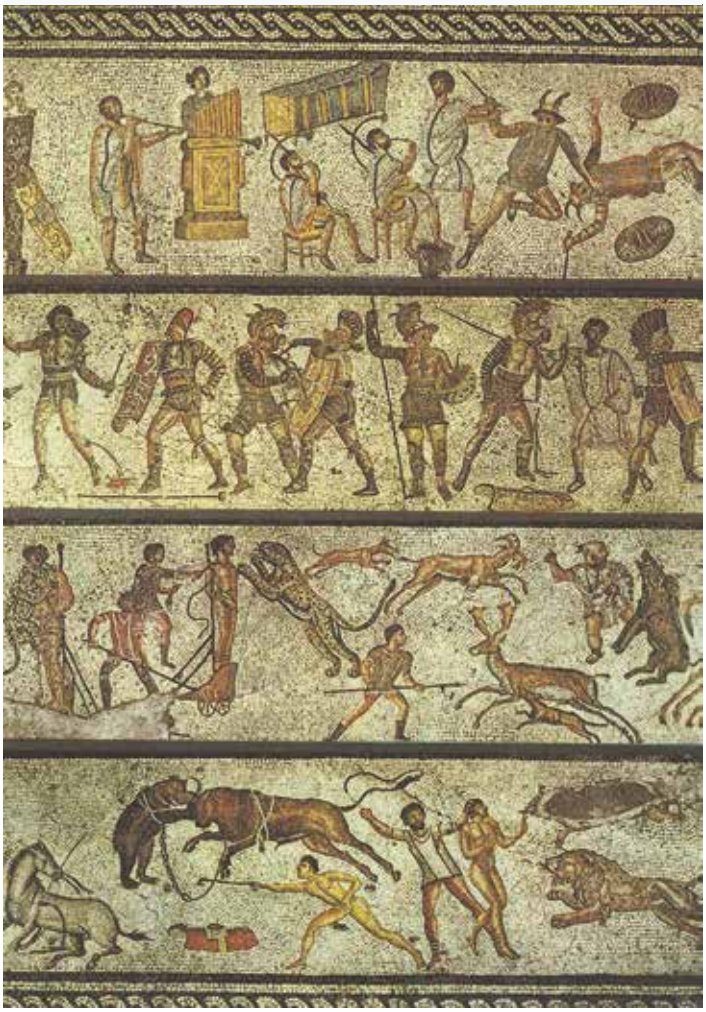
The theatre, however, was never as popular as the Circus Maximus. This was a huge oval arena that held 180 000 spectators. Chariot races in the Circus could last up to 15 days, with up to 24 races a day.

Romans were also entertained by fights between **gladiators** — armed men who fought to the death in **amphitheatres** such as the Colosseum. Gladiators, who first appeared in 264 BCE and were outlawed in 404 CE, were extremely popular with the spectators. For one celebration, it was advertised that 2000 gladiators and over 200 animals were to die.

Gladiators often wore elaborate armour, partly for protection and partly for show. Many gladiators were treated like stars in ancient Rome, so they needed to have equipment that was functional but also 'flashy'.

People today consider that such entertainment is very cruel. For example, in the mosaic in **Source 8** we can see different aspects of the events in the arena. While gladiators fight and kill each other, musicians play in the background. Unarmed victims are fed to the animals and the animals themselves are cruelly beaten.

SOURCE 8 Photo of an ancient mosaic depicting events in the Roman arena



2c.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Why did Romans believe that it was important to follow the correct procedures in religious ceremonies?
2. Name three of the household gods and the areas each one protected.
3. Who were the three main state gods, and where was their centre of worship?
4. Roman religion was influenced by the religions of countries that the Romans had conquered. State which religion came from each of the following areas, and the groups to which the religions appealed.
   (a) Persia
   (b) Egypt
   (c) Palestine
5. (a) What would be the differences in burial practices if a person was a rich magistrate?
   (b) How did burial practices change in the late empire? What reason is given for this?

6. What reasons did the Romans have for providing free entertainment to the plebeians?
7. List three different forms of entertainment provided for the Romans.

Develop source skills

8. Carefully study **SOURCES 4** and **5**.
   (a) What difficulties did the farmers hope the gods would help them with?
   (b) Make a list of religious practices carried out by the Romans.
9. What features of the statues shown in **SOURCES 2** and **3** would give you clues about which gods these statues represent?
10. Study **SOURCE 7** and answer the following questions.
    (a) Why do you think there was a metal fence around the edge of the arena?
    (b) Describe how animals were brought into the arena.
    (c) Describe any mechanical equipment you can see.
11. Look at the mosaic in **SOURCE 8**, which shows scenes in the arena.
    (a) What musical instruments can you see being played by the musicians?
    (b) What animals can you see?

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Complete these digital docs: Worksheet 2c.8 Literacy activity: Those about to die (doc-11228)
Worksheet 2c.8 You be the gladiator! (doc-11229)

2c.9 Julius Caesar

2c.9.1 Caesar's early career

Julius Caesar was one of the greatest military generals and political leaders of the ancient world, and yet he was assassinated by some of the leading senators in Rome. Why was he so popular and yet so feared by some in Rome?

Caesar was descended from two noble families. His social standing became even stronger in 84 BCE when, at the age of 16, he married Cornelia, a consul's daughter. His early career was typical for a member of the patrician class:

- from the ages of 19 to 26, he was on military campaigns in the East
- he was a military tribune at the age of 29 (in 71 BCE)
- he was a quaestor in Spain at the age of 31 (69 BCE).

He then began to climb the ladder of positions — the cursus honorum (see subtopic 2c.4). As an aedile in 65 BCE, he organised magnificent games for the people, which put him in debt for some years. He was praetor in 63 BCE and his next step was to become a consul.

SOURCE 1 Statue of Caesar, Roman general, statesman and historian

2c.9.2 A deal to become consul

Caesar felt he needed help if he was to become consul, and in 60 BCE he met with two of the most powerful men in Rome: Crassus and Pompey the Great. The three men decided how they could divide power amongst themselves.

Crassus was 55 years old. He was the richest man in Rome, after having been a military leader and a consul. His riches had come from the sale of land seized by the dictator Sulla from his opponents and given to Crassus. Crassus had been a supporter of Sulla, a general who became a dictator.

Pompey, aged 46, had been given the title 'the Great' because of his many military victories during the expansion of Roman control in Africa and the East. He had been given wide-ranging powers by the senate.

Julius Caesar, at 40, was the youngest of the three. He hoped to use the support of the other two to build up his own power.

The three men made a secret deal. Caesar hoped to gain three things from a deal with Crassus and Pompey:

- to use money from Crassus to pay off the debts he had made organising magnificent games for the Roman people during his term as aedile
- to ensure he became consul the following year (59 BCE)
- to be given, after his term as consul, a five-year military command in Gaul (modern-day France). This would enable him to build up his wealth, military power and prestige in the eyes of the Romans.

In return, Caesar promised that when he became consul he would ensure that large amounts of land were given to Pompey so that he could provide a living for his soldiers. Caesar also gave land to some of the poorer citizens.

2c.9.3 Caesar as consul and general

Authority in the Roman Republic was supposed to be shared between the senate and the two consuls, but when Caesar became consul he ignored the other consul, Bibulus, and the senate. He could do this because he had the support of Pompey and Crassus and was popular with the plebeians, the ordinary people of Rome. As **Source 2** shows, this led to serious unrest in Rome.

SOURCE 2 Appian, a Greek historian of Rome in the second century CE, describes the uproar in Rome during Caesar's consulship in 59 BCE.

As many senators opposed [Caesar's] motion he pretended to be indignant at their injustice, and rushed out of the senate and did not convene it again for the remainder of the year, but harangued the people from the rostra [platform for public speaking]. In a public assembly he asked Pompey and Crassus what they thought about his proposed laws. Both gave their approval, and the people came to the voting-place carrying concealed daggers.

The senate (since no one called it together and it was not lawful for one consul to do so without the consent of the other) assembled at the house of Bibulus, but did nothing to counteract the force and preparation of Caesar. They planned, however, that Bibulus should oppose Caesar's laws, so that they should seem to be overcome by force rather than to suffer by their own negligence. Accordingly, Bibulus burst into the forum while Caesar was still speaking. Strife and tumult arose, blows were given, and those who had daggers broke the *fasces* [axes tied together and the symbol of a consul's authority] and insignia of Bibulus and wounded some of the tribunes who stood around him.

Appian, *Roman History*, translated by Horace White, Loeb Classical Library, 1912.

2c.9.4 His command in Gaul

After he had served his year as consul, Caesar took up the five-year military command in Gaul. This command had three advantages for Caesar:

- It would provide a group of loyal soldiers to back up his ambitions.
- Gaul was close enough to Rome for Caesar to be able to keep his eye on political events there.
- Caesar was also a great writer and he glorified himself in the accounts of the battle that he sent back to Rome.

By 50 BCE, Caesar was ready to return to Rome, where he wanted to be re-elected consul. The senate was afraid of Caesar's increasing power and popularity, and persuaded Pompey to join with them and oppose Caesar. Caesar was told that he had to disband his army before entering Italy, but Caesar believed that without the support of the military, his political career — and even his life — was at risk. Caesar made the fateful decision to cross the Rubicon, the river forming the boundary between Gaul and Rome, at the head of his troops in January, 49 BCE.

When Caesar and his troops arrived in Rome, Pompey fled to Greece, but Caesar followed him and defeated him in battle. Pompey then fled to Egypt.

SOURCE 3 An extract from Caesar's speech to his troops before he crossed the Rubicon

'The senate have seduced Pompey,' he protested, 'and led him astray … yet I have always supported Pompey, and helped him secure advancement and reputation … I have been your commander for nine years; under my leadership, your efforts on Rome's behalf have been crowned with good fortune; you have won countless battles and have pacified the whole of Gaul and Germany. Now I ask you to defend my reputation against the assaults of my enemies.'

Caesar, *The Civil War*, translated by Jane F. Gardner, Penguin, 1976.

2c.9.5 Caesar and Cleopatra

After the Romans conquered Macedonia, they took an interest in who ruled Egypt because it bordered their territories of Cyrenaica (in North Africa) and Palestine.

When the Egyptian king Ptolemy XII died, the kingdom was divided between his 18-year-old daughter Cleopatra and his 12-year-old son Ptolemy. When Cleopatra attempted to rule alone, the young Ptolemy's guardians tried to seize control, with Roman support.

When Pompey arrived in Egypt, young Ptolemy's supporters killed Pompey, thinking this would get them Caesar's support. However, Caesar became fascinated with Cleopatra and she became his mistress, despite a 30-year age difference. (She was 21 and he was 52.)

The following year Cleopatra gave birth to a son she claimed was Caesar's, and called him Caesarion. Caesar returned to Rome in 47 BCE, and Cleopatra and her son visited him there and settled in one of Caesar's houses.

SOURCE 4 Statue of the head of Cleopatra

SOURCE 5 The historian Plutarch (c.46–120 CE) describes what happened when Caesar secretly arranged a meeting with Cleopatra.

Cleopatra, taking only one of her friends with her (Apollodorus the Sicilian), embarked in a small boat and landed at the palace when it was already getting dark. Since there seemed to be no other way of getting in unobserved, she stretched herself out at full length inside a sleeping bag, and Apollodorus, after tying up the bag, carried it indoors to Caesar. This little trick of Cleopatra's, which showed her provocative impudence, is said to have been the first thing about her which captivated Caesar, and, as he grew to know her better, he was overcome by her charm and arranged that she and her brother should be reconciled and should share the throne of Egypt together.

***Fall of the Roman Republic: Six Lives by Plutarch*, translated by Rex Warner, Penguin, 1958.**

Caesar's dictatorship

While Caesar was continuing to fight Pompey's supporters in various parts of the empire, friends in Rome, led by Mark Antony, organised his election for a second time as consul. In 46 BCE they arranged for him to become dictator for ten years and, in the following year, dictator for life.

Caesar was in Rome permanently only from October 45 BCE onward but he had many plans for the improvement of Rome. One of his major plans was to reform the calendar. The old Roman calendar was 355 days long and was divided into 12 months, so every few years extra months had to be added to bring it into step with the seasons. However, this was not done on a regular basis, and festivals got out of step with the seasons. Caesar introduced the calendar we know (more or less) today, with three years of 365 days and a fourth leap year of 366 days.

Other plans he had included:

- introducing a scheme to prevent flooding of the Tiber River
- constructing a new road over the Apennine Mountains
- creating 20 settlements throughout the provinces to provide homes for his soldiers
- increasing senate numbers to 900, to include many of his supporters
- cutting a channel through the Isthmus of Corinth in Greece.

Caesar's enemies

Many senators feared that Caesar was becoming too powerful and was governing as if he was a king. Some of their concerns were:

- Caesar swamped the senate with his own supporters
- with the support of the masses, he was continually getting his period of dictatorship extended
- he had coins minted with his own head on them. No previous living figure had done this.
- he seemed reluctant to refuse offers of a king's crown.

On 16 March 44 BCE, a group of these senators assassinated Caesar in the senate.

SOURCE 6 An account of Caesar's assassination, written by the historian Plutarch (c.46–120 CE)

The wound was not mortal and not even a deep one, coming as it did from a man who was no doubt much disturbed in mind at the beginning of such a daring venture. Caesar, therefore, was able to turn round and grasp the knife and hold on to it … So it began, and those who were not in the conspiracy were so horror-struck and amazed at what was being done that they were afraid to run away and afraid to come to Caesar's help; they were too afraid even to utter a word. But those who had come prepared for the murder all bared their daggers and hemmed Caesar in on every side. Whichever way he turned he met the blows of daggers and saw the cold steel aimed at his face and at his eyes. So he was driven this way and that, and like a wild beast in the toils, had to suffer from the hands of each one of them; for it had been agreed that they must all take part in this sacrifice and all flesh themselves with his blood. Because of this compact, Brutus also gave him one wound in the groin. Some say that Caesar fought back against all the rest, darting this way and that to avoid the blows and crying out for help, but when he saw that Brutus had drawn his dagger, he covered his head with his toga and sank down to the ground. Either by chance or because he was pushed there by his murderers, he fell down against the pedestal on which the statue of Pompey stood, and the pedestal was drenched with his blood, so that one might have thought that Pompey himself was presiding over this act of vengeance against his enemy.

***Fall of the Roman Republic: Six Lives by Plutarch*, translated by Rex Warner, Penguin, 1958.**

2c.9.6 Assessing Julius Caesar

The day after Caesar's assassination, Brutus made a speech explaining why he had killed him. According to the ancient historian Plutarch, the people listened in complete silence, which indicated that 'they both pitied Caesar and respected Brutus'.

Soon after, however, when Caesar's will was made public and it was discovered that he had left a generous amount of money to each Roman citizen, the crowds turned violent. After cremating Caesar's body they used the flaming torches to try to burn down the houses of those involved in the assassination.

The question historians have asked since is this: was Caesar assassinated because he had become too powerful and was becoming a threat to the Roman Republic; or was he assassinated by members of the Senatorial class who felt he was becoming too popular among the masses and was a threat to their position? You can investigate this question yourself by completing activity 10 of this subtopic.

SOURCE 7 An artist's impression of Caesar's assassination. This was painted by Vincenco Camuccine (1771–1844).

2c.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Draw up a timeline covering the period 100 to 40 BCE and place the dates of events in Caesar's life and his age when they occurred.
   Use the following dates: 100 BCE; 84 BCE; 71 BCE; 69 BCE; 65 BCE; 63 BCE; 60 BCE; 59 BCE; 58 BCE.
2. (a) During what years was Caesar fighting in Gaul?
   (b) How could fighting in Gaul be a help to Caesar's career?
3. Who organised the killing of Pompey in Egypt, and why did they do it?
4. Why did a group of senators decide to kill Caesar? What arguments would they have used to justify what they had done?
5. On Caesar's death, both Mark Antony and Octavian claimed to be the true successor of Caesar.
   (a) How old was each at the time?
   (b) What arguments could each put forward to support his claim to be Caesar's successor?

Develop source skills

6. Read **SOURCE 2**.
   (a) How did Caesar try to get support for his proposed laws?
   (b) Which group opposed Caesar in 59 BCE? Who did they go to for support?
   (c) What evidence does this source provide to indicate that violence had become part of Roman politics at this time?
7. Read **SOURCE 3**.
   (a) Whose side is Pompey on now?
   (b) What word meaning 'being well thought of' does Caesar use twice in this speech — once of Pompey and once of himself?
   (c) What reasons does Caesar give his troops for supporting him in his decision to enter Rome?
8. Read **SOURCE 5**.
   (a) What qualities of Cleopatra impressed Caesar?
   (b) What action did Caesar take on the dispute between Cleopatra and her younger brother Ptolemy on who should rule Egypt?
9. Carefully study **SOURCE 6** and **7**.
   (a) What details from the written source, **SOURCE 6**, have been used in making the picture, **SOURCE 7**?
   (b) What statue mentioned in **SOURCE 6** is also depicted in **SOURCE 7**? What is the significance of Caesar dying against this statue?

Research and communication

10. Conduct an internet search to find out what each of the following historians believed about the reasons for Caesar's assassination. Use your online findings and the information you have read in this subtopic to make a list of arguments for each of these opinions.
    (a) Plutarch (c.46–c.120 CE), a Classical Greek historian; *The Life of Caesar*, sections 58–69
    (b) Theodore Mommsen (1817–1903), a German historian; *The History of Rome Book 5*, Chapter 11
    (c) Robert Syme(1903–1989), a New Zealand-born Oxford historian; *The Roman Revolution*

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Complete this digital doc: Worksheet 2c.9 The assassination of Julius Caesar (doc-11230)

2c.10 The Roman legacy

2c.10.1 Law and government

Many of the features and institutions of our time can be traced back to developments that took place in ancient Rome from 100 BCE to 400 CE. Some of the contributions that stand out are:

- recognition of the rights of the citizen and the rule of law
- development of methods by which a vast empire can be created and ruled
- lively political writing and the art of oratory
- great engineering achievements, some of which still stand nearly 2000 years later
- incorporation of Christianity, which was brought from Palestine to western Europe, and became one of the major world religions.

The Roman Empire at its peak was spread over much of Europe and Britain. Many modern-day nations have inherited aspects of Roman life and speak languages, such as French, Spanish and Italian, that are derived from the Roman language, Latin.

Many elements of our political and legal systems come from the Romans. Roman law was carefully structured and recorded, so that every citizen could know what the law was. The current legal systems of many continental European countries, such as France, Germany, Spain and Italy, are based on the Roman Civil Code.

In our political system, words such as *senate*, *senator*, *candidate* and *republic* all date back to Roman times.

SOURCE 1 The domed vault of the Pantheon in Rome

2c.10.2 Architecture

The Romans further developed the arch, which was first used by the Etruscans for bridges. They used it for vaults (long hallways with a semi-circular roof) and finally for creating domes. Domes were used in many public buildings, from baths to temples and **basilicas**. Basilicas were large, covered halls used as courts of justice and for banking and other commercial transactions. The largest basilica in Rome was built by the Emperor Constantine in 311 CE. It covered an area of about 5800 square metres, which is about two-thirds the size of a football field. The most famous temple in Rome is the Pantheon (built 120–124 CE), which has a space 43 metres in diameter, enclosed by walls 6 metres thick. Light enters through a central opening in the dome of about 8.5 metres across.

The use of arches and domes continued in Christian churches until the introduction of Gothic architecture in the twelfth century.

2c.10.3 Engineering

The Romans were very skilled builders, engineers and town planners (see **Source 3**). People living in towns had well-built roads, plumbing and sewerage systems. Some examples of Roman architecture and engineering that were the ancestors of those we use today are:

- *town squares*. In every town, the Romans built a town square or *forum*. Forums were surrounded by public buildings such as temples, courts, theatres, libraries and small businesses selling goods and services to the public.
- **aqueducts**. The Romans used an arched bridge with a gradual slope to carry water across valleys and over long distances.

SOURCE 2 Photographs showing examples of the Romans' skill in engineering. (a) A Roman aqueduct in Nimes, France, built in the first century BCE; (b) Remains of a Roman public lavatory, built in the first century BCE

SOURCE 3 A modern artist's impression of a Roman city. The Romans were skilled builders, engineers and city planners.

A Roman public toilets consisted of stone or concrete benches with holes in them. A channel of running water removed human waste. Roman roads were usually straight and often long. They were laid on a bed of rubble, with a layer of concrete or gravel on top. Sometimes stone slabs were placed on top.

B Romans made concrete from a volcanic dust called *pozzolana* mixed with lime, water, gravel and sand. The Romans were able to fire bricks and to use building tools such as rulers, chisels, squares (for measuring angles) and a surveying instrument called a *groma*.

C Roman cranes were wooden structures powered by a big wheel and turned by slaves.

D Domes were used on many public buildings, including some baths. People went to public baths every day to wash and socialise.

E Aqueducts brought water to a settlement by means of gravity. To ensure that the water flowed, they had to be built very precisely.

- *roads.* The Romans constructed roads all over the empire in order to move soldiers and supplies. These stretched thousands of kilometres through Europe and Africa, and some still exist today.
- *public baths.* These were used as meeting and relaxation centres. They could hold up to 1600 people and contained hot and cold baths, steam rooms and massage rooms.

2c.10.4 Religion

As Rome expanded, some Romans became interested in the new religions they discovered. However, the senate felt these strange beliefs would upset the stability of Rome, so they frequently banned them. Some significant gods and religions include the following.

- Bacchus, the god of wine, was based on the Greek god Dionysus. His festival in March (early spring) was noted for its alcohol-induced excesses, and for a time it was banned.
- Isis was an Egyptian goddess who appealed particularly to Roman women, freedmen and slaves. She was also the protector of sailors and fishermen, and her festival was held in early March at the start of the sailing season.
- Mithras was portrayed in Persian clothing, killing the bull of cosmic darkness. It was believed that worshipping Mithras would let you overcome the control fate had over you. Mithraism was particularly strong among soldiers.
- Christianity came from the Roman province of Palestine, where Jesus Christ was crucified on the orders of Pontius Pilate, the Roman governor around 30 CE. Jesus' followers believed he rose from the dead. In 64 CE, Nero blamed the Christians for a great fire in Rome. Christianity appealed to the poorer classes and slaves of Rome, and its followers were often persecuted.

The number of followers of Christianity continued to grow among both the upper and lower classes. In the year 394 CE, during the reign of the emperor Theodosius, Christianity became the official state religion of Rome. For a thousand years after this, the head of the Christian church in western Europe was the Pope in Rome and the language of the Church was Latin. Rome's dominant influence on European religious life ended with the Reformation in the sixteenth century, but Catholicism remains strong in France, Spain, Portugal, Italy and Ireland and in other areas that were colonised by these countries or where their people settled.

2c.10.5 Literature

Roman literature did not develop until the first century BCE. There were two main influences; one was a popular oral tradition of songs composed at events such as funerals, weddings or religious festivals, while a more formal influence came from Greek literature. Romans looked up to Greek culture and, from the third century BCE, Greek slaves were used as tutors for young people from the noble classes, and the literature they studied was translated into Latin from the Greek.

By the first century BCE, Romans had developed their own literary style and, over the next two hundred years, this was expressed in three main forms:

- poetry
- history
- political and legal writing.

Poetry

The first two significant Latin poets, Virgil and Horace, were born about thirty years after Cicero. Virgil (70–19 BCE) first wrote a series of poems about many aspects of rural life and then, in the next eleven years, under the direction of Augustus, wrote a long epic based on the story of Aeneas of Troy. He died just months after its completion.

Horace (65 BCE – 17 CE) was introduced to Augustus by Virgil. His earlier poems satirised aspects of Roman life but, by 19 BCE, he produced his greatest lyrical poetry in a series of odes. A later poet was Ovid (43 BCE – 17 CE). His earliest masterpiece was *Ars Amatoria* — a book of poems on the art of love with sections entitled 'How to find her', 'How to win her' and 'Have other friends but be careful'. He was exiled to the Black Sea by the Emperor Augustus in 8 CE, but continued to write until his death in 17 CE.

History

The first and second centuries CE marked the high point of Roman history writing. Livy (59 BCE – 17 CE) remained a close friend of Augustus. He wrote a history of Rome from its foundations to about 10 BC. His history comprised 145 books; of these only 35 remain, but there are summaries of many others. He was followed some one hundred years later by Plutarch (46–120 CE), Tacitus (55–120 CE) and Suetonius (75–160 CE).

From this point on most educated Romans began to write in Greek; for example, the Emperor Marcus Aurelius wrote his *Meditations* in Greek (see **Source 4**). Appian (c.95–165 CE) wrote his histories in Greek, and surviving sections give a detailed account of the civil war period leading up to the victory of Augustus.

SOURCE 4 One of the meditations of Marcus Aurelius

Are you distracted by outward cares? Then allow yourself a space of quiet, wherein you can add to your knowledge of the good and learn to curb your restlessness. Guard also against another kind of error: the folly of those who weary their days in much business but lack any aim on which their whole effort, nay their whole thought, is focused.

Marcus Aurelius, *Meditations*, translated by Maxwell Staniforth, Book 2, no. 7, The Folio Society, London, 2002.

Political and legal writing

One of the great writers of this time was Julius Caesar (see subtopic 2c.8). His accounts of his military campaigns in Gaul were significant in bringing him to the attention of influential people in Rome, and helped lay the groundwork for his period of rule. He continued to write during the civil war against Pompey and his supporters that followed his taking up the position of leader in Rome. His works continue to provide a rich source for historians today.

Cicero (106–43 BCE) is recognised as the greatest of the Roman orators. One of his most important early speeches led to the prosecution of the corrupt governor of Sicily, Gaius Verres, in 70 BCE.

Cicero supported the assassination of Caesar in 44 BCE but believed that the assassins should also have killed Mark Antony (see **Source 5**). Cicero continued to support the senate against individuals trying to take power for themselves. When Octavian (Augustus) became consul in 43 BCE, in a pact with Mark Antony and Lepidus, one of Octavian's first steps was to order the assassination of his opponents and this included Cicero.

SOURCE 5 A letter written to Brutus in July 43 BCE — just a few months before Cicero was assassinated. Cicero is responding to a charge by Brutus that Cicero favours rewards over punishment.

I will not just quote the saying of Solon, one of the Seven Wise Men and the only one to write a code of law. He said that a state depends on two things, reward and punishment. There is, of course, a due limit in both, as in all other things, a sort of balance in each of the two categories. But it is not my purpose to discuss so wide a theme here. I do, however, think it appropriate to reveal the principle which I have followed in the proposals I have made to the Senate during this war.

You will not have forgotten, Brutus, that after Caesar's death and your memorable Ides of March I said that you and your associates had left one thing undone and that a mighty storm was brewing over the commonwealth. You had driven away a great plague, wiped a great blot from the honour of the Roman people, and won immortal glory for yourselves; but the apparatus of monarchy descended to Lepidus and Antony, one more of a weathercock, the other more of a blackguard, both afraid of peace and hostile to domestic tranquillity. We had no force to pit against their passionate desire for a political upheaval.

2c.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Copy the table below into your workbook and then complete column B. Explain how the Romans influenced the aspects of our social system shown in column A. The first one has been done for you.

A: Our social system	B: Roman influence
• Legal systems	• Many countries have based their laws on the ancient Roman laws and legal system.
• Architecture	
• Engineering	
• Public health	
• Roads system	
• Town planning	
• Religion	
• Government and administration	

Analysis and use of sources

2. Carefully read **SOURCE 5**.
   (a) List three pieces of evidence that indicate that Cicero supported Brutus's decision to assassinate Caesar.
   (b) What does Cicero think that Brutus has failed to do?

Research and communication

3. Roman achievements were far more extensive than could be shown in this topic. Combine illustrations and text to produce a short PowerPoint presentation on one of the following.
   - Roman road design and building
   - Roman baths and the use of the hypocaust
   - Roman military tactics and military machines
4. Choose one of the literary figures discussed in this topic.
   (a) Collect some extracts of translations of their writing and provide a brief overview of the work from which the extract came.
   (b) Prepare a timeline of their life and works, and add to the timeline three or four significant events that took place during their life.

learnON RESOURCES – ONLINE ONLY

Complete these digital docs: Worksheet 2c.10 Reliable sources? (doc-11231)
Worksheet 2c.10 Legacy of the Romans (doc-11232)

2c.11 Research project: Time travel to ancient Rome

2c.11.1 Scenario and task

Welcome to the future. Non-disruptive time travel has been invented; this allows you to look, hear and even smell the past but not to affect it. That's right — they don't know you're there …

Your company, Two Places at Once, wants you to put together a website advertising a time trip to ancient Rome that will let people know just what it was like living in the time of the Caesars (without being eaten by a lion).

Create a website that entices people into a virtual visit to Rome: eat like the Romans, dress like them, take a bath, see a show, visit a Roman home, take a holiday to Pompeii, be a good citizen and listen to the senators. You might also want to let them know what Rome is like in the present — a kind of before and after.

Your employer might want you to work in a web-design team, so be prepared to collaborate and work with others.

2c.11.2 Process

- Access your learnON title to watch the introductory video lesson for this project. Then, working in small groups, undertake research into different travel guide topics. Make notes about interesting facts and ideas that you discover about each of the topics as you go.
- To discover extra information about life in this time and place, find at least three sources. The weblinks in the Resources tab will help you get started.
- Also in the Resources tab, you will find a website model and website planning template to help you build your website, and images, video and audio files to help bring your site to life.
- Use the website planning template to create a design spec for your site. You should have a home page (individual or group) and at least three linked pages per person. You might want to insert features such as 'Amazing facts' and 'Did you know?' into your interactive website. Remember the three-click rule in web design — you should be able to get anywhere in a website (including back to the home page) in a maximum of three clicks.
- Use website-building software to build your website. Remember that less is more with website design. Your mission is to make people aware of ancient Rome in an entertaining and persuasive way. You want people to take the time travel tour.
- When your group is happy with your completed website, submit it to your teacher for assessment!

learnON RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

2c.12 Review

2c.12.1 Review

KEY TERMS

amphitheatres large circular venues for gladiator fights
aqueducts a structure for carrying water
assemblies voting groups of the plebeians in ancient Rome
atrium an open area in the middle of a wealthy Roman house
auxiliaries non-Roman soldiers in the Roman army, such as people from the provinces
basilica a large public building for commercial and legal business
censor an official elected every five years who decided who could be on the electoral roll
dictator a single leader appointed by the consuls when Rome was under attack; could hold power for only six months
forum public space in Rome, centre of political life and site of many important buildings
gladiators armed men who fought for public entertainment
legion one of the main units of the Roman army
maniple a military formation of three rows, with the youngest soldiers in front and the most experienced soldiers in the back

2c.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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2c.12 Activity 1: Check your understanding
2c.12 Activity 2: Practise your historical skills
2c.12 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Match each of the following terms with its definition.

Terms	Definitions
(a) Aqueduct	(i) The largest division in the Roman army, consisting of about 8000 soldiers
(b) Legion	(ii) The overall ruler of an empire
(c) Forum	(iii) A structure with a sloping channel for supplying water over a long distance
(d) Gladiator	(iv) A public area and meeting place in the centre of a town
(e) Plebeian	(v) Two officials elected to lead Rome for one year
(f) Century	(vi) A Roman company of 80–100 soldiers
(g) Consul	(vii) A group of about 300 Romans who advised the consul
(h) Emperor	(viii) Any Roman citizen who was not a member of the wealthy class
(i) Patrician	(ix) A rich Roman citizen
(j) Senate	(x) A slave trained to fight at a special school

2. Arrange the dates below on a timeline from 800 BCE to 400 CE and match them with the correct event. (*Hint:* first arrange the events in their correct order.)

753 BCE	Caesar assassinated
509 BCE	Constantine makes Greek city of Byzantium his capital
390 BCE	Last Emperor of Rome deposed
241 BCE	Colosseum in Rome dedicated to gods
106 BCE	Romulus first king of Rome
59 BCE	Caesar's first consulship
49 BCE	Octavian takes title of Augustus
44 BCE	Romans defeat Etruscans
27 BCE	Great fire of Rome
64 CE	Caesar crosses the Rubicon to enter Italy
80 CE	Marius carries out reforms of army
324 CE	Caesar's assassination
476 CE	Rome conquers Sicily from Carthage

SOURCE 1 A tombstone of a Roman soldier

Analysis and use of sources

3. Look carefully at the tombstone in **SOURCE 1**. To get as much information on a tombstone as possible, Romans used common abbreviations, just as we use RIP, an abbreviation of the Latin *requiescat in pace* — 'may he/she rest in peace'.

   Some key phrases from the tombstone are written below, with the missing letters in brackets and the translation beside them.

   His name: M(arco) CAELIO
   Where from: BON[onia] — modern Bologna
   His military position: I O[rdinis] LEG[ionis] XIIX — first centurion of the eighteenth legion
   His age at death: ANN[oru] LIII S(emi) — 53½ years
   How he died: OCCIDIT BELLO VARIANO — Fell in the Varian War [which took place in 9 CE].
   What is buried: OSSA INFERRE LICEBIT — His bones may be buried here.
   Who erected the monument: FRATER FECIT — His brother erected this.

   (a) From this information, write a paragraph of what it can tell us about a typical Roman soldier. It will help if you find out more about the Varian War.
   (b) Write a similar description for an optio (second in command to a centurion) from the twentieth legion who was born in Pompeii but died at the age of 36 in a battle in Gaul with Julius Caesar. Write it in English, but if you feel really adventurous try to write it in Latin.

SOURCE 2 Plaster casts of bodies at Pompeii

Perspectives and interpretations

4. In 79 CE, the city of Pompeii and many of its inhabitants were buried in hot volcanic ash. Over time, the people's bodies decayed, leaving hollow spaces in the hardened ash. Archaeologists found that plaster could be poured into the hollows to make a cast of the bodies, showing the form they took at the time of death (see **SOURCE 2**).

   In many cultures we are taught to respect the dead, yet these casts are on public display. Prepare a series of arguments both for and against displaying these bodies.

Empathetic understanding

5. Brutus (full name Marcus Junius Brutus) first supported Pompey against Caesar, then became an admirer of Caesar, but finally took part in his assassination.

   Conduct some research into Brutus, then refer back to subtopic 2c.8. Write a letter that Brutus might have written to Cicero in 43 BCE explaining why, despite taking these different positions, he was consistent in his beliefs.

Research

6. The image of a wolf suckling twins (**SOURCE 3**) has often been used to depict the legend of Romulus and Remus as founders of Rome (**SOURCE 4**), but the dating and the origin of the sculpture are currently being questioned.

   The twentieth-century historian Howard Scullard believed that the statue was composed of a she-wolf from the fifth century BCE that had no connection with the story, and was combined with sculptures of the twins during the Italian Renaissance (fifteenth century CE).

   Recent studies reported in the Italian newspaper *La Repubblica* in July 2008 (**SOURCE 5**) have claimed that the wolf was a thirteenth-century CE production. This was based on:
   - evidence that the statue was made by the technique of casting in wax, which was a method used in the Middle Ages and not earlier
   - radiocarbon dating, which put the bronze between the eighth and thirteenth centuries CE.

   (a) How can the name of the twin be connected with the name of the city?
   (b) What facts about the foundation of Rome are contained in the legend?
   (c) The Renaissance in Italy was a period when the Italians were rediscovering their ancient past. Why might this be significant in relation to the statue?
   (d) What reasons does the extract from the article in **SOURCE 5** give for historians not accepting the new findings?
   (e) What further questions and investigations could be carried out to see if the historians or Anna Carruba are correct?

Explanation and communication

7. Prepare a poster advertising a day of games and gladiatorial contest in the Colosseum.
   - Include at least three different events.
   - Make this as historically accurate as possible, collecting information from subtopic 2c.7 and using Roman numerals and letters, dating system and currency.
   - Note that Romans dated their years from the time of Romulus (753 BCE in our calendar) and used the letters AUC (*ab urbe condita* meaning 'from the founding of the city').
   - Note also that the Colosseum was dedicated in 80 CE and the emperor from 81 to 96 CE was Domitian.

SOURCE 3 Statue of Romulus and Remus with she-wolf

SOURCE 4 A retelling of the legends of Rome's origins

The Romans had two legends to explain their origins. According to one legend, refugees from the Trojan War were led away from Troy by the Trojan hero Aeneas. They found their way to Italy and settled there.

The second legend tells of twin brothers, Romulus and Remus, who were the grandsons of a king. The king's brother wanted to make sure that he became the next king, so he put the young twins in a basket, which he then floated on the Tiber River. The babies were washed ashore and were rescued by a she-wolf who cared for the babies until a shepherd found them.

When the boys grew up, they discovered they were descendants of the king. They decided to build a new city on the banks of the Tiber. They argued with each other as to who should be king of the new city. Romulus eventually killed Remus and he named the new city Rome, after himself.

SOURCE 5 The attitudes of Roman archaeologists as recorded in a newspaper article (an adapted translation of the original Italian)

In the Italian world of ancient art history studies, these results were ignored with evidence of unanimous opposition of all the archaeologists of the City of Rome. These had overlooked and dismissed repeated reports of the work of Anna Maria Carruba [the woman who did the research]. The archaeologists had been involved in the restoration of the wolf between 1997 and 2000. They were also opposed because they felt threatened by academic success of new techniques of investigation. The work of Carruba also broke the relationship between the historian who interprets the artistic phenomena and other researchers who study the subject matter of works of art and its transformations.

Adriano La Regina, *La Repubblica* July 2008 http://roma.repubblica.it/dettaglio/articolo/1485581

TOPIC 3a
Ancient India

3a.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The physical features of the ancient society and how they influenced the civilisation that developed there **3a.3**
- Roles of key groups in the ancient society in this period (such as kings, emperors, priests, merchants, craftsmen, scholars, peasants, women), including the influence of law and religion **3a.5, 3a.6, 3a.7, 3a.9, 3a.10**
- The significant beliefs, values and practices of the ancient society, with a particular emphasis on at least one of the following areas: warfare, or death and funerary customs **3a.4, 3a.5, 3a.6, 3a.10**
- Contacts and conflicts within and/or with other societies, resulting in developments such as the expansion of trade, the rise of empires and the spread of philosophies and beliefs **3a.5, 3a.7, 3a.8, 3a.11, 3a.12, 3a.13**
- The role of a significant individual in the ancient Asian world, for example Chandragupta Maurya, Ashoka, Confucius or Qin Shi Huangdi **3a.7, 3a.9**

3a.1.1 Introduction

India's population of 1183 million is 50 times that of Australia, although India's area is about half that of Australia. One in every six people in the world lives in India. As India rapidly industrialises, it will be, along with China, one of the world's superpowers. India is also considered the world's largest democracy.

It is a country where culture and religion have been closely linked. An important factor in the way India has developed has been its geography. The Indian sub-continent is connected to the **Eurasian landmass**, yet its geographical features have made it a separate unit. The northern part of India is isolated from the Eurasian landmass by the world's highest mountain ranges, while its south is isolated by the Indian Ocean.

During the ancient period, India had one of the earliest city-based civilisations. Its religious leaders have been acknowledged around the world; its art has made a significant impact; and it has made important contributions to science and mathematics.

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Watch this eLesson: Ancient India (eles-1839)

SOURCE 1 Indian people taking part in a religious procession for the Hindu festival of Dussehra. Two of them are dressed as the gods Rama and Laxman.

Starter questions

1. Explain the following terms: Hinduism, Democracy, Sari, Ganges, New Delhi.
2. How big is India compared to Australia?
3. India is considered the world's largest democracy. What does this mean?
4. Why is modern India important to Australia?

3a.2 Chronology

3a.2.1 Evidence of ancient India

The earliest stone tools discovered in India were very basic. However, discoveries dated to around 30 000 years ago reveal a greater variety of stone tools for different purposes. These are more finely made, with carefully worked edges. Rock art found in caves and rock shelters depicts animals and human activities such as gathering honey and dancing.

SOURCE 1 Indian rock art from the end of the Old Stone Age (Palaeolithic), depicting men on horses going hunting

Settled agriculture 8000–3000 BCE

The earliest agricultural settlements found so far are located in present-day Pakistan and date back

to 8000 BCE. Wheat and barley were cultivated and sheep and goats were domesticated, although wild gazelle were still an important meat source. Houses at this time were of mud brick.

Over the next 3000 years, pottery appeared and cattle were domesticated. Baked bricks were now used in buildings and burials became more complex: tombs had brick walls, and goods such as baskets, stone or bone tools, and bangles were buried with the body.

The Indus Valley civilisations

As the number of settlements increased along the Indus Valley and its surrounding hills, some of the settlements close to the rivers developed into the first cities in the region. The two settlements that have been most thoroughly excavated are Mohenjo-Daro and Harappa. Mohenjo-Daro and Harappa each covered an area of about half a square kilometre (see subtopic 3a.4).

Hinduism and Buddhism

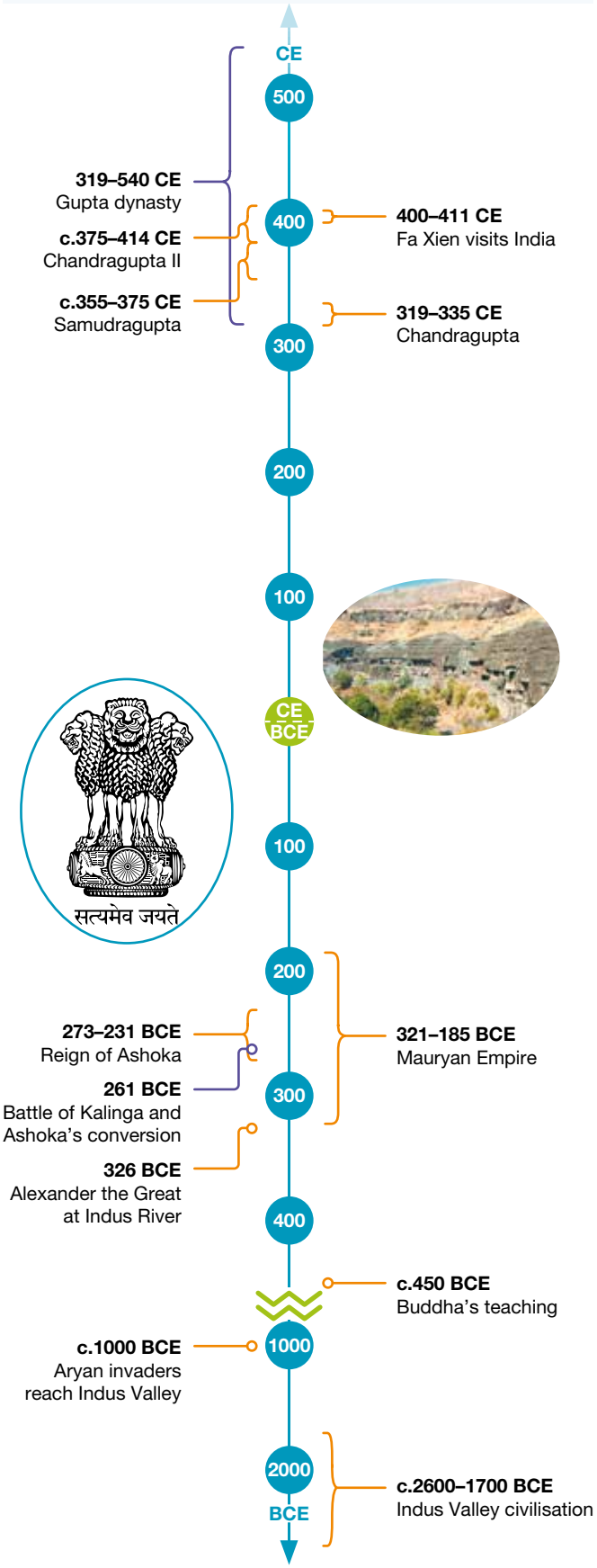
Around 1000 BCE, during the later stages of the Indus Valley civilisation, waves of new immigrants from the area between the Black Sea and the Caspian Sea moved eastwards into northern India. Historians of the early twentieth century gave the name **Aryans** to these people. They spoke a language belonging to the **Indo-European** family — the same family as the major European languages. Their beliefs fused with those of the original inhabitants, and Hinduism, the religion followed by the majority of Indians today, developed out of this.

By 500 BC, cities and towns had developed, especially in northern India. In this environment two new religions — Jainism and Buddhism — developed out of Hinduism (see subtopic 3a.6).

Kingdoms and empires

For the next thousand years India was divided into a complex arrangement of small kingdoms. Occasionally one dynasty was able to dominate much of northern and central India. In ancient times the two most significant of these were the Mauryan Empire, ruling from 321–185 BCE (see subtopic 3a.7) and the Gupta Empire, ruling from 320 CE to around 400 CE (see subtopic 3a.9).

SOURCE 2 Timeline showing the main dates and periods in the chronology of ancient India



3a.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Place the following periods of Indian history in their correct chronological order:
   - Mauryan Empire
   - Indus Valley civilisation
   - Stone tools
   - Jainism and Buddhism
   - Hinduism
   - Aryan migrations
   - Gupta Empire

Develop source skills

2. Carefully study **SOURCE 1**.
   (a) Identify the different hunting methods used.
   (b) Identify the different animals depicted.

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Complete this digital doc: Worksheet 3a.2 Ancient India timeline (doc-11235)

3a.3 Geographical setting

3a.3.1 The land

For most of its history, India included the modern states of Pakistan and Bangladesh and so, in a study of ancient India, these regions are included.

The Indian **sub-continent** can be divided into three major regions:

1. *Deccan Plateau*. This is a raised area of ancient rocks that forms most of the central and southern portion of India. It is higher on the west. Most of the land is between 300 and 1000 metres high.
2. *Mountain ranges*. The Himalayas and other mountain ranges form India's northern boundary and contain the highest peaks in the world. Combined with India's long coastline, these ranges acted as a barrier to the outside world.
3. *Alluvial plains of the Ganges and Indus rivers*. Between the mountains in the north and the Deccan Plateau in the south lies a great alluvial plain of 800 000 square kilometres. The plain is rich with nutrients from the Ganges and Indus rivers and their tributaries, which flow from the Himalayas to the sea. This area supports over half of India's population and it has been fought over by invaders throughout India's history.

India also includes a wide range of latitudes. Stretching from the 37th parallel north to the 8th parallel near the equator, the country has a range of zones: in the north are mountains and deserts, while parts of the south are tropical.

India's major land connection to the rest of the world is through the Indus Valley to mountain passes that link it with the west. It was through these passes that a series of invaders came, who made their contribution to the complex society that is India today.

These passes were also the means by which Indian merchants could connect with the Silk Road: the trading route that stretched across Asia from China to the Roman Empire.

Having a coastline on the Indian Ocean later became an asset, as India was linked by sea to a large portion of the world — to Africa, the Middle East and Europe in the west; and to South-East Asia and China in the east.

SOURCE 1 Map of India showing the three geographical regions and major rivers

SOURCE 2 A waterfall in the state of Karnataka on the western edge of the Deccan Plateau

3a.3.2 Climate

From February, at the start of spring, the Indus and Ganges rivers are fed by the melting snows in the Himalayas. By the end of May, the flow of water is reduced and much of the land begins to dry out. This is when Indians search the sky for the heavy clouds that mark the beginning of the monsoon period. However, in some years the monsoons do not come, and drought and famine are the result.

There are two monsoon periods. The south-west monsoon arrives in the south-east in early June and reaches the north-west in July. The north-east monsoon follows the reverse path and brings heavy rain to the south-east in October and November.

Excluding the mountain ranges in the north and a narrow strip along the south-west coast, India has a climate similar to that of northern Australia. Its main features are:

- a rainy season from June to October
- a cool season from November to February
- a hot season from March to May, becoming particularly humid just before the monsoon breaks.

SOURCE 3 Some rainfall and temperature figures for three Indian cities

City	Highest rainfall	Coolest month (°C)	Hottest month (°C)
Delhi	July, 211 mm	7–21 (January)	27–41 (May)
Mumbai	July, 945 mm	16–31 (January)	26–33 (May)
Chennai	Nov, 309 mm	21–28 (December)	28–38 (May)

3a.3.3 The people

There are significant differences in language, culture and appearance as one moves from the south to the north in India.

Some traces in the south show that the first wave of settlers came to India from Africa about 50 000 years ago. The indigenous settlement of Australia may have been part of this migration.

The second group to settle India arrived about 30 000 years ago. They once occupied all of India, but are now mostly in the south of India. These people are darker and more lightly built than those in the north. Languages spoken in the south, such as Tamil and Malayalam, belong to a rare family of languages known as Dravidian.

A third wave of migration took place around 5000 years ago. Around this time, people from central Asia, between the Black and Caspian seas, moved into Europe and South Asia. Sometimes called Aryans, they settled in the north of India and brought with them languages that were more closely related to Greek and Persian. This language family is called Indo-European, and languages such as English, French and Italian are in the same family. The Indo-European-speaking settlers in India replaced the Dravidians in the north. See subtopic 3a.5 for more detail.

3a.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Briefly describe the three main geographic regions of India.
2. What are two ways in which mountain passes have played an important part in India's history?
3. The inhabitants of ancient India broadly represented three waves of migration. Complete the table below.

Years ago	People
50 000	Earliest migration out of Africa
30 000	
5 000	

Develop source skills

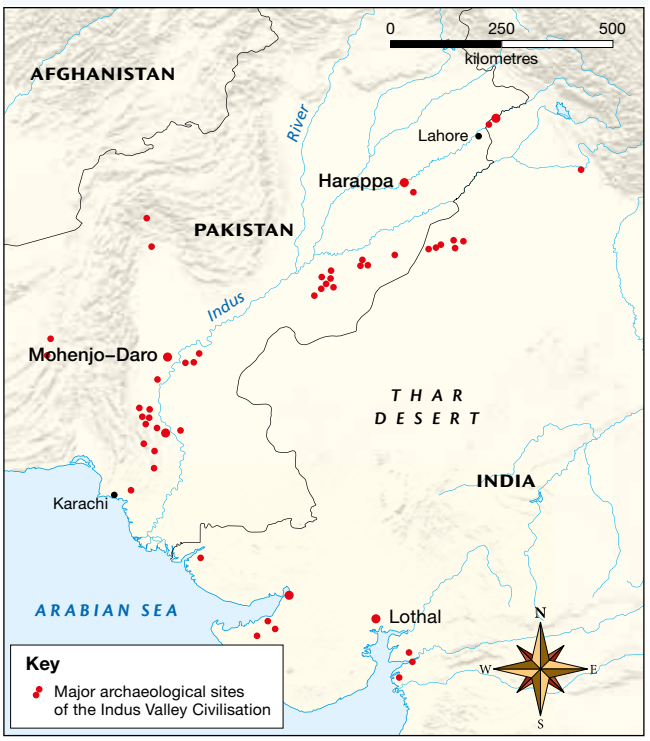
4. Referring to **SOURCES 1** and **3**, name one city that gets its rain from:
   (a) the south-west monsoon
   (b) the north-east monsoon.
5. From the text and the information in **SOURCE 3**, in what months would it be best to visit:
   (a) Delhi
   (b) Chennai?
   Give reasons for your answer, taking into account the temperature and the amount of rain.

3a.4 Indus Valley civilisation

3a.4.1 Lost cities of the Indus Valley

Between about 2600 and 1700 BCE — coinciding with the era of the Middle Kingdom in Egypt — many flourishing cities existed along the valley of the Indus River. The Indus River flows through modern Pakistan. The two best known sites are Harappa and Mohenjo-Daro.

SOURCE 1 Map of the location of the major sites of the Indus Valley civilisation



3a.4.2 Archaeology of the sites

The site of Harappa was noticed by European explorers in the early nineteenth century. The first formal excavations were done in 1920 and 1921 by the Archaeological Survey of India, led by Rai Bahadur Daya Ram Sahni.

Mohenjo-Daro was discovered two years later by R. D. Banerji, also from the Archaeological Survey of India, and excavations continued through the 1930s. The work continued after World War II, but in 1964 further excavations were banned for some time because exposed structures were decaying.

Recent work has involved carefully mapping other Indus Valley sites as well as finding ways to conserve the exposed structures.

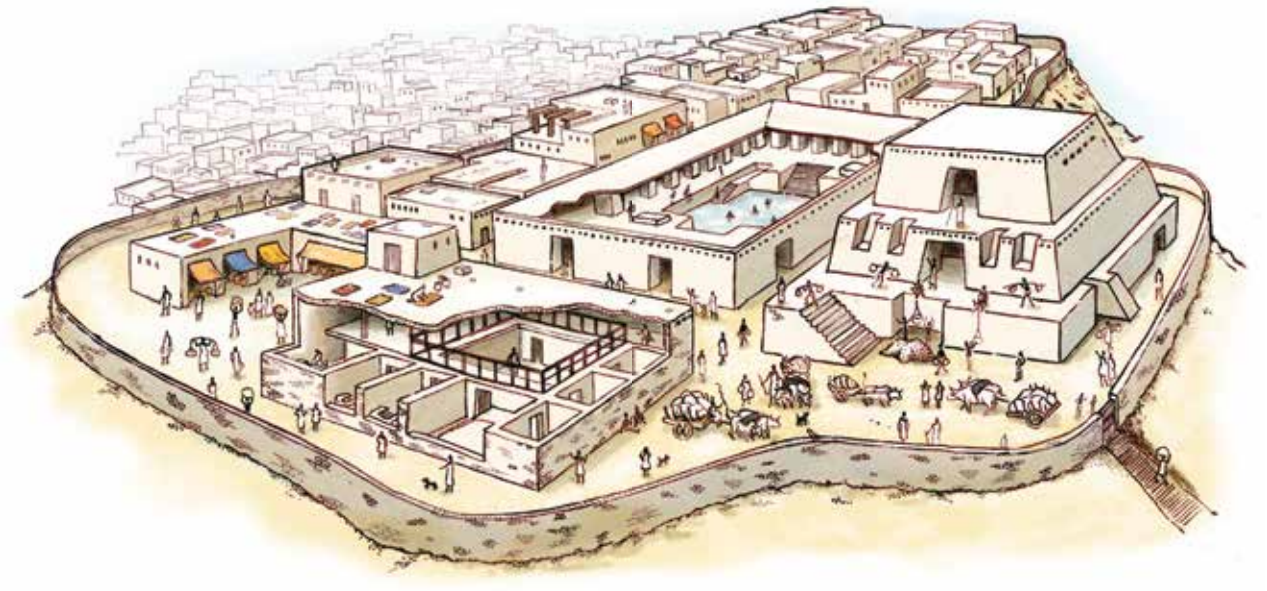
Mohenjo-Daro

Harappa and Mohenjo-Daro had similar layouts. Wide roads divided each city into rectangular blocks and these blocks were then divided by lanes. Houses opened onto three lanes. There was a separate raised area to the west of each city. This was probably for defensive purposes and has been called a **citadel**.

Mohenjo-Daro is the better preserved of the two cities. This is partly because Harappa was raided for building materials in the 1850s when a railway was built there. Mohenjo-Daro city is 1 kilometre by 0.6 kilometres and its main roads divide it into rectangular blocks about 360 metres by 240 metres. These blocks are criss-crossed by narrow lanes. The exterior walls of the houses here were made from bricks fired in a kiln rather than from sun-baked bricks. This is evidence that brickmaking was a specialised activity.

Many houses had staircases that would have led to a second storey. **Earthenware** drainage pipes ran from bathrooms to the main drains (built of bricks) that ran along the streets.

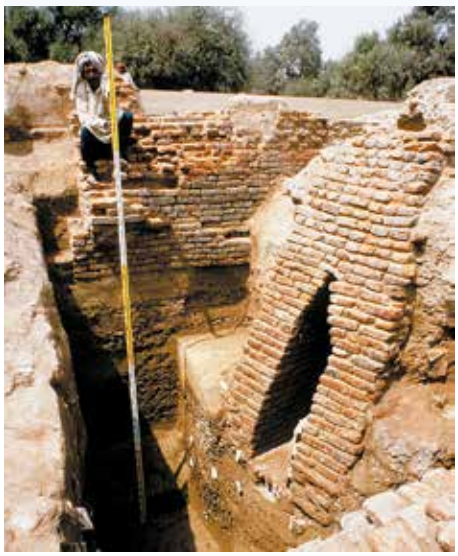
SOURCE 2 A modern artist's reconstruction of the citadel at Mohenjo-Daro, with the city in the background. In the centre is the Great Bath and in front of that is a building that has been called the granary.



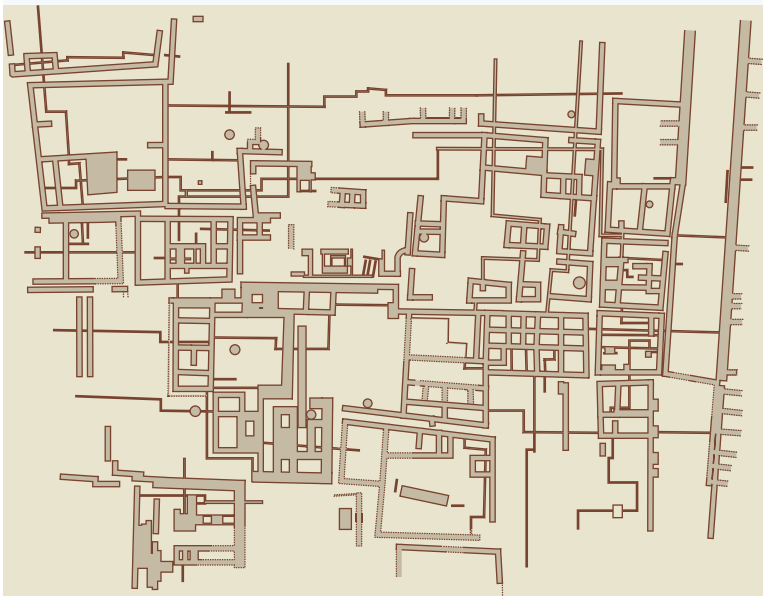
Built on a 10-metre-high artificial hill to the west of the city was the citadel, which measured 420 by 180 metres in area. Two features that stand out are the Great Bath and the granary. The Great Bath was rectangular, 2.4 metres deep, and had steps going into it on the north and south. The granary also occupied a large area. It appears to have been specially designed for storing grain and keeping it dry; however, no actual grain has been found there.

Among the artefacts archaeologists have found in Mohenjo-Daro are hundreds of seals, probably used by merchants to stamp their goods. The seals feature pictures and a form of writing that has still not been deciphered.

SOURCE 3 The elaborate drainage system of Harappa. Note also the uniform size of the bricks.



SOURCE 4 A plan of the city of Mohenjo-Daro



myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Indus Valley civilisations**

3a.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

(a) Name two of the major cities of the Indus Valley civilisation.
(b) What features did these two cities have in common?

Develop source skills

1. Carefully study **SOURCES 2**, **3** and **4**. Using these sources and referring to the text, identify the evidence that the Indus Valley civilisation was very advanced for its time. Present your work in a table like the one on the right.

Evidence	Deductions from evidence
Regular pattern for main streets	High level of social organisation to be able to control planning of city

3a.5 Aryan invasions

3a.5.1 End of the Indus Valley civilisation

The Indus Valley civilisation came to an end around 1700 BCE. There are some signs that the quality of building materials and techniques had begun to decay before this. A variety of reasons for this have been suggested, including:

- climate change and increased flooding
- degradation of the environment due to the removal of trees to make the fired bricks
- attacks by the latest wave of Indo-European-speaking migrants.

However, without written evidence, much of this remains guesswork.

3a.5.2 A new migration 1700–1000 BCE

As we saw in subtopic 3a.3, the languages spoken in the north of India belong to the Indo-European family of languages. The early form of these languages was brought to India by the Aryans in the middle of the second millennium BCE.

These Indo-European-speaking people originally came from central Asia, between the Caspian and Black Seas. Some moved west — these people were the ancestors of the Greeks. Others moved east — these were the

SOURCE 1 A map showing the Aryan migrations of the first millennium BCE

ancestors of the Iranians and northern Indians. In the past, historians called these people Aryans, and although the word has been tainted because of its use by the Nazis, it is still commonly used.

The Aryan settlement 1000–600 BCE

The evidence for the Aryan settlement of northern India comes mainly from religious texts known as the Vedas — a **Sanskrit** word meaning 'knowledge'. These were not written down until about 600 BCE but they had been part of an oral tradition for hundreds of years before that.

These texts describe a society of tribal people, unlike the city-dwelling Indus Valley people whom they replaced. However, they did bring with them horses and chariots, and they had mastered the production of iron. They used this to make ploughs, which could turn heavy earth for agriculture. Cattle were also very important to them and were even used eventually as a unit of currency.

SOURCE 2 The area in modern north Pakistan through which the Aryans passed on their way to India

SOURCE 3 A description of the role of the god Varuna, from the Rig Veda

Unto the sovereign lord sing a sublime and solemn prayer, one dear unto glorious Varuna, who has spread out the earth as the butcher does the hide, by way of a carpet for the sun.

Varuna has extended the air above the trees; he has put strength in horses, milk in cows, willpower in hearts, fire in waters and soma upon the mountains.

Varuna poured out the leather bag, opening downward, upon the heaven and earth and the mid region. Thereby does the lord of the whole creation moisten thoroughly the expanse of the earth as rain does the corn.

Adapted from *Sources of Indian Tradition*, volume 1, William Theodore de Bary (ed.), Columbia University Press, 1958, p. 9.

3a.5.3 Beliefs

Aryan gods

Although connections can be seen between Aryan beliefs and those of other Indo-Europeans, many changes had also taken place. For example, the Greek god Zeus was known as Dyaus to the Aryans, although he was less important.

The greatest of the Aryan gods was Indra, who was both a war god and weather god. He could destroy his enemies with a thunderbolt, just like the Greek god Zeus or the Nordic god Thor.

Second in importance was Varuna (possibly related to the Greek god Uranus). He was seen as a mighty emperor and as the one who created and maintained moral order in the world. Evildoers would be punished by Varuna.

At this time Vishnu was a less important god associated with the sun and with sacrifice. He would later become one of the most important gods in Hinduism. However, the main god associated with sacrifice was Agni. As god of the fireplace, Agni was also a domestic god, and acted as the messenger of the gods.

Sacrifice

Sacrifices of animals (and sometimes of humans) formed part of many ancient religions. Sacrifices were done with the aim of pleasing the gods and winning favourable treatment from them.

This was certainly true of the Aryans. The religious text *Rig Veda* is concerned with the great sacrifices organised by chiefs. It was important that these sacrifices be carried out correctly, and this was the role of the priests, called *brahmans*. The sacrifices could take place over several days and often involved many animals being slaughtered.

The horse sacrifice began a year before the coronation of the king. First, the finest possible horse was chosen. It was sprinkled with water and then allowed to roam for a year. Any territories it travelled over were considered to have been conquered by the king. After the horse had wandered for a year, the main ceremony began and continued for three days. On the first day, 21 animals were tied to stakes and sacrificed to Agni, the god of fire. On the second day the chosen horse was harnessed with three others to a highly decorated chariot. The king and a senior official then climbed into the chariot and it was driven to a sacred pool. More animals were sacrificed, and then the chosen horse was smothered.

3a.5.4 Class and caste

The Aryans believed that there were different and quite distinct roles for people to play in society. They brought with them a system of three classes, or varna. The three classes were:

- *brahmans* — priests
- *kyshatriyas* — warriors
- *vaishyas* — labourers.

However, they seem to have developed a fourth class to take account of the Dravidian-speaking inhabitants, whom they called *shudras*. These people were forbidden to take part in the Indo-European religious ceremonies. Finally, a fifth class of 'untouchables' or *panchamas* was created for those who performed dirty and menial jobs.

Over time, this system became far more complicated, and the classes were further divided into hundreds of different categories based on a person's birth and occupation. These were called jati — a word meaning 'birth' (see subtopic 3a.10).

3a.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Where did the Aryans come from?
2. Why is the group of languages spoken in northern India called Indo-European?
3. Match each of the following descriptions with the appropriate Aryan god.
   (a) The god of war and the sky
   (b) The god responsible for moral order who punished evildoers
   (c) The god of sacrifice and fire
4. (a) Name the three social classes brought to India by the Aryans
   (b) Identify the two additional classes introduced as they settled in India.
5. Explain how varna and jati differ in the Indian social system.

Develop source skills

6. From evidence provided in **SOURCE 1**, explain the link between the languages spoken in northern India, such as Hindi, and languages spoken in Europe.

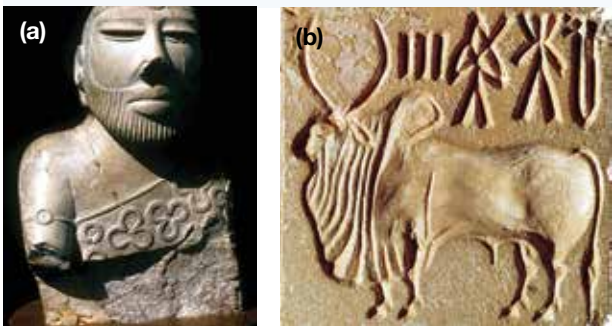
3a.6 Beliefs and philosophies

3a.6.1 Religions of ancient India

During the sixth and fifth centuries BCE there was lively growth in religious and philosophical ideas, not just in India but around the world. It was the time of philosophers and prophets who often questioned the old religious beliefs: Socrates in Greece, Confucius in China, Elijah in Israel and Zoroaster in Iran are examples.

This change came with the increasing development of city life. The religion brought to India by the Aryans shared many features with religions in Greece and Rome. For example, gods were connected to natural events such as thunder and lightning, and animal sacrifices played an important role. In India, with the influence of Dravidian beliefs, early forms of Jainism, Buddhism and Hinduism began to evolve.

SOURCE 1 Images from Mohenjo-Daro: (a) 'The Priest-King', an 18-cm-high statuette thought to be connected with religion; (b) a merchant's seal, possibly with religious significance



3a.6.2 Jainism

The founder of the ancient Jain religion was Mahavira, who lived in the sixth century BCE. Jains are those who follow the *jinas* — the 'victorious ones' who have discovered a path to salvation. To live as a Jain involves turning your back on earthly pleasures and preferably living as a monk. The central virtue of a Jain's life is **ahimsa** — non-violence. This was the creed drawn on by Mahatma Gandhi in his fight to liberate India from British rule in the twentieth century.

This belief in non-violence extends to all living things, so a Jain monk must strain his water to avoid drinking insects and sweep the ground in front of him so that living things are not crushed as he walks. For the ordinary person, being a Jain means being a vegetarian and not taking alcohol or drugs. It also means not having any occupation that could involve killing people or animals. This includes agriculture, which was the occupation of the majority of Indian people in the sixth and fifth centuries BCE. Because of these prohibitions, most Jains were involved in business or finance. Jain statues are of serene people who are confident in themselves and do not depend on gods.

SOURCE 2 Statue of a Jain saint, Gomateshwara, in Mysore, India

SOURCE 3 An extract from a Jain scripture. 'Heroes' refers to the founder Mahavira and his ancestors.

Oh man, refrain from evil, for life must come to an end.
Only men foolish and uncontrolled are plunged in the habit of pleasure.
Live in striving and self-control, for hard to cross are the paths full of insects.
Follow the rules that the heroes have surely proclaimed.
Heroes detached and strenuous, subduing anger and fear,
Will never kill living being, but cease from sin and are happy.
'Not I alone am the sufferer — all things in the universe suffer!'
Thus should man think and be patient, not giving way to his passions.
As old plaster flakes from a wall, a monk should make thin his body by fasting.
And he should injure nothing. This is the Law taught by the Sage.

***Sources of Indian Tradition*, volume 1, William Theodore de Bary (ed.), Columbia University Press, 1958, p. 61.**

3a.6.3 Buddhism

The founder of Buddhism was also a historical figure. Siddhartha was brought up in luxury, and protected from the outside world.

However, when Siddhartha was a young man, he saw an old man, a sick man and a dying man. These encounters made him aware of how much suffering was part of life. When he saw a wandering hermit, Siddhartha was inspired to become one himself. He stole away from his family and set out to find the cause of suffering and what might be its cure.

He tried to learn from teachers and imposed a harsh discipline on himself. But this did him no good. Then, during a night of meditation under a sacred tree, he gained a full understanding of what life was about. It was here that he became the Buddha — the enlightened one. He subsequently travelled to Varanasi on the Ganges, which was then, and still is, India's most sacred city. **Source 4** is an account of how, in a deer park outside Varanasi, Buddha taught what he considered the basic truths.

SOURCE 4 The Four Noble Truths of Buddhism

The noble truth of sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow; contact with the unpleasant is sorrow; separation from the pleasant is sorrow, every wish unfulfilled is sorrow.

The noble truth of the arising of sorrow. It arises from craving, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there — the craving for sensual pleasure, the craving for continued life, the craving for power.

The noble truth of the stopping of sorrow. It is the complete stopping of that craving, so that no passion remains, leaving it, being emancipated from it, being released from it, giving no place to it.

The noble truth of the way which leads to the stopping of the sorrow. It is the Noble Eightfold Path — right views, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.

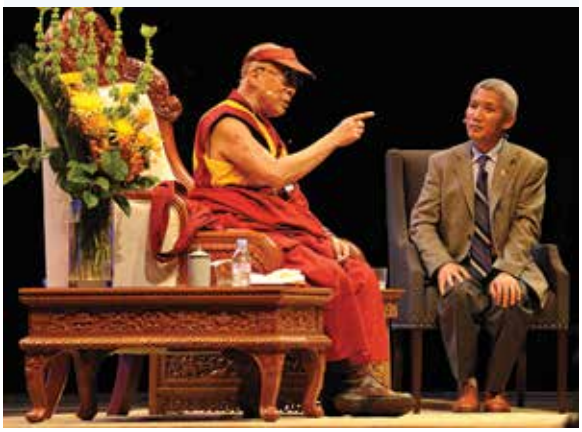
Adapted from *Sources of Indian Tradition*, volume 1, William Theodore de Bary (ed.), Columbia University Press, 1958, pp. 98–9.

Buddhism in practice

Buddhist teaching accepted that not everybody was suited for the highest levels of **enlightenment**, but for those who wanted a life closer to the higher levels of the Eightfold Path, there was the order of monks known as the **Sangha**.

Buddhists also realised that this world was imperfect and that people needed to be governed or ruled. However, it was important that the ruler himself was just and fair. Today the Dalai Lama, the leader of Tibetan Buddhism, travels the world meeting leaders of all political parties to encourage them to follow the same principles of justice.

SOURCE 5 The Dalai Lama at a public meeting in Ontario, Canada, in October 2001



3a.6.4 Hinduism

The majority of Indians found Jainism and Buddhism too challenging. Instead, they followed their traditional beliefs. Hinduism developed as a mingling of the past with some ideas from Buddhism and Jainism. For instance, elements of modern Hinduism are evident in artefacts from the Dravidian culture of the Indus Valley. These include the role of spiritual exercises such as yoga, the worship of the cow (see **Source 1b**) and the sacred fig tree. Aryan features in modern Hinduism include the sacred role of fire and the inclusion of certain Aryan gods, such as Vishnu.

3a.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Give examples of religious reformers during the fifth and sixth centuries BCE in each of the following regions.
   (a) China (b) Israel (c) Greece (d) Iran
2. Why does a devout Jain sweep the ground in front of him as he walks?
3. What were the four things Buddha saw that led him to give up his life as a prince and to search instead for spiritual truth?
4. In Buddhism, what was the Sangha and what was its purpose?

Develop source skills

5. What elements of Jainism does **SOURCE 2** depict?
6. Review **SOURCE 3** and write down four things a Jain should do.
7. In **SOURCE 4**, what is the way to end dissatisfaction and 'stop the sorrow'?
8. Refer to **SOURCE 5**. What part of his role is the Dalai Lama playing here?

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Complete this digital doc: Worksheet 3a.6 Buddhism and Hinduism (doc-11236)

3a.7 Ashoka

3a.7.1 The Mauryan Empire

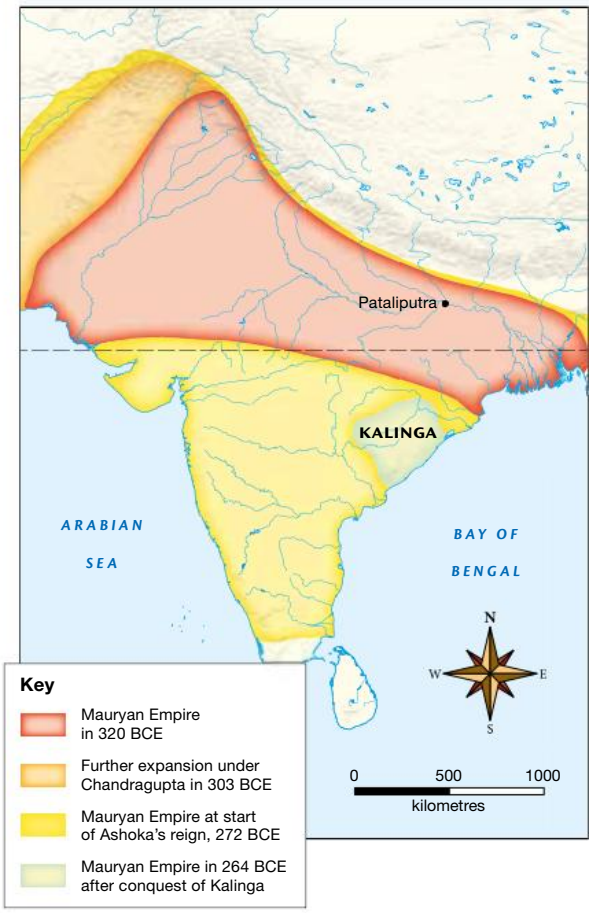
In 326 BCE, Macedonian leader Alexander the Great commenced an invasion of northern India. Despite initial successes, his troops were exhausted by years of warfare and persuaded him to stop.

Alexander and his troops retreated; travelling through the Persian Gulf aboard 800 ships built and sailed by Indians, they eventually returned to Babylon, where, in 323 BCE, Alexander died aged 33. Control of his vast empire was then divided up among his generals. In the eastern region, which is covered by modern-day Iran and Afghanistan, the dynasty in control were the **Seleucids**.

Just three years after Alexander's retreat from India, the first Indian Empire began. Chandragupta Maurya was the first of the Mauryan rulers. In 321 BCE, he made his capital the city of Pataliputra on the Ganges River. By 303 BCE, Chandragupta was strong enough to win Macedonian territory in the west from the Seleucid king. Despite this victory, relations between the Seleucids and Chandragupta remained very good. There was a marriage alliance between the two dynasties and ambassadors moved back and forth between the two empires.

Expansion of the Mauryan Empire continued under Chandragupta's son Bindusara, and by the time of Bindusara's death the empire included most of the

SOURCE 1 Map showing the expansion of the Mauryan Empire in India



sub-continent. States in the south submitted to Mauryan rule, with the exception of the state of Kalinga, which was strong because of the wealth gained from trade along the north–south and east– west routes.

3a.7.2 Ashoka – a Buddhist ruler

Ashoka, the grandson of Chandragupta and son of Bindusara, ruled for 40 years from 272 BCE to 232 BCE. He is the first Indian ruler about whom there is extensive written evidence. This evidence comes from reports to his people carved throughout his reign. In the early years, these were carved onto cliffs and inside caves. Later he had his inscriptions carved on tall pillars built throughout India.

In his inscriptions, Ashoka mentions contacts with many other rulers in Egypt, Syria and Macedonia. His closest contacts were with the successors of Alexander the Great in the Seleucid Empire, where he continued the close diplomatic relations made by his father and grandfather.

Eight years into his reign, Ashoka finally conquered the eastern state of Kalinga. According to Ashoka, 150 000 people were deported, 100 000 were killed and many more died. The conquest caused such devastation and loss of life that it led Ashoka to renounce violence.

Ashoka had been interested in Buddhism for some time, but his final conversion came about because he regretted the human cost of the battle against Kalinga. However, he ensured that despite his own conversion to Buddhism, as emperor he maintained respect for the two other major religions in India: Hinduism and Jainism. As seen in **Source 3**, the key word he used was *righteousness*, which is a translation of the Sanskrit word **dharma** — a concept common to all three religions.

SOURCE 2 Ashokan Lion Pillar, third century BCE. The four lions represent control of the spirit. They are now the emblem of the modern Indian Republic.

SOURCE 3 An edict of Ashoka's inscribed on a rock. Here, calling himself 'the Beloved of the Gods', he refers to the consequences of the battle of Kalinga.

Now the Beloved of the Gods regrets the conquest of Kalinga, for when an independent country is conquered, people are killed, they die, or are deported, and that the Beloved of the Gods finds very painful and grievous. And this he finds even more grievous — that all the inhabitants — brahmans, ascetics, and other sectarians, and householders who are obedient to superiors, parents and elders, who treat friends, acquaintances, companions, relatives, slaves and servants with respect, and are firm in their faith — all suffer violence, murder and separation from their loved ones …

I have had this inscription of Righteousness engraved that all my sons and grandsons may not seek to gain new victories, that in whatever they gain they may prefer forgiveness and light punishment, that they may consider the only valid victory the victory of Righteousness which is value both in this world and the next.

***Sources of Indian Tradition*, volume 1, William Theodore de Bary (ed.), Columbia University Press, 1958, pp. 143–4.**

Ruling an empire

In a text about government written at this time, it was said that a king should be assisted by ten main officers: a religious adviser, a deputy, a prime minister, a military commander, a counsellor, a judge, a scholar, an economic adviser, a minister and an ambassador.

The area around Ashoka's capital was ruled directly by the king, but the rest of the empire was divided into four provinces, then districts and villages.

Ashoka spelled out his ideas on how to govern in statements carved into seven pillars spread throughout the empire. He gave governors responsibility to 'judge and punish' and to ensure that they brought 'welfare and happiness to the people of the provinces and … help to them'. Because of the Buddhist and Jain rules

against killing animals, when Ashoka toured his empire, he gave up hunting and instead gave gifts to brahmans, ascetics (people who give up worldly pleasures) and the aged. He also organised practical things such as planting mango orchards and having shelters and wells built along the main roads of the kingdom.

3a.7.3 Ashoka's significance

Although the Mauryan Empire lasted only another fifty years, Ashoka's influence became very important in India's struggle for independence from Britain in the first half of the twentieth century. It was a factor in independence leader Mahatma Gandhi's non-violent resistance to the British, as it was seen as evidence that India could again be a great power.

When India regained its independence from Britain in 1947, the Wheel of the Law from Ashoka's pillar (**Source 2**) was placed in the centre of the Indian flag and the lions became the symbol of India.

However, modern Hindu nationalists play down the role of Ashoka. Ashoka believed in religious freedom, but nationalists believe that to accept religions other than their form of Hinduism would weaken the Indian state.

3a.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Who was the first ruler of the Mauryan dynasty?
2. What relation was Ashoka to the founder of the Mauryan dynasty?
3. Why do we know more about Ashoka's reign than all previous Indian rulers?
4. How were Ashoka's beliefs changed by his experiences in the battle against Kalinga?

Develop source skills

5. Identify what part of **SOURCE 2** has been used in the Indian flag, shown here.
6. Refer to **SOURCE 3**.
   (a) Explain why Ashoka was so affected by the battle with Kalinga.
   (b) What message does he want to give his sons and grandson?

Explanation and communication

7. Conduct an internet search using the term 'Ashoka pillar edicts' to locate text and video sources. Use your findings and information in the text to:
   (a) identify Ashoka's beliefs about religious tolerance and non-violence
   (b) demonstrate the importance of Ashoka's ideas in India's struggle for independence
   (c) explain why Hindu nationalists would be opposed to some of Ashoka's message.

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Complete these digital docs: Worksheet 3a.7 Alexander in India (doc-11239)
Worksheet 3a.7 Mutiny! (doc-11240)

3a.8 The spread of Indian influence

3a.8.1 An increase in Indian influence

The break-up of the Mauryan Empire into smaller independent states was actually a period of great economic growth as well as intellectual and spiritual activity. During this time, Indian culture would have a significant impact in Europe, South-East Asia and China.

For hundreds of years, Indian boats had carried goods to and from Africa and South-East Asia. The Indians discovered from the Arabs that timing sea voyages with the monsoon periods (see subtopic 3a.3) made for faster trips between ports.

Europeans had some knowledge of India. The Greek historian Herodotus, during the fifth century BCE (about the same time as the Buddha), wrote about crocodiles in the Indus River, Indian cotton and the extremes of climate in the north-west of India.

During the first two centuries CE, there was a dramatic increase in the regions influenced by Indian culture. This was a combination of the effects of religion and a widening of trade.

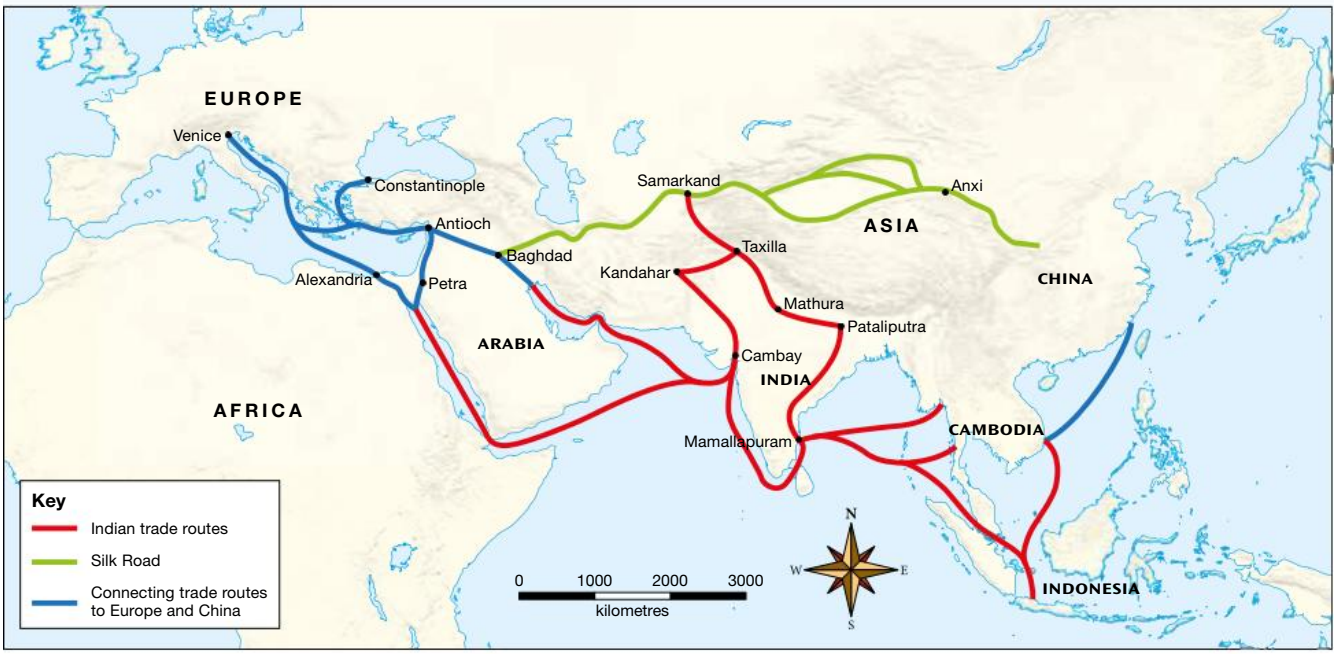
Buddhism and Hinduism at this time were having a very strong impact on Indian society, and they were also carried by traders into South-East Asia. Traders would often spend months in foreign ports, waiting for the monsoon season to return to India. They continued their religious practices in the countries they visited, and local inhabitants adopted these religions.

3a.8.2 Increased trading contact with China and the West

A trading route from India through Afghanistan joined the Silk Road — the major route between Rome and China. By the first century CE, the Romans had conquered much of what had formerly been the Macedonian Empire, creating another link with Rome and making the Roman Empire a major trading partner of India. We can see evidence of this increased contact in the following examples.

- The Roman emperor Augustus (see topic 2c) met twice with Indian officials in the period 25–22 BCE.
- Hoards of Roman coins, dating back to the times of the emperors Augustus, Tiberius and Nero, have been found in India.
- In 99 CE, an Indian ambassador congratulated the emperor Trajan on his succession.

SOURCE 1 Map showing ancient Indian trade routes with Europe, Africa and South-East Asia and connections with China



There is also evidence of a Roman trading settlement in south-east India. Indian exports to Rome included pepper, precious stones, pearls, silk and other textiles. The Romans, however, had little that the Indians wanted in exchange. Around the middle of the first century CE, the Roman writer Pliny was concerned that too much Roman gold was flowing into India and China in return for luxuries from these countries (see **Source 2**).

SOURCE 2 Pliny complains about money flowing out of Rome.

By the lowest reckoning, India, China and the Arabian peninsula take from our empire 100 million sesterces every year — this is the sum which our luxuries and our women cost us.

Pliny, *Naturalis Historia*, XII, 41.

There were three major trading routes to Europe from India (see **Source 1**). The first went overland through Kandahar in Afghanistan, and this in turn linked to the Silk Road between China and the Roman Empire. The second trading route was by sea through the Persian Gulf.

The final route crossed the Indian Ocean, went to the far north of the Red Sea, and then overland to Alexandria. This route had first been used by Arab sailors from North Africa, and it relied on the monsoons.

3a.8.3 The spread of Buddhism

Buddhist missionaries spread Buddhism through most of Asia. Eventually, Buddhism would have a far greater influence in other countries than within India, where its influence declined. With the encouragement of Ashoka, Buddhism gained a foothold in Sri Lanka and, in the following centuries, its influence spread through Tibet into China and then into Japan and Thailand. Its influence still remains strong in all these regions today.

Indian influence in South-East Asia

Both Hinduism and Buddhism followed traders to South-East Asia. The Indians obtained tin and gold from present-day Malaysia, where they left behind a complex of temples in Kedah. Indians also sailed to Indonesia — islands renowned for their spices. Again, there are remains in Indonesia of both Hindu and Buddhist temples. The most famous of these is the Buddhist temple of Borobudur on the island of Java. Hinduism's influence in Indonesia remained particularly strong in Bali (see subtopic 3a.13).

Cambodia was influenced by both Chinese and Indian traders who traded silks and metals for spices, aromatic wood, ivory and gold. The famous temple of Angkor Wat in Cambodia was based on the design of south Indian Hindu temples, but it was later converted to a Buddhist site.

SOURCE 3 Borobudur, a major Buddhist site in Indonesia

SOURCE 4 Temples at Angkor Wat in Cambodia. These were originally Hindu but later became Buddhist.

3a.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did connections with the remains of Alexander the Great's Macedonian Empire (the Seleucid Empire) make Indian trade easier?
2. (a) List the main goods that India sent to Rome.
   (b) What did Rome send India in return? What problems did this cause in Rome?
3. Name three countries in which Buddhism became established, and in which Buddhism is still strong.

Develop source skills

4. Carefully study the map in **SOURCE 1**.
   (a) What were three different routes for trading goods to Europe?
   (b) For each of these routes, name one city or port through which the goods travelled.
   (c) What were the two ways in which Indian goods could reach China?
5. Carefully study the photograph in **SOURCE 3**. Conduct an internet search of Indian temples and find two examples with some similarities to this temple in Bali.

3a.9 The Gupta Empire

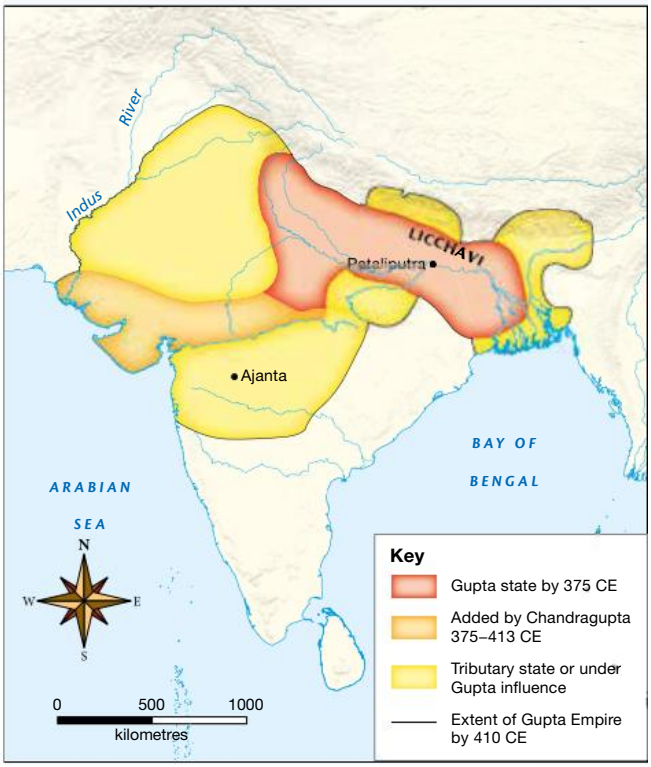
3a.9.1 The Classical Age of India

In 320 CE, the northern and central states of India were again brought under the rule of one family. This time it was the Guptas, a family of wealthy landowners. Historians call this the Classical Age of India, comparing it with Athens of the fifth century BCE (see topic 2b), because of the way art, sculpture, literature and philosophy flourished. However, as more archaeological evidence is uncovered and accurately dated, historians have discovered that many of these achievements were present in the centuries before the Guptas came to power.

3a.9.2 Chandragupta I, 320–335 CE

By the third century CE, many people in India had become rich through trade. The Gupta family was one of these. At first, the Guptas ruled over a small Indian state; then Chandragupta, who was third in the family line, founded what was to become a dynasty in 320 CE. He strengthened his position by marrying a princess from the Licchavi clan. This family ruled an important state at the foot of the Himalayas. Chandragupta celebrated his wedding by issuing commemorative gold coins — an indication of the family's great wealth — and took the title of *Maharaja Adhiraja*, which means 'great king of kings'

SOURCE 1 A map showing the growth of the Gupta Empire



The role of the horse sacrifice

Chandragupta also revived the horse sacrifice, a ritual of the Indo-European invaders over a thousand years earlier (see subtopic 3a.5). He did this to give religious backing to the authority of the Guptas and to secure the prosperity of the kingdom. It was in strong contrast to the Buddhist and Jain beliefs in non-violence.

3a.9.3 Samudragupta, 335–375 CE

Samudragupta succeeded his father in 335. He produced a series of gold coins, some of them showing him as a warrior and others as a musician playing a lyre or harp. He considered his father's marriage to the Licchavi princess so important that he stressed his descent from her, calling himself 'son of the daughter of Licchavi'.

Samudragupta imitated the Mauryan king Ashoka by having descriptions of his own reign added to one of Ashoka's columns. On the pillar, he had carved a long list of the kings and states he had conquered and

all the tributes paid to him by foreign rulers in places such Iran, Sri Lanka and 'The Islands' (which could refer to South-East Asia). Also included was a description of a long march south into the Deccan region; however, this march failed to bring the Deccan under his control.

3a.9.4 Chandragupta II, 375–413 CE

It was under Chandragupta II, son of Samudragupta, that the empire reached its greatest extent. In the west he was able to take control of the Indus Valley. According to an inscription on a pillar, 'He smashed the King of Bengal [in the east] and crossed the seven mouths of the Indus [in the west] to rout his enemies.'

In central India, his daughter married a Deccan king. When the Deccan king died at a young age, his widow continued to rule in the interests of the Guptas. A marriage alliance with the daughter of another Deccan ruler established peace with this part of southern India.

During Chandragupta II's rule, creativity flourished in the arts: frescoes were painted in the rock caves in Ajanta and it is possible that the great writer Kalidasa wrote poetry and plays during this period (see subtopic 3a.11).

During Chandragupta's reign, a Chinese Buddhist monk called Fa Xien (also Fa Hien) left China on a six-year journey to travel through India. He wished to visit the sacred places where Buddhism had begun and to find better copies of Buddhist books than were available in China.

SOURCE 2 An extract from the Chinese Buddhist Fa Xien's account of his travels in India 400 CE

All south from here is known as the Middle Land or Kingdom. In it the cold and heat are finely tempered, and there is neither hoar frost nor snow. The people are numerous and happy; they have not to register their households, nor to be ruled by magistrates; only those who cultivated the royal land have to pay a tax on the gain from it. If they want to go [leave their land], they can go; if they want to stay on, they stay. The king governs without decapitation or corporal punishments. Criminals are simply fined lightly or heavily according to the circumstances of the case …The king's bodyguards and staff all have salaries. Throughout the country the people do not kill any living creature, nor drink intoxicating liquor, nor eat onions, nor garlic…the only exception is the *chandalas* [untouchables]. That is the name for those who are held to be polluted, and who live apart from the rest of the population.

Quoted in Michael Wood, *India*, Basic Books New York, 2007, p. 156.

SOURCE 3 A modern portrayal of Sarasvati, the goddess of wisdom and music, showing her playing the vina

3a.9.5 Huns end the dynasty

Around 400 CE, a new movement of people from central Asia spread south-east into India and south-west into northern Europe. They were the Huns, a militant people who had an impact that would last hundreds of years. In the west they entered Rome and contributed to the end of the Western Empire. In the east they followed the traditional route through the passes of Afghanistan to the Indus Valley. The Guptas fought them but were weakened by the conflict and eventually lost their control of northern India.

3a.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. (a) Who did Chandragupta marry in order to strengthen his position?
   (b) What evidence is there that his son Samudragupta also considered the marriage important?
2. What aspect of Ashoka's reign (see subtopic 3a.7) was imitated by Samudragupta?
3. How did Chandragupta II gain influence over the Deccan region without having to go to war?
4. The Guptas reintroduced the horse sacrifice ritual.
   (a) How did this go against the teachings of Buddhism and Jainism?
   (b) How did it connect with the early Aryan period?
5. Who were the new wave of people from central Asia who helped bring the Gupta dynasty to an end?

Develop source skills

6. Examine **SOURCE 1**. What was the major city of the Gupta Empire?
7. Refer to **SOURCE 2**.
   (a) What was the purpose of Fa Xien's visit?
   (b) What part of India do you think he had come from when he wrote the extract, and in what part might he have been at the time of writing?
   (c) It is likely that Fa Xien notes things that are done differently in China. What are three features of Indian society he mentions?
   (d) What conclusions could you make about the continuing influence of Buddhism in India from this source?
   (e) In terms of Fa Xien's reliability, what would you have to take into account if you used this source as evidence about Gupta India?
8. Refer to **SOURCE 3**.
   (a) What are the Buddhist elements in Sarasvati's pose?
   (b) Find two other images of Sarasvati, including at least one traditional sculpture. List the features the three images have in common, and list the different objects she is shown holding.

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Complete this digital doc: Worksheet 3a.9 Who's who in ancient India (doc-11241)

3a.10 Daily life in ancient India

3a.10.1 Village life

Most people in ancient India lived in villages, and this is still true of India today. According to the 2001 census, 74 per cent of Indians lived in villages and one third of these villages had a population fewer than 500. In ancient times, over 90 per cent of people lived in villages where they produced food for themselves as well as for the towns and cities nearby.

SOURCE 1 A scene from an Indian village today

3a.10.2 Town life

In town, workers were divided into *sreni* — guilds. There were separate guilds for occupations such as potters, cloth-weavers, carpenters, pressers and sellers of oil, millers and gardeners. Particular trades were often grouped in one area of the town.

SOURCE 2 Description of shops in an ancient Indian town

In the towns and villages, the tradesmen usually occupied a particular district whose streets were lined with covered stalls. These were very similar to those of today, lines of small shops with verandas that were raised slightly above street level. Opening right on to the street, they were crammed close together, separated by no more than the thickness of a post. The open fronts were closed at night with removable shutters. The merchant lived with his family on the floor above, in tiny rooms, or else in living quarters behind the shop on the other side of an inner courtyard. Throughout the day, he sat cross-legged on the wooden floor, in the middle of his shop, scantily clad because of the heat and stuffiness prevailing in the cramped quarters, and usually bare-headed. The principal tradesmen, in town and village alike, were the milkman, the spice-merchant, the oil merchant, the perfumer and the tavern-keeper.

From Jeannine Auboyer, *Daily Life in Ancient India*, Phoenix Press, London, 2002, p. 87.

3a.10.3 Class and caste

One of the distinctive features of Indian society was its division into a very large number of castes (jati). A person's caste described not only their place in society and their occupation, but also who they could marry —people from different castes were not permitted to marry one another. Occupations were ranked; for example, a clerk was of a higher caste than a leatherworker, because the leatherworker dealt with dead animals.

People generally accepted their position, but if they wanted to move out of their caste they could adopt some of the practices of a higher caste, such as being vegetarian; if they were accepted by others, they could move to the higher caste.

3a.10.4 Religious practice

Religion played an important part in all ancient societies, but this was particularly so in Indian society. The influence of religion was particularly strong in marking the significant stages of life, in carrying out seasonal rituals, and in indicating class and caste, as well as being important in weddings and funerals.

Stages of life

In traditional India, a man's life was thought to pass through four stages:

1. Student — until marriage, a person was preparing for their adult life
2. Householder — after marriage, a person balanced his life between family, vocation and serving the community.
3. Spiritual search — a time during which a person discovers who he really is.
4. Renunciation — the giving up of earthly things, defined by the *Bhagavad Gita* (see subtopic 3a.11) as becoming 'one who neither hates nor loves anything'.

Women

In traditional India, a woman's life was determined by her marriage. She could be promised to a man while still a child, and could be married not long after puberty. Marriages were particularly elaborate ceremonies. Two processions, one of the bride's guests and one of the bridegroom and his guests, came from opposite directions to the marriage pavilion. A carpet was stretched along the floor of the pavilion and a curtain placed across the middle. A sacred fire was set, and a millstone and a sieve with roasted rice were placed to its west.

The bride and groom entered the wedding pavilion from opposite ends and sat on either side of the curtain. After they made their marriage vows, the curtain was removed. The newly married couple then carried out a ceremonial walk around the sacred fire (see **Source 3**).

SOURCE 3 Circumambulation of the sacred fire

The bride arose, and side by side the newly wedded couple approached the sacred fire. Lifting a corner of his garment, he knotted it to a corner of his wife's; then, joined in this way, they began to walk around the fire, keeping it to their right since it was a joyous ceremony. They circled it three times, and each time that they passed near the millstone lying to the west of the hearth, the husband made his wife touch it with her right foot, enjoining her ritually to be as firm as the millstone and always to confront enemies boldly. Now the husband pronounced the beautiful marriage formula: 'I am he, you are she, you are she, I am he; I am the sky, you are the earth; I am the song, you are the verse. Come, we shall marry and give children to the world! Loving, agreeable, joyful in heart, may we live for a hundred autumns!'

From Jeannine Auboyer, *Daily Life in Ancient India*, Phoenix Press, London, 2002, p. 183.

Cremation

At the moment of death, the soul was believed to be trapped inside the skull — the physical body had to be destroyed by fire (cremated) to release the spirit.

For those who could afford it, the cremation would take place in the sacred city of Varanasi, on the banks of the Ganges River. A sacred fire was kept burning at the cremation site. A funeral pyre was built from twigs and branches and a canopy of foliage was placed over it. The priest would circle the pyre three times, keeping to his left and sprinkling it with holy water.

The body was placed on the funeral pyre and the eldest son of the deceased used a bundle of twigs to carry a flame from the sacred fire and light three smaller fires around the body. In Varanasi, after the body was burned the ashes might be thrown into the Ganges, but in other places there would be ten days of mourning. Every evening, a bowl of milk and water would be left outside the house for the deceased person to bathe. On the eleventh day, the ashes were collected and placed in an urn that was stored in a cemetery outside the town or village.

After her husband's death, a widow's life was seldom a happy one. She could not marry and was under the authority of her eldest son. Sometimes a wife would throw herself on her husband's funeral pyre and be burned alive. This was called *Sati*, meaning 'true wife'. During India's history, this practice has been opposed and banned many times.

3a.10.5 Seasonal rituals

Each stage of the year was marked by festivals. In spring (February/March), the house would be cleaned and sometimes repainted with whitewash. Fields would be consecrated with holy water to prepare for planting. In March and April, girls and women would compete on swings to see how high they could go. It was thought the higher the swing, the better the harvest would be. Towards the end of the monsoon season, in October, there was a festival to honour the goddess Durga; and in autumn, following the monsoon, the Feast of Lamps took place. This is still celebrated today as Deepavali. See the *Practise your historical skills* activity in subtopic 3a.15 for details of modern Deepavali celebrations.

3a.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. In what three ways did religion play an important role in Indian life?
2. In both weddings and funerals, people walked in a circle around a central point.

(a) What was the central point in each case?
(b) In what direction did they walk in each case?
(c) What do you think was the significance of this difference?

Develop source skills

3. In **SOURCE 2**, what were the five most important trades in towns and villages?
4. In **SOURCE 3**, what was the significance of the wife touching the millstone?

Perspectives and interpretations

5. What do you see as the (a) advantages and (b) disadvantages of an arranged marriage?

Research and communication

6. Research one of the Indian religious festivals that takes place during the year. Prepare a single-page fact sheet that includes an illustration, a description of what happens during the celebration and the significance of the festival.

3a.11 Art, architecture and literature

3a.11.1 Art and architecture

During the Gupta period of the fourth and fifth centuries, representations of the Buddha in human form reached their peak. The process began some 200 years before the beginning of the Gupta dynasty. Buddhist art before this focused on earlier, mythical lives of the Buddha but art of the Gupta period represented Buddha as a real person, and focused on some of the key events in his life. The art also provided evidence of many links between India and the Greek and Roman worlds. Even the way the Buddha is dressed is influenced by Greek and Roman dress.

SOURCE 1 A representation of Buddha in stone, 70 cm high, c.200 CE

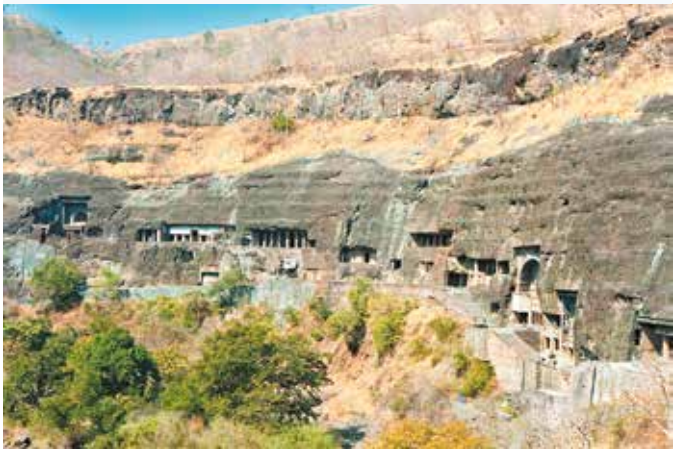
SOURCE 2 A relief carving in stone showing a scene from Buddha's life. Here, devotees are shown listening attentively while Buddha delivers a sermon.

The Ajanta Caves

The Ajanta Caves are a World Heritage site in Western India. Here, a group of some 30 temples and monasteries have been carved into a 20-metre-high vertical wall of granite that runs along a river valley. The cave-building took place over 600 years, beginning in the second century BCE and reaching its peak in the fourth century CE, when the region was under Gupta influence. The earliest Buddhist temples were made of wood, and at the Ajanta Caves stone pillars have been carved to imitate wooden pillars, even copying the grain of the wood.

These caves are also famous for the frescoes on the walls. They have been preserved because the caves were deserted around 800 CE and remained buried for many centuries until they were rediscovered by modern archaeologists. The frescoes vividly depict daily life at the time, and they focus on life in the royal court.

SOURCE 3 Some of the caves at Ajanta



SOURCE 4 A fresco from the wall of a cave at Ajanta showing a princess and her servant

3a.11.2 Literature

The earliest Indian literature was concerned with religious matters. It describes the gods and the correct rituals to follow in worship. However, some of these writings also contain literary elements, such as describing the battle between good and evil as warfare.

A famous example of this is the *Bhagavad Gita* ('song of the blessed one'), which was probably written round 200 BCE. In this story, the hero Arjuna is in his chariot ready to go into battle. Although Arjuna is fighting on the side of good, he knows that his relations and his tutor are fighting on the other side and he hesitates because he knows he could kill some of those closest to him.

However, the god Krishna has climbed onto the chariot beside him. Krishna begins by telling Arjuna that the death of the body does not mean the death of the person's soul, or *atman*. He goes on to say that because Arjuna's motives are pure and lack self-interest, he should not sorrow for what cannot be avoided. 'If you do not fight this just battle you will be failing your duty.' Krishna tells Arjuna about the idea of universal harmony and duty — his *dharma*.

Kalidasa: the Indian Shakespeare

The greatest writer in the ancient language of Sanskrit was Kalidasa. It is unclear exactly when he lived and died but many historians now believe it was during the reign of Chandragupta II. He is compared with Shakespeare because he was both a great poet and a great playwright. His plays are generally set around the courts of kings, and give written accounts of the type of life that is also portrayed in the Ajanta wall paintings of the time.

His most popular poem is *Meghaduta* or 'Cloud Messenger'. It describes a demi-god (a man who is part human and part god) who has been exiled from his home in the Himalayas for offending his spiritual master. He has left behind his beautiful wife. At the end of the monsoon period he sees a cloud moving towards the Himalayas and he pours out his heart to it.

SOURCE 5 An extract from Kalidasa's poem *Meghaduta*

After describing his home and his beautiful wife, the exile gives the cloud a message to his wife:

I see your body in the sinuous creeper, your gaze in the startled eyes of deer,
Your cheek in the moon, your hair in the plumage of peacocks,
And in the tiny ripples of the river I see your sidelong glances,
But alas my dearest, nowhere do I find your whole likeness.

Kalidasa, *Meghaduta*.

3a.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. The Gupta period was one of creative activity in many areas. Give two examples of these.
2. Why has Kalidasa been called the 'Indian Shakespeare'?
3. In the *Bhagavad Gita*:
   (a) who is Arjuna going into battle against?
   (b) who is the god in the chariot with him?

Develop source skills

4. Carefully study **SOURCES 1** and **2** and the text. What are two pieces of evidence that show that the way Buddha is represented has changed to a more human form?
5. Who is the princess and who is the servant in the fresco in **SOURCE 4**? Give reasons for your answer.

3a.12 Technology and science

3a.12.1 Evidence from the Indus Valley civilisations

The cities of the Indus Valley show careful planning in the way their streets have regular layout and in the use of standard sized bricks. Bricks appear to have had two standard measures of length, one of which was about a third of a metre and the other just over half a metre. Many carefully carved stone weights have also been found, and these have a constant ratio to each other, in proportions such as 1 : 2 : 2.66 : 4 : 8 : 16. The elaborate drainage systems at Harappa and Mohenjo-Daro also show a high level of technology (see subtopic 3a.4).

SOURCE 1 A water-wheel, used for irrigation, is driven by cattle in a present-day village near Udaipur, in north-western India.

3a.12.2 Irrigation

The storage and control of water was crucial in India. There would be heavy rainfall in the monsoon season, but before the rains came there were months of hot, dry weather. The irrigation systems in Indian villages today often use the same long, narrow channels bordered by earth embankments that have been used for thousands of years.

In ancient India, large tanks were built for storing water, and wells were dug to capture underground water. To keep the channels topped up, they were filled either by carrying water on the backs of animals or by using a chain of buckets to raise water from a tank or well.

3a.12.3 Shipbuilding

Greeks and Romans were able to carry out their marine trade on the Mediterranean Sea, but for the Indians to reach their trading partners in Africa or South-East Asia, they had to cross large stretches of ocean. There are representations of boats on clay tablets from Mohenjo-Daro. Ocean travel meant rougher conditions — including big waves and cyclones — and having to travel out of sight of land. Consequently, they had to build ships that could cope with these difficult conditions. In the caves at Ajanta, there is a portrayal of a ship created around 500 CE. There are also detailed drawings on the walls of the temple at Borobodur in Indonesia but these are from a later period — around 800 CE.

The Indians, like the Chinese, were aware of the Earth's magnetic field and knew how to use a compass to find north. They were afraid that this magnetic field might also attract metal in their ships, so they did not use nails to fasten their planks. Instead, the timber planks were lashed together. However, this had advantages for ocean sailing. The flexibility enabled them to stand up better to ocean storms and survive scraping against coral reefs.

3a.12.4 Mathematics

It may seem odd, but the greatest contribution the Indians made to mathematics was the use of the zero. This was because it allowed something that we take for granted today — that numbers could be arranged in columns with each column increasing in value by ten. The Roman CVII could now be written as 107 (one hundred, zero tens and seven ones) and MXLIII written as 1043 (one thousand, zero hundreds, four tens and three ones). In this 'Arabic' system, zero acts as a placeholder.

SOURCE 2 A Syrian mathematician, Severus Sebokbt, writing in 662 CE, describes the Indian use of the zero.

> I shall now speak of the knowledge of the Hindus … of their subtle discoveries in the science of astronomy — discoveries even more ingenious than those of the Greeks and Babylonians — of their rational system of mathematics, or of their method of calculation which no words can praise strongly enough. I mean the system using nine symbols. If these things were known by the people who think that they alone have mastered the sciences because they speak Greek they would perhaps be convinced, though a little late in the day, that other folk, not only Greeks but also men of a different tongue, know something as well as they.

3a.12.5 Astronomy

Indians were very interested in the movement of the sun, stars and planets. This was partly because astrology played an important part in Hinduism. Making predictions about a person's future required careful calculation of the movement of stars and planets. Likewise, the sun played an important role in Indian religion, so they needed to have expert knowledge of it. Ancient Indians considered the sun as the centre of the solar system, and the stars as other suns.

SOURCE 3 The Jantar Mantar observatory at Jaipur, built in the eighteenth century, was used to make observations of the sun, stars and planets.

An important astronomer of the late Gupta period was Aryabhata (476–550 CE) and his major work, the *Aryabhatiya*, has survived to present times. Some of his notable achievements are:

- calculating the Earth's circumference. His figure of 39 968 kilometres is very close to the modern calculation of 40 075 kilometres.
- determining the actual length of the year as 365 days, 6 hours 12 minutes and 30 seconds. This differs from modern calculations by only three minutes.
- being able to accurately predict the times when an eclipse would occur, and the length of time that eclipse would take.

3a.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Modern building practice and trade requires that measurements are in standard sizes. What evidence is there that a use of standard measures was also a feature of the Indus Valley civilisations?
2. (a) What features of the Indian climate made good irrigation and water storage practices important?
   (b) List three important elements of the irrigation systems that are still present today in the Indus Valley.
3. (a) What reason did Indians give for not using nails to fix the planks on the sides of their boats?
   (b) What was the advantage for ocean sailing of using ropes rather than nails?
4. Why was the introduction of a zero into a numbering system so important?
5. List three contributions to astronomy made by Aryabhata.

Develop source skills

6. How are the cattle being used in **SOURCE 1**?
7. Read the text describing irrigation in ancient India and make a list of all the features used then that were still being used at the time the **SOURCE 1** photograph was taken.
8. The writer of **SOURCE 2** comes from Syria.
   (a) What is the main language in Syria today?
   (b) At the time he wrote, Syria would have been part of the Hellenistic (Greek) world. What language would Severus have been familiar with then?
   (c) Today if we write one hundred and six as CVI we call these Roman numerals, but if we write it as 106 we call it Arabic numerals. What should we really call the use of numbers in the form 106?

3a.13 Ancient India's impact on the world

3a.13.1 Religious influence

Buddhism

Although Buddhism arose first in India, according to the census of 2001 less than one per cent of Indians practise it. Nevertheless, this still means nearly eight million people are Buddhists. Buddhism arose out of Hinduism, and within India the two have merged together again over time, with Hinduism incorporating some of the key beliefs of Buddhism.

However, Buddhism was carried outside India by missionaries and traders, and its impact in other lands has been far greater. Countries in which Buddhism is a major religion include Sri Lanka, Burma, Thailand, Tibet, Laos and Cambodia. It also has strong support in China, and in Japan about ten million people (out of a population of 127 million) practise Zen Buddhism.

Hinduism

In the past, Hinduism was spread by traders throughout Malaysia, Cambodia and Indonesia. In Malaysia it was replaced by Islam, although some of the rituals of the monarchy still have links with Hinduism.

There is still a Hindu presence in Malaysia, but this is from recent Indian immigrants. In the last census, Hindus made up six per cent of the population and Buddhists 19 per cent.

Hinduism was also replaced by Islam in most of Indonesia, but Hinduism's influence has remained strong on the island of Bali. Over 90 per cent of people in Bali practise a Balinese form of Hinduism, which combines the religion brought by Indian traders with elements of Buddhism and traditional nature worship.

SOURCE 1 A Balinese cremation ceremony

Indian religions in the western world

In the western world, many people have been attracted to various forms of Buddhism, such as Tibetan Buddhism and Zen Buddhism. Some of the aspects they find attractive about Buddhism are its emphasis on the right way to live, its lack of dogma and the importance it places on meditation.

There is also a strong interest in Hinduism among a small minority of westerners. They may have their own *guru* or wise adviser, or belong to a group such as Hare Krishna.

SOURCE 2 An advertisement for a Hare Krishna feast in Brisbane

3a.13.2 Economy and trade

India had an extensive trade in metals, spices, rare woods and fine materials such as silk and muslin. These came to play an important role in the European way of life when the trading routes to Europe came under Muslim domination in the late Middle Ages. Europeans such as Christopher Columbus and Vasco da Gama set out on long voyages into unknown seas in order to discover an alternative route to India and to secure control of this trade and profit from it.

3a.13.3 Technology and science

We saw in subtopic 3a.12 that the worldwide numbering system we call Arabic came originally from India. This also allowed Indians to do complex calculations such as finding square roots.

Indian mathematicians used the method of approximations to irrational numbers. We can see this approach in the process of finding the square root of a number that is not a perfect square. For example, to find the square root of 8, one would first recognise that it must lie between 2 (the square root of 4) and 3 (the square root of 9) and must be closer to 3.

SOURCE 3 Finding the square root of 8 by a series of approximations

Approximation 1

The square root must lie between 2 and 3, but closer to 3.

$2.8^2 = 7.85$ $\quad$ $2.9^2 = 8.41$

The square root lies between 2.8 and 2.9 but is closer to 2.8.

Approximation 2

$2.82^2 = 7.9524$ $\quad$ $2.83^2 = 8.0089$

The square root lies between 2.82 and 2.83 and is closer to 2.83.

Note that after only two steps you are close to the value, which to six decimal places is 2.828 427 1.

Indians developed algebra as a separate study. They also discovered that angles in a triangle were related to the ratio of the sides, and in this way developed trigonometry. With their understanding of trigonometry they were better able to plot the movement of planets. During the Middle Ages, when Islam dominated the Middle East, Arabic and Persian scholars were able to draw on both Greek and Indian ideas to develop a much more detailed understanding of the night sky.

3a.13 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. (a) Which religion arose in India but is now more widely practised in other countries?
   (b) Name two other countries in which it is now the major religion.
2. In which two countries has Hinduism been replaced by Islam?
3. Why did Europeans try to find a sea route to India to obtain spices?
4. Name two mathematical achievements in India during the ancient period.

Develop source skills

5. Carefully study the photograph in **SOURCE 1**.
   (a) What is the main religion in most of Indonesia?
   (b) What is the main religion on the Indonesian island of Bali?
   (c) What religious ceremony is being practised in the photograph?

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Complete this digital doc: Worksheet 3a.13 Ancient India's legacy (doc-11242)

3a.14 Research project: Unlocking the secrets of the Indus Valley

3a.14.1 Scenario and task

You are a director of INTER, an archaeology team devoted to translating ancient languages. One of your field teams has been digging in a small settlement near Harappa. Now, thanks to the momentous discovery of a large clay tablet, you have been able to announce that you have broken the code of the ancient Indus Valley Civilisation's writing. The reason for this breakthrough is that the tablet features two texts — one in the Harappan language, the other in Sanskrit.

Working by yourself or with a partner, present either an image of the tablet in its original form (you will need to invent an alphabet) or, with your teacher's permission, a clay replica of the tablet, and your translation of this amazing document. *An imaginary love poem in Harappan* is provided as an example. Another idea to help you visualise what this tablet might look like is to research the Rosetta Stone, an archaeological find that helped unlock the secrets of ancient Egyptian texts.

The Rosetta Stone helped decipher ancient Egyptian hieroglyphics.

Each student should also write a reflective journal of at least 300 words (a model is provided in the Resources tab) explaining the decisions you made in creating your new language and your reasons for making those decisions. It will also record your references.

3a.14.2 Process

- Access your learnON title to watch the introductory video for this project.
- **Research** the Indus Valley Civilisation. Maybe compare this civilisation with aspects of other ancient civilisations. (*Hint*: You'll need to think carefully about the tablet's contents: it could be a poem celebrating gods, or a lover's ode, a letter from a son to his mother, a report from a government official to someone higher in authority, or even an inventory of goods sought in trade (essentially a shopping list). Remember that the ability to write might belong only to a certain class or group in society (in ancient Egypt, for example, only priests, scribes and high officials were literate). Research will help you craft a credible document.
- Download the models for your project from the Resources tab. These will help you **craft** the document you want to 'read' — you will need to write this in English (the translation).
- **Invent** an ancient alphabet for Harappa and show the English equivalent letters or phonemes. (*Hint:* Researching other ancient languages such as the hieroglyphic Egyptian, Sumerian, Latin or Sanskrit will give you a feel for what it might look like. Note that one Harappan letter may in fact represent a sound in English; for example, imagine that a symbol such as ± is actually transcribed as the sound *or*, as in 'for'.)
- **Transcribe** the English document back into the Harappan you have invented.
- **Create** the clay tablet — it could be a real clay tablet or a drawing of one.
- Don't forget to **keep a journal** that outlines the decisions you made and the reasons you made the choices you did. If working with a partner, your journal should also record how you divided up the task — note that both partners should be involved in all parts of the process.
- **A reminder**
  Because so little is known of this ancient civilisation, much of what you write will be a work of fiction, but this does not mean you should neglect research. Significant details in your poem, report or letter should be credible; research will help you achieve this. Try to create a sense of what life was like for people in the Indus Valley at that time.
- When you have fully checked and are happy with your completed project, submit it to your teacher for assessment.

learnON RESOURCES — ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

3a.15 Review

3a.15.1 Review

KEY TERMS

ahimsa a rule of doing no injury to humans or animals
Aryans those who migrated to India from central Asia around 1500 BCE
citadel a strongly defended place close to a city
dharma path of righteousness (*ashoka*) or sacred law, which one must follow in Hinduism
earthenware pottery made from clay fired in a kiln
enlightenment to be well informed and reasonable; in Buddhism, the highest stage of spiritual understanding
Eurasian landmass refers to the continental area that includes both Europe and Asia and recognises that there is no clear barrier between the two
Indo-European the language group that contains most of the major European languages as well as the languages of Persia and India
Sangha a Buddhist monastery order
Sanskrit the classical language of India, still used in religious ceremonies
Seleucid name of the empire created out of the eastern conquests of Alexander the Great and founded by his general Seleucus
sub-continent a large landmass, smaller than a continent and partly isolated by geographical features; refers particularly to India

3a.15 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

3a.15 Activity 1: Check your understanding
3a.15 Activity 2: Practise your historical skills
3a.15 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Match each term, place and name in column A with its definition in column B.

Column A	Column B
(a) Dravidian	(i) The Indonesian island where a form of Hinduism is still practised
(b) Ashoka	(ii) The caves carved containing Buddhist temples and monasteries and decorated with frescoes of palace life
(c) Bali	(iii) Name of the plateau that forms central and southern India
(d) Kyshatriyas	(iv) Name given to the group of languages spoken in the south of India
(e) Indra	(v) The official common language for all Indians
(f) Bhagavad Gita	(vi) The greatest of the Aryan gods
(g) Siddhartha	(vii) The Indian ruler who converted to Buddhism after a great battle
(h) Hindi	(viii) The most popular of the ancient Indian stories, in which Arjuna is the hero
(i) Deccan	(ix) The name given to the warrior class in the Indian class system
(j) Ajanta	(x) The name Buddha had when he was still a prince

2. Place the following key events in the history of ancient India in the correct chronological order.
   - Buddha's teaching
   - Indus Valley civilisation
   - Aryan invasion
   - Mauryan Dynasty
   - Gupta Dynasty

Analysis and use of sources

3. Read **SOURCE 1** and then answer the following questions.
   (a) List the things Ashoka claims to have done for travellers.
   (b) What belief held by both Jains and Buddhists does he stress?
   (c) What was the most important thing that Ashoka wanted to increase during his reign?
   (d) What was Ashoka hoping to achieve by having this inscription made?
   (e) How might this affect the value of this source for a historian?

SOURCE 1 An extract from the final pillar edict made by Ashoka

I have had banyan trees planted on the roads to give shade to man and beast; I have planted mango groves, and I have had ponds dug and shelters erected along the roads at every eight kos*. Everywhere I have dug wells for the benefit of man and beast. But this benefit is but small, for in many ways the kings of olden times have worked for the welfare of the world; but what I have done has been done that men may conform to Righteousness.

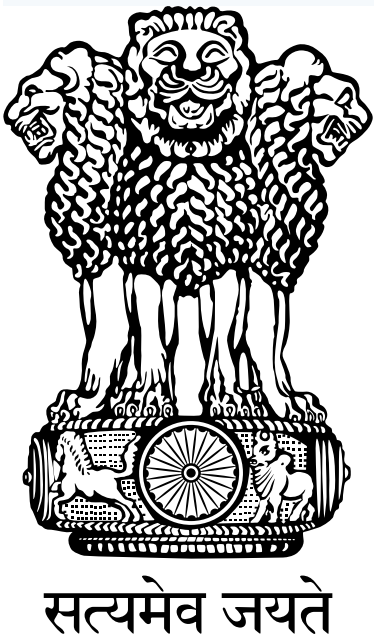
All the good deeds that I have done have been accepted and followed by the people. And so obedience to mother and father, obedience to teachers, respect for the aged, kindliness to Brahmans and ascetics, to the poor and weak, and to slaves and servants have increased and will continue to increase … I have enforced the law against killing certain animals and many others, but the greatest progress of Righteousness among men comes from exhortation in favour of non-injury to life and abstention from killing living beings.

I have done this that it may endure … as long as the moon and sun and that my sons and my great-grandsons may support it; for by supporting it they will gain in this world and the next.

***Sources of Indian Tradition*, volume 1, William Theodore de Bary (ed.), Columbia University Press, 1958, p. 150.**

* A kos was equal to about 3 km; six of these would be about a day's journey.

SOURCE 2 The national emblem of India



Perspectives and interpretations

4. A distinctive feature of ancient India was the division into classes (varna) and castes (jati) (see subtopics 3a.5 and 3a.10). These divisions have lasted in some form in India up to recent times.
   (a) What might people see as advantages of such a system?
   (b) What disadvantages does it have for living in the modern world?

Empathetic understanding

5. Research one of the Indian gods. Imagine that you are a young boy or girl in ancient India and write about how that god is worshipped and what he or she means to you.

Research

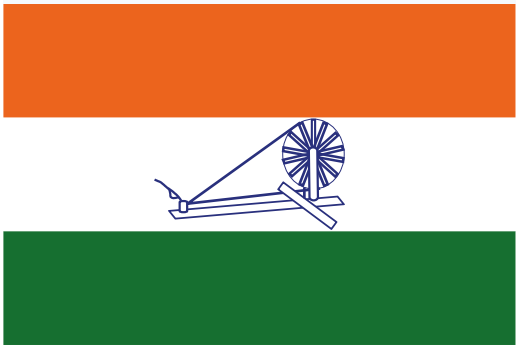
Almost all countries have a national flag and a national symbol, and these are often chosen to tell something about the country's history. For example, the Union Jack in the top left-hand corner of the Australian flag indicates that our nation was once a group of British colonies.

India's flag and emblem also represent history. Carefully study the flags and symbols in **SOURCES 2–5** and then answer the questions that follow.

SOURCE 3 A comparision of the Ashoka Lion Capital at Sarnath (see **SOURCE 2** in subtopic 3a.7) with the modern Indian emblem

Original Sarnath Capital	Modern Indian symbol
Four lions	Three lions
Four animals around base: elephant, horse, bull and lion	Two animals around base: a bull and a horse
A lotus base	No base, but an inscription that translates as 'Truth alone triumphs'
Dharma Chakra (Wheel of law) under lion	Dharma Chakra under lion

SOURCE 4 The flag of the Indian National Congress — the group led by Gandhi in the fight for independence from the British



SOURCE 5 India's flag today

6. The flag in **SOURCE 4** was officially adopted by the Indian National Congress in 1931. The spinning wheel was a symbol of Indians making their own cloth rather than being dependent on the British.
   (a) Why do you think the modified lion pillar of Ashoka (**SOURCE 2**) was chosen as India's national emblem? (You may need to re-read subtopic 3a.7 to help you.)
   (b) What symbol is common to both the national emblem and the national flag? Why would this symbol be considered important to a new government?
   (c) Explain why the changes were made to the way the lion pillar was represented when it was used as the national emblem. In your answer consider the differences between a sculpture and a printed symbol.
   (d) List the similarities and differences between the Indian National Congress flag of 1931 and the national flag of India today.

Explanation and communication

Indian communities all round the world celebrate their religious festivals. One of the most popular of these is Deepavali (or Diwali), which translates as 'row of lamps', sometimes called the Festival of Lights. For Hindus, Deepavali marks the triumph of good over evil and celebrates the return of the hero of the epic *Ramayana*, King Rama, to his kingdom after defeating the evil king Ravana. The festival is popular with children because it involves gifts, sweets and fireworks.

SOURCE 6 Celebrating Deepavali in Singapore

7. Most Australian capital cities have a celebration of Deepavali. Using an internet search engine, find out:
   (a) how Deepavali is celebrated in two cities in Australia
   (b) who organises the celebrations
   (c) in what year the celebrations began.
   From your research, write an article about the different ways in which Deepavali is celebrated in Australia. Give it a catchy title.

TOPIC 3b
Early Imperial China

3b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The physical features of the ancient society and how they influenced the civilisation that developed there **3b.3**
- Roles of key groups in the ancient society in this period (such as kings, emperors, priests, merchants, craftsmen, scholars, peasants, women), including the influence of law and religion **3b.4–3b.8**
- The significant beliefs, values and practices of the ancient society, with a particular emphasis on at least one of the following areas: warfare, or death and funerary customs **3b.5, 3b.6, 3b.8, 3b.9, 3b.10**
- Contacts and conflicts within and/or with other societies, resulting in developments such as the expansion of trade, the rise of empires and the spread of philosophies and beliefs **3b.2, 3b.10, 3b.11**
- The role of a significant individual in the ancient Asian world, for example Chandragupta Maurya, Ashoka, Confucius or Qin Shi Huang Di **3b.4, 3b.6**

3b.1.1 Introduction

Two hundred years ago, China was largely cut off from the rest of the world. French general Napoleon Bonaparte supposedly pointed to China on a map and said, 'There, is a sleeping giant. Let him sleep! If he awakes, he will shake the world.'

Today, with a population of over 1.3 billion, significant technological advances and industrial growth, and one of the world's most rapidly expanding economies, China seems to be on the path to becoming the global superpower of the twenty-first century.

This topic explores some of the sources that have helped us to know about China's long and rich history and its early development from a group of separate, warring states to a powerful and unified empire whose cities, government, scientific knowledge and achievements were highly advanced in their time.

SOURCE 1 Photograph showing the terracotta warriors, described by some as 'the eighth wonder of the world'

learnon ONLINE ONLY

Watch this eLesson: Sources: Ancient China (eles-1093)

Starter questions

1. Do you recognise what is shown in **SOURCE 1**? Devise six questions that you could ask about this image to learn more about it.
2. Why do people like to visit the places like the Great Wall of China and the terracotta warriors?
3. Make a list of things from our everyday lives that link us to China.

3b.2 Chronology

3b.2.1 Pre-Imperial China

People first came to live in China over 8000 years ago. Around 6500 years ago, they began to create villages in fertile farming lands along the Huang and Yangtze rivers. They lived in small communities, separated by mountains and rivers, and often in different climatic zones. In the centuries that followed, people from various ethnic groups formed a series of separate kingdoms and created different societies in China's many areas and environments.

Over a period of about 1300 years, local rulers gained control of larger areas of land. Chinese records indicate that three ruling families — the Xia, the Shang and the Zhou — became the first of the many dynasties to rule in China. Dynasties are families whose members control government over several generations. While none of these ruled all of China's vast territory, the Shang and the Zhou established long-lasting control over a large area of it.

c.2070–1650 BCE: the Xia

According to legend, the Xia king Yu the Great impressed people by building dams and canals to control the floodwaters of the Huang River. Yu supposedly named his son the next ruler, and so began over 400 years of rule by the Xia dynasty.

Archaeological evidence of a culture at Erlitou in Henan Province and beyond suggests that the Xia (pronounced *shar*) may have lived in central and western Henan Province. Historians are not sure if they existed in both reality and legend. They would like to find written sources to link the Erlitou culture to the Xia dynasty.

SOURCE 1 Photograph of a Shang dynasty oracle bone

c.1650–1050 BCE: the Shang

The Shang people left written records on **oracle bones**, animal bones used in ceremonies when people wanted to gain advice from the gods. They used a script similar to that of modern Chinese. Oracle bones contain the earliest record of China's history and provide information on farming, hunting, fishing, religious customs and warfare. This shows that the Shang were literate and that the Chinese language has existed since the second millennium BCE.

The Shang people also produced huge quantities of bronze objects including weaponry and vessels, and beautiful pottery and jade items. The 1976 discovery of the 3000-year-old tomb of Lady Fu Hao, with its bronze and jade treasures still intact, provided significant evidence of this.

The Shang rulers:

- created efficient organisation in each of their seven cities
- taxed people heavily to pay for the construction of grand palaces
- gave land to local leaders who promised to provide them with armies in time of war, and animals, grain and farm labour throughout the year. This was an early form of **feudalism**.

The Shang used soldiers to enforce their will. Punishments for disobedience included castration (removing a man's testicles), other forms of mutilation, slavery or death. The dynasty ended when people revolted against the harsh rule of the last Shang king, Zhou Xin.

SOURCE 2 Photo showing bronze objects from the tomb of Lady Fu Hao, which tomb robbers had left untouched

c.1050–221 BCE: the Zhou

The Zhou (pronounced *jo*) people came from the Wei valley. They claimed that the **mandate of heaven** had passed from the Shang to the Zhou leader Wu Wang.

The Zhou strengthened feudalism by allowing nobles to control and use much of the king's land in return for paying taxes and providing soldiers. The nobles then divided the land among the peasants, who could farm it in return for working on the nobles' property and serving as soldiers if needed.

c.475–221 BCE: the Warring States

During the second half of the Zhou dynasty, the nobles tried to gain power for themselves. China experienced the chaos and confusion of the Warring States period. At the beginning of this period, about 150 states were fighting one another. By the end of the Warring States period, only seven large states remained — Chu, Han, Qi, Qin, Wei, Yan and Zhao. Each had its own king and army. The leader of the state of Qin (*chin*) — which was known for its ruthless fighting techniques and for beheading its enemies — emerged as the strongest. In 221 BCE, the Qin leader Ying Zheng finally overthrew the Zhou dynasty.

This 39-year-old Qin leader renamed himself Qin Shi Huangdi (*chin shur hwung-dee*), meaning 'supreme emperor of the first generation'. He was China's first emperor and began the period called **Imperial** China. Among periods of disunity, this system of imperial rule lasted from 221 BCE to 1911 CE.

RETROFILE

Ancient historian Sima Qian recorded the first emperor's name as Qin Shi Huangdi and as Qin Shi Huang. The longer version is closer to the emperor's intention of joining the words *huang* ('imperial') and *di* ('ruler') to create the word *huangdi* for 'emperor'.

3b.2.2 Early Imperial China

c.221–206 BCE: the Qin

Qin Shi Huangdi established one central government to control people who had fought one another for centuries. He forced the main families who had opposed him to live in his capital, Xianyang (pronounced *she-an yang*). His officials went around the country collecting weapons, which they melted down.

Qin Shi Huangdi increased his control over China through the way he organised his government (see subtopic 3b.4) and also through building projects, which included joining existing walls to form the Great Wall of China (see **Source 3**).

SOURCE 3 A twenty-first-century artist's impression of the building features of the Great Wall of China and its use for defence

A The height and width of the Great Wall vary On average, the wall is 7 metres high and 5 metres wide.

B Qin Shi Huangdi began linking existing short walls built by earlier rulers into one continuous wall.

C Throughout successive dynasties, the wall was extended and repaired. Most of the present wall was built between the fourteenth and sixteenth centuries.

D The wall was topped by a road wide enough in parts to accommodate marching soldiers, horsemen and chariots.

E Soldiers on watchtowers signalled an attack by lighting a fire.

F Watchtowers were protected by battlements. Soldiers fired arrows down on enemies as they tried to scale the wall.

G Over 30 000 workers were involved in building the wall — mainly soldiers, peasants and prisoners. They worked in harsh, cold, mountainous areas. Thousands died and were buried in the wall.

H The wall has over 20 000 wall towers and 10 000 beacon towers.

I The wall is constructed of local earth, stone and brick.

By the time of his death, Qin Shi Huangdi's power had come under threat from people both within and outside his court. High taxes and food shortages caused rebellion against the two emperors who followed. After eight years of war, a peasant named Liu Pang (pronounced *le-you pang*) defeated the armies of Qin Shi Huangdi's successors. Using the name Gaozu, he became founder of the Han dynasty.

c. 206 BCE – c.220 CE: the Han

Gaozu (c.250–195 BCE) promised to rule China differently. He gained support by promising to get rid of many of the unpopular aspects of Qin rule. He disbanded his armies and excused men with young families from military service. He also reduced taxes, made laws easier to understand and encouraged ex-soldiers to become farmers. He refused gifts and bribes and rewarded those who served him well.

At the same time, he continued the Qin system of legalism (see subtopic 3b.4) in a more relaxed form.

Han Wudi (c.157–87 BCE)

Han Wudi, the seventh Han emperor, ruled China for 54 years. He reformed its government and its empire so that it became even larger than that of the Roman Empire in the west.

Han Wudi based his administration on the teachings of the philosopher Confucius (see subtopic 3b.6). He made sure that the officials in charge of day-to-day decision making were men chosen for their ability and not for their family's importance and connections. He welcomed the advice of China's scholars, especially their suggestion of establishing a university.

Han Wudi's determination to expand China's territory ultimately placed a huge tax burden on his people. He:

- taxed them by forcing men (including prisoners) to come and fight with his army
- taxed other important resources such as salt, which was essential to the peasants' diet, and iron, which was the main material used to make people's work tools
- used spies to report on anyone who tried to avoid paying taxes.

These measures, as well as his harsh treatment of anyone who opposed him, caused people to turn against Han Wudi. The power of the Han dynasty began to weaken.

The Red Eyebrows

About halfway through the rule of the Han dynasty, Wang Mang, a government official, took power briefly between 9 and 23 CE. He promised to take land from the wealthy and give it to the peasants. However, he failed to gain support from other government officials, who came from the wealthy landowning families that Wang Mang wanted to destroy.

China's peasants blamed him for the famine that hit China at this time. They created an army called the Red Eyebrows that fought and eventually killed Wang Mang.

Historians use this break in Han rule to divide it into the periods of Early (or Western) Han rule and of Later (or Eastern) Han rule, when the Han moved their capital to the eastern city of Luoyang.

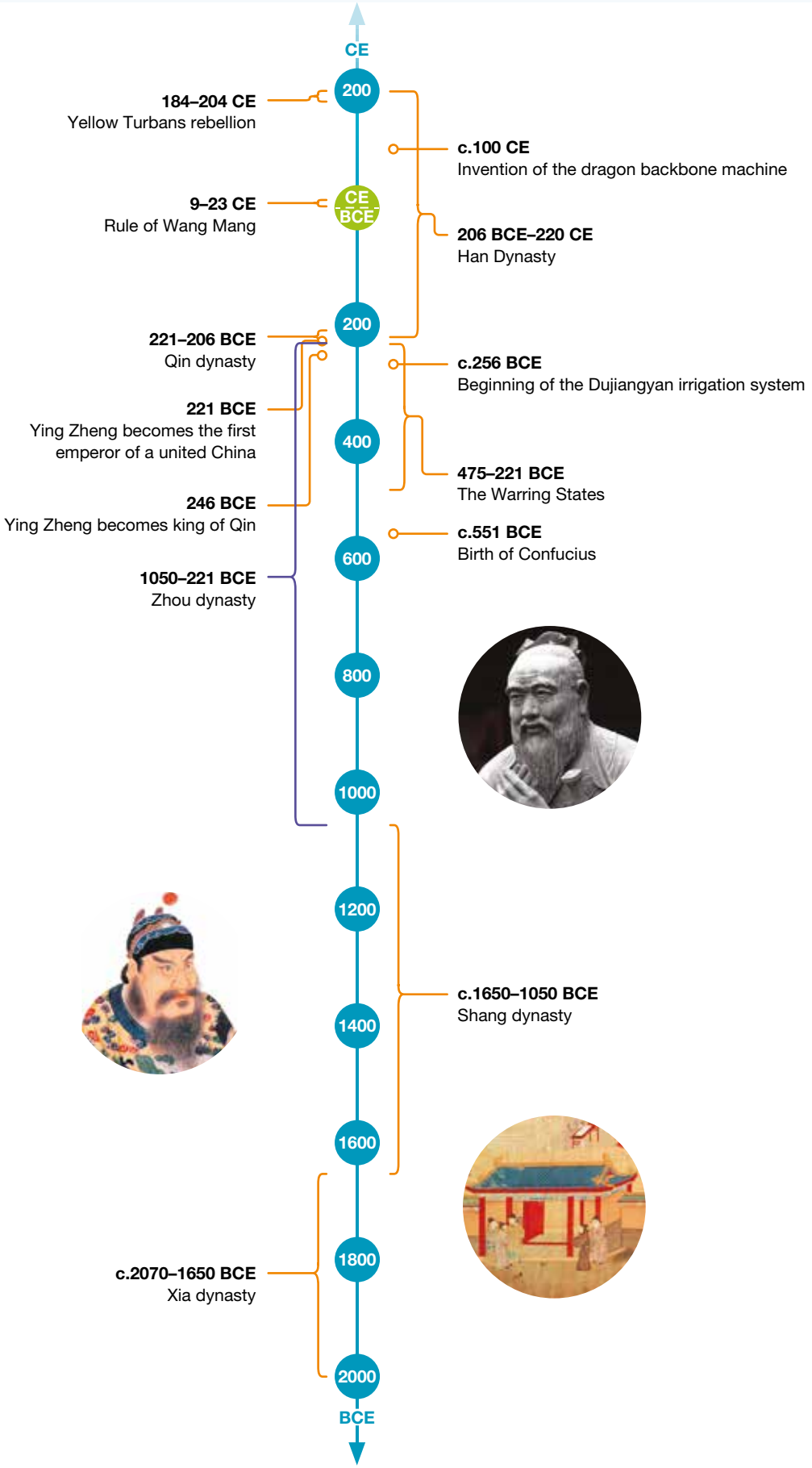
Eunuchs and Yellow Turbans: the fall of the Han

The Han dynasty regained power, although poor decisions weakened its rule. Family members often took on important roles for which they lacked the skills to carry out effectively. **Eunuchs** (officials who had been castrated) increased their influence by organising more of the tasks that Han family members failed to perform. War between the eunuchs and palace officials during the years 168–170 CE was further evidence of the weakness of the Han.

Problems among the peasantry weakened the government even further. Population growth led to a shortage of farmland. Many peasants could not afford to buy food or pay taxes. The rebellion (184–204 CE) of a group known as the Yellow Turbans again showed that the Han dynasty could not maintain its control over China.

The Han dynasty finally lost power in 220 CE after a rebellion led by army leaders. For nearly 400 years after that, China was divided under the rule of families in different regions. In 589 CE, the Sui dynasty re-established China's unified empire.

SOURCE 4 A timeline of ancient Chinese dynasties



3b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Name the first three of China's dynasties.
2. Explain the terms *feudalism* and *mandate of heaven*.
3. List the results of the Warring States period.
4. What did Qin Shi Huangdi and Gaozu have in common?
5. Identify the factors that affected rulers' abilities to keep power in early Imperial China.

Develop source skills

6. Use **SOURCE 4** to identify:
   (a) the names and dates of the dynasties that ruled China from c.2070 BCE to c.220 CE
   (b) the name for the period of instability that came at the end of the Zhou dynasty
   (c) the names of two periods of instability that occurred during the Han dynasty.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Early Chinese Kingdoms**
- **Unification of China**

learnON RESOURCES — ONLINE ONLY

Complete these digital docs: Worksheet 3b.2 Ancient China timeline (doc-11245)

Worksheet 3b.2 A Great Wall (doc-11246)

3b.3 Physical features

3b.3.1 Geography of China

China is a huge country, far bigger than Australia and more than half the size of Europe. It stretches over 3000 kilometres across east Asia:

- from the mountainous areas of Tibet and the Himalayas in the west
- through forests and deserts in central China
- to the 1800-kilometre tropical coastline of the Pacific Ocean in the east.

China is made up of many different climates, terrains and soils, and its rivers and mountains are key features of China's geography. China's geography and climate divide it into two main areas (see **Source 1**):

1. an eastern section, comprising about one-third of its land area, that is China's historic and farming heartland
2. the remaining two-thirds, comprising China's land to the north and west, where both the climate and the landforms make the area unsuitable for farming.

China's civilisation developed in the river valleys of the eastern section:

- firstly the Huang River (or Huang He) and then
- the Yangtze River (or Chang Jiang)
- the Xi River and
- the Zhu Jiang Delta.

These rivers provided water supplies and transport routes, and also caused significant floods. In its journey across China, the Huang collected **loess** in its riverbed. When the river flooded, this loess enriched the soils along the Huang's banks and created rich farmland along the course of the river in the north China plain. Early farming activities were grain production in the areas adjoining the Huang in the north, and rice production in the areas adjoining the Yangtze in the south.

In China's south-west, the upper levels of the Tibetan plateau averaged 4000 metres in height. Here, the land was too cold and inaccessible for farming. In the north and west, the large areas of the Gobi and Taklamakan deserts meant that the land there was too hot and dry.

SOURCE 1 China's main geographical features, with inset map showing China's location within Asia

A Mountainous areas, with their poor soils and harsh climate, were mainly suited to grazing animals.

B Warmer areas of central China had good rainfall and the Chang Jiang (Yangtze) River, enabling people to grow a wide variety of crops.

C In the cool climate of North China, the Hwang (Yellow) River flooded often and deposited a special soil called loess, creating rich farmland.

D Those who lived in the south, 'the land of eternal spring', farmed rice and tea.

3b.3.2 Natural boundaries

The landforms and climate of early Imperial China provided many natural boundaries that largely cut it off from contact with other cultures. Its core area fell within the boundaries of the 1000-metre-high mountain ranges to the west, the Great Wall to the north (see subtopic 3b.2) and the Pacific Ocean to the east.

The mountains and deserts of the west separated the culture that grew up in the east from the influences of other civilisations in Asia and Europe.

SOURCE 2 Photos showing some of China's main geographical features today. (a) The Yangtze River; (b) the Gobi Desert; (c) the Himalayan mountains

The Middle Kingdom

As a result of their isolation, the Chinese developed a distinctive **civilisation**, which for centuries did not come into contact with the influence of other cultures. People came to think of **the area where they lived as the Middle Kingdom**, the place that is 'the centre of civilisation'. This idea is expressed in the word *Zhōngguó*, the Mandarin name for China (see **Source 3**). They thought that the people beyond this world were uncivilised.

When the trade routes of the Silk Road (see subtopic 3b.10) began to grow under the Han dynasty, these became the means of encouraging the exchange of ideas between China and the cultures of India, Egypt, Persia, Arabia and Rome. People learned that there were other civilisations outside China.

SOURCE 3 The traditional characters that make up *Zhongguó*, the Mandarin name for China. The first character represents *middle* and the second character represents *kingdom*.

Character	English	Chinese
中	Middle	Zhong
国	Kingdom	Guo

RETROFILE

Jiang and *he* are both Chinese words meaning 'river'. People use *he* to refer to an old, wide river and *jiang* to refer to a comparatively young river that flows through a narrow valley.

3b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify two features of China's geography and explain how they affected China's development.
2. List two Chinese words for river. Based on your knowledge of these words, what would you expect to be the difference between the Huang and Yangtze rivers?
3. How did its natural boundaries affect China's contact with other cultures?

Develop source skills

4. Use **SOURCE 1** to respond to the following.
   (a) Identify the natural boundaries that separated China from its neighbours in the east, southwest and central north.
   (b) Which area of China would require a human-made boundary to separate it from its neighbours?

3b.4 Qin Shi Huangdi's government

3b.4.1 China's first emperor

Qin Shi Huangdi's original name was Ying Zheng. He was 13 when he became King Zheng of the state of Qin, 23 when he began to play a role in national decision-making, and 39 when, after defeating six rival states, he united China under his rule. He kept his position as King of Qin despite the attempt of two of his advisers to overthrow him and two failed assassination plots against him.

Qin Shi Huangdi (259–210 BCE) unified China in name when he became its emperor in 221 BCE and established a central government, based in his capital Xianyang (pronounced *she-an-yang*), to rule the

peoples of what had previously been the seven 'warring states'. He made his rule more secure by making his enemy's families live under his eye in Xianyang, and sending his officials out to destroy enemy weaponry.

Qin Shi Huangdi introduced a number of other measures to improve the state of his empire and increase and secure his control over its vast land area. These included building projects, new forms of government control, and intolerance of any opposition.

SOURCE 1 An eighteenth-century artist's image of China's first emperor, known as Qin Shi Huangdi

Building projects

Qin Shi Huangdi's most famous building projects were the Great Wall of China (see subtopic 3b.2), to protect China from invasion from the north, and his tomb with its army of terracotta warriors (see subtopic 3b.9). He also ordered the construction of five major roads and bridges to link Xianyang with the rest of the empire and make trade easier.

Standardisation

Qin Shi Huangdi strengthened his government's authority by creating common standards for many aspects of everyday life. He:

- enforced a common coinage
- ordered all households to be registered for taxation
- placed households into groups, with each group responsible for the wrongdoing of any of its members
- introduced a single system of weights and measures
- introduced the 'Small Seal' script, which became the form of writing used by government officials and educated Chinese. This established the principle that a country needed a commonly accepted writing script.
- applied the same laws and punishments throughout the whole of China
- ordered that cart axles all be made to a standard width — a practical idea, because it meant that wheel ruts worn into the earth roads would be the same width throughout China.

Government organisation

Qin Shi Huangdi divided China into 36 areas and sent three officials to govern each area.

- One official organised control of the army.
- Another organised taxation, law and daily life.
- The third checked that all was going according to the emperor's orders.

Qin Shi Huangdi rejected feudalism (see subtopic 3b.2) in favour of government from the centre.

He ruled through an 'army' of officials who were organised into ranks, each having different levels of power and seniority. The system made it possible for people to be promoted according to their ability. People could advance to higher ranks through a set system of rewards. For example, decapitating an enemy in battle could earn a soldier promotion to the next rank.

Legalism limits opposition

Qin Shi Huangdi's government was based on **legalism**, a system that would not tolerate any opposition to his rule. He rewarded those who obeyed him and punished those who did not. Those who did not obey the emperor risked torture, hard labour and death.

Legalism was also a system of thought control. The emperor forbade people to talk about happy memories of life under other rulers and denied them the right to criticise the present.

The burning of the books

In 213 BCE, an educated man suggested that Qin Shi Huangdi introduce some of the ideas of earlier dynasties — thus implying that the 'old ways' were better. Qin Shi Huangdi ordered that the man and his supporters be executed. All of their books were burned, except those on farming, medicine, fortune-telling and the Qin dynasty and its achievements. Four hundred and sixty scholars tried to hide ancient court records, histories and the works of philosophers like Confucius. Soldiers executed these scholars by burying them alive. Other scholars who survived learned books by heart to keep the knowledge for future generations.

People called this event 'the burning of the books'. Scholars could not forgive this crime against learning. After Qin Shi Huangdi's death, they preferred to record his cruelty rather than mention his achievements.

SOURCE 2 An eighteenth-century painting illustrating the execution of scholars and the 'burning of the books'

RETROFILE

Qin Shi Huangdi died while on a journey in search of an elixir that would enable him to live forever. His advisers tried to hide his death by attaching dead fish to the carriage to cover up the smell of his body on the journey back to Xianyang.

3b.4.2 Skill builder: Identifying perspectives and interpretations

Historians try to identify the **perspective** — attitudes, values and experiences — that shapes an author's viewpoint. Often an author's choice of words indicates a certain bias (prejudice for or against someone or something). Identifying the influences on an author's view of a particular person or situation helps us judge the value of what he or she has to say.

Sima Qian (pronounced *su-ma chen*) (c.145–88 BCE) was a scholar and a supporter of the Confucian values of honesty and integrity. In **SOURCE 3** he writes during the time of the Han, who have overturned Qin Shi Huangdi's policies. His emotive language conveys a negative view of the first emperor.

SOURCE 3 A description of Qin Shi Huangdi from the historian Sima Qian's work, *Shiji* ('Records of the Historian') which he wrote c.100 BCE

A supporter of Confucianism

… a waspish nose, eyes like slits, a chicken breast and a voice like a jackal … When in difficulties, he willingly humbles himself; when successful, he swallows men up without a scruple.

Emotive language

Hsien-yi and Gladys Young, *Records of the Historian (Shi Ji), Sima Qian*, Peking, 1979, p. 162.

1. Why is the time at which Sima Qian is writing relevant to what he has to say?
2. What is Sima Qian's opinion of Qin Shi Huangdi and, based on your knowledge, is there evidence to support it?

3b.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did Qin Shi Huangdi unify China?

Develop source skills

2. What impression of Qin Shi Huangdi does **SOURCE 1** create?
3. Identify three things **SOURCE 2** shows about 'the burning of the books'.

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Complete this digital doc: Worksheet 3b.4 The first emperor (doc-11248)

3b.5 Society, status and roles

3b.5.1 Social structure

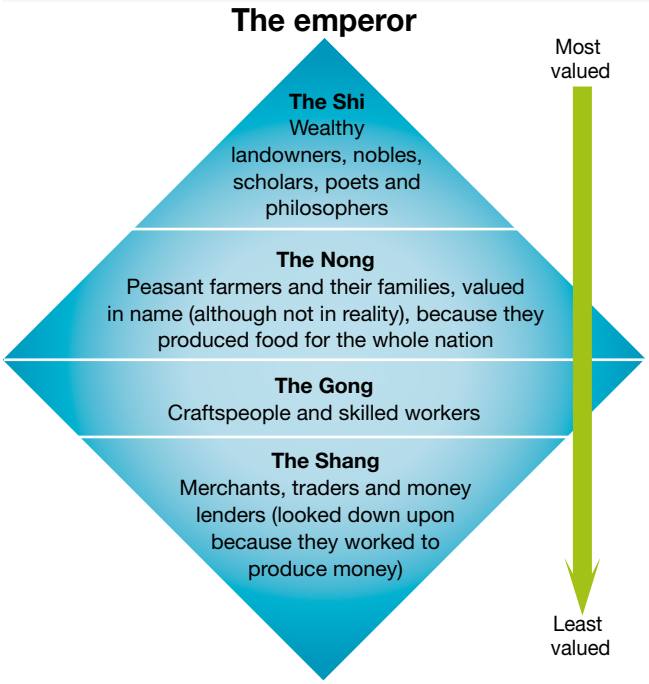
During the time of the Zhou dynasty, China's social structure developed around the idea of people belonging to one of the 'four occupations' (see **Source 1**):

- the *Shi* — a ruling group of nobles, scholars and officials
- the *Nong* — peasant farmers
- the *Gong* — artisans and craftspeople
- the *Shang* — merchants and traders.

