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History 8 for NSW

The Ancient to the Modern World

Samantha Frappell – Joanna Clyne – Rose Searby – Matthew Leeds – Nick Cummins – Luke Cashman – Miriam Meehan

STAGE 4

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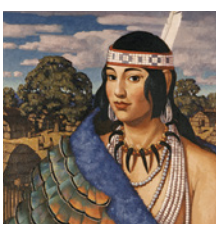
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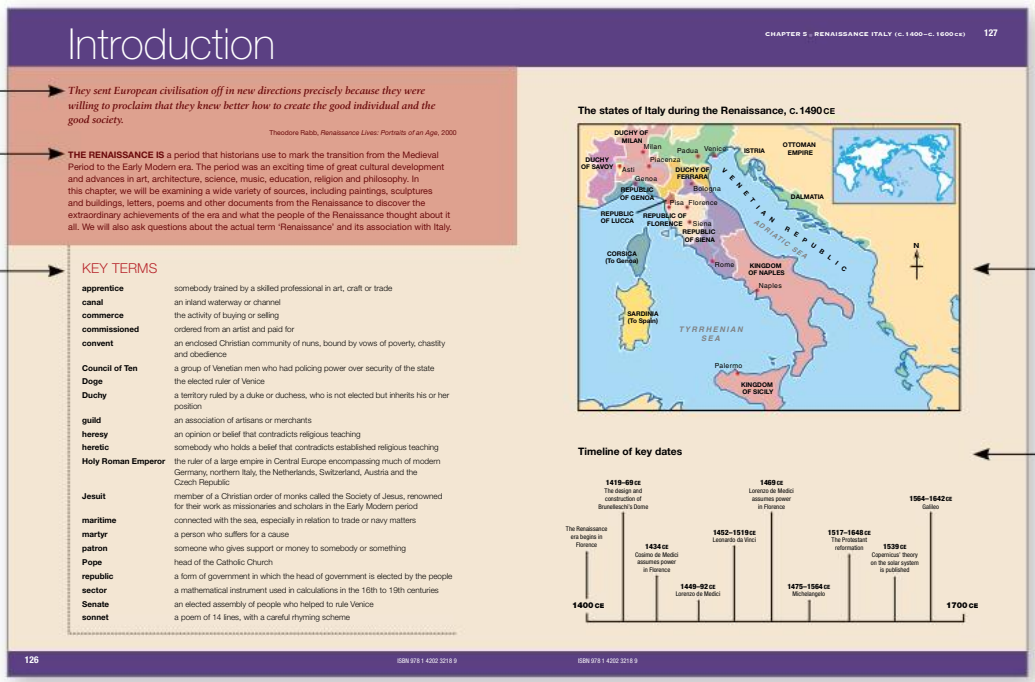
How to use this book

The pages listed below show key features of *Macmillan History 8 for NSW: The Ancient to the Modern World.*

Quote to use as a lesson starter

Short introduction to put the chapter into context

Key terms used throughout the chapter



Introduction

CHAPTER 5 : RENAISSANCE ITALY (c. 1400–c. 1600 CE) 127

They sent European civilisation off in new directions precisely because they were willing to proclaim that they knew better how to create the good individual and the good society.

Theodore Rabb, *Renaissance Lives: Portraits of an Age*, 2000

THE RENAISSANCE IS a period that historians use to mark the transition from the Medieval Period to the Early Modern era. The period was an exciting time of great cultural development and advances in art, architecture, science, music, education, religion and philosophy. In this chapter, we will be examining a wide variety of sources, including paintings, sculptures and buildings, letters, poems and other documents from the Renaissance to discover the extraordinary achievements of the era and what the people of the Renaissance thought about it all. We will also ask questions about the actual term 'Renaissance' and its association with Italy.

KEY TERMS

apprentice	somebody trained by a skilled professional in art, craft or trade
canal	an inland waterway or channel
commerce	the activity of buying or selling
commissioned	ordered from an artist and paid for
convent	an enclosed Christian community of nuns, bound by vows of poverty, chastity and obedience
Council of Ten	a group of Venetian men who had policing power over security of the state
Doge	the elected ruler of Venice
Duchy	a territory ruled by a duke or duchess, who is not elected but inherits his or her position
guild	an association of artisans or merchants
heresy	an opinion or belief that contradicts religious teaching
heretic	somebody who holds a belief that contradicts established religious teaching
Holy Roman Emperor	the ruler of a large empire in Central Europe encompassing much of modern Germany, northern Italy, the Netherlands, Switzerland, Austria and the Czech Republic
Jesuit	member of a Christian order of monks called the Society of Jesus, renowned for their work as missionaries and scholars in the Early Modern period
maritime	connected with the sea, especially in relation to trade or navy matters
martyr	a person who suffers for a cause
patron	someone who gives support or money to somebody or something
Pope	head of the Catholic Church
republic	a form of government in which the head of government is elected by the people
sector	a mathematical instrument used in calculations in the 16th to 19th centuries
Senate	an elected assembly of people who helped to rule Venice
sonnet	a poem of 14 lines, with a careful rhyming scheme

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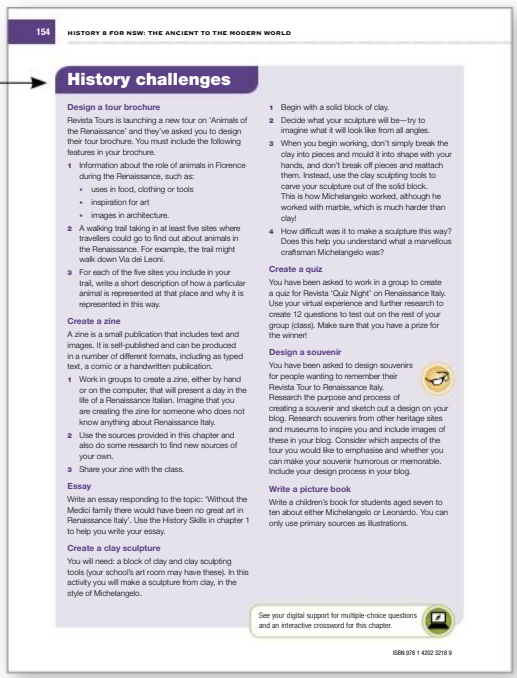
The states of Italy during the Renaissance, c. 1490 CE

Timeline of key dates

Map showing key geographic areas and themes discussed in the chapter

Timeline showing key events, periods and dates

'History challenges' offers a range of projects that show evidence of learning for each depth study, including in ICT



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History challenges

Design a tour brochure

Revista Tours is launching a new tour on 'Animals of the Renaissance' and they've asked you to design their tour brochure. You must include the following features in your brochure.

1 Information about the role of animals in Florence during the Renaissance, such as:
- uses in food, clothing or tools
- inspiration for art
- images in architecture.

2 A walking trail taking in at least five sites where travellers could go to find out about animals in the Renaissance. For example, the trail might walk down Via dei Leoni.

3 For each of the five sites you include in your trail, write a short description of how a particular animal is represented at that place and why it is represented in this way.

Create a zine

A zine is a small publication that includes text and images. It is self-published and can be produced in a number of different formats, including as typed text, a comic or a handwritten publication.

1 Work in groups to create a zine, either by hand or on the computer, that will present a day in the life of a Renaissance Italian. Imagine that you are creating the zine for someone who does not know anything about Renaissance Italy.

2 Use the sources provided in this chapter and also do some research to find new sources of your own.

3 Share your zine with the class.

Essay

Write an essay responding to the topic: 'Without the Medici family there would have been no great art in Renaissance Italy'. Use the History Skills in chapter 1 to help you write your essay.

Create a clay sculpture

You will need: a block of clay and clay sculpting tools (your school's art room may have these). In this activity you will make a sculpture from clay, in the style of Michelangelo.

1 Begin with a solid block of clay.

2 Decide what your sculpture will be—try to imagine what it will look like from all angles.

3 When you begin working, don't simply break the clay into pieces and mould it into shape with your hands, and don't break off pieces and reattach them. Instead, use the clay sculpting tools to carve your sculpture out of the solid block. This is how Michelangelo worked, although he worked with marble, which is much harder than clay!

4 How difficult was it to make a sculpture this way? Does this help you understand what a marvellous craftsman Michelangelo was?

Create a quiz

You have been asked to work in a group to create a quiz for Revista 'Quiz Night' on Renaissance Italy. Use your virtual experience and further research to create 12 questions to test out on the rest of your group (class). Make sure that you have a prize for the winner!

Design a souvenir

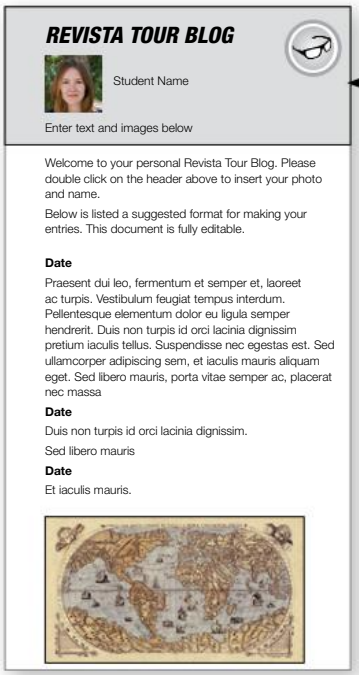
You have been asked to design souvenirs for people wanting to remember their Revista Tour to Renaissance Italy. Research the purpose and process of creating a souvenir and sketch out a design on your blog. Research souvenirs from other heritage sites and museums to inspire you and include images of these in your blog. Consider which aspects of the tour you would like to emphasise and whether you can make your souvenir humorous or memorable. Include your design process in your blog.

Write a picture book

Write a children's book for students aged seven to ten about either Michelangelo or Leonardo. You can only use primary sources as illustrations.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.

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REVISTA TOUR BLOG

Student Name

Enter text and images below

Welcome to your personal Revista Tour Blog. Please double click on the header above to insert your photo and name.

Below is listed a suggested format for making your entries. This document is fully editable.

Date

Praesent dui leo, fermentum et semper et, laoreet ac turpis. Vestibulum feugiat tempus interdum. Pellentesque elementum dolor eu ligula semper hendrerit. Duis non turpis id orci lacinia dignissim pretium iaculis tellus. Suspendisse nec egestas est. Sed ullamcorper adipiscing sem, et iaculis mauris aliquam eget. Sed libero mauris, porta vitae semper ac, placerat nec massa

Date

Duis non turpis id orci lacinia dignissim.

Sed libero mauris

Date

Et iaculis mauris.

Available on your digital support, this blog can also be printed. The blog is where students can create an electronic or hardcopy record for their answers to key questions throughout the textbook.

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Introduction

About Revista Tours

Throughout this resource, students are required to record answers to specific activities in their own personal blog for a project called 'Revista Tours'. Revista Tours is a concept that has been developed to help students navigate their study of the Medieval World and give students opportunities to practise empathy, perspective, historical inquiry research, and explanation and communication history skills. The blog template (a simple Microsoft Word document) is located at students' digital support and is provided free to students and teachers who purchase *History 8 for NSW: The Ancient to the Modern World*. Each relevant activity for the blog uses the following symbol:



When students begin to use the book, they encounter Revista Tours in the first chapter. For the nominated activities, the student is a 'time tourist' with the fictional time travel company Revista Tours. The company takes the students back through time to different historical locations so that they can meet historical figures, explore areas of the world and assess periods of history in context.

The students 'time travel' with the help of Revista Tour 'glasses'. While the tour glasses are merely conceptual for the purposes of this book, in the future, virtual technology may actually allow for historical reconstructions of the world to be seen using such devices.

Revista Tours uses four characters to guide Year 8 students. The guides come from a range of ethnicities and historical disciplines, such as history, archaeology, curation and anthropology, and share their knowledge by speaking directly to the students. They also help students understand that knowledge is developed over time and can be contested through different viewpoints.



Revista Tours also exposes students to a learning experience that combines imagination, historical thinking, ICT skills and critical inquiry. Through the Revista Tours concept, students are able to respond to information they have learned in class by recording their learning journey in their Revista Blog. They are able to reflect on information acquired from the text, digital activities and 'History challenges' projects and demonstrate their understanding through a range of writing styles. Blog entries can be submitted digitally to the teacher on a regular basis or viewed as a body of work to be handed in at the completion of each depth study.

OneStopDigital

OneStopDigital is the website via which you will find all the digital support material for *History 8 for NSW: The Ancient to the Modern World*. Every digital object has specifically been chosen to engage students and make teaching History easy. OneStopDigital is easily accessible and includes resources that assist students to use an inquiry approach to explore historical concepts. OneStopDigital includes multiple choice questions, weblinks, podcasts, 3D animations and additional activities.

Every link to OneStopDigital is denoted by the following symbol:



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Chapter 1

An overview of the Ancient to the Modern World



Marco Polo with a caravan (1375 CE), from the *Catalan Atlas*. Marco Polo was one of many great medieval travellers and explorers. Other notable travellers of the era include Ibn Battuta, John de Plano Carpini, Odoric di Pordenone, Ibn Jubayr, Jacob d'Ancona, Erik Thorvaldsson (Erik the Red) and John Mandeville.

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to outline:

- the transformation of the Roman world and the spread of Christianity and Islam
- key features of the Medieval World (feudalism, trade routes, voyages of discovery, religion, contact and conflict)
- 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)

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Inquiry questions

1. How did societies change from the end of the Ancient period to the beginning of the Modern age?
2. What key beliefs and values emerged and how did they influence societies?
3. What were the causes and effects of contact between societies in this period?
4. Which significant people, groups and ideas from this period have influenced the world?

Introduction

Let no one say the past is dead.
The past is all about us and within.
Haunted by tribal memories, I know.
This little now, this accidental present,
Is not the all of me…

'The Past' (1966 CE) by Oodgeroo Noonuccal

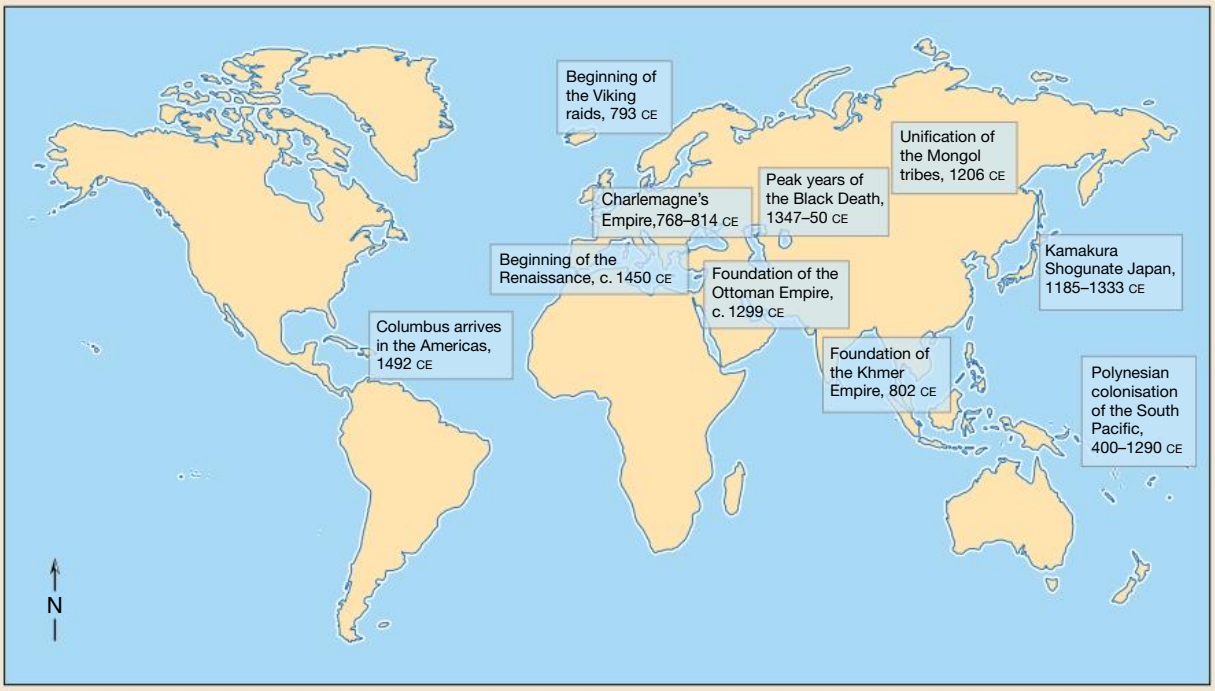
THE MEDIEVAL WORLD was characterised by a vast network of powerful city-states, kingdoms and empires. It was an age of discoveries, more-sophisticated technology and exotic goods, as more people from different cultures met, traded, travelled to distant lands, and exchanged religious, scientific and political ideas with one another. By the middle of the 15th century, this great melting pot of ideas had led to new understandings of the world. These new understandings were so significant they came to symbolise an entirely different historical era: the Early Modern Period. During the 300 years of this period, the exploration and colonisation of the Americas resulted in a burst of global trade activity, often with terrible consequences for indigenous peoples.

KEY TERMS

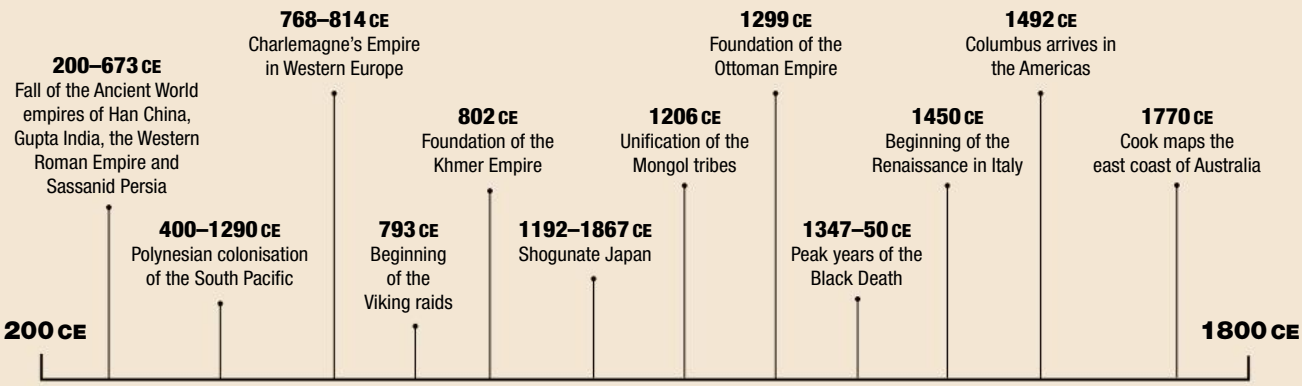
Afro–Eurasia	the African, European and Asian continents
Anglo-Saxons	the Saxon, Angle and Jute tribespeople from Germany and Scandinavia
artisan	a skilled craftsperson
Byzantine Empire	the eastern Roman Empire, centred around Constantinople
caliphate	an Islamic state led by a caliph, who is seen as a religious and political leader.
cause and effect	how events in the past cause a range of changes later on
colosseum	a sporting arena in which crowds in Roman times would watch gladiators fight each other and wild animals to the death
continuity and change	how some aspects of a society (such as religion, government or military technology) stay the same over a period of time, while other aspects change
dyke	a barrier constructed to keep river water from flooding nearby land
empathy	understanding another's actions, attitudes and reasoning
ethnic religions	polytheistic religions centred on the spirits and gods of the natural world, native to one particular area and ethnic group
grave goods	items and possessions buried with the dead
hierarchy	a ranking system—the social structure of a community or society
historical contestability	when historians disagree over the interpretation of an event or issue in the past
Late Antiquity	the period between the late 4th century and 650 CE, before the Medieval Period
perspectives	different points of view on an event or issue in the past
significance	the importance of an event

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Key dates and locations for the Medieval and Early Modern periods



Timeline of key dates



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Think, puzzle, explore

1. Divide into three groups.
2. Allocate each group a theme: (i) Ancient history; (ii) Medieval history; (iii) Modern history.
3. In one minute, each group must think of as many words associated with their theme as they can.
4. Groups should share their results with the class.

Last year you learnt about the Ancient World and the roots of ancient Asian and Mediterranean civilisations. This year you will find out what happened after the decline of the Ancient World and the emergence of the Medieval and Early Modern periods. You will be exploring the ideas, art, architecture, culture and innovations of those amazing times. You will also build on the history skills you have learnt so far, and make use of historical concepts (**continuity and change**, **cause and effect**, **perspectives**, **empathy**, **significance** and **historical contestability**) to explore the Medieval and Early Modern periods.

Throughout this book you will embark on tours of historical periods and places, and meet historical people. 'Tour guides' from a company called 'Revista Tours' will take you back through time to explore areas of the world as they existed in their current day. As you 'time travel' you can take notes in your personal travel blog, which can be found in your support material for *History 8 for NSW: The Ancient to the Modern World*. The names of the guides are Elise, Ismet, Hitomi and Anton; they will guide you through the Western, Islamic, and Asian and Pacific worlds.

Welcome, traveller! We at Revista Tours are delighted that you have joined us for our latest tour: the Medieval World to the Early Modern World. We aim to make sure that you get the most out of your tour as we guide you through these intriguing periods of history.

Our history tours are made possible through the use of our specially designed Revista Tour Glasses. The glasses allow you to see any location as it was at any time in the past that you choose. You can interact with people and objects of that time and they can interact with you. We'll take you to important historical sites across the world and, once there, you can pop on a pair of Revista Tour Glasses that have been set to the required time in the past and—behold! You will be able to see the location as it was at that time in history!

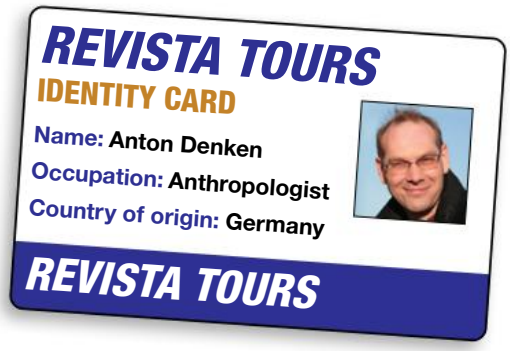
We provide tour guides with the necessary expertise and experience to help you along the way. Our tour guides will take care of all the technicalities and will escort you from one location to the next. All you have to do is enjoy yourself!



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Throughout your tour you will also write your very own travel blog. A template can be found on your digital support, which includes all of the digital material for *History 8 for NSW: The Ancient to the Modern World*. Questions throughout the text will help you develop your personal blog to share with your friends. The relevant activities for your blog are denoted with the Revista Tour Glasses symbol.

Are you ready to see past events as they actually happen? Well, your tour is about to begin! As we like to say at Revista Tours, the past is right before your eyes!



The fall of the Ancient World



Since the Roman Empire was among the largest and longest-lasting empires of the Ancient World, its culture and society affected many millions of people. In 285 CE it had become so large that Emperor Diocletian split it into two parts—the Western Roman Empire and the Eastern Roman Empire. The Western Roman Empire was repeatedly invaded in the 5th century and eventually collapsed. It is worth examining what happened after the death of the last Emperor of the Western Roman Empire, Romulus Augustulus, in 476 CE. Let's begin our tour by taking a look at the **Colosseum** in Rome as it is today (see source 1.1). You can see the recently excavated hypogeum. This was originally hidden under the arena floor—the edge of the arena floor has been reconstructed on the far side. The hypogeum was the area where the gladiators and the lions waited before being let into the arena.

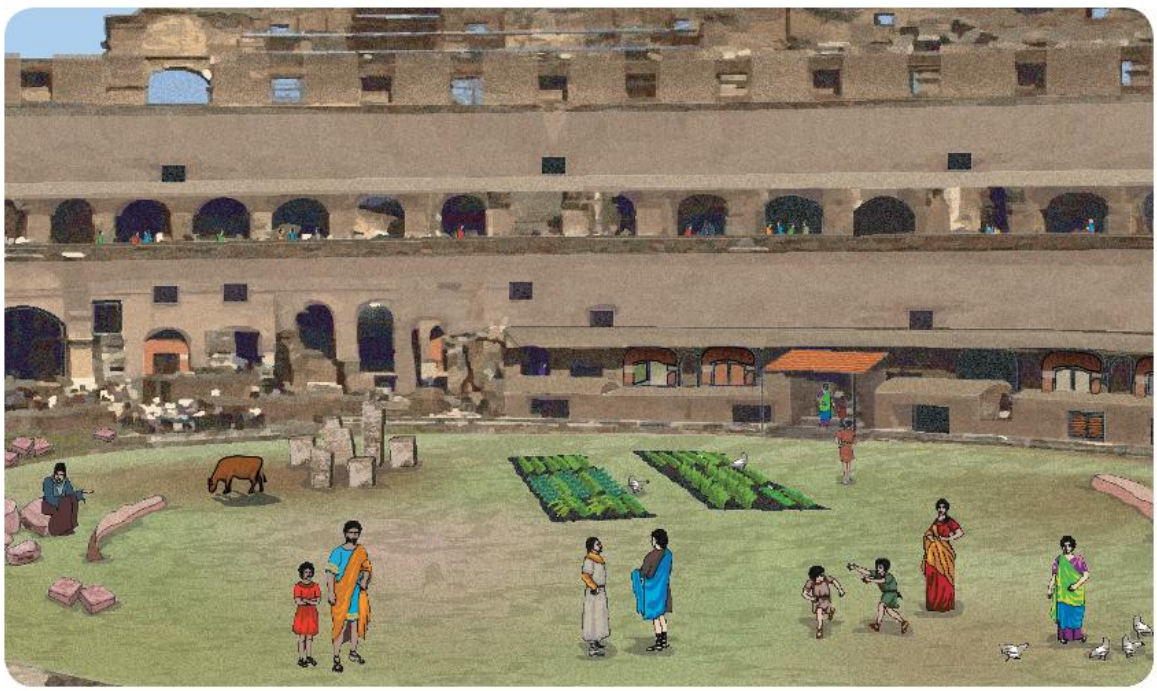


SOURCE 1.1 The Roman Colosseum in modern times

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After you have had a look around, I'll adjust the date on your Tour Glasses. We are now standing in the Roman Colosseum in 690 CE (see source 1.2). You won't need to worry about lions, though. The Western Roman Empire has fallen and the city of Rome is now under the control of the Eastern Roman Empire (also known as the **Byzantine Empire**). Thanks to the work of archaeologists like me, we know quite a lot about what happened to this place after the last gladiatorial games were held here more than 100 years ago.

Rome has been greatly depopulated and most of its grand buildings are now crumbling ruins. The Colosseum is no exception. The arena floor has perished and the hypogeum has been filled in with soil—that's what we are standing on. Here and there you can see the top of the hypogeum structures poking up out of the ground. During this period, the arena included a cemetery and a few vegetable gardens, and built into the amphitheatre behind us was a church, houses and workshops. People also took stone blocks from the Colosseum and used them to build churches and houses elsewhere.

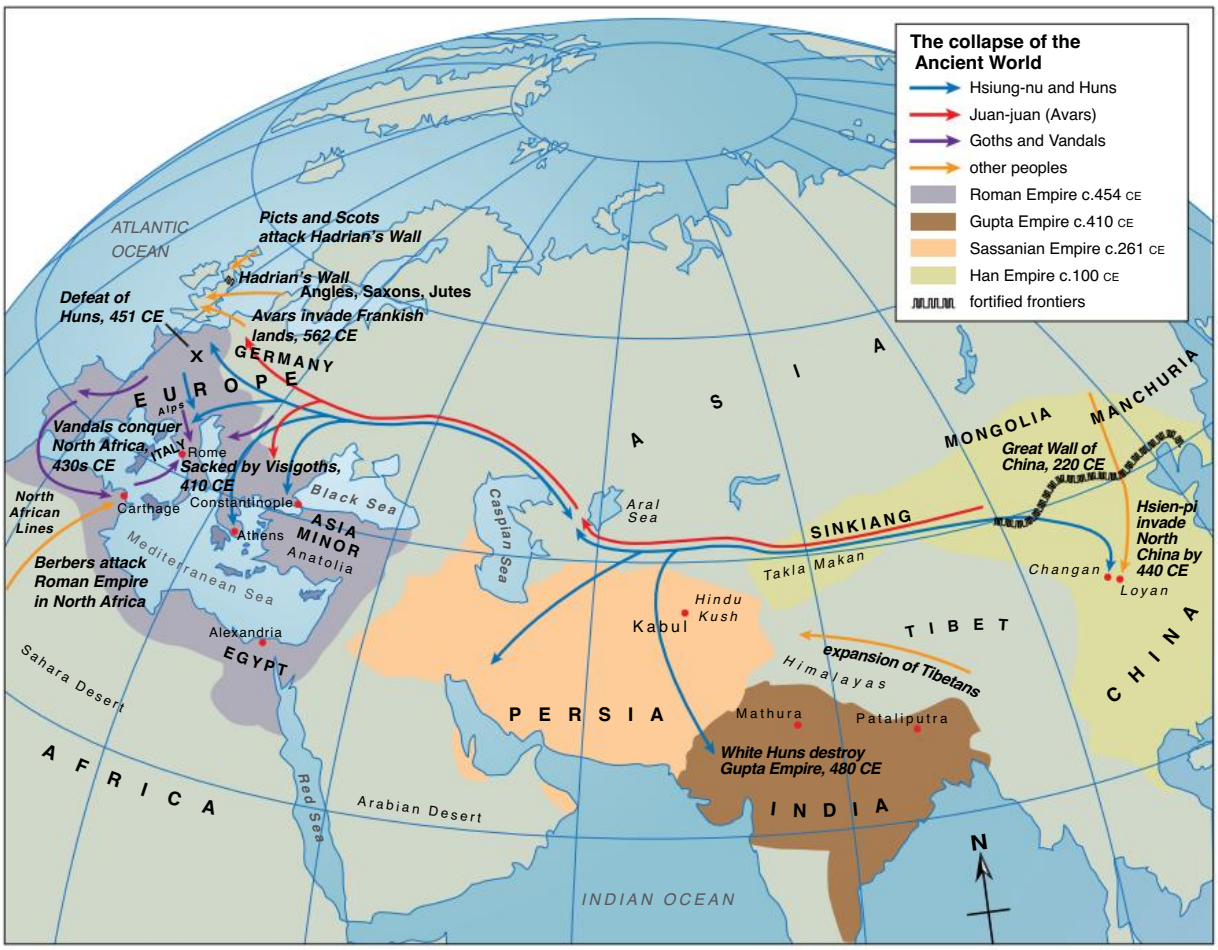


SOURCE 1.2 The Roman Colosseum, 690 CE

The Western Roman Empire was not the only great empire to decline when ancient times came to an end. By 600 CE, all of the great empires of **Late Antiquity** had collapsed, or were in serious decline—with the exception of the Byzantine Empire.

Beyond the borders of the great empires were the lands of **nomadic** tribespeople. The tribespeople rode their horses from place to place, herding their sheep and cattle as they went. Different bands of these tribespeople began to attack each of the great empires. The Western Roman Empire was overrun by Germanic tribes in the 5th century and partly retaken by the Byzantine Empire in the 6th century; China's Han Empire had split into three kingdoms by 200 CE and was invaded by nomadic tribespeople of the north; the Gupta Empire of India fell to the Huns in 550 CE; and the crumbling Persian Empire succumbed to the Umayyads in 673 CE.

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SOURCE 1.3 The fall of the Ancient World

Comprehension: Creating a timeline

It is very important that as students of History we understand the chronology or the timeline of events of the period we are studying. Developing a sequence of events can help us make connections between the details that led up to a particular point in history. This can be applied to a large event such as a war, or it can be used to chart something such as the changing design of the motor car.

Timelines are visual tools that help us to see these connections. A timeline can be as detailed or as brief as required by the user.

Activity

1 Using source 1.3, make a timeline of events for the collapse of the Ancient World. You should include the following dates in your timeline: 410 CE, 430 CE, 440 CE, 480 CE, 562 CE.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 What was the Colosseum used for in Ancient Rome?
2 What is a hypogeum?
3 In which empire was the Colosseum located in 690 CE?
4 What was the Colosseum used for in 690 CE?
5 How do we know what the Colosseum was being used for in 690 CE?
6 What was one of the causes of the collapse of the Ancient World empires?
7 How is the seizure of the Western Roman Empire by the Byzantine Empire an example of continuity and change?

Analysis and use of sources

Look at source 1.3. Make a list of the different tribes attacking the four empires.

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Perspectives and interpretation

Some historians believe that the year 476 CE marked the 'fall of the Roman Empire'. But the Roman Empire and its culture continued through the Eastern Roman Empire—Byzantium. Write a few sentences to explain how the 'fall of the Roman Empire' is an area of historical contestability.

Explanation and communication

1 Record your trip to the Colosseum in your travel blog, noting what you see and hear, and explaining how you feel about seeing the Colosseum in 690 CE.

2 Is it right to take artefacts from ancient societies? Draw up a table with two columns, labelled 'For' and 'Against'. Decide if you want to take a stone souvenir from the site. Make a note of your decision and the reason for your decision in your blog. You might also have time for a class debate on the topic.

What happened when the Ancient World collapsed?

Britain after the Roman occupation

Britain was under Roman occupation from 43 CE to 410 CE. By the beginning of the 5th century, however, many areas of the Roman Empire, including Britain, were being attacked by nomadic warrior peoples. The Romans decided to leave Britain to defend other parts of the empire.

The Britons had to fight the invaders by themselves. In desperation, British leaders hired warriors from Germany and Scandinavia to fight for them. These warriors were Saxon, Angle and Jute tribespeople, collectively known as the **Anglo-Saxons**.

The Anglo-Saxons fought off the invaders, but then turned on the Britons and occupied much of eastern and southern England themselves. By 600 CE, the Anglo-Saxons had established seven kingdoms in Britain. These kingdoms are sometimes known as the heptarchy (meaning 'seven kingdoms'). The seven Anglo-Saxon kingdoms were Northumbria, Mercia, Kent, East Anglia, Essex, Sussex and Wessex.

The Anglo-Saxon kings were not as powerful as kings would become over the next 1000 years.



SOURCE 1.4 The Anglo-Saxon heptarchy

Anglo-Saxon kings were expected to fight and defend their kingdoms against invaders, and to make laws to govern their subjects. They were also required to seek the advice of a council of nobles known as the Witan (meaning 'meeting of the wise') whenever they wanted to make war or raise taxes. The Witan even decided which of the kings' relatives would be the next king.

Nevertheless, Anglo-Saxon kings were held in very high regard. We know this from archaeological evidence.

The Sutton Hoo burial

The Sutton Hoo burial site reveals the ship-burial of an Anglo-Saxon king who died sometime in the 7th century. Once archaeologists uncovered the buried ship, they found **grave goods** including a ceremonial helmet, a shield and sword, a lyre and a silver platter. Artefacts such as these prove the existence of a unique style of Anglo-Saxon art, which drew inspiration from Irish, British and Roman art. They also suggest that the end of the Western Roman Empire was not a descent into chaos—rather, new and complex societies arose to take its place.