Officials held different status according to their rank within the government, and it was possible (although not easy) for people to move from one grouping to another within society.

The most respected group were the scholars, followed by the farmers, whose crops were essential to life. The Chinese generally looked down on merchants and thought that living from trade was a lowly occupation. There was also a slave population of about 60 000 (out of a total population of about 60 million). Slaves worked either for government officials or in farming or household work for individual owners. While the *Shi* valued the peasants as food producers and criticised the merchants for their money-making and money-lending activities, the peasants remained poor and the merchants often achieved great wealth.

SOURCE 1 Diagram showing key groups in ancient Chinese society and their status in the 'pecking order' of Chinese life. It is based on the writings of Ban Gu, a poet and historian from the first century CE.



3b.5.2 The emperor

The emperor was the most important person in ancient Chinese society and he ruled over these four groups. His position gave him:

- the power to expect and enforce people's obedience to his will
- the responsibility to protect the people and their livelihoods.

In return, the people expected him to behave in a manner that showed he was worthy of being their emperor.

3b.5.3 Peasants

About 90 per cent of early Imperial China's 60 million people lived the hard life of peasants, working as farmers and living in small farming communities. For many, life was a constant struggle to retain the one or two hectares of land they owned and avoid going into debt (see subtopic 3b.7).

3b.5.4 The other ten per cent

Among the other ten per cent of Chinese society were people who worked as scholars (people who are well educated and expert in a particular branch of learning), **civil servants**, skilled and unskilled labourers, craftspeople and merchants.

Civil servants

From about 900 BCE, China had a civil service to carry out the day-to-day work of government throughout the city. If they were taken on, young men gained access to a good income and high status working in local, provincial or national government. During the time of the Han dynasty, more than 135 000 men worked as civil servants in one of the levels of Chinese government. To begin with, they needed someone to recommend them for this work. This usually resulted in nobles recommending other nobles. From 124 BCE, would-be civil servants had to acquire a university education, specialising in the study of Confucius (see subtopic 3b.6), and compete in a public examination which would decide their fate. Local officials decided who was allowed to compete and study was very time-consuming, so the opportunity was not open to everyone.

In 605 CE, Emperor Wang of the Sui dynasty introduced a system of public examinations that allowed young men from any class in Chinese society to compete for these positions.

SOURCE 2 A seventeenth-century Chinese painting depicting the system of public examinations that developed from 605 CE

Artisans and craftspeople

Artisans and craftspeople produced many of the goods that were essential to daily life. Their skills were handed down from one generation to another. Those who were successful might have been established businesses with other people working for them. The production of clay pottery was an important source of work in ancient China. Thousands of people took on difficult and poorly paid work digging for clay. Skilled artisans gained work making pottery for government and private workshops.

Excavations of Han tombs have revealed many examples of Chinese boxes, bowls, plates, shields and even coffins that have survived because of the lacquer coating (made from the sap of the lacquer tree) which has preserved them. Fragments of Han period textiles have also survived. Textiles and lacquerware provide evidence of the skills of those who made and decorated them.

Merchants

Merchants, despite being ranked at the bottom of Chinese society, were among its wealthiest members. They made their money through activities such as money-lending and the export of luxury goods, such as silk. Some dynasties refused them entry into the civil service.

SOURCE 3 Photo showing examples of Western Han era lacquerware found in a tomb at Changsha, China, in 1972

3b.5.5 Women's role

Confucius (see subtopic 3b.6) taught that women were inferior to men. People put this into practice in everyday life. Families preferred male children and very poor families sometimes killed their baby daughters. A baby girl slept on the floor as a symbol of her inferiority.

When she married, a girl went to live with her husband's parents. Society accepted the Confucian teaching that a man's first duty and strongest relationship was with his parents.

Marriage did not often provide women with the loving companionship people might expect today. A married woman obeyed and cared for her parents-in-law without complaint. She gained status in their eyes when she produced a male child. Few girls had the opportunity to gain an education.

3b.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain which group you would have liked to belong to in early Imperial China.
2. What forms of work did people do apart from farming?
3. Identify an advantage and a disadvantage of a merchant's life.
4. How were women's roles restricted in early Imperial China?

Develop source skills

5. In what ways could **SOURCES 1**, **2** and **3** be useful to a historian?

3b.6 Beliefs, values and practices

3b.6.1 Laozi and Daoism

Ancient Chinese religious and spiritual beliefs are found in Confucianism and in the religions Daoism and Buddhism. All three are still influential today.

Historians question whether Laozi actually existed. They know that the beliefs and ideas associated with him emerged during the troubled latter period of the Zhou dynasty.

According to legend, Laozi ('old master'), was born c.604 BCE and died c.531 BCE. This would mean that he was born nearly 50 years before Confucius and died while Confucius was still a young man.

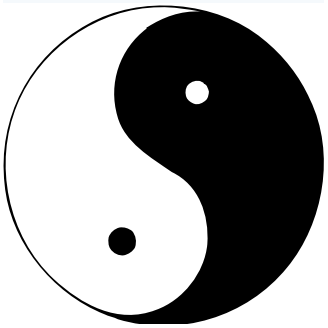
SOURCE 1 An extract from the *Daodejing*, a work from the sixth century BCE. Laozi was supposedly the author, and it contains the main ideas of Daoism.

> The highest good is like water. Water is generous to all things and is without conflict. It does not compete. It dwells in the low places which people think are unimportant. Thus it comes near to the Dao … The Dao is like the rivers flowing into the sea.

People honour Laozi as the founder and teacher of Daoism (pronounced *dowism*) and the belief system known as 'the **Dao**' or 'the way'. Daoism taught that if people lived simply and in harmony with nature and avoided ambition, wealth and possessions, then their world would be balanced. Daoism teaches the idea of **yin and yang**: the two forces that, when together, symbolise balance and harmony.

Daoists focused on living simply and practising silence, stillness and meditation. They believed that people who followed 'the way' could live forever and that these 'immortals' had special powers — for example, making themselves invisible and raising people from the dead.

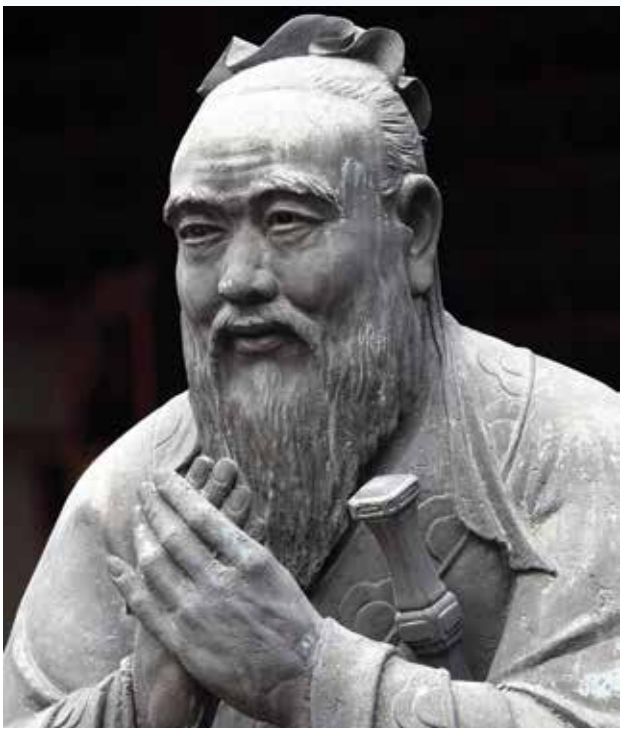
SOURCE 2 The yin and yang symbol



3b.6.2 Confucius

Confucius (c.551 BCE–479 BCE) lived during the Zhou dynasty, when people were looking for ideas on how to live together more successfully. He was a teacher and **philosopher** — someone who studies beliefs and morals to gain wisdom and understanding. Confucius provided guidelines for this and, as a result, gained great and lasting influence. Following his death, his students recorded his teachings in the work known as the *Analects*.

SOURCE 3 Statue of Confucius at the Confucian Temple in Shanghai, China



Confucius travelled around China trying to convince others to follow his ideas. He taught that a worthy person would be honest, loyal, self-sacrificing, loving, well mannered and have good moral standards (see **Source 4**). To him, evil in a person was the result of a poor upbringing. Education helped create worthy people and justice in society. Confucius also believed that government officials should be chosen because of their ability and honesty, not because of their wealth.

Confucius influenced the Chinese view of life more than anyone else. Even if people became Buddhists or Daoists, they generally remained Confucianists. In 134 BCE, **Confucianism** became the official belief system of the Chinese government. His ideas and attitudes provided the code of behaviour that guided Chinese society for more than 2000 years.

Family life

Confucianism taught that family members should be loyal to one another and respect and obey their elders. Grandparents, parents and children lived together in the same household and followed the Confucian rules of behaviour. The desires of the individual had little importance when compared with those of the family — especially its older members.

The oldest man was the official head of the family. The oldest woman controlled and organised the household. Parents chose marriage partners for their children and brought children up to be obedient to their wishes. A girl would move in with her husband's family, who expected her to obey both her husband and her parents-in-law.

Confucius encouraged people to think of families as including the dead as well as the living. People offered sacrifices to their ancestors and hoped that their ancestors would protect them and provide them with good fortune.

SOURCE 4 A list of some of the teachings of Confucius

- The family is the basis of society, and the ruler of a country should treat people as his children.
- If members of a family care for one another and if the young show respect for their elders, there will be good government, peace and harmony.
- Everyone has his/her own place in the world. It is a duty to respect those above you and not question your position in society.
- Everyone wants wealth and admiration, but if you can only get them through living the wrong way, you must give them up.
- Do not do to others what you would not want others to do to you.
- Learning without thinking is a waste of effort. Thinking without learning is dangerous.

3b.6.3 Buddha

Buddhism's name comes from the title *Buddha*, meaning 'the enlightened one', which people gave to its founder, Prince Siddhartha Gautama (c.563–480 BCE). Buddha gave up his life as a prince in India to search for enlightenment (wisdom and inner peace). He learned through studying with other teachers and through meditation. He then taught others and treated all people equally, regardless of their sex or position in society.

Buddhism teaches the 'four noble truths':

1. All existence is suffering.
2. Suffering is caused by desire.
3. **Nirvana** is the stage where people are beyond individual needs, desires or suffering.
4. People can achieve nirvana through 'the eightfold path', which reflects ethical behaviour, wisdom and mental discipline.

SOURCE 5 Buddha image at the Jade Buddha temple in Shanghai, China

Buddhism teaches that people are born again (reincarnated) after they die and go on being reincarnated until they reach nirvana.

Buddhism spread to China via the Silk Road in the first century CE. It emerged as an important outside influence on Chinese culture, becoming the official religion in northern China during the fourth century CE. Today, there are about 300 million Buddhists worldwide.

3b.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Name the three spiritual influences on the ancient Chinese. List their similarities and differences.
2. What might someone mean if they said that you could be 'a Confucian at work, a Daoist in retirement and a Buddhist on your deathbed'?

Develop source skills

1. According to **SOURCE 1**, what features of water make it similar to the Dao?
2. Describe the way the sculptor has portrayed Confucius in **SOURCE 3**.
3. What is your opinion of the code of behaviour outlined in **SOURCE 4**?
4. Describe the way the sculptor has portrayed Buddha in **SOURCE 5**.

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Complete this digital doc: Worksheet 3b.6 Buddhism (doc-11249)

3b.7 Farming life

3b.7.1 A peasant's life

A peasant's life revolved around the cycle of the farming year — ploughing in springtime; caring for the crops during the summer months; harvesting in autumn; and repairing tools and farming equipment in the relatively quiet period of the winter months.

Under the Shang and Zhou dynasties, the peasants did not own their land. However, by the time of the Han dynasty, most peasants owned a small area of land and gave part of their crops to the government as tax.

Landless peasants had to work the land of a landowner, who might expect as much as 30 per cent of the rice crop as payment. In addition, the emperor often demanded a tax of another 20 per cent of the crop and a month's labour each year on his land and building projects. The peasants' survival therefore depended on the quality and quantity of the crop they produced. In addition to these hardships, peasants faced floods, earthquakes and famines.

3b.7.2 Working the land

People did most farm work by hand, using tools made of wood, bone or horn. Few people could afford either iron ploughs or the oxen to pull them along. Men kept the rice fields under water by means of a trough containing a belt of wooden paddles. By treading the paddles with their feet to turn them, the men were able to lift the water from the river to the fields.

Humans also pulled carts that took goods to and from the market villages scattered around the countryside. Horses were in short supply and expensive to keep, so only the very wealthy or those on government business could afford to use them.

The typical farming household consisted of four to five people all actively involved in farm work. Often households would join together on dyke-building or irrigation projects.

SOURCE 1 A twelfth-century artist's impression of life in Imperial China. The painting shows peasant farmers working in the fields while, on the right, younger members of a family show respect to their parents.

The struggle to survive

During the first half of the Han dynasty's rule there were 20 periods of drought, flood or famine. Peasants took drastic measures to cope with natural disasters and ensure the survival of their sons. Parents killed the babies they could no longer feed, sold their children into slavery and sometimes even resorted to cannibalism to ensure their own survival.

During this time of hardship, the government was worried about the smaller amounts of produce it was receiving in taxes. Therefore, instead of helping the peasants, the government often increased the percentage of the crop that peasants had to pay in tax.

During the winter 'rest' period, officials required all peasant males aged 23–36 to spend one month working for the government on defences, irrigation and flood control. At times, the emperor called up young men for compulsory military service. Rich landlords did not have to pay tax or work on these government projects.

Irrigation

Qin governor Li Bing began the Dujiangyan irrigation system in c.256 BCE, during the Warring States period. The system is still in use today and is now a UNESCO World Heritage site.

Li Bing's goal was to control the spring flooding of China's Min River. To do this, he had workers construct an artificial levee — a build-up of land to help prevent flooding — that divided the river into two channels, one for irrigation and one to control excess water. Work teams achieved this by redirecting part of the river's flow through a mountain and out to the Chengdu Plain beyond. After an eight-year effort, they had created a twenty-metre wide channel through the mountain, solved the flood problem and provided water that successfully irrigated additional farmland.

The 'dragon backbone' machine

Peasants needed a good supply of water to achieve a successful crop. At first, people did this manually by filling buckets and transporting water to their crops. In c.100 CE, someone invented the 'dragon-backbone machine', a chain pump that took water from lower levels to higher, flooded terraces where rice was grown. Eventually, people used this irrigation machine throughout China.

To work the machine, two people had to stand on pedals and use their feet to keep turning a cogwheel that moved a kind of wooden conveyor belt called the 'endless chain'. The conveyor belt ran behind them at a downwards angle to a stream or irrigation canal. As the workers turned the cogwheel backwards, they made the machine pump water uphill and into an irrigation ditch that peasants had dug higher up.

SOURCE 2 An artist's impression of peasants using the 'dragon-backbone machine', invented c.100 CE. It was used to transport water to the flooded terraces where they were growing rice. Notice the small roof above the workers to protect them from the sun.

Han attitudes

The Han emperors came to accept the idea that it was their role to serve the needs of their people and, over time, became more reasonable in their demands. They realised that if they did not keep people happy enough to continue working on the land, then the whole country would suffer.

The Han emperors encouraged peasants to use improved farming techniques and iron tools, ploughs and gear wheels for turning machinery. These changes helped peasants increase the size of their harvest and therefore also create more tax income for the government.

3b.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Create a mind map showing the main characteristics of peasant life during the Han dynasty.

Develop source skills

2. Look at the pictures shown in **SOURCES 1** and **2**.
   (a) What impression of peasant life does each one create?
   (b) What impression does each create of how the peasants felt about their lives and the work they did?
   (c) Explain which of the two seems to be more realistic and why you think this.
   (d) What do you think were the purposes of each of the artists?
   (e) Explain how they could be useful to a historian investigating peasants' working lives in ancient China.

3b.8 Everyday life

3b.8.1 Clothing and status

People judged someone's position in society by the fabrics and accessories he or she wore. Laws limited the decoration and colour of clothing that people could wear.

The nobility had the legal right to wear silk and jewellery made of expensive materials such as brass, gold, jade and silver. Both men and women wore long robes with a wide belt or sash at the waist. Under their robes, women often wore trousers gathered into cuffs at the ankles. They wore shoes and boots made of silk and leather, and in winter they wore furs for extra warmth.

Colour and pattern were other indications of status and the type of work someone did. Only the emperor could wear yellow or a garment showing symbols of the emperor's power, such as a five-clawed dragon or images of the moon and the constellations. Government officials could wear clothing embroidered with an image of a crane; generals could wear clothing embroidered with the image of a unicorn.

Peasants wore clothing made of fabric woven from plant fibres, such as hemp, nettles or grasses. Both men and women wore trousers and short, belted robes — a style well suited to manual labour. In winter, they wore multiple layers of clothing and animal skins for extra warmth.

3b.8.2 Food

The wealthy enjoyed banquets and would spare no expense to provide large quantities of unusual foods. Such dishes might include turtle, deer, dog, mutton, ox or pig; baked owl; breast of panther; slices of raw meat seasoned with ginger and topped with ant eggs; or snails preserved in vinegar. The hosts hired jugglers and musicians to entertain their guests, who were often criticised for drunken behaviour.

Peasants could not afford meat and lived on vegetables, millet, noodles and steamed buns. Many peasants hunted small animals and caught fish but sometimes even fish were taxed. In southern China, rice was the main food. To add flavour to their meals, people used a variety of herbs and spices and also sesame seeds, soy beans and chilli peppers.

3b.8.3 Architecture

Few buildings survive from early Imperial China. What we know about its architecture comes mainly from archaeological sites, tomb models and information in Chinese literature and painting.

The architecture of early Imperial China was based on three key ideas:

1. an emphasis on the horizontal, with buildings being long and low
2. curved roofs supported by columns, rather than walls, so that it looked as though they were floating above the ground
3. the use of symmetry to create both a physical and spiritual balance and harmony like that emphasised in religious philosophies such as Daoism (see subtopic 3b.6).

SOURCE 1 Photo showing architectural models from the time of the Eastern Han dynasty. They are made of earthenware with a green lead glaze.

A Stove furnace
B Granary tower
C Animal pen
D Wellhead with bucket
E House with courtyard
F Three watchtowers

In the early years of the Han dynasty, people's interest in Buddhism created the desire for them to construct pagodas — multi-storeyed Buddhist temples, rising to a point at the top. Design also followed practical needs, such as buildings facing away from the wind.

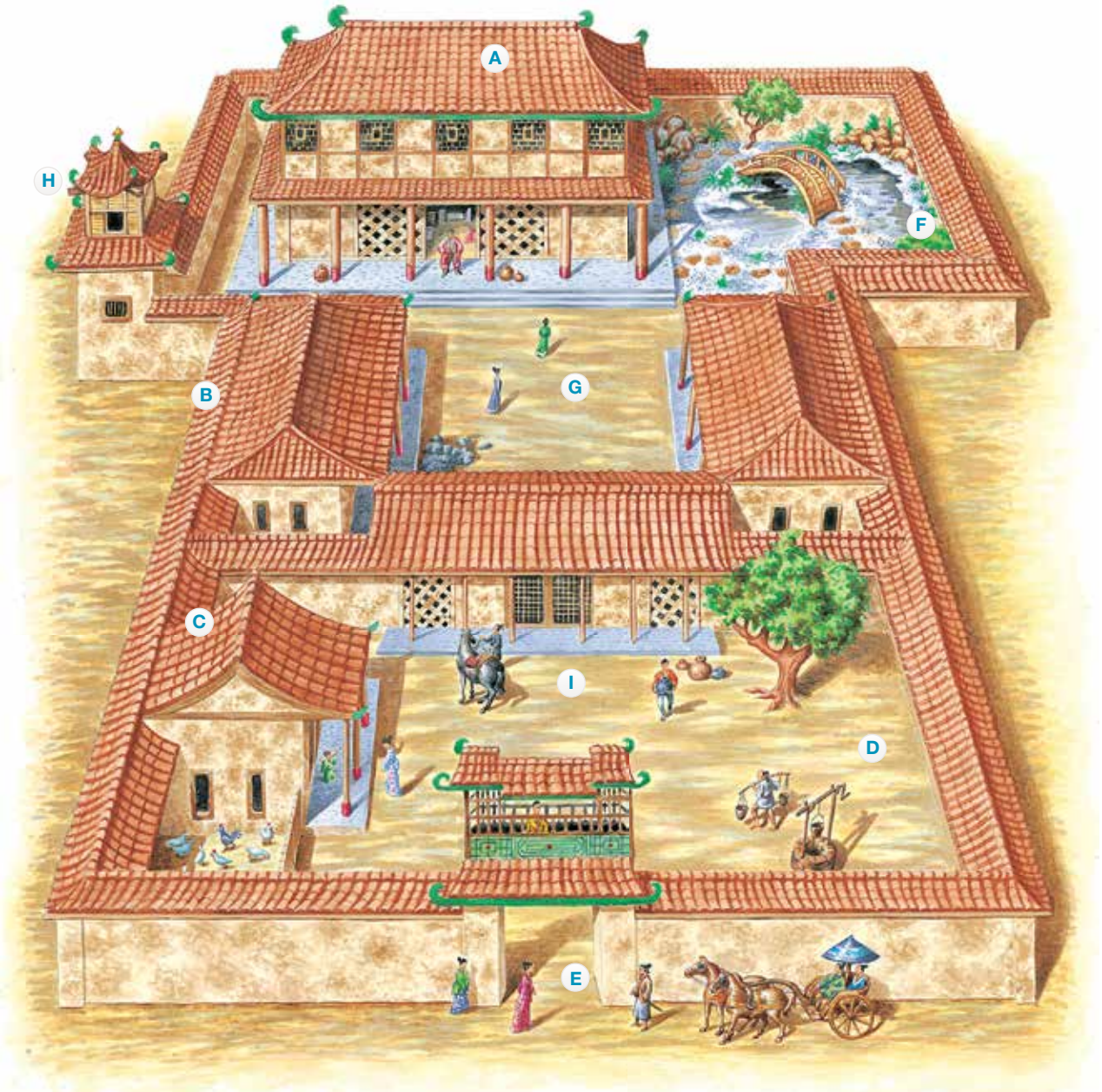
The homes of the wealthy

The wealthy built large and spacious homes, often around one or more courtyards, either enclosed or open, depending on the local climate. Gardens featured bamboo, peonies and wisteria as well as lily ponds and ornamental bridges. The wealthy enclosed their homes behind high walls, interspersed with watchtowers, to protect them from the world beyond.

Peasants' homes

Peasants lived in one- or two-roomed houses of timber and mud. They had a thatched or sometimes tiled roof, a dirt floor and perhaps a few items of furniture. Houses like this were grouped together in small villages, which also included a temple and a larger residence for the village landlord. Some better-off peasants might have a mud wall around their house to create an enclosed farmyard for animals. The village itself was usually surrounded by a wall as protection from invaders.

SOURCE 2 A modern artist's impression of a wealthy person's home during the Han period. The image is based on archaeological remains and tomb models.



A The immediate family often lived in a two-storey building at the rear of the complex.

B Members of the extended family often lived in a separate wing of the household.

C The family greeted guests in the reception room.

D Courtyards provided private space and an attractive outlook from the rooms that faced them.

E People entered and left via the gatehouse in the outer wall.

F Features such as a bridge, pond, pavilion and carefully maintained plants provided a haven of peace and tranquillity.

G The main courtyard was enclosed by buildings and by the inner walls.

H For security purposes, a watchtower provided a view of the outside world.

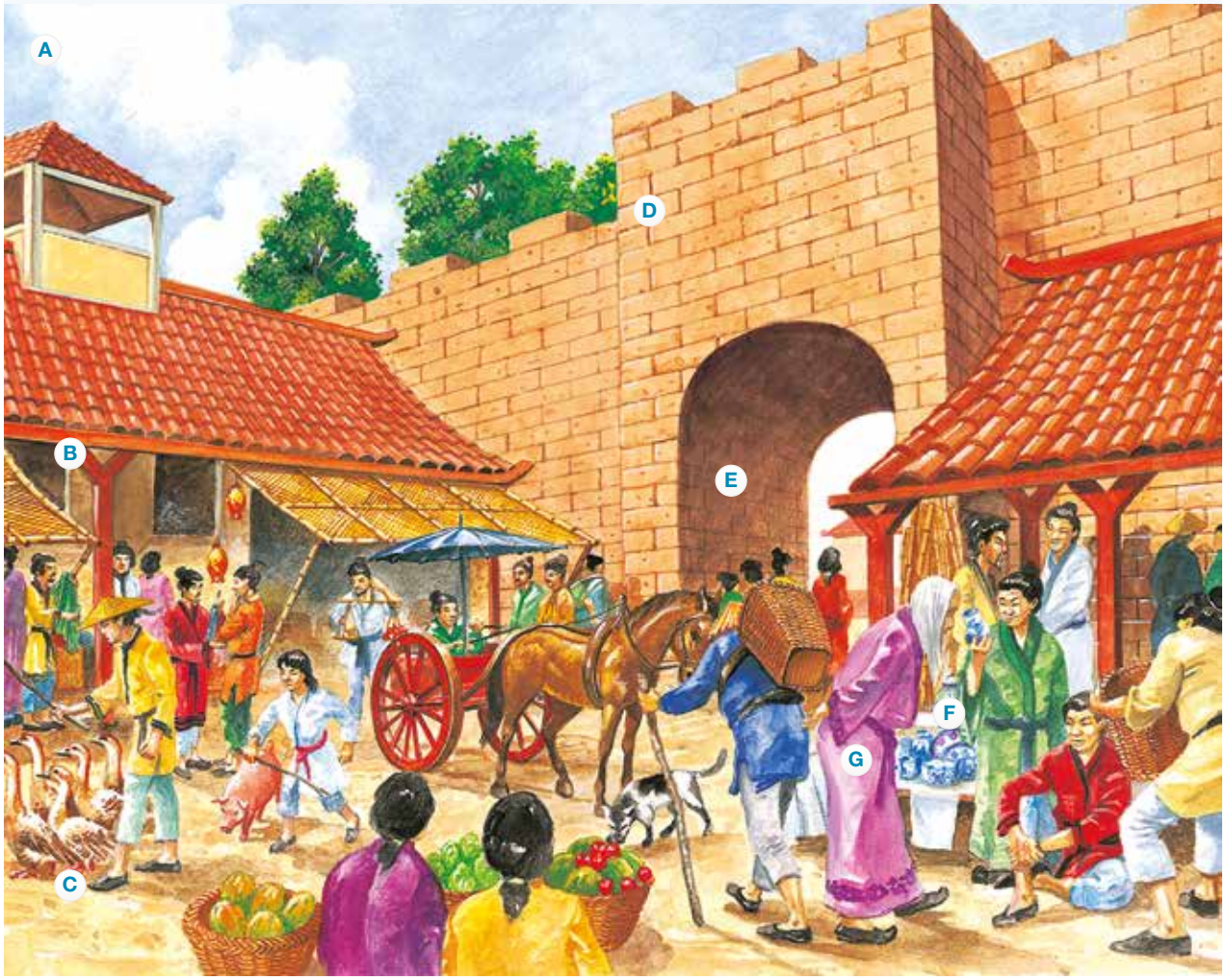
I The outer courtyard was a more public space.

3b.8.4 City life

Less than 10 per cent of ancient China's population lived in cities. Many cities had walls around them for protection. The walled city of Xianyang became China's capital in 220 BCE. The Han dynasty created its capital city, Chang'an (modern-day Xian), on virtually the same site.

The government officials, entertainers, merchants, nobles and soldiers who crowded into Xianyang lived 'as closely as the teeth of a comb'. The wealthy clustered around the emperor's palace and other important buildings in the northern part of Xianyang, while the poor lived in the cheaper housing found in the southern section of the city.

SOURCE 3 A twenty-first-century artist's impression of a marketplace during the time of the Han dynasty



A The marketplace
As in Xianyang, large and lively marketplaces were usually just inside the city gates. This allowed access by travelling merchants. Merchants were looked down on by society even if they were rich. They were not seen as contributing in the way farmers did. Goods from all over China and the known world were sold and traded in the market.

B People you might see
In the noisy markets, people bought and sold food and animals. There were musicians, acrobats, jugglers, letter writers, dentists and craftworkers.

C Livestock available
Owl, panther, deer, dog, pig, ant eggs, snails and turtles were mostly bought by the rich.

D City walls
Ancient Chinese cities were circled by two walls. City walls were built to protect the people. If you visit China today, you will still be able to see the remains of these walls in many cities. The inner wall was called *cheng* and the outer wall was called *guo*. Often moats, called *chi*, surrounded these walls. The inner city was called *geng*, and together they were known as *cheng chi.*

E Family values
Rich and poor people lived in extended family groups. Their belief in Confucian values strengthened family ties. Ancestor worship and respect for elders were important values.

F Crafts and goods
Murals, jade jewellery and carvings, glazed pottery, silk goods, and objects made from cast iron such as ploughs were bought and sold.

G Women
According to Confucian principles, women were subordinate to men, and life was difficult for females living in a male-dominated society. A daughter was given no education and worked under the direction of her mother. Her father decided whom she would marry. Once married, a girl would live with her husband's family and obey her mother-in-law. A female had no status until she gave birth to a male child.

The city markets, just inside one of Xianyang's entrance gates, attracted people from all social classes. The wealthy (or their servants) came in search of exotic foods such as ant eggs, deer, dogs, snails, turtles and even panthers. They also looked for rich silk fabrics and fine pottery in the stalls of skilled artisans and craftspeople. The poor bought the foodstuffs essential to their survival and sold the food and goods that, for them, were luxuries.

SOURCE 4 Photograph of a Han dynasty jade burial suit from c.100 BCE, found in the tomb of the princess Dou Wan. The suit is made from 2150 plates of jade, sewn together with gold wire. People believed that jade would protect the body from decay and make it immortal.

3b.8.5 Funerary customs

Wealthy Chinese prepared for their eventual death while hoping that various potions might prolong their lives. Burial customs showed their belief in life after death. Like the ancient Egyptians, they wanted to be buried with things that would be useful to them in the next life and show their high status (see subtopic 3b.9).

For the wealthy, this meant that architects designed wonderful tombs for them and artisans created the beautiful tomb decorations that would enhance them. Sculptures and artworks were often included to show how the wealthy person had been waited on by servants and had lived in great comfort. Some tombs even contained inscriptions showing how much each item had cost. They also had inscriptions listing evidence of the deceased person's good life.

Up until the time of Qin Shi Huangdi, the emperor's servants were sometimes buried alive with him. From the time of Qin Shi Huangdi onward, the emperor ordered clay models of servants and animals as an indication of his status.

Tombs of Han dynasty emperors were built underground within a large walled complex. They included buildings, gateways, observation towers and avenues along which stone figures, in human and animal form, stood guard.

Ancestor worship

The Qingming Festival, during which people visited their ancestors' graves, bringing offerings and paying their respects, originated in the seventh century BCE. Confucius put great emphasis on people worshipping their dead ancestors. This strengthened family ties and knowledge of family history.

Over time, these celebrations became more and more costly and could last for up to three days. In 732 CE, Emperor Xuanzong of the Tang dynasty decreed that the Qingming Festival would be a day-long event held on the 104th day after the winter solstice. That would be the only day on which people could hold formal ceremonies at their ancestors' graves.

SOURCE 5 Photo showing a horse-drawn bronze chariot from the tomb of the first emperor, Qin Shi Huangdi

3b.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did clothing reveal people's status in society?
2. Provide two other examples of how wealthy people's experiences differed from those of the poor.
3. Use dot points to summarise the main features of the city Xianyang/Chang'an.

Develop source skills

4. From **SOURCE 2**, identify three features of Chinese architecture.
5. What types of information does **SOURCE 3** provide about everyday life in China at this time?

3b.9 Site study: the mausoleum of Qin Shi Huangdi

3b.9.1 Construction, concealment and discovery

Qin Shi Huangdi began organising the construction of his mausoleum (tomb complex) in c.246 BCE, long before he became China's emperor. As he gained more power, the plans for the tomb became more and more grand. Almost until his death in 210 BCE, work on the Emperor's mausoleum was ongoing and involved hundreds of thousands of workers over a construction zone with an area of 56 square kilometres.

According to historian Sima Qian (see **Source 1**), after Qin Shi Huang's funeral, the new emperor ordered that workers who knew the secrets of the tomb complex be buried alive within it. The complex itself was covered with a massive mound of earth, planted with trees and bushes to make it look like it was just part of the landscape.

Thieves and fire may have destroyed some of the mausoleum in the years immediately after Qin Shi Huang's death. In modern times, people knew that there were some ancient remains there, but had no idea of their quality, extent and significance.

SOURCE 1 Historian Sima Qian's description of the construction and contents of Qin Shi Huangdi's tomb from his work *Shiji*, written c.100 BCE

As soon as the First Emperor became King of Qin, excavations and building were started at Mount Li, while after he won the empire more than 700 000 conscripts from all parts of the empire worked there. They dug through three subterranean [underground] streams and poured molten copper for the outer coffin, and the tomb was fitted with models of palaces, pavilions [large tents] and offices, as well as fine vessels, precious stones and rarities. 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 heavenly constellations [groups of stars] were shown above and the regions of the Earth below. The candles were made of whale oil to ensure their burning for the longest possible death. The Second Emperor decreed: 'It is not right to send away those of my father's ladies who had no sons'. Accordingly, all these ladies were ordered to follow the First Emperor to the grave. After their interment [confinement] someone pointed out that the artisans who had made the mechanical contrivances might disclose all the treasure that was in the tomb; therefore after the burial and sealing up of the treasures, the middle gate was shut and the outer gate closed to imprison all the artisans and labourers, so that not one came out. Trees and grass were planted over the mausoleum [magnificent tomb] to make it seem like a hill.

Adapted from Hsien-yi and Gladys Young, op. cit.

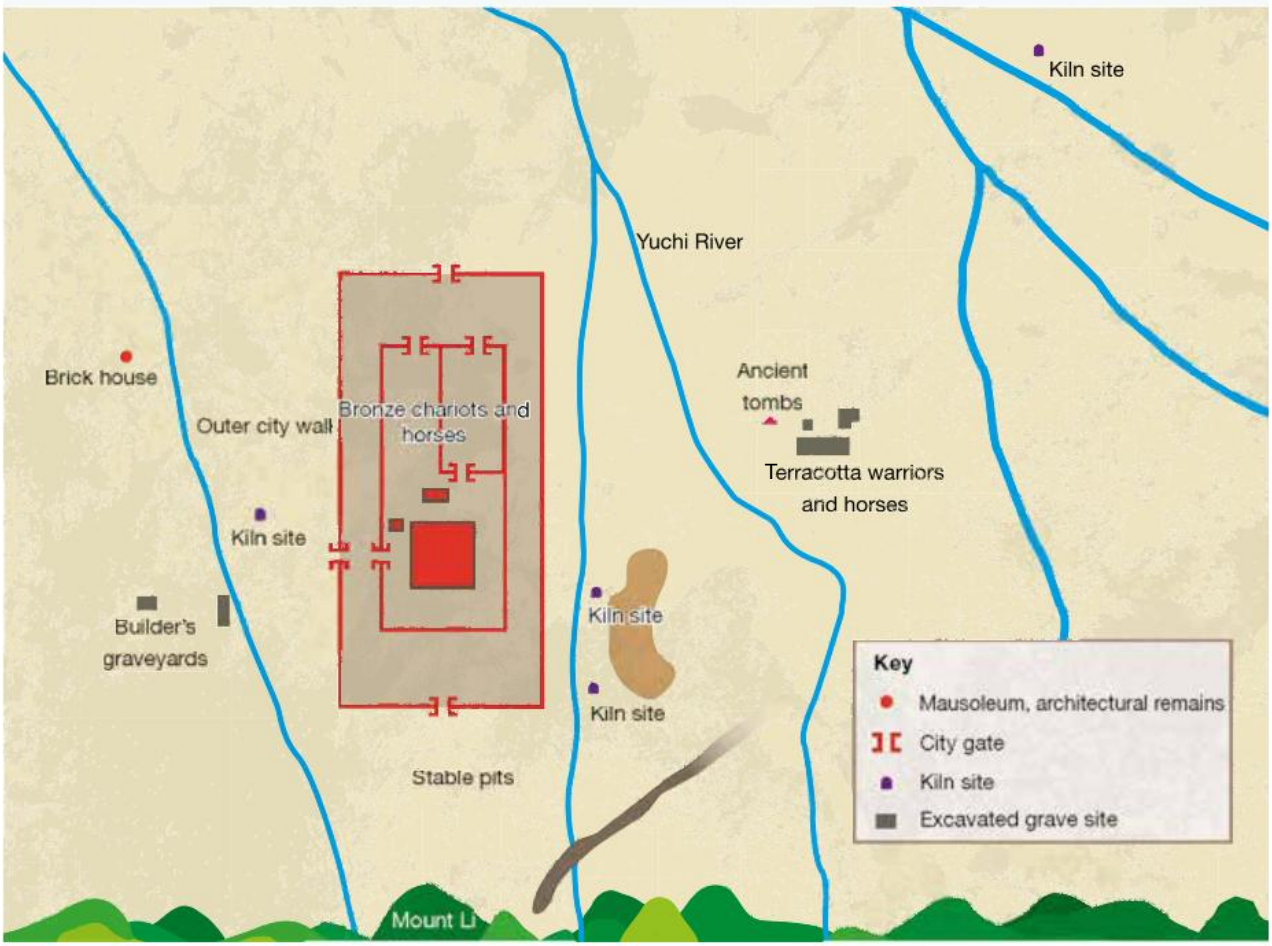
The contents of the site remained largely hidden until 29 March 1974, when a group of farmers were searching over 1.5 kilometres from the tomb mound for an underground water supply to irrigate their drought-stricken fields. Five metres below ground, they found a pit containing broken pieces of terracotta and what turned out to be thousands of life-sized terracotta soldiers. In the decades since, many people have described this find as 'the eighth wonder of the ancient world'.

SOURCE 2 Photo showing the tree-covered mound as it looks today. The mound was originally as high as 115 metres, but by 1974 it had worn away to only 43 metres.

3b.9.2 Excavation and investigation

Qin Shi Huangdi's chosen burial site is located at the bottom of Mount Li, near Xian in China's Shaanxi province. Hidden within and around the mound is an underground city, designed as a smaller version of the layout of Xianyang, the capital of the Qin empire. In its centre is a palace, and in the centre of that is Qin Shi Huangdi's tomb. The complex also contains buildings intended as offices, towers, halls, stables, an armoury and grand houses. Ancient sources point to the existence of many treasures.

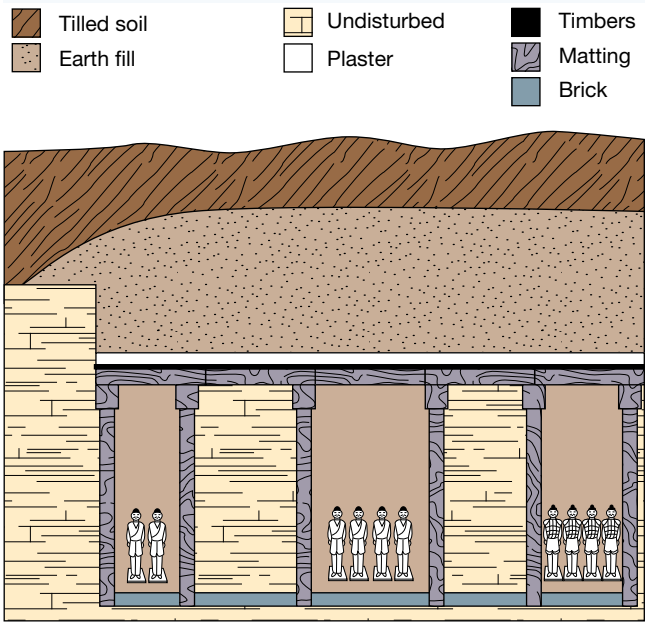
SOURCE 3 Diagram showing the layout of the burial complex



So far, the Chinese government has not given anyone permission to excavate the tomb itself. Scientists have detected high levels of mercury in soil samples from around the tomb area. Some think that the tomb itself might be surrounded by a river of liquid mercury. This is a poisonous and highly dangerous substance for anyone coming into contact with it. It may be years before excavation techniques have progressed enough to ensure that the contents of the tomb, and the experts investigating them, can be protected.

To date, archaeologists have focused mainly on excavating the pits containing the terracotta warriors and examining and restoring these figures, which are over 2000 years old. These have survived largely intact because of the earth and wood structures that protected them and the brick paving on which they stood.

SOURCE 4 A cross-section showing the construction of the pits



3b.9.3 An army for eternity

The terracotta warriors' site is the most famous and most visited archaeological site in China today. It is part of Qin Shi Huangdi's mausoleum and is located just 1.6 kilometres east of his tomb at Mount Li. The terracotta sculptures placed there more than 2200 years ago were meant to both guard his tomb and accompany him to the afterlife.

Since 1974, archaeologists have excavated the area around the tomb and put together thousands of pieces of broken pottery to recreate carriages, soldiers, birds and animals. It is a huge and ongoing task.

To date, they have uncovered 7400 terracotta warriors; a group that look like acrobats and wrestlers; and another 68 figures depicting commanders, guards and officials. They have also found terracotta horses, bronze chariots and many different weapons. These have all come from three pits within a burial site that is over seven kilometres square.

SOURCE 5 Photograph of the terracotta warriors of Qin Shi Huangdi's tomb

The figures are life-sized models of different types of soldiers — infantry, cavalry and charioteers. They vary in height from 1.39 metres to 1.95 metres according to rank. The tallest are the generals. Each soldier has individual facial features created from eight basic facial moulds. They stand in the pits in military formation, in their terracotta armour, like an army ready to do battle. Their task was to guard Qin Shi Huangdi's tomb against would-be tomb robbers and accompany him to the afterlife.

SOURCE 6 A photograph showing two of eight different types of figures found within the pits: (a) a kneeling archer and (b) a general

RETROFILE

Archaeologists think that the skeletons they have discovered in the pits are those of convicts who helped to construct the tomb and others who were made to follow the emperor on his journey into the next life.

3b.9.4 Significance

Qin Shi Huangdi feared death and constantly sent people in search of an elixir (a medicine) that would enable him to live forever. What is known of his tomb and its layout shows us that, in the event of his death, he wanted to be sure he would be buried in grand style, re-creating what he would need to continue living in the next world as he had in this world. This shows us that the idea of life continuing after death was an important feature of ancient Chinese funerary beliefs.

The existence of the terracotta warriors marks a difference between earlier Chinese tombs, in which people often buried live attendants with the deceased person, and Han dynasty tombs, in which pottery statues replaced the idea of live sacrifice.

The terracotta warriors provide a great deal of information about Chinese weaponry, battledress and military strategy. In particular, historians have been fascinated to learn that, as protection against rust, people had coated Qin-era swords in chromium oxide — a technique used in Europe and the Americas only in the last 300 years.

The museum

Today the site is incorporated within a museum complex consisting of three pits of exhibits built on top of the original site. The complex includes bookstalls, a cinema, an information centre, restaurants, and stores selling tourist memorabilia and reproductions of the warriors.

UNESCO added the Mausoleum of the first Qin Emperor to the World Heritage List in 1987.

3b.9.5 Skill builder: Perspective and interpretation

The words people use provide clues to their interpretation of information — the message they want to get across — and to the perspective that may have influenced this interpretation. Knowing this, and something about the person and the time in which he/she is writing, helps us to understand this better.

Audrey Topping, the author of **SOURCE 7**, had, as a teenager, spent two years in China where her father was a diplomat working for the Canadian government. She writes from the viewpoint of a westerner (a person with a western European or North American background). At the same time, she has a better-than-average knowledge of China and is pleased to see China's greater contact with the wider world after decades of isolation. Read **SOURCE 7** and its annotations, then answer the question below.

What do Audrey Topping's comments and experiences and the timing of her visit indicate about her perspective on the terracotta warriors?

Someone with the goal of presenting information in a way that will engage her readers

Someone from the Western world

SOURCE 7 A description from Canadian photojournalist Audrey Topping, when she saw the buried army for the first time in 1978

Six years after US President Richard Nixon's 1972 visit to China, which improved relations between the two nations and encouraged westerners to visit China.

Standing in the rain, we were moved almost to tears, as one is when confronted by great art. Some of the astonishingly realistic figures were standing upright, as if waiting for a command to attack. Others lay smashed and scattered; they had been broken and their weapons stolen four years after the Emperor's death, when soldiers of the succeeding reign looted and burned this part of the ruler's grave site. We were seeing the first evidence of a stunning archaeological discovery.

Evidence of her emotional response

Emotive language

Emotive language

Emotive language

Emotive language

A. Topping, 'China's incredible find', National Geographic, April 1978, vol. 153, no. 4, p. 440.

3b.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What is the Xian terracotta warriors site and why is it important?

Develop source skills

2. What do **SOURCES 1** and **4** indicate about the precautions taken to prevent the tomb being discovered?
3. What information in **SOURCE 1** helps you to identify Sima Qian's perspective on and interpretation of Qin Shi Huangdi's tomb?
4. Use **SOURCE 5** and your own knowledge to identify two things found at the Xian terracotta warriors site and the types of information they might be able to provide for historians and archaeologists.

3b.10 Contact, trade and warfare

3b.10.1 The growth of China's empire

In pre- and early Imperial China, China's dynasties continually expanded their territory.

- The Shang kingdom covered about 100 000 square kilometres around the floodplain of the Huang River in northern China.

SOURCE 1 Map of China's present-day borders compared to the extent of the areas controlled by China's early dynasties

- The Zhou people came from the Wei valley to the west of Shang territory. They gained control of the Shang lands and of territory as far south as the Yangtze valley and as far north-east as the shores of the Yellow Sea.
- Qin leaders defeated the other warring states and drew these into Qin territory.
- Under Han Wudi, China took control of land in central Asia in the west; Manchuria and Korea in the north; and Yunnan, Hainan Island and Vietnam in the south.

3b.10.2 Military structure

China's early armies were small, poorly equipped and mainly made up of peasants forced to fight on behalf of their feudal lords. The lords had the advantage of fighting from their chariots, whereas the peasants were foot soldiers. Without reliable supplies, these armies often had to retreat from any territory they had won.

Military methods improved during the Warring States period with some leaders, like Qin Shi Huangdi, benefitting from ideas put forward by Sunzi centuries earlier.

Sunzi and *The Art of War*

The Art of War is one of the most famous books on military strategy ever written. It was written by Sunzi in c.512 BCE. People today consult it not only for its ideas on military tactics, but also for tactics that can be applied in the business world.

Sunzi, himself a successful general, emphasised the value of being able to respond quickly and effectively to take advantage of new conditions, rather than just following a plan step by step without any consideration of changing circumstances. Some of his key ideas are:

- calculate the chances of victory before going to war
- avoid direct conflict
- unity is essential to the strength of an army
- do not create opportunities for the enemy to defeat you
- work out what the enemy is thinking so you can outsmart him
- use the environment as a weapon
- use spies to find out what the enemy is doing.

Qin and Han armies

The Qin and Han emperors improved on the military reforms of the Warring States period. They kept permanent armies of professionally trained soldiers, led by generals, who were promoted according to ability. This meant that they had men to respond to threats quickly and fight lengthy campaigns. As the Han relied mainly on volunteer soldiers, their permanent army was smaller than that of the Qin, so they had to increase it in times of war.

Fighting methods

Armies mainly consisted of infantry (foot soldiers) who fought hand-to hand using spears, knives, daggers and sometimes axes. There were also small groups of cavalry (soldiers on horseback). Three-man chariots, with a driver, an archer and a soldier wielding a halberd (a bronze dagger mounted on a pole) to protect the horses, were a feature of warfare until the third century BCE.

Han Wudi imported large horses from Central Asia to replace the Mongolian ponies they had used until then. These gave the cavalry the advantage of greater speed and animals that could bear the weight of heavier armour and weaponry.

3b.10.3 Voyages of trade: the Silk Road

The Chinese learned how to make silk in about the third millennium BCE. They kept the secret of how to make it until about 200 BCE. People placed a high value on silk and used it for luxury clothing and scrolls, to pay taxes, to pay for services, and to reward achievements. Merchants traded silk within China and with

other countries, and gave it as gifts to representatives of foreign governments.

The trading route known as the Silk Road existed from very early times. Its establishment helped make China the leading silk producer in the world. Using this route, Chinese traders sold silk to Babylon, Greece, India and Rome, gaining China links with western Asia and Europe. Traders from other lands used the same route to sell their local products (such as walnuts, cucumbers, hemp plants and grape vines) to the Chinese.

The Silk Road officially came into existence during the Han dynasty. It is based on a route taken by Zhang Qian (pronounced *jee-ung chee-an*). Zhang Qian undertook this journey to find allies who would help the Han people defeat their enemy, the Xiongnu tribe. This route provided a means of travel through lands known for their difficult terrain and temperatures ranging from minus 20 °C in winter to 50 °C in summer.

SOURCE 2 Decoration showing silk workers

The introduction of Buddhism to China came via the Silk Road. Buddhism created cultural links between China, India and the Middle East. Over many centuries, Chinese merchants gained great wealth from their trade along the Silk Road and, as a result, improved their status within Chinese society.

3b.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did China's empire change between the time of the Shang and Han Wudi?
2. Who was Sunzi and why did he become famous?
3. List three improvements to China's military in early imperial China.
4. Why was the Silk Road important?

Develop source skills

5. Use **SOURCE 1** to describe how the land controlled by the Han compared with that controlled by earlier dynasties.
6. How could a historian use **SOURCE 2**?

3b.11 Early China's legacy

3b.11.1 The heritage of China

By 1500 CE, China's civilisation represented a very high level of human achievement. It had developed from separate warring states into a powerful unified empire. Its cities, government, scientific knowledge and cultural achievements were far in advance of those in other areas of the world at the same time. People made many of these achievements in the period up to the end of the Han.

3b.11.2 Technology and medicine

Iron making

Iron replaced bronze as the preferred material for weaponry and farm tools in the late Zhou dynasty. The Chinese developed iron-making methods that were very effective. They used bellows, for example, to

provide furnaces with a constant supply of air. This created the steady high temperatures that were needed to produce cast iron and steel — a combination of iron and carbon.

The four great inventions

China takes pride in its 'four great inventions': the compass, paper, printing and gunpowder. The first two of these — paper and the compass — had their origins in early Imperial China.

Paper

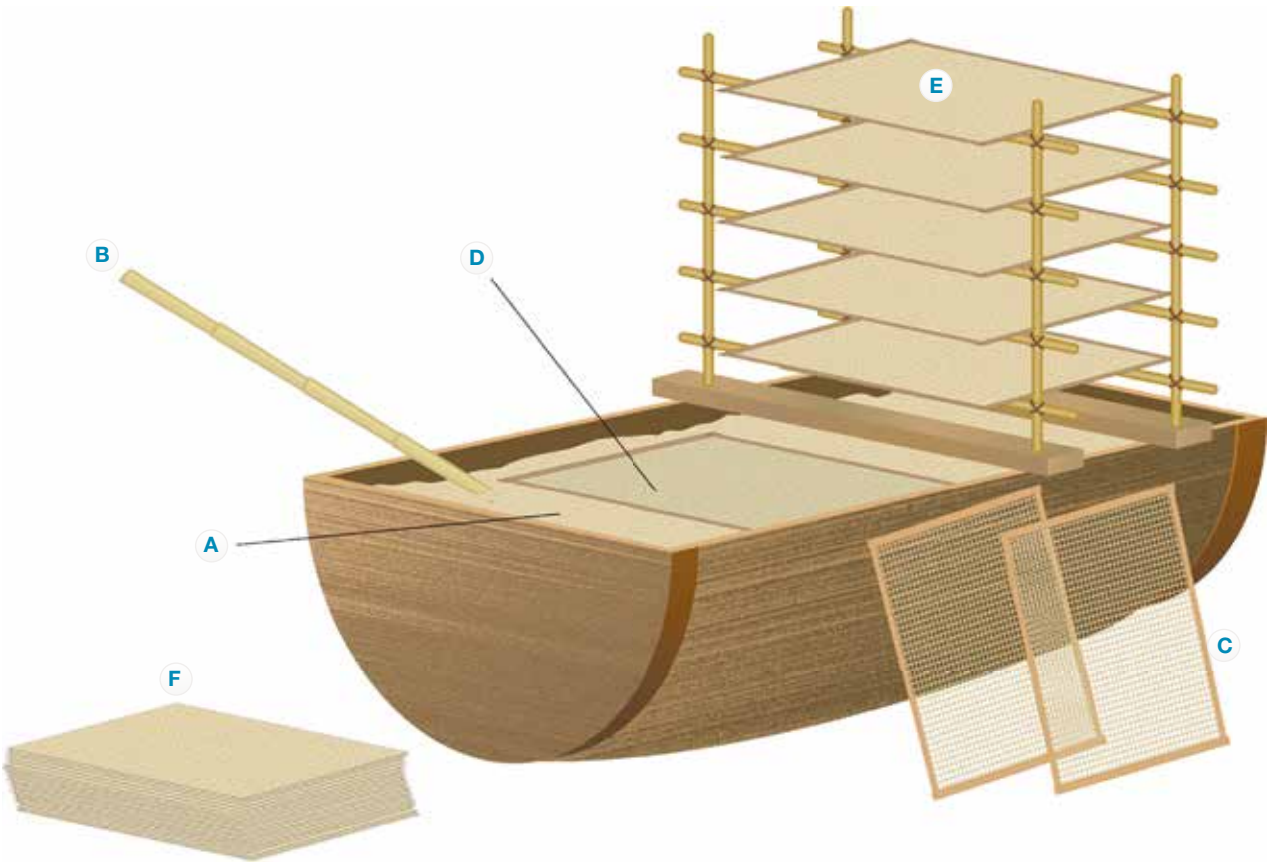
Chinese inventors made paper from silk and later from wood pulp. As early as the second century BCE, the Chinese used paper for padding and wrapping. Although a court official named Cai Lun created the basis of modern paper making in 105 CE, archaeological sources indicate that writing paper may have existed in China as early as 8 BCE.

Han officials made great use of paper for record keeping throughout the empire, and this invention also led to the development of toilet paper — significant in the improvement of health standards.

The compass

The magnetic compass shows direction in relation to the Earth's magnetic poles. During the Qin dynasty, Chinese fortune tellers began using lodestone (magnetite) — a mineral with magnetic properties that arranges itself in a north–south direction. Through this they discovered the basics of what would become the magnetic compass.

SOURCE 1 An illustration showing the paper-making process used in early Imperial China



A Watery solution containing crushed rags, rope, tree bark, fishing nets etc.

B Bamboo pole to stir sludge

C Mesh screens were used to make sheets of paper

D Mesh screen is pushed into sludge until it is evenly covered in crushed fibres.

E Mesh screens packed with crushed fibres dry on rack.

F Paper is peeled off mesh screens and stacked flat.

During the Han dynasty, people used magnetite in a spoon-shaped implement that always pointed south when placed on a square stone slab. Much later, c.1040–44 CE, during the Song dynasty, people began to use this knowledge to create implements for deciding direction.

The Chinese also invented rudders for ships, fishing reels and a single-wheel wheelbarrow. Such equipment only came into use elsewhere in the world more than 1000 years later.

SOURCE 2 The world's first seismograph, invented 2100 years ago by Zhang Heng. It was able to detect earthquakes 854 km away.

Geography and astronomy

The achievements of the Han dynasty in the east rivalled those of the Roman Empire in the west.

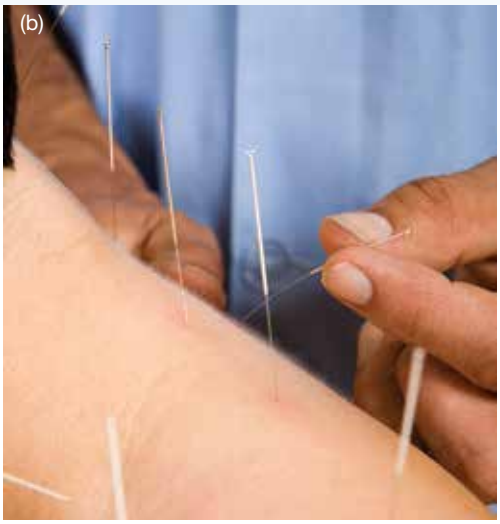
Their already advanced understanding of astronomy helped them to develop accurate water clocks that rang every 15 minutes.

The scientist and inventor Zhang Heng (79–139 CE) made an important contribution to our understanding of geography through his invention of a grid system that made maps easier to follow. Zhang Heng is probably best known for inventing the first seismograph, which measures the intensity of an earthquake.

Acupuncture and CHM

Chinese interest in nutrition, surgery and healing goes back to the time of the Zhou dynasty. Chinese doctors recognised the links between health and a person's eating habits and emotions. They encouraged their patients to avoid stress and strive for harmony in their lives.

SOURCE 3 Photos showing (a) a herbalist with some of the ingredients of Chinese herbal medicine and (b) acupuncture, a medical practice used widely in China today



Chinese doctors used **acupuncture** — the insertion of long, sharp needles under the skin — to alleviate pain and promote healing. They based their use of this on the belief that illness resulted from an imbalance in the forces of yin and yang, which needed to be balanced to maintain good health.

The people of early imperial China also:

- understood blood circulation
- injected people against diseases like smallpox
- were using, by 200 CE, general anaesthetics made from Indian hemp.

Chinese herbal medicine (CHM) dates back to the third century BCE. It involves the use of natural products to treat medical problems. People who followed the Daoist religion supported it, and Daoist doctors were very successful in identifying the healing properties of different herbs and plant extracts.

Today people all over the world practise traditional Chinese medicine (TCM) through acupuncture and herbal medicine. People who practise traditional western medicine also investigate its benefits.

3b.11.3 Literature and learning

Han Gaozu encouraged the replacement of works lost during the burning of the books and also allowed people once again to learn about the ideas of Confucius. The Han re-established the importance of learning and encouraged the production of new works. From 100–121 CE, Xu Shen, a famous Han scholar, worked on the first comprehensive dictionary of Chinese characters. Han scholars also wrote textbooks on botany, chemistry and zoology.

Up until this time, the goal of many writers was to produce works that contained a moral lesson or that taught people important knowledge. During the Han period, poets began to create works that described human emotions and that showed an appreciation of the beauty of nature.

Tai chi

Tai chi developed in China over 2000 years ago as a 'soft' **martial art** — a method of unarmed self-defence. It is popular worldwide among people who want to combine physical exercise with training of the mind. Tai chi involves practice of a series of exercises that help the body to relax and the mind to become more focused and disciplined. In many areas of Australia, you can often see people gathered in groups outdoors to practise tai chi together.

3b.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify the technological developments made in early Imperial China. List them in order from most important to least important, and explain the reasons for your first and last choices.
2. List three important features of literature and learning during the Han period.

Develop source skills

3. Use **SOURCE 1** to devise a set of instructions on how to make paper.
4. Find out how Zhang Heng's seismograph (**SOURCE 2**) was able to detect earthquakes. Record your findings in the form of an annotated sketch explaining how it works.
5. Explain what **SOURCES 3a** and **3b** show us about the continuity of early Imperial China in our own time.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 3b.11 China's legacy (doc-11250)

3b.12 Research project: A virtual tour of ancient China

3b.12.1 Scenario and task

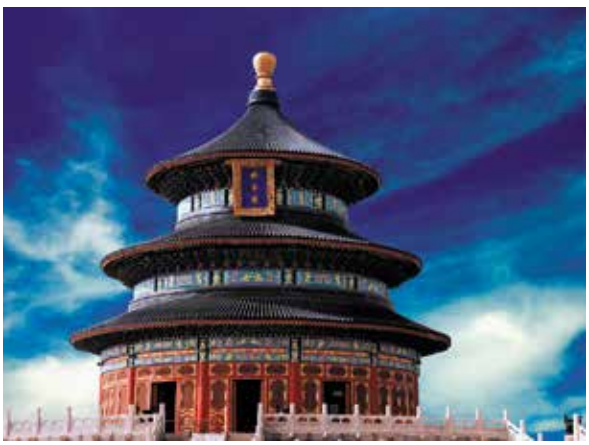
The Chinese government wants to attract more visitors to share the country's fabulous history. As part of the marketing strategy, you have been asked to create a possible visitor itinerary for a historical tour of China.

You will use Google Maps to create an interactive map of China, which provides the location and details of possible venues to visit. These should be ancient sites that people could visit now in modern China. Your interactive map will help people learn more about China's past and should entice them to visit. Your potential visitors will want to know the following:

- What will I see?
- Why is it important?
- When did this happen or which Chinese dynasty does it represent?
- Who made or created it?

3b.12.2 Process

- Access your learnON title to watch the introductory video for this project. Then, working in small groups, undertake research that will help you create an interactive Google Map of China.
- Devise a list of historically significant tourist sites that you would like to include in your map. (*Hint:* A visit to a travel agent might help you identify some great places to visit in China.)
- Visit the Resources tab and view the selection of images from ancient Chinese sites that have been provided for you to use in your Google Map.



- Now start your research. Make notes about interesting facts and ideas that you discover about each of the sites as you go. You might want to insert features such as 'Amazing facts' and 'Did you know?' into your Google Map. Try to use at least three sources of information about each site. Be sure to enter the source for any information you find online. Google Maps lets you build in hyperlinks to other sites.
- Use the 'Creating a Google Map' guide in the Resources tab to help you create your Google Map of ancient Chinese sites.
- On your map, use pins to add images and approximately 100 words about each of your must-visit sites. Try to use persuasive language that makes your site sound interesting; for example, 'the remarkably lifelike and individual terracotta warriors' sounds better than 'the terracotta warriors'.
- Be sure to give your interactive map a test run before you submit it. Do all the pins work? Is it informative and entertaining? You might like to compare your map with another group's map.
- When you are happy with your completed map, submit it via email to your teacher for assessment!

learnON RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

3b.13 Review

3b.13.1 Review

KEY TERMS

acupuncture a form of traditional Chinese medicine in which long, sharp needles are inserted under the skin to alleviate pain and promote healing

civil servant someone who works in the public service and is employed to carry out the day-to-day work of government

civilisation a society that has developed towns and has complex forms of art, science, religion and government

Confucianism the belief system of followers of Confucius's teachings

Dao 'the way'; relates to a natural force and a way of living in harmony with it. Its followers are Daoists.

eunuch a man who has been castrated (had his testicles removed)

feudalism a system in which the ruler owned all the land and subdivided it among important subjects in return for their loyalty and for taxes paid in money, goods or services. The system encouraged loyalty both to the ruler and to the local lord.

imperial describes a country unified under a government ruled by an emperor or empress

legalism set of ideas that stressed obedience to the emperor and discouraged people from making unfavourable comparisons between past and present

loess a rich yellow soil made up of clay and silt

mandate of heaven the idea that a leader could rule as long as the gods judged his actions to be in keeping with the natural order of the universe. This meant ruling with wisdom, justice and balance.

martial art method of unarmed self-defence

Middle Kingdom the land between heaven and Earth and the centre of the world

Nirvana a state of being, associated with Buddhism, in which individuals are no longer at the mercy of their fears and emotions because they have moved to a state of peace beyond the external world

oracle bones animal bones used in Shang dynasty ceremonies to gain advice from the gods

perspective a viewpoint, or way of looking at and thinking about things; also, the appearance of objects with reference to their position, distance and dimensions

philosopher person who studies the truth and principles underlying knowledge and science; someone who studies beliefs and morals to gain wisdom and understanding

yin and yang in Daoism, two natural forces that must be in balance to maintain harmony in the universe

3b.13 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

3b.13 Activity 1: Check your understanding
3b.13 Activity 2: Practise your historical skills
3b.13 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Which of Qin Shi Huangdi's policies would have benefited China? Give reasons for your answer.
2. Place the following in the correct chronological order: the Han dynasty, the Qin dynasty and the Warring States period.
3. Select and record the most correct answer to complete each of the following statements.
   (a) People believed oracle bones:
   [i] would give them good luck
   [ii] could provide answers to their questions
   [iii] were useful for acupuncture
   [iv] were the remains of a prehistoric animal.
   (b) The Silk Road was:
   [i] one of five major roads linking Xianyang with the rest of Qin Shi Huangdi's empire
   [ii] the nickname for the road on top of the Great Wall of China
   [iii] a trading route through western Asia to Europe
   [iv] the centre of China's silk industry.
   (c) The mandate of heaven was the belief that:
   [i] the gods no longer supported the ruler
   [ii] it was time for someone else to take power
   [iii] the ruler would soon die
   [iv] the gods approved of the ruler.
   (d) The Middle Kingdom is a term:
   [i] referring to an area where barbarians live
   [ii] referring to China's geographical position within Asia
   [iii] expressing the idea that China is at the centre of the world
   [iv] meaning 'where barbarians live'.
   (e) Buddhists see enlightenment as:
   [i] one of the most important teachings of Daoism
   [ii] a state of wisdom and inner peace
   [iii] a form of meditation
   [iv] the stage before Nirvana.

SOURCE 1 Photograph showing archaeologists engaged in restoration work on warriors from pit 1 of Qin Shi Huangdi's tomb

Analysis and use of sources

4. What types of information does **SOURCE 1** provide? For what topic(s) could a historian use this information?
5. Identify the origin and purpose of **SOURCE 2**.

SOURCE 2 An extract from *Admonitions for Women* by Ban Zhao (c.48–c.116 CE). Ban Zhao was a very well-educated woman who served as a teacher to the empress and the ladies of her court. She also completed the work her brother began in writing a history of the Han dynasty.

If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then he loses his authority. If a wife does not serve her husband, then right principles [the natural order] are neglected and destroyed. As a matter of fact, in practice these two [the controlling of women by men and the serving of men by women] work out in the same way.

Now examine the gentlemen of the present age. They only know that wives must be controlled and that the husband's authority must be maintained. They therefore teach their boys to read books and [study] histories. But they do not in the least understand how husbands and masters are to be served or how rites and right principles are to be maintained.

Yet only to teach men and not to teach women — is this not ignoring the reciprocal relation between them? According to the Rites, book learning begins at the age of eight, and at the age of fifteen one goes off to school. Why, however, should this principle not apply to girls as well as boys?

SOURCE 3 An extract from the *Analects* in which Confucius expresses his attitude towards women and servants

Women and servants are most difficult to nurture. If one is close to them, they lose their reserve, while if one is distant, they feel resentful.

Perspectives and interpretations

6. Use **SOURCE 2** to identify Ban Zhao's point of view regarding relationships between men and women.
7. Use **SOURCE 3** to answer the following questions.
   (a) What is the meaning of this saying from Confucius?
   (b) Which parts of this extract give clues to Confucius's attitude towards women?
   (c) What does it show about his attitude towards women?
   (d) Is this a primary or secondary source for someone studying ancient China?

Empathetic understanding

8. What do you think motivated Ban Zhao to write the comment shown in **SOURCE 2**?

Research

9. Choose an event from Qin Shi Huangdi's period as emperor. Use the 'W' questions (who? what? when? where? why? how?) to undertake research on this event. Devise five questions to guide your research into this event. Communicate the results of your research by one of the following methods:
   (a) writing and illustrating a report which would be suitable for the front page of a modern newspaper
   (b) working in a small group to present your results in the form of a television news broadcast in which your story is the leading news item.
10. List ten resources that are useful and relevant for the topic you chose in question 9.

Explanation and communication

11. Test your knowledge of early Imperial China's key events and their consequences; its chronology; its people and their actions and motivations by completing the table below.

Date	Person/Group	Event/Action	Motivation	Consequences
		Burning of the books		
				'Red Eyebrows' fought, defeated and killed him
168–170 BCE				
			Wanted people to have good moral standards	
	Han Wudi			

12. When Gaozu became emperor, he told the people:
    I promise you just three laws:
    Anyone who kills anyone shall suffer death.
    Anyone who wounds another or steals shall be given a punishment that fits the crime.
    All the laws of the Qin are abolished.'
    If you could have only three laws to govern our society, what would they be? Share your laws and reasons in small groups.
13. Using desktop-publishing software and an image bank, create an advertisement to attract tourists to visit the museum of the terracotta warriors.
14. Imagine you are an inventor and you want to advertise your 'miracle writing material' — paper. Design a poster for the world market outlining the uses and advantages paper has over silk, bamboo and stone tablets.

TOPIC OV2
The Ancient to the Modern World

OV2.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The transformation of the Roman world and the spread of Christianity and Islam **OV2.2**
- Key features of the medieval world (feudalism, trade routes, voyages of discovery, religion, contact and conflict) **OV2.3**
- The emergence of ideas about the world and the place of people in it by the end of the period (such as the Renaissance, the Scientific Revolution and the Enlightenment) **OV2.4**

OV2.1.1 Introduction

In 395 CE, the Roman Empire divided into two: east and west. Rome had ruled much of the ancient world for four hundred years but, in 476 CE, the Western Empire fell to Germanic invaders from the north. The Eastern Empire, later called Byzantium, survived for another one thousand years and preserved many Roman traditions.

A new European world emerged from the chaos and confusion that came with the defeat of Roman power. This time is known as the medieval period, or the Middle Ages, and was the era from about 500 CE to 1500 CE. Two great forces shaped this period of history: the Arab people and their Islamic civilisation, and the European descendants of the Germanic tribes. History has recorded the later Middle Ages as the era of great change that eventually brought contact, trade and the exchange of goods and ideas between the Eastern and Western worlds.

The Middle Ages ended with the birth of a new era of innovation and exploration called the Renaissance. Global trade routes and their great seaports linked the civilisations of Europe, Africa, Asia and the 'New World' of the Americas. By 1700, international trade had delivered great wealth to Europe and a new era of modern empire-building began.

learnON ONLINE ONLY

Watch this eLesson: From the ancient to the modern world (eles-1059)

SOURCE 1 A seventeenth-century Japanese screen recording a Portuguese trading mission to Japan

Starter questions

1. The term *middle age* suggests a time between; in human terms, this would be the time between youth and old age. Consider the term *Middle Ages* in the context of human history. What do you think characterises the period of the Middle Ages in history?
2. In your own words, define the term *Renaissance*.
3. Consider your understanding of the world. How different do you think it would be to an ordinary person living in Middle Ages Europe. Write a letter to a person from the past explaining your understanding of our world, and how you think it compares to the world as Medieval people saw it.
4. The *New World* and the *Old World* are terms that Europeans used to describe the world of the sixteenth and seventeenth centuries. Explain these two concepts.
5. In the 1979 Monty Python movie, *Life of Brian*, the following question is asked: What did the Romans ever do for us? Think about what you know about the Romans and their civilisation and have a class brainstorm to compile a list of the contributions you think the Romans made to the world and our shared history.

OV2.2 Transformation of the Roman world

OV2.2.1 The spread of Christianity and Islam

For 400 years, the Roman Empire provided the Mediterranean and European world with unity and security. Roman power was at its greatest around 200 CE. After this time, Rome was troubled by civil strife and attacks on the regions along their borders. Persians attacked from the east and Germanic tribes from the north. In 406 CE, Germanic tribes crossed the Rhine River and attacked Rome itself. The Roman army was called back from distant corners of the empire to defend the city.

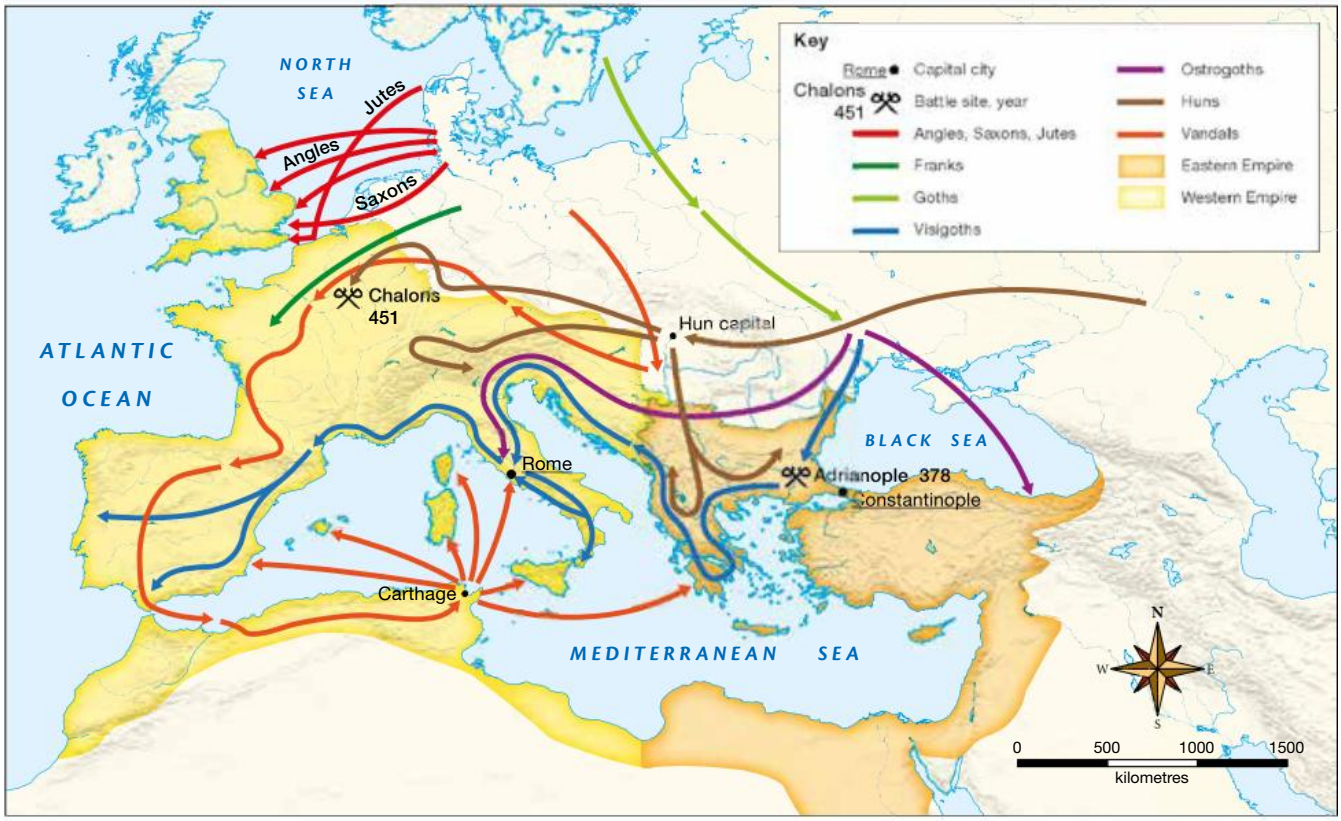
The final fall of Rome came with the defeat of the last Roman emperor, Romulus Augustulus, in 476 CE. The power of Rome over Europe and Africa was then divided between people living outside the eastern border of the Roman Empire, the Germanic tribes:

- Odoacer, leader of the Ostrogoths, became the new king of Italy
- Franks, Burgundians and Visigoths ruled Gaul

- Visigoths and Sueves ruled Spain
- Vandals ruled North Africa
- Angles, Saxons and Jutes ruled Britain.

The Romans regarded these tribes as barbarians because they were farmers and herders living in small villages. While these 'barbarian' tribes defeated Rome, they also continued to be influenced by Roman civilisation.

SOURCE 1 Map of the 'barbarian' invasions of the Roman Empire showing the major incursions from 100 to 500 CE



SOURCE 2 A nineteenth-century painting titled *The Huns in Rome*, by the Spanish artist Ulpiano Checa y Sanz. The image expresses the ferocity of the invaders sweeping across Europe, finally destroying mighty Rome.

Rome had become Christian under the rule of the Emperor Constantine in the fourth century CE. As the Germanic conquerors settled their new lands, many converted to Christianity. Europe was divided into 'barbarian' kingdoms, ruled by kings supported by the skills of the educated men of the church. The Christian monasteries were established as places of learning and government at a time in history when few people could read or write.

An army of **bishops**, monks and crusader knights supported the authority of the Christian church, led by the pope, for the next thousand years. By the beginning of the eighth century CE, the pope ruled over a large territory, known as the Papal States, through alliances with these local kings. Christian monks carried the word of the pope from Rome to nearly every corner of Europe.

OV2.2.2 The Islamic world

In the early seventh century, the Arab peoples had many religions, many gods and many ways of life. Some were poor farmers, some were seafarers, and others were traders who moved across the desert on camel caravans.

While Christianity was encouraging European unity, Islam began spreading across the Arab world. The history of Islam began with Mohammed, a prophet born in the city of Mecca in the sixth century CE. Mecca was an important centre of Arab culture. Christianity and Judaism were already established religions in Mecca, a city where people from many foreign lands traded and exchanged knowledge and beliefs. Mohammed taught his people to follow the teachings of one god, Allah. Mohammad's beliefs were recorded by his followers in a holy text called the Qur'an, or Koran. The Koran instructs Muslims as to how they should behave in every aspect of their lives and is the basis of the Islamic faith.

Many Arab tribes had converted to Islam by the time of Mohammed's death in 632 CE. Muslims, people who followed the Islamic faith, believed they had a duty to carry out a **jihad** to spread Mohammed's teachings. The word *Islam* means submission or surrender.

Many Arabs were **nomads**, traditionally used to travelling to far-away places for trade. These peaceful travelling traders spread Islam, as did the well-trained Muslim soldiers. In 633, Muslim armies invaded Syria and Iraq. By 750 CE, Islam's empire stretched from India to Spain, and south to the Sahara Desert. The eastern world and Islam remained the most dynamic and progressive cultural forces in the world for many centuries.

SOURCE 3 In the seventh century, the Christian armies of Byzantium came into conflict with the Muslim world. The Byzantines used a secret mixture of sulfur, naphtha, quicklime and saltpetre to destroy their enemies' warships. The Arabs learnt how to make the explosive mixture, called 'Greek Fire', in the ninth century. Both sides then used Greek Fire during the Crusades. In this image from a fourteenth-century manuscript, Greek Fire is shown being used by the sailors of the Byzantine fleet against an Arab vessel. The Byzantine navy fired the mixture through a tube mounted in the bow of a ship.

Under Islam, old cities were reborn and new ones built. Islam adapted quickly to the culture and knowledge of the people of conquered lands. People living in Arab lands under Islamic rule were not always forced to convert to Islam. Christians and Jews living in these communities were regarded as *Ahl-al-Kitab*, meaning 'People of the Book'. They were permitted to continue following their faith because they were also *monotheistic* (believed in one god). They were expected to obey Islamic law and pay a special tax.

In 762 CE, the beautiful walled city of Baghdad was established as the Islamic capital and became another important centre of learning. By 800 CE, Baghdad was probably the world's largest city. It headed a huge trading empire where exotic goods such as gold, ivory, furs, jewellery and carpets were exchanged. Merchants on camels could trade their goods along a road that stretched from Morocco to India.

SOURCE 4 A page from the twelfth century Islamic *Book of Antidotes* shows a doctor in a garden where medicinal plants are grown. Muslim doctors and scientists had a sophisticated knowledge of medicine, surgery and disease.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Byzantine Empire**
- **Spread of Islam**

OV2.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Comprehension and communication

1. The historical record of the Huns stretches back to the second century BCE. They were believed to have launched raids from Mongolia across the Great Wall and into China. The Huns had settled in Hungary and dominated Germanic groups such as the Ostrogoths by the fourth century CE. Under the leadership of Attila, they attacked the Byzantine Empire and Rome.

   Imagine you are in Rome on the day the Huns invade. Refer to the text and **SOURCES 1** and **2** to describe where the invaders have come from and what you see. Suggest why you believe this invasion is of such significance to world history.

learnON ONLINE ONLY

Complete these digital docs: Worksheet OV2.2 The end of Rome — what next? (doc-11253)
Worksheet OV2.2 The spread of Christianity and Islam (doc-11254)

OV2.3 The medieval world

OV2.3.1 The Middle Ages

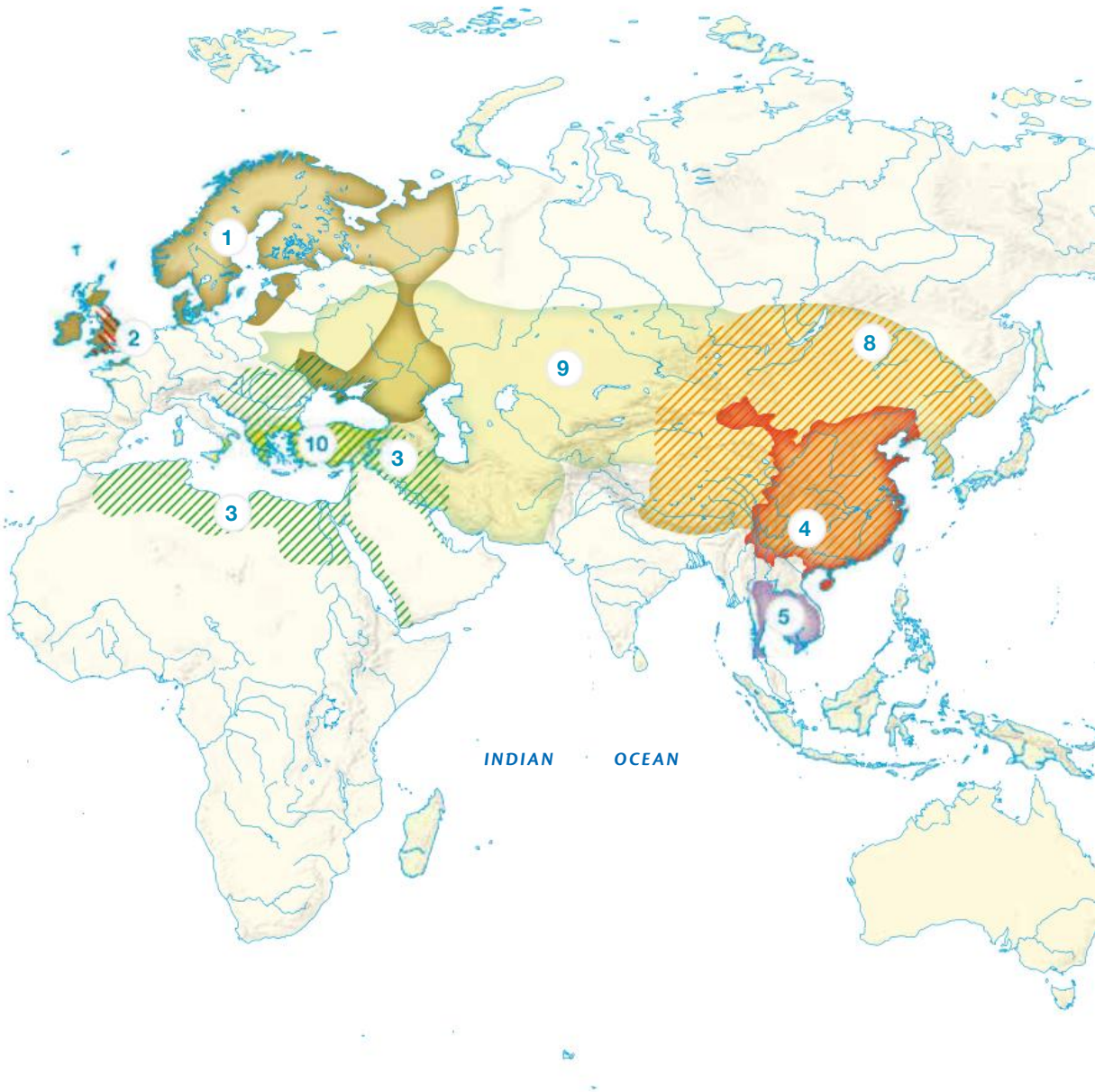
The medieval period, also known as the Middle Ages, was the era in European history between the fall of the Roman Empire in the fifth century CE and the beginning of the Renaissance in the fourteenth century

CE. The European world was dominated by the power of the Roman Catholic Church and governed by feudal kingdoms. During this period in history, other great civilisations flourished in the world beyond Europe. The rise and expansion of Islam in the seventh century and the emergence of the Mongol empire in the thirteenth century transformed Asia and the Middle East. The history of the Americas was shaped by the emergence of the Maya, Aztec and Inca; the Hindu Majapahit empire dominated much of South-East Asia; and in Africa, the empires of Ghana, Mali and Songhay changed life for many people.

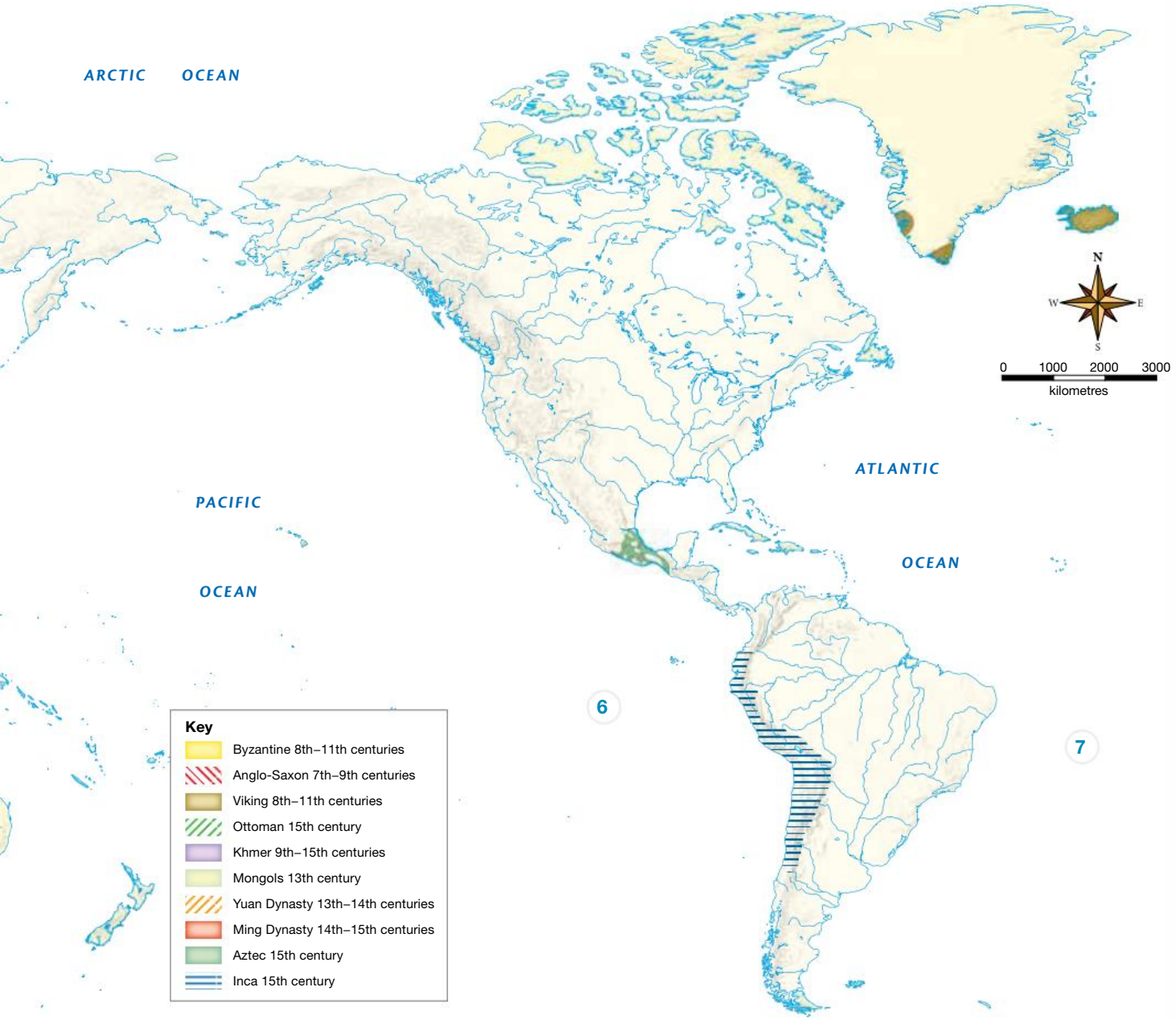
OV2.3.2 The major civilisations of the medieval period

Source 1 identifies the major civilisations of this period: Byzantine, Celtic, Anglo-Saxon, Viking, Ottoman, Khmer, Mongol, Yuan and Ming dynasties, Aztec and Inca.

SOURCE 1 Map of the major civilisations of the Middle Ages world



1 Viking, eighth to eleventh centuries: Scandinavian warriors who travelled south and west on longships to trade and raid across Europe. Vikings often settled and established highly organised governments in cities such as York, Britain.
2 Anglo-Saxon, seventh to ninth centuries: One of the Germanic invaders who conquered Britain between the fifth and seventh centuries. The Norman invasion of 1066 brought Anglo-Saxon rule in Britain to an end.
3 Ottoman, fifteenth century: Muslim empire of the Turks stretching across Southern Russia, Iran, Palestine, Egypt and North Africa
4 Ming dynasty, fifteenth to seventeenth centuries: Chinese dynasty founded by a rebel leader who defeated the Mongol Yuan dynasty
5 Khmer, ninth to fifteenth centuries: An early South-East Asian civilisation in the region of modern Cambodia
6 Aztec, fifteenth century: One of the Mexican civilisations that established an empire based on collection of tribute from other central Mexican tribes. Aztecs built large cities, developed writing and practised brutal religious rituals.
7 Inca, fifteenth century: Peruvian farming society that began in the highlands of the Andes Mountains. Incas developed an empire from Ecuador in the north to Chile in the south.
8 Yuan dynasty, fourteenth century: Mongol ruler, Kublai Khan, conquered China destroying the power of the Song dynasty government. The new Mongol ruling family was called the Yuan dynasty.
9 Mongol, thirteenth century: Civilisation located in central Asia that established an empire across north Asia and into Russia
10 The Byzantine, or Eastern Roman Empire, 395 CE–1453 CE



OV2.3.3 Feudalism

The strong central authority of the Roman emperor and his government was eventually replaced in Europe by a new system of government called *feudalism*. The name comes from a grant of land, a *fief* — from the Latin word *feudum*. The key to political power in the feudal system was land and military service. The king was the highest lord of the land. He won his power through battle, or he inherited it through family position. The king kept power by gaining loyalty and military support from his nobility. The nobility expected land in return. This feudal system also governed ancient civilisations like Japan, China and India.

Land and power

In 1066, William the Conqueror brought Norman rule and feudalism from Europe to England. The feudal kings had power over all, and owned all the land. To control the kingdom and maintain support, the king **leased** his land, the fief, to powerful barons and lords who were known as *vassals*. The vassals swore an oath of loyalty to their king and agreed to provide him with military support as it was needed. These lords divided their fiefs into estates, which they then leased to their vassals, who were lower ranked members of the nobility or knights.

Military service and land ownership existed together because the nobility gained their wealth from the land given to them by the king. In return, the nobility had to supply the king with knights. The barons and lords depended upon the income from their large estates to pay the great cost of training an army of knights.

The serfs, who were the peasant farmers, worked the land held by kings, barons and knights. Serfs could not be sold like slaves but they were not free to leave the lord's estate without his permission. They were bound to work the lord's land for a number of days every week, and give him a percentage of their own crop at harvest time. The serfs were also obliged to serve as soldiers in the lord's army at a time of war.

SOURCE 2 A twelfth-century manuscript illustration of a crusading knight. The Knights Templar, Knights of St John and Teutonic Knights were priests who had taken up arms in the military campaign to recover Palestine from the Muslims.

The Warrior Age

The romantic vision of the Middle Ages conjures up an image of the knight in shining armour riding gallantly off to battle. The ideal of European knighthood was a warrior who would die in the protection of Christianity, protect the good against evil, defend the poor, and be brave and courteous and always respectful to women.

The reality was that feudal systems around the world depended upon warriors who lived by following a brutal but elaborate code of behaviour. The Christian knights who fought Islam in the Crusades rode on a new breed of powerful horse bred for war. The use of the **stirrup** made it possible to increase the weaponry and armour the knight went to battle with. The warriors from the Middle East copied European **cavalry** tactics.

The warriors were a class of professional fighting men whose important position in their society was recognised through ritual and ceremony. These warriors were all expected to provide the rulers with military service in return for property and status.

- The Eastern Roman, or Byzantine, Empire covered the lands surrounding the Mediterranean during its height of power in the seventh century. From the capital at Constantinople, the Byzantine knights travelled through Europe and western Asia fighting the Arab, Mongol and Slav armies.
- The Mongol Empire was created in the thirteenth century under the rule of Genghis Khan. The power of the Mongol armies lay in the speed of their cavalry, composed of highly trained and well-equipped warriors on horseback. The Mongol warrior army conquered much of western Asia, Europe and Imperial China.
- The Ottoman Empire emerged in the fourteenth century when their leader, Uthman, united the groups of Muslim people called the Ottoman Turks. Ottoman warriors fought the Byzantine knights and invaded Europe in the fifteenth century. Their military power lay in the skill of their highly trained warriors and sophisticated weaponry.
- The Toltec Empire controlled Mexico from the tenth to twelfth century. The Toltec warrior was dressed in fine armour and given high status for bravery in the service of his king.
- The samurai warriors first appeared in Japan's northern and eastern provinces. They lived and fought for their lords under a strict code of behaviour and honour. In the nineteenth century, this ancient code was named *bushido*, meaning the 'path of the warrior'.

SOURCE 3 The traditions of the samurai warrior had their origin in the Gempei War of the twelfth century. This struggle between two powerful clans, the Minamoto and Taira, was fought by highly trained and educated soldiers wearing a lightweight armoury made from bamboo, cloth and metal. The magnificently decorated armoury also indicated wealth and status. The samurai warriors fought both on horseback and on foot, and were skilled in a range of martial arts.

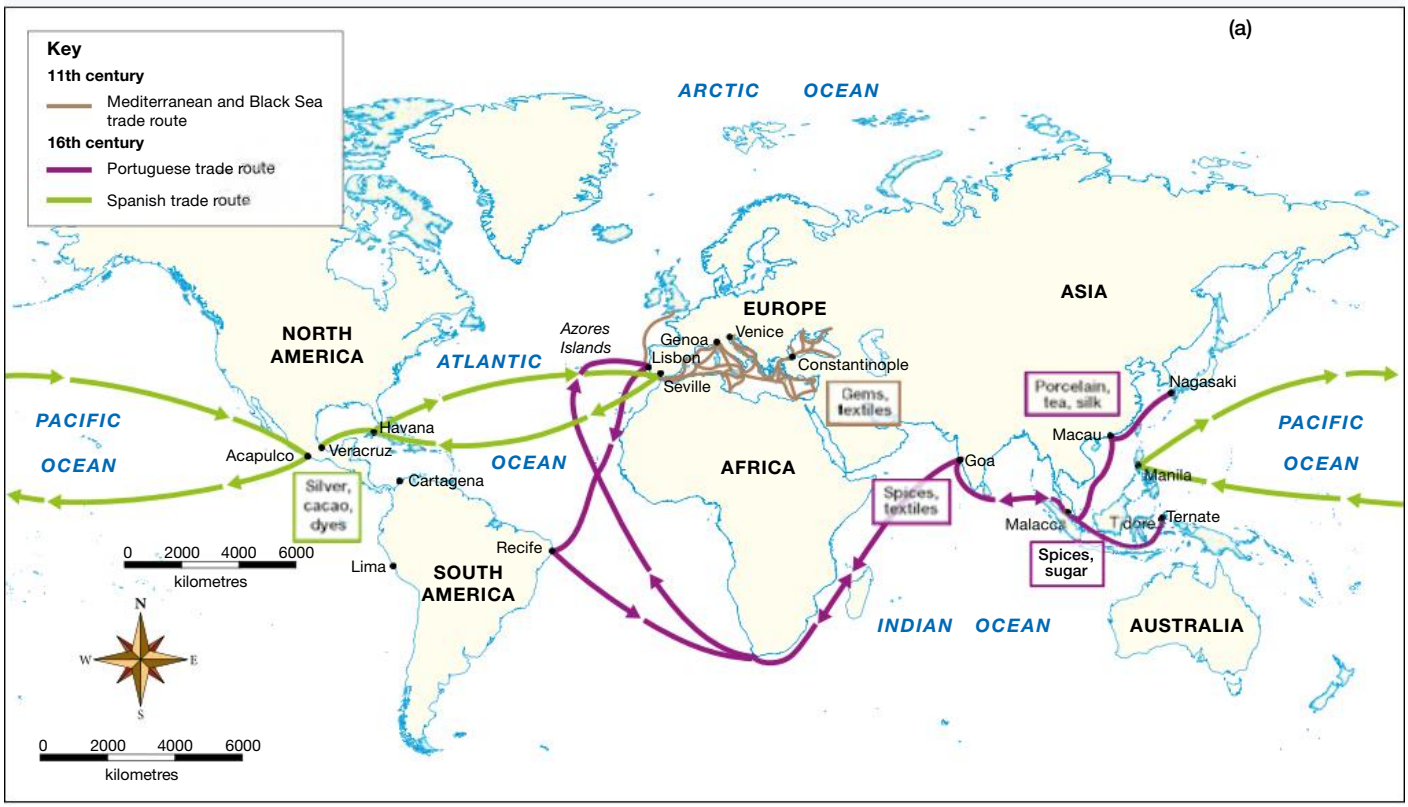
SOURCE 4 The Atlantes, carved columns in the form of Toltec warriors in Tula, Mexico, wearing body armour and helmets

OV2.3.4 The trade routes of the world

The wealthy people living under the rule of Roman Britain had been able to buy luxury trade goods such as sweet oranges grown in the warm climate provinces of Europe, western Asia or Africa. The violence and unrest that brought the fall of the Roman Empire had also destroyed the European marketplace and well-established trade routes. However, as the European feudal world gradually became more ordered and peaceful, the market places were rebuilt and the trade routes reopened.

The major trading routes during the medieval and Renaissance periods are shown in **Source 5**.

SOURCE 5 (a) The major trade routes of the medieval and Renaissance world and (b) the Columbian Exchange



OV2.3.5 Expanding horizons

By the tenth century, new towns were beginning to appear across Europe. This was due to the rise of a new group of people in society called *merchants*. Merchants travelled along rough roads to the small marketplaces scattered across Europe. They regularly traded goods, produced by peasants and craftsmen, at the fairs held in northern France, Germany and Belgium. Along the coast of northern Europe, more cities grew from the trade that came from fishing. Salted herring and other fish were traded in England for goods such as wool and **pewter**. Merchants sailed to eastern Europe to trade walrus tusks and furs, and they set up trade routes in the Baltic where they bartered for silver, pearls and Chinese silk. They traded along the river systems of Russia and even reached the rich marketplaces of Baghdad. Viking traders travelled from the coast of western Europe to Iceland, Greenland and Newfoundland. The Vikings' travels finally took them to America, 500 years before Christopher Columbus travelled there.

SOURCE 6 World change came with increased contact between people of different cultures and places. At the end of the fifteenth century the world trade of animals, plants, ideas, cultures and diseases brought about a revolution that has been named 'the Columbian Exchange'. This sixteenth-century painting, called *Barbarians from the South*, shows Portuguese merchants in Japan engaged in the trade of exotic animals.

SOURCE 7 Italian moneychangers sat on benches, or banks, to conduct their trade of European, Byzantine and Arab currencies. The moneychangers accepted deposits, used paper credit and organised loans. The moneychangers working in the cities of Florence, Siena, Venice and Genoa became very wealthy and founded the European banking system.

From Venice to Cairo

The greatest European trade centres of the Middle Ages emerged in the Italian cities of Venice and Genoa. The thirteenth-century European traders were regularly sending cargo ships based in Genoa and Venice across the Mediterranean. Precious metals, silks and other luxuries were transported from the east and exchanged with wool, coal and timber from the west. German and Dutch ships exchanged their copper and lead for wine, oil and salt from the southern Mediterranean.

The Venetians gained more trade links with Asia when the Byzantine Empire was conquered by the Turkish Ottoman Empire. The Ottomans captured the Byzantine capital city, Constantinople, in 1453. The fall of Constantinople brought luxury goods from western Asia to the markets of Italy, from where they travelled by sea to western Europe. These new European trade links would eventually circle the world.

The Islamic empire, stretching across north Africa and western Asia to the borders of India, was the great trade centre of the world at this time. Muslim merchants met European traders from Venice and Genoa in the marketplaces of Cairo. Cairo was a city of great Islamic faith

SOURCE 8 A new group of wealthy people appeared with the growth of trade. Merchants and craftsmen formed guilds to protect their business. Only members of a guild were permitted to trade within a town, or train apprentices to their craft. In this fifteenth-century Flemish painting, cloth dyers are shown dipping cloth in vats of red dye. The cloth-making industry also trained weavers, fullers and walkers, carders and shearers. Craftsmen in the textile industry were closely controlled by guild regulations.

and learning, and it was the centre of the trade network connecting the Mediterranean Sea with the Indian Ocean. Porcelain from China and spices from South-East Asia came from the Egyptian Red Sea ports, while slaves and gold travelled down the Nile River from east Africa. Arab traders caught the **monsoon** winds and sailed to India in their trading vessels called *dhows*, and roped together long caravans of camels, donkeys and mules to travel across Asia. After bartering in distant marketplaces, the Arab traders would return to their own lands laden with precious goods.

The Silk Road

During the late thirteenth century the ancient trade route known as the Silk Road flourished again under the protection of the Mongol armies that had conquered Asia and eastern Europe. The Silk Road had been the trade route between the Roman Empire in Europe and Han China in Asia.

From their homelands in the Siberian **steppes**, the Mongols swept from Asia to Europe and created the largest empire the world had ever seen. Europe rediscovered the Silk Road when three Venetian merchants, Niccolo, Maffeo and Marco Polo, began their journey along its length in 1271. Their path from Europe to Asia, more than 15 000 kilometres, took over three and a half years. After crossing oceans, mountain ranges and scorching deserts, they finally arrived in the heart of Imperial China and met the Mongol emperor, Kublai Khan. Marco stayed in China for twenty years, travelling throughout Asia in the service of the Great Khan and establishing further trade links. By the fifteenth century, the Ming emperors were regularly sending fleets of Chinese trading vessels west.

The Khmer

The great Khmer civilisation flourished between the ninth and fifteenth centuries CE. Deep in the dense tropical jungles of modern Cambodia and Vietnam, the Khmer grew rice on the flooded plains, dug canals and built dams. From the twelfth century, they employed thousands of labourers on massive building

SOURCE 9 A nineteenth-century Chinese illustration of the weaving of silk that was exported to Europe. The Europeans provided Asian marketplaces with weapons and silver.

SOURCE 10 A relief carving from the walls of the twelfth-century Khmer temple, Angkor Wat, in Cambodia. It is the largest religious building in the world and was created during the reign of Suryavarman II. The temple was originally dedicated to the Hindu god Vishnu, but then became a Buddhist temple. The carvings depict scenes from the Hindu epic poems expressed through images of dancing figures.

projects such as the magnificent temple of *Angkor Wat*. The wealth of the Khmer opened up new Asian trade routes through Thailand and into India.

The Black Death

Towards the end of Marco Polo's life a terrible plague, or disease, began its journey from Asia and into Europe. It was the deadliest epidemic in world history, and is remembered as the Black Death because it killed millions of people across the globe.

By the middle of the fourteenth century, the worst of the plague was over. In some areas of Europe it had killed more than half of the population.

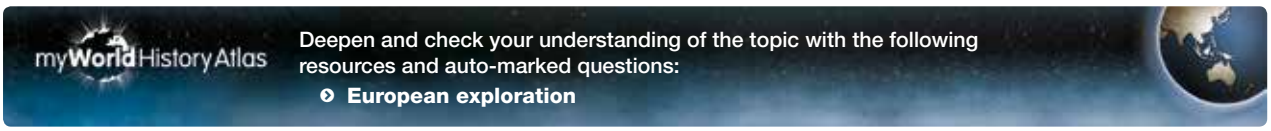
The horror of the plague destroyed the confidence of the Middle Ages and brought an end to fourteenth-century European dreams of world trade, exploration and discovery. By the time Europe recovered, the rule of the Mongols in China was over and Islam had reached India. During the fifteenth century, Europe looked again to the world beyond and entered the 'Age of Exploration'.

OV2.3.6 Voyages of discovery

European culture began its spread across the world in the fifteenth century during a remarkable era known as the Age of Exploration. The desire to trade and find new marketplaces encouraged exploration from Europe to the world. The promise of gold, spices and glory enticed more European adventurers to sail beyond their homelands and onto the foreign shores surrounding the Atlantic.

There were many reasons why the European explorers of the fifteenth and sixteenth centuries set sail:

- a spirit of discovery encouraging curiosity to learn about the unknown
- the desire to spread Christianity to the world beyond Europe
- a sense of European power and the excitement of the conquest of foreign lands
- access to valuable and precious materials such as gold and silver
- the search for sea routes to regions such as India and China for trade of luxury goods
- technological developments in European shipbuilding and navigation, making voyages to distant destinations possible.



Journeys to the 'New World'

The Portuguese and the Spanish led the Europeans into the Atlantic Ocean and across the 'green sea of darkness', which took them to the unknown land they called the 'New World'.

Henry the Navigator

In 1419 Prince Henry of Portugal employed some mapmakers to begin **charting** the coast of west Africa. For this initiative he has been recorded in history as 'Henry the Navigator'. Henry's dream was for Portugal to become the first European country to:

- establish direct trade links with west Africa
- **circumnavigate** the African continent
- discover new routes to the wealth of the Far East.

Christopher Columbus

In 1492 an Italian adventurer named Christopher Columbus began a great journey of exploration, which took him from Europe to the West Indies. This voyage expanded European horizons, and opened the way for the exploration and conquest of the Americas. Columbus established contact between Europeans and the people of the 'New World'.

Ferdinand Magellan

Most Europeans of the Middle Ages still believed the world was flat. Sailors following Middle Ages' maps feared sailing off the edge of the Earth, or arriving at destinations inhabited by terrifying fire-breathing monsters.

In 1519 a Portuguese sailor named Ferdinand Magellan left Spain with five ships and 260 men. His goal was to find a sea route to the Spice Islands in modern Indonesia. Magellan was speared and killed in the Philippines, so he never reached his destination. One of his officers, Juan de Elcano, took command and steered his ships to Indonesia and then onward across the Indian Ocean and back again to Europe. These Spanish ships circumnavigated the world in their search for a westerly sea route to the Spice Islands. Europeans now knew that the earth was round and the world's great oceans, continents and people were connected. This contact brought Europe knowledge, power and wealth. The spirit of discovery now gave way to a brutal desire for European control of foreign lands.

Voyages to Africa

In the fifteenth century, Sub-Saharan Africa was linked to the outside world through the network of ancient trade routes. The wealth of Sub-Saharan Africa reached world marketplaces on the backs of donkeys, camels and slaves. Ships from Spain, Portugal and Italy regularly called in to Africa's Mediterranean ports to exchange trade goods. The ancient Mediterranean world had also traded with Africa along the coast of the Red Sea.

Despite centuries of trade, the land to the south of the Sahara remained a 'dark continent' that existed as a place of mythology to Europeans. All black Africans were known as Ethiopians and were believed to be ferocious people with peculiar physical features. The fantastic wealth of the west African empires was glimpsed through the stories told in the marketplaces of medieval southern Europe.

Portuguese explorers and the Gold Coast

The long west African coast has few harbours, and dangerous shores and coastal currents. Exploration was slow until major

SOURCE 11 The first page of a sixteenth-century book for use by navigators. The illustration featured two sailors with sounding leads, used to gauge the depth of water, and a range of other navigational instruments.

SOURCE 12 An illustration of the people of the island of Andaman, lying off the coast of Burma. The Europeans of the Middle Ages believed the world beyond their own continent to be inhabited by strange creatures that were part animal and part human.

fifteenth-century developments in shipbuilding, seamanship and navigation. It was not until 1444 that Portuguese sailors made their first direct contact with black Africa when they reached Cape Verde, 600 kilometres off Africa's west coast.

The African world was opened up to Europe when the Portuguese navigator, Bartolomeu Dias, finally rounded the southern tip of Africa and entered the Indian Ocean in 1488. Ten years later Vasco da Gama rounded the Cape, sailed into the Indian Ocean and headed north along the east coast of Africa. He finally returned to Portugal in 1499 with a shipload of spices and a detailed knowledge of the African coastline and the Indian Ocean. This led the Portuguese to establish trading settlements all the way along Africa's Atlantic coastline. Portuguese officials and merchants negotiated treaties with African rulers and traded in goods such as cloth, salt and slaves.

The Pacific pioneers

The most remarkable story of human exploration occurred across the vast Pacific Ocean, one third of the Earth's surface. By the tenth century CE, the Polynesian people had travelled the Pacific, found and colonised all the inhabitable islands. They sailed large double-hulled canoes across the enormous empty ocean. The Polynesian navigators observed the sun and stars, winds, ocean currents and the flight of birds. Their last major journey of discovery and exploration took them to New Zealand.

SOURCE 13 The voyaging canoes that took Polynesian explorers across the Pacific Ocean had a double hull carved from huge logs and sails woven from pandanus leaves.

RETROFILE

- In the early fifteenth century, the emperor of China's Ming dynasty sent Admiral Zheng He on a voyage to the southern oceans. Admiral Zheng He's giant vessels, called junks, were over 100 metres in length. The 28 000 men on board were fed with fresh vegetables and fruit grown on gardens built on the decks.
- Admiral Zheng He rounded Africa's Cape of Good Hope 70 years before the first Europeans would, and eventually returned to China with exotic gifts such as a giraffe.
- In the fourteenth century, the Chinese drew a map of the world with China at the centre of a round earth.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

Non-European exploration

The influence of religion and the Islamic pioneers

Christianity began in the Middle East. During the medieval period, the Christian Church expanded its boundaries and influence across Europe and moved along the trade routes into Asia and Africa. This was the 'age of faith', a time when the Christian Church was widely regarded as the highest authority. From the eleventh century, the head of the Catholic Church, the pope, was regarded as the leader of western Europe. Christian beliefs provided unity and shaped the European understanding of the world. In the thirteenth century, the Mappa Mundi, or world map, was created. The Mappa Mundi placed the holy city of Jerusalem

at its centre. Palestine was considered to be the holy land, and Christians showed its significance by drawing it as the central and largest region on Earth.

Muslims also regarded their holy city, Mecca, as the centre of the world. The maps of their known world were nevertheless more accurate, due to Islam's advanced knowledge of measuring, mathematics and navigation. Over many centuries the Muslim map-makers (cartographers) marked out long trade routes on detailed maps called portolani. By the thirteenth century, Islamic scholars and sailors had developed sophisticated navigation instruments such as the **astrolabe** and the **quadrant**. They set off in search of distant lands armed with their new technology and the desire to spread Islam.

SOURCE 14 A seventeenth-century drawing showing European ambassadors being received at the court of King Alvaro II of the Congo. The kingdom of Kongo was located along the southern edge of the west African rainforests of the Congo River. The Kongolese were famous for the beautiful fabrics they wove. The Kongo King welcomed Europeans believing they would give his people education and guns.

Ibn Battuta

Ibn Battuta was a fourteenth-century Islamic explorer. He was born in 1304 in north Africa, and devoted his life to finding out more about the many people and places of the Islamic empire. Ibn Battuta left his home in Morocco to travel on a *hajj* (Muslim pilgrimage) to Mecca when he was 21 years old.

Ibn Battuta spent the next 30 years exploring the entire known Islamic world: north and west Africa, India, China, western and central Asia, South-East Asia, and southern and eastern Europe. He recorded his remarkable adventures in a book called *Rihlah*, meaning *The Journey*. *Rihlah* provides a vivid account of life in many of the world's great civilisations during the fourteenth century. It is a unique history of world culture and contact during the period of the Middle Ages, and established Ibn Battuta as one of the world's greatest travellers.

SOURCE 15 An account of his visit to the west African city of Songhai by the early sixteenth-century Moorish (Spanish Muslim) explorer Leo Africanus

Its inhabitants are rich merchants who travel constantly about the region with their wares. A great many Blacks come to the city bringing quantities of gold with which to purchase goods imported from the Berber country and from Europe, but they never find enough goods on which to spend all their gold and always take half or two-thirds of it home.

The city is well-policed in comparison to Timbuktu. Bread and meat exist in great abundance, but one can find neither wine nor fruit. In truth, melons, cucumbers, and excellent pumpkins are abundant and they have enourmous quantities of rice. Fresh-water wells are numerous. there is a place where they sell countless … slaves on market days. A fifteen-year-old girl is worth about six ducats and a young man nearly as much; little children and aged slaves are worth about half that sum.

The king has a special palace set aside for women, concubines, and slaves, and for the eunuchs charged with watching over these women. He has … a necessary guard of horsemen and of foot-soldiers armed with bows. Between the public gate and the private door to his palace is a great courtyard surrounded by a wall. A gallery on each side of this courtyard is used for holding audiences.

OV2.3.7 Contact and conflict

Islam's culture, technology, trade and government unified large parts of the Mediterranean, western Asia and lands around and across the Indian Ocean. The spread of Arabic as the language of Islam's holy book, the Qur'an, played an important role in developing unity. In Spain the world of Islam and the western world

were combined to create the unique *Moorish* culture. Islam introduced new plants and crops from India and South-East Asia to the arid lands of Spain. The knowledge and culture of Islam flowed from Spain back into medieval Europe, as Arabic texts were translated into Latin.

The Crusades

Some Europeans saw Islam as a threat to Christianity. Centuries of conflict between the Arab and western worlds began in 1065 following a call to arms by Pope Urban II. Armies of European Christians set off for the Middle East (western Asia) to capture the Holy Lands from Islam, and a group of Muslim people called the Seljuk Turks. There were many reasons for the series of wars that followed, including:

- defence of the Christian city of Constantinople against the Seljuk Turk army
- creation of unity between Eastern and Western Christians
- protection of Christian pilgrims on their journey to the Holy Lands
- opening up European trade opportunities in areas of Asia controlled by Islam
- European desire for adventure, conquest, wealth and land
- Christian 'salvation' achieved by fighting or dying in a holy war.

Christianity's struggle with Islam continued until the fifteenth century. The Crusades brought slaughter and terrible suffering to both the Islamic and Western world, but crusading and contact with the sophisticated Muslim civilisation also changed and improved European life:

- Italian trading cities of Venice and Genoa became rich from the trade in weapons and supplies, and established banking systems linking the Mediterranean trade cities
- luxury goods such as carpets and glass mirrors, new fabrics such as cotton and gauze, and foods such as coffee and oranges were traded from the Arab lands to Europe
- science and technology such as the windmill, first used in Persia, were adopted in Europe
- Islamic knowledge in fields such as medicine and mathematics was brought to the West.

The most important and lasting change was the growth of an awareness of a world, people and culture beyond Europe. The European crusaders lived with Greek Christians, Jews and Muslims, and learned a different way of life.

OV2.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Comprehension and communication

1. Make a list of the civilisations identified in **SOURCE 5**. Work in small groups to conduct further research on each civilisation. Combine your findings to create a series of illustrated class fact sheets on the major civilisations of the medieval world.
2. Research how other Middle Ages warriors were equipped for battle, for example the Mongol horsemen, Islamic soldiers and the Byzantine cavalry.
3. Design a class PowerPoint presentation or poster display on the theme: *The Middle Ages, a World of Warriors*. In your presentation identify the weaponry and armoury used, and also the skills and personal qualities valued in warrior societies.
4. Design a newspaper advertisement to publicise the arrival of a range of fabulous new luxury goods that have just arrived in fifteenth-century Europe from Africa, Asia and the Americas. Don't forget to let your customers know where the goods have come from, and how they are going to transform European life.
5. Historians regard the *Columbian Exchange*, represented in **SOURCE 6**, as one of the most significant developments in human history because it affected nearly every society on Earth. Have a class brainstorm on what changes world trade would bring, and then design your own poster expressing your findings. Refer to the **SOURCE 6** painting by the Japanese artist Kano Naizen for ideas on how to visually express the impact of the Columbian Exchange.

6. Research the tasks involved in the various clothmaking crafts identified in the **SOURCE 8** caption. Design a new guild **emblem** for the craftsmen engaged in cloth making. Every guild had an emblem representing their craft; the emblem of the shoemakers' guild featured a shoe and a tool of the shoemaking trade.
7. Great technical skill was needed to safely chart a course across thousands of kilometres of open and unknown ocean. The **mariners** of the Middle Ages developed a wide range of navigation instruments, featured in the **SOURCE 11** guide for mariners. Research the following instruments and write an explanation of each instrument's use, and the significance to navigation during this age of exploration.
   (a) Compass
   (b) Divider
   (c) Astrolabe
   (d) Jacob's staff
   (e) Quadrant
   (f) Sextant
8. The Portuguese sailors of the fifteenth century embarked on their great journeys of discovery in *caravels*, the Chinese set off on board huge junks and the Polynesians set sail in double-hulled canoes. All these journeys saw the birth of a new age in human history. **SOURCE 13** provides an image of a vessel of exploration. Research the variety of sailing craft during the Middle Ages and Renaissance period. Select images that could be used to promote a TV documentary on the *Boats that Explored the World*. Write captions to explain your chosen images.

Develop your source skills

9. Refer to **SOURCES 2, 3** and **4** to explain what a 'warrior' was and why you think they were important to the Middle Ages period.
10. Discuss key features of appearance that identify warriors, such as weaponry and armour.
11. Consider the work done by the moneychangers in **SOURCE 7**. What activities can you see taking place and why do you think the role of the 'banks' was increasingly important?
12. Cloth making was one of the largest industries of the Middle Ages, training a variety of craftsmen. Describe what craft activity is illustrated in **SOURCE 8**.
13. Trade with Asia supported the growing wealth and power of Europe. What is being produced in **SOURCE 9**, and why do you think this product would have been of increasing importance to Europe?
14. Describe the Andaman people according to **SOURCE 12**.
15. Using **SOURCE 12** as your evidence, suggest why the achievements of men like Columbus and Magellan were of such great significance.
16. **SOURCE 14** shows the relationship between Europeans and an African ruler in the seventeenth century. Refer to the source and the text, and then imagine you are one of the Europeans visiting the King of Kongo. Write a letter back to your king describing the scene and explaining what you hope to gain from the meeting.
17. Use **SOURCE 15** to answer the following.
    (a) What food could be found in the city of Songhai?
    (b) What was sold in countless numbers on market days?
    (c) Who worked for the king?

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Complete this digital doc: Worksheet OV2.3 Controlling the kingdom (doc-11255)

OV2.4 The emergence of new ideas about the world

OV2.4.1 The middle class

As we have seen, the isolation of thousands of years of human history began to break down in the fifteenth century. The bloodshed that began the Crusades was replaced by trade between the Western and Middle Eastern worlds. Trade encouraged a curiosity about different people and places and an understanding of world geography, culture and customs. Global trade was beginning to transform the world and brought change that touched all. Cultural contact across continents grew and forged links between the world's great

civilisations. Overland caravan routes were replaced by ships sailing around Africa from Europe to India and China. The world was being looked at anew, and our modern era was being shaped.

The growth of towns and trade created a new class in Western society, the *middle class*. This middle class was a group of independent people who were becoming prosperous as lawyers, bankers, merchants and craftsmen. The horror of the plague, which had caused the death of millions of peasants, had also brought an unexpected change to European society. The shortage of farm labourers had made the skills of those who survived more highly valued. These people now demanded their freedom, bargained for higher wages and took the opportunity to move to the towns in search of better work.

SOURCE 1 Cities grew with trade. The sixteenth-century city of Antwerp in Belgium became one of the most important centres of world trade and banking. Diamonds, wool, cloth and wheat were bought and sold in the markets of Antwerp.

OV2.4.2 The Renaissance

In Europe this new age brought with it a huge outpouring of creativity and interest in art, architecture and science. The achievements of the ancient world and the works of the great Latin and Greek writers were rediscovered. Muslim scholars had preserved the knowledge and ideas of classical Greece and Rome. The knowledge spread west with Muslim conquest, and laid the foundations for the revival of learning and new ways of thinking. Artists and scholars looked beyond Christianity for inspiration and a different view of life. This era of discovery is called *the Renaissance*, meaning rebirth.

The Renaissance began in Italy in the fourteenth century and flourished in western Europe for more than two hundred years. Florence was the leading city of the Renaissance world, where magnificent buildings by architects such as Brunelleschi expressed the grandeur and wealth of Renaissance Italy. The rich Italian city-states spent lavishly on art and architecture as a way of expressing their power and sophistication. Artists pioneered new artistic styles, aided by the newly discovered science of **perspective**. In 1504, Michelangelo created the most famous example of Renaissance sculpture with his magnificent statue of the Biblical hero David. Leonardo da Vinci was born in 1452 in the region of Florence. His genius as an artist, scientist, engineer and architect expressed the spirit of the Renaissance age. He imagined the future in his detailed designs of flying machines and parachutes.

The Renaissance was the era of invention, particularly in the fields of shipbuilding, mining, metal-working and machinery. The invention of printing in the mid fifteenth century spread the ideas and spirit of the Renaissance. The development of the modern musical notation system also took music into a new era. The harpsichord, a new musical instrument, was crafted. The inquiring minds of the Renaissance knew no boundaries. They studied medicine, anatomy, astronomy, mathematics, botany and zoology. The Renaissance questioned the traditional beliefs taught by the church, challenged the accepted understanding of the world, and set the scene for the scientific revolution.

The scientific revolution

The ancient Greek philosophers such as Plato, Ptolemy, Hippocrates and Aristotle had dominated the scholarship of the Western world for 1500 years. In 1610, the astronomer Galileo challenged the accepted image of the universe stretching back to ancient Greek times. According to the church, and the ancient philosophers, the Earth lay at the centre of the universe with all the heavens moving around it. As a result, church authorities summoned Galileo to Rome to **recant** his revolutionary ideas. Galileo was threatened with torture, **excommunicated** and placed under house arrest where he remained until his death in 1642. However, the church could not silence Galileo once the printing press made the publication of his ideas possible.

The Scientific Revolution continued to challenge the old explanations of nature and the universe:

- Sir Isaac Newton studied optics, pioneered physics and developed theories on gravitational force and universal laws of motion.
- Andreas Vesalius wrote the great atlas of anatomy, *De Humani Corporis Fabrica*, in 1543. He was condemned by the church but inspired later study of human anatomy.
- William Harvey discovered how blood circulated through the human body. His theories were fiercely criticised when put forward in 1628.
- Robert Boyle was a physicist and inventor who also established the modern study of chemistry.

SOURCE 2 Eighteenth-century chemists shown at work in their laboratory. Modern scientific method began with the testing of theories by experiment.

OV2.4.3 The age of enlightenment

The Scientific Revolution demonstrated the use of science and reason in gaining an understanding of the universe, and challenged the church teachings that dominated Western thinking for a thousand years. Educated people began rejecting authority, thinking for themselves and forming new ideas about the role of government and religion in society.

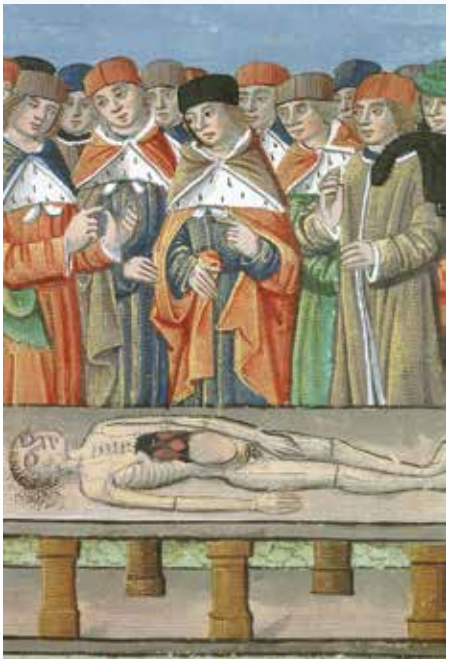
Just as scientists such as Newton studied simple laws of nature through science, **philosophers** began to question through discussions that came from the eighteenth-century movement known as *the Enlightenment*. One of the most important thinkers of the Enlightenment was John Locke. John Locke had a great influence

on the development of the principles that form the core of our modern democratic systems of government. Locke believed that all men were created equal and independent, and that governments should exist only with the consent of the people being governed.

In a series of letters and essays written in the 1670s, Locke challenged the right of kings to rule, the role of the church in supporting government and the privileges given to the nobility and the clergy. The Enlightenment thinkers wanted to change society.

Enlightenment ideas gained popularity across Europe, and were particularly influential in France. The most famous champion of the Enlightenment was a Frenchman named Voltaire. In the 1730s, Voltaire wrote witty, angry and entertaining letters and pamphlets against the superstition and prejudice of his society. He was critical of the French church and the government, and the limits to liberty in France. Voltaire dreamt of a society where the individual had freedom of speech, religion and employment, and was given the protection of the law. The main ideas that came from Europe's Enlightenment can be summed up in five words: reason, nature, happiness, progress and liberty. Galileo, Newton, Locke and Voltaire were opening the door to the modern world.

SOURCE 3 A fifteenth-century artwork showing a surgeon lecturing medical students in anatomy with the aid of the body of a deceased person



SOURCE 4 The Enlightenment questioned traditional ideas, customs and institutions. The movement spread across Europe with increased literacy and the printing of books. In fashionable coffee houses and 'salons' people gathered together to discuss ideas and listen to book readings. The salon was particularly popular in France, where it was usually established in the home of a patron of the arts and culture, as illustrated here in the eighteenth-century painting of the salon of Madame Geoffrin.

OV2.4.4 Skill builder: Sequence historical events and periods

History is marked by the passing of time. When we arrange events in the order in which they took place we are sequencing them, or putting them into chronological order. Chronological order expresses our understanding of history and time. Organising events chronologically gives us the chance to see how things change and to consider ideas about causes, effects and consequences. In this unit of work you have been learning about:

- dates — for example, 500 CE
- time spans — for example, decades, centuries and millennia
- large but general amounts of time — for example, a period, an era and an age
- specific periods of time — for example the medieval period, the Enlightenment and the Renaissance.

Using information from the text, create a timeline. On your timeline you should:

- place events from the fourteenth to the eighteenth centuries CE in the correct time sequence and show the distance in time between different events and developments (you will need to decide on a scale to use for your timeline — for example, 1 centimetre might represent 25 years)
- chronologically organise the changes in the way people thought about the world
- use colour-coding according to the periods of time and developments examined in the text; that is, the Renaissance, the Scientific Revolution and the Enlightenment.

To draw up your timeline, divide your page into two columns.

- In the left column, identify the period of time, development or event and the dates of particular importance.
- In the right column, briefly explain the development or event and what you consider was its significance to people's understanding of their world.

OV2.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Comprehension and communication

1. Write a short guide to the city of Antwerp that could be given to sixteenth-century travellers who are visiting Antwerp for the first time. Explain what they would expect to see and how life in a city differs from daily life in a small village.
2. Explain how **SOURCES 2** and **3** are evidence of a revolution challenging accepted beliefs, and looking instead to science and reason.
3. Many Renaissance discoveries were so radical that many people refused to accept them. The Church often persecuted scientists for their ideas. Write a speech defending the work of the **SOURCE 3** surgeon and the **SOURCE 2** chemists. In your speech, explain why the work of these scientists is of such importance. Imagine you have to present your speech to the French intellectuals gathering at Madame Geoffrin's **SOURCE 4** salon.
4. In small groups, discuss how the Age of Exploration changed the world. Write a short speech, design a poster or draw a cartoon to express your group ideas.

OV2.5 Review

OV2.5.1 Review

KEY TERMS

astrolabe instrument for measuring the altitude of the sun and stars
bishop important member of the governing body of the Christian Church
cavalry soldiers mounted on horseback
charting creating a map showing special features or facts
circumnavigate to sail completely around something

emblem object designed to symbolise or represent something
excommunicate to ban people from participation in Church rituals and activities
jihad holy war waged by Muslims against those who do not share the Muslim belief
lease property given to another for a certain time
mariner person who sails or navigates a ship
monsoon seasonal wind that often brings heavy rain
nomads group of people moving according to the season
perspective appearance of objects with reference to their position, distance and dimensions
pewter alloy of tin and lead often used for making objects for daily use
philosopher person who studies the truth and principles underlying knowledge and science
quadrant instrument used in navigation and astronomy to measure altitude rituals and activities
recant to withdraw or reject a belief or opinion
steppe extensive grassland plain
stirrup loop or ring suspended from the saddle of a horse to support the feet of the rider

OV2.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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OV.2.5 Activity 1: Check your understanding
OV.2.5 Activity 2: Practise your historical skills
OV.2.5 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Questions

1. Define the following terms in your own words.
   - Astrolabe
   - Merchants
   - Dhow
   - Bushido
   - Nomads
   - Monotheistic
   - Quadrant
   - Black Death
2. The Columbian Exchange was the trade route connecting between the Americas, Europe and Africa. Identify three of the main Columbian exchange trade items.
3. Source 14 in section OV2.3.6 shows the relationship between Europeans and an African ruler in the seventeenth century. Refer to the source and the text, and then imagine you are one of the Europeans visiting the King of Kongo. Write a letter back to your king describing the scene and explaining what you hope to gain from the meeting.
4. Why were the achievements of men like Columbus and Magellan of such great significance?

TOPIC 4a
The Vikings

4a.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the content and concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in Viking society (social, cultural, economic and political features) and the roles and relationships of different groups in society **4a.2, 4a.3, 4a.4**
- Significant developments and/or cultural achievements that led to Viking expansion, including weapons and shipbuilding, and the extent of their trade **4a.3, 4a.5, 4a.6, 4a.7, 4a.8**
- Viking conquests and relationships with subject peoples, including the perspectives of monks, changes in the way of life of the English, and the Norman invasion **4a.6, 4a.7, 4a.9**
- The role of a significant individual in the expansion of Viking settlement and influence, such as Erik the Red or Leif Erikson **4a.8, 4a.10**

4a.1.1 Introduction

The Vikings came from Scandinavia — the area of northern Europe that today takes in the countries of Norway, Sweden and Denmark. They played a prominent role in world history during the 300-year period historians call the Viking Age (c.790–1066 CE).

While most Vikings lived as farmers, people associate them mainly with violent campaigns of plunder against the villages and towns of Europe from c.790 onwards. They stole valuable property, murdered villagers, priests and townspeople and took prisoners, as slave labour.

By the early ninth century these attacks had become wars to gain territory for new Viking settlements. Viking settlements developed in England, Ireland, northern France, Iceland, Greenland, Newfoundland (North America) and in eastern Europe. Vikings even travelled as far as Constantinople (modern Istanbul).

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Watch this eLesson: Sources: The Vikings (eles-0214)

SOURCE 1 A photo showing a modern re-enactment of a Viking battle

Starter questions

1. What impression of the Vikings do you gain from **SOURCE 1**?
2. What have you heard or read or seen about the Vikings?
3. Based on what you have seen or heard about the Vikings, how would you describe them?
4. Devise six 'W' questions you could use as a guide to learning more about the Vikings.

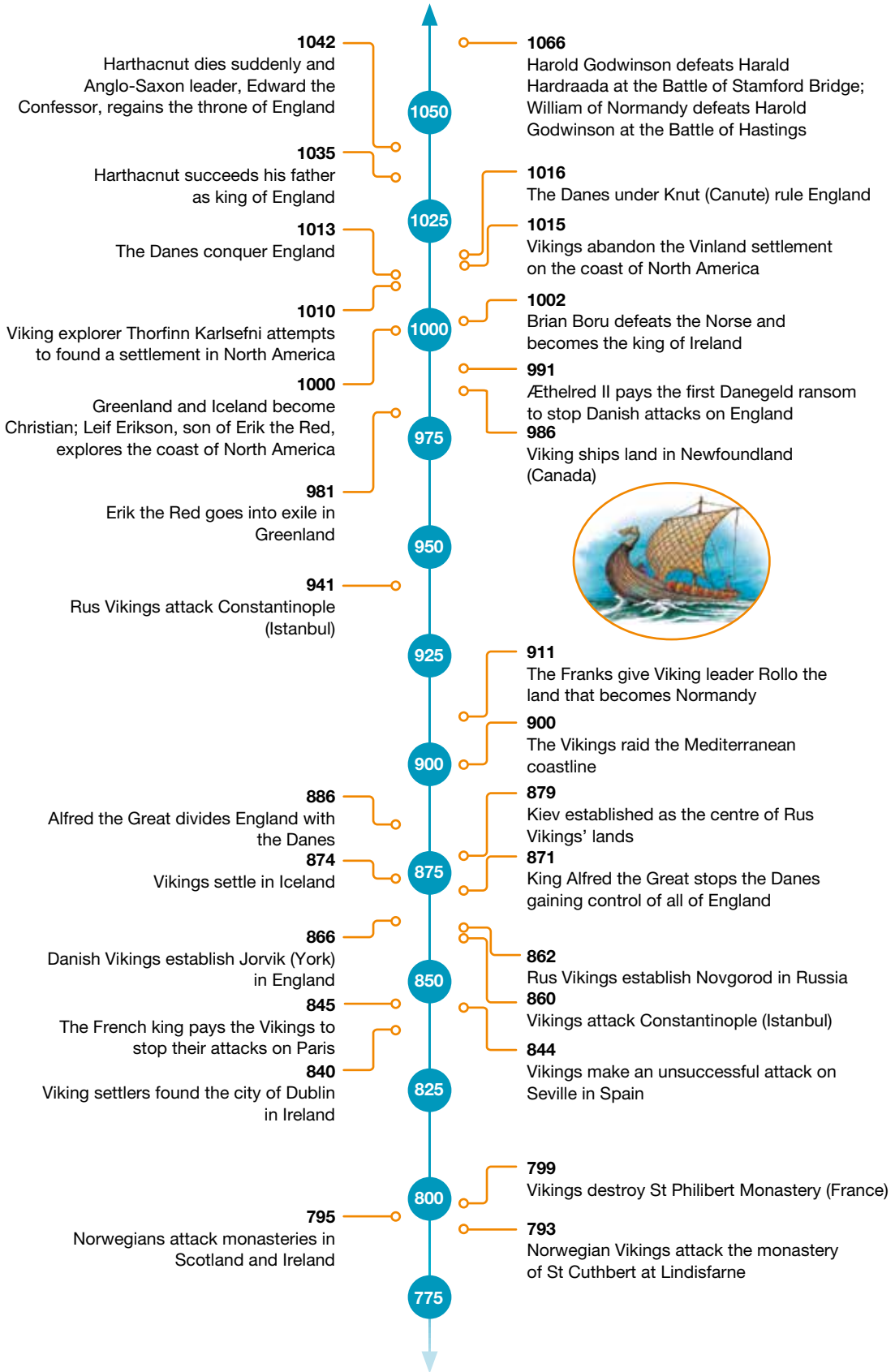
4a.2 The Viking world

4a.2.1 Chronology

At the end of the last Ice Age, the Vikings' ancestors were hunter–foragers in Scandinavia, the area of northern Europe that today takes in the countries of Norway, Sweden and Denmark. By c.4000 BCE, they had begun to live in permanent settlements and raise crops and animals to secure their food needs.

The Vikings were the Norse people — the people from the north. Their language was Old Norse and the modern Norwegian, Swedish and Danish languages all derive from it. They were farmers, fishers, herders, explorers, warriors, traders and pirates. Firstly through their raids, and later through their trade and settlements, the Vikings played a prominent role in history during the period c.790–1066 CE.

SOURCE 1 A timeline showing key events of the Viking Age



4a.2.2 Geography

SOURCE 2 A map showing the Viking homelands and Viking expansion c.790–1066

Scandinavia's geography affected where the Vikings could settle and what types of work they could do. The geography includes:

- extensive areas of mountains and forests
- lakes and **fjords** (long narrow inlets of sea between steep cliffs)
- large groups of islands and expanses of coastline
- moraines (rocks and other materials deposited by a glacier)
- areas of flat low-lying land (in Denmark).

Scandinavia's geography affected where the Vikings could settle and what types of work they could do.

SOURCE 3 Arial photograph of Sognefjord, Norway. This type of landscape was typical of the Viking homelands.

Large expanses of coastline, and the fact that in Norway and Sweden mountains and forests made it difficult for people to live inland, meant that the Vikings lived mainly by the sea.

Most of them were farmers and did not take part in the raids that inflicted terror on their victims. They shared an economy based on farming, fishing, trade and the profits gained from attacks on other parts of Europe.

4a.2.3 Viking society

Like most societies in medieval Europe, Viking society was hierarchical. This meant that its members belonged to different groups according to their status and that each level of society was less influential than the one above it.

There were three main groups in Viking society:

1. the nobility (*boendr*) — from whom most chiefs and kings were elected
2. freemen (*karls*) — farmers, trade and craftspeople, warriors (and their families)
3. at the lowest level, slaves (*thralls*) — people who had been abducted in raids or bought in other countries by the Vikings, or who had sold themselves into slavery to pay off debts.

The Vikings continued the pre-Viking custom of giving a special title, **drótt**, to a man whom they respected as an effective leader and whom they elected to power. He was a warlord, with his own warriors, his own boat and crew and the chief of his community. His warriors took oaths of loyalty to him personally and he could not pass this title on to his sons. By the ninth century, this was changing. Chiefs mainly came from the nobility, and some chiefs and kings began to create dynasties by passing on their power through their own families.

Honour and revenge

Viking society expected its members to live by a code of honour that provided unwritten guidelines for their roles in every aspect of daily life and also on special occasions. In particular, this code of honour meant:

- supporting one's friends
- being loyal and supportive to a group to which they might belong and its leader (for example, a ship's crew and its captain)
- taking action against one's enemies
- not bringing disgrace on one's community.

Old Norse had a special term, *níðingr* (pronounced **nith**-ing), to describe someone whom they judged to have lost honour and who had therefore become an outcast from Viking society.

Viking society expected people to keep their word. People often swore promises on oath to the god Thor. They usually did not forgive someone who broke an oath of loyalty to someone else unless someone had forced the person to take the oath.

A man who brought disgrace to his community had to do something to correct the imbalance this created. This included taking revenge against someone else who might have disgraced him. He showed his honour and gained his community's approval by waiting patiently for the right time to take revenge, rather than taking it immediately.

4a.2.4 Viking government

Kings and *things*

People did not think of themselves as belonging to a nation or having a particular nationality. They gave their loyalty to their chief and their community.

A local assembly called the *thing* or *ting*, met each autumn and spring to make the key decisions that the chiefs had to follow. Meetings of the *thing* took a few days and people usually held a festival at the same time. Some *things* had more power than others and could elect a king to lead a large area.

To guide them, at the beginning of each *thing* a 'law-speaker' used to recite by heart the laws of the community. No one wrote these down. People had a duty to attend meetings of the *thing* and to discuss local problems and issues, before deciding what should be done about them in accordance with the law.

To begin with, the chiefs ruled over a small area around them. As time passed, the chiefs, through wealth and their power as conquerors, became more influential than *things*. By the early eleventh century, Denmark, Norway and Sweden each had its own king whose rule extended over large areas of land, which would later become these nations.

SOURCE 4 A twenty-first-century artist's image showing how a Viking *thing* might have looked

RETROFILE

In Denmark and Norway today, people use *ting* in their names for a parliament — for example, *folketing* in Denmark and *storting* in Norway.

4a.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Who were the Vikings?
2. Write a 3–5 line description of the main physical features of the Vikings' homelands.
3. Draw a triangle and record on it the groups who belonged at each level of Viking society.
4. What was the *thing* and what was its role in Viking society?
5. Why do you think the 'law-speaker' recited the laws before the *thing* commenced?
6. How could a Viking show himself to be a man of honour?

Develop source skills

7. Use **SOURCE 1** to identify evidence:
   (a) that supports the image of Vikings as raiders
   (b) that shows a different side of the Vikings.

8. Use **SOURCE 2** to list the areas into which the Vikings expanded in each century from the eighth to the eleventh century.
9. Identify the features of the Viking landscape shown in **SOURCE 3**.
10. Use **SOURCE 4** to identify some of the activities that were part of a meeting of the *thing*.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Viking homelands and settlement**

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Complete this digital doc: Worksheet 4a.2 The Viking World (doc-11257)

4a.3 Daily life

4a.3.1 Housing

Viking farmers and their extended families lived in one-room **longhouses** — rectangular stone or timber buildings that had rounded corners and were about 15 to 25 metres long and five metres wide.

In the early Viking period, longhouses included a barn-like area for storing animal food and housing animals in wintertime. Later there were separate buildings for this and also for use as bath houses for weekly bathing. People also began to create separate areas within their homes for particular activities such as cooking and spinning. Viking homes usually all followed the same form of design and construction. Builders used mainly timber where it was readily available, as well as stone, earth and **turf**.

SOURCE 1 A modern artist's drawing depicting typical scenes within a Viking community

Two rows of timber poles supported the longhouse's **thatched roof** and also divided the internal space lengthwise into three sections. In the centre, there was a fireplace for cooking and providing light and heating. People could use tall oil lamps for extra light, but usually Viking houses were quite dark and smoke-filled as people relied on the fireplace as their light source. Vikings left a hole in the roof above the fireplace, but this was not very successful in allowing smoke to escape. Fabric- or fur-covered benches along the walls provided seating and sleeping areas. Some of these homes had a special 'high seat' for the head of the household. Most homes had chests in which to store special possessions, and the houses of wealthy people might also have had chairs and beds.

Some longhouses had a water supply provided by directing water from a river into a channel that ran under the house. Inside the house, the channel was covered by a slab of rock which could be moved aside to allow access to the water.

The houses in towns were smaller and had similar features.

4a.3.2 Work

Self-sufficiency — providing for oneself without needing outside help — was very important in Viking society. People had to produce their own food and also the tools, equipment and transport to obtain it and move it to where it was needed. This made farming, and specialist skills in metalwork, woodwork and boat building, some of the most important forms of work in the Viking community. Spinning yarn and weaving it to create fabric for clothing were also important tasks.

Farming

Most Vikings were peasants who owned or rented the farmland they worked. Some lived along fjords in houses grouped to form small communities like the one illustrated in **Source 1**. Others lived a more isolated existence on farms scattered through valleys further inland. The people spent their time in an annual cycle of farming, fishing and trapping animals (e.g. reindeer) to obtain the food they needed to eat and therefore be self-sufficient. They also kept cattle, goats, pigs, poultry and sheep for food and also to obtain supplies of butter, cheese and milk.

Woodwork

There was a good supply of timber throughout Scandinavia. The Vikings used this to create such things as handles for tools and bowls, roof shingles, and furniture and wooden chests. The most important use of timber was in building houses and ships.

Metalwork

Metalsmiths — people who created metal objects — carried out important work in Viking society. Those with basic skills took on work such as making and mending ploughs and farm tools, and making locks, keys and cooking pots. Those with more advanced skills would also forge steel-edged knives, and the most highly-skilled created double-bladed swords. Viking warriors valued these for their strength, balance and flexibility and also for the intricate patterns that skilled smiths could carve into them.

Metalworkers also made bowls, drinking cups and intricately carved jewellery, using materials ranging from pewter, lead and copper to gold and silver, depending on the wealth of the client. Males and females usually wore metal brooches to position their clothing to fall in a certain way or to hold an outer garment in place.

SOURCE 2 Photograph of Viking swords on display at Hedeby Viking Museum, Germany

Boat building

Given the difficulties of travel by land, boat travel was important to the Vikings. They were skilled boat-builders, sailors and navigators. The Vikings designed boats to suit the needs of different types of trips:

- fishing boats
- larger boats to ferry people across rivers, lakes and fjords
- wide, strong cargo boats (*knarrs*), with deep hulls for products being traded between one area and another, and also for people travelling long distances to settle in new areas
- longships, designed with the power and speed needed for raids (see subtopic 4a.6).

4a.3.3 Family life

Male and female roles

In theory, Viking men did the work outside the house and Viking women did the work within the house. In reality, both contributed their skills as needed. People expected a Viking woman to take responsibility for the keys that locked the chests holding the family's possessions. She took charge of the household — caring for children, cooking, and spinning and weaving cloth. Sometimes men also spun and wove cloth and women also did farm work, worked in shops and joined their husbands on voyages to gain land and establish new settlements.

Viking women enjoyed rights and freedoms not available to most women of their time. They could choose their own marriage partners — although usually with family influence — and divorce a husband who was unfaithful or mistreated them.

Children

Children had few opportunities to gain an education. Their role was to contribute, according to their age, sex and skills, to the work that had to be done for the family's survival. They learned practical skills — how to light a fire, ride a horse, row a boat and use weaponry. Mothers taught their daughters skills in running a household and making cloth. Sons of craftsmen learned their father's trade.

SOURCE 3 Woman dressed in the clothing typically worn by Viking women

Presentation and hygiene

Cleanliness was highly prized within Viking families and communities. The Vikings made soap and it was usual for people to bathe once a week and to use a range of different utensils (including tweezers and razors) to make themselves look better. One of the most common artefacts that archaeologists find from Viking excavations is the comb. Some Vikings bleached their hair, as having blonde hair was fashionable within Viking culture.

Story-telling

Story-telling was an important part of Viking culture. People valued the stories passed down in spoken form from one generation to another within the family. They also enjoyed the sagas (legends) of the great deeds of Viking heroes (real and imaginary) — battles won and lost, voyages of discovery and experiences of migration — that were passed on within the wider Viking community. In a world without televisions and computers, these were popular forms of communal entertainment.

4a.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List the main features of a Viking longhouse.
2. What types of work were important in the Viking community?
3. Identify and explain what you would consider to be the benefits of Viking family life.

Develop source skills

4. Use **SOURCE 1** and your own knowledge to identify:
   (a) five features of Viking housing
   (b) the following activities: weaving; buying and selling goods; cooking; drying fish; a blacksmith using tools to create something in metal.
5. Explain the importance of boats in Viking society.
6. Describe the features of the Viking swords shown in **SOURCE 2**.
7. Use **SOURCE 3** to identify the following features of a Viking woman's clothing: leather shoe, necklace, pinafore-style overdress, under-dress. What do you think would be her status? Give reasons for your answer.

4a.4 Norse gods

4a.4.1 Gods and goddesses

The Vikings believed in a number of different gods and goddesses. In other words, they were **polytheistic**. They believed the gods lived in Asgard, a place full of beautiful palaces, which they could get to only by crossing a rainbow bridge.

The gods looked, and in many ways behaved, like humans. At the same time, they were able to do things that humans could not do, and each god had special responsibilities in the human world. **Table 1** shows what the Vikings believed to be their gods' duties and characteristics.

The Vikings worshipped their gods and strove to please them, sometimes by killing animals to offer as sacrifices to them.

SOURCE 1 A modern artist's drawing depicting Odin, Thor and Freyja — three of the most important gods

TABLE 1 Viking gods' duties and characteristics

God/goddess	Responsibilities	Characteristics
Odin (also known as Woden)	Chief god, god of wisdom, war, death and poetry	Odin lived in his castle, Valhalla, in Asgard. Odin's horse, Slepner, had eight legs so it could go long distances without getting tired. His two ravens, Hugin and Munin, travelled the world each morning so that they could report back to him each afternoon with the latest news. He found it hard to make a decision.
Thor	God of thunder, fertility and law; he looked after farmers and sailors	Thor was Odin's son. He rode his goat-pulled chariot across the skies. His hammer made lightning when he used it to destroy giant snakes and other monsters that barred his way. His chariot wheels created the sound of thunder. Thor wasn't clever, but he used his strength to correct injustices and to protect humans from the monsters of the underworld.
Frey	God of fertility, childbirth and success	Frey used two boars, Gullinbursti and Slidrugtanni, to pull his chariot. He also rode Gullinbursti across the sky.
Loki	God of fire, trouble and mischief	Loki was half-god and half-devil. He liked to play jokes on the other gods.
Freyja	Goddess of love, war and death	Freyja was Frey's twin sister. She rode in a chariot pulled by two cats.
Idun	Goddess of spring and immortal youth	Idun grew and looked after the magic apples of immortality, which the gods had to eat regularly to stay young.
Hel	Goddess of the dead and the afterlife	Hel was Loki's daughter; she ruled over Niflheim, which was the land of the dead.

4a.4.2 The afterworld

The Vikings believed that after death they would journey to and live on in another world. As with many of the ancient cultures, the Vikings sent their friends and families into the next world with some of the things they had used in this world.

They buried wealthy and important people in magnificently carved ships, laden with clothing, weaponry, furniture, animals and even servants who were forced to join their employers in death. Then they either buried the ships under great mounds of earth or set the ship and its contents alight in a great funeral pyre (a pile of things that will burn easily).

SOURCE 2 The Oseberg ship — a Viking grave. Archaeologists discovered this in a burial mound in 1904 and rebuilt much of its damaged interior piece by piece.

Families who couldn't afford this option might have arranged stones around the dead person's burial plot to frame it with the shape of a ship. Poorer people just had a mound of earth to mark where in the ground they had been buried.

Valhalla and the Valkyries

According to legend, the **Valkyries** (pronounced Val-kear-rees) were women who used to ride to the battlefields to collect dead warriors and take them to Odin's castle, **Valhalla**. These heroes used to relive their battles each morning and then, having recovered from their wounds, would spend the night feasting with Odin. This legend taught people that warriors preferred to die on the battlefield, rather than in their own beds.

4a.4.3 Conversion to Christianity

Viking traders had frequent contact with Christians and so did those who raided the treasures of monasteries in western Europe. Many traders wore a Christian cross to make it easier to travel through and do business in Christian countries.

As Vikings established settlements in Europe, they gradually began to practise the Christian religion. From the late tenth century onwards, Vikings within Scandinavia — influenced by European missionaries — also began to convert to Christianity.

Some people, wanting to have an 'each way bet' began to bury their dead with Christian, as well as **pagan**, symbols. For the same reason, new converts to Christianity often wore both a Christian cross and a symbol of their old pagan religion. By the mid twelfth century, most of Scandinavia had become part of the Christian world.

4a.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. If someone was to ask you to explain the spiritual beliefs of the Vikings, what would your answer be?

Develop source skills

2. What characteristics of Odin, Thor and Freyja has the artist shown in **SOURCE 1**?
3. List the ways in which the Oseberg ship (**SOURCE 2**) could be of use to a historian.

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Complete this digital doc: Worksheet 4a.4 Pagans and Christians (doc-11258)

4a.5 Travel and trade

4a.5.1 Travel

Scandinavia's often rugged landscape and few roads meant that travel by land was slow and difficult. People walked from place to place, and used carts and horses to transport heavy loads. For winter travel, they tied animal bones to the bottom of their boots so they could move over frozen rivers. They developed single skis to help them travel across snow.

The Vikings travelled widely by both land and sea. Their journeys linked them to different areas within Scandinavia, to the rest of Europe, to North America, to Asia and to North Africa. Through travel, trade and exploration, the Vikings expanded their knowledge of other cultures, increased their trade networks and shared access to new ideas.