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We are now in Suffolk, England, in 1939 CE. We've come here to help us understand what happened in societies when the great empires collapsed. We are visiting the Sutton Hoo burial excavation, a site where archaeologists are making one of the most important archaeological discoveries in England's history. The most exciting artefact found at Sutton Hoo was a ceremonial helmet, constructed of iron and bronze, and decorated with gold, garnets and silver wire. The helmet features scenes of warriors and animals. The nose, eyebrows and crest of the helmet resemble a bird in flight. Archaeologists believe the helmet was made for an East Anglian king buried at Sutton Hoo, likely to be King Rædwald (599–624 CE).

Allow me to introduce Basil Brown, archaeologist of Sutton Hoo.

> *Hello traveller! I know I can count on your confidentiality. No-one must find out what we are doing here just yet, or the place will be swarming with sightseers—especially after our find of that magnificent helmet yesterday. We are still finding many other fascinating treasures. Look—here's what I found today.*

Look at that—what an exquisite object! You can see it is inlaid with beautiful patterns. Thanks Basil! (See Explanation and communication section, question 2, in the activity on the next page.)



SOURCE 1.5 The famous ceremonial helmet found at the Sutton Hoo site, measuring 31.8 cm high and 21.5 cm wide. It was made in the kingdom of East Anglia, England, during the 7th century. The name of its creator is unknown.



SOURCE 1.6 Newspaper photo of archaeologists at the Sutton Hoo site (31/07/1939)

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Analysing sources: the 5Ws (artefacts)

When analysing an artefact we need to answer the following questions, known as the 5Ws.

Who is the creator? What is their name, their cultural identity, their gender?

What is the artefact? Describe the artefact, noting size, colour and materials used.

When was the artefact made? Is it authentic (made during the historical period under study) or is it a copy of an original artefact (made in modern times)?

Where was the artefact found?

Why was the artefact made? What was it used for? Is it a tool, a utensil, a decorative item or a museum piece?

Activity

Complete the 5Ws (artefacts) for source 1.5.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 Why did the Britons hire the Anglo-Saxons to fight for them?
2 What was the heptarchy?
3 What was the Witan? How did it control the Anglo-Saxon kings?
4 What types of artefacts were found at Sutton Hoo in 1939 CE?
5 Who was Basil Brown?

Analysis and use of sources

Look at source 1.4. What kingdoms replaced the Romans in Britain?

Explanation and communication

1 Why was the find at Sutton Hoo significant?
2 Go to your digital support to find pictures of the artefacts from Mound 1 at Sutton Hoo. Choose one, and imagine that this is the item Basil showed you. Then write a paragraph in your travel blog about your trip to the Sutton Hoo site in 1939. Include a picture of the artefact Basil showed you and one other artefact found at Sutton Hoo.

Medieval society

Most societies in the Medieval Period were hierarchical. At the top of the hierarchy were rulers (such as kings, sultans and emperors). The rulers were supported by nobles (wealthy people) and religious leaders (such as bishops). Warriors (including knights and samurai) fought for the rulers and nobles, and sometimes for religious leaders as well.

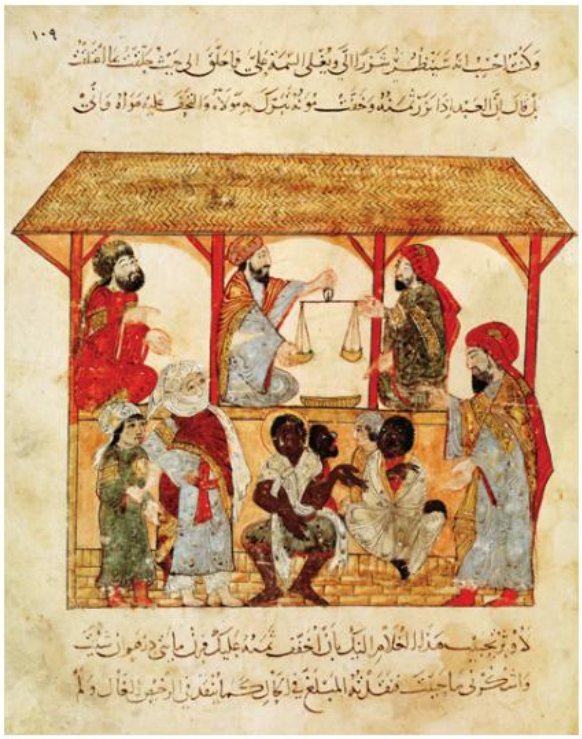
The vast majority of people in the Medieval Period (over 90 per cent) were peasants. Some peasants farmed their own small plots of land, while others had to work on land owned by nobles, religious leaders and warriors. Such landowners were known as lords. Villages, towns and cities were sustained by good agricultural harvests—a drought or crop failure could mean disaster for people in the towns as well as on the farms. As societies became wealthier during the Medieval Period, a growing number of people were able to move from farms to live in towns and work as merchants and **artisans**. More people living in towns led to improved levels of education and the emergence of professions such as law and medicine.

Slavery

At the bottom of the medieval hierarchy were slaves. Slavery was widespread during the Medieval and Early Modern periods. Some cultures enslaved people from their own society as a punishment for breaking the law or falling into debt; others sought slaves of a different culture. In a period marked by numerous wars, many people were taken as slaves by enemy soldiers. Slave raids were another feature of the Medieval and Early Modern worlds, with

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some people literally grabbed off the streets or kidnapped from ships. A number of societies, including the Vikings, the Mongols and the Ottomans, became very wealthy by conducting slave raids in Africa and Europe and then selling the slaves at slave markets. Major slave markets existed in Dublin, Marseille, Novgorod, Kaffa (now Feodosiya) and Constantinople (now Istanbul), with merchants from the Middle East as the main buyers.



SOURCE 1.7 Image of a slave market from *Maqamat Al-Hariri* (*The Assemblies of Al-Hariri*) (c. 1100 CE) from the 1237 CE edition. The *Maqamat Al-Hariri* was a book of poetry by Al-Hariri of Basra. It was very popular during the Medieval Period.



This is England in 1310 CE. It is a very warm day. Look over there at the peasants reaping the harvest. One is coming to chat to us about his work.

Oh, I work so very hard. I go out at dawn, even if the weather is cold and rainy. I dare not stay at home, for fear of my lord. Today is very hot, but I cannot rest. I must work the whole day, until the sun has set. Oh no! Here comes the lord! I'd better get back to my work.



SOURCE 1.8 *Reaping the Harvest in August*, an illuminated manuscript (a manuscript decorated with images) from the *Queen Mary Psalter* (c. 1310 CE), made in London by an unknown artist. A psalter is a Medieval prayer book. Historians believe this psalter was probably made for Queen Isabella, wife of King Edward II of England (1307–27 CE).

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Analysing sources: the 5Ws (images)



When analysing an image we need to answer the following five questions.

Who is the artist or creator? What is their name, their occupation, their cultural identity, their gender?

What is the source? Is it a drawing, painting or tapestry? If so, is it meant to be accurate or is it from the artist's imagination? Or is it a photo? If so, is the photo staged (with people posing for the camera)? Or is it naturalistic (capturing people going about their lives as if the camera is not there)?

When was the source created (what year)? Was the source created at the time of the event or after the event? How long after the event?

Where was the source created? In the same place as the event it depicts or somewhere else?

Why was the source created? To record events for public record (for example, a newspaper photo)? To impress others (such as a portrait of an important person or an art work of a famous event)? To make a social comment (such as an image showing the horror of war)? To persuade others (for example, an image of a religious figure or symbol). Or to remember personal events for private record (a snapshot or a sketch)?

Activity

Complete the 5Ws (images) for source 1.8.

Empathy



In history, empathy means understanding actions, attitudes and reasoning of people in the past. People of the Medieval and Early Modern periods saw the world differently to us. For example:

- they were very religious and believed that their own religion was the 'right' one
- they believed that bad fortune was often a punishment or test from their god, who needed to be appeased by sacrifice, prayer or some other act of remorse
- most believed that violence was acceptable
- most cultures believed that men were superior to women
- they had more limited scientific and medical knowledge than we do today
- most believed that their own culture was superior to other cultures
- regardless of whether they enjoyed their work or not, they thought that a person's social class was the will of their god or gods.

Activity



You interview the lord of the English peasant you met earlier. Ask him about the peasant's work and about his own life. Remember to refer to the preceding list when deciding what he might say and how he might feel. Write your interview in your blog.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. Draw a diagram to show how medieval society was structured.
2. Describe the two main types of peasants in the Medieval Period.
3. What was one of the causes for peasants moving to live in towns?
4. What were the consequences of more peasants moving to live in towns?
5. How did people become slaves in the Medieval Period?
6. How did the Vikings and the Ottomans become wealthy from slavery?
7. Is slavery an example of continuity or change from the Medieval to the Early Modern periods? Give reasons for your answer.

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Trade

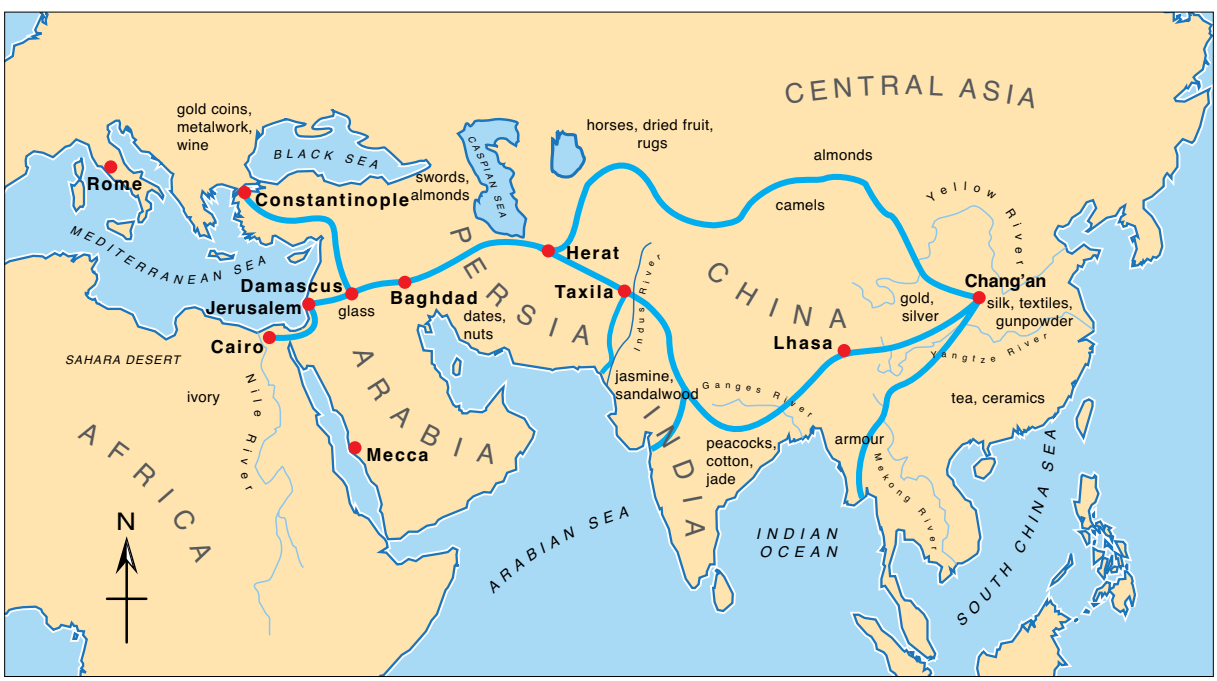
Numerous trade routes were spread across **Afro–Eurasia**. The network of routes known as the Silk Road is perhaps the most famous of these. The Silk Road had operated between Asia and Europe since ancient times. Despite the name, silk was not the only product to be traded—spices, tea, salt, ivory, ceramics, slaves and precious gems were brought across the vast distances to and from the markets of Chang'an (now Xian), Baghdad, Cairo and Constantinople (now Istanbul). The Silk Road had been in decline since the early 800s CE, due to the growth of the Islamic Empires, which disrupted trade between Asia and the Mediterranean. However, in the 13th century, the expansion of the Mongol Empire across Asia, the Middle East and Eastern Europe allowed trade to thrive across Afro–Eurasia.

The spice trade routes developed greatly during the Medieval Period. Spices such as cinnamon, cardamom, nutmeg, sandalwood, ginger, turmeric and pepper had been traded from Asia to the Middle East and Europe since ancient times. In the early Medieval Period, Islamic **caliphates** grew very rich from the trade. By the 11th century, however, European merchants from Venice and Genoa dominated the spice trade between Europe and the Middle East, and also grew enormously wealthy.

In North Africa, slaves, gold and salt were brought across the Sahara desert to the markets of the Middle East and Europe, while in the Americas, cotton, cacao beans, vanilla, salt and a volcanic glass called obsidian were traded along the overland and sea trade routes between the Aztec and Mayan societies.

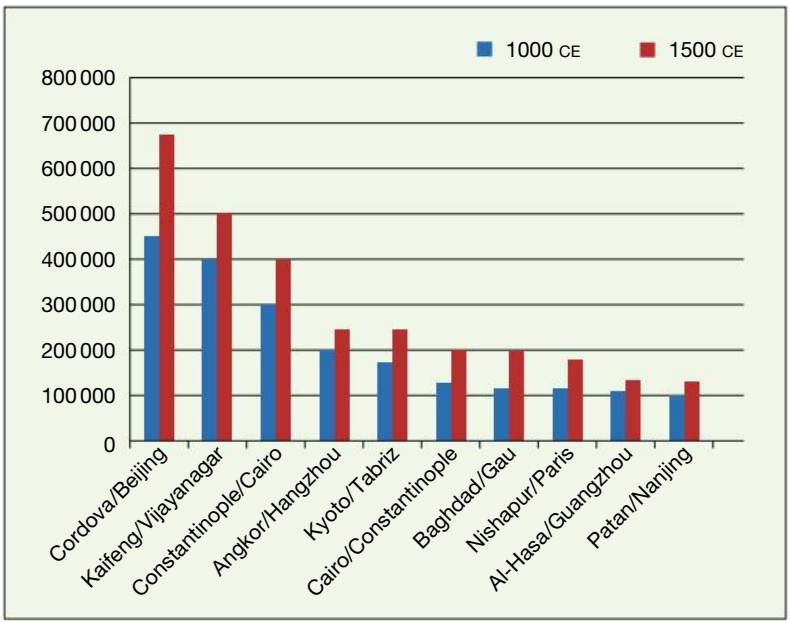
This expansion in trade was aided by the invention of more effective harnesses for horses, camels and oxen, enabling people to travel faster over longer distances and with more goods. Sea travel across the Mediterranean and China seas, the Indian Ocean and all along the coasts also grew, as people made improvements to ship construction and navigation.

The effects of increased trade across the world were many: populations increased as new foods were introduced into different regions of the world; new empires arose due to the wealth individual societies could make from developing trade; different ideas, technologies and religious beliefs spread across the globe; and localised diseases became widespread pandemics. Towns, the centres of trade, grew prosperous and more crowded. By 1500 CE, there were more people living in towns and cities than ever before.



SOURCE 1.9 The Silk Road

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SOURCE 1.10 Estimated populations of the world's 10 largest cities, 1000 CE and 1500 CE

Year	World population (millions)
500 BCE	100
200 BCE	150
0	300
1000 CE	310
1250 CE	400
1400 CE	364
1500 CE	500
1750 CE	790

United Nations (1999) *The World at Six Billion.* UN. p. 5; US Census Bureau (2010) *Historical Estimates of World Population.*

SOURCE 1.11 World population, 1000 BCE–1750 CE



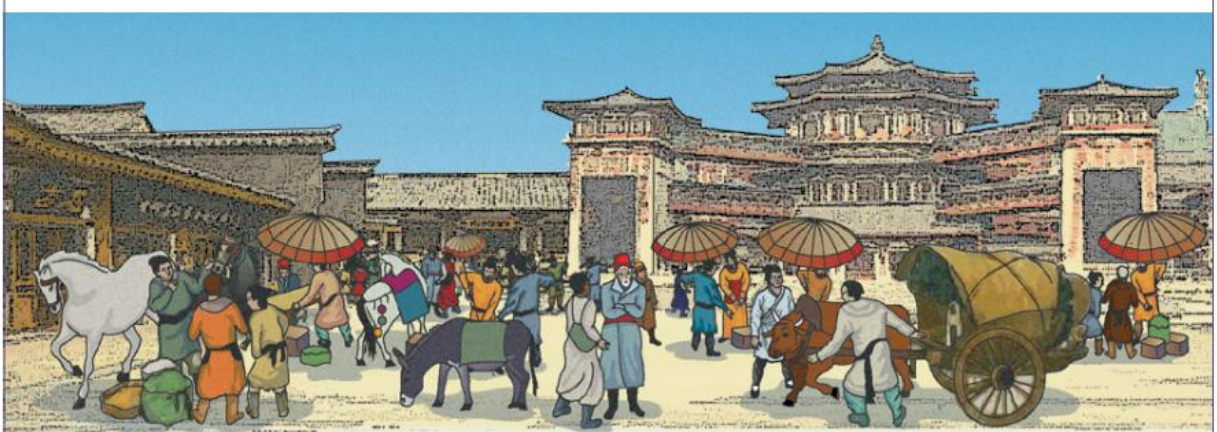
Do you hear that? It's a loud drum, being struck over and over. Now look around you—we are in the centre of an enormous bustling market. You will notice all the small shops selling tea, silks, porcelain and many other goods.

This is the West Market of Chang'an, China, in 856 CE. This market is at the start of the great trade route known as the Silk Road. China was ruled by the Tang Dynasty and Chang'an was one of the largest cities in the world. This really is a fantastic market.

Here are some Tang Dynasty coins. Why don't you buy something?



SOURCE 1.12 A Tang Dynasty Kai Yuan Tong Bao coin



SOURCE 1.13 The West Market, Chang'an, 856 CE

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Source usefulness analysis

All sources are useful in some way—they can tell us something about a period of history. To decide how a source is useful, we need to think about what the historian is studying and what the source tells the historian about the subject. For example, what does the source tell us about a society's political structures, social customs or gender roles? What personal details does it reveal? What does it say about the causes and effects of new laws or events that occurred? What information does it contain about the skills and technologies possessed by the society or resources that were available?

Activity

How is source 1.10 useful to an historian studying the population of cities during the Medieval and Early Modern periods?

ACTIVITY 4

Comprehension: chronology, terms and concepts

1 List four important medieval trade routes.
2 Who controlled the spice trade during the Medieval Period?
3 Why did trade expand during the Medieval Period?
4 What were the negative effects of increased trade?
5 What were the positive effects of increased trade?

Analysis and use of sources

1 a Look at source 1.10. According to this graph, what happened to the size of the world's largest cities between 1000 CE and 1500 CE?
  b What happened to the populations of Cairo and Constantinople between 1000 CE and 1500 CE?
2 a Construct a graph using the data in source 1.11.
  b By how much did the world's population increase between 1000 CE and 1750 CE? Express your answer as a number and as a percentage.
  c Think of one reason the world's population dropped between 1250 CE and 1400 CE.

Research: finding primary sources

The two most important questions to ask when looking for primary sources on Medieval and Early Modern history are as follows.

1 Is the source reliable? Ensure that you collect your primary source from a reliable textbook, archive, history magazine or website. Reliable websites include those administered by a university, museum, library, art gallery or government organisation.
2 Is the source relevant? Once you have found your source, make sure it is relevant to your needs. You can do this by checking that identifying information is available on the source, such as the author or creator, the date it was created, and the event, person or group it depicts.

Activity

Find an image of an artefact that could be bought at the Chang'an market during the Tang Dynasty (618–907 CE). Then complete the 5Ws (artefacts) for your source.

Explanation and communication

What can you see at the market? Write a paragraph in your travel blog about your trip to the Chang'an market. Include the image you found in the preceding research activity.

Religion

The Medieval Period saw the growth and spread of the major religions of the world, especially Christianity, Islam and Buddhism. Trade, invasion and missionary activity helped spread these religions, especially in towns and cities. Meanwhile, in the countryside, the polytheistic **ethnic religions** practised by nomads and farmers began to decline.

People across the world were attracted to the 'universal truths' about moral behaviour that were contained in Christianity, Islam and Buddhism. They began to identify with people of the same faith, rather than with people who lived in the same area. They also began to undertake

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long journeys to holy sites. These journeys were known as pilgrimages, and the people who made the journeys were known as pilgrims. On the way to the holy sites, pilgrims would often meet people who shared their religion but spoke a different language and were of a different ethnic background. Religion created a sense of identity and belonging with people from other parts of the world.

Buddhism

Buddhism began in India, based on the teachings of Siddhartha Gautama (the Buddha). Buddhism involves learning how to achieve spiritual enlightenment. Two main forms of Buddhism emerged: Theravada, practised mainly in South-East Asia; and Mahayana, practised in East Asia. Zen Buddhism, which emphasises wisdom as a way to attain enlightenment, is a school of Mahayana Buddhism.

Christianity

Christianity was originally an offshoot of Judaism. Christians believe that Jesus Christ is God's Messiah, sent to prepare the world for the kingdom of God. Christianity's central teaching is to love God and to treat others as you would like to be treated yourself. Christianity spread from the Middle East to India, Persia (now Iran), China, Central Asia, Europe and Africa. In 1054 CE, European Christianity began to split into two factions: Orthodox and Catholic. Orthodox Christians are led by a patriarch, while Catholic Christians are led by the Pope in Rome.

Islam

The arrival of Islam brought the most profound religious changes to the world during the Medieval Period. Islam was founded by the Prophet Mohammad in 622 CE, and people who follow the faith of Islam are called Muslims. Mohammad's teachings and revelations were written down in the Muslim holy book, the Koran. Islam's core teaching is submission to the will of God. Islam split into two factions, Sunni and Shiite, in the early 660s CE. Most Muslims belong to the Sunni denomination. Sufism was a movement within Islam that was popular during the Medieval Period. Sufis aimed to draw closer to God through good deeds and a life of self-discipline.



SOURCE 1.14 This mosaic, found in Monreale Cathedral, Sicily, shows St Paul being lowered in a basket through an opening in the wall of Damascus to escape persecution. The section of the Damascus wall through which St Paul was lowered is considered a holy site for Christians. The mosaic was completed c.1200 CE by an unknown artist.



SOURCE 1.15 The Umayyad mosque in Damascus, one of the largest and oldest mosques in the world, is a holy place in the Islamic faith.

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We are standing before the ancient walls of the great city of Damascus. In our time, Damascus is known as the oldest continuously inhabited city in the world. As I adjust the date on your Tour Glasses to 1348 CE, you may notice that this part of the wall is practically the same.



SOURCE 1.16 The old city walls of Damascus

We can't go into the city, unfortunately—there is plague about at the moment! But here, let me introduce you to Ibn Battuta. He is a Muslim scholar from Morocco.

Greetings! It's a pleasure to meet you. I have been travelling for 23 years so far and, if what Elise here tells me is true, I will travel for another six! Apparently, in your time, I'm known as one of the greatest travellers ever! Alas, I cannot stay long—but here, read my account of the time in Damascus during the Black Death.

After the dawn prayer ... they all went out together on foot, holding Korans in their hands ... The procession was joined by the entire population of the town, men and women, small and large; the Jews came with their Book of the Law and the Christians with their Gospel ... The whole concourse, weeping and supplicating and seeking the favour of God through His Books and His Prophets, made their way to the Mosque of the Footprints [Al-Aqdam Mosque], and there they remained in supplication and invocation until near midday.

SOURCE 1.17 When Ibn Battuta returned home in 1354, the Sultan of Morocco asked him to write about his journey. He dictated the story of his travels from memory to a scribe in 1354–55 CE. The extract above is from his book, called *Risala*.

Analysing sources: the 5Ws (text)

When analysing a text source we need to answer the following five questions.

Who is the author? What is their name, their occupation, their cultural identity, their gender?

What is the text? A primary or secondary source? A report, a diary, a letter, a chronicle, a textbook? What is it called?

When was the text written? At about the time of the event it describes or after the event?

Where was the text written? In the same place as the event it describes or somewhere else?

Why was the text written? To record events for public record (for example, a chronicle, autobiography or history)? To inform an important person of events (for example, a military report or report for a religious institution)? To persuade others (such as a speech). Or to record personal events for private use (for example, a diary)?

Activity

Complete the 5Ws (text) for source 1.17.

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ACTIVITY 5

Comprehension: chronology, terms and concepts

1 Look up the words 'supplication' and 'invocation' in a dictionary and write down a definition for each.
2 How were Christianity, Buddhism and Islam spread across the world during the Medieval Period?
3 What is a pilgrimage?
4 Make a table with the headings 'Religious tradition' and 'Main teaching'. Complete the table for Buddhism, Christianity and Islam.
5 Which forms of Buddhism were practised in Asia?
6 What is one difference between Orthodox and Catholic Christianity?
7 What was Sufism?

Analysis and use of sources

1 What does Ibn Battuta's account suggest about relations between Christians, Muslims and Jews in Damascus during the Black Death?
2 What do sources 1.14 and 1.17 indicate about the importance of Damascus to Christians and Muslims?

Research

1 Go to your digital support for the BBC religion website. Type '650' in the year box (at the bottom left of the screen). Click on 'Buddhism', 'Christianity' and 'Islam' in turn to see the areas of the world that each religion had spread to at that time. Click on the names of the continents (listed along the bottom) and zoom in to see the names of the countries.
   a Copy and complete the following table to show the areas each religion had spread to at 1000 CE, 1350 CE and 1700 CE.

	Buddhism	Christianity	Islam
650	India, Sri Lanka, coastal China, Java, Korea, Indochina	Western Europe, Southern Europe, North Africa, the Middle East	Arabia
1000			
1350			
1700			

   b Damascus is located in the Middle East. Click on 'Christianity', 'Islam' and 'Judaism' and look at the spread of these religions from 500 BCE to 1348 CE. Why were these three religions present in Damascus in 1348 CE?

Explanation and communication

Write a paragraph in your travel blog about your trip to the walls of Damascus in 1348 CE. Include details about what you saw and heard, whom you met and what was happening.

Land use

Land use changed significantly in the Medieval Period. The adoption of the mouldboard plough and the horse collar meant that more land could be cleared and more food grown, leading to increases in the population.

Trade led to the introduction of new crop species to different parts of the world. Sorghum, a type of grain, spread from India to China and the Mediterranean; citrus fruits, originating in South-East Asia, became available in Europe; cane sugar was taken from India to the Middle East and Spain by the Arabs. Vegetables such as spinach and broccoli travelled across the globe. Farmers all over Afro–Eurasia found that many of the new crops from faraway regions grew well locally. New crops allowed farmers to diversify what they grew on their farms.

Larger populations meant bigger cities. Cities took up greater areas of land than in earlier times. Wood shortages became a serious problem as growing populations cleared more land for towns and put more pressure on wood supplies for fuel, housing, shipping and transport. Forest cover declined rapidly between the years 1000 CE and 1350 CE. Modern studies have shown that deforestation caused serious flooding in places

	1	1000	1350	1400
Western Europe	50.7%	40.2%	18.6%	24.9%
Eastern Europe	88.6%	81.4%	60.5%	66.8%
Northern Europe	28.0%	12.6%	4.7%	7.0%

Kaplan, J.O. et al. (2009) 'The Prehistoric and Preindustrial Deforestation of Europe'. *Quaternary Science Review*, 28, p. 3023.

SOURCE 1.18 Forest cover in Europe on arable land, 1 CE to 1400 CE

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like Hebei in China. The people living along the Yellow River cut down trees to build **dykes** to try to hold back the river, but this caused soil erosion and their crops failed. In 1048 CE, a major flood in Hebei had serious social consequences: agricultural production declined, officials were unable to collect taxes from farmers and thousands of migrants left the flood-prone areas of Hebei to look for work in other regions.

Studying the environment can give important clues to historians who are trying to explain changes in population, food production and migration in the Medieval Period.



SOURCE 1.19 The Yellow River (Huang He) snakes its way across China



This is Hebei, China, in 1048 CE, during the Song Dynasty. A terrible flood has just passed through. If you look around you will see much devastation. There is no sign of life for miles around—just mud, debris and murky water.



SOURCE 1.20 Hebei, China, 1048 CE

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Research: finding secondary sources

When looking for secondary sources, try to find sources that contain up-to-date information. Ideally, look for secondary sources created in the last 10 years. History is not fixed—new documents, artefacts and images are being unearthed every day, and some of these change our understandings about the past. Sometimes you may have to settle for older secondary sources, because these may be the only ones available. The better secondary sources will have a bibliography, so that you can see where the author obtained their information.

Activity

Find a secondary source that contains information about the mouldboard plough and the horse collar. Write a short paragraph about each invention, noting when it was invented, how it worked and how it improved agriculture.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1 Why did land use change in the Medieval Period?
2 How did trade change agricultural practices?
3 Draw a diagram to explain the effects of new agricultural technology during the Medieval Period.
4 Why is studying land use helpful for historians?

Analysis and use of sources

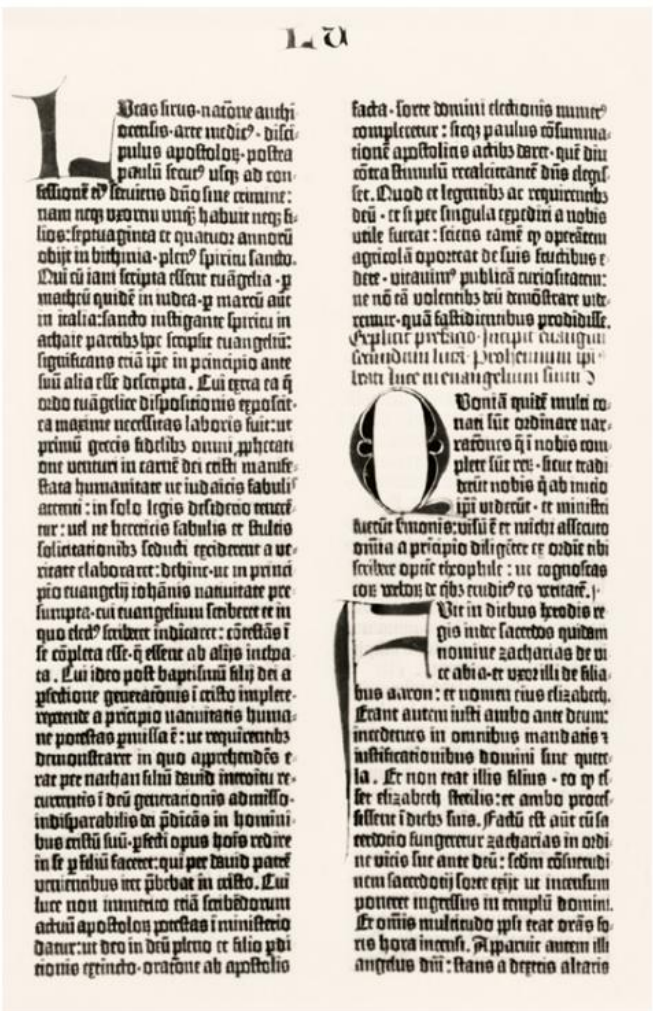
1 a Construct a graph with the data in source 1.18.
  b Do you know one reason forest cover increased between 1350 and 1400 CE?
2 Describe how land use changed in the Medieval Period, backing up your answer with evidence from source 1.18.

Explanation and communication

Write a paragraph in your travel blog about your trip to Hebei in 1048 CE. How are the locals coping with the floods?

The emergence of the Early Modern Period

In 1436 CE, German Johannes Gutenberg invented a mechanised printing press with moveable metal letters. He used this to print Latin textbooks and leaflets about political and religious ideas. In 1455 CE, Gutenberg produced his most famous book—the *Gutenberg Bible*. Gutenberg was able to sell the Bibles for 30 florins—rather expensive for the times, but still much cheaper than a hand-copied Bible, which was the only other type of Bible available in those days. At first, only wealthy people could afford to buy the *Gutenberg Bible*, but eventually a printed Bible would be within the means of almost everyone.



SOURCE 1.21 The beginning of the Gospel of Luke in the *Gutenberg Bible*

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Gutenberg's printing press was probably the most significant invention of the Medieval Age. It ushered in a new age—the Early Modern Period (c. 1450–1750 CE). The Early Modern Period is known for the emergence of new ideas about art, science and philosophy. All of these new ideas became widespread across Europe, thanks to the printing press.



We are standing in front of a tall Gothic building, painted white, with a tall spire and a staircase tower. Watch the building as I now adjust the date on your Tour Glasses to 1456 CE—you will notice that the building changes into a smaller, but still recognisable, sandstone structure.

This is the workshop of the printer Johannes Gutenberg. We are in Mainz, a town in the Holy Roman Empire (Germany).



SOURCE 1.22 Illustration of Johannes Gutenberg's workshop, 1456 CE

We are now entering the workshop. There is Johannes Gutenberg. He looks excited to see us and is coming this way.

Thank you for visiting my shop. Here are three leaflets I have printed especially for Revista tourists. They are titled: The Renaissance, The Scientific Revolution *and* The Enlightenment.

The Renaissance

The Renaissance was a cultural movement in Europe lasting from the 15th to the 17th centuries. The expansion of trade with Arabic, Asian and African merchants, new scientific discoveries, exploration by sea and the growth of universities in the Medieval Period inspired a new approach to art and architecture. It was not so much a 'break' with the Medieval Period as it was a flowering of medieval culture. Artists began to develop perspective in painting, so that flat images looked as if they were three-dimensional; architects started to experiment with the forms of Ancient Greece and Rome in their building designs; and philosophers developed the idea of humanism, which encouraged people to believe that they were individuals with the potential to be creative.

The Scientific Revolution

Towards the end of the fifteenth century, scientific method began to break away from the older scientific traditions established by Ancient Greek and Arab scholars, in favour of observation and experimentation to prove scientific theories. Within a few hundred years, scientists' knowledge of astronomy, biology, chemistry and physics had changed dramatically. New scientific discoveries included the understanding that the Earth revolved around the Sun rather than the other way around, that matter was composed of tiny atoms and that gravity was a constant. While some historians describe the changes in scientific method as a 'revolution', it was actually a more gradual advance that was built on centuries of medieval science.

The Enlightenment

The Enlightenment was an important philosophical movement in the Early Modern Period. According to Enlightenment thought, reason and science (rather than tradition or religion) should be the basis for making decisions. The Enlightenment also introduced new ideas about freedom and human rights—some of which had been slowly developing since the late Medieval Period. These freedoms and

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rights were seen as inalienable, or absolute, and were to be available to all people, regardless of the social class into which a person had been born. In theory at least, the life of a peasant was worth the same as that of a king.

Research: asking questions to inform an historical inquiry

When you have a topic you need to research or a historical person to interview, it can be helpful to think about what questions to ask. Here are some ideas to get you started:

1. Use the 5Ws and ask questions that start with 'who', 'what', 'when', 'where' and 'why'.
2. Keep in mind that 'how' is another useful way to start a question.
3. Then continue with 'Socratic questions'—for every answer you find, ask 'why'.

Activity

Devise a list of five questions you could ask to find out more about *one* of the following: Gutenberg's printing press, the Renaissance, the Scientific Revolution or the Enlightenment.