SOURCE 1 A twenty-first century artist's drawing showing Vikings wearing skates and single skis

4a.5.2 Trade

Viking merchants, especially those from Sweden, built up a successful international trade across areas that took in eastern and western Europe; the Mediterranean Sea; the Baltic Sea; Africa; central and western Asia.

Evidence for the extent of Viking trade comes from both written and archaeological sources. European merchants, missionaries and government representatives have left reports of their visits to Viking trading centres across Europe. People have found coins from North Africa in Swedish archaeological sites and Viking jewellery in digs to the east of Russia's Ural Mountains. In 1989, archaeologists in Sweden found iron, bronze and lead measuring weights that were in keeping with the measuring system people used in the Islamic world from the late seventh century CE.

In 2009, scientists at London's National Physical Laboratory (NPL) reported on their research into the nature and origins of the materials Vikings used in their swords. Their tests showed that the swords contained a mixture of iron and high amounts of carbon, similar to what people were using in steel-making in India and Central Asia. Their investigations also showed that Viking sword-makers were combining their own sword-making techniques with those used in the ninth century Arab world. This was new evidence that Viking trade along Russia's Volga River had linked them to the Caspian Sea and from there to the Middle East and Central Asia.

Trade routes

The Swedish Vikings developed a prosperous trade by travelling east across to the Baltic Sea. From there, they travelled via the North Sea to England and Ireland. In the other direction, through travels up and down Russia's rivers, the Swedish Vikings traded in eastern Europe and southwards to the Black Sea. From there, they went on to Constantinople (Istanbul), the eastern Mediterranean and western Asia as far as Jorsalir (Jerusalem) and Sarkland (Baghdad).

Through Sarkland, they gained access to the Silk Road to China. The strong Viking presence along this trade route, linking the West to the East, made it a much safer way to travel than the more direct route via the Mediterranean and western Europe.

By contrast, the Danish and Norwegian Vikings mainly travelled west and south-west on journeys of plunder and later settled in England and France.

SOURCE 2 A map showing Viking trade routes and trading centres

Markets and trade centres

Markets developed in towns all along Viking trade routes. By the late eighth century, Scandinavia had a number of local and regional markets as well as centres of international trade. Within Scandinavia, trade centred on markets in the towns of Birka (Sweden), Kaupang (Norway), Ribe (Denmark) and, most importantly, Hedeby (Germany).

In the eighth and ninth centuries, the Vikings established trading centres in Dublin (Ireland) and Jorvik (England). Outside Scandinavia, in 862, the *Rus* Vikings from Sweden developed Holmgard (Novgorod, Russia) and, in 879, Konugard (Kiev, Ukraine) as important trade centres and Viking settlements.

The Vikings had a variety of goods to sell, including timber; iron; dried cod; whale, seal and walrus skins; whale bones; walrus ivory; metalwork; amber and furs. In return, they bought slaves, silver, spices, gold, pottery, glassware, cloth, wine, salt and goods that inspired their own craftspeople.

Silver was the main form of payment. People paid by weight according to the value of what they were buying and merchants had portable scales with them for this purpose. Inspired by the coinage people used in the Islamic world and in western Europe, the Vikings began to use coins more frequently in the late tenth century.

Although they were successful traders, the Vikings sometimes traded at a disadvantage. Some Christian traders refused to trade with those who were not Christian or they offered better prices to those who were.

The Vikings' skills in shipbuilding, sailing and navigation made it possible for them to travel long distances in search of new lands for settlement. In some cases, traders' stories of riches available elsewhere inspired some Vikings to begin raids on wealthy people and places. Over time, some of these led to invasions and settlements of foreign lands (see subtopic 4a.6).

SOURCE 3 A photo showing a huge silver arm ring found in Fyn, Denmark. It was made in a mould and the beads in the centre were added separately.

4a.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Create a mind map to summarise the main features of Viking trade.
2. List two examples of evidence of the extent of Viking trade.

Develop source skills

3. Devise an advertisement to attract buyers to purchase the Viking skis shown in **SOURCE 1**.
4. Use **SOURCE 2** to identify the city furthest from their homelands with which the Vikings traded.
5. How would **SOURCE 3** be useful to a historian?

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Complete this digital doc: Worksheet 4a.5 Trade and travel (doc-11259)

4a.6 War, warriors and weaponry

4a.6.1 Viking raids

From the late eighth century, the Vikings engaged in violent 'hit and run' campaigns of plunder against the villages and towns of Europe. Each spring and summer, they travelled in **longships** from their homelands towards easy targets from which they could gain wealth.

The first of these attacks, destroying the famous abbey of Lindisfarne (England) in 793, marked the beginning of a new era in which people lived in fear of the terror that these sudden Viking raids unleashed.

In 794, the Vikings returned to attack Jarrow and Wearmouth, two of the other monasteries on England's north-east coast. In 795, they began raiding Ireland. In the ninth century, they began attacking Frisia (Belgium and the Netherlands). Using Europe's major rivers — the Loire, the Rhine, the Rhône and the Seine — they launched raids on France and Germany.

The Vikings attacked suddenly and fought ferociously. They mainly fought with iron axes with long wooden handles. They also used

- iron spears
- round, wooden shields with an iron grip in the centre and, if they could afford them,
- double-edged iron swords, which, with the addition of carbon, had very sharp edges.

During their raids, they stole valuable property, murdered villagers, priests and townspeople, took prisoners to use as slave labour and demanded payment called **Danegeld** in return for *not* attacking towns and cities. They often chose monasteries and abbeys as their targets because these contained great treasure and had little or no protection from theft or attack.

SOURCE 1 A modern artist's drawing depicting a typical Viking attack and the weapons used

A Contrary to popular belief, Viking helmets did not have horns on either side.

B Viking raiding parties struck quickly and unexpectedly, often at dawn, when it was hard for victims to escape or defend themselves.

C The iron-headed battleaxe was so sharp it could cut through armour.

D Sometimes, Vikings used the svinflyking, or V-shaped boar formation, when attacking. This ensured that their victims became quickly swamped by numbers.

E The double-edged sword usually had a highly decorated hilt. They were something of a status symbol to a Viking warrior. Sometimes the swords were given nicknames such as 'leg biter'.

F As a refuge, some monks built tall, round towers of stone. Rope ladders hung down from openings at the top. After climbing into the tower, monks pulled the ladders up.They stayed there until a Viking attack was over.

G Because they were expensive, usually only raid leaders had chain mail tunics. Thick padded clothing was worn underneath.

H The circular wooden shields were about one metre in diameter. They feautured brightly painted designs. A metal boss covered the hole in the centre to which

I Spears comprised a slim iron blade connected to a long wooden shaft. Some Vikings were so skilled that they could catch spears in mid-flight and toss them back.

4a.6.2 From plunder to settlement

As **Table 1** indicates, historians have identified three different stages in the styles of Viking raids — from the 'hit and run' raids of the early years to attacks in order to gain land on which to establish permanent settlements.

TABLE 1 Three different stages in the styles of Viking raids

Time period	Raiding parties	Areas attacked
1. c.790–840 (usually in spring and summer when the seas were easier to cross)	Small-scale, with from 3 to 25 ships of up to 400–500 men; minimal organisation; ships didn't take in much depth below the waterline, enabling the Vikings to arrive and depart quickly	English and French monasteries; inland areas close to the French, English and Scottish coastlines and accessible by rivers; the coastal towns of Frisia (Belgium and the Netherlands)
2. c.841–875	Larger scale, with fleets of 60–350 ships suited to lightning raids; the formation of the 'Great Army', with thousands of warriors available for fighting on foot and on horseback	More areas of inland France and England, with some invaders staying on over winter ready to resume attacks in the spring; attacks also on Germany, North Africa, Spain and Italy
3. c.876–911	Continued use of large fleets of ships and of the 'Great Army'; however, opponents now had better organised defence tactics and new boats suited to successful counter-attacks against the raiders	Raiders established permanent settlements in England (where an 878 truce gave them control of a large area under the Danelaw (Danish law)); Ireland (at Dublin, Limerick and Waterford), Iceland, Russia and France (where in 911 the French king gave them Normandy in return for an end to raids).

SOURCE 2 An extract from *Abbo's Wars of Count Odo with the Northmen in the Reign of Charles the Fat*, in which a monk named Abbo recorded his view of the Vikings' attack on Paris in November 885

The Northmen came to Paris with 700 sailing ships … At one stretch the Seine was lined with the vessels for more than two leagues[a], so that one might ask in astonishment in what cavern the river had been swallowed up … Siegfried … who was in command of the expedition, came to … the illustrious bishop. He bowed his head and said: 'Gauzelin … We beseech you to listen to us, in order that you may escape death. Allow us only the freedom of the city. We will do no harm and we will see to it that whatever belongs either to you or to Odo[b] shall be strictly respected … if you do not listen to my demand, on the morrow our war machines will destroy you with poisoned arrows. You will be the prey of famine and of pestilence and these evils will renew themselves perpetually every year.' …

… At sunrise the Danes … engaged with the Christians in violent combat. On every side arrows sped and blood flowed. With the arrows mingled the stones hurled by slings and war-machines; the air was filled with them. The tower[c] … groaned under the strokes of the darts, the city shook with the struggle, the people ran hither and thither, the bells jangled. The warriors rushed together to defend the tottering tower and to repel the fierce assault … On those who were secreting themselves so as to undermine the tower he [Odo] poured oil, wax, and pitch, which, being mixed and heated, burned the Danes and tore off their scalps. Some of them died; others threw themselves into the river to escape the awful substance …

Meanwhile Paris was suffering … also from a pestilence within which brought death to many noble men. Within the walls there was not ground in which to bury the dead.… Odo, the future king, was sent to Charles, emperor of the Franks, to implore help for the stricken city … Now came the Emperor Charles … He established his camp at the foot of the heights of Montmartre, near the tower. He allowed the Northmen to have the country of Sens to plunder; and in the spring he gave them 700 pounds of silver on condition that by the month of March they leave France for their own kingdom …

[a] a distance equivalent to about 9.6 kilometres.
[b] Count Odo was the defender of the city and later king of France.
[c] The Tower protected access to the Great Bridge, which joined the right bank of the river Seine to the main part of the city on the Île de la Cité.

Viking longships

The Vikings were master shipbuilders and their longships had features that made them well-suited to raids:

- they were generally about eighteen metres in length and, with a maximum width of just over two and a half metres, were light and narrow enough to sail into small inlets
- shipbuilders fitted them with a mast, a large square sail and at least twenty-four oars so sailors could use the methods best suited to different wind conditions
- they made them symmetrical so that they could change directions without having to turn around
- the longship's shallow **draught** (distance from the waterline to the bottom of its keel/hull) made it fast and enabled sailors to land it directly onto a beach
- wide hulls gave the longship stability
- some ships had carved wooden figureheads — e.g. of a dragon — at the curved front end of the ship to show that people should fear Viking attackers.

SOURCE 3 A modern replica of a Viking longship, with dragon head, from the Roskilde Museum

Possible reasons

Historians have a number of hypotheses about why the Vikings began raiding wealthy properties and later settling in new territory outside their homeland. These include:

- making full use of their boat-building and navigation skills and the lack of effective opposition
- taking advantages of weaknesses in their neighbours' governments — for example, England's seven different kingdoms with no common approach for dealing with invaders; lack of stable government in Ireland; Constantinople's rulers distracted by foreign wars; the disintegration of Charlemagne's empire
- Vikings' desire for treasure, glory and adventure
- harsh winters that shortened the crop-growing season and made it difficult to produce enough food for a growing population
- limited availability of fertile land, especially when only one son could inherit the family property
- to find new and more profitable trade routes.

Whatever the reasons, Viking families settled in Scotland, England, Ireland, Greenland, Iceland, Newfoundland (North America), Normandy (France) and Russia.

4a.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. When did Viking raids begin and what were their main features?
2. How did Viking raiding parties change over time?
3. List three features of Viking longships that made them well-suited to 'hit and run' raids.
4. Explain the terms *Danegeld* and *Danelaw*.

Develop source skills

5. What features of a Viking attack has the artist depicted in **SOURCE 1**?
6. Use **SOURCE 2** to identify:
   (a) two terms used for 'Vikings'
   (b) evidence that the Vikings posed a serious threat to the Parisians
   (c) the result of the Viking attack on Paris.
7. Identify three features of Viking longships shown in **SOURCE 3**.

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Complete this digital doc: Worksheet 4a.6 A Viking raid (doc-11260)

4a.7 The Danelaw

4a.7.1 Viking settlement

When the Vikings first began their attacks there, 'England' itself did not exist. What we now call England then consisted of seven separate, and often *enemy*, kingdoms. This meant the English had no united and well-organised military response to the Viking invaders.

From 865 CE, the Vikings threatened London and the rest of England with a fleet of 350 warships called the Great Army. Its goal was to wage war against England's Anglo-Saxon inhabitants, descendants of the people who settled Britain after Roman soldiers left in the early fifth century. The Vikings were determined to win control of the Anglo-Saxons' land. In 866 CE, they took over the Anglo-Saxon settlement at York. This gave them a base from which to fight to gain more land.

In 878, the Anglo-Saxon king, Alfred the Great, defeated the Danish leader, Guthrum the Old, at the Battle of Ethandun. The peace treaty between them confined the Viking lands in England to those in the north-east — taking in

SOURCE 1 Map showing Viking settlement in Britain and Normandy c.1000 CE.

Northumbria and East Anglia and the towns of Derby, Leicester, Lincoln, Nottingham and Stamford. The **Danelaw** was the name for both this area and the Danish laws that governed those who lived there.

By 954, the Anglo-Saxons had won back control of the Danelaw but had to pay Danegeld to protect their land from further Viking raids. The Danish leader Cnut (or Canute) gained control of all of England in 1016 and, in 1018, was king of both Denmark and England. He demanded that all England's people contribute to the ongoing payment of Danegeld, which then became a nationwide tax in England.

Cnut died in 1035. When his successor, Harthacnut, died without an heir in 1042, England's throne went to an Anglo-Saxon, Edward the Confessor. The last Viking attempt to control England came with the invasion of Harold Hardrada in 1066 (see subtopic 4a.9).

4a.7.2 Rulers and the ruled

Historians are still trying to understand the relationship between the Vikings and the people whose lands they conquered. It is logical to think that the Vikings forced the conquered people to obey, and imposed Viking culture on them, and that the conquered people resented the Vikings and continued fighting for freedom. At the same time, Anglo-Saxon culture influenced the Vikings and Viking settlements prospered.

The Vikings took over the Anglo-Saxon settlement at York in 866 CE. Under the name Jorvik, it became the capital of the Danelaw and they maintained control of it for nearly ninety years. By the time of the Norman invasion in 1066, Jorvik was an important trading centre with a population of about 10 000 people.

The Vikings took over the lands and villages within the Danelaw. Many Viking warriors settled there, bringing with them Old Norse as the official language, as well as Viking customs and organisation. Most of them were eager to take up a new life as farmers and traders. On the whole, the Vikings were more interested in making the Danelaw an economic success than in forcing their will upon its people.

Over time, contact with the local people and intermarriage led the Vikings to feel part of Anglo-Saxon customs and society. Their language became a mixture of Old Norse and Anglo-Saxon. They adopted the Christian religion and developed a sense of loyalty towards their new homeland. Two hundred years later, the people of the Jorvik area were more Anglo-Viking than either Anglo-Saxon or Viking.

SOURCE 2 Extract from an article by James Owen published online by *National Geographic News*, 16 March 2010

51 Headless Vikings in English Execution Pit Confirmed

Naked, beheaded, and tangled, the bodies of 51 young males found in the United Kingdom have been identified as brutally slain Vikings, archaeologists announced Friday. The decapitated skeletons — their heads stacked neatly to the side — were uncovered in June 2009 in a thousand-year-old execution pit near the southern seaside town of Weymouth.

… radio-carbon dating results … had shown the men lived between AD 910 and 1030, a period when the English fought — and often lost — battles against Viking invaders.

… Analysis of teeth … indicates the raiding party had been gathered from different parts of Scandinavia …

'What's fascinating about these findings is that Vikings are renowned for their pillaging, ransacking, and raping,' [study member] Evans said.

'But here we've got real evidence that it was the other way round: Anglo-Saxons rounded up these Vikings and executed them.'

… Many of the skeletons have deep cut marks to the skull, jaw, and neck. This suggests the men were war captives whose heads were savagely hacked off, said David Score of Oxford Archaeology, leader of the preconstruction survey that found the Vikings' execution pit. 'The majority seem to have taken multiple blows,' he noted.

… The heads were neatly piled to one side of the pit, perhaps as a victory display.

Unusually, no trace of clothing has been found, indicating the men were buried naked.

… Aside from their injuries, the headless Vikings 'look like a healthy, robust, very strong, very masculine group of young males,' he [Score] added. 'It's your classic sort of warrior.' … 'During the height of the Viking raids, it's reasonable to say it was unsafe to live anywhere within 20 miles [32 kilometres] of the coast.'

SOURCE 3 Thousand-year-old skulls – and, nearby, their bodies – have been unearthed in Weymouth, UK.

RETROFILE

- Old Norse literature contains stories of a special group of warriors called *berserkers*, who, in a trance-like state, charged furiously into battle. From this we get our expression 'going berserk'.
- In 1012, Danish Vikings raided Canterbury in southeast England and murdered its archbishop. They then demanded Danegeld and accepted a payment of nearly 18 000 kilograms of silver in return for promising not to attack the town during the two years that followed.

4a.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify one advantage the Vikings had in their attempt to gain control of the Anglo-Saxons' land.
2. What was Alfred the Great able to achieve as a result of the Battle of Ethadun in 878?
3. Who was Cnut and what did he achieve for the Vikings?
4. How did the Vikings come to lose their control of England?
5. Write an 8–10 line summary describing the Vikings' involvement in England.

Develop source skills

6. Use **SOURCE 1** to identify:
   (a) an Anglo-Saxon kingdom partly taken over by the Vikings
   (b) six cities north of London that the Danes controlled.
7. What evidence does **SOURCE 2** provide of the relationship between the Vikings and Anglo-Saxons?

4a.8 Erik the Red

4a.8.1 Family life

'Erik the Red' (c.950–1003) was the nickname of a (probably) red-headed and red-bearded Viking explorer and outlaw, Erik Thorvaldsson (or Eirik Torvaldsson) meaning 'Erik, son of Thorvald'. He became famous for creating the first permanent Viking settlement in the area he named Greenland.

Erik Thorvaldsson was born in the Jæren area of south-west Norway. In c.978, when Erik's father, Thorvald Asvaldsson, was found guilty of manslaughter, the family accompanied him into exile in Hornstrandir in western Iceland. Erik married a woman called Thorild, with whom he had three sons, one of whom was the explorer, Leif Erikson.

Like his father, Erik the Red had to go into exile for having committed murder — in his case, the murder of at least two of his neighbours after an argument over property. In c.982, the *thing* banished him from Iceland and Norway for three years.

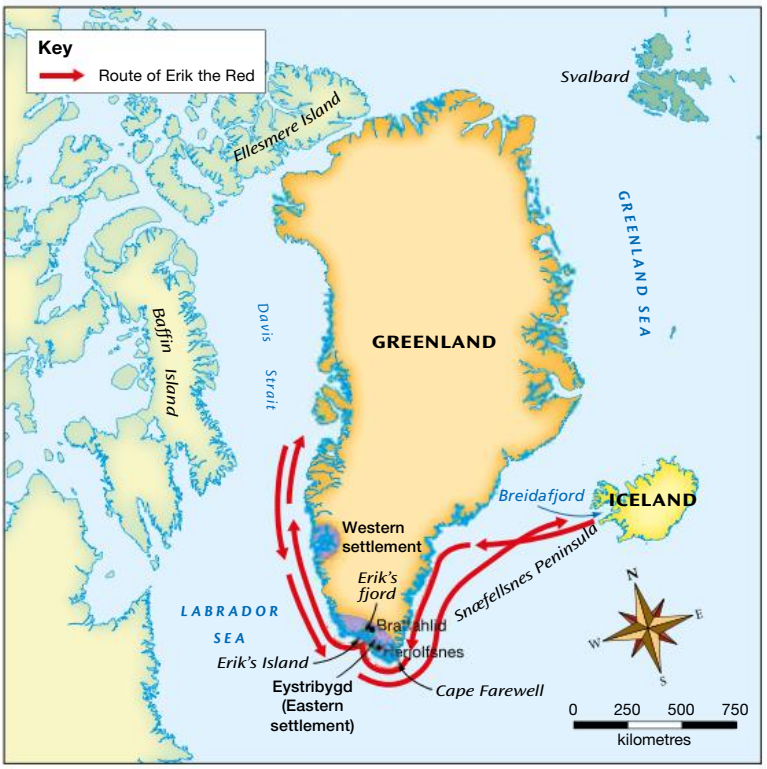
4a.8.2 Exploring Greenland

Erik Thorvaldsson used his punishment as an opportunity. He wanted to find out more about the islands that merchant Gunnbjorn Olfsson had discovered in the early tenth century, when the wind blew Olfsson's ship off course during a trip between Norway and Iceland.

In 982, Thorvaldsson departed from the Snæfellsnes Peninsula (the peninsula of the snowy mountain) and sailed westward for about 720 kilometres until he reached the islands Olfsson had seen off Greenland's east coast. From there, he and his crew sailed on to what he called Midjokull (middle glacier) on the coastline of eastern Greenland.

They then continued southward, sailing around the southern tip of Greenland (now known as Cape Farewell) and then up the west coast to explore further. While large parts of Greenland were icy, snow-covered and uninhabitable, the fjords on the west coast provided protection from harsh winds and had good pasture land and forests adjoining them. The men stopped at what came to be called Eystribygd (the Eastern Settlement) and spent the winter months of 982 further north on an island that Thorvaldsson christened 'Erik's Island'. In early 983, they sailed up the fjord, which Thorvaldsson also named after himself — 'Erik's fjord'.

SOURCE 1 A map showing Erik the Red's journeys to and around Greenland c.982–985 and the areas of Viking settlements



Thorvaldsson and his crew spent the winter of 983 back on Erik's Island, the winter of 984 at Eiriksholmar (near modern Hvarfsgnipa) and in the months in between, they got to know the land areas as far north as Snæfell and also Greenland's south and east coast. When his exile ended in mid 985, Erik Thorvaldsson returned to Breidafjord on Iceland's west coast.

4a.8.3 Settling Greenland

Erik Thorvaldsson knew his enemies would be seeking revenge against him when he returned. Rather than settle down again in Iceland, he wanted to encourage people to join with him to create a new settlement in 'Greenland'. He was a good salesman. He chose the name '*Green*land', because he thought it would appeal to the Icelanders and Norwegians whom he hoped to attract there.

Of an original group of 25 ships that set out from Norway in 986, only 14 ships and about 400 to 500 people actually reached their destination in western Greenland — a distance of about 1200 kilometres. They were able to establish two farming settlements there. The larger one, which Erik the Red ruled, was Eystribygd. It extended about 250 kilometres from Brattahlid (now Julianehab) on Erik's fjord, and along the coastline's inner fjords towards Cape Farewell. The other one, 500 kilometres north, was Vestribygd (the Western Settlement) in the area of Greenland's modern capital, Nuuk.

Life in Greenland

To make the Greenland settlement workable, people had to:

- keep up a good level of population
- produce adequate food supplies
- have products to trade for the tools and other supplies they needed for survival and comfort
- adapt to a new life in a new environment thousands of kilometres from the communities they had left behind.

SOURCE 2 An extract from J. Sephton's 1880 English translation of *The Saga of Erik the Red*. Icelandic sagas, written c.1120–1400 CE, record the adventures, hardships and conflicts that Viking settlers in Iceland experienced in the tenth and eleventh centuries. Their authors are mainly unknown.

… he sailed oceanwards under Snæfellsjokull (snow mountain glacier), and arrived at the glacier called Blaserkr (Blue-shirt); thence he journeyed south to see if there were any inhabitants of the country.

He passed the first winter at Eiriksey, near the middle, of the Vestribygd (western settlement). The following springa he proceeded to Eiriksfjordr, and fixed his abode there. During the summer he proceeded into the unpeopled districts in the west, and was there a long time, giving names to the places far and wide. The second winter he passed in Eiriksholmar (isles), off Hvarfsgnupr (peak of disappearance, Cape Farewell); and the third summer he went altogether northwards, to Snæfell and into Hrafnsfjordr (Ravensfirth); considering then that he had come to the head of Eiriksfjordr, he turned back, and passed the third winter in Eiriksey, before the mouth of Eiriksfjordr.

Now, afterwards, during the summer, he proceeded to Iceland, and came to Breidafjordr (Broadfirth). This winter he was with Ingolf, at Holmlatr (Island-litter). During the spring, Thorgest and he fought, and Eirik met with defeat. After that they were reconciled. In the summer Eirik went to live in the land which he had discovered, and which he called Greenland, 'Because,' said he, 'men will desire much the more to go there if the land has a good name.'

RETROFILE

In c.1002, Erik's son, Leif Erikson (c.970–c.1020) set out to find the land that an Icelander claimed to have seen during a journey westward in c.986. Leif Erikson believed he reached this area, which he called 'Vinland' (wineland) after the grapevines that grew wild there. He and his crew spent two winters in Vinland in c.1002–1003. Evidence indicates that he had reached what is now known as Newfoundland. This would mean that, nearly 500 years before Christopher Columbus, Erikson was the first European to land in North America.

As ruler of Eystribygd, Erik took on the title of 'paramount chieftain'. The settlement grew and prospered under his leadership and, at its height, c.1126, it had up to 400 farms. The smaller Western Settlement grew to about 80 farms. Archaeologists estimate that, by the early twelfth century, the population of Greenland comprised 2500–5000 Vikings.

The settlements traded animal skins and tusks with Norwegian merchants in return for building materials, tools, raisins, nuts and wine. Archaeological remains show that the Eastern settlers built a Great Hall, a church and, later, a cathedral for the bishop sent by a twelfth-century Norwegian king to provide religious leadership for the island's inhabitants.

What happened to the Greenlanders?

By the early fifteenth century, the Norse settlement of Greenland had failed and its settlers had largely disappeared. Since then, people have been trying to find out what happened to the Greenlanders. Historians and archaeologists have come up with a number of explanations.

In the long term, the Norse settlers' land use in Greenland damaged its environment and caused soils to lose fertility and to erode. This, combined with shorter summers and generally colder temperatures meant farming became increasingly unviable. Famine became a regular problem. People lost contact with Europe because merchant ships stopped trading there. Many of their own boats were not seaworthy enough to travel in search of livelihood somewhere else.

Greenland today

Today, Greenland has a population of about 56 500 people, of whom 89 per cent are of Inuit background. Most of them live in ice-free areas along the west coast and work in Greenland's main industries of fishing, quarrying and tourism.

Greenland's centre is made up of a massive sheet of ice. It covers 81 per cent of Greenland's land surface and forms a basin extending to more than 300 metres below sea level. Scientists have drilled two test cores three metres into the ice sheet. Analysis of the layers of the cores has enabled experts to investigate climate change over the past 100 000 years and to compare it with climate change today.

Since 1814, Greenland has been part of the Kingdom of Denmark and currently has two seats in the Danish parliament. Greenland is moving towards full independence. It controls its own courts, police and natural resources; Denmark governs its defence and foreign affairs and also subsidises Greenland's economy.

The people of Greenland are hoping that offshore oil development and the development of its mineral resources will help provide the country with the financial independence that will help move it closer to achieving political independence.

SOURCE 3 Sisimuit, in central western Greenland, is the second-largest town in Greenland with a population of 5460. It has been inhabited for at least 4500 years.

SOURCE 4 Danish Crown Prince Frederik with Crown Princess Mary wearing traditional Inuit clothing during a visit to Greenland in 2009

4a.8.4 Skill builder: Thinking about art sources

When looking at art sources about a particular event or person, it is helpful to consider the historical context within which the art has been created. Sometimes an art source can tell us more about the times in which the artist lived than it tells us about the subject of the artwork itself. Consider **SOURCES 5** and **6**. Because no images of Erik the Red exist from his own time, the artists of these sources have depicted him as they *think* he might have looked, without knowing very much about what he actually *did* look like.

SOURCE 5 was created in 1688 and shows Erik the Red wearing plate armour, which came into use in the thirteenth century (long after Erik the Red's time). The style of armour that the artist has him wearing appears to be based on armour worn by soldiers in the sixteenth or seventeenth centuries.

SOURCE 6 was created in 2011 and shows Erik the Red dressed in clothing similar to that which archaeologists have discovered at the remains of Viking sites. This includes a padded leather tunic, trousers, socks, soft leather shoes and a metal helmet with a nose guard, like those worn by Viking chiefs. He is carrying weaponry and a wooden shield typical of that used by the Vikings.

While neither source can provide an accurate image of Erik the Red, they can each be useful in terms of telling us about people's knowledge of the Vikings at specific times in history.

SOURCE 5 A woodcut depicting Erik the Red, from the 1688 publication of Arngrímur Jónsson's *Gronlandia* (Greenland)

SOURCE 6 A modern artist's drawing of Erik the Red

4a.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Photocopy the image of Erik the Red in **SOURCE 6** and use it as the centrepiece of a mindmap listing five key pieces of information about him.
2. What motivated Erik the Red to create a settlement in Greenland?
3. What signs were there that it would be difficult to establish a successful settlement in Greenland?
4. Explain why the Viking settlement in Greenland ultimately failed.

Develop source skills

5. Compare **SOURCES 5** and **6** and the information provided about them. Use this information to explain:
   (a) how **SOURCE 5** is anachronistic
   (b) which of the sources is more useful for someone studying the life of a warrior such as Erik the Red.
6. Use **SOURCE 1** to:
   (a) identify the areas of Greenland with which Erik the Red would have been most familiar and least familiar
   (b) describe the location of the Eastern settlement and explain why you think it gained this name.
7. Use **SOURCE 2** to identify:
   (a) another spelling for Erik
   (b) the names, in order, of the places Erik the Red travelled between 982 and 985
   (c) how Greenland got its name.

4a.9 1066: The Norman invasion

4a.9.1 The men who would be king

1066 was a dramatic year in English history. Within 12 months, England had three different kings, had invasions from Norway and Normandy and suffered two major battles between leaders claiming their rights to the English throne.

SOURCE 1 Harold Godwinson swearing loyalty to William of Normandy and promising to support William's claim to the English throne

Latin for 'Harold gave his oath to Duke William'

William rescued Harold Godwinson in 1064. Harold then joined William in his battle against the Duke of Brittany. William later knighted Harold and Harold swore allegiance to William. William claimed that Harold also swore 'on sacred relics' to support his claim to the English throne.

During the period 1067–1077, a group of Saxon women embroidered a pictorial representation of these events on a piece of linen cloth about 50 centimetres wide and 70 metres long. This important historical source is called the Bayeux Tapestry (see **Sources 1–6**). Odo, Bishop of Bayeux, half-brother of the victor, commissioned the tapestry. It is now on permanent exhibition at the *Musée de la Tapisserie de Bayeux* in France.

In 1066, the Vikings, ruled by King Harald Hardrada of Norway, and the Normans, ruled by William of Normandy, who was of Viking descent, were the two most powerful groups in north-western Europe. Both wanted to also rule England.

England was ruled by the Anglo-Saxon king, Edward the Confessor. He had seized the throne in 1042 after the Vikings had ruled there for 26 years.

Within England, Harold Godwinson, a Saxon lord who already controlled a large area of land in southern England, wanted to extend his power and territory.

When Edward died in January 1066, Harold Godwinson, Harald Hardrada and William of Normandy all claimed the right to replace him as king. Edgar, the 14-year-old son of Edward's nephew, was another contender. Edgar was Edward's closest living relative. The outcome was finally decided at a place later named Battle, near Hastings in south-east England.

Harold Godwinson's claim

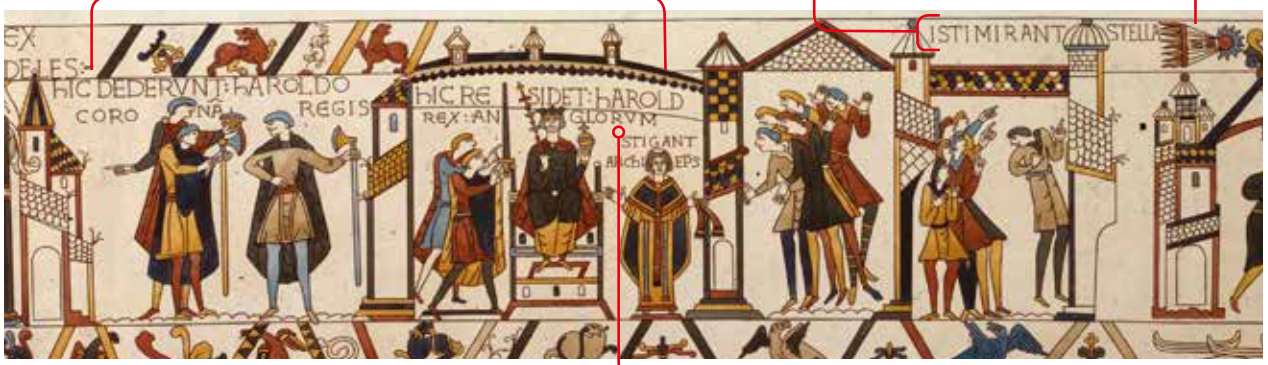
Harold Godwinson's claim was based on the fact that he came from one of the most powerful families in England, that he was Edward's brother-in-law and that he was a successful military leader. The dying Edward had supposedly named Harold as his heir. Harold was crowned king on 7 January 1066, two days after Edward's death.

SOURCE 2 Two events following the death of Edward the Confessor on 4 January 1066: the crowning of Harold Godwinson and the appearance of Halley's comet

Latin for 'Here they gave the royal crown to Harold. Here enthroned is Harold, King of England'. The date is 5 January 1066, the day after Edward's death.

This means 'Here they marvel at the star'. The 'star' is Halley's comet, which people thought of as a bad omen. It appeared on 20 March 1066.

Halley's comet



On his deathbed, Edward supposedly pointed to Harold to succeed him. England's leading nobles then offered the crown to Harold. This scene shows Harold Godwinson accepting the crown despite his promise to William.

The tapestry names Stigand, the Archbishop of Canterbury, as the one who crowned Harold. He was very wealthy and people believed him to be corrupt. The Pope excommunicated (expelled) him from the Catholic Church.

Harald Hardrada's claim

King Harald Hardrada was a descendant of King Cnut, the Viking leader who, followed by his sons, had ruled England from 1016 to 1042. He said that the throne should be returned to the Vikings because Edward had not left an obvious successor. Some Viking families in the north of England supported him.

William of Normandy's claim

William of Normandy was the grand-nephew of Edward the Confessor's mother. He claimed that Edward had promised him the throne when William visited England in 1051 to provide soldiers to help Edward suppress a rebellion led by Harold Godwinson. Harold Godwinson, whom Edward had forgiven, agreed to abide by this promise when William rescued him from a shipwreck in 1064. William and Harald Hardrada refused to accept Harold Godwinson as king.

4a.9.2 Decision by battle

In Normandy, William prepared an invasion fleet of nearly 700 ships, with an army of more than 2000 soldiers on horseback and 5000 foot soldiers.

Meanwhile, Harald Hardrada arrived in the north of England with 300 ships. Harold Godwinson declared that the only land he could have in England was a burial plot: 'I will give him just six feet of English soil; or, since they say he is a tall man, I will give him seven feet!' Godwinson defeated the Viking invaders in a sudden attack at the Battle of

SOURCE 3 William's invasion fleet and landing in Pevensey, southern England, on 28 September 1066

Latin for '[William's fleet] crossed [the sea] and came to Pevensey'. William then established his army at Hastings. William brought 600 ships and about 7000 men, one-third of whom had horses.

Stamford Bridge on 25 September 1066. Harald Hardrada died in battle, as did many of his followers. His defeat symbolised the end of the Viking Age.

Harold Godwinson and his battle-weary troops then had to rush south to meet William of Normandy's invasion force on a field near the town of Hastings on 13 October 1066. They were evenly matched in numbers, but more than two-thirds of Harold Godwinson's army were untrained peasants. William's soldiers were mainly on horseback, but even so, they had difficulty penetrating the shield wall of the Saxon foot soldiers.

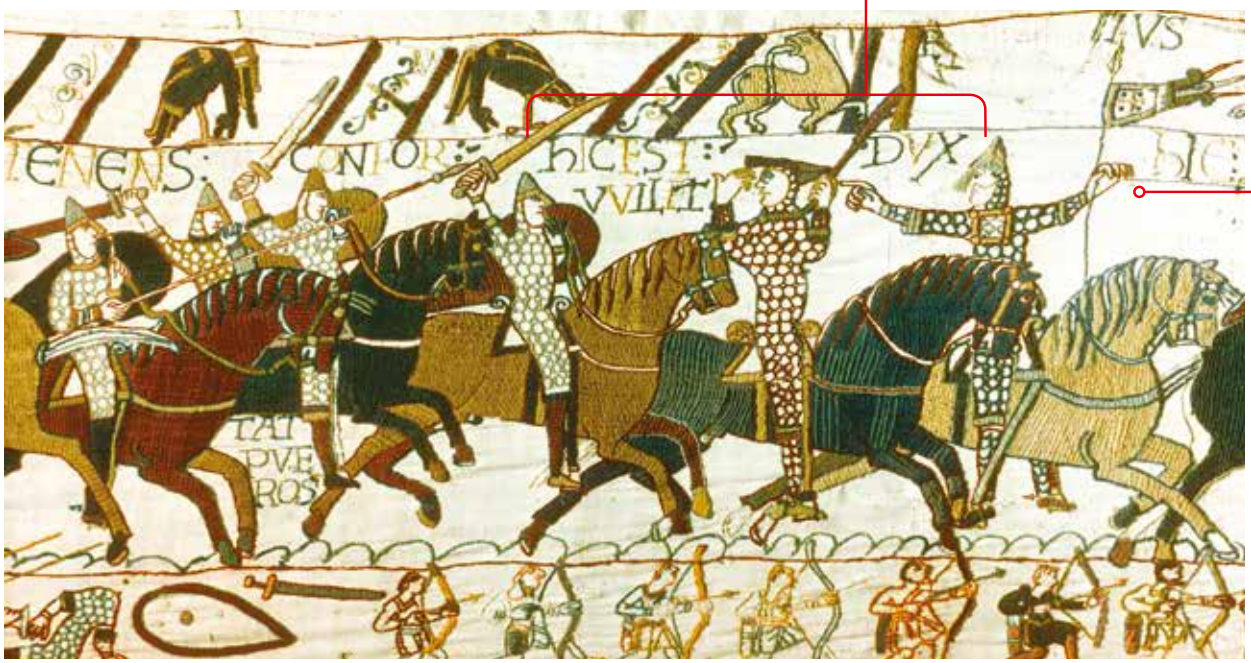
At one stage, there was a rumour that William had been killed. To maintain his soldiers' morale, William raised his helmet high to prove he was still alive. His troops eventually defeated the Saxons. Harold and his two brothers died. Historians do not know who killed Harold Godwinson or how he died.

SOURCE 4 Norman knights on horseback trying to capture the ridge on which the Saxon foot soldiers have established themselves. The place is Senlac Hill near Hastings and the date is 14 October 1066.

Two weeks earlier, these Saxon soldiers had defeated Harald Hardrada's Norwegian invasion. They then marched over 400 km south to fight the Normans.

SOURCE 5 William is alive and has the Pope's support

This means 'Here is Duke William'. To disprove the rumour that he was dead, William rode among his men lifting his helmet.



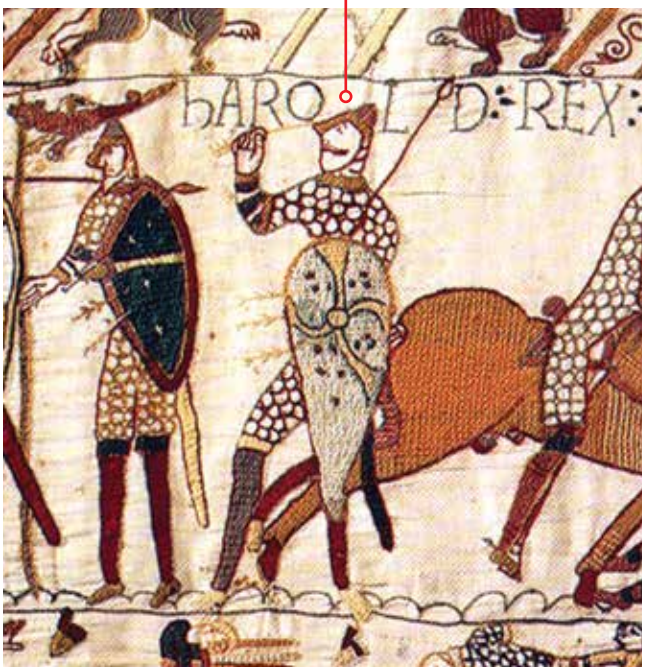
This soldier carries the Pope's flag — a sign of the Pope's approval of William's claim to the throne.

4a.9.3 William the Conqueror

On Christmas Day 1066, the Archbishop of York crowned William of Normandy, King of the English. He still had to achieve full control of England. Young Edgar had powerful supporters, whom William defeated by burning houses, barns, granaries and anything else that could be of use to them. In 1069, the Normans destroyed the Viking city of Jorvik (York). It took another five years for his troops to defeat the last of the Saxon rebels.

William also gained control of England through building castles from which to defend his lands, through the introduction of the feudal system and through organising a tax collection system. His success in adding control of England to his existing possessions in France earned him the title 'Guillaume le Conquérant' — William the Conqueror.

Harold trying to remove an arrow from his eye? People saw death by this means as a sign that the person had lied or done something else dishonourable.



SOURCE 6 A section of the tapestry depicting the death of Harold Godwinson. An enlargement of part of this image is shown above.

This means 'Here King Harold is killed'. It is not clear which of the figures shown here is Harold.

Harold killed by a Norman spear?

Normans stripping the bodies of their defeated enemies. Later images of the tapestry show Norman soldiers burning houses and taking supplies from Anglo-Saxon farms.

Norman soldier attacking Harold with a sword?

4a.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Devise a flow chart to show the sequence of events from Edward's death until William's victory at Hastings. Include only facts, not opinions.

Develop source skills

2. Describe the impression of Harold's character that **SOURCE 1** presents. What evidence does it provide to support this viewpoint?
3. What event does **SOURCE 2** depict? What evidence is included that suggests that crowning Harold Godwinson was a negative event?
4. What kinds of information does **SOURCE 3** provide about William's ships?
5. Which side appears to be winning in **SOURCE 4**? Give reasons for your answer.
6. What was the importance of the event shown in **SOURCE 6**? What important event would you expect to find depicted in the tapestry after this? Give reasons for your answer.
7. There is a saying: 'History is written by the victors'. What does it mean and how is it relevant to the Bayeux Tapestry?
8. List the ways in which the Bayeux Tapestry is useful to historians.

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Complete this digital doc: Worksheet 4a.9 The man who would be king (doc-11261)

4a.10 Viking influence today

4a.10.1 The Viking age

Historians in the English-speaking world usually take the defeat of Harald Hardrada in 1066 as the event that marks the end of the Viking era. In reality, the wars and raids of the Viking Age ended at different times in different places. Historians believe that the real reasons for the end of the Viking Age are linked to two key developments that affected the Viking people — the Vikings' conversion to Christianity and the power of kings' rule in Denmark, Norway and Sweden. Another reason was that European governments had also become stronger and better organised in response to the Vikings.

By the mid eleventh century, Europeans either had or were developing strong governments with standing armies of well-trained soldiers in permanent military service, who could respond quickly and effectively to threats from other peoples. People once threatened by Viking 'hit and run' tactics had either relocated or had taken defence measures to make them a less obvious target.

Raiding, and the murder and pillage that accompanied it, went against Christian teaching. This became another influence on the decision to end raids. Also kings in Denmark, Sweden and Norway had become stronger than chiefs and were unwilling to tolerate the lawlessness associated with Viking raids.

SOURCE 1 A miniature from the twelfth century manuscript *Miscellany on the life of St Edmund*. The image depicts the Danes' ninth-century invasion of England.

For centuries after the Viking Age, history focused on the violence and bloodshed of Viking times. Archaeological discoveries from the seventeenth century onwards have slowly led to people gaining a more sophisticated understanding of Viking life and an appreciation of the seamanship, design, literature and technological skills of the Viking Age.

People also recognise the Vikings' contribution to the English language and value their treasures in museums, as well as those people they are still discovering under the ground. Many Europeans would find evidence of Viking ancestors in their DNA.

RETROFILE

The author J.R.R. Tolkien was fascinated by Viking stories and used them as inspiration for many of the ideas in his novels *The Hobbit* and *The Lord of the Rings*.

4a.10.2 Language influences

The Old English language was probably very similar to Old Norse (the language of the Vikings). The English language today contains as many as a thousand words of Old Norse origin, including:

- the words *awkward*, *freckles*, *scowl*, *ransack*, *cake*, *window* and *law*
- words beginning with *sk*, such as *skirt* and *sky*
- words we use very commonly, such as *egg*, *get*, *give*, *both* and *same*
- place names ending in *by*, meaning a village or a homestead — for example, Whitby and Derby
- family names ending in *son*, meaning 'son of'.

Some of the names of our weekdays are named after the Viking gods — Wednesday is from 'Woden's day', Thursday is from 'Thor's day' and Friday is from 'Frey's day'.

4a.10.3 Rune stones

The Vikings honoured their dead with stones carved in their memory. These could have both brightly coloured pictures, showing some aspect of the person's achievements, and messages written in **runes** — characters of vertical and diagonal lines that made up the Viking alphabet, the **futhark**.

SOURCE 2 One section of a modern copy of the three-sided Jelling Stone. King Harald Bluetooth erected the original stone c.965 at Jelling in Jutland, Denmark, to commemorate his parents, King Gorm and Queen Thyre.

Sometimes wealthy people commissioned their own rune stones and erected them so that people would honour them while they were still alive. There are still about 3000 rune stones in Scandinavia as well as about another 3000 across areas of Europe where the Vikings once settled.

4a.10.4 Viking metalwork

Viking craftspeople were skilled in metalwork and design. Wealthy Vikings enjoyed commissioning objects through which they could demonstrate their status and success. They have left behind many beautiful items, ornaments and jewellery using materials such as pewter, bronze, silver, gold, amber and glass. These include brooches, rings, arm-rings, necklaces, pendants and even bridle bits.

Treasure hoards

Archaeologists, farmers and careful observers have discovered about 1000 hoards (hidden supplies) of Viking treasure in Scandinavia, the United Kingdom and northern Europe. People buried these hoards, which contained coins, ornaments, jewellery, silver and gold bars, and silver weights and then, for various reasons, didn't return and claim them.

On 6 January 2007, David Whelan and his son, Andrew, unearthed the Harrogate hoard in Yorkshire, while out enjoying their hobby of metal detecting. It was 30 centimetres under the ground and comprised 617 late ninth- and early tenth-century silver coins, and 65 other objects. The contents came from Scandinavia, western and eastern Europe, the British Isles, central Asia and North Africa. Some of the coins have both Christian and pagan symbols on them. The hoard is valuable both in itself and for the information it provides about:

- the wide areas with which the Vikings traded
- how the Vikings continued to use pagan symbols even after adopting Christianity.

SOURCE 3 A Mjollnir pendant, also known as 'Thor's hammer'. Viking warriors often wore these as symbols of their strength.

SOURCE 4 Photograph showing the coins and objects that comprise the Harrogate hoard, valued at £1 082 000 (about $1.8 million). Since 1 August 2010, the hoard has been on permanent display in the Yorkshire Museum.

4a.10.5 Viking heritage sites

Today, Scandinavia has sixteen museums that are either wholly or partly devoted to Viking culture. People built Denmark's Roskilde Ship Museum to house the Skuldelev ships. These are five different types of Viking ships from the early eleventh century. The Vikings scuttled (purposely sunk) these ships at Skuldelev in c.1070 to block the entry to Roskilde in order to protect the town from their enemies. They were discovered there in 1962.

The Jorvik Viking Centre in York, England, is one of a number of museums outside Scandinavia that specialise in showing people how Vikings lived. The York Archaeological Centre established the museum after its excavations in the 1970s had unearthed the remains of the Viking city of Jorvik (York), including buildings, workshops, fencing, wells and over 40 000 objects. The trust has attempted to recreate the sights, sounds, smells and street scenes of the city as it existed in c.975. Visitors can meet the 'ghosts' of Vikings' past.

In 1960, an archaeologist and an explorer discovered the remains of a village at L'Anse aux Meadows on the island of Newfoundland, Canada. Archaeologists have dated its building styles and artefacts to c.1000 and found them to be similar to those that existed in Greenland and Iceland in the same period. They concluded that this is the remains of a Norse village and therefore evidence that Viking Leif Erikson (c.970–1020) had reached North America and established his settlement of Vinland there in c.1002–1003. This meant that the Vikings had settled America nearly 500 years before Christopher Colombus's famous journey there in 1492. L'Anse aux Meadows became a World Heritage site in 1978.

SOURCE 5 A scene from the Jorvik Viking Centre's recreation of Jorvik c.975

SOURCE 6 Two images of L'Anse aux Meadows: (a) a reconstruction of the interior of one of its buildings; (b) the typical building style with curved roofs covered with turf

4a.10.6 Viking festivals

People feared the Vikings during their own time. Today, people around the world commemorate Viking times by holding annual festivals. Every February, York hosts a five-day Viking festival with events ranging from the re-enactment of battles to cooking demonstrations.

On the last Tuesday of January each year, people in Shetland (Scotland) celebrate their Viking ancestry with a fire festival called *Up Helly Aa*! A 1000-strong 'Viking' invasion begins a night of partying that includes a torch-lit procession, singing, dancing and, finally, a ceremonial boat burning.

Each year, in the last weekend of July, about 25 000 visitors attend the Viking Moot Festival at Moesgaard in Aarhus, Denmark. The Moesgaard Museum organises the event, which centres on a Viking-style market run by people in traditional Viking costumes. There are also activities such as archery, battle re-enactments and demonstrations of Viking warrior skills.

SOURCE 7 Photo of the annual Up Helly Aa Festival, Shetland Islands, January 2010. Up Helly Aa celebrates the influence of the Scandinavian Vikings in the Shetland Islands and has employed this theme in the festival since 1870. The event culminates with up to 1000 guizers (men in costume) throwing flaming torches into a Viking longship.

4a.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Why did the Viking Age come to an end?
2. How and why has history's view of the Vikings changed over time?
3. Give two to three examples of Viking influences within the English language.
4. What evidence remains of how the Vikings honoured their dead?
5. Describe two other ways we can encounter the Viking legacy in our own time.

Develop source skills

6. What image of the Vikings does **SOURCE 1** provide evidence of?
7. One side of the Jelling Stone is covered in runes describing Harold's power as king of both Denmark and Norway; another side shows a beast surrounded by a large snake; the remaining side shows Christ with his arms outstretched. Write a description of the Jelling Stone shown in **SOURCE 2**.
8. List the types of things that **SOURCE 3** could teach us about Viking jewellery and metalwork.
9. In what ways could **SOURCE 5** be useful to a historian investigating life in Jorvik?
10. Suggest 1 or 2 things that participants in the event shown in **SOURCE 7** would need to be careful of in order to avoid anachronism — not staying true to the time period they are representing.

Research and communicate

11. Find out more about the Harrogate hoard (**SOURCE 4**). Write the script for a short radio news item announcing its discovery and significance.

learnON ONLINE ONLY

Complete this digital doc: Worksheet 4a.10 The Viking legacy (doc-11263)

4a.11 Research project: The Bayeux Tapestry

4a.11.1 Scenario and task

The story of 1066 did not end with the Battle of Hastings. William the Conqueror still had much to do before he could ensure his rule was legitimised and respected. He had to establish law and order over the now vanquished Saxons. He had to ensure that the knights and barons who fought with him were rewarded, and he had to quell any remaining resistance. And, of course, he had to be crowned king.

None of these parts of the story are told in the Bayeux Tapestry, because centuries of rolling and unrolling it every time it was viewed have resulted in one end being completely frayed away. Your task is to complete the tapestry, illustrating some of the events that occurred after that fateful day near Hastings. To complete the task you will need to research different aspects of life in England after the battle, and to accompany your tapestry you will need to write a summary of the events you have depicted.

4a.11.2 Process

- Access your learnON title to watch the introductory video lesson for this project. Then investigate each of the research topics listed below — the weblinks in the Resources tab will help you get started with your research.

  - Hereward the Wake and other resistance fighters
  - Law and order under William
  - The Domesday Book
  - The Feudal system
  - William's coronation

  Make a note of interesting facts and key events as you go. Be sure to record which websites you visit so you can complete the bibliography at the end of the project. Although they have a lot of good information, you should use the sites mentioned as a starting point only. Try to use a variety of different sources to complete your research, including at least one offline source.
- Once the research has been done it's time to complete the Bayeux Tapestry. Choose one of the research topics that you investigated to be illustrated in your completion of the tapestry. Download the template provided in your resources, and fill in the end of the story of 1066. Don't forget that the Bayeux Tapestry is like a giant comic strip, so your story should be told in a series of different panels rather than in one image. Make sure your story has an ending; for example, it could be William's coronation, the final event in the story of Hereward the Wake or the completion of the Domesday Book.
- Finally, you need to write up a summary of the research that you completed.
  - What happened in England after the Battle of Hastings?
  - Did William manage to secure his throne or was there continued resistance to his rule?
  - Did life return to normal for the Saxons or were there long-term changes for them?

  Your summary should outline the main points discovered, and should be approximately 500 words in length. Don't forget to include a bibliography at the end!

learnon RESOURCES — ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

4a.12 Review

4a.12.1 Review

KEY TERMS

Danegeld payment demanded by Vikings in return for not attacking towns and cities
Danelaw the law that the Danes established in areas of England they controlled in the ninth and tenth centuries; also the name for the region of England under Danish control
draught distance from the waterline to the bottom of a ship's keel/hull
drótt a man in a Viking community respected as an effective leader and elected to power
fjord long narrow inlet of sea between steep cliffs
futhark the alphabet, made up of runes
longhouse rectangular stone or timber building where Vikings lived; they had rounded corners and were about 15–25 metres long and 5 metres wide
longships Viking warships that were fitted with a large sail for open sea voyages and oars for river and coastal travel. They could move at 15–20 kilometres per hour.
pagan one who believes in many gods; relating to any religion that is not Christian, Jewish or Muslim
polytheistic believing in a number of different gods and goddesses
runes characters of vertical and diagonal lines that made up the Viking alphabet, the futhark
thatched roof a roof made of straw
turf a mixture of soil and grasses
Valhalla in Viking legend, the castle of Odin, the god of war
Valkyries legendary women whom the Vikings believed rode to battlefields to collect dead warriors and take them to Valhalla

4a.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

4a.12 Activity 1: Check your understanding
4a.12 Activity 2: Practise your historical skills
4a.12 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Rearrange the order of the historical events listed below so that they fall into the correct chronological order.
   (a) Creation of the Great Army
   (b) Leif Erikson establishes Vinland in North America
   (c) The defeat of Harold Hardrada at Stamford Bridge
   (d) Shetland's Up Helly Aa festival
   (e) The end of the Viking Age
   (f) The Viking raid on Lindisfarne Abbey
   (g) Christopher Columbus begins his voyages towards the Americas
   (h) Cnut becomes king of England
2. Identify the period of history to which each of the events above belongs.

3. Create a series of sentences on the Vikings using these words: longships, Danegeld, Danelaw, polytheistic and runes.
4. List 3–5 reasons to explain why people consider the Vikings a significant group in history.

Analysis and use of sources

5. What is the origin of **SOURCE 1** and what do you think was the author's purpose in creating this source?
6. Use **SOURCE 1** to answer the following questions.
   (a) What impression does the first paragraph give of the relationship between Rollo and Charles III?
   (b) What information does the writer provide about Rollo in the second paragraph?

SOURCE 1 An extract from *The Chronicle of St Denis* based on the writings of two Norman writers from the tenth and eleventh centuries, Dudo of St Quentin and William of Jumieges. The source relates to the defeat of the Viking leader, Rollo, by the French king, Charles III, in 911. In return for land in Normandy, Rollo agreed to defend French territory against other Viking attacks, to become a Christian and to accept Charles as his king.

The king had at first wished to give Rollo the province of Flanders, but the Norman rejected it as being too marshy. Rollo refused to kiss the foot of Charles when he received from him the duchy of Normandy. 'He, who receives such a gift,' said the bishops to him 'ought to kiss the foot of the king.' 'Never,' replied he, 'will I bend the knee to anyone, or kiss anybody's foot.' Nevertheless, impelled by the entreaties of the Franks, he ordered one of his warriors to perform the act in his stead. This man seized the foot of the king and lifted it to his lips, kissing it without bending and so causing the king to tumble over backwards.

Rollo gave assurance of security to all those who wished to dwell in his country. The land he divided among his followers, and, as it had been a long time unused, he improved it by the construction of new buildings. It was peopled by the Norman warriors and by immigrants from outside regions. The duke established for his subjects certain inviolable rights and laws … and he compelled all his people to live peaceably together. He rebuilt the churches, which had been entirely ruined; … he repaired and added to the walls and fortifications of the cities …

7. For what topics would a historian find **SOURCE 2** useful? Write a paragraph of 5–10 lines indicating how this source is useful. In your answer, include information about the reliability of the source.

SOURCE 2 An image from an eleventh-century manuscript showing Norman soldiers crossing the English channel

Perspectives and interpretations

8. What is the writer's attitude towards Rollo in **SOURCE 1**? Give reasons for your answer.
9. What information in **SOURCE 3** helps you identify the writer's perspective, values and attitudes?

SOURCE 3 An extract from a poem by the Icelandic poet Egil Skallagrimsson (c.910–990) describing his experiences as a Viking warrior

I've been with sword and spear
Slippery with bright blood
Where kites wheeled.
And how well
We fierce Vikings clashed!
Red flames are up men's roofs
Raging we killed and killed;
And skewered bodies sprawled
Sleepy in town gateways.

Empathetic understanding

10. In **SOURCE 1**, why do you think the French king wanted Rollo to kiss his foot and why do you think Rollo was unwilling to do so?

SOURCE 4 A replica of the Lewis knight chess piece, discovered in 1831

Research

11. Use the guidelines (a)–(c) below to plan an inquiry into a topic that would give you the opportunity to learn more about the Vikings.
    (a) Choose a topic.
    - A Viking event — for example, the Viking raid on Lindisfarne Abbey in 793 CE
    - A Viking leader — for example, Cnut, Erik the Red, Harold Hardrada, Leif Erikson
    - A Viking discovery — for example, the Spillings treasure hoard, the Lewis Chessmen (featured in the movie *Harry Potter and the Philosopher's Stone*), see **SOURCE 4**
    - A Viking mystery — for example, the disappearance of the Vikings in Greenland
    - A topic of your own choosing — for example, Viking weaponry

    (b) Turn your topic into a key question.
    (c) Break this into sub-questions (the questions that need to be answered in order to answer the key question).
12. Continue the planning you began in question 11 by using ICT and other methods to identify and list the sources that you could use in this inquiry. Copy and complete the table below to summarise the relevance of each of your sources.

Source	How it is relevant

Explanation and communication

13. Choose an appropriate format for presenting the results of the inquiry you chose in question 4 and provide the reason(s) for your choice.
14. Explore the Viking lands. Work in groups of two or three to prepare a PowerPoint presentation to showcase places where the Vikings settled. Your presentation should include:
    - 3–5 present-day images that show the legacy of the Vikings in that place
    - a brief caption for each image.

Choose from the following list of places: L'Anse aux Meadows (Canada), Birka (Sweden), Borg (Norway), Burgh (the Netherlands), Dublin (Ireland), Hedeby (Germany), Greenland (Denmark), Jarlshof (Scotland), Kaupang (Norway), Ribe (Denmark), Visby (Sweden), York (England).

Each group should prepare a talk, to be delivered while showing the images, about this place and its links with the Vikings.

TOPIC 4b Medieval Europe

4b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in medieval Europe (social, cultural, economic and political features) and the roles and relationships of different groups in society **4b.2, 4b.3, 4b.4**
- Significant developments and/or cultural achievements, such as changing relations between Islam and the West (including the Crusades), architecture, medieval manuscripts and music **4b.2, 4b.6, 4b.7, 4b.8, 4b.13**
- Continuity and change in society in one of the following areas: crime and punishment, military and defence systems; towns, cities and commerce **4b.9, 4b.10, 4b.11, 4b.13**
- The dominance of the Catholic Church **4b.5**
- The role of significant individuals **4b.12, 4b.13**

4b.1.1 Introduction

While investigating life in medieval Europe, you will be travelling back to the Europe of c.500–1500 CE. Most people lived in the countryside, worked in farming, were unlikely to ever travel more than 16 kilometres from their homes, had a life expectancy of less than 40 years and had none of the conveniences that we take for granted.

Christianity, especially via the Catholic Church, had huge power in politics, daily life and law-making. Its belief system united people spiritually and culturally and provided a framework for order, stability and behaviour in everyday life. Kings and lords ruled and looked to the Pope to approve their actions. Cathedrals and castles dominated towns and the countryside around them.

Wars were common. Cities had walls around them for protection. Law favoured the rich and powerful, so ordinary people found it difficult to receive justice.

learnON ONLINE ONLY

Watch this eLesson: Medieval Europe (c.590–1500) (eles-1824)

SOURCE 1 Re-enactment of a medieval wedding in Bavaria, Germany

Starter questions

1. What does the image in **SOURCE 1** depict?
2. Why might people like to re-enact a medieval wedding?
3. What events from the medieval world do people re-enact in their own time?
4. What do you know about medieval warfare? Have you ever seen a re-enactment?

4b.2 Chronology

4b.2.1 Time and place

Europe comprises about seven per cent of the Earth's land area and about 50 separate nations including France, the United Kingdom, Denmark, Spain and part of Russia. In 2013, 11 per cent of the world's population lived in Europe; for most of the medieval period, it was 14.5 per cent.

Rivers, mountains and other features provided natural defensive barriers and borders that marked off one state from another.

The term 'medieval' comes from the Latin words *medium aevum*, meaning 'middle ages'. It refers to the period from about 500 CE to about 1500 CE between ancient and modern times. Historians divide the medieval period into the Early Middle Ages, the High Middle Ages and the Late Middle Ages.

SOURCE 1 Map showing the main area of medieval Europe, and the physical features that divided or allowed access between them

4b.2.2 c.500–1000: the Early Middle Ages

From the early fifth century onwards, the Romans began to lose control of the western part of their empire. Germanic tribes from northern Europe gradually settled in areas that the Romans no longer had the military and economic strength to control.

By c.800, what had been an empire controlled by Rome became separate states, each fought over, conquered and controlled by different groups.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Medieval Christendom**
- **Holy Roman Empire**

Some historians use the term 'Dark Ages' to emphasise the destruction, social upheaval and lawlessness of this time. This term ignores the gradual nature of these changes and the era's many achievements, especially under the reign of Charlemagne (742–814). By 800 CE, Charlemagne was Europe's most powerful ruler. His empire united most of western Europe under a shared culture and the Catholic religion.

4b.2.3 c.1000–1300: the High Middle Ages

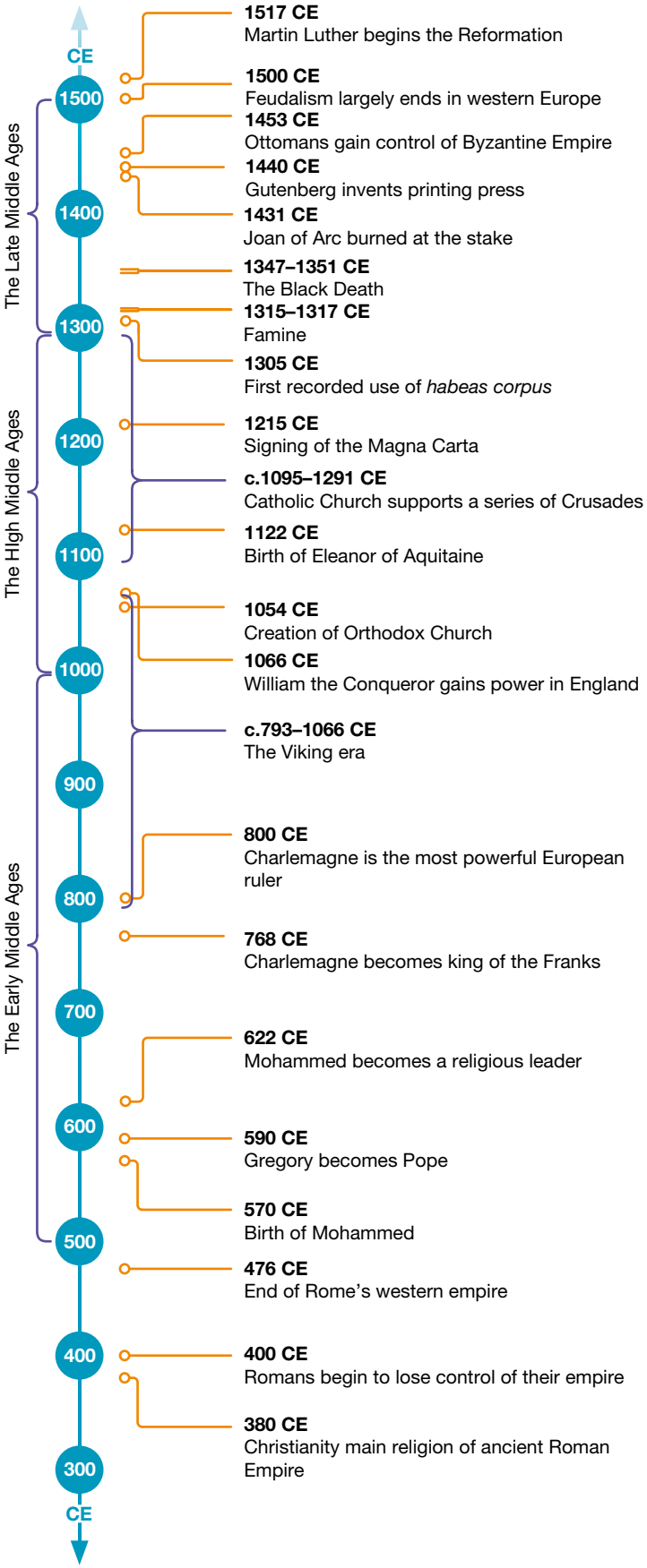
A long period of warmer weather helped provide better conditions for farming. People began settling new areas in the east, and clearing large areas of forests and marshes to increase the land available for crops. New farming techniques improved soil quality and the number of people that farmland could feed. The resulting rapid growth in population strengthened economies through most of Europe.

In 1054, after centuries of conflict over key issues, Christians in the east split from the Catholic Church in support of the Orthodox Church in eastern Europe. The Catholic Church retained its powerful position in western Europe, although many rulers resented this. It called on its followers to fight in a series of **Crusades** (military campaigns) between 1095 and 1291, over control of the city of Jerusalem, the land of Israel and beyond.

4b.2.4 c.1300–1500: the Late Middle Ages

In the Late Middle Ages, Europe suffered wars, a major famine in 1315–17 and, from c.1347 to 1353, the **Black Death** (see topic 6b). Europe's population decreased by up to 50 per cent and its economic prosperity decreased as well.

SOURCE 2 A timeline showing the medieval period and key events within it



4b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List five important features of medieval Europe.

Develop source skills

2. Use **SOURCE 1** to identify the seas, oceans and mountains that roughly define the borders of Europe in each direction.
3. Use **SOURCE 2** to identify the three main periods of medieval times and one key event from each.

learnON ONLINE ONLY

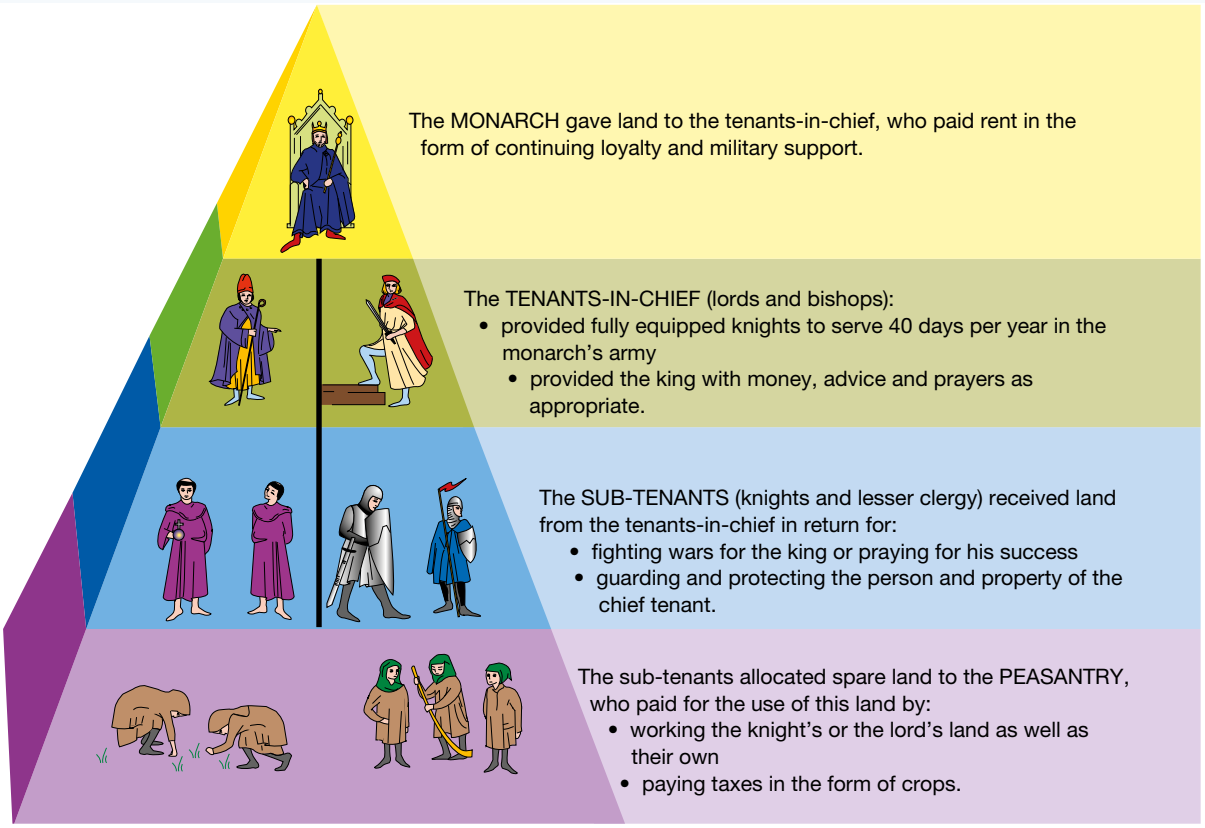
Complete this digital doc: Worksheet 4b.2 Medieval Europe (doc-11266)

4b.3 Feudal society

4b.3.1 The feudal system

Rulers usually want to create law and order and make sure that people make good use of their society's resources. In most of medieval Europe, the system for organising land use and for controlling people was the **feudal system** or feudalism. **Source 1** explains how the feudal system worked.

SOURCE 1 A diagram showing the organisation of medieval society under feudalism



Charlemagne (c.747–814 CE) introduced this system in the ninth century to help him control large areas of land in Gaul (France). Feudalism gradually spread as Charlemagne gained more land in northern, western and central Europe. Feudalism helped countries become stronger and provided people with a sense of protection. It also placed many restrictions and controls on the ways people lived their lives.

4b.3.2 Feudalism in England

In 1066, William of Normandy became King of England after defeating the Anglo-Saxon king, Harold II, in the Battle of Hastings. It was William (known as William I, and also as William the Conqueror) who introduced feudalism into England.

In keeping with the feudal system, William claimed all of England's land as his own and then divided it up to reward those who had been loyal to him and to gain promises of their future support.

Most of the Anglo-Saxon lords, whom William's armies defeated, lost control of their land.

John I and the *Magna Carta*

The feudal system gave kings great power. Over time, some of England's tenants-in-chief began to resent the fact that their king, John I (1167–1216), ruled them according to his personal needs rather than the law.

On 15 June 1215, the barons forced King John to sign the *Magna Carta* (Latin for 'Great Charter'). The main idea of the Magna Carta was that the king could not just do whatever he wanted in governing the country. He had to:

- respect the system of law that had developed up to that time
- use this system of law in his dealings with the people (especially the barons).

The Magna Carta also supported the idea that people could appeal against being wrongfully imprisoned.

When King John later refused to follow the Magna Carta, his barons went to war with him. He died in battle.

4b.3.3 Roles in society

The upper classes

Wealth, or the lack of it, determined people's status and opportunities. Small groups, dominated by wealthy men, controlled medieval Europe. They lived on the income from their estates and enjoyed the influence this gave them. They heard and decided disputes, fought battles for their king, participated in politics and took part in hunting expeditions and other sports.

Women had few opportunities to be involved in political decision-making. The Catholic Church taught that they were inferior to men and that their most important task was to be obedient daughters or wives and good mothers. A noblewoman married someone who would add to her family's wealth and influence. The law treated her as the property of her husband.

The lady often took charge of the household while her husband was absent serving the king. She also looked after the sick and made sure that the estate was in good repair and running efficiently. If necessary, she organised the defence of her husband's property against his enemies.

Children received the education that would prepare them for their future roles and responsibilities. A lord's son might be educated in a monastery school or within another noble household. He would learn manners, Latin grammar, astronomy, philosophy, mathematics and sports that trained him in the skills of battle. A lord's daughter might receive a convent education or be educated at home under the guidance of a private tutor and female relatives. She would learn how to organise a household and be trained in music, singing, conversation and good manners. Depending on her family's attitude, she might also study mathematics and learn to read and write.

The poor

Society expected male peasants to provide for and protect their families and to fulfil their feudal obligations. They took part in all forms of farm work and also served as soldiers. Female peasants helped with the harvest, and also took responsibility for cooking, childcare and spinning and weaving cloth.

Town life often provided better opportunities for the poor. Learning a trade gave a man the chance, over time, to increase his income and perhaps control his own business. Women working in towns could also learn a trade, although men often refused to let them join **guilds** (organisations that set work standards for members and offered them protection).

Children worked as soon as they could do basic tasks — helping in the fields or learning trade skills. Girls also learned household chores and responsibilities. Charlemagne ordered the Catholic Church to provide free education to any boy within his empire with the ability and willingness to learn. Sometimes monasteries elsewhere also provided classes for the poor, but many people grew up being unable to read or write.

4b.3 Activities

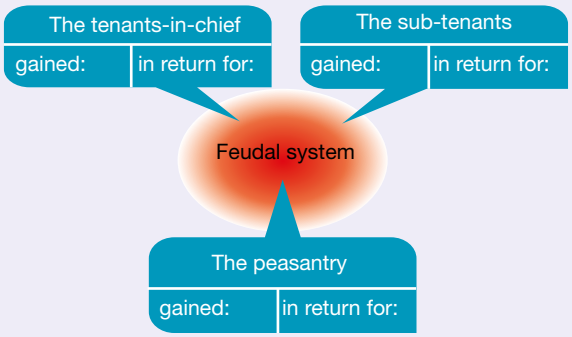
To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What two names are used for the medieval system of organising society?
2. Who introduced this system and in what century?
3. What were the advantages of this system?
4. Why is the Magna Carta an important historical document?
5. What roles did society expect of men, women and children?

Develop source skills

6. Use **SOURCE 1** to complete a summary of the feudal system. The key headings are given below. Use words and pictures to fill in the details.



7. Use **SOURCE 1** to explain how the feudal system helped a king like William to increase his wealth and his military strength.

4b.4 Everyday life

4b.4.1 Medieval people

About 90 per cent of medieval Europeans were peasants. They lived in villages of about 100 to 300 people in small clusters of houses located around the village green or along a potholed dirt road.

This was their community and they generally knew little of the world beyond it. Villages were usually located near a stream or river; peasants used this for their water supplies, to wash clothing and to dispose of waste products. If we had lived in medieval Europe, most of us would have lived this way too.

4b.4.2 The manor

The village and its surrounding land were called a **manor**. A lord (or lady) controlled the manor and the manor house (sometimes a castle). His (or her) own farm area made up about one-third of the total. Villagers farmed the rest of the land.

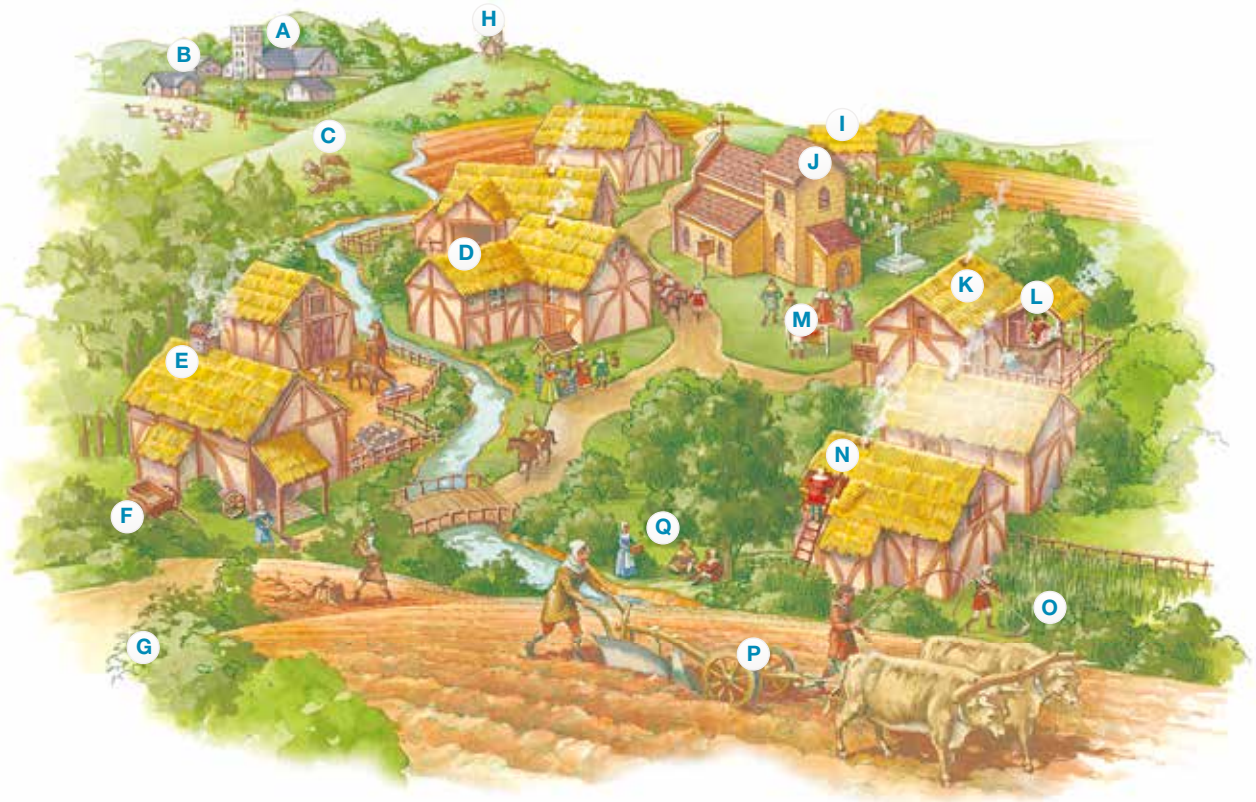
Land that was too mountainous for farming was used for rearing sheep and cattle. In southern Europe, people took advantage of the warmer climate to plant orchards and vineyards.

Every village had a 'common', which villagers shared as grazing land for their animals. The village also included the Church land (the **glebe**), the lord's hunting forest, fenced-in meadows where hay was grown, and a large manor house or a castle.

The peasants lived in one- or two-roomed wooden huts with clay walls, unglazed window holes, dirt floors and thatched roofs. There was no running water, no toilets or bathing facilities and no beds. In winter they shared these lodgings with their animals. Each house had its own vegetable garden.

By contrast, the wealthy lived in stone houses or castles, two or more storeys high, with multiple rooms to suit the owners' different needs. They had tiled floors and elaborate furniture, and they hung tapestries on their walls for both warmth and decoration. A small room jutting out from an outside wall would contain a 'toilet' — basically just a hole in the floor with planks to sit on. Waste fell into a pit or **moat** below.

SOURCE 1 An artist's impression of the layout and features of a typical manor



A The lord lived in a castle or a manor house. The woods, and any game they contained, were the lord's property.

B The house of the steward — the lord's business manager

C The common

D The house of the bailiff, who collected taxes and ensured the steward's directions were carried out

E The house of the reeve, who supervised farm work carried out by serfs to ensure it was done properly

F Women were the property of their menfolk, and were married by about 14. They cooked, spun and weaved, and tended to the animals and the children.

G The three-field rotation system was introduced by the Anglo-Saxons. Crops were grown in two fields, with the third field left to lie fallow (not used) so the soil could recover its nutrients.

H The mill, where grain such as wheat was ground into flour

I Tithe barn, where peasants paid one-tenth of all they produced to the Church

J The church (and its grounds) was a central feature. People went to church regularly. It was also the place where they paid their tithes and often held their simple markets. The tithe was a tax given to the Church equal to one-tenth of what someone received, grew or raised.

K Serfs lived in simple wattle and daub huts with thatched roofs.

L Some serfs also worked as blacksmiths and carpenters.

M A serf who had been punished by the reeve was placed in the pillory.

N Thatchers wove straw, reeds and sticks together to form roofs of village houses.

O Scythes, sickles and rakes were used to harvest crops.

P A serf's most important tool was the heavy-wheeled plough.

Q Lunch for a serf might be coarse bread and vegetable soup, washed down with ale.

SOURCE 2 Photograph of the remains of Scotney Castle, Kent, England. An example of an English manor house built c. 1378–80.

4b.4.3 Organising farm work

The manor was a strictly organised work community that included:

- tenant farmers who had bought their freedom and paid rent and services for the land they used
- serfs or **villeins** — whom the lord 'owned' and who worked three days each week on his land and did 'boon work', of five days a week at harvest time.
- labourers, who had no land other than their cottage plot. They survived by working for others, mending tools or by renting out farm animals.

The three-field system

There were no fences, walls or hedges to separate farming land. Each year, villagers met to decide how to use their three main fields.

They left one field fallow (without a crop) to recover its fertility. Cattle were allowed to graze there, which also provided it with a natural fertiliser.

They divided the other two fields into 10-metre-wide strips, separated from one another by raised unploughed land or ditches. Each peasant had both good and poor strips. Everyone planted the same crop in the two usable fields — for example, barley or oats in the spring and wheat in winter time. Peasants rotated the crops so that different nutrients were taken from the soil each year.

The work year comprised a seasonal cycle of planting, growing, harvesting and repair work. An official ensured that everyone started work early and worked hard. He also supervised the additional work the villagers had to provide for the lord.

Peasants worked as long as there was daylight — in summer, from about 4.30 am to 7.00 pm; in winter, work started later and finished at about 4.00 pm. Except for holidays, it was a six-day week. Sunday was a day of prayer and rest.

SOURCE 3 *Twelve Scenes of the Labours of the Year*, a medieval calendar of the agricultural year, painted by Pietro de Crescenzi (1230–1320)

The lord's power

The lord of the manor had great power. Villeins had to ask his permission before they could leave the village, get married, sell their animals, or have their children taught to read and write. Peasants paid the lord a tax to use his mill to make flour, his oven to bake bread and his brewery to make beer. They paid additional taxes when sons were born or daughters were married. When the peasant died, the lord would usually claim a death duty in the form of the peasant's second-best animal.

4b.4.4 Food and feasting

People of the medieval world had nowhere near the variety of food available to them that we have. People ate according to the food that was available in the local area, how successful the harvest was and the rules of the Catholic Church. Church rules decreed that people could not eat meat on Fridays or during the Church seasons of Advent (just before Christmas) or Lent (just before Easter).

Eating like a peasant

When the harvest was good, ordinary people ate much the same foods at the same times of day, year in and year out. Their main foods were bread, cheese, **pottage** and perhaps also some vegetables. They drank water or ale.

Peasants used herbs that were easy to obtain, such as basil, mint, parsley, rosemary, sage and thyme, to make their food tastier. In the winter, they would salt or smoke whatever meat was available. This provided them with extra food for two or three months (until the meat became rotten). When the harvest was poor, people ate whatever they could find.

SOURCE 4 A medieval banquet celebrating New Year. The image comes from the famous calendar *Les Très Riches Heures du Duc de Berry*, produced by the Limbourg brothers between 1413 and 1416.

Eating like a lord

The nobility had the opportunity to eat a far greater variety of food. Their forests provided an ample source of wild animals for meat. These included deer, squirrels, rabbits and wild boar. The lord also had a constant supply of doves, peacocks and other forms of poultry on the lands around the manor house. The nobility didn't like eating vegetables because they thought these were a food for the lower classes.

A castle banquet was an important event, with delicious food served in an imaginative way. Instead of plates, the nobility had their food served on thick slices of stale bread known as trenchers. Guests sat on benches and ate with knives, spoons and their fingers. Expensive spices such as cinnamon, cloves, ginger and pepper were imported from Asia and used to flavour the food.

4b.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Choose one of the people who lived on the manor. What do you think would have been the advantages and disadvantages of his/her life?
2. Copy and complete the table below to show an example of the three-field system of crop rotation.

Year	Field 1	Field 2	Field 3
1285	Wheat	Fallow — animals grazing	Barley
1286			
1287			

3. List two things that limited people's choice of food in the medieval era.
4. Why was a greater choice of food available to the nobility than to the peasantry?
5. Why did the peasantry flavour their food in different ways from those used by the nobility?
6. What differences would you expect to notice between eating customs and table manners of the medieval era and those of our own time?

Develop source skills

7. What information does **SOURCE 1** provide about:
   (a) differing housing styles
   (b) farming implements
   (c) forms of transport?
8. Use **SOURCE 3** to work out what skills you would have needed if you were a peasant.
9. Use **SOURCE 4** to answer the following questions.
   (a) What kinds of serving dishes and utensils can you see in this picture?
   (b) How can you tell that the people in the picture belong to a wealthy household?

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Complete this digital doc: Worksheet 4b.4 To the manor born (doc-11267)

4b.5 The Catholic Church

4b.5.1 Christianity

The Christian religion emerged within Judaism during Christ's lifetime in the early decades CE. Within 200 years, it was a separate religion. In 380, Christianity became the main religion of the Roman Empire (later the Holy Roman Empire). Its power and influence became a key feature of life in medieval Europe.

4b.5.2 Pope Gregory I (c.540–604)

Pope Gregory I helped make Christianity a powerful force. Born into a wealthy noble Roman family, he studied law, worked in different areas of the government and, at thirty-three, took on the important position of prefect of Rome. In 574, he gave up his wealth to become a monk.

Over the next fifteen years, Gregory devoted his time to prayer, meditation and writing. In c.586, he became the Pope's main adviser. When the Pope died of the plague, the clergy, the senate and the people of Rome elected Gregory as the new Pope, a position he tried to avoid. He became Pope, reluctantly, on 3 September 590.

As Pope Gregory I, he worked to spread the Church's message and authority. He sent bishops to Africa, England, Gaul (France), Italy and Spain to spread, strengthen and maintain Church power.

Gregory I got the Church to take on responsibilities that Rome's government could no longer fulfil. When Rome faced famine, he obtained food supplies and ensured regular help for the poor. When the Lombards invaded, he employed soldiers to fight them and negotiated a peace settlement to end their siege of Rome. People began to think of the Pope as the real ruler of the lands of Italy.

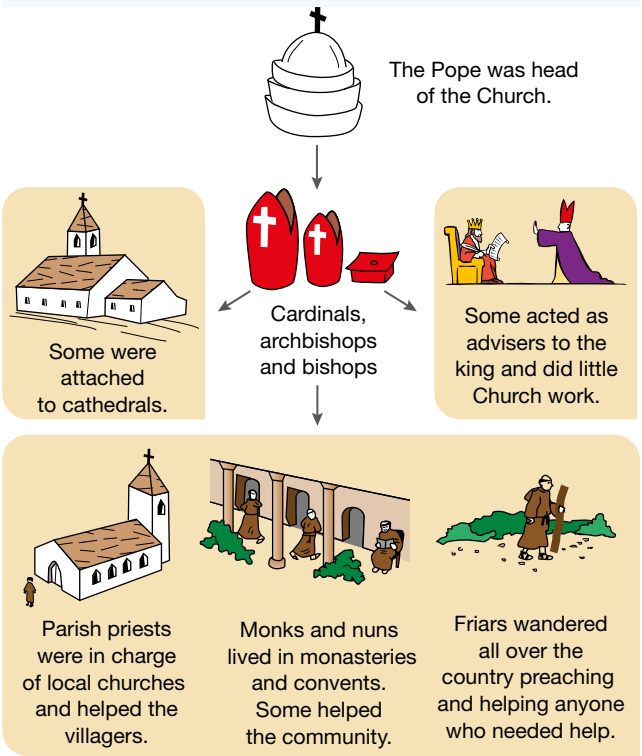
SOURCE 1 Detail showing St Gregory the Great from Pier Francesco Sacchi's 1516 painting *The Four Doctors of the Church*, now at the Musée du Louvre, Paris

Pope Gregory I made the position of the Pope in Rome the most important position in the Christian Church — more important than the bishops on the church councils, which had previously been its main decision-making bodies. When Constantinople's bishop claimed the title of 'universal bishop' (i.e. Pope), Gregory gained the support of Constantinople's new emperor, Phocus.

In 602, Phocus announced that the bishop of Rome (not Constantinople) was 'head of all the churches'. Pope Gregory didn't use this title but he accepted its meaning — that the Pope in Rome was the head of the Christian Church — and he refused to let any other bishop claim or use the powers that he said were the Pope's alone.

Pope Gregory changed the Church. He replaced corrupt officials with monks who were fair and honest. He demanded that priests be celibate (i.e. not have sex). He used the Church's wealth to help people in need and to reorganise and maintain the vast areas of land that the Church owned. This helped increase the Church's influence.

SOURCE 2 A diagram showing the organisation of the Church and the duties of the clergy within it



4b.5.3 Power and influence

In 1054, Christianity formally split into Catholicism (centred on Rome) in western Europe and the Orthodox Church (centred on Constantinople) in the east. By the 1100s, Catholicism was the most powerful religion in western and central Europe, and influenced government, law-making and law enforcement.

People accepted the Pope as head of the Catholic Church and God's representative on Earth. Kings asked the Pope to approve many of their decisions rather than taking the risk of the Pope ordering people to act against them. They were even willing to fight other nations if he ordered it.

To gain favour with God, many nobles left land, property and money to the Catholic Church, which became richer than most kings. It controlled about one-third of the land in Europe and had its own courts and laws (**canon law**).

People had simple beliefs: those who followed God's teachings would go to heaven and those who did not would go to hell. People honoured God by going to mass on Sundays and making it a day of rest and devotion to God.

People also celebrated other 'holy days' throughout the year. On these days away from work, people remembered saints and celebrated their lives through festivals, games and feasts.

People looked to the Church to explain their world. They relied on the information that Church leaders gave them because most people did not have the opportunities to read, write or learn about these things for themselves. They supported their church leaders by paying them the **tithe**: a tax of 10 per cent of the crops they grew.

SOURCE 3 Detail, depicting hell, from Italian artist Fra Angelico's *The Last Judgement*, 1432–35

Christians thought that their religion was the only true religion. Many tried to use force to convert 'non-believers' to Christianity.

Some groups preached ideas that were seriously different to those of the Catholic Church. From c.1184 CE, the Inquisition began — a system whereby church officials sought out, tortured and tried people whom they thought were guilty of **heresy** — attitudes that conflicted with Catholicism's accepted teachings. Punishments varied from taking someone's property to imprisonment or execution.

In 1517, German theologian, Martin Luther, claimed that the Catholic Church was corrupt and needed reform. His ideas started the Reformation (see subtopic 4b.13) — the reform movement that resulted in the formation of the Protestant churches.

4b.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify three things that Pope Gregory I did that helped improve the power and prestige of the Pope in Rome.
2. Provide three examples of Catholicism's power and influence in medieval Europe.

Develop source skills

3. Use **SOURCE 2** to explain which members of the clergy had the:
   (a) most power
   (b) most contact with ordinary people.
4. Identify the message and purpose of the Fra Angelico painting shown in **SOURCE 3**.

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Complete this digital doc: Worksheet 4b.5 Faith and fear (doc-11268)

4b.6 Cathedral building

4b.6.1 Design and construction

Some people feared that the world would end in the year 1000 CE and they were determined to be ready for this final Judgement Day. Church leaders, builders and architects aimed to glorify God by creating cathedrals that were massive in size and stunning in decoration. Most cathedrals were at least 100 metres long with roofs as high as 47 metres. Their spires were even higher; for example, the spire at Strasbourg Cathedral was 142 metres high. These were amazing technological achievements, especially considering that they were built without the use of cranes, concrete, steel or electricity.

From about the 1100s, the new **Gothic** style of architecture became popular. In Gothic design, **buttresses** supported the roof from outside. This meant that the walls could be thinner and include more and much larger windows than those of the older **Romanesque** architecture. Tall, narrow windows with pointed arches allowed more light into Gothic cathedrals and, like the cathedral spires outside, encouraged people to look upwards towards the heavens.

Cathedrals were the largest buildings in cities and towns and usually located right in the centre. Their designers often organised expensive decorations for them with stained-glass windows and stone sculptures. In a world in which most people couldn't read, these were an important way that Church leaders could help them learn the main messages of their Christian religion.

French sculptors were the first to create works to decorate churches. Today, when people enter one of France's great cathedrals, they are amazed at the large number of intricately carved sculptures of apostles, saints and biblical figures around their doorways, on pillars and on screens dividing one section from another. They are also found in **gargoyles** — the ugly-looking stone faces whose mouths acted as spouts for rainwater as it drained off the gutters of the cathedral roof.

SOURCE 1 Twenty-first-century artist's drawing depicting the construction site of a Gothic cathedral

A An architect or master mason took charge of the design of the building.

B Temporary storage area for workers' tools and also for indoor work in the cold winter months

C Flying buttresses which enabled the construction of thinner walls with more space devoted to windows

D Crane for lifting heavy blocks to the lower levels of the cathedral or to be used on scaffolding on the upper levels

E Each piece of stone had the stonecutter's symbol carved into it.

F One or two men could work a treadmill hoisting stone to upper levels of the cathedral.

G Poor or non-existent safety measures contributed to a high mortality rate among workers.

H Stonecutter's workshop

I The crypt contained an underground chapel and housed the tomb and/or relics of a saint.

J The cathedral's foundations were up to 10 metres deep and required as much stone as the building itself.

K A site manager gave instructions to workers.

RETROFILE

The word *Gothic* meant 'rude' and 'barbaric'. Early-sixteenth-century critics of the new architectural style called it Gothic as a way of describing a style of architecture that they thought of as belittling and insulting to the classical styles of earlier eras.

4b.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify one of the goals of medieval cathedral builders.
2. Give one reason to explain an advantage of Gothic architecture compared to Romanesque architecture.
3. What were gargoyles?

Develop source skills

4. Use **SOURCE 1** to list:
   (a) the main features of a Gothic cathedral
   (b) the equipment workers used to build them.

Research and communicate

5. Find, label and display images of famous Gothic cathedrals to show examples of their key features.

4b.7 Music and decoration

4b.7.1 Music

Music, art, decorative sculpture and stained glass also showed Christianity's central role in the lives of most medieval Europeans.

In cathedrals, people listened to **plainsong**, a single melody that choirs of men and boys sang using the same key and rhythm and without any musical accompaniment. Composers followed this style for most of the new music they wrote.

One of the best known forms of plainsong was the Gregorian chant, named after Pope Gregory I. It was popular in western and central Europe from the 900s to the 1200s. Choirs sang Gregorian chants during mass and monks sang them as part of their regular prayer sessions throughout the day.

4b.7.2 Art

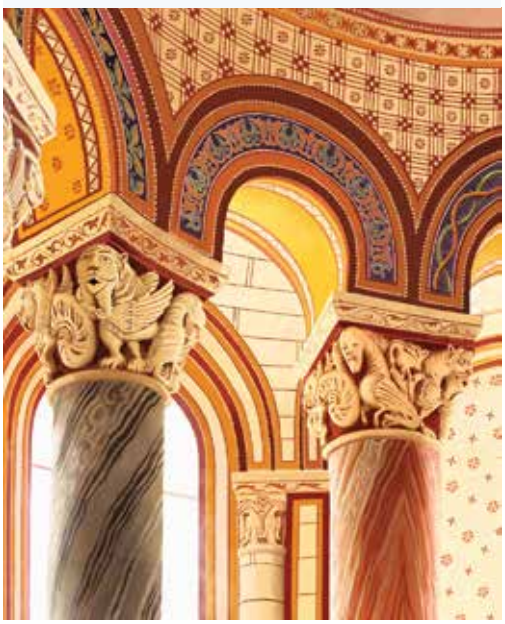
Medieval paintings, stained glass, stone sculptures and illuminated manuscripts existed to honour God, to educate people in Christian beliefs and to remind people of stories about the saints and characters from the Bible.

Cathedrals formed the backdrop for most medieval art. Artists painted brightly coloured designs on columns and created bible scenes on walls and in magnificent altarpieces. Their main goal was to tell a religious story in a way that conveyed a believable message to the viewer who could not read. The words of one fifteenth-century French woman tell us that they succeeded:

'I am a poor old woman … who cannot read … [but] in Church I see Paradise painted, and Hell where the damned broil'.

Artists trained by learning how to represent individual figures and images and add the symbols (for example, a halo around the head) that showed their importance. Proportion and realistic use of space were not important to them. The fact

SOURCE 1 An artist's impression of decorative work inside a Romanesque cathedral



that they were not trying to imitate nature freed them to choose vivid blues, reds, greens and gold for their works. For the first time the artist was also attempting to express feeling.

Illuminated manuscripts

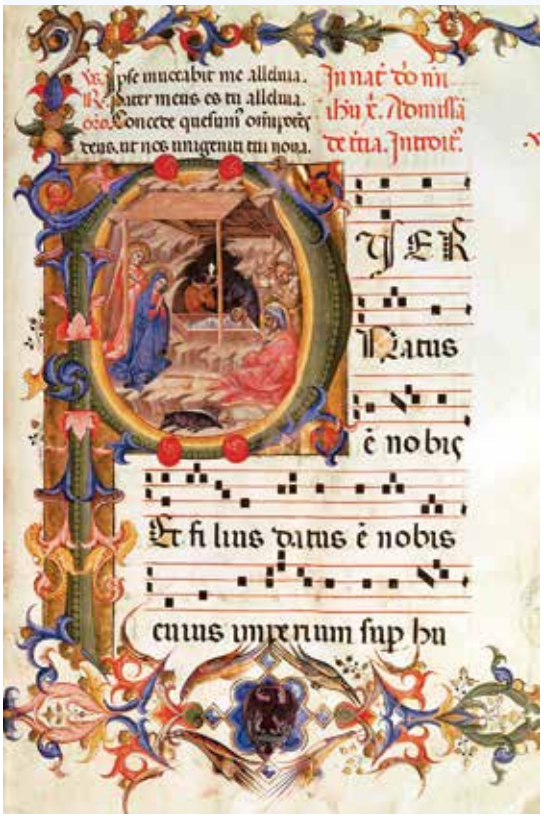
Illuminated manuscripts — handwritten texts with lavishly decorated capital letters, borders and whole page and margin illustrations — are some of the best examples of medieval art. They show us both the artistic skill of their creators and the subject matter that people thought important to reproduce.

Copyists created illuminated manuscripts on vellum, a form of parchment taken from the skin of stillborn sheep, goats or calves. It was soft, easy to use and expensive. They folded and combined the parchment pages into an early form of book called a codex. It was a slow and labour-intensive process. A single book could take up to one year to reproduce, so it was not surprising that libraries chained them to the desks of people using them for research.

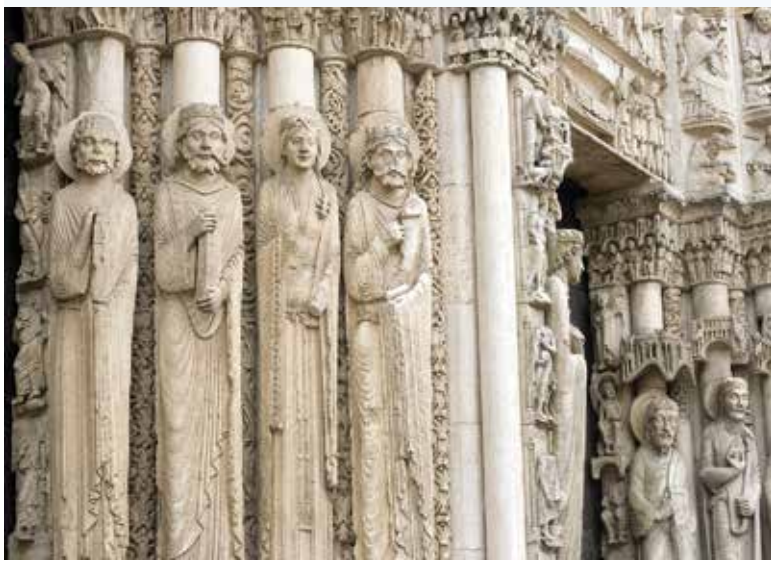
To begin with, most manuscripts were about religious topics. Monks and lay craftsmen also created many illuminated manuscripts to copy, reproduce and preserve the literature of ancient Greece and Rome. This kept alive the knowledge of these earlier times and showed that these ancient works were important enough to warrant the effort it took to reproduce them in this way.

From the 1200s onwards, people outside monasteries began to produce illuminated manuscripts. They often served wealthy lords and merchants, who ordered manuscripts that included scenes of everyday life. The famous *Les Très Riches Heures du Duc de Berry*, which the Limbourg brothers created c.1416, is a good example of this. It shows that by this time people were beginning to value more realistic and lively images than those of the fourteenth century and to include scenes of their own lives as the main subject matter.

SOURCE 2 An excerpt from a twelfth-century document, showing part of an illuminated letter 'P' depicting the nativity



SOURCE 3 Photo showing some of the c.1150 sculptures that decorate the Royal Portal of Chartres cathedral. They depict kings and queens from the Old Testament. Their faces show the expression of feeling that is a feature of Gothic sculpture. Their elongated bodies are typical of the earlier Romanesque style.



Sculpture and stained glass

Gothic architecture and the features of Gothic churches and cathedrals are in themselves works of art. The famous cathedral of Notre Dame de Chartres (Our Lady of Chartres), in France, is renowned for its beautiful sculptures and also for its stained glass windows, which UNESCO describes as 'a museum to stained glass'.

4b.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Name the main style used for medieval Church music and list its key features.
2. What was the purpose of many medieval paintings?
3. List two or three features of illuminated manuscripts.
4. Work as a class to create an illuminated alphabet for your class noticeboard. Allocate one letter for each person to decorate.

Develop source skills

5. Use **SOURCE 3** to describe some of the features of Chartres cathedral.

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Complete this digital doc: Worksheet 4b.7 Analysing illustrations (doc-11269)

4b.8 Islam and the West

4b.8.1 The Age of Faith

Not all Europeans were Christians. Some were Jews, some were Muslims and some continued their **pagan** beliefs in multiple gods. Christians were divided between those who supported Catholicism (centred on Rome) in western Europe and those who supported the Orthodox Church (centred on Constantinople) in the east.

SOURCE 1 Map showing the Muslim world c.1000 CE

In medieval times, the Muslim world — areas which Muslim leaders ruled and where Islam was the main religion — stretched from its historic heartland in Arabia throughout the Middle East to the Indus River in the east, west to north Africa and to Spain in Europe. Just as Christianity was a religious and cultural force that united most medieval Europeans, so Islam was a religious and cultural force that united people across the Muslim world.

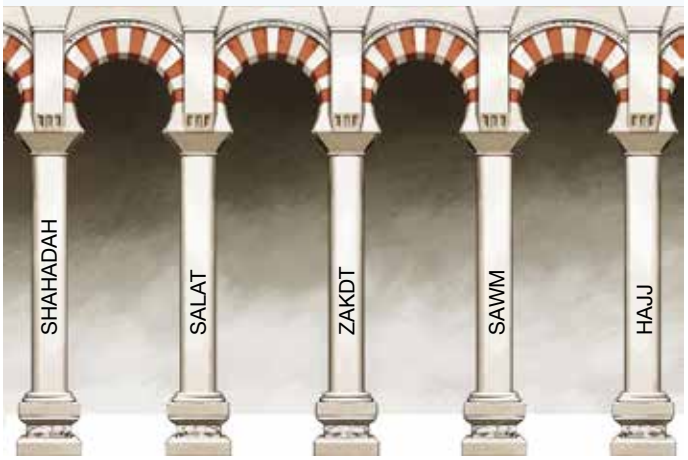
4b.8.2 Islam and Christianity

Mohammed, the founder of Islam, was born in Mecca, Arabia in 570 CE. In c.622, he became a religious leader after he said the angel Gabriel was bringing him God's messages to spread to others.

These messages, he said, had previously been revealed to Abraham, Moses and Jesus but, because people were changing these over time, Christians were not living by God's real messages. Mohammed taught people to believe in one God, Allah, to follow his teachings and to put into practice the 'five pillars' of the Islam religion.

Christians believe that God is made up of the Trinity of God the Father, God the Son (Jesus Christ) and God the Holy Spirit. Muslims (and Jews), by contrast, believe that God cannot be divided. Muslims see Jesus as the second-last prophet, not as God's son. They see Mohammed as the last prophet to receive God's messages.

SOURCE 2 Diagram showing the five pillars of Islam



Shahadah: The basic belief of Islam: there is no God but Allah and Muhammed is his prophet

Salat: Pray five times a day, facing towards Mecca

Zakdt: Share part of your income with the poor and needy

Sawm: Fast (i.e. do not eat or drink) during the month of Ramadan, especially during daylight hours

Hajj: Make the pilgrimage to the House of Prayer at Mecca at least once in your life

Muslims spread the message of Islam through both war and peaceful means. It soon became the main religion in Arabia and, in the seventh and eigthth centuries, Muslim armies gained control of large areas of land in North Africa and Spain. Muslim scholars, traders and travellers brought knowledge of Islam beyond Arabia into southern Europe, Africa and Asia. Throughout the Muslim world, Muslims and non-Muslims generally lived together peacefully and Muslim governments tolerated people who followed a different religion. Muslims also had contact with Christians through trade.

Jerusalem

The city of Jerusalem is a holy place for Christianity, Judaism and Islam. Muslims revere it as the place from where Mohammed ascended to heaven; Jews value it as the place that in ancient times was the spiritual centre of the Jewish faith and where King Solomon built the first Jewish temple; Christians honour it as the place where Christ lived, preached, died and from where he ascended to heaven. Jerusalem was the most important destination for Christians who went on **pilgrimages** as a way of doing penance for their sins.

In the late eleventh century, the Muslim Seljuk Turks from Iran attempted to invade and conquer territory throughout the Middle East. This led to a breakdown of law and order within Palestine, which Christians called the **Holy Land** because it was the area where Christ had lived and preached. Christian pilgrims were easy targets for Seljuk warriors. The Seljuks also threatened Constantinople, and its Emperor Alexios I Komnenos asked the Pope for help in preventing the Seljuks gaining control of Anatolia (modern day Turkey). Pope Urban II responded by launching the **Crusades**.

4b.8.3 The Crusades (c.1095–1291)

The Crusades were a series of military campaigns that Christians from western Europe fought from c.1096 to 1291 against Muslims and others whom they believed were enemies of Christianity. They were a response to a speech that Pope Urban II made in 1095. He called on Christians to win back control of Muslim-controlled areas in Palestine, and in particular to win back control of Jerusalem, which Muslims had ruled since 638 CE.

Historians think that Pope Urban II encouraged the Crusades to:

- provide safety for pilgrims
- bring Jerusalem, and the 'Holy Land' around it, under Christian rule
- provide an outlet for the violence, campaigns of terror and thirst for adventure that many young (landless) European knights indulged in after the breakdown of Charlemagne's empire and the end of Viking raids
- unify Christians behind a common cause that would end the divisions between Catholicism and the Orthodox Church.

Nature and outcomes

At the time of the First Crusade (1096–1099), Muslims were fighting among themselves over issues within their religion. They learned to fear the invaders' attacks but did not see them as war between religions.

Muslim disunity enabled the Crusaders to capture Jerusalem in 1099 and establish it as one of four Crusader-controlled states. Crusaders massacred Jews, Muslims and Orthodox Christians who had defended Jerusalem and went on a rampage of theft and destruction throughout the city.

In the following decades, Muslims and Crusaders fought battles against each other from time to time and soldiers of each religion also fought side by side against Muslim enemies they had in common.

Over the next century, Muslim forces unified and successfully fought to regain the land that Christians had won, including Jerusalem. Muslim leader Zengi brought an end to one of the Crusader-controlled states when his forces captured Edessa in 1144. This sparked the Second Crusade (1147–1149), which failed to win back lost territory.

The Third Crusade (1187–1192) began after Muslim leader Saladin captured Jerusalem in 1187. Saladin's troops ransomed their important prisoners and allowed the city's defenders to resume daily life. After years of battles won and lost by both sides, Crusader King Richard I (the Lionheart) realised he could not win back

SOURCE 3 Painting c.1450–1475, by the French artist known as Master of the Echevinage de Rouen, depicting the capture of Jerusalem in 1099

Jerusalem. He came to a five-year agreement with Saladin that:

- ensured the safety of pilgrims, Christian sites and Christians living within Jerusalem
- allowed the Crusaders to keep control of their cities along the eastern Mediterranean
- promised that Muslims and Christians could live freely within each other's territories.

Later Crusades failed. The Crusades ended when Christians lost control of the city of Acre in 1291.

Impact on relationships

The Crusades were fought mainly around a small area of coastline in the eastern Mediterranean and so did not advance very far into the Muslim world. They were far less significant than the invasions of the Mongols in the thirteenth century. Muslims saw little of cultural interest in the Europeans. Europeans found much to value and admire in the Muslim world. The Crusades led Europeans to expand their trade into the Middle East and Egypt, importing spices and silk, satin and cotton fabrics and also to bring back the benefits of Islamic knowledge and learning.

SOURCE 4 Painting c.1911 by Henry Ford, depicting Richard the Lionheart arriving in the Holy Land in 1191

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **The Crusades**

4b.8.4 Islamic learning

Access to Muslim learning and culture brought the benefits of Muslim knowledge (especially about mathematics) and provided new ideas and inspiration to Europeans. This came about through Crusaders returning from the Middle East, through trade and cultural exchanges and also through scholars using Islamic libraries, which Europeans captured in Spain in the thirteenth century. These libraries contained thousands of works from Islamic mathematicians, scientists and philosophers and also thousands of works from ancient Greece and Rome, that enabled Europeans to rediscover the learning of these earlier cultures.

Doctors and hospitals

From the eighth to the eleventh centuries, Arab doctors' knowledge and methods laid the foundations of many of the attitudes and practices of modern medicine. While Christian doctors tended to see it as up to God's will whether or not a patient recovered, Arab doctors looked at medicine to find out how to help people recover and maintain their health.

The famous physicians al-Razi (c.864–925) and Ibn Sina (c.980–1037) introduced ideas such as recording patients' medical histories, demanding professional standards, quarantining people with infectious diseases and conducting trials to test theories and the effectiveness of medications. From the late 1100s until the early 1500s, Ibn Sina's fourteen-volume *The Canon of Medicine* was a key text in European universities.

The astrolabe

An astrolabe (pronounced AS'-tro-layb) was a measuring instrument that astronomers, astrologers and navigators used to help them find out information about the time, latitude and the positions of the Sun, planets and stars.

Someone in the ancient Greek world developed the idea of the astrolabe in c.150 BCE, and people were using the first astrolabes from about 400 CE. From c.800 CE, Islamic mathematicians and astronomers made a significant contribution to the development of astrolabes and, in the tenth century, this knowledge came via Muslim Spain into Europe as a whole. Muslims used astrolabes to work out:

- the *qibla*, the direction of their holy city, Mecca, from any latitude and longitude
- the time of sunrise for their morning prayers and also
- the movement of the sun.

SOURCE 5 A sixteenth-century image of an observatory showing (middle right) Muslim scientists using an astrolabe

4b.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What religions did people follow in medieval Europe?
2. List one common and one different belief in the Muslim and Christian religions.
3. What were Muslim and Christian relationships like before the Crusades?
4. What were the Crusades and what was the purpose?
5. What did the Crusaders gain from their contact with the Muslim world?

Develop source skills

6. What information does **SOURCE 1** provide about the spread of Islam by 1000 CE?
7. Use **SOURCE 2** to identify the values that are important to Muslims.
8. What would you look for to check the accuracy of **SOURCE 3**?
9. What impression of Richard the Lionheart does the artist of **SOURCE 4** want to convey? How does this compare to the reality of the Third Crusade?

4b.9 Crime and punishment

4b.9.1 Witchcraft

Witchcraft was a very serious charge. People believed that witches were the devil's followers, and that witches had special powers to bring suffering and unhappiness to others. They blamed witches for natural disasters — for example, famine, plague, drought, the failure of a harvest, or a stillbirth. Sometimes people accused others of witchcraft because of jealousy or a desire for revenge. It was not hard to find 'evidence' to convict someone.

SOURCE 1 Manuscript picture showing the medieval idea of witchcraft. The people in the foreground are shown worshipping the devil in the form of a white goat.

4b.9.2 Treason

In medieval times, people used the word '**treason**' to describe the crime of murdering someone from a higher level in the social scale. 'Treason' also has the meaning of doing something that is a serious act of disloyalty to the king or queen. This could be plotting to kill or overthrow the monarch or helping the country's enemies. People would call that person a 'traitor' and call his or her crime *high* treason.

Canon law

The Catholic Church used its own courts and its own law, canon law, to try to control people's behaviour. It could fine and even whip people if they worked on Sundays and holy days. The most serious crime against the Church was heresy, the offence of contradicting the Church's teachings. Church courts also heard cases involving fights between husbands and wives.

4b.9.3 Crime control

Before police forces, crime control was a community responsibility. If villagers saw someone breaking the law, the lord expected them to raise the 'hue and cry' and chase after the wrongdoer until they caught him or her. If the prisoner escaped, the lord would punish the villagers.

Some towns tried to limit the number of crimes by imposing a curfew to keep people off the streets at night. This meant that people had to be in their homes by about 8.00 p.m. or 9.00 p.m. or risk being arrested. Another way of encouraging people to prevent law-breaking was to organise them into groups called 'tithings'. Each tithing consisted of 10 males over the age of twelve who were responsible for making one another keep the law. If any member broke the law, the others had to take him to court and pay his fine.

Officials also tried to discourage crime by showing people what would happen if they broke the law. In the Middle Ages, convicted criminals were punished in public.

SOURCE 2 Photo showing an iron cage near the Santa Maria gateway to the town of Corciano (near Perugia, Italy). People used these as a torture method and as a slow form of death. The person inside suffered the pain of burning metal on hot days, had no protection from the winter cold and was a target for birds that could peck at the victim's skin and eyes.

Iron cages or gibbets displayed the bodies of executed criminals. Severed heads were displayed on poles. These common sights served as a warning to others.

4b.9.4 Guilty or not guilty?

The legal profession that had existed during the time of the Roman Empire fell apart in the early Middle Ages. Until the twelfth century, when jury trials came in and the legal profession began to revive, courts in western Europe used trials by compurgation (oath-swearing), combat or ordeal.

Trial by compurgation

In a trial by compurgation, 12 people had to recite a special oath to claim someone's innocence. Any mistakes would supposedly cause the oath to 'burst' and prove that the accused person was guilty.

Trial by combat

Nobles began to use an expert known as a 'champion' to represent them in a trial by combat, with the champion fighting the battle in their place. People believed that God would reward the innocent person with victory.

Trial by ordeal

In trials by ordeal, people asked God for a sign of guilt or innocence. In an ordeal by water, people threw the accused into the 'holy' waters of a river or lake with their hands and feet tied together to see if they sank (a sign of innocence) or floated (a sign of guilt). In ordeals by fire, people either had to put their hand in a pot of boiling water, hold their arm over a fire or pick up a piece of red hot iron. If the burn had healed after three days, then people took this to be a sign of innocence.

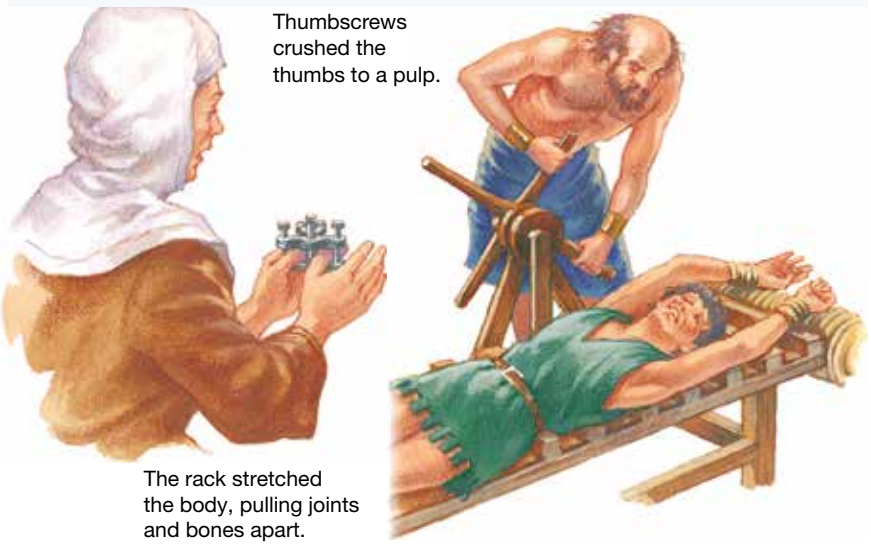
Trial by jury

Modern-style juries developed after Henry II (1133–1189) introduced forms of jury trials in England in 1166 and 1176. His travelling judges conducted courts with juries of 12 men chosen from among the local townsmen. In disputes over land, the jury decided who was in the right and the judge imposed the sentence.

Torture

Torture (i.e. causing someone physical pain) was often used to gain a confession from people accused of serious crimes. In theory, people approved it only when they already had some evidence against the accused person. In reality, the law offered people no protection against the use of torture. People also used torture as a punishment and devised specific torture instruments to punish particular crimes.

SOURCE 3 A modern artist's impression of two common methods of medieval torture



RETROFILE

During the seventeenth century, Europeans began to question the morality of using torture. International initiatives to ban torture came about in the twentieth century with the third and fourth Geneva Conventions, the Universal Declaration of Human Rights and the UN Convention against Torture. Despite this, the governments of about eighty-one countries continue to use torture in the twenty-first century.

4b.9.5 Punishment

Punishments were meant to fit the 'crime' and rarely involved imprisonment. For example:

- Villagers tied nagging wives to a ducking stool and ducked them three times into the river.
- Women found guilty of gossiping had to wear the 'scold's bridle'.
- A baker who cheated his or her customers might be dragged through the streets on a sledge with a loaf of bread tied around their neck.
- A peasant who stole firewood from the lord's forest or whose animals damaged someone else's crops would most likely either pay a fine or perform extra work.

Other punishments for minor crime were more humiliating. These included putting someone in the pillory or the stocks, where onlookers could throw rotten food or rubbish at the offender. This was a source of ongoing shame for someone who had to continue living within the same community.

Some of the harsher punishments for stealing or cheating included whipping or some form of mutilation, such as cutting off a hand, an ear or the tongue. Sometimes a person's eyes were burned out with a red hot poker. Law-makers justified some forms of mutilation with the belief that it was fairer to make the guilty person suffer pain than to punish an entire family by depriving it of the wages that the wrongdoer could contribute to support it.

SOURCE 4 A modern artist's drawings showing some punishments for crimes during the medieval period

Wearing the 'scold's bridle'

Paying a fine

The ducking stool

The pillory

Hanging

Imprisonment

Prison could be used for minor offences but people tended to think a physical punishment would be fairer than imprisoning a poor person whose work might be crucial to a family's survival. Imprisonment was mainly used for prisoners-of-war waiting for someone to pay the ransom demanded for their release, for people accused of treason or who in some other way were a threat to the power of the ruler.

Burning

The punishment for witchcraft was being burned alive, which people believed would cleanse the witch's soul. This is what happened to Joan of Arc (see subtopic 4b.12). A last-minute confession entitled the 'witch' to be strangled before feeling the flames. The penalty for murder or treason was public execution, usually by hanging or beheading.

Execution

The punishment for treason was usually death by execution in a public place. The English ruler, Edward I (1239–1307) had his enemies hung, drawn and quartered, with each quarter of the body being sent somewhere different to go on public display as a warning to others. Welsh leader, David ap Gruffydd (1238–1283) and Scottish leader, William Wallace (1272–1305) both suffered this fate.

Avoiding punishment

Women had a unique method of avoiding punishment. A woman who became pregnant could postpone her punishment until the birth of the child.

Both men and women could avoid punishment by claiming **sanctuary** (protection) from the Church. To do this the accused person had to stay on Church property for 40 days, admit to their wrongdoings and promise to 'abjure the realm' (leave the country forever). Then the person had to leave the country as quickly as possible without money and, as a sign of their guilt, wear sackcloth and carry a white cross. While this process was being carried out, the fugitive remained under Church control and could not be arrested.

SOURCE 5 *Supplication of the Heretics*, a fifteenth century painting by the French artist Jean Fouquet (c.1420–1480). This work depicts the burning of two members of the Knights Templar, c.1314. The real reason for their execution was that French King Philip IV believed the Knights Templar were becoming too powerful.

RETROFILE

- Edward I was the first English ruler to make going to war against the king a crime. By the end of Edward's reign, he had had at least 20 of his enemies hung, drawn and quartered.
- As a sign of their good intentions, people who had to wait for a boat so that they could 'abjure the realm' were expected to spend part of each day knee deep in the sea.
- One Englishwoman, Matilda Hereward, succeeded in putting off her execution for 18 months before her hanging in 1303. During this time, she began five separate pregnancies.

4b.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List five activities that were considered criminal in the Middle Ages. Which of these are still crimes in Australia today?
2. What kinds of things did people blame on witches? Why?
3. What were the main forms of trials before jury trials? In what ways is trial by combat similar to the way we organise trials today?
4. Rank medieval punishments in order from the harshest to the least harsh.

Develop source skills

5. Using **SOURCE 1** and the information in the text, describe some of the behaviours that medieval people associated with witchcraft.
6. What do you think torturers expected from using methods such as those shown in **SOURCES 2** and **3**?
7. Explain why some of the punishments in **SOURCE 4** would not be acceptable in Australia today.
8. What is happening in **SOURCE 5**? Why would people attend an event like this?

Research and communicate

9. Research the UN Convention against Torture. What are its main provisions? How many countries have signed up to support it?

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Complete this digital doc: Worksheet 4b.9 Crime and punishment (doc-11270)

4b.10 Military and defence systems

4b.10.1 Medieval warfare

War was a feature of life in medieval Europe. Lords and their armies fought one another to gain land and power within their own countries, fought for their kings in battle against other countries and sometimes joined forces to try to replace their king with a new monarch. Armies comprised:

- knights (warriors on horseback), who were usually noblemen with years of training in military skills
- squires (knights in training), who looked after the knight's armour, weaponry and horse
- other professional soldiers on horseback
- the infantry (foot soldiers), including archers using longbows and/or crossbows
- the cavalry (those on horseback), who were the elite troops of the army.

4b.10.2 Arms and armour

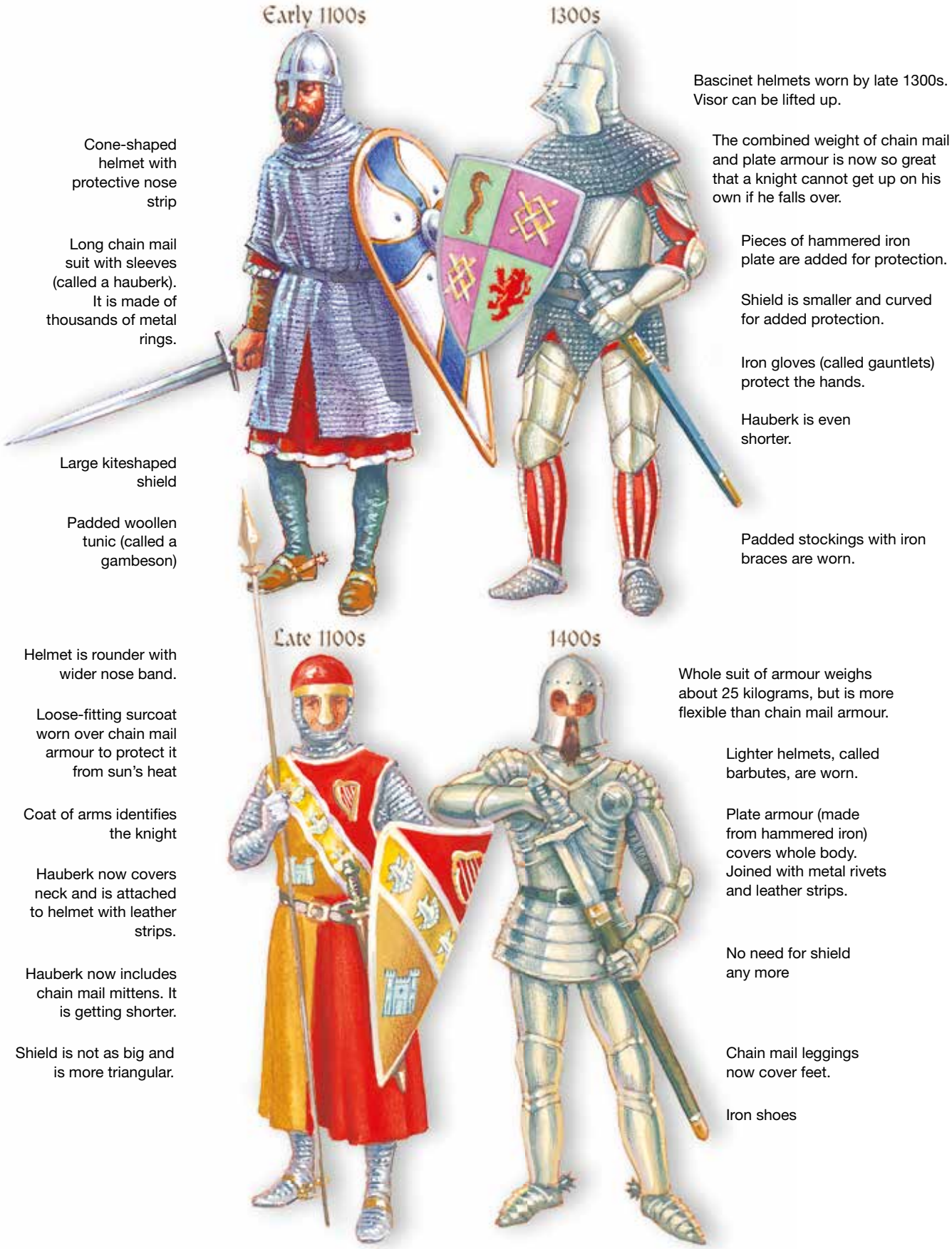
In the eleventh century, knights wore chain mail over a leather tunic and often wore an outer garment showing their family coat of arms. Chain mail was made of hundreds of small, interlocking iron rings and, consequently, was heavy.

Knights protected their heads with a chain mail hood and then a helmet, which could be a simple metal strip covering the nose or one that covered the entire face. They also wore chain mail stockings and metal shin guards.

By the fifteenth century, knights were wearing full body armour. This gave them great protection, but because of its weight, it was very difficult for a knight to get back on his horse again if he fell off.

The knight's weapons comprised a shield, a sword, a lance, a spiked metal ball that hung from a chain, and often a dagger attached by a belt to his arm or leg and hidden under his clothing. The infantry, without protective clothing, fought with axes, javelins and bows.

SOURCE 1 A twenty-first-century artist's drawings showing changes in armour over the period between the early 1100s and the 1400s



Archers

English archers favoured the longbow (about 1.5 to 1.8 metres long) and used it very effectively in the Hundred Years War. A good archer could fire one arrow every five seconds and could hit targets up to 220 metres away.

Archers in continental Europe preferred the crossbow. Crossbows were usually heavier than the longbow and had a shorter range. Large crossbows could be used only with the assistance of extra machinery. However, someone could learn to use a crossbow in only a few weeks, whereas it took years before an archer became skilled in the use of a longbow. Crossbows had the advantage of being able to get through a knight's armour.

4b.10.3 Fortifications

Lords relied on stone castles for protection. The main building was the three- to four-storey high **donjon** (tower) or **keep**, with walls about three metres thick. To get to the donjon, visitors crossed the drawbridge over the moat (a deep wide ditch filled with water) and then went through the **portcullis** (an iron grate that could be lowered to prevent entry) into the bailey, a large courtyard, within.

People built one or more walls to enclose their towns and protect them from enemies. Other features of this protection were:

- a moat around the outside of the wall
- city gates from which soldiers could control who entered the town (and also collect payments from traders who wanted to sell their goods there)
- a wall tower on top of the wall to make it easier for people to observe what was happening beyond the town
- a walkway at the top of the wall from where soldiers could take action against would-be invaders
- links to a castle, with its own protective measures, just inside the town walls.

Once armies began to use gunpowder and cannons, builders increased the thickness of city walls to gain more protection.

4b.10.4 Siege warfare

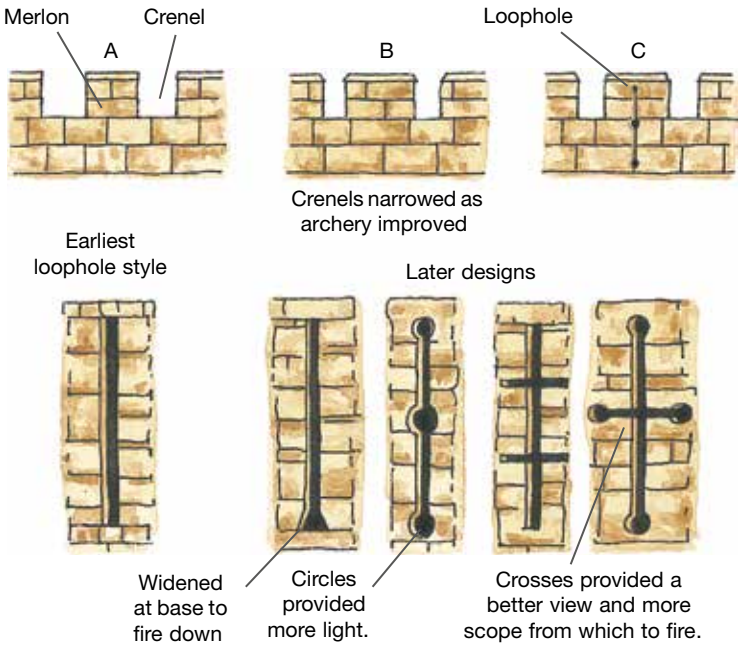
To lay siege to a castle (or to a town), an army surrounded it with soldiers, trapping its inhabitants inside. Sieges lasted for months or even years. As **Source 4** shows, attackers used a variety of methods to try to capture a castle or town by force.

SOURCE 2 Description of a siege at Tortona, Italy

Since the city was built on all other sides on sheer cliffs, it was only at one point, where the main defence was a large tower and its moat, that an assault could be managed. The emperor, annoyed that the siege was taking so long, ordered his engines to shatter the tower and directed that a cunning tunnel be bored underground towards it, so that, eventually, with its foundations weakened, it might collapse. But the townsmen — perhaps informed by traitors from our army — built counter-tunnels and caused some of the emperor's men to be trapped underground and suffocated. The rest gave up the attempt to undermine the tower. Then the emperor threw rotting and diseased bodies of horses and men into the spring from which the town drew its water. The townsmen continued to drink the water, so the emperor had burning torches with flames of pitch and sulphur thrown into the spring and this made the water bitter and impossible for people to drink.

J. O. Ward, *The Middle Ages*, Holt Saunders, Sydney, NSW, 1977, p. 63.

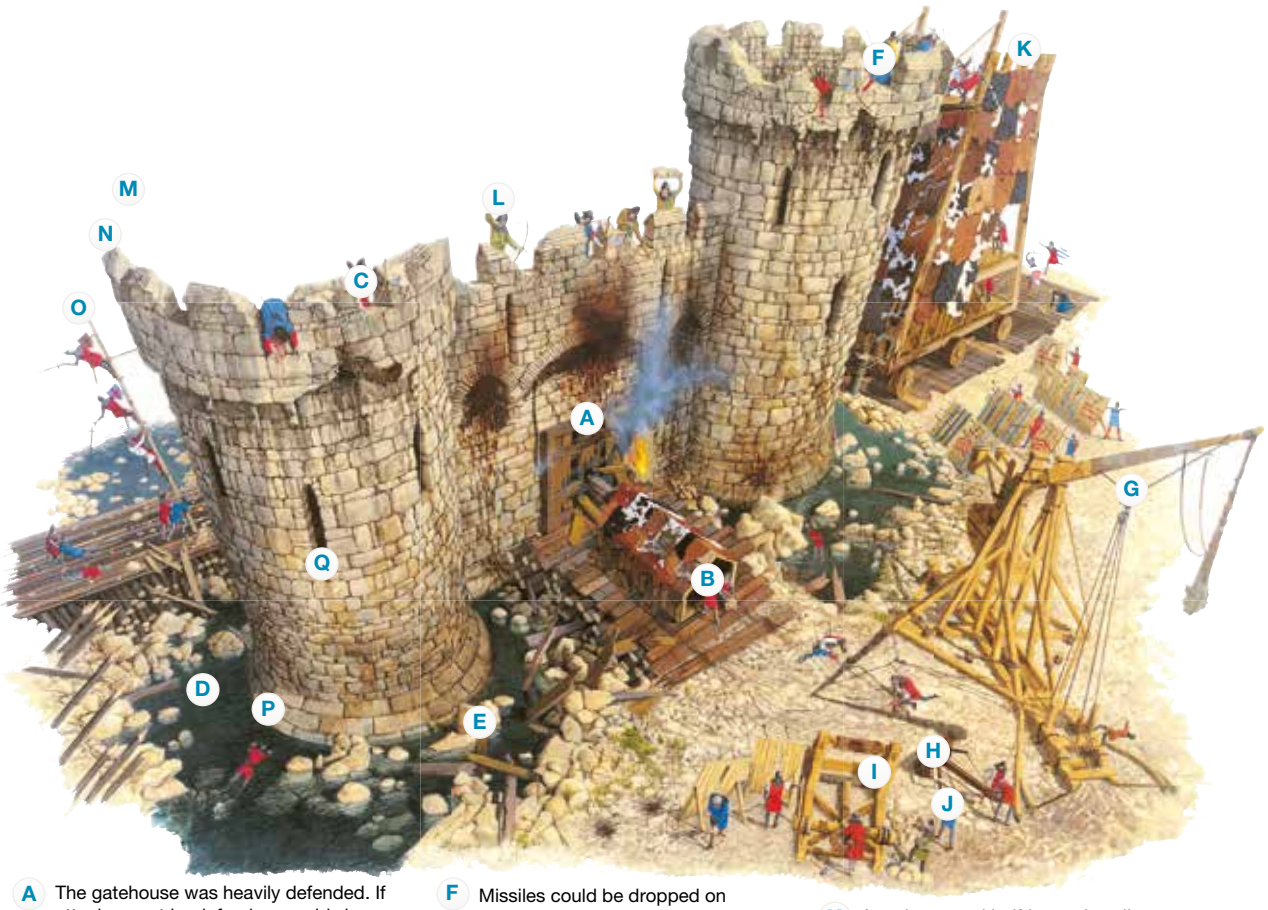
SOURCE 3 A drawing showing changes in the designs of loopholes, from which soldiers fired at their enemies



Usually, starvation and disease were the most effective methods of forcing inhabitants to surrender. This gave the attackers the advantage in discussions with the defenders' leaders, who were often desperate to regain access to food, water and other essential supplies.

Over time, people designed castles with features such as thicker walls, loopholes and the portcullis that aided the efforts of the defenders. The increased use of cannons and gunpowder in the fourteenth century benefited attackers. Sometimes they also achieved their goals through the help of a traitor on the inside who was willing to take a bribe.

SOURCE 4 A twenty-first-century artist's impression of the attack and defence of a castle



A The gatehouse was heavily defended. If attackers got in, defenders could shower them with rocks, red-hot sand or boiling water through a hole in the ceiling (called a murderhole). A heavy metal portcullis protected the gatehouse entrance.

B A battering ram was used to try to break down the castle gate. Attackers were protected by a wooden cover draped with wet animal skins.

C Crenel — the opening in a battlement through which defenders used their weapons

D A castle was often surrounded by a ditch, sometimes filled with sharpened stakes or water. The drawbridge over the ditch or moat could be drawn up under attack.

E Attackers could dig a wooden-lined tunnel under the castle walls. When the tunnel supports were burned, the tunnel and the wall above collapsed.

F Missiles could be dropped on attackers through machicolations.

G The trebuchet, introduced from the Arab world, was a type of counterweighted catapult. It was used to hurl huge rocks weighing up to 90 kg against castle walls, and to toss rotting animal bodies over the walls.

H The ballista was a giant crossbow that fired flaming bolts over castle walls.

I A mangonel was a catapult used to hurl objects (e.g. heads, smaller rocks or piles of dung) over castle walls.

J The force behind a bolt from a crossbow was so powerful that it could penetrate armour and cause horrific injuries.

K Attackers used belfries and scaling ladders to try to get over the castle walls. Defenders often used forked sticks to push attackers off the ladders.

L An archer skilled at using a longbow could quickly fire a number of arrows over 200 metres.

M Battlement — protective wall at top of castle

N Merlon — the raised part of a battlement

O Scaling ladder

P Sometimes batters were built at the base of castle walls. They prevented the battering ram from getting close to the wall.

Q Loophole — a slit through which soldiers could shoot arrows

4b.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Who were the main people who fought in armies and what were the weapons they used?
2. What advantages did a crossbow have over a longbow?
3. What features did castles have to help protect their inhabitants from their enemies?
4. What do you think attackers would have found to be the advantages and disadvantages of a siege?

Develop source skills

5. Use **SOURCE 1** to identify:
   (a) the main armour changes in each period
   (b) the likely reasons for these changes
   (c) which changes you think would have been the most/least useful to the knight.
6. Read the text and the labels in **SOURCE 4** and then complete a table like the following to list methods of defence and attack during a siege.

Attack methods	Defence methods

7. Use **SOURCE 4** to answer the following questions:
   (a) What were most of the siege weapons made of?
   (b) Why would most of them have been made nearby?
   (c) Which weapons would have needed someone to create a diversion before they could be used successfully?
8. Use **SOURCE 2** to identify the tactics used by each side during this siege.

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Complete this digital doc: Worksheet 4b.10 My home is my castle (doc-11271)

4b.11 Towns, cities and commerce

4b.11.1 Towns and cities

In early medieval Europe, some old Roman towns fell into disuse and disrepair as there was no one to continue to provide the benefits and structures of Roman society — aqueducts, public baths, arenas, libraries, grand buildings, and educational and cultural facilities. People abandoned towns for the countryside.

By the eleventh century, economic prosperity, trade needs and new work opportunities saw existing towns grow in size and new ones emerge. Italy, Spain and **Flanders** had the greatest number of towns and cities. Towns were small by modern standards, with an average of about 2500 inhabitants. Cities averaged about 10 000 inhabitants; very large cities had populations from 25 000 to 100 000 people. In the early 1500s, Bologna, Florence, Genoa, Naples, Padua, Palermo, Venice and Cordoba, Granada and Seville all had populations of over 50 000; Milan and Paris each had 100 000.

Location and trading opportunities encouraged the growth of towns. People liked to live close to a monastery or large castle as this made them feel more secure. Trade took place more easily in settlements that grew up on a harbour, near a crossroads or at the junction of two rivers.

Lords, charters and the bourgeoisie

Towns developed on land belonging to local lords, who demanded taxes and labour from their inhabitants. The development of towns and trade gave rise to a new and influential group in society — the *bourgeoisie*

or middle class — who wanted to control towns and their trade for their own benefit, not that of the lord.

Town dwellers could achieve this by getting the lord to sell them a town charter. This freed them from their feudal duties and gave them rights to:

- hold a market
- control prices
- make and administer laws
- elect a mayor and town council
- weigh and measure all goods sold and so ensure that people were trading honestly.

Granting a town charter also ensured that the lord would have a market for the sale of his crops.

People enclosed their towns and cities with high stone walls. Merchants arriving through one of the entry gates often had to pay a tax to trade there. The gates remained open during daylight hours and, to protect their inhabitants, closed at nightfall.

SOURCE 1 A scene from Simon Bening's *Book of Hours* c.1510, depicting the entry to a town similar to that of Bruges, in Flanders, where he lived and worked

4b.11.2 Trade and commerce

By the late 1100s, most towns had a weekly market either in simple outdoor stalls or in specially created market halls. These attracted travelling merchants and people from the local area who came to sell their produce, to purchase farm tools or, if they were wealthy, to buy fabrics and spices from far off places.

People enjoyed the benefits of the luxury products of international trade — silks from China, Persia and Syria; cotton from Egypt and India; ivory from Ethiopia; and pearls from the Persian Gulf and Ceylon. Wealthy people wanted the spices from the East to flavour their food and wines. Apothecaries (chemists) needed exotic ingredients for their remedies. Cloth manufacturers relied on alum from the East to use in preparing cloth for dyeing and on supplies of dyes from India, Indochina and Sumatra.

Merchants established businesses in Europe's towns and cities and organised the sale of their goods along the trade routes that joined them. They traded widely throughout Europe and the Middle East. Cities like Bristol, Bruges, Genoa, London, Lübeck and Venice had good access to waterways and so became important trading centres.

The Champagne trade fairs

As the feudal order began to break down in the twelfth century, France's more enterprising lords wanted to attract business to their areas and benefit from the tax earnings these would bring them. The Counts of Champagne established a seasonal round of trade fairs, each lasting about six or seven weeks, that attracted merchants from all over Europe and into the East.

The Champagne area was peaceful, rich, prosperous and at the crossroads of rivers and a well-maintained network of roads that linked the merchants from Flanders in northern Europe with those from the Italian cities of southern Europe. A good road network also linked Champagne to west and south-west France and to the cities of Cologne, Mainz and Strasbourg in the Holy Roman Empire.

The Champagne trade fairs were well organised and well managed. The Counts made sure that people could get to and from these fairs safely. They appointed special guards to protect merchants and their goods inside the fairgrounds; they established rules to guide trade there; they checked and supervised the accuracy of weights and measures; and they developed methods for settling disputes.

SOURCE 2 The 1514 painting depicting *The Moneylender and his Wife* by Flemish artist Quentin Matsys (1466–1529)

Banking and money changing

As they travelled from city to city in Europe and to the Middle East, merchants had to change money from one currency to another. The city of Genoa was one of the first to have people develop banking and money changing as a business. Over time, instead of money, merchants used bills of exchange guaranteed by one of the newly emerging Italian banks.

The Peruzzi and Medici banking families of Florence had agents in every major city organising loans at high interest rates. Bankers disguised the loans in various ways so as not to appear to be disobeying the Church's ban on money lending. The florin, a gold coin decorated with the lily symbol of Florence, was acceptable currency throughout Europe because of its consistent weight and quality.

SOURCE 3 A florin, showing the lily symbol of Florence on one side and St John the Baptist on the other. This coin was made in Tours, France during the period c.1333–1349 CE.

4b.11.3 Trade routes

Before fifteenth-century improvements to maps, navigational instruments and shipping, Europe's main trade links were by land, through strategic mountain passes, and over the relatively calm summer waters of the Mediterranean Sea, where land was never far from sight.

By the 1100s, the Mediterranean Sea was the focus of international trade, which the Italian ports of Venice, Genoa and Pisa controlled. This changed in the late twelfth and early thirteenth centuries when, with the Italian city-states at war with one another, France's southern ports began to play a stronger role in Mediterranean sea trade. French merchants could take advantage of the bigger profits available to them by trading directly with Alexandria in north Africa, and Syria and Cyprus in the eastern Mediterranean.

Sea trade from ports on France's western coastline was also important. By the second half of the thirteenth century French merchants based in Bordeaux, the most important Atlantic port, had established a thriving trade in wheat, wool and wines between Bordeaux and England, Scotland and the towns of northern France.

In the thirteenth century, towns along the Baltic and North Sea coasts of northern Europe established the **Hanseatic League**, cities that worked together to control trade along their coastlines. League members protected their ships from pirate attacks and cooperated with one another to prevent competition from outsiders. These cities were very powerful.

SOURCE 4 Twenty-first-century artist's drawing depicting Lübeck, the leading member of the Hanseatic League, in the Middle Ages

Where possible, people also traded along Europe's rivers. The gradual introduction of man-made locks and canals made these more navigable. By the seventeenth century, the Rhine, Danube and the Rhone rivers, and sea voyages close to coastlines, formed Europe's major transport network.

The **Silk Road** provided the network for the exchange of goods, inventions and ideas between countries across Asia and into the Mediterranean. Europe's location, on the northern edge of the Afro-Eurasian continents, limited its access to this network. Until the mid fifteenth century, the Italian cities of Venice and Genoa and the Byzantine Empire — through its capital, Byzantium (Istanbul) — controlled trade with the East.

The search for new trade routes

When the Ottomans took control of the Byzantine Empire in 1453, they gained control of eastern Mediterranean trade and placed huge taxes on it. To avoid this, western Europeans began to look for new trade routes with the East — especially with India, from whom they obtained spices and precious stones.

This inspired Portuguese and Spanish explorers to search for a new sea route around Africa and to develop new trade routes with India and across the Atlantic to the Americas. This led to the northern hemisphere trading its unique products — cattle, horses and sheep — with the maize, potatoes and tobacco that were unique to the southern hemisphere.

SOURCE 5 Map showing some of the main towns, trading routes and goods traded in medieval Europe

4b.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify three physical features that encouraged the growth of towns.
2. Compare the populations of Paris, Florence, Venice and Granada in the early fourteenth century to their sizes today.
3. List three rights town dwellers gained from a town charter.
4. What products did people buy from outside Europe?
5. What were the Champagne fairs and why would merchants have enjoyed trading there?
6. What was the role of bankers and money lenders in international trade?
7. Explain the roles of the Mediterranean Sea, the Silk Road and the Hanseatic League in medieval trade.

Develop source skills

8. What features of a medieval town can you recognise in **SOURCE 1**?
9. Use **SOURCE 4** to identify the types of work that would be needed in the port of Lübeck.
10. Use **SOURCE 5** to answer these questions:
    (a) What were the main goods traded within western Europe?
    (b) Which areas outside Europe did traders travel to?

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Complete this digital doc: Worksheet 4b.11 Towns and trade (doc-11272)

4b.12 Significant individuals

4b.12.1 Charlemagne (c.747–814)

Charlemagne (Charles the Great) became king of the Franks in 768 and by 800 had become the most powerful European ruler, with Pope Leo III crowning him Emperor. Charlemagne's successful military campaigns created an empire that took in Belgium, France, the Netherlands, Switzerland and areas of Austria, Italy, Germany and Spain. At the same time, he ordered the death of thousands of people who opposed his rule or refused to give up their old pagan gods and convert to Catholicism.

Charlemagne promoted Europe's cultural revival. To strengthen his empire, he increased opportunities for people to gain an education; he encouraged developments in literature, architecture and the arts; he invited scholars to his court to impart their knowledge of other cultures; and he ensured that copyists preserved the learning of ancient texts.

By encouraging the use of a common language (Medieval Latin) and a common writing style, Charlemagne made it easier for educated people to communicate with one another. By introducing a common standard of money and weights and common customs duties he made trade easier, and this led to the development of trading routes linking all parts of his empire.

Charlemagne came to be known as 'the father of Europe'. By force, and through introducing the same laws, policies and reforms throughout his empire, he united most of western Europe under his political leadership. This was the first time it had been united since the end of the Roman Empire. Through the experience of a shared culture, and also spiritually, through support for the Catholic religion, the peoples of Charlemagne's empire gained a sense that they shared a common European identity.

Charlemagne's heirs lacked his skills. Rivalry among them weakened and divided his empire. The Magyars gained part of his empire in the east and the Vikings gained control of Normandy in the west. By c.1000, new leaders had established largely stable and well-organised governments in separate kingdoms across Europe.

SOURCE 1 German artist Albrecht Dürer's c.1512 engraving depicting Charlemagne

4b.12.2 Eleanor of Aquitaine (c.1122–1204)

Eleanor of Aquitaine was one of the most significant people in twelfth-century Europe. She played an important role in the politics of both France and England and was queen of both countries.

Eleanor inherited Aquitaine, an area one-third the size of France, in 1137. This, along with her considerable intelligence and great beauty, made Eleanor an important heiress. Shortly afterwards, she married Louis who, within a month, succeeded to the French throne as King Louis VII. For the next 15 years, Eleanor was Queen of France. The marriage to Louis was unsuccessful and the Pope annulled it in 1152.

Six weeks later, Eleanor married 19-year-old Henry Plantagenet. Within two years, he became King Henry II of England. Eleanor was now Queen of England. She and Henry had eight children. Two of these children, Richard and John, succeeded their father to the throne of England.

In 1173, Eleanor supported three of her sons in a failed revolt against Henry II. Henry imprisoned Eleanor. She became free when he died in 1189 and one of their sons became King Richard I. Eleanor ruled England while Richard was fighting in the Third Crusade. She spent the final years of her life at the Abbey of Fontevraud (France).

SOURCE 2 An image of Eleanor of Aquitaine, created by E. Hargrave, date unknown

4b.12.3 Joan of Arc (c.1412–1431)

Joan of Arc to this day is a national heroine in France. Her life was very different to that of the peasant family into which she was born. When Joan was born, England and France were fighting one another in the Hundred Years War (1337–1453). England still had a large area of France and, with the support of Burgundy and Aquitaine, fought to have a Plantagenet king as ruler of France and England.

After winning the Battle of Agincourt in 1415, England gained control of more land, including the French capital, Paris. England's king, Henry V, married the French king's daughter and expected to succeed her father, Charles VI, as king of France.

France supported the rights of Charles, the son of the French king. At the age of twelve, Joan said that three saints began appearing to her and telling her that she should drive the English out of 'French' territory. They also told her to bring Charles VII, France's young, uncrowned king, to Reims for an official coronation ceremony.

In January 1429, Joan met the young Louis. She convinced Louis (who was probably willing to try anything to give France a chance) to let her ride with the army attempting to lift the months-long siege of Orleans. Nine days later, she led the troops to victory. More victories followed, resulting in Charles VII officially becoming France's king in Reims cathedral on 17 July 1429.

SOURCE 3 A painting, c.1485, depicting Joan of Arc

Burgundian troops captured Joan on 23 May 1430. They sold her to the English, who put her on trial for heresy and burned her at the stake. She was 19 years old. In 1456, a French court, after re-examining the evidence, declared that she was innocent. In 1920, the Catholic Church proclaimed her a saint.

4b.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain why Charlemagne, Eleanor of Aquitaine and Joan of Arc were significant individuals in medieval Europe.