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. Why was the invention of the printing press so significant?
2. How did the Renaissance movement change art?
3. How did scientists start to change their approach to science in the Early Modern Period?
4. What was the Enlightenment?

Explanation and communication

Write a paragraph in your travel blog about your trip to Mainz in 1456 CE. Describe what you saw and heard. Write about what Johannes Gutenberg might think if he could travel to your classroom in Australia today! What would be different? What would be the same?

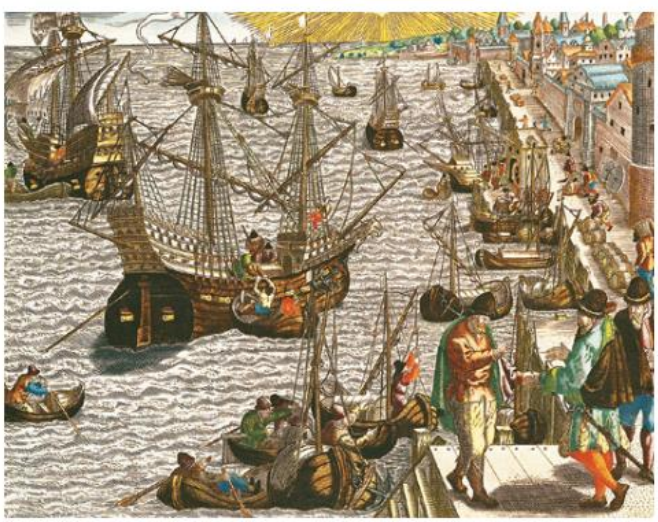
The Age of Discovery

The decline of the Mongol Empire during the middle of the 14th century meant that the Silk Road became unsafe for travellers and merchants. The only way for many Europeans to obtain spices from Asia was through Arab, Venetian and Genoese merchants, all of whom charged very high prices. By the end of the 15th century, Venetian and Genoese trade had been severely limited by the rise of the Ottoman Empire, which blocked trade routes in the Mediterranean Sea.

These developments encouraged Europeans to find a new route to Asia—by sea. In 1498 CE Vasco da Gama, a Portuguese sailor, discovered a sea route to India, opening direct trade between Europe and Asia. Many others followed in his wake, finding new sea routes across the world and establishing European trading ports in Africa, Asia and the Americas.

The European trading ports brought a great deal of wealth to Europe, while sea travel led to the discovery of uncharted lands, including the Americas. In addition to the trading ports, Europeans soon established colonies throughout Africa, Asia and the Americas. In some of their colonies, they created huge plantations of tea, coffee, sugar and tobacco. They also harvested the natural resources of their colonies, including timber and precious minerals.

For many of the peoples of Africa, Asia and the Americas, the arrival and settlement



SOURCE 1.23 *The Departure from Lisbon for Brazil, the East Indies and America* (1592 CE), an engraving by Theodor de Brys

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SOURCE 1.24 Vasco da Gama's sea route to India

of Europeans resulted in loss of land, loss of self-government, economic ruin and slavery. Indigenous peoples, such as those of the Americas, faced the additional blight of European diseases, against which they had no immunity.



Here we are in Lisbon, Portugal, in 1592 CE. As you can see, it is a busy port, bringing goods from all over the world to Portugal—coffee, tea, spices, sugar and cotton. African slaves are brought here too—at this time in history, Lisbon is the location of the main slave market in Europe.



SOURCE 1.25 Tiles in the Museu da Cidade (city museum) in Portugal, Lisbon, showing a slave cooking (1754 CE)

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. Why did Europeans want to find another way to get to Asia?
2. What was the significance of Vasco da Gama's 1498 CE voyage?
3. Draw a diagram to explain the causes and effects of European voyages of discovery.
4. Create an interactive timeline of all stops on this tour.

Explanation and communication

Write an entry in your blog about your trip to Lisbon in 1592 CE. What did you see at the port and how did you feel?

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Perspectives and interpretation

People have different perspectives (points of view) on an event, depending on how that event affects them personally. When considering the perspectives contained in a description of an event or situation ask yourself the following questions.

1. Who is the person (or group)? For individuals, what is their gender, culture and social status? For groups of people, what is their culture (and, if relevant, their social status)?
2. How does the event or situation affect them? For example, what do they gain or lose?

When considering the perspectives contained in a source, ask yourself:

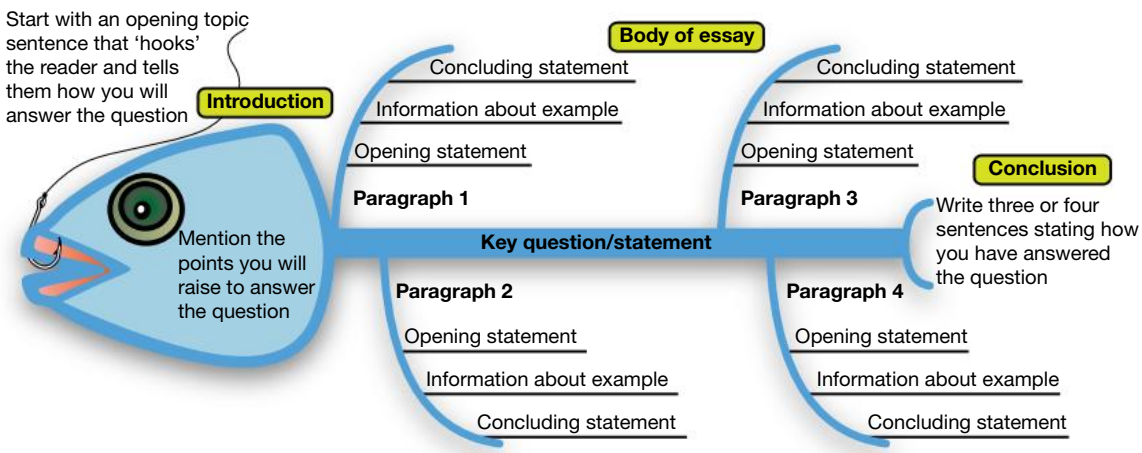
1. Who is the creator of the source?
2. How does the creator of the source feel about the situation they have described or depicted in the source?

Activity

1. Explain the Age of Discovery from the perspective of Early Modern Europeans.
2. Explain the Age of Discovery from the perspective of the indigenous people of the Americas.
3. Look at source 1.25. These tiles were originally in the kitchen of the Pimenta Palace in Lisbon. Whose perspective on slavery does the tile represent—the Portuguese or the African? Give reasons for your answer.

Explanation and communication: how to write a brilliant essay

1. Underline the key words in the essay question.
2. Make a mind map of all your ideas.
3. Make a list of sources you can use as evidence to support your ideas.
4. Using the fishbone diagram shown, think about how you will put the information together in an essay. Start at the head of the fish and work your way down the tail.



Activity

Consider this essay question: 'Explain how the Medieval and Early Modern periods were marked by continuity and change.'

1. Underline the key words in the statement: Explain how the Medieval and Early Modern periods were marked by continuity and change.
2. The word 'explain' means to show, or to make something clear. You need to provide evidence in the form of sources to support (or 'prove') your explanation.
3. Think about some of the main characteristics of society during the Medieval and Early Modern periods—such as those relating to trade, religion, land use and social organisation. You will find some useful information and sources on these characteristics in this book. You may like to do some further research to find more information and sources yourself. Remember—you are looking for evidence to support your explanation.

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4 Make some brief notes about change and continuity. What aspects of society changed between the Medieval and Early Modern periods? What sources can you use to show this change? What aspects of society stayed the same? What sources can you use to show this continuity?

5 Group your examples and sources into those that demonstrate 'change' and those that demonstrate 'continuity'.

6 Sketch a brief plan for your essay. Your essay plan should show: an introduction, paragraphs that group examples of change and examples of continuity, and a conclusion.

7 To write your essay introduction, start with a topic sentence that addresses the question and hooks in your reader. For example, you could try: 'While the Medieval and Early Modern periods saw many dramatic changes, much also remained constant throughout the two periods.'

8 Write a paragraph (or two) for 'change' and a paragraph (or two) for 'continuity'. Each paragraph should include:
- an opening statement that contains the main idea of your paragraph
- two or three sentences that state how your example demonstrates change or continuity
- source evidence to support your statements
- a concluding sentence.

9 Write a conclusion of three or four sentences listing how each of your examples shows that you have addressed the essay topic.

Explanation and communication: how to compile a bibliography



A bibliography is a very important tool and something that is good to include when we produce a piece of research. Creating a bibliography is helpful for us to keep track of sources we have used when we research a particular topic. It also lets others know where we have found our information should they want further information on what we have written about.

Depending on what type of source we are using, we can use different ways to acknowledge a source in a bibliography.

For each printed source you will need to collect the following information:

- Name of the author
- Name of the book or title of the article (if it is a magazine or newspaper)
- The year it was published
- The place it was published
- The name of the publishing company
- The volume number, if it is a magazine or journal
- The page numbers from which you have used information

If the source is a website, you will need to collect the following information:

- Author or editor's name (if available; if not, list the author as 'Unknown')
- Title of the page (if available)
- The company or organisation that posted the web page
- The web address for the page (called a URL)
- The last date you looked at the page

Once you have gained this information, you will need to put it into the following format.

Example for a book:	
Author's last name, first name. *Book title (in italics).* Additional information. City of publication: publishing company, publication year: page number(s).	Smith, John. *The History of the Aztecs.* Sydney: Macmillan Publishers Australia, 2011: 14–15.
Example for a website	
Author's last name, first name (if available). 'Title of work within a project or database (in quotation marks).' Title of site, project, or database. Editor (if available). Date of publication. Date of access and <full URL>.	Smith, John. 'Moctezuma.' The Aztec Centre. Ed. Jane Smith. 2009. 4 September 2011 <http://etext.lib.aust.edu/moctezuma/AC.html>.

Activity

1 Choose one book and one website on any aspect of the Medieval Period and format their bibliographical details just like the examples above.

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History challenges

Write an essay

Choose one of the topics below, and write a 500-word essay. Use the History Skills in this chapter to help you.

1. What were the causes and effects of contact between medieval societies? (Think carefully about the key words 'cause', 'effect' and 'contact'.)
2. How did environmental destruction affect people in the Medieval Period? (Think carefully about the key words and phrases 'how', 'environmental destruction' and 'affect people'.)

Make a film

With the help of your classmates, make a film of one of your Revista Tour experiences. You can act it out, narrate a slide show or make a stop-motion film with toy figurines—the choice is yours!

Before you begin this activity, decide on a role for each person in your group. You will need a researcher, a scriptwriter, a director, a photographer, a props manager, a set designer and (possibly) actors. When you write the script for your film, think about the stage directions for each actor (if required), and consider what you will use as a backdrop, what props you will need and what costumes you might wear.

Conduct an interview

Imagine that you are a television interviewer and you have been asked to interview someone who has just completed the Medieval World tour in this chapter. Write a list of suitable questions and interview one of your tour classmates. You might like to ask them about what they saw and heard, how they felt about what they saw, whether they would recommend the tour, their favourite travel experience and who they met.

Design a poster

Create your own tour advertisement for Revista Tours. Consider which aspect of the tour you will emphasise in your poster—will you advertise it as a time-travelling extravaganza? As an educational experience? Be sure to use bright colours, large lettering and eye-catching images.

Additional tour stops

Propose a new tour stop for Revista Tours.

1. Choose from:
   - Medieval Baghdad (between 1000 CE and 1258 CE)
   - Medieval Stirling, Scotland (between 1296 CE and 1328 CE)
   - the medieval Kingdom of Srivijaya (between 990 CE and 1292 CE).
2. You will need to explain:
   - where your tour stop is located (draw a map)
   - what is significant about this tour stop (for example, trade, warfare and weaponry, religion, education and/or an important event)
   - what a visit to this place can tell us about life in the Medieval Period.
3. Present your proposal as a written report (300 words) or a PowerPoint presentation with appropriate images (10 slides). Remember to be persuasive and to support your arguments with evidence. Add the proposal to your blog.



Write a dialogue with a figure from history

1. Think about who else you would like to meet on a Revista Tour of the Medieval World. Choose one of the following people:
   - Hildegard of Bingen (1098–1179 CE)
   - Li Qingzhao (1084–1155 CE)
   - Murasaki Shikibu (978–c. 1025 CE)
   - Mariam Al-Ijliya (c. 920–967 CE)
2. Write a brief dialogue (200 words) between the Revista Tour guide Elise and the historical figure you have chosen and add to your blog. Your dialogue should contain the following information. You will need to conduct research in order to write appropriate dialogue that addresses this information.
   - Where and when the person was born
   - The significant achievements of their life
   - What this person can tell us about life in the Medieval Period.





See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Section 1

The Western and Islamic Worlds »



An artist's impression of the city of Constantinople, c. 1000 CE

KEY TERMS

hippodrome	an open-air stadium for horse and chariot racing
Latins	Catholic Christians; Latin was the language of the Catholic Church in medieval times
monastic	a monk or nun in the Orthodox Church
pagans	in this case, non-Christians
remission of sins	forgiveness for wrongdoing, allowing entrance into heaven after death



Elise the historian will be your tour guide throughout this overview tour of the Western and Islamic worlds. She will talk to you about the importance of the city called Constantinople.

Constantinople: the Great City

We have arrived in the city of Istanbul, Turkey, on today's date. You will see that it is very busy and lots of vehicles are zooming around.

I'm now changing the date on your Revista Tour Glasses. As the glasses finish loading, you will note that the sounds of the city fade away and a strong, pungent smell assaults your nostrils.

Now, welcome to Constantinople in the year 1097 CE! Constantinople was the name of this city from its foundation in 330 CE by Roman Emperor Constantine I until 1930 CE, when it was officially renamed Istanbul.

In 1097 CE, Constantinople was the capital of the Byzantine Empire, the eastern part of the old Roman Empire. The strong smell is because everyone here likes to enhance the flavour of their food with fish sauce and garlic. Although the Byzantine Empire was part of the Roman Empire, it retained its original Greek culture—Greek rather than Latin was spoken.

Have a look around. You will see that the city is surrounded by massive stone walls. Over there is a large church with a domed roof known as the Hagia Sophia. Up on the hill stands the Blachernae Palace. There is also a golden gate, a magnificent **hippodrome** and a harbour filled with ships. Listen to the people chattering and arguing at the markets!

As you can see, this is a fabulously wealthy city. It lies at the heart of the trade route between Europe, the Middle East and Asia. For this reason, many have tried to attack and capture the city but, so far, all have failed to break through Constantinople's walls.

Outside the city walls you can see thousands of tents housing knights, their servants and peasant soldiers. Those people are the Crusaders. They have come all the way from Western Europe and are on their way to Jerusalem, to recapture the Holy Land from its Muslim rulers. Alas, this is an age of terrible conflict between Christianity and Islam.



SOURCE S1.1 The Hagia Sophia. The current building dates from 537 CE. Originally a Christian cathedral, it became a mosque in 1453 CE and is now a museum.

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Rising conflict and the Crusades

In 1038 CE, the Muslim Seljuk Turks of Central Asia began expanding their territory west into the lands of the Christian Byzantine Empire. They defeated the Byzantine Empire at the Battle of Manzikert in 1071 CE. This battle marked the beginning of a period of rising conflict between Christians and Muslims.

The Byzantine Emperor Alexius I called on Pope Urban II in Rome for help to stop further Seljuk invasion. Since the recent split of 1048 CE, relations between Christians in the Byzantine Empire (Orthodox) and Christians in Western Europe (Catholic) had been tense. Nevertheless, neither side wanted to see further Muslim expansion.

Pope Urban's call for a Crusade

In 1095 CE, Pope Urban II called for the Catholic Christians of Europe to go on crusade. Thousands responded to his call. By 1099 CE, the Crusaders had reached Jerusalem. They captured the city and established a series of Christian kingdoms along the east coast of the Mediterranean.

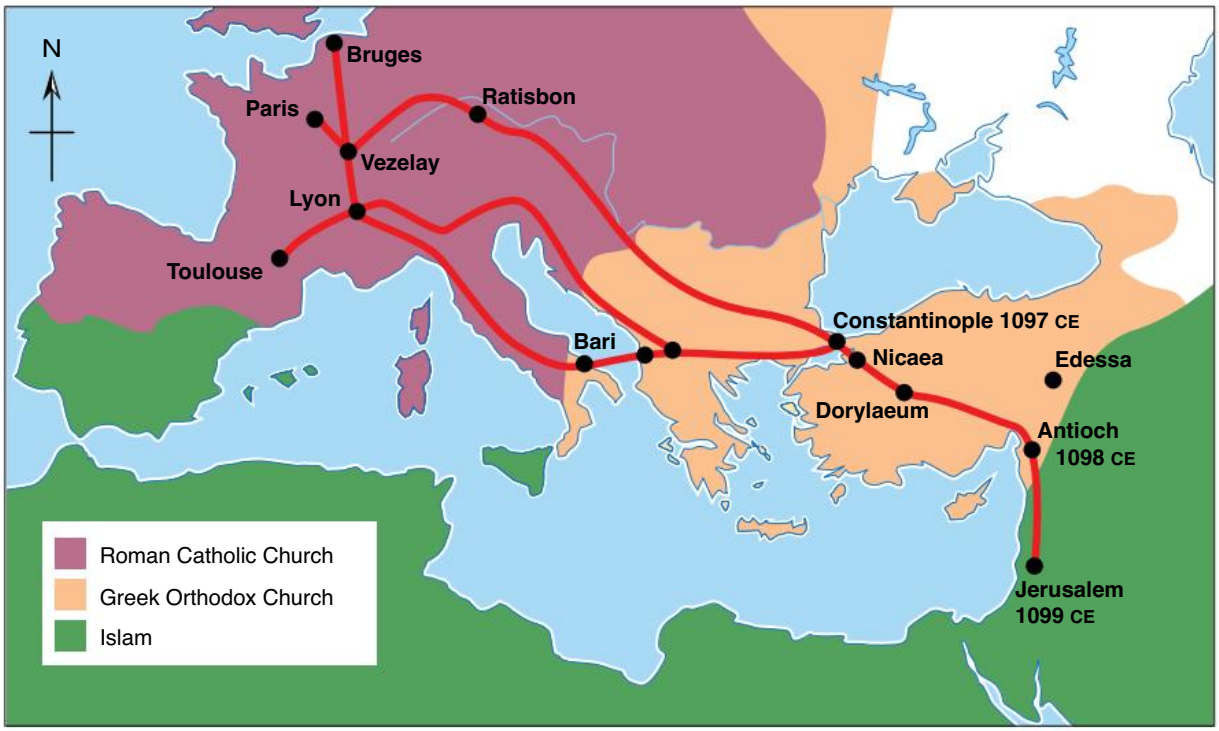
> For your brethren who live in the east are in urgent need of your help ... the Turks and Arabs have attacked them ... They have killed and captured many, and have destroyed the churches and devastated the empire ... All who die ... in battle against the **pagans** shall have immediate **remission of sins** ... Let those who go not put off the journey, but rent their lands and collect money for their expenses; and as soon as winter is over and spring comes, let them eagerly set out on the way with God as their guide.