Develop source skills

2. List the factors that would affect the reliability of **SOURCES 1–3**.
3. From **SOURCE 1**, identify how the artist has portrayed Charlemagne's:
   (a) appearance
   (b) power
   (c) religious attitudes.

4b.13 Medieval Europe's influence

4b.13.1 The heritage of Medieval Europe

The achievements of medieval Europe live on in its great cathedrals and castles, in walled towns, in their narrow, crooked and cobbled streets, and in medieval marketplaces and guild halls. They are also found in many of the ideas that emerged from that era.

4b.13.2 Limits to the king's power

Even under the feudal system, monarchs had to accept limits on their own personal power and allow other groups in society to have a say in decision making. From the eleventh century onwards, English monarchs summoned the chief-tenants to advise them in the Great Council. By the late thirteenth century, they had begun to call this a parliament.

SOURCE 1 Photo of the House of Representatives, Canberra, where elected representatives govern on our behalf

The tradition developed that kings had to get parliament's permission to raise money through taxes. These ideas developed into our expectations that parliaments control government and that the nobility should not control decision making.

The legacy of the Magna Carta endured and came to represent the first acceptance of the idea that the authority of the law should be more important than that of the monarch.

4b.13.3 The decline of feudalism

From the twelfth century onwards, people were relying more on money as a form of payment rather than goods. Lords began to rent land to serfs; some serfs were able to earn money to pay for their feudal duties. Lords began to lose their former power. Over time, serfs were able to earn enough to buy their freedom.

As towns gained charters, they gained independence from feudal obligations and became self-governing. Merchants increasingly became more important than nobles. Government that served the needs of trade became more important than feudalism. By 1500, feudalism had virtually ended in western Europe.

SOURCE 2 Photograph showing the market square in Trier, Germany, with a copy of the cross (granted c.958) indicating that the town had the right to hold a market there

4b.13.4 The emergence of nation states

Greater peace and security in the Late Middle Ages meant kings no longer needed lords to provide them with military service. It was easier for a king to just hire soldiers when he needed them. This meant kings became more independent of lords.

Kings began to rule their lands more directly and centralise law-making, court procedures and tax collection. They began to assert their authority over that of the Catholic Church and keep permanent armies, which through regular payment, permanent lodgings, opportunities to move through different ranks and strict codes of discipline, were likely to remain loyal to them.

University-educated professionals replaced the nobility as the king's main advisers. Merchants gave their support to kings who could provide strong, central and stable government, and this also weakened the power once held by individual lords.

The idea of a nation was beginning to develop.

4b.13.5 Courts, consistency and justice

People began to use medieval courts for problems that had previously been solved by trial by combat. As medieval courts heard more cases, they began to develop ways of applying the law consistently. This is a basic principle of our legal system today.

King Henry II (1133–1189) of England helped develop the jury system by calling on groups of twelve men to report on, investigate and decide the facts of legal cases.

Habeas corpus (Latin for 'you have the body') is a judge's order for a prisoner to be brought before a court to test whether or not he or she has been imprisoned unlawfully. Its first recorded use was in 1305 during the reign of Edward I. People value *habeas corpus* as a protection against injustice.

In the early twenty-first century, many people protested against the US government's failure to apply this principle to suspected terrorists, whom it imprisoned without trial.

4b.13.6 Independent thinking

In 1088, teachers established the University of Bologna (Italy). Other universities soon followed — Oxford in 1167, Cambridge in 1209, Montpellier in 1220 and Padua in 1222.

Universities expected lecturers to support Catholic beliefs or risk being dismissed. To begin with, few lecturers encouraged students to discuss or question the information they presented.

In 1158, Emperor Frederick I (1122–1190) declared Bologna University to be a place where scholars could work independently and carry out research without pressure from outside influences. Today universities value this principle very highly and also that of discussion and exchange of ideas.

SOURCE 3 An extract from *Sic et Non* ('So and Not-so') by Peter Abelard, a twelfth-century teacher at the University of Paris

All learning depends on the earnest and frequent asking of questions. We may not be very definite in our answers to some questions, but as Aristotle said, it is very useful to have doubts about the truth of something. For by doubting we come to enquiring, and by enquiring we find the truth, just as Jesus said: 'Seek and ye shall find, knock and it will be opened unto you'.

Demands for religious reform

Many people wanted to read the Bible for themselves and think freely about the knowledge that scientists and other educated people could provide them.

The wealth and corruption of many Catholic leaders made people angry and unwilling to accept them as role models. They expected the Church to keep to its religious role and not interfere in other areas of life. Kings wanted to rule without the Pope interfering in their decision making.

Criticisms of the Church created an atmosphere from which the religious movement known as the **Reformation** would emerge. In the early sixteenth century, people such as Martin Luther (see subtopic 4d.11) gained more support for their demands than the Church reform itself.

Martin Luther (1483–1546) made a major change to the world in which he lived. He became a revolutionary, leading a movement that broke away from the Catholic Church and formed separate religions, including the Lutheran religion. Luther's ideas spread to northern Europe and to England and led to two centuries of religious wars.

4b.13 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List the main ideas about government, the law, education and religion that emerged in medieval Europe.

Develop source skills

2. Find a source of your own that tells us something about the cultural achievements of medieval Europe. Write 3–5 lines to explain what you can learn from it.

learnON ONLINE ONLY

Complete this digital doc: Worksheet 4b.13 The legacy of medieval Europe (doc-11273)

4b.14 Research project: A letter from Joan of Arc

4b.14.1 Scenario and task

Historical scholars are abuzz with the news that a letter written by Joan of Arc has amazingly come to light in Rouen. The letter was found during the demolition of a medieval home. It was wrapped in waxed cloth and beautifully preserved. Experts have confirmed that the letter was written by Joan of Arc while she was being held captive by the English and shortly before she was burned at the stake.

Recreate, in English, the letter from Joan of Arc. You need to think about:

- who the letter is addressed to. For example, it might be written to her parents, a friend, the French king, the dauphin or those who accused her of witchcraft.
- what Joan of Arc might believe about why she was sold to the English and why the authorities wanted to burn her at the stake.

The letter should be at least 300 words in length. It is not a work of fantasy, so it needs to seem real and credible. For this reason you will need to research the story of Joan of Arc.

Also try to discover facts about medieval life at this time in France, as this will add credibility to your letter.

4b.14.2 Process

- Access your learnON title to watch the introductory video lesson for this project.
- Then investigate the following:
  - background information on Joan of Arc that you think will be useful to you in developing a realistic and factually accurate letter
  - key events in the life of Joan of Arc, and how she rallied others in support of her cause
  - the historical context and politics of Joan of Arc's time.
- To discover extra information about Joan of Arc, you should find at least three sources other than the textbook. At least one of these should be an offline source, such as a book or encyclopaedia. The weblinks in the Resources tab will help you get started.
- In the Resources tab you will also find 'Sample Letter Opener' documents to give you inspiration.
- When you have completed your research, write the first draft of your letter. Work with a partner and use the 'Peer review sheet' in the Resources tab to review each other's draft letters and suggest areas for improvement.
- Prepare your final letter and submit it to your teacher for assessment.

learnON RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

4b.15 Review

4b.15.1 Review

KEY TERMS

Black Death mid-fourteenth-century plague that resulted in huge loss of life in Europe, Africa and Asia
buttresses structures, in Gothic architecture, that supported the roof from outside
canon law the official law regarding the faith and behaviour of members of Christian Churches
Crusades battles fought between Muslims and European Christians for control of Palestine, mainly from 1095 to 1250
donjon the three- to four-storey tower that was the main building of a Japanese castle
feudal system a system of organising a society by providing land in return for loyalty and work
Flanders a geographical region that includes parts of modern Belgium, France and the Netherlands
gargoyles carved stone faces whose mouths acted as spouts for rainwater draining off the gutters of a cathedral roof
glebe land from which a church gains rent or crops
Gothic a style of medieval architecture featuring pointed arches and flying buttresses
guild organisation of people who share a craft, trade or profession, that set work standards for its members and offered them
Hanseatic League cities along the Baltic and North Sea coasts of northern Europe that worked together to control trade along their coastlines in the thirteenth century, protecting their ships from pirate attacks and cooperating to prevent competition from outsiders
heresy an opinion that goes against the official teachings of the Catholic Church; the offence of contradicting the Church's teachings
Holy Land the area within Palestine where Christ lived and preached
keep another word for the tower, which was the main building of a castle
manor a village and its surrounding land
moat a deep, wide ditch filled with water that people had to cross to gain entry to a castle or manor house
pagan one who believes in many gods; relating to any religion that is not Christian, Jewish or Muslim
pilgrimage a journey people take to a place that holds special religious significance for them
plainsong medieval form of music in which a single melody was sung by choirs of men and boys using the same key and rhythm and without any musical accompaniment
portcullis an iron grate in the castle wall that could be lowered to prevent entry to the castle courtyard
pottage thick soup made from whatever vegetables were available; it sometimes also included meat or fish
Reformation the sixteenth-century religious movement that began with attempts to reform the Roman Catholic Church and led to the creation of the Protestant churches
Romanesque a style of architecture with massive and thick walls, rounded arches for windows and doors, and huge piers instead of columns
sanctuary protection from arrest, provided by the Church
Silk Road system of trade routes covering 6400 km linking the powerful economic regions of Asia and the Middle East. It also enabled trade between Asia and the countries adjoining the Mediterranean Sea, as well as those across Europe.
tithe a tax of 10 per cent of their crops that peasants paid to the Catholic Church
treason a serious act of disloyalty to the king or queen; in medieval times, murdering someone from a higher level in the social scale
villeins people under a lord's control who worked three days each week on his land and did 'boon work' of five days a week at harvest time

4b.15 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

4b.15 Activity 1: Check your understanding
4b.15 Activity 2: Practise your historical skills
4b.15 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Working in pairs, complete the following.
   (a) Name the three periods into which historians divide the Middle Ages.
   (b) Name 1–2 important events and people from each period.
   (c) Place these events and people in chronological order from the most distant to the most recent.
2. Identify dates, events and/or developments that provide evidence of change over time for one of the following topics related to medieval Europe.
   - Armour
   - Feudalism
   - Christianity
   - Trials
3. Match the following heads and tails to check your understanding of the historical terms used in this topic.

Heads	Tails
(a) dowry	(i) Melody sung without musical accompaniment
(b) chivalry	(ii) Serious act of disloyalty to the king
(c) donjon	(iii) Kept people off the streets at night
(d) buttress	(iv) What knights followed as a code of honour
(e) curfew	(v) Roof support
(f) treason	(vi) Spout for rainwater
(g) gargoyle	(vii) Money or goods a bride's family gave to the groom
(h) plainsong	(viii) Castle tower

4. List 5–10 examples of things that have changed and things that have continued from medieval times to our own era.

Analysis and use of sources

5. Use **SOURCE 1** and your own knowledge to identify:
   (a) its origin and purpose
   (b) clues within the source that could help confirm the time in which it was created.
6. What information does **SOURCE 1** provide? Organise your answer by copying and completing the table below.

Source	Topics on which it provides information	Information it provides on these topics
'February: Winter in a peasant village'		

7. Use **SOURCE 2** to answer the following questions.
   (a) Where was the Bishop when he gave his blessing and why do you think he was located here?
   (b) What were the stalls made of?
   (c) What animals does the artist show were an important part of the trade at this fair?
   (d) Cloth was one of the most important goods traded at the St Denis fair. Locate the parts of the picture that could be evidence of this trade.

SOURCE 1 'February: Winter in a peasant village', an image from the Limbourg brothers' work *Les Très Riches Heures du Duc de Berry*, created c.1413–1416

SOURCE 2 Miniature, c.1450s, depicting the Bishop of Paris giving the religious blessing that opened the June Fair at St Denis near Paris

Perspectives and interpretations

8. Use **SOURCE 3** to answer the following questions.
   (a) From what perspective is Llelo experiencing the town of Shrewsbury?
   (b) What words would you use to describe Llelo's interpretation of town life?

Empathetic understanding

9. Using evidence from **SOURCE 3**, identify the aspects of life in Shrewsbury that Llelo finds 'unnerving'.

Research

10. Choose one of the following aspects of life in medieval Europe.
    - Clothing
    - Food
    - Entertainment
    - Furniture

    Use the following question openers to create questions that would help you investigate this topic.

    What …? When …?
    Where …? How …?
    Who …? Why …?

11. Use ICT and other methods to compile a list of resources that you could use to investigate the topic you chose for question 10. Copy and complete the following table to summarise the relevance of each of your sources.

Source	How it is relevant

Explanation and communication

12. *Photography project*
Divide class members into some of the following groups: clergy, criminals, entertainers, knights, merchants, nobles, royalty, stallholders, serfs. Dress and make props suitable for typical aspects of this group's way of life. Arrange for each group to be photographed in 3–5 typical poses to record 'images of medieval life'. Decide on an appropriate way to publicise the photographs and add written explanations of what each photograph represents.

SOURCE 3 An extract from Sharon Penman's 1989 novel *Falls the Shadow*, in which she describes the experience of a young boy, Llelo, as he enters the English town of Shrewsbury in 1241. The author majored in history at university and went on to study law. She practised tax and corporate law for four years.

Everywhere Llelo looked, he saw sights to astonish. The streets were very narrow, shadowed by the overhanging stories of timber-framed houses, and they were packed with people, more people than he'd ever seen in all his life … he was not comfortable amidst so many people.… jabbing him with their elbows, smelling of sweat and sour ale … It disconcerted him to find that the citizens of Shrewsbury spoke a tongue entirely alien to him, for he'd studied Norman-French for fully five years.

'Many speak French, too,' Gwladys [Llelo's aunt] explained … 'But English has remained the language of the common people … it ought to have died out by now. It is nigh on two hundred years … since William the Bastard defeated the Saxon thanes. French is undoubtedly a far more cultured tongue, but it is useful, too, to know some English, for the peasants cling to it so …'

To Llelo, the most unnerving aspect of Shrewsbury was its noise. Church bells pealed out the hour, summoning Christ's faithful to High mass, tolling mournful 'passing bells' for dying parishioners. Men wandered the streets shouting 'Hot meat pies' and 'Good ale', seeking to entice customers into cookshops and ale-houses. Itinerant peddlars hawked their goods, offering nails, ribbons, potions to restore health, to bestir lust. People gathered in front of the cramped, unshuttered shops, arguing prices at the tops of their voices. Heavy carts cracked down the street, their lumbering progress signalled by loudly cracking whips. Dogs darted underfoot, and pigs rooted about in the debris dumped in the centre gutter.

From Sharon Penman, *Falls the Shadow*, Penguin Books, 1989, pp. 131–2.

TOPIC 4c
The Ottoman Empire

4c.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in the Ottoman Empire (social, cultural, economic and political features) and the roles and relationships of different groups in society **4c.2, 4c.3, 4c.4, 4c.6**
- Significant developments and/or cultural achievements that reflect the power and influence of the Ottoman Empire, such as the fall of Constantinople in AD 1453, art and architecture **4c.2, 4c.3, 4c.4, 4c.7, 4c.8**
- Relationships with subject peoples, including the policy of religious tolerance **4c.5**
- The role of significant individuals in maintaining the strength and influence of the Ottoman Empire **4c.5, 4c.7, 4c.8**

4c.1.1 Introduction

At the time of the Renaissance in Europe, the Ottoman Empire — an Islamic empire with modern Turkey as its centre — was one of the largest empires in the world. It stretched from Hungary in the west to Iran in the east, and south to the Persian Gulf and most of north Africa.

Its rulers were Muslims, but Christians and Jews were encouraged to remain in their own communities and to continue their religious practices, as long as they paid their taxes to the government. When Spain expelled its Jewish community in 1492, they were welcomed by the Ottomans.

The Ottomans established hospitals and medical schools long before they appeared in Europe. Their architectural achievements, especially in the building of mosques, rival those of the European Christians. They began building with Greek and Roman models, but transformed these into some of the most beautiful buildings in the world.

The Ottoman Empire reached its greatest extent during the sixteenth century under Selim I and Suleiman I. A humiliating defeat in 1683, after an attempt to conquer Vienna, led to a long drawn-out decline, as individual states such as Bulgaria and Greece gradually won their independence from Ottoman rule.

learnON ONLINE ONLY

Watch this eLesson: Islamic beliefs and Australia (eles-1098)

SOURCE 1 The interior of the Suleiman Mosque in Istanbul, built facing Mecca

Starter questions

1. Which modern day country was the centre of the Ottoman Empire?
2. What do you know about Islam and the Muslim religion?
3. What link does Australia have with Turkey?
4. Which two Islamic countries are closest to Australia?

4c.2 Ottoman origins

4c.2.1 The Middle East

Around 1200, in the area of western Asia known as the Middle East, the older powers of Rome and Persia were challenged by new forces in the region.

By the fourth century CE, the Roman Empire was divided into two. Over time the two sections of the Roman Empire developed quite distinct cultures:

- In the Western Roman Empire the main language was Latin. The head of the Catholic Church, the Pope, was based in Rome.
- In the Eastern Roman Empire, the main language was Greek and the church was Orthodox, with its head, the Patriarch, based in Constantinople.

There was rivalry between the two, each claiming the leadership of the Christians.

The Eastern Empire was known as the Byzantine Empire — after Byzantium, the old name for Constantinople. For over a thousand years, Byzantium was a great and powerful city — a centre for trade, culture and religion.

The Persian Empire, based on modern day Iran, had existed in various forms for over a thousand years. The Persians had fought the ancient Greeks in the fifth century BCE, and the Romans in the first and fourth centuries BCE.

SOURCE 1 A map of western Asia (the Middle East) around 1200, showing the older states of Byzantium and Persia and some of the new influences

4c.2.2 The forces for change

The dominance of the Byzantine and Persian empires began to weaken after 1000 CE as a result of the growing military power of the Seljuk Turks, the rise of Islam, the impact of the Crusades and the increasing commercial power of Venice.

The **Seljuk Turks** were nomadic herdsmen from central Asia who fought as soldiers for Persians during the ninth and tenth centuries and adopted the Islamic religion. By 1000 CE they were settled in part of what is today modern Turkey. Here they came into conflict with the Byzantine Empire. The Patriarch of Constantinople called on the Catholic Pope for help against the Seljuks, and this began the Crusades.

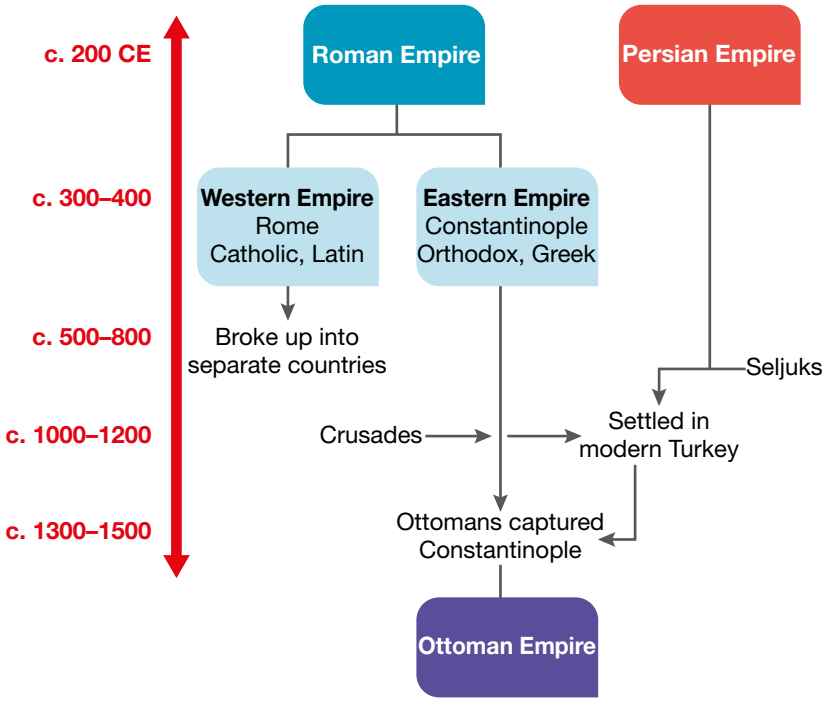
Islam arose in Saudi Arabia in the seventh century CE. Its founder, Mohammed, died in Mecca in 632 CE. The religion he preached rose out of Judaism and Christianity, and shared with them the belief that there was only one God, and it was idolatrous to depict Him or His creation.

SOURCE 2 A pictorial map of Constantinople published in 1485

The simplicity and clarity of Islam inspired Arab-speaking peoples, who were mainly nomadic herdsmen and traders, throughout the Middle East. Within 200 years its influence spread across northern Africa to Spain in the west, and to the border of India in the east. Within six years of Mohammed's death, Jerusalem had been captured.

Persia at the time was ruled by the Abbassids and in 762 Baghdad became the Islamic capital. It was located on major trade routes in the fertile region bounded by the Tigris and Euphrates rivers (see **Source 1**). It was during this period that the Seljuk Turks in Persia were converted to Islam and established their own capital in Konya.

SOURCE 3 Development of the Ottoman Empire



4c.2.3 Venice

The Venetians were potential rivals to the Ottomans in the eastern Mediterranean. By 1000 CE, Venice, an island city in the north-east of Italy, had become a powerful city-state. Venice played a dominant role in the flourishing trade developing between western Europe and China, and India in the east. Venice, with the other Italian city of Genoa, controlled the trade into Europe. Between 1000 and 1200, Venetian families settled on many of the key islands in the eastern Mediterranean, such as Rhodes and Cyprus, in order to have even greater control of trade.

The Crusades refers to the period in Europe around 1000–1200 CE when soldiers from western Europe, particularly France, Germany and England, went to help the emperor of Constantinople invade land held by Muslims in the Middle East.

During the Fourth Crusade (1203–1204), the Crusaders, with naval and financial support from the Venetians, sacked Constantinople and placed it under Roman Catholic rule. The once-powerful city was never to regain its former power and influence. Crusaders also established small states on the coast of Palestine and in Greece.

4c.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. What were the two major powers in the Middle East around 1000 CE?
2. Where did the Seljuk Turks originally come from?
3. Which state had the Seljuks worked for?

Develop source skills

4. Carefully study **SOURCES 1** and **2**.
   (a) Name three states that remained under Eastern Orthodox rule.
   (b) Name three islands controlled by families from Venice. Why would the Venetians want to control these islands?
   (c) What features make the location of Constantinople good for control of trade?
   (d) What evidence is there that the city could be well defended?

4c.3 Early expansion

4c.3.1 Beginnings of the Ottoman Empire

The Ottoman dynasty was founded by the Seljuk Turk, Osman I, who ruled from 1298 to 1326. The term 'Ottoman' was based on a European form of his name. Osman captured Bursa from Byzantine rule in 1326 and made it his capital.

How did the Ottomans manage in a few hundred years to establish an empire that stretched from Hungary in the west to Afghanistan in the east and Saudi Arabia in the south?

Three factors help explain this.

1. Involvement in trade

The Ottomans were in a position to take part in the major trading routes: between Europe and China by the **Silk Road**, from India by land and sea, and from Africa along the pilgrimage routes to Mecca (see **Source 1**). When they captured Constantinople, their position became even stronger. Profits from trade brought the money to wage wars, but it also brought ideas and technology, such as the use of the cannon, which they were to use very effectively.

2. Adoption of Sunni Islam

The Ottomans shared Islam in common with their neighbours to the east and the south, and the Sunni tradition was more tolerant to Christians and Jews.

3. A military tradition

The Ottomans already had a strong military tradition that had developed while they were soldiers for the Persians, before they set up their own state and defended themselves against the Mongols in the east. These skills were now to be used to spread Darulislam — the world of Islam.

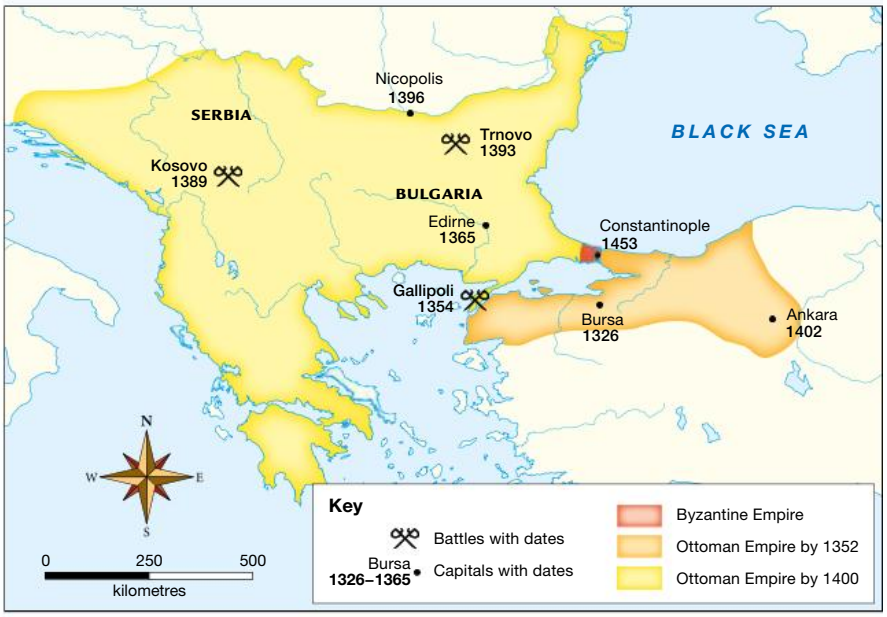
SOURCE 1 Major trade routes around 1200

4c.3.2 Early expansion of the empire

Under Osman's successor, Orhan, the Ottomans began taking possession of all the Christian states in Anatolia (land on the eastern side of the Black Sea). Orhan ruled from 1326 to 1362.

They could not move further into Europe while the **Dardanelles** were in Christian hands, as this key location controlled access to the Black Sea. Eventually, Orhan's son, Suleiman, laid siege to Gallipoli. On the night of 1–2 March 1354, when an earthquake destroyed the walls of the Gallipoli fortress, Suleiman immediately occupied the fort. He repaired this fort and others that were destroyed in the earthquake and brought his troops across.

SOURCE 2 The Ottoman state in 1400, showing some of the major battles and the series of capitals



Suleiman and his troops captured the Byzantine city of Edirne, which became their new capital in 1365. From here, the Ottomans achieved further key victories. At the battle of Kosovo in 1389, they advanced into the **Balkans**, bringing an end to the Serbian Empire, and they defeated the Bulgarian Empire in 1393 at the Battle of Trnovo.

Defeat by the Mongols

Ottoman expansion to the east came to a halt at the start of the fifteenth century with a conflict on its eastern border. The Mongols under Tamerlane ruled an empire that stretched across central Asia from Iraq to India. The Ottoman Sultan at the time was Bayezit, who ruled from 1389 to 1402. During a battle in 1399, Tamerlane captured one of Bayezit's sons and had him executed.

The two leaders met outside Ankara in 1402. Bayezit faced a Mongolian army twice his size but treated the conflict very lightly. On the morning of the battle he took his troops out on a hunting expedition and while he was away, Tamerlane's troops occupied his camp and seized the only water source. The battle that followed and Bayezit's capture is described in **Source 3**.

At first, Bayezit was treated well but he continued to taunt the Mongol leader. Tamerlane put him in a cage too small to stand up in, and dragged the cage along behind his troops. Bayezit killed himself by smashing his head on the side of the cage.

A 40-year period of instability followed until Mehmet II became Sultan in 1451, and immediately prepared an attack on Constantinople.

SOURCE 3 A modern historian describes the battle leading up to Bayezit's capture

> Out of sheer thirst Bayezit's shattered troops were forced to give battle right away. His Anatolian troops and Tartars deserted to their emirs at Tamerlane's side as soon as the battle began. Fighting into the sun, choked with dust beaten up from the arid ground by the hooves of hundreds of thousands of Mongol horsemen, shaken by the onslaught of Tamerlane's Indian elephant corps, hopelessly outnumbered, his own right wing now turning upon him, the Sultan with his janissaries and vassal troops fought until nightfall on a patch of rising ground.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:
- **Ottoman Empire**

4c.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. (a) When did the Ottoman Empire begin?
   (b) Where did its name come from?
2. Place the following dates on a timeline and match them with an event: 1298, 1326, 1354, 1389, 1393.

Develop source skills

3. Refer to **SOURCE 1** to explain the part trade played in Bursa, Edirne and Constantinople becoming major cities.
4. (a) Using **SOURCE 2** and the text, explain why control of Gallipoli was important to the Ottomans.
   (b) Research the importance of Gallipoli in 1915.
5. Using **SOURCE 2**, answer the following questions.
   (a) Name the three Ottoman capitals and the date each city became the capital.
   (b) By comparison with a modern map, which modern countries were added to the Ottoman Empire between 1352 and 1400?
6. Use the text and **SOURCE 3** to answer the following.
   (a) What evidence is there that Bayezit was overconfident about the battle?
   (b) List as many disadvantages as you can that Bayezit faced as well as the advantages Tamerlane had.

4c.4 Moving into Europe

4c.4.1 The fall of Constantinople

Following Bayezit's death in 1402 there was a period of confusion when his remaining sons fought among each other for power. However, with victory at the Second Battle of Kosovo in 1448, the Ottomans re-established rule in the Balkans.

Three years later, a nineteen-year-old, Mehmet II, became Sultan. Constantinople was now completely surrounded by Ottoman-controlled territory (see **Source 2** in subtopic 4c.3), and Mehmet's military advisers persuaded him that a conquest of the Greek city would help him secure his position.

The Ottomans were quick to adopt the cannon as a siege weapon, and for some years this gave them a great advantage. The cannon built for attacking Constantinople was 8.4 metres long with a wall 20 centimetres thick. It could fire a cannonball of 600 kilograms a distance of 1.6 kilometres. Cannons did not have their own carriage and a special cart had to be built to move them, pulled by 30 oxen. Roads and bridges had to be strengthened to take the weight. Cannons took so long to prepare for firing that they could be used only about eight times a day. There was also always the chance of a cannon itself exploding, killing all those around it.

SOURCE 1 Sultan Mehmet II gives his reasons for attacking Constantinople

The ghaza [holy war] is our basic duty as it was in the case of our fathers. Constantinople, situated in the middle of our domains, protects our enemies and incites them against us. The conquest of the city is, therefore, essential to the future and the safety of the Ottoman state.

4c.4.2 The attack

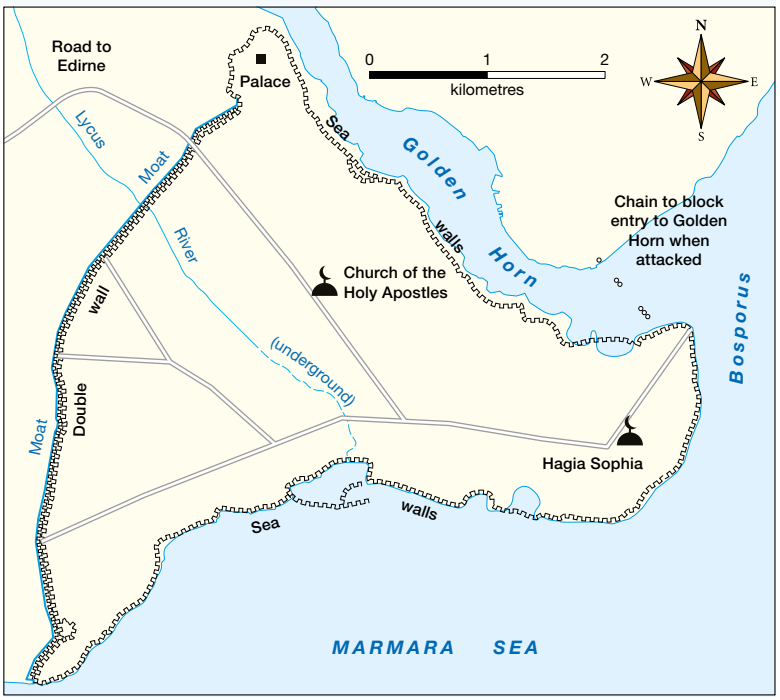
Over the winter of 1452–1453, Constantinople prepared for a siege by reinforcing its walls and bringing in extra supplies of food, while Mehmet strengthened the roads between Edirne and Constantinople.

The Ottoman siege of Constantinople began in March 1453 and was assisted by a navy assembled in Gallipoli and troops brought across from Anatolia.

By the first week of April the Ottomans had taken up positions within 1.5 kilometres of the walls of Constantinople. Inside the city, the Greeks took up their positions on the walls and drew a heavy metal chain across the Golden Horn to prevent ships from entering it. To counteract this, Mehmet had a wooden slipway built and dragged ships overland from the Bosporus to the Golden Horn. A pontoon bridge was also built across the Golden Horn. The attack was launched on the evening of 28 May 1453, and by midday the following day Sultan Mehmet made his triumphant entry into the city.

With the capture of Constantinople, the Ottomans were now free to move further westwards into the heart of Europe.

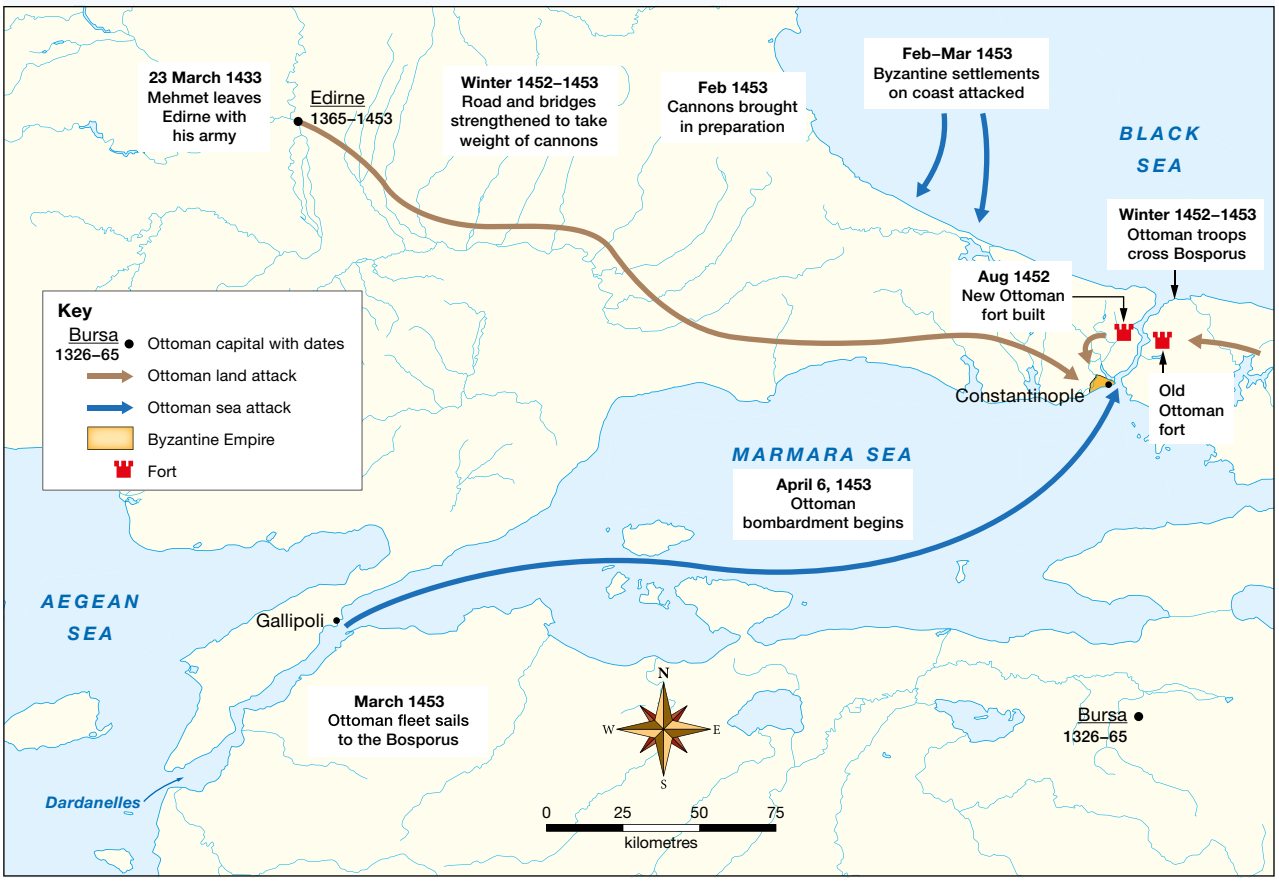
SOURCE 2 A map of Constantinople showing its major defences



SOURCE 3 A modern artist's impression of the western walls of Constantinople

SOURCE 4 The Dardenelles Gun. This cannon, built in 1464, was cast in bronze and weighed 18.4 tonnes. It was built in two parts, which could be screwed together.

SOURCE 5 Map showing the preparations for the attack on Constantinople



4c.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Why did it seem 'logical' for the Ottomans to want to capture Constantinople?
2. What were the major weaknesses of the early cannon?

Develop source skills

3. Carefully read **SOURCE 1**. What reasons did Sultan Mehmet give for attacking Constantinople?
4. Use **SOURCES 2**, **3** and **4** to answer the following.
   (a) Make a list of the ways in which Constantinople was defended from attacks by both land and sea.
   (b) Which of these defences was the cannon most suitable for use in breaking through?
5. From a study of **SOURCE 5** and the text, prepare a timeline of events leading up to the conquest of Constantinople from August 1452 to the conquest on 29 May 1453.

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Complete this digital doc: Worksheet 4c.4 The establishment of empire (doc-11276)

4c.5 Suleiman the Magnificent

4c.5.1 Sultan Suleiman

The Ottoman Empire continued to expand following the conquest of Constantinople in 1453. During the reign of Selim I (1512–1520) it almost doubled in size and, in 1517, included the Islamic holy places of Medina and Mecca (see **Source 1**). Selim I was now the head — the Caliph — of the Islamic community.

Suleiman was Selim's son and became Sultan in September 1520 at the age of 29. Suleiman's wife, Roxana, was the daughter of a Russian Christian priest. She had been captured as a slave to join the Harem in the palace. Suleiman fell in love with her and, breaking with hundreds of years of Islam tradition, made her his legal wife.

SOURCE 1 Portrait of Suleiman, attributed to the Venetian Renaissance painter Titian. Titian also did a portrait of the Habsburg Ruler Charles V. There is no evidence that this was done from life.

4c.5.2 Extending the empire

Under Suleiman the Ottoman Empire became the largest empire of the time and he was greatly admired by the European kings. In his first year he suppressed a revolt by the Governor of Damascus, and in August he attacked and conquered Belgrade (now the capital of Serbia).

In 1522 he used the navy his father had built up to launch an attack on the Island of Rhodes, which early Crusaders had occupied in 1309. The Crusaders attacked Ottoman ships that traded wheat and spices from Egypt and carried Islamic pilgrims to Mecca. They took the pilgrims captive and killed them.

SOURCE 2 A map showing the expansion of the empire under Selim I and Suleiman, with sites of some of the major battles

The island was heavily fortified and defended by 7500 men. A giant stethoscope made of leather was used to detect the sound of attackers digging mines under the walls. Two earlier attacks (in 1333 and 1480) had failed.

After a five-month siege, there was a negotiated truce in December 1522 that allowed the remaining Crusaders to leave the island. Ten years later they re-established themselves on Malta.

In 1526, Suleiman turned his attention again to Europe and by 1529 the Hungarian city of Buda was reconquered. Vienna, the capital of the Habsburg Empire, was his next goal.

The Habsburgs

The Habsburg dynasty had its base in Austria but, through wars and marriage alliances, they controlled a large part of western Europe including Spain, Poland and Hungary as well as sections of the Netherlands and northern Italy.

The Habsburgs' main continental rival was France, which was situated on the western side of the Habsburg territories. It was in the interests of the French to support the Ottomans who were attacking from the east. This relationship between France and the Ottomans continued into the early twentieth century and Beirut, the capital of modern Lebanon, was called the 'Paris of the East'.

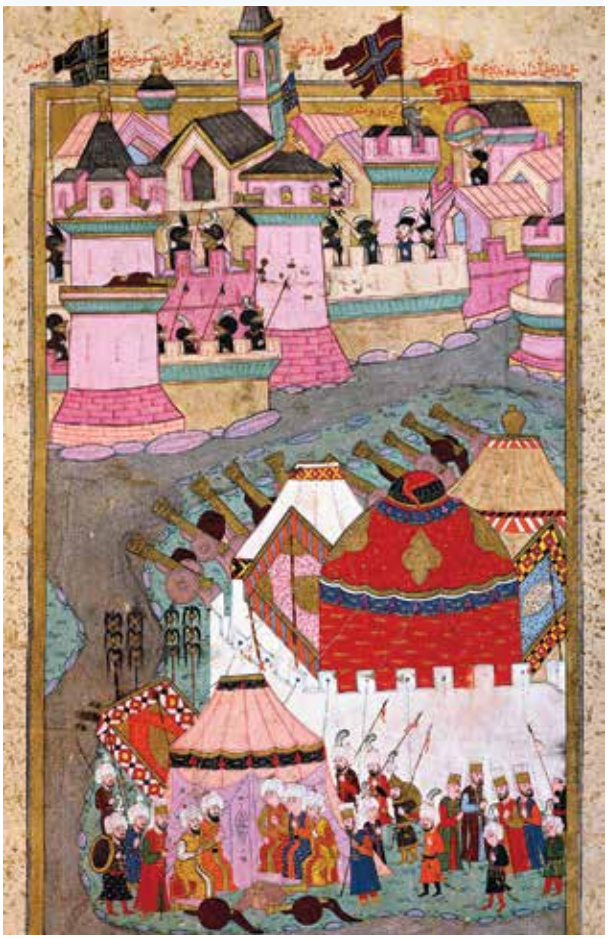
Suleiman first laid siege to Vienna in 1529. After 19 days, sections of the city's walls had been pierced and some of the outer suburbs burnt. Partly because of the atrocious weather, Suleiman withdrew his forces. He launched a new attack three years later in 1532, but again the incessant rain meant that heavy cannon had to be left behind. The army was exhausted from earlier battles and Suleiman decided not to move on to Vienna. At the same time, Charles V decided not to leave Vienna to attack him. The last attack on Vienna was made in 1685, 130 years later.

4c.5.3 Ruling an empire

In Turkey, Suleiman is known as Sultan Suleiman el-Kanuni — the Lawgiver — because he organised a large-scale rewriting of the Law Code. This was necessary because the empire he and his father had created embraced so many new regions and different ways of life that many of the old laws did not suit the new situation; the laws had to be brought up to date to adjust to the special features of the expanded empire.

1. Almost all of the lands covered by the empire, with the exception of those parts in Africa, were mountainous. Communities were isolated from each other and developed their own local laws.
2. Related to this was a great diversity of lifestyles. Many lived in large, established cities, while many others were nomads who followed the herds as the seasons changed. Others were merchants who travelled long distances with caravans.
3. The empire was made up of people with many different faiths and in some parts Muslims were in the minority. There were Christians who owed their allegiance to the Pope in Rome, although for other Christians, the Patriarch in Istanbul was their spiritual leader. There were also large Jewish communities. Some in Palestine had lived there for over a thousand years, while others were Jews who had fled persecution in Europe.

SOURCE 3 A painting showing the army of Suleiman the Magnificent in front of Vienna in 1529



SOURCE 4 An inscription in which Suleiman describes his power

I am God's slave and sultan of this world. By the grace of God I am head of Muhammad's community. God's might and Muhammad's miracles are my companions. I am Suleiman, in whose name the hutbe [Friday sermon in which Sultan's name is mentioned] is read in Mecca and Medina. In Baghdad I am the shah, in Byzantine realms the Caesar, and in Egypt the sultan; who sends his fleets to the seas of Europe, the Maghrib and India. I am the sultan who took the crown and throne of Hungary and granted them to a humble slave. The voivoda [governor] Petru raised his head in revolt, but my horse's hoofs ground him into the dust, and I conquered the land of Moldavia.

From M. Guboglu, *Palaeografia si diplomatica Turco-Osmana, Bucarest*, 1958, p. 167, facsimile no. 7, quoted in H. Inalcik, *The Ottoman Empire*, Phoenix Press, p. 41.

4c.5.4 The solutions

When a new territory was added to the empire, officials' first steps were to find out what laws and practices already operated in that region. They tried to preserve as many of the local laws as possible as long as they did not contradict the religious law of Sharia or the general legal principles of the empire. This practice reduced opposition to Ottoman rule, meant that laws suited local conditions and was also found to be more efficient in collecting taxes.

Christians and Jews

In Islamic belief, Christians and Jews were grouped with Muslims as '**People of the Book**'; that is, people who shared the background of the Jewish Bible with its narratives of Abraham and Moses and the Prophets. As the territory controlled by the Sultans expanded, increasing numbers of Christians and Jews were placed under Muslim rule. Although executions and forced conversions may have taken place in the heat of battle, they were generally left to practise their own religion.

There were times when Christians or Jews were singled out. One of the ways in which Christians were targeted was in the system known as the **devshirme** — 'the gathering'. Ottoman scouts went out to villages in Anatolia and the Balkans and rounded up young Christian men. They were brought to the palace where they were educated in the Islamic tradition. The brightest of these made up the Sultan's personal staff. This was the way the Sultan could ensure that everyone in the palace was loyal only to him, and avoid the palace intrigues common in European kingdoms.

Another example of forcible movement took place after the Muslim conquest of Constantinople in 1453. Mehmet II wanted to quickly restore the city to its former glory and forced thousands of Christians and Jews to move to the city. He installed a new Patriarch as the spiritual leader of the Christians and although he converted the great Church of Hagia Sophia into a mosque, he set other churches aside solely for Christian use.

SOURCE 5 A document providing a model for the appointment of a Patriarch. A person ruling over a community was called a Metropolitan.

Because the bearer of this Noble Decree, the priest named X, has brought European florins as a gift to my Noble Treasury, I have granted him the Metropolitanship of Y. I have commanded that, in whatever way previous Metropolitans exercised their Metropolitanship over the priests, monks and other Christians of that area, [he should do the same]; and whatever churches, vineyards and orchards they had the disposal of, he too should have the disposal of them. He should be exempt from … taxes. The priests, monks and other Christians should recognise him as their Metropolitan, and have recourse to him in cases which pertain to the Metropolitanship.

Quoted in C. Imber, *The Ottoman Empire, 1300–1500*, Palgrave Macmillan, Hampshire, 2002, pp. 216–17.

The millet system

Christian and Jewish religious communities were allowed to govern themselves, as long as they provided taxes to the government and kept the peace in their own communities. Each community had its own **millet** — this was the Turkish word for nation. This could include its own courts, although in any dispute involving a Muslim, or involving criminal acts like robbery or murder, the Islamic court took over.

Armenian and Serbian Christians had their own separate millets, but all other Christians — whether Greek, Bulgarian or Albanian — were considered part of the same millet under the leadership of the Patriarch in Constantinople. The Jews also had their own millet with a rabbi at its head. For each of these millets, the religious head was chosen by, and responsible to, the Sultan.

The number of Jews increased greatly during the fifteenth and sixteenth centuries, with increasing persecution and expulsions in Europe. The largest migration was in 1492 when King Ferdinand of Spain ordered the expulsion of all the Jews. Sultan Bayezit II, Suleiman's grandfather, realised the value of the Jews in intellectual areas and in commerce and so welcomed them to the Ottoman Empire. The two major centres of Jewish population were Constantinople and Salonika (today Thessaloniki). There were 44 synagogues in Constantinople, and Salonika was in effect a Spanish–Jewish city during Ottoman times, with 44 000 Jews living there in 1660.

SOURCE 6 A nineteenth-century illustration showing an Ottoman Jew from Constantinople standing next to an Arab merchant

4c.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. What was unusual about Suleiman making Roxana his legal wife?
2. (a) Who were the two major powers in Europe during Suleiman's rule?
   (b) Which of these supported the Ottomans? Why?
3. Suleiman made two attempts to capture the Habsburg capital of Vienna.
   (a) Name the dates of the two attempts.
   (b) What was a common factor in the failure of each attempt?
4. When Suleiman came to revise the law code, what were the three special features of the empire's structure that he had to take into account?
5. Why did the Ottomans let local people keep their own laws wherever possible?
6. What was the devshirme system? How did this strengthen the position of the Sultan?
7. What was a millet?
8. What evidence is there that Jews were welcome in the empire?

Develop source skills

9. From a study of **SOURCE 2**, name at least three modern countries whose territory was once part of the Ottoman Empire.
10. Compare the cannons in the painting in **SOURCE 3** with the cannon shown in the photograph in **SOURCE 4** in subtopic 4c.4. What improvements have been made?
11. Taking into account that Titian was a famous Renaissance painter and painted the Habsburg Emperor Charles V, what does **SOURCE 1** indicate about the respect held for Suleiman in Europe?
12. In **SOURCE 4**, what links does Suleiman make with earlier empires? What is he claiming for himself by doing this?
13. Using **SOURCE 5**, answer the following questions.
    (a) What payment did the Patriarch have to make in order to get his position?
    (b) What did he control apart from the churches? What might have been the importance of this?
    (c) What were other Christians obliged to do?

Perspectives and interpretations

14. Using the text and internet sources, make a list of the strengths and weaknesses of Suleiman. Which of his achievements do you think earn him the title 'the Magnificent'?

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Complete these digital docs: Worksheet 4c.5 Suleiman the magnificent (doc-11277)
Worksheet 4c.5 Challenges and solutions (doc-11278)

4c.6 Everyday life

4c.6.1 Housing

Most homes in the towns were made of timber, although more wealthy people might have had a ground floor with stone walls. Wood meant less injury in case of earthquakes but also increased the danger of fire, especially as houses were built very close together and streets were very narrow.

SOURCE 1 A street in the historic section of Antalya, on the Mediterranean coast

SOURCE 2 A traditional wooden house in Istanbul

Houses of the upper class usually had a male space at the front — the selamlik — and space at the back where women gathered — the haremlik. There were no chairs in the rooms. Boxes around the walls served as seats when covered with cushions, as well as being used as storage cupboards. For meals, food was placed on large trays on a low platform in the centre of the living room and people squatted around this. At night some rooms could be converted to bedrooms.

Peasants' houses usually had only three rooms — one for sleeping, one for cooking and one as a sitting/dining room. The material they were built from depended on the material available locally, so they could be of timber, stone or mud brick.

SOURCE 3 A display model of a haremlik

Nomads would live in small stone huts in the valleys in the winter, but in spring and summer nomads would follow their flocks and horses to the hills where they would live in large woollen tents. These would often be decorated with rich carpets; nomads had the time and materials to weave these.

SOURCE 4 British consul Palgrave describes a peasant house at Trabzon on the Black Sea in the early nineteenth century

The cottage is fairly clean, especially if its inhabitants are Mahometan [Muslim], and is much more spacious than the dwelling of the town artizan. Regularly it has three rooms, one for sleeping, one for sitting in, and one for cooking … Glass is unknown; the roof, made of wooden shingles in the coast region, of earth if in the interior, is far from water-tight, and the walls let in wind and rain everywhere …

The peasant's food is mostly vegetable, and in great measure the produce of his own ground. Maize bread in the littoral districts, and brown bread, in which rye and barley are largely mixed for the inland provinces, form nine-tenths of a coarse but not unwholesome diet. This is varied occasionally with milk, curds, cheese, and eggs; the more so if the household happens to possess a cow and barn-door fowls. Dried meat or fish are rare but highly esteemed luxuries. Water is the only drink …

Cited in Sevket Pamuk, *The Ottoman Empire and European Capitalism, 1820—1913*, Cambridge University Press, 1987, p. 188.

4c.6.2 Occupations

In peasant societies, men, women and children would all be involved in growing and harvesting crops and looking after livestock. Some women would also be involved in making textiles.

Men in towns might be merchants, government officials or soldiers. Women in the cities could be involved in trade by appointing a male agent to act on their behalf. As in other cultures in the Middle Ages, most children were employed as early as possible. This could be on a farm, in textile production or as an apprentice to a craft or trade (see **Source 5**).

In towns, men would congregate in coffee shops to talk, listen to storytellers or play games such as backgammon. Women would meet in the markets or at one of the many public bath houses in the cities.

SOURCE 5 A judge, or *qadi*, responds to a father who, in 1656, brought a court case against a barber, Yusuf, who the father claimed had employed his son against his will.

Master barber Yusuf, questioned on this matter, said that the boy joined his employ of his own free will and wishes to stay with his master and learn the trade. The boy was therefore summoned and questioned, and he too replied that he wishes to stay with his master in order to learn the barber's profession.

In view of these declarations the qadi informed the plaintiff [the father] that he is not to get custody of his son unless the son himself so wishes, since the boy is now a mature companion. He warned the plaintiff against trying to harm the defendant [the barber] or harass him.

4c.6.3 Marriage

Most marriages were arranged, but the wife retained control of any property she had. The husband's family provided a dowry. Half of this went to the wife to set up her home, while the other half was retained to be given to her in the case of her husband divorcing her.

Divorce was easier for the male — all he had to do was to repeat the phrase 'You are divorced' three times. If a woman wanted a divorce she had to go to court, accompanied by two witnesses who would testify to her mistreatment or abandonment. In a few cases, Jewish and Christian women took their case for divorce to a Muslim court, which indicates that they felt that Muslim women had more rights in this area.

4c.6.4 Religious life

In mosques, women were restricted to an area at the back and sides of the mosque. However, there were also places where men and women could meet together. In most towns there were Lodges of the **Sufi** brotherhood. Sufis were Islamic mystics who emphasised a personal and individual relationship to God. A Lodge would often include a medical centre, library, classrooms and cells for the monks. One distinctive Sufi brotherhood were the Mevlevis — known in English as the Whirling Dervishes — who would whirl around in circles in long white flowing gowns in order to gain mystic visions.

Ramadan took place in the ninth month of the Islamic calendar. It is the most important of the Islamic religious festivals, celebrating the handing down of the Qur'an to Mohammed.

4c.6.5 Coffee houses

The first coffee came from the seeds of a tree in Ethiopia. Sufis used a brew from the seeds in their devotional practice. In a ceremony called 'Remembrance of God', Sufis would go through long, night sessions reciting or chanting their love of God. Coffee was used as a stimulant to keep them awake.

The main city for exporting African coffee was the port of Al Mukha (Mocha) in Yemen. The coffee was brought to Turkey by pilgrims to Mecca. Coffee was introduced to Istanbul in the early seventeenth century. Men gathered in the coffee houses to drink coffee, smoke tobacco and be entertained (see **Sources 6** and **7**). They were also centres of political discussion and frequently Sultans would have them closed down, or even burnt down if the Sultan's spies reported that mutinous talk was going on.

Examples of this closing of coffee houses occurred during the reign of Murad IV (1623–1640). He was only 11 when he became Sultan. He became a strong, authoritarian ruler and placed a ban on coffee, tobacco and **boza** — a sweet drink made from fermented grain with a very low alcohol content.

The drinking of coffee, and the café society associated with it, spread from the Ottoman Empire to Vienna, Paris and London.

SOURCE 6 A nineteenth-century illustration of a coffee house, by Amadeo Preziozi

SOURCE 7 A Turkish traveller, Evliya Efendi (1611–1682), writes about coffee houses. He is describing a coffee house in the former capital of Bursa.

There are seventy-five coffee-houses each capable of holding a thousand persons, which are frequented by the most elegant and learned of the inhabitants; and three times a day singers and dancers execute a musical concert in them like those of Hossein Bikara.

[He goes on to mention the performances of poets and storytellers.]

All coffee-houses, and particularly those near the great mosque, abound with men skilled in a thousand arts. Dancing and pleasure continue the whole night, and in the morning every body goes to the mosque. These coffee-houses became famous only since those of Constantinople were closed by the express command of Sultan Murad IV. There are also no less than ninety-seven Boza-houses, which are not to be equalled in the world; they are panelled with **faience** [coloured tiles], painted, each capable of accommodating one thousand men.

4c.6.6 Merchants

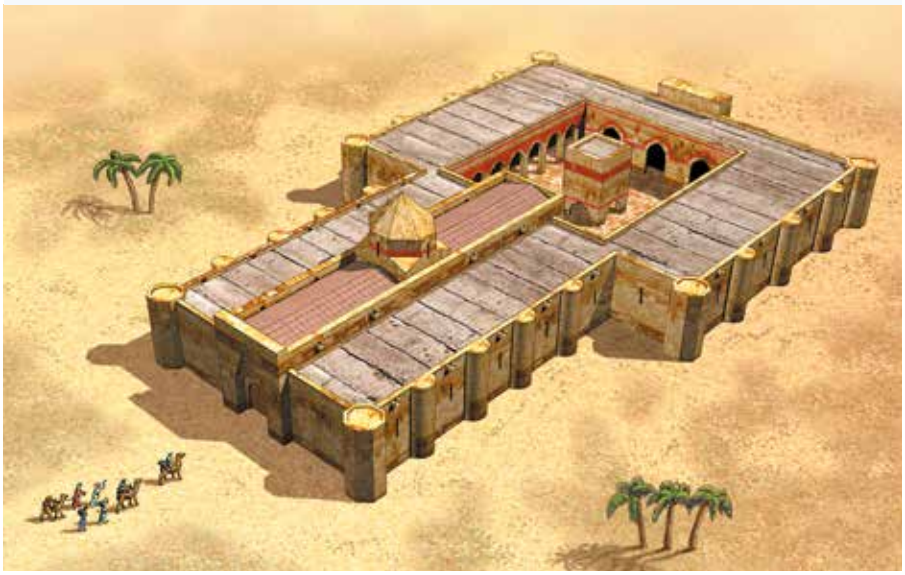
Trade was always a large part of Islamic culture. Large caravans composed of a line of laden camels carried goods long distances and often across difficult terrain such as deserts or mountainous regions. Along these routes sultans organised the building of depots about 30 kilometres apart, where the cameleers could rest from the long journey and be protected from thieves.

These depots were called **caravanserai**. They were surrounded by strong walls and towers with a relatively small entrance. Passing through the gate you entered the winter hall — so called because it was for protection from cold nights in winter — divided by four rows of columns. This was covered with a roof and a central dome.

Beyond this there was a square courtyard of about the same size, with rooms around two sides. In the centre of the courtyard was a small mosque for the daily prayers.

Once goods reached the major cities, they were sold in **bazaars**, or markets. The Kapali Carsi, or Covered Bazaar, in Istanbul is typical of these. Although it has undergone many changes due to earthquakes and fires, it has still preserved the same basic layout. It is located just a kilometre from the shore and at the start of the major road running east through the city to the Edirne gate.

SOURCE 8 A modern artist's reconstruction of a caravanserai



At the heart of the Bazaar was the **bedesten**, a secure storehouse for valuables. In the Kapali Carsi there are two bedestens that are quite close together but facing in different directions. These were built of stone and featured a domed roof. They had doors that could be locked at night, because they were designed for the safe storage of luxury goods such as precious metals, gems and silk. Some shops were inside the bedesten, and other shops surrounded the bedesten. Often these were little more than large wooden boxes, whose lids were opened during the day and then locked at night.

SOURCE 9 An account of a bedesten in Bursa, written by a Turkish traveller, Evliya Efendi (1611–1682)

The bedesten is a large building with four iron gates secured with iron chains; its cupola is supported by strong columns. It contains three hundred shops in each of which merchants reside who are as rich as the kings of Egypt. The market of the goldsmiths is outside the bedesten, and separate from it; the shops are all of stone, There are also the markets of the tailors, cotton-beaters, cap makers, thread merchants, drapers, linen merchants, cable merchants, and that called the market of the bride, where essence of roses, musk, ambergris, etc. are sold.

From Joseph von Hammer (translator), *Narrative of travels on Europe, Asia and Africa in the Seventeenth Century* by Evliya Efendi, London, 1855, p. 12.

SOURCE 10 The Kapali Carsi today

4c.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Why did carpets play such an important role in nomadic life? Think about how they might be used and why they were able to be made.
2. What were the advantages and disadvantages of being a woman in the Ottoman period?
3. What was the reason for caravanserai being 30 kilometres apart?
4. Why were the bedestens built so strongly?
5. How was coffee used as part of religious practice?
6. What were two reasons Sultans had for closing down coffee houses?

Develop source skills

7. What features do the houses in **SOURCES 1** and **2** have in common?
8. Make a list of the features of a haremlik that are shown in **SOURCE 3**.
9. Using **SOURCE 4**, list the ways in which a peasant's house differed from that of someone in town.
10. In **SOURCE 5**, what reasons did the judge give for allowing the boy to stay as an apprentice to the barber, rather than going to work for his father?
11. Carefully study **SOURCES 6** and **7**.
    (a) How many times does the writer of **SOURCE 7** use the word 'thousand'? What conclusions can you draw about his accuracy? Why?
    (b) What reason does he give for the increased popularity of coffee houses in Bursa?
    (c) Using both sources and the text, make up a list of the activities that could take place in a coffee house.
12. A devout Muslim prays five times a day. What part of the caravanserai shown in **SOURCE 8** was built for this?
    (a) From **SOURCE 9**, make a list of the things that were sold in the bazaar in the seventeenth century.
    (b) What items can you identify in the photo of the bazaar today in **SOURCE 10**?

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Complete this digital doc: Worksheet 4c.6 Life in the Ottoman Empire (doc-11279)

4c.7 Art and architecture

4c.7.1 Ottoman architecture

Some of the major themes in Ottoman architecture can be traced back to the Seljuk Turks of the twelfth and thirteenth centuries. Entrances to their mosques, madrassas (religious schools) and caravanserai (staging posts for caravans) were all similar — tall doorways, topped with pointed arches. Often tiles — usually in blue, white and black with floral or abstract designs — were used to decorate the walls.

A complex of buildings surrounding a mosque was called a kulliye. A kulliye in the former capital of Edirne, built between 1484 and 1488 by Sultan Bayezit II, contained, as well as the mosque, a hospital, mental asylum, school of medicine, madrassa, library, bakery and eating hall. A windowed dome over the mosque allowed the light to flood in, and this became a feature of Ottoman architecture.

SOURCE 1 A tile from an Istanbul mosque

4c.7.2 The work of Sinan

It was under Suleiman and his architect Sinan (1489–1588) that Ottoman architecture reached its greatest heights. Sinan built 355 buildings or complexes during his lifetime, including 81 great mosques, 17 caravanserais, 3 hospitals and 7 aqueducts.

One of his greatest achievements is the Suleiman Mosque, built in Istanbul from 1550. Its design mirrored that of the Christian Church of Hagia Sophia (Greek for 'Holy Wisdom') that was built in 532 during the reign of the emperor Justinian. Hagia Sophia was converted to a mosque after the Ottoman capture of Constantinople. In 1935 the Turkish government made it into a museum.

SOURCE 2 The Selimye Mosque in Edirne

The Suleiman Mosque

The Suleiman Mosque was built on the same basilica structure as Hagia Sophia, with oblong space with a large central dome. While the dome of the mosque is slightly smaller — a diameter of 27 metres compared with Hagia Sophia's 31 metres — Sinan improved on the structural features. By using supports inside the building, fewer columns were needed to support the dome and more spaces

for windows couldv be included. Hagia Sophia had eight columns on each side but the Suleiman Mosque had only two. Sinan also made extensive use of windows — the dome had 37 and there were many more in the walls, giving a light-filled weightlessness to the building. In the words of the art historian Henri Stierlin, the 'crystalline luminosity of the mosque differs strikingly from the shadowy mystery of the church'.

The Selimye Mosque in Edirne

Sinan's techniques were extended even further in his greatest masterpiece, the Selimiye Mosque in Edirne, commenced in 1568 and completed in 1574. The dome is 31.5 metres in diameter, exceeding Hagia Sophia by 50 centimetres. The four slender **minarets** on each corner are 82 metres high, and at their base provide buttressing to support the dome.

Sinan's contributions also included great public works such as aqueducts bringing water into the city for the fountains and Turkish baths — public baths for men and women.

SOURCE 3 The wall of the mosque at Edirne facing Mecca. In the centre is the mihrab, the niches that indicate the direction of Mecca; in the foreground is the dikka, the raised platform from which prayers are directed.

4c.7.3 Ottoman art

The richness of Ottoman art was drawn from Persian traditions, as well as Byzantine and Turkish influences. Miniatures were created to illustrate manuscripts and were noted for their brilliant colours. With the Islamic ban on the portrayal of living beings, many artists expressed themselves through geometric designs and the representation of flowers in both stylised and naturalistic ways. One popular art form was calligraphy, a flowing, highly decorative script that developed over the centuries. Because the Qur'an was written in Arabic, the letters themselves were seen to have a sacred quality and lettering itself became a highly prized skill. The word *arabesque* refers to the way the shapes of the letters can flow and intertwine, such as in the description of Sultan Mahmud II.

There was a strong tradition of carpet weaving among the nomadic cultures of the region and this spread to more settled societies. Carpets were both practical and highly decorative. They were used as floor coverings, room dividers, wall hangings and prayer mats.

Over time, Ottoman art moved away from the depiction of imaginary worlds to depicting current events (such as the attack on Vienna in **Source 3**, in subtopic 4c.5) or scenes from daily life. One of the most famous artists was Bihzad (c.1440–1514), who depicted scenes such as the building of a castle (**Source 4**).

SOURCE 4 A painting depicting the building of a castle, by Bihzad (1440–1514)

4c.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Often a series of public buildings were placed around a mosque. List the buildings that were located around the Bayezit II mosque.
2. How many mosques did the architect Sinan build? What were some of his other buildings?
3. (a) What is calligraphy?
   (b) In mosques, calligraphy, composed of words from the Qur'an, is used instead of statues or paintings. Why is this done?

Develop source skills

4. (a) List the colours used on the tiles in **SOURCE 1**.
   (b) Why were tiles used for decorating mosques rather than statues or paintings?
5. In **SOURCE 2** the four minarets help frame the central building. What other purpose do they serve? (See the text for help.)
6. Refer to **SOURCE 3** to answer the following.
   (a) What did the niches in the centre indicate the direction of?
   (b) Why is this important in a mosque?

4c.8 Literature and science

4c.8.1 Language and literature

The Turkish language is related to languages spoken in central Asia in places such as Azerbaijan and western China — the area from which their ancestors came.

Although many different languages were spoken throughout the Ottoman Empire, there were three official languages in use.

- **Turkish**, written in Arabic script, was the language used in day-to-day settings such as markets and local courts.
- **Arabic** was the language for studying the Qur'an and other religious purposes.
- **Persian** was the language of government and administration. The Turks had developed their own administrative systems while working for the Persians.

The study of Persian was also considered a sign of a good education; just as a knowledge of Greek and Latin was considered part of a British education 50 years ago.

Some Ottoman poets such as Fuzuli (c.1483–1556) could write fluently in all three languages, while others who wrote mainly in Turkish would still borrow words from Persian and Arabic.

SOURCE 1 A picture of an Ottoman garden party, with poet, guest and wine bearer, from the sixteenth-century, Dîvân-ı Bâkî

The epics

One favourite form of literature in Turkish was the **epics**. They were written down in the thirteenth century but were based on an oral tradition going back over hundreds of years to when the Turks were nomads in central Asia. One of these epics was called *The Book of Dede Korkut* (**Source 2**). It was the story of a young prince, Uruz, who is captured by Georgians when his father is out hunting near the Georgian border. Like most of the epics, it tells us about the Ottomans' ancestors when they were still nomadic cattle herders.

SOURCE 2 An extract from *The Book of Dede Korkut*. It describes how Kazan returns from a hunting expedition without his son. His wife questions him.

My prince, my warrior, Kazan!
You rose up from your place and stood,
With your son you leaped on to your black-maned Kazilik horse,
You sent out hunt over the great mountains with their lovely folds,
You caught and laid low the long-necked deer,
You loaded them on to your horses and turned homeward.
Two you went and one you came; where is my child?
Where is my child whom I got in the dark night?
My one prince is not to be seen, and my heart is on fire.
Kazan, have you let the boy fall from the overhanging rocks?
Have you let the mountain-lion eat him?
Or have you let him meet the infidel of dark religion?

Folk poetry and songs

These works were usually in Turkish and were usually meant to be sung. Many were not written down and now have been lost. This poetry dealt with basic human emotions; some common themes are the value of country life, the search for love, and homesickness.

However, some of the songs, like hymns in Christian churches, dealt with religious issues. Many of these were written down. One of the most renowned of the composers of these songs was Yunus Emre (c.1238–1320). He still influences Turkish poetry today. He belonged to the Sufi mystical tradition, where he was interested in the relationship between religion and one's daily life.

SOURCE 3 A devotional poem by Yunus Emre

Knowledge is to understand
To understand who you are.
If you know not who you are
What's the use of learning?

The aim in learning is
To understand God's Truth.
Because without knowledge
It is wasted hard labour.

Do not say: I know it all,
I am obedient to my God.
If you know not who God is
That is sheer idle talk.

Twenty-eight syllables
You read from end to end.
You name the first 'alpha'
What can it possibly mean?

Yunus Emre says also
Let me receive what I need.
The best possible thing
Is to find perfect peace.

Translated by Taner Baybars

Non-fiction and science

The writings of Ottoman authors covered topics including history, biographies, studies of government and travel. The huge book of travels by the civil servant Evliya Celebi (1611–1684) is both entertaining and informative. **Sources 7** and **9** in subtopic 4c.6 are extracts from this work that describe coffee houses and bazaars. One of the finest histories is *The Crown of Histories*, written by Sa'ddeddin (1536–1599). However, like much of Ottoman literature, it is not available in English.

Katip Celebi (1609–1697) wrote 21 books — some over 1000 pages long — on history and science. The Ottomans built on the science of the Greeks, Persians and Indians, especially in the areas of medicine and astronomy. Some people opposed this but Katip justified his work using parts of the Qur'an. His study of astronomy was inspired by the Qur'an verse 'Do they see nothing in the governing of the heavens and the earth', and the words of the prophet Mohammed, 'Travel the earth and view the works of God's power' encouraged his study of geography.

SOURCE 4 An extract from one of Katip Celebi's histories

It always pained me to see the attention and skill with which the Christians had studied and put forth this science they derived from the Greeks, and the denial and neglect, the ignorance and passivity of the Muslims with regard to this subject.

4c.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. (a) Apart from their native Turkish language, what two other languages were used in Ottoman literature?
   (b) Explain how these two other languages came to be used.
2. What way of life did the epics tell about?
3. What two main forms did poetry and songs take in Ottoman literature?
4. What are four areas covered in Ottoman non-fiction writings?

Develop source skills

5. In **SOURCE 1**, what level of society is being shown? What does this indicate about the respect for poetry in Ottoman culture?
6. Carefully study **SOURCE 2** and the text.
   (a) What had actually happened to the boy?
   (b) What three animals are mentioned?
   (c) What did the mother fear had happened to him?
7. Carefully read **SOURCE 3**.
   (a) In the first stanza, what does the poet say is the main reason for learning?
   (b) In the second stanza, how is this connected with religion?
   (c) What does the poet include in the first line of the last stanza? (This was a common practice in Ottoman poetry of this period.)

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Complete this digital doc: Worksheet 4c.8 Language and literature (doc-11281)

4c.9 Review

4c.9.1 Review

KEY TERMS

Balkans the mountainous area of south-east Europe from Bulgaria in the north to Greece in the south
bazaar marketplace
bedesten a secure area within a bazaar for storing valuable products
boza a sweet drink made from fermented grain with a very low alcohol content
caravanserai depots where those on camel caravans could stay overnight
Dardanelles a narrow strip of water providing the entrance from the Mediterranean Sea to the Black Sea
devshirme the Ottoman practice of capturing young Christian men, converting them to Islam, and training them to be palace staff
epic a long poem describing heroic deeds or events
faience fine glazed tiles with colourful designs
Islam religion founded by Mohammed that arose in Saudi Arabia in the seventh century CE; it rose out of Judaism and Christianity, sharing with them the belief that there was only one God
millet self-governing religious community within the Ottoman Empire
minaret a tower attached to a mosque, from which calls to prayer are made five times a day
People of the Book the term Muslims use to refer to Christians and Jews who share with them the Jewish Bible (the Christian Old Testament)
Seljuk Turks nomadic herdsmen from central Asia who fought as soldiers for Persians during the ninth and tenth centuries
Silk Road system of trade routes covering 6400 km linking the powerful economic regions of Asia and the Middle East. It also enabled trade between Asia and the countries adjoining the Mediterranean Sea, as well as those across Europe.
Sufi a mystical sect within Islam

4c.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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4c.9 Activity 1: Check your understanding
4c.9 Activity 2: Practise your historical skills
4c.9 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: Chronology, terms and concepts

1. Match each term, place or name in the left-hand column with its correct definition or description in the right-hand column.

Name/term	Meaning
(a) Patriarch	(i) The language used in government
(b) Persian	(ii) The European city that the Ottomans repeatedly failed to take, which marked the western limit of its empire
(c) Byzantium	(iii) Religious communities within the Ottoman Empire
(d) Minaret	(iv) The most famous of the Ottoman architects
(e) Vienna	(v) These were often closed to prevent political discussion.
(f) Coffee shops	(vi) The church that was first converted to a mosque and then to a museum
(g) Hagia Sophia	(vii) The original name of Constantinople
(h) Millet	(viii) The narrow strip of water one needs to pass through to enter the Black Sea
(i) Sinan	(ix) The tall towers at the corner of a mosque
(j) The Lawgiver	(x) The language most commonly used in religious practice
(k) Arabic	(xi) Leader of the Orthodox Christian Church, based in Constantinople
(l) Dardanelles	(xii) The title given to Suleiman by Turkish historians

2. Arrange the dates below on a timeline from 1200 to 1700 and match them with the correct event. (*Hint*: First arrange the events in their correct chronological order.)

1298	• Building of Selimye Mosque in Edirne commences
1365	• Jews expelled from Spain take refuge in Ottoman cities
1402	• Bayezit II killed after defeat by Mongolians
1453	• Final defeat of Ottomans at Vienna — start of empire's decline
1492	• Osman I establishes Ottoman Empire
1517	• Edirne becomes new Ottoman capital
1521	• Holy City of Mecca under Ottoman rule
1522	• Mehmet II conquers Constantinople
1568	• Island of Rhodes seized from knights of St John
1683	• Suleiman the Magnificent comes to power

Perspectives and Interpretations

3. **SOURCE 1** is a photo taken inside Hagia Sophia as it is today. Hagia Sophia was a Christian church that was converted to a mosque and in recent times has become a museum.
   (a) What Islamic features were added to the church?
   (b) What Christian features can be seen? (*Hint:* Islam would not permit images in a mosque.)
   (c) What does the way the building looks and the way in which it is used today show about the attitude of the modern Turkish government to other religions?

SOURCE 1 Hagia Sophia

Empathetic understanding

4. In subtopic 4c.5 you read that Christian boys were often captured and brought to the palace to be educated in the Islamic tradition. Conduct some research into this practice, then imagine that you are a young man who, at the age of 20, has attained a high position in the palace. Write a 200-word report in which you describe your life from the time you were captured.

Research

5. Australia is considered a multicultural society. Research ways in which it is possible for people to practise their beliefs in Australia, and also the limitations that are placed on this.
   Compare your findings with the ways Jews and Christians were treated in the Ottoman Empire. What are the main differences?

Analysis and use of sources

Bringing knowledge to a source can make it far more valuable. Read the information below and the article in **SOURCE 2** before answering the questions that follow.

- Ramadan: the period of fasting is to encourage a time of reflection.
- The day of Eid: the festival celebrates Ibrahim's willingness to sacrifice his son Ishmael. It is a time of giving to others.
- Rosh Hashanah: this Jewish festival marks the start of the Jewish New Year. It begins a ten-day period of reflection and penitence that ends with Yom Kippur.

SOURCE 2 Article about traditional sweets eaten at the end of Ramadan

Sweet celebration of Ramadan
BY ANDREW WEST
Farouk El Bahsa multiplied his daily turnover tenfold yesterday, selling 40 000 pieces of *maamoul*, the traditional Lebanese sweet pastry that is distributed during festivities marking the end of the Muslim season of Ramadan.

Depending on which Islamic scholar you follow, yesterday was either the last day of Ramadan — the traditional month of fasting, prayer and reflection — or the day of the Eid, when Muslims celebrate the end of Ramadan.

Either way, it is a time of hospitality in most Muslim homes, when visitors are showered with a rich array of *baklava*, *boukaj*, semolina and cakes and biscuits.

At Mr El Bahsa's bakery in Auburn there was a stream of people stocking up for parties, including many that will begin at sunrise today.

'The hospitality is part of the culture,' said Mr El Bahsa, who has been baking sweets for 50 years and opened his first shop in Redfern in 1974.

'Today we will do 10 to 12 times the business we do most days of the year. But we are also working 20 times as hard.'

This year's festival also coincides with the Jewish new year, known as Rosh Hashanah. Many Muslims point out that long before there was tension between the two faiths, Jews and Muslims were friends for centuries.

Jamila Hussain, a lecturer in Islamic law at the University of Technology, Sydney, said that interfaith relations with Jews were especially strong during the period known as La Convivencia, stretching from about 700 to 1492, when the Muslims ruled Spain, and Muslims, Jews and Catholics lived in a peaceful coexistence.

'Later, when the Jews were expelled from Spain, they found homes, and also positions of great trust and influence, in Muslim north Africa and throughout the Ottoman empire,' she said.

Mr El Bahsa, originally from Lebanon, believes Eid is a great time of openness for Islam but still allows himself a little competition.

'The Greeks and the Turks, yes, they make good baklava, but not as good as the Lebanese. The Greeks use too much syrup.'

***The Sydney Morning Herald*, 1 October 2008**

A bakery employee prepares pastries for Ramadan.

6. (a) The article focuses on Australians practising Islam who have come from one country. What is this country?
   (b) List at least three other countries from which Muslims have come to Australia.
7. Ramadan and Rosh Hashanah have a feature in common. What is it?
8. Name three kinds of sweets eaten at the end of Ramadan.
9. Give two reasons why so many pastries and sweets are made at this time of the Muslim year.
10. Two examples are mentioned in the article of times when Jews and Muslims had good relations with each other. What are they?

Explanation and communication

11. Prepare a web page that explains how a ruler such as Suleiman the Magnificent was able to successfully rule such a vast empire. You will need to provide evidence from areas such as: military strategy and equipment; diplomacy; economy and trade; treatment of different cultures; the devshirme system.

TOPIC 4d Renaissance Italy

4d.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in Renaissance Italy, (social, cultural, economic and political features) and the roles and relationships of different groups in society **4d.2, 4d.3, 4d.4**
- Significant developments and/or cultural achievements that reflect the concentration of wealth and power in the city-states **4d.5, 4d.6, 4d.7, 4d.8, 4d.9, 4d.10**
- Relationships between rulers and ruled in one Italian city-state **4d.4, 4d.5**
- The role and achievements of significant individuals **4d.5, 4d.6, 4d.8, 4d.9, 4d.10, 4d.11**
- The spread of Renaissance culture to the rest of Europe, and its legacy **4d.9, 4d.10, 4d.11**

4d.1.1 Introduction

Italy was the centre of the cultural movement we call the **Renaissance**, a French word meaning 'rebirth'. The Renaissance lasted from c.1350 to c.1550. It grew from people having the opportunity and desire to rediscover the learning of ancient Greece and Rome.

This rediscovered knowledge inspired an exciting period of artistic, intellectual and geographical exploration that brought together wealthy people looking for ways to show off their money, and artists, architects and thinkers looking for sponsors to fund their dreams.

While in some ways backward-looking, the Renaissance encouraged people throughout Europe to question the *status quo*, make important scientific and technological advances and embark on voyages of discovery in Africa, the Americas and the Pacific. Many saw it as a marvellous time to be alive.

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Watch this eLesson: Da Vinci's machines (eles-1099)

SOURCE 1 A section of Benozzo Gozzoli's c.1459 fresco *The procession of the Magi* (symbolic of the journey to new horizons). The face of the king is supposed to be that of Lorenzo de' Medici.

Starter questions

1. What impression of the Renaissance do you gain from **SOURCE 1**?
2. What movies or books do you know that are set during the Renaissance?
3. What would it be like to live in a time when a person could be tortured and burned alive for having different ideas?
4. What questions could you use as a guide to learning more about the Renaissance?

4d.2 Renaissance Italy

4d.2.1 Inspiring the Renaissance

During the 1300s Europeans became interested in all forms of inquiry, exploration and creativity. Historians call this period the *Renaissance*, meaning 'rebirth'. It began in Italy c.1350 and lasted until c.1550 CE. While the Renaissance spirit of inquiry spread throughout Europe, its centre was Florence and the Italian states.

Italy was a wealthy trading nation, at the crossroads of trade routes linking Europe, Asia and the Middle East. Through the ports of Genoa, Pisa and Venice, it received knowledge and cultural influences from all three of these areas.

Trade, cultural exchanges and war gave western European scholars access to Islamic libraries, to the knowledge of Muslim mathematicians, scientists and philosophers, and to works from ancient Greek philosophers and mathematicians.

Italian architects and sculptors gained inspiration from the ancient Roman buildings and sculptures. Greek scholars who moved to Italy from the thirteenth century onwards brought with them knowledge of ancient Greek civilisation, texts from classical Greek literature and ancient Roman law.

A new period of peace and prosperity brought about a desire to impress. Between c.1100 and c.1200, large numbers of people began to live in cities, where they found it easier to share, exchange and be influenced by new ideas.

The Black Death (c.1347–51) killed up to two-thirds of Florence's population (see topic 6b). Many survivors began to focus more on the 'here and now' than on the next life. Others commissioned religious paintings and sculptures to honour the God they believed had spared them.

Wealthy merchants in cities such as Venice and Florence had the money and the desire to invest in art and learning rather than weapons and armies. Italian city-states competed with one another to show off their cultural achievements. They created an intellectual environment in which new ideas could flourish. Trade, the growth of universities and the invention of the printing press (c.1440) stimulated this spirit of inquiry.

4d.2.2 The Italian states

In the early 1300s, Italy was divided into as many as 30 different states, whose borders changed as a result of marriage, political agreements and battles won or lost. Its people lived under different types of governments and gave their loyalties to their region or city (e.g. Florence).

States included powerful ones like the Kingdoms of Naples and Sicily, the **Papal States** (those ruled by the Pope), the **city-states** (states made up of a city and its surrounding area) of Florence, Milan and Venice and less influential states like those of Lucca and Mantua. In Renaissance times, the islands of Sicily, Sardinia, Elba and Corsica were also within the Italian states.

States were business and political rivals. They welcomed opportunities to show their superiority to one another in wealth and culture, as well as in warfare.

SOURCE 1 Map showing the Italian states c.1494

4d.2.3 Geography

The Italian states had clearly defined borders — the Alps in the north, the Adriatic Sea to the east, the Tyrrhenian Sea to the west and the Ionian Sea to the south. They were a mixture of rugged mountains and plains, with the main geographical features being:

- the Alps with lakes at their lower levels
- the Apennine Mountains running down the centre with good summer pasture land
- the hills and valleys of Tuscany and Umbria, where farmers cultivated vines, grains and olives

- a large plain of rich, well-watered agricultural land in the Po River Valley, known for its orchards, vineyards, pastures, meadows and gardens
- more than ten rivers
- marshlands in some coastal areas
- volcanos along the south-west coast and in the islands offshore
- dry land in the south-east suitable only for winter pasture.

The south was largely rural, poor and suffering the negative effects of deforestation and soil erosion. By contrast, the north was densely settled, with good agriculture and a number of towns and cities. Overall, about 25 per cent of people lived in cities or large towns; while country dwellers lived in small hilltop villages, away from their fields and often surrounded by a protective wall.

4d.2.4 Society

Unlike elsewhere in Europe, bankers and merchants, as well as the noble families who had held power for generations, were at the top of the social scale. Then came artisans (skilled craftsmen) and **guild** members along with people from the lower levels of banking and trade; then minor merchants and tradespeople and finally the poor, who made up about 25 per cent of the population. Lower still, slaves worked as domestic servants.

The Renaissance centred on city life. For the majority of people living in the countryside, life was much the same. There was great inequality between the extraordinary wealth of those who funded and participated in the Renaissance and the poverty of those whose lack of education and skills excluded them from such participation. The Renaissance had little impact on the unskilled and unemployed workers who made up most of the city's society.

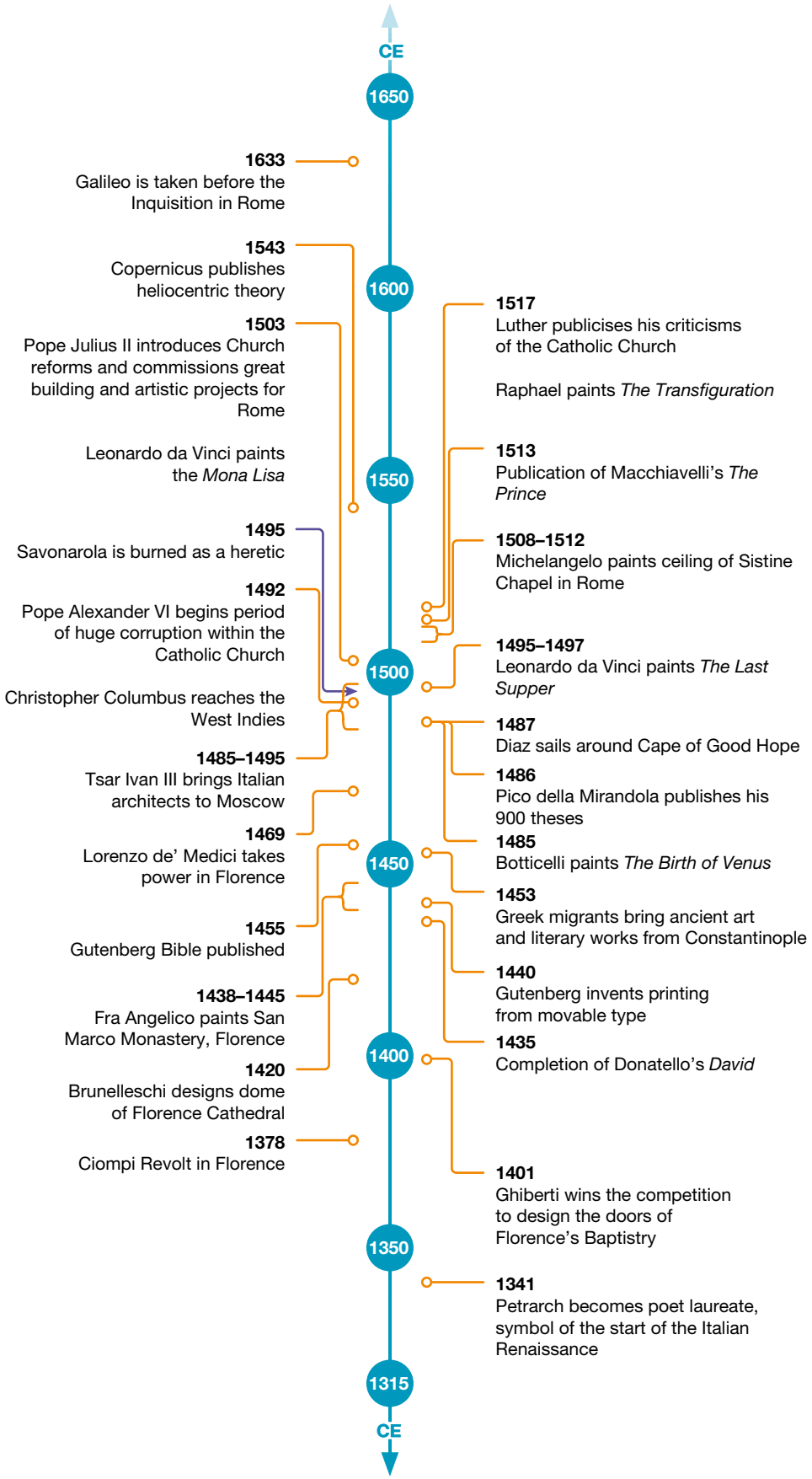
At the same time, workers at the lower levels of society were slowly gaining bargaining power to improve their situation in life. After the Black Death c.1347–1351, workers were fewer in number and so could demand higher wages. They could also see, from the example of upper-class merchants, that it was possible for them to rise higher in society. In 1378, workers in Florence seized power in the Revolt of the Ciompi and ruled there for four years.

SOURCE 2 An illustration from the fifteenth-century manuscript *De Sphera*, showing the craftspeople of Florence at work

4d.2.5 Renaissance Florence

The Renaissance began in Italy in the mid fourteenth century and affected most of Europe at some time during the following two centuries. It had its greatest effect in northern and central Italy, especially in the city of Florence.

SOURCE 3 Timeline showing key dates and events for Renaissance Italy



Florence's location on the River Arno gave it access to water for industry and to river transport, which linked the city to imports and exports by sea. In the mid fourteenth century, it had a population of up to 100 000 people and its wealthy inhabitants created an economy based on their success in the wool trade and in banking. Merchants used its gold coin, the florin, in trade all over Europe.

In other areas of Europe, wealth mainly came from the land and farming. In Florence, the leading merchants were as wealthy and powerful as members of the landed nobility. Many middle-class citizens were wealthy patrons of all forms of artistic endeavour. They were keen to show off their success by employing experts to design and decorate their homes, paint their portraits, create sculptures and build churches to adorn their city.

Florence was beginning its 'golden age'. It was at the centre of the Renaissance, and by the late 1300s had become the cultural and intellectual centre of Europe. In the period c.1350–1550, its inhabitants included leaders in Renaissance architecture, painting, prose and sculpture, as well as others who were drawn there to develop and perfect ideas that had originated elsewhere.

SOURCE 4 A section of a nineteenth-century copy of the *Pianta della Cantana*, a c.1470 woodcut showing Florence at the height of the Renaissance period

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Renaissance Italy**

4d.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Define the term *Renaissance*.
2. Create a mind map to record the main factors that inspired the development of the Renaissance.
3. What were the main features of Italy's states?
4. What advantages did people in northern Italy have over those who lived in the south?
5. Explain how and why Italy and Florence were important in the Renaissance era.

Develop source skills

6. Use **SOURCE 1** to identify which states were:
   (a) republics
   (b) duchies (ruled by a duke)
   (c) kingdoms
   (d) ruled by a marquis.
7. How might **SOURCE 2** be useful to a historian investigating life in Renaissance Florence?
8. Use **SOURCE 3** to identify events related to art, religion and voyages of discovery.
9. Use **SOURCE 4** to locate these famous features of fifteenth-century Florence:
   (a) the Arno River and its bridges (one is the Ponte Vecchio, an enclosed bridge)
   (b) the cathedral of Santa Maria del Fiore with its massive dome
   (c) San Lorenzo, the parish church of the Medici family with its smaller dome
   (d) the stone walls surrounding the city (torn down in the nineteenth century)
   (e) the name the mapmaker uses for the city of Florence.

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Complete this digital doc: Worksheet 4d.2 The Renaissance — what was it? (doc-11285)

4d.3 Work and wealth

4d.3.1 The guilds

By the 1400s, the northern Italian states had become wealthy through banking, trade and manufacturing. Workers formed guilds to ensure the quality of their members' work and protect the price they would charge for it. Merchants organised the purchase and transport of highly prized goods both within Italy and throughout Europe to the Middle East. Some merchants established banks that lent money and changed it from one currency to another.

Guilds protected their members and enforced the rights attached to different levels of membership, especially those of the masters who had the highest status. Guilds themselves had higher or lower status depending on how important their members were to the city's economy. Merchant guilds had high status and usually benefited from the protection of the city's government (in which some merchants had key roles). Artisans' guilds had low status.

4d.3.2 Banking

Trade created a need for banks, and Italian cities established them long before other European cities. Renaissance Italy's banking and merchant services were among Europe's most sophisticated. By the late 1330s, Florence had as many as 80 banking companies, of whom the Bardi, the Perruzzi and the Acciaiuoli (pronunced *Ah-chee-oo-oh-li*) were the most important.

With branches from the Middle East to western Europe, merchants saw banking as a new and potentially very lucrative business opportunity. They lent money to businesses and to governments, and funded many of the projects of Renaissance rulers. When these three banks failed in 1345 — largely because of risky banking practices — a new family, the Medici (see subtopic 4d.5), became the main Italian banking house.

4d.3.3 The wool industry

While 75 per cent of people in the Italian states still worked in agriculture, others were earning a living in the wool industry. Thirty per cent of Florence's population of 100 000 earned their living this way, either in factories or individually in their own homes.

Florentine merchants developed the international wool trade. They purchased top quality English and Spanish fabric and sold it at a profit to wealthy European clients. They also bought high quality untreated wool and, with dyes purchased in the east, used this to manufacture the fine woollen fabric that Europeans wanted for clothing.

In the late thirteenth century, after learning the Chinese techniques for raising silkworms, Italian cloth manufacturers also began to dominate European trade in silk, a luxurious and much sought after product.

SOURCE 1 A twenty-first-century artist's drawing showing the processes in a Florentine wool factory c.1400

A Wool is placed in baths to cleanse it of impurities.

B Wool is beaten on low wicker racks to stretch it before it is bathed again.

C Thread is unwound from skeins onto bobbins.

D Men weave yarn using a vertical loom, which lifts all the threads in one go and so makes it possible to produce cloth on a large scale.

E Cloth is dyed, with each dyer specialising in one colour only.

F Bolts of fabrics are stamped with the city's name as a sign of their quality and authenticity.

G Women spin wool into yarn and wind it onto skeins.

H Wool is carded (brushed), disentangled and combed.

I Untreated wool is delivered to begin the finishing process.

Luca Pacioli (c.1446–1517)

Increased trade required specialised skills in bargaining, organising ships' cargoes and developing systems for recording their business dealings. In 1494, Italian mathematician Luca Pacioli's book *Summa de arithmetica, geometria, proportioni et proportionalita* (*Everything about arithmetic, geometry and proportion*) described the idea of double-entry book-keeping, the accounting system used by Venetian merchants.

Under this system, merchants balanced their books by recording credits in one book and debits in another and ensuring that both books had the same balance. Pacioli's detailed instructions on book-keeping techniques provided guidelines that remained in use for over 400 years.

SOURCE 2 Jacopo de Barberi's portrait of Luca Pacioli c.1499, with his student, the Duke of Urbino. His book *Summa de arithmetica, geometria, proportioni et proportionalita* was one of the earliest works published on the Gutenberg press.

4d.3.4 The Renaissance court

The cultural life of Renaissance Italy inspired people and enabled them to show off. Being a patron of the arts and learning about and investing in architects, painters, sculptors and craftspeople was a way in which a Renaissance ruler could show that he (and occasionally she) was a person of virtue and culture. People who held or wanted power competed with one another in their expenditure on grand architecture, paintings, sculpture, fine clothes, furnishings and interior décor.

The Renaissance court was the centre of a community's political, cultural, religious, economic and artistic life. The extent of its wealth and extravagance indicated the power of the ruler who presided over it. The court was where things happened. Being part of court life was how people could gain power and, therefore, increased wealth.

4d.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What were the main sources of wealth in northern Italy c.1400?
2. List the activities in which merchants involved themselves.
3. Identify one similarity and one difference among guilds.
4. Describe the importance of:
   (a) the wool trade
   (b) Luca Pacioli
   (c) the Renaissance court.

Develop source skills

5. Use **SOURCE 1** to identify the different types of work within a Florentine wool factory.

4d.4 Florence: rulers and ruled

4d.4.1 Forms of government

Italy's states had a variety of different forms of government. Naples was a monarchy: the Pope (often from a noble family who used the papacy to increase its power and influence) controlled the Papal States, a duke ruled Milan, and Florence and Venice were republics — in theory ruled by their senates, and in reality ruled by a small group of wealthy and powerful men.

Italian cities had freedoms that cities elsewhere in Europe did not possess. Other European cities had to buy their freedom from a king or local lord, who still controlled the surrounding countryside. Italian cities were free of the control of a lord and, with their wealth from trade and banking, were strong enough to extend their influence into the lands surrounding them.

Florence, Milan and Venice were powerful and wealthy city-states, whose inhabitants took pride in saying that they were a Florentine, a Milanese or a Venetian. Their money came from banking and trade, not from farming. Their rulers created magnificent courts that served as the centre of artistic life, as well as of government, power and influence.

The importance of trade in early Renaissance Italy led to the increasing importance of cities and the wealth they created. **Feudalism** — a system of organising a society by providing land in return for loyalty and work — was weakening. Landowners were becoming poor compared to merchants.

Florence was one of up to 14 Italian city-states and kingdoms, each with its own government and ruler. Some of the rulers of the Italian city-states were men whose wealth came from their success in trade and banking. Although they sought the power and prestige of feudal leaders, they wanted government free of feudal control. Some, like Florence, tried government in the form of a **republic**.

The Florentine republic

Under the Florentine republic, the **Signoria**, a nine-man council, governed the city. Only guild members could serve on the Signoria and they served for only two months at a time.

Nobles were banned from holding positions of power, as were the *Minuto Popolo* (the small ones), the skilled and unskilled workers who made up the majority of the population. Those were denied the right to form guilds and, in order to hold office, you had to be a guild member.

Historians provide different accounts of *exactly* how people gained a position on the Signoria. In general, the process seems to have worked as follows.

Every five years, election secretaries called *accoppiatori* decided on the names of the guild members who could be chosen to serve on the Signoria. They had to be men, over the age of 30 and members of one of Florence's seven major guilds, five intermediate guilds (*Arti mediane*) or its nine minor guilds (*Arti minore*). These names were kept in a number of special leather purses (*borse*) at the Church of Santa Croce.

SOURCE 1 The Palazzo della Signoria, now known as the Palazzo Vecchio, c.2008. In Renaissance times, members of the Signoria lived within the Palazzo for the two months they held office.

RETROFILE

The seven major guilds in order of their foundation dates were: the *Arti de Calimala* (wool workers and cloth merchants), *Arti della Lana* (wool merchants), *Arte dei Giudici e Notai* (judges, lawyers and notaries), *Arte del Cambio* (bankers), *Arte della Seta* (silk weavers and bronze sculptors), *Arte dei Medici e Speziali* (pharmacists, physicians, spice merchants and painters) and *Arte dei Vaiai e Pellicciai* (furriers).

The voting process

Every two months, the accoppiatori drew names from the borse until they had eight men eligible to serve. Six had to come from a major guild and two from one of the other guilds. They eliminated anyone who was in debt; who had already served in the three previous years; who was a relative of someone already chosen or who had served in the previous 12 months.

The ninth member of the Signoria became the *Gonfaloniere*, the leader of the Signoria. Some historians say that this position was decided by voting; others that it was decided by choosing a name from the *borse*. As this position usually went to a member of one of Florence's most important families, decision by voting seems more likely.

In reality, one family — the Medici — played such a dominant role in the Signoria that it held power in Florence for lengthy periods for over 300 years.

SOURCE 2 An extract from Christopher Hibbert's *The Rise and Fall of the House of Medici*, written in 1974, in which the author describes government in Renaissance Florence

Florence certainly seemed fortunate to enjoy so commendably stable and democratic a government. But in practice the government was not democratic at all. Not only were the ordinary workers, the Minuto Popolo, successfully excluded from it; not only were the nobles, the Grandi, similarly denied representation in the councils of the Republic; but the whole process of election to those councils was controlled by a few of the richest merchant families who contrived to ensure that only the names of reliable supporters found their way into the borse … in fact, it was a government carried on mainly by the rich and almost exclusively in their interests.

Niccolò Machiavelli

Niccolò Machiavelli (1469–1527), a Renaissance musician, writer and diplomat, is best known for his book *The Prince* (1513), which he dedicated to Lorenzo de' Medici (see subtopic 4d.5). In *The Prince*, Machiavelli advises rulers on how to stay in power. For this reason, it has become a classic for anyone seeking to advance their own interests in the world of politics.

While he states that the best method is to rule well, people remember him more for his descriptions of often ruthless methods for gaining favour. Our word *Machiavellian*, used to describe someone who is scheming and ruthless, refers to Machiavelli.

4d.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What was the Signoria? Explain who had most power within it.
2. List three characteristics that would exclude someone from membership of the Signoria. Why do you think the Signoria did not accept these characteristics?
3. What changes would have been needed for Florence's republic to have given greater participation to the people?

Develop source skills

4. Identify three reasons provided by the author of **SOURCE 2** that support his view that the government of Florence 'was not democratic at all'.

learnON ONLINE ONLY

Complete this digital doc: Worksheet 4d.4 A changing economy (doc-11286)

4d.5 The Medici

4d.5.1 The Medici family

The Medici were a wealthy Florentine banking and business family, who became increasingly powerful from the fourteenth to sixteenth centuries. Members of the Medici family also played important roles in government, politics and the Catholic Church, with four of the Medici gaining the position of Pope. They were part of the elite of Florentine society and also of the world beyond. Through marriage and business dealings, they grew to become well connected to the other key families of their time and also to gain many enemies.

SOURCE 1 Image c.1890, showing the Medici coat of arms as it was at the time of Lorenzo de' Medici. It shows five red balls and a blue ball with the lily symbol of Florence.

4d.5.2 Origins and success

Historians have traced the Medici family back to the twelfth century in the Mugello, a farming area to the north-east of Florence. By the thirteenth century, the family had moved to Florence and become wealthy through its involvement in the wool industry. In mid 1378, Salvestro de' Medici (c.1331–1388) gained respect from many Florentines when he supported the ordinary people in the famous Ciompi Revolt (see subtopic 4d.2).

Banking

Salvestro's cousin, Giovanni di Bicci de' Medici (1360–1429), founded the Medici bank. People consider Giovanni to be the real founder of the Medici dynasty (family of rulers) as his son Cosimo de' Medici and his great-grandson Lorenzo de' Medici were two of its most important members.

Giovanni's main interest was banking. He established branches of the Medici bank in the northern Italian states and throughout Europe. By developing good relations with the popes, he gained a lot of Church business and commercial opportunities. By the mid fourteenth century, the Medici had Europe's largest banking business.

4d.5.3 Political and cultural leaders

By the beginning of the fourteenth century, the Medici were becoming a powerful force in politics and also as patrons of the arts. They commissioned works from many of the most significant artists, sculptors and architects of the Renaissance era. These included both public works (which demonstrated loyalty to Florence's republican government) and private works (which enhanced the image of the Medici as men of learning and culture).

Cosimo il Vecchio (1389–1464) was the first Medici to play a really important role in Florentine political and cultural life. Even though Cosimo was never voted into power, he enjoyed great support from the people of Florence. As a result, he virtually ruled Florence from 1434 until his death in 1464, when his son, Piero, succeeded him.

Cosimo made large donations to charities, imported ancient Greek works from overseas and acted as patron to key Renaissance figures such as Brunelleschi and Donatello. His son, Piero (1416–1469) had poor health, ruled for only a short time, and did little to advance the Medicis' power.

Lorenzo de' Medici (1449–1492)

The most famous of the Medici was Cosimo's grandson, Lorenzo de' Medici, known as *Il Magnifico* (the Magnificent). He played an influential role on Florence's governing council, the Signoria, and carried on Medici rule of Florence for 20 years. Florence enjoyed a lengthy period of peace and prosperity under the leadership and patronage of these men.

A Renaissance man

Lorenzo de' Medici represented the spirit of the times. He was interested not just in money but also in government, literature, art, music, science and philosophy. He was a businessman, a poet, a songwriter and was also patron of Michelangelo and other artists. These broad interests were characteristic of the model 'Renaissance man'.

RETROFILE

On Easter Sunday 1478, in Florence Cathedral, members of the Pazzi, a rival Florentine banking family, attacked Lorenzo de' Medici and his brother and co-ruler Giuliano. Lorenzo survived a stab wound and Giuliano died. The Archbishop of Pisa and Pope Sixtus IV backed the Pazzi family's actions in the hope that the Pope's nephew, Girolamo Riario, would replace the Medici as leader of Florence. The Pazzi plans failed and the Medici hunted down and killed those involved.

Later Medici

After a number of unsuccessful rulers following *Il Magnifico*, Cosimo de' Medici (1519–1574) brought the family back to prominence as Cosimo I, the Grand Duke of Tuscany. He was a powerful and ruthless ruler. At the same time, he promoted both culture and the economy and established the Uffizi (a new office building for his government), which included within it a small art gallery, that has today grown into the much larger Uffizi art museum. Both Cosimo I's sons succeeded him — firstly, Francesco (1541–1587) and then Ferdinando (1549–1609).

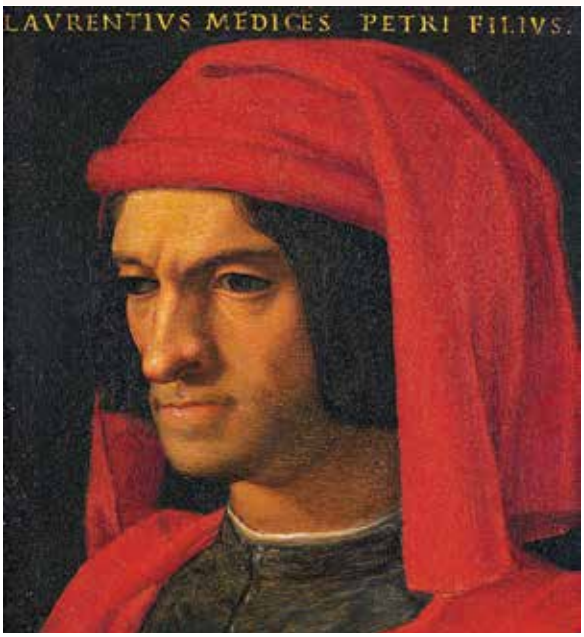
Ferdinando tried to improve Tuscany's economy through road building and drainage projects, assistance to the silk industry and trade initiatives. He was also a patron of the physicist Galileo Galilei (see subtopic 4d.10).

The family's power and influence continued into the eighteenth century, when Anna Maria Luisa, the last of the Medici, left the family's vast art collection to the city of Florence.

4d.5.4 Skill builder: locating information in a source

To understand a source, you need to use the information available in the source itself and in its caption (if it has one). The caption for **SOURCE 2** provides information on the name of the artist, the subject of his painting and the century in which he created it. At the top of the painting, the artist has written the Latin words for the name of his subject — *Lavrentivs Medices* — and with the words *Petri Filivs* he has told us that this man is the son of Peter (Piero). Bronzino's painting could also provide information on the appearance of Lorenzo de' Medici, men's fashions at the time and the artist's attitude towards the man he painted. Here the artist has presented Lorenzo de' Medici in a serious pose, designed to create a particularimage of him.

SOURCE 2 Portrait of Lorenzo de' Medici by Agnolo de Cosimo, known as Il Bronzino (1503–1572)



4d.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did the Medici gain power and influence?
2. In what ways did the Medici contribute to the Renaissance?
3. Explain who Lorenzo de' Medici was and why people think of him as a 'Renaissance man'.

Develop source skills

4. Use **SOURCE 2** to answer the following questions.
   (a) Lorenzo the Magnificent died before the artist Bronzino was born. What would you need to check before accepting **SOURCE 2** as a reliable source of information on Lorenzo's appearance?
   (b) What image of Lorenzo de' Medici do you think Bronzino wanted to convey in this portrait of him?

4d.6 Humanist thinking

4d.6.1 Humanism

The Renaissance took place at a time when the Catholic Church had great power over how western Europeans lived their lives. Its leaders told people what to believe about God and the world around them. People were reluctant to investigate ideas new or different as the Pope, head of the Church, could **excommunicate** people who disobeyed its teachings. Priests taught that this would mean going to hell when they died.

The Renaissance era changed this. It brought forth many criticisms of the Catholic Church and also different ways of thinking about people's relationship with God and Christian teachings.

Renaissance scholars translated manuscripts from the ancient world, opening up new areas of thought about politics, religion, science and art. This was the beginning of **humanism**.

Humanism began in late fourteenth-century Florence. Humanists studied the writings of the ancient Greeks and Romans. They found inspiration in Greek and Roman ideas about the beauty of the mind, body and spirit, and the ability of humans to create beauty. They shared the ancients' interests in questions about:

- what humans and their world were really like
- why people acted in certain ways.

As **Table 1** shows, humanists looked at the world in a new way. They refused to accept that only the Catholic Church could provide the guidelines on how to live a worthwhile life.

Humanists did not necessarily reject God, but did accept viewpoints and outlooks that differed from those of the Catholic Church. They also encouraged learning about different religious beliefs.

TABLE 1 Catholic values versus humanist values

Catholic values	Humanism
• Emphasised the sinfulness of humans • Encouraged people to spend their time preparing for eternity • Expected people to follow, without question, its interpretations on religion and also on science, medicine and astronomy	• Valued humans as individuals who could create beauty and contribute intellectually to their communities • Encouraged people to think about what they could achieve in this world • Encouraged people to make up their own minds about the sciences and the ideas of other cultures and civilisations

SOURCE 1 A scene from a Greco-Roman fresco painted in the first century, showing the dance of the Three Graces: Verdure, Gladness and Splendour. It is typical of the art that influenced the humanists (compare with **SOURCES 1** and **2** in subtopic 4d.7).

Pico della Mirandola (1463–1494)

Pico della Mirandola was a key humanist. In 1486, he published 900 theses (ideas someone can support though argument) exploring humans' relationship with God. The introduction, entitled *An Oration on the Dignity of Man*, is one of the leading works of humanist teaching. In it, Pico says that God created humans and gave them the potential to achieve great things. He also said it was up to them to decide how they would use their talents.

He called scholars from all over Europe to come to Rome and debate his ideas. Pope Innocent VIII banned the meeting and established a commission to investigate Pico's work, which he called 'in part heretical'. Pico left for France in 1488 and was able to return only after Lorenzo de' Medici intervened with the Pope and organised for Pico to live under his protection in Florence.

SOURCE 2 An extract from Pico della Mirandola's *An Oration on the Dignity of Man* (1486)

Considering . . . that we can become whatever we choose to become . . . we must take earnest care about this. So that it will never be said to our disadvantage that we were born to a privileged position but failed to realize it and became animals and senseless beasts . . . Above all, we should not make that freedom of choice God gave us into something harmful, for it was intended to be our advantage . . . let us not be content with mediocrity, but rather strive after the highest and expend all our strength in achieving it.

Michelangelo Buonarroti

The humanists' eagerness to explore new ideas affected literature, the arts and religion. Renaissance artist, sculptor and architect, Michelangelo Buonarroti, spent four years painting the ceiling of the Sistine chapel — the Pope's private chapel in Rome. The figures he painted illustrate the power and beauty of humankind. One section shows God giving life to Adam. It also represents humanist ideals about the 'awakening' of individual human beings.

SOURCE 3 A section of Michelangelo's work on the ceiling of the Sistine Chapel in Rome

The printing press

In c.1440, German printer Johannes Gutenberg (c.1400–1468) invented a printing press that used movable metal type. This was a huge improvement on other attempts at printing. It was easier, quicker and cheaper than the slow, costly and labour-intensive process of copying manuscripts by hand. Printers began to print works in people's native languages rather than the Church language, Latin. These changes helped to spread the new ideas of humanist-inspired learning. By 1451, there were 15 to 20 million copies of individual books in Europe.

Italian printer Aldus Manutius (1450–1515) founded the Aldine Press in Venice and also invented italic type. He created small, inexpensive books that people could carry in their pockets.

4d.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify the main values and beliefs of Renaissance humanism.
2. Explain why the Catholic Church would have felt threatened by humanism.

Develop source skills

3. According to **SOURCE 2**:
   (a) what choice do humans have?
   (b) what responsibility does this give them?
   (c) what should they strive for?
4. How does **SOURCE 3** show that Michelangelo was influenced by humanist values, while still expressing the beliefs of the Catholic Church?

4d.7 Art and architecture

4d.7.1 Renaissance art

One of the most important features of the Renaissance was a revolutionary change in art, with artists creating works that were markedly different in style from previous medieval artwork. **Table 1** shows some of these differences.

TABLE 1 Medieval art versus Renaissance art

Medieval art	Renaissance art
• Figures appeared stiff and flat. • Artists focused mainly on spiritual and religious themes. • Artists used signs and symbols to convey meaning rather than portraying real life.	• Figures looked life-like and natural. • Artists also became interested in nature and in plants, animals and landscapes. • Artists began to paint people within realistic scenes and situations.

Renaissance artists experimented with style, technique, light, shade, colour and subject matter. They aimed to produce works that showed the world as it really looked. **Sources 1** and **2** show examples of how medieval and Renaissance artists depicted *the Three Graces* — goddesses who represented grace and beauty in ancient Greek and Roman myths.

SOURCE 1 An illustration from a medieval manuscript depicting the Three Graces

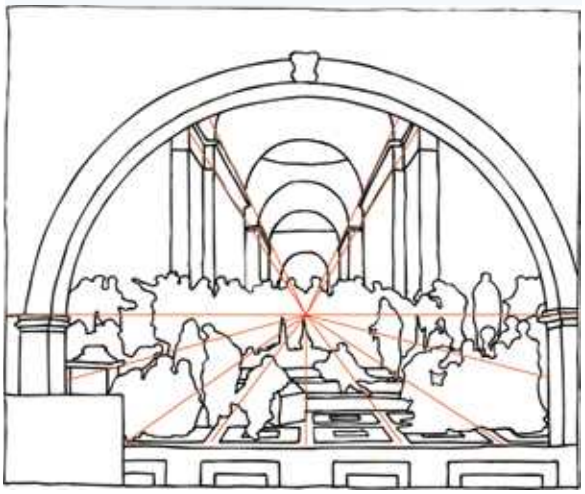
SOURCE 2 A detail showing the Three Graces from Sandro Botticelli's famous Renaissance painting *Primavera*, c.1482. It is now in the Uffizi Gallery in Florence.

4d.7.2 Using perspective

Renaissance artists showed space and distance realistically. They made figures in the foreground appear larger than those in the background, just as in reality. They tried to give their artworks a sense of **perspective** — showing three dimensions on a flat surface so that objects look realistic in size, proportion and position. In their preparatory sketches, artists used the idea of a **vanishing point** to help achieve a realistic impression of space and distance (see **Sources 3** and **4**).

SOURCE 3 *The School of Athens*, c.1510, a fresco by Raphael (1483–1520) showing the great men of ancient Athens and those of the Renaissance

SOURCE 4 A simplified sketch of **SOURCE 3**, showing how Raphael used perspective and the idea of a vanishing point to give a three-dimensional effect to his work



4d.7.3 Anatomy and corpses

Renaissance artists aimed to make their figures look life-like and natural, not stiff and flat. Two things helped them do this.

1. They studied **anatomy** — the structure and workings of the different parts of the body — to learn how the body worked and moved; they used live models for the figures in their paintings. Florentine artist Antonio Pollaiuolo (c.1429–1498) was probably the first artist to dissect human corpses to study anatomy. Leonardo da Vinci also learned in this way.
2. They noticed how parts of the body and clothing actually looked in different positions and under different lighting.

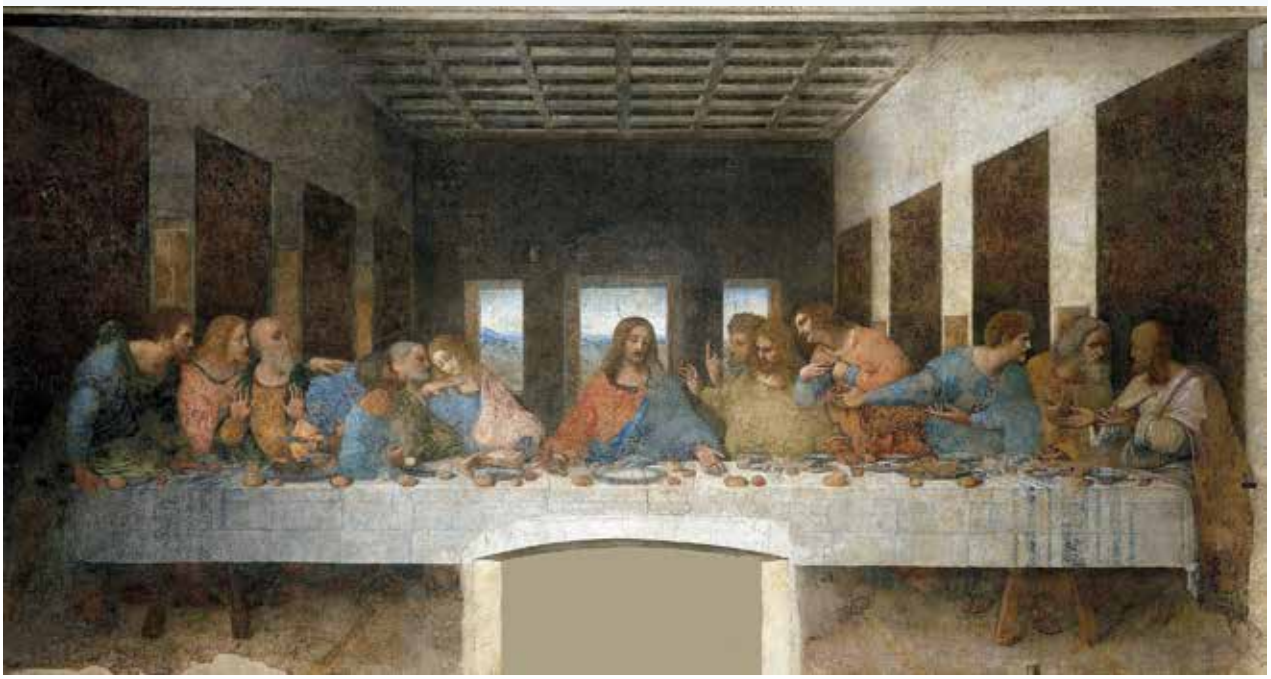
4d.7.4 Subject matter

Artists still painted religious themes and, in doing so, tried to make people, objects and backgrounds more realistic. Their interest in the natural world was typical of the Renaissance spirit of inquiry, and artists wanted to help people understand every aspect of the world around them.

Rich merchants, who along with the Catholic Church were the main purchasers of artworks, wanted the subject matter *they* preferred — something realistic in appearance, showing the beauty of the human form.

Artists also painted scenes from ancient Greek and ancient Roman legends and portraits of their patrons. Patrons expected artists to create works that showed that the patron was a humanist with a knowledge of the ancient world.

SOURCE 5 Leonardo da Vinci's fresco *The Last Supper* (1495–98), located in the refectory of Milan's convent of Santa Maria delle Grazie, part of a complex on UNESCO's World Heritage list



4d.7.5 Colour and materials

Renaissance painters used rich colour and shading to create contrast. They also experimented with different painting materials. Titian (1485–1576) used *impasto* — thick layers of opaque pigment topped by an oil glaze. Many artists painted **frescoes** — paintings on wet lime plaster. Unfortunately, over time, frescoes deteriorated in the hot, moist, Italian climate and suffered from both cracking and flaking paint. Artists had more success when they began to use oil paints on canvas.

SOURCE 6 A photograph showing Michelangelo's famous *Pietà* (meaning 'pity'). This marble sculpture depicts Mary holding Christ's body after his crucifixion.

4d.7.6 The artist's work and status

Artists gained new status in the Renaissance world as people realised that they were more than just skilled in a craft. Artists began to sign their paintings and even include portraits of themselves in their works.

Cities competed to attract artists by promising them good salaries, and attractive living and working conditions. Patrons supported them and commissioned them to take on special tasks. Often this meant that the wise artist, seeking to flatter his patron's ego, would paint the patron's image or property in a painting that was about entirely different subject matter.

Gozzoli's fresco *The procession of the Magi* (see **Source 1** in subtopic 4d.1) contains his own portrait and those of at least seven members of the Medici family.

4d.7.7 Renaissance sculpture

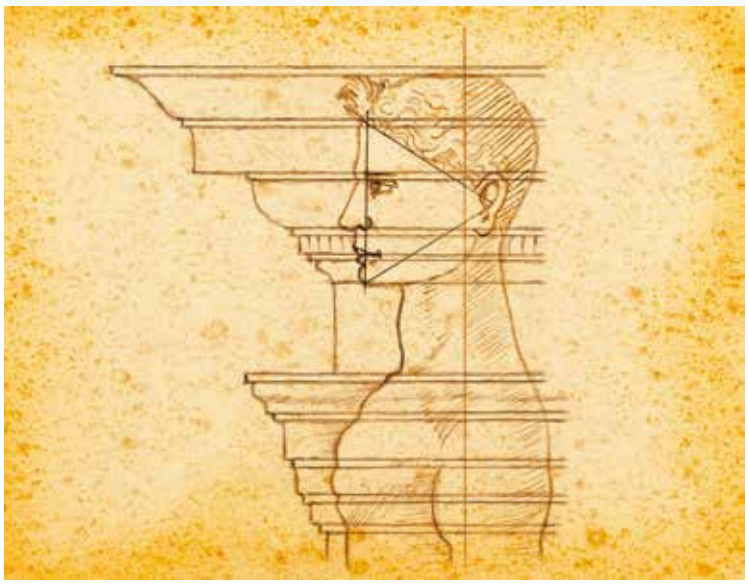
Renaissance sculptors, inspired by the classical figures of ancient Greek and Roman statues, also wanted to portray figures realistically. They began to follow the ancient practice of creating fully rounded figures rather than medieval style figures that emerged from a flat backdrop. Michelangelo's *Pietà* (created 1499) and *David* (created 1504) are two of the greatest achievements of the Renaissance era.

4d.7.8 Renaissance architecture

Ancient Greek and Roman knowledge also inspired architects. The remains of ancient Roman buildings in the Italian cities and countryside became an easily available source of learning. Architects observed, took measurements, investigated proportions and began to design similar buildings.

Their buildings included domes, columns and rounded arches in the classical style of ancient Rome. They found inspiration in *De Architectura*, written by ancient Roman architect Marcus Vitruvius (c.75–15 BCE) an important source of information on architecture and town planning. He liked **symmetry** in architecture and established rules for the mathematical proportions of buildings.

SOURCE 7 A copy of a drawing by Sienese sculptor and architect Francesco di Giorgio Martini (1439–1502) showing the upper section of a column designed around the proportions of a man's head and chest.



Encouraged by Vitruvius, Renaissance architects tried to create designs that followed the proportions of the ideal human body, which Vitruvius believed had the harmony that architects should strive to achieve in their buildings.

Brunelleschi's dome

Cities attempted to outdo one another in the magnificence of their buildings and in the talent of their architects. This was certainly the case with Florence's big building project — the completion of the basilica of Santa Maria del Fiore.

By the beginning of the fifteenth century, at least nine architects had worked on the building, begun in 1296 and still not finished. In 1419 the *Arta della Lana* (the Wool Guild of Florence) held a competition for the right to design the dome of the cathedral. Filippo Brunelleschi (1377–1446), supported by Cosimo de' Medici, was the winner.

Brunelleschi was one of the first Florentine architects to revive ancient Roman architecture. The dome of Florence's cathedral is his most famous work and one of the city's most famous landmarks. Experts consider it to be one of the greatest architectural achievements of the Renaissance era.

Brunelleschi constructed the dome between 1420 and 1434 and used a spiralling 'herringbone' pattern of brickwork. The fact that he did not require a central supporting scaffold for the dome was his most important achievement. Architects used herringbone brickwork in a number of later Florentine buildings and this form of construction influenced the design of St Peter's in Rome and many other domes throughout Europe.

SOURCE 8 Photograph showing the basilica of Santa Maria del Fiore with its dome, created by Brunelleschi, still the dominant feature of the city of Florence

4d.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List the ways in which the Renaissance affected the work life of artists.
2. Explain why Renaissance artists wanted to study anatomy.
3. Identify two important sculptures by Michelangelo. Work out approximately how old he would have been when he created these works.
4. List three ways in which the Renaissance affected architecture.

Develop source skills

5. List one difference between medieval and Renaissance art shown in **SOURCES 1** and **2**.
6. What characteristic of the Renaissance can you recognise in the subject matter for **SOURCE 3**?
7. What type of artwork is shown in **SOURCE 5** and what was the problem associated with this technique?
8. What do you think was Michelangelo's purpose in creating the sculpture shown in **SOURCE 6**?
9. Explain how **SOURCES 7** and **8** would be useful to an historian studying Renaissance architecture.

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Complete this digital doc: Worksheet 4d.7 Humanism and its impact (doc-11287)

4d.8 Leonardo da Vinci

4d.8.1 In Verrochio's studio

Leonardo da Vinci (1452–1519) was a true 'Renaissance man' — someone interested and skilled in many forms of knowledge. He created some of the world's most famous paintings and sculptures, and the nineteen notebooks he left behind show his interests in such varied subjects as anatomy, astronomy, biology, botany,

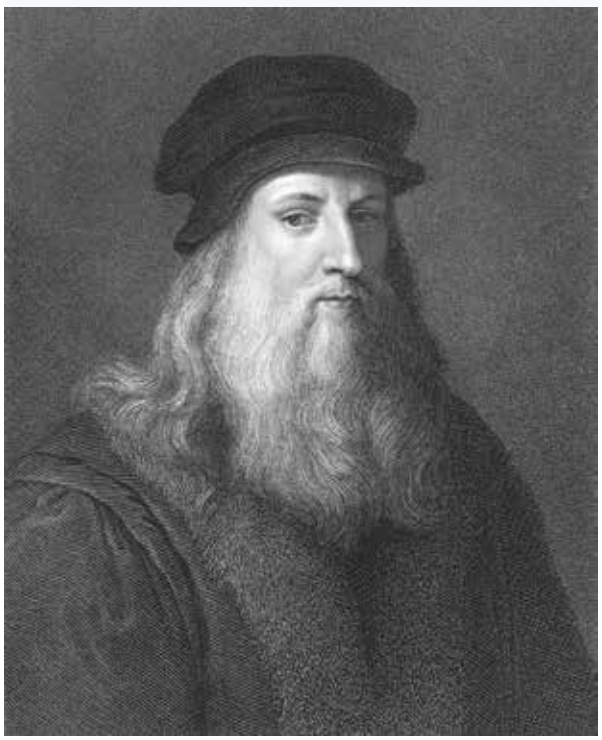
engineering, geology, irrigation, mathematics and music. Leonardo once signed his name 'Leonardo da Vinci, disciple of experiment'. This sums up the Renaissance attitude of inquiry of which Leonardo was the shining example.

Born in the village of Vinci, Leonardo spent much of his early life as an apprentice in the Florence studio of sculptor and painter Andrea del Verrochio. While at the studio, he created a drawing depicting the Vitruvian man — an image of the perfectly proportioned man that Marcus Vitruvius described, c.1 BCE, in his work *De Architectura*. Leonardo completed his apprenticeship and, in June 1472, he became a guild member.

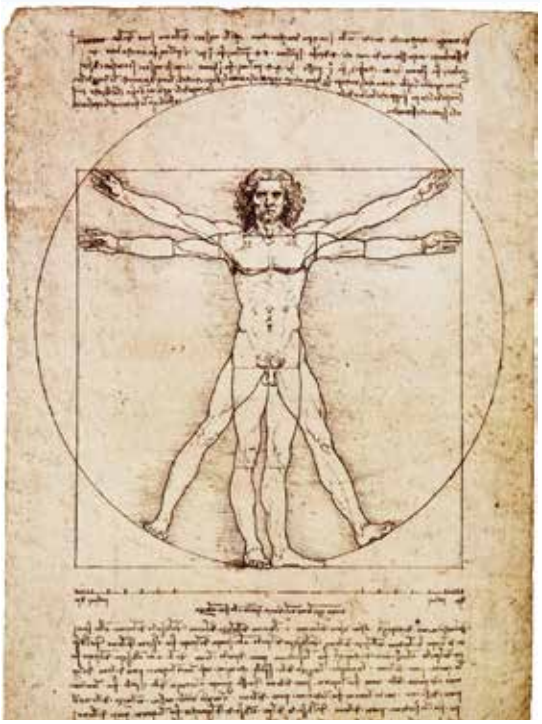
Leonardo continued working in Verrochio's studio and in about 1474 he contributed an angel to Verrochio's *Baptism of Christ*. According to legend, Verrochio was so impressed by his student's work that he gave up painting himself! Whether or not this story is true, by about 1476 Leonardo was beginning to accept commissions and go into business for himself.

Leonardo had a varied career and was always restless to try something new. During his time in Florence, he painted portraits and religious paintings, including the portrait of *Ginerva de' Benci* (c.1474) and *The Benois Madonna* (c.1478). He began and did not finish *The Adoration of the Magi* (1481) and another unfinished painting, *St Jerome* (c.1481).

SOURCE 1 A painting that many experts believe to be a self-portrait of Leonardo da Vinci from c.1505



SOURCE 2 Leonardo's interpretation of the Vitruvian man described in Marcus Vitruvius' *De Architectura*



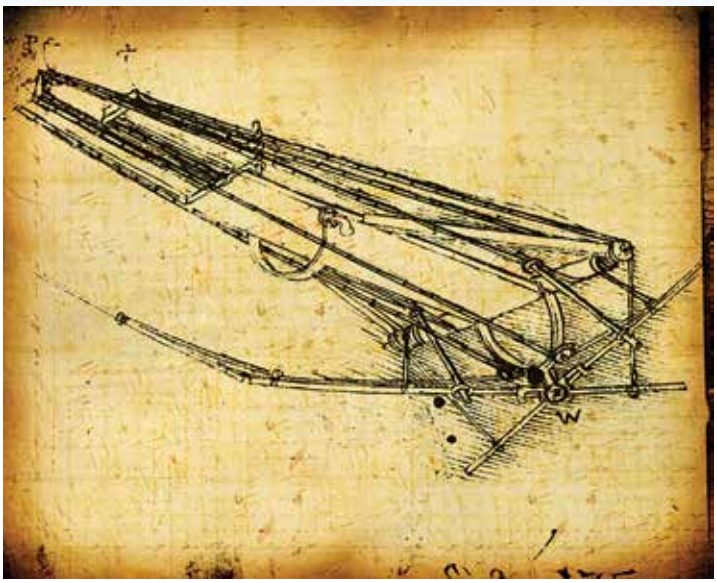
4d.8.2 In Milan

In the early 1480s, Leonardo began working for Ludovico Sforza, the Duke of Milan. His tasks here were very different and included:

- designing a drainage system for the Duke's bathrooms
- devising a central heating system for the Duke's home
- acting as 'events manager' for the Duke's parties including the celebration of the Duke's marriage to Beatrice d'Este in 1491
- designing techniques and machines for boring holes, making files, grinding and polishing lenses, lifting objects, raising water and roasting animals on a spit.

Towards the end of his time in the Duke's service, Leonardo worked on *The Last Supper* on a wall in the refectory of the Santa Maria delle Grazie monastery in Milan (see subtopic 4d.7). This was a mural he experimented with by painting on *dry* plaster. The technique was not successful. While people still queue to see what remains of it, the painting has deteriorated significantly over the years and attempts to restore it have been largely unsuccessful.

SOURCE 3 A picture showing one of the machines that Leonardo designed c.1485



One of Leonardo's other artistic projects in Milan was the design of huge statue of a horse. By 1492, he had completed a life-sized clay model of the proposed work and started plans for it to be cast in bronze. In 1494, Ludovico Sforza had to take back the huge quantity of bronze set aside for the statue and use it to make cannons for his war against France. In 1499 the French invaded Milan and succeeded in overthrowing Ludovico, who became their prisoner. French soldiers used Leonardo's clay model for target practice.

4d.8.3 In Venice, Florence and Rome

Leonardo moved on to Venice in about 1500 and worked there as an engineer devising methods to protect the city from a naval attack. He tried to convince its council to pay him for his invention of a diving suit that would make it possible to send a group underwater to drill holes in the Turkish ships waiting to invade the city. It was a workable design and a concept way ahead of its time.

SOURCE 4 Photo of a model tank based on designs Leonardo recorded in his notebooks. This model is now located at the Château du Clos Lucé at Amboise in France's Loire Valley.

Leonardo also designed war machines, a hang-glider, a parachute, irrigation schemes and flying machines . . . and discovered why the sky is blue. He did not publish his notebooks and so few of these achievements gained recognition in his time. It was left for future generations to appreciate what he had known long before those who have been credited with these discoveries.

Leonardo spent large parts of the years 1500 to 1515 in and around Florence and Rome. He was employed for his skills as an inventor and commissioned to work on a variety of artistic projects, including the *Mona Lisa*.

SOURCE 5 Photo showing hang-glider Judy Leeden flying the glider that Steve Roberts built in 2002 in accordance with Leonardo da Vinci's designs. It flew up to 10 metres above ground and its longest flight lasted 17 seconds.

RETROFILE

Leonardo wrote his notebooks in 'mirror-writing' – i.e. back to front. In 1994, Bill Gates paid US$30.8 million dollars for the *Codex Leicester*, a collection of Leonardo's writings and drawings on a range of scientific topics.

4d.8.4 Dissecting corpses

Leonardo was determined to gain a better understanding of the workings of the human body. He spent many nights dissecting smelly and decaying corpses. What he observed led to his discovery of hardening of the arteries as a cause of death among many older people and also linked this to what we now know as cholesterol. Leonardo also learned about the stages in the development of a foetus and recorded these in a series of drawings. As a result of his understanding of how the body worked, Leonardo designed a robot, which has gone on to inspire people who have designed robots for the NASA space program.

4d.8.5 The *Mona Lisa*

Nowadays, Leonardo da Vinci is most famous for his painting of the *Mona Lisa* (c.1503–1506). It is believed to be a portrait of Lisa Gherardini, the wife of Francesco del Giocondo. The word 'Mona' is probably a short form of *madonna*, meaning 'my lady'.

Leonardo's paintings reveal how he was at the forefront of new artistic techniques. They show his skilful use of perspective and the benefits of his careful studies of anatomy. People valued his realistic depiction of the human figure and the way in which his colours seemed to meld into one another, rather than having clearly defined separations, a technique known as *sfumato*.

SOURCE 6 Leonardo's *Mona Lisa*, also known as *La Giaconda*. It is now the most popular exhibit in the Louvre Museum in Paris.

Leonardo spent his final years in France at the court of Francis I. He died at Amboise, in the Loire Valley on 2 May 1519. He is buried in its main chateau. Today, there are only about fifteen of Leonardo's paintings still in existence.

RETROFILE

- On 21 August 1911, museum employee Vincenzo Peruggia stole the *Mona Lisa* from the Louvre. No one noticed the theft until the following day. The painting was recovered in December 1913 after Peruggia attempted to sell it to an art dealer in Florence.
- Peruvian architect Lorenzo Piqueras spent seven years designing *Mona Lisa*'s current location, achieved in 2005 at a cost of US$6.1 million.

4d.8.6 Skill builder: understanding fact and opinion in historical texts

Being able to tell the difference between a fact and someone's personal opinion helps us to realise that we need to think about the information the person is giving us before we decide whether or not we agree with it. People are expressing an opinion when they:

- use words that express their feelings, judgments and beliefs
- use words to convince other people to agree with them
- make statements that are not true all the time
- say or claim things that can't be proven
- say something that not everyone would agree with.

The particular words a speaker or writer uses are also clues to when he/she is providing an opinion. When people say they 'think' or 'believe' something, we can tell that they are giving their opinion. Another signal is when people use emotive words or opinion adjectives such as 'amazing', 'magnificent' or 'disgraceful'.

Giorgio Vasari's description of Leonardo da Vinci (**SOURCE 7**) contains both fact and opinion. See if you can recognise which is which.

SOURCE 7 An extract from *Life of Leonardo da Vinci* by Giorgio Vasari, c.1550

The greatest gifts are often seen . . . united beyond measure in one single person . . . This was seen by all mankind in Leonardo da Vinci . . . and so great was his genius, and such its growth, that to whatever difficulties he turned his mind, he solved them with ease . . . in learning and in the rudiments of letters he would have made great proficience, if he had not been so variable and unstable, for he set himself to learn many things, and then, after having begun them, abandoned them . . .

And he practised not one branch of art only, but all those in which drawing played a part; and having an intellect so divine and marvellous that he was also an excellent geometrician, he not only worked in sculpture . . . but in architecture . . . and he was the first, although but a youth, who suggested the plan of reducing the river Arno to a navigable canal from Pisa to Florence. He made designs of flour-mills, fulling-mills, and engines, which might be driven by the force of water; and since he wished that his profession should be painting, he studied much in drawing after nature . . . It is clear that Leonardo, through his comprehension of art, began many things and never finished one of them, since it seemed to him that the hand was not able to attain to the perfection of art in carrying out the things which he imagined . . .

Extract from *Lives of the Most Eminent Italian Architects, Painters, and Sculptors*, c.1550, by Giorgio Vasari (1511–74), translated by Gaston Du C. De Vere, Philip Lee Warner, London, 1912–14, pp. 89–92 and 95–101.

4d.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Imagine Leonardo da Vinci has employed you as his publicist. Write a ten-line description recommending him to a Renaissance prince as someone worth employing.

Develop source skills

2. Use **SOURCE 1** to identify two characteristics of Renaissance painting.
3. Use **SOURCE 7** to answer the following questions.
   (a) Who is the author of this source?
   (b) List three words or phrases that show how he felt about Leonardo.
   (c) What do you think his purpose was in writing this?
4. What do you think Leonardo wanted to achieve with his design for the machine shown in **SOURCE 3**? What modern machine do you think inventors have developed from it? Give reasons for your answer.
5. How are **SOURCES 4** and **5** useful to our understanding of Leonardo da Vinci and the Renaissance?
6. What characteristics of Leonardo's art are shown in **SOURCE 6**?

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Complete this digital doc: Worksheet 4d.8 Leonardo da Vinci (doc-11288)

4d.9 Spread and legacy

4d.9.1 An Italian 'export'

The Renaissance spread from Florence to the nearby cities of Siena and Lucca, and from there to Milan, Venice and Rome. By the mid fifteenth century, the influence of the Renaissance was spreading beyond Italy to other areas of Europe. Italy's cities exported new ideas to the cities with whom they carried out business in wool, silk, tapestries, spices, silver, fine armour and, later, in printing, via the book trade centred on Venice.

Italy also 'exported' the Renaissance through:

- artists, sculptors and architects who accepted commissions to work in other countries
- cultural exchanges through trade networks. For example, Italian merchants living in northern European trading centres, such as Bruges and Antwerp, displayed Renaissance painting and sculpture in their homes; and merchants from those towns who lived in Florence and other Italian cities bought Renaissance-style paintings and sculptures to decorate their homes.
- books, which, since the invention of Gutenberg's printing press, were more easily available and therefore allowed the publication and spread of Renaissance ideas.

Throughout Europe, intellectuals adapted the Renaissance spirit to their own cultures and priorities. By the early sixteenth century, Germany, France, England, the Netherlands, Portugal, Hungary, Poland and Russia all had scholars and

SOURCE 1 A photo of Michelangelo's *Madonna and child*, which he sold to Giovanni and Alessandro Moscheroni, two Italian cloth merchants living in Bruges in c.1504

artists who were using its ideas. Factors that encouraged a changed social and intellectual climate to emerge in Italy were also important elsewhere in Europe — the weakened power of the feudal system and the Catholic Church and support from humanism's emphaisis on individuality.

In all forms of artistic and intellectual expression, people beyond Italy began to explore, embrace and spread the ideas and values of the Renaissance. Its influence is evident in their writings, discussions, paintings and architecture.

SOURCE 2 A model of one of Gutenberg's early (c.1440) printing presses

4d.9.2 Humanism

Desiderius Erasmus (1466–1536)

Desiderius Erasmus, a leading humanist, was a priest and scholar from Rotterdam in the Netherlands. He became a humanist while studying at the University of Paris in the 1490s. His friendship with Italian poet and humanist Publio Fausto Andrelini, then a professor at the university, was also an important influence on him.

Erasmus lived in Paris, Leuven, Basel, England and Italy as a student, a lecturer and a writer on religious and literary issues. He was critical of many of the Catholic Church's attitudes and actions, and hoped, through his writings and discussions, to be able to reform the Church from within. Erasmus' most famous work was *The Praise of Folly*, c.1509, in which he made fun of the Catholic Church and people's willingness to believe in superstitions.

Erasmus was hugely influential in his time. He corresponded with hundreds of other intellectuals and, by c.1530, his books accounted for between 10 and 20 per cent of book sales.

SOURCE 3 Portrait of Desiderius Erasmus by Hans Holbein the Younger, c.1523

Humanism and medicine

Europe's medical profession still relied heavily on medical knowledge from Hippocrates (c.460–370 BCE) and Galen (c.129–200 CE). Its main medical textbook was based on a translation of part of one of Galen's works. Galen gained his knowledge from treating the wounds of Roman fighters and his experiments with the bodies of pigs and apes. Without accurate knowledge of how the *human* body worked, it was hard to develop effective treatments.

Humanism gave doctors access to new ways of learning and brought about some great advances in medical knowledge and methods. It led people to:

- study medicine more scientifically
- benefit from knowledge gained from translations of Arabic medical texts
- question, and gradually reject, many medieval medical practices.

Dissection

Dissecting corpses could help doctors learn about the human body but it was difficult to get access to bodies. While some universities conducted autopsies, religious orders controlled and ran most hospitals. Until c.1500, the Catholic Church taught that the human body should not be cut up for any reason.

In 1531, Johannes Guinter, Professor of Medicine at the University of Paris, published Galen's major work, *On Anatomical Procedures*, which had been unavailable in western Europe for over 1000 years.

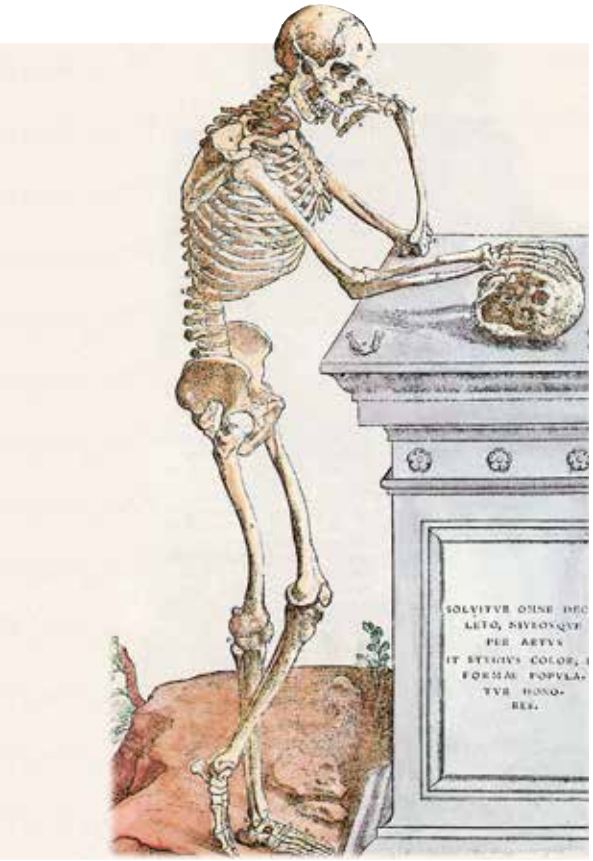
Readers were amazed to read that Galen himself had wished he had been able to dissect human bodies because he believed that this was essential to understanding how they worked. Doctors began to dissect bodies with or without Church approval, although they tended to use the bodies of criminals or those whom the Church had labelled 'sinners'.

Andreas Vesalius (1514–1564)

Andreas Vesalius, 'the father of anatomy', made one of the most significant contributions to the understanding of the human body. He dissected and conducted scientific experiments on the bodies of people who had been hanged. Vesalius showed that much of what ancient doctors such as Galen had believed was incomplete or incorrect.

In 1543, Vesalius published *De Humani Corporis Fabrica* (*Fabric of the human body*), a book explaining his view of how the human body worked, including the structure of the heart and the positions of the veins. It provided detailed drawings of the different parts of the body and how they worked. His work showed the importance of scientific observation and the willingness to overturn old ideas when evidence showed them to be inaccurate.

SOURCE 4 An illustration from Vesalius' 1543 manuscript *De Humani Corporis Fabrica*, with its accurate depiction of the human skeleton



Girolamo Fracastoro (1478–1553)

In 1546, Italian humanist and scientist Girolamo Fracastoro published *De Contagione et Contagiosis Morbis* (*On contagion and contagious diseases*). In it, he stated that each disease contained different tiny particles (germs), which could spread infection:

1. by direct contact
2. through infected clothing and bed linen
3. by indirect contact through the air.

Centuries later, Robert Koch (1843–1910) and Louis Pasteur (1822–1895) proved him correct.

Ambroise Paré (1509–1590)

French barber surgeon Ambroise Paré (the father of modern surgery) also rejected many of Galen's ideas. Through experience gained on battlefields in the 1540s and 1550s, Paré developed new methods of treating war wounds and injuries. He cut down the death rate in amputations by tying off arteries and minimising blood loss.

4d.9.3 The English Renaissance

The term 'English Renaissance' describes new developments in England's cultural life from c.1520 to c.1620. This was mainly the time when the Tudor family was ruling England. England's Renaissance was at its height during the reign of Elizabeth I (1558–1603), England's last Tudor monarch. Towards the end of this period, the English poet and dramatist William Shakespeare began to exert his influence.

William Shakespeare (1564–1616)

People have come to think of William Shakespeare as one of the greatest writers of all time. While we can see the ideas of Renaissance humanism in his writings — especially its emphasis on individual freedom and the expression of human qualities — we do not know if he had any personal knowledge of humanism or if he was purposely trying to include it in his work.

Shakespeare's plays often criticise Christianity by showing Christian characters as hypocritical or cruel. In *The Merchant of Venice*, even though he depicts the character Shylock as scheming and dishonest, Shakespeare emphasises people's common humanity as Shylock responds to the anti-Jewish prejudice of others with the words 'If you prick us, do we not bleed . . .?'

Instead of being purely heroes or villains, Shakespeare's characters express their humanity, their human emotions and their human weaknesses. This was a major break from the writing of the past, in which playwrights did not show an understanding of what motivated humans to behave as they did.

Many of Shakespeare's plays focus on a moral problem in everyday life that a human being is trying to resolve. His characters make decisions for human reasons, not religious reasons. Polonius, in Shakespeare's play *Hamlet*, expresses this with the words 'to thine own self be true'.

Like the Italian writer Petrarch, Shakespeare liked to write fourteen-line poems called sonnets. His sonnets frequently focus on the individual and explore themes of love, beauty, youth and age.

SOURCE 5 Portrait of William Shakespeare c.1598

4d.9.4 Design

With the end of the Hundred Years War (1337–1453), French architects began thinking about designs for châteaux (castles) that were more about beauty and comfort than self-defence. Inspired by the designs of Italian Renaissance architects such as Andrea Palladio (1505–1580) and Sebastiano Serlio (1475–c.1555), they began to include columns, large windows and symmetry into their designs.

Designers modelled gardens on those found in Roman and Florentine villas. These were symmetrical in design with features including statues, fountains, cascades of water, grottoes, canals, geometrical garden beds and plants cut into unusual shapes. These features all showcased the importance that Renaissance designers placed on proportion and balance. Many of the famous châteaux in France's Loire Valley show the influence of this style.

SOURCE 6 Photo showing Catherine de' Medici's garden at Chenonceau. Catherine de' Medici (1519–1585) was the daughter of Lorenzo II de' Medici. As a result of her marriage to the future Henri II, she became queen of France.

4d.9.5 The Age of Exploration

The period from the mid fifteenth century until the early seventeenth century is often called the Age of Exploration. It was a time when European explorers set out on voyages to search for lands and transport routes that had been previously unknown to them. This showed their commitment to the Renaissance desire to discover and learn about the unknown.

The Portuguese were the first, and not long after came the Spanish, and then the Dutch, the British and the French. They set out across the 'green sea of darkness' to discover and explore *terra incognita*, the unknown land in the Americas, which they came to call the New World.

SOURCE 7 A replica of Christopher Columbus's ship, the *Santa Maria*

4d.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Identify the ways in which the Renaissance spread beyond Florence and the Italian states.
2. What feature of the Renaissance did Desiderius Erasmus adopt and what is the evidence for this?
3. Write a paragraph to explain how humanism influenced medical knowledge.
4. What examples of humanism are there in Shakespeare's writings?
5. Provide one example of how the French used Renaissance ideas.
6. How did the Renaissance affect exploration?

Develop source skills

7. How are **SOURCES 1** and **2** useful to our understanding of the Renaissance?
8. Identify one way **SOURCE 4** could be useful for a historian studying Renasissance medical knowledge.
9. Use **SOURCE 6** to identify some of the features of a Renaissance garden.
10. What kinds of information could historians learn from replicas such as that shown in **SOURCE 7**?

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Complete this digital doc: Worksheet 4d.9 Analysing a visual source (doc-11289)

4d.10 A scientific legacy

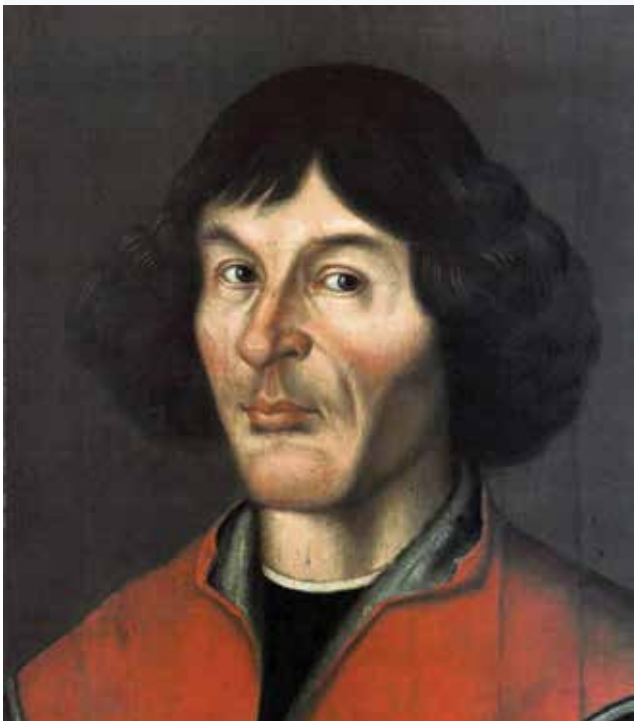
4d.10.1 A revolution of scientific thinking

At the beginning of the Renaissance, people still generally believed that the Earth was the centre of the universe and the sun, moon and planets revolved around it. This was the **Ptolemaic system**, described by the Greek **astronomer** Ptolemy in the second century CE.

Long before this, Greek astronomers and scientists had put forward the idea of a system with the sun at its centre. European scholars did not take this idea seriously. The Catholic Church backed the idea of an

Earth-centred system and this dominated European thinking. Then in 1543, Nicolaus Copernicus, a dying Polish astronomer, published a book suggesting that the idea of an Earth-centred system was incorrect. With his brave claim that the sun was at the centre of the universe, Copernicus began a revolution in scientific thinking.

SOURCE 1 Portrait of Nicolaus Copernicus, c.1580, artist unknown



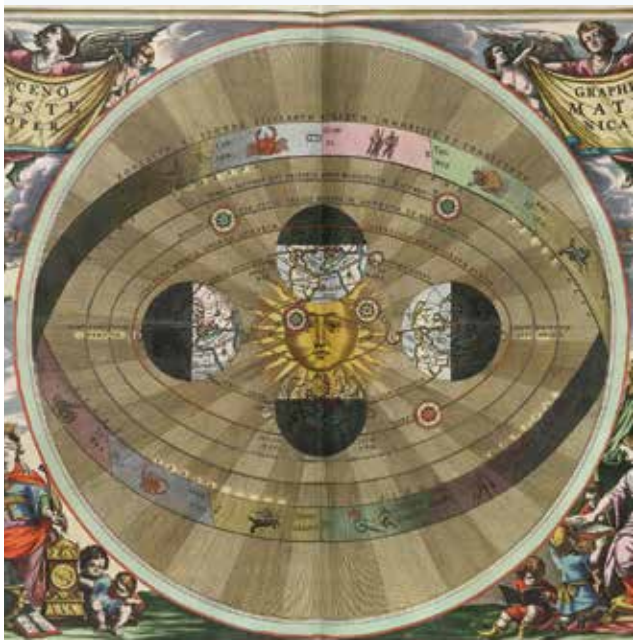
Nicolaus Copernicus (1473–1543)

Nicolaus Copernicus was born into a wealthy merchant family in Torun, Poland, on 19 February 1473. He began studying Church law in 1491 at the University of Kracow, known for its teaching of mathematics and astronomy and for its humanist culture. He discovered mistakes in the system people were using to calculate the movements of the moon and other bodies in the heavens. After finishing his studies in 1495, Copernicus spent the next eight years studying astronomy and, to a lesser extent, law, at the universities of Bologna and Padua (both in Italy). From 1510 onwards, he worked as a Church official while continuing his studies and experiments.

In 1515, he sent other astronomers a short report on his findings and so began discussion of his ideas. By 1532, Copernicus had completed the manuscript for his major work. He was reluctant to publish it. It was still dangerous to publicly state anything that went against the teachings of the Catholic Church. People who disagreed with the views of the Catholic Church risked being put on trial for **heresy**, excommunicated from the Church and effectively denied opportunities to have their views discussed.

In 1543, Copernicus finally published *De revolutionibus orbium coelestium (On the revolution of heavenly spheres)* and dedicated it to Pope Paul III. For the first time in history, his book outlined the correct position of the sun among the planets — at their centre. Copernicus also claimed that, rather than being stationary, the Earth revolved around the sun in the course of a year while rotating once every 24 hours on its axis. In this new model, the Earth 'moved' and, rather than being in the centre, was the third planet away from the sun. Copernicus died not long after amid huge criticism of his ideas. It was to be almost a century later that his theory was proved correct.

SOURCE 2 Andreas Cellari's seventeenth-century map of the heavens showing the Copernican system



Galileo Galilei (1564–1642)

In 1608, Hans Lippershey, a spectacle-maker in the Netherlands, produced Europe's first telescope, one that could magnify things by three to four times. Other people very quickly produced new and improved versions of this.

By late 1609, Galileo Galilei, Professor of Physics at Padua University, had developed a telescope that could magnify objects by twenty times. It enabled him to observe the movements of the moon and the stars and to realise that the Ptolemeic system could not possibly be accurate. From 1610 onwards, he publicly supported the Copernican system. Over time, his observations led him to be able to prove that Copernicus's theory was correct. In 1632, he published his findings in *Dialogo sopra i due massimi sistemi del mondo (A dialogue on the two principal systems of the world)*, which he dedicated to his patron, Ferdinando II de' Medici.

SOURCE 3 Giuseppe Bertini's fresco, c.1858, entitled *Galileo Galilei showing the Doge of Venice how to use the telescope*

Galileo's ongoing defence of the Copernican system challenged the authority of the Catholic Church. As a result, in 1633, Church authorities charged him with heresy, threatened him with torture, put him on trial, excommunicated him, banned publication of any of his books and kept him under virtual house arrest until his death in 1642. The Church approved the publication of some of Galileo's ideas in 1822, and in 1835 it removed his works from its list of banned publications. In 1992, Pope John Paul II admitted that the Catholic Church had been wrong in its treatment of Galileo.

RETROFILE

Galileo originally had Pope Urban VIII's support to write a book setting out the arguments for and against Copernicus's ideas. He created two imaginary characters to present these arguments and a third who was supposed to be neutral. His book was their 'dialogue'. Galileo could not resist making the character arguing for Copernicus sound intelligent and logical and the one arguing for the Ptolemeic system not sound very bright.

4d.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain what is meant by the term 'Ptolemaic system'.
2. Explain what Copernicus did that started people thinking about whether or not this system was accurate.
3. Identify the main features of Copernicus's system.
4. Explain Galileo's role in having Copernicus's ideas accepted.
5. How did the Catholic Church respond to Galileo's ideas and why did it act in this way?

Develop source skills

6. Identify three of Copernicus's beliefs that you can recognise in **SOURCE 2**.
7. Write one or two sentences that you could add to the caption for **SOURCE 2** to show its link to Copernicus.

Research and communicate

8. Imagine that Copernicus has been asked why he waited until the end of his life to publish his findings about the solar system. Write a paragraph of five to eight lines to explain the answer you think he would give.

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Complete this digital doc: Worksheet 4d.10 Daring to delve (doc-11290)

4d.11 A religious legacy

4d.11.1 The Catholic Church

In medieval times, most people in western Europe were Catholics. They had little or no education and couldn't read or write. They relied on their local priests for information about God, the Church's teachings, the rewards gained by those who followed them, and the punishment awaiting those who did not. People followed the Church's teachings in the belief that this was the way to ensure a place in heaven for themselves after death.

The Renaissance spirit of inquiry created an atmosphere in which people questioned what had, in previous times, been thought of as unquestionable — religion and the teachings of the Catholic Church. People's contact with the world beyond the village increased and so did educational opportunities. Educated people looked for the truth about their world through different sources of information: reading the Bible for themselves, the dissection of bodies, and checking and testing the work of earlier scientists.

One discovery after another showed that the Church's teachings could be wrong. Vesalius's medical knowledge called into question the Church's ban on the dissection of bodies. Humanist scholars translated the New Testament from the original Greek, revealing great differences between what the Church was saying and earlier versions of the Bible. Some scholars supported Copernicus's view that the Earth revolved around the sun.

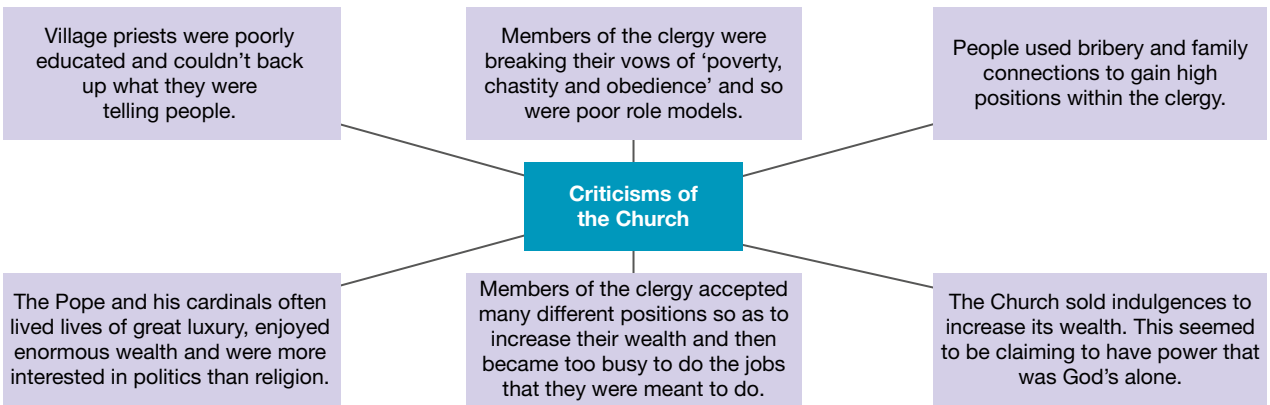
4d.11.2 Criticisms of the Church

The Renaissance brought forth many criticisms of the Catholic Church. People began to resent everything the Church was involved in outside its religious role; for example:

- wealthy merchants did not want to pay taxes to the Church
- landowners did not see what right the Church had to hold large areas of land
- royal families wanted to rule their kingdoms without the Pope's interference
- people wanted to read the Bible in their own language and not just in Latin, which only a minority had the opportunity to study
- people wanted a greater say in running their own lives and deciding their own beliefs.

These criticisms and expectations created an atmosphere from which the **Reformation** would emerge.

SOURCE 1 Mind map showing people's criticisms of the behaviour of Church leaders and priests



4d.11.3 Martin Luther's revolution

Martin Luther was born on 10 November 1483 in Eisleben, Germany. In 1505 he entered the Augustinian monastery at Erfurt and in 1511 he became Professor of Biblical Theology at the University of Wittenberg.

Luther worried about death and salvation. He disapproved of what he had seen when he visited the headquarters of the Catholic Church in Rome in 1510. He thought the Pope was allowing the Catholic Church to be run more like a business than a means of bringing people closer to God. He was angered by the practice of selling **indulgences** — documents stating the purchaser was free from sin.

SOURCE 2 Engraved portrait of Martin Luther, 1833

In 1517, John Tetzel, an indulgence seller, arrived in Wittenberg. Tetzel promised his clients that 'as soon as the coin in the coffer rings, a soul from purgatory springs'. Luther decided to take action, and nailed 95 theses to the door of the university's Catholic chapel. He said that:

- the Pope and priests were equal in God's eyes with all other Catholics
- people could get to heaven by obeying the Bible, not by going on pilgrimages or worshipping pictures and statues of God and the saints
- it was wrong to sell indulgences because only God had the power to reduce the punishment for sins
- priests should be allowed to marry.

Martin Luther became an overnight 'celebrity'. Many people agreed with him that the Catholic Church was corrupt and needed reform.

Church leaders were furious. Pope Leo issued a **papal bull** (a formal notification of the Pope's intention to take action) ordering Luther to either take back what he had said or risk excommunication. Luther refused and publicly burned the bull. In 1520 the Pope declared him a heretic, and in 1521 Luther was excommunicated. The Pope gained support from Charles V, the Holy Roman Emperor, who ordered Luther to defend himself at the **Diet of Worms**.

SOURCE 3 Detail of a woodcut by Hans Holbein, c.1525, showing the Pope's representatives selling indulgences. The sale price varied according to the buyer's ability to pay.

Luther refused to take back his criticisms. Over the next twenty years, Martin Luther's ideas gained more and more supporters. His followers were called Protestants because they protested against the Catholic Church. His ideas spread to northern Europe and to England.

Luther's attempts to reform the Catholic Church resulted in a breakaway movement and the creation of many new Christian religions. Christians in western Europe were no longer all Catholics.

4d.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List three reasons why people became more critical of the Catholic Church during the Renaissance.
2. List three changes they wanted to make as a result of this.
3. Write a paragraph to describe who Martin Luther was, what he did and why he is a key individual in history.

Develop source skills

4. Describe the activity shown in **SOURCE 3**. Was the artist 'for' or 'against' the event he recorded? Give reasons for your answer.

Research and communicate

5. Imagine you are a cardinal in one of the Italian cities during the Renaissance. It is your job to report to the Pope in Rome about your concerns that people are less willing to obey the Church than they have been in the past. Write a short report that will keep the Pope well informed. You might even provide some suggestions for what he could do to improve the situation.

learnON ONLINE ONLY

Complete this digital doc: 4d.11 In my opinion… (doc-11291)

4d.12 Research Project: Renaissance Antiques brochure

4d.12.1 Scenario and task

Your new concept store is about to open. The sign above the door says Renaissance Antiques. You are hoping to attract a wealthy and discerning clientele and your store will exclusively stock items made or invented in the Renaissance period — a marvellous time of new ideas and discoveries. You will launch your new store with a well-designed and highly informative catalogue.

Design a catalogue for Renaissance Antiques. Your catalogue should showcase the items you are selling and include short descriptions of their history and why they are part of the Renaissance

Antiques range. Because yours is an upmarket store that caters to a certain class of buyers, there is no need to advertise the prices of the goods to the public; prices will be 'available on application'. The project would work best with a design team of three to four, with each team member responsible for at least four to five brochure items. You might like to organise your brochure around categories such as:

- inventions that changed our world
- art
- learning
- famous families
- everyday items
- weapons
- religious items
- transport
- architecture
- moving around the world (shipping materials, maps, navigation aids etc.).

4d.12.2 Process

- Work in pairs or small groups to complete this research project.
- Access your learnON title to watch the introductory video lesson for this project.
- In the Resources tab you will find a selection of images that have been provided to help you get started on your brochure. A sample brochure item is also included to help you understand the language of selling.
- Using the information throughout this topic as your starting point, research four to five sales items (they can be the actual items or plans, drawings and other graphic material related to items) in the categories you have chosen. Record your findings. You should each find at least three sources (other than this resource and at least one offline source such as a book or encyclopaedia) to help you discover extra information about life in this time and place.
- When your research is completed, your group should collaborate and decide on a style for your brochure. You need to consider how you will design the layout of the items, the font and style for your headings, a shop logo, and where to place basic information, such as how to find your shop, contact details and opening times. Remember that you are honest merchants, so please advise customers of any item that is of contemporary manufacture and merely a copy of an item made or designed in the Renaissance.
- Once your design is finalised, create your brochure using Word or desktop publishing software.
- Proofread and check your work thoroughly — ensure each group member participates in this checking process.
- When you are happy with your completed brochure, print and submit it to your teacher for assessment.

learnON RESOURCES —ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

4d.13 Review

4d.13.1 Review

KEY TERMS

anatomy the structure of the different parts of the body and how they work
astronomer a person who studies the movements and positions of the stars, moons, planets and other bodies in outer space
city-states state made up of a city and its surrounding area
Diet of Worms diet is a German word for a meeting of representatives; Worms is a place in Germany
excommunicate ban people from receiving the Church's sacraments
feudalism a system in which the ruler owned all the land and subdivided it among important subjects in return for their loyalty and for taxes paid in money, goods or services. The system encouraged loyalty both to the ruler and to the local lord.
fresco painting on wet lime plaster walls or ceiling
guild organisation of people who share a craft, trade or profession, that set work standards for its members and offered them protection
heresy an opinion that goes against the official teachings of the Catholic Church; the offence of contradicting the Church's teachings
humanism a movement to rediscover the culture and learning of ancient Greece and Rome and use it to bring new ideas to the world
indulgences documents stating that the purchaser was free from sin
papal bull a formal notification of the Pope's intention to take action
Papal States states in central Italy that the popes ruled from 754 to 1870. Today, Vatican City, created in 1929, is the only papal state.
perspective a viewpoint, or way of looking at and thinking about things; also, the appearance of objects with reference to their position, distance and dimensions
Ptolemaic system the astronomical system in which it was believed that the Earth was the centre of the universe and the sun, moon and planets revolved around it
Reformation the sixteenth-century religious movement that began with attempts to reform the Roman Catholic Church and ended with the creation of Protestant churches
Renaissance a French word meaning 'rebirth', referring to the period from c.1350 to c.1550 in which people rediscovered the learning of ancient Greece and Rome, inspiring an exciting period of artistic, intellectual and geographical exploration
republic in Renaissance times, writers used this word to describe a government not headed by a monarch and also one in which the people had a say. In modern times, it has this meaning and also a greater emphasis on the idea of government in which the people's elected representatives gain their power from the people.
Signoria a nine-man council that governed the city of Florence, Italy, under the Florentine republic
symmetry balance, for example in a building, resulting from its two halves being the same
vanishing point a point in the far distance of a drawing or painting. By drawing lines that link this point with objects in the foreground, the artist could be more accurate in showing three dimensions — horizontal, vertical and an indication of the depth of the scene to help achieve a realistic impression of space and distance.

4d.13 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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4d.13 Activity 1: Check your understanding
4d.13 Activity 2: Practise your historical skills
4d.13 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Create a timeline for the period c.1400–1550 and position the following events at appropriate places along it.
   - Completion of Brunelleschi's dome
   - Copernicus publishes *On the Revolution of Heavenly Spheres*
   - Botticelli creates *Primavera*
   - Raphael paints *The School of Athens*
   - Michelangelo creates the *Pietà*
   - Leonardo finishes *The Last Supper*
   - Vesalius publishes *Fabric of the Human Body*
   - Pico della Mirandola publishes *An Oration on the Dignity of Man*

   Choose and add two or more events that you think belong on this timeline, and create a suitable caption for it.
2. Create sentences to incorporate each of the three terms/concepts grouped below.
   (a) Signoria, republic, *Gonfaloniere*
   (b) Renaissance, humanism, patrons
   (c) vanishing point, perspective, anatomy
   (d) astronomer, Ptolemeic, heresy
   (e) Reformation, indulgences, papal bull
3. Why might some people criticise the Renaissance for being 'backward-looking'? What could you say in its defence?

SOURCE 1 A portrait of Isabella d'Este, which the artist Titian painted when Isabella was in her sixties. She had rejected an earlier portrait because it made her look too old.

Analysis and use of sources

4. Locate three sources on Lorenzo de' Medici (at least two of which should be *written*) and identify:
   (a) the date and creator of each source
   (b) three pieces of information each source provides
   (c) the likely purpose of each source
5. Look carefully at **SOURCE 1** and then answer the following questions.
   (a) Use the information provided in the source caption to explain why the source is not reliable as a portrait of Isabella d'Este.
   (b) How might **SOURCE 1** be useful to a historian even though it is not reliable?
6. In what ways would **SOURCE 2** be useful to a historian investigating scientific change during the Renaissance?

SOURCE 2 Andreas Cellari's seventeenth-century map of the heavens showing the Ptolemeic system, with the sun, moon and stars passing under and over the Earth's landmass

Perspectives and interpretations

7. What information does **SOURCE 3** provide about Matteo Palmieri's values and attitudes?

SOURCE 3 An extract from *Della Vita Civile* (*On Civic Life*) written c.1429 by Matteo Palmieri, a Florentine historian and public official

> Now, indeed may every true thinker thank God that he has been born into this new age, so full of hope and promise. The age in which we live has so many more gifted people than were in all of the thousand years that have just passed.

8. Imagine you have been given the responsibility for writing the text for a website to support a television series on the Medici family's role in Renaissance Italy. The series will explore the family's role in banking and in the government of Florence; its support for the arts; its use of the power of the Catholic Church; and the problems it faced. To begin with, you will need to write an overview of about 150 words to introduce your topic and get the audience interested in it. You may need to do some extra research. The writers of the series have suggested some vocabulary you might like to use, although you are free to disregard it:
   - ambition
   - banking
   - corruption
   - godfathers
   - influence
   - networking
   - patrons
   - power
   - ruthless
   - Signoria
   - survival
   - violence.

   When you have completed your text, look at your finished product as a source from which to answer the following questions.
   (a) From what perspective have you created this source?
   (b) What interpretation of the Medici's role does it provide?
   (c) How might your wording have been different had you been writing for yourself and not for a website and a television audience?

Empathetic understanding

9. Why might people have thought of the Renaissance as 'a marvellous time to be alive'?

Research

10. Society's expectations of the Renaissance man were that he be cultured and well-educated in the arts and sciences. Society largely expected Renaissance women to get married, produce babies and care for children. Some women had the opportunity and the resources to break free of this ideal of women's behaviour. Your task is find out about Isabella d'Este, a woman who made a significant contribution to Renaissance life:

    Use the 'w' questions to develop six questions to guide your research on Isabella d'Este and use these to make notes in your own words.
11. Continue the planning you began in question 10 by listing the sources that you could use in your research. Copy and complete the following table to summarise the relevance of each of your sources.

Source	How it is relevant

Explanation and communication

12. Continue your work on Isabella d'Este.
    - Use the information you gained in question 10 to write 25–30 lines to go with the heading 'Isabella d'Este: a Renaissance woman'. Use the grammar and spellcheck functions on your computer to help you identify and correct errors.
    - Add appropriate sub-headings and illustrations.
    - List your sources of information at the end.
13. Work in groups of 2 or 3 to develop a PowerPoint presentation illustrating one of the following themes:
    (a) Humanism – the driving force of the Renaissance
    (b) Florence – a Renaissance city
    (c) The cultural legacy of the Renaissance.
14. You are the owner of a very successful company called 'Renaissance Travel'. Your company specialises in tours that provide people with opportunities to see some of the achievements of Renaissance Italy. Do some more research to help you decide what places and things you will include in a new 7–10 day tour you are planning. Use ICT resources to develop an illustrated fold-out brochure that will attract new clients to your business. Include a map, an itinerary and text describing the highlights of your tour. Create a draft first and discuss it with someone who can suggest improvements before you create your final copy.

TOPIC 5a
The Angkor/Khmer Empire

5a.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in the Khmer Empire, including social, cultural, economic and political features (including the role of the king) **5a.2, 5a.3, 5a.4**
- The reasons for Angkor's rise to prominence, including wealth from trade and agriculture **5a.2, 5a.3, 5a.5**
- The cultural achievements of the Khmer civilisation, including its system of water management and the building of the temples of Angkor **5a.4, 5a.5. 5a.6**
- Theories of the decline of Angkor, such as the overuse of water resources, neglect of public works as a result of ongoing war, and the effects of climate change **5a.7**

5a.1.1 Introduction

For over 500 years from c.802 CE, the Khmer empire was the major power in South-East Asia. Its centre was the city of Angkor and, at its peak, Khmer territory included most of modern-day Cambodia, central Thailand, southern Vietnam and parts of Laos, Burma and Malaysia. The wealth and power of the Khmer empire were evidenced in its magnificent buildings — particularly the famous temple of Angkor Wat — its elaborate water management system and its extensive road network.

The empire grew weaker from the early thirteenth century onwards; the Khmer kings established their capitals away from Angkor and by 1431 the old capital lay abandoned. It is only over the last 150 years or so that experts and enthusiasts have begun to try to protect and scientifically investigate the remains of this once great civilisation, especially those now listed as the Angkor Archaeological Park World Heritage site.

learnON ONLINE ONLY

Watch this eLesson: Angkor and the Khmer empire (eles-1827)

SOURCE 1 Rainforest encroaches on the Tha Prom temple in Angkor, Cambodia

Starter questions

1. Describe what you see in **SOURCE 1**. What could be done about the situation depicted in this image?
2. What are three South-East Asian countries?
3. Have you ever visited a South-East Asian country? If so, how was it different from Australia?
4. Why might it be important for people in Australia to have a better understanding of South-East Asia's history, peoples and cultures?

5a.2 The rise of the Khmer empire

5a.2.1 Jayavarman II

In the late eighth century, a king named Jayavarman II (c.770–850 CE) launched a series of military campaigns to gain control of various kingdoms across what is now the south-east to the north-west of modern Cambodia. In 802 CE, with many victories to his credit, he created the foundations of the Khmer empire, with himself as its 'king of kings'.

Jayavarman II achieved this status by forcing the Javanese out of the region and by establishing his control over different warring kingdoms within it. He gained the support of defeated kings through offers of land grants, special agreements and alliances and through marriages arranged with members of his family. In the decades and centuries that followed, Jayavarman II and his successors secured their power and independence and conquered many of their neighbouring states.

To begin with, the Khmer empire came to prominence because of what Jayavarman II achieved in creating it. He united a region that had previously been divided into separate and competing areas. This proved that he was a successful military leader and that his new united empire was a force to be reckoned with. He and his successors adopted policies that strengthened their governments and people's support for them.

5a.2.2 Existing beliefs and expertise

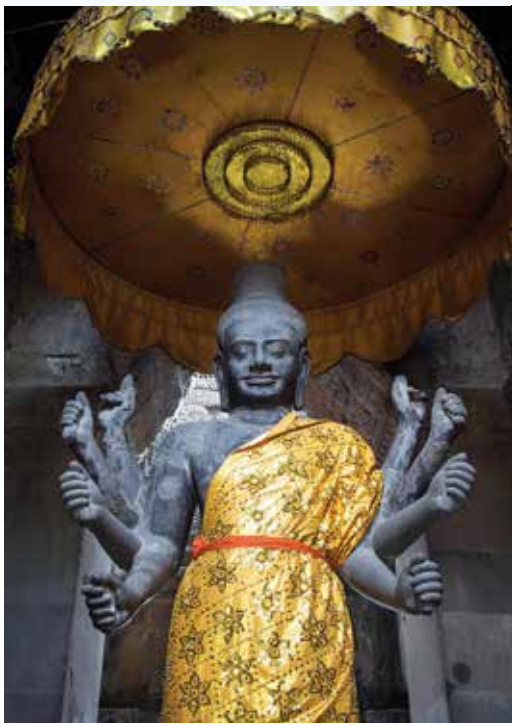
The Khmer kings built on people's existing religious beliefs. They allowed the peasants to continue their beliefs in local gods and spirits and they took on the mix of Hindu — and, in part, Buddhist — beliefs that were already popular among society's upper classes.

Jayavarman II adopted the Hindu idea of *devarāja* and the Hindu Śaivite cult as the official Khmer religion. This linked him to Shiva, the Hindu creator god, and meant that he ruled as a 'god-king' with the right to absolute power over his people — something he and his successors used to advantage in mobilising people to serve in the military and to work on important building projects.

This was a continuation of **Indianisation**. This meant accepting and encouraging aspects of Indian culture and ideas, including religious influences and the use of the Sanskrit language and of Indian architectural styles. Kings' names often ended in '-varman', an Indian word meaning 'shield' or 'protector'. The kings remained independent of Indian political control and used the exotic and sophisticated image of Indian culture to enhance their own prestige.

By choosing the Khmer Brahmins as their advisers, the Khmer kings gained the support of an important and well-respected group within Khmer society and also benefited from the Brahmins' learning and administrative skills. The Brahmins were known for their specialist knowledge of the Hindu religion and for their intelligence and discipline.

SOURCE 1 A twelfth-century Khmer statue of Hindu god Shiva at Angkor Wat



Developing resources

The Khmer empire's tropical climate meant that, while it had heavy rainfall during the monsoon season, during the dry season there was limited water for farming. The Khmer kings developed an efficient system of water management (see subtopic 5a.5), enabling farmers to produce more crops, especially rice, each year. This helped them to develop an economy that could support military expansion and lavish building programs, and to provide the food needed to feed its growing population. This was important, as it was not until the years of the empire's decline that it could make significant money from trade.

A well-located capital

Early kings experimented with a number of different locations for their capitals. King Yasovarman I, who ruled from 889 to 910 CE, established a permanent capital at Angkor. Angkor became the site of the most famous monuments that we associate with the Khmer civilisation.

Angkor was close to two important sources of water — the Siem Reap river and the Tonlé Sap (Great Lake). It was centrally located for administering the empire that would develop around it. Nearby forests provided timber for building projects and to trade. Elephants and birds provided ivory and feathers that the Khmer could sell to India and China. Existing farming areas and new areas cleared for farming provided the food needed to feed the capital's population and were also a good source of tax revenue. The Kulen hills provided the sandstone used in temple-building.

Temples and monuments

From the very beginning, the Khmer kings initiated building projects that enhanced their reputations and the image of power that they projected. As each king came to power, he set out to build his own temple, which would become his mausoleum (burial place). The size and grandeur of these temples reflected the authority of the kings who oversaw their creation.

SOURCE 2 Phnom Bakheng temple, built in the shape of a tiered pyramid during the reign of Yasovarman I

5a.2.3 Extent

Over the next four centuries, both through peaceful means and by conquest, Jayavarman II and his successors expanded the territory they controlled. At its peak in the twelfth century, Khmer territory included most of modern-day Cambodia, central Thailand, southern Vietnam and parts of Laos, Burma and Malaysia. It comprised several cities, including Angkor, Koh Ker, Phimai and Sambor Prei Kuk.

SOURCE 3 Map showing the location of Angkor and the extent of the Khmer empire c.1200 CE

From 1177 until 1203, the neighbouring kingdom of Champa controlled the Khmer empire. The military leader and future king Jayavarman VII waged a 22-year war to defeat Champa. In so doing, he regained the old Khmer territory as well as large areas of Champa and, over time, gained the reputation of being one of the greatest of the Khmer kings.

5a.2.4 Key sites

French archaeologists undertook conservation work in the Angkor area from 1907 to 1972. Because of Cambodia's involvement in the Indochina wars, there was no conservation work done between c.1970 and 1989. Many sites suffered damage from vegetation and from bullet holes. In 1992, Angkor was inscribed on UNESCO's World Heritage List as a 'World Heritage Site in Danger'.

SOURCE 4 An extract from UNESCO's description of Angkor's significance, indicating the nature of the key sites within the Angkor region

Angkor, in Cambodia's northern province of Siem Reap, is one of the most important archaeological sites of Southeast Asia. It extends over approximately 400 square kilometres and consists of scores of temples, hydraulic structures (basins, dykes, reservoirs, canals) as well as communication routes . . . With impressive monuments, several different ancient urban plans and large water reservoirs, the site is a unique concentration of features testifying to an exceptional civilization. Temples such as Angkor Wat, the Bayon, Preah Khan and Ta Prohm, exemplars of Khmer architecture, are . . . imbued with symbolic significance. The architecture and layout of the successive capitals bear witness to a high level of social order and ranking within the Khmer Empire.

RETROFILE

Historians and archaeologists use the term *Angkor* to refer both to the city that was the Khmer empire's main capital and also to the larger area that took in the land, cities and monuments from north of the Tonlé Sap to south of the Kulan Hills. Over time, a number of other cities within this region served as the capital of the empire.

5a.2.5 Finding out about the Khmer civilisation

Experts face many difficulties in trying to learn about the Khmer civilisation. Their main sources are those that have survived recent wars and the deterioration caused by insects and the area's tropical climate:

- the remains of stone buildings and bridges
- inscriptions on stone stele (slabs of stone with messages inscribed on them)
- bas-reliefs (sculptures emerging, usually in halfbody form, from the wall of a monument)
- the accounts of various missionaries, diplomats, merchants and travellers who had contact with the Khmer empire, especially the writings of the thirteenth-century Chinese diplomat Zhou Daguan.

Experts also use investigative techniques such as archaeological excavation, dendrochronology, soil core analysis, satellite photography and cutting-edge technology such as lidar (light detecting and ranging — see Retrofile in subtopic 5a.6). They use these sources and methods to learn about:

- Khmer religious beliefs and practices
- the role of the king
- descriptions of the kings' accomplishments, their military campaigns and aspects of palace life
- the style and topics of Indian poems of the time
- the layout of buildings and townships.

Some bas-reliefs and travellers' accounts depict and describe scenes of everyday activities. In general, sources provide only a small amount of information about people's daily lives and experiences.

It is unlikely that any books that might tell us about other aspects of the Khmer civilisation still exist. People produced religious books made by stitching palm leaves together, and others, about more everyday topics, from tree bark. Neither of these materials had much chance of long-term survival, and so there are no written primary sources against which to balance stela inscriptions in praise of the various kings. None of the parchments that people used in the thirteenth century appear to have survived either.

SOURCE 5 Photo of the Hindu temple complex of Angkor Wat, the Khmer empire's best known site

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Khmer Empire**

5a.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Why is Jayavarman II important to the history of the Khmer empire?
2. What can we learn from the Khmer kings about methods people can use to gain support for a government?

Develop source skills

3. What can you conclude from **SOURCES 1**, **2** and **5** about the nature of the Khmer empire?
4. Identify the similarities and differences between the map shown in **SOURCE 3** and a map of the same area today.
5. List the types and names of key sites mentioned in **SOURCE 4**.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 5a.2 The rise of the Khmer empire (doc-11295)

5a.3 Roles and relationships

5a.3.1 The status and power of the king

The idea of *devarāja*

Many Khmer kings were powerful enough to lay claim to the Hindu idea of *devarāja* — that the king was there as a god-king because that was what the gods wanted. His powers were an extension of those of the god Shiva. This belief encouraged people to accept the king's right to rule over them and demanded their obedience. Acceptance of devarāja gave the king the status of a god living among his people. It meant that people were devoted to him and willing to serve him. At the same time, people expected the king to embody the Indian idea of a **chakravartin**, meaning someone who rules in consideration of his people and in an ethical manner.

Priests reinforced the idea of devarāja through various religious ceremonies that showed the king to have god-like status. As high priest, the king would lead ancestor worship ceremonies and rituals to ensure that there would be enough water for farming. Strong Khmer kings used their status to demand people's labour on grand building projects to honour the monarch and the gods. The kings also called on the people to work on water-management and road-building schemes and to serve in the army.

SOURCE 1 Statues of lions guarding the Preah Ko temple

SOURCE 2 The Hindu temple Preah Ko (Sacred Bull), which King Indravarman I had built to honour his family and its links to the god Shiva. It was consecrated in 879 CE.

RETROFILE

There were no rules of succession to follow when a king died. Sometimes sons succeeded their fathers; sometimes, there would be conflict and battles to decide the king's successor.

5a.3.2 Other roles and relationships

The Brahmins

Some of the Brahmins were Khmer born. Others, who came from India, had such high status that their names came before those of the kings' families on important inscriptions. The Brahmins' role was to:

- crown the king — this gave them great importance because they could choose to support someone other than the person who seemed to be the obvious contender for the throne
- teach and advise the king on religious matters — a role that was expressed in their title 'Vrah Guru'
- teach Hindu beliefs and traditions to members of the royal family
- conduct important religious ceremonies
- advise the king on religious and other matters.

Brahmins lived a life of privilege and acquired lands and wealth. Some even married the king's daughters. Yajnavaraha, a grandson of one of the Khmer kings, was a priest and doctor who served as a Brahmin in the tenth century. In c.967 CE, he built the temple of Banteay Srei, which is renowned for its beautiful bas-reliefs. It is the only one of Angkor's temples not built by a king. Yajnavaraha served as adviser to Jayavarman V (c.958–1001 CE), who became king at the age of ten in 968 CE.

The influence of Buddhism

Under Yajnavaraha's influence, Jayavarman V became interested in Buddhism, which, like Hinduism, was introduced to the Khmer empire by Indian traders. Jayavarman V imported ancient texts so he could learn more about Buddhist beliefs, and took lessons from people such as Yajnavaraha, to improve his understanding.

During Jayavarman V's time as king, Buddhism began to play a more important role in Khmer life. In keeping with Buddhist expectations that people behave with tolerance towards their fellow humans, Jayavarman V allowed interest in Buddhism to spread throughout the empire. He suggested that priests recite Buddhist as well as Hindu prayers during religious ceremonies, and he encouraged educated women the freedom to participate more in public life. When Jayavarman VII gained the Khmer throne, he did so as a Buddhist.

SOURCE 3 Detail from a bas-relief at the temple of Banteay Srei. It shows the god Shiva and his companion Parvati riding on the sacred bull, Nandi.

5a.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain the king's relationship with his people as a result of the belief in devarāja.
2. Use your knowledge of the Brahmins to list the ways in which they could exercise power in Khmer society.
3. Identify an example of change during the reign of Jayavarman V. List three results of this.

Develop source skills

4. What information can we learn from **SOURCES 1**, **2** and **3**?

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 5a.3 Roles and relationships (doc-11296)

5a.4 Everyday life

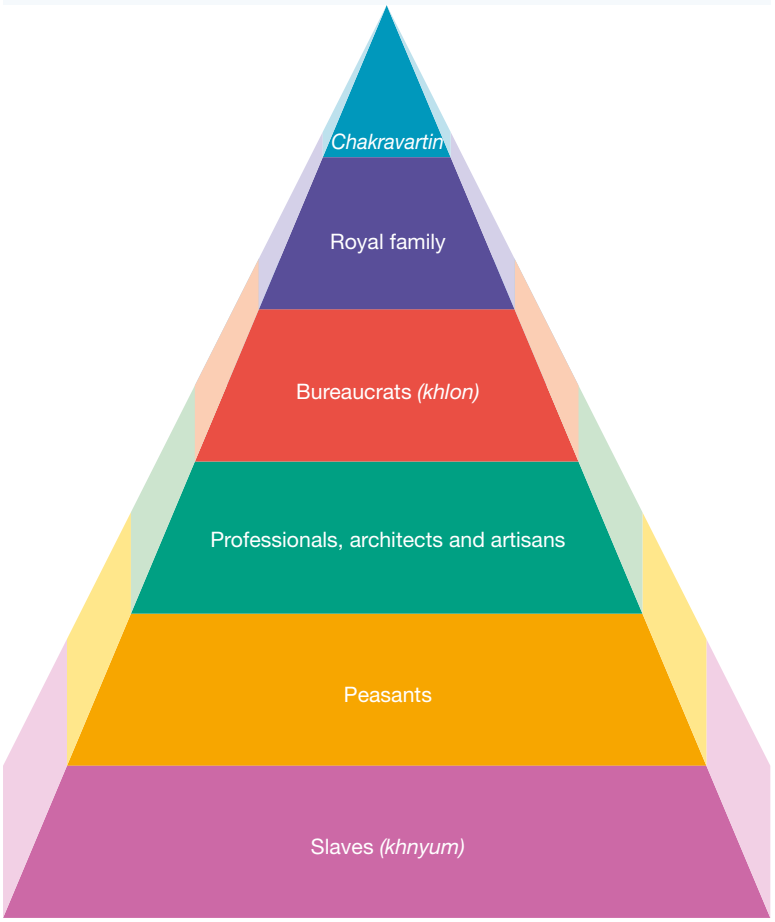
5a.4.1 Khmer society

So far, there is not enough information available to create an accurate and detailed social pyramid of the different levels of society in the Khmer empire. Apart from knowing that the king was the most important person, we know only enough to have an idea of the types of roles people played in Khmer society and of their status compared to one another. There are also many groups who are not easy to place in a social structure.

The royal family, the king's Brahmin advisers and the priests all appear to have been part of the elite — those with the most power, influence and wealth — within Khmer society. Most of these would also have owned large areas of land and some would have played an important role in the government of the empire or as military leaders.

Sculptures, carvings and decorative household objects show us that Khmer society also had a number of skilled artisans. Female merchants were important in trade. The majority of people were peasants, probably working in the paddy fields cultivating rice.

SOURCE 1 A pyramid showing where some groups in Khmer society might have been placed in its social hierarchy



Inscriptions also record two categories of 'slaves' in Khmer society. One were peasants whom a landlord might loan to do short-term work in the temples. They were slaves in the gods' service. The gods would reward both peasant and landlord for their generosity. The other group of slaves were what we usually think of when we hear this word — people who had lost their liberty and whose lives were totally ruled by others. Some of these were prisoners of war; others had fallen into slavery to pay off a debt or a loan to someone who had power over them. People could inherit slaves.

RETROFILE

Zhou Daguan (1266–1346 CE) was a Chinese **diplomat** during the time of the emperor Temür Khan. He grew up in Wenzhou, a trading centre on China's south-east coast. This was a city whose people looked out to, and were interested in, the world beyond China.

In August 1296, Zhou Daguan arrived at the court of King Indravarman III, where he stayed until July 1297. While there, he took advantage of every opportunity to observe and learn about Khmer life. Zhou Daguan's book, *The Customs of Cambodia*, written after his stay in Angkor, offers a unique contemporary view of the Khmer civilisation before its decline (see subtopic 5a.7). In fact, there is a hint of what was to come in his comments about villages around Angkor having been 'laid to waste' following recent wars with the Siamese.

Zhou Daguan's work reads a bit like a tourist's guide 'for the visitor in a hurry'. He provides short descriptions of a range of topics that he thinks might interest people back in China — for example, local laws, agriculture, trade, housing, slaves, male/female relationships and transport. He includes longer descriptions of court customs, architecture and clothing styles and restrictions. He is careful to tell the reader whether he got his information first-hand or not, and to admit when he has not been in a position to find out more. Some extracts from his book are shown in **SOURCES 3, 4** and **5**.

Housing

Houses were created of perishable materials. Only buildings that honoured the gods were built of long-lasting materials such as stone. The houses of ordinary people were built on stilts to protect them from floodwaters and were made out of woven bamboo, with thatched roofs. People slept on bamboo mats and used mosquito nets. Wealthy people also had bamboo houses but theirs were larger, with roofs made of wooden shingles. They used more decorative mosquito netting, and often also had some kind of window protection against monkeys.

Peasant life

Most people worked as rice farmers, growing paddy rice in fields filled with water or working in **flood-retreat farming** using water released from reservoirs to supply their fields. They paid rent on their land with part of their crop and paid taxes by doing the additional work that the king or a large landowner could call on them to do — farming, working on temple building projects, or army service.

The peasantry lived on a diet of rice and fish along with fruit and vegetables that they grew in their villages. They also kept farm animals such as pigs, cattle and chickens.

SOURCE 2 A bas-relief from the Bayon temple, depicting a woman selling a large fish beside the Tonlé Sap

SOURCE 3 An extract from a book by Zhou Daguan, describing trade

In Cambodia it is the women who take charge of trade. For this reason a Chinese . . . loses no time in getting himself a mate, for he will find her commercial instincts a great asset. Market is held every day from six o'clock till noon. There are no shops in which the merchants live; instead they display their goods on a matting spread upon the ground . . . In small transactions barter is carried on . . . An increasing number are learning to outwit the Chinese and doing harm to a great many of our countrymen . . .

From *The Customs of Cambodia*, 2nd edition, The Siam Society, Bangkok, 1992, p. 43

SOURCE 4 An extract from a book by thirteenth-century Chinese traveller Zhou Daguan, describing how the Khmer treated their slaves

If young and strong, slaves may be worth a hundred pieces of cloth; when old and feeble, they can be had for thirty or forty pieces. They are permitted to lie down or be seated only beneath the floor of the house. To perform their tasks they may go upstairs, but only after they have knelt, bowed to the ground, and joined their hands in reverence . . . If they have committed some misdemeanour . . . they bow their heads and take the blows without daring to make the least movement . . .

If a slave should run away and be captured, a blue mark would be tattooed on his face; moreover, an iron collar would be fitted to his neck, or shackles to his arms or legs.

From *The Customs of Cambodia*, 2nd edition, The Siam Society, Bangkok, 1992, p. 21.

SOURCE 5 An extract from a book by Zhou Daguan, describing law and justice

If an object is missing, and accusation brought against someone who denies the charge, oil is brought to boil in a kettle and the suspected person forced to plunge his hand into it. If he is truly guilty, the hand is cooked to shreds; if not, skin and bones are unharmed. Such is the amazing way of these barbarians.

From *The Customs of Cambodia*, 2nd edition, The Siam Society, Bangkok, 1992, p. 33

SOURCE 6 Photo showing stilt houses on the Tonlé Sap, Cambodia, January 2012

5a.4.2 Religion and spirituality

People's earliest religious beliefs were centred on the spirits they believed lived in the mountains, rivers and other features of the landscape around them. Trade brought people into contact with the Hindu and Buddhist religions at the same time. Hinduism is **polytheistic**, meaning it involves belief in many gods. The early Khmer kings practised the Hindu religion and especially worshipped the gods Shiva and Vishnu. At the same time, especially during and after the rule of Jayavarman V, they always included some aspects of Buddhism in their rituals. Jayavarman VII was a devout disciple of Mahayana Buddhism, although he still maintained the image of himself as a god-king. Mahayana Buddhism became the most influential Khmer religion until the thirteenth century, when monks from Sri Lanka introduced Theravada Buddhism.

Theravada Buddhism became popular among all groups in Khmer society. It taught people to give up their interest in worldly things. They learned to focus on self-enlightenment by rejecting behaviours that prevented them from achieving **nirvana** — a state in which people would be beyond individual needs,

SOURCE 7 Photo showing workers on a modern-day Cambodian rice paddy

desires or suffering. As it became more and more popular, Theravada Buddhism weakened the kings' powers and prevented them from continuing their lavish lifestyles, constructing grand buildings and demanding people's labour.

Literature and spirituality

The Khmer empire adopted the two great epic poems of India — the *Ramayana* and the *Mahabharata*. The Mahabharata tells the story of the 18-day Kurukshetra war (around the tenth century BCE), which was fought over who had the right to the throne. It is structured as a dialogue between the king and his chariot driver and recounts the fate of the princes involved in the war while also exploring the goals people should be pursuing in life and the king's feelings of guilt for starting the war.

The Ramayana is a love story in which a king goes to war to free his wife from another king who has abducted her. It instructs people in the duties that make up the 'ideal' behaviour for a range of roles including those of king, father, soldier and servant.

SOURCE 8 A 2010 photograph showing dancers performing the traditional Khmer dance depicting the Ramayana story

5a.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List the types of work that people did in the Khmer empire. Find out what types of work people do in Cambodia today. What does this tell us about change and continuity?
2. Explain the difference between the two types of slaves in Khmer society.
3. Provide two reasons to support the view that Zhou Daguan's account of thirteenth-century life in Angkor is an important historical source.
4. How and why did Theravada Buddhism affect the power of the king?
5. What was the Ramayana trying to teach people?

Develop source skills

6. What groups of people are missing from the social pyramid in **SOURCE 1**?
7. What information does **SOURCE 2** provide about trade?
8. Describe Zhou Daguan's perspective in **SOURCE 3**. Identify the words that provide evidence for this.
9. What two features of slaves does **SOURCE 4** indicate people might consider when deciding their value?
10. Which word in **SOURCE 5** conveys Daguan's attitude towards the Khmer people? What does he mean by this and what has led him to this conclusion?
11. Identify the features of traditional housing shown in **SOURCE 6**.

5a.5 Khmer civilisation

5a.5.1 Water management

Historians believe that much of the success of the Khmer empire was based on its ability to supply water throughout the year despite its tropical climate. There were two distinct seasons:

- from late May to October, a wet season with heavy rains and strong winds (monsoons)
- from November to April, a dry season, which made it hard to irrigate crops.

The Khmer empire established a centrally controlled water-management system covering an area that recent surveys indicate was as much as 1000 square kilometres. It was made up of **barays** and ponds to store excess water from the monsoon season, and canals, dykes and embankments to capture and distribute this water to farming areas. The system enabled people to establish rice paddies that could yield two or three crops a year instead of one. It also created a permanent change in the region's **hydrology** — the way water moves in relation to land.

The West Baray

People built barays above ground with earth banks on all four sides to contain the water. One of the largest, the eleventh-century West Baray, was eight kilometres long and over two kilometres wide. It could hold up to 53 million cubic metres of water, nearly two-thirds of which came from the Siem Reap River and the remainder from rainfall. At its centre was a temple, constructed on top of an artificial island.

SOURCE 1 Photo showing the West Mebon temple and the West Baray in 1996

RETROFILE

Experts debate the accuracy of claims about Angkor's water management abilities. Some historians believe that the main purpose of the barays was to represent the ocean supposedly surrounding the gods' mountain home, Meru (represented by an island temple in the centre). Kings may have seen this as a way to emphasise their ability to re-create the world of the gods.

SOURCE 2 The Spean Praptos bridge or *Spean Kompong Kdei*. It has 21 arches and 20 columns. Today, it is one of only eleven surviving bridges from the Khmer civilisation, half the number that existed in the 1930s.

The Spean Praptos bridge

The Spean Praptos bridge could work as both a bridge and a flood barrier. Jacques Dumarçay, a French architect and specialist in Khmer building structures, has shown that the arches could be entirely or partially closed when the river was flowing upstream from the bridge. It required the use of a **noria** — a chain of buckets moved by the water current around a wheel to raise water from the river below to irrigate the nearby fields.

This bridge could date from the early thirteenth century or from as far back as the tenth century. Historians who think this is a thirteenth-century bridge believe that this different approach to water management came into use at a time when the empire was growing weaker and its traditional water management system was beginning to be less effective (see subtopic 5a.7). The owners of the adjoining land controlled the flood barrier bridges such as the Spean Praptos.

5a.5.2 The Khmer road system

Experts use historical maps, archaeological surveys and aerial and satellite images to investigate the Khmer road system. Recent research indicates that the main components of the road system were constructed in the tenth century, during the reign of Jayavarman IV, and developed further during the reigns of later kings. People made the roads by piling up earth from either side of the planned route. This meant that roads were raised, sometimes as high as five metres above normal ground level.

The network, centred on Angkor, provided:

- six main roads, each about 10 metres in width, extending 75–250 kilometres from Angkor to major Khmer towns and cities
- smaller roads and water crossings within and between the Khmer cities.

The purpose of the road system

The road system:

- enabled people to move raw materials to manufacturing areas and then on to the markets where the products would be sold
- provided a means of supplying Angkor and other cities and towns with goods from all areas of the empire
- made it easier for people to get to temples for regular worship or as part of a pilgrimage.

The needs of travellers on these roads were well met, with monasteries, temples, shrines, lodgings and water tanks located at regular intervals along them.

5a.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain how the Khmer water-management system worked and list its advantages.
2. How did the road network benefit people?

Develop source skills

3. Use your knowledge of the West Baray to explain the significance of **SOURCE 1**.

5a.6 Angkor's temples

5a.6.1 The city of Angkor

Today, people think of Angkor as both the Khmer empire's main capital and the area that contains most of its ancient temples and cities. The temples are some of the most significant structures that survive from the time of the Khmer civilisation. The Khmer people built their temples in stone to emphasise that the gods, like stone, were lasting. The temples were important religious structures, so architects designed them to represent and enhance people's understanding of their religion's teachings. Most temples:

- faced east, from where the gods gained energy from the rays of the rising sun
- had gates at each of the four cardinal points — north, south, east and west
- were (originally) dedicated to the Hindu gods Shiva or Vishnu
- were designed to represent the Hindu gods' home at Mount Meru.

The temples are known for the beauty and intricacy of their bas-reliefs, sculptures and carvings. Most also have Sanskrit inscriptions listing their founders, the extent and productivity of the temple's lands and the names and duties of those who worked there. Their architects designed them in accordance with precise mathematical calculations, which, according to Indian belief, would keep them in harmony with the universe.

5a.6.2 Banteay Srei

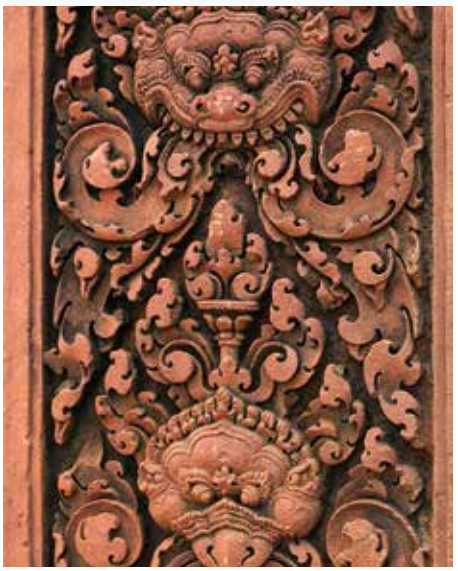
Banteay Srei, dedicated in 907 CE, is unusual in that it was the project of the Brahmin Yajnavaraha and his younger brother Vishnukumara, and not of one of the Khmer kings. Banteay Srei is a relatively small temple that many people describe as 'a gem'. It was built in pink-toned sandstone and is renowned for the exquisite carvings that adorn its walls and the sections above and beside its doorways (the lintels, pilasters and door jambs).

SOURCE 1 Anthropologist Michael D. Coe describes the value of Banteay Srei

Many modern visitors to Cambodia (this author included) consider Banteay Srei . . . to be the highest achievement in art and architecture of the Angkor civilization . . . The glory of Banteay Srei is the beauty of its sculpture and decoration . . . All of these [carvings] display an intimate and extraordinarily extensive familiarity with all the myriad details of Hindu religion, mythology and literature . . . As art historian Thierry Zéphir has said, 'The art created at Banteay Srei . . . constitutes one of the major contributions of Khmer art to the artistic heritage of the world.'

From *Angkor and the Khmer Civilization*, Thames and Hudson, London, 2003, pp. 110–11.

SOURCE 2 Close-up view of some of the stone carvings at Banteay Srei



SOURCE 3 Photo showing some of the carved stonework at Banteay Srei

5a.6.3 Angkor Wat

King Suryavarman II, who ruled from 1113 to c.1145 CE, created Angkor Wat, the civilisation's most famous temple, in the first half of the twelfth century. Unlike other Khmer temples, Angkor Wat faces west. This is perhaps because it was dedicated to the Hindu god Vishnu, who ruled the empire's western territories. Angkor Wat has become the symbol of Cambodia and it is represented on the nation's flag. It is still an important religious centre, now dedicated to Buddha and containing two Buddhist monasteries.

Angkor Wat is huge. It is estimated that more than five million tonnes of sandstone was used in its construction — covering an area of over 82 hectares (203 acres), it is the largest religious monument in the world. Much of its outer areas are still waiting to be cleared of the vegetation that has engulfed them over centuries. In keeping with its times, Angkor Wat's five towers (each 64 metres high) represent the peaks of Mount Meru; its five-level tiered pyramid shape represents the mountain itself; its 190-metre-wide moat represents the world's oceans; and, beyond this, its 4.5-metre-high outer wall (more than 3650 metres long in total) symbolically encloses the world within. Walking from the outside inward and upward brings the visitor closer to the inner sanctum of the god Vishnu.

SOURCE 4 An aerial view of the temple of Angkor Wat, showing its western gate and some of the design features related to Khmer religious beliefs

RETROFILE

In June 2013, a group of Australian and French archaeologists announced their discovery of a previously unknown temple complex and 'lost city' on Mount Kulen, 40 kilometres north of Angkor Wat. It is believed that the city, called Mahendraparvata, and its temples were constructed around 802 CE, some 350 years before Angkor Wat was built.

Using a helicopter equipped with a light detecting and ranging (lidar) device — which fires laser pulses at the landscape to build up a three-dimensional structural picture of an area — 370 square kilometres of remote Cambodian jungle were surveyed, creating thousands of digital images. Archaeologists on the ground then used the lidar data and GPS equipment to trek through the heavy jungle and uncover numerous temples (including a number of previously unrecorded and, importantly, unlooted sites), as well as a complex system of connecting roads, canals and dykes.

Although the existence of these ancient structures had long been suspected by archaeologists, they had remained undetected, hidden by earth and dense jungle. Without the cutting-edge lidar technology, the ruins may have remained undiscovered for many years to come — possibly for all time!

It is hoped that ongoing archaeological excavations in the area will provide historians with further information about the way of life of this ancient society and new insights into the reasons for its decline.

5a.6.4 The Bayon

Jayavarman VII's temple, the Bayon, is a Buddhist temple. Interestingly, however, two sanctuaries to the north and west of the main shrine are dedicated to Shiva and Vishnu. Built in the late twelfth or early thirteenth century, the temple has huge visual impact because of the 216 smiling stone-carved faces that adorn its 37 towers. Experts do not agree about who these represent. Some believe they represent the **bodhisattva** Lokeshvara, who had special healing powers and great compassion for others; others think they actually show three different types of faces. The Bayon's foundation stele may have contained that information, but so far no-one has found it.

The Bayon is located at the centre of the fortified city that Jayavarman VII created at Angkor Thom. It was the last of the Khmer kings' temples. Not long after Jayavarman VII's death, the empire began to decline in power and authority.

SOURCE 5 A photo showing two of the Bayon's famous stone faces

SOURCE 6 Bas relief carving at Banteay Srei, depicting the Hindu gods Shiva and Uma sitting on their mountain home, Mount Kailas

RETROFILE

Angkor Wat was added to the World Heritage List in 1992 and has become a huge tourist attraction in recent years. Around 1.5 million people visited the site in 2011, and this increased to nearly 2 million in 2012. With visitor numbers expected to continue to rise each year, authorities must devise tourism management plans that will ensure the preservation of the site while still catering for the millions who will come to marvel at these extraordinary temples in the years ahead.

SOURCE 7 Tourists watch the sunrise at Angkor Wat.

5a.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List three features of Khmer temples.
2. Explain how the temples can help our understanding of the Khmer civilisation.
3. Copy and complete the following table to summarise the main information in this section about the Khmer temples.
4. Explain what we can learn from these three temples about change and continuity in Khmer religious beliefs.

Temple	Time created	King	Dedicated to:	Key features

Develop source skills

5. What claim does Michael Coe make about Banteay Srei in **SOURCE 1**? What three pieces of information does he provide in support of his claim?
6. Describe what **SOURCES 2** and **3** reveal about the Khmer artisans who created these stone carvings.
7. Identify the links to the Hindu religion that are shown in **SOURCES 4** and **6**.

5a.7 The decline of Angkor

5a.7.1 A weakening empire

The Khmer empire continued to prosper and expand under the rule of Jayavarman VII (c.1125–1218), who became its greatest leader. Following his death, the empire began to decline in strength for a variety of reasons. By the early 1400s, Angkor was the centre of a small local power, not a vast empire.

The Khmer kings, trying to resurrect the empire's former glory, created new capitals, first in Longvek and then in Oudong and Chaktomuk (now the Cambodian capital, Phnom Penh). In 1431, the Thai kingdom of Ayutthaya attacked and destroyed Angkor and made slaves of its inhabitants. This defeat by a superior power brought a formal end to Angkor's significant role in the great Khmer civilisation.

SOURCE 1 Sculpture depicting Jayavarman VII

5a.7.2 Theories about the decline

Historians and other experts have put forward various hypotheses to explain the decline of Angkor.

Economic weakness

Funding centuries of conflict and wars with neighbouring kingdoms was a huge drain on the Khmer economy. Another problem was that the Khmer economy had to keep growing in order to be able to support people who did not contribute to the economy themselves — the king and members of the Khmer elite.

Jayavarman VII's huge building programs — the city of Angkor Thom and a number of major temples — may also have contributed to the economic problems. His reign saw the construction of a hundred hospitals, and major highways with numerous rest-houses located along them.

Religious reasons

Theravada Buddhism became more popular than the Mahayana Buddhism that the kings had traditionally followed. When the kings converted to this form of Buddhism, people no longer saw them as god-kings. The result was that the kings could not continue to justify building huge temples to glorify either themselves or the gods. Nor could they expect ordinary people to devote themselves to supporting these projects.

Environmental problems

Khmer building and agriculture programs transformed the landscape in ways that, over time, completely undermined the quality of the environment. Radar images indicate that areas of forest were cleared to create farmland and to provide timber for building projects. This deforestation meant there were insufficient trees to either slow the run-off of water or hold soils in place against the force of monsoon rains. This led to an increase in flooding and resulted in sediment blocking water flow in the canals and barays.

As a result of the mismanagement of its environment, Angkor could no longer produce enough food to feed its people.

SOURCE 2 An extract from Michael D. Coe's explanation of the impact of deforestation in the Khmer empire

By clearing the lower slopes of forest cover and bringing them into cultivation, Angkor's later rulers had exposed the complex system of barays and canals not only to extensive siltation, but also to uncontrollable flooding and erosion. The effects may have been irreversible. If, as seems likely, the barays and canals allowed two annual rice harvests (or, more likely, improved yields provided by irrigation) . . . their loss would have been an ecological disaster.

From *Angkor and the Khmer Civilization*, Thames and Hudson, London, 2003, p. 197

Climate change

There is a good deal of evidence to support the theory that the Angkor area suffered many decades of drought. Recent studies of dendrochronology (tree ring analysis) and analysis of soils indicate that Angkor suffered droughts from the mid to late fourteenth century, and a severe and long-term drought from the late fourteenth to the early fifteenth century.

There are signs that people were trying new techniques to contain water. In the East Baray, there were attempts to reduce the quantity of water flowing out of the exit canal. Eventually, the canal was closed altogether.

The Khmer kings may have tried to solve these problems by going to war with neighbours that had better farming land, but, if so, that was a strain their economy could not survive.

Moving on

These water supply and soil quality problems seem to have coincided with a time when people who could afford to move elsewhere did so. The kings created new capitals and ultimately relocated to what is now Phnom Penh. Inland cities such as Angkor were isolated from areas that had a real chance of developing successful and extensive trade with the South-East Asian region. It made more sense for merchants to establish their businesses in the areas around Phnom Penh — so this is what they did. The Khmer elite turned from farming to sea trade as the source of its income.

Disease

Some historians believe that the fourteenth-century epidemic known as the Black Death (see topic 6b) reached the Khmer empire and potentially caused large numbers of deaths. The epidemic broke out in China in the 1330s, and had reached Europe by the late 1340s; and would probably have passed through the ports by which the Khmer people traded. It could also have arrived with the many Chinese travellers who visited Angkor.

5a.7.3 Significance today

The Khmer empire was *the* major power in twelfth-century South-East Asia. Even though the empire declined, the influence of its civilisation lives on in modern Cambodia.

Angkor

Recent (2007) archaeological investigations using satellite photography have shown that the Khmer capital, Angkor, was 3000 square kilometres in size, making it the world's largest pre-industrial city; and that 1000 square kilometres of this land was devoted to water management projects. As our world attempts to deal with the demands of climate change, Angkor provides an example of a city that, 700 years ago, struggled with and failed to survive similar problems.

Angkor Wat is an outstanding reminder of Angkor's cultural heritage. Today, it attracts thousands of tourists each year. While tourism provides an important contribution to the Cambodian economy, it also creates the problem of how to preserve and protect Angkor Wat and other treasured remains of the nation's heritage.

SOURCE 3 An extract from UNESCO's description of the significance of Angkor

Angkor is . . . a major site exemplifying cultural, religious and symbolic values, as well as containing high architectural, archaeological and artistic significance.

SOURCE 4 An extract from an article on the roles of environment and conflict in the decline of Angkor

Retrospectively, the rise and decline of the Angkor Empire has illustrated the perils of unprecedented expansion at the cost of natural resources. With constant pressure from the Chams, Bagans, and Thais, the ancient Khmer were forced to cede their power and leave the Angkor area to the care of nature. Time has withered away much of what can tell historians how this society functioned for so many centuries … [T]he remnants of this old and mystical civilization continue on as evident in the temples and monuments that are left standing within the jungles of this country.

Udom Hong, *The Angkor Empire, Environment, and Conflict*, ICE Case Studies, No. 207, May 2007.

5a.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What significant event affected the Khmer empire in 1431?
2. Create a mind map summary with 'Theories about the decline of the Khmer empire' at the centre and statements around it describing each of the theories.
3. Explain the importance of Angkor today.

Develop source skills

4. What impression does **SOURCE 1** create of Jayavarman VII?
5. Explain what Michael Coe is referring to as an 'ecological disaster' in **SOURCE 2**.
6. Identify the types of significance UNESCO lists for Angkor in **SOURCE 3**.
7. What are the main points that Udom Hong makes in **SOURCE 4**?

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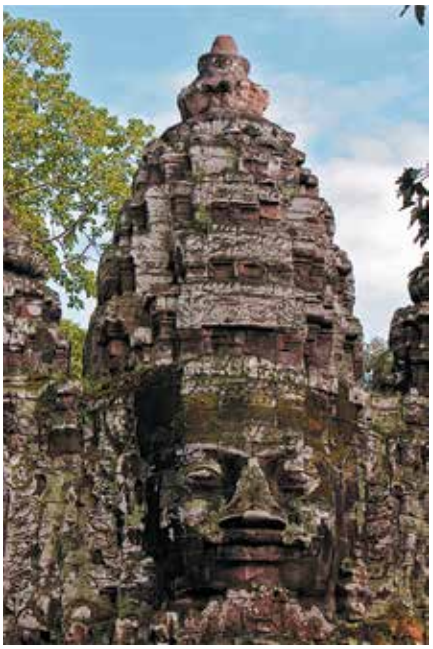
Complete this digital doc: Worksheet 5a.7 The decline of Angkor (doc-11297)

5a.8 Research project: Blogging from the Khmer empire

5a.8.1 Scenario and task



Welcome to the future. Non-disruptive time travel has been invented; this allows you to look, hear and even smell the past, but not affect it. That's right - they don't know you're there …

As part of its advertising campaign, your company, *Two Places At Once*, is sending you back to blog about the Khmer Empire.

Working individually, you will time travel through the Khmer Empire period, blogging at least three key events. You might like to focus on such elements as the foundation of the empire, its wars with the Champa or the time in 1295 CE when Srindravarman deposed Jayavarman VIII and introduced Therevada Buddhism. Use the Angkor/Khmer interactive timeline in subtopic 5.9 of your learnON title to help you locate major events in need of further research. Create a single blog for at least three of the key events — describe what happens and try to help the reader see and feel what life might have been like. Make sure you keep an accurate list of the sources you use.

With your teacher's permission, you could also work with a partner (in time) and create two separate blogs, but interact with each other's blogs. Each individual would still create three entries, but you can use your partner to comment on one or more of your blog entries. This would be an excellent way to offer an alternative perspective on some key event or to add extra details to an existing post.

Note: Your teacher might also require you to keep a reflective journal of at least 350 words where you explain what decisions you made about the content you include and the reasons for making those decisions. A sample fictitious blog entry containing reflective notes is included for you in the Resources tab to give you an idea of the kind of things you might write in a reflective journal.

5a.8.2 Process

- Investigate each of the research topics listed below:
  - Jayavarman II and his role in the establishment of the Khmer Empire
  - the relationship between Jayavarman VIII and the Mongols under the rule of Kublai Khan
  - Srindravarman deposes Jayavarman VIII and introduces Theravada Buddhism
  - Suryavarman II builds Angkor Wat
  - the Thai rebellion and establishment of their kingdom at Sukhothai
  - the Thai sacking and subsequent abandonment of Angkor
  - the end of the Classical Period and the last known inscription on a pillar
  - Yasovarman I and the establishment of the Khmer capital in the Angkor area.

- Weblinks in the Resources tab will help you get started with your research. Be sure to use a variety of sources to look for different ideas about each event. A good way for you to keep notes is to use the big questions at the start of the topic as a way of focusing your research. You should also research daily life and the class structure of Khmer society. Hint: Don't forget to store useful images as you research — these can be incorporated in your blog.
- In the Resources tab you will find a 'How to Build a Google Blog' document to help you create your blog. You will also find a sample blog entry and a selection of images that you can download to add richness to your blog.
- You might like to create a persona to help you write each entry. In other words, try to view the events through the perspective of someone who could actually be there. For instance, you might be a soldier in a battle or the general of an army. You might be with royal courtiers waiting for the death of a king or you might be a peasant in an opposing group who is fearful of the invading Khmer.
- Write each entry. If working with a partner, have your partner read over your work and comment. They might even like to comment on your blog post. Hint: It's a good idea to create the text you want to use as your blog entry in Word or some other word processing software first. This allows you to edit it and check for errors. You can also collaborate with other class members and review each other's blogs before submitting them to your teacher. A document that identifies some core questions for you to consider when peer or self-editing is also provided for you in the Resources tab.

learnON RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

5a.9 Review

5a.9.1 Review

KEY TERMS

baray a large reservoir of water stored for irrigation purposes
bodhisattva a wise being who delays reaching nirvana out of a desire to save people from their sufferings
chakravartin someone who rules in consideration of his people and in an ethical manner
diplomat someone appointed to represent his or her own country in dealings with the government of another country
flood-retreat farming system of farming that uses water released from reservoirs to supply crop fields
hydrology the way water moves in relation to land
Indianisation accepting and encouraging aspects of Indian culture and ideas, including religious influences and the use of the Sanskrit language and of Indian architectural styles
nirvana a state of being, associated with Buddhism, in which individuals are no longer at the mercy of their fears and emotions because they have moved to a state of peace beyond the external world
noria a chain of buckets moved by a water current around a wheel to raise water from a river to irrigate nearby fields
polytheistic believing in a number of different gods and goddesses

5a.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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5a.9 Activity 1: Check your understanding
5b.9 Activity 2: Practise your historical skills
5c.9 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. From your study of this topic, what do you think is the most important thing to understand about the Khmer empire?
2. Choose the letter that corresponds to the correct sequence of historical events.
   (a) Construction of Angkor Wat / rule of Jayavarman VII / founding of the Khmer empire / Thai invasion of Angkor
   (b) Thai invasion of Angkor / founding of the Khmer empire / rule of Jayavarman VII / construction of Angkor Wat
   (c) Founding of the Khmer empire / construction of Angkor Wat / rule of Jayavarman VII / Thai invasion of Angkor
   (d) Thai invasion of Angkor / founding of the Khmer empire / construction of Angkor Wat / rule of Jayavarman VII

3. Define each of the following terms or concepts, then use each in a sentence that demonstrates its meaning.
   (a) Baray
   (b) Chakravartin
   (c) Devarāja
   (d) Indianisation
   (e) Nirvana

Analysis and use of sources

4. Read **SOURCE 1** carefully and then answer the following questions.
   (a) Identify the origin and purpose of this source.
   (b) Is it a primary or secondary source for someone studying the Khmer empire? Give reasons for your answer.
   (c) Summarise the author's main point in one sentence.
   (d) Locate the evidence the author puts forward to support this point.
   (e) Explain how this source might be useful for someone studying conservation issues at Angkor Wat.

SOURCE 1 An extract from an article by journalist Rob Sharp in the UK newspaper *The Independent*, 14 March 2008

Heritage site in peril: Angkor Wat is falling down

At first glance, it is business as usual at … Angkor Wat …

[A]nother batch of tourists process across its moat and marvel at its grandeur. Local teenagers waggle cool drinks in the faces of passers-by and … 'tuk-tuk' drivers loudly vie for business. It looks like what it is — a boom town.

But the modern commercial success of the high-profile complex … may be — literally — on shaky ground.

According to heritage experts … a plethora of new hotels … is sapping gallons of water from beneath nearby urban areas. They say this could upset the delicate foundations on which Angkor Wat sits and could lead to parts of it — including its famous celestial apsara, or carved nymphs — taking an unheavenly tumble to earth.

Philippe Delanghe, the culture programme specialist at Unesco's Phnom Penh office, said … that the long-term consequences of unstable ground beneath the monument could include cracked ceilings and falling pillars. 'If it becomes so damaged then we will have no tourists,' he added …

In 1993, when Angkor was first added to Unesco's World Heritage List, the militant Khmer Rouge were still active in certain areas. Just 7600 souls ventured to the temple complex that year. Since then, however, Cambodia has become 'safe' in the eyes of the international community, and … [t]he temple has become a must-see stop on any tour of south-east Asia …

Sadly, the most high-profile victim of Cambodia's success in tourism could well be Angkor Wat itself …

Soeung Kong, deputy director general of the Apsara Authority, which oversees Angkor's upkeep, has urged people to keep a level head about this potential damage. He told Agence France Press: 'The harm to the temples is unavoidable. We are trying to keep that harm to a minimal level.'

Accessed from http://www.independent.co.uk/news/world/asia/heritage-site-in-peril-angkor-wat-is-falling-down-795747.html, 14 February 2013.

5. What questions would need answering for you to better understand **SOURCES 2** and **3**? Write four or five questions for each source.

Perspectives and interpretations

6. (a) Which of the following words or phrases are useful in understanding Zhou Daguan's perspective on Khmer society? To help you judge this, re-read subtopic 5a.3.
   - biased
   - contemporary
   - curious
   - diplomat
   - modern
   - member of the Khmer elite
   - Chinese
   - eye-witness
   - female
   - Khmer
   - worker

   (b) Write two or three sentences to summarise the perspective from which Zhou Daguan writes about Khmer society.

Empathetic understanding

7. What attitudes do you think have motivated people's interest in the Khmer empire?

Research

8. What do you think are the key questions people should pursue in their investigations to learn more about the Khmer empire?

Explanation and communication

9. Conduct research into King Jayavarman VII. What conclusions have people reached about his kingship? What evidence do they put forward in support of their conclusions? Record your answers in a table like the one below.

Conclusions about Jayavarman VII	Evidence to support these conclusions

10. Conduct further research into one of the temple sites you learned about in subtopic 5a.6, or investigate the key features of one of the other temple sites listed below. Prepare a visual and oral presentation to communicate your findings.
    - Banteay Chhmar
    - Baphuon
    - Koh Ker
    - Preah Khan
    - Preah Ko
    - Phnom Bakheng
    - Ta Keo

SOURCE 2 Photograph showing carved stone faces in Cambodia today

SOURCE 3 Ta Prohm temple, Angkor

TOPIC 5b
Japan under the Shoguns

5b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The way of life in Shogunate Japan, including social, cultural, economic and political features (including the feudal system and the increasing power of the shogun) **5b.3, 5b.4, 5b.5, 5b.6**
- The role of the Tokugawa Shogunate in reimposing a feudal system (based on daimyo and samurai) and the increasing control of the shogun over foreign trade **5b.6, 5b.8**
- The use of environmental resources in Shogunate Japan and the forestry and land use policies of the Tokugawa Shogunate **5b.7**
- Theories about the decline of the Shogunate, including modernisation and westernisation, through the adoption of Western arms and technology **5b.8, 5b.9**

5b.1.1 Introduction

By the fifth century CE, Japan had developed a complex culture and religious system even though it did not have writing. Writing developed when Japan added Chinese characters to its own language and introduced Buddhist beliefs from China and Korea.

During the medieval period the interaction of old traditions and new influences created a rich literary and artistic culture that has continued to the present.

Until the twelfth century Japan was ruled by an emperor, but there were also frequent periods during which competing armies fought for control of the government. Out of these struggles, elaborate codes of behaviour arose for samurai as they fought for their particular daimyo or lord. The most powerful daimyo ruled as the shogun, whereas the emperor had only a symbolic role.

During the eighteenth century, Japan was ruled by shoguns, all of whom were members of the Tokugawa family. It was a period of peace after a century of warfare, but also one in which Japan was isolated from the outside world. By the end of the nineteenth century this isolation had been broken down, and rule by the emperor restored.

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Watch this eLesson: Japan under the Shoguns (eles-1828)

SOURCE 1 A still from the 2003 film *The Last Samurai*

Starter questions

1. What do you already know about Japan?
2. List any movies you know of that are set in early Japan.
3. What are three things you associate with Japanese samurai?
4. What do you think it would be like if Australia closed itself off from the rest of the world as Japan once did?

5b.2 The land and its people

5b.2.1 Geography

Japan is an **archipelago** — made up of a string of islands — situated on the eastern edge of Asia. It is made up of four main islands and over a thousand smaller islands. Its total area of 370 000 square kilometres is about the size of the Northern Territory.

The four main islands are:

- Hokkaido (83 000 square kilometres)
- Honshu, the largest and most populated island (231 000 square kilometres — the size of Victoria)
- Kyushu (42 000 square kilometres)
- Shikoku (19 000 square kilometres).

Its population of nearly 127 million is the eleventh largest in the world.

Japan's history has been tied up with that of its neighbours: Russia, Korea, China and Taiwan. Honshu is less than 200 kilometres from South Korea. Japan has been able to borrow from these other cultures but adapt the ideas in its own unique way to create a distinctive culture. China has had the greatest cultural influence on Japan.

Japan lies along an active volcanic zone. It is at the edge of the Eurasian **tectonic plate** and lies at the meeting point of this and two other plates; therefore, volcanoes, earthquakes and hot springs are features of the country. There are more than 40 active volcanoes and hundreds of tremors occur each year. It is also subject to tsunamis.

In March 2011, there was a massive earthquake off the north-east coast of Honshu. At 9.0 on the Richter scale, it was one of the five largest earthquakes in the world since modern records began. The resulting tsunami sent out a wave up to 40 metres high and killed nearly 16 000 people.

SOURCE 1 Map of Japan's four main islands, its neighbours and important medieval cities

Most of the land is mountainous. The mountain range on the largest island, Honshu, runs along its western side with more than 20 peaks rising above 3000 metres.

Farming land is scarce and has to be used very productively. The Japanese developed a sustainable forestry industry beginning in the seventeenth century.

Almost all the population are confined to narrow valleys or coastal basins. Most Japanese live within 50 kilometres of the sea.

5b.2.2 Climate

Japan's mountain ranges protect most of the east coast from the worst of the cold winds coming from Siberia. Also, warm currents from the tropics pass along the east coast as far as Tokyo.

During winter (December to February) there is heavy snow on the west coast and on the northernmost island of Hokkaido; days are cold, clear and dry on the east. The coming of the blossoms on the cherry trees marks spring, and Japanese watch as the flowering moves from the south to the north. Spring days are warm and nights cool. Early summer — June and July — is hot and wet and this is followed in September and October by the typhoon season, with heavy rain and strong winds.

SOURCE 2 Spring begins with the cherry blossoms.

5b.2.3 Food

Summer rains in Japan made wet rice cultivation possible, and grains in general — millet, wheat and barley — formed the basis of the traditional Japanese diet. These could be boiled, steamed or made into noodles. Peasants would grow rice, but this was mainly to sell to samurai or to pay taxes; they could not afford to eat it themselves. Soya beans also played an important role. Soy sauce, made from crushed fermented soya beans, was used to flavour food, and tofu was made from soya beans softened and pulped in water.

SOURCE 3 A woodblock print by Utagawa Kuniyoshi (1797–1861) showing how dangerous fishing could be, especially during the typhoon season of late summer

There was no red meat in the diet in medieval Japan. Protein came from the soya bean, fish and poultry. The sea was a particularly rich source of food: crabs and shrimps in the shallow water and tuna, shark, whale and squid further out. Harvesting seaweed (which contains vital minerals) was also important.

Humans settled in Japan about 30 000 years ago. This was probably at a time when the sea level was lower than today and the Japanese islands were joined to the mainland. Archaeologists have found distinctive pottery jars marked with rope-like patterns, the earliest of which have been dated to 12 700 BCE, which would make them the most ancient pottery vessels in the world.

The patterns, referred to as *jomon*, were made by pressing twisted ropes onto the wet clay before the pots were fired.

By 500 BCE, wet rice cultivation (rice grown in paddy fields) was well established; with more intensive agriculture, villages and towns developed. Bronze mirrors and bells — some as large as 1.2 metres high — were produced. Farming tools and weapons were made of iron.

SOURCE 4 A deep vessel with handles from the Middle Jomon period (3500–2500 B.C)

5b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What features of the Earth's crust are responsible for the volcanic activity in Japan?
2. Which months would be best for visiting Japan? Give reasons for your answer.
3. Why didn't peasants usually have rice in their diet?
4. What was the main source of protein for the Japanese?

Develop source skills

5. Answer the following from a study of **SOURCE 1**.
   (a) On which island is Tokyo located?

(b) Why is land for farming so scarce?
(c) Which Asian country is closest to Japan?

6. In which month of the year would the photograph in **SOURCE 2** have been taken?
7. In which months of the year would the events depicted in **SOURCE 3** have been likely to occur?

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Complete this digital doc: Worksheet 5d.2 Geography and history — connections (doc-11299)

5b.3 Early medieval Japan

5b.3.1 Chinese and Korean influence

Large tombs on the islands of Kyushu and southern Honshu, built between 300 and 600 CE, are evidence that powerful chiefs ruled over parts of these islands. Clay figures placed on the slopes of a central mound show us aspects of the society at the time. There was a raised mound in the centre of the tomb.

During the third and fourth centuries, contact with China and Korea increased, especially between south-eastern Korea and the west coast of Kyushu and southern Honshu. These influences from China and Korea transformed Japanese society during the fourth to seventh century.

SOURCE 1 A fifth-century tomb near Osaka. It is nearly half a kilometre long, and surrounded by three moats.

A written language

Japan had developed for many thousands of years with only a spoken language and without writing. Following contact with China, the earliest Japanese documents and poems were written in Chinese because Japanese had quite a different language structure. However, gradually, Chinese characters were used to represent the sound of Japanese syllables or to represent Japanese ideas. Even today, the written languages look quite alike but are spoken completely differently.

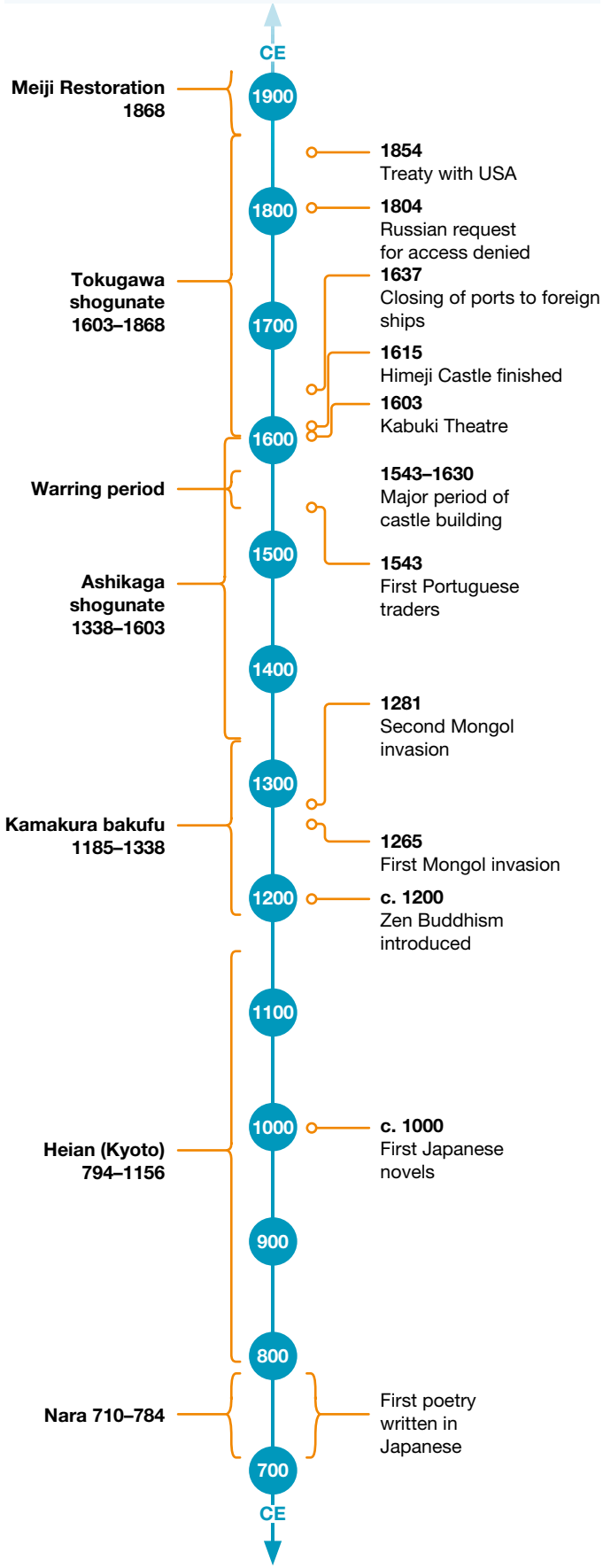
New religious influences

Japanese religious beliefs before the seventh century were based on a belief in nature spirits called **kami**, and the religion was called **Shinto**, 'the way of the gods'. This is discussed in more detail in subtopic 5b.5. However, in 552 CE, a Korean king recommended Buddhism to the Japanese and sent them some writings and statues.

Buddhism had originated in northern India 800 years earlier and then spread through Tibet into all of China and Korea. The forms adopted in Japan had been modified by Chinese influences, but Chinese Buddhists still kept in contact with India. Confucian ideas on relationships between the rulers and the ruled also influenced developments in Japan.

SOURCE 2 A warrior made from moulded cylinders of clay, wearing a helmet with cheek plates, shoulder and neck protector, and a long pleated hauberk, or shirt of mail armour. These are called *haniwa* figures, meaning 'rolled clay'.

SOURCE 3 Timeline of medieval Japan



SOURCE 4 In 552 CE the king of a Korean kingdom sent an image of Buddha and some sacred writings, together with this message.

> This doctrine [Buddhism] is amongst all doctrines the most excellent but it is hard to explain and hard to comprehend … Imagine a man in possession of treasures to his heart's content, so that he might satisfy all his wishes in proportion as he used them. Thus it is with the treasure of this wonderful doctrine … Moreover, from distant India it has extended hither to Korea, where there are none who do not receive it with reverence as it is preached to them.
>
> **Tsunoda, p. 91.**

The Nara period 710–794 CE

Japan also inherited from China and Korea the concept of a centralised government. At that time each district had its own rulers. The key figure in beginning the adoption of a centralised system was Prince Shotoku (574–622 CE). He sent ambassadors to China and introduced the Chinese calendar into Japan. His ambassadors brought back ideas from China about how the Chinese government operated. In 604, Shotoku produced a list of guidelines with a particular emphasis on another concept from China — the Confucian ideal of harmony.

Work began on the new capital of Nara in 710. It was situated on the coast of southern Honshu (see **Source 1** in subtopic 5b.2 for its location), and was based on Ch'ang-an, the capital city of the T'ang dynasty in China. It was built on the same rectangular grid pattern but, with an area of 20 square kilometres, was only about one-quarter the size of the Chinese capital. A great Buddhist temple was constructed in the city. It occupied 16 city blocks and its twin pagodas were 100 metres high — about the height of a 30-storey building. Although the Buddha Hall on the site today is smaller than the original, it is still one of the largest wooden buildings in the world. Buddhist temples were built in many of the provinces and, following Buddhist practice, cremations replaced burials.

The Heian period 794–1156 CE

In 794 a new emperor established a capital at Kyoto. Kyoto was better placed for communications and supplies. It had access to the north-east across Lake Biwa, and to the south-east by the Yodo River, which entered the inland sea near modern day Osaka. The old name for the city was Heian-kyo, which translated as 'Capital of Peace and Ease' and this gives the name *Heian* to the culture of the period.

Towards the end of this period rival families, backed by warlords, claimed the right to rule. As a result, the warlords themselves became powerful. This led to particular warlords, backed by their armies, taking control.

5b.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. List four skills or technologies the Japanese developed before they had a written language.
2. What was the original religion of Japan called?
3. Write a sentence on each of the three important influences that came to Japan from China and Korea.

Develop source skills

4. Carefully study **SOURCES 1** and **2**. Make a list of the things we could learn about pre-medieval society from evidence provided by these sources.
5. Use **SOURCE 4** to answer the following questions.
   (a) Where did Buddhism originally come from before it arrived in China and Korea?
   (b) Why does the Korean king think Japan should adopt Buddhism?

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Japan under the shoguns**

5b.4 The rule of the shoguns

5b.4.1 Kamakura shogunate

The emperor maintained his rule during the Heian period with support from the **daimyo** — the lords or nobles who were sent out to manage the provinces. The daimyo were allowed to keep their own armed guards for protection, and these protectors came to be known as **bushi** (warriors) or **samurai** (retainers: people owing service).

Over time, some daimyo became rich from crops grown on their private estates and the taxes they collected. Loyalty also developed between the nobleman and his warriors.

As the power of the emperor weakened in the twelfth century, some powerful daimyos took the opportunity to try to seize power. It was a period marked by fighting throughout Japan, as well as natural disasters such as floods, typhoons and earthquakes.

After thirty years of bitter fighting between warlords and their followers, the final victor was Minamoto no Yoritomo (1147–1199). Yoritomo had been involved in the battle of the succession from the beginning, when he was only thirteen. Instead of making himself emperor, he persuaded the imperial court to recognise his power with the title *seii tai-shogun* (barbarian-subduing great-general), while he allowed the emperor to keep his symbolic position.

Yoritomo made Kamakura, a little fishing village 45 kilometres south of Tokyo, his capital. The site had a small shrine to the Minamoto clan but was also able to be defended easily. The **shoguns** governed from

a military tent (**bakufu** in Japanese) and the period of military dictatorship (c.1185–1333) is called the Kamakura bakufu.

Both Yoritomo and the emperor gained by reducing the emperor's power to a symbolic one. The shogun was given legitimacy in his position rather than being recognised only for his military power. At the same time, the emperor was allowed to retain some of his prestige and was given military protection by the shogun. It also meant that there was a line of divine authority from the emperor through the shogun to the nobles beneath him. The emperor granted three specific powers to the shogun:

- the right to appoint his own men to administer the provinces
- the right to appoint land stewards to raise taxes, of which some went to the emperor and the rest to the shogun
- the right to appoint military protectors in each of the provinces.

5b.4.2 The Mongolian invasion

During the twelfth and thirteenth centuries, the Mongols dominated much of Europe and Asia. They had built up an army of 130 000 and they were noted for their horsemanship and tactical skills. The Mongol emperor Kublai Khan (1215–1294) was the grandson of the great Genghis Khan and ruled Korea and northern China. From here he turned his attention to Japan.

Kublai Khan launched his first raid from Korea in November 1274, attacking the coast of the southern island of Kyushu, which was the area closest to Korea. After forcing a Japanese retreat, the Mongols returned to their ships. A fierce gale destroyed many of the Mongols' ships.

In 1281, Kublai Khan sent a much larger force of about 140 000 men and thousands of ships, this time from both Korea and China. The Japanese had spent the time preparing for a new attack by:

- building a stone wall around Hakata Bay
- amassing a large number of troops
- training these troops in the technique of group fighting used by the Mongols (traditional Japanese fighting was a one-on-one encounter).

SOURCE 1 A Japanese painting showing Minamoto no Yoritomo at the age of 13 when he was fighting in the civil war at the end of the Heian period. He became the first shogun in the Kamakura bakufu.

SOURCE 2 Portrait of Kublai Khan by an unknown artist (1260–1368)

The battle lasted for seven weeks but was brought to an end by a great storm on 16 August. About half of the invaders perished. The Japanese believed the gods sent this typhoon and they named it *kamikaze*, which meant 'divine wind'. The same name was used in World War II to describe the Japanese pilots who deliberately flew their bomb-laden planes into enemy ships.

SOURCE 3 A map showing the two Mongolian invasions

5b.4.3 Muromachi shogunate

The defeat of the Mongols did not bring peace to Japan. There was a brief period when the emperor managed to reassert his power over the shogun. Then, in 1338, Ashikaga appointed himself as shogun, establishing a new bakufu government.

The period 1338–1573 is known as the Muromachi shogunate, after the section of north-east Kyoto where the shogun resided. It is also called the Ashikaga shogunate, after the family whose members provided shoguns for 200 years.

During the fifteenth and sixteenth centuries, Japan was plunged into a hundred-year period of civil war. It was during this warring period that Europeans attempted to gain access to Japan; the Portuguese were first, followed by the Dutch. The Ashikaga shogunate officially came to an end in 1603 when the warlord Tokugawa Ieyasu was named shogun by the emperor. The Tokugawa shogunate is discussed in subtopic 5b.6.

5b.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Even though the shogun was the most powerful person during the Kamakura period, how did both the emperor and the shogun gain something from the relationship?
2. Why was the typhoon that destroyed much of the Mongolian fleet called kamikaze?
3. Who were the first Europeans to make contact with the Japanese?

Develop source skills

4. Use **SOURCE 3** and the text to answer the following questions.
   (a) How many years apart were the two invasions?
   (b) What were the major differences between the two invasions?
   (c) What aspects did the two invasions have in common?

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Complete this digital doc: Worksheet 5d.4 The rise of the shoguns (doc-11300)

5b.5 Japanese religions: Shinto and Buddhism

5b.5.1 Shinto — 'way of the gods'

Long before Buddhism's arrival in Japan, the people had their own system of spiritual beliefs and ritual practices. Nature had a special place in the lives of the first inhabitants of Japan. Inspired by magnificent rivers, snow-covered mountains and mysterious forests, people began to believe in the *kami* (spirit beings)

of these places. At first there was little need for any special building; a waterfall, a mysterious set of trees or a set of distinctive rocks could be a site for worship.

However, later, kami might be worshipped in a chieftain's palace or in a shrine built over a sacred site. The shrine became the place where village communities celebrated the change of seasons, prayed for good harvests or participated in the rite of purification: a ceremony to purify themselves and wash away physical and moral pollution. The ideal of purity is symbolised by a mirror, which is often found in Shinto signs. One meaning of the mirror is that, since it reflects exactly what it sees, it stands for honesty and purity. The mirror was also seen as a way for the kami worshipped in the shrine to enter.

SOURCE 1 The torii of the Itsukushima Shinto Shrine on the island of Miyajima near Hiroshima. The original torii was built in 1168, and this is a sixteenth-century shrine that follows the original design.

From earliest times, special entry gates called **torii** marked the shrines. In their early form, torii consisted of two upright trees, joined by a crosspiece. A third piece of timber below this held the structure steady. This was seen as a way to bring the kami down to earth, as well as separating the 'real' world from the spiritual world beyond.

Shinto in practice

After the coming of Buddhism, these beliefs were given a formal structure. Worship of kami was given the name *Shinto*, meaning 'way of the gods'. Up to the time of World War II, the emperors used Shinto beliefs to support their position, claiming that the royal family descended from the sun goddess.

The basic beliefs of Shinto and the ways they are put into practice are as follows:

- *Tradition and the family*. Birth, marriage and other ceremonies related to family life are especially significant.
- *Love of nature*. Being in contact with nature means being in contact with the gods.
- *Physical cleanliness*. Taking baths, washing the hands often and rinsing out the mouth are part of daily life and are particularly observed in visits to Shinto shrines or sanctuaries.
- *Religious festivals*. Honouring the spirits is an opportunity for people to come together to enjoy life and each other's company.

5b.5.2 Buddhism in Japan

Buddhism came to Japan from Korea and China in the sixth century and was soon adopted by the ruling families. A large Buddhist temple was erected in Nara in the eighth century; **Source 2** shows a Buddha based on one originally in the temple.

During the unsettled times of the Kamakura period in the twelfth century (see subtopic 5b.4), the Japanese adopted new Chinese forms of Buddhism that still have many followers today. The best known of these is Zen Buddhism.

Zen Buddhism

Zen stressed self-discipline through meditation. Seekers of enlightenment sit quietly like the Buddha in the lotus position, control their breathing, and empty their minds. This appealed to people whatever they did, whether it was manual labour, creative arts or warfare. It appealed particularly to the warrior class that was

emerging (see subtopic 5b.6). This was often expressed through an approach to archery — one would have such mastery over the bow and arrow that one would hit the target without consciously aiming for it.

Another expression of Zen was the tea ceremony. The soothing, stimulating qualities of tea were seen as an aid to meditation and tea drinking later became elaborated into a complex ritual.

Zen Buddhism also shared with Shinto a respect for the natural world so that meditation, landscape painting and garden design were all linked. In a painting influenced by Zen, a landscape would be suggested by a few strokes, and a Zen garden could be defined by what was left out. One of the famous gardens in Kyoto is composed of a blend of white stones, a few carefully placed rocks and some moss.

SOURCE 2 A 15-metre high statue of Buddha was completed in Nara in 751. It has been repaired several times, and only a little of the original statue remains.

SOURCE 3 *Winter Landscape* by Sesshu Toyo (1421–1536). This is an ink and wash painting. Sesshu Toyo was influenced by Zen Buddhism and by Chinese landscape painting.

SOURCE 4 The Zen garden at Ryoanji, Kyoto

5b.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What are some of the different locations in which a follower of Shinto might expect kami to be present?
2. What was the religious purpose of a mirror in a Shinto shrine?
3. List four areas of life through which Zen Buddhism could be expressed and explain the significance of each.

Develop source skills

4. What are two religious functions served by the torii shown in **SOURCE 1**?
5. Carefully study **SOURCES 3** and **4**. What features of Zen are common to both?

Research and communicate

6. Using the role of Zen in archery as a starting point, discuss in a small group how you might apply Zen practices in mental preparation for an examination.
7. Another popular form of Buddhism practised in Japan was Pure Land Buddhism. Use at least two reliable internet sites to help you write an account of its main features.

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Complete this digital doc: Worksheet 5d.5 Compare and contrast (doc-11301)

5b.6 The Tokugawa shogunate

5b.6.1 The Tokugawa shogunate

During the continual period of warfare from the 1460s to the 1560s, no daimyo was powerful enough to maintain control over more than their own small territory. Japan became divided into hundreds of **domains**, with daimyo fighting to either defend themselves or add someone else's territory to their own.

By the mid 1550s, one general, Oda Nobunaga, began to assert control. He was the son of a minor daimyo official but was a brilliant tactician and a ruthless fighter. He was also one of the first to see the value of firearms that had been introduced by the Portuguese after their arrival in 1543. Nobunaga took control of the imperial capital of Kyoto in 1568, and by 1582 he controlled most of central and eastern Japan. However, in that year he was attacked in a Kyoto temple by one of his own men, and committed suicide rather than be taken alive. At that stage he had an army of 250 000 samurai, musketeers, archers and foot soldiers.

5b.6.2 Tokugawa Ieyasu

Toyotomi Hideyoshi (1536–1598) tried to sieze power, but when he died, another daimyo, Tokugawa Ieyasu (1542–1616), took conrol. In 1603, the emperor gave Tokugawa Ieyasu the title of shogun. The role of shogun remained with the Tokugawa until 1868, giving this two-and-a-half-century period its name — the Tokugawa shogunate.

During the shogunate of Tokugawa Ieyasu, a social structure developed in Japan that had similarities — but with some important differences — with feudalism in Europe. In Europe, the King or Queen was at the top of the feudal system; in Japan, the real leader of the country was the shogun, who was at the top of a series of social classes. These social classes were known in Japanese as *shi-no-ko-sho*, meaning 'warrior, peasant, craftsperson, merchant'.

5b.6.3 Social structure

The emperor

By this time there had been an emperor in Kyoto for more than 800 years, but now the power of the emperor was just symbolic — he held his position only because of the support of the shogun. The shogun installed some of his most trusted people in the palace as a way of keeping himself informed.

SOURCE 1 A modern historian describes the ceremony by which the emperor makes Tokugawa Ieyashu shogun of Japan.

Tokugawa Ieyasu donned a scarlet mantle of ceremony and settled himself on a dais in Fushimi Castle, a Tokugawa fortress just south of Kyoto. Soon a herald appeared, bowed deeply, and struck together two wooden clappers to announce the arrival of high-ranking envoys dispatched by the Heavenly Sovereign, the emperor of Japan. Alighting from their carriages, the imperial representatives approached the dais and, in an elaborate, precisely orchestrated ceremony, presented Ieyasu with an Edict of Appointment naming him the shogun of Japan, the military general entrusted with maintaining order throughout the realm. To show his gratitude, Ieyasu hosted a banquet for the delegates and sent them home to Kyoto with tokens of his appreciation: bags of silver and gold and a horse sporting a raised gold saddle embossed with his crest.

Extract from *Japan, a Modern History* by James McClain, Norton, 2002.

The warrior class

By the time of the Tokugawas, shoguns controlled about 25 per cent of the land, while the remaining 75 per cent was divided up into domains ruled by about 275 daimyo (lords). A rich daimyo, with his samurai, could be a threat to the ruling shogun, so Ieyasu, the first Tokugawa shogun, placed many restrictions on the daimyo. For example:

- They could not marry without the shogun's approval.
- They could not build new castles, and the shogun had to approve any repairs to existing castles.
- There was a limit to the number of samurai they could have.
- Most bridges were destroyed, allowing travel only along certain pathways so that the movements of daimyo could be controlled.
- They had to spend every alternate year with the shogun in Edo.

The aim of the 'alternate residence' (*sankin kotai*) system was to reduce the opportunity for a daimyo to build up a rebellion in his own domain. Even when they did return to their domain, they had to leave their wives and eldest sons behind. The expense of the journey and the cost of accommodating themselves and their samurai also reduced their power.

The peasant class

Peasants were just below warriors in the social system. They were considered important because they produced the food that was essential to life. Farmers brought their harvests and handmade articles to market to exchange for goods they needed, especially for items used on ceremonial occasions. Farming families grew most of their own food and made basic foodstuffs such as miso and soy sauce. They also made straw capes and hats to wear in wet weather, and straw sandals.

Farmers usually walked from place to place, but wealthy people such as daimyo were often carried in palanquins. A rich man being carried in a simple palanquin is depicted bottom right in **Source 2.**

The craftspeople

Farmers could not make everything themselves. They bought a range of items such as wooden barrels for storage, metal tools, pottery and fine woven cloth from craftspeople in the castle towns. Other artisans in the towns made paper, beautiful furniture or magnificent swords for samurai. Although coins existed, people were more likely to pay for goods with rice. Rice was the main currency, and the standard measure was called the **koku**.

SOURCE 2 A modern artist's representation of some of the levels of Japan's feudal structure during the Tokugawa shogunate

The emperor and imperial court made up the top layer of society. The emperor was worshipped by the people but held little political power. People of the court were refined, cultured and educated. They lived extravagant lives almost totally detached from the rest of society.

The shogun was the most powerful warlord. He commanded military and economic power and effectively ruled the country, controlling laws and taxes. He remained shogun only as long as he could unite a majority of daimyo.

Artisans and craftspeople provided the specialised items everyone needed. Farmers traded their surplus food for goods and services provided by these people.

Farmers and fishermen worked the land and sea to produce everyone's food. The emperor's court taxed them heavily. The daimyo encouraged them to improve production and to produce surplus harvests.

Medieval (a) daimyo and (b) samurai. The daimyo were warrior lords who controlled areas of land and ruled those who lived there. The power of a daimyo depended on the size of his land and the number of samurai he led. These samurai were warriors who swore allegiance to their lord and maintained his authority.

Merchants were almost the lowest class in feudal Japan, just above the eta. They were not seen to have value because they did not create, produce or protect anything. However, some merchants became very wealthy by trading with farmers and craftsmen. They also sold the goods and lent the finance needed to fund the constant civil wars.

The merchants

Merchants were considered the lowest of the four classes because they did not produce food like the peasants or useful items like the craftspeople. They made their living from charging interest on money loaned to samurai and farmers.

People also paid merchants to ship rice to markets in castle towns like Osaka. Most rice was shipped along rivers and by sea because Japanese roads were designed only for foot traffic and horse riders. The roads were unsuitable for the big-wheeled vehicles needed to transport large quantities of rice.

The outcasts

Two social groups were considered to be completely outside the class system. These two sub-classes were:

- the *eta* (meaning 'great filth'), who were involved in such activities as leather work, burials or butchering animals
- the *hinin* (meaning 'non-persons'), who were involved in activities such as acting and scavenging.

5b.6.4 Samurai

Roles of the samurai

Samurai meant 'those who serve (the daimyo)'. The samurai sword, which only samurai could wear, became the symbol of their military role. In earlier times they were solely warriors; but, as Japan became more peaceful under the Tokugawa, their administrative role also became important. In their training, instruction in reading, writing, ceremonial conduct and public service were as important as skills in archery, horse riding and sword fighting.

The warrior code (bushido)

A true samurai followed bushido, the samurai code, or rules for correct behaviour. His first duty was loyalty to his daimyo. A warrior who betrayed this trust was expected to commit ritual suicide (**seppuku**).

Samurai practised a form of Zen Buddhism to dispel all distracting thoughts and emotions and to give them full control over their minds and bodies. In this way, they could approach battle calmly and with a single purpose.

SOURCE 3 Bushido for a samurai, from lectures given by Yamaga Soko c.1665

The business of the samurai consists, … in discharging loyal service to his master … in deepening his fidelity in association with friends, and … in devoting himself to duty above all. However, in one's own life, one becomes unavoidably involved in obligations between father and child, older and younger brother, and husband and wife. Though these are also the … obligations of everyone in the land, the farmers, artisans, and merchants have no leisure from their occupations, and so they cannot constantly act in accordance with them and fully exemplify the Way. The samurai dispenses with the business of the farmer, artisan, and merchant and confines himself to practising this Way; should there be someone in the three classes of the common people who transgresses against these moral principles, the samurai summarily punishes him and thus upholds proper moral principles … Within his heart he keeps to the ways of peace, but without he keeps his weapons ready for use. The three classes of … people make him their teacher and respect him. By following his teachings, they are enabled to understand what is fundamental and what is secondary.

Extract from *Sources of the Japanese Tradition*, R. Tsunoda et al., Columbia University Press, New York, 1958, pp. 399–400.

SOURCE 4 A reproduction of samurai armour from the sixteenth century

5b.6.5 Cities and towns

Three cities were administered directly by the shogun: Kyoto, Osaka and Edo. Kyoto had been the home of the emperor and the centre of culture for hundreds of years. By 1685 its population was over 300 000.

Osaka, located close to the Inland Sea, became an important centre for commerce and shipping. Edo, modern-day Tokyo, was the home of the shogun. Around 20 000 retainers and their families lived there, and these in turn had their own attendants and servants. By 1720, Edo had over a million inhabitants; in comparison, London at this time had a population of 630 000.

Castles soon became centres of population. The daimyo required their samurai to live close to them, and merchants and craftsmen then moved in to supply them with goods and services. There were about 140 castle towns with populations of more than 5000; the largest of these castle towns were in excess of 100 000, such as Kanazawa and Nagoya.

5b.6.6 Skill builder: Selecting and organising information from sources

One of the skills of a historian is selecting and organising information from sources. The text and **SOURCE 2** contain useful information for understanding the feudal system in Japan. A pyramid diagram can help to organise such information.

Complete question 5 in the Activities section below to practise this skill.

5b.6 Activities

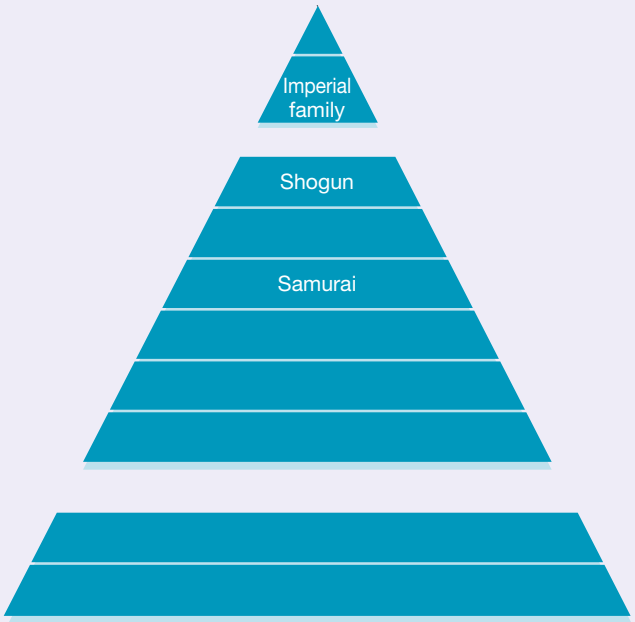
To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. (a) Why did the shogun place restrictions on the daimyo?
   (b) Name one of the restrictions and explain why the shogun introduced it.
2. Why were peasants considered more important than craftspeople or merchants?
3. Why were merchants considered the lowest of the four classes?

Develop source skills

4. What evidence does **SOURCE 1** provide that indicates that the shogun was really more powerful than the emperor?
5. Draw a pyramid diagram like the example provided. Select information from the text and **SOURCE 2,** and fill in the missing levels in the diagram to represent Japan's feudal system.



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Complete these digital docs: Worksheet 5d.6 Japan-a feudal society? (doc-11302)
Worksheet 5d.6 Note taking (doc-11303)

5b.7 Castles and forests

5b.7.1 Castles

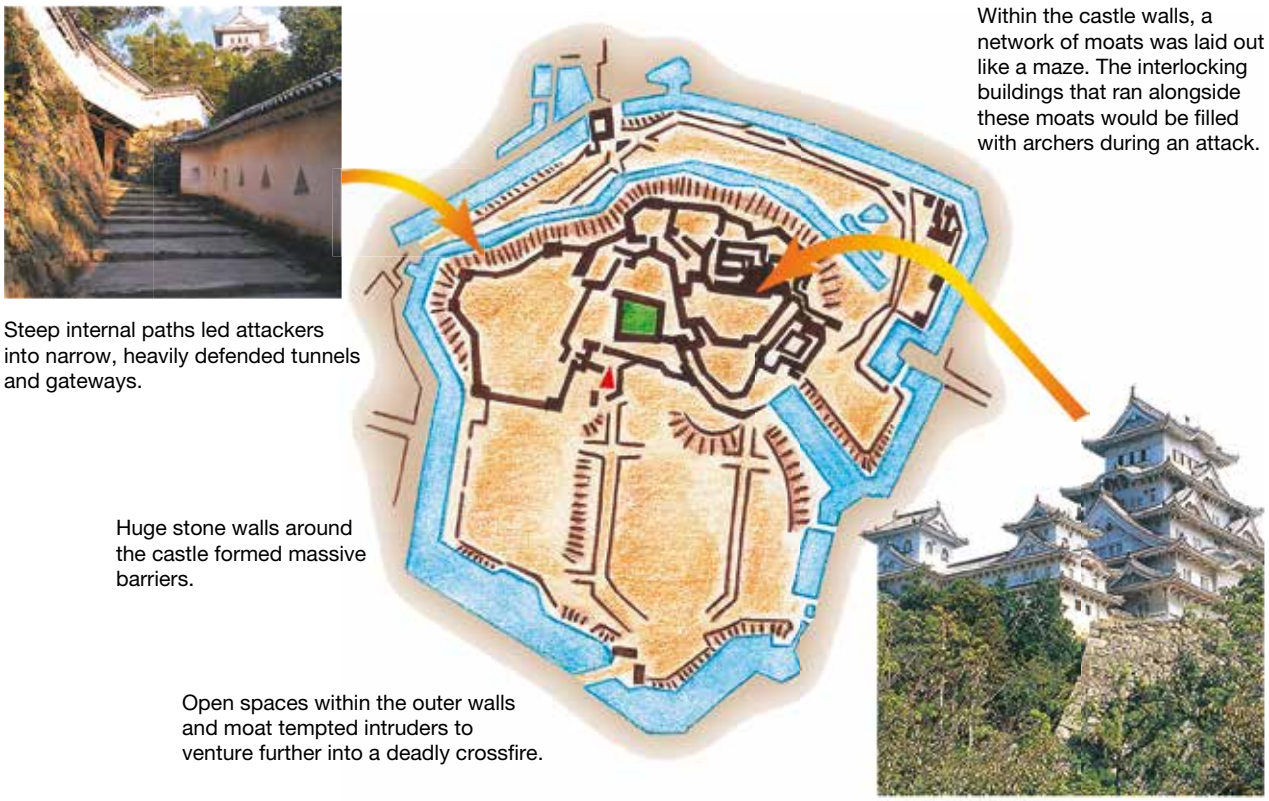
The main period of castle construction was between 1568 and 1616 (the last stages of the period of wars and the first few years of the Tokugawa shogunate). After this time, the shoguns placed restrictions on daimyo building any new castles or even repairing old ones, but towns continued to grow.

Eventually, the huge demand for timber, which increased with the growth of towns, created a crisis, which required the shogun to implement a policy that would manage this valuable resource.

Early Japanese castles (built c.1300 CE) were temporary fortresses used only in times of war and were modelled on the warrior chiefs' own homes, with the addition of a watchtower. They were built on mountain ridges, giving the defenders a commanding lookout over the surrounding country, which made it easy for them to attack. By the fifteenth and sixteenth centuries, wars between rival lords had become more common, so strong, permanent buildings were needed.

The castles of this time were very elaborate buildings. Many were built on plains rather than mountains. They had an outer moat, solid stone foundations, huge stone walls and several watchtowers. Most also had a steeply sloping road leading to the main gateway and several other gates that could be used as escape routes. The samurai defenders could fire arrows or **muskets** through narrow slits in the castle's interior walls.

SOURCE 1 A plan of Himeji Castle and some of its defensive features



The buildings inside the castle were often luxurious. Luis Frois, who lived in Japan for 30 years, wrote a description on which **Source 2** is based.

SOURCE 2 Adaptation of a description of Azuchi Castle by a sixteenth-century Portuguese missionary, Luis Frois

Inside the walls there are many beautiful and exquisite houses, all of them decorated with gold. In the middle there is a sort of tower and indeed it has a far more noble and splendid appearance than our towers. It consists of seven floors. Inside, the walls are decorated with designs richly painted in gold and different colours, while the outside of each of these storeys is painted in various colours.

As the castle is situated on high ground and is itself very lofty, it looks as if it reaches the clouds. The fact that the castle is constructed entirely from wood is not at all apparent either from within or from without, for it looks as if it is built of strong stone and mortar.

5b.7.2 Forestry policy

Until the early seventeenth century, natural forest provided all the timber needed for building material and fuel for cooking, heating and industrial processes such as iron production. However, the rapid growth of towns during the early Tokugawa period meant that timber was being used up faster than it could regrow.

The demand for timber, and the subsequent loss of forests, had begun centuries earlier. Emperors ordered the construction of elaborate shrines and temples. Timber was also needed to supply their armies and to build castles. As wood was the only practical building material, ordinary houses were also built from wood. This demand led to the stripping of forests around the ancient cities of Nara and Heian.

The forests could recover while the population growth was low. Without much difficulty, rulers could relocate to new areas where there were untouched stands of high-quality timber. However, the rapid growth of towns during the early Tokugawa period meant that timber was being used faster than it could regrow. With the demand for timber resources, logging increased and led to widespread deforestation. With deforestation came soil erosion, landslides and floods. The shogun's response to this crisis was to implement a forestry management policy to reduce logging and increase the planting of trees. In 1666, it was decreed that only a shogun, or a daimyo, could authorise the use of wood.

5b.7.3 Forestry management

The first attempt at forestry management was made in Kiso, a mountainous region in central Honshu that was part of the shogun's land. In 1665, the feudal lord of the region introduced forestry practices such as protecting seedlings and selective timber cutting; but within two years his income dropped so much that he had to increase production again. However, a second attempt was begun in 1726. Despite reducing production, this was successful — perhaps because of the increasing value of timber — and within thirty years a significant recovery of the forest had taken place.

5b.7.4 Timber plantations

Another way to meet the demand for timber was by planting trees on spare land. This took place during the seventeenth century in Yoshima and Owase in south-eastern Honshu. In both cases, individual peasants were allowed private ownership of trees they planted when they were free from other agricultural work. They would often sell these trees to a rich landowner or merchant before they reached maturity, but continue to look after them. The new owners would then sell them for a profit. Later, local merchants established their own timber plantations. Village cooperation (to organise irrigation and store rice for instance) extended to successful forest management and also contributed to the gradual replenishing of the forests.

By the eighteenth century, Japan had developed detailed scientific knowledge about plantation forestry, along with the benefits of community management of forests. With the Meiji Restoration, rapid economic growth required efficient timber production, and so one important reform was the establishment of a strict forest management system.

5b.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Copy and complete the following table using information from the text and **SOURCE 1**.

Castle feature	Use in defence
Dry moat	Would tempt invaders and could then be flooded

2. Why did Japan's castles become centres of population?
3. Why was there such a high demand for timber in Japan during the medieval period?
4. Describe the effect the growth of towns had on surrounding forests.

Develop source skills

5. Read **SOURCE 2** to answer the following questions.
   (a) What features surprised and impressed Luis Frois about the castle?
   (b) What evidence is there in the text to link the construction of castles to deforestation?
6. Write a paragraph outlining the main steps taken by the shogun to halt deforestation.

5b.8 Isolation and threats

5b.8.1 Isolation

From the mid 1500s, European nations expanded into Asia for trade. In 1543, Portuguese traders landed in the south of Japan and, in 1549, the Portuguese Catholic priest Francis Xavier began the first Christian mission on the southern island of Kyushu. Over the next fifty years, Spanish, Italian, Dutch and English traders followed.

At first, contact was friendly and new products, such as tobacco and watermelons, were introduced. Some people were attracted by the foreigners' shipbuilding skills and use of maps. But what held most fascination for the Japanese was a weapon — a type of musket that the Portuguese brought with them. **Source 1** recounts the efforts of one daimyo to copy the invention and work out how to make his own muskets.

SOURCE 1 A lord's fascination with the firepower of a musket

On seeing this article, Tokitaka regarded it as a most extraordinary thing, but did not know its name or its use.

Afterwards people called it teppo, but I am not sure whether the name is of Chinese or of native origin. One day Tokitaka asked the two foreigners to teach him its use, and he soon became so skilful that he could nearly hit a white object placed at the distance of a hundred steps. He then bought two pieces, regardless of the very high price asked for them, and kept them as the most precious treasures of his house. He continued to practise shooting incessantly, and at last made himself so skilful that he never missed his aim. As for the manufacture of the mysterious machine, Tokitaka had his retainer Sasakawa Koshiro instructed in it. He also ordered some blacksmiths to manufacture the tube and after much labour they so far succeeded in their work that they could produce almost similar articles, but they did not know how to close one end. Next year the foreign merchants again came to Kumano. Among them there was one blacksmith. Tokitaka was filled with joy, and at once sent one of his retainers to learn from him how to close the end. In this way the manufacture of fire-arms was learnt, and in a year or so sixty or seventy muskets were manufactured.

James Murdoch, *A History of Japan During the Century of Early Foreign Intercourse (1542–1651)*, Office of the Chronicle, Kobe, 1903, p. 42.

However, the Tokugawa shoguns of Japan were becoming increasingly concerned about the influence of the Europeans. The shoguns relied on the spiritual authority of Buddhism and Shintoism for their authority and saw Christianity as a threat. They also feared that daimyo in outlying regions might build up their wealth through trade, and become a threat to their rule.

Between 1633 and 1639 the shoguns issued a series of edicts whereby all foreign influences were discouraged. They:

- banned the practising of Christianity
- prohibited Japanese from travelling abroad
- banned Portuguese ships from entering Japanese ports
- regulated any other foreign trade.

As a result of these edicts, in the attempt to stem the influence of Christianity, thousands of Japanese Christians were killed. The Portuguese were singled out for exclusion because they had combined religion with trade. The Dutch, on the other hand, were tolerated because they were more concerned with trade than religion; but they were confined to Dejima, an artificial island in the middle of Nagasaki Bay, and were allowed only one visit a year to the shogun. They were permitted to import any books except those dealing with Christianity. From these imported books, the Japanese gathered some knowledge of Western science.

The shoguns were afraid that Western ideas would destroy their traditional way of life. Although Japanese scholars did study astronomy, medicine and other sciences, the study of politics was banned.

SOURCE 2 A sixteenth-century Japanese artist's impression of Portuguese foreigners

5b.8.2 A time of troubles

The first two centuries of the Tokugawa reign were prosperous and peaceful. However, the period from 1800 to 1860 was called a time of *naiyu gakan* — 'troubles from within and without'.

Internal troubles

Roles of social classes changed. Samurai, no longer engaged in warfare, were reduced to being bureaucrats (government officials). They depended on payments from their daimyo, but these did not keep up with the rising cost of living or the expense of visiting the shogun.

Although merchants were considered the lowest class, their income continued to grow and they were able to afford a more luxurious lifestyle. Daimyo and samurai resented this. Peasants were generally better off, but still suffered from periods of famine when crops failed. This led to outbreaks of violence.

External troubles

In 1804, the Japanese refused Russia access to their ports. Then in 1842, Britain, after a war with China, forced China to open some of its ports to British trade. Two years later, China was forced to give similar access to the United States and France.

5b.8.3 US entry to Japan

The United States was the first country to force Japan to open its ports. Over two hundred American whaling ships were operating in the north Pacific. Whales were hunted for their oil, which was used for maintaining machines and, before electricity, for lighting. The Americans wanted access to Japanese ports to refuel their ships and to take on food and water. Also, with the development of states such as Oregon and California on its west (Pacific Ocean) coast, the United States saw the countries of the Pacific as a potential market for its goods.

Commodore Perry's visits

On 8 July 1853, four US naval ships, under the command of Commodore Matthew Perry, arrived in Edo Bay. A message from the American president was delivered to the shogun's representatives. It made three demands.

- Japan should allow free trade between the two countries.
- Shipwrecked sailors should be treated 'with kindness'.
- American steamships should be able to stop in Japanese ports to take on coal, water and food.

Perry said he would give the shogun six months to reply, and would return with a much larger force if necessary. He returned on 14 February 1854 with eight of the most powerful ships in the world. The shogun felt it necessary to negotiate with Perry, and on 31 March signed a Treaty of Peace and Friendship, which was called the Kanagawa Treaty after the name of the place where it was signed. The treaty stated that:

- American ships could call at two ports.
- Shipwrecked sailors would be treated well.
- An American Consul would reside at Shimodu.

Within two years, Russia, France, Britain and Holland had signed similar treaties. In the following years, more treaties were forced on Japan. They gave foreign governments the right to apply their own laws in their territories, despite these being on Japanese soil.

5b.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. (a) Why were the Dutch permitted to stay in Japan but not the Portuguese?
   (b) How was the influence of the Dutch restricted?
2. Explain why the shoguns were at first afraid of Western influences.
3. Compare the demands made by Commodore Perry in 1853 with the agreement made on his return in 1856.
   (a) What initial demand was *not* met by the Kanagawa agreement?
   (b) What new concession had Perry achieved?

Develop source skills

4. Carefully read **SOURCE 1** and answer the following.
   (a) What is the object being discussed?
   (b) What are two pieces of evidence that show the Japanese could learn quickly from the foreigners?
   (c) What problem remained and how was this problem solved?
5. When depicting foreigners, people often exaggerate differences. What has been exaggerated in **SOURCE 2**?

5b.9 Modernisation

5b.9.1 Fall of the Tokugawas

Many Japanese opposed the Tokugawa shogun having signed humiliating treaties with the United States. The strongest opposition came from daimyos in outlying provinces such as Echizen, Choshu, Satsuma, Tosa and Mito (see **Source 1**). They believed that the best way to stop foreign influence in Japan was to modernise. Using information on scientific, industrial and military development from Dutch books they began to master Western technology. By the 1840s, some of these domains were making guns using Western methods, and in 1850 Hizen had a modern blast furnace for making high-quality iron.

During the 1850s, more Japanese adopted the slogan *kaikoko joi* — 'open the country to drive out the barbarians'. They believed that the only way to protect Japan against foreign control was to adopt the same science and technology as the foreigners. An Institute for Investigation of Barbarian Books was opened and men were sent on overseas study trips, although this was still illegal.

SOURCE 1 Foreign impacts on Japan 1780–1860

However, some felt that change would not take place until the shogun was removed and, under the cry *sonno joi* — 'revere the Emperor and expel the barbarian' — attempts were made to remove the rule of the shogun. Although the domains of Choshu and Satsuma both wanted change, they also fought against each other; and it was only when they made an alliance in 1866 that they were able to defeat the shogun's forces and force his resignation. Tokugawa Yoshimba (1837–1913) resigned in November 1867. **Source 2** reveals his reasons.

On 3 January 1868, a high official of the emperor's court in Kyoto made a proclamation that accepted the shogun's resignation and abolished the position. The new emperor, whose father died the year before, was only fifteen years old. He adopted the title *Meiji*, which meant 'enlightened rule'. The court was moved from Kyoto to Edo and the emperor took up residence in the shogun's palace. Edo was now renamed Tokyo — 'Eastern capital'.

SOURCE 2 Resignation statement made by the shogun in November 1867

Now that foreign intercourse becomes daily more extensive, unless the government is directed from one central authority, the foundations of the state will fall to pieces. If, however, the old order of things be changed, and the administrative authority be restored to the Imperial Court, and if national deliberations be conducted on an extensive scale, and the Imperial decision be secured, and if the empire be supported by the efforts of the whole people, then the empire will be able to maintain its rank; and dignity among the nations of the earth … It is, I believe, my highest duty to realize this ideal by giving up entirely my rule over this land.'

Extract from *A History of Japan*, Revised Edition, R.H.P. Mason and J.G. Caiger, Tuttle, Vermont, 1997, p. 259.

5b.9.2 Japanese modernisation

Following its return to imperial rule under Emperor Meiji (the 'Meiji Restoration'), Japan began to transform itself into one of the world's wealthiest industrial nations. It was quick to learn from the West, absorbing its latest technology and perfecting its work systems. Industrialisation and modernisation required a massive investment in infrastructure. New railways were built and modern communications, such as a telegraph system and postal services, were introduced to support new industries. Coal production was increased dramatically to power steamships and the railroad. Great value was placed on strengthening national security with a powerful and well-trained military. Japan's new army was modelled on the Prussian army, and British and Dutch influences were taken on by the navy. Universities were established and foreign teachers employed.

SOURCE 3 Engraving c.1883 of Emperor Meiji

The Japanese way

Although much of the modernisation depended on borrowing Western ideas, it was still influenced by aspects of Japanese culture that had been present in the shogunate period. **Source 1** in subtopic 5b.8 showed how, in the sixteenth century, a daimyo was able to quickly adapt Western technologies in the making of a musket. This ability to borrow from the West but to transform and improve the technology in the process was a feature of development that led to Japanese domination in the mid twentieth century in areas such as electronics and automotive design.

Samurai also played a crucial role in the early years of the Meiji period. They had always been well-educated and, coupled with the political skills they developed during the overthrow of the Tokugawa shogunate, this made them good administrators. Almost all of the key roles in the new administration, apart from those held by a few court officials, were held by samurai and most samurai came from the outlying domains that had led the original opposition to the shogun.

5b.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Those wanting to make Japan independent of foreigners used two slogans: *kaikoko joi* and *sonno joi*.
   (a) What did *joi* mean in both cases?
   (b) In what two ways was this independence to be gained?
2. Who did the rebellious daimyo call on for support against the shogun?
3. What were the key steps taken to modernise Japan after the Meiji Restoration?

Develop source skills

4. Carefully study **SOURCE 1** and answer the following questions.
   (a) What was a common feature of the domains whose daimyo opposed the shogun?
   (b) What influence might these locations have had on their reasons for taking that position?
5. Use **SOURCE 2** to answer the following questions.
   (a) Who does the shogun believe power should be passed to?
   (b) Why does he think that this is in the best interests of Japan?

5b.10 A rich legacy in arts and crafts

5b.10.1 Printmaking

The artistic achievements of Japan are recognised and admired worldwide. Although many traditions originated in mainland Asia, changes and refinements over many centuries have made them distinctively Japanese.

Buddhism has made major contributions to Japanese arts and culture. Some of the new concepts were richly illustrated books, and the ornate architecture of pagodas, gates and cloisters. Many of the artistic traditions you will read about in this unit continue to be practised in Japan today.

In Japanese cities during the late medieval period (seventeenth and eighteenth centuries), the rich men and women lived a life quite separate from that of the ordinary men and women. It was referred to as the 'floating world' and was best shown in the prints of the period. These were called **ukiyo-e**, which meant 'pictures of the floating world'.

The images were first carved into wooden blocks (with the image reversed). Areas that were to remain white were cut away. Ink was then spread over the raised sections of the block and thin paper was laid facedown across it. The back of the paper was rubbed to transfer all the colour. At first, prints were done in black and white and coloured by hand; but, by the eighteenth century, printing in four colours was achieved, by making a separate block for each colour and carefully aligning each block.

SOURCE 1 A woodcut print by Hiroshige (1797–1858) from his series *Fifty-three Stations of the Tokaido Road*

5b.10.2 Origami

Origami is Japanese paper-folding. In ancient times, Shinto shrines provided special paper for paper cut-outs of human figures that were used in purification ceremonies. However, as paper became more widely available, origami also became an entertainment, which is its main purpose in Japan today. The paper is rarely cut, only folded. Origami's other uses include wrapping for gifts and folding traditional ornaments.

SOURCE 2 An instructor demonstrates how to make paper animals at an origami workshop in London, England, during Tokyo Day 2010.

5b.10.3 Dolls

Dolls have an ancient history in Japan and many styles have developed over the centuries. The first dolls were probably prehistoric clay and stone figurines with religious or magic significance. Wooden dolls as playthings seem to have been popular in the Heian period (794–1185 CE), and other sorts of dolls were used in Shinto ceremonies at the emperor's court during the twelfth and thirteenth centuries. Dolls dressed as samurai or court ladies are still popular today. A doll festival is held every year on 3 March.

SOURCE 3 Bonsai fruit tree

5b.10.4 Kites

Kites are another Japanese art form associated with religion. It is possible that they originated in ancient times as a way of making offerings to the gods or sending prayers to heaven. There are also stories about them being used for sending messages in time of war. By the late Middle Ages, kites decorated with dragons, warriors and Chinese lions were flown for fun. Kite battles became a popular form of public entertainment.

5b.10.5 Bonsai

Bonsai or 'tray planting' came to Japan from China around 800 years ago, about the same time as Zen, and has continued in Japan over many centuries. Bonsai trees as old as 700 or 800 years still exist. They are grown in small pots or shallow ceramic trays and ideally look as natural as possible. Techniques of trimming roots and branches keep the trees between one-thirtieth and one-sixtieth of their natural size. For example, a beech tree that might grow to 30 metres in the wild can be kept as small as 32 centimetres in a small pot.

SOURCE 4 Two finely lacquered inro from the Edo period (1601–1868)

5b.10.6 Inro

These small containers of lacquerware were probably first used around the twelfth century to carry seals and seal paste to stamp on documents. However, by the late medieval period they had been adapted for carrying medicines. The beautiful decoration of **inro** (often with gold or silver foil) showed the owners' status and wealth.

5b.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What is the English translation of *ukiyo-e*? Why was this term used to describe the woodcut prints of this period?
2. (a) What was the original purpose of origami?
   (b) What are its uses today?
3. What were originally carried in inro containers?
   (a) What was the original religious purpose of making dolls?
   (b) What is the date of Japan's national doll festival?

Develop source skills

4. What kind of weather has the artist Hiroshige managed to show in **SOURCE 1**? Explain how he has done this.
5. What skill is being demonstrated in **SOURCE 2**?
6. Some of the common features of Japanese crafts are:
   - a depiction of nature
   - a love of the miniature
   - an attention to fine detail.

   Look carefully at **SOURCES 1, 3** and **4** and see how many of these you can identify in each one.

Create

7. Make your own inro from an empty plastic tablet bottle. Attach plastic tubing to each side with sticky tape (these will be channels for the cord). Glue decorated paper over your inro or use plain white paper and paint your own Japanese themes on it. Finally, thread coloured cord (about 30 centimetres long) through the channels and tie it in a neat bow at the bottom. At the lid end, tie a knot in the loop of cord, thread on a large bead or button and knot the cord above the bead to secure it.

learnON ONLINE ONLY

Complete this digital doc: Worksheet 5d.10 Shogunate Japan — its legacy for us (doc-11304)

5b.11 Review

5b.11.1 Review

KEY TERMS

archipelago a group or series of islands
bakufu the headquarters of a military general
bonsai the practice of growing miniature trees and shrubs by skilful pruning of roots and branches
bushi the warrior class of Japan, which included shoguns, daimyo and samurai. Bushido is the code they developed.
daimyo means 'great name' and refers to lords who owned large amounts of land
domain the area controlled by a daimyo
inro small Japanese lacquered boxes
kami spirits of plants, animals or humans in the Shinto religion
koku a measure of rice equal to about 23 litres of dry rice, enough to feed one person for one year
muskets an early handgun for soldiers
origami the Japanese art of paper-folding
samurai Japanese soldiers who served their lord
seppuku ritual suicide as an act of honour
Shinto means 'the way of the gods' — the original Japanese religion
shogun the leading Japanese general
tectonic plates large masses of rock whose movements cause earthquakes
torii the entrance gates to a Shinto shrine
ukiyo-e prints of the seventeenth and eighteenth centuries showing the lives of well-off Japanese men and women
Zen a form of Buddhism with a focus on meditation

5b.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

5b.11 Activity 1: Check your understanding
5b.11 Activity 2: Practise your historical skills
5b.11 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Arrange the following dates on a timeline from 1000 to 2000 CE and match them with the events below.

1281	First Tokugawa edicts against foreign traders
1338	Commodore Perry's first visit
1603	Second Mongol invasion of Japan
1615	Meiji Restoration
1633	Ashikaga shogunate begins
1853	Himeji Castle finished
1868	Tokugawa shogunate begins

2. Match each term in list A with the definition that best matches it in list B.

List A	List B
(a) Shogun	(i) The Japanese name for the four-class system
(b) Shinto	(ii) The largest island in Japan
(c) Zen	(iii) One of the lowest groups in the social system
(d) Eta	(iv) Religion in which nature worship played a key part
(e) Shi-no-ko-sho	(v) Emperors' capital for 1000 years from 781 CE
(f) Kyoto	(vi) The land controlled by a daimyo
(g) Bonsai	(vii) Military ruler of Japan
(h) Bushido	(viii) Japanese warriors who swore allegiance to their lord and maintained his authority
(i) Domain	(ix) The art of making small trees
(j) Honshu	(x) A form of Buddhism that stresses self-discipline through meditation
(k) Samurai	(xi) A warrior's code of behaviour

Analysis and use of sources

3. Read **SOURCE 1**, *The Tale of the 47 Ronin*, a true story about the fate of a group of ronin (samurai without a master), which took place between the years 1701 and 1703. Then answer these questions.
   (a) Name the two daimyo mentioned.
   (b) What is *seppuku*?
   (c) What type of samurai were ronin?
   (d) Why did the ronin kill Lord Kira?
   (e) How were they following the code of bushido?

SOURCE 1 The Tale of the 47 Ronin

At Japanese New Year it was the custom for the Emperor to send greetings to the court of the shogun. The celebrations often went on for days. The shogun appointed Lord Asano to be one of his representatives at the ceremonies, but being unaware of all the proper manners required, Lord Asano asked Lord Kira for advice about proper behaviour and dress.

Lord Kira was annoyed at the small present offered to him and gave Lord Asano false information. As a result, Lord Asano wore the wrong robes to the ceremonies and was very embarrassed. Outraged, he drew his sword and attacked Lord Kira, wounding him on the forehead. Drawing a sword in the shogun's palace was an extremely serious offence and the shogun ordered Lord Asano to commit suicide.

After saying goodbye to his family and faithful samurai, Lord Asano plunged a sword into his stomach and cut it open in the ritual suicide called seppuku. In the world of the warrior this was an honourable way to die. Having lost their master, Lord Asano's samurai were now ronin or masterless samurai and 47 of them plotted revenge. They believed their master had been unfairly treated and that his death was caused by Lord Kira. To prevent any suspicion of their intentions, they pretended to be irresponsible men. Some even left their wives and families and often visited the pleasure districts.

Lord Kira was aware that he might be attacked and always kept a strong bodyguard. It took two years for the 47 ronin to get their revenge. One snowy night, Lord Kira held a party. His guards got drunk and left him poorly defended. The 47 ronin broke into his house and eventually found him hiding in a little hut. They recognised him by the scar on his forehead. The ronin demanded that Lord Kira commit seppuku but he was too cowardly to do so. They cut off his head instead and carried it to Lord Asano's grave.

Hearing that Lord Asano's former samurai had taken revenge, the shogun became angry. He had forbidden such an act and the ronin had defied his authority. He demanded that all 47 of them commit seppuku. Having avenged their dead master, the ronin all did as the shogun ordered. By committing seppuku they paid the highest debt both to their lord and to their ruler. In Japan to this day they are regarded as heroes.

Perspectives and interpretations

4. Japanese society has maintained many of its ancient traditions within a modern society. Carefully study **SOURCE 2** and then answer the following questions.
   (a) What features of Shinto belief are being practised here?
   (b) Indicate the features that show this is a modern period.

SOURCE 2 A grandmother, mother and daughter at a Shinto shrine

Empathetic understanding

5. Working in pairs, imagine that it is 1860 and you are samurai. You want to stop the foreign barbarians interfering in your life, but one of you still supports the shogun and his policies, while the other wants to use Western technology to modernise Japan and to pass power to the emperor. Make a series of points each of you could use to support your view, and then write a conversation that you might have.

Research

6. An internet search for 'Japanese prints' will bring up hundreds of images of reproductions of Japanese prints. Choose either three prints from a period covered by this topic, or three prints that show an aspect of Japanese life, such as theatre or farming. Make a list of the pieces of evidence these prints provide about the topic you have chosen.

Explanation and communication

7. In the period c.500–1900 CE there were several changes in the roles of the emperor and the shogun. You are to investigate these changes at different times in history.
   (a) Using information from this topic and elsewhere, prepare a timeline that shows key dates for the emperors and shoguns.
   (b) Collect three sources that provide evidence of the role of the emperor and three for the role of the shogun. Make a note of where each source has come from.
   (c) Draw up a table with two columns headed 'Emperor' and 'Shogun'. Using the sources from part b and your own knowledge, complete the table to make a list of the extent of their power at different times.

TOPIC 5c The Polynesian expansion across the Pacific

5c.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- Theories about the origin and spread of Polynesian settlers throughout the Pacific **5c.2, 5c.3**
- The way Polynesian societies used environmental resources (sustainably and unsustainably), including the extinction of the moa in New Zealand, the use of religious/supernatural threats to conserve resources, and the exploitation of Easter Island's palm trees **5c.4, 5c.5, 5c.6**
- The way of life in one Polynesian society, including social, cultural, economic and political features, such as the role of the ariki and related tribal roles in Maori and in Rapa Nui society **5c.4, 5c.5, 5c.6, 5c.7, 5c.8, 5c.9**
- The cultural achievements of one Polynesian society, such as the Ta moko, the haka and hangi in Maori society and/or the moai constructed on Easter Island **5c.4, 5c.5, 5c.6, 5c.7, 5c.8, 5c.9**

5c.1.1 Introduction

The traces of the people of the Pacific are found in myths and legends, the design of canoes, and in the small pieces of pottery they left behind. The journey of the Pacific people began on the small islands to the north of New Guinea and spread to the furthest corners of the great Pacific Ocean.

The final Pacific voyage took the Polynesian explorers from the tropics to the stormier seas and the cooler climate of New Zealand. It was here, in approximately 1000 CE, that the story of the Maori began. The new arrivals became one of the most powerful of the Pacific peoples. The Maori adapted Polynesian traditions to suit life in a land of forests and mountains topped with ice and snow in winter. The languages, tattoos, art and beliefs remain as evidence of the origins and shared Polynesian identity of the Pacific people, and their place in the longest and most adventurous journey of human history.

learnON ONLINE ONLY

Watch this eLesson: Polynesian expansion across the Pacific (c.700–1756) (eles-1829)

SOURCE 1 *Raiatea Islanders sail their canoes to New Zealand*, by Herbert Kawainui Kane, 1974

Starter questions

1. The settlement of the Pacific Ocean could be regarded as the greatest journey of discovery in human history. Identify three challenges that you consider these Pacific explorers would have faced.
2. What do you think is the meaning of the term *cultural identity*?
3. Imagine you are an archaeologist studying the first Pacific Peoples. Write a paragraph identifying what sources of information you could use to investigate the history of people who did not leave written records of their achievements.
4. Imagine beginning life on a remote, uninhabited and tiny tropical island. There is very limited space on the canoe that will transport you there, and no chance for picking up further supplies in the near future. Compile a list of ten essential items you would take with you, and then explain their usefulness.

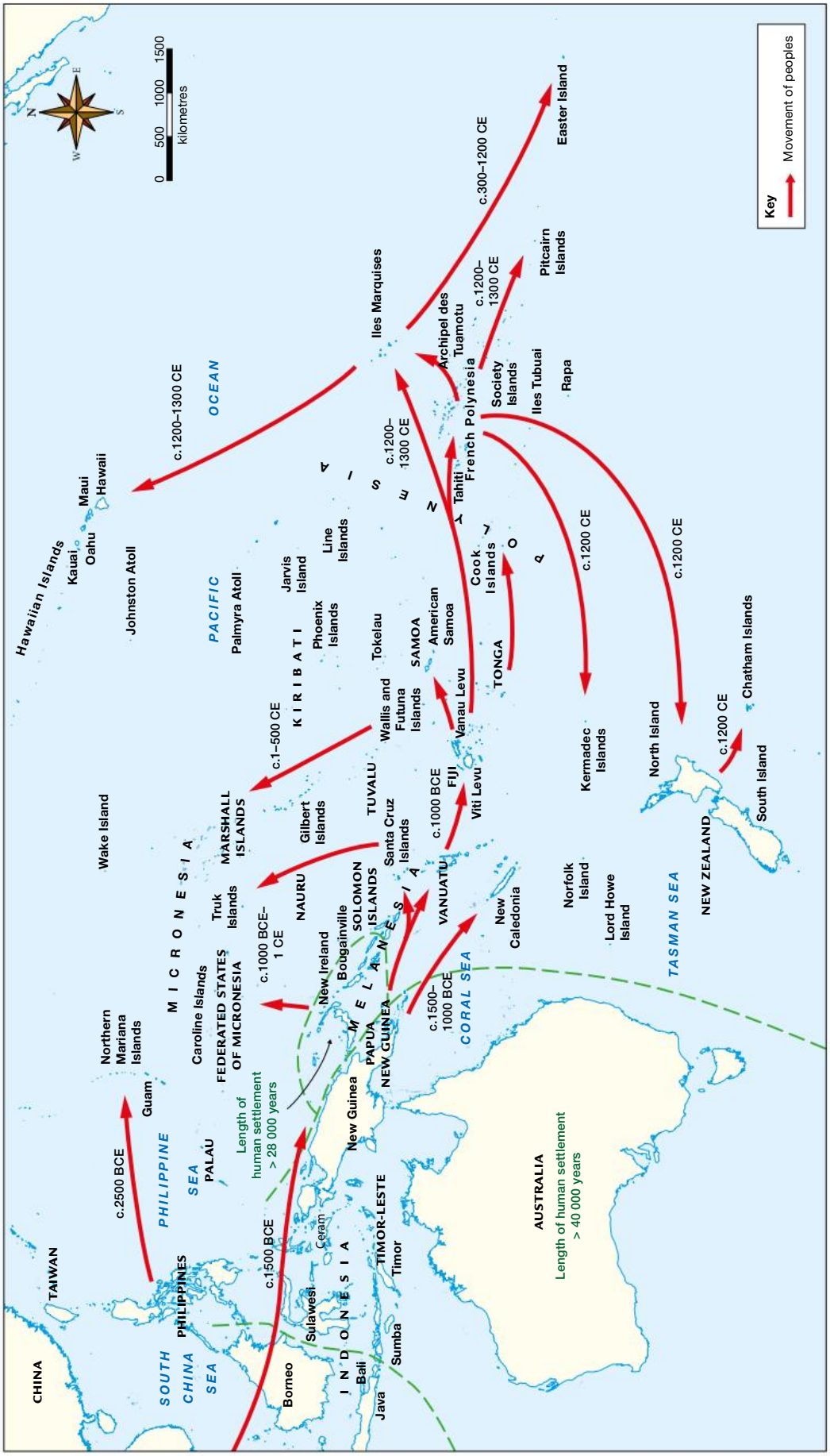
5c.2 The Pacific

5c.2.1 Geographical setting

More than one million years ago, the ancient people, *Homo erectus*, stood on the shores of Asia and gazed upon the Pacific Ocean. By 75 000 years ago, modern people had made their way from Africa to Asia and were to begin the long migration from Asia across the Pacific. Their journey was finally completed when Polynesian navigators found and settled the islands of New Zealand in approximately 1000 CE. Rising oceans and thousands of years of human history have left only faint traces of this epic voyage across the vast Pacific.

The settlement of the remote islands of the vast Pacific Ocean is the greatest story of exploration in world history because the Pacific islands were the most difficult places for humans to reach. The Pacific Ocean covers one third of the Earth's surface and is larger than the Atlantic and Indian oceans combined. The Pacific could contain the total landmass of the Earth and still leave enough room for another continent the size of Asia.

SOURCE 1 Map of the Pacific Ocean showing the period of migration and settlement of the Pacific islands. The people of the Pacific islands belong to three main cultural groups: Melanesia, Micronesia and Polynesia.



There are more than 20 000 islands scattered throughout the Pacific. Most are tiny coral reefs; others are the tips of volcanic peaks that jut out of the ocean. Many of the remote islands are separated by hundreds of kilometres of open sea. The Pacific islands region is divided into three sub-regions:

- *Melanesia* — the major Melanesian islands are the largest in the Pacific and contain a wide range of landforms and natural environments. The island of New Guinea has a mountain range dotted with valleys that are covered in open grassland. The highlands are the source of many large rivers that flow down to the forests of the lowlands and form vast coastal swamps. The people of New Guinea have adapted to both coastal and mountain habitats. A diverse culture has developed, with hundreds of distinct languages and a great range of traditions.
- *Micronesia* — within the huge ocean area of Micronesia there are around 2500 tropical islands with a wide variety of landforms, ranging from the mountainous volcanic peaks of the Marianas to the coral islands of the Kiribati and the Marshall islands.
- *Polynesia* — the huge Pacific Ocean region bordered by Hawaii in the north, Easter Island in the east and New Zealand in the south-west is generally referred to as Polynesia. Tropical vegetation grows abundantly in the rich soils of the valleys of many of the volcanic islands of the Polynesian region. The low-lying coral islands, called atolls, are wooded with coconut trees and generally sparsely vegetated. The surrounding coral reefs provide breakwater protection for the small islands against the waves of the open ocean. Occasional large storms can flood the atolls, destroying crops and villages.

5c.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Fill in the gaps in the following summary paragraph:
   The Polynesian journey across the Pacific was complete when the islands of New Zealand were settled in approximately _____ CE. The Pacific Ocean covers one _____ of the Earth's surface and contains more than _____ thousand islands. The Pacific islands region is divided into three sub-regions: _____, _____ and _____. The islands of the Pacific are built from _____ reefs or they are the tips of _____ peaks jutting out of the ocean.

Develop source skills

2. Refer to the **SOURCE 1** map.
   (a) Name three Melanesian, Micronesian and Polynesian countries.
   (b) How long ago were the islands in the west of the Pacific settled?
   (c) What date did settlement take place in the Polynesian islands of Hawaii, Easter Island and New Zealand?

Research and communicate

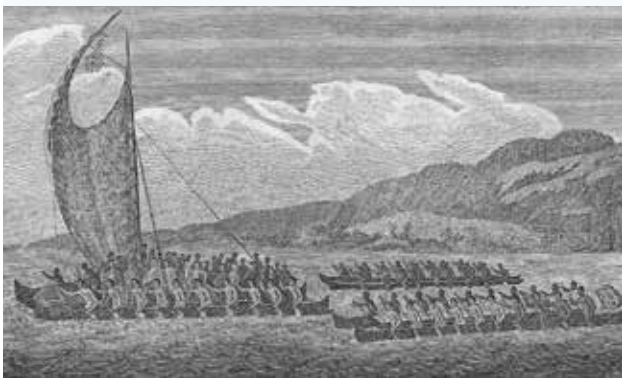
3. Each of the Pacific island nations has an interesting history. In pairs, carry out research in the library or on the internet into the original human settlement and cultural traditions of one Polynesian nation of your choice. Prepare a short report to present to your class including some images of the landforms and people of the Pacific.

5c.3 The Polynesian settlement of the Pacific

5c.3.1 The origin of the Polynesian people

The origin of this remarkable story of exploration goes back to the simple boats, or dugout canoes, that brought people across the ocean passages between South-East Asia and New Guinea, and Vanuatu and the small surrounding island groups. The Pacific explorers travelled in sail-powered canoes designed with unique features such as a twin hull for maximum storage over very long distances. They developed an extensive knowledge of stars, weather and ocean currents. They closely observed the animals and birds of the Pacific, following their paths of migration and watching for the tiny clues that pointed them towards land.

SOURCE 1 A 1779 painting by John Webber showing Hawaiian sailors aboard their double-hulled canoes. Two thousand years ago their canoes were tied together with ropes made from coconut fibres, and their sails were made from woven leaves.



5c.3.2 The Polynesian explorers

Archaeologists believe that a group of people called the Lapita arrived in Polynesia more than 3000 years ago. The remains of their distinctive pottery left a record of their movements eastward through the Solomon Islands and then into the open ocean. Between 1200 and 1000 BCE, their **double-hulled canoes** reached Samoa, Tonga and Fiji. One thousand years later they set sail again, moving east across 3000 kilometres of open ocean. They discovered the islands that were to become central to Polynesian culture — the Marquesas, the Tuamotus and the Society Islands.

SOURCE 2 A newly reconstructed example of the Lapita pottery found across Oceania. The locations of the pottery remains indicate where the Pacific trade links were and the spread of people across the Pacific island region.

The Polynesians prospered in the Marquesas, then took to the seas again and discovered Easter Island and Hawaii between 300 and 800 CE. In approximately 1000 CE, the Polynesian explorers made their way south to the largest of the Polynesian islands — Aotearoa or, as we know it, New Zealand. Aotearoa presented a very different climate and environment for its Polynesian settlers to adapt to. This new land was larger and colder than their previous islands, and covered in heavy forests.

By the fifteenth century CE, the Polynesians had explored and settled the eastern, northern and southern Pacific. The distances they had travelled were immense and can only be appreciated when compared to the rest of the world. For example, North America is closer to Europe than Hawaii is to Tahiti.

5c.3.3 Pacific archaeology and myths

The Polynesian explorers who first colonised the Pacific did not leave written records. The archaeological remains, and the traditions and myths of the region, have provided clues for archaeologists' theories about how the Pacific islands were discovered and settled.

SOURCE 3 Translated excerpt from a traditional Maori speech acknowledging the significance of Rangi, the Sky father; and Papa, the Earth mother, to Maori belief

Greetings to the Sky father, the great heavens, the expansive heavens,

The heavenly winds, the life-giving winds, the winds that caress the skin of all people.

Greetings to the Earth mother, extending beyond the visible land and beyond the visible heavens.

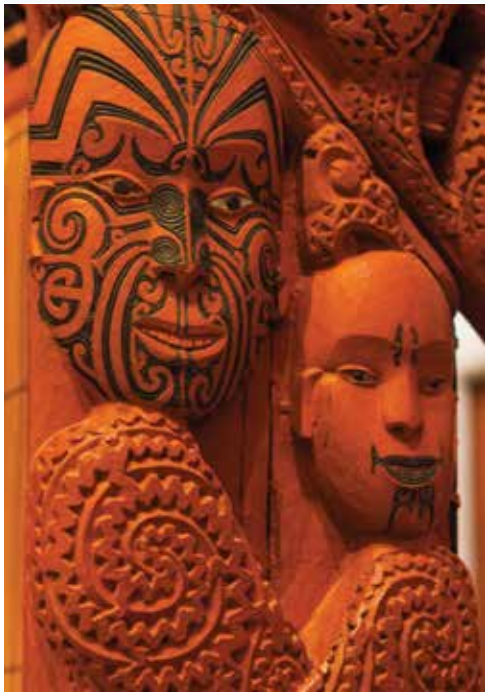
The Earth mother trampled by our ancestors, the Earth mother left in heritage by the ancient ones

The Earth mother that stretches unto the sunrise, that stretches unto the sunset

The embracing Earth mother, which embraces each of us from all generations sustained by her grace.

She that sustains us night and day.

SOURCE 4 A nineteenth-century Maori carving of Rangi and Papa in an embrace



5c.3.4 Myths

Traditional myths and legends migrated across the Pacific with the people. Myths indicate the contact different groups of people had with each other, and the path people took in their voyages of settlement.

Many Polynesian peoples celebrated the Sky father and the Earth mother as sources of life and knowledge. The most widely known god in Polynesia is Tane, the god of all beautiful things. In Tahiti he is the son of the Sky father, Atea, and the Earth mother, Papa. In New Zealand the Sky father is known as Ranginui (Rangi), the Earth mother is Papatuanuku (Papa) and their son, Tane, is the god who separated the heavens and the Earth and is the ancestor of birds and trees. Tane is also known by the Dayak people of Borneo and can be traced back over 6000 years to the beliefs of the ancient Lapita people located in the Bismarck Archipelago.

Speaking of history

The great distances between the Lapita communities eventually produced two different pottery styles and two cultural groups known as the Western and Eastern Lapita. The spread of Lapita culture is also associated with the spread of the Austronesian languages. Language provides a great deal of information for historians. Language experts known as linguistic archaeologists can compare the grammar and vocabulary of different languages and find links between them that might indicate the speakers of those languages share a common ancestry.

Linguistic archaeologists believe that the Austronesian languages have developed into over 800 modern languages, spoken by more than 250 million people throughout the islands of South-East Asia, Micronesia, Polynesia and coastal Melanesia. Like Lapita pottery, the Austronesian languages of the eastern and western Pacific developed special characteristics.

In the highlands of Papua New Guinea and the islands of eastern Indonesia, the major languages belong to another group, known as the Papuan languages. The origin of Papuan languages goes back over 40 000 years. These languages have evolved into more than 700 languages spoken today.

A study of the development of the Pacific languages suggested that Papuan speakers had established a hunter–forager and agricultural way of life in New Guinea 30 000 years before the first Austronesian people arrived. The trade and contact between Austronesian and Papuan peoples brought with it a vibrant and ever-changing Pacific culture.