SOURCE S1.2 Pope Urban II's call to Crusade, from *A History of the Expedition to Jerusalem,* vol. 1 (c. 1108 CE), written by French chronicler Fulcher of Chartres, in Jerusalem



SOURCE S1.3 An image of Pope Urban II at the Council of Clermont, summoning the whole of Christendom to arms on 27 November 1095, by French artist Jean Colombe from *Les passages d'Outre-Mer* (A Chronicle of the Crusades) (1474 CE) by Sébastien Mamerot

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SOURCE S1.4 Route of the First Crusade from Western Europe to Jerusalem

Anna Comnena



What did the Byzantines think of the Crusades? To find out we need to travel forward 51 years. When your Tour Glasses adjust you will see that we are in the gatehouse of an Orthodox monastery in 1148 CE.

Here is a woman wearing the black habit of an Orthodox **monastic**. Her name is Anna Comnena and she was once the Princess of Byzantium. The Greek version of her surname is 'Komnene', so you may come across this when you do further research about her. Anna Comnena is Byzantium's best historian. She can tell us something of the Byzantine perspective on the Crusades.

My father was Emperor Alexius I. He had called on the **Latins** *to help us against the Turks. My father gave them safe passage through Constantinople, but they repaid us with treachery and greed. Look, I have written all about it in my history, the Alexiad.*

[The] Latins ... who had long cherished a desire for the Byzantine Empire, and wished to win it for themselves ... caused this great upheaval and were selling their own estates under the pretence that they were marching against the Turks to free the Holy Land.

SOURCE S1.5 Adapted extract from *The Alexiad* (c. 1148 CE) by Anna Comnena, a Byzantine historian

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Why was there tension between Muslims and Christians by the 11th century?
2. What were the two groups within Christianity in Europe? Where was each located?
3. Why were there thousands of tents pitched outside Constantinople in 1097 CE?
4. Write three facts about Anna Comnena.

Analysis and use of sources

1. Complete the 5Ws (text) from page 17 for source S1.2.

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2 What does Pope Urban II tell the Crusaders to do in preparation for the Crusade?

3 Read source S1.5.

- **a** Complete the 5Ws (text) for this source.
- **b** Why does Anna Comnena believe the 'Latins' (Catholic Christians) have gone on Crusade?
- **c** Which branch of Christianity does Comnena belong to?
- **d** Why do you think she holds this view of the 'Latins'?

Perspectives and interpretation

1 Multiple-choice: What do the differences in sources S1.2 and S1.3 indicate?

- **A** Both must be wrong.
- **B** The Crusaders were really interested in taking over the Byzantine Empire.
- **C** Anna Comnena is mistaken.
- **D** Different perspectives exist on the reasons people went on Crusade.

2 Explain how sources S1.2 and S1.3 are an example of historical contestability.

Explanation and communication

Write two paragraphs in your travel blog about your trips to Constantinople (in 1097 CE and 1142 CE). In each paragraph, describe what you saw and heard and who you met.



Let's stay in Constantinople, but travel forward to 1205 CE Here we are—oh dear! Look at the state of the place! The city is a mere shadow of its former glory. Signs of decay and damage are everywhere. Monuments have been torn down, Byzantium's great library is now destroyed and the hippodrome has been wrecked. How terrible!

The decline and fall of Constantinople

After the First Crusade, Muslims launched a counterattack against the Christian kingdoms in the Holy Land. In response, Christians launched a series of further Crusades against Muslims in an effort to maintain control. There were nine crusades in all, from 1095 CE to 1291 CE. Eventually, all the Christian kingdoms fell. In the process, great damage was done to Constantinople. This damage was not done by Muslim forces, but by Christians on their way to the Holy Land.

In 1204 CE, Constantinople was invaded and sacked by the knights of the Fourth Crusade (1202–04 CE), who established the Latin Kingdom. The Latin knights damaged much of the city and took some of its more splendid monuments back to Western Europe.

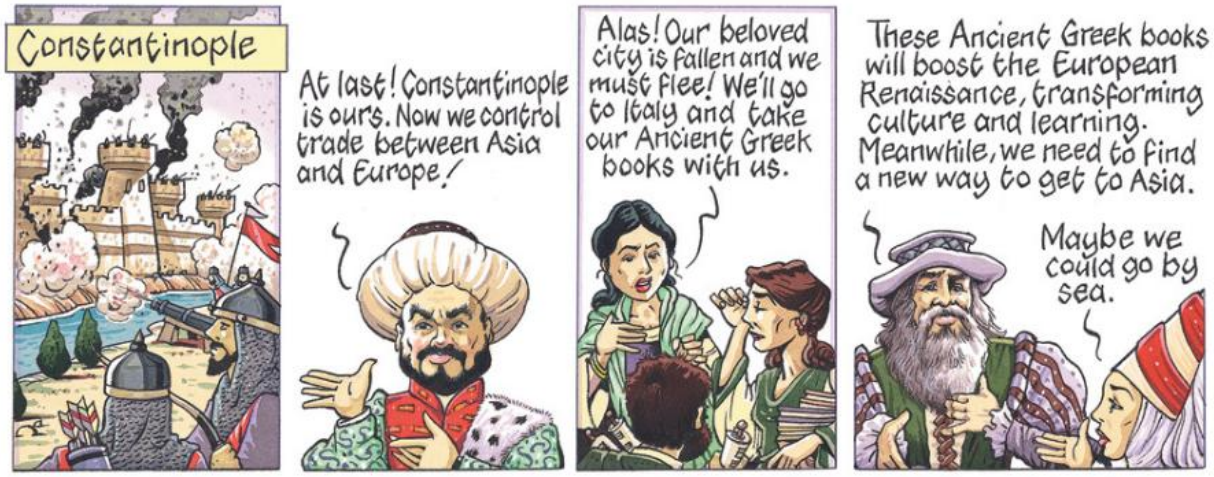
The Latin Kingdom fell in 1261 CE, and the Byzantines regained control of their city—but by that time the Byzantine Empire was very weak.

In 1453 CE, Constantinople was finally captured by the Ottoman Empire and became an Islamic city. In modern times, the fall of Constantinople is known as one of the great defining moments in history—it had far-reaching consequences for the history of the world.



SOURCE S1.6 *The Crusaders' Entry into Constantinople, 12 April 1204*, by Eugene Delacroix, 1840 CE

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SOURCE S1.7 Long-term effects of the fall of Constantinople

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What was the impact of the Fourth Crusade on Constantinople?

2 What is significant about the year 1453 CE with regard to Constantinople?

3 Construct a timeline of Constantinople's history. Include the following dates: 330 CE, 1097 CE, 1138 CE, 1204 CE, 1204–61 CE and 1453 CE.

Analysis and use of sources

1 Look at source S1.6. How does the artist portray the actions of the Crusaders in 1204 CE? Give reasons for your answer.

2 Look at source S1.7.

- **a** How does the fall of Constantinople affect
  - **i** the Ottomans?
  - **ii** the Byzantines?
- **b** List two effects on trade between Europe and Asia after the fall of Constantinople in 1453 CE.
- **c** Name one cultural impact resulting from the fall of Constantinople.

Empathetic understanding



Write a paragraph in your travel blog about your visit to Constantinople in 1205 CE. What had changed about the city since your previous visits? How do you think Anna Comnena would feel if she could see the city in 1205 CE? See page 12 for points to consider when completing an empathy history skill activity.



You will now embark on one of Revista's in-depth tours about the Western and Islamic Worlds: 'The Vikings', 'Medieval Europe', 'The Ottoman Empire' or 'Renaissance Italy'.

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Chapter 2

The Vikings (c. 790–c. 1066 CE)



A dragon ship aflame, part of a Viking commemoration held every year in Lerwick, Shetland Islands, Scotland

Inquiry questions

1. Who were the Vikings and how did they live?
2. What key beliefs and values emerged, and how did they influence Viking society?
3. What were the causes and effects of contact between Viking and other societies during the Viking Age?
4. What significant people and ideas from the Viking Age have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- locate the Viking homelands
- identify the geographical features that helped shape Viking society and history
- using a range of sources, such as the Viking sagas, outline key social, cultural, economic and political features of Viking society
- describe the everyday life of men, women and children in Viking society
- discuss the role of the Norse gods in Viking society
- identify the extent of Viking exploration and trade
- identify the regions conquered and/or settled by the Vikings
- explain how and why Viking expansion occurred, including developments in weaponry and shipbuilding technologies
- discuss the theory that Vikings discovered America
- explain and assess the impact of the Vikings on subject peoples in England and northern Europe, including the Danelaw
- discuss the significance of the Norwegian (Viking) and Norman invasions of England in 1066 CE
- outline what sources reveal about different perspectives on the Vikings; for example, those of English monks
- investigate and assess the role of Erik the Red in the expansion of Viking settlement and influence
- use sources to identify different perspectives on Erik the Red
- discuss how the Vikings have influenced the world today

SITE STUDY

- a virtual museum visit: The Jorvik Viking Centre

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Introduction

Sometimes red and dramatically visible, at other times grey and hard to spot, the long slow process of religious and cultural change runs like a thread through the Viking Age.

Robert Ferguson, *The Vikings: A History*, 2009

IN THIS CHAPTER we will be exploring archaeological, written and artistic evidence about the Vikings to learn about their society. Much of the written evidence we have about the Vikings was written by other peoples, including Arabic travellers, Christian monks and Byzantine historians. We must think about it critically and not take it at face value.

The Vikings' own histories, known as sagas, tell of great deeds, adventures and heroic bravery, but these were not actually written down by the Vikings. Instead, they were recorded by Christian monks in the 12th, 13th and 14th centuries, long after the end of the Viking Age. Nevertheless, these sources present a lively and interesting picture, and give us at least some indication of what it was like to live in the Viking Age. Archaeological digs at Viking sites are another valuable source, presenting us with new information every day.

KEY TERMS

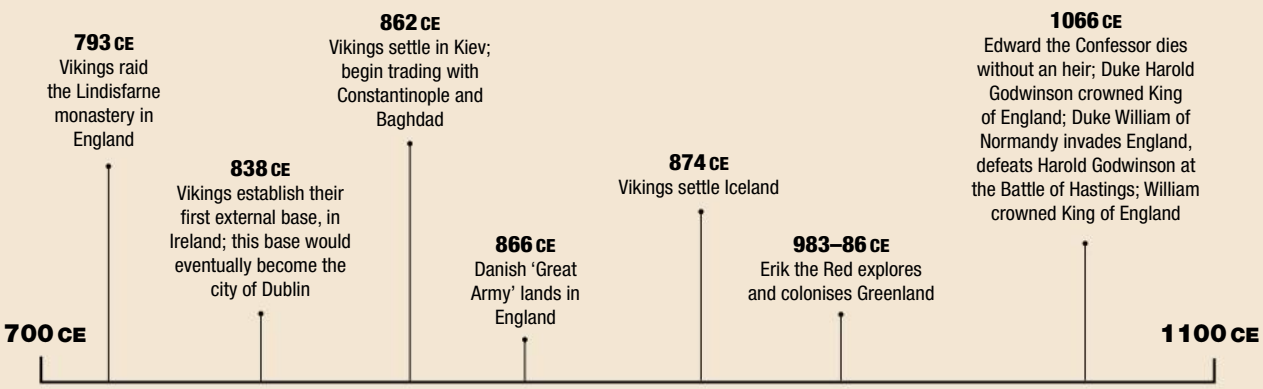
amulet	a charm worn to ward off evil
caulked	made watertight
causeway	an elevated road over a body of water or a piece of land; some causeways are revealed only at low tide
dinars, dirhems	Arab coins
drying and salting	drying meat or fish in the fresh air and then covering it in salt to stop it from rotting
fjord	a long, narrow inlet of the sea between high cliffs, usually formed by glaciers
Greek fire	a weapon that shot a stream of fire at enemies
heathen	another word for pagan
ides of January	13 January
lawspeaker	a judge
longship	a long, narrow Viking warship
mild steel	steel made from iron and carbon; 'mild steel' refers to steel that has been made with a low amount of carbon, making it easier to shape
Northumbrians	people of the kingdom of Northumbria in northern England
Old Norse	the language of medieval Scandinavian countries, used until the middle of the 14th century
pitch	a thick, dark, sticky tar made from charcoal or tree resin, used for waterproofing
propaganda	information that aims to influence the beliefs of the wider community
rapine	plunder
smoking	a method of preserving meat or fish by exposing it to the smoke from burning wood
tanned/tanning	treating animal skins with tannin to make leather
valkyries	female spirits
whorl	a tool used for spinning yarn

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Viking lands before 838 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about the Vikings.
3. Title the second column 'Puzzle'. In this column write down the questions you have about the Vikings.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'The Vikings'. I'm Ismet, and I'll be your tour guide. Enjoy your trip.

The Vikings emerge

Towards the end of the 8th century, bands of fierce Viking warriors emerged from the icy waters of the north and began raiding the coast of Britain. A few decades later, they were also raiding the coastal towns of France, Spain and Italy, instilling terror and dread in the hearts of the local people. They continued their campaign of looting and pillaging for the next 300 years. The horror of those times and the long period of continued Viking raids created a widespread belief that remains with us today: that the Vikings were nothing more than cruel, plundering barbarians.

Another story, however, lies behind the barbaric legend. Archaeologists and historians have learnt that the Vikings were also great explorers, settlers and traders. They founded cities, were employed as prized warriors and had a highly developed society. By the beginning of the 11th century, the Vikings had come to dominate much of northern Europe. They had ventured deep into Russia, and opened up trade routes to Persia (now Iran) and China. They had sailed over almost half the known world in their **longships**, travelling further north and west than Europeans had ever been. They founded new colonies in Ireland, Britain, France, Iceland, Greenland, Russia and even in North America, and established cities such as Dublin, Novgorod and Kiev. They also practised one of the earliest forms of democracy, through their institution known as 'The Thing'.



SOURCE 2.1 Carved wooden Viking head

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Daring and innovative, adventurous and skilled, the Vikings provide us with a fascinating perspective on life in the Medieval Period. They leave behind many ideas, stories, laws, words and concepts that still resonate with us today.

Spotlight

Several interpretations exist of the word 'Viking'. It may come from the **Old Norse** word *vik*, meaning 'bay': a person called a 'Viking' would be someone who kept their ship in a bay. It may also come from the Old Norse word *vikingr*, which means 'pirate' or 'raider'.

The Viking homelands: Scandinavia

Scandinavia is a region of north-western Europe. It consists of Denmark, Norway, Finland and Sweden. In Scandinavia, winter is very long, dark and cold. The summer is mild and relatively brief. In the northern parts of Scandinavia, the land is mountainous and comprises dense forests. The southern parts of Scandinavia are flatter and more fertile, and the climate is mild—ideal for farming. Most people in medieval times lived on the southern coastal areas or near lakes, rivers and narrow inlets (known as fjords), where the soil was fertile.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 Which modern-day nations make up Scandinavia?
2 What is the difference between the northern parts of Scandinavia and the southern parts of Scandinavia?
3 Why did most of the people in Scandinavia live in the south?

Research

1 Download a blank world map from the internet. Use coloured pencils or felt pens (or your computer) to colour Australia green and Scandinavia red.
2 Go to your digital support to visit the University of Nebraska-Lincoln's Astronomy Education site. Navigate to the Daylight Hours Explorer.
   a Drag your cursor to spin the globe and find Australia. Adjust the latitude setting until the line of latitude rests on where you live in Australia. Adjust the day of the year to 21 June, the shortest day of the year in the Southern Hemisphere. Record the daylight hours on this day at the latitude where you live.
   b Now find Oslo, Norway, on the globe. (Many Viking settlements were located close to modern-day Oslo.) Record the daylight hours on 21 December, the shortest day of the year for the Northern Hemisphere.
   c How many more daylight hours are there on the shortest day of the year where you live, compared with Scandinavia?

Explanation and communication

Consider how the longer or shorter daylight hours during summer or winter would affect the following: farming, leisure activities, violent attacks on settlements.