The Hokule'a

In 1976, a group of modern Polynesian seafarers sailed back into history when they embarked on the 10 000 kilometre sea voyage between Hawaii and Tahiti aboard a canoe named the Hokule'a. The Hokule'a was a reconstruction of a 1000-year-old Polynesian double-hulled canoe. It was sailed using only traditional navigation and Polynesian long-distance voyaging techniques. They sailed as their ancestors had, and proved that the epic voyages across the Pacific marked the highest level in seafaring achievement of the ancient world.

SOURCE 5 The Hokule'a setting sail for the journey from Hawaii to Tahiti in 1976

Pacific life

The Pacific people typically established permanent coastal communities and built houses on stilts over lagoons and coral reefs. They were mainly fishermen, but they also grew crops and raised domesticated animals. A common cooking method involved placing hot stones with food in earth pit ovens.

Archaeologists believe the Pacific explorers intended to settle the remote corners of the ocean. The evidence for this is in their double-hulled canoes, which were designed to carry entire family groups and a wide range of items including:

- tools such as polished stone adzes (a woodworking tool shaped like a chisel and fastened to a handle)
- domesticated animals such as pigs, dogs and poultry
- plants such as taro, yam and breadfruit
- fishing equipment such as nets and traps.

A culture of exploration

Archaeologists have put forward a number of suggestions as to why people embarked on these long and dangerous ocean voyages. They may have wished to escape:

- warfare, overcrowding, resource and food shortages on their home islands
- natural disasters such as tsunamis or volcanic eruptions
- diseases such as malaria.

In recent times, archaeologists have suggested another theory of exploration and settlement — that the people of the Pacific had developed a culture of exploration. These people had established themselves as the greatest navigators in human history and travelled the mighty Pacific Ocean because they had the knowledge and skills to do it.

SOURCE 6 An account of the first British sighting of the islands of Tahiti, written by George Robinson in 1767

The country hade the most Beautiful appearance its posabel to Imagin, from the shore side one two and three miles Back there is a fine Leavel country that appears to be all laid out in plantations, and the regular built Houses seems to be without number, all allong the Coast, they appeared lyke long Farmers Barns and seemd to be all very neatly thatched, with Great Numbers of Coca Nut Trees and several oyr trees that we could not know the name of all allong the shore — the Interior part of the country is very Mountainous but there is beautiful valeys between the Mountains — from the foot of the Mountains half way up the Country appears to be all fine pasture land, except a few places which seemd to be plowed or dug up for planting or sowing some sort of seed — from that to the very topes of the Mountains is all full of tall trees but what sort they are I know not but the whole was Green. This appears to be the most populoss country I ever saw, the whole shore side was lined with men, women and children all the way that we Saild allong.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Polynesian expansion**

5c.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Put the following sentences into the correct order; then use this paragraph as the introduction to a half-page explanation of the origins and key features of Polynesian society.
   (a) Polynesian culture developed and prospered in the Marquesas, spreading to the remote islands of Hawaii and Easter Island through continued exploration and further settlement.
   (b) The Lapita people provided a record of their eastward migration through the remains of their distinctive Western Polynesian pottery, dating back to approximately 1000 BCE.
   (c) From the Solomon Islands, human settlement then spread to Samoa, Tonga and Fiji.
   (d) Crossing 3000 kilometres of open sea in double-hulled canoes, the Polynesians discovered and settled the Marquesas, Tuamotus and Society Island groups.
2. Briefly explain how the study of languages is of use to archaeology.

Develop source skills

3. Describe the **SOURCE 1** image of a Polynesian canoe under sail and suggest what the various purposes of the canoe would have been to daily life and culture.
4. Refer to **SOURCES 3** and **4** to write a short description of how Rangi and Papa were represented in Maori culture. Suggest why they were of such significance to the Maori people.
5. Create a 30-second radio news bulletin announcing the arrival of the Hokule'a in Tahiti. Your bulletin should express the significance of the event and explain how it provides important evidence for archaeologists studying Polynesian exploration.
6. Refer to the **SOURCE 6** extract to describe the features of Tahiti that impressed George Robinson in 1767.

5c.4 The Polynesian people and their land

5c.4.1 Farming, fishing and trading

A shared Polynesian origin is indicated by the archaeological trail left by the Lapita pottery and the similarities between the many Polynesian languages. There were also strong similarities in the physical features of the Polynesian people and in how they organised their society and celebrated their culture. The Polynesians

were seafaring peoples, but they were also skilled farmers. The Pacific islands gave the Polynesian explorers the chance to establish new communities and to continue farming and fishing for their food. The Polynesians practised intense cultivation of crops, which meant that, with the labour of most members of the community, large quantities of food could be produced from small areas of land. Crops such as taro provided enough food to support large populations.

In Pacific locations such as Tahiti and Hawaii, the Polynesians settled volcanic islands covered in dense tropical vegetation, with rich soils ideal for cultivation. The Polynesian farmers cleared and terraced the sloping valleys and built channels to irrigate the growing crops. Along the coastlines they constructed stone-walled fish traps.

When settlers moved into eastern Polynesia, they established trade and social links between the island groups of Fiji, Tonga and Samoa. Alliances were formed through the marriage of members of the ruling families. This ensured that valuable items such as canoes, parrot feathers, sandalwood and whale teeth could be traded between the island groups. Boar tusks, whale ivory and red feathers were highly prized trade items and reserved for the Polynesian **aristocracy**.

SOURCE 1 Wedding day for a young Fijian couple of high rank. The boar tusk ornament hanging from the man's neck was an object reserved for royalty. The woman's cowrie shell necklace was a symbol of fertility. Their clothing was made from bark cloth, decorated by a technique involving rubbing the garment over stitched leaves. They both wear decorative combs in their hair.

5c.4.2 Tribal power

Polynesian society was organised according to kinship, tribal groups and clans. Community elders held the knowledge of clan ancestry running back hundreds of years. A man's rank or importance within a clan determined the political power he could have and how much land he could own. A person's position or status in society was of great importance in Polynesian culture.

The farming way of life divided Polynesian society into two distinctive classes: the chiefly group, who owned all the land, and the commoners, who worked the land. The chiefs ruled the commoners and lived in large, finely thatched houses. Polynesian priests, drawn from the chiefly group, led ceremonies worshipping ancestors and important gods responsible for war and agriculture. Large platforms made from coral or volcanic rock were constructed for the celebration of these religious ceremonies.

5c.4.3 Women

Although leadership positions were held by men, women had their own titles and played an important role in establishing group alliances. Men often improved their rank through marriage, and females in many Polynesian communities were often ranked more highly than males. A woman could have a higher social status than her brother, and could use her influence to provide the male members of the family with political power. A woman's power lay in her lineage — her ability to pass on her ancestry to the next generation of leaders. The chief's sister, for example, was frequently married to a leader outside the tribal group in order to develop the strongest possible alliance. Tongan princesses were often married to Fijian chiefs to increase the authority of the ruling families. The daughters of the chief carried out important ceremonial roles wearing elaborate headdresses that symbolised their high status.

Life in Polynesian communities was organised around growing and gathering food, and war. Very few people were born into chiefly families; most were commoners whose lives were dedicated to producing food. Men took nets on their **outrigger** canoes to fish and collect seafood from the reefs around their islands. The routine of daily life for women involved fetching water, gathering shellfish and tending the gardens (in which grew the fruits and vegetables their ancestors had brought with them from South-East Asia). Women made clothing from shredded leaf strips or a bark cloth called *tapa*, and wove household objects such as mats from pandanus leaves.

5c.4.4 Warfare

Power in Polynesia was inherited, but it could also be gained through war. From the earliest times, warfare and warriors were a very important part of Polynesian culture. The Polynesian aristocracy maintained their authority over their people by brutal punishment, ritual and battle.

The rulers of Tonga and Hawaii commanded thousands of highly trained and disciplined warriors who pledged and demonstrated their obedience through rituals and ceremony. Tongans believed their chiefs were *tapu*, or descended from the great god Tangaloa. On important ceremonial occasions, *kava* (an intoxicating drink made from the roots of the kava plant) would be drunk and the ranks of various chiefs declared before the people. Finally, the superiority of the *Tu'i Tonga*, or king of Tonga, was acknowledged.

Polynesian warfare occurred in three ways.

- Small raids were carried out as revenge for alleged insults or kidnapping.
- Battles would take place between rival tribes over land or resources.
- Thousands of warriors would undertake a large-scale invasion of a group of islands.

SOURCE 2 An extract from the journal of Captain James Cook describing the fierce reputation of the tribes of Fiji

Feejee, as we are told lies three days sail from Tongataboo, in the direction North West by West. It was described to us as a high, but very fruitful island: abounding with hogs, dogs, fowls, and all the kinds of fruits and roots that are found in any of the others; and as much larger than Tongataboo … Feejee and Tongataboo frequently make war upon each other. And it appeared, from several circumstances, that the inhabitants of the latter are very much afraid of this enemy. They used to express their sense of inferiority to the Feejee men, by bending the body forward, and covering the face with their hands. And it is no wonder that they should be under this dread; for those of Feejee are formidable on account of the dexterity with which they use their bows and slings; but much more so on account of the savage practice to which they are addicted … of eating their enemies whom they kill in battle. We were satisfied that this was not a misrepresentation. For we met with several Feejee people at Tongataboo and, on inquiring of them, they did not deny the charge.

James Cook, *A Voyage to the Pacific Ocean*, vol. 1, London 1784, page 374.

SOURCE 3 Fijian warriors in traditional dress. The warrior on the right is holding his battle club in the ceremonial position on his shoulder. The club that had killed an enemy was honoured, given its own name and used as a memorial to a warrior upon his death.

Every Polynesian island community has an oral history of fierce conflict over land or political power. In the Marquesas, Tahiti and New Zealand, the tribes constantly warred against each other so it was never possible for a single ruling royal family to take control. In Fiji, archaeologists have found the remains of many large round ditches that were constructed in ancient times as **fortifications**. The Fijian language also provides evidence of a land plagued with warfare; there are many specialised words describing clubbing, spearing, weaponry and details relating to cannibalism. Captured enemies were cooked and eaten during elaborate rituals designed to display the power of the victorious Fijian tribe.

5c.4.5 Art and decoration

From the mountain peaks of New Guinea to the tiny coral atolls of Polynesia, the people of the Pacific expressed their culture and belief through their brilliant arts and crafts. The skill of the carver was particularly important in expressing religious beliefs, communicating myths and images of gods, and honouring the ancestors. Art captured and expressed the spiritual power of the natural world, known as *mana*, for the Polynesians.

The earliest known Pacific jewellery dates back 10 000 years. Arm rings made of trochus (a very large sea-snail) shell and shell necklaces decorated the bodies of people in the region. As the Lapita people pushed eastward, they took their art and crafts across the Pacific. Distinct Melanesian, Micronesian and Polynesian cultures began to develop and new art forms appeared.

- Samoans created intricately woven mats.
- Hawaiians created stunning cloaks made of thousands of tiny red and yellow feathers.
- Rarotongans in the Cook Islands carved detailed poles recording their family ancestry.
- Maoris carved exquisite *hei tiki* figures and ornaments out of South Island greenstone. They protected their sacred buildings by decorating them with fearsome figures with bulging eyes and protruding tongues.
- Easter Islanders carved monumental stone statues called *moai maea*.

SOURCE 4 Traditional Samoan costumes featuring the highly decorated headpiece worn on ceremonial occasions

SOURCE 5 Modern-day image depicting the attire of a Hawaiian king. The king wore a semicircular cape that identified his rank. The cape was made from red and yellow feathers and was not allowed to touch the ground.

Natural crafts

In the hands of a craftsperson, materials were transformed into works of art. The most commonly used materials were:

- stone, such as jade and slate
- a range of plants, such as mulberry, flax and pandanus
- timbers, including palm wood and bamboo
- teeth from sharks, dogs, fish, whales, fruit bats, dolphins, boars and humans
- turtle shells and coconut shells, and sea shells such as the nautilus, pearl, cowrie and clam
- feathers from the bird of paradise, frigate bird and cassowary.

5c.4.6 The treasure seekers

Gathering all the materials required by artists and craftsmen often involved dangerous journeys over treacherous coral reefs, or even war against rival villages. The Pacific people valued the beauty and power of their art, and so were prepared to make great sacrifices for its creation. Materials such as pearl shell were highly sought after by all Pacific peoples and so were often used as a form of money.

Some materials were treasured for their symbolism and the connections they were believed to have with the ancestors and the gods. Boar tusks, for example, represented strength and fierceness and so were worn by warriors as body ornaments. In Micronesia and Polynesia, human hair — taken from ancestors — was plaited into necklaces, belts and ornaments because it was believed to strengthen the family connections. In the Pacific cultures the history and livelihood of the people was derived from the sea, so the image of the fish hook had great significance. Fish hook shapes were used to create necklaces and religious objects.

5c.4.7 The art of tatau

During his eighteenth-century journeys of exploration, Captain James Cook wrote about the Polynesian art of skin decoration known as *tatau*. The British called it tattoo. Archaeologists believe that the Lapita people were tattooed over 3500 years ago and carried the tradition with them on their great journeys of Pacific migration. Melanesian tattooing was practised from Papua New Guinea to Fiji. In Micronesia, the Caroline and Marshall Islanders wore tattoos, and in Polynesia the tattoo came to have great cultural and spiritual importance. Tattoos gave Polynesians status because they signalled strength and power.

Polynesian tattooists were regarded as master craftsmen who took many years to perfect their skills. They worked with fine bone chisels set with sharp teeth. The chisel was dipped in a pigment and then a small mallet was used to tap the chisel teeth into the skin. Thousands of small skin punctures were made to create a tattoo. The painful process could result in death, because infections developed readily in the tropical Polynesian climate.

In Samoa, the full male tattoo involved detailed geometric patterns that covered much of the face and body. They took many years to complete, and being able to bear the intense pain of large body tattoos was regarded as a test of manhood. Tattooing began at adolescence to mark the passage to adulthood. New tattoos marked different stages in life or particular achievements. Traditional designs represented an individual's life history or family background, or acted as protection against natural dangers or evil spirits. In Polynesia, the most elaborate tattoos were reserved for chiefs and warriors. A man who was completely tattooed, a *to'oata*, was greatly revered, whereas a man without any tattoos was despised.

SOURCE 6 A nineteenth-century image of a woman from the Marquesas Islands, showing the tattoos and jewellery indicating her high status in Polynesian society

Women's tattoos were generally located on one particular area of the body. Maori women had a tattoo on the chin and lips, known as a *moko*. Marquesan women had tattoos on their arms, hands, stomach and lower back. In Fiji, tattooing was a female art. Only women were tattooed, and women were the tattooists.

The tattoo represented culture and belief to the Pacific peoples. It was a mark of Pacific identity that could never be lost or stolen. Only death could destroy the tatau.

5c.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Explain how power was gained and shown in Polynesian society.

Developing Source Skills

2. Briefly explain how the newly married couple in **SOURCE 1** displayed their position in Polynesian society.
3. Using evidence from **SOURCE 2**, explain why the Fijians were feared. Suggest why Fiji developed such a strong warrior culture.
4. **SOURCE 3** shows the connection between warfare and ceremony in Polynesian societies. Imagine that you are one of the warriors in the photograph. Write a short speech explaining your attitude towards warfare and your place in Polynesian society.
5. Imagine you are making a documentary on Polynesian history, culture and art. Using the range of sources in this subtopic, design a promotional poster for your documentary featuring a selection of sources that you feel express Polynesian life and belief.

5c.5 Life and death on Easter Island

5c.5.1 Rapanui

In approximately 800 CE, Polynesian explorers sailed their canoes to Easter Island and established a settlement. The island and its people were known as *Rapanui*. The volcanic island is only 170 square kilometres in size and lies in a remote corner of the Pacific, 27 degrees south of the equator and 3600 kilometres off the coast of Chile. Easter Island is 2000 kilometres from its nearest inhabited island neighbour. At the time of the first Polynesian settlement, the island was covered in a rich volcanic soil and was heavily forested with a wide range of trees, shrubs, ferns and grasses. The largest palm trees in the world, called *Paschalococos*, grew up to 20 metres high in the island's forests. The island was also the breeding site for a wide variety of land and seabirds.

SOURCE 1 Map showing the remote Pacific location of Easter Island at the most south-eastern point of Polynesia

Settlement of Rapanui

The first settlers brought with them plants such as yams and taro and animals such as pigs, dogs, chickens and rats. The Polynesian way of life was

transplanted to Easter Island, but the remote location meant that the island community was totally reliant upon the local natural and marine resources for survival. The settlers cleared the forests, planted their crops and constructed the *ahu*, which were the ceremonial platforms typical of traditional Polynesian villages. At its peak, the island probably supported a community of about 15 000 people.

The moai

Easter Island's most famous landmarks are called *moai*. They are huge stone carvings of human-like faces and upper bodies. The settlers brought with them the traditional Polynesian craft of stone carving. Construction of the moai is believed to have begun in approximately 1000 CE and ended in the seventeenth century. More than 200 moai stand on stone platforms in a line around the perimeter of the island. They are believed to represent **deified** ancestors. They stand with their backs to the sea, protecting the living from the ocean's spirit world.

SOURCE 2 The moai were carved from rock taken from the island's volcanic crater and transported to locations across the island. They were then stood upright and finally decorated with eyes made from coral. The most important moai wore a round red hat made from *scoria*, or burnt lava.

Archaeologists believe that the *Paschalococos* palms were cut down to be used to roll the huge moai statues into place. Some moai stood nearly 10 metres high, weighed more than 80 tonnes and were transported 10 kilometres from the quarry site.

Polynesian civilisation on Easter Island experienced a crisis around 1150–65, which archaeologists suggest coincided with the declining numbers of the *Paschalococos* palms. Statues were toppled and there was an increase in the production of stone weapons, called *mataa*. By 1600, the tiny island and its people were devastated by what archaeologists suggest were a series of 'clan wars', eventually bringing about the final collapse of traditional Rapanui society. With the arrival of Europeans in 1722, the population of the island dwindled to around 2000. European missionaries reported that the island community was divided into a strong class system with an *ariki*, or high chief, in control of nine other clans and their chiefs. Ancestor worship and moai carving were replaced by a warrior elite who were chosen through a physical ordeal determined by the island's strange 'Bird Man' cult. Europeans noted the **deforestation** of the island and suggested a range of possible causes:

- climate change — lower condensation and rainfall because of the reduction in the number of large palm trees
- rat infestation — rat teeth marks have been found on most preserved palm nuts, suggesting the nuts were eaten before **germination**
- loss of the birds and insects necessary for plant pollination
- contact with Europeans — European diseases such as smallpox and tuberculosis devastated the Rapanui population; then, in the 1860s, slave traders from Peru kidnapped half of the island's population for work in the mines and plantations of the Americas.

5c.5.2 Skill builder: Explanation and communication: Explaining the fate of Easter Island

When we write an explanation of historical events, we begin by examining evidence from a range of sources. Developing explanations and historical arguments takes us beyond just memorising facts or writing summary lists. Our ideas and arguments will develop as we research and then apply historical reasoning to the facts we have found and the sources we study. We begin the process of developing explanations and historical arguments by using research skills to conduct a historical inquiry.

You are going to conduct your own historical inquiry into the causes of the collapse of traditional Rapanui culture and society. In conducting any historical inquiry you need to follow these steps:

- Define what you need to find out.
- Locate information.
- Select the most relevant information for your inquiry topic.
- Organise your information.
- Present your findings in an appropriate form.
- Assess the value of your inquiry to the topic you chose.

The fate of Rapanui society is a historical inquiry that is the subject of much archaeological investigation and debate. Some historians believe that the source evidence from Easter Island suggests the destruction of the Rapanui was caused by exploitation of the giant *Paschalococos* palm tree, leading to **deforestation** of the entire island.

Work in small groups to conduct your historical inquiry. Begin by discussing the topics you want to research and where you might locate the information you need. Use the following questions as a guide to your research.

- What natural resources were needed to support daily life in traditional Polynesian societies?
- What crafts and skills were important to Polynesian people?
- How was Polynesian society structured?
- Where is Easter Island and what are its physical features?
- What laws, beliefs and traditions were practised on Easter Island during the Rapanui period? (Research the Easter Island 'Bird Man' cult and race.)
- What are the moai and how were they constructed?

After you have located information and recorded your research findings, discuss the relevance of the facts you have found to your historical inquiry, and to the development of your ideas about the causes of the collapse of traditional Rapanui culture and society. In small groups, discuss the relevance of the facts you have found from your historical inquiry in developing explanations of:

- the significance of Rapanui art and traditions to the daily life, social structure, natural resources and environment of Easter Island
- the importance of the *Paschalococos* palm tree to Rapanui society and culture
- the environmental damage and habitat decline accompanying the disappearance of a wide variety of plants and birds on Easter Island.

Identify the evidence you have to support your explanations. Present the findings of your inquiry and the historical explanation you have developed by writing a response to the following statement: Beliefs and traditions destroyed Rapanui life on Easter Island.

5c.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check your understanding

1. Describe the location and physical features of Easter Island.
2. What do the moai represent and how were they moved around the island?
3. List the meanings of the words *Rapanui*, *mataa*, *ahu* and *ariki*.

Develop your historical skills

4. How did the construction of the moai (shown in **SOURCE 2**) possibly contribute to deforestation on Easter Island?
5. What are the theories behind the loss of the Rapanui civilisation?
6. What does the experience of the settlement of Rapanui tell us about the values of this society? Did they value the natural environment above all else?

5c.6 Life in the land of the long white cloud

5c.6.1 The settlement of New Zealand

Archaeologists are not sure how and why the human settlement of New Zealand began. The archaeological evidence suggests that between 950 and 1130 CE a small group of Polynesian people sailed from the Society or Cook islands to the coast of New Zealand. There are several theories suggesting why they set sail from their tropical homes and landed on the cold volcanic islands of New Zealand:

- a planned short voyage of exploration that was blown off-course
- an escape from war or disease
- a search for land and resources because of island overpopulation
- a spirit of adventure developed through sophisticated skills of navigation.

Archaeologists estimate that settlement of New Zealand could have originated from the survivors of a single canoe carrying about twenty men and women. By the time of James Cook's 1769 arrival, the population is believed to have been approximately 150 000. The first people of New Zealand are known as the *Maori*, meaning 'original people'. The Maori named their land *Aotearoa*, the land of the long white cloud. Maori legend claimed the first explorer to reach Aotearoa was the navigator, Kupe. Kupe was accompanied by his wife, who called out *He ao*, meaning 'cloud', when she first sighted the North Island. Kupe used the stars to guide him across the Pacific to find the long white cloud of New Zealand.

SOURCE 1 The skill of the navigator is celebrated in the history and culture of the Pacific. In the Society Islands the navigator Ru, with his arm outstretched, asks for guidance from the sea-god, Tangaroa, as he tries to set a course for a new island. According to legend, Ru safely guided the canoe over 900 kilometres of rough open seas to discover the Cook Islands.

SOURCE 2 Kenneth Watkins' painting *the Legend of the Voyage to New Zealand* provides a romantic early twentieth-century European view of Kupe's great discovery of Aotearoa. Both the archaeological evidence and the legend date the Polynesian seafarers' landing in the tenth century CE.

5c.6.2 The Great Fleet and the Maori ancestors

According to Maori legend the voyages of seven *waka*, or canoes, brought Polynesian people from their original homelands, known as *Hawaiiki*, in search of a new home. In Polynesian mythology the seven canoes are known as the *Great Fleet* (although they arrived at different times). The canoes are believed to identify the ancestors of the *Maori iwi*, or tribes: Tokomaru; Tainui; Te Arawa; Aotea; Takitimu; Mataatua; and Kurahaupo.

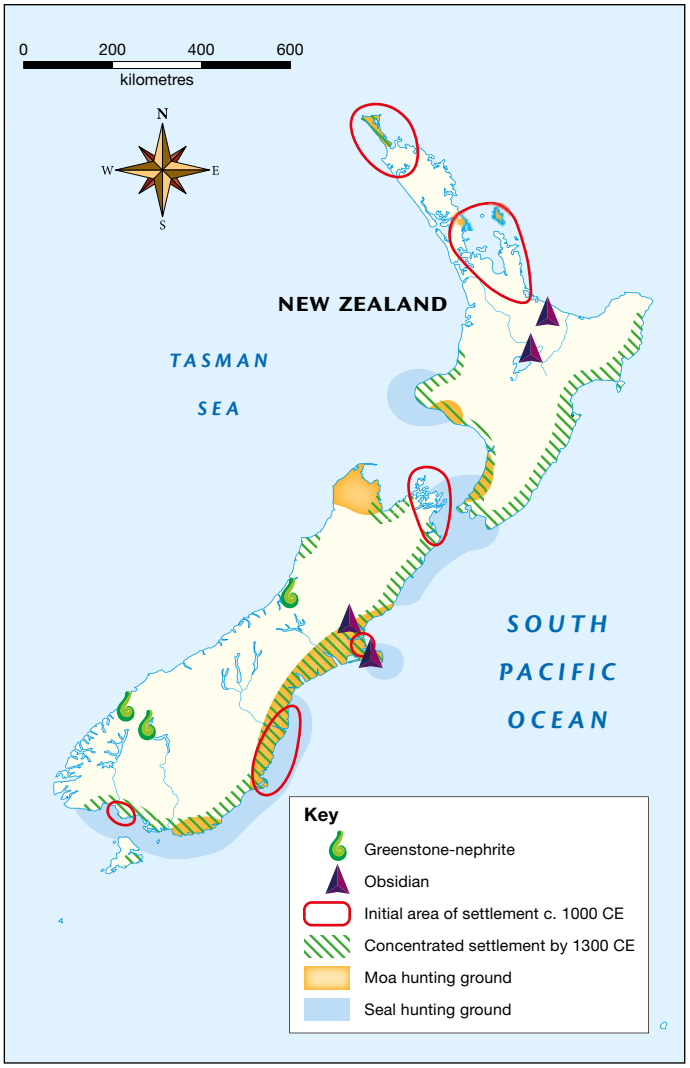
The history of every Maori family, the *whakapapa*, maintains the connection with their ancestor's waka.

5c.6.3 The geography of New Zealand

New Zealand was the final frontier for the Polynesian explorers and became the largest Polynesian island home. New Zealand presented a very different climate and natural environment for the Polynesian settlers. This new land was larger, colder and covered in heavy forests full of huge trees covering thick beds of ferns growing right down to the coastline. Over 500 million years of volcanic activity formed the great central mountain ranges, a strange and wonderful landscape covered in ice and snow. A string of volcanoes stretching from White Island in the Bay of Plenty to the heart of the North Island created **thermal** springs, **geysers** and hot mud pools.

The two main islands of New Zealand are larger than all the other islands of Polynesia combined. New Zealand had been part of the great southern continent called *Gondwanaland* millions of years before the arrival of the Polynesians. Gondwanaland also included Australia and the Antarctic. Before the age of **mammals** began, the great landmasses drifted away from each other and became separated by vast seas. The seas around New Zealand became rough and stormy, and swept by powerful ocean currents.

SOURCE 3 Map of New Zealand showing the areas of early Maori settlement, hunting grounds of the moa and deposits of greenstone and obsidian



Flora and fauna

The only mammals in New Zealand before human settlement were the seals living along the rugged coastline, the migrating whales and two species of bats that had probably originally come from Australia. Some trees and plants were similar to Australia, but 80 million years of isolation created the real treasure of the islands: the 15 000 types of plants found nowhere else in the world:

- *ponga* or silver fern found throughout the areas of sub-tropical bush landscape
- beech trees and *podocarp* trees such as the *kauri* with huge trunks measuring over 15 metres in diameter and 30 metres in height
- flax plant with very tough stems found in the wetlands across the islands
- *pohutukawa* evergreen coastal trees with bright crimson flowers in December.

The early Polynesian settlers of New Zealand are sometimes called the moa hunters. There were originally twelve species of the moa — a flightless bird. They ranged from a chicken-sized bird to a 3.7-metre-high animal of similar appearance to an emu. The moa was gradually hunted into extinction because it provided an excellent source of food.

5c.6.4 Living with a new land

The Maori continued to live according to their ancient Polynesian customs and traditions, despite the changed climate and landscape. The Great Fleet had brought both people and food plants such as taro, yam, gourd and kumara to New Zealand. The first settlers had also transported from Polynesia the *kiore*, which was a species of rat, and a dog called the *kuri*.

Settlement of New Zealand spread along the coastal regions of both islands. The introduced tropical plants were cultivated in the North Island. The Maori learned to hunt, gather and fish the wildlife of their new land. Polynesian culture adapted to life in New Zealand; the roots of the native fern and the New Zealand Cabbage Tree were eaten, and fibre from the native flax plant was used to make cloth to replace the bark *tapa* material produced in the other Polynesian societies.

The islands of New Zealand were isolated from the other landmasses. Australia lay 1500 kilometres west across the treacherous and stormy Tasman Sea; to the south was the ice of Antarctica and to the north the tiny tropical islands of remote Oceania. This distance shaped a Polynesian culture that was unique in the Pacific.

Life and law

A sacred law known as tapu, meaning taboo, guided Maori life. Those people who broke tapu were doomed to meet with terrible misfortune, sickness or death. Tapu was enforced through religious belief, superstition and the power of the community tohunga, or spiritual leader. Only the tohunga could declare or release tapu. The gods, or atua, were the source of tapu. It was only through the protection given by the atua that humans could be saved from the forces of evil. Any object, place, person or action that was declared tapu had to be given the highest respect. Tapu touched every aspect of traditional life:

- forests and fishing grounds were tapu during particular seasons of the year
- burial grounds were tapu for spiritual reasons
- women were forbidden by tapu to fish from canoes
- possessions of a dead person were tapu until cleansed and blessed by a tohunga.

SOURCE 4 Nineteenth-century painting of a tohunga being fed by a child. As spiritual leader the tohunga had to be careful that his spiritual purity, or tapu, was not lost. In some instances contact with food could remove tapu.

Rahui

Rahui is a form of tapu that the Maori used to limit resource use. Rahui was declared for a range of reasons but it was basically to conserve limited food supplies and other valuable natural resources. It was placed on the rivers, lakes, gardens, hunting grounds and trees at particular times of the year.

The Maori were very skilled at fishing and used a wide variety of methods and a broad range of fishing tools: fishing lines made from flax or cabbage tree leaves, bone and shell hooks, stone sinkers, and huge drag nets pulled out to sea by canoes. Rahui was

imposed to protect long-term fish supplies by limiting the amount of time that an area of river or ocean could be fished.

Tapu and Rahui were principles that were accepted by all Maori tribes. Demonstrating respect for the atua was a part of everyday life. Nothing was taken from the land or sea without prayers or offerings to the atua.

RETROFILE

A person who had broken tapu was separated from the daily community life. If they did not lose their lives, they would be fed using a long stick because others did not want to have physical contact with them.

5c.6.5 The death of the moa

The fate of the moa provides an understanding of the significance of rahui to the Maori management of their land and its resources. Rahui came too late for the moa.

SOURCE 5 This painting by Charles Knight, 1942, shows how widespread the moa may have been before the arrival of humans in New Zealand.

One of the most unusual sights the Polynesian settlers would have encountered was the great flightless bird called the *moa*. The adult moa lacked any natural predators before human settlement of New Zealand. Young moa were an important food source for the giant Haast's eagle, which was the largest eagle ever known to have existed.

The moa immediately provided the Maori with an important and abundant food source. The archaeological discovery of over 300 sites where moa were trapped and eaten indicates the significance of the moa to early Maori survival and culture. At a moa hunting site at the mouth of the Waitaki River, evidence of between 30 000 and 90 000 moa were found. Moa eggs were also an important food source, with one large egg providing the equivalent of 300 average hens' eggs.

The moa lived in the temperate forests that covered the North Island and the eastern side of the South Island. The first Polynesian settlers established their homes in areas providing canoe access to fishing and sealing areas, and moa hunting. The moa in the easily accessible coastal regions were the first to be hunted out. The moa hunters gradually paddled up the rivers and entered into remote New Zealand in their search for the valuable moa. The Maori ate the moa, made tools and ornaments from the moa bones and used the

giant moa eggshells to carry water. The moa weighed up to 200 kilograms and could run faster than a man. The moa were not easy to catch and kill. Archaeologists believe that hunters would have worked in groups herding the moa with the assistance of their trained hunting dogs. Once trapped against cliffs or in river bends, the flightless moa were probably speared and clubbed. The moa carcasses were butchered on the spot, or placed on barges and floated down the rivers back to the village. Preserved moa meat was highly valued and traded with Maori tribes living in regions where the moa could not be obtained. Archaeologists believe the giant moa was hunted into extinction by the fifteenth century. The Haast's eagle also disappeared into history because the moa chicks had been its prey. By the middle of the eighteenth century, all the species of New Zealand's moa were extinct.

5c.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Match each term on the left with its correct description on the right.

Gondwanaland	Flightless bird that is now extinct
Kauri	Polynesian material made from bark
Flax	Ancient southern continent including Australia and Antarctica
Moa	Plant with tough stems found in the wetlands
Tapa	Huge native trees of New Zealand growing to 15 metres in diameter
Ponga	Silver fern

2. Fill in the gaps in the following sentences explaining Maori sacred law.
   _____was a sacred law guiding Maori belief and daily life. The sacred law came from the _____ and was declared by the spiritual leader, known as _____. A special form of tapu called _____ was used to protect natural resources by limiting the fishing, hunting and collecting of food.
3. Use the introductory sentences from question 2 as the beginning of a half-page account of the fate of the moa.

Develop source skills

4. Imagine you are the tohunga in **SOURCE 4**. Refer to the text to help you write an explanation to the child as to why you have to be fed and why sacred law is important.
5. Design a modern conservation poster using the extinction of the moa and Haast's eagle as your focus. Refer to **SOURCE 5** for ideas.

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Complete this digital doc: Worksheet 5c.6 Living with a new land (doc-11308)

5c.7 Maoritanga — the Maori way

5c.7.1 The Maori people

The word *Maori* identifies the original people of New Zealand, rather than expressing a sense of national identity. Despite some differences, the Maori spoke the same Polynesian language across New Zealand, with only minor variations or **dialects**. In the South Island, people generally lived as their Polynesian ancestors had lived. They remained in small groups moving between hunting, fishing and food gathering regions. In the warmer North Island the more rapid population growth created larger agricultural settlements. These farming communities depended on food like the sweet potato that thrived in the cooler New Zealand climate. Over time the North Island way of life spread across the islands. The fifty different tribal groups gradually developed a cultural unity based on shared language, gods, myths, basic beliefs, traditions and ways of life.

SOURCE 1 An account of the first European meeting with the Maori, written by Abel Tasman in December 1642

As far as we could observe, the people were of ordinary height; they had rough voices and strong bones, the colour of their skin being brown and yellow; they wore tufts of black hair right upon the top of their heads, tied fast in the manner of the Japanese at the back of their heads, but somewhat longer and thicker, and surmounted by a large white feather.

5c.7.2 Trade for treasure

Despite the constant warfare, a network of trade links developed between the Maori tribes. Trade was important because food sources and natural resources were not evenly spread across the islands. The greenstone, called nephrite, was a type of jade found only in three small regions of the South Island. The South Island tribes mined the rich greenstone deposits and then shipped the treasured stone by canoe to the coastal villages of the north. Greenstone was the most valuable trade item, desired both for beauty and hardness. It was used to make weapons and ornaments and was known to the craftsmen as *Pounamu*. The stone was so important to Maori culture that the entire South Island was named after it: *Te Wai Pounamu*, meaning 'place of the greenstone'. According to Maori belief the greenstone came from the earth and was under the guardianship of the atua, Poutini.

Maori people also travelled and traded over long distances for the high-quality **obsidian**, from the Bay of Plenty, which they used to craft the blades of their sharp knives. Food items such as mutton birds from the south were regarded as a delicacy and so they were preserved and traded widely.

5c.7.3 Dress to impress

The quality and value of weapons, clothes and ornaments was of real significance to Maori society because it identified individual status and class groups. The design and materials used to make clothing and jewellery varied according to the tribal group, the location and the climate. While men and women wore ornaments indicating their position and rank, it was the tradition for men to dress with greater decoration. Men wore their long hair wound into topknots held by beautifully crafted combs, and wore earrings made of greenstone or shark teeth. The *ariki*, a supreme chief, and the *rangatira*, a tribal chief, displayed power and prestige through their dress. They wore an ivory whale tooth pendant and a cloak made from the skin of a dog, and carried a ceremonial club known as a *pata*. Shell and bone were also used to carve jewellery such as pendants and necklaces. Faces were tattooed, and bodies were covered and patterned with brightly coloured ochre of blue and yellow.

SOURCE 2 Portrait of a Maori woman c. 1890. She is wearing a hei-tiki around her neck, a pounamu earring and a shark-tooth earring, and two huia feathers in her hair. Her lips and chin are tattooed in the traditional woman's style, and she wears a cloak with a black fringe border.

Flax

The traditional Polynesian plants such as the paper mulberry tree and tropical cabbage tree did not survive in the colder climate of New Zealand. The Maori discovered wonderful new natural resources in New Zealand such as native New Zealand flax, called *harakeke*. Using a process that could take three months, the flax plant was manufactured into a sturdy fibre suitable for weaving into clothing, ropes and

baskets. Flax sandals were made to wear on long journeys across frozen ground, flax string held pendants in place and flax clothing kept everybody warm. A method of finger weaving was developed to produce a fine flax cloth similar to linen. Flax cloth was dyed and woven into traditional tribal patterns in red, white, yellow and black. Women wore colourful wrap-around-style flax skirts and delicately woven cloaks. *Korowai* cloaks were the most important and treasured item of clothing woven from flax.

5c.7.4 The hangi

The Maori diet was a combination of the cultivated vegetables brought from Polynesia, such as taro and yams, and the meat from birds, fish, dog and rats. In some areas, the abundance of seafood, including seaweed, dolphins, whales and seals, provided additional variety to the Maori meal. The village cooking was not done within the *whare*, or house, but was generally a communal task done in an earth oven, known by the terms *hangi* or *umu*. The hangi was made by men digging a deep pit covered with wood that was set alight. Large river stones placed on the wood pile became very hot and eventually fell into the pit. The hot stones were covered with baskets of food wrapped in wet leaves. Layers of soil and wet mats were piled over the food. The heat made steam from the wet leaves, which cooked the food over the course of a few hours.

The boiling pools and streams of the North Island region of Rotorua provided the Maori with another unique method of cooking. Small ovens were built around the vents where water and steam bubbled through to the earth's surface. Food placed in these ovens was quickly cooked.

SOURCE 3 The Maori people developed a range of ways of storing their food for use during the cold New Zealand winter. The kumara were kept in pits dug into the ground; fish were smoked or dried. Birds were preserved in their own fat, as shown in the photo below of dried gourds containing native pigeons. The gourds are protected and made stable by woven flax; the man in the image is also wearing a rain cape made of flax.

5c.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. True or false?
   (a) The Maori people spoke many different languages.
   (b) People on the North Island established an agricultural way of life earlier than the people on the South Island.
   (c) Maori tribes did not trade with each other.
   (d) Greenstone was used to make weapons and ornaments.
   (e) Greenstone was found only in the North Island.
2. Explain why flax was a very important plant in Maori culture.

Develop source skills

3. **SOURCE 1** is an account of the first European meeting with the Maori. Write a short account of this meeting from the Maori point of view.
4. Imagine you have just been introduced to the woman pictured in **SOURCE 2**. Describe her appearance and identify the clues you can see indicating her position of importance within her community.

5c.8 Polynesian power and politics

5c.8.1 Maori society

Maori society was organised according to the Polynesian tradition of dividing society into kinship, clan and tribal groups. A man's rank or importance within his *iwi*, or tribe, determined how much political power he could have and how much land he could own. Maori society had a clear **hierarchy** — that is, a society structured in such a way that different groups of people had a particular rank or position of importance.

- The *ariki*, or supreme chief, gained his position through birth and exceptional personal qualities including:
  - *tapu:* sacred wisdom
  - *mana:* authority
  - *ihi:* excellence
  - *wehi:* power inherited from the gods and the ancestors.
- The *rangatira*, or chief, inherited the position from his parent. He made all the major decisions in the *iwi*, or tribe. He was highly respected and held a place of great privilege. The rangatira led all major religious ceremonies and often wore a whale ivory or jade pendant as a mark of his status. He also carried a ceremonial *patu*, or club.
- The *kaumatua*, or elders, appointed by the tribe because they possessed the wisdom to educate the young and guide the iwi. In early Maori society the kaumatua were believed to be the spirits of wise people who had been born again. The *kuia*, or elder women, held a position of particular respect and responsibility in guiding the rearing of the iwi's children.

SOURCE 1 Nineteenth-century drawing of a Maori ariki dressed in the traditional cloak expressing his power and position. He holds a taiaha in his hand. His cloak, moko and taiaha indicate the status of generations of Maori warriors and chiefs.

SOURCE 2 A portrait of a Maori chief, painted in 1870, displaying many symbols of the ariki's high status within Maori society

- The *tutua*, or commoners, were all the members of an iwi claiming descent from the ancestors arriving with the waka from Hawaiiki.
- The *taurekareka*, or slaves, also known as *mokai*, were at the bottom of Maori society. They were war captives or born into slavery. The taurekareka did all of the iwi's hard physical work such as preparing food, fetching water, gardening and paddling canoes. They had no privileges and could be sacrificed during ceremonies involving cannibalism.

The *tohunga*, or priest, held the knowledge of clan history and ancestry running back over hundreds of years. The tohunga understood **genealogy**, history, astronomy, religious rituals and prayers; how to heal the sick and farewell the dead. Special kinds of tohunga developed unique skills in areas such as carving, *tohunga whakairo*; canoe building, *tohunga tarai waka*; tattooing, *tohunga ta moko*.

The tohunga were divided into four categories.

- The highest status *tohunga ahurewa* held the knowledge of the most sacred laws and beliefs.
- The second class of tohunga specialised in knowledge of iwi ritual and so presided at ceremonies connected to hunting, warfare, marriage and death.
- The third class possessed detailed knowledge of history and legend and the particular genealogy of iwi members.
- The lowest group of priests dealt with demons and bad spirits and were believed to have control over supernatural forces.

Each of the tohunga groups had priests regarded as wizards because of their supernatural powers. The tohunga were iwi leaders who gained their position after rigorous training and demonstrations of great physical and mental endurance.

5c.8.2 Life on the pa

The *whanau* was the family unit at the core of Maori society. The family and the other members of the *hapu*, or clan group, decided where individuals lived, who they married, who they were friends with and who they fought. Village communities ranged in size from just a few families to over 500 people. Land and most of the property was communally owned. The general term to express the many groups and levels of traditional Maori society is *tangata whenua*, meaning the 'people of the land'.

On occasions when community meetings were held the people gathered on the *marae*, or open courtyard in front of the more formal meeting houses known as the *wharenui*. The traditional Maori *pa*, or village, was designed around the marae because it was regarded as the spiritual centre of the village. It was on the marae that celebrations were held, the dead were mourned, guests were greeted and important matters were discussed.

SOURCE 3 A traditional Maori village, or *pa*, surrounded by fortifications. The pa was often built high on a hill or on a headland for defence.

The pa were often built on ridges and locations that could be easily defended. Rivers and lakes were also often used to provide natural barriers against enemy attack. Defences were completed by trenches, earth **ramparts** and **palisades** built from large sharpened stakes that were lashed together for strength.

The Maori were very successful farmers. Agriculture led to the construction of larger and more permanent village settlements. Village life was organised around food gathering, growing and warfare.

The Maori lived in a house, or *whare*, within their fortified villages. There were many different types of communal houses, such as the *whare hui*, a house in which village members would meet with guests to the pa; the *whare kahu*, a house in which a woman stayed after the birth of her child; and the *whare potae*, a house in which a widow lived for the first few months following the death of her husband. Traditional Polynesian homes were constructed on poles above the ground to allow air circulation and coolness. The Maori, however, dug the floors of their whare into the ground to keep warmth in. The construction of the whare varied according to location and tribal tradition. It was commonly built with a framework of branches from the small *manuka* tree and then thickly thatched with the leaves of a large water plant called raupo.

The village water source was not always located behind the wooden fence surrounding the village — water was often carried every day from outside springs and rivers. Firewood was also collected from afar. A large area of countryside was needed to provide the tribe with food.

Courage and combat

There was no concept of Maori nationhood. Sometimes large iwi groups would temporarily join together under the control of an ariki to conduct larger scale warfare, hunting parties or trade.

The first Europeans in New Zealand, in the early nineteenth century, were impressed by the courage of the Maori, but also shocked by the violence and incidence of cannibalism. The rangatira of a defeated tribe could be eaten by the enemy as a symbol of their victory and the end of his *mana*, or power. The heads of important fallen enemies were preserved by smoking and oiling.

SOURCE 4 A preserved human head showing the traditional *moko*, or tattoo

Training in bushcraft and the use of weaponry began in childhood. Warriors had to demonstrate great agility and endurance. Warriors usually went into battle naked, but would sometimes wear a short kilt or protective cloak. The Maori used some throwing spears but preferred hand-held weapons:

- The *taiaha* was the most common long club. It was held in two hands like a sword and was paddle shaped at one end with a carved point at the other end.
- The *tewhatewha* was a long club with a sharp point at one end and an axe at the other end.
- The *mere* was carried in the waistband and was a short club with a very strong and sharp flat blade capable of penetrating a person's skull.
- The *patu* was a striking weapon shaped like a violin.

Weapons were generally made from wood or bone. The most prized mere were carved from the rare greenstone, found only on the west coast of the South Island. Weapons were sacred objects that were handed down through the generations of warriors.

Mana

Warfare became a part of Maori culture. It maintained the power of the hapu, and the larger iwi, by keeping each individual alert and strong. Sometimes war involved only a few selected warriors or small raiding parties. Fighting usually occurred in the summer and was close to clearly defined tribal territory.

Warfare was conducted to:

- gain land and resources
- gain revenge for previous losses or insults
- punish hapu believed to have broken rules and codes of behaviour
- gain power within the hapu or iwi.

The concept of *mana* was a very important part of the ritual associated with warfare. Mana expressed a warrior's power and authority and established their reputation. Displaying courage in combat was a very important part of the initiation ritual, particularly in the case of the future rangatira who was expected to display power and status through battle. Careful preparations were made for warfare, which usually commenced at dawn. A form of the *haka*, which was a spirited Maori war dance, was sometimes performed in front of the enemy in an effort to intimidate or scare them away.

SOURCE 5 Maori warriors performing their traditional haka in 2009. The Maori haka was a dance that kept warriors physically and mentally prepared for battle, and was a declaration of tribal identity. There were many different hakas performed in pre-European times; some to express joy and some for battle.

The Waka

The forests of New Zealand provided a rich source of high-quality timber. The Maoris developed great skills in canoe construction, with a variety of canoes for fishing and travelling along the rivers. The most impressive were the war canoes, or *Waka*, which were built for a range of purposes and sizes. The canoes were up to 40 metres long; despite their size they were fast, and yet still seaworthy enough to carry up to 50 paddlers on a long voyage. The war canoe hull was formed from a large hollowed-out tree trunk that was then intricately carved, decorated and lashed together.

SOURCE 6 A huge Maori war canoe with distinctive heavily carved bow and stern decorations

5c.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Imagine you were one of the first Europeans to have contact with a Maori community. Write an account of the different groups of people living in a Maori community and their roles in society.
2. Match each term on the left with its correct description on the right.

Haka	A striking weapon
Mana	Long club with a paddle shape at one end and a carved point at the other
Taiaha	Personal power and reputation
Mere	A short club with a strong sharp blade
Patu	A spirited Maori war dance

Develop source skills

3. Refer to **SOURCES 1** and **2** and the text and then briefly explain how dress and ornament were used to display position in Maori society.
4. To the Maori, the head was the most sacred (tapu) part of the body. Suggest why the head shown in **SOURCE 4** may have been so carefully preserved and what the practice reveals about the warrior culture.
5. Describe the **SOURCE 6** war canoe and then suggest why it has a highly carved bow and stern.

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Complete this digital doc: Worksheet 5c.8 Who's who? (doc-11309)

5c.9 Maori culture and art

5c.9.1 The importance of art

New Zealand offered the artist a broad range of materials to work with. Gathering all the materials required by the Maori craftsmen often involved dangerous journeys, or even war against rival villages. The South Island greenstone was the most precious material because it could be obtained only from remote South Island locations. The people who followed the greenstone trade route walked through ice and snow, climbed steep cliffs with their ropes made from flax, and crossed raging rivers on reed rafts to transport greenstone over the high passes of the Southern Alps. The Maori valued the beauty and power of their art, and so were prepared to make great sacrifices for its creation. Art was also a way of expressing status and tribal differences. Art became a part of everyday life; even the simple shape of a humble fish hook could be made into an object of great beauty when it was highly polished and crafted with skill. Every prized possession was decorated; canoes and paddles, musical instruments and hair combs, storehouses, and gateways all display the fine artwork of the Maori people.

SOURCE 1 A ceremonial *adze*, a heavy chisel-like tool, with a finely shaped blade and delicately carved wooden handle. This adze would have been passed from one generation to the next as a symbol of family authority.

The thick forests of New Zealand provided a plentiful supply of high-quality timber for the Maori craftsmen. Traditional Maori carving, known as *whakairo*, is famous for its skill, detail and beauty. The Maori held the talent of the wood carver in very high regard. The earliest carving tools were made from seashells and stone, such as obsidian, that was sharpened over many months in preparation for carving.

5c.9.2 Carving out a history

Maori carvings expressed religious beliefs, communicated myths and images of gods and demonstrated respect for the ancestors. Art brought the power of the ancestors to the living. The spirit of the ancestors provided protection and help in a dangerous world. The Maori did not develop writing and so their history and beliefs were handed from one generation to the next in the stories they told, and the art they created.

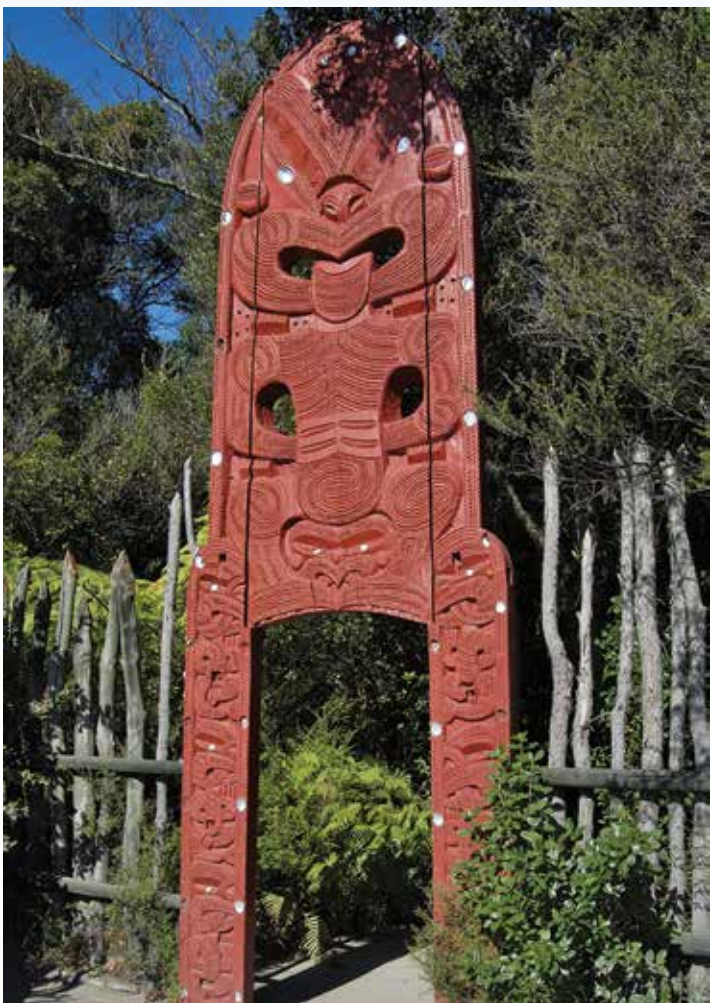
According to legend the art of woodcarving came from the atua of the sea, Tangaroa. Tangaroa kidnapped a boy and turned him into a woodcarving. Tangaroa imprisoned the child by attaching him to the **gable** of his ocean home. The child's father, Ruatepupuke, dived deep into the sea kingdom in search of his son. Ruatepupuke was led to his child when he heard the carved posts of Tangaroa's home talking to each other. The boy was held prisoner in a house covered in the most beautiful carvings. Ruatepupuke returned safely to the human world with his child and the carved posts. The art of wood carving had come to the Maori.

The finest examples of Maori art and carving were created for the *whare runanga*, the house where important tribal discussions took place, because this was the cultural centre of the village. Each part of the sacred building expressed belief and tradition:

- *poutokomanawa* posts supported the house and were often carved with images of the ancestors from seven canoes
- *poupou* wall panels featured carved ancestral figures often made from paua shells, similar to abalone
- *tukutuku* panels were woven by women and placed on the meeting houses' walls between the poupou. The tukutuku geometric designs were made from flax and reeds.

SOURCE 2 The tekoteko figure at Waitangi depicting Kupe with his paddle standing protectively over the land he discovered

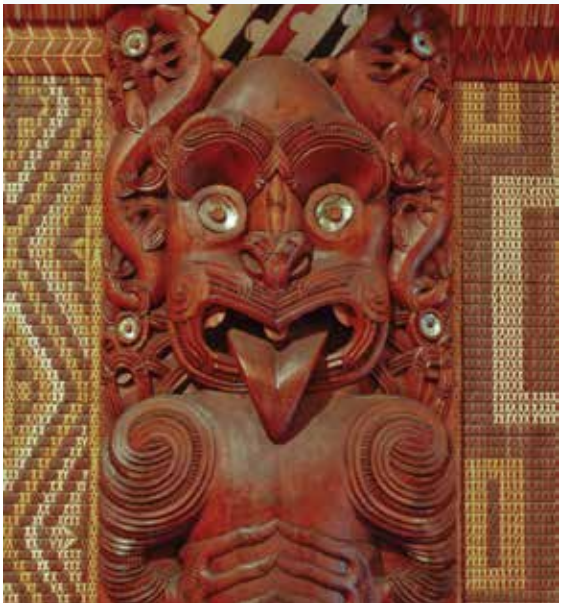
SOURCE 3 Carving of an ancestor of the Ngati Whakaue people from the shores of Lake Rotorua, North Island. The carving forms part of a gateway.



5c.9.3 The tiki

Of all the Maori ornaments, the most valuable was the *hei-tiki*. The carved tiki figures are found across the Polynesian cultures. Tiki is also a general Polynesian term meaning 'carving'. Archaeologists believe that in traditional Maori culture only people of the highest rank wore the tiki. Both men and women wore the tiki on ceremonial occasions, often hanging from a flax cord around the neck.

SOURCE 4 Maoris carved fearsome *hei-tiki* figures as ornaments to protect their sacred places. The twentieth-century carved poupou wall slabs of the whare runanga at the Waitangi Treaty grounds are all created in the traditional style. The tukutuku design represents the *niho taniwha*, the teeth of a legendary sea and river monster.



SOURCE 5 A *hei-tiki* jade pendant; the hei-tiki was the Maoris' most valued personal ornament. Men and women wore jewellery that showed their rank in society.

5c.9.4 Weaving and the taniko pattern

The Maori people believed that they had been taught the art of weaving by the gods. Most clothing was woven from flax, with the fibres bleached and dyed to create the traditional ornamental design. Intricate geometrical *taniko* patterns were woven into the fabric. The taniko represented ideas and values that were important to Maori belief; for example:

- a diamond shape, called *waharua kopito*, represented the change that takes place at meeting places in life
- a triangular pattern, *aronui*, represented knowledge of the natural world
- a horizontal zigzag pattern suggested the importance of the ocean as a pathway to be followed.

SOURCE 6 Traditional taniko pattern

5c.9.5 Ta moko

Maori tattooists were regarded as master craftsmen who took many years to perfect their skills. They used a straight blade or bone chisel to inject a sooty pigment into the skin, leaving a grooved scar with the appearance of a carving. The practice of classical Maori tattooing is called *ta moko*. In traditional Maori society men were marked on the face, buttocks and thighs. Facial tattoo patterns were of greater significance to the identity of a person than their natural facial features. Women were tattooed on the face and breasts. The painful process was an **initiation** and rite of passage taking many years to complete.

SOURCE 7 The facial tattoo of a North Island Maori man, drawn by the artist Sydney Parkinson in 1769

SOURCE 8 Nineteenth-century photo of a Maori chief showing his position through the detailed tattoo

SOURCE 9 Captain James Cook's description of the Maori moko

Many of the old and some of the middle aged men have their faces mark'd or tatoow'd with black, and some few we have seen who have had their buttocks, thighs and other parts of their bodies mark'd but this is less common. The figures they mostly use are spirals drawn and connected together with great nicety and judgment … The manner in which it must be done must certainly cause intolerable pain.

5c.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Briefly explain what Maori people carved and why carving was so important to the Maori culture.

Develop source skills

2. Imagine you are the **curator** of a museum establishing a display of Maori history, culture and art. Using the range of sources in this unit, design a promotional poster for your exhibit, including a selection of the sources and a brief commentary on how art helps us to gain an understanding of Maori life and belief.

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Complete this digital doc: Worksheet 5c.9 Customs and culture (doc-11311)

5c.10 Review

5c.10.1 Review

KEY TERMS

aristocracy the nobility, or a privileged group of people
curator person in charge of a museum or art collection
deforestation the removal of trees and vegetation leaving land barren
deify to make something or someone into a god
dialect a language of a district that is related to the language of the broader region
double-hulled canoes canoe with two connected parallel hulls — a feature that made it light, fast and stable
fortification a structure that is built to strengthen defences and provide protection
gable the front triangular wall of a building enclosed by two roof slopes
genealogy a person's family and ancestral line or background
germinate to sprout from a seed or bulb into a plant
geyser a hot spring sending up a jet of steam and boiling water into the air
hierarchy a system of structure in society such that different groups of people have a particular rank or position of importance
initiation a ceremony to admit a person into a particular group
mammal animal whose young feed on the mother's milk
obsidian a hard volcanic glass
outrigger a frame that is extended out from the side of a canoe to provide stability
palisade a fence made of sharp stakes set firmly into the ground
rampart a raised mound of earth built for protection
thermal relating to heat or temperature

5c.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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5c.10 Activity 1: Check your understanding
5c.10 Activity 2: Practise your historical skills
5c.10 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

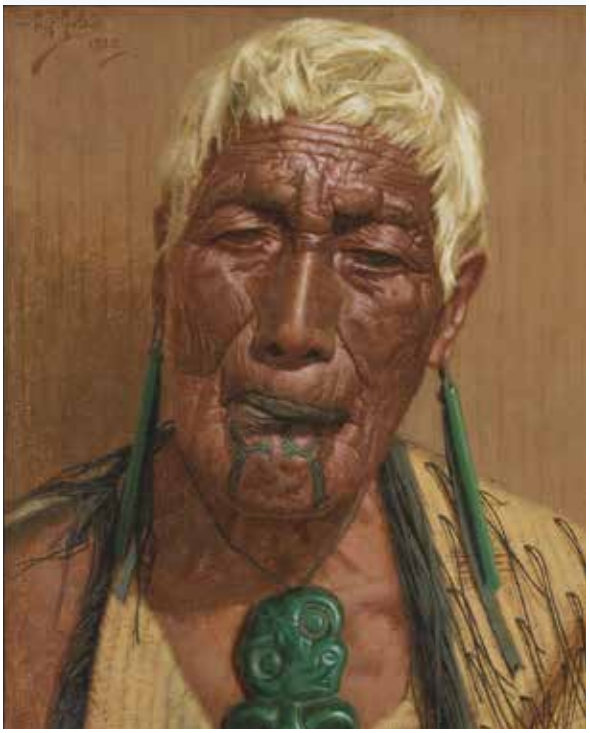
1. Refer to the text and sources you have studied throughout this topic to develop a timeline of the migration patterns and settlement of the islands of the Pacific Ocean. Draw up a timeline of Pacific exploration beginning with the canoe journeys that brought the first settlers from South-East Asia into the Pacific. Your timeline should record the movement of people into the regions of Melanesia, Micronesia and Polynesia.
2. Write down ten short, factual knowledge questions taken from the information given throughout this topic on the history of Polynesian settlement of the Pacific. Write questions and answers on a card, divide your class into two teams and have a class quiz.

Analysis and use of sources

3. Historians use sources to gather information and develop an understanding of the past. Examine **SOURCES 1** and **2** to gain some evidence of the social structure of Polynesian society as it developed in New Zealand. To begin your analysis of these sources, write a brief description of the source subjects. Identify the clues within the sources that suggest the person's position in Maori society. Consider the usefulness of the sources in providing an understanding of the role of the rangatira in traditional Maori life. Comment on the details of the source, including dress, expression and posture. Refer to the sources and information you have studied throughout this topic to write a short introduction to a unit of work on social structure and positions of power within Maori society.

SOURCE 1 Early-nineteenth-century painting by Gottfried Lindauer of the Maori rangatira Tamati Waka Nene

SOURCE 2 Portrait of Mere Werohia, a woman of rangatira rank from the Ngati te Rori te Rangi hapu of the Ngatiwhakane tribe, Rotorua. The portrait was painted around 1935 and is also known as *Time Tells*.



Perspectives and interpretations

4. In traditional Polynesian societies, power was held by the people who were born into chiefly families. In the hierarchy of Maori society, the positions of ariki and rangatira were the basis of government and control.
   (a) Research in more detail the organisation of Polynesian societies. Summarise your research findings into key points; for example:
   - Slaves were the lowest class group in Maori society.
   - The clan into which an individual was born determined the political power they held in Polynesian society.

   (b) Once you have a general understanding of the key features of Polynesian society and government, think about the way our own society is organised and governed. As a class, brainstorm a list of the principles upon which our democratic system of government is based. Consider such issues as our right to vote and to elect representatives into government. Write a definition of democracy. Think very carefully about the similarities and differences between our society and democratic system of government, and the social hierarchy that was the basis of Polynesian government.
   (c) Put your research findings and your own ideas on the role of government together by writing a short speech under the heading 'Who should have the right to rule?'. Your speech should explain the role of government from both a traditional Polynesian and a modern Australian perspective.

Empathetic understanding

5. **SOURCE 3** is a chant, or short and simple song.
   (a) In small groups, discuss what the chant is about, and the role that chants, songs and stories had in societies that did not have writing before the arrival of Europeans.
   (b) Research a Polynesian creation story or legend and present your research as a storybook for children, complete with illustrations that include Pacific-style designs and images.
   (c) Write a brief introduction to your Pacific legend storybook describing some of the cultural features and beliefs of Polynesian society. Explain why legends, songs and chants are of cultural significance and provide us with evidence and an understanding of the Polynesian world.

SOURCE 3 A chant telling the story of the creation of the heavens, the island of Hawaiiki and several other islands such as Taporapora (in Tahiti) and Hikurangi (in Rarotonga). Hawaiiki appears throughout Polynesia as a geographical location and as a spiritual place. Archaeologists believe that as the Polynesian navigators crossed the Pacific they gave names to places that expressed the connection between spiritual beliefs and geographical features.

The standing heavens appeared outside
Sitting in Hawaiiki
From whence came
Taporapora, Tauwharenikau, Kukuparu, Wawauatea and Whiwhi-te-rangiora
The heavens became light
Then came the early dawn, the flashing dawn
The dim glowing dawn, the twilight/moonlight
The dawn that shone above Hikurangi.

Research

6. The movie *Whale Rider* is a modern retelling of a legend of the *Ngati konohi* people from the east coast of New Zealand. The human ancestor of these people, *Paikea*, was believed to have arrived in New Zealand at the location of their village of Whangara. Do some background research on:
   (a) the location of Whangara and the local tribes of the region
   (b) the legend of *Paikea*, *Te Petipeti* and *Rangahua*
   (c) the importance of genealogy, or *whakapapa*, to Maori culture.

Explanation and communication

7. Watch the movie *Whale Rider* and then have a class debate on the topic: To face our future we must appreciate our past.
8. Imagine that you are a tour guide with a travel agency that specialises in adventure holidays. Design an information pack containing brochures and maps for people wanting to follow the journey of the Polynesians from their homeland in Hawaiiki to the Land of the Long White Cloud. You will need to decide where Hawaiiki was located and how your adventurers are going to make their journey. You will also need to make a list of the things they will need for the demands of the trip ahead, and give them an idea of how long their travels will take.
9. Set up a class pin-board or blog of interesting facts about the culture and history of the Polynesian region. Include images and symbols, such as flags, showing life in this part of the Pacific.
10. Canoe-bow figureheads featured particularly ferocious faces. Think about the purpose of the figureheads and the beliefs that were expressed through Maori carvings. Refer to internet sources and the source examples of carving shown throughout this topic to design your own figurehead. When you have completed your drawings, write a short explanation of the meaning behind your figurehead. Use your design to create a decorative border for your class pin-board of facts about Polynesian history.
11. Working in pairs, identify the main Pacific islands and the three main cultural groups to which they belong. Research the settlement history of the Polynesian, Melanesian and Micronesian peoples and then discuss when and how archaeologists believe the navigation and settlement of the Pacific occurred. Under the heading 'The journey of the Pacific people', compose your own story, song or poem celebrating their remarkable achievements.

TOPIC 6a
Mongol Expansion

6a.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- The nomadic lifestyle of the Mongols and the rise of Temujin (Genghis Khan) **6a.2, 6a.3, 6a.5**
- The organisation of the Mongol army under Genghis Khan and the treatment of conquered peoples, such as the codification of laws and exemption of teachers, lawyers and artists from taxes **6a.4, 6a.5. 6a.7**
- The extent of the Mongol expansion as one of the largest land empires in history, including life in China before, during and after the Mongol conquest **6a.4, 6a.6, 6a.7, 6a.8**
- The consequences of the Mongol expansion, including contributions to European knowledge and trade routes **6a.8, 6a.9, 6a.12**

6a.1.1 Introduction

In the thirteenth century, the terrifying Mongol army conquered territory stretching from the Arctic Ocean to the Persian Gulf and from Hungary to Korea. The Mongols ruled over a quarter of the world and created the largest land empire in history.

The nomadic Mongol tribes of the wide, flat plains of central Asia had been unified by a mighty warrior called Genghis Khan. Under the rule of the khan, the entire Mongol nation became a highly disciplined army built on harsh punishment, under the code of law known as the *Great Yasa*. In 1215 the khan's army seized northern China and began to build an empire.

The immense Mongol empire lasted for barely a century. Their military campaigns killed millions of people, shattered great centres of learning and crushed ancient traditions and civilisations. Despite the destruction, the Mongol empire lay the foundation for a modern world. Mongol power contributed to the revival of learning in Europe, reunited China and expanded frontiers. Trade, knowledge and ideas flowed along the Silk Road under Mongol protection. This thirteenth- and fourteenth-century world is often called the Age of the Mongols.

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Watch this eLesson: Mongol expansion (eles-1830)

SOURCE 1 A fifthteenth-century illustration depicting the Battle of Yehuling, a major decisive battle fought between the Mongol Empire and Jurchen-led Jin dynasty during the Mongol-Jin War, 1211.

Starter questions

1. Imagine you are going on a camping trip that will take you to distant places where the climate can be both very hot and very cold. Make a list of what you would you take with you and the sorts of difficulties you would face if you were constantly on the move. Consider the things you would miss most if you were not living in a permanent home.
2. In your own words, define the term *steppe*.
3. Codified laws refer to the rules and regulations of society that have been written down. Codifying laws is something which dates to 1760BC and the Code of Hammurabi, the ruler of Babylon. Discuss why codifying laws was such an important development. Write a short explanation of your understanding of the significance of codified law.
4. The term *barbarian* has had many meanings. In your own words, define the term *barbarian*.

6a.2 The Mongol people and their land

6a.2.1 Geography

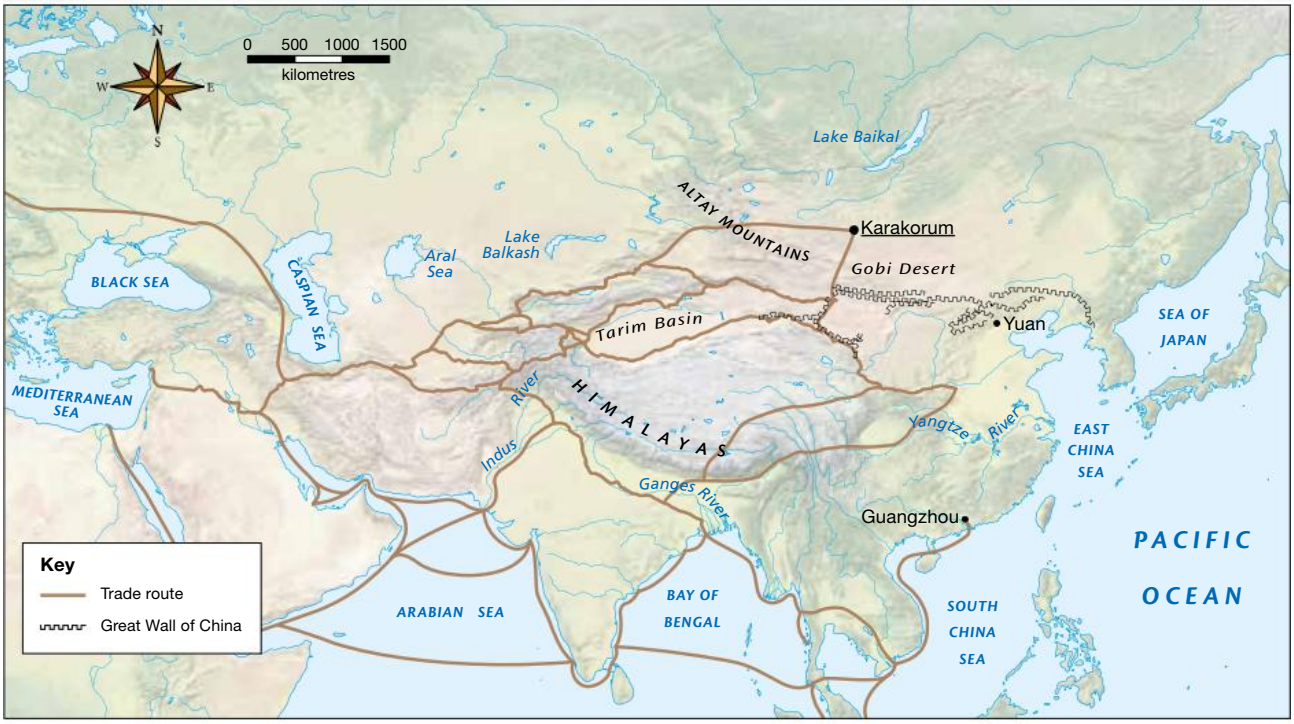
The Mongols were **nomadic** tribal people from Mongolia, the cold, barren land to the north and west of China. The Mongol homeland was bordered by:

- the high Altay mountain range to the west
- the Gobi Desert to the south
- Lake Baikal to the north.

The people raised animals on the vast treeless grasslands of Mongolia because the region was too cold and dry for growing crops. The Mongols lived from their herds of cattle, goats and sheep. They made their clothing and lined the walls of their homes using products from their sheep. They collected the sheep manure for fuel and made cheese and butter from their milk. **Mutton** was also a major part of the Mongol diet. The Mongols used camels to cross the harsh deserts, oxen to move heavy loads and horses for transport, hunting and warfare.

Life in Mongolia was shaped by the land and the seasons. Every year the Mongols migrated south from summer pasture lands on the open plains, to their winter pastures in the sheltered mountain valleys. Survival in the unforgiving climate was a struggle and so Mongol territory remained sparsely populated.

SOURCE 1 Map of the Mongol homeland



'Luxuries' such as grain, metals, textiles and tea were obtained through raiding or trading with the settled agricultural people living to the south of China's Great Wall. From 400 BCE, the Chinese erected large walls, known as the Great Wall of China, to defend themselves against raids from the tribes living along their northern border.

China's large population was concentrated in the river valleys where the people cultivated crops, constructed roads and built great cities. The Great Wall of China marked the boundary between two very different ways of life: the wealth and sophistication of Imperial China against the poverty and simplicity of nomadic Mongolia. The Chinese regarded the Mongols as 'barbarians'.

SOURCE 2 This Song dynasty illustration shows a traditional Mongolian ger. The gers belonging to the Mongol leaders of the Yuan dynasty were mobile palaces made of silk and linen. They were finely embroidered and decorated with the intricate patterns and designs characteristic of Mongolian craftwork. This illustration also shows the harsh landscape of the treeless plains of Mongolia, known as the steppes.

6a.2.2 Mongol society

The Mongols lived in small clans. Clans were bound together by marriage and blood relationships to form a Mongol tribe. A chieftain, or khan, governed the tribe. The khan was not born to rule, but kept the position of power through constantly proving personal strength and protecting the tribe.

Within clans, the people belonged to a particular social class that determined everything, from what they were given to eat at a banquet to how they were armed and dressed when they went into battle.

Women

In a nomadic society, survival depends on each member of the group playing their part. Mongol women had power, influence and considerable freedom because they managed daily life in the camp:

- herding and milking all the livestock
- making cheese, yoghurt and butter
- packing the *yurt* (the portable beehive-shaped Mongol tent, also known as a *ger*)
- making felt, by soaking and beating sheep fleece, for winter insulation of the ger
- educating the children, cooking and sewing animal skins into warm winter clothing.

SOURCE 3 A traditional Mongolian ger was easily collapsed and transported. The conical shape allowed rain to quickly run off and provided resistance to strong Mongolian winds.

Marriage ties were very important to Mongol tribal organisation. Marriages were arranged through discussion with clan leaders and regarded as an important step into adulthood. Men were permitted to have many wives, a practice called polygamy. Once married, a woman was responsible for her own ger. The location of the ger, in relation to the man's ger, indicated seniority among the women. The first wife placed her ger to the east of her husband, while subsequent wives had their gers to the west. With the death of a husband, it was expected that the youngest son or brother would take care of the widow. Married women had particular status in Mongol society and were identified by elaborate headdresses.

Hunters and horses

The herders and hunters of Mongolia spent their lives in a saddle. Horses were the Mongol's most treasured asset. From childhood they were taught to hunt from horseback. This outdoor life gave the Mongols independence and mobility. Traditional hunting expeditions, called the *nerge*, also provided military training. By riding in vast circular formations, the Mongol horsemen gradually forced wild game, such as deer and boars, into a corral, or enclosure. The hunt required great teamwork, skill and endurance. Mongol warriors were known to ride for days without rest, surviving on dried milk curd and the blood drawn from an incision cut into the veins on their horse's neck. The life that the Mongol nomads knew from birth created warriors.

6a.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Write an explanation of the significance of family and the clan to Mongol society.
2. Imagine you are a Mongol warrior. Write a short speech explaining the importance of your horses and herds of animals to the survival of your way of life.

Develop source skills

3. Refer to **SOURCE 1** to answer the following questions.
   (a) What city was at the centre of the Mongol lands?
   (b) How would the natural features of the Mongol homeland have provided protection against invasion?
   (c) Suggest reasons why the Mongol homeland remained sparsely populated.
4. **SOURCES 2** and **3** provide images of Mongolian life. Use the sources to identify the key features of a Mongolian community. Suggest why the Chinese regarded their northern neighbours as barbarians.

6a.3 The rise of Temujin

6a.3.1 Ghengis Khan

At the end of the twelfth century, a young leader named Temujin, meaning *ironsmith*, became the khan that ruled over a number of Mongol clans. The details of Temujin's early life are unclear, but it is believed that he was born in approximately 1162 and was the son of a warrior named Yusegei. He was a member of a Mongol tribe known as the *Oirat*. The Mongols were divided into many tribes that constantly went to war with one another in their efforts to gain the best hunting grounds and pastures. Warriors also went on raiding parties, kidnapping women from other tribes to be brought back as additional wives.

Mongol legend claims that when Temujin was born, he had a clot of blood in his right hand — a sign that he was destined to become a hero. As a young man he was noted for his height, his broad forehead and his piercing green eyes. Temujin learned to survive by developing military superiority and the political skills of diplomacy and negotiation. By the time he was in his twenties, he had built alliances with a number of other Mongol clans and gained a reputation as a furious warrior and a man of great influence.

SOURCE 1 Temujin, who became known to the world as Genghis Khan

SOURCE 2 Genghis Khan's ferocious reputation was created through statements that Yuan dynasty writers attributed to him, such as the one shown here.

> The greatest joy a man can know is to conquer his enemies and drive them before him; to ride their horses and take away their possessions; to see the faces of those who were dear to them wet with tears.

In 1206 his greatness was recognised when he was elected as the khan over all his fellow tribal chieftains. Temujin took on the new title of Genghis Khan, meaning 'the universal ruler'. Under the brilliant leadership of Genghis Khan the warring Mongol tribes were united.

In 1211 Genghis Khan began a military campaign that would create the largest empire the world would ever see, covering over 33 million square kilometres and ruling over 100 million people. It began with the conquest of China.

6a.3.2 The power behind the khan

When Temujin was still a young child, his father was poisoned and his family abandoned by their clan. It was left to Temujin's mother, Yulun, to instruct him in the skills of the warrior: riding horses and shooting the Mongol bow and arrow. Yulun was revered by later generations for her wisdom and her strength. It was said that Yulun was the only person the great khan bowed to.

The influence of the royal women continued into the reign of Kublai Khan, the grandson of Genghis Khan. Sorghaghtani Beki, Kublai Khan's mother, is mentioned by Christian missionaries and Persian ambassadors as a powerful thirteenth-century figure. The khan consulted her when developing the organisation of the Mongol empire.

SOURCE 3 Illustration c.1397–98 showing Genghis Khan fighting the Chinese in the mountains

SOURCE 4 Genghis Khan met with a Taoist holy sage, or holy man, in 1221. The record of his conversation with Ch'ang-Ch'un presents a different image of the great khan.

> I hate luxury and exercise moderation [he wrote]. I have only one coat and one food. I eat the same food and am dressed in the same tatters as my humble herdsmen . . . In the space of seven years I have succeeded in accomplishing a great work, uniting the whole world in the one empire.

SOURCE 5 Chabi Khatun, the senior and highly respected wife of Kublai Khan, wearing the distinctive Mongol headdress indicating a married woman

Sorghaghtani Beki could not read or write, but, nevertheless, realised the importance of education for good government. She made sure her sons were educated in the languages of the people they would govern. She was a Christian, but was also familiar with the teachings of the many religions and beliefs of the empire's people. Sorghaghtani Beki was known to be supportive of Muslims and Confucian scholars. She introduced her son to Confucianism, because she realised that knowledge of Chinese belief was important

to the Mongols' efficient ruling over the 100 million people of Yuan China. Sorghaghtani Beki saved millions of Chinese peasants from the worst of Mongol brutality. She argued that destroying the farms of conquered lands would crush the economy and damage Mongol power, and that agricultural production would bring wealth to the Mongol government through taxation.

Kublai Khan's wife, Chabi Khatun, also played an important role in shaping the empire's government. Chabi Khatun's support of Tibetan monks encouraged the conversion of many members of the Mongol ruling class to Tibetan Buddhism. She also protected the surviving members of China's Song Imperial family by providing them with a palace and wealth.

6a.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Match each name in column A with its description in column B.

Column A	Column B
(a) Temujin	(i) Kublai Khan's mother and adviser
(b) Chabi Khatun	(ii) Genghis Khan's mother
(c) Sorghaghtani Beki	(iii) The Mongol leader who became Genghis Khan
(d) Yusegei	(iv) The name of the Chinese Imperial family defeated by the Mongols
(e) Yulun	(v) Title meaning 'the universal ruler'
(f) Genghis Khan	(vi) The Mongol tribe Genghis Khan belonged to
(g) Oirat	(vii) Kublai Khan's most important wife
(h) Song	(viii) Mongol warrior who was the father of Temujin

Develop source skills

2. Write a caption to accompany the **SOURCE 1** sculpture.
3. History can provide a variety of perspectives, or points of view, of particular events and personalities. Identify the two perspectives provided in **SOURCES 2** and **4** of Genghis Khan, and suggest why history would record and interpret the one personality in a variety of ways.

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Complete this digital doc: Worksheet 6a.3 Ghenghis Khan: using words to paint a portrait (doc-11314)

6a.4 The Mongol army of conquest

6a.4.1 Mongol soldiers

Genghis Khan created a mighty army by uniting the Mongol tribes from the deserts of the south, the **steppe** lands of central Mongolia and the mountains of the freezing northern frontiers. Swift footed horses carried the Mongol **cavalry** across Asia and Europe. The Mongol army was the best equipped and trained force in the world. In the middle of battle, the mobile Mongol army could be moved with incredible speed and cover immense distances. Military skill was combined with discipline and toughness. Mongol commanders believed that winter provided the best opportunity for war, using frozen lakes and rivers as their highways to battle.

The Mongol soldier was well equipped and carried a variety of weapons:

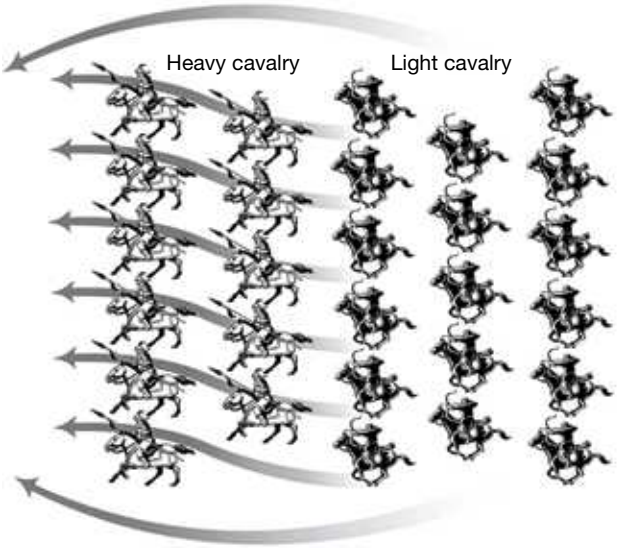
- a lance fitted with a hook for pulling the enemy from their horses
- a curved sword and a dagger that was strapped to the arm

- two bows and a range of 60 arrows; one bow used to shoot from horseback and another heavier bow from which foot soldiers would shoot. The typical Mongol bow could shoot arrows that could pierce armour over a distance of 200 metres.
- a shield, an iron helmet and armour made from leather that was waterproofed with a coating of lacquer.

The Mongol warrior's greatest strength lay in his horse, a short and stout wild horse that was tough and hardy like the soldiers that rode them. The Mongol horses could survive the bitter winter of the north, because they had a coarse coat and the ability to find and feed from the grasses that lay beneath winter snow. The Mongol cavalry provided each soldier with about five horses to accompany him on campaign. The rule was that no horse could be ridden more than one day out of four.

SOURCE 1 A modern artist's drawing of Mongol horsemen in the body armour of battle. The power of the Mongol army lay with the skill of the horseman who could turn and shoot arrows from their composite bow with great accuracy and speed. The composite bow was made from combining a layer of sinew, wood and horn to create the wooden frame.

SOURCE 2 Thorough planning and tactics played a very important role in Mongol military success. The *tulughma* was a Mongol tactic using heavy and light cavalry in tight formation. Heavy cavalry charged the enemy and broke enemy lines. Light cavalry were protected by heavy cavalry and used lightening speed and manoeuvrability to launch a second wave of attack.



RETROFILE

Even in peace time, all able-bodied men between 15 and 60 years of age were under military orders. Women also played a role in the Mongol army. The Venetian traveller, Marco Polo, wrote an account of the role in battle of Kublai Khan's niece, Khutulun. Khutulun's horsemanship skills were legendary.

6a.4.2 Death and duty

One of the most important features of the Mongol army was the principle of strict discipline, known as *Yasa*. Desertion and failing to rescue captured colleagues, plundering without permission, sleeping on duty, and showing unnecessary kindness to a captive were all crimes that were immediately punishable by death. Any soldier involved in tribal group fighting was also given the death sentence.

It was said that Mongol soldiers could live in the saddle for up to ten days and would eat the raw meat of dogs, rats, mice and horses when they were on campaign. Stories of the discipline and strength of the Mongol army spread fear across Asia and Europe.

SOURCE 3 Genghis Khan declared in the Yasa that 'If the great, the military leaders and the leaders of the many descendants of the ruler who will be born in the future, should not adhere strictly to the Yasa, then the power of the state will be shattered and come to an end'. Whilst a complete list of the laws has not been found, it is believed that they covered all aspects of public and private life. The Yasa laws of particular importance to the army included details of military organisation, discipline and codes of behaviour.

- The ruling that divides men of the army into tens, hundreds, thousands, and ten thousands is to be maintained. This arrangement serves to raise an army in a short time, and to form the units of commands.
- The moment a campaign begins, each solider must receive his arms from the hand of the officer who has them in charge. The solider must keep them in good order, and have them inspected by his officer before a battle.
- Forbidden, under death penalty, to pillage the enemy before the general commanding gives permission; but after this permission is given the soldier must have the same opportunity as the officer, and must be allowed to keep what he has carried off, provided he has paid his share to the receiver for the emperor.
- To keep the men of the army exercised, a great hunt shall be held every winter. On this account, it is forbidden any man of the empire to kill from the month of March to October, deer, bucks, roebucks, hares, wild ass and some birds.

6a.4.3 Organising an army

Promotion in the Mongol army was not related to high birth, but achieved as recognition of bravery and skill. The Mongol army was reformed and reorganised under Genghis Khan. It comprised:

- *arban* — a group of ten men made from different Mongol clans, ordered to be loyal to each other regardless of clan connections
- *zuun* — ten arbans made a company
- *myangan* — ten zuun made a battalion
- *tumen* — ten myangans made a Mongol army of 10 000 warriors.

The tribal links of the clan groups were broken up by the army structure to ensure old loyalties could not threaten Mongol unity. In battle, the close-knit and tightly drilled units coordinated and used the skills developed in the traditional Mongol hunt: encircling, trapping and then cutting the enemy to pieces. Military tactics were rehearsed so that each warrior knew his role and exactly how to respond to signals, such as flaming arrows and waving banners. The use of **couriers** enabled the various sections of the Mongol armies to keep close contact with each other. All military campaigns involved very thorough planning and gathering of detailed intelligence and **reconnaissance** about enemy movements and strengths.

The Mongol army quickly adapted enemy technology to the Mongol style of warfare. From the Chinese and the Persians, the Mongols learned about siege machines and gunpowder. Skilled engineers were conscripted to serve in the Mongol army and were called on in battle to construct siege machines on the spot. They transported catapults on horseback to the battlefield and hid their movements behind smoke grenades and firebombs. Mongol military success lay in their organisation, the skill of their warriors and the sophistication of their weaponry.

SOURCE 4 Marco Polo's description of the khan's personal bodyguard

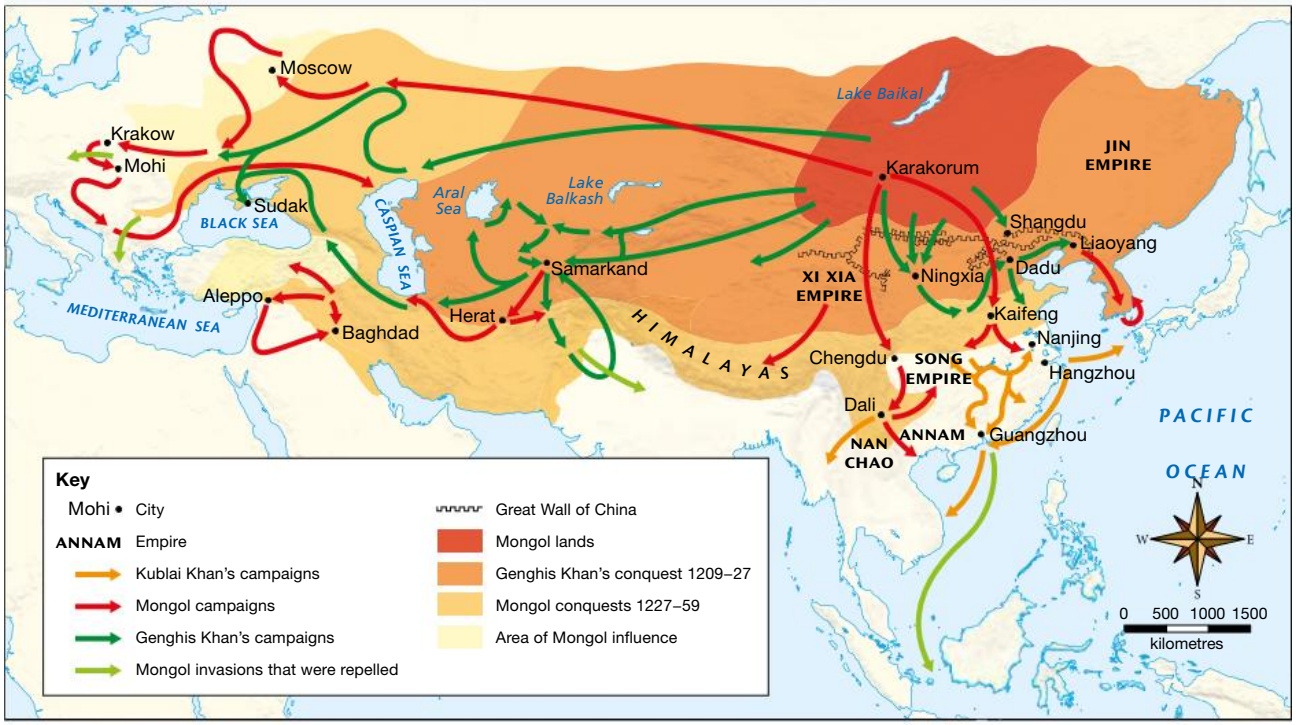
The body-guard of the grand khan consists, as is well known to every one, of twelve thousand horsemen, who are termed kasitan, which signifies 'soldiers devoted to their master'. It is not, however, from any apprehensions entertained by him that he is surrounded by this guard, but as matter of state. These twelve thousand men are commanded by four superior officers, each of whom is at the head of three thousand; and each three thousand does constant duty in the palace during three successive days and nights, at the expiration of which they are relieved by another division.

6a.4.4 Conquering the world

Most people in the path of the Mongol army had a choice: surrender to the Mongol army and live, or resist and die. If a city rebelled after agreeing to surrender, the total population was massacred and the city was annihilated. The Mongols used terror as a powerful weapon of war and spread stories of the fate of conquered people. As the Mongols moved across Western Asia and deep into China they exterminated town after town. Modern historians estimate between 30 and 40 million people died as a result of the Mongol invasions.

Genghis Khan wanted to conquer the known world and so began his invasion of China by attacking the Jin (Chin) people, located in northern China and Manchuria. In 1213 the Mongol armies broke through the Great Wall of China and within two years conquered and destroyed the Chin capital city, Yanjing, later known as Beijing. So many thousands of people were killed in the conquest of northern China, it was said that white hills appeared that were made of the bones of the dead.

SOURCE 5 The Mongol empire and the Mongol campaigns through central Asia and Europe



Northern China was just the beginning of the Mongol conquest. The Mongol army was then unleashed against the Khwarezmid empire, covering Persia and central Asia. One hundred and fifty thousand soldiers of the Mongol army faced over three hundred thousand soldiers of the Khwarezmid empire. The Mongols were equipped with the latest technology captured from China: flame throwers, catapults, canons and silk shirts. Heavy silk shirts were not easily pierced by arrows. An arrow that did strike a Mongol soldier would enter the body wrapped in silk, allowing the arrow head to be pulled from the wound cleanly and with little loss of blood. After four years and the deaths of at least five million people, the Khwarezmid empire fell to the Mongols in 1220. By 1223 the Mongol invasion stretched as far as southern Russia. The enormous Mongol empire covered Burma, central Asia, Iran and the Near East.

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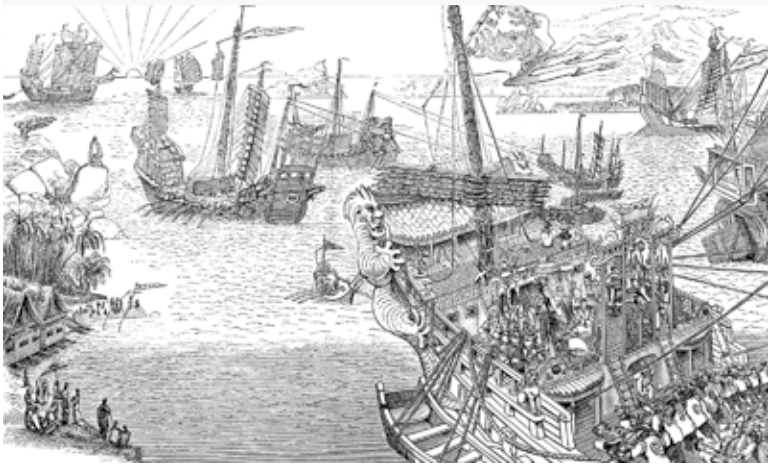
Complete this digital doc: Worksheet 6a.4 Mongol warriors (doc-11315)

In 1227, Genghis Khan died while on campaign in China. His vast empire was divided between the four sons and grandsons of his chief wives to create four Mongol kingdoms:

- Kublai Khan ruled China — the Yuan dynasty
- Hulegu ruled Persia — the Ilkhanate
- Batu Khan ruled southern Russia — the Golden Horde
- Chagatai ruled central Asia — the Chagatai khanate.

The expansion of Mongol power continued for a generation after the death of Genghis Khan. At its peak, the empire stretched from Korea and the Pacific Ocean, all the way through Europe to Russia, Poland and Hungary.

SOURCE 6 As a Mongol leader, Kublai Khan was expected to continue the conquest of new territory after victory in China. Korea fell to Mongol forces and paid an annual tribute. Campaigns into South-East Asia were not so successful. This engraving, from an 1874 drawing by Sir Henry Yule, was based on Marco Polo's account of the Mongol fleet passing through the islands of Indonesia.



6a.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Begin a timeline of the history of Mongol expansion beginning with the conquest of the Jin. As you learn more about the creation of the Mongol empire, continue adding details of events and personalities to your timeline.
2. Write a bullet-point summary of the key features of the Mongol army.

Develop source skills

3. Imagine you have been given the task of training a group of young Mongol warriors. Refer to **SOURCES 1** and **2** to write a speech you will present to your trainees, clarifying how they should dress and the skills they must develop to take their place in the Mongol army.
4. Refer to **SOURCE 3** and suggest why obedience was so important to Mongol government.
5. Refer to **SOURCE 4** to explain the function of the kasitan in the Mongol military.
6. The Mongol empire continued to expand after the death of Genghis Khan. Refer to **SOURCE 5** to answer the following questions.
   (a) How far west did Genghis Khan's campaigns go?
   (b) Which three Asian empires were conquered by the Mongols?
   (c) What region was the focus of Kublai Khan's campaign and empire?
   (d) Which modern countries were once part of the Mongol empire?

6a.5 The law of the Mongol lands

6a.5.1 The Yasa

Images of violence and destruction dominate the history of the Mongol conquests. War was used to win the Mongol empire, but strict law and order maintained Mongol rule. The Yasa code developed by Genghis Khan during his rise to power became the basis of the system of all law and order across the Mongol empire. The thirteenth-century writer Juvaini explained the Yasa as a 'rule for every occasion and a regulation for every circumstance; while for every crime he fixed a penalty.'

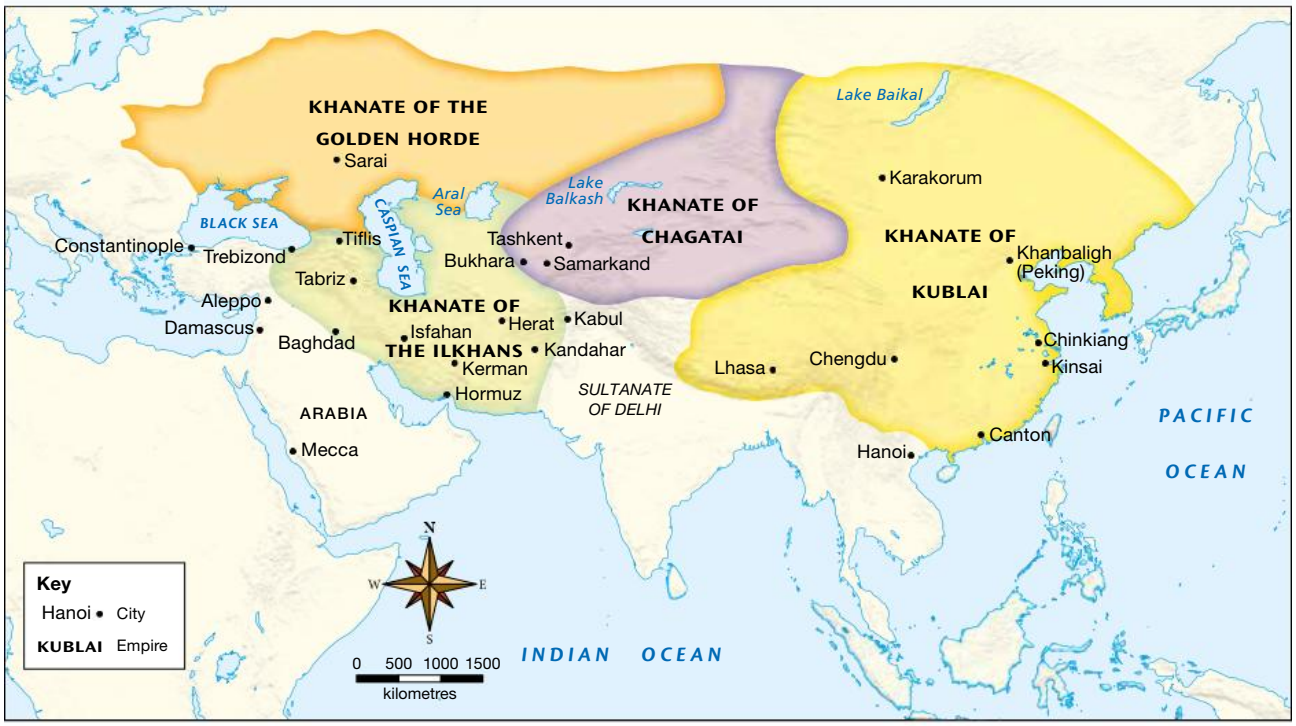
Genghis Khan was unable to read and write because Mongol civilisation had not developed a written language. The great khan realised the importance of having a writing system so he ordered a scribe to create a written Mongol script based on that of the Uighur (a northern Turkic tribe). The rules of the Yasa were then written down on scrolls.

The Yasa lay at the heart of the Mongol empire's government. The Yasa outlined stern laws and the expected behaviour of each group within the community. Clearly defined rules were accompanied by discipline and harsh punishment. The death penalty was handed out for a broad range of crimes:

- stealing livestock or killing a man
- becoming bankrupt three times
- abducting women from other Mongol families.

Rules were established over a wide range of activities. Hunting was regulated by the Yasa to ensure that during harsh winters sufficient supplies of meat were available for everyone. Record keeping was introduced and an officer of the law appointed to record the outcome of all trials and legal disputes. The Yasa brought to an end much of the traditional fighting between Mongol tribes and ensured the safety of those who obeyed the code. Genghis Khan created law and order to strengthen his government over conquered people and to provide the chance for further Mongol expansion.

SOURCE 1 Map of the Mongol empire during the late thirteenth century when it was at its most powerful and divided into four separate kingdoms, called *khanates*



The Mongol empire was governed by an assembly of Mongol chiefs, called a kurultai, who met with the khan to discuss foreign policy and matters of importance to the Mongol people. After discussions with the kurultai, the word of the khan was final.

6a.5.2 Taxation

The Yasa built on the different systems of law that already existed in the conquered lands. It also governed the collection of taxes. Religious leaders across the empire were not required to pay taxes to the Mongol government. Doctors, lawyers, teachers, scholars and people who organised funerals, known

SOURCE 2 Excerpt from the Yasa

- To prevent the flight of alien slaves, it is forbidden to give them asylum, food or clothing, under pain of death. Any man who meets an escaped slave and does not bring him back to his master will be punished in the same manner.
- The law of marriage orders that every man shall purchase his wife, and that marriage between the first and second degree of kinship is forbidden. A man may marry two sisters, or have several concubines. The women should attend to the care of property, buying and selling at their pleasure. Men should occupy themselves only with hunting and war. Children born of slaves are legitimate as the children of wives. The offspring of the first woman shall be honoured above other children and shall inherit everything.
- Adultery is to be punished by death, and those guilty of it may be slain out of hand.
- If two families wish to be united by marriage and have only young children, the marriage of these children is allowed, if one be a boy and the other a girl. If the children are dead, the marriage contract may still be drawn up.
- It is forbidden to bathe or wash garments in running water during thunder.
- Spies, false witnesses, all men given to infamous vices, and sorcerers are condemned to death.
- Officers and chieftains who fail in the duty, or do not come at the summons of the Khan are to be slain.
- Leaders of a religion, lawyers, physicians, scholars, preachers, monks, persons who are dedicated to religious practice, the Muezzin, physicians and those who bathe the bodies of the dead are to be freed from public charges.
- It is forbidden for chieftains of nations and clans subject to the Mongols to hold honorary titles.
- It is forbidden to ever make peace with a monarch, a prince or a people who have not submitted.
- It is forbidden, under penalty of death, to pillage the enemy before the commanding general gives permission.
- Every man who does not go to war must work for the empire, without reward, for a certain period of time.
- Men guilty of the theft of a horse or steer, or a thing of equal value, will be punished by death.
- No subject of the empire may take a Mongol for a servant or slave.

as undertakers, were also released from paying tax. According to the laws of the Yasa, the Mongol rulers were expected to demonstrate concern for their subjects during times of hardship by relieving the people of their obligation to pay taxes. Later Mongol rulers failed in their duty to uphold the rule of the Yasa. As the empire began to disintegrate, the peasants suffered from the heavy taxation imposed on them because khans were stealing from the people to save themselves from bankruptcy.

SOURCE 3 Genghis Khan seated in the silk tent that was a nomadic leader's palace. The khan is surrounded by the kurultai, or council of Mongol leaders, who met to debate important issues and to decide on the appointment of a new great khan. In the trees outside, yak tails hang as a symbol of the presence of the khan.

6a.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Complete the following summary paragraph. The Mongols maintained strict _____ and _____ in their empire. Laws were based on a code known as the _____. Rules were written down on scrolls

using a script that the Mongols took from a tribe called the _____. The Mongols kept legal records of all disputes and _____. The Mongol empire was also governed by an assembly of Mongol chiefs called a _____.

2. Identify which groups in society did not pay taxes and explain why life would have been so hard for the peasants of the empire.

Develop source skills

3. Refer to **SOURCE 1** to explain how the huge Mongol Empire was organised in the thirteenth century.
4. Imagine that you are a member of the kurultai. Using **SOURCE 2**, select one of the rules from the Yasa that you strongly disagree with. Write a speech arguing for reform of the Yasa.

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Complete this digital doc: Worksheet 6a.5 The Yasa (doc-11316)

6a.6 Song dynasty China before Mongol conquest

6a.6.1 The Song dynasty

In 1279 the Mongol army invaded China and brought an end to one of the most brilliant periods in Chinese history: the Song **dynasty**. North China had suffered centuries of invasion by northern nomads such as the Khitan people, who came from Liao and settled in Manchuria. The prosperous, powerful and stable Song kingdom was established far away from the constant warfare of this northern land. Peace in Song dynasty China led to a massive growth in the population because farming techniques improved, irrigation systems were rebuilt and trade grew.

6a.6.2 Government

By the twelfth century, over 100 million people lived under the rule of the Song. The Song kingdom covered an area of 4 million square kilometres of rich agricultural land and bustling cities. In 960 the first Song emperor, Taizu, established his control of central China when he led the army in a rebellion against the government. Once in power, Taizu turned away from using military force to rule the people. The emperors of the Song dynasty built their authority through a strong **civilian** government:

- **Civil servants** were selected by a series of examinations and interviews.
- An imperial academy and university trained government officials.
- Governors and magistrates were appointed to run government at a local level.
- Senior government officials were made responsible for drawing the emperor's attention to public opinion and problems.
- Taxation of trade and industry raised the **revenue** to finance important government works such as irrigation programs.
- Prices were regulated through government control of big industries such as salt, tea and wine.

6a.6.3 Home and the Chinese family

Traditional life in China was in stark contrast to life for the nomadic Mongol warriors. The Chinese way of life centred on agriculture. Every member of the Chinese peasant family was needed to work on farming tasks, such as draining and ploughing fields, irrigating and fertilising crops. Most people living in traditional Chinese communities were bound to the land for their survival.

Traditional Chinese culture emphasised a person's duty to their family, including continually honouring dead ancestors through religious rituals. Loyalty to the family was more important than loyalty to the government. The father was the head of the family and made all the decisions. Wives and children were expected to obey.

China was a land of small villages, each containing between 200 and 400 people living in family cottages made from mud bricks. Chinese families also lived on boats, called sampans, along the busy waterways of the large river systems. Within the harbours of the bustling port cities, thousands of boat people lived in floating villages. The strong Chinese family network provided security in a land where natural disasters such as insect plagues, floods and droughts frequently destroyed harvests and homes.

SOURCE 1 The ideal traditional Chinese family from the southern Song dynasty, tenth century

SOURCE 2 An early nineteenth-century painting of the beautiful gardens and **pavilions** of a wealthy person's country home

RETROFILE

In the Song Kingdom, it was forbidden to look upon the face of a Chinese emperor. Anyone who wanted to appear before the emperor had to sink on their knees and knock their heads nine times on the floor to show their total obedience.

Only men who had their genital organs removed were permitted to work for the emperor in the palace. They were called *eunuchs* and could become very politically powerful.

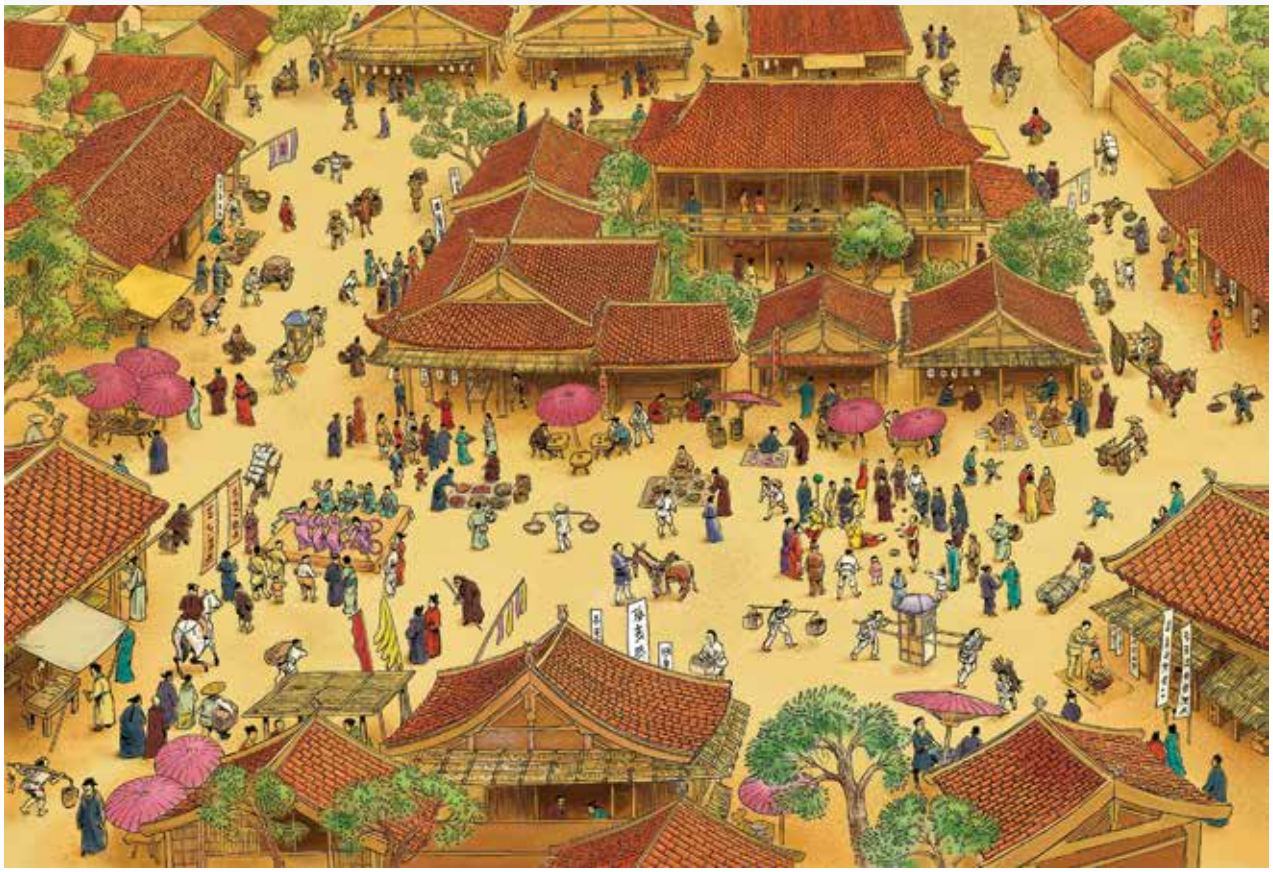
6a.6.4 Life in the Song cities

The peace and prosperity of the Song dynasty led to increased trade and the emergence of powerful cities. Five Song cities reached a population of over one million people. Song city streets were bustling places, crowded with the congestion of horses, mules, carts, **rickshaw** boys and **porters** carrying goods dangling from poles that were balanced across their shoulders. People stopped to shop at the booths and stalls marked by tall posts and banners advertising their wares. In the Song cities of Kaifeng and Hangzhou, the wealthy could shop for exotic items such as rhinoceros horn from Bengal and ivory from Africa. Street stalls and shops stayed open until 2 am. At the tradesmen's stalls there was knife sharpening, pot mending, coffin making and tailoring on offer. Crowds also gathered to listen to fortune tellers, watch magicians and consult healers.

Song cities were built in the shape of a square and were surrounded by thick protective walls. People entered the city through guarded gates and walked down straight streets that criss-crossed from north to south and east to west. Houses were grouped into **wards**, enclosed by another protective wall that was locked every night.

In cities that were teeming with people, the government was responsible for community health and hygiene. Garbage was regularly removed from the streets and transported on barges to garbage dumps in the countryside. Every day the 'pouring men' came to cart away the city's human waste, which was dried and used as fertiliser for the local vegetable gardens.

SOURCE 3 A modern artist's impression of the crowded city streets of Kaifeng, the capital of the Song dynasty. In the eleventh century it was the most important city in the world with a population of more than one million people.



SOURCE 4 A group of wealthy Song women dressed in their fine silk robes

6a.6.5 Leisure and pleasure

Life in the cities provided opportunities for entertainment. In eleventh-century Kaifeng, the crowds could eat at the many large restaurants the city was famous for. The largest was said to consist of five buildings linked by bridges and passageways reaching three storeys in height. Most restaurants also included a theatre space where short plays were performed. A wide variety of restaurants catered for rich and poor.

Diners at a Song dynasty restaurant could choose from more than 30 different vegetables, 17 types of beans and a great range of fruit, such as apricots and pears. Breakfast and lunch generally consisted of steamed cakes and soup. Dinner was a family occasion and the main meal of the day. Several courses were cooked in a cast-iron bowl, called a wok, or a steamer, and then eaten around a family table. The Chinese ate from small bowls using chopsticks. The wealthy could also dine at a tea and wine house, where they could select from 50 varieties of rice wine.

After eating, the city people could be amused by street theatre performances of acrobats and tightrope walkers, sword swallowers and exotic animals, singers and dancers, storytellers, lantern displays, and riders on jumping horses.

SOURCE 5 A thirteenth-century model of a whistling actor in the style of theatre that became very popular during the Yuan dynasty

6a.6.6 The price of peace

Behind the splendour of the Song dynasty was weakness. A price had to be paid for Song prosperity and peace. North of the Song empire was the land of two powerful tribes called the Khitan and the Jurchen. In 1004 CE, the Song dynasty made the first of many peace agreements with the Khitan. The Song believed they could buy the security of their borders by agreeing to the payment of an annual **tribute** of silver and silk to their northern neighbours. The peaceful policies of the Song eventually strengthened the position of the Khitan who continued to launch raids into Song territory.

In the twelfth century, the Song empire was in danger. The Song emperor, Huizong, was an accomplished artist and **calligrapher**. His palace was regarded as a great centre of culture, but it was also a centre of political plotting and trickery. The efficiency of the Song government was being threatened by corruption, high taxes and peasant uprisings. Emperor Huizong continued to paint and ignored the looming disaster surrounding him.

In 1120, the Jurchen were at war with the Song opponents, the Khitan. The Song supported the Jurchen in the belief that Khitan defeat would free them from the annual tribute payment. The decision was a disaster for the Song. Jurchen forces defeated the Khitan and then turned south in an invasion of the Song empire. The Jurchen took control of Kaifeng in 1126, humiliated and murdered the members of the imperial family and then drove the Song from northern China. The Jurchen established the Jin dynasty in the north, with a capital in Yanjing, now Beijing.

6a.6.7 The southern Song

The surviving members of the Song dynasty fled south and established a new capital at the town of Lin'an, now known as the city of Hangzhou. This southern Song settlement was protected by the dense forests of the lower Yangzi River valleys. Lin'an was located in the wealthiest agricultural land in China. The southern Song secured themselves in this prosperous region by building a navy to defend the coast and by developing more sophisticated military technology. The southern ports flourished as Song sailors and their fleets of ships made long voyages in search of trade. The Song held their power in this southern empire for another 150 years.

SOURCE 6 The Song were also defeated in battle against the Tangut, a tribe from the region of modern Tibet. The Tangut king, Yuanho, forced the Song to pay for peace.

. . .Yuanho lured a Chinese army into a narrow valley. . . Deep within the valley the Tanguts placed wooden boxes filled with captured birds that made a terrible racket. When the Sung [Song] soldiers found the boxes, they opened them to see what was making the commotion. The birds rushed to escape, and the sudden flight of so many birds was the Tanguts' signal to attack.

It is said that the Tanguts slaughtered 20 000 Chinese troops in the valley; . . . the Sung emperor sued for peace and promised Yuanho and his successors an annual gift of 135 000 bolts of silk, 2.4 tons (2177 kilograms) of silver, and 14.3 tons (12 973 kilograms) of tea.

From Thomas Craughwell, *The Rise and Fall of the Second Largest Empire in History*, 2010, p. 103.

6a.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Design a twelfth-century travel brochure, advertising the sights and places of interest to be found on a day trip to the Song city of Kaifeng.
2. Write a letter to the Emperor Huizong warning him of the dangers the Song dynasty is facing.

Develop source skills

3. **SOURCES 1** and **2** provide valuable information about the art and architecture of Song dynasty China. Using the sources as your evidence, write a brief description of the particular features of the gardens and buildings, and the way the artist has chosen to paint the scenes.
4. What qualities of the ideal family are expressed in **SOURCE 1**?
5. Imagine you are one of the people pictured in the crowded city street of **SOURCE 3**. Write a short description of what you see, explaining why cities such as Kaifeng were so important to the cultural life of China.
6. Imagine you are one of the wealthy Song women in **SOURCE 4**. Write a letter to your friends living in a small village, describing the clothing that the ladies of the house are wearing and the street culture and family entertainment in cities like Kaifeng.

6a.7 Mongol rule: the Yuan dynasty

6a.7.1 The Mongol invasion

The Mongol invasion of China came in two waves. The first wave began in 1209 when Chinese cities in the region known as the Western Xia were overtaken by the Mongol forces. In 1211 the Song dynasty aided a huge Mongol army in an attack against the Jin dynasty. In 1215 the Jin capital of Yanjing, now Beijing,

SOURCE 1 Description of the Mongol siege of Kaifeng and conquest of China

In the southern half of Chin (Jin) lands, warriors of the third army of Genghis were drinking themselves senseless. At their backs, the citizens of Kaifeng waited behind high walls and gates, already despairing. Some of the Chin had accompanied the emperor himself as he had come south from Yenking three years before. For a time, they thought the Mongols had passed them by, but then the army of Khasar (the Khan's brother) came after them, drawing lines of destruction across the ground like a hot iron across flesh.

The streets of Kaifeng had become lawless even in the heart of the city. Those who had armed guards could climb to the walls and look down on the besieging army. What they saw brought no comfort of hope. To the Chin, even the casual nature of Khasar's siege was an insult.

From *Bones of the Hills*, Conn Iggulden.

was besieged, captured and ransacked. The land was wasted and the people became slaves of their Mongol overlords. With both the Jin in the north and the Xia in the west conquered, the Mongol controlled a vast area of China. (See the map showing the Mongol empire in subtopic 6a.5.)

6a.7.2 Kublai Khan's victory

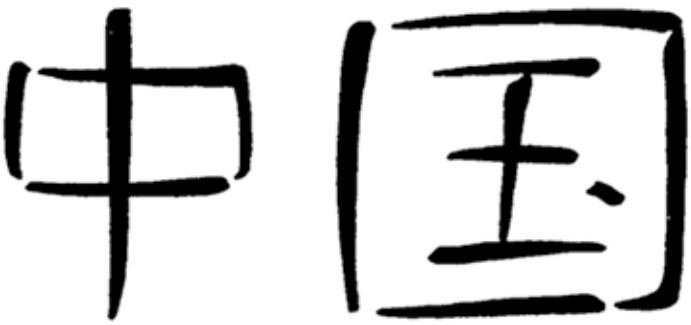
The alliance between Mongol and Song broke down with the destruction of the common enemy, the Jin. In 1268 the Mongols launched their second colossal invasion of China. Mongol forces were now led by Genghis Khan's grandson, Kublai Khan. Kublai Khan's army **blockaded** the Yangtze River and began advancing on the cities of the southern Song. The Song were well-defended with their modern gunpowder weapons, such as rockets and flamethrowers. The Mongol armies changed their fighting tactics and surrounded the walled Song cities, cut off supplies and starved them. For four long years the **sieges** continued until the Mongols had their victory. Every Song city that fought against the Mongols was destroyed. The only chance for survival was unconditional surrender.

The closing defeat of the southern Song came in 1276. The Mongols again used their siege tactics to destroy the Song navy. For two weeks they encircled the Chinese fleet and blocked all supplies. With the last Song forces weakened, the Mongols attacked on a morning shrouded in rain and fog. Mongol victory was swift. Amongst the thousands of Chinese who died on that day was the last Song emperor, a child named Bing, and his empress mother. Mongol victory was complete when Kublai Khan declared himself a Chinese emperor.

SOURCE 2 The speed and flexibility of the Mongol warrior army eventually defeated the Song. The Chinese had hoped that their great defensive walls would save them. The Mongol forces surrounded, trapped and then destroyed their enemies using sophisticated weaponry and strict discipline. This sixteenth-century image shows a Mongol soldier at the bottom of the source carrying a gun. While this was not historically accurate, the Mongols did use pontoon bridges like those shown here, and enormous catapults designed to hurl missiles at the walls of fortified cities.

SOURCE 3 Kublai Khan, the first emperor of China's Yuan dynasty. The khan's victory united China under Mongol control.

SOURCE 4 The Chinese characters for the word 'China' (Zhongguo)



Middle Kingdom

SOURCE 5 The coat worn by the emperors at court, showing the twelve symbols of power in China

- **A** ***Moon*** — Heaven and enlightenment
- **B** ***Fu*** — justice
- **C** ***Water weed*** — purity
- **D** ***Constellation*** — Heaven and enlightenment
- **E** ***Axe*** — punishment
- **F** ***Cups*** — respect for parents
- **G** ***Sun*** — Heaven and enlightenment
- **H** ***Dragon*** — adaptability
- **I** ***Fire*** — brilliance
- **J** ***Mountains*** — Earth and protection
- **K** ***Pheasant*** — literary achievements
- **L** ***Grain*** — abundance for the people

6a.7.3 Mongol government of China

The early Mongol rule of north China was established to take as much wealth from the land and its people as possible. The khans tried to rule China as a part of the greater eastern Mongolian empire, but the territory was too large to govern efficiently. When Kublai Khan declared himself China's first foreign emperor, he separated China from the rest of the empire and developed a very different style of government.

Kublai Khan named his new dynasty the Yuan, which meant 'creative force'. He abandoned the old Mongol capital of Karakorum and established the Mongol Imperial Chinese capital in the modern-day city of Beijing.

The differences between Mongol and Song culture were great. Kublai Khan's remarkable achievement was in uniting China, and then blending Chinese and Mongol traditions to create the new Yuan dynasty government. He ruled his empire according to Chinese tradition and ideals, and created a Chinese state that was:

- bilingual
- multicultural
- tolerant of religious differences — Taoist, Buddhist and Christian beliefs were accepted along with the Mongol belief in shamans, or medicine men.

SOURCE 6 During the Yuan dynasty the population of China plummeted due to the harsh conditions imposed on them by Mongol rule. Chinese artists expressed the suffering. This Yuan dynasty painting shows Death luring a baby away from his sister. His mother is powerless to save him.

Kublai Khan brought Confucian scholars to his court to help govern Yuan China. He appointed a General Secretariat, composed of 14 trusted officials, to enforce his laws and ensure efficient government.

The Mongols established their government by dividing the population of China into four groups or classes:

- Mongols — the elite of Yuan dynasty society. Given all the most important government jobs. The Mongols did not have to pay taxes and were granted large estates that were worked by Chinese peasant labourers.
- non-Chinese allies and **mercenaries** from the West — appointed as government officials across the empire. They often took the role the Confucian scholars had during the Song dynasty
- north Chinese — Kitans, Jurchens and Koreans
- southern Chinese — all subjects of the former Song dynasty.

The northern and southern Chinese had limited rights, were punished more severely than non-Chinese, were forbidden to gather in public and paid heavy taxation to support the Yuan government.

6a.7.4 Rebuilding China

Millions of workers were set the task of rebuilding China after the years of Mongol war and conquest. Transport links were constructed with thousands of kilometres of roads and a grand canal linking north and south China. To protect against possible famine, **granaries** were built throughout the empire.

Kublai Khan built schools, hospitals and orphanages, and established a regular postal service connecting every corner of his kingdom. The khan also sent explorers to map China's great river systems and record their knowledge of the vast land's geography. This encouraged merchants to journey overland to the Middle East and South-East Asia, and eventually developed trade links with Europe.

RETROFILE

Kublai Khan's delivery system for official mail was run from 1400 postal stations that were stocked with 50 000 horses, 7000 mules and nearly 9000 oxen for the transportation of heavy parcels. An express postal system was run by horsemen stationed every 50 kilometres along key routes across the empire.

6a.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Put the following events in chronological order.
   (a) Kublai Khan becomes the first foreign emperor of China.
   (b) The Emperor Bing and the Dowager Empress die.
   (c) The Mongol army blockades the Yangtze River.
   (d) The Jin capital, Yanjing, is besieged and destroyed.
   (e) The Mongol's second invasion of China is launched.
2. True or false?
   (a) Kublai Khan was the first emperor of the Yuan dynasty.
   (b) The Yuan government totally abandoned the traditions of Song China.
   (c) The Yuan dynasty was multicultural and tolerant of religious differences.
   (d) All people living under the rule of the khan were treated equally and protected by the law.
   (e) Confucian scholars were banned from the Yuan dynasty court.

Develop source skills

3. Read the text and **SOURCE 1**. Write a paragraph to introduce the scene that is dramatised in the source, and then write a concluding paragraph describing the fate of the Song.
4. Using **SOURCE 2** as your evidence, explain the advantage the Mongol armies had over their Chinese neighbours to the south.

5. Describe how **SOURCE 3** portrays Kublai Khan. Use **SOURCE 5** for clues as to what the Chinese regarded to be the qualities of an emperor, then write a letter to the khan advising him on how he should behave and the personal qualities he would be expected to show as a ruler of China.
6. Copy the **SOURCE 4** Chinese characters for *China* into your exercise book and then explain what it suggests about how the Chinese felt about their land.
7. Identify the 12 symbols of power shown in **SOURCE 5**. Why do you think the symbols were important to the Chinese?
8. Explain the comment that the **SOURCE 6** artist is making about life in Yuan China. Write a newspaper report on the plight of the Chinese people during the Yuan dynasty.

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Complete these digital docs: Worksheet 6a.7 The Yuan dynasty (doc-11317)
Worksheet 6a.7 Recognising different perspectives (doc-11318)

6a.8 Culture and belief at the khan's court

6a.8.1 Traditional Chinese beliefs

The Mongols had conquered the armies of the Song, but the real strength of China lay in her centuries of culture and tradition. Kublai Khan held on to traditional Mongol religious belief in a supreme 'sky god' that ruled nature. He also respected traditional Chinese ideals and accepted the diversity of Chinese religious belief.

Chinese philosophy, or ideas, and religion flourished under Mongol rule because Kublai Khan invited people of many faiths to debate at his court. Tibetan lamas, Muslims, Hindus and Christians were permitted to set up missions in Beijing and introduce new ideas to Yuan dynasty China. Despite these new cultural influences, the traditional Chinese beliefs remained the force that shaped the Yuan dynasty.

6a.8.2 Belief in the land between heaven and earth

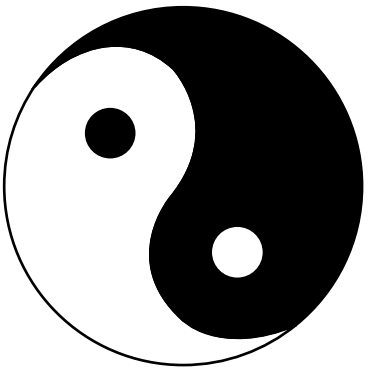
Yin and yang

The yin and yang was an idea guiding the Chinese through life. It expressed the balance of the universe and emphasised the importance of harmony, unity and balance. The Chinese believed in two basic forces that shaped the universe. They were always opposed to each other and existed in the natural world:

- The yang were the male forces — brightness, heat, dryness, activity, heaven, sun, odd numbers.
- The yin were the female forces — darkness, cold, wet, softness, earth, moon, even numbers.

The yin and yang were seen in the rise and fall of the tides, the yearly round of the seasons and the daily cycle of night and day.

SOURCE 1 The symbol of the yin and yang, the two opposite forces of nature that fit together as the two parts of a whole. The relationship between yin and yang is often compared to the movement of the sun over a mountain or valley. The yin is the shady place while the yang lies in the sunlight. With the movement of the sun the yin and yang change places with each other through the cycle of day and night.



The Chinese path to enlightenment

The Chinese had many beliefs. Three great religious traditions joined during the Song dynasty to produce a set of beliefs and principles shared by Chinese people of all social classes:

- Confucianism — a code of behaviour and set of principles developed in the sixth century BCE by the Chinese philosopher, Confucius. Confucian principles remained the basis of Chinese government for over 2000 years. Qualities of honesty, morality, loyalty, self-sacrifice, love and good manners were highly valued. Confucianism taught people about their place in society.

- Daoism — a way of thinking based on the teaching of the philosopher, Laozi. Laozi stressed the importance of living a simple life honouring the natural world. Daoism eventually became a religion with deities, temples and priests, and taught people how to improve society by understanding their place in nature.
- Buddhism — a religion that came to China from India in the first century CE. Buddhism emphasised the need to reject material possessions as a path to **enlightenment**. Buddhism gave people a hope of life after death.

RETROFILE

- Legend says that Buddha invited hundreds of animals to a party. Only twelve came and so Buddha honoured them by choosing them as the symbols of the twelve-year Chinese cycle.
- Many followers of Daoism believed that a balanced diet, exercise and breathing could bring eternal life. Daoists believed that there were 36 000 deities within each human being.

SOURCE 2 Some of the beliefs of Laozi

1. The treasures of the world should be treated with respect.
2. Good words can bring you honour in the marketplace. Good deeds shall gain you friends.
3. Those who are content have enough.
4. The empire is a divine trust, and may not be ruled. He who rules will ruin and he who holds by force will lose.'

SOURCE 3 The union between the three great religious traditions of China is represented in this silk painting.

SOURCE 4 Religious practices expressed the importance of agriculture to Chinese culture. In this seventeenth-century painting the farmer and his family are shown making offerings to the gods at the family shrine. Even the poorest home had a shrine located in the central part of the house where the names of ancestors were recorded and offerings of food, incense and flowers were made every day. Symbols that came from Buddhism, Daoism and Confucianism were included in daily religious rituals.

6a.8.3 Yuan art and literature

Kublai Khan encouraged writers, painters and calligraphers, and brought scholars to his court to write the history of the earlier Tang, Jin and Song dynasties. Although the Song poets expressed their sadness at the Mongol rule, they often benefited from the khan's support. Chinese scholars used religion, painting and poetry to ensure the survival of their cultural traditions.

With the khan's support the great painter and calligrapher, Zhao Mengfu, and his wife, Guan Daosheng, produced masterpieces of Chinese art during the Yuan period.

Chinese art was rich in symbolism. Plants and animals represented objects and ideas of importance:

- The butterfly represented the human spirit or joy.
- The chrysanthemum represented courage.
- The crane represented a long life and great happiness.

Chinese painting was closely linked to poetry and calligraphy. Together they were known as the three perfections. Painters and poets aimed to express spiritual peace and tranquillity through their art. Calligraphy was widely regarded as the highest art form in China. The techniques of the calligrapher were similar to the painter's use of brushes and inks on silk or paper. The calligrapher aimed to capture the beauty of every line of a Chinese character.

SOURCE 5 The image of the hawk and the thrush symbolised the survival of Chinese culture under the Mongol rule. The Chinese scholars appeared to work with their Mongol emperors, expressing their true feelings through their art and literature.

In the eighth month the Mongol hawk flies low over the ground;
In a flurry (the thrush) takes refuge under a tree.
The beautiful little bird knows in advance to hide itself,
How much more should people act according to circumstances

SOURCE 6 A Song painting on silk of an artist, who is both poet and calligrapher, sitting in a meadow beneath a willow tree. The subject is believed to be the fourth-century poet, Tao Yuanming, a man who dedicated his life to simplicity and art.

Porcelain

Blue and white porcelain became famous around the world as the highest quality Chinese pottery. The technique of making porcelain had been first developed during the Han dynasty. Chinese porcelain was made from a special clay called kaolin. When kaolin was baked at high temperatures, the craftsmen were

left with delicate pieces of pottery that could be styled into elegant shapes and decorated with symbols such as dragons, tigers and snakes. Porcelain with glazed designs in different colours became very popular during the Yuan dynasty because the khan supported the building of huge **kilns** for pottery production. Yuan potters were inspired by metalwork from Persia and by the subjects of the Chinese plays that had become so popular during the Yuan dynasty. Porcelain was second only in value to silk as a trade object.

RETROFILE

- It was not until 1707 that the Europeans were able to imitate the Chinese process of producing porcelain. Even today when we talk of high quality dinner sets we call them China.
- Pieces of jade were placed in people's mouths when they died to protect them on their journey to the next ife.

Poetry and plays

The conditions of Yuan dynasty China encouraged the work of poets and dramatists:

- Cities grew larger, with the increase in trade bringing concentrations of larger groups of people looking for entertainment.
- Kublai Khan enjoyed drama and so built new theatres in respectable areas of the city to encourage writers and performers.
- Mongol musical traditions and cultural influences combined with conventions of Chinese classical poetry to create new art forms such as opera.
- Chinese scholars turned to the arts as a way of expressing their opinions and criticisms of Mongol rule.
- Chinese scholars developed a stronger identification with the life of the peasantry and merchant classes and so found a rich new source of inspiration for their writing.

SOURCE 7 Yuan dynasty actors dressed in the elaborate costumes and makeup of a theatrical performance

Guan Han-qing was the first famous Yuan dramatist. History records approximately 100 Yuan writers and 500 plays. Guan Han-qing's work described the lives of ordinary Chinese people and the historical events of his time. His plays were both tragedies and comedies, telling stories about the strength of traditional family life, injustice and the corruption of officials, and the power of love, beauty and bravery. Actors spoke the same language as the people in the streets, were dressed in colourful clothing, had painted faces and sang beautiful songs to express the emotion of each scene.

The perfect rhyme, known as the *qu*, of Yuan dynasty songs combined with the storytelling of drama and Chinese opera. During the Yuan dynasty, the ancient Chinese flute was also introduced into traditional Chinese theatre and opera to create a more vibrant and popular form of musical entertainment.

6a.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note*: Question numbers may vary slightly.

Check knowledge and understanding

1. Create a poster expressing the different religious traditions and beliefs of China. Start your poster by writing the heading 'Religion and belief' in the middle of a blank piece of paper. Refer to the text to list the variety of beliefs that guided the Chinese people and explained their world. Place your list around the heading with a brief description of the meaning of each belief. Complete your poster with an illustration based on the source images.
2. Match each word in column A with its correct description in column B.

Column A	Column B
(a) Kaolin	(i) The art of writing Chinese characters
(b) Yin	(ii) One of the three Chinese perfections
(c) Crane	(iii) An image representing joy and the human spirit
(d) Poetry	(iv) Symbol of darkness, cold and wet
(e) Calligraphy	(v) A special clay used to make porcelain
(f) Butterfly	(vi) An image representing long life and happiness

Develop source skills

3. In Song China it was said that 'the three teachings flow into one'. Describe how the harmonious relationship between China's three main beliefs has been expressed in **SOURCE 3**.
4. Refer to **SOURCES 1, 2, 3** and **4** and then compose a short assessment of the place of Chinese belief in daily life, and the relevance of these beliefs to people living in our modern world.
5. Under the rule of the Mongols, the Chinese called their painting *wusheng shi*, or silent poetry. Look carefully at **SOURCE 5**, an example of *wusheng shi*, and then explain the symbolism of the birds and the message the Chinese artist is expressing.
6. Imagine that you have entered the world of the Song and found yourself seated next to the poet in **SOURCE 6**. Compose a series of questions you can ask him to find out more about Chinese art, literature, beliefs and values.
7. Use the questions you would ask a Song artist to help you plan a short report entitled 'The art of China'. Refer to all the sources and text in this unit for ideas about the link between art, the world of nature, Chinese belief and life.

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Complete this digital doc: Worksheet 6a.8 Court culture (doc-11319)

6a.9 The travels of Marco Polo

6a.9.1 Marco Polo

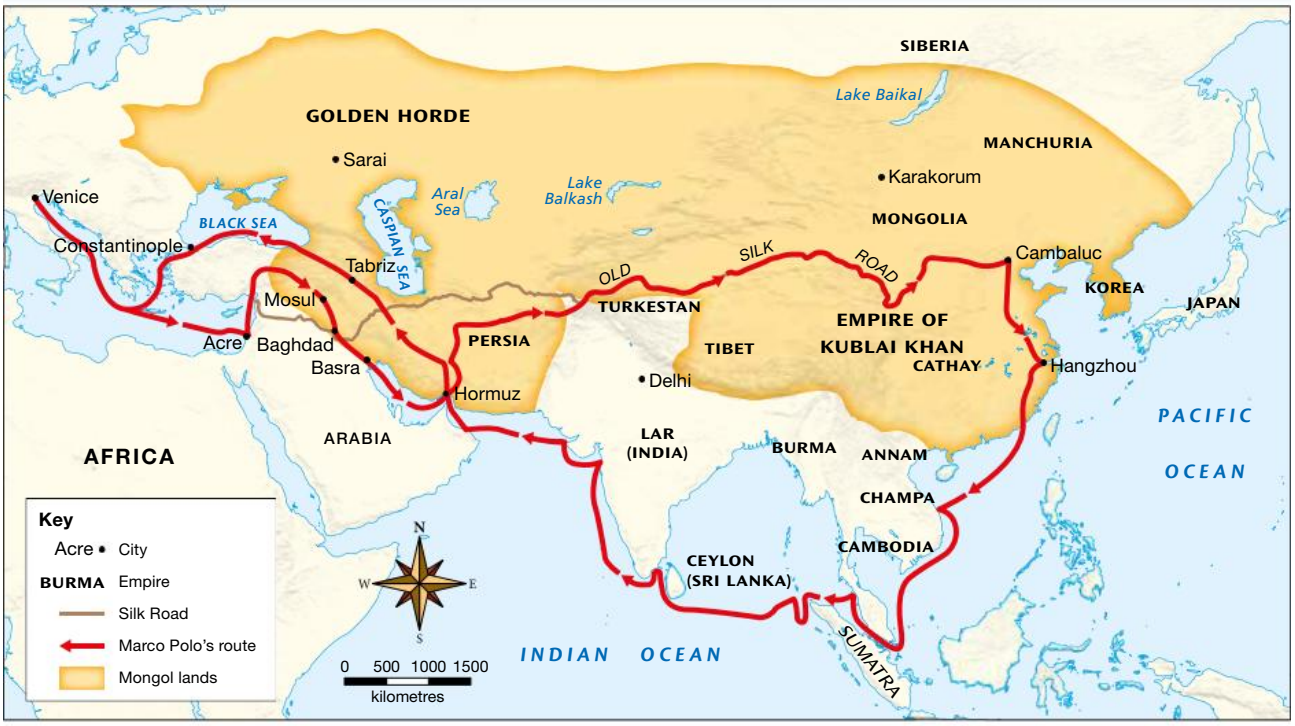
People came from many lands to visit the court of Kublai Khan. In 1260, two brothers, Nicolo and Maffeo Polo, departed from the rich, Italian trading city of Venice on a long and dangerous journey to China. They eventually arrived in China by way of the ancient trade route known as the Silk Road. They were amazed by the grandeur of Kublai Khan's court and the splendour of his palace.

Kublai Khan was fascinated by the Polo brothers and their distant homeland. He was keen to learn more about their strange beliefs and customs and invited European teachers and Christian missionaries to Yuan China. The brothers returned to Europe and became ambassadors for the Yuan dynasty. In 1271 the Polo brothers travelled again to China, accompanied by Nicolo's son, Marco. They were warmly welcomed by Kublai Khan when they returned to his capital, Cambuluc (Beijing). After another four-year journey, Nicolo and Maffeo became very wealthy due to the trade between China and the European world. Marco studied the Mongol language and culture, and spent the next 17 years of his life as the khan's trusted adviser and

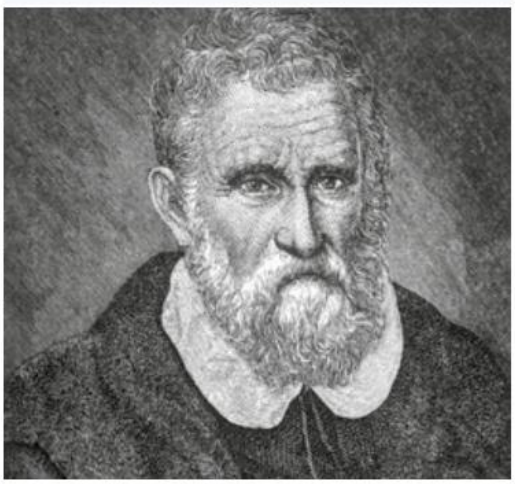
representative abroad. The khan sent him to Sri Lanka to buy a holy Buddhist relic, a tooth of Buddha, and appointed him as the governor of the large trading city of Yangzhou.

Marco Polo returned to Venice in 1295, after the death of Kublai Khan. Marco's adventures did not end there. Between 1296 and 1297 he was held as a prisoner in the Italian city of Genoa, a city at war with Venice. During this time he told the story of his remarkable travels to another prisoner, Rusticello of Pisa, who was also a famous writer. From this came a book that excited the European imagination and stirred the spirit of adventure: *The Travels of Marco Polo*. When Christopher Columbus set off on his journey to find China, the fabled 'middle kingdom', he carried with him a copy of Marco Polo's travels. Marco Polo was Columbus's guide and inspiration.

SOURCE 1 The Silk Road began as a network of trade routes. It became a highway connecting India and central Asia to the Middle East (western Asia) and Europe.



SOURCE 2 A portrait of Marco Polo who was born in the great European trade city of Venice in 1254. In 1266, his father and uncle travelled to China and were received at the court of Kublai Khan.



SOURCE 3 A fourteenth-century image of the journey along the Silk Road taken by Marco Polo with his caravan of trade goods

6a.9.2 The Silk Road

For hundreds of years the trade between China, the rest of Asia and Europe was carried along the great Silk Road. During the second century BCE, in the Han dynasty, travellers left the city of Chang'an laden with the precious goods greatly valued by the world of ancient Rome. From Chang'an, the road ran west through mountains and deserts as it wound its way through India and across central Asia, until finally reaching the shores of the Mediterranean Sea. In the fifth century CE, this trade route that linked the Eastern and Western world was destroyed by war within China.

SOURCE 4 Early fifteenth-century illustration of the Polo family's arrival in a city during their travels across Asia. They carried gifts and letters from Pope Gregory X to Kublai Khan.

Kublai Khan restored and protected the network of trade routes that made the Silk Road. Stationed along all the main roads, soldiers and messengers supervised the travellers with their caravans of hundreds of camels laden with exotic goods such as furs, carpets, jewellery made from gold and precious stones, porcelain and the finest quality silk. Kublai Khan understood the power and wealth that came from trade with the world beyond China.

6a.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Imagine that you are Rusticello of Pisa and you have just heard Marco Polo's story. Referring to the text, write a diary entry recording key points of what he has told you and your amazement at his remarkable journey.

Research and communicate

2. Use the sources as the starting point for a children's storybook or cartoon strip illustrating the journey and adventures of the Polo family. Research some of the important locations through which they travelled along the way, including:
   (a) the bustling trade city of Venice
   (b) the mysterious mirages and sounds of the Gobi Desert
   (c) the magnificent pageantry and decoration of the khan's court.
   Design your cartoon or book to tell the story with the imagination that excited the European world for centuries.

6a.10 The defeat of the Mongol empire

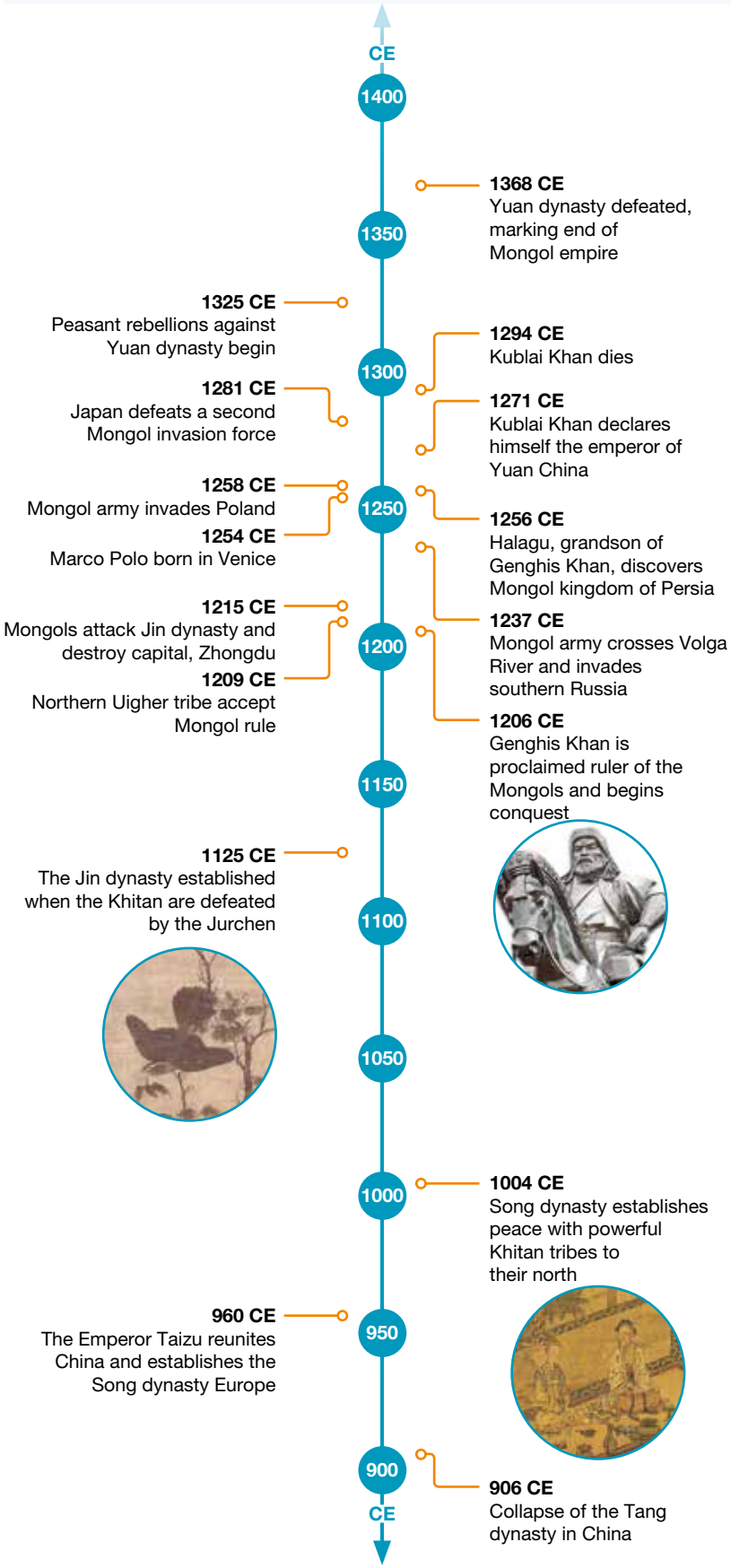
6a.10.1 Chronology

The Yuan dynasty ruled China for just one century. When Kublai Khan died in 1294, he was succeeded by his grandson Temur, called Emperor Chengzong. Temur ruled according to his belief in the principles of Confucianism and worked towards establishing a more fair and just society:

- He brought northern and southern Chinese into the government.
- He held an investigation in 1303 into government corruption, which found 18 473 officials guilty of stealing from the state.

Following Temur's early death in 1307, there were seven Yuan emperors within twenty-five years. They all faced challenges to their government. In 1311 the emperor Ayurbarwada furthered Temur's

SOURCE 1 Timeline showing the rise and fall of the Mongol empire



work by reintroducing the Song examination system to encourage the appointment and training of Chinese officials for posts in the Yuan government. His actions were bitterly opposed by many Mongols at court.

The later Yuan emperors lacked Kublai Khan's strength or vision. They were increasingly distrusted by Mongolians because they were seen as being too Chinese. Then, in trying to re-establish their Mongolian identity, they removed themselves from Chinese society and resumed the passing of harsh laws that discriminated against the Chinese. The Chinese continued to regard the Yuan emperors as foreigners heading an occupying army. Yuan government became weak and corrupt.

The Mongols' fading political power touched the Mongol society. Generations of Mongol women were noted for their independence and the influence they held within traditional Mongol society. By the

SOURCE 2 In the first century BCE, the historian Yuan Kang explained the Chinese belief in the **Mandate** of Heaven and the principles of good government.

> The king Tsu Chia [from the Shang dynasty] had been one of the ordinary people. When he came to the throne he knew what people needed and so was kind and protective towards them. He didn't dare treat with contempt those who needed him. He remained on the throne for 33 years . . .
>
> The kings of the later Shang dynasty did not know anything of the hardships of the peasants and so did not know their people. They didn't know anything except the pursuit of pleasure; and so not one of them had a long life. They only ruled for three or four years.
>
> **Adapted from *Su Ching: Book of Chinese History*, edited by Clae Waltham, 1971.**

fourteenth century, the granddaughters of Kublai Khan no longer played a prominent role in government. While the foot-binding of the Song Chinese women was never accepted by Mongol rulers, life for the women at the Yuan court had become more limited according to Imperial Chinese tradition. Change came across the empire. By the fourteenth century the Mongols of the Ilkhanate embraced Islam, and traditional Mongolian dress for women was replaced by the **chador**.

SOURCE 3 To many cultures, the Mongols always remained barbaric people. This Japanese artwork depicts Mongol royalty as people who were ugly, untidy and lacking in sophistication.

6a.10.2 Rebellion

The powerful Mongol clans began fighting with each other, and disobeying the emperor. During the fourteenth century there were numerous Mongolian rebellions against the Yuan, and China was hit by a series of natural disasters. The banks of the Yellow River broke, thousands drowned and China starved in the terrible famine that followed the flood. The Yuan government increased the suffering of the Chinese people when it forced armies of Chinese peasants to work on the rebuilding of the Yellow River **dykes** and waterways. As conditions worsened, rebellions spread. The suffering of the Chinese people under later Mongol rule can be judged by the large numbers of people who did not survive. The total population of China is estimated to have been approximately 120 million when the Mongol invasion began. Historians believe that by the end of the Yuan dynasty the population had fallen to 85 million.

SOURCE 4 When famine caused the death of Zhu Yuanzhang's family, he joined a political group called the White Lotus Society when he was just 16 years old. Zhu Yuanzhang, shown here, was recognised as a leader when he rose from his humble beginnings to lead the rebellion that destroyed the rule of the khans. As founder of the Ming dynasty he was known as the emperor Hongwu, or 'great military power'.

Zhu Yuanzhang

The Mongol government banned Chinese political organisations because they knew these groups could become centres of resistance to the Yuan dynasty.

Chinese hatred of Mongol rule led to the growth of Chinese secret societies and rebellions against the Yuan dynasty. The most successful rebel leader was a peasant named Zhu Yuanzhang. Zhu Yuanzhang's family died in the famine and he became a bandit. He was also recognised as a monk preaching the principles of Confucianism.

In 1356, Zhu Yuanzhang had enough support to attack the important city of Nanjing, on the Yangtze River. The Yuan emperor was in shock and withdrew from public life. The control of the Yuan dynasty was in decline. Over the next decade, Zhu Yuanzhang increased his power until his rebel army controlled all of southern China. In 1368 he moved his army north and captured Beijing without a fight. The last Yuan emperor, Toghun, fled Beijing and the Mongols retreated with him to the vast grasslands and open plains of their Mongolian homeland.

Zhu Yuanzhang restored the power of Chinese tradition when he declared himself the first emperor of the Ming dynasty, Ming meaning *brilliance*. A century after the death of Genghis Khan, the mighty Mongol empire had fallen.

SOURCE 5 The fear of Mongol invasion ran through the history of Imperial China. In this eighteenth-century silk scroll, the story is told of the second-century abduction of the Lady Wen-chi from China. She was kidnapped by a Mongol chieftain and, after many years spent as his wife, finally ransomed for a treasure in gold. According to legend, the chieftain had fallen deeply in love with the beautiful and sophisticated Lady Wen-chi. The scene shows the Mongols returning north to their homeland after the sorrowful chieftain has bid his Chinese Lady a last farewell. His departure was announced with banners and umbrellas, symbolising his important position in Mongol society. To the Lady Wen-chi, he remained a barbarian.

The khanates

The great empires established by the Mongols lasted for barely a century. As the Mongol rulers established their control of conquered lands, they began to settle into different ways of life. The Mongols took on the customs, religion and languages of the people of their new kingdoms. Mongol unity was being lost and war between the four khanates, or Mongol kingdoms, began.

Thirty years before the failure of the Yuan dynasty in China, Mongol rule of Persia and the Middle East fell. When Marco Polo left China to make his return journey to Europe, the Mongol empire was already breaking apart. Kublai Khan's brother, Hulegu, ruled the Middle East. His kingdom, known as the Ilkhanate, was defeated by the Mamluk army from Egypt in September 1260. The large region extending from Afghanistan to Siberia became a gathering area for Mongol communities who feared the influence that foreigners such as Persians and Europeans were having on the traditional Mongol way of life.

Under the leadership of Genghis Khan's grandson, Batu Khan, the Mongol armies terrorised Europe from 1237. The Mongol khanate was established on the Volga River (in modern-day Russia). Batu Khan's 'Golden Horde' took control of the trade routes, ruled Russia and became immensely rich. The Golden Horde eventually converted to Islam and then broke apart. Each of the Golden Horde khanates were gradually absorbed into different empires over the following three hundred years.

The Chagatai khanate of Central Asia split into two parts and eventually dissolved into independent tribal groups. The surviving Mongol communities returned to their traditional way of life on the steppes of Asia. The descendants of the Mongol conquerors who did not return to the Mongol homeland were absorbed into the larger populations of the conquered peoples.

SOURCE 6 Description of the impact of empire and power on Mongol traditional culture

The Mongols outside of Mongolia had become more of a ruling aristocracy spread out over Eurasia than a tribe of warriors. They maintained a vaguely Mongol theme to their lifestyle, but the underlying substance had shifted. The simple Mongol gers of felt and fur turned into mobile palaces of linen and silk with rich embroidery, plush carpets with intricate designs, and flowing curtains and door covers offering a more dramatic framing for the pageantry and staged events in the daily life of the royal elite. As Juvaini described one used for a Central Asian tiger hunt: 'It was a large tent of fine linen embroidered with delicate embroideries, with gold and silver plate.'

As the Mongol men married local women who preferred life in palaces, the ger quickly changed from the focal structure of domestic life owned and controlled by women into accoutrements of manly activities such as hunting and drinking.

From Jack Weatherford, *The Secret History of the Mongol Queens*, Broadway Paperbacks, New York, 2010. pp. 115–16.

6a.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. In one paragraph, explain how and why Mongol power crumbled.

Develop source skills

2. Read **SOURCE 2** and then refer to the text to consider how the khans of the Yuan dynasty broke the Mandate of Heaven.
3. **SOURCE 3** presents a Japanese point of view of the Mongol rulers. Suggest why Mongol royalty was portrayed in this way and what it tells historians about Chinese and Japanese attitudes towards the Yuan dynasty.
4. Imagine you are a Mongol artist and have been asked to make alterations to the **SOURCE 3** silk picture. Explain the changes that you intend to make to the image to communicate your sense of Mongol leadership.
5. Refer to **SOURCE 4** and the text to write a headline and news bulletin reporting on the activities of the rebels led by Zhu Yuanzhang.
6. Imagine you are the Mongol chieftain leaving China in **SOURCE 5**. Explain how China has changed you and your feelings as you return north to your homeland.
7. **SOURCE 5** can be looked at as an allegory, or a symbolic story. Chinese artists of the Yuan dynasty often expressed their feelings about Mongol rule through these allegorical paintings. Write your own interpretation of the symbolism of the story, and the statement it makes about the history of the Mongol conquerors in China.
8. With reference to **SOURCE 6**, explain why Mongol power declined.

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Complete this digital doc: Worksheet 6a.10 Decline and defeat (doc-11320)

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Mongol Empire**

6a.11 Mongolia's grave history

6a.11.1 History

The origin of the many tribes who roamed the Mongolian steppes and deserts before Genghis Khan has puzzled historians and archaeologists. Written records of Mongol tribesmen, dating back to the third century BCE, were left by China's Qin dynasty. The emperors of the second century BCE conscripted a massive labour force to build great defensive walls to guard China against invasion. Their enemies were nomadic tribesmen called the Xiongnu, meaning 'terrible slaves' in Chinese. The fierce Xiongnu horsemen came from the vastness of Mongolia, to the north and west of China's prosperous farmlands.

The Chinese regarded their Xiongnu enemy as barbarians and foreigners. The Chinese described the Xiongnu as hairy people with big noses. Chinese paintings from the first century BCE show these northern horsemen with the faces of people from the European world. Archaeological evidence suggests Europeans settled in Asia thousands of years before Marco Polo made his remarkable journey from Europe to China.

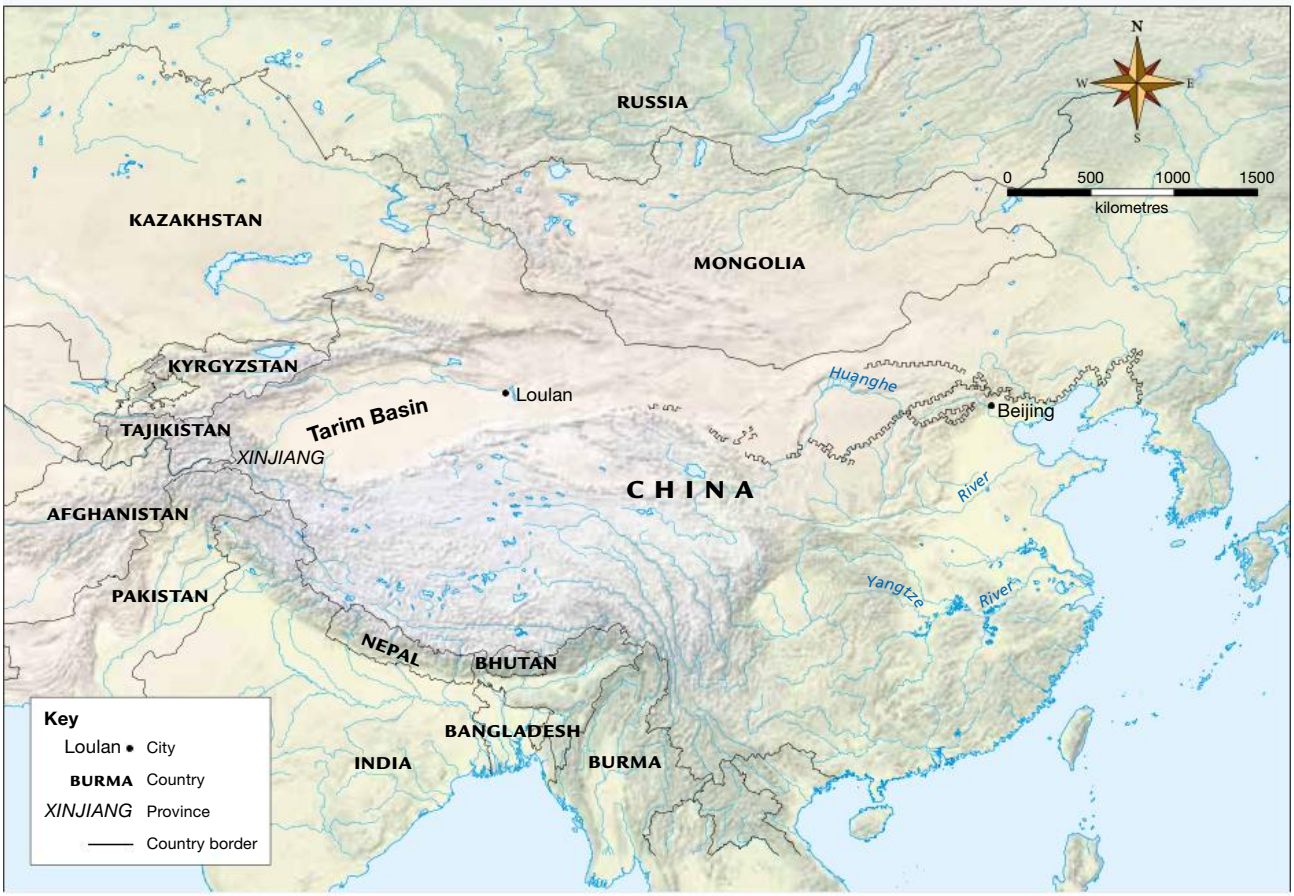
Central Asia lay at the crossroads of history for centuries; it was the location where the trade routes between Europe and Asia met. The cultural influences over this region came from Siberia, China, Persia, Turkey and Russia. From this place in world history both goods and people met and were exchanged.

The nomads of Asia lived by herding cattle, sheep and horses. They did not build cities and left few settlement remains, because they were constantly moving in the search for new pastures. The ancient history of these people is poorly understood. The clues to their past come mainly from their grave sites.

6a.11.2 The Tarim mummies

In the harsh desert country of the Tarim Basin, in China's remote western province, archaeologists discovered over 100 dried mummified human bodies dating from 2000 to 4000 years ago. The salty dryness of the Tarim Basin desert preserved the mummies' hair, skin, internal organs and clothing.

SOURCE 1 The cultural crossroad region of central Asia and the Tarim Basin



The oldest mummies found in the Tarim Basin come from the area of Loulan, located at the eastern end of the Taklamakan Desert. The 'Beauty of Loulan' was discovered in the salty sand of the desert in 1979. She was five feet tall and is believed to have died 3800 years ago, when she was approximately 40 years of age. She was buried with a basket of goods for the next life, including wheat, combs and a feather. The mummies of the Tarim Basin had an unidentified yellow substance rubbed on their skin as preparation for burial.

In death, the Tarim mummies were dressed in boots, trousers, stockings and coats made of leather, felt and wool. Clothing woven in a distinctive diagonal **twill** pattern has a striking similarity to cloth woven

in western Europe at a similar time. A sophisticated loom was needed to weave this cloth. The Mongolian mummies have clear European, or Caucasoid features: long noses, deep-set, blue eyes and blonde or red hair. Manuscripts written 1500 years ago, in a language called Tocharian, have also been discovered in the Tarim Basin. Tocharian is no longer spoken, but is believed to have been similar to Germanic and Celtic languages.

6a.11.3 Skill builder: Analysis and use of sources: investigating past remains

The objects that have survived from the past are called sources. Sources can be either written or archaeological, and archaeological sources can be both written and physical. Buildings, monuments, tools and human remains are physical sources that provide archaeologists with evidence of the past. Archaeologists gather their knowledge of the past by excavating or digging archaeological sites and working with historians to build an understanding of the past by examining the artefacts that have been left behind. Sometimes these objects provide evidence that can challenge our assumptions about history. The discovery of the remains of Europeans in the Tarim Basin in north-western China has provided archaeologists with one of the most fascinating challenges to our understanding of ancient China's history and its links with the world.

There are many threads to the history of the tribes of Mongolia. Analysis of human remains, textiles, art, religion and languages has provided archaeologists with the evidence of who these people were, where they came from and why their well-preserved remains were found in remote China. Practise your source analysis skills by completing the following activity.

You have been given the opportunity to work with a group of Chinese archaeologists studying the human remains found in the Tarim Basin. You have been given the sources in this section to help you begin your research of these remarkable archaeological discoveries.

SOURCE 2 A ninth-century CE Chinese wall painting from a Buddhist chamber in the Tarim Basin showing two Buddhist monks. The monk on the left has a red beard and hair, and a Caucasoid face. The monk on the right is Asian.

SOURCE 3 Yingpan Man was discovered in 1995 in the Zaghunluq cemetery of Yingpan Province, China. The Zaghunluq cemetery contained 29 mummies; 21 of them were Caucasoid. Yingpan Man was in his early- to mid-thirties when he died and was very tall — two metres. He lived during the third or fourth century CE. His clothing shows him to be a wealthy man, possibly engaged in the trade that took place along the Silk Road. Archaeologists believe the people of this region would have spoken an early form of Tocharian.

Start by reading the text and analysing the sources to establish background knowledge. Use the following 'W' questions to help develop your research focus.

- *Who*: briefly describe the individuals found buried in the Tarim Basin.
- *Where and when*: describe the Tarim Basin location and at what time in history the burials took place.
- *What*: describe what we know about the Tarim Basin people from the evidence provided by their remains.
- *Why*: explain why this archaeological find is of such interest and significance.

Use the information from your 'W' descriptions to write a short report explaining what you believe the sources suggest about the origins and culture of the Mongolian 'mummy' people. In your report, consider why we have only a limited understanding of these ancient people.

6a.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check your understanding

1. How did the Chinese people portray the Xiongnu?
2. Archaeological evidence suggests Europeans settled in Asia thousands of years before Marco Polo made his remarkable journey from Europe to China. True or false?
3. Explain the significance of the Tarim mummies and why are they so useful to historians.
4. What was notable about the clothing of the Tarim mummies?
5. Describe the physical appearance of the Tarim mummies.

Develop your historical skills

6. Use **SOURCE 1** to answer the following questions.
   (a) Describe the location of the Tarim Basin.
   (b) Where did the trade routes between Europe and Asia meet?
   (c) Where did cultural influences in central Asia come from? Name three countries.
   (d) Suggest one reason why there are very few settlement remains in central Asia for historians to study.

6a.12 The Mongol legacy

6a.12.1 Legacy

China was unified by the terrifying army of Mongol horsemen that had galloped from Asia to Europe. Mongol power also created the opportunity for contact between the Eastern and Western world. As the power of the sword built the Mongol empire, it shattered the walls separating the great civilisations of Europe, the Middle East and Asia. Forcing cultures together encouraged trade and the exchange of ideas. People fled the ferocity of Mongol conquest as it destroyed countless cities across the known world. Escaping scholars, artists and writers settled nearer to Europe. Their knowledge and skills brought change to Europe, and encouraged European curiosity about the world beyond.

6a.12.2 The Pax Mongolica

The conquerors finally established an empire that was called the *Pax Mongolica*, the Mongolian peace. The Pax Mongolica describes the unity under Mongol government that brought with it advanced systems of communication and business. Under the rule of the great khans, different ways of life and beliefs were brought together: farmers and nomads, Asians and Europeans, and Christians, Muslims and Buddhists.

Mongol control of the Asian trade routes gave protection to the caravans of precious goods, and encouraged European merchants to make the long journey to the far east. It was said that 'a maiden bearing a nugget of gold on her head could wander safely throughout the realm'. As people and their trade goods moved safely across the Eurasian world, they took with them skills and understanding. Europeans learned about Islamic methods of mathematics, astronomy and science. Knowledge of the wonderful Chinese technical, medical and scientific advances of the Song dynasty spread to the Western world:

- printing and new methods of paper making
- magnetic compass and navigation
- gunpowder
- porcelain.

Travellers from Europe to China brought goods such as silver, fine cloth, horses, linen, musical instruments and important foods such as the cereal grass called *sorghum*. They also spread technical knowledge of processes such as sugar refining and **distillation**.

From the rich cultural exchange and diversity of the Mongol empire came an international outlook. The Mongols introduced the world to the paper currency developed by the Song. In 1260, Kublai Khan created the first paper money accepted by any government as payment for tax. The value of Yuan dynasty paper money was guaranteed through exchange for gold or silver. The long distance trade of the Pax Mongolica introduced new ways for people to do business:

- bills of exchange that merchants could use rather than having to carry metal coins
- a banking system that allowed deposit and withdrawal of money
- insurance to protect valuable cargo if it was lost or stolen.

The cities that became centres of the Pax Mongolica trading empire grew rapidly in size and prospered. Within the multicultural Mongol empire, freedom of religion was guaranteed, as was the safety of envoys or ambassadors from foreign lands. The Yasa provided the principles of law and order that governed across Mongol territory. Genghis Khan understood the importance of literacy to efficient government. In adapting the Uigher script from Turkey as the written language of his Mongol administration, he brought reading and writing to all his people. With each Mongol victory, civilisations were joined, new trade routes established and new technological and economic advances made. In tying diverse people and cultures together, the Mongol empire began to shape the modern world.

SOURCE 1 Marco Polo describing the making and use of paper money in Yuan China

In this city of Kanbalu is the mint of the grand khan, who may truly be said to possess the secret of the alchemists, as he has the art of producing money by the following process. He causes the bark to be stripped from those mulberry-trees the leaves of which are used for feeding silk-worms, and takes from it that thin inner rind which lies between the coarser bark and the wood of the tree. This being steeped, and afterwards pounded in a mortar, until reduced to a pulp, is made into paper, resembling (in substance) that which is manufactured from cotton, but quite black. When ready for use, he has it cut into pieces of money of different sizes, nearly square, but somewhat longer than they are wide. . .. The coinage of this paper money is authenticated with as much form and ceremony as if it were actually of pure gold or silver; for to each note a number of officers, specially appointed, not only subscribe their names, but affix their signets also; and when this has been regularly done by the whole of them, the principal officer, deputed by his majesty, having dipped into vermilion the royal seal committed to his custody, stamps with it the piece of paper, so that the form of the seal tinged with the vermilion remains impressed upon it, by which it receives full authenticity as current money, and the act of counterfeiting it is punished as a capital offence. When thus coined in large quantities, this paper currency is circulated in every part of the grand khan's dominions; nor dares any person, at the peril of his life, refuse to accept it in payment. All his subjects receive it without hesitation, because, wherever their business may call them, they can dispose of it again in the purchase of merchandise they may have occasion for; such as pearls, jewels, gold, or silver. With it, in short, every article may be procured.

—Marco Polo, *op. cit.*, pp. 202–3.

SOURCE 2 The game of polo was played by the Mongols to develop their skills of horsemanship.

SOURCE 3 Twentieth-century description of the cultural and technological legacy of the Mongol empire

In the period of Mongol power Russia, Persia, and Mesopotamia received a Chinese cultural impact. Coming at the end of a millennium during which Chinese technological achievements had generally surpassed those of the rest of the world, the Mongol century saw a flow of many things from China westward — gunpowder, paper money, printing, porcelain, textiles, playing cards, medical discoveries, and art motifs, to mention only a few. This cultural influence was strongest in Persia and the Arab world, from which it often reached Europe indirectly. In return, China was most influenced by the Arab– Turkish culture. Islam took permanent root in the Middle Kingdom, while Christianity did not. In Kansu and Yunnan, the Muslim faith has remained strong ever since. In seaports like Canton and Chuancou Arab communities were allowed to live under their own legal customs and responsible headmen.

From Fairbank and Reischauer, *China, Tradition and Transformation*, Allen and Unwin, 1989, p. 174.

6a.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Imagine that you are a Yuan dynasty official. Write a short speech indicating how you believe China has changed under the Mongol rule.

Develop source skills

2. Use the sources in this unit to create a poster illustrating and explaining the many goods, ideas and inventions that the Yuan dynasty brought to the world.

Research and communicate

3. The Chinese believed that the study of history would provide a guide to the correct way of living. Debate the topic: 'The study of the past is the guide to the future'. Focus on examples from the Mongol empire in the preparation of your debate.

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Complete this digital doc: Worksheet 6a.12 The Mongol legacy (doc-11321)

6a.13 Research project: An interview with Genghis Khan

6a.13.1 Scenario and task

The ABC's *Time Travellers* is a well-known radio series. It features fictional but historically accurate interviews between real historical figures and a time-travelling journalist named Gus. The Australian History Society wants you, an expert in the field of the Mongol expansion in the thirteenth century, to construct a historically accurate interview for part of a segment to be aired about the great warrior leaders of the past.

- Your focus is the period when the Mongols had consolidated their power by conquering what is now northern China, around 1215 CE. Your task is to *write and record* an imaginary radio interview of 2½–4 minutes with Genghis Khan. You will need to work in pairs; one person will play the role of Genghis Khan and one person will be Gus, the journalist. Your primary responsibility is to make the interview historically accurate in terms of facts and dates. *Hint:* It is a good idea to give the interview a key focus. What will your lead question be? The lead or opening question is often a good signpost for the key theme or focus of an interview.

6a.13.2 Process

- Research key events in Genghis Khan's life, as well as the daily life and the class structure of Mongol society at the time.
- Download the documents provided in the Resources tab to help you create a realistic and meaningful interview. First you will create a character chart for Genghis Khan. This will help you plan his responses to the interviewer's questions.
- Use the 'What makes something newsworthy?' document to help you frame effective journalistic questions. Remember your audience and purpose to create a simulated radio interview that makes the listener feel the events are current and newsworthy.
- Use the 'Writing dialogue that sounds real' document to help you plan your interview. You could also look on the ABC website and find transcripts of real interviews from radio programs to use as a model.
- Write your interview script and then rehearse it (try to get it sounding natural).
- Record your interview and when happy with the final result submit it to your teacher for assessment.

Hint: If possible, try recording your interview outdoors away from traffic or other sounds from modern society. This will give your interview more credibility.

learnon RESOURCES — ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

6a.14 Review

6a.14.1 Review

KEY TERMS

blockade the shutting off of a location to prevent entry or exit
calligraphy the art of beautiful handwriting
cavalry a unit of the army mounted on horseback
chador a dark dress or cloak that covers the body and face below the eyes
civil servant a person who works in the public service
civilian relating to everyday life and activities; non-military
courier a messenger, often carrying important government documents
distillation the purification or concentration of a substance
dyke a barrier or bank of earth for controlling water of the sea or a river
dynasty the period of time during which one family controls government (usually over several generations); the members of that family
enlightenment to be well informed and reasonable; in Buddhism, the highest stage of spiritual understanding
granary a grain storehouse
kiln a furnace for baking and drying
mandate a command or order from a superior power
mercenary a soldier serving in a foreign army for money
mutton flesh of a mature sheep used as food
nomadic moving from place to place according to the season and food supply
pavilion an open building used for outdoor shelter
porter a person who carries luggage and heavy loads
reconnaissance a search made to gain military information
revenue income of a government from taxation
rickshaw a small, two-wheeled vehicle pulled by a man
siege capturing a protected place by surrounding it and cutting off supplies
steppe a vast plain without trees
tribute a tax or regular payment given to ensure protection or peace
twill weaving to produce the appearance of diagonal lines in the cloth
ward a district in a city or town

6a.14 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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6a.14 Activity 1: Check your understanding
6a.14 Activity 2: Practise your historical skills
6a.14 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. The belief in yin and yang helped the Chinese to understand and explain life. Write an introductory guide to Chinese belief and culture, providing definitions of some of the other ideas and concepts and illustrating key terms where appropriate. Keep a copy for future class use.

Analysis and use of sources

2. **SOURCES 1** and **2** provide evidence of traditional Mongol and Chinese life and culture. Using the sources as your evidence, discuss in pairs the ways in which life and work would have been different in a Mongol or Song dynasty community from what we experience in modern Australia. Write a letter to a newspaper identifying what our modern society could learn from these traditional ways of life.

SOURCE 1 In this sixteenth-century image, Mongolian nomads are depicted cooking next to their tents.

SOURCE 2 A Song dynasty painting of all the members of a peasant's family at work planting tea

Perspectives and interpretation

3. Research the life and teachings of Confucius, Laozi and Buddha. Consider what the three beliefs taught about topics such as human behaviour, worship and life after death. Explain why these three teachings would have been of particular significance to people who were alive during the period of the Yuan dynasty and whether their beliefs continue to have relevance to the world that we live in. Present your research and opinions as a wall chart or a class blog where ideas can be shared.
4. Historians agree that, by 400 BCE, the Mongol people had established communities in the vast grasslands to the far north of China. The ancient origins of the Mongol people remain the subject of historical and archaeological debate. Historians suggest that the original Mongol people may have come from the region of Manchuria or modern-day Turkey. Historians also believe that the Mongols may have belonged to the same ethnic group as the Huns, who attacked the Roman Empire in the fifth century CE. To the Chinese they were the 'barbarian' nomads from the north. Imagine you are promoting a documentary on the history and culture of the Mongol people. Design a series of posters expressing a range of images of Mongol history and identity, from earliest times to the present.
5. Research the life and lasting influence of one of the Mongol leaders of the khanate of the Golden Horde, the Ilkhans, the Chagatai or the Kublai. Conduct an imaginary interview in which you ask your personality about their views on subjects such as good government.

Empathetic understanding

6. Working in small groups, research daily life in Yuan dynasty China in more detail. Take on the role of a Yuan dynasty emperor, an emperor's wife, a peasant, a Confucian scholar, a Buddhist monk, a European merchant or a Mongol warrior. Get each of these characters to explain to the class what they think life in Yuan dynasty China is like.

Research

7. Research one of Song or Mongol China's great inventions — for example, the blast furnace or the windmill. Prepare a class lecturette, and make a model or design a poster to convey your information.
8. Make a list of all the people and places the Mongols conquered. Choose one area of further investigation to find out more about the impact of Mongol conquest and the history after Mongol times. Compile your research as a PowerPoint presentation.

Explanation and communication

9. The myth of Pang-gu explained the Chinese belief in the origin of the universe and life. The Mongols believed that they had come from a blue wolf, that their earliest ancestor was a heroic figure called Budantsar and that the spirit world was all around them. The god of the sky was the most important god of all to the Mongols. The Yuan dynasty was a blending of many cultural and religious beliefs. Refer to **SOURCE 3** and then research one of the legends, beliefs or religious traditions of the Mongol period and explain its significance to daily life and culture. Write out your findings in a simple form and illustrate to create one double-page spread for inclusion in a school textbook on the culture and religion of the Mongol empire.

SOURCE 3 Description of the role of the shaman, or medicine man, in Mongol battle preparation. The image shows a coloured engraving of a Mongol shaman, from 1820.

In Temujin's camp there were many shamans who had started rallying to him since the spirit of Burgan Qaldun had saved the young hero from the Merkits. Now they performed all the appropriate prewar rituals. They displayed Temujin's Spirit Banner, a tall, wooden staff surmounted by the chief's emblem from which horses' tails were suspended. The Spirit Banners were a portable shrine that housed a clan or tribe's guardian spirits, including the spirits of their ancestors. Before going to war, chiefs and shamans offered sacrifices to the Spirit Banner, usually a stallion and a mare.

Then the shamans placed the shoulder bones of sheep into a fire until they cracked — the pattern of the cracks foretold the outcome of the battle. If the reading promised victory, the shamans remained, but if the reading foretold defeat, the shamans departed.

On the day of the battle the shamans climbed to a high point where they beat their sacred drums and clapped together their sacred stones to ensure fine weather and invoke the assistance of the spirits. Sometimes this display of supernatural power inspired enemy warriors to desert to the other side.

10. Paper money was first printed in China during the Song dynasty and introduced to the wider world during the Yuan dynasty. The Yuan emperor has appointed you to design a series of four notes. He particularly wants the notes to communicate a sense of the Mongol empire's power and achievement. Use images from the sources and ideas from the text to design Yuan paper money.

11. Referring to **SOURCE 4**, design a menu for the Mongol army highlighting the benefits of the Mongol diet.

SOURCE 4 An account of the food that fed a nation of warriors

A Mongol warrior ate large quantities of meat, milk, and yogurt. Thanks to this high-protein diet, they were robust men with healthy teeth and strong bones.

According to Marco Polo, the Venetian merchant and traveler, each Mongol warrior traveled with a supply of dried meat and dried curd that made lighting a cooking fire unnecessary — he could eat these rations while riding. In addition, every warrior had 10 pounds (4.5 kilograms) of milk dried down to a paste. By mixing a handful with water he had a high-protein meal that could sustain him all day. Polo also tells us that if a Mongol were lucky enough to get fresh meat but had no opportunity to cook it, he placed it under his saddle to tenderize it for eating later. This is said to be the origin of steak Tartar (*Tartar* being a name the Europeans used interchangeably for the Mongols).

The peasant conscripts who fought for the Jin, on the other hand, lived almost entirely on a carbohydrate diet of various types of grains usually boiled down to a soupy gruel. The lack of protein in the peasants' diet stunted their growth, weakened their bones, rotted their teeth, sapped their energy, and made them susceptible to illness.

An adult metabolism burns through carbohydrates quickly, and an army of infantry on the move even more so. If a Chinese infantryman had to go without rations, within a day or two he would be weak from hunger. The protein-fed Mongol, on the other hand, could fast for a day or two with his strength barely diminished. If necessary, he would renew his strength by making a small incision in his horse's neck and drinking the blood.

From Thomas Craughwell, *The Rise and Fall of the Second Largest Empire in History*, 2010, p. 119.

TOPIC 6b The Black Death in Asia, Europe and Africa

6b.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- Living conditions and religious beliefs in the 14th century, including life expectancy, medical knowledge and beliefs about the power of God **6b.2, 6b.3**
- The role of expanding trade between Europe and Asia in the Black Death, including the origin and spread of the disease **6b.5, 6b.8**
- The causes and symptoms of the Black Death and the responses of different groups in society to the spread of the disease, such as the flagellants and monasteries **6b.4, 6b.7, 6b.8**
- The effects of the Black Death on Asian, European and African populations, and conflicting theories about the impact of the plague **6b.6, 6b.8**
- Other immediate and long-term effects of the Black Death, including labour shortages, peasant uprisings, the weakening of feudal structures, and increased social mobility **6b.6, 6b.8, 6b.9**

6b.1.1 Introduction

The Black Death was one of the worst pandemics in human history. It arrived suddenly in the mid fourteenth century, proved itself to be a disease that doctors could neither understand nor treat and so claimed as many as 25 million lives.

The Black Death was the plague, carried on fleas in the plentiful supplies of black rats that infested carts and cargo ships journeying via transport routes, rivers and ports to villages and towns across western Asia, north Africa and Europe.

In many ways, the Black Death was a turning point in world history. Nothing could be the same again. It changed work, social and power relationships. It created opportunities for those who survived to gain new freedoms, rebuild their societies in different ways and improve their quality of life.

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Watch this eLesson: The Black Death - a 14th century plague (eles-1831)

SOURCE 1 Photo showing black rats, which carried the fleas that infected humans with the Black Death

Starter questions

1. Look at the photograph in **SOURCE 1**. People looking at this would generally have a negative response. What would their thoughts be about the sight of the rats, the area where they live, the risks they might pose to people and how people would feel walking through an area that looked like this?
2. Name three diseases that rats carry.
3. Find out three different ways rats can transfer disease to humans.
4. What do you think would be the consequences today if we suffered from a pandemic that killed one-third of the world's population?

6b.2 Before the Black Death

6b.2.1 Human settlement

The Black Death (1347–1352) occurred in the mid fourteenth century during the Middle Ages or medieval times — the period from c.500 CE to c.1500 CE.

To understand its impact, it helps to know something about what life was like before it happened.

By the 1300s, humans were living in different ways — influenced by differing climatic zones, levels of technology and social and political organisations — across almost the entire world. The world population — over 235 million — was steadily increasing and so were the numbers and powers of different states, kingdoms and empires across Europe, Asia, Africa and the Americas.

As more people domesticated animals and settled in farming communities, less land was available for people who continued to live by foraging (moving from place to place looking for food) or as pastoral nomads (rearing animals that they moved from place to place in search of food and fresh pasture).

People were beginning to give up their beliefs in local gods and support those of major religions, such as Christianity and Islam, whose influence spread over large areas. Improvements in farming techniques, seed and soil quality made it possible to extract more produce from each hectare of land and, as a result, for rulers to demand more tax revenue.

Europe

Many Europeans lived in strictly organised agricultural communities, within societies that divided them economically, socially and in terms of power and influence. They produced a surplus of food, freeing some people to engage in specialist trades beyond the countryside.

Rulers governed through **feudalism** — a system for organising society and land use. Under feudalism, people gained land in return for duties and responsibilities that they owed to people who were higher up the social scale than they were (see **Source 1** in subtopic 4b.3).

Feudalism restricted and controlled the way people lived. For example, 90 per cent of people were peasants; their feudal duties included working someone else's land, as well as their own, and paying the lord or knight who controlled them a share of the annual crop. Some people were able to buy their freedom or run away to towns to seek new work opportunities.

European societies had towns and cities, laws, technology and increasing levels of knowledge and were inventing things that improved the efficiency of people's work. They valued art and architecture and, through a shared cultural and religious tradition and standardised systems of currency, weights and measures, were connected by ideas and experiences that went beyond national borders.

Trade of everyday items connected people within their local areas; trade of luxury goods connected merchants and, indirectly, their customers, with regions long distances away. Trade networks enabled the spread of different belief systems and scientific and technological ideas.

Christianity

By the 1100s, the Christian religion, in the form of Catholicism, was the most powerful and influential religion in western Europe. The Catholic Church was wealthy, very influential in government and controlled about one-third of Europe's land.

Church customs, rules and regulations helped create order and stability, and provided guidelines for how people should behave in everyday life. They had simple beliefs: those who followed God's teachings would go to heaven and those who did not would go to hell. Christians in eastern Europe supported Christianity in the form of the Orthodox Church.

Roles within the Church

The Pope was the head of the Catholic Church and God's representative on earth. Kings wanted the Pope to approve their decisions.

Usually the Pope lived in Rome, but for most of the 1300s, popes lived in Avignon, France. Here, they came increasingly under the influence of the French kings.

SOURCE 1 Photo showing the Palace of Popes in Avignon, France, as it exists today

Cardinals, then archbishops and bishops were next in the Church hierarchy. Then came abbots and abbesses, and lastly priests and friars, who had most contact with ordinary people. Although poorly educated, they influenced what people believed through the stories they told to explain the Bible and the religious pictures and statues that decorated the village church.

People relied on the information the priests gave them because few people had the opportunities to read, write or learn about these things for themselves. They expected their religious leaders to protect them, to help explain the world around them and to be there to administer the last rites when they were dying.

SOURCE 2 Image from c.1410, showing Pope Gregory leading a procession to pray for an end to the plague that hit Rome in the sixth century

Africa and Asia

Within Africa and Asia, pastoral nomads became highly successful warriors. They attacked and conquered urban and farming settlements and went on to establish two huge empires — one Islamic and one Mongol — incorporating their newly gained territories.

The spread of Islam

Mohammed, the founder of Islam, was born in Mecca, Arabia, in 570 CE. In c.622 he became a religious leader and taught people to believe in one god, Allah, and to follow the teachings that he said Allah had revealed to him, as the last of God's prophets. He preached that Allah would judge people according to how they had lived their lives.

Islam soon became the main religion in Arabia. Muslim scholars, traders and travellers brought knowledge of Islam beyond Arabia into southern Europe, Africa and Asia. In the seventh and eighth centuries, Muslim tribal armies gained control of large areas of land in North Africa, Spain and western, central and south-eastern Asia. The Muslim world — areas ruled by Muslim leaders and in which Islam was the main religion — stretched from its historic heartland in Arabia throughout western Asia to the Indus River in the east, west to north Africa and to Spain in Europe.

The economy of the Muslim world focused not on farming and land-holding communities, but on merchants establishing a vast trading network that extended throughout the Mediterranean Sea, into the Indian Ocean, and east to China. Its cities, including Al Kahira (Cairo), Damascus and Baghdad, were important centres of Islamic knowledge, architecture, culture and the exchange of ideas.

SOURCE 3 Photo of the Al Azhar University and mosque, established c.972, in central Cairo

Islam was a religious and cultural force providing stability and a sense of a shared identity that united people across the Muslim world. The use of Arabic in Islam's holy book, the Qur'an, also strengthened

links between Islam's supporters. Throughout the Muslim world, Muslims and non-Muslims generally lived together peacefully and Muslim governments tolerated people who followed a different religion.

The Mongols

In central Asia, in the early thirteenth century, Turkic and Mongol pastoral nomads united under the Mongol leader Temujin (Genghis Khan). Over the next two hundred years, Mongol warriors conquered civilisations and territory that ultimately extended from eastern Asia to eastern Europe and into north Africa, India and South-East Asia. In c.1279, the Mongol empire covered as much as 24 million square kilometres of land divided into four territories (khanates) each led by its own ruler (khan).

The Mongols developed a reputation for cruelty and ruthlessness. They slaughtered the populations of any city that opposed them and often destroyed cities and the cultural artefacts within them. Historians speak positively of some aspects of Mongol rule. People gained promotion according to their abilities, not just because of their position in society. The Mongols tolerated different religious beliefs and often converted to Islam. They encouraged communication across their vast territories. Caravans along the Silk Road transported ceramics, silks, spices and teas, as well as knowledge, ideas and inventions. China and India became big manufacturing centres with luxury products for export as far away as East Africa and northern Europe.

The Mongol empire weakened as Genghis Khan's grandsons fought one another for power. One grandson, Kublai Khan, established China's Yuan dynasty and became the first non-Chinese emperor to control all of China. By the time of his death in 1294, the empire's four khanates were declining in power.

6b.2.2 Medieval hygiene

People in the medieval world had different personal hygiene habits than we do today. Peasants had baths only once or twice a year. Wealthy people, with servants to heat and carry water from the kitchen stove to the bathtub, could bathe more frequently. The wealthy could also afford the public sweating rooms found in large cities. These rooms had separate bathing areas for men and women, and provided steam baths or, for a higher price, a wooden bathtub of water.

The medieval world was an environment in which diseases could thrive. There were no local councils to set rules and regulations about town planning and hygiene. There were no garbage collections or sewerage systems either; people threw rubbish and human waste into the streets. During heavy rains, mud and filth flowed through rivers and creeks, which were also the source of drinking water. Rats were a common problem and people frequently found fleas in their clothes and bedding.

SOURCE 4 An extract from King Edward III's letter to the mayor of London in 1349, complaining about the conditions of the city's streets

> … the streets and lanes through which people had to pass were foul with human faeces and the air of the city was poisoned to the great danger of men passing, especially in this time of infectious disease.

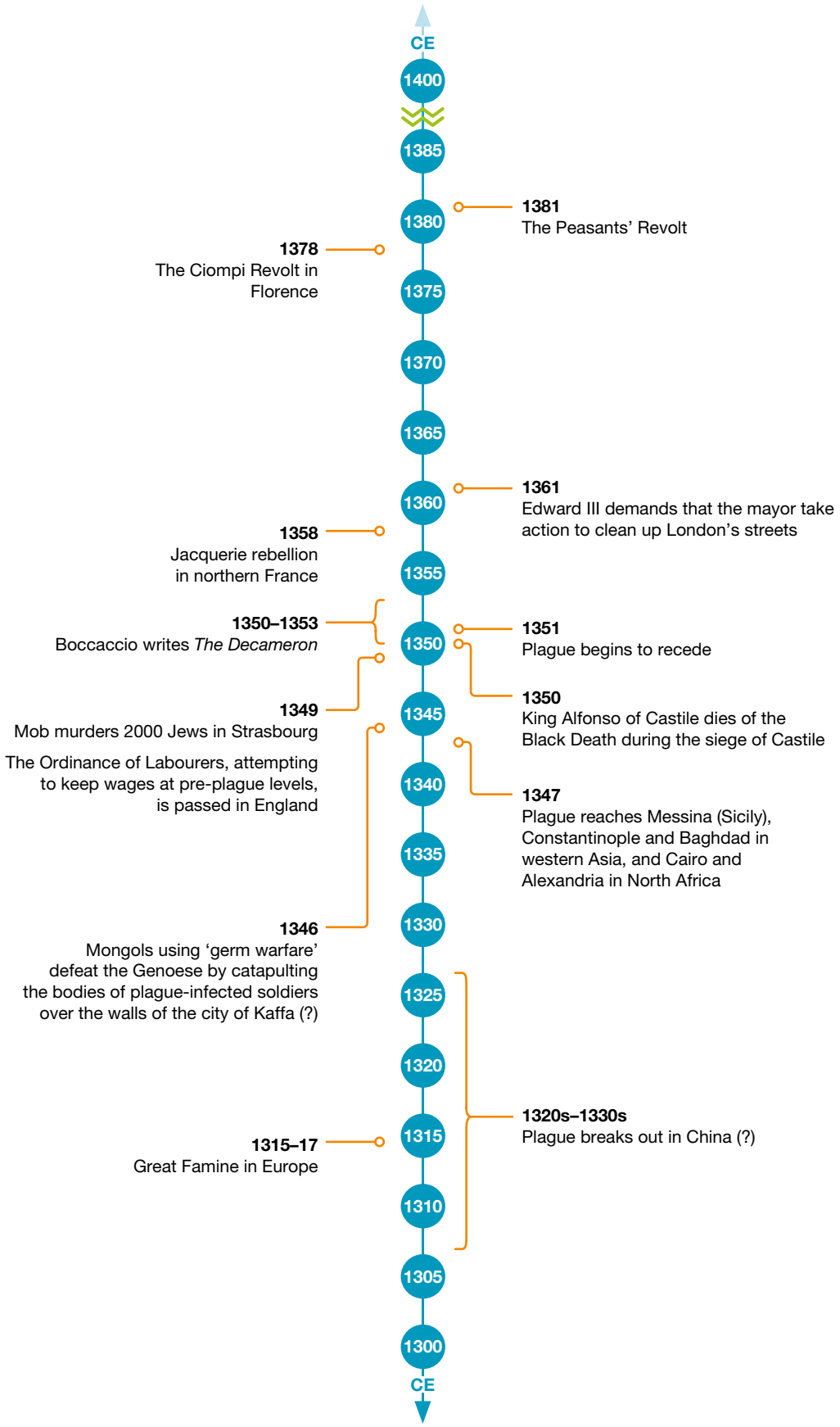
6b.2.3 Climate change

From c.950–1250, a long period of warm weather helped provide better conditions for farming, and new areas suitable for settlement and crop growing. This, along with new farming techniques, meant land could feed more people.

From early 1314 onwards, European winters became colder and brought with them heavy rains that caused harvests to fail and so led to famine that continued until about 1322. This was the 'little ice age'; the worst of that time was the years 1315–17, during which the Great Famine killed around 10 per cent of people in north-west Europe.

In many areas of Europe, the Black Death arrived in communities whose older members were already in poor physical condition from years of malnutrition. Workers in poor physical condition could not produce as much food and so their living standards fell. They had low immunity and little strength to fight off infection.

SOURCE 5 Timeline showing key events related to the Black Death. Dates and events followed by the symbol (?) are those on which historians disagree.



6b.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Within which period did the Black Death occur?
2. What was feudalism, and how did it affect people's lives?
3. Identify three examples of the power of the Catholic Church.
4. How did the economy of the Muslim world differ from that of Europe?
5. List three features of the Mongol empire.
6. How did medieval hygiene standards differ from standards in Australia today?
7. How did the 'little ice age' and the Great Famine affect people's health?

Develop source skills

8. What does **SOURCE 2** indicate about people's expectations of the Pope?
9. What does **SOURCE 4** tell us about Edward III's values? Of what would it provide evidence?
10. Use **SOURCE 5** to identify things on which historians agree and disagree.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 6b.2 Lifestyle and conditions 'help' the Black Death (doc-11324)

6b.3 Medical knowledge and treatments

6b.3.1 European medical knowledge

People in the Middle Ages lacked the medical knowledge needed to cope with the Black Death. This was because they didn't understand either the nature and causes of infectious diseases or how the body worked to sustain life.

After the fall of the Roman Empire in c.500 CE, Europeans lost much of the medical knowledge of the ancient world. There were not many trained doctors in Europe during the Middle Ages. For example, in Paris in 1274 there were only eight doctors and about 40 people practising medicine without any official training.

Medical knowledge in the Christian world was basic and not very effective. Monks were the main people who practised medicine. They created medical texts and guidelines by copying:

- what remained of the writings of ancient Greek and Roman doctors
- illustrated books listing the value of particular plants in curing or relieving common medical problems
- books on anatomy
- apothecaries' (chemists) remedies
- instructions for how to carry out common medical and surgical procedures.

Doctors had very little knowledge about how the body worked and why people became ill. The Catholic Church discouraged the use of bodies for research, making it difficult for greater knowledge about medicine to develop. It taught people to look for cures through prayer and encouraged them to pray to particular saints to cure specific illnesses — for example, to pray to Saint Roch to cure the plague. It also taught that disease was often a way for God to punish people for their sins.

SOURCE 1 An anatomical diagram from *De Arte Phiscali e de Cirugia* by John Arderne, 1412

Some people believed '**miasma**' — foul-smelling, poisonous air produced by materials left rotting on the ground — caused disease. They believed that the wind helped to spread this bad air and that people became diseased when they inhaled it or absorbed it through their skin. Others blamed bad luck or the position of the planets or stars.

The four humours

Many doctors also relied on the theory of the 'four humours' that the Greek physician Hippocrates (460–370 BCE) developed and on which the Greek doctor Galen (c.129–200 CE) expanded. This was the theory that disease resulted from an imbalance of four substances within the body. These were the four 'humours', each linked to a season: blood (spring), phlegm (winter), black bile (autumn) and yellow bile (summer). According to the theory, these had to be in balance for the person to be in good health. Someone with too much of one of these during the season associated with it could become unwell because the humours were imbalanced. The four humours were also thought to be associated with people's mental states and it was believed that they determined someone's personality.

SOURCE 2 An illustration from a medieval manuscript depicting the temperaments that people associated with the four humours: sanguine, choleric, phlegmatic and melancholic

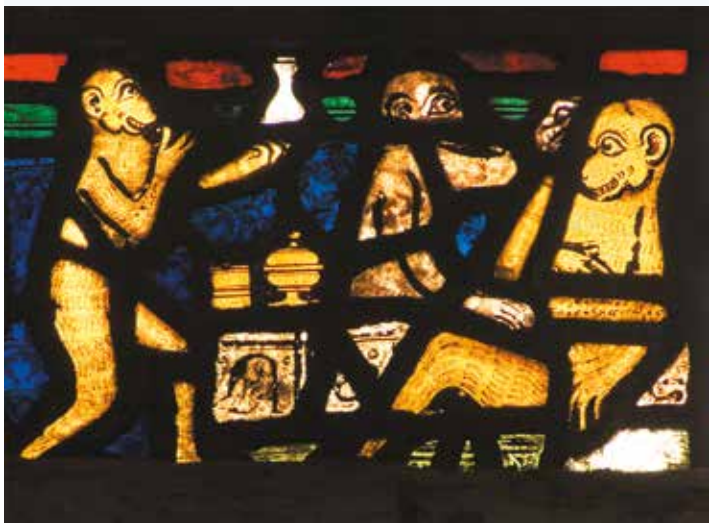
Diagnoses

To diagnose problems, doctors commonly relied on their observation of the colour and appearance of the patient's urine. They believed this would help them work out whether or not the patient's humours were correctly balanced in order to stay healthy and what to do if they were not. People often made fun of doctors and their containers of urine and, during the plague years, when doctors appeared helpless, people often portrayed them as monkeys.

Belief in astrology also guided some doctors' diagnoses, treatments and advice about the outcome of an illness. Some blamed illnesses on bad luck or the position of the planets or stars.

In 1348, when French King Philip VI asked the Medical Faculty of the University of Paris to report on the causes of the Black Death (see **Source 4**), the faculty blamed it on an unusual meeting of the planets.

SOURCE 3 Image from a fourteenth-century stained glass window in York Minster, England. It shows a monkey concentrating on his examination of a flask of urine.



SOURCE 4 Historian Ole J. Benedictow explains what the University of Paris' Medical Faculty concluded about the causes of the Black Death.

> The Faculty reported that at 1 p.m. on 20 March 1345 there was a conjunction of Saturn, Jupiter and Mars in the House of Aquarius … the conjunction of Saturn and Jupiter gave rise to death and disaster, while the conjunction of Jupiter and Mars disseminated pestilence in the air … Jupiter was assumed to be warm and humid and to draw malignant vapours both from the ground and from water, while Mars was assumed to be hot and dry, and therefore had the capacity to kindle such malignant vapours into infective fire. Consequently, the rare conjunction … together presaged the most terrible epidemic disaster.
>
> **Ole J. Benedictow, *The Black Death 1346–1353*, Boydell Press, 2004, p. 4.**

Treatments

People looked to God to save them from diseases they did not know how to cure by any other means. People in our own time still express this idea when they say 'bless you' when someone sneezes. The Church relied more on praying for cures and caring for the ill than on encouraging doctors to study the causes of disease and search for cures.

Astrology played a role in treatments as well as in ideas about the causes of disease. Someone's star sign was a guide to what treatments were not suited to them. For example, doctors advised against making incisions in:

- the arms, hands or shoulders of a Gemini
- the neck and throat of a Taurean
- the belly of a Libran.

Until the 1500s, the Catholic Church discouraged people from using corpses for research into how the body worked and why people became ill.

People used leeches to suck the 'bad' blood from someone's veins. They did not know about germs or how cleanliness, sanitation and sterilisation of medical equipment could prevent their spread.

Patients who underwent operations risked death both from infection passed on through unsterilised medical instruments and from the shock of the pain that had to be endured in a world without anaesthetics.

Despite their lack of accurate knowledge, doctors charged high fees, often because the ingredients for their 'cures' had to be imported from outside Europe. Ordinary people relied on the often helpful herbal cures of the village 'wise woman', who learned from older generations and through her own observation.

SOURCE 5 A twelfth-century opinion of doctors and their fees from John of Salisbury, a famous English scholar

> Doctors have two favourite sayings, 'Do not work where there is no money' and 'Get your fee while the patient is in pain'. Truly, they think it beneath them to help the poor if they cannot pay.

RETROFILE

Many medieval remedies were very useful. For example, people sometimes covered wounds with mouldy bread. The real value of this was the penicillin that the mouldy bread could produce. Doctors often treated battle wounds with maggots. The maggots removed the dead tissue and so prevented the gangrene that could otherwise have developed.

6b.3.2 Medicine in the Islamic world

The situation was different in the Islamic world, where, from the eighth to the eleventh century, Arab doctors' knowledge and methods laid the foundations of modern medicine. They benefited from medical knowledge that scholars translated into Arabic from ancient Greek and Roman texts, as well as knowledge gained through contact with Byzantium (Istanbul), China, India and Persia (Iran). Most cities had large hospitals,

known as *bimaristans*, that were both treatment and medical education centres. Treatment and medicines were free, and patients could benefit from an environment that included the soothing sounds of fountains and music and views of beautiful gardens.

SOURCE 6 Photo showing the garden of the restored Nur al-Din bimaristan in Damascus, Syria

Ibn Sina and al-Razi

Like their European counterparts, Arab doctors believed in the theory of the four humours. Their emphasis was different because they also looked at medicine from the viewpoint of investigating how to help people recover and maintain their health. The famous physicians al-Razi, or Rhazes, and Ibn Sina, or Avicenna, introduced ideas such as recording patients' medical histories, demanding professional standards, quarantining people with infectious diseases, and conducting trials to test theories and the effectiveness of medications.

Al-Razi (c.864–925)

Al-Razi believed in learning through observation and conducting medical experiments, rather than just relying on information passed down from others. He was the first person to accurately identify the symptoms that showed that smallpox was different from measles. He looked for proof that certain plants and drugs were as beneficial as people claimed. Al-Razi encouraged doctors to maintain high standards, to be willing to share their expertise with one another rather than acting as rivals, and to develop relationships of trust with their patients.

Ibn Sina (c.980–1037)

From the late 1100s until the early 1500s, Ibn Sina's 14-volume *The Canon of Medicine* was a key text in European universities. The *Canon* describes a number of contagious diseases as well as the value of quarantine to stop diseases spreading. It also shows that, like al-Razi, Ibn Sina placed great emphasis on testing the value of drugs. He created guidelines to ensure that people would test them effectively. This included ensuring that:

- nothing was mixed with the drug while it was being tested
- the result could be repeated and was not just accidental
- testing was done on humans, not animals, as it was humans they were aiming to treat.

However, poor translations from Arabic to Latin meant Europeans did not have the opportunity to fully learn about Ibn Sina's methods and discoveries.

6b.3.3 Life expectancy

People in the medieval world had short life spans. Two out of every ten babies died in the first 12 months of life. Many children died before they were five. People who reached the age of 20 would probably live until they were 40. Wealthier people, who could afford trained doctors, might live up to 10 years longer.

The average life expectancy for a man was 44 years of age. The average life expectancy for a woman was 30 years of age. Childbirth was a frequent cause of death among women. More women died in childbirth than men did in war.

6b.3.4 Skill builder: Empathetic understanding

Empathetic understanding is our ability to understand the past through the eyes and different viewpoints of the people of the time. In **SOURCE 4** in section 6b.3.1, we see an example of how people came to certain conclusions because, in their time, the knowledge and understanding of the causes of disease were very different to ours today. What ideas about the causes of disease led the Medical Faculty of the University of Paris to the conclusions outlined in **SOURCE 4**?

6b.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Create a mind map to identify the main features of medical knowledge in the fourteenth century.
2. What were some of the differences between medical care in the Christian and Islamic worlds?
3. Do some research to find out how life expectancy in the medieval era differed from life expectancy in Australia today.

Develop source skills

4. Compare **SOURCE 1** with a modern diagram of a human body. Explain how this source could be useful for our understanding of medieval doctors' knowledge of the body.
5. Do some research on the four temperaments and see if you can match these to the images shown in **SOURCE 2**.
6. What do you think was the purpose of **SOURCE 3**?
7. What impression does **SOURCE 5** create of:
   (a) doctors' values and attitudes
   (b) John of Salisbury's attitudes regarding how doctors should behave?

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Complete this digital doc: Worksheet 6b.3 Limited medical knowledge 'helps' the Black Death (doc-11325)

6b.4 What was the Black Death?

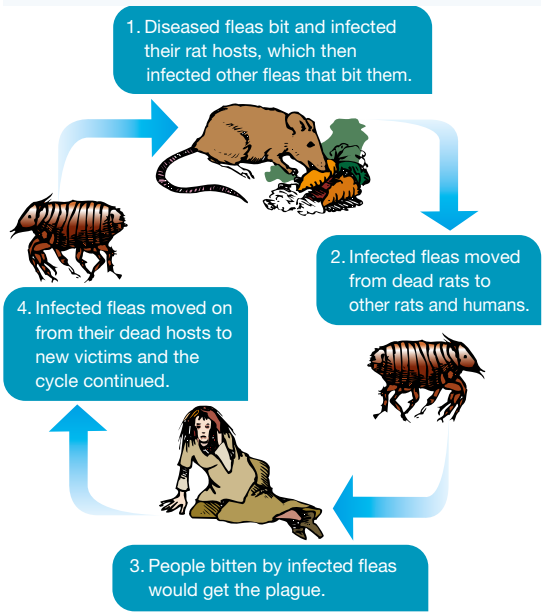
6b.4.1 Source of the plague

In 1894, Swiss microbiologist Alexandre Yersin identified the plague bacterium *Yersinia pestis*. Further research by French scientist Paul-Louis Simond showed that the fleas that carried these bacteria spread their infection when they bit the black rats on which they lived. When fleas no longer had enough rats to feed on, they moved on to humans. This knowledge, combined with medieval descriptions of its symptoms and evidence from a late-nineteeth-century plague outbreak in China, led experts to conclude that the Black Death had most probably been infection by *Yersinia pestis* in the form known as bubonic plague.

Fleas carrying *Yersinia pestis* infected humans. People most often described victims having some of the following symptoms:

- large (1–10 centimetres long), very painful, itchy blue-black tumours called *buboes* in the groin and armpits

SOURCE 1 Diagram showing the link between rats and the plague, which Paul-Louis Simond established in 1898 following the discovery of the bacterium *Yersinia pestis*, which fleas carried from rats to humans



- pus and horrible smells coming from buboes
- coughing up blood
- fever
- nausea and vomiting.

Most victims died within one to eight days of the appearance of symptoms.

6b.4.2 Skill builder: Drawing conclusions about the reliability and usefulness of sources

The fact that someone lived through the time or event he or she is describing does not mean that the person's account is completely accurate. We have to use our knowledge to help us decide whether this is so. **SOURCE 2** provides a vivid description of the Black Death in Florence in 1348. The author was not in Florence at the time the plague struck — his description was influenced by writings from ancient times; and as a writer of fiction, he may have exaggerated or wanted to horrify the reader. Use the source, its annotations and the additional information in this unit to judge the reliability of Boccaccio's description of the symptoms of the Black Death, and also to evaluate its usefulness.

SOURCE 2 Florentine writer Giovanni Boccaccio's description of the symptoms of the Black Death in Florence, from the introduction to *The Decameron*, a work of fiction he wrote c.1350–1353

How might the date affect the accuracy of this account?

… in men and women alike it [the Black Death] first betrayed itself by the emergence of certain tumours in the groin or the armpits, some of which grew as large as a common apple, others as an egg, some more, some less, which the common folk called *gavocciolo*. From the two said parts of the body this deadly *gavocciolo* soon began to propagate and spread itself in all directions indifferently; after which the form of the malady began to change, black spots or livid making their appearance in many cases on the arm or the thigh or elsewhere, now few and large, now minute and numerous. And as the *gavocciolo* had been and still was an infallible token [failproof sign] of approaching death, such also were these spots on whomsoever they showed themselves.

Boccaccio identifies three stages of the plague — how accurate is this?

Stage 1. How accurate is this description?

Stage 3. What form of plague is Boccaccio describing here?

Stage 2

How accurate is this claim? (*Hint:* What percentage of people was likely to die from the *gavocciolo*?)

6b.4.3 Symptoms and debate

In recent years, historians and medical experts have also questioned and investigated whether the bubonic plague was the only disease contributing to the huge loss of life during the Black Death.

The reason for this is that people at the time do not seem to have always been describing the same symptoms. For example, not all victims had buboes. Some descriptions and images of the Black Death talked about people having problems breathing or having spots all over their bodies. Also, death rates were higher than those you would expect for the bubonic plague.

Other forms of plague

Over time, historians and medical experts have generally come to agree that infection caused by *Yersinia pestis* also appears in two other forms:

1. septicaemic, where plague bacteria infect the bloodstream. This can occur as a later stage of the disease or as the result of a flea biting into a vein and passing quickly into the bloodstream, where it multiplies even before there is time for the victim to develop buboes. Its main symptoms are high fever and purple skin patches. This form of plague kills nearly 100 per cent of its sufferers.

2. pneumonic, where plague bacteria infect the lungs, causing pneumonia. The victim's main symptoms are fever, a cough and coughing up blood, which could infect others. The person probably dies within 24 hours before there is time for buboes to develop.

These variations help to explain the plague's high death rates and the additional symptoms that people described.

Other reasons for thinking that the Black Death was something other than bubonic plague were:

- it was too cold in northern Europe for fleas to survive
- the rat population was too small to infect so much of the population
- the Black Death spread faster than bubonic plague would have done
- other diseases have symptoms similar to those that plague victims suffered.

SOURCE 3 A photo showing a buboe on a person affected by bubonic plague in the twenty-first century

In the fourteenth century, Europe had a large population of black rats. Investigations have found their skeletons at different locations throughout Europe. Rats and their fleas were common in warmer months and tended to recede in cold winter climates, so fleas would have survived in northern European summers. This was the pattern of the Black Death too. The Black Death spread quickly. Infected fleas on rats and in grain carried the disease to port cities and towns from where it spread inland along rivers and other well-established transport routes.

Anthrax?

In 1984, British zoologist Graham Twigg put forward the theory that some Black Death victims suffered from anthrax, a disease that comes from the bacterium *Bacillus anthracis*. In 2001, historian Norman Cantor suggested that victims suffered from anthrax and other diseases as well.

Anthrax is not contagious. Humans can get anthrax only via direct contact:

- through a cut in the skin that gives the person direct contact with anthrax bacteria on infected animal hides, wool or hair
- through the intestines after eating meat infected with anthrax bacteria
- through breathing anthrax bacteria in through the lungs (pulmonary anthrax).

SOURCE 4 Photo showing an anthrax ulcer, the result of coming into contact with anthrax through a cut in the skin

People who contracted it through the skin would have developed ulcers with black centres and possibly also developed swollen lymph glands. They would have had a reasonable chance of survival. Intestinal anthrax would have produced symptoms such as nausea, vomiting (especially of blood), loss of appetite, stomach pain and severe diarrhoea. Victims might have survived. People with pulmonary anthrax would have developed cold-like symptoms, then had severe difficulties with breathing and usually died.

Current knowledge

In October 2010, the scientific journal *PloS Pathogen* published the findings of a multinational team of genetic and other medical experts who had conducted a lengthy investigation into the nature and origin (see subtopic 6b.5) of the Black Death.

Its method was to test the DNA of human skeletons in Black Death graves throughout Europe. It concluded that *Yersinia pestis* (not anthrax) was the cause of the pandemic.

6b.4.4 Treatments

Doctors and apothecaries could not cure the plague because they did not really understand the cause of it. They used treatments that they used for most other illnesses. Many doctors believed that all disease resulted from bad smells. They prescribed posies of herbs or pleasant-smelling crushed flowers, which the patient would sniff by means of a nosebag.

Some doctors advised their patients to inhale the smells of human waste in the belief that one bad smell would counteract the effect of another. The most famous doctor in Europe, Guy de Chauliac, made the Pope sit in a smoke-filled room in the hope of avoiding the plague.

Doctors often used the popular medieval treatment of 'bleeding' the patient. They attached leeches to key veins, chosen according to guidance from astrology. Doctors also cut into the buboes to remove what was thought to be the 'bad' blood within them, then covered the cuts with a herbal ointment. Nothing worked. Despite covering their noses with cloths soaked in vinegar while treating plague victims, many doctors died before their patients.

SOURCE 5 An illustration showing plague-infected monks receiving a bishop's blessing, from James le Palmer's *Omne bonum* c.1360–1375

SOURCE 6 Seventeenth-century illustration of the costume invented c.1619 to protect doctors from the plague

Some cities hired special plague doctors to attend to both the rich and poor who lived there and also to record the number of those who died as a result of the plague. As the plague recurred in later centuries, people became more organised in their methods of dealing with it.

6b.4.5 Skill builder: Asking questions to guide your research

The 'W' questions — What? Which? When? Where? Why? Who? (and how?) — help you to research information about a topic. Sometimes one of these becomes a key research topic — for example, 'What was the Black Death?'.

In order to answer this main question, researchers also have to answer some sub-questions. Sub-questions are the unstated questions that are hidden within your main question. They are usually obvious once you start thinking about the topic. In this case, they include:

- What were the symptoms of the Black Death?
- What theories have other researchers put forward?
- What is their evidence?
- Which theory is best supported by the evidence?

Sub-questions don't make your topic any bigger; they're just the questions you need to answer to help you fully answer your main question. Identifying the *important* sub-questions can help you avoid wasting time researching things that are not needed to answer your main topic question. The 'Research' question in the *Practise your historical skills* activity at the end of this topic will give you a chance to practise devising sub-questions.

6b.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What were the symptoms of the different forms of plague?
2. Why did experts think that the Black Death might have been a different disease?
3. Identify the similarities between the symptoms of anthrax and those described by observers of the Black Death.
4. List the main treatments doctors offered in response to the Black Death.

Develop source skills

5. Use **SOURCE 1** and your own knowledge to explain the link between rats and the plague.
6. What features of buboes can you recognise in **SOURCE 3**?
7. What similarity does the ulcer shown in **SOURCE 4** have to symptoms of the plague?
8. What symptoms of the plague does **SOURCE 5** illustrate?
9. What idea about the causes of disease does **SOURCE 6** show that people still believed in centuries later?

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Complete this digital doc: Worksheet 6b.4 What was the Black Death? (doc-11326)

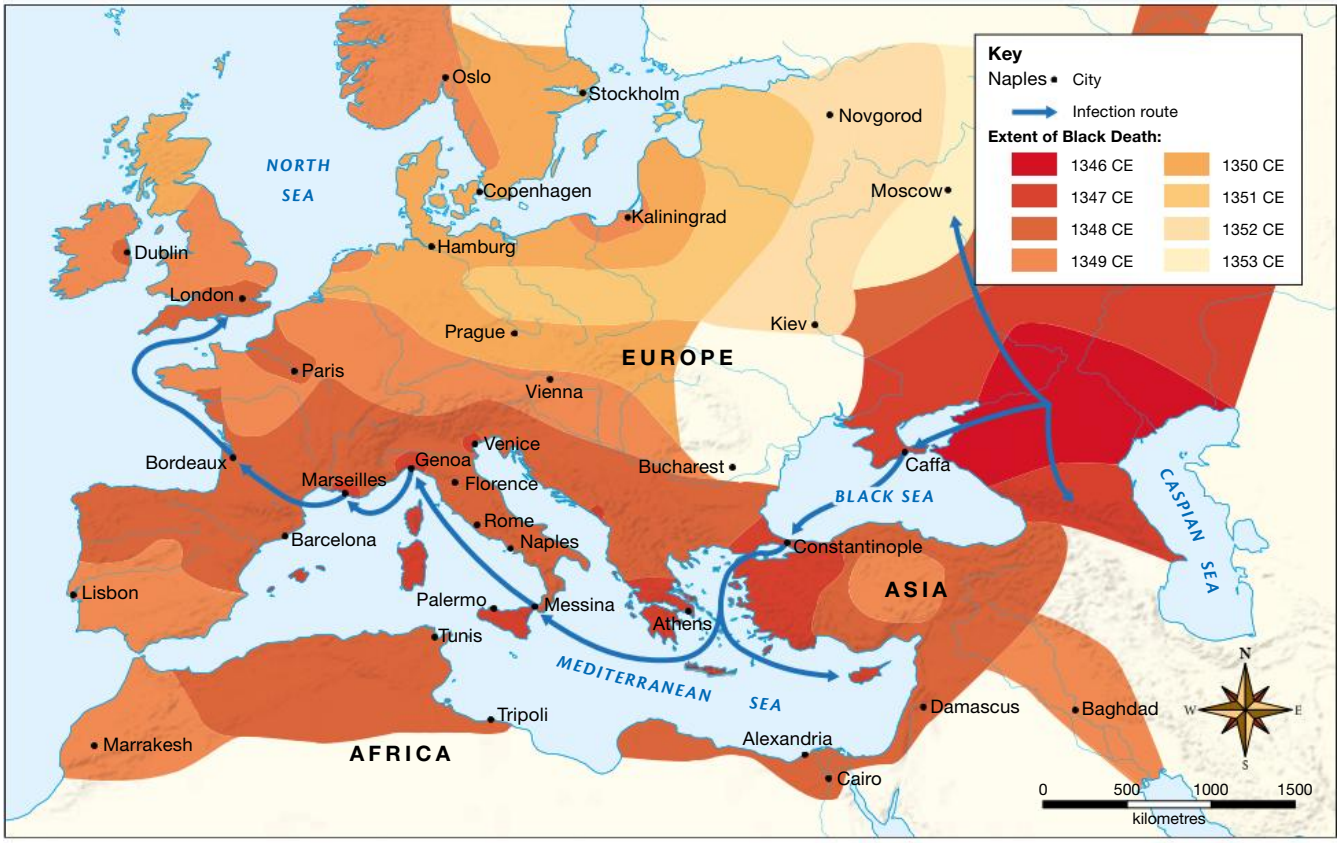
6b.5 The spread of the Black Death

6b.5.1 Trade routes

At the time the Black Death broke out, trade routes linked businesses in key cities across Europe and into western Asia. Cities and towns with good access to water transport became important trading centres. Where possible, people also traded by riverboats along the European rivers.

People also did a lot of their trade by land, through mountain passes and over the relatively calm summer waters of the Mediterranean Sea. The **Silk Road** provided the network for the exchange of goods, inventions and ideas between countries across Asia and into the Mediterranean. These trade routes also provided the means of spreading the Black Death.

SOURCE 1 Map showing the infection routes of the Black Death in Europe



6b.5.2 The traditional explanation

For many years, historians' explanation of the spread of the Black Death went something like this:

> The plague began in China between the 1320s and the mid 1330s. Traders brought it westward along the Silk Road. It infected Europeans partly as a result of the Mongol siege of the Black Sea port of Caffa in 1347.
>
> Caffa was a trading port on the Black Sea. Merchants and sailors from the Italian town of Genoa controlled Caffa's business and, when the Mongols attacked, the Genoese defended it. The Mongols used 'germ warfare', defeating the Genoese by catapulting the bodies of plague-infected soldiers over the city walls.
>
> Genoan traders brought the plague with them and infected other towns and cities (including Constantinople) as they travelled home to Europe. Italian officials refused them entry into any Italian ports. The French, unaware of the danger, allowed the ships to berth at Marseilles.
>
> Over the next four years, the plague spread inland throughout most of the cities, towns and villages of western Europe.

From the 1990s onwards, historians have been questioning whether there is good evidence for:

- the Black Death having originated in China
- the Black Death having spread from China along the Silk Road
- Mongols having used germ warfare to infect the Genoese.

Chinese origins

Tana and Caffa, in the **Golden Horde**, were the first two areas for which historians have strong evidence of the plague's existence. Some historians have said that the plague's origin was likely to be somewhere close to where it was first discovered. Many have thought it likely that it got there from China. Others have

argued that weak trade links between China and the world beyond in the early fourteenth century made this unlikely. For decades, there was insufficient evidence either way.

In October 2010, a multinational team of experts announced the results of their inquiry to work out:

- the exact cause of the fourteenth-century plague
- the routes by which it travelled.

They concluded that the Black Death originated in the Yunnan province of south-west China.

SOURCE 2 Gabriele de' Mussi's c.1348 description of the siege of Caffa

… the Tartars died as soon as the signs of disease appeared on their bodies: swellings in the armpit or groin caused by coagulating humours, followed by a putrid fever.

The dying Tartars, … realizing that they had no hope of escape, lost interest in the siege. But they ordered corpses to be placed in catapults and lobbed into the city in the hope that the intolerable stench would kill everyone inside … rotting corpses tainted the air and poisoned the water supply, and the stench was so overwhelming that hardly one in several thousand was in a position to flee … Moreover one infected man could carry the poison to others, and infect people and places with the disease by look alone …

The scale of the mortality and the form which it took persuaded those who lived, weeping and lamenting, through the bitter events of 1346 to 1348 — the Chinese, Indians, Persians, Medes, Kurds, Armenians, Cilicians, Georgians, Mesopotamians, Nubians, Ethiopians, Turks, Egyptians, Arabs, Saracens and Greeks (for almost all the East has been affected) — that the last judgement had come.

… among those who escaped … were a few sailors who had been infected with the poisonous disease. Some boats were bound for Genoa, others went to Venice and to other Christian areas … every city, every settlement, every place was poisoned by the contagious pestilence, and their inhabitants, both men and women, died suddenly … Thus death entered through the windows, and as cities and towns were depopulated their inhabitants mourned their dead neighbours.

From R. Horrox (ed.), *The Black Death*, Manchester University Press, Manchester, 1994, pp. 16–20.

The Silk Road?

By the early 1300s, there was a pattern of strong trade between China and Europe with trading centres along the Silk Road out from China. If the Black Death originated in China, this seemed an obvious way for it to spread.

Historian Ole J. Benedictow claims that, after the people of the Golden Horde adopted Islam in c.1313, there was less trade along the Silk Road because Muslim merchants didn't want to trade with Christians. This would have made it very hard for the Black Death to spread from China to Caffa.

Other historians argue that Mongol leaders had such good control over their empire that Europeans could still trade there safely and enjoy its benefits at least until the onset of the Black Death. Debate continues.

Germ warfare?

Gabriele de' Mussi's description (see **Source 2**) is the main reason people think that the Mongols threw diseased bodies over the walls of Caffa to infect their Genoan enemies. If accurate, it would mean that they were using **germ warfare** to gain victory.

People had the weaponry to hurl bodies over walls (as long as they were not too ill to do so); but there is no proof that de' Mussi actually saw this happening himself. Considering that the plague already existed in this area, it would probably have spread beyond it by means of trade routes anyway.

6b.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. What were main trade links that existed at the time the Black Death broke out?
2. Summarise the traditional explanation of where the Black Death originated and how it spread.
3. List three things historians have disagreed on regarding the Black Death.

Develop source skills

4. What are the advantages and disadvantages of **SOURCE 2** as a source of information on the Black Death?
5. Identify five pieces of information **SOURCE 1** provides about the spread of the Black Death.

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Complete this digital doc: Worksheet 6b.5 Trade and welfare 'help' the Black Death (doc-11327)

6b.6 The Black Death: impact

6b.6.1 Living with the Black Death

The **pandemic** people called the 'Black Death' was one of the most disastrous events of medieval times. It killed somewhere between 75 and 100 million people worldwide, reducing the world's population from 450 million to 350–375 million people within 50 years. Its economic, social and cultural impact was huge. Worse still, it kept returning at frequent intervals until at least the 1700s in Europe and the 1900s in Asia.

The Black Death brought normal daily life to an end. It restricted people's diet, travel and freedom of movement. People's thoughts and activities became bound up with the disease, and the fears, suffering and hardship it created.

Death and burial

The dying often found there was no-one who would or could care for them. People boarded up the houses of plague victims and painted a red cross on them. No-one was allowed out until after the nightly corpse collection. Criminals or poor people were usually the only ones willing to earn money by doing this work.

SOURCE 1 A comment from Louis Sanctus de Beeringen writing from Avignon (France) in 1348

[Sick] relatives were cared for not otherwise than dogs. They threw them their food and drink by the bed, and then they fled the household. Finally, when they died, strong rustics came from the mountains of Provence, miserable and poor and foul-tempered, who are called *gavots*. At least, in return for big pay, they carried the dead to burial. No relatives, no friends showed concern for what might be happening. No priest came to hear the confession of the dying, or to administer the sacraments to them. People cared only for their own health … It even happened that every day a dead rich man was carried to the grave with only a little light and by ruffians — none else followed the corpse but these.

Cited in David Herlihy, *The Black Death and the Transformation of the West*, Harvard, 1997, p. 62.

Towns sometimes left bodies to rot in the streets or buried them so hastily that they were easy prey for hungry animals. As the plague reached its height in particular areas, corpse collectors could not keep up with the demands of their work. Coffins were in short supply and a shortage of gravediggers meant that there was no time to dig individual burial plots. Instead, mass graves became common.

Family members had to take their dead and throw them into mass communal burial pits, where they were buried in horizontal layers up to five bodies deep. The top layer of bodies wasn't far below ground level, so smells coming from them would have been awful.

SOURCE 2 A modern artist's drawing depicting scenes from a town during the plague years

A People fled the infected village in the hope of finding safety elsewhere.

B People raced to the food wagon as food supplies became scarce.

C Arrest of a Jew suspected of poisoning the well

D Priest attending villagers

E With no more spaces in the cemetery, bodies were thrown into a communal burial pit.

F Bodies had to be buried quickly.

G Those infected were forced into segregated huts built outside the village.

H Arrest of thief stealing from an abandoned house

I Fires were lit in the streets to purify the air.

J Rats were prevalent; ratcatchers were paid a reward for each rat killed.

K Doctor trying to comfort plague sufferer

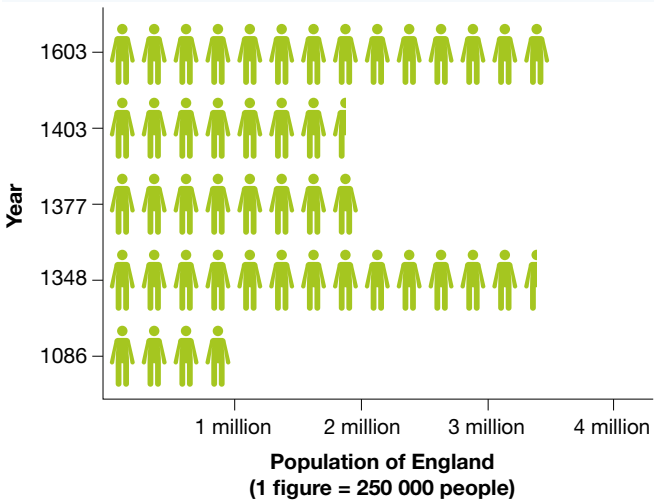
6b.6.2 Population impact

The Black Death of c.1346–1353 caused an enormous loss of population, including:

- at least 75 million people across Asia, north Africa and Europe
- approximately 25 million in China — two-thirds of its population
- between 25 and 30 million people in Europe (30–50 per cent of Europe's population) in the four years from 1348 to 1351
- approximately one-third of the population of western Asia.

Not all areas lost people at the same rate. In southern Europe, the death toll was as high as 75 per cent of the population, whereas in Germany and England, it was around 20 per cent. Some areas and villages escaped the plague altogether.

SOURCE 3 A graph showing the effect of the Black Death on population growth in England



The Black Death took the rich and influential as well as people who were poor and struggling. It killed King Alfonso of Castile, England's King Edward III's young daughter Joan and the son of the Byzantine emperor.

In many areas, it took up to 150 years for communities to regain the population levels they had had before the Black Death.

RETROFILE

Some people say that the words and actions of the nursery rhyme *Ring a Ring o' Roses* described the Black Death. However, the earliest evidence of the poem dates back only to 1790 and the words 'atishoo, atishoo, all fall down' seem to appear only in later versions of it.

6b.6.3 Economic impact

The Black Death resulted in huge economic losses as:

- there was a huge shortage of workers
- animals wandered fields with no-one to care for them
- fields and crops lay abandoned
- land value declined by as much as 50 per cent
- there was a huge disruption of trade
- tax earnings declined significantly, depriving kings and nobles of money.

SOURCE 4 An extract from the writings of French poet Guillaume de Machaut, describing the impact of the plague in France

For many have certainly
Heard it commonly said
How in one thousand three hundred and forty-nine
Out of one hundred there remained but nine.
Thus it happened that for lack of people
Many a splendid farm was left untilled,
No one plowed the fields
Bound the cereals and took in the grapes,
Some gave triple salary
But not for one denier was twenty [enough]
Since so many were dead …

Cited in David Herlihy, *The Black Death and the Transformation of the West*, Harvard, 1997, p. 41.

RETROFILE

It was not until the 1830s that people began referring to the fourteenth-century plague as the 'Black Death'. This happened after German physician Justus Hecker wrote an essay called *Der schwarze Tod im vierzehnten Jahrhundert (The Black Death in the fourteenth century)*. Hecker coined the name *Der schwarze Tod* (the Black Death) not because of the blackening of the skin that occurred in the final stages of the disease, but because of its effect on the human spirit.

6b.6.4 Impact on attitudes

People's interests and attitudes changed markedly as:

- they lived in constant fear that they or their loved ones would die
- their lives focused on survival
- they resented those in authority who did not help them
- they often didn't see any point in keeping to the usual routines of work
- the old rules and structures of society no longer seemed important.

SOURCE 5 Artist Pieter Brueghel the Elder's c.1562 painting *The Triumph of Death*. It shows that even 200 years later people still feared that the Black Death would appear suddenly and take a large number of lives and destroy communities.

SOURCE 6 An extract from historian Ole J. Benedictow's *The Black Death 1346–1353*

… the arrival of the Black Death heralded a new historical period in which epidemic disease affected profoundly the structure and course of European society, from Norway to Spain, from England to Russia. Later research has shown that developments were quite similar in Arab countries in North Africa and the Middle East, and this appears also to be the case in Asia Minor and the Trans-Caucasian countries. This, then, is the reason the history of the Black Death is important: it made history.

6b.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. How did the Black Death affect daily life?
2. Create a mind map to identify the main features of the impact of the Black Death.
3. What types of work do you think would have most needed doing during the Black Death?

Develop source skills

4. Identify the values and attitudes of the writer in **SOURCE 1**.
5. Write five to seven lines to judge the usefulness of **SOURCE 2** for its depiction of daily life during the Black Death.

6. List two or three things you can learn from **SOURCE 3** about how the Black Death affected population growth in England.
7. From **SOURCE 4**, identify:
   (a) the year mentioned
   (b) the number of dead
   (c) two other problems the poet mentions.
8. What images does Breughel include in **SOURCE 5** as evidence for the painting's title?
9. What is the main point the author is making in **SOURCE 6**?

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Complete this digital doc: Worksheet 6b.6 Impact on attitudes (doc-11328)

6b.7 Responses to the Black Death

6b.7.1 Escape

The wealthy tried to escape the plague by moving out of infected areas. In *The Decameron*, c.1353, author Giovanni Boccaccio describes a fictitious example of seven women and three men who escape plague-ridden Florence to go and live in a country villa. People who believed that the plague was God's way of punishing them for their sins took pilgrimages to holy places.

SOURCE 1 Painting c.1485, depicting Boccaccio and his characters escaping the plague in Florence

6b.7.2 The *danse macabre*

Throughout Europe, people also performed plays about the plague. One of these, the *danse macabre*, aimed to show that the Black Death made everyone equal regardless of her or his wealth or influence in society.

Actors did this by dressing as skeletons and having each skeleton attached to other actors dressed as people from all classes of feudal society. Together they danced the *danse macabre* — the dance of death.

SOURCE 2 A section from the painting *Danse Macabre* by the German artist Bernt Notke (1435–1508/1509). The painting is now in St Nicholas' Church in Tallinn, Estonia.

6b.7.3 Monasteries and the clergy

In medieval times, monasteries played an important role in treating the sick. With the onset of the plague, there was a high death rate among monks that led to a severe shortage of clergy.

During the years of the Black Death, there was often neither the time nor the people to carry out the usual rituals followed with the dead and dying. About 40 per cent of priests died. Others ran away. There was no-one to hear someone's final confession of their sins, and no-one to ring the death bell or conduct a proper religious service and funeral.

Anger against the Church's failures led some people to support other groups that they thought were more effective.

6b.7.4 The flagellants

The **flagellants** were the most famous group hoping to please God and avoid the plague. They travelled from town to town for thirty-three and a third days (each day representing a year of Christ's time on Earth). During their journey, they whipped themselves with strips of leather tipped with iron spikes. At times, they even claimed to have miraculously cured people. It is more likely that they were helping to spread the plague. The Pope eventually banned the movement and many flagellants were executed.

6b.7.5 Finding scapegoats

Fear, a sense of helplessness and sometimes religious fanaticism caused some people to turn against anyone with different religious beliefs and those who seemed in any way unusual. Jews, lepers and people thought to practise witchcraft were all potential victims of those wanting to blame others for a disease they could neither understand nor cure.

Jews

In some areas of Europe, communities believed rumours that Jews poisoned local wells so that they could cause a plague that would destroy the power of the Catholic Church. People:

- attacked Jewish homes and property
- forced Jews to leave towns and cities
- arrested and tortured Jews to gain their 'confessions'
- rounded them up and massacred them.

SOURCE 3 An extract describing the treatment of Jews during the plague years

> Led by the Flagellants, and supported by everybody who was in debt to the Jewish moneylenders, pogroms [organised killings] took place all over Europe, particularly in Germany. In Hamburg, the Jews' houses were bricked up and the families inside were forced to climb into wine casks, which were nailed up and thrown in the river. The citizens of Basle locked Jews in a wooden building on an island in the river and burned them to death.
>
> **From John Clare, *I Was There: Medieval Towns*, Bodley Head, London, 1992.**

By the early 1350s, there had been more than 300 massacres of Jews, usually in cases where local mobs took control away from local authorities. One of the worst of these occurred in Strasbourg in 1349, when a mob murdered 2000 Jews. Many of the Jews who escaped this treatment left western Europe and re-established themselves in eastern Europe.

Other victims

People's fears made lepers another easy target. People thought their skin disease was a sign that they were evil. They responded by killing lepers just as they had killed Jews.

In the Islamic world, some leaders interpreted the plague as Allah's punishment for women's sins. As a result, the sultan of Cairo denied women permission to leave their homes.

6b.7.6 Increased government controls

Governments tried, and largely failed, to control food supplies (made more difficult because of the shortage of labour) and the prices people paid for them. They did this by:

- banning food exports
- banning large-scale fishing
- controlling grain prices
- trying to prevent people selling food for huge profits.

6b.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Which of the different responses to the plague would you judge to be:
   (a) helpful
   (b) illogical
   (c) of limited value?
   Give reasons for your answers.

Develop source skills

2. Identify the responses to the plague that are shown in **SOURCES 1** and **2**.
3. Identify the evidence **SOURCE 3** provides about:
   (a) the treatment of Jews during the plague years
   (b) the reasons people turned against them at this time.

6b.8 Asia and Africa

6b.8.1 Sources

Historians investigating the Black Death have used a wide range of sources. These include death and burial records, the remains of bodies in mass graves, survivors' chronicles, court records, lists of guild and monastery membership, studies of particular villages, population surveys and information on the percentage of the population lost in specific areas, and paintings and poetry.

To date, the most easily available information on the Black Death is about European experiences — especially those of people in England and some of the Italian cities such as Florence — where local authorities kept good records.

We know very little about the Black Death in the world beyond Europe. The Black Death affected northern Africa and large areas of Asia. What we know about the Black Death in these areas is patchy and incomplete. This is because:

- there are insufficient sources for some areas
- where there *are* detailed records (for example in China), no-one to date has fully investigated them

SOURCE 1 A late eleventh-to early twelfth-century painting from Persia (modern-day Iran) showing family members at the burial of a plague victim

- historians have mainly focused their research on the Black Death in Europe
- little of the research that has been done is available to people who speak only English and/or European languages.

Our knowledge of the Black Death in these areas is limited mainly to information about how and where the Black Death spread, and what historians have estimated to be the death tolls in these areas.

There is also some general information about the impact of the Black Death on people's daily lives and on medical and religious responses; and there are occasionally examples of the Black Death's impact within specific societies and their economies.

6b.8.2 Preconditions

People in many areas outside Europe experienced the same conditions that weakened Europeans' resistance to the onset of the plague: wars that destroyed agriculture and created famine, and unhygienic surroundings. An important difference was that, although Europe had not experienced plague for nearly 600 years, in central Asia and parts of central-east Africa the bubonic plague was endemic, meaning that it occurred regularly, in local rat populations. At regular intervals until the 1900s, plague broke out among humans too, and spread through both Africa and Asia.

The situation in early thirteenth- and fourteenth-century China is a good example of the link between war and the severe impact of the plague. China experienced several epidemics and famines during the civil war of 1205 to 1353. Soldiers destroyed large areas of the countryside and, in so doing, the forests that rats relied on for their food sources. Starving rats headed for more populated areas and the plague-carrying fleas that inhabited them moved onto humans. People already weakened by lack of food soon contracted the plague. By the 1330s, China's population of 125 million people had decreased to 60 million. Historians estimate that at least 36 million of those who died were plague victims.

Spread of the Black Death

The Black Death spread along trade, travel and military routes to seaports, along land and river routes that linked key towns and cities, and into the countryside beyond them. **Mongol** armies, extending and maintaining their control of huge areas of territory, and merchant caravans, trading along the Silk Road (see subtopic 6b.5), were the most likely (and unintentional) plague carriers in and beyond China.

Genoese fleeing Caffa in 1347 brought infection by ship to the Asian port of Constantinople. From there, other trading ships brought it to Alexandria in north Africa and from there further into western Asia. It travelled quickly — an average of 40 kilometres a day by ship and 0.5–2 kilometres a day by land — and before local authorities had time to do anything to try to avoid it.

When the plague came to Mecca in 1349, it was probably because pilgrims to Islam's holy city had brought it with them. Its arrival in Yemen in 1351 was probably because the Yemenite king and his followers brought it with them from Cairo, where he had been in prison.

Weather was another influence on the spread of the plague. Cool and cold weather could either slow or stop the spread of bubonic plague. By contrast, moderately warm weather encourages the flea population to increase; so areas of Asia and Africa that had warm weather throughout the year were likely to have been constantly threatened by the Black Death during the plague years. Areas that experienced cold weather were more likely to find that winter gave them a break from the plague.

People's customs and behaviour could also have played a role in the spread of the plague, and the increase in areas where there was a mix of bubonic and pneumonic plague. As **Source 2** indicates, researchers found this to be true during the 1899–1913 plague in upper Egypt.

This is something that future investigators might look at in relation to the Black Death. People catching the plague in these ways would be catching the pneumonic plague, which spreads as a result of cross-infection linked to healthy people coming into close contact with bubonic plague sufferers, who cough up droplets containing bubonic plague bacteria.

SOURCE 2 An extract from *A Report on Plague Investigations in Egypt* by G.F. Petrie, R.F. Todd, R. Skander and F. Hilmy, 1924, p. 143

In Egypt the ignorance of the people and their habit of clinging to traditional customs and prejudices encourage direct transference of the infection. The practice of crowding round and kissing the sick, the assemblage of men and women at funeral ceremonies, and the attempts that are made to conceal deaths and to evade the measures for controlling the disease, add greatly to the difficulties of the Sanitary Administration.

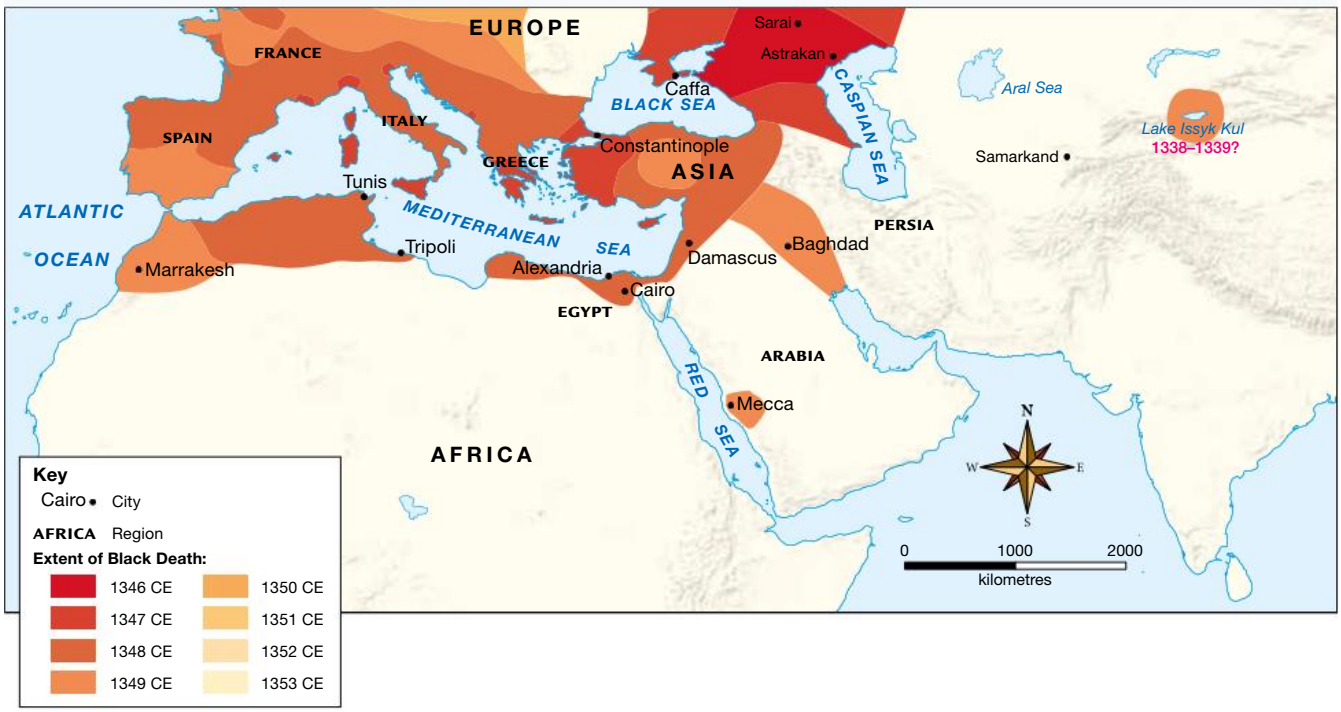
6b.8.3 Death tolls

Sources report that the Black Death had a similarly devastating impact outside Europe as it did within Europe. For example, reports for North Africa indicate that, in mid 1347, as many as 1000 people were dying each day in Alexandria and 7500 a day in Cairo. Plague recurred in Egypt on average eight to fifteen times a century, from the time of the Black Death until c.1800. As a result, Egypt's population of 4 million before the Black Death was still only 2.5 million people by the early nineteenth century.

Although some historians say that the death toll in western Asia might have been as 'low' as 33 per cent overall, its impact was still severe. In many areas, plague had returned regularly for centuries and continued to do so until the nineteenth century. In 1348, the Black Death killed 10 000 people in Gaza, 500 people a day in Aleppo and as much as 38 per cent of the population of Damascus. The plague struck Baghdad twice and at one stage resulted in the deaths of 500 000 people over a three-month period.

The Black Death had already caused a huge death toll in China in the 1320s and early 1330s, especially in Hubei province in 1334, where it may have killed 90 per cent of the population. It struck again in 1353–54, and spread from Hubei throughout all of China's provinces.

SOURCE 3 Map showing the areas of north Africa and western Asia that were affected by the Black Death. *Note:* Some people use the term *Middle East* to describe western Asia.



6b.8.4 Responses to the Black Death

You would expect that shortages of workers caused major problems for farming. One of the few reports of this is that the plague destroyed Egypt's irrigation system, because workers and managers had either died or fled to other areas.

Muslim religious leaders, like their Christian counterparts, taught that the plague had come from God, but they did not see the plague as God's punishment. They preached that the plague was an opportunity for good Muslims, saying that good Muslims should accept the plague as God's will and that those who died of the plague would go to Paradise. They believed that God had chosen each victim and that there was therefore no point in trying to escape.

SOURCE 4 Arab historian Ibn Khaldun's description of the Black Death, c.1348

Civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out. It overtook the dynasties at the time of their senility, when they had reached the limit of their duration. It lessened their power and curtailed their influence. It weakened their authority. Their situation approached the point of annihilation and dissolution. Civilization decreased with the decrease of mankind. Cities and buildings were laid waste, roads and way signs were obliterated, settlements and mansions became empty, and dynasties and tribes grew weak. The entire inhabited world changed. The East, it seems, was similarly visited, though in accordance with and in proportion to [the East's more affluent] civilization.

Cited in Robert Gottfried, *The Black Death*, Free Press, New York, 1983, p. 41.

Despite the Muslim teaching that people should neither flee from nor enter a plague-infected area, people tried to protect themselves by running away from plague-stricken and highly populated areas. In 1348–49, people fleeing the city of Antioch (near Antakya in modern Turkey) brought plague-carrying fleas with them and so helped spread the plague further inland.

Some religious leaders in Mecca behaved in similar ways to Europeans and blamed the plague on those who didn't share their religious beliefs — that is, the non-Muslims who were living there.

Doctors found it hard to see the Black Death as a blessing. Their training and observation made them believe that people were likely to become victims of the plague if they associated with plague victims. Physician Ibn Khatima advised people to balance their humours, avoid contaminated air and do what they could to try to avoid the plague (see **Source 5**).

SOURCE 5 Ibn Khatima's advice for avoiding the plague, c.1349 CE

1. Keep the air around you pure and sweet, scented with fragrances when possible.
2. Sleep in a room open to the north wind; avoid the south winds.
3. Keep your body quiet and calm, and do not breathe deeply.
4. Keep your mind and spirit calm; relax and read soothing texts, especially the Quran.
5. In your diet avoid eating old meat but eat black bread regularly.
6. Avoid drinking any wine, even if mixed with water as allowed by the shariah.
7. Regularly evacuate your bowels and avoid constipation.

Adapted from Michael Dols, *The Black Death in the Middle East*, Princeton University Press, Princeton, 1977, pp. 101–5.

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Deepen and check your understanding of the topic with the following resources and auto-marked questions:

Black Death

6b.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain why we know so little about the Black Death outside Europe.
2. What are the main types of information available about the Black Death in Asia, Africa and western Asia?
3. Given your answer to question 2, what types of information still need to be investigated?
4. Identify one factor that was different about the Black Death in areas outside Europe.

Develop source skills

5. Describe what is happening in **SOURCE 1**.
6. Use **SOURCE 2** to identify three ways in which the plague might have spread.
7. Use **SOURCE 3** to identify the cities affected by the Black Death in each of the following years: 1347, 1348 and 1349.
8. What evidence does **SOURCE 4** provide to support the author's view that 'the entire inhabited world changed'?
9. Explain what **SOURCE 5** reveals about Ibn Khatima's point of view regarding the causes of the plague.

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Complete this digital doc: Worksheet 6b.8 The Black Death in Asia and Africa (doc-11330)

6b.9 Effects of the Black Death

6b.9.1 Ongoing effects

The plague receded in the period c.1351–54, and returned at least once a decade for the next 150 years in Europe, and at regular intervals until the nineteenth century beyond Europe. Anyone who lived beyond the age of 25 was likely to experience the plague at least once.

People experienced the short-term effects of the plague in the suddenness of its onset, the loss of loved ones, the high death rates within their communities, the disruption to daily routines, and the fear and uncertainty that resulted from these.

In the long term, the Black Death dramatically changed the societies that it had attacked. It sped up social and economic change linked to the results of:

- ongoing labour shortages
- the decline of feudalism
- increased bargaining power of workers
- the weakened authority of the Catholic Church and of the nobility
- peasant uprisings
- opportunities for increased social mobility.

6b.9.2 Labour shortages

The Black Death created a huge shortage of labour. In some districts there were few labourers, or landlords left to look after the farms. The shortage of workers meant that survivors could bargain for better wages. The feudal economy was beginning to change. Workers gained the power to demand improvements to their wages and working conditions. Women benefited by having a wider choice of jobs available to them. Landowners and employers in towns had to offer a range of extras (bonus payments, free food, clothing) to attract and keep employees.

Workers gained an opportunity to improve their quality of life, and had the confidence to take action to insist on their rights.

6b.9.3 Social mobility and the decline of feudalism

Social mobility is the extent to which someone can improve her or his status in society, in terms of work, income and social position.

The Black Death weakened the feudal lord's control over the peasantry. In so doing, it freed peasants from their responsibilities under feudalism and provided opportunities for them to seek new forms of work, often in towns, and improve their way of life and living standards.

While this weakened the power of the upper classes, some governments introduced laws — for example, English King Edward III's 1351 Statute of Labourers — to freeze wages and force peasants to continue to work in farming.

The nobility took action to try to retain its status. In eastern Europe, nobles introduced laws stating the types of clothing each class could or could not wear. The English government's efforts to control wages were also an attempt to keep wealthy peasants from being able to purchase the goods that previously only the upper classes had been able to buy.

Overall, some workers improved both their social position and their income, and formed the basis of a new group in society — the middle class.

6b.9.4 Loss of Church power

People were already annoyed that the Popes living in Avignon had come under the influence of the French kings. They were even angrier that their Church leaders had not saved them from the plague and had not been able to do much to help their suffering. As a result, they were unwilling to support the Church or allow it to exercise the power over them that it had been used to doing. Many survivors developed a 'live for the moment' attitude that did not fit in with the rules and regulations the Church expected them to follow.

The Church played a smaller role in community life, as wealthy individuals and local groups began to take up some of the responsibilities that the clergy had once performed. For example, workers often banded together to provide burial benefits for one another.

The Church needed to recruit new people to join its religious orders. Some of these new recruits were poorly educated and, because of the severe shortage of clergy, they were accepted into the religious life before they had had time to fully understand its teachings.

Monasteries allowed boys to become monks at the age of 15 instead of 20, and priests gained control of parishes at 20 instead of 25. Educated lay people could easily criticise and make fun of these young boys and men for their ignorance and inexperience. This made the Church look foolish and gave great power to educated lay people who were keen to set up churches of their own.

SOURCE 1 Late fourteenth-century miniature showing King Richard II coming to meet men rebelling against unfair taxes and lack of freedom during the 1381 Peasants' Revolt

6b.9.5 Peasant and worker uprisings

The plague affected people's attitudes towards the wealthy and powerful. Poor people became angry when the rich abandoned the towns and manors to look after their own safety. People lost their respect for both the Church and doctors because neither could control the crisis.

After the Black Death, workers' expectations changed and they increasingly demanded recognition of their rights, especially in relation to taxes they felt were unfair, and improved wages and conditions. The value of farmland decreased at the same time as people of the lower classes took action to gain improved pay, living and working conditions.

When governments and wealthy members of society tried to keep up their earnings and lifestyles, at the expense of workers, people responded by taking action to fight for their rights — for example, the 1358 Jacquerie rebellion in northern France and the 1378 Ciompi Revolt in Florence. In England, workers' anger over these issues combined with other grievances, and eventually erupted in the Peasants' Revolt of 1381.

6b.9.6 Improved hygiene and medical services

Over time, people learned to deal with the plague. Even though they didn't understand its causes, they slowly became more organised in their struggles against it. By the fifteenth century, towns were beginning to establish health teams who could share knowledge and quarantine people who were infected. They also developed health regulations that gradually began to create more hygienic environments for people.

SOURCE 2 An extract from a letter from England's King, Edward III, to the Mayor of London in 1361. The letter followed another outbreak of the plague and reveals Edward III's demands that the mayor take action to clean up London's streets.

Because of the killing of great beasts, from whose putrid blood running down the streets and the bowels cast in the Thames, the air in the city is very much corrupted and infected, hence abominable and most filthy stench proceeds, sickness and many other evils have happened to such as have abode in the said city … and great dangers are feared to fall out for the time to come, unless remedy be presently make against it. We, willing to prevent such dangers, ordain, by consent of the present Parliament, that all bulls, oxen, hogs and other gross creatures be killed at either Stratford or Knightsbridge.

From Ole J. Benedictow, *The Black Death 1346–1353* (2004), p. 4.

6b.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Create a mind map summary of the effects of the Black Death, using words, symbols and/or images to record your information.
2. What do you think was the most important long-term effect of the Black Death? Give reasons for your answer.

Develop source skills

3. Do some research on the 1381 Peasants' Revolt and then write five lines to explain more fully what **SOURCE 1** is depicting.
4. What is the message of **SOURCE 2**?

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Complete this digital doc: Worksheet 6b.9 Legacy — the plague that changed the world (doc-11331)

6b.10 Review

6b.10.1 Review

KEY TERMS

feudalism a system in which the ruler owned all the land and subdivided it among important subjects in return for their loyalty and for taxes paid in money, goods or services. The system encouraged loyalty both to the ruler and to the local lord.
flagellants people who travelled through villages and towns hoping to avoid the plague by whipping themselves to show penance for their sins
germ warfare method of warfare based on infecting the enemy with deadly disease
Golden Horde the name for the vast areas of Muslim-controlled land in the west of the Mongol empire
miasma foul-smelling, poisonous air produced by materials left rotting on the ground, believed by people in medieval times to cause disease
Mongol describes the people from the nomadic tribes of central Asia
pandemic an epidemic of an infectious disease that spreads among humans over a large geographical area — for example, a continent — and affects a large proportion of the population
Silk Road system of trade routes covering 6400 km linking the powerful economic regions of Asia and the Middle East. It also enabled trade between Asia and the countries adjoining the Mediterranean Sea, as well as those across Europe.
social mobility the extent to which someone can improve her or his status in society, in terms of work, income and social position

6b.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

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6b.10 Activity 1: Check your understanding
6b.10 Activity 2: Practise your historical skills
6b.10 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: Chronology, Terms And Concepts

1. Choose the letter that corresponds to the correct sequence of events.
   (a) Statute of Labourers / siege of Caffa / outbreak of plague in China / Black Death breaks out in Europe
   (b) siege of Caffa / Black Death breaks out in Europe / Statute of Labourers / outbreak of plague in China
   (c) outbreak of plague in China / siege of Caffa / Black Death breaks out in Europe / Statute of Labourers
   (d) Black Death breaks out in Europe / siege of Caffa / Statute of Labourers / outbreak of plague in China.
2. Match the following heads and tails to check your understanding of these historical terms.

Heads	Tails
(a) Bubonic plague	(i) Religious leaders
(b) Pandemic	(ii) A term for the plague of the mid fourteenth century
(c) Clergy	(iii) A disease characterised by blue/black tumours
(d) Black Death	(iv) An infectious disease that affects a large percentage of a population and spreads over a wide geographical area
(e) Flagellants	(v) People who whipped themselves as penance for their sins

Analysis and use of sources

3. Identify the origin of **Source 1**.

SOURCE 1 An extract from Joseph P. Byrne's *Daily Life during the Black Death*, The Greenwood Press, Westport, 2006, p. 3

The very term 'daily life' implies some level of normalcy, of routine consistency, typicality, stability. But in plague time, this 'daily life' was suspended for virtually everyone. For some it meant abandoning everything and fleeing to a safe place, for others shutting themselves up in their own homes to wait the epidemic out. Special diets and medicines that promised good health replaced regular fare at the table, and travel restrictions — formal and informal, official and self-imposed — severely limited communication, and even simple shopping. In cities, schools let out, churches closed, shops were abandoned, neighbors moved, construction halted, and the streets were emptied of crowds and theatres of paying audiences. It was like some long, ghastly holiday.

Daily life, such as it had become, was balanced by daily death. Acquaintances disappeared and dreadful signs appeared on front doors, warning visitors away. The shouts of street vendors hawking their wares were replaced by the coarse calls of 'Bring out the dead!' Two-wheeled tumbrels piled high with corpses and the dying creaked along the streets in place of carts brimming with fresh groceries and other merchandise. Fires burned, not to cook food or warm bodies, but to incinerate victims' belongings, punish criminals, or fumigate the supposedly 'poisonous' atmosphere.

4. Choose the correct ending for the following sentence. The author's purpose in **SOURCE 1** could best be summarised as describing:
   [a] the symptoms of the plague.
   [b] daily activities during the plague years.
   [c] the contrast between life before and during the plague years.
   [d] the origins of the plague.
5. Use **SOURCE 1** to list two ways people used fire to stop the spread of the plague.
6. Why does the writer of **SOURCE 1** describe the plague years as being 'like some long, ghastly holiday'?
7. Identify the group shown in **SOURCE 2** and the information it provides about them.

SOURCE 2 Miniature showing the flagellants at Doornik (Tournai, Belgium) in 1349

Perspectives and interpretations

8. Identify the points of view, attitudes and values that Ibn al-Wardi conveys in **SOURCE 3**.

SOURCE 3 An extract from a letter by Syrian writer Ibn al-Wardi in 1348, describing the situation in Aleppo where he died of the plague c.1349

If you see many biers and their carriers and hear in every quarter of Aleppo the announcements of death and cries, you run from them and refuse to stay with them. In Aleppo the profits of the undertakers have greatly increased. Oh God, do not profit them. Those who sweat from carrying the coffins enjoy this plague-time. Oh God, do not let them sweat and enjoy this. They are happy and play. When they are called by a customer, they do not even go immediately.

The Grey [i.e. Aleppo] became blackened in my eyes because of the anxiety and deceit. The sons of the coffins [the undertakers] are themselves about to follow death.

Cited in Joseph P. Byrne, *Daily Life During the Black Death*, Greenwood Press, Westport, Connecticut, 2006, p. 270.

Empathetic understanding

9. Why did the Black Death influence the peasantry to demand better working conditions?

Research

10. Devise a question that a historian could use to guide an investigation of the Black Death in an area outside Europe. List three to five sub-questions that would need to be answered as part of this research.
11. List the different types of sources mentioned throughout this topic that provide information on the Black Death; for example, an extract from a book on this subject.
12. Identify five types of sources that could be useful in an investigation of the Black Death in Africa, Asia or Europe. Copy and complete the following table to summarise the relevance of each of your sources.

Source	How it is relevant

Explanation and communication

13. One historian of the Black Death (see subtopic 6b.6) has written: 'This … is the reason the history of the Black Death is important: it made history'. Copy and complete the table below to show three to five pieces of evidence that support this statement and the sources from which this evidence comes.

Evidence	Sources of evidence

14. As a class, create a wall frieze entitled 'The Black Death'. Work in groups of 3 to 5 students, with each group communicating information on one aspect of the topic.
15. Conduct research into other plagues that have occurred in the past. Communicate your findings in oral, visual or written form or via digital technologies. Focus on similarities to and differences from the Black Death.

TOPIC 6c The Spanish Conquest of the Americas

6c.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

In this topic students will investigate:

- Pre-Columbian life in the Americas, including social organisation, city life and beliefs **6c.2, 6c.3, 6c.4**
- When, how and why the Spanish arrived in the Americas, and where they went, including the various societies and geographical features they encountered **6c.5, 6c.6, 6c.7**
- The nature of the interaction between the Spanish and the indigenous populations, with a particular focus on either the Aztecs or Incas **6c.7, 6c.8, 6c.9, 6c.10**
- The impact of the conquest on the Aztecs or Incas as well as on the wider world **6c.10, 6c.11**
- The longer-term effects of colonisation, including slavery, population changes and lack of control over resources **6c.9, 6c.11**

6c.1.1 Introduction

In 1492 the explorer Christopher Columbus set off from Spain in search of a sea route between Europe and Asia. He returned in triumph to Europe believing he had found a quick path to the riches of the Orient. Columbus had mistakenly discovered something far more important than a sea route. Columbus had sailed to the Americas.

With this discovery the European known world doubled in size, and a vast empire opened up to Spain. Columbus presented the evidence of his discovery to the court of the Spanish monarchs, Ferdinand and Isabella. He offered some gold ornaments, specimens of unusual plant and animal life and six native people from the Americas. As news of the discovery spread, another group of explorers followed the path set by Columbus. These adventurers were called *conquistadors*.

Within 50 years the conquistadors dragged two great empires, Aztec and Inca, under Spanish control. The conquistadors brought terrible destruction as they marched their way across the mountains and deserts of the Americas. The combined force of armed invasion and European disease crushed civilisations that had developed and flourished on the great continent over thousands of years. The meeting of the conquistadors of Europe and the people of the Americas brought great change and eventually created a 'New World'.

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Watch this eLesson: The Spanish conquest of the Americas (eles-1832)

SOURCE 1 Nineteenth-century artwork by Gallo Gallina illustrating one of the many conflicts between the Spanish conquistadors and the indigenous peoples of the Americas

Starter questions

1. The meeting of the peoples of the Americas and Europe in the 16th century was a meeting of alien civilisations. Consider what you would do if you came into contact with an alien being from a distant world. Discuss how you would greet them, how you would communicate and how you would establish whether they were a threat to you or not.
2. The peoples of the Americas had well-developed cities by the time of contact with the Europeans. List what you think are the key features of cities.
3. How do you think archaeologists study past civilisations that didn't have a written language?
4. Imagine you have been asked to record the following facts about your class:
   - The number of students in your class
   - The total mark for each student, calculated from combined test and project results
   - Where each student lives
   - What each student's favourite food is.

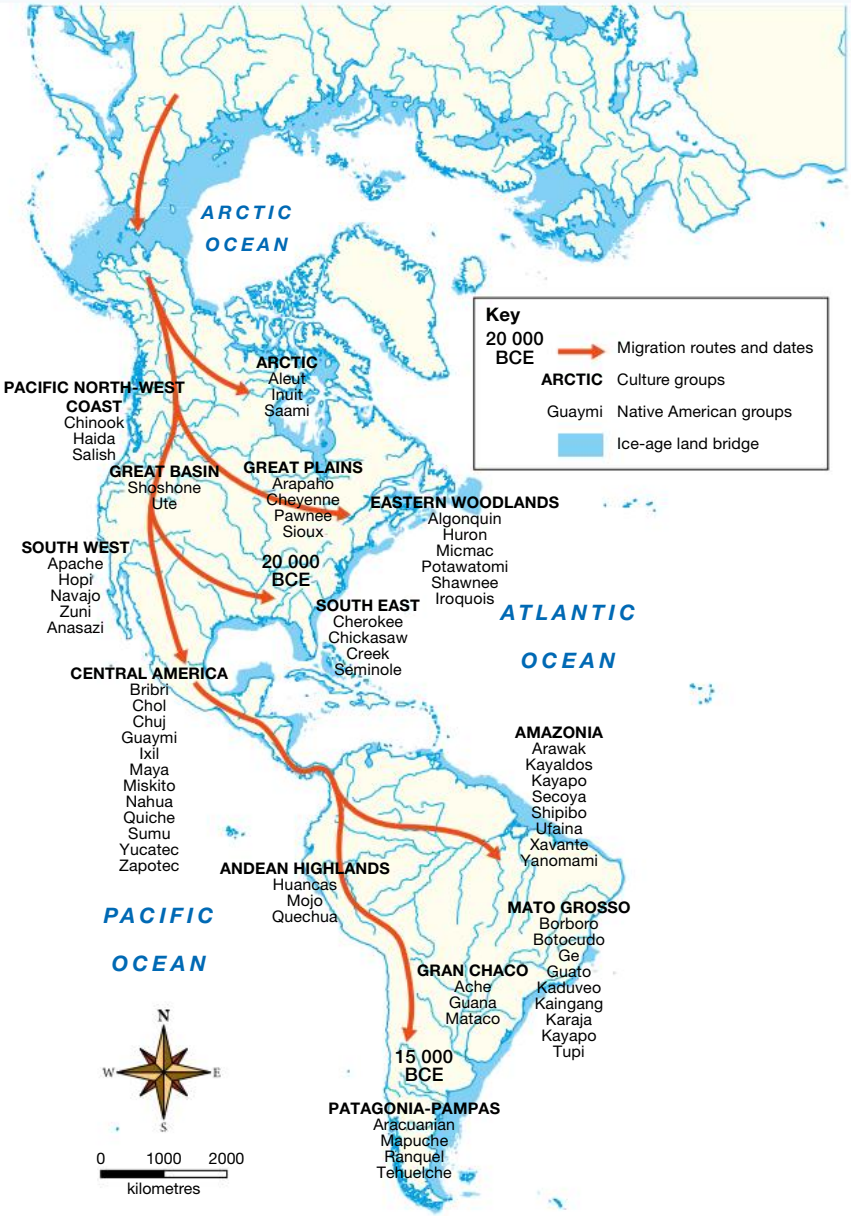
   How might you do this if you were not allowed to use writing or our numbering system to record your facts?

6c.2 Ancient civilisations of the Americas

6c.2.1 Settling down

During the last ice age, between 40 000 and 10 000 years ago, the world became colder and the sea level dropped as much as 100 metres. In the far north, large areas of frozen water exposed a broad corridor of land that formed a link between continents. This area is known as the Bering Land Bridge and is now covered by the seas of the Bering Strait. This land bridge enabled the first people to migrate from Asia to the American continent.

SOURCE 1 Map of the Americas showing the original migration routes and some of the language groups of the cultures that have developed in different regions



The first Americans entered a very cold and bleak land with little vegetation. They moved south in search of warmer weather and food supplies. Archaeologists have found evidence of nomadic people fishing and hunting on the American continent over 15 000 years ago.

By 9000 BCE, the ice age was at an end and the warmer weather had transformed the American landscape. With the warmer climate came new methods of hunting and fishing. Settled communities grew up near the rivers and the coast, as people no longer needed to be constantly on the move in search of food. They travelled the waterways in dugout canoes (made by hollowing out a log) or constructed rafts by attaching bark to a wooden frame.

The first American people established links with each other by trading valuable goods such as furs and flint tools. Over the following millennium, the cultivation of crops developed.

- In North America, farmers grew a variety of fruit from gourd plants and sowed sunflowers for their seeds and oil.
- In Central America, a crop called maize, or corn, was developed from a local wild grass. Plants such as avocado and chilli were collected and developed as crops for cultivation.
- In South America, people grew gourds, squashes, manioc (a sweet tropical plant), potatoes and beans. In the rich soils of the narrow valleys of Peru, farming flourished, producing a wide variety of crops, including capsicum and cotton.

Trade spread these crops across the continent. Another feature of indigenous life in South America was herds of domesticated animals such as the llama, which was highly valued for its wool and milk.

SOURCE 2 A gold and copper breastplate representing the Mixtec god of death and darkness. The Mixtec originated in the region of Oaxaca, Mexico, in approximately the seventh century CE. Their name is from the Nahuatl language and means 'place of the cloud people'. Most Mixtec communities were eventually forced to pay tribute to the powerful Aztec civilisation. The Mixtec craftsmen worked in metal, stone and wood and were expected to pay their tribute in the exquisite gold and turquoise jewellery they were well known for.

6c.2.2 Cities and civilisation

Richly varied civilisations grew and prospered on the American continent long before the arrival of Europeans in the sixteenth century CE.

- In North America, the Hopewell people established communities in the Ohio River Valleys in approximately 200 BCE. They built great mounds of earth where they buried and made offerings to their dead.
- Central America was ruled by the Olmec people from approximately 1300 to 400 BCE. The Olmec cleared the tropical forests and constructed cities around their great temples perched on top of high pyramids.
- The soaring Andes Ranges were settled by the Chavin people in the twelfth century BCE. The Chavin built cities and huge temple complexes.
- In Mexico the Maya people built marvellous ceremonial cities with monumental temples, observatories, palaces and plazas. By 600 BCE these people had developed a sophisticated understanding of mathematics and astrology. In approximately 250 CE, the Maya civilisation was at the height of its glory. The great Maya cities, built for up to 50 000 people, were supported by highly skilled farmers who planted crops on raised platforms and stored precious rainwater in underground reservoirs. Maya scholars developed sophisticated calendars and the first system of hieroglyphic writing in the Americas.

Whether hunting bison on the great grassy plains of North America or farming maize in Mexico or Guatemala, indigenous people of the Americas maintained a way of life that would continue until the arrival of the Europeans. The time before the arrival of Christopher Columbus in the Americas is known as the pre-Columbian period.

6c.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Match each place in column A with its description in column B.

Column A	Column B
(a) Bering Land Bridge	(i) Hopewell people construct burial mounds
(b) North America	(ii) Maize, avocado and chilli cultivated
(c) Central America	(iii) Sunflowers grown for seeds and oil
(d) South America	(iv) Maya develop mathematics, calendars and writing
(e) Ohio River Valley	(v) Land corridor enabling migration from Asia to America
(f) Andes Ranges	(vi) Chavin people build cities and huge temple complexes
(g) Mexico	(vii) Potatoes, beans, capsicum and cotton grown

Develop source skills

2. Refer to the **SOURCE 1** map.
   (a) How long did it take for human settlement to move from the Bering Land Bridge to Patagonia?
   (b) Which region of the Americas was home to the greatest number of language groups?
   (c) Suggest why so many cultural groups settled in this region.
   (d) Identify where the Quechua, Nahuatl and Maya languages were spoken.
3. Imagine you are the archaeologist who has discovered the **SOURCE 2** artefact in a tomb and begin the process of analysing its usefulness as evidence of Mixtec culture. Divide your page into two columns headed *Key features* and *Evidence*. Note in *Key features* that the panel at the base of the breastplate includes signs representing dates from the Mixtec calendar. In the *Evidence* column, suggest what this may indicate about Mixtec culture and belief. Continue your source analysis by identifying further features and evidence.

6c.3 The pre-Columbian world

6c.3.1 The Aztec empire builders

The pre-Columbian civilisations were immensely powerful and prosperous. Their splendid buildings expressed the strength of their government and the sophistication of their technology. The Aztecs and the Incas were the wealthiest of these pre-Columbian societies. They also shared many traditions and beliefs and came to dominate the other peoples of their regions.

In the twelfth century CE, a Native American tribe called the Mexica moved into the Valley of Mexico in search of fertile land. They were a nomadic farming people who fought and conquered the other tribes of the valley. In modern times, these people are known as the Aztecs.

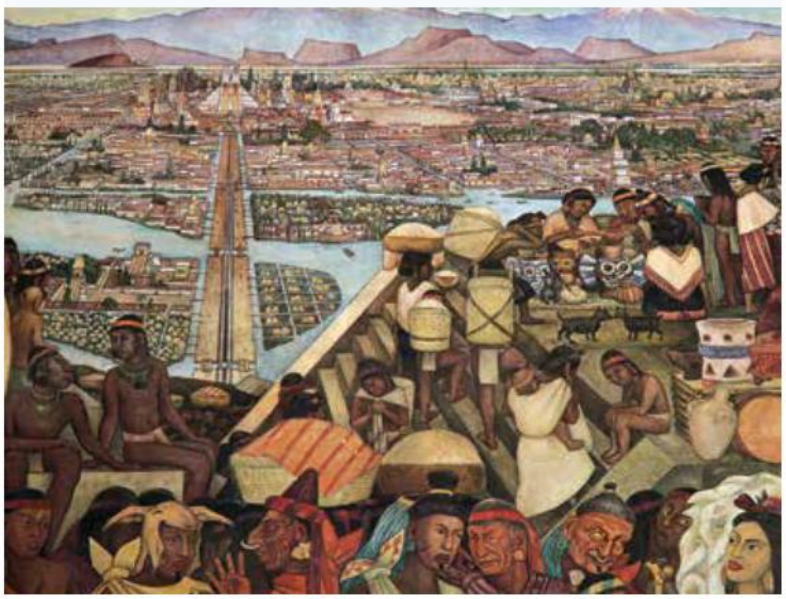
According to legend, the ancestors of the Aztecs fled from a land called Atzlan and wandered as outcasts for many years. They believed that they were guided to the Valley of Mexico by their god, Huitzilopochtli. The god gave the Aztecs a sign that they should settle on a small swampy island in the middle of Lake Texcoco. This wandering, warlike tribe established their home in the marshes of the lake in the fourteenth century CE. Over the following decades they swept away the opposition of the surrounding tribes and established a dazzling city named Tenochtitlan. Tenochtitlan was more than 13 square kilometres in area and had a population of approximately 250 000 people.

SOURCE 1 Map of the Aztec empire at the time of the contact with the conquistadors

A floating city

The city of Tenochtitlan was originally located on two small islands in the middle of Lake Texcoco. The Aztecs constructed artificial islands enabling the city to grow and become the centre of their empire. The artificial islands fringing the main island were called *chinampas*. The chinampas were constructed of mud dredged from the bottom of the lake. The mud was supported on rafts of branches and grass. Eventually trees grew upon the artificial islands. Wooden stakes and tree roots anchored the floating land and established permanent floating farms where maize, fruit, vegetables and flowers grew.

SOURCE 2 A painting by prominent Mexican artist Diego Rivera (1886–1957), giving his impression of the city of Tenochtitlan



The island city was connected to the mainland by large raised roads called **causeways**. They were built above the ground and were wide enough to allow horsemen to ride three abreast. Removable bridges were located between the city and the causeways to allow the movement of canoes across the lake.

The first Europeans to arrive in the Americas were amazed by the splendour of the city and its carefully planned features, which included:

- four main districts, with wide roads and public buildings
- sewerage systems, with toilets built both in homes and in areas used by the public
- regular garbage collection by men moving through the town on flat-bottom boats
- delivery of fresh drinking water via an aqueduct — a structure built to carry water from the Chapultepec Mountains to the city
- a city postal system run by couriers carrying the mail along the canals and bridges
- regular cleaning of streets and buildings
- huge 15-kilometre embankments, or dykes, built to stop salt water from flooding into the fresh water supply.

SOURCE 3 A lieutenant under Cortes describes his first view of Tenochtitlan

… And when we saw all those towns and villages built in the water, and other great towns on dry land, and that straight and level causeway leading to Mexico [Tenochtitlan], we were astounded. These great towns … and buildings rising from the water, all made of stone, seemed like an enchanted vision … Indeed some of our soldiers asked whether it was not all a dream … It was all so wonderful that I do not know how to describe this first glimpse of things never heard of, seen or dreamed of before.

Bernal Diaz del Castillo, *The Conquest of New Spain,* Penguin, 1963.

Going to market

The Aztec empire was linked by many small towns and bustling marketplaces, where the wide variety of foods grown in the Americas were sold. Produce such as corn, beans, peppers, squash, pears, tomatoes, cotton and tobacco was carried along the canals to the huge Tlateloco marketplace in Tenochtitlan. Up to 60 000 people could be found bartering for goods at the Tlateloco marketplace every day.

Craftspeople, or artisans, came to the market to barter for timber, jade, gold, skins, feathers and stone for the production of exquisite sculpture and jewellery. The artisans of the Aztec empire decorated their buildings with paintings and wall hangings, gold finishes and timber ceilings.

SOURCE 4 The Aztec farmers tending to their gardens established on the chinampas

SOURCE 5 A painting by Diego Rivera of the Tlateloco marketplace in Tenochtitlan. The Aztecs used a barter system, which involved trading by exchanging goods rather than money. The greatly valued cacao beans were used as the currency for small purchases. Larger purchases were valued according to standardised lengths of cloth, called *quachtli*.

Rulers of an empire

Tenochtitlan was the centre of Aztec military power and empire. The expanding empire required a large government, which the Aztecs paid for by stealing from their neighbours and taking more territory. The Aztecs ruled the 15 million people of their empire by forcing the conquered lands to pay a tribute, or tax.

The king controlled Aztec society through laws, courts and punishments. The laws emphasised a strong sense of community while recognising the rights of citizens. Disagreements were settled in courts composed of men representing the different social groups.

Detailed records and official correspondence was maintained in the organisation of the Aztec empire. Skilled scribes documented every area of Aztec knowledge, while each Aztec temple housed a library.

6c.3.2 The Inca empire

Five hundred years ago, a great empire of more than 12 million people stretched 4000 kilometres down the west coast of South America. The empire included most of modern Peru, Ecuador and Bolivia, as well as the southern tip of Colombia, northern Chile and north-west Argentina. The indigenous people we call the Incas ruled this empire. They called it *Tahuantinsuyu*, which meant 'the land of four quarters'. The Inca land was made up of:

- rainless desert bordering the Pacific coastline
- the snow-covered Andes Mountains
- grazing lands of the fertile highland valleys
- tropical rainforests surrounding the Amazon River.

The Incas never went far into the dense rainforest jungle. Instead, the rugged mountain peaks of the Andes were the heart of the Inca world, and it was here they built their capital city, Cuzco.

The backbone of the snow-capped Andes Mountains was more than 6000 metres above sea level. The mountains shaped the customs and beliefs of the Inca people, who believed their emperor was a god on Earth and a child of the sun. He was called the *Sapa Inca*, or 'sole lord'. When a Sapa Inca died, the Incas preserved his body so that he could continue to live in his Cuzco palace. Each day they served the dead ruler with food, sat him on a golden stool and even carried him out of his palace on special occasions so that he could attend feasts. As each Sapa Inca built himself a new palace, Cuzco became a city of palaces.

SOURCE 6 Map of the Inca empire at its greatest extent, showing the wealth of resources obtained from the land

RETROFILE

The Incas did not have a word for the directions of north or south, but they did have words indicating east and west.

The Inca government

The Incas dominated the Andes because of their highly trained and organised army. At some time in their lives, most Inca men served in the emperor's army. The Sapa Inca alone had 10 000 full-time soldiers as his bodyguard. The Incas were successful in war because they could quickly call on ordinary farmers to enlist as soldiers as they were needed.

To allow the free movement of people and armies from one part of the empire to another, a system of roads stretched for 23 000 kilometres through the empire. (The Incas had not discovered the wheel, so they travelled on foot.) Shelters and storehouses, called *quolla*, were built at a distance of one day's travel from one another. Thus, the Inca army on campaign could always be fed, reinforced and rested.

Many tribes saw the advantages of belonging to the Inca empire and gave in to Inca power before the army arrived. If they resisted, the Inca invaded, conquered and executed any leaders who would not accept Inca control. Most conquered people became citizens of the Inca empire. They were then expected to speak the Inca language, Quechua, to worship the Inca sun god and to follow the Inca way of life.

SOURCE 7 A clay statuette showing an Inca warrior with his wooden club, wooden helmet and small shield

6c.3 Activities

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Check knowledge and understanding

1. In one paragraph, explain who the Aztecs were and why their capital city was so remarkable.
2. Explain how the Incas maintained their power.

Develop source skills

3. Refer to **SOURCE 1** to answer the following.
   (a) Between which oceans is Mexico located?
   (b) What landmass is to the north of Mexico and what is to the south?
   (c) Where was Tenochtitlan situated?
   (d) Which groups of people were also located in Central America?
4. Using the information from the text and **SOURCES 2–5**, write a letter from Bernal Diaz del Castillo to his friends in Spain, expressing surprise at the city of Tenochtitlan. Include details of the unique features and organisation of the city.
5. Work in pairs to discuss the images of Aztec society expressed in **SOURCES 4** and **5**. Use the following questions as a guide to your source analysis.
   (a) What activities can you identify in the sources?
   (b) What features of Aztec culture and society can you identify?
   (c) What colours are used in the images and what mood do the colours create?
   (d) How useful are **SOURCES 4** and **5** as sources of information about Aztec life?

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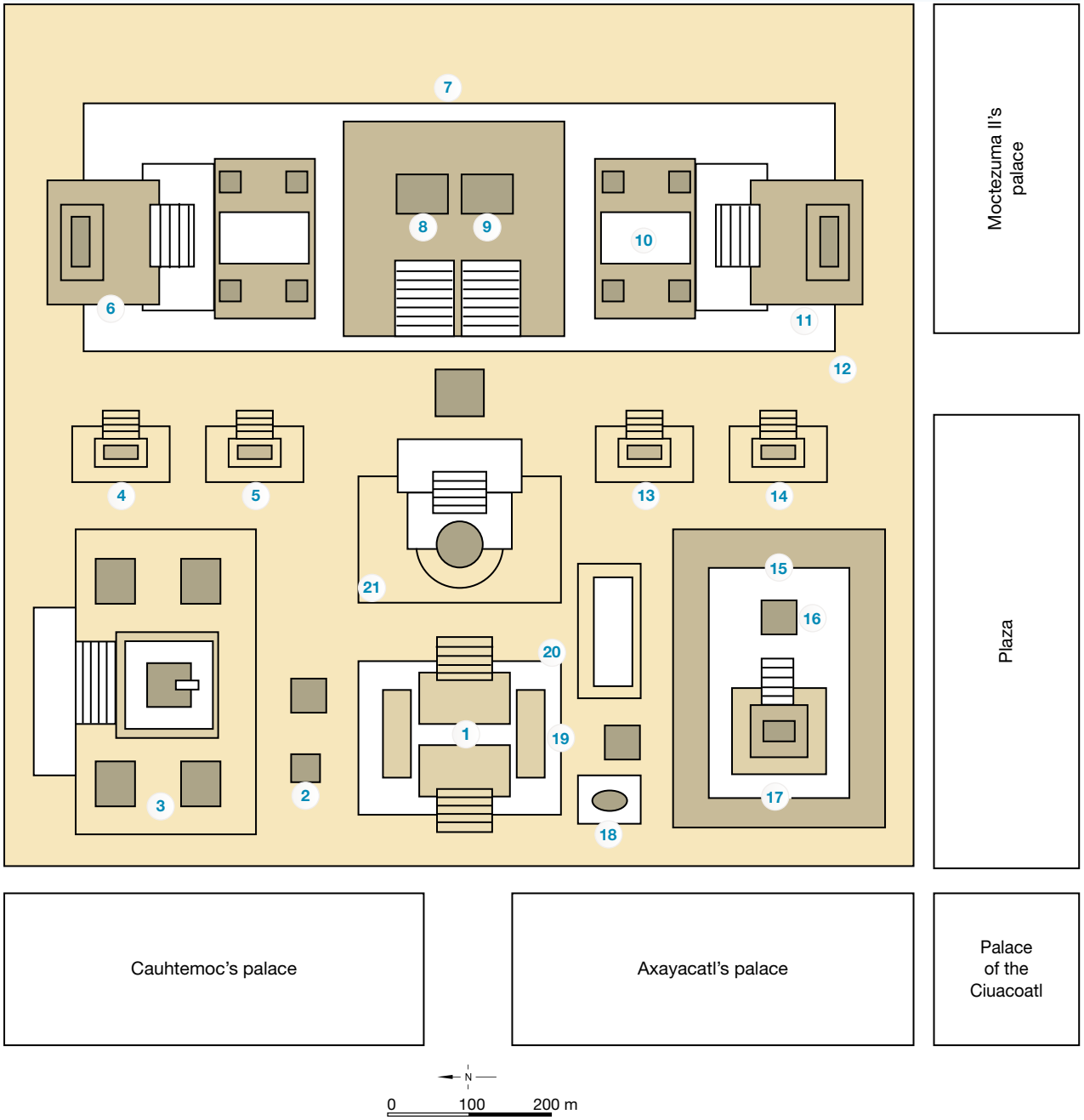
Complete this digital doc: Worksheet 6c.3 The Aztecs — a surprising civilisation (doc-11334)

6c.4 Building Aztec belief

6c.4.1 The place of the gods

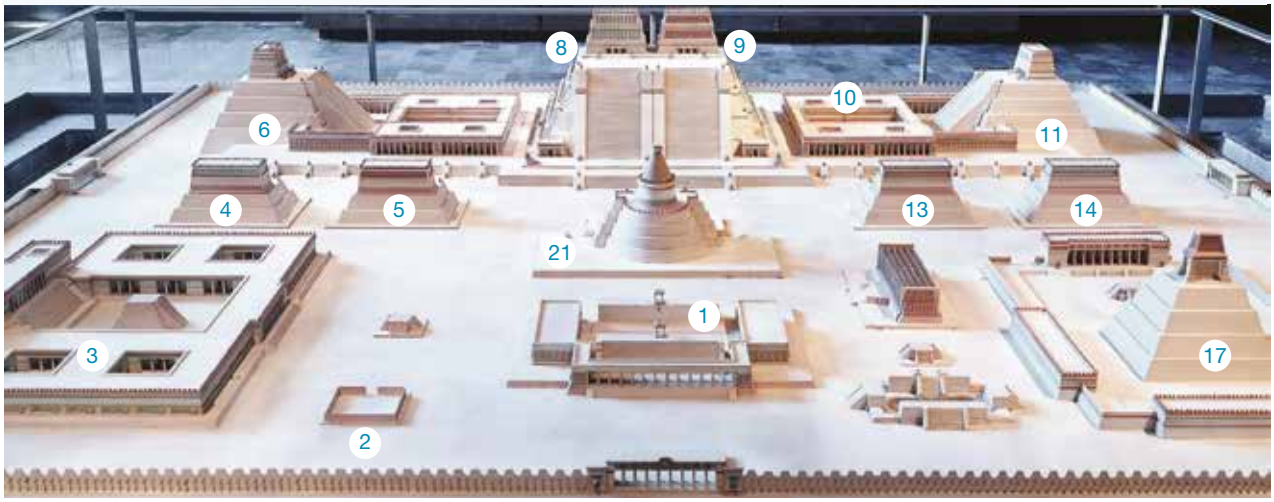
The Inca and Aztec peoples worshipped their leaders as gods. The Inca emperor (the Sapa Inca) and the Aztec king held absolute power. The palaces of the Aztec rulers were built in the sacred centre of the city of Tenochtitlan. This was called the *Teopan*, meaning 'the place of the gods'. The palace of the sixteenth-century Aztec ruler,

SOURCE 1 Ground plan of the Great Square of Tenochtitlan at the time of Moctezuma II



1 Ball court
2 Sacred garden
3 Calmecac
4 Temple of the foreign gods
5 Temple of Ciuacoatl
6 Unknown temple
7 Houses and gardens of Great Temple priests and servants
8 Great Temple to Tlaloc and to Huitzilopochtli
9 Great Temple to Tlaloc and to Huitzilopochtli
10 Assembly rooms
11 Temple of Tezcatlipoca
12 Eagle Gate, the main entrance to the Great Square
13 Temple of Chicomecoatl
14 Temple of Xochiquetzal
15 Temple of Xipe Totec
16 Sacrificial platform
17 Temple of the Sun
18 Holy waters
19 Raised platforms for performances
20 Skull racks
21 Temple of Quetzalcoatl

SOURCE 2 The Teopan, the palace and temple area of Tenochtitlan. The numbers shown correspond with those in source 1.



Moctezuma, was said to have more than 100 rooms, a botanical garden and an aquarium for fish and aquatic birds. There were also two zoos within the palace grounds, one for birds of prey and another for reptiles and mammals. The palace was the administrative centre of the Aztec empire. It included a council hall, a treasury, servants' quarters, a jail and a building where weapons were stored, called an arsenal. The sacred centre of the city also contained the Great Religious Temple. Religious belief was the strongest force in Aztec life. The Aztecs regarded the building and decoration of their temples as their greatest duty.

The great temple was a pyramid-shaped construction standing approximately 30 metres high. It was topped by two **shrines**:

- One was dedicated to Huitzilopochtli, the Aztec patron god and the god of war and the sun.
- The other was dedicated to the rain god, Tlaloc (who made things grow). The Aztec were farmers, so most of their gods represented forces of nature.

According to legend, over 20 000 human sacrifices were made in celebration of the opening of the Great Temple. The emperor, Ahuitzotl, lined the streets with thousands of prisoners of war and had them sacrificed, over four days and nights, in front of an audience of foreign rulers and residents of Tenochtitlan. The city centre also contained sacrificial platforms or racks, called *tzompantli*, for the display of the skulls of the sacrificial victims.

6c.4.2 Counting the days

Aztec religion expressed a fear of the great forces of nature and a fear that the world would come to an end. The Aztecs believed they had a responsibility to maintain harmony between the gods, nature and humanity. Their religion taught them that the universe had been created five times and destroyed four times: first by jaguars, second by hurricanes, third by fire, and fourth by flood.

The Aztecs had two calendars that organised their year:

- The Xiuhpohualli calendar was divided into a 365-day year and was used to organise agriculture and predict weather patterns.
- The Tonalpohualli calendar was divided into a 260-day sacred year and was used to identify the time for rituals, commemorations and knowledge of the gods.

6c.4.3 Human sacrifice

The two calendars matched up every 52 years. For five days before the end of the 52-year cycle, all the temple fires were extinguished and the people went into mourning for what might happen to their world. On the final day, the priests looked for a sign that the world might be spared and selected a perfect human sacrificial victim. After being ritually dressed, drugged and laid out on the sacrificial table, the victim's chest was cut

open and the heart was removed. A fire was then kindled in the victim's chest cavity from which sacred torches were lit. The sacred flame was carried by relays of torch runners to all parts of the empire. When the sun once again rose on the first day of the new cycle, the people celebrated with sacrifices and feasts.

6c.4 Activities

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Check knowledge and understanding

1. Match each name in column A with its definition in column B.

Column A	Column B
(a) Teopan	(i) Building where weapons are stored
(b) Arsenal	(ii) Rain god
(c) Huitzilopochtli	(iii) Rack for display of skulls of sacrificial victims
(d) Tlaloc	(iv) Ritual calendar
(e) Tzompantli	(v) God of war and the sun
(f) Xiuhpohualli	(vi) Agriculture calendar
(g) Tonalpohualli	(vii) Sacred centre of Tenochtitlan

Develop source skills

2. Use **SOURCES 1** and **2** to answer the following questions.
   (a) What was the function of the Great Square of Tenochtitlan?
   (b) What was at the centre of the Great Square?
   (c) In what way can the ground plan provide archaeologists with evidence about Aztec life and culture before the arrival of the conquistadors?

Research and communicate

3. Research the Aztec religious beliefs and creation stories. Present the main features of Aztec religion and mythology in the style of an Aztec codex. [Folding the page like a concertina will create a codex.]
4. The modern city of Mexico was built over the Great Square of Tenochtitlan. Conduct your own piece of research on the Great Square. Identify one location from the **SOURCE 1** ground plan, and then design a wall plaque to match your chosen location. The plaque should inform tourists in Mexico of what once stood on the modern site of the Great Square. You will need to research the design, construction materials and main features of the location. Your plaque should also include, if possible, a visual representation of what archaeologists believe the location would have looked like before destruction by the conquistadors.

6c.5 The Spanish journey to the Americas

6c.5.1 Arrival of the Spanish

The destruction of the Aztec and Inca empires came with the sixteenth-century arrival of the Spanish in the Americas. Stories of the riches that came from the Inca and Aztec lands, such as greenstones and gold dust, had been heard in far-away Europe.

In 1519 the Aztec emperor, Moctezuma II, heard curious news of the arrival in Aztec lands of a group of strange bearded white men. He also heard worrying stories of white temples floating on canoes, white hills sailing back and forth on the ocean and unusual weaponry sounding like claps of thunder. Reports of Spain's sailing ships and soldiers had reached the heart of the Aztec empire.

Moctezuma was uncertain how to meet the threat the strangers presented, so he sent ambassadors bearing lavish gifts: gold trinkets in the shape of exotic animals, a golden helmet with a crest made of green feathers, crystal and turquoise mosaics, two huge discs made from gold and silver and covered with designs of the sun and the moon, and even a set of bows and arrows made from gold. Moctezuma hoped to

create an impression of power that would frighten the newcomers and send them on their way back to their homeland. It was a costly mistake. The strangers who had come from Spain were determined to travel to the source of the wealth that the mighty Moctezuma had spread out before them.

6c.5.2 Christopher Columbus

The arrival of strange white men in the Aztec empire began with the extraordinary journey of an Italian adventurer named Christopher Columbus. In 1492, Columbus set sail from Europe and headed westward across the Atlantic Ocean searching for a quick sea route to the marketplaces of Asia. Thirty-six days later he made landfall and was convinced he had reached India, the land of gold and spices.

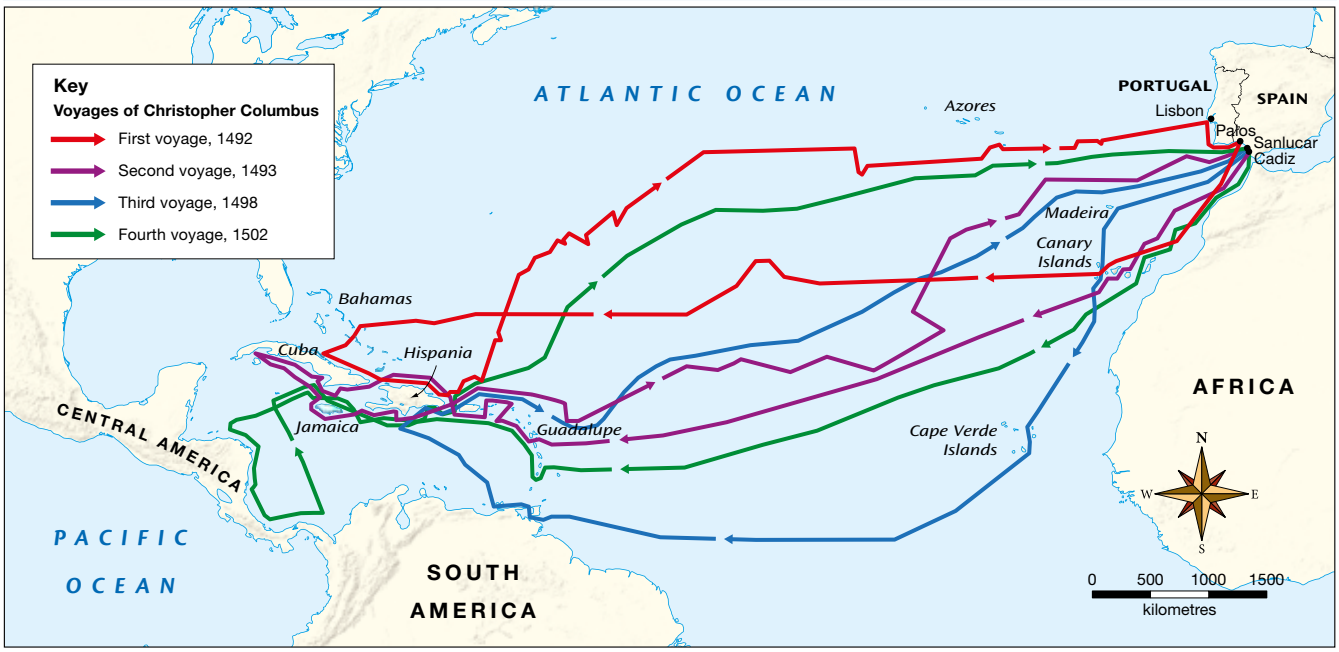
Columbus was mistaken and had actually reached the Bahamas, Cuba and Hispaniola. This was a 'New World' for Europeans to explore and conquer. Columbus made three more voyages of exploration:

- 1493–1496, the second voyage explored the West Indies and established settlements on Hispaniola and Jamaica
- 1498–1500, the third voyage established a sailing route between Trinidad and South America
- 1502–1504, the fourth voyage established a route along the coast of Central America and made contact with Maya traders in the Gulf of Honduras.

These voyages expanded European horizons, and opened the way for the exploration and conquest of the Americas. In his belief that he had reached India, Columbus named the islands the *Indies*, and the people of the Bahamas 'Indians'. The terms were then used by Europeans to describe the region, and all the **indigenous** peoples of the Americas. Columbus established contact between Europeans and the people of this New World.

Columbus was followed by Spanish soldiers and adventurers who rapidly brought much of the Americas under the control of Spain during the fifteenth and early sixteenth centuries. They were known as the *conquistadors*, a word meaning 'conqueror' in Spanish and Portuguese.

SOURCE 1 Map showing the route taken on the four journeys Columbus made to the coast of South and Central America



6c.5.3 The conquistadors

The conquistadors were the bravest and the cruellest of men. They were prepared to endure terrible hardship in their quest for treasure, adventure and power. Incredible stories of cities made of gold and immense temples came from the exotic new world Columbus stumbled across. Columbus died never knowing that he had found the Americas.

SOURCE 2 A nineteenth-century painting depicting the arrival of Christopher Columbus in the Americas. Queen Isabella and King Ferdinand of Spain sponsored the expedition looking for gold and land. They were also driven by the desire to spread the Catholic faith.

6c.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Arrange the following events in the correct chronological order and then add the dates.
   (a) Columbus embarks on voyage to establish a route along the coast of Central America.
   (b) Aztec emperor hears news of arrival of bearded, white strangers in his land.
   (c) Columbus explores West Indies and establishes settlements on Hispaniola.
   (d) Columbus establishes a sailing route between Trinidad and South America.
   (e) Columbus sails west from Europe to find a sea route to Asia.
2. Explain where the Indies are, and where the people who Columbus called 'Indians' lived.

Develop source skills

3. Refer to **SOURCE 1**. Which destinations did Columbus reach and what ocean did he cross?
4. Describe how Christopher Columbus, and his arrival in the New World, is expressed in **SOURCE 2**. Using the source as your evidence, suggest how Spain and the conquistadors justified their invasion of Indian land.

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Complete this digital doc: Worksheet 6c.5 Columbus and conquistadors (doc-11335)

6c.6 The quest for gold and glory

6c.6.1 The treasure seekers: Cortes and Pizarro

The conquistadors were tough and ambitious men who chased wealth and glory. They had ships, guns and horses, and a belief that European civilisation was superior to what they found in strange and foreign lands. Their view of the world was shaped by history, the Bible and war.

The conquistadors were on a mission to spread the Catholic faith to the **heathen** people of the New World. They believed their Christian duty was also to bring the untold riches of gold, silver and spices to Spain.

Two men embody the greed, power, bravery and ruthlessness of Spain and her conquistadors: Hernan Cortes and Francisco Pizarro. They were born at the end of the fifteenth century and came from the same Spanish province of Estremadura, a harsh region of mountain settlements and bare rocky outcrops.

Cortes was a sickly child who had come close to death on a number of occasions. His family believed that his life had been spared because he was blessed by St Peter. Cortes grew into a restless and arrogant youth and so was sent off to the University of Salamanca at the age of 14. In 1504, he sailed for the Americas.

In 1511 Cortes joined the expedition to Cuba headed by Diego Velazquez. He married Velazquez's sister and settled into life as a prosperous Spanish landowner in the New World. When living in Cuba, Cortes heard stories of Indians living in cities full of gold. By 1519 he was 33 years old, looking for action and greedy for greater wealth. Cortes set out again; he was in command of eleven ships, 508 soldiers, 100 sailors, 200 Cubans, some African slaves and Indian women, and 16 horses and mares. Cortes sailed to the coast of Mexico where he established the settlement of Vera Cruz. This marked the beginning of the conquest of the mighty Aztec civilisation. He eventually captured most of Mexico and Central America.

SOURCE 1 Portrait of Hernan Cortes

SOURCE 2 Portrait of Francisco Pizarro

SOURCE 3 An account of the golden man as told by the sixteenth-century Spanish historian and writer, Oviedo. Oviedo travelled with the conquistadors to the Caribbean and recorded their conquest of the Americas. His work remains one of the most important primary sources of information for historians studying the conquistadors.

> I interviewed Spaniards who have been in Quito… and asked them why they call that Prince 'The Golden Lord or King'. They tell me that what they have learned from the Indians is that the great lord or prince goes about continually covered in gold dust as fine as ground salt. He feels that it would be less beautiful to wear any other ornament: It would be crude and common to put on armour plates or hammered or stamped gold, for other rich lords wear these when they wish. But to powder oneself with gold is something exotic and unusually novel, and more costly, for he washes away at night what he puts on each morning, so that it is discarded and lost, and he does this every day of the year….

SOURCE 4 Reports of the treasures to be found in the unexplored land encouraged Gonzalo Pizarro to organise his expedition to the land the conquistadors called *El Dorado*, meaning 'the golden one' in Spanish.

> They had returned without a full exploration of a region of which they had heard such great things… for the Indians said that further on, if they advanced, they would come to a widespreading flat country teeming with Indians who possess great riches, for they all wear gold ornaments, and where there were no forests or mountains. When this news spread in Quito, everyone who was there wanted to take part in the expedition.

Pizarro grew up in poverty as the **illegitimate** and **illiterate** son of a soldier. He spent his youth herding pigs until the chance came to join the Spanish military and set sail for the Americas in 1502. Within seven years he had risen through the ranks from the position of a common solder to a lieutenant. He settled in Panama and became a reasonably prosperous landowner with 150 slaves working his lands. Despite his success, Pizarro remained ambitious for more. Cortes's triumphs in Mexico inspired Pizarro and provided him with the guide to planning his conquest of the dazzling Inca civilisation. In 1532, when Francisco Pizarro was 54 years old, he entered the Andes Mountains with his band of soldiers and defeated the might

of the Inca empire by seizing and murdering the Inca emperor. The last Inca emperor, Tupac Amaru, was finally captured and executed in the Inca city of Cuzco in 1572. The conquistadors then established a system of Spanish government of the Americas that would last for the next 300 years.

Author and subject matter

Note differences between source descriptions of contact and colonisation in Peru.

SOURCE 5 The conquest of Peru according to Francisco de Xeres in 1534

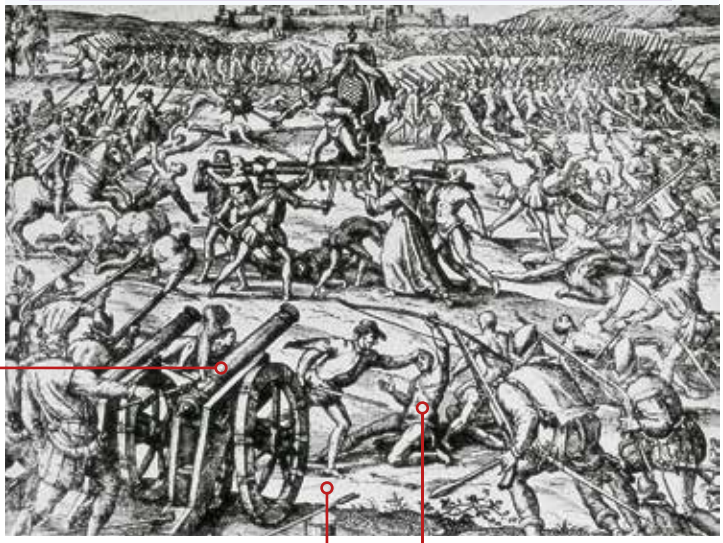
> Pizarro set out, with the horse and foot, marching along the sea coast, which was well peopled, and placing all the villages under the dominion of His Majesty; for their lords, with one accord, came out into the roads to receive the Governor, without making any opposition. The Governor, far from doing them any harm or showing any anger, received them all lovingly, and they were taught some things touching our holy Catholic Faith, by the monks who accompanied the expedition.

Note the subjective language. Consider what the purpose of the account might be.

Note the different interpretations of the meeting between Pizarro and the Incas.

Subject matter and artist

SOURCE 6 A sixteenth-century illustration by Theodor de Bry, showing Atahuallpa being ambushed by Pizarro's army



Note the weaponry of Pizarro's army.

Note the depiction of the Incas in relation to Pizarro's soldiers.

SOURCE 7 A twentieth-century Spanish painting showing Cortes establishing the settlement of Vera Cruz

6c.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Write a paragraph explaining who the conquistadors were and why they went to the Americas.
2. Refer to the text and write two captions to accompany the portraits of Cortes and Pizarro. Your captions should summarise their achievements and their place in history.