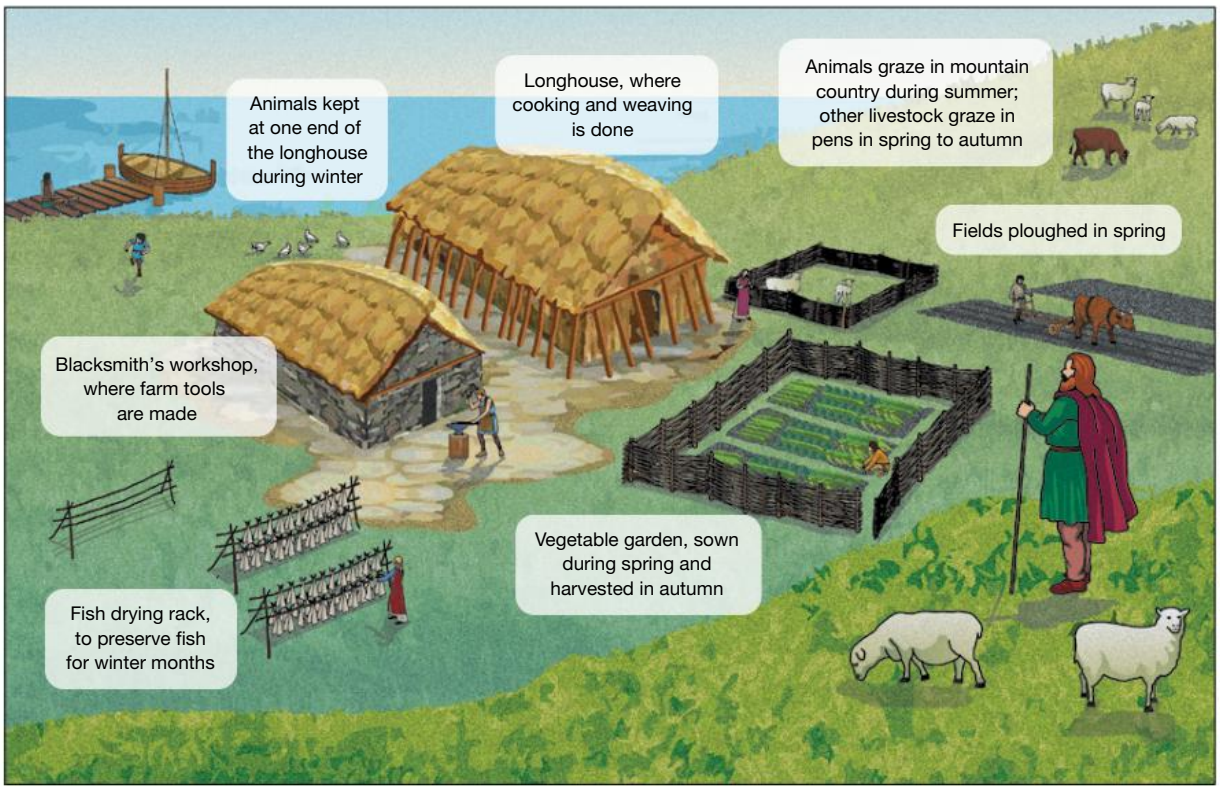
Key economic features of Viking society

Farming

Most Viking families lived on farms. Everyone in the family was expected to help with the running of the farm. The seasons dictated the rhythm of farm life. Crops would be tended during the summer and then harvested in the autumn. Sheep, goats and cattle were taken to the rich mountain pastures in summer, where they grazed. At the end of autumn, the animals would be returned to the farm. The stronger, younger animals were kept inside the Vikings' houses during the long winter, while the weaker ones were slaughtered for their meat. Since the Vikings had no refrigeration, meat had to be preserved to stop it from rotting. The meat was preserved by **drying and salting** or **smoking**. The skins from slaughtered cattle and sheep were **tanned** into leather for clothing and other household goods.

When winter came, a thick layer of snow covered the ground. It was impossible to grow

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SOURCE 2.2 A Viking farm

crops or graze animals, so many farmers went hunting for deer, wild boars, elks, bears, foxes, seals, walruses and whales. The meat of the hunted animals was brought home to feed the farmers' families, while furs and skins were used to make clothing and shoes. Whale bone and walrus ivory (from walrus tusks) were made into household goods and decorative items.

Viking towns and trade

While most Vikings lived in small farming communities, others, such as artisans and merchants, lived in towns. Artisans made all sorts of goods, including shoes, pottery, jewellery, weapons and leather. Viking merchants brought food, cloth, walrus ivory, furs, honey and pottery from outlying Viking farming communities to sell in the towns. Foreign merchants brought silk, cloth, jewels, glass, wine, pottery, spices and weapons from Arabia, China, India and Europe to sell in Viking towns. Slaves captured on Viking raids were also available for sale. The most famous Viking towns were those of Hedeby in Denmark and Birka in Sweden. York in England and Dublin in Ireland were also well-known Viking towns.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What sorts of people lived in Viking towns?
2 Identify five products that Vikings sold in the towns.
3 Identify five products that Vikings could buy from foreign merchants.

Analysis and use of sources

1 Using source 2.2 and the text, copy and complete the table on the next page to show which jobs were done in each season (or all year) on a Viking farm.

List of jobs:

- tend crops
- move animals to mountain pastures
- cook
- harvest crops
- move animals inside house
- sow crops
- graze animals in pens
- weave cloth
- dry fish
- make tools

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Season	Jobs
Spring	
Summer	
Autumn	
Winter	
All year	

2 Which season do you think would be the hardest to live through in Viking lands? Give reasons for your answer.

Explanation and communication

Go to your digital support to see a scale model of the Viking town of Birka, Sweden. Write a 200-word report explaining how designers were able to build and film the model so that it resembled the original medieval Viking town.

Key political features of Viking society

The social hierarchy

Like many medieval societies, Viking society was organised into a strict social hierarchy.

Kings

In the early Viking Period, a number of kings ruled small kingdoms. They were expected to perform religious rituals and protect their people against invaders. From the 800s CE, kings began attacking neighbouring kingdoms in an attempt to enlarge their own kingdoms and become more powerful.

Jarls

Jarls, or chieftains, held large areas of land. They were wealthy and powerful and owned many slaves. They were expected to provide warriors to fight for the king.

Karls

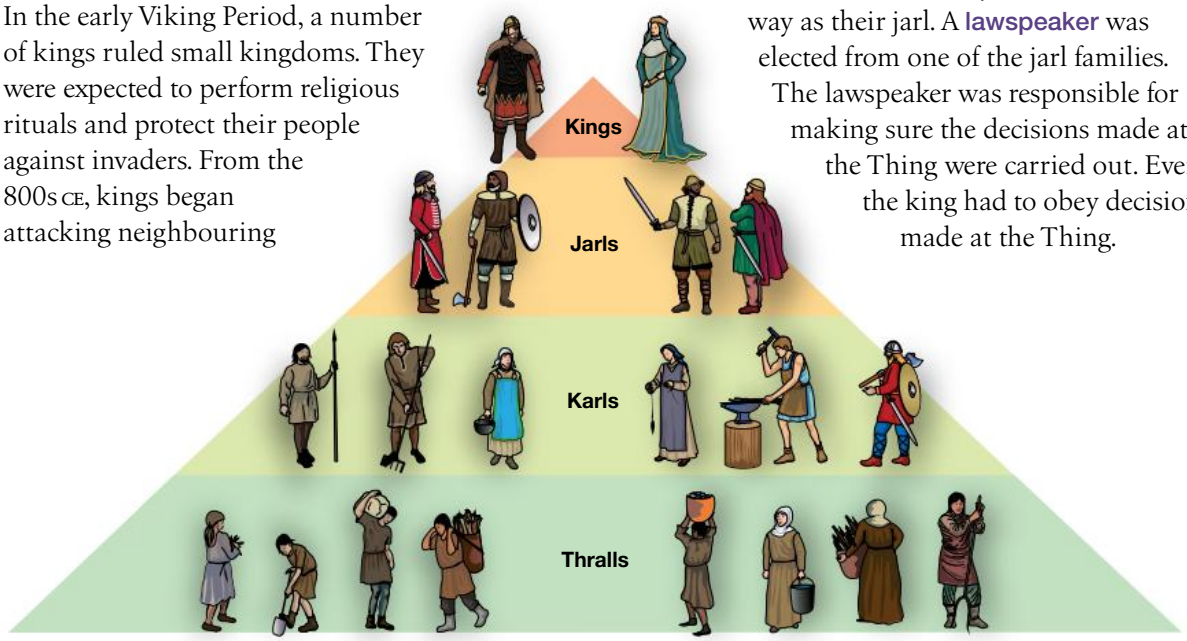
Most Vikings were karls, or free men and women. Karls owned their own land and ran their own farms with the help of one or two slaves. Some karls worked as artisans or merchants. Karls were expected to join jarls in raids or battles.

Thralls

Thralls were at the lowest level of Viking society—they were slaves. They had no rights and were legally owned by other people, bought and sold at slave markets like cattle or other goods. A thrall's master had control over the thrall's life.

Viking government: the Thing

The 'Thing' was a Viking assembly of free men who met regularly in the local province or kingdom. At the Thing, disputes over property, crime and family honour were resolved. All free men were allowed to vote at the Thing, but free men would usually vote the same way as their jarl. A **lawspeaker** was elected from one of the jarl families. The lawspeaker was responsible for making sure the decisions made at the Thing were carried out. Even the king had to obey decisions made at the Thing.



SOURCE 2.3 The Viking social hierarchy

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SOURCE 2.4 The Swords in the Rock monument, erected in 1983 CE to commemorate the Battle of Hafrsfjord (872 CE), when King Harald Fairhair became the first king of all Norway

If a person had been accused of a crime, he or she had to stand trial. If the accused was found guilty, the Thing decided their punishment. They could be fined, made a slave or be declared an outlaw. Once outlawed, they were no longer under the protection of the law and had to flee, because it was legal for anyone to kill an outlawed person.

The Thing was also used to end violence between families. Family honour was very important in Viking society, and members of a family were duty-bound to avenge the injury or death of their relatives. Simply insulting another person might result in an act of revenge from their family. Family feuds could go on for several years; some continued for generations.

Meetings of the Thing were held in special locations across the Viking world. Each region had its own name for the Thing and the location in which it was held: 'Althing' (Iceland), 'Thynghowe' (England), 'Tingwall' (Scotland),' Thingmote' (Ireland) and 'Tingvalla' (Sweden).



SOURCE 2.5 A painting of Iceland's Althing: *The Althing in Session* by William Gershom Collingwood, 1899 CE

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SOURCE 2.6 Thorgnyr the Lawspeaker, as shown in the 1899 CE edition of *The Chronicle of the Kings of Norway*

Then Thorgnyr the lawspeaker said, 'The character of Swedish kings is different now from what it has been formerly ... King Olaf of Sweden wants to have Norway for himself, which no Swedish king before him ever desired, and as a result, brings war and distress on many a man. Now it is our will that you, King Olaf, make peace with the Norway king, Olaf the Thick, and marry your daughter Ingegerd to him ... if you will not do as we desire, we will now attack you, and put you to death; for we will no longer suffer law and peace to be disturbed ... Now tell us, in all haste, what you will do.'

Then the whole public approved, with clash of arms and shouts, the lawman's speech.

SOURCE 2.7 Extract from *The Chronicle of the Kings of Norway*, by Snorri Sturluson, c. 1230 CE

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. What were the four social classes in Viking society?
2. Draw a mind map for each of 'Kings', 'Jarls', 'Karls' and 'Thralls'. Detail the roles and responsibilities of each social class on the mind maps.
3. Name three punishments that could be given to a person found guilty of a crime.
4. What happened to a person who was outlawed?

Analysis and use of sources

1. Source 2.7 is a record of events at a Swedish Thing in 1018 CE. Complete the 5Ws (text) from page 17 for source 2.7.
2. What does source 2.7 reveal about the place of women in Viking society?
3. How is source 2.7 useful to an historian studying the power of kings in Viking society? Complete a usefulness analysis (from page 15) for source 2.7.
4. Source 2.7 was written around 1230 CE by the Icelandic poet and historian Snorri Sturluson. Sturluson claimed that he found out about this story from older sagas and Norwegian poems that had been passed down through the generations. Do you think this story is a reliable account of the events? Why or why not?

Research

1. Find out what the word 'enthral' means. How is it similar to the Viking word 'thrall'?
2. Go to your digital support to find out about the Viking Thing in Sherwood Forest. Write a 200-word report detailing how historians found the site and the significance of the site's name, Thynghowe.

Perspectives and interpretation

To which Viking class would you most prefer to belong? Which class would you least prefer to belong? Explain your answer in a paragraph. See page 23 for points to consider when completing a perspective history skill task.

Explanation and communication

Ismet has taken you to a meeting of Iceland's Althing in 1000 CE. Write an entry in your travel blog about what you saw and heard at the meeting. Make sure you include information about where it was, what was discussed, and the outcome of discussions.

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Key social features of Viking society

Men and women had very strictly defined roles in Viking society. Some aspects of their gender roles were enforced by law—in Iceland, women were forbidden to wear their hair short or wear men's clothing. That said, women certainly did exceed their 'boundaries' on occasion.

Viking men

Most Viking men were karls. They were expected to protect the land of their jarl chieftain. Men also worked as farmers or artisans. Men were the upholders of the family's honour. Any unlawful or immoral act they committed could bring disgrace to the family name. At the same time, men engaged in family feuds to protect their family's honour.

Warriors

Viking men believed that to be a warrior was a noble duty and that to die in battle was the greatest glory. It was thought that those who died in battle would be claimed by the **valkyries**, who would take the warriors' souls to Valholl (also known as Valhalla). Once in Valholl, the warriors' souls would spend their nights feasting and drinking and their days practising fighting in preparation for Ragnarok, the Final Battle at the End of the World.

Raids and wars were violent, bloody affairs. Approximately 50 per cent of Viking men died before they reached the age of 30, mainly due to injuries received during raids and wars. But for the Vikings, war was part of their religion and looting villages was an added benefit that brought wealth.



SOURCE 2.8 A picture stone from the 9th century, showing Viking warriors in the top panel and a Viking ship at the bottom

Viking women

Viking women were supposed to respect the authority of their husbands or fathers. They were not allowed to vote at the Thing or be a chieftain. Unlike many other European women of the Medieval Period, however, they could seek a divorce from their husbands.

Most Viking women were farmers. Women worked particularly hard on farms. They milked cows and sheep, tended to chickens, sowed crops in the spring and managed the vegetable gardens and fields. In the autumn, at the end of the growing season, the women would be expected to help bring in the harvest. When her husband was away hunting or raiding, the wife was in charge of the farm or the family business and would take up a sword to defend her home if necessary.

Weaving and spinning cloth was a particularly important (and time-consuming) occupation for women. Women were also the main caregivers of children and the elderly.

Shield-maidens

Shield-maidens were Viking women who had chosen to fight as warriors. It would seem that not many women made this choice, but shield-maidens do feature in some of the sagas, including the *Hervarar Saga* and the *Gesta Danorum* (*Deeds of the Danes*). At least one historical account of women fighting as warriors also exists: that of the Byzantine historian John Skylitzes, who recorded that Viking women fought in a battle in 971 CE.

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SOURCE 2.9 Illustration of Lathgertha, a Danish Viking shield-maiden, 1913 CE

Viking children

Life was tough for Viking children. When a baby was born, it was placed on the floor for the father to decide whether it was strong enough to survive. If the father believed the baby was sickly, it was taken outside and left to die. If the father decided that the baby was to be raised, it was lifted into his arms. Water was poured over the child and the child was named. This signified that the baby was considered a member of the family.

Even if they were cared for, many Viking children died in infancy anyway. Historians estimate that 20 to 30 per cent of children died before the age of five. Once they reached the age of five, Viking children started work, watching and learning from adults at first. Boys were sent to live with an uncle or another close family member to learn about farming or the family trade. Boys also learned to fight and to sail.

Girls were kept at home and learnt to cook, spin, weave cloth and tend to farm chores. They were married off at age 12 to 15. They had no choice in their husband, who was chosen by their father or the local jarl chieftain.

> Bjarmar's daughter was with child. [The child] was an exceptionally fair lass. She was sprinkled with water and given a name and called Hervor, but it was the opinion of most that she should be left outside, and they said she wouldn't be too ladylike if she took after her father's kin. She was brought up with the Jarl and was as strong as the boys. And as soon as she could do anything for herself, she trained more with shot and shield and sword than sewing or embroidery.

SOURCE 2.10 'How Hervor got the sword Tyrfing' from *The Hervarar Saga*, a saga dating from the 4th century, written down in the 14th century. This part of the saga tells about the birth and childhood of Hervor, who grew up to find a cursed sword and become a shield-maiden.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. Draw a mind map to explain the responsibilities of Viking men.
2. How did Viking men feel about being warriors?
3. What did Vikings believe would happen to warriors when they died in battle?
4. Why were some Viking babies left outside to die?
5. How did Viking children learn adult roles?

Analysis and use of sources

1. Read source 2.10. What did some suggest should be done with Hervor when she was born?
2. According to the rest of *The Hervarar Saga*, Hervor became a shield-maiden. How is this future indicated in source 2.10?
3. Is source 2.10 a reliable account of Hervor's life? Give reasons for your answer.
4. How is source 2.10 useful to an historian studying the place of women in Viking society? Complete a usefulness analysis of source 2.10.

Empathetic understanding

Ismet has taken you to a Viking farm in 780 CE, where you interview a Viking woman. Think of five questions you would like to ask her about her work. Write up the interview in your travel blog. See page 12 for points to consider when completing an empathy history skill.

Explanation and communication

Most Viking women spent their days weaving cloth, cooking food, managing their farm or caring for children. Using the text and source 2.10, explain why a Viking woman might want to become a shield-maiden.