Develop source skills

3. Refer to the text and **SOURCES 3** and **4** to write a short radio promotion for an upcoming documentary on the conquistadors and their quest for gold in the kingdom of El Dorado.
4. In what ways does the account of the conquest of Peru in **SOURCE 5** differ from the illustration in **SOURCE 6** of Atahuallpa's meeting with Pizarro and his army?
5. Outline the activities that you can see happening in the **SOURCE 7** image of Vera Cruz. Use the information from the text to identify the different groups of people pictured in the source. Write text to be placed in speech bubbles to suggest why they are in Vera Cruz, and what their place in the conquistadors' New World would be.

6c.7 Conquest of the Aztec empire

6c.7.1 The enchanted Tenochtitlan

When the conquistadors arrived, the Aztec city of Tenochtitlan was one of the largest cities in the world. The conquistadors reported their first sight of the city as being an 'enchanted vision'.

SOURCE 1 A lieutenant under Cortes describes the conquistadors' first view of Tenochtitlan.

> Hardly able to believe they were not dreaming they gazed with incredulity at a vast lake system … in whose centre lay the great island metropolis of Tenochtitlan connected to the mainland by great causeways. Moctezuma welcomed Cortes … and placed a glittering necklace of gold and semi-precious stones around his neck.
>
> **From Nicholas J. Saunders, Ancient Americas, Sutton Publishing Ltd, p. 111.**

SOURCE 2 This illustration, created in 1892, shows the first meeting of Hernando Cortes and the Aztec king, Moctezuma, on 8 November 1519.

The conquistadors were greeted by the Aztec nobility who bowed low to them and kissed their fingers. Moctezuma met the newcomers from his position on a beautifully carved litter (a couch carried above the shoulders), shaded by a canopy of green feathers. He wore a green feathered headdress, gold sandals decorated with precious stones, and gold lip and ear plugs. Thousands of men, women and children crowded onto canoes on canals, rooftops and streets to catch a glimpse of the strangers.

SOURCE 3 Part of Cortes's diary version of the welcome speech that Moctezuma gave

… and according to the direction from which you say you came, which is where the sun rises, and from what you tell us of your great lord, or king, who has sent you here … you may be sure that we shall obey you, and hold you as the representative of this great lord of whom you speak … all we possess is at your disposal.

From H. Innes, *The Conquistadors*, Collins, London, 1969.

6c.7.2 Moctezuma and Cortes

The Aztec empire was at its most powerful during the rule of Ahuitzotl, from 1486 to 1502. With the death of Ahuitzotl, Moctezuma II took control of the empire stretching from the Pacific Ocean to the Gulf of Mexico, and from Central Mexico to the modern-day countries of Guatemala, El Salvador and Honduras.

Moctezuma had been in power for 17 years when Hernan Cortes arrived on the coast of Mexico, established the settlement of Vera Cruz and set off with 400 conquistadors to find the enchanted city that lay at the heart of the Aztec empire.

As Cortes travelled closer to Tenochtitlan he had come into contact with the tribes living in fear of the Aztecs. Stories spread fear that the pale strangers were gods or beasts. Cortes fought battles against enemies of the Aztecs, and then formed alliances with them. Cortes arrived at the gates of Tenochtitlan on 8 November 1519, with a band of conquistadors and army of native allies. While the Spanish were in awe of the grandeur and size of Tenochtitlan, the Aztecs were in awe of Spanish military power.

Cortes had a number of advantages over the Aztecs:

- Division within the Aztec empire. Conquered tribes, such the people of Tlaxcala, hated the Aztecs and were prepared to help the Spanish.
- Superior weaponry. The Aztecs did not have the wheel or horses to carry goods and iron. The Spanish attacked using gunpowder, steel swords and horses.
- Moctezuma's slow response to the threat of Spanish invasion. When Cortes arrived at Tenochtitlan, he was welcomed.
- The Aztecs' lack of preparedness for war. The Spanish arrived at harvest time when the Aztecs did not usually engage in battle.
- Aztec superstition and religious belief. The Aztecs interpreted certain predictions and omens as signs that the empire was nearing its end.

Once inside the magnificent city of Tenochtitlan, Cortes took Moctezuma II and other high-ranking members of Aztec society as hostages. Moctezuma's position of authority as Aztec emperor was over. The people of Tenochtitlan soon realised that power had passed into the hands of the conquistadors.

The siege of Tenochtitlan

At their first meeting, Moctezuma and Cortes had been polite towards each other as both men tested the strength of their opponent.

In June 1520, the struggle for control of the Aztec empire led to a massacre at the festival of Toxcatl. The Spanish feared for their lives during an Aztec religious parade and so launched an attack. Armed with swords and shields, the Spanish force closed the escape routes and attacked people who were celebrating within the temple. Nearly all the Aztecs inside were killed. The Aztecs rebelled and launched a counterattack. Events after this are unclear, but it appears the Spanish forced Moctezuma to appeal to his people for peace. The Aztecs claimed that Moctezuma died from injuries inflicted by the Spanish, but the Spanish claimed that his own people stoned Moctezuma to death.

Cortes and his soldiers attempted to flee from Tenochtitlan under cover of the rainy, moonless night of 1 July 1520. In the event that came to be known as *La Noche Triste*, which translates as *the sad night*, Cortes's plan was discovered and he lost two-thirds of his men in the battle that followed. Before leaving the city, the conquistadors filled their pockets with Aztec gold. As they retreated along the causeways, the

Aztecs chased them. In the darkness and confusion of battle, many fell into the lake and drowned from the weight of their stolen treasures. Cortes and his surviving force retreated to Tlaxcala.

The end of the Aztec world

In 1521, Cortes returned to Tenochtitlan for his final attack on the Aztecs. While Cortes had been rebuilding alliances, expanding his army and gathering more supplies, the Aztecs had been hit by a smallpox epidemic. For three months, Cortes' army laid siege to the city. They cut off the Aztecs' water supply, cut the causeway to the mainland and blockaded the canals. Despite ferocious Aztec resistance, hunger and disease brought final Aztec surrender on 13 August 1521. With Spanish victory came the total destruction of the great city of Tenochtitlan.

SOURCE 4 Created in 1521, this Spanish painting is entitled *The Taking of Tenochtitlan by Cortes*. It shows the conquistadors' last attack on the city.

6c.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Describe how the conquistadors were received when they arrived in Tenochtitlan.
2. Create a mind map showing all the factors that led to the destruction of Aztec power.

Develop source skills

3. Using the information from the text and **SOURCES 1**, **2**, and **3**, write a letter from Cortes to his family in Spain describing his arrival in Tenochtitlan. Include details of how he claims he was received by Moctezuma.
4. The World War II British Prime Minister, Winston Churchill, said that 'History is written by the victors'. In small groups, discuss what you think he meant. Explain how **SOURCES 3** and **4** could support this statement.
5. Consider the value of **SOURCE 3** for historians studying the Spanish conquest of the Americas. What questions would the historian need to ask about this source to establish its usefulness?
6. Explain how you think **SOURCE 4** would be drawn if an Aztec artist expressed the capture of Tenochtitlan.

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Complete this digital doc: Worksheet 6c.7 Analysing a painting (doc-11336)

6c.8 La Malinche: mother of Mexico?

6c.8.1 La Malinche

In 1519 Cortes and his soldiers had won a battle against the Maya people, who came from the region of the Tabasco River. The Maya were forced to pay a tribute to the Spaniards and so presented the conquistadors with 20 young slave women. One of the slaves, who became known as Dona Marina, or *La Malinche*, is believed to have been the daughter of a noble Aztec family.

Malinche was born in about 1505 in the Aztec village of Paynala. She spoke the Aztec language, Nahuatl, and was well educated. Malinche's fortunes changed when her father died and a struggle for power in Paynala resulted in her being cast out of her community. Malinche was sold to Maya slave traders where she learned to speak their language.

6c.8.2 The power of words

Cortes had been able to communicate with the Maya through a Spanish priest, Jeronimo de Aguilar, who had been shipwrecked off the coast of Mexico and imprisoned by the Maya for several years. De Aguilar learnt the Mayan language and translated for Cortes. When Cortes left the Maya and moved closer to the Aztec lands he needed a translator who could speak Nahuatl.

Malinche was given as a slave to one of Cortes' officers, Portocarrero. At this point, Malinche was overheard speaking Nahuatl. This was an important moment in Cortes' conquest of the powerful Aztec civilisation. Malinche was the interpreter Cortes needed to make contact with the Aztec.

Malinche translated the first meetings between Cortes and the Aztec emperor, Moctezuma, into Mayan. Jeronimo de Aguilar then translated from Mayan into Spanish. Malinche quickly learned to speak Spanish and became the voice of Cortes in the Aztec world. Malinche organised the meetings between Cortes and Moctezuma, and interpreted the words and actions of the Aztec leaders.

SOURCE 1 A modern artist's impression of a meeting between Moctezuma, Cortes and Malinche, the slave girl who was interpreter for the Spanish

Cortes took Malinche from Portocarrero and made her his own mistress. In 1522 she gave birth to a son, Don Martin Cortes. This child was one of the first *Mestizos* of the Americas, a person of both European and Indian heritage.

6c.8.3 Mexico's mother or traitor?

Malinche's ability to communicate with the Aztec shaped the Spanish invasion of their land. Her role in the destruction of the Aztec civilisation and the creation of modern Mexico continues to divide people's opinions. To some she is a traitor, and so to call someone a *Malinchista* in modern Mexico is to accuse them of betraying their people.

With the aid of Malinche, Cortes was able to:

- march through Aztec territory without being attacked
- gain alliances with the many tribes who had been brutalised by the Aztec; for instance, alliance with the Tlascalans brought thousands of warriors to fight with the Spaniards against the Aztec
- gain access to Moctezuma and the magnificent city of Tenochtitlan.

Others argue that Malinche influenced Cortes to behave in a more humane manner, and that without her as a link between the two worlds, the destruction and suffering of the Aztec people would have been far worse.

Malinche remains one of the most intriguing characters in history. To Mexico she is either the heroine who defended the people against brutal rulers, or the traitor who led the conquistadors into the heart of the mighty Aztec empire.

6c.8.4 Skill builder: Empathetic understanding

Empathy is the ability to understand historical events from the perspective of the personalities who were there at the time. In developing empathy, we are trying to 'walk in someone else's shoes' by understanding how someone from another time and place felt and why they acted in the way that they did. To develop empathy we need to:

- carefully consider what happened and how different people responded to events
- understand the chronology, or sequence of events, and the broader historical context (what else was happening at the time)
- analyse the evidence that is available of what took place
- consider the various interpretations of the evidence and accounts of events
- construct a story or narrative using an imaginative reconstruction of the past, through which we can draw some conclusions about what took place and why.

Developing empathy is a complex task because it combines our ability to develop historical explanations with an imaginative reconstruction of history. As you study the text and sources throughout this unit you will develop an understanding of the historical events that came with the Spanish conquest of the Americas.

6c.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Write a short biographical entry on Malinche, to be included in a guide to Mexican history.

Develop source skills

2. Consider the **SOURCE 1** image of the meeting between Moctezuma, Cortes and Malinche. Referring to the information in the text, describe how you would recreate the first meeting between the Aztec and European worlds. Express your vision in a drawing, short script, poem or story.

6c.9 Colonial control

6c.9.1 The new Spanish empire

The Spanish justified their control of the people of the Inca and Aztec empires by arguing that, as Christians, they had a responsibility to civilise the New World. The Europeans now referred to all the indigenous people of North, Central and South America as Indians. It was argued that Indian 'civilisation' would come through contact with Spanish colonists, basic religious education, and instruction in reading and writing.

The conquistadors replaced the Aztec and Inca empires with the religion, language and culture of Spain. The people who lived under the rule of Moctezuma and Atahuallpa became subjects of the new Spanish empire.

The conquistadors plundered the Inca capital, Cuzco, and then built a Christian church atop the ruins of the great Inca temple known as the *Coricancha*. The Spanish boasted that within a decade of the destruction of Tenochtitlan they had destroyed 600 temples in Mexico alone. Indians were forced from their traditions, baptised as Christians and set to work for their new masters.

SOURCE 1 An eighteenth-century image of a Catholic missionary, Francisco Solano, baptising indigenous people in the New World

6c.9.2 Blood, sweat and tears

The stories of the mysterious El Dorado, with its promise of fabulous wealth, continued to draw Spanish treasure seekers in their search for the cities of gold. When they saw the city of Cuzco, they had marvelled at the walls of buildings covered in gold panels reflecting the sun's rays.

The Incas named their gold 'the sweat of the sun' and their silver 'the tears of the moon'. In 1545 the Spanish discovered huge deposits of silver in the modern-day country of Bolivia. Within ten years they established a silver mine, called Potosi, which produced enough wealth to pay for Spain's armies and maintain her military superiority in Europe. The silver from Potosi was the source of nearly all the silver currency minted in Europe for the next 300 years and remained Spain's most valuable source of income.

The Spanish government forced every native village to send men to labour under slave conditions in the mine. Only children could mine some seams of the silver because they were small enough to crawl through the cracks in the rock. By 1650, the Potosi silver mines had destroyed the lives of nearly eight million indigenous people.

SOURCE 2 A sixteenth-century engraving showing the native people of South America being forced to work for their Spanish rulers

6c.9.3 *Encomienda* and *hacienda*

By 1700 the Spanish empire covered a huge area of the Americas. The most important and densely populated areas of Spain's 'New World' were:

- New Spain, covering the area of Mexico
- Peru
- The Caribbean Islands.

The Spanish established two new systems of **imperial** government over the people of their empire.

- Under the *encomienda* system, Spanish settlers, or *encomenderos*, were expected to protect and provide a Catholic education for Indians in exchange for a grant of Indian land, Indian labour and payment of tribute.
- Under the *hacienda* system, members of the Spanish aristocracy were sent to the Americas to govern and spread Catholicism in return for huge land grants.

The encomienda and hacienda systems destroyed the independence of the remaining Indian communities within one generation by:

- giving Spanish priests and soldiers the opportunity to profit from cheap Indian labour
- forcing Indians to pay a tax, or tribute
- allowing the encomendero the right to determine the amount of tribute paid by the Indians
- breaking up the old Indian community structure.

SOURCE 3 An eighteenth-century document detailing Indian grievances against Spanish landowners

[Martin Llapa, a native Indian from Los Azogues:] I declare that Don Francisco Fernandez, a neighbour in the said town, without the slightest title or right to an allocation of Indians to serve in his hacienda [estate] … inopportunely seized me in my house and, with the worst disgrace, harshness and tyranny, took me to his aforesaid hacienda, telling me that he had the authority to force me to serve him for as many years as he wished … If by chance I refused I was immediately punished with beatings and floggings, and because of this the whole year went by with me serving in the fields …

From the Quito National Historical Archives, Indigenous Section, reproduced in C. Bernand, *The Incas: Empire of Blood and Gold*, Thames and Hudson, 1994, pp. 170–1 [translation by Paul G. Bahn].

6c.9.4 Rights and reform

The Spanish colonists ignored any rights the Indians were granted by the government in Spain. The colonists had travelled to the New World to make their fortune and were determined to use their position of privilege to increase their personal wealth and political power. By 1520, reports of the injustice of Spanish rule in Cuba had reached emperor Charles V (who was also the king of Spain). In a work entitled *A Brief Account of the Destruction of the Indies*, the Spanish missionary, historian and reformer Bartolome de Las Casas documented the evils of the encomienda system.

In 1542, the Spanish court attempted to control the encomienda system by introducing 'New Laws for the Indies'. Spanish South America and Panama were renamed the Viceroy of Peru. In 1544, the first Spanish viceroy arrived in the colony of Peru with instructions to introduce the new laws of colonial government. The encomenderos rebelled against the laws and murdered the viceroy.

In 1550, Las Casas mounted another defence of the rights of indigenous Americans. His passionate plea for human rights ended with the declaration, 'All the world is human'. He won the support of Charles V, who issued an order against further conquest. The Spanish ruler recognised the conquered Indians as **vassals** of Spain, who were therefore entitled to the rights and protection of Spanish law. After a power struggle between the Crown and the colonists, the cruel systems began to be reformed.

Slavery

The largest number of migrants to arrive in the Americas did not come from Europe. During the sixteenth century the Catholic Church expressed great concern about the numbers of Indians dying as a result of the harshness of the forced labour of the encomienda and hacienda systems. Influential members of the Church requested that the burden on the indigenous population be eased by the introduction of another group of labourers into the Americas: enslaved Africans.

The Catholic Church in Spain saw the enslavement of non-Christian Africans as morally acceptable. African slaves replaced the dwindling number of Indians working in the fields and mines. They were particularly suited to working the plantations producing the prized new crops: sugar, tobacco and cocoa. Historians estimate that by 1820 two million Europeans had travelled to the Americas. Eight million Africans had been transported there in slave ships.

6c.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain how the Inca description of their mineral wealth as 'sweat' and 'tears' expresses their experience of Spanish conquest and rule.
2. Design a poster drawing attention to the injustices of the encomienda and hacienda systems.
3. Briefly describe how the Spanish dealt with the shortage of Indian workers brought about by disease and hardship.

Develop source skills

4. Using the sources as your starting point, make a bullet point summary of the impact of the Spanish conquest and colonial contact on the Indian people of the Americas.

myWorld History Atlas

Deepen and check your understanding of the topic with the following resources and auto-marked questions:

- **Spanish conquest of South America**

6c.10 Disease and defeat

6c.10.1 Spanish invaders

The Inca and Aztec warriors were confronted with an astounding sight when they first met the conquistadors. The strange newcomers were dressed in metal suits and were riding huge unknown beasts. Horses were a powerful weapon against a people who had never seen them before. The Spanish invaders also brought dogs. Their mastiffs were war dogs commonly used to attack defenceless human beings. In addition, the

copper battle-axes and wooden helmets of the Incas were no match for the Spaniards' weaponry made of iron and steel, and their gunpowder.

Within one hour of the first meeting between Pizarro and Atahuallpa, the destiny of the Inca people was changed forever. In capturing the Sapa Inca, the Europeans conquered the mighty Inca empire. The Inca army could not fight while their god-king remained a prisoner. Despite being vastly outnumbered (168 Spanish soldiers were surrounded by an Inca army of 80 000), the Spaniards' superior weaponry, horses and guns assured a final victory.

SOURCE 1 An early sixteenth-century Aztec account of the conquest and destruction of the city of Tenochtitlan. The account was written in Nahuatl using the Spanish alphabet.

And all these misfortunes befell us.
We saw them and wondered at them:
we suffered this bitter fate.
Broken spears lie in the roads;
we have torn our hair in grief.
The houses are roofless now, and their walls
are reddened with blood…
We have beat our hands with despair
against the adobe walls
for our inheritance is lost and dead.
The shields of our warriors were its defence,
but they could not save it…

SOURCE 2 An excerpt from the Florentine codex, an Aztec account of the conquistadors

They were very white, their eyes were like chalk. Their armaments, their swords, their shields, their lances, were all of iron. The animals they rode were as high as a roof top and looked like deer. Their dogs were huge, their eyes blazed yellow like fire. They moved about with their tongues hanging, always panting.

6c.10.2 God's punishment

Military defeat was followed by the disaster of the diseases that came with contact between the peoples from Spain and the Americas.

The indigenous people had no natural immunity to the deadly viruses that travelled from Europe with the conquistadors. The Spanish conquest of Mexico introduced smallpox to the Americas. Historians estimate that the indigenous population of Central and South America fell from 30 million to 5 million during the first 50 years of Spanish contact. Western illnesses such as measles, typhus and influenza wiped out 90 per cent of the Inca people. In 1525 the reigning Inca ruler became one more victim of Western disease. The terrible loss of Aztec life was even greater; within 150 years of contact the population is estimated to have declined by 95 per cent.

SOURCE 3 An illustration of the suffering brought to the native people by the smallpox pandemic of 1520

The native people were taught to believe that the gods sent illness as a punishment. The Spanish missionaries

reinforced this belief, preaching that the disease was a reminder that Christianity was the only true religion, and that conversion was the only chance for survival and salvation. Europeans appeared to be immune from the effects of the illnesses that showed no mercy to the indigenous people. The old Inca and Aztec gods, beliefs and traditions offered little comfort to people beaten by sickness.

A consequence of the spread of disease was an acceptance of European superiority and obedience to the commands of priests, landowners and tax collectors. The Spanish colonists became a privileged and wealthy group in control of education, politics, religion and the army. They ruled over a native community that rapidly became landless, illiterate and exploited.

SOURCE 4 A description of the effects of smallpox on the Aztec people. The account was written by a sixteenth-century missionary named Bernadino de Sahagun.

> Large bumps spread on people, some were entirely covered. They spread everywhere, on the face, the head, the chest, etc … [People] could no longer walk about, but lay in their dwellings and sleeping places, no longer able to move or stir … The pustules that covered people cause great desolation; very many people died of them, and many just starved to death; starvation reigned and no one took care of others any longer.

Dying by the sword

The men who had used the sword to create the vast Spanish empire rarely lived to enjoy the great wealth they had found. The conquistadors frequently died violently in the struggles for power that followed their conquests. Francisco Pizarro was murdered in Peru in 1541, while his brother Gonzalo was beheaded. Diego de Almagro was Pizarro's partner during the conquest of the Inca empire. He discovered the territory that is now modern Chile and then became a rival of Pizarro. They fought, Pizarro won and Almagro was executed.

In conquering the mighty Aztecs, Cortes gained fame and fortune. He lived to eventually return to Spain. Despite his wealth, Cortes died in 1547 as a bitter and angry old man. He believed Spain had failed to reward or recognise his magnificent achievements.

RETROFILE

In the sixteenth century, the conquistadors conquered more territory than the mighty ancient Romans. Spain controlled a vast area stretching from California in the north to Tierra del Fuego in the south. Nearly 10 million South Americans still speak the Inca language, Quechua, and 1.5 million speak the Aztec language, Nahuatl.

6c.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. True or false?
   (a) The conquistadors used horses as a weapon in their conquest of the Americas.
   (b) The Spaniards defeated the Inca army by capturing the Sapa Inca.
   (c) The Inca army was outnumbered by the Spanish soldiers.

Develop source skills

2. With reference to the text and using **SOURCES 1–4** as your evidence, explain how the Spaniards took control of the Americas and what effect this had on the indigenous people. Express your ideas as a letter to the editor of a sixteenth-century Spanish newspaper. In your letter, try to draw attention to the plight of the indigenous people under Spanish rule.

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Complete this digital doc: Worksheet 6c.10 Impact of colonisation (doc-11337)

6c.11 The New World

6c.11.1 Mexico City

In less than 30 years the conquistadors opened up a vast new world to Europe. The discovery of the Americas doubled the range of foods known to Europeans. The conquistadors returned to Spain with gold and silver, and goods that fascinated and changed Europe:

- food such as potatoes, tomatoes, peppers, avocados, pineapples, chocolate
- flowers such as magnolias, dahlias and lupins
- animals such as parrots, macaws and toucans
- tobacco
- medicines such as quinine, used in the treatment of malaria.

On the ruins and rubble of Tenochtitlan, Cortes built a new capital called Mexico City. It was a European-style city designed to become the colonial capital of the new Spanish empire.

SOURCE 1 German artist Albrecht Durer visited the Spanish king in 1520 and marvelled at the treasures on display that had been sent back to Spain by Cortes. The artistic worth of most of the gold and silver pieces was generally ignored. Most items were melted down and turned into bullion. Durer recorded what he saw in his diary.

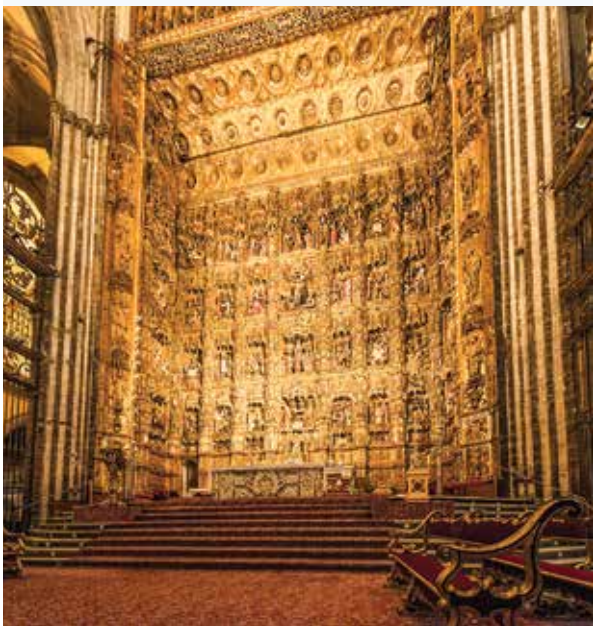
> I saw the things which have been brought to the King from the new land of gold, a sun all of gold a whole fathom broad, and a moon all of silver of the same size, also two rooms of the armour of the people there, with all manner of wondrous weapons, harness, spears, wonderful shields, extraordinary clothing, beds and all manner of wonderful objects of human use, much better worth seeing than prodigies. These things are all so precious they are valued at 100 000 florins. All the days of my life I have seen nothing that touches my heart so much as these things, for I saw amongst them wonderful works of art, and I marveled at the subtle ingenia of men in foreign lands. Indeed I cannot express my feelings about what I saw there…

Wealth and trade

Gold and silver were the most precious goods imported from the Americas to Spain. From the wealth that flowed from Mexico and from the silver mined from Potosi, Spain became the sixteenth-century world superpower. The mines provided Spain with enormous reserves of cash to fund their armies, construct trade and war ships, and build grand cities. Twenty per cent of all the gold and silver mined in the New World went directly to the monarch. The wealth that came through colonial control of the Americas gave the Spanish monarchy the opportunity to establish a great trading empire and real power in Europe.

European demand for luxury goods and tobacco and a taste for chocolate and chillies rapidly developed into an international trade network. European marketplaces were also transformed by the sale of pearls, cowhides, sugar and fabric dyes plundered from the Americas. Crops introduced from the Old World, such as sugar cane, bananas and lemons, grew well in the tropical climate. By the sixteenth century, entire forests of the Americas were cleared to make way for sugar cane and banana plantations. Slave labour meant that sugar

SOURCE 2 Seville Cathedral in Spain is one of the largest churches in the world. Christopher Columbus was buried in the cathedral. Its magnificent interior features a gilded altarpiece, called the Retablo Mayor, displaying the great wealth that entered Spain with its conquest of the Americas.



could be cultivated and processed in the Americas much more cheaply than was possible when it was imported to Europe from the east.

With the growth of Spain's trading empire, the conquistadors were replaced by accountants and colonial administrators. The Spanish elite were appointed to all major positions in the New World to ensure that control of the Crown was maintained. Madrid was established as Spain's capital in 1561. For the next 200 years, all orders and government for the New World came from Madrid, as the centre of Spain's great Atlantic empire. Gold and silver bullion went from the Americas to Spain and then to the newly created European stock exchanges and Royal Mints. Spain's silver trail eventually stretched across the globe.

6c.11.2 A new Christian culture

Christianity played a critical role in establishing and maintaining Spanish control of the Americas. Nevertheless, in the decades after the Spanish conquest, the native pre-Columbian traditions survived by mingling with Christianity. In the first 100 years of colonial control of Mexico, more than 400 new monasteries were built in the Christian style and decorated by native artists, often using particularly Aztec imagery. The religions of the Americas were polytheistic, meaning the people held a belief in many gods. Christianity could be incorporated into Aztec and Inca beliefs and practices without total destruction of local tradition. The Aztecs adapted the Christian cult of the Blessed Virgin with their goddess Tonantzui. In the Church of San Miguel at Ixmiquilpan, near Mexico City, Aztec artists painted images of battling warriors and mythical creatures. The characters were dressed in the jaguar and coyote costumes of the Aztec warrior. Carved stone crosses were decorated with the Aztec tree of life. In the old Inca city of Cuzco, images of Christ and the Virgin Mary were linked with the Inca gods Inti, Mama Coya and Pacha Mama in the decoration of the seventeenth-century Christian churches. Inca and Aztec symbols and rituals combined with Catholic festivals and traditional celebrations. In the hills behind Cuzco, the ancient Inca festival of Qollur Rit'I was Christianised and identified with Catholic beliefs through celebration of the Corpus Christi ceremony. The old Inca prayer rituals to mountain gods for new year fertility and rebirth were combined with processions of pilgrims carrying Christian crosses.

SOURCE 3 Angels were very popular Christian images in the religious art of the Spanish empire. The *Angel Arcabucero*, an angel armed with a gun, was painted in many churches. This angel was created in the style of Dutch and Spanish engravings and dressed in the manner of the Spanish aristocracy. Pre-Columbian winged warriors and angels were very similar, and so were accepted as religious figures by the native peoples of the Americas.

6c.11.3 The multicultural Americas

Mining and agriculture grew together in Spain's empire in the Americas. With the growth of trade resulting from the importation of gold, silver and agricultural produce came the rise of the Atlantic slave economy. Europeans brought manufactured goods to Africa in exchange for slaves, who were then transported to the New World to be sold as labour on sugar, tobacco and cotton plantations.

By the mid seventeenth century, the population of New Spain consisted of approximately 150 000 white Spanish, 150 000 mestizos (people of Spanish and Indian ancestry), 130 000 mulattos (people of Indian and African ancestry), and 80 000 African slaves. The result was the birth of a new society.

A new beginning

Powerful civilisations collided when the conquistadors arrived in the Americas. Spanish colonial power changed forever the people and landscape of the great continent. The conquistadors were replaced by Spaniards who travelled to the Americas to stay. The conquistadors deprived the Aztec and Inca people of their land, political independence and their lives. Nevertheless, many survived the upheaval that came with the creation of a New World. Inca and Aztec culture was not easily broken, and survives today through the deeply held heritage of languages, stories, pageants, music and song.

6c.11 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain why the mining of silver was of such significance to Spain.
2. Briefly describe how traditional Inca and Aztec beliefs survived with the spread of Christianity across the Americas.

Develop source skills

3. The Spanish conquerors were changed by their contact with the Americas. Using the information and sources in this subtopic as your starting point, make a bullet-point summary of the impact on Spain and the wider world of the conquistadors and the empire they established.

Research and communicate

4. Hold a class debate on the topic: 'History is important because we can learn from the past'.

6c.12 Research project: An Aztec audio dictionary

6c.12.1 Scenario and task

As part of the Australian Museum Curators Department, your team has been asked to design an interactive Aztec audio dictionary for visiting school students in Years 7 and 8. The museum is about to open its new Aztec exhibit, which features fantastic artefacts, visuals and movies. Your audio dictionary will give students a better sense of how the words would have sounded when spoken by Aztecs. It will also show them what the words mean. Your interactive illustrated dictionary will feature touch-screen technology and will form an integral part of the museum's display.

In the Resources tab, you have been supplied with audio bites of Aztec words being pronounced correctly and Aztec pan-pipe music (which you might add as a sound backdrop) to create an illustrated audio dictionary in PowerPoint. Your audio dictionary should categorise the words into a number of different topics, such as:

- the Aztec calendar
- food
- daily life
- religion, and so on.

A listener will be able to hear each word spoken with an appropriate accent and also get a definition of the word. Visuals can be added to help make the meaning of the words even clearer.

6c.12.2 Process

- Access your learnON title to watch the introductory video lesson for this project.
- Look in the Resources tab to preview the audio bites of Aztec words, images and music that have been supplied for you. You can use these to create your audio dictionary, but first you will have to undertake some of your own research.
- If working in a team, allocate topics to all the members, who will then create those pages in your audio dictionary. Each team member should then download from the Resources tab the audio bites and images that relate to the topic they are covering.
- To discover extra information about your Aztec words, find at least three sources other than the textbook. At least one of these should be an offline source such as a book or encyclopaedia. The Resources tab contains weblinks to help you get started. You could also try searching for 'Nahuatl (Aztec) words'.
- Use the Aztec Audio Dictionary sample in the introductory video as a guide to creating your own audio dictionary in PowerPoint. Assign time for all group members to have access to your PowerPoint file, and remember to leave time before the final due date so you can review each other's work and make any changes.
- As a group, review your final project and make any adjustments. Make sure all of your pages are consistent, using the same font and style of graphics.
- After making any adjustments, complete one final run-through of your PowerPoint from start to finish. When you're happy with the final product, submit it to your teacher for assessment.

learnON RESOURCES – ONLINE ONLY

Go online to access additional resources such as templates, images and weblinks.

6c.13 Review

6c.13.1 Review

KEY TERMS

causeway a raised road built above low or wet ground
heathen a person who is not Christian, Jewish or Muslim
illegitimate born to unmarried parents
illiterate unable to read and write
imperial describes a country unified under a government ruled by an emperor or empress, or something belonging to an empire
indigenous describes people and culture that originate in an area, rather than coming from another part of the world
shrine a structure holding religious objects
vassal a person who is a dependant and the subject of another

6c.13 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

learnON ONLINE ONLY

6c.13 Activity 1: Check your understanding
6c.13 Activity 2: Practise your historical skills
6c.13 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

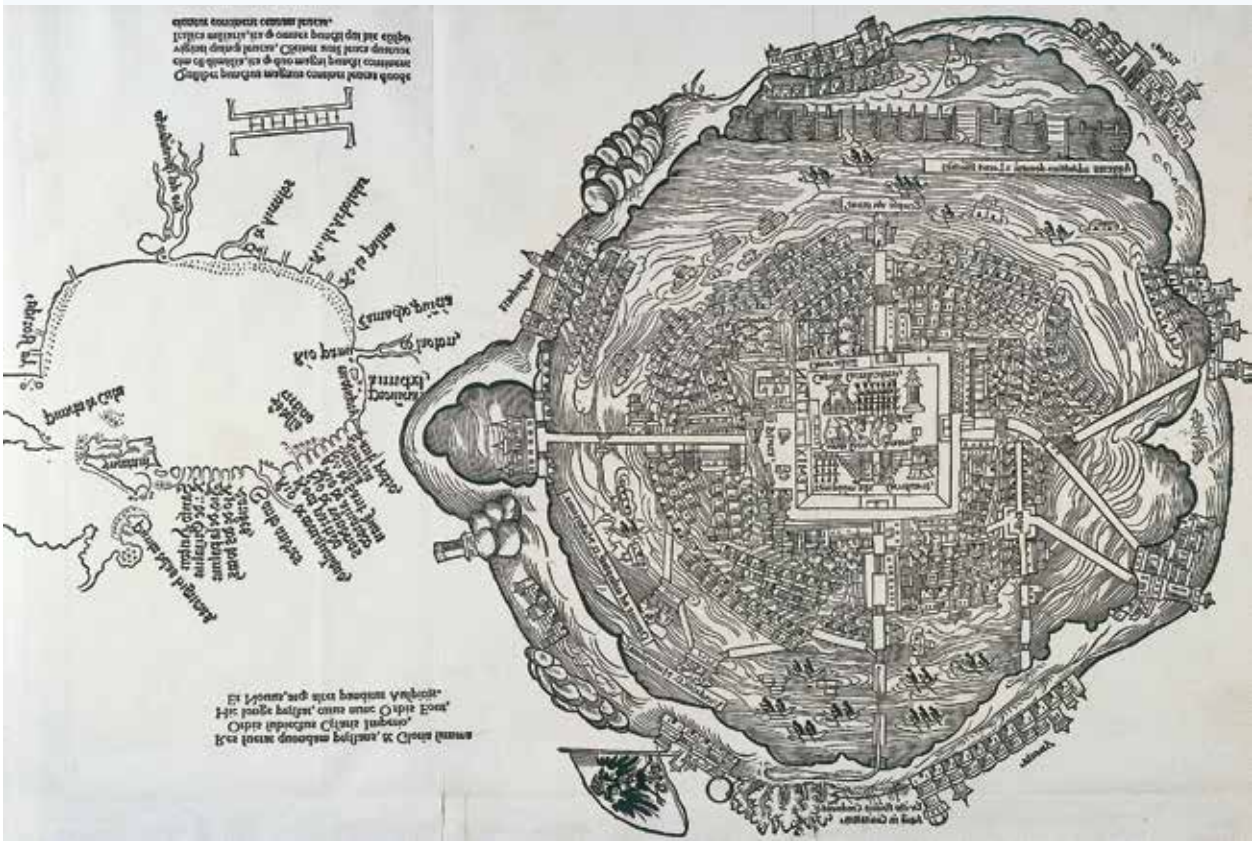
1. Imagine you have been appointed to represent the plight of the Inca and Aztec people to Charles V of Spain. Write a speech providing him with a brief summary of events from the time of the arrival of Cortes to the appeal for indigenous rights made by Las Casas in 1550. Try to communicate an understanding of how the Spanish conquest of the Americas has changed life for the people of the old Aztec and Inca societies. Refer to the impact of the Encomienda system on social structure, family life and beliefs. Conclude with a statement highlighting the hardships that have come with the Spanish conquest.

Empathetic understanding

2. Malinche was Cortes' translator, guide, cultural adviser and lover. She was also the only woman to have a prominent position in the story of the conquistadors' exploration and capture of the Americas. **SOURCE 1** shows Malinche as the interpreter between the conquistadors and the Aztecs. Conduct your own research and refer to the sources to draw some of your own conclusions about Malinche and her role in the conquistadors' victory. Imagine you are Malinche. Write a letter to either the king of Spain or Moctezuma expressing

SOURCE 1 Malinche acting as translator for Cortes in his dealings with the Aztecs. The illustration is from a sixteenth-century codex and was made by Indian artists who based their image on Aztec eyewitness accounts.

SOURCE 2 Map drawn by Hernan Cortes of the city of Tenochtitlan



your feelings about the conquistadors, the Aztecs and the conflict between the two groups. In your letter, express your fears for the future, and how you hope history will judge and remember you.

Analysis and use of sources

3. **SOURCE 2** was not drawn to scale, but does provide valuable information about the layout of Tenochtitlan in 1519. Using additional information from the text and sources, write a guide to accompany the map drawn by Cortes. The guide should explain the key features of the city as visually identified on the map.
4. Imagine you are the curator of a gallery of traditional Inca and Aztec art. Research the art of the Americas, from ancient times to the arrival of the conquistadors. Select a small range of artefacts that express the art of the Americas as the basis for a lecture in which you tell your interested classroom audience about what they should expect to see if they were to visit your beautiful gallery.

SOURCE 3 A poem by the seventeenth-century Mexican writer Sor Juana Ines de la Cruz

Senora, I was born
in America, land of plenty,
gold is my compatriot,
and the precious metals my comrades.

Here's a land where sustenance
is almost freely given,
to no other land on earth
is Mother Earth so generous.

From the common curse of man
its sons appear to be born free,
for here their daily bread
costs but little sweat of labor.

Europe knows this best of all
for these many years, insatiable,
She has bled the abundant veins
of America's rich mines.

Perspectives and interpretations

5. Read the **SOURCE 3** poem and then express the message in your own words. Imagine that you are a documentary maker and you have produced a film about the history of the conquistadors from the perspective of Sor Juana Ines de la Cruz. Design a promotional poster for your documentary. It could include images of the wealth that came from the Americas to Spain, the Indian people who were conquered by Europe and the conquistadors themselves. Don't forget to think of a title that communicates the significance of this place and time.

6. The history of the conquistadors in the Americas is full of treachery and courage. In class groups, research the lives of a range of personalities from this period, for example Cortes, Moctezuma, Bartolome de Las Casas and Malinche. Make sure you research both Europeans and Indians to gain a range of perspectives. Present the findings to your class.

Research

7. The history of contact between the conquistadors and the indigenous peoples of the Americas is usually portrayed as a story of destruction and defeat. Research and then present to your class the continuing story of Indian cultural renewal that is evident in the music and pageants of modern countries such as Peru.
8. The personalities you researched in question 6 witnessed a time of great change in history. Take on the role of journalist and interviewee. Write a list of questions you would like to ask a personality such as Pizarro, and then interview your witness.

Explanation and communication

9. Refer to **SOURCE 4** and then create a poem, story or illustration explaining what you think the relationship was between Africans, Indians and Europeans during the period of the Spanish empire.

SOURCE 4 The eighteenth-century English artist and poet William Blake created an image of African and American slavery supporting Europe. In this engraving, Blake expressed the hope that the three groups of people would one day support each other through friendship and equality.

TOPIC 6d Aboriginal and Indigenous Peoples, Colonisation and Contact History

6d.1 Overview

Numerous **videos** and **interactivities** are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the concepts covered in this topic.

LEARNING OUTCOMES

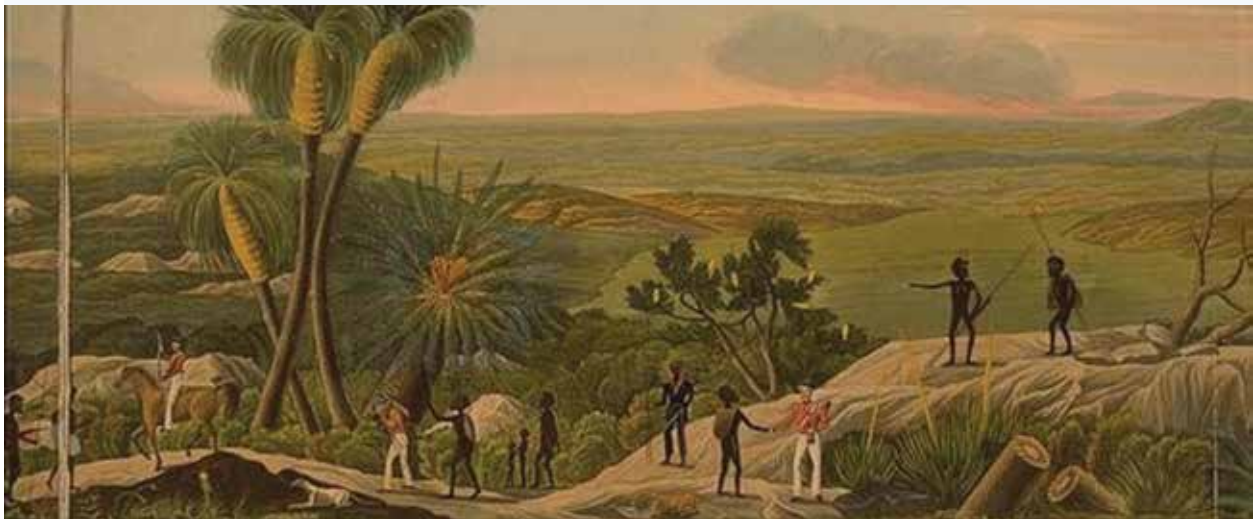
In this topic students will investigate:

- The nature of colonisation of one indigenous community such as North America, the Pacific region, China, Africa, South-east Asia or South Asia **6d.2, 6d.3, 6d.4**
- The nature of contact following colonisation of the chosen indigenous people **6d.4, 6d.5**
- The consequences of the colonisation of the chosen indigenous people **6d.2, 6d.4, 6d.5**
- The nature of British colonisation of Australia **6d.6, 6d.7, 6d.8, 6d.9**
- A comparison of the colonising movement **6d.10**

6d.1.1 Introduction

For tens of thousands of years, many different groups of Aboriginal people lived on the Australian continent. When Europeans arrived in 1788, the history of Australia's indigenous people changed forever. European contact and colonisation began years of Aboriginal resistance to their loss of land and livelihood. By the end of the nineteenth century, Europeans had taken control and Aboriginal people were not even considered citizens of the land that had been theirs for countless generations. This story of the dispossession that came with European settlement and colonisation was repeated in many places around the world. In Africa, Asia and in the 'New World' of the Americas, contact and colonisation was to have a disastrous effect on the indigenous people and their way of life.

SOURCE 1 A friendly relationship between Indigenous Australians and European soldiers is illustrated in *Panoramic view of King George's Sound, part of the colony of Swan River*, a hand-coloured print published in 1834 by Robert Havell (1769–1832), based on sketches by Robert Dale (1812–1853).



Starter questions

1. In your own words, define the terms *first peoples* and *heritage*.
2. What is meant by the term *conservation*?
3. Colonialism occurs when one country gains a position of political power over another, and then takes control of government, the people and the resources. The European colonial period was the era from the sixteenth century to the middle of the twentieth century. Match up each European nation with the modern day countries or regions it controlled:

European nation	Region controlled
(a) France	(i) Antigua, Bechuanaland, Fiji
(b) Britain	(ii) Libya, Eritrea, Somaliland
(c) Russia	(iii) Algeria, Polynesia, Guinea
(d) Italy	(iv) Goa, Timor, Macau
(e) Portugal	(v) Azerbaijan, Kyrgyzstan, Altai

4. Contestability is an important concept in history. What does the word *contestability* in the study of history mean?

6d.2 Colonisation and contact

6d.2.1 European rule

From the sixteenth century, powerful European countries began to establish their rule in parts of the world they had explored, invaded and conquered. There were various reasons given by Europeans for extending their control over foreign peoples and establishing colonies. European nations such as Germany, France, Spain, Portugal, Holland and Britain occupied and then settled foreign lands because of:

- politics — colonies provided status, power and influence
- religion — colonies provided an opportunity to spread Christianity
- economics — colonies provided access to natural resources, goods for trade, new trade routes and markets.

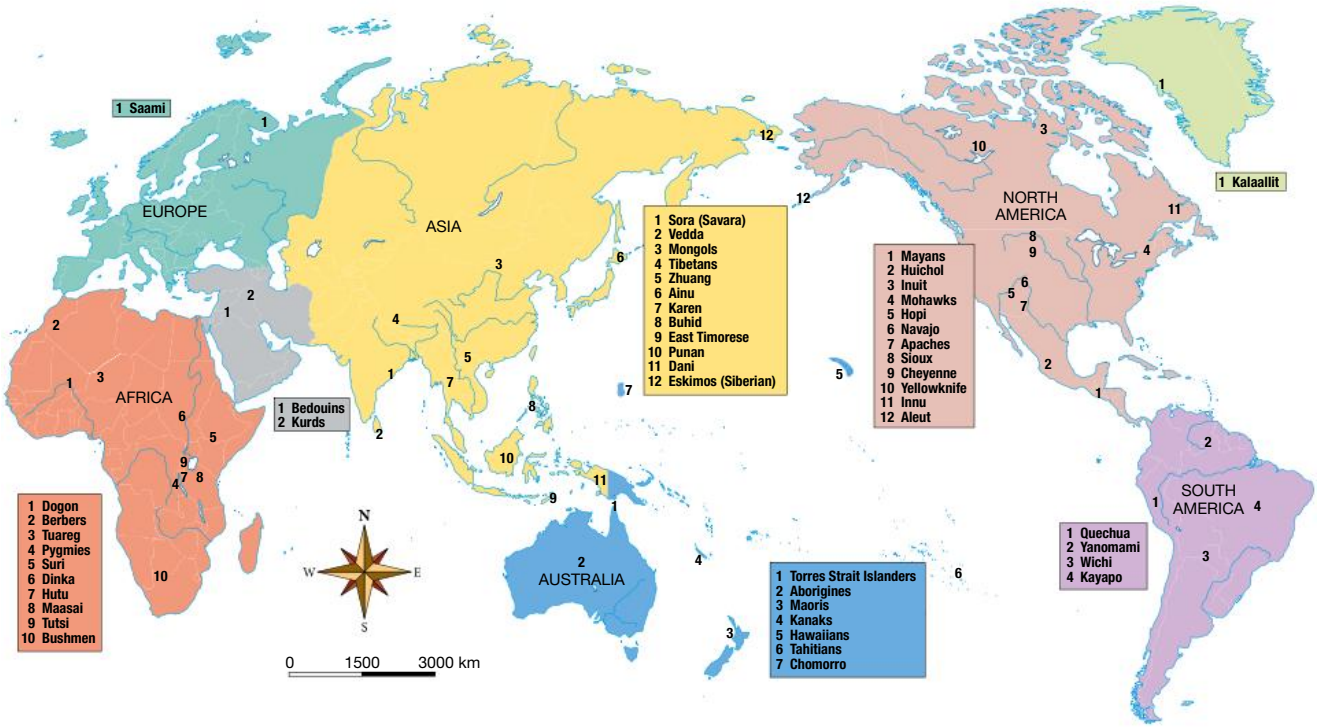
Throughout history, different civilisations have extended their power and territory by taking land, and establishing settlements and governments to rule over conquered peoples. Early in the sixteenth century,

the British government pursued an ambitious colonial policy which encouraged explorers, adventurers and traders to seize foreign territory for Britain. Europeans justified colonisation by claiming that the native, or indigenous, people were backward. The European colonisers saw the way of life and cultural traditions of the original inhabitants as unproductive, and believed that the indigenous people were obstacles to development.

Europeans saw their world as the centre of civilisation and Christianity as the only true religion. Farmers and missionaries followed the explorers, and from this time the map of the modern world was drawn.

Nineteenth-century Australian colonial society built itself on a belief in the superiority of the white race. Europeans saw signs of their own 'superiority' in the construction of their grand buildings, towns and farms. Europeans believed that rule over other people and lands provided the most impressive evidence of European superiority.

SOURCE 1 Map of the world's indigenous peoples



6d.2.2 Contact and colonisation in the Pacific

In 1513, a Spaniard named Nunez Balboa crossed the Atlantic Ocean to the isthmus, or narrow strip of land, that is Panama. This was the era of European discovery, and Balboa is credited as being the first European to gaze over the water of the Pacific Ocean. Seven years later, a Portuguese sailor named Magellan realised he had found the 'great southern ocean' when he sailed into its tranquil waters. He named it the Pacific Ocean.

The Pacific had been settled thousands of years before European exploration and **colonisation**. The remote Pacific islands were already home to people who practised agriculture and built canoes that could travel over vast distances. In Australia and the western Melanesian islands, hunters and gatherers lived off the rich natural resources of their land. On the other side of the great Pacific Ocean lay the continents of North and South America, which had been settled about 30 000 years before by people from Asia. Before Europeans came to the Pacific, many civilisations had already come and gone, and the ocean had witnessed thousands of years of human history.

The impact of contact and colonisation

Colonialism was typically destructive for indigenous society because it resulted in discrimination, disadvantage, disease and a struggle for survival. Traditional ways of life, which had supported indigenous communities for generations, came to an end when colonists took over the most productive land and pushed the indigenous people into harsh and inhospitable environments. Loss of land meant loss of livelihood, independence, culture and identity.

The European theft of the land was a huge blow to the people of the Pacific islands and Australia. Land, and the Pacific people's link to it (see topic 5c), was central to culture because it had great religious and symbolic significance. The impact of losing the land became even worse when combined with European diseases, alcohol and exploitation.

Throughout the lands around and within the Pacific, white settlers came to dominate society, control the natural resources and determine the way the Pacific people governed themselves. A major decline in the population and a rapid breakdown of traditional culture was the sad experience shared by the people of the Pacific with other indigenous communities around the world.

SOURCE 2 Indigenous people from around the world

6d.2.3 Skill builder: Contestability — settlement or invasion?

Historians often disagree about what happened in the past. Historical explanations are **subjective**, because the evidence of the past is incomplete. Historians form conclusions about what they think happened after they have studied and analysed all the available evidence. When history is discussed on the television and in the newspapers, it is often because historians are engaging in a debate about the nature and significance of past events. Historians disagree and 'contest' different interpretations and individual understandings of the meaning of evidence, events or issues. Debates and discussions help historians to develop their understanding of history and arrive at what they believe to be the truth.

Throughout this topic you will be studying the nature, consequences and legacy of colonisation for the indigenous peoples of Australia and North America. As you go through the primary and secondary source material, you will find many areas of contestability, or debate. You will engage in historical debates; such as whether the period of colonial Australia is a history of invasion or peaceful settlement and whether colonial treatment of indigenous people is a history of 'protection' or exploitation. You will also see how the history of Native American people since contact with Europeans can be seen as a story of terrible loss or remarkable triumph. As you go through this topic, try to identify all the issues, sources and events of contestability. At the conclusion of the topic, conduct a class debate on the following subject: History is how historians interpret the past, rather than what really happened.

6d.2 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

Briefly explain why European powers established colonies and the impact of colonial power on indigenous peoples.

learnON RESOURCES — ONLINE ONLY

Complete this digital doc: Worksheet 6d.2 Colonisation and contact (doc-11341)

6d.3 Life before the Europeans

6d.3.1 Early human settlement

There are many similarities between the early human settlement of the Americas and the early human settlement of Australia. People were able to move into new areas from parts of Asia because the Ice Ages caused vast areas of water to freeze and the water level of the oceans dropped. This created 'bridges' between lands that had been separated. The exposed strip of land that joined north-east Asia and North America has been named Beringia, after the Bering Strait which now separates Siberia from Alaska.

The process of human settlement in the Americas may have started 30 000 years ago or even earlier. By 9000 BC, indigenous Americans occupied sites stretching from the Arctic Circle in the north to the southernmost regions of South America. Many cultures developed in the various regions of the Americas. These cultures developed in different ways.

6d.3.2 The first Americans

Before the arrival of Europeans in North America, the Indians had developed different ways of living that were influenced by the environment in which they lived. Indian communities were located in three main regions:

- the eastern woodlands and coastal regions
- the great plains of the centre
- the south-west.

SOURCE 1 A painting of Roanoke Indians at work, by one of the first Europeans to visit the east coast of the present-day United States

Eastern woodlands and coastal regions

The Indians living on the east coast and in the woodlands of North America developed a distinctive way of life, using the resources available to them. The rivers and the seas were their highways for trade and communication, and the trees and animals were their major source of supplies. For most of the year the climate was mild. It could often be hot and humid in summer. Winter brought snow, which could make travel difficult. The plentiful resources for most of the year and the enforced leisure of a snowbound winter combined to encourage the development of a rich cultural life.

Nature provided what the eastern coast and woodland Indians required:

- They grew crops of corn, pumpkin, sunflowers and beans, and collected berries and herbs in the forests.
- They hunted deer for their meat and skin. Deerskin was the basis of most of their clothes, with cloaks of bear or beaver fur also worn during winter.
- They used wood extensively. Birchbark or dugout canoes were the main form of transport, while hickory was used for bows and viburnum for arrows.

The vast forests of elm trees supplied the materials for houses and the surrounding stockades. The woodland Indians built permanent homes with frames of elm saplings, which were then covered in sheafs of elm bark. In summer the bark would be removed from the walls to allow ventilation, while in winter they would line the walls with skins and furs to keep in the warmth. These homes were known as longhouses because of their shape. They had a central corridor along which fires were placed at regular intervals. The families either side of the corridor would share the fire between them. People slept around the walls on benches. Each clan had its own longhouse and all the families in that clan, or totem, shared the building.

The longhouses were managed by the women of the tribe. When a man was married, he would go to live in his wife's longhouse. The women would meet and decide who would be the leader of the clan (usually a male) but if they disagreed with his decisions they were able to replace him with someone else.

The plains Indians

Very few Indians lived in the plains region of America before the coming of the Europeans. Most lived in the more fertile regions of the eastern woodlands or the west coast. A few lived in villages along the edge of the plains, where they grew maize, pumpkins and beans. Occasionally they could supplement their diet with buffalo meat. The Indians had no horses before the eighteenth century, so hunting was very difficult and was done on foot. Men would cover themselves with buffalo skins in an attempt to get close enough to make a kill. When they moved in search of buffalo in summer, they rolled up their **tepees** and attached them to two long poles, which were then dragged by a dog.

SOURCE 2 A 1586 painting of a woodland Secotan village, by John White

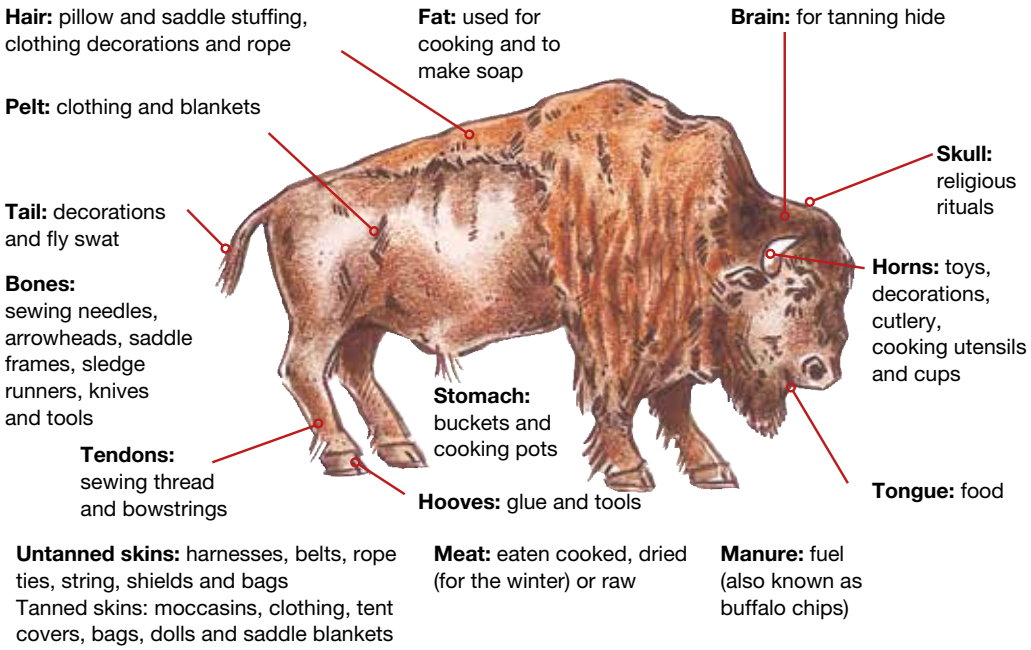
SOURCE 3 Black Elk, a holy man of the Oglala Sioux, was born in 1863. Here he describes the importance of the circle in Sioux culture.

My friend, I am going to tell you the story of my life. It is the story of all life that is holy and is good to tell, and of us two-leggeds sharing it with the four-leggeds and the wings of the air — all green things; for these are children of one mother (the Earth) and their father is one spirit.

You have noticed that everything an Indian does is in a circle and that is because the Power of the World always works in circles. The sky is round and I have heard that the Earth is round like a ball. The wind, in its greatest power, whirls. Birds make their nests in circles. Even the seasons form a great circle and always come back again to where they were. The life of a man is a circle from childhood to childhood. Our tepees were round like the nests of the birds and these were always set in a circle.

J. G. Neihardt (ed.), *Black Elk Speaks*, Abacus/Sphere Books, 1974, pp. 13, 19.

SOURCE 4 The buffalo was the key to survival for the plains Indians.



Two factors changed the plains Indian life:

- the introduction of the horse into New Mexico by the Spanish in the 1590s. Indians acquired the horses by trade, by stealing and from the herds of wild horses that had escaped from the European settlements. The horse greatly increased the success of buffalo hunting.
- the movement into the plains of woodland Indians, forced off their land by the Europeans.

The buffalo was a central part of the plains Indians' culture. It featured in ceremonies, dances and various rituals. The Sioux were just one of many tribes who based their lives around the herds.

The Sioux divided tasks between the sexes. Women were responsible for cooking, for cleaning and treating of the buffalo hides, and for making clothes. Preparing buffalo hides was an important and time-consuming task that needed to be done soon after buffalo were killed. Several women often worked together to complete this task.

The man's primary role was to hunt. This was very dangerous, as animals like buffalo could run faster than a man, were often taller and could weigh well over a tonne. They could easily kill the inexperienced, unskilled or unlucky warrior. As a result, there were many more women than men in most Sioux villages, so a warrior often had more than one wife. It was the husband's responsibility to provide buffalo or other animals to feed, clothe and house his wives and children. A skilled hunter might have as many as five wives.

SOURCE 5 The Sioux homes were called tepees. This picture was painted by Karl Bodmer in 1833.

RETROFILE

The tepees built by the plains Indians were made from the hides of approximately 12 buffalo.

Indians of the south-west

The pueblo Indians lived in a high, desert-like environment. In summer it was extremely hot and dry, while in winter there was usually heavy snowfall due to the altitude. Because of the lack of rainfall for most of the year, it was important for the people who lived in this area to find a way to store the melted winter snow for the rest of the year.

The major pueblo tribes were the Anasazi, Hopi and Zuni, and towards the end of the European Middle Ages these tribes were joined in the high desert by the Apache and the Navajo.

The harsh desert climate encouraged people to establish stable, settled communities called **pueblos**. They dammed the melting snow and used it to irrigate crops such as corn, beans and pumpkins. They supplemented these staples with animals such as buffalo, which were hunted when they wandered into the region. Tribes such as the Hopi made good use of their native plant, the cactus, which provided a store of precious liquid for the thirsty traveller. The juice was fermented and used to make a potent alcoholic drink, while the 'meat' of the cacti, peeled and preserved, was one of their favourite foods.

The Indians of the south-west developed a unique way of life in response to the challenges of their environment. Their communities featured:

- houses mainly dug out of the ground, with strong roofs for protection from the heat and cold.
- storage houses built above the ground and later converted into communal housing areas
- external wooden ladders used to get from one building level to the next

- large communal ovens for baking bread
- underground pit houses that served as religious centres, known as **kivas** — used for religious rituals, teaching, and meeting places

The midday summer heat and the long, snowbound winters gave the pueblo Indians much leisure time. Crafts flourished and became an important part of community life. The Indians of the pueblos are famous for their pottery, basket weaving, richly coloured cotton clothing and blankets, and fine jewellery.

6d.3.3 The first Europeans

By approximately 1000 CE, Vikings from northern Europe had established small communities and explored along the coastline of the Labrador Sea, in modern Canada. The settlements did not develop into permanent homes and were established mainly for the cutting of timber and collection of furs. Ongoing trade between North American Indians and the Vikings is believed to have continued for as long as 400 years. North America, known as Vinland, is referred to in twelfth-century Viking stories. Proof of Viking journeys to North America was established in the 1960s when the archaeological remains of a Viking settlement were found in Newfoundland at L'Anse aux Meadows. In 2012, archaeologists found further evidence of Viking outposts.

The Viking settlements of North America were temporary. Viking settlers perished in the harsh environment or returned to northern Europe. It would be another 500 years before Europeans would again attempt to build permanent settlements in North America.

RETROFILE

The indigenous people of the far north of America were known as the Inuit. They built their homes out of blocks of ice in winter. In summer they used soil, wood and whale bone.

6d.3 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Copy and complete the following table, to show the differences between the lives and communities of Indians on the west coast, plains and east coast.

	West coast	Plains	East coast
Environment			
Main foods			
Housing			
Activities			

2. Indians made use of a variety of natural resources. Find one use for each of the following materials:
   (a) cactus plants
   (b) buffalo horns
   (c) wood from the hickory tree.

Develop source skills

3. Refer to **SOURCE 1**.
   (a) What two different ways of catching fish are shown in the picture?
   (b) How many different fish can you identify in the picture? What does this suggest to you about the Indians' diet?

4. Refer to **SOURCE 2**. What image of Indian life in a woodland village is shown in the source? Describe the way of life.
5. Refer to **SOURCE 3.** Find eight examples of 'circles' that Black Elk found in the world around him.
6. Refer to **SOURCE 4** to answer the following questions.
   (a) What parts of the buffalo were used for clothes?
   (b) What parts of the buffalo were eaten?
   (c) What were 'buffalo chips' and what were they used for?
7. Refer to **SOURCE 5** to answer the following questions.
   (a) The Indian homes are called tepees. From what materials do they appear to be made?
   (b) What would be the advantages and disadvantages of this type of shelter?
   (c) There is another structure on the right-hand side of the picture. What do you think it was for?

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Complete this digital doc: Worksheet 6d.3 Life before the Europeans (doc-11342)

6d.4 Dispute and dispossession

6d.4.1 The Europeans in North America

The French

In sixteenth-century Europe, there were many stories about the riches available to explorers in the Americas. Jacques Cartier began the French wave of interest, making voyages of exploration in 1534 and 1543. He quickly discovered the Indians of the north did not have gold and silver as the Aztecs and Incas did, but they had another sort of treasure. The woodland and coastal Indians he met lived in forests whose trees were a valuable resource. The forests also teemed with animals whose fur was highly valued in Europe. The rivers and oceans had an abundance of fish which, when dried, were a popular food source. For a trader, these natural resources represented great riches. The first French settlement was established at Quebec in 1608.

The English

In 1497, only five years after Columbus had made his voyage of discovery to the 'New World', Henry VII of England sent an Italian explorer, Giovanni Caboto (the English called him John Cabot), on a voyage to find a way to Asia around the top of North America. A century later, in the reign of James I, the first successful colonies were established. In 1606, King James I set up two trading companies, based in the two English cities of London and Plymouth.

The London Company established Jamestown in Virginia in 1607. At the same time, the British government adopted a policy of unrestricted immigration to their American colonies. Settlers were therefore encouraged to go to America for the business opportunities and the independence that the new land offered.

In the earliest years of contact, the Europeans and Indians were on equal terms. The Europeans had superior weapons but were in a strange land. The Europeans traded their cloth, metal tools and utensils to obtain Indian food and valuable goods such as beaver and raccoon skins. During this early period, many treaties were signed between Europeans and Indian nations.

SOURCE 1 Engraving showing native Americans trading furs with Europeans exploring the New World

6d.4.2 The Seven Years War

In 1756 the British and French began a battle for territory and power in the world beyond Europe. During the Seven Years War, also known as the French and Indian War, Britain gained control of India and of French territory in North America. The territory lost by the French included Canada and all land east of the Mississippi River. The war came to an end in 1763 with the signing of an agreement called the Treaty of Paris. This treaty began the nation building that shaped modern North America.

6d.4.3 American independence

Under the leadership of General George Washington, 13 North American colonies of Britain declared themselves to be 'free and independent states'. In 1783, Britain was forced to formally recognise the American Revolution and the independence of the colonies. George Washington was unanimously elected as the first president of the United States of America, the head of a government composed entirely of white men. Under the slogan *manifest destiny*, the expansion of white settlement in North America began. The term expressed the settlers' belief in the destiny of their new nation and in their duty to colonise.

In 1867, the four British colonies of Canada became independent when Britain granted them home rule.

SOURCE 2 In 1872, the American artist John Gast expressed the nineteenth-century image of American achievement in the west.

6d.4.4 Traders, trappers and treaties

By the beginning of the nineteenth century, about four million Europeans had arrived in North America. Most of them lived along North America's eastern coast and around the Great Lakes in Canada.

In 1804, the third president of the United States, Thomas Jefferson, sent army officers Meriwether Lewis and William Clark on an expedition to open up the west.

Trappers and traders were the first to follow, and then came thousands of families in packed wagons. The settlers undertook a treacherous journey over the Appalachian Mountains then across the Great Plains to Oregon and California. So many went west that their route became known as the Oregon and California trails.

In America, the frontier continued to expand across the traditional homes and hunting grounds of Indians. Between 1816 and 1821, six new western states were created. White settlers outnumbered Native Americans, so farmers, miners, cattlemen and the US cavalry pushed Indians further from their homelands. The advance of white settlement was swift. As quickly as new treaties were negotiated with Indian tribes, they were broken by the demands of white settlers for land. In the Ohio Valley alone, Indians lost 40 million hectares of land to white settlement between 1801 and 1810.

SOURCE 3 Chief Tecumseh of the Shawnee asked the King of Great Britain to prevent expansion of white settlement. Tecumseh had allied his people with the British against the American settlers during the 1775–83 American Revolution.

Father, listen to your children! You have them now all before you. The war before this, our British father gave the hatchet to his red children, when old chiefs were alive. They are now dead …

Listen! When war was declared, our father stood up and gave us the tomahawk, and told us that he was ready to strike the Americans; that he wanted our assistance, and that he would certainly get us our lands back, which the Americans had taken from us.

Listen! You told us, at that time, to bring forward our families to this place, and we did so — and you promised to take care of them …

F. Moore (ed.), American Eloquence, New York, 1864, in H. S. Commager and A. Nevins (eds), *The Heritage of America*, Little Brown, Boston, 1943, pp. 237–8.

6d.4 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. True or false?
   (a) The early years of contact between Europeans and Indians involved constant warfare.
   (b) Timber was a valuable resource for European traders.
   (c) The Seven Years War began in 1756 and was fought between the French and the British.
   (d) Britain recognised the independence of the American colonies in 1783.
   (e) The term *manifest destiny* expressed the belief that the North American continent should be shared by Europeans and Indians.

Develop source skills

2. Describe what is happening in **SOURCE 1** and what you think it communicates about the relationship between European settlers and the Indians.
3. How has the artist of **SOURCE 2** depicted white settlement of North America?
4. Read **SOURCE 3** and explain why Tecumseh is prepared to ally his people with the British.

6d.5 America's Trail of Tears

6d.5.1 Life on the reservation

In 1825, the government responded to pressure from white settlers by adopting a policy of forced removal of Indian communities from land previously granted to them in the eastern states. The government offered a permanent home for Indians on land west of the Missouri River, and forced native communities to accept life on the new **reservations**. Indians were expected to abandon the old ways and adapt to the European way of life by becoming farmers. They were granted land that had not been taken by white settlers because it was too remote or inhospitable. Reservation land was usually poor land for agriculture and so was unable to provide sufficient crop yields. Government supplies were essential for the survival of Indians on this land. In 1831, the Indian reservations were already being described as 'communities dependent on the United States'.

SOURCE 1 The plains Indian leader White Eagle (who died in 1879) described the removal of Native American communities from their land and the loss of life that followed.

> The soldiers came to the borders of the village and forced us across the Niobrara to the other side, just as one would drive a herd of ponies; and the soldiers pushed us on until we came to the Platte River. They drove us on … just as if we were a herd of ponies, and I said, 'If I have to go, I'll go to that land. Let the soldiers go away, our women are afraid of them.' And so I reached the Warm Land. We found the land there was bad and we were dying one after another, and we said, 'What man will take pity on us?' And our animals died. Oh, it was very hot. 'This land is truly sickly, and we'll be apt to die here and we hope the Great Father will take us back again.' That is what we said. There were one hundred of us died there.
>
> ***North American Indians*, Chartwell Books, New Jersey, 1992, p. 108.**

6d.5.2 Losing the land

The discovery of gold in Georgia in 1829 sparked the first gold rush in American history. Settlers and prospectors invaded Cherokee lands in their quest for wealth. The rush overwhelmed the Cherokee. The settlers used this as an opportunity to increase their efforts to cancel Indian land ownership rights and remove the Cherokee from their traditional homes. During the 1830s, cholera and measles epidemics took thousands of Indian lives when they swept through communities already exhausted by **dispossession** and poverty.

SOURCE 2 Extract from President Andrew Jackson's Seventh Annual Message to Congress, December 1835. President Jackson's Indian removal policy forced the Cherokee off their homeland east of the Mississippi River.

> The plan of removing the aboriginal people who yet remain within the settled portions of the United States to the country west of the Mississippi River approaches its consummation … All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact that they can not live in contact with a civilized community and prosper. Ages of fruitless endeavors have at length brought us to a knowledge of this principle of intercommunication with them. The past we can not recall, but the future we can provide for. Independently of the treaty stipulations into which we have entered with the various tribes for the [property] rights they have ceded to us, no one can doubt the moral duty of the Government of the United States to protect and … preserve and perpetuate the scattered remnants of this race which are left within our borders. In the discharge of this duty an extensive region in the West has been assigned for their permanent residence. It has been divided into districts and allotted among them. Many have already removed and others are preparing to go, and with the exception of two small bands living in Ohio and Indiana … and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The Cherokee appealed to the government to honour the land agreements already made. President Andrew Jackson rejected their claim for protection. The white settlers of Georgia held lotteries to divide the traditional Cherokee territory because they were certain the government would order Indian removal. In 1838 a community of 15 000 Cherokee began the walk west from Georgia to the new Indian territory, located in present-day Oklahoma. Over 4000 members of the community died from starvation and disease along the way. In the Cherokee language the event was known as *Nunna Dual Isunyi*, 'the trail where they cried'.

Subject

Note the date — painted 100 years after the event.

Creator

SOURCE 3 Painting *The Trail of Tears*, 1942, by Robert Lindneux (1871–1970)

Note the historical detail: covered wagons.

Soldiers

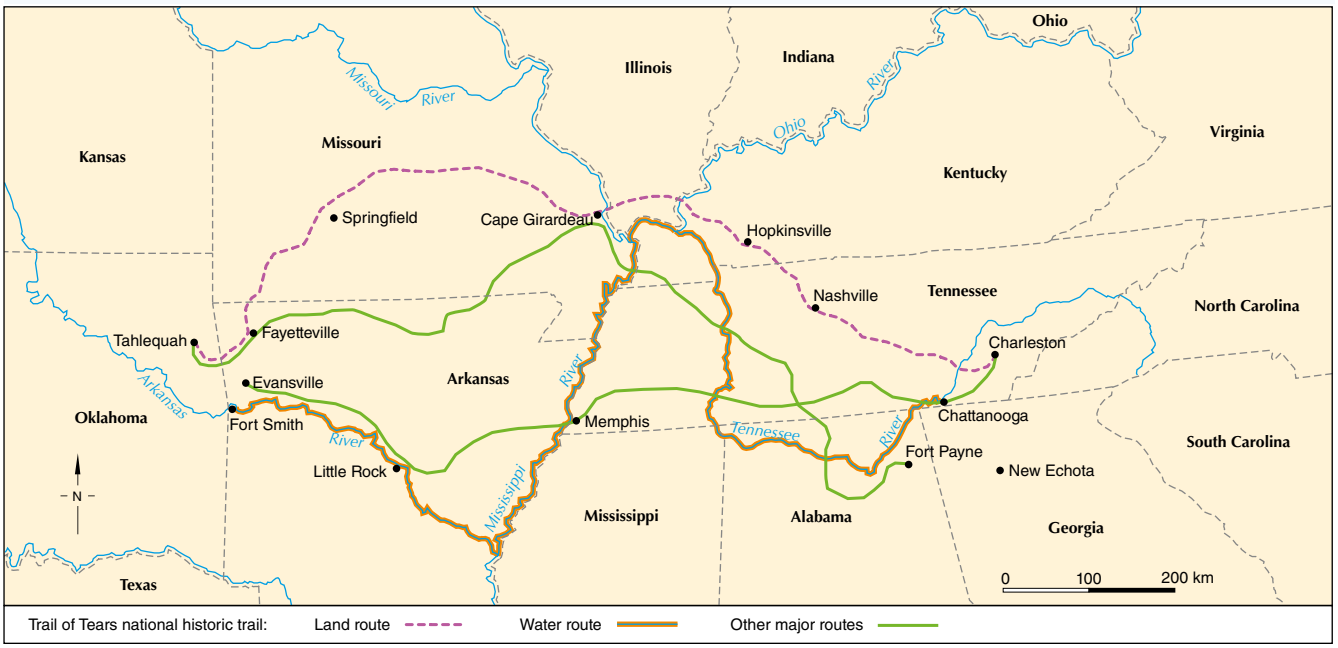
Note the image of women bowed down and clutching child's hand, emphasising the vulnerability of the Indians.

Note the colour and tone of the painting, which creates an atmosphere of doom and despair.

Note the posture of figure in the foreground, representing fatigue and cold.

One by one the tribes of the eastern states were removed to reservations on the Great Plains. By 1840 over 90 000 people from tribes such as the Delaware, Ottawa and Pawnee had been pushed west at the point of a gun. The tribes who now shared this land were not one people; they spoke many languages and they had diverse cultural traditions and religious rituals. The once proudly independent Indian nations were forced to live behind an imaginary line called the Permanent Indian Frontier.

SOURCE 4 Map showing the 'Trail of Tears' routes taken by the Cherokee people as they moved west from Georgia to Oklahoma



SOURCE 5 An eyewitness account of the Trail of Tears by John Burnett, an interpreter for the US army

I saw the helpless Cherokees arrested and dragged from their homes, and driven at the bayonet point into the stockades. And in the chill of a drizzling rain on an October morning I saw them loaded like cattle or sheep into six hundred and forty-five wagons and started toward the west.

One can never forget the sadness and solemnity of that morning. Chief John Ross led in prayer and when the bugle sounded and the wagons started rolling many of the children rose to their feet and waved their little hands good-by to their mountain homes, knowing they were leaving them forever. Many of these helpless people did not have blankets and many of them had been driven from home barefooted.

On the morning of November the 17th we encountered a terrific sleet and snow storm with freezing temperatures and from that day until we reached the end of the fateful journey on March the 26th, 1839, the sufferings of the Cherokees were awful. The trail of the exiles was a trail of death. They had to sleep in the wagons and on the ground without fire. And I have known as many as twenty-two of them to die in one night of pneumonia due to ill treatment, cold, and exposure …

… The long painful journey to the west ended March 26th, 1839, with four-thousand silent graves reaching from the foothills of the Smoky Mountains to what is known as Indian territory in the West. And covetousness on the part of the white race was the cause of all that the Cherokees had to suffer.

6d.5.3 Treaties and betrayal

Up until the middle of the nineteenth century, the great plains of America remained Indian territory. White settlers regarded this land as good hunting grounds, but too harsh for agriculture.

In 1851, ten thousand plains Indians, representing nine Indian nations, gathered at Fort Laramie to witness the signing of a treaty between the Indians and the US government. In the treaty, the Indians agreed that the government could have limited access to Indian territory for the construction of roads and military bases and guaranteed safe passage for the wagon trains carrying settlers moving to the American north-west. In return, the US government promised to give Indians protection and financial assistance, protection and control of the Great Plains 'for as long as the river flows and the eagle flies'.

6d.5.4 Fighting on the frontier

Gold was found in California in 1848. It attracted thousands of new settlers seeking their fortune. In the spring of 1850, fifty thousand settlers moved through the state of Oregon on their way to California, leaving a trail of dead buffalo and cholera.

In 1859, more gold was discovered in the Colorado Mountains, near territory granted to the Arapahos and the Cheyenne. Agreements made with Indians were quickly forgotten, and the US government advanced the western frontier by bringing the state of Colorado into the Union. Fierce fighting was inevitable as treaties were broken and Native Americans were forced off their land again. The US army moved savagely against Indians who did not stay on their reservations.

In 1864, Colonel John Chivington led a regiment of 1000 men against the Cheyenne people and their chief, Black Kettle. On the morning of November 29, Chivington ordered his troops to attack an unarmed Cheyenne village. The Sand Creek Massacre, as it became known, resulted in the death and mutilation of an estimated 200 Cheyenne, mainly women and children. Reports of a massacre of a Cheyenne community united the Arapahos, Comanches and Sioux. Indian attacks on settlers and mail coaches increased during the following months. The next two decades saw almost continual warfare between Europeans and Native Americans.

SOURCE 6 The Cheyenne tried to live according to the government's instructions and even spoke against going to war against the settlers. Little Wolf of the Northern Cheyennes (who died in 1879) spoke of the brutality of colonial expansion.

We have been south and suffered a great deal down there. Many have died of diseases which we have no name for. Our hearts looked and longed for this country where we were born. There are only a few of us left, and we only wanted a little ground, where we could live. We left our lodges standing, and ran away in the night. The troops followed us. I rode out and told the troops we did not want to fight; we only wanted to go north, and if they would let us alone we would kill no one. The only reply we got was a volley. After that we had to fight our way, but we killed none who did not fire at us first. My brother, Dull Knife, took one-half of the band and surrendered near Fort Robinson … They gave up their guns, and then the whites killed them all.

***North American Indians*, Chartwell Books, New Jersey, 1992, p. 105.**

Buffalo

The fate of the American buffalo (or bison) is a symbol of the destruction of the traditional Indian lifestyle. The plains Indians had followed the buffalo herds and relied on them for food, shelter and clothing. European colonisation provided plains Indians with the chance to trade buffalo for guns, tobacco and whiskey. By the 1840s, traders were shipping 100 000 buffalo hides every year to the eastern states.

In the mid nineteenth century, there were still about 50 million buffalo roaming free. By the 1870s, professional hunters with long-range rifles joined the Indians in the killing of buffalo. They were mowing down three million buffalo a year. By 1883, the mighty buffalo herds of the south were extinct and in the north only 200 buffalo were counted. The loss of the buffalo sealed the fate of traditional Native American life.

SOURCE 7 A photograph of 40 000 buffalo hides stacked high in Dodge City, Kansas, in 1874

6d.5 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Match each event in column A with its description in column B.

Column A	Column B
(a) The gold rush of 1829	(i) Left a trail of dead buffalo and cholera
(b) The relocation of the Cherokee	(ii) Was at Fort Laramie for the purpose of a treaty signing
(c) The line marking Indian land	(iii) Known as Nunna Dual Isunyi
(d) The gold rush of 1848	(iv) Known as the Permanent Indian Frontier
(e) The 1851 plains Indians gathering	(v) Used as an opportunity to occupy Indian land

2. Explain why Native American communities were described as 'dependent on the United States' as early as 1831.
3. Consider what was agreed to at Fort Laramie in 1851 and then explain why this did not end fighting on the frontier.

Develop source skills

4. How does **SOURCE 1** explain the claim that Native Americans were becoming a people who were 'dependent' on government handouts?
5. List the main sources of evidence from subtopic 6d.5 supporting the claim that contact with Europeans had a disastrous effect on the Native American way of life.
6. Using the information from the sources, draw a mind map showing the factors leading to the destruction of traditional Indian life.
7. Working in small groups, analyse **SOURCES 2** and **5** by answering the following questions:
   - What is the source?
   - When was the source written and who wrote it?
   - Who was the audience the source was written for?
   - Why do you think the source was written?
   - What are three points being made in each source?
   - What evidence does the source provide to explain how and why the Indians were dispossessed of their land, and what the impact of contact and colonisation was on the indigenous people of North America?
8. Using the information provided in the sources, write a letter to President Andrew Jackson expressing an Indian response to 'the plan of removing the aboriginal people who yet remain within the settled portions of the United States'.
9. This topic explores the impact of colonisation on indigenous peoples. Using **SOURCE 7** as your starting point, explain what colonisation did to the way of life and culture of the Indians of North America.

Research and communicate

10. Write a news story covering the journey of the Cherokee nation as they walked west on their Trail of Tears. In your story, refer to accounts from eyewitnesses, such as the following by a soldier from Georgia: 'I fought through the war between the states and have seen many men shot, but the Cherokee removal was the cruellest work I ever knew.'

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6d.6 Australia's first contact

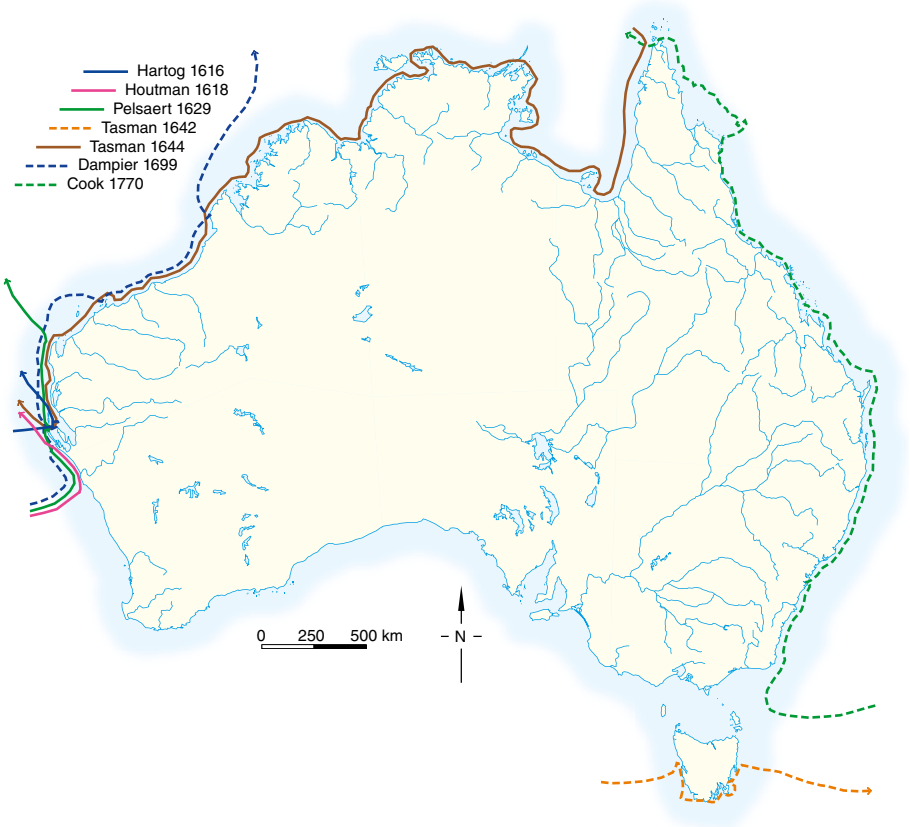
6d.6.1 Early visitors

For hundreds of years, Aboriginal communities living along Australia's northern coastline had contact with Torres Strait Islander and Macassan (eastern Indonesian) fishermen.

In 1606, on a ship named the *Duyfken*, Dutch sailors recorded the sighting of the Australian mainland. The Dutch were not interested in establishing a **colony** on the large arid land, because they found nothing of particular value to trade or conquer.

William Dampier was the first English person to visit Australian shores, landing on the west coast of Australia. He published an account of his journey in 1697. In *A New Voyage Round the World*, Dampier suggested that the coast of New Holland was worth further exploration.

SOURCE 1 A map showing some of the paths of the explorers who reached Australia, 1606–1770



Captain Cook

In April 1770, Captain Cook sailed his vessel, the *Endeavour*, into the Bay of Gamay and disembarked on the land of the Eora and Dharawal people. It had been a wet autumn and water was in good supply. Cook spent a week gathering plant specimens and noting the potential of the region for farming and agriculture.

On 7 May, the *Endeavour* set sail again, with Cook recording the name of the land as Botany Bay. James Cook believed the east coast of Australia was important enough to claim for King George III. He named this land New South Wales.

In August 1770, the *Endeavour* sailed into the Torres Strait. Captain Cook recorded in his journal his encounter with 'Indians' armed with bows and arrows and men wearing large breastplates made of the pearl of oyster shells. Cook placed the Torres Strait on British maps and claimed the islands for King George III.

SOURCE 2 The great navigator and explorer of the Pacific, James Cook (1728–79)

‘Land belonging to no-one’

James Cook claimed the land for the British crown under the European law of ***terra nullius***, a Latin term meaning ‘land belonging to no-one’. According to eighteenth-century British law, a land that had no owner could be lawfully taken over by the people of another land. This concept had helped European powers to justify occupying the lands of people who were not Christian. Cook noted the campfires of Aboriginal communities as he sailed the length of the east coast, but he did not see European-style farming or ‘fix’d habitations’. To the British, therefore, the land was not occupied. Without any agreement from the indigenous people, Cook claimed possession of the continent.

According to British law, if Australia was bought or conquered, the British would have to recognise the indigenous people’s rights to the land. (In 1763, the British government had recognised the principle of **native title** with the declaration that native Americans owned their traditional hunting grounds.) Granting native title in Australia would have provided legal recognition of the existence of indigenous people’s law and land ownership before European settlement in 1788. In denying the existence of the Australian Aboriginal people, Britain denied Aboriginal people the right to negotiate treaties or claim ownership of the land.

6d.6.2 British settlement

The first British settlers arrived in Australia in January 1788 under the command of Captain Arthur Phillip, who was named Governor of the new colony. Their settlement was established on the land of the Gadigal people. When the governor fired a salute to King George III of Great Britain and named the settlement after the British Home Secretary, Lord Sydney, the dispossession of the Aboriginal people began. The Gadigal people did not know that with the arrival of the First Fleet in Sydney they had just been made British subjects, that all their land had been declared British territory, or that they would now be expected to obey the laws of Great Britain.

The arrival of the British began the process that saw the Gadigal lose their lands and their self-sufficient hunting-and-gathering way of life. Aboriginal communities had lived well on the harbour’s fish, oysters, mussels and cockles. The foreshores provided plentiful vegetables, grubs, possums, wombats and kangaroos. Contact with the British brought:

- fatal European diseases
- competition for clean water and food sources
- destruction of the natural environment as the new colonists cut down trees and polluted waterholes
- desecration of sacred sites
- loss of land and property such as spears and fishing lines.

Governor Phillip was under British orders to establish good relations with the indigenous people, so he commanded that ‘the natives should not be offended or molested on any account’. There were early attempts at establishing friendly relationships. However, these attempts began to fail when the clash over land and culture began.

SOURCE 3 A painting by the convict artist Thomas Watling, titled *A native going to fish with a torch and flambeaux while his wife and children are cooking fish for their supper*, c.1788–95

SOURCE 4 Lieutenant William Bradley’s 1788 journal entry records his observation of the movements of the Port Jackson and Botany Bay people.

In the course of the last month, the Natives appear to be very numerous & the Fish to come in great quantities into the Harbour, from which circumstances I still support the opinion of their not having any fixed residence & that the Fish as well as considerable part of the Natives incline to the N’ ward during the Winter.

Extract from *A Voyage to NSW: the Journal of Lieutenant William Bradley R.N. of HMS Sirius 1786–92*, reproduced from original manuscript by the Library of New South Wales and Ure Smith, Sydney, 1969.

6d.6 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain the meaning of the term *terra nullius*.
2. Using the information from the text, write a short response to Cook explaining why he was incorrect in declaring the land terra nullius.

Develop source skills

3. Refer to the map in **SOURCE 1**.
   (a) Which European explorer is credited with being the first to step on Australian soil?
   (b) Which part of the Australian coastline did Europeans first explore?
   (c) Explain why Van Diemen's Land was renamed Tasmania in 1856.
   (d) Where did Cook's voyage of discovery take him and why do you think it was regarded as such a remarkable achievement?

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Complete this digital doc: Worksheet 6d.6 First contact in Australia (doc-11344)

6d.7 Aboriginal land, Dreaming and law

6d.7.1 The Dreaming

Indigenous people all around the world have a very close relationship to the land. The existence of indigenous communities depended on a close understanding of the seasons, the landforms and the types of foods available at different times and places. Because the land provided everything, indigenous people had to understand its different moods and protect it. In a society without writing, this knowledge and understanding was passed on through stories, song cycles, ceremonies, laws, dance and art.

SOURCE 1 A photo of indigenous art on a rock wall in the Kakadu region of the Northern Territory

Today, the closest English word for this knowledge is the **Dreaming**, but each indigenous language group had its own word. Before British colonisation there were about 260 major Aboriginal language groups across Australia. Each language group had its own customs, laws and sacred sites that formed its own Dreaming. The Dreaming of a particular group related to its traditional lands, explaining:

- key features of their world and how it came to be
- the particular significance of sacred sites
- the laws and the rules governing how people should behave
- kinship relationships determining the obligations people had to each other
- the rituals and ceremonies that needed to be observed.

The land also connected the indigenous people with their ancestral beings. Each group's Dreaming told of how the ancestor spirits emerged from the ground, sky and seas. Many could change their form, from human to plant or animal. As they journeyed over what was then a flat land, they created both the landscape features and all life forms.

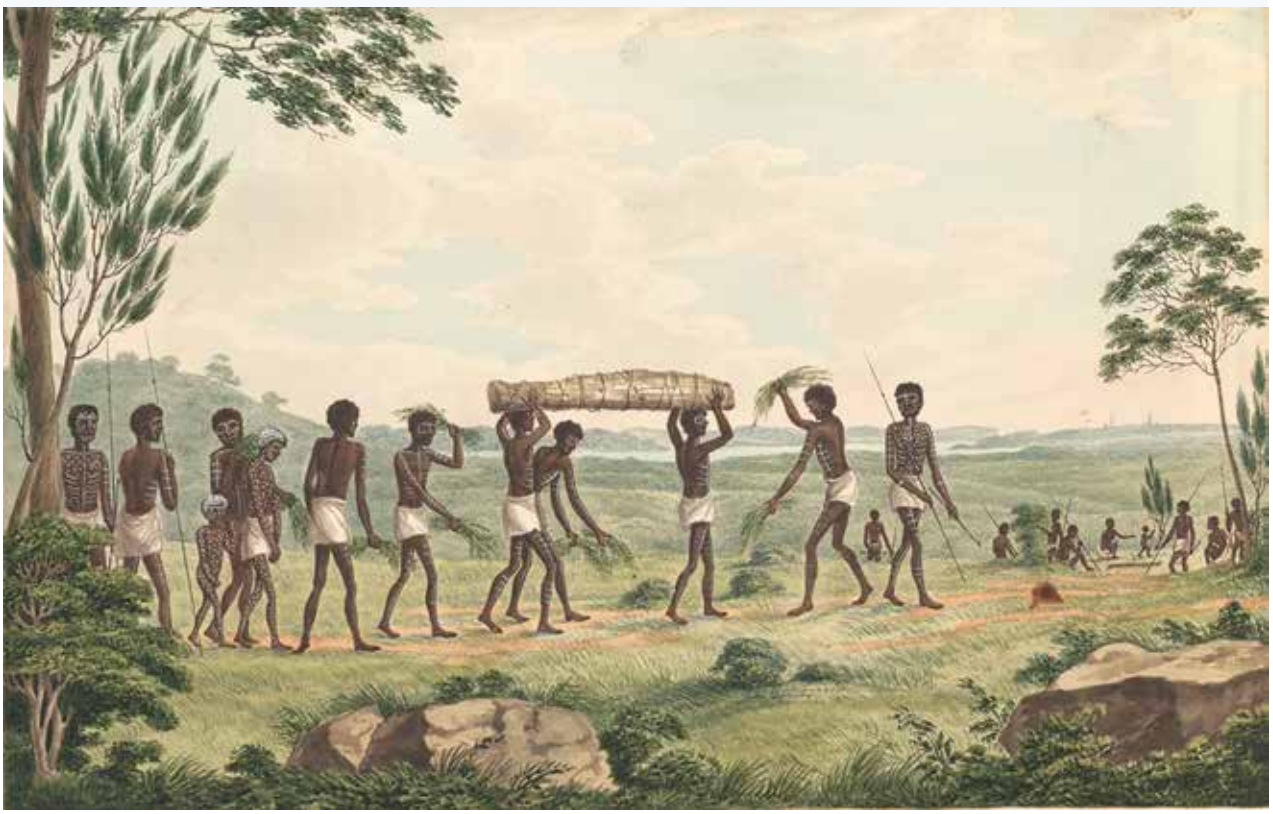
Indigenous people believe that, as descendants of the ancestral beings who created their land, they have a duty to care for the sacred places on their land that house their ancestors, or are the site of important Dreaming events. Links with their ancestors are preserved by:

- caring for the land and for living things
- carrying out certain rituals and ceremonies
- passing on Dreaming secrets to the next generation.

Keeping the knowledge

Passing on practical and spiritual knowledge from one generation to the next was very important in Aboriginal society. Children gained a general spiritual knowledge by listening to stories told by their elders and by attending those **corroborees** and ceremonies that were open to everyone. Children also learned about survival when they went with their parents and the rest of the group to collect food. Some spiritual knowledge was so important that it could not be passed on until children became adults.

SOURCE 2 Illustration of an Aboriginal funeral near Sydney Harbour. Mourners painted with white clay carry the body of the deceased, which is wrapped in bark. The clay on the bodies of mourners was a sign of grieving.
Joseph Lycett, 17.6 × 27.7 cm, watercolour National Library of Australia



6d.7 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Explain what the Dreaming is and why it is so important to Aboriginal people.

Develop source skills

2. Describe what is illustrated in **SOURCE 1** and explain the significance of rock paintings to Aboriginal culture.
3. Describe what is being illustrated in **SOURCE 2** and what details of the source could be useful to archaeologists studying Aboriginal customs and culture.

6d.8 Battling to survive

6d.8.1 The impact of white settlement

With the arrival of the First Fleet in New South Wales in 1788, the Port Jackson area had to provide for an additional 1000 people. By the first winter of 1788, the Aboriginal communities of the Sydney region began to experience hardship and hunger: the colonists took the best land, and Aboriginal communities were forced onto the lands of neighbouring clans in order to hunt and gather food.

After the departure of Governor Phillip in 1792, the rapid expansion of European settlement continued. The battle for survival had begun.

6d.8.2 The Black War

Aboriginal resistance to European invasion is the story of a long and bitter war. With the crossing of the Blue Mountains in 1813, the frontiers of European settlement were rapidly pushed across the continent. Aboriginal warriors used **guerrilla tactics** against shepherds and stockmen, killed stock and attacked camps. In 1795, Governor Hunter sent troops to protect the 400 farmers of the Hawkesbury River area. Aboriginal people claimed the colonists' farms blocked their access to the waterways. The colonists claimed the Aboriginal hunting parties were burning their crops. Conflict escalated, with deaths on both sides.

SOURCE 1 Extract from a letter by Reverend Fyshe Palmer to Doctor John Disney in June 1795 explaining the impact of white settlement on the people of the Hawkesbury region

> The natives of the Hawkesbury lived on the wild yams on the banks. Cultivation has rooted out these, and poverty compelled them to steal Indian corn to support nature. The unfeeling settlers resented this by unparalleled severities. The blacks in return speared two or three whites, but tired out they came unarmed, and sued for peace. This, government thought proper to deny them, and last week sent sixty soldiers to kill and destroy all they could meet with, and drive them utterly from the Hawkesbury. They seized a native boy who had lived with a settler, and made him discover where his parents and relations concealed themselves. They came upon them unarmed, and unexpected, killed five and wounded many more.

Pemulwuy

Between 1790 and 1802, Pemulwuy of the Eora people led coordinated attacks against the soldiers and colonists on the outskirts of Sydney. His forces used guerilla tactics as a way of fighting against the superior firepower of the British soldiers.

Pemulwuy's reputation grew among both Aboriginal people and Europeans as he continued to evade capture. It was commonly reported that he was invincible and the English muskets (long-barrelled guns) could never kill him. In 1802, Pemulwuy was leading a war party when he was shot down by two British colonists. His head was severed, presented to the governor, pickled, and sent to Sir Joseph Banks in England. The British claimed that with the death of the warrior Pemulwuy, the Eora people had now been conquered.

SOURCE 2 This image, entitled *Sturt's party threatened by blacks at the junction of the Murray and Darling, 1830*, depicts one confrontation between European explorers and Aboriginal warriors. Violence was averted in this instance by the intervention of several other Aboriginal people with whom Sturt and his group had established friendly relations some days earlier. They arrived on the scene just as Sturt was set to fire his gun.

Guerilla war was still so effective in 1816 that Governor Macquarie formed three new military outposts, and forbade Aboriginal people from carrying firearms within two kilometres of a house or town. In 1838 violence on the frontier escalated as the Aboriginal hunting and gathering land was destroyed by sheep:

- Fourteen colonists were killed when George Faithful and his men were attacked while driving stock through the Benalla area. A six-hour battle followed, during which even Aboriginal women and children ran into the line of fire in order to retrieve the warriors' spears.
- In the Liverpool Plains area of northern New South Wales a series of terrible revenge attacks took place. Captain Nunn and 23 troopers slaughtered at least 100 Aboriginal people in retaliation for the killing of several shepherds.

SOURCE 3 This *Sydney Herald* editorial of 5 November 1838 expressed a widely held European view of the source of racial violence during the colonial period.

We assert it broadly, then, in the name of the settlers, that … they WILL NOT allow the blacks to plunder the whites of their property or to murder them with impunity. In the present state of the law, the blacks really do so, and no exertions are made by the Government … to bring the marauders to justice — to hang them as whites would be hanged, even for minor offences. Under such circumstances, we assert *the law is unequal* … Well, then, such being the case — what is to be done? We say, protect the white settler, his wife, and children, in remote places, from the filthy, brutal cannibals of New Holland. We say the Colonists, since the Government makes no adequate exertion to protect you, protect yourselves; and if the ferocious savages endeavour to plunder or destroy your property, or to murder yourselves, your families, or your servants, do to them *as you would do to any white robbers or murderers* — SHOOT THEM DEAD, if you can.

Quoted in *The Sydney Morning Herald: Major News Stories 1831–1990*, John Fairfax Group, Sydney, 1990.

The Myall Creek Massacre

In 1838, panic set in when Aboriginal people killed two European settlers living near present-day Inverell, in New South Wales. Twelve local stockmen, 11 of whom were ex-convicts, decided to avenge the murder. They rode to the nearest Aboriginal camp, near Myall Creek, and tied up 28 of the people. The people, including children, protested their innocence as they had been in friendly contact with nearby settlers. The stockmen brutally beat the Aboriginal people to death while they were still tied together and their bodies were burned. Seven of the attackers were later tried for murder and hanged.

By 1860, the European settlement covered over 400 million hectares of Aboriginal land. Both the Aboriginal people and the invaders were being brutalised through the fierce resistances and ruthless battle for land. Later Europeans referred to the conflict as the Black War fought on the Australian frontier.

SOURCE 4 The memorial stone marking the site of the Myall Creek massacre. The bronze plaque reads: In memory of the Wirrayaraay people who were murdered on the slopes of this ridge in an unprovoked but premeditated act in the late afternoon of 10 June 1838. Erected on 10 June 2000 by a group of Aboriginal and non-Aboriginal Australians in an act of reconciliation, and in acknowledgment of the truth of our shared history. We remember them (Ngiyani winangay ganunga).

6d.8 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Write a twenty-first-century newspaper obituary for Pemulwuy explaining who he was, why he was engaged in a war with European settlers and why the conflict continued after his death.

Develop source skills

2. Explain why the author of **SOURCE 3** wants to 'shoot them dead'. Write a letter of reply, giving another explanation for the racial violence of the time. Base your letter on your analysis of **SOURCES 1** and **4**.

6d.9 'Protected' lives

6d.9.1 'Civilising' the natives

Between 1830 and 1850, over 200 000 British people migrated to Australia. This was the period of the greatest expansion of the settlers' frontier.

For Aboriginal communities, it was no longer possible to live according to traditional ways. By the late 1820s, the British were discussing the need to 'protect' Aboriginal people by removing them from their land and confining them to controlled **reserves**.

Sir George Gipps was appointed governor in 1838. His policy was to establish local officials who would have the responsibility of befriending and protecting Aboriginal people. Gipps gave these protectors land

grants and money to establish farms and schools for Aboriginal people and to 'persuade' them to 'settle down'. Missionaries were encouraged to become involved, because spreading Christianity was considered important to the work of 'civilising' the natives.

6d.9.2 Truganini

In the part of New South Wales that later became Victoria, the most complete protection system was established in 1838 under George Augustus Robinson. He was a Protestant missionary previously employed by the government to resettle Aboriginal people from Tasmania.

Robinson and an Aboriginal woman named Truganini made contact with the survivors of the Tasmanian frontier wars. These people were promised safety and a home on a 'great island' where they would be able to practise their own culture and customs. The reality was a miserable existence on the small, remote Flinders Island. They were forced to wear European clothes, take European names and become Christians. Over 200 Aboriginal people were confined to the settlement. Within ten years, 150 of them were dead.

Nature of source | Creator | Date | Note the artist's perspective on events, which is communicated through the title of the painting.

SOURCE 1 Painting by Benjamin Duterrau, 1840, titled *The Conciliation*. It shows George Augustus Robinson on his conciliation mission, accompanied by Truganini, in an effort to gain some future security for the Aboriginal people of Tasmania.

A Note the way the characters are positioned, the focus of the painting.

B Note the hand gestures and where characters are pointing.

C Truganini

D Note the dogs, introduced into Tasmania by Europeans, and the native animals.

E George Robinson is in colonial 'bush' dress while the Aboriginal people are in their traditional dress.

Truganini died in Hobart in 1876 and was buried in the grounds of the women's jail. It was incorrectly claimed that she was the last Tasmanian Aboriginal person, and so she was regarded with curiosity. Despite her request for final respect and peace, her remains were exhumed two years later and her skeleton was put on display in the Tasmanian Museum. She was finally cremated in 1976 and her ashes were scattered at sea.

6d.9.3 Reserves

In 1849, George Robinson's Protectorate in Victoria was cancelled because it was regarded as ineffective. Robinson could find no solution to the basic conflict between the welfare of Aboriginal communities and the European grab for land. The settlers continued to tighten their ownership of freehold land by moving into land with reliable water and the best pasture. They built fences and increasingly regarded Aboriginal people as trespassers.

SOURCE 2 The Flinders Island Aboriginal community was moved to an old penal colony at Oyster Cove in 1847. This photograph shows some of the survivors of the original 200.

The injustice of Aboriginal dispossession did not go unnoticed. The Aboriginal claim to the land was discussed in Britain, and politicians attempted to pass laws in Australia that would recognise native title. Although the legislation was defeated, land in pastoral districts was set aside for Aboriginal reserves in the 1850s.

The New South Wales Aborigines Protection Board was established in 1883 and was responsible for implementing the government policy that all 'full-blood' Aboriginal people should live on the 25 New South Wales reserves.

People were encouraged to establish farms on the reserves so that they would become self-sufficient. The reserves were located away from white towns and on areas too small to allow the population to support themselves. Establishing reserves was effectively separating Aboriginal people from white society.

6d.9.4 Managing the missions

As white expansion continued, Aboriginal survivors were left on the outskirts of white settlements. They worked on pastoral properties or took refuge on the reserves and **missions** (places for religious conversion or social improvement). Missionaries, inspired to bring Christianity to the Aboriginal people, established the missions. They aimed to 'save the souls' of Aboriginal people by turning them away from their languages and cultural practices. The missions did provide Aboriginal people with basic health and educational services and some protection from the cruelty and exploitation found on town fringes and pastoral properties.

Between 1860 and 1910, laws were passed to 'protect' and separate Aboriginal people from the white population. The government forced many Aboriginal people onto reserves and missions, with the expectation that they would abandon their traditional way of life and embrace European culture and values.

SOURCE 3 Bishop Frodsham's description of the role of missionaries in 1906

> The Aborigines are disappearing. In the course of a generation or two, at the most, the last Australian blackfellow will have turned his face to warm mother earth … Missionary work then may be only smoothing the pillow of a dying race, but I think if the Lord Jesus came to Australia he would be moved with great compassion for these poor outcasts, living by the wayside, robbed of their land, wounded by the lust and passion of a stronger race, and dying.

Quoted in K. Cole, *A Critical Appraisal of Anglican Mission Policy and Practice in Arnhem Land*, 1908–1939, Keith Cole Publications, Bendigo, 1985, p. 181.

Cummeragunja

In 1874, a mission was established on eight hectares of Murray riverbank land at Maloga, on the New South Wales and Victorian border. Daniel Matthews used his own money to purchase the land because he was a Christian who wanted to spread his religious beliefs to Aboriginal people. After two years of efforts to gain political support by the residents of Maloga (both Aboriginal and non-Aboriginal), the New South Wales government eventually granted the mission an additional 730 hectares of land.

In 1888, most of the Aboriginal residents walked off Maloga after disagreements over the disciplinarian way in which Daniel Matthews and his wife Janet controlled mission life. The ex-residents settled on the land granted by the government and named it Cummeragunja, (also known as Cummera) meaning 'my country'. From a struggling start it became a model community of 300 people, with cottages, schools, a church and public buildings. By the close of the nineteenth century, the Cummeragunja property produced more wheat than most other district farms, and provided the residents with a stable and self-supporting way of life. Despite a lack of government support, the prosperity of Cummeragunja provided a happy childhood for famous Australian activists such as Margaret Tucker and Sir Douglas Nicholls.

The good times at Cummeragunja did not last. In 1907 the Aboriginal Protection Board appointed white administrators to manage the farm. Then in 1909 it forced 150 mixed race (known then as 'half-caste') people off the settlement. Within a decade, most of the able-bodied farm workers had gone and Cummeragunja could no longer survive.

At Coranderrk, in Victoria, the Aboriginal community grew hops and won prizes at the Melbourne International Exhibition for their produce. In 1893, white farmers pressured the government into taking half the reserve land from the Aboriginal residents. In 1923, the government leased or sold the remaining reserve land and moved the Aborigines to the poor agricultural land at Lake Tyers. The government also leased the Cummeragunja land to white farmers, thus ending another story of Aboriginal enterprise and survival.

6d.9.5 The Torres Strait Islanders

In July 1871, the London Missionary Society landed on Darnley Island in the Torres Strait. This was not the first contact between Europeans and Australia's northern indigenous people. The people of Darnley had been in contact with European sailors since Captain Cook landed on a Torres Strait Island and claimed the whole east coast of Australia for Britain. Captain Bligh then voyaged through the straits in 1792. These early visitors had returned to their ships and moved on. The Missionary Society's ambition was to bring the Christian gospel to the Torres Strait Islanders, get Islanders to wear clothes, impose European authority and government and establish a colonial system over this northern frontier. The colony of Queensland was also interested in **annexing** the islands to gain control of the valuable pearl shell trade making large sums of money in the marketplaces of London and New York.

The total population of the approximately 100 islands of the strait was only between four and five thousand when the Missionary Society arrived and began running the island communities. Historians

SOURCE 4 A *Bulletin* cartoon of 1883 expresses the concerns many Australians must have had about the reasons behind Queensland's annexation of the Torres Strait and attempts to take control of Papua. Queensland had already been criticised for the exploitation of the labour of Aboriginal people.

believe that the European diseases carried by early European seamen had led to a sharp decline in the Islander population. The two missionary teachers on Darnley believed the Torres Strait Islanders were a 'people prepared for the Lord'. The mission also believed it had a role to play in protecting the people from the pearlers and **trepangers** who had been forcing the Islanders to work for them.

The first rule of the Missionary government was that all Islanders should attend church. The London Missionary Society found a willing congregation who practised the new Christian faith with enthusiasm. Mission authority was backed up with punishments such as flogging, head shaving and placing sinners in **stocks**, with the neck and wrists bound to restrict movement. Traditional island dancing, customs such as mummification, and belief in the island's 'idol gods' were strongly condemned. Fearing a rival colonial power gaining control of the strait, the Queensland government annexed islands within a 60-mile (100-kilometre) radius of the Queensland coast. By the late 1880s, the interests of the London Missionary Society were more focused on the many thousands of 'souls to be saved' on the large island of Papua New Guinea, and so control was handed to the Queensland government.

In 1886, the centre of colonial rule was established on Thursday Island and the Honourable John Douglas was appointed governor of the Torres Strait Islanders. Douglas fought for Islander rights and allowed Islanders to elect their own representatives to advise him in government, claiming that they 'should exercise all the rights of British citizens, and ought to be regarded as such'. The 'protectors' who followed Douglas did not share his belief in human rights. By 1904, the Islanders were forced to live with the same restrictive rules as those endured by Aboriginal communities on the mainland. The Islanders then experienced the decline in traditional culture and breakdown of society that was the experience of so many Aboriginal communities.

6d.9 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Fill in the gaps in the following summary paragraph:
   The government solution to the destruction of traditional Aboriginal communities was to place people on _____. Sir George _____ was made governor in _____. He appointed _____ who were responsible for the supervision of districts where Aboriginal people could live. Under this system Aboriginal people were denied basic _____ _____. A Protestant missionary named _____ _____ was appointed to resettle the Aboriginal people of Tasmania.
2. Explain why reserves were established.
3. In small groups, discuss the changes that were made to traditional Aboriginal and Torres Strait Islander life as a result of 'protection'. Write a paragraph to explain the significance of 'protection' to the history of Torres Strait and Aboriginal peoples.

Develop source skills

4. Examine **SOURCE 3** and explain what the missionary view of Aboriginal people was by the end of the nineteenth century.
5. **SOURCE 1** presents an idealised view of the work of George Robinson. Note the way that Robinson has been portrayed in contrast to the Aboriginal people around him. Contrast this view of government control with that expressed in the **SOURCE 4** cartoon. Describe the two images of colonialism as expressed in the sources, and consider the range of interpretations of the colonial experience presented in this topic. In groups of three, conduct a role-play in which each student represents a different perspective. Tell the story of colonisation as a missionary or government 'protector', an Islander and an Aboriginal person.

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Complete this digital doc: Worksheet 6d.9 'Protected' lives (doc-11347)

6d.10 The colonial legacy

6d.10.1 The Cherokee example

The struggle of the Cherokee nation of North America vividly expresses the nature and impact of colonisation on indigenous people around the world. Before European colonisation of North America, the Cherokee homeland covered eight states. When the seventeenth-century European settlers came to the New World, the Cherokee traded with the newcomers and coexisted peacefully. In 1809, a Cherokee craftsman named Sequoyah realised the importance of reading and writing. He began to develop a system of writing suitable for the Cherokee language. By 1821, his written Cherokee language, or syllabary, was complete. Within seven years the Cherokee nation had literacy levels comparable with those of the Western world and were publishing a newspaper called the *Cherokee Phoenix*.

Despite the resilience of the Cherokee people, the white settlers' grab for land and the miners' lust for gold took them deep into Cherokee territory and savagely attacked Indian independence. The Cherokee nation seemed doomed when its people were forced from their homeland and made to travel the Trail of Tears.

6d.10.2 The pioneers of reconciliation

A sense of humanity and decency was not always lost in the story of contact and colonisation. Governor Macquarie saw Aboriginal people as an asset to the colony, believing that they had an important role to play as workers in the new Australian society. During the 1830s, the colonist Alexander Berry employed local Aboriginal people and convicts, and also provided educational opportunities for children.

The Ogilvie brothers were among the first white colonists of northern New South Wales. They joined other settlers in the battle for land with the Bundjalung people living along the Clarence River. Edward Oglivie formed a friendship with a Bundjalung boy named Pundoon and became fluent in the Bundjalung language.

In July 1842, Edward Ogilvie wrote to the *Sydney Herald* to describe an encounter he had with a group of Bundjalung people. Ogilvie and the Bundjalung reached an agreement on guaranteeing access to water and hunting rights in exchange for access to grazing lands. Ogilvie's letter expressed a belief in the benefits of a shared future for Aboriginal and European people. When white settlers flocked to the goldfields in the gold rush years, Aboriginal employees became essential workers at Yulgilbar. In maintaining their place on traditional lands, the Bundjalung community remained intact when other Aboriginal communities in New South Wales were being torn apart.

SOURCE 1 An extract from Edward Ogilvie's letter to the *Sydney Herald*, in July 1842

> We said that we had made war upon them because they had killed white people, but that now our anger was gone and we wished to live in peace with them; we wanted nothing in their country but the grass, and would leave them their kangaroos, their opossums, and their fish. Toolbillibam here interposed, to know if we would not leave them their honey also. We assured him that it was quite at his service, and that he might make himself perfectly easy about rats, bandicoots, grubs and all other small game. All this appeared extremely satisfactory to our audience …
>
> … without entering into the details, I could not have attained the object I had in view, namely, to show the very placable disposition and unrevengeful spirit of these people, and to convince those who are in the habit of looking upon them as little better than beasts, that they are mistaken.

6d.10.3 Survival and revival

Despite the harsh history of contact and colonisation, the story of the Torres Strait Islanders, the Australian Aboriginal peoples and the North American Indians is one of survival. The Cherokee are now one of the largest Native American tribes of the United States and there are more than 15 000 speakers of the

Cherokee language. During the 1960s, the Native American people used the US courts to win back land and gain compensation for the injustices of the past.

In the 1970s, the Aboriginal Advancement League began campaigns for land rights and compensation. In 1982, a group of Torres Strait Islanders led by Eddie Koi Koi Mabo began their campaign for recognition of ownership rights over plots of land on their island home. On 3 June 1992, Australia's High Court handed down the historic Mabo decision. The colonial claim that Australia was *terra nullius*, a land belonging to no-one at the time of European settlement, was overturned.

SOURCE 2 Excerpt from Prime Minister Paul Keating's Redfern speech, December 1992, to mark the launch of the International Year for the World's Indigenous People

And, as I say, the starting point might be to recognise that the problem starts with us non-Aboriginal Australians.

It begins, I think, with that act of recognition. Recognition that it was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion.

It was our ignorance and our prejudice. And our failure to imagine these things being done to us. With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds. We failed to ask — how would I feel if this were done to me?

© Former Australian Prime Minister the Honourable Paul Keating.

Pride in traditions, skills, ceremonies, art and history came with the revival of Native American and Australian rights. In 1988, the Cherokee Nation held commemorations for the 150th anniversary of the Trail of Tears. They called it 'A New Beginning'. In the 1970s, a new Australian magazine was published to provide an opportunity for Aboriginal writers to be heard. It was named *Identity*. It presented a view of Australia through the eyes of Aboriginal poets, novelists and playwrights such as Oodgeroo Noonuccal and Jack Davis. The tradition of telling stories to create a sense of identity is central to the Native American and Australian cultures. These stories and voices now provide an understanding of the traditional beliefs and shared colonial experiences of indigenous peoples.

SOURCE 3 Pow wows (Indian ceremonies accompanied by magic, feasting and dancing) are a feature of cultural celebration in modern Indian communities. These dancers are performing in a traditional Cherokee celebration.

SOURCE 4 In a London park in May 2009, Aboriginal Ngarrindjeri elder Major Sumner performs a ritual during a ceremony to mark the return of indigenous Australians' remains to their homeland. Many Aboriginal remains are held in museums all over the world.

6d.10 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

Check knowledge and understanding

1. Describe the response of the Cherokee people to European colonisation.
2. Match each person or group in column A with their achievement in column B.

Column A	Column B
Alexander Berry	Developed a system of writing suitable for the Cherokee language
Edward Ogilvie	Fought for recognition of traditional Torres Strait Islander land rights
Eddie Mabo	Expressed Aboriginal culture and identity through modern literature
Jack Davis	Established pastoral industry in Clarence River region by reaching agreement with the Bundjalung people
Sequoyah	Early colonist who promoted educational opportunity for Aboriginal children

Develop source skills

3. Using **SOURCE 1** as your evidence, explain the agreement Edward Oglivie reached with the Bundjalung people.
4. Consider the meaning of *reconciliation* as expressed in **SOURCE 2**. In your own words, explain the effects of dispossession and the overall message of **SOURCE 2**.

Research and communicate

5. Sequoyah was born in 1776. Research his remarkable story and present a report on his life and the contribution he made to American culture and history.

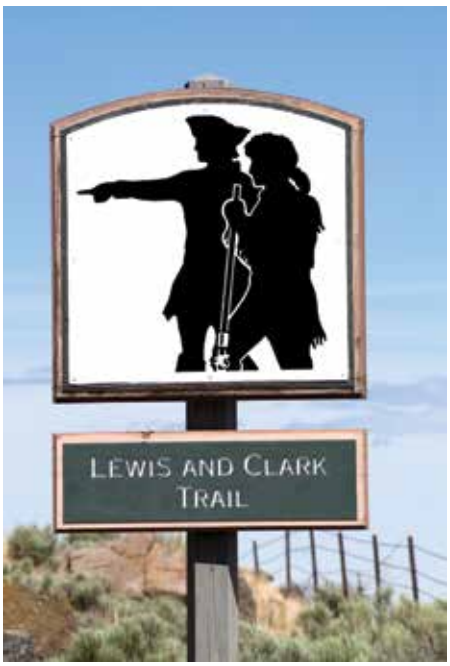
6d.11 Research project: The Lewis and Clark blog

6d.11.1 Scenario and task

Welcome to the future. Non-disruptive time travel has been invented; this allows you to look, hear and even smell the past but not affect it. That's right - they don't know you're there…

Your company, Two Places At Once, is sending you back to the early 19th Century to accompany Lewis and Clark on their iconic expedition, with a view to creating a real time blog that will encourage members of the public to also become, like you, time adventurers.

Using special technology that allows you to send messages back from the past, you will create, as an invisible member of the Lewis and Clark expedition, a traveler's blog for the expedition. This will capture a sense of the wonder of the Westerner's meetings with amazing new native cultures, fauna, flora and the landscape very few white men have probably ever seen before. You can complete this task either individually or as part of a group, with each person creating a minimum of five blog entries. The idea is to create an imaginative recreation of what it was like to be there — and, of course, you will be there in almost every sense of the word!



6d.11.2 Process

- Access your LearnON title to watch the introductory video for this project.
- If working in a team, allocate the part of the expedition that each member will research and for which they'll create entries. If working individually, you might like to sample five points on the whole journey, remembering your key goal is to recapture the wonder of this amazing expedition and to detail the new sights you see, experiences you have and peoples that you meet.
- Find at least two sources (other than the textbook and at least one offline source such as a book or encyclopaedia) to help you discover extra information about the Lewis and Clark expedition. Record key information, fascinating facts and intriguing ideas as articles.
- Download the 'How to build a Google Blog' document from the Resources tab to help you create your blog. You will also find a sample blog entry and a selection of images that you can download and use to add richness to your blog.
- Create your blog using Blogger or any other blogging website. Writing in the first person, add your amazing facts and details about your experiences to your blog. Remember, you are living the dream. Be creative but don't stray beyond the realities of the expedition.
- Check all your blog entries thoroughly for accuracy, spelling and grammar, and when you (and your team if working in a group) are satisfied with your work, submit your blog URL to your teacher for assessment.

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Go online to access additional resources such as templates, images and weblinks.

6d.12 Review

6d.12.1 Review

Key terms

annex to incorporate territory into a region of control
colonialism the practice of a nation seeking to extend or maintain its control over other peoples or territories
colonisation taking land and establishing settlements and governments to rule over conquered peoples
colony settlement in one country controlled by another country from which the settlers originally came
corroboree an Australian Aboriginal ceremonial meeting involving singing and dancing
dispossession the act of taking land away from people, for example by cancelling land ownership rights and forcibly removing people from their traditional homes
Dreaming knowledge and understanding passed on through stories, song cycles, ceremonies, laws, dance and art
guerrilla tactics tactics of small, independent soldiers or fighters who harass the enemy with surprise raids
kiva underground pit house that served as a religious centre for native Americans
mission places for religious conversion or forced social improvement
native title the rights of indigenous people over the land and water with which they have a proven connection
pueblo Spanish word for village, used to refer to Indian villages of earthen houses
reservation an area of land set apart for a special purpose, such as housing an Indian community
reserve land set aside for a certain purpose
stocks an punishment device consisting of a frame with holes for the neck and (sometimes) the wrists of an offender
subjective something that we understand through thinking and discussion rather than direct observation
tepee the home of the plains Indians, a conical tent made from buffalo hide
terra nullius Latin term meaning 'the land of no-one'. According to eighteenth-century law, a land that had no owner could be lawfully taken over by the people of another land.
trepanger someone who harvests trepan, a species of sea slug used by the Chinese in cooking and as a medicine

6d.12 Activities

To answer questions online and to receive **immediate feedback** and **sample responses** go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly..

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6d.12 Activity 1: Check your understanding
6d.12 Activity 2: Practise your historical skills
6d.12 Activity 3: Multiple choice quiz
Go online to access additional end of topic resources such as interactivities and printable worksheets.

Practise your historical skills

Comprehension: chronology, terms and concepts

1. Match each term in the left-hand column with its correct definition on the right.

(a) Mission	(i) A settlement in one country controlled by the country from which the settlers came
(b) Reserve	(ii) A conical tent made from buffalo hides
(c) Colony	(iii) A place established by the Church for the conversion and supervision of daily life of indigenous people
(d) Mabo	(iv) One of the major pueblo tribes of North America

(e) Terra nullius	(v) Animal providing food, shelter and clothing for the plains Indians
(f) Bandjalung	(vi) People living in the Clarence River region of northern New South Wales
(g) Longhouse	(vii) High Court judgement overturning terra nullius
(h) Tepee	(viii) Government land set aside to provide housing and 'protection' for indigenous people
(i) Anasazi	(ix) Term meaning 'land belonging to no-one'
(j) Buffalo	(x) Building shared by all the families of a North American Indian clan

Analysis and use of sources

2. **SOURCE 1** presents one image of life on an Aboriginal reserve. Working in small groups, discuss what the subject of the photograph is and how useful it would be to historians studying the impact of colonisation and government policies on Aboriginal people. Research life on the reserves and collect some additional primary source material showing images of this life. Collate your evidence of reserve life into a short PowerPoint presentation showing differing experiences.

SOURCE 1 A group of Aboriginal villagers pictured outside the church at Hermannsburg Mission, 1930. Founded by Lutheran Christian missionaries in 1877, Hermannsburg Mission was located approximately 130 kilometres from Alice Springs in the Northern Territory. The mission sought to provide general schooling and religious instruction, as well as medical assistance and food rations, to the local Arrernte people. It also served as a place of refuge from the violent conflict that often occurred between Aborigines and early pastoralists, with missionaries acting as mediators between police, pastoralists and the local Aboriginal community. The land was returned to traditional ownership in 1982, and the Hermannsburg Historic Precinct was added to the Australian National Heritage List in 2006.

Perspectives and interpretations

3. The colonisation of indigenous communities brought forward many important and influential personalities. In groups, research the lives of a number of personalities from this period — for example, Edward Ogilvie, Vincent Colyer (a nineteenth-century advocate of justice for Native Americans), Simon Wonga and White Eagle (a plains Indian leader). Write a list of questions you would like to ask your personalities, and interview one of your expert witnesses about the effects of colonisation. Present your findings to the class.
4. On 4 July 1776, the Americans made their Declaration of Independence. Research Thomas Jefferson and the Declaration and explain what Jefferson meant when he wrote 'all men are created equal'. Write an essay or present a speech to the class, explaining the significance of the American Declaration of Independence in the modern world. In your response, you should consider the experiences of the indigenous communities of both Australia and America.

Empathetic understanding

5. Research the life and work of George Robinson. Consider these two contrasting representations of Robinson:
   – Robinson was well rewarded for his work, which made Tasmania safe for European settlers and their sheep; in this sense, he was the paid servant of the woolgrowers.
   – Robinson was a devout Christian who tried to help the Aborigines but failed.
   Consider the available historical evidence, the historical context (what else was taking place at the time) and the two interpretations of Robinson. Hold a class debate on the merits and shortcomings of each point of view. When you have developed some ideas about what you believe motivated Robinson, write a speech expressing his point of view. In your speech, you need to explain his understanding of the impact of the frontier wars on the Aboriginal people of Tasmania, and what he believed was the right course of action.
6. Follow Pat Dodson's direction in **SOURCE 2** to imagine you are an Aboriginal Australian 'and the white invasion is about to occur'. Write a poem or draw a picture expressing what your life is like and how you view the white invader.

SOURCE 2 Extract from a speech by Pat Dodson delivered to the Catholic Commission for Justice and Peace in Sydney on 25 August 1986. Pat Dodson is Australia's first Aboriginal Catholic priest, first Aboriginal Royal Commissioner and a leading figure in the reconciliation movement.

I want you to try two exercises in imagination. The first is this. I want you to imagine you are black. An Aboriginal Australian. The time is the present. And I want you to also imagine that the white invasion is just about to occur.

How would you be living your life? About three days in every week would be devoted to gathering your food. Hunting, collecting — a bit less in places of plenty, a bit more in the hard country. The rest of your time would be spent socialising, or in religious observances of different kinds. As to your knowledge of the land, your country, you would know every tree, every rock, because in the dreamtime the great ancestors came this way. And they are still here. They live. They must be revered, appeased, paid attention to. It is they who cause conception as a woman walks near. When the child is born he calls that part of the country 'Father'. You would husband the land. You would burn the grasses to promote new growth and to make sure that the delicate balance of nature that has been created has been preserved.

There is a rich and complicated legal system which is administered by elders and to which all are bound … The children are more deeply loved than perhaps any children on earth … They are tutored in the life of the spirit, in respect of the elders and kinship and the ways of the country.

Into this world comes the white invader. Their first act is to say that the land is terra nullius, that no-one owns the land, that it is not used. They knock down the trees, and blast the places sacred to you. They fence around the best water for their cattle. When you resist they shoot and poison your people. Thus begins the Australian Civil War. It can also be called the two hundred years war because it still continues. They still say that they know more than you about land and what your wants and needs are. They say it is important to fence it, to graze it, to mine it. You have difficulty in understanding how they could make such a preposterous claim to ownership. And only you can call the land your father. If a white man stumbles into the hard country without water he will die. If the land is taken from you or you are taken from the land your spirit will perish just as surely. Your body becomes like a drought without mercy on the land; and your spirit without life blows across it.

Extract from 'Restore Dignity, Restore Land, Restore Life', an address by Pat Dodson to the Catholic Commission for Justice and Peace, Sydney, 25 August 1986. © Patrick Dodson.

Research

7. Research the technology of Native American, Torres Strait Islander and Aboriginal peoples at the time of European contact. Examples of technology would be the umiak, kayak, outrigger canoe, woomera and boomerang. Prepare illustrations, models or diagrams to communicate your research.
8. The history of contact and colonisation is usually portrayed as a story of destruction and defeat. Research and present to your class the continuing story of North American Indian cultural renewal that began with the New Deal in 1933. Identify the significance of culture as referred to by Chief Mankiller in **SOURCE 3**, and the proof of its survival through such things as the modern celebration of Indian ceremonies and the teaching of languages and skills.

SOURCE 3 An address to the Cherokee nation by Chief Mankiller in 1990

As we approach the twenty-first century I can't help but feel hopeful about our future. Despite everything that's happened to our people throughout history we've managed to hang on to our culture, we've managed to hang on to our sense of being Cherokee …

Two hundred years from now people will gather right here in this very place and there will be a very strong Cherokee Nation.

R. Rees and S. Styles, *The Plains Indians*, Longman Group UK, London, 1993, p. 80.

Explanation and communication

9. Imagine that you are the curator of a gallery of Native American or Aboriginal and Torres Strait Islander art. Give a guest lecture in which you explain to your interested classroom audience what they should expect to see if they were to visit your beautiful gallery.
10. Pat Dodson (**SOURCE 2**) and Prime Minister Paul Keating (**SOURCE 3** in subtopic 6d.10) offered messages of reconciliation in the twentieth century. Consider the pioneers of reconciliation from the earliest years of contact and colonisation to the present day. In your own words, express what you believe reconciliation means and then use your definition as the centrepiece for a reconciliation poster.

GLOSSARY

acupuncture: a form of traditional Chinese medicine in which long, sharp needles are inserted under the skin to alleviate pain and promote healing
AD: indicates the time since Christ's birth in the system of counting years used throughout the world, originating in Christian countries; stands for the Latin Anno Domini, meaning 'in the year of our Lord'
afterlife: life after death
Agora: the central marketplace in a Greek city-state
ahimsa: a rule of doing no injury to humans or animals
amphitheatres: large circular venues for gladiator fights
anachronism: an idea, practice, event, object or person placed outside its proper time period
anatomy: the structure of the different parts of the body and how they work
ancient: refers to the time from when people began to create written records up to c.500 CE
annex: to incorporate territory into a region of control
aqueduct: a structure for carrying water
archaeologist: someone who investigates the past by digging up objects left by earlier societies and civilisations
archipelago: a group or series of islands
aristocracy: the nobility, or a privileged group of people
artefact: object made by humans
artisan: a worker highly skilled in a particular craft
Aryans: those who migrated to India from central Asia around 1500 BCE
assemblies: voting groups of the plebeians in ancient Rome
astrolabe: instrument for measuring the altitude of the sun and stars
astronomer: a person who studies the movements and positions of the stars, moons, planets and other bodies in outer space
atrium: an open area in the middle of a wealthy Roman house
auxiliaries: non-Roman soldiers in the Roman army, such as people from the provinces
bakufu: the headquarters of a military general
Balkans: the mountainous area of south-east Europe from Bulgaria in the north to Greece in the south
baray: a large reservoir of water stored for irrigation purposes
basilica: a large public building for commercial and legal business
bazaar: marketplace
BC: indicates the time before Christ's birth in the system of counting years used throughout the world, originating in Christian countries; stands for 'before Christ'
BCE: stands for 'before the common era'; has the same meaning as BC, but uses neutral rather than religious terms
bedesten: a secure area within a bazaar for storing valuable products
bishop: important member of the governing body of the Christian Church
Black Death: mid-fourteenth-century plague that resulted in huge loss of life in Europe, Africa and Asia
blockade: the shutting off of a location to prevent entry or exit
bodhisattva: a wise being who delays reaching nirvana out of a desire to save people from their sufferings
bonsai: the practice of growing miniature trees and shrubs by skilful pruning of roots and branches
Boule: the council that looked after the day-to-day running of Athens
boza: a sweet drink made from fermented grain with a very low alcohol content

bushi: the warrior class of Japan, which included shoguns, daimyo and samurai. Bushido is the code they developed.
buttresses: structures, in Gothic architecture, that supported the roof from outside
calligrapher: a person skilled in the art of beautiful handwriting
canon law: the official law regarding the faith and behaviour of members of Christian Churches
canopic jars: pottery jars used to store the intestines, liver, lungs and stomach of the preserved body
caravanserai: depots where those on camel caravans could stay overnight
causeway: a raised road built above low or wet ground
cavalry: a unit of the army mounted on horseback
CE: stands for 'common era'; has the same meaning as AD, but uses neutral rather than religious terms
censor: an official elected every five years who decided who could be on the electoral roll
chador: a dark dress or cloak that covers the body and face below the eyes
chakravartin: someone who rules in consideration of his people and in an ethical manner
charting: creating a map showing special features or facts
chronological order (chronology): the order in which events happened, from the earliest to the most recent
circumnavigate: to sail completely around something
citadel: a strongly defended place close to a city
citizen: in Athens, a free-born male Athenian over the age of 18
city-state: state made up of a city and its surrounding area
civil servant: someone who works in the public service and is employed to carry out the day-to-day work of government
civil war: war between opposing groups within the same country
civilian: relating to everyday life and activities; non-military
civilisation: a society that has developed towns and has complex forms of art, science, religion and government
colonialism: the practice of a nation seeking to extend or maintain its control over other peoples or territories
colonisation: taking land and establishing settlements and governments to rule over conquered peoples
colony: settlement in one country controlled by another country from which the settlers originally came
Confucianism: the belief system of followers of Confucius's teachings
conservation: the process of preserving something in its existing state, restoring it to its original state by removing what has been added by time, or adapting it to a new use that protects its cultural significance
continent: one of the seven main landmasses of Earth (Europe, Asia, Africa, North America, South America, Australia, Antarctica)
corroboree: an Australian Aboriginal ceremonial meeting involving singing and dancing
courier: a messenger, often carrying important government documents
cremate: to burn a dead body so that it is reduced to ashes
Crusades: battles fought between Muslims and European Christians for control of Palestine, mainly from 1095 to 1250
CT scan: short for 'computerised tomography scan'; a machine rotates 180 degrees around the patient's body so as to take multiple X-ray images that a computer then converts into images on a screen. It is 100 times more effective than a conventional X-ray.
curator: person in charge of a museum or art collection
daimyo: means 'great name' and refers to lords who owned large amounts of land
Danegeld: payment demanded by Vikings in return for not attacking towns and cities
Danelaw: the law that the Danes established in areas of England they controlled in the ninth and tenth centuries; also the name for the region of England under Danish control
Dao: 'the way'; relates to a natural force and a way of living in harmony with it. Its followers are Daoists.

Dardanelles: a narrow strip of water providing the entrance from the Mediterranean Sea to the Black Sea
deciduous: a tree or plant that sheds its leaves every year
deforestation: the removal of trees and vegetation leaving land barren
deify: to make something or someone into a god
delta: the area where a river splits into separate streams before flowing into the sea
democracy: a system of government in which political power lies with the people
devshirme: the Ottoman practice of capturing young Christian men, converting them to Islam, and training them to be palace staff
dharma: path of righteousness (ashoka) or sacred law, which one must follow in Hinduism
dialect: a language of a district that is related to the language of the broader region
dictator: a single leader appointed by the consuls when Rome was under attack; could hold power for only six months
Diet of Worms: diet is a German word for a meeting of representatives; Worms is a place in Germany
diplomat: someone appointed to represent his or her own country in dealings with the government of another country
dispossession: the act of taking land away from people, for example by cancelling land ownership rights and forcibly removing people from their traditional homes
distillation: the purification or concentration of a substance
DNA analysis: the identification of the unique characteristics found in the DNA of all living things, in order to solve crimes and historical mysteries
domain: the area controlled by a daimyo
domesticate: to tame or make for human use
donjon: the three- to four-storey tower that was the main building of a Japanese castle
double-hulled canoe: canoe with two connected parallel hulls — a feature that made it light, fast and stable
draught: distance from the waterline to the bottom of a ship's keel/hull
Dreaming: knowledge and understanding passed on through Aboriginal stories, song cycles, ceremonies, laws, dance and art
drótt: a man in a Viking community respected as an effective leader and elected to power
dyke: a barrier or bank of earth for controlling water of the sea or a river
dynasty: the period of time during which one family controls government (usually over several generations); the members of that family
earthenware: pottery made from clay fired in a kiln
Ecclesia: in Athens, the assembly of citizens that voted on government policy
embalming: the use of spices and salts to preserve a dead body
emblem: object designed to symbolise or represent something
empathetic understanding: the ability to see the past through the eyes and different viewpoints of its participants
enlightenment: to be well informed and reasonable; in Buddhism, the highest stage of spiritual understanding
epic: a long poem describing heroic deeds or events
eunuch: a man who has been castrated (had his testicles removed)
Eurasian landmass: refers to the continental area that includes both Europe and Asia and recognises that there is no clear barrier between the two
evidence: information found within a source that proves or disproves something
excommunicate: to ban people from participation in Church rituals and activities
experimental archaeology: the attempt to test a hypothesis about the process by which something was created in the past, e.g. by testing building techniques to discover how people built something
faience: fine glazed tiles with colourful designs

feudal system: a system of organising a society by providing land in return for loyalty and work
feudalism: a system in which the ruler owned all the land and subdivided it among important subjects in return for their loyalty and for taxes paid in money, goods or services. The system encouraged loyalty both to the ruler and to the local lord.
fjord: long narrow inlet of sea between steep cliffs
flagellants: people who travelled through villages and towns hoping to avoid the plague by whipping themselves to show penance for their sins
Flanders: a geographical region that includes parts of modern Belgium, France and the Netherlands
flint: a hard stone used for making tools and striking fire
flood-retreat farming: system of farming that uses water released from reservoirs to supply crop fields
fortification: a structure that is built to strengthen defences and provide protection
forum: public space in Rome, centre of political life and site of many important buildings
fossil: remains or impression of life from a past geological age, embedded in rock
fresco: painting on wet lime plaster walls or ceiling
futhark: the Viking alphabet, made up of runes
gable: the front triangular wall of a building enclosed by two roof slopes
gargoyles: carved stone faces whose mouths acted as spouts for rainwater draining off the gutters of a cathedral roof
genealogy: a person's family and ancestral line or background
germ warfare: method of warfare based on infecting the enemy with deadly disease
germinate: to sprout from a seed or bulb into a plant
geyser: a hot spring sending up a jet of steam and boiling water into the air
glacier: a large mass of slowly moving ice formed by accumulated snow
gladiators: armed men who fought for public entertainment
glebe: land from which a church gains rent or crops
Golden Horde: the name for the vast areas of Muslim-controlled land in the west of the Mongol empire
Gothic: a style of medieval architecture featuring pointed arches and flying buttresses
granary: a grain storehouse
guerrilla tactics: tactics of small, independent soldiers or fighters who harass the enemy with surprise raids
guild: organisation of people who share a craft, trade or profession, that set work standards for its members and offered them
Hanseatic League: cities along the Baltic and North Sea coasts of northern Europe that worked together to control trade along their coastlines in the thirteenth century, protecting their ships from pirate attacks and cooperating to prevent competition from outsiders
heathen: a person who is not Christian, Jewish or Muslim
helots: the conquered Messenian people who worked the land for the Spartans
heresy: an opinion that goes against the official teachings of the Catholic Church; the offence of contradicting the Church's teachings
heritage: all things that we value from the past, including events, traditions, influences, places and experiences
hierarchy: a system of structure in society such that different groups of people have a particular rank or position of importance
historian: someone trained to investigate and write about the past
Holy Land: the area within Palestine where Christ lived and preached
hoplite: heavily armoured Greek foot-soldier
humanism: a movement to rediscover the culture and learning of ancient Greece and Rome and use it to bring new ideas to the world

hunter–foragers: people who live by hunting animals and gathering food in the wild
hydrology: the way water moves in relation to land
hypostyle hall: hall with a roof supported by columns, as in an Egyptian temple
hypothesis: a theory that tries to explain some aspect of the past and which can be tested against the evidence found in historical sources
ice age: cold period of the Earth's history characterised by the formation of massive ice sheets across the land
illegitimate: born to unmarried parents
illiterate: unable to read and write
imperial: describes a country unified under a government ruled by an emperor or empress, or something belonging to an empire
Indianisation: accepting and encouraging aspects of Indian culture and ideas, including religious influences and the use of the Sanskrit language and of Indian architectural styles
indigenous: describes people and culture that originate in an area, rather than coming from another part of the world
Indo-European: the language group that contains most of the major European languages as well as the languages of Persia and India
indulgences: documents stating that the purchaser was free from sin
industrial revolution: a change in technology that transformed the way people worked and lived
initiation: a ceremony to admit a person into a particular group
inro: small Japanese lacquered boxes
interpretation: explanation
Islam: religion founded by Mohammed that arose in Saudi Arabia in the seventh century CE; it rose out of Judaism and Christianity, sharing with them the belief that there was only one God
jihad: holy war waged by Muslims against those who do not share the Muslim belief
kami: spirits of plants, animals or humans in the Shinto religion
keep: another word for the tower, which was the main building of a castle
kiln: a furnace for baking and drying pottery
kiva: underground pit house that served as a religious centre for native Americans
koku: a measure of rice equal to about 23 litres of dry rice, enough to feed one person for one year
law of superposition: the rule that, in an excavation, the bottom layer of soil is the oldest and the top layer the most recent
lease: property given to another for a certain time
legalism: set of ideas that stressed obedience to the emperor and discouraged people from making unfavourable comparisons between past and present
legion: one of the main units of the Roman army
loess: a rich yellow soil made up of clay and silt
longhouse: rectangular stone or timber building where Vikings lived; they had rounded corners and were about 15–25 metres long and 5 metres wide
longships: Viking warships that were fitted with a large sail for open sea voyages and oars for river and coastal travel. They could move at 15–20 kilometres per hour.
mammal: animal whose young feed on the mother's milk
mandate: a command or order from a superior power
mandate of heaven: the idea that a leader could rule as long as the gods judged his actions to be in keeping with the natural order of the universe. This meant ruling with wisdom, justice and balance.
maniple: a military formation of three rows, with the youngest soldiers in front and the most experienced soldiers in the back
manor: a village and its surrounding land
mariner: person who sails or navigates a ship

martial art: method of unarmed self-defence
megafauna: extinct species of large animals (from mega meaning huge or great)
mercenary: a soldier serving in a foreign army for money
Mesoamerica: Central America and southern Mexico
miasma: foul-smelling, poisonous air produced by materials left rotting on the ground, believed by people in medieval times to cause disease
Middle Kingdom: the land between heaven and Earth and the centre of the world
millet: self-governing religious community within the Ottoman Empire
minaret: a tower attached to a mosque, from which calls to prayer are made five times a day
mission: places for religious conversion or forced social improvement
moat: a deep, wide ditch filled with water that people had to cross to gain entry to a castle or manor house
Mongol: describes the people from the nomadic tribes of central Asia
monsoon: seasonal wind that often brings heavy rain
mummification: the preservation of bodies by drying them, packing them with minerals and wrapping them in linen cloths
musket: an early handgun for soldiers
mutton: flesh of a mature sheep used as food
native title: the rights of indigenous people over the land and water with which they have a proven connection
natron: a mineral used to preserve bodies
nirvana: a state of being, associated with Buddhism, in which individuals are no longer at the mercy of their fears and emotions because they have moved to a state of peace beyond the external world
nomadic: moving from place to place according to the season and food supply
nomarch: governor of a region of ancient Egypt
nomes: the forty-two regions of ancient Egypt
noria: a chain of buckets moved by a water current around a wheel to raise water from a river to irrigate nearby fields
Nubia: an area along the Nile River that takes in parts of southern Egypt and northern Sudan. In ancient times, Nubia was known as Kush.
numismatics: the study of coins and medals
obsidian: a natural glass-like material formed in volcanoes
oracle bones: animal bones used in Shang dynasty ceremonies to gain advice from the gods
origami: the Japanese art of paper-folding
outrigger: a frame that is extended out from the side of a canoe to provide stability
pagan: one who believes in many gods; relating to any religion that is not Christian, Jewish or Muslim
palisade: a fence made of sharp stakes set firmly into the ground
pandemic: an epidemic of an infectious disease that spreads among humans over a large geographical area — for example, a continent — and affects a large proportion of the population
papal bull: a formal notification of the Pope's intention to take action
Papal States: states in central Italy that the popes ruled from 754 to 1870. Today, Vatican City, created in 1929, is the only papal state.
papyrus: a kind of paper made from layers of reeds
pavilion: an open building used for outdoor shelter
Peloponnese: the southern section of the Greek mainland in the ancient Greek world
People of the Book: the term Muslims use to refer to Christians and Jews who share with them the Jewish Bible (the Christian Old Testament)
perioeci: people who lived in Sparta and were neither slaves nor Spartan citizens

perspective: a viewpoint, or way of looking at and thinking about things; also, the appearance of objects with reference to their position, distance and dimensions
pewter: alloy of tin and lead often used for making objects for daily use
phalanx: the formation in which hoplites fought
philosopher: person who studies the truth and principles underlying knowledge and science; someone who studies beliefs and morals to gain wisdom and understanding
pilgrimage: a journey people take to a place that holds special religious significance for them
plainsong: medieval form of music in which a single melody was sung by choirs of men and boys using the same key and rhythm and without any musical accompaniment
polis: a city and the surrounding countryside
polytheistic: believing in a number of different gods and goddesses
portcullis: an iron grate in the castle wall that could be lowered to prevent entry to the castle courtyard
porter: a person who carries luggage and heavy loads
pottage: thick soup made from whatever vegetables were available; it sometimes also included meat or fish
prejudice: an opinion not based on knowledge or fairness, that someone has formed about an individual or group, often because of their race, culture or religion
primary source: source created in the time being investigated; this might include bones, stone tools, letters, newspapers, art or photographs; can usually be divided into written and archaeological sources
Ptolemaic system: the astronomical system in which it was believed that the Earth was the centre of the universe and the sun, moon and planets revolved around it
pueblo: Spanish word for village, used to refer to Indian villages of earthen houses
pylon: the massive gateway entrance of an Egyptian temple
quadrant: instrument used in navigation and astronomy to measure altitude
rampart: a raised mound of earth built for protection
recant: to withdraw or reject a belief or opinion
reconnaissance: a search made to gain military information
Reformation: the sixteenth-century religious movement that began with attempts to reform the Roman Catholic Church and led to the creation of the Protestant churches
Renaissance: a French word meaning ‘rebirth’, referring to the period from c.1350 to c.1550 in which people rediscovered the learning of ancient Greece and Rome, inspiring an exciting period of artistic, intellectual and geographical exploration
republic: in Renaissance times, writers used this word to describe a government not headed by a monarch and also one in which the people had a say. In modern times, it has this meaning and also a greater emphasis on the idea of government in which the people’s elected representatives gain their power from the people.
reservation: an area of land set apart for a special purpose, such as housing an Indian community
reserve: land set aside for a certain purpose
revenue: income of a government from taxation
rickshaw: a small two-wheeled vehicle pulled by a man
Romanesque: a style of architecture with massive and thick walls, rounded arches for windows and doors, and huge piers instead of columns
runes: characters of vertical and diagonal lines that made up the Viking alphabet, the futhark
samurai: Japanese soldiers who served their lord
sanctuary: protection from arrest, provided by the Church
Sangha: a Buddhist monastery order
Sanskrit: the classical language of India, still used in religious ceremonies
scribe: a person trained in language and writing skills, employed to make written records

secondary source: reconstruction of the past by people living at a later time; this can include books, articles and artworks as well as models, computer software and documentary films
Seleucid: name of the empire created out of the eastern conquests of Alexander the Great and founded by his general Seleucus
Seljuk Turks: nomadic herdsmen from central Asia who fought as soldiers for Persians during the ninth and tenth centuries
seppuku: ritual suicide as an act of honour
shaduf: irrigation device used to lift water from the river
Shinto: means 'the way of the gods' — the original Japanese religion
shogun: the leading Japanese general
shrine: a structure holding religious objects
siege: capturing a protected place by surrounding it and cutting off supplies
Signoria: a nine-man council that governed the city of Florence, Italy, under the Florentine republic
Silk Road: system of trade routes covering 6400 km linking the powerful economic regions of Asia and the Middle East. It also enabled trade between Asia and the countries adjoining the Mediterranean Sea, as well as those across Europe.
sluice: a channel in which the flow of water is controlled by a gate or some other device
social mobility: the extent to which someone can improve her or his status in society, in terms of work, income and social position
sources: written and non-written items that can provide information about the past
stela: a slab or pillar of stone bearing inscriptions
steppe: a vast grassland plain without trees
stirrup: loop or ring suspended from the saddle of a horse to support the feet of the rider
stocks: an punishment device consisting of a frame with holes for the neck and (sometimes) the wrists of an offender
strait: a narrow passage of water that connects two much larger bodies of water
stratigraphy: distinct layers of material beneath the ground, built up over time, that provide information for archaeologists and geologists
sub-continent: a large landmass, smaller than a continent and partly isolated by geographical features; refers particularly to India
subjective: something that we understand through thinking and discussion rather than direct observation
Sufi: a mystical sect within Islam
symmetry: balance, for example in a building, resulting from its two halves being the same
tectonic plates: large masses of rock whose movements cause earthquakes
tepee: the home of the plains Indians, a conical tent made from buffalo hide
terra nullius: Latin term meaning 'the land of no-one'. According to eighteenth-century law, a land that had no owner could be lawfully taken over by the people of another land.
thatched roof: a roof made of straw
thermal: relating to heat or temperature
thermoluminescence (TL) dating: a method of dating objects, which works on the basis that mineral crystals contained in clay and stone are released as light when heated. By reheating the object and measuring the amount of light it releases, it is possible to say how long ago it was last heated.
tithe: a tax of 10 per cent of their crops that peasants paid to the Catholic Church
torii: the entrance gates to a Shinto shrine
treason: a serious act of disloyalty to the king or queen; in medieval times, murdering someone from a higher level in the social scale
trepanger: someone who harvests trepan, a species of sea slug used by the Chinese in cooking and as a medicine

tribute: a tax or regular payment given to ensure protection or peace
trireme: warships powered by sails and three rows of oars
tundra: a treeless plain environment in an arctic climate region
turf: a mixture of soil and grasses
twill: weaving to produce the appearance of diagonal lines in the cloth
ukiyo-e: prints of the seventeenth and eighteenth centuries showing the lives of well-off Japanese men and women
ushabti: dolls depicting servants, who would supposedly do any work that the god Osiris might ask the dead person to do in the afterlife
Valhalla: in Viking legend, the castle of Odin, the god of war
Valkyries: legendary women whom the Vikings believed rode to battlefields to collect dead warriors and take them to Valhalla
vanishing point: a point in the far distance of a drawing or painting. By drawing lines that link this point with objects in the foreground, the artist could be more accurate in showing three dimensions — horizontal, vertical and an indication of the depth of the scene to help achieve a realistic impression of space and distance.
vassal: a person who is a dependant and the subject of another
villeins: people under a lord's control who worked three days each week on his land and did 'boon work' of five days a week at harvest time
vizier: the chief judge and most senior official under the Egyptian pharaoh
Wandjina paintings: images of spirit beings, drawn with a thick line around their heads, and faces with large black eyes and no mouths
ward: a district in a city or town
X-ray art: painting style showing the bones and internal organs of the supernatural beings, human beings and animals they portray
yin and yang: in Daoism, two natural forces that must be in balance to maintain harmony in the universe
Zen: a form of Buddhism with a focus on meditation

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