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Key cultural features of Viking society

The role of the Norse gods and goddesses

The Vikings had their own polytheistic ethnic religion. They worshipped a number of different gods and goddesses, whom they believed affected every aspect of life.

The king of the gods was Odin (or Woden). Odin had one eye—he had sacrificed the other eye in order to gain knowledge and understanding. He rode a grey, eight-legged horse named Sleipnir, which could fly. Perched on Odin's shoulders were two ravens, called 'Huginn' ('thought') and 'Munnin' ('memory').

Odin sent out the ravens every day to fly around the world and come back to tell him what they had seen. Odin was associated with wisdom, war, death, poetry, magic and hunting. Wednesday (or 'Woden's day') was named after Odin.

Odin's wife was the goddess Frigg. She had the power of prophecy, but rarely told what she had foreseen. Frigg was a goddess associated with love and married women. Women called on her to assist them in giving birth. Frigg is often depicted spinning cloth, which was a common task for Viking women. Her name lives on in our word 'Friday' (Frigg's day).



SOURCE 2.11 Painting depicting Odin, King of the Gods



SOURCE 2.12 Painting depicting Frigg (or Frigga), Queen of the Gods, spinning yarn

Another popular Viking god was Thor. Thor was the god of thunder, lightning, oak trees, destruction, fertility and protection. He rode on a chariot drawn by two enormous goats and he carried a huge magic hammer, named Mjollnir. According to legend, Thor will slay the serpent Jormungand during the battle at the end of the world (known as Ragnarok) but will die from the serpent's poison. Followers of Thor carried small hammer **amulets** on a string or chain around their neck, to invoke Thor's protection. Thor's name lives on in our word 'Thursday' (Thor's day).

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SOURCE 2.13 Pen and ink drawing of Thor attempting to slay the serpent Jormungand, from an 18th-century manuscript

Little is known about how the Vikings themselves felt about their gods. Most of what we do know about Viking religious practice is based on the observations of others, such as Christian missionaries and Arab merchants (see sources 2.16 and 2.29).

Viking burials

The Vikings were strong believers in life after death. They buried their dead with grave goods, trusting that the dead would need these items in the afterlife. The wealth of a Viking determined the types of grave goods that might be buried with him or her after death.

A thrall's body was placed in a simple wooden box along with some personal items, such as a comb or sewing tools. Karls' bodies were placed in large graves that were lined with wood. Their tools (such as axes, ploughs, weighing scales, hammers, nails, needles, **whorls**, thread and cooking pots) were buried with them, along with silver coins. Dogs and horses were sometimes sacrificed and buried with their karl master.

Jarl chieftains and royalty had the most spectacular burials. Their bodies and grave goods were placed in a longship, as if to transport them to the next world. The longship was then buried or burned. Grave goods for kings or wealthy jarls might include jewellery, chests of silver coins, furniture, sleighs, carts, tools, sacrificed horses, fine clothing, ornaments and other precious objects. Slaves were often required to die with their masters so that they could accompany them to the next world.



SOURCE 2.14 People who could not afford to be buried in a ship sometimes outlined their graves with stones to form the shape of a boat. This burial site at Lindholm Høje, Denmark, is the largest Viking burial site in Scandinavia.



SOURCE 2.15 A large burial ship was excavated in 1904 CE at the Oseberg farm, Norway. It is now on display at the Viking Ship Museum in Oslo, Norway.

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The arrival of Christianity

During the 900s CE, Christian missionaries from Rome, Constantinople and other Christian cities in Europe began to travel into Northern and Eastern Europe with the aim of converting people from their ethnic religions to Christianity. Some Vikings had already converted to Christianity before this time, such as Viking traders who had come into contact with Christians on their travels, and Vikings who settled in Christian lands such as England, France and Ireland. The mass conversions to Christianity in Scandinavia, however, were largely promoted by the Scandinavian kings.

In 965 CE, Harald Blue-Tooth, King of Denmark, converted to Christianity and declared that his entire kingdom was to be Christian. In Norway, King Olaf Tryggvason used threats and violence to make the Vikings convert to Christianity, forcing them to accept baptism at spear-point. He also threatened to kill any Icelander visiting Norway who was not a Christian. King Olof Skotkonung of Sweden converted to Christianity in 1008 CE. He ordered his men to cut down the sacred groves and take down the statues of Norse gods, in an effort to stamp out the old religion.

Christianity offered the Viking kings a means of maintaining order and power in their kingdoms—one God, one king and one kingdom. Some historians argue that Christianity also put an end to raiding, because it became unlawful to raid and terrorise fellow-Christians, but the construction of castles in Europe and the emergence of stronger European kingdoms were probably more important factors.

ACTIVITY 5

Comprehension: chronology, terms and concepts

1 How did Huginn and Munnin serve Odin?
2 Why did women worship Frigg?
3 Why did the Vikings bury their dead with grave goods?
4 Why were Vikings buried in ships (or in the stone outlines of ships)?
5 How did the kings encourage their subjects to convert to Christianity?
6 Why did the kings encourage Christianity in their kingdoms?

Analysis and use of sources

1 Complete the 5Ws (text) for source 2.16.

> It is customary in Uppsala [in Sweden], to hold a general feast ... every nine years. All must attend this festival. Kings and people all send their offerings to Uppsala ... What is more distressing is that those who have already adopted Christianity reconvert back to their [Norse] religion through these ceremonies. The sacrifice is of this nature: of every living thing that is male, they offer nine heads to the gods ... The bodies they hang in the sacred grove that adjoins the temple. Now this grove is so sacred in the eyes of the **heathen** that each and every tree in it is believed divine because of the death of the victims ...

SOURCE 2.16 This passage is from a text called *Description of the Northern Islands* (1075 CE), which contains descriptions of Christian missionary work in Sweden. It was written by Adam of Bremen, a Christian missionary from Germany.

2 How does the author of source 2.16 feel about the Viking religion? Quote evidence from the text to support your answer.
3 How many years after Sweden's conversion to Christianity did Adam of Bremen write source 2.16 about Norse religion in Sweden?
4 What does this passage suggest about the conversion to Christianity in Sweden?

Explanation and communication

1 This Viking riddle appears in The Hervarar Saga. Can you solve the riddle?

'Who are the two that on ten feet run?
Three eyes they have, but only one tail.'

(Answer at the bottom of page 63.)

2 Ismet takes you to a Viking funeral for a karl farmer in Lindholme Hoje, Denmark, in 970 CE. Draw the burial site in your travel blog, showing the grave goods you saw and the burial layout.



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Developments in weapon and ship-building technology

Viking weapons and armour

All free Viking men were expected to carry weapons, but weapons were expensive items. Iron weapons were difficult and time-consuming to make—especially swords, which had to be made by highly skilled swordsmiths. Most Vikings were armed with a large, round, wooden shield and an axe or spear.

Spears were made of a long wooden shaft of two or three metres capped with an iron blade. Skilled Viking warriors were known to be able to throw spears many metres and also to catch spears thrown at them by the enemy. Axes, another favourite weapon, had thick, rounded blades. Axes were usually lighter than swords and could break through chain mail armour and metal helmets.

Swords were the most prized weapon. Only jarls and wealthy karls had swords. The swords had double-edged blades of almost a metre in length. Early Viking swords were made of pieces of iron and **mild steel**, welded together to form a long bar. The bar was then stretched out to the required length by much hammering, and then it was twisted. Finally, the bar was shaped into the finished blade. These swords were not very strong but were nonetheless effective in Viking battles.

The Vikings valued their weapons so much that they gave names to them. Swords were called names such as Fótbítr ('foot-biter'), Leggbítr (leg-biter) and Sætarspillir ('peace-breaker').

Body armour was also worn by the Vikings. Wealthy jarls wore chain-mail shirts, or byrnies, while most other men relied on padded leather jackets. Jarls also wore metal helmets with a long nose band to help protect their faces. These helmets did not have horns—which would have been very impractical to wear in a battle! Horned helmets have been found in Scandinavian archaeological digs, but these date from 900 BCE (1500 years before the Viking Age) and were only used for ceremonial purposes—none have ever been found with marks from battle damage. The idea that all Viking warriors wore horned helmets is an invention of the 19th century, when Swedish patriots were trying to romanticise Scandinavia's past.

SOURCE 2.18 A photograph of a man dressed as a Viking warrior at a modern-day Viking festival in Reykjavik, Iceland, c. 2007 CE



SOURCE 2.17 The weapons of wealthy Vikings were ornately decorated, with twisted wire and copper or silver decorations on the sword hilts. These weapons were found in Sweden.

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Spotlight

Berserkers were the Vikings' 'shock troops'. They wore bearskins and covered their shields and swords with blood. Then, after working themselves into a frenzy and biting hard on their shields, they charged into battle, terrifying the enemy. The English word 'berserk' comes from the Old Norse *berserkr*, meaning 'bear-skin wearer'.



SOURCE 2.19
Berserker chess piece made of walrus ivory (c. 1150 CE), found at Lewis, Scotland

ACTIVITY 6

Comprehension: chronology, terms and concepts

1 How were most Vikings armed?
2 What was an advantage of using an axe in battle?
3 Why did only wealthy Vikings have swords?
4 How did armour differ between Viking men of different social classes?

Analysis and use of sources

1 a From your reading of the text and your observation, is the figure in source 2.18 likely to be dressed as a wealthy Viking or a poor Viking? Use evidence in the text to support your answer.
b What would you change about the Viking's outfit or accessories (shown in source 2.18) to make his costume more historically accurate? Explain your choice.

Research

Find a primary source (artefact or text) for Viking Age weapons or armour. See page 15 for help with finding primary sources.

Explanation and communication

1 Create a diagram to explain how Viking swords were constructed.
2 Many sporting teams have a Viking-in-horned-helmet as their mascot. Some historical fiction books still have pictures of Viking-in-horned-helmets too! Write a letter to a sporting team or to an author explaining why this is historically incorrect. Include the letter in your blog.

Viking ships

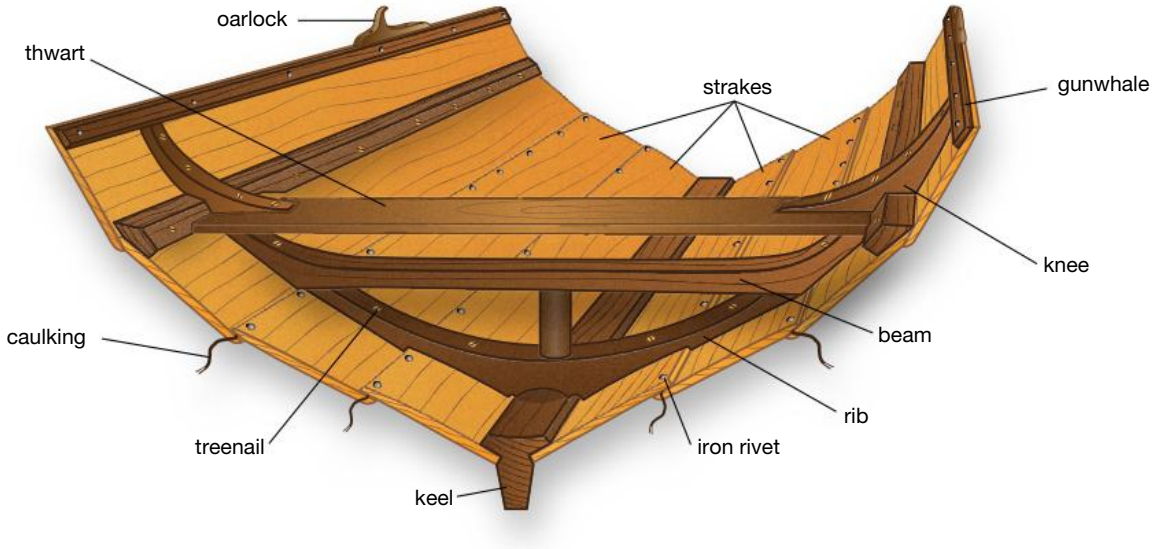
The Vikings were widely recognised as the most skilled shipbuilders of their day. Ships were vital to the Viking way of life. Fishing boats and canoes sailed in the waters around farmsteads and towns. Merchants used wide, deep ships called knarrs, while Viking warriors travelled in the famed Viking longships to raid foreign lands.

Ship technology

The ships that Vikings used in the 8th century were the product of centuries of Scandinavian shipbuilding. Rock carvings dating back to 1500 BCE already reveal the familiar dragon-head shaped bow of the longship. From about 700 CE, the Vikings began to develop a new, innovative longship design. Instead of building a ship's hull on a framework, the Vikings built their ships' hulls onto a keel. The keel is the 'backbone' of a ship, running lengthwise along the bottom of the ship. The Vikings chose a long straight tree trunk from which to form a T-shaped keel. All other parts of the ship were built onto the keel.

The Vikings split oak tree trunks into long planks (or strakes), about 1.5 centimetres thick. Instead of saws, they used their axes to chip the planks into exactly the shape they wanted. They painted the strakes with **pitch** to make them waterproof, and nailed two strakes to either side of the keel using iron rivets. Next, they fastened more strakes to the first two, one overlapping the next. When this stage was complete, the strake joints were **caulked** with wool or old clothes.

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SOURCE 2.20 Cross-section of a Viking ship

Then the Viking boat builders attached floor timbers to the keel using wooden rivets called 'treenails'. Last, they secured a large mast to the keel. The longship's extended prow and stern (front and back) were often carved with a dragon's head and tail.

The construction of the ship on a keel, rather than on a framework, meant that the Vikings could build their longships shallow and wide. Shallow, wide longships were better able than deeper, shorter ships to take the force of waves in the open sea and were also capable of sailing in shallow waters, right up to the shoreline.

The keel construction also made the Viking ships very light and easy to carry overland if the need arose. As such, the longship was to prove extremely useful for raiding coastal and riverside towns and villages.

Another important addition to Viking ships at this time was the sail. Sails had been used on the boats of the Ancient Celts since 300 CE, but did not start to appear on Viking ships until c. 700 CE. The sail was made from wool and woven by women using a loom. Sails were square, and measured to approximately 90 square metres in size. When completed, the sail was coated with animal fat to protect it from the salty air and water.

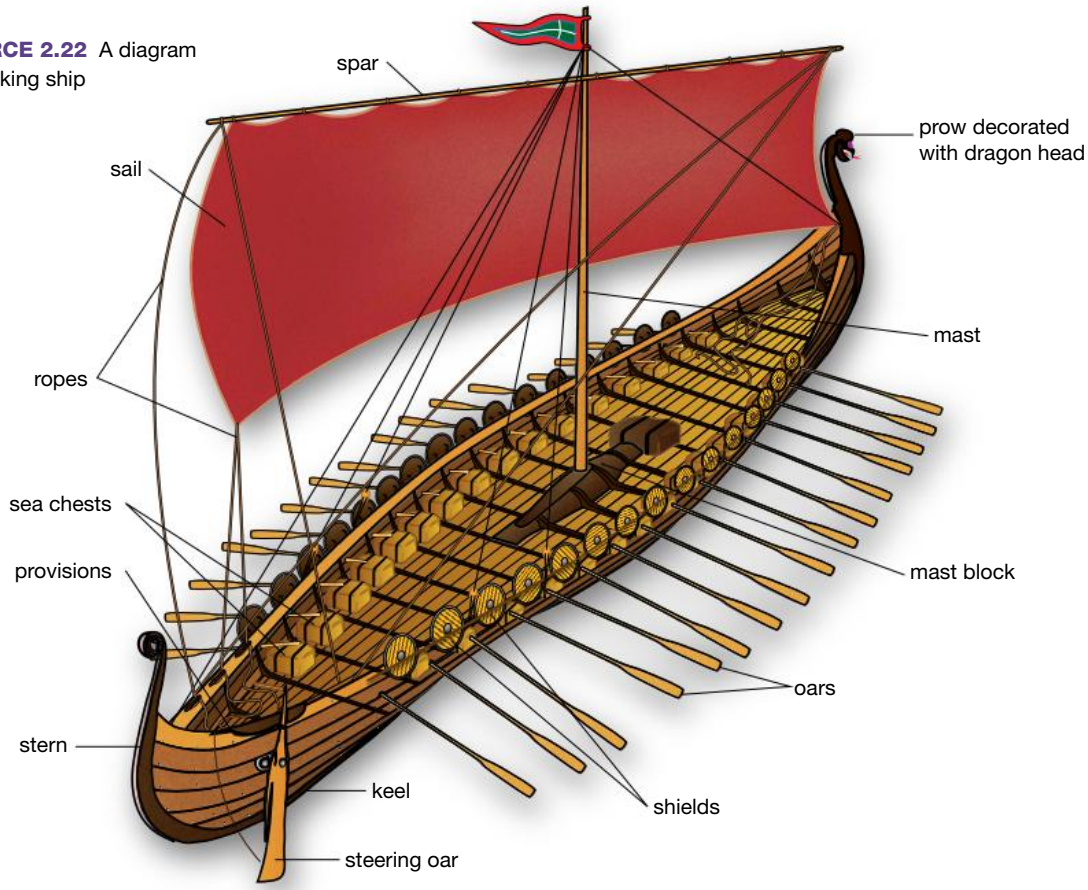
A pole on the deck of the ship connected to one of the lower corners of the sail. The Vikings could steer their ship according to the direction of the wind by moving the pole, which would, in turn, shift the sail. The sail and the pole allowed the Vikings to sail close to the wind. If the winds were not blowing in their desired direction, the Vikings could lower the sail and row their ship. The combination of sailing and rowing allowed the Vikings to quickly come into shore, loot and plunder a town, and then make a fast getaway.



SOURCE 2.21 Close-up of overlapping strakes, known as clinker construction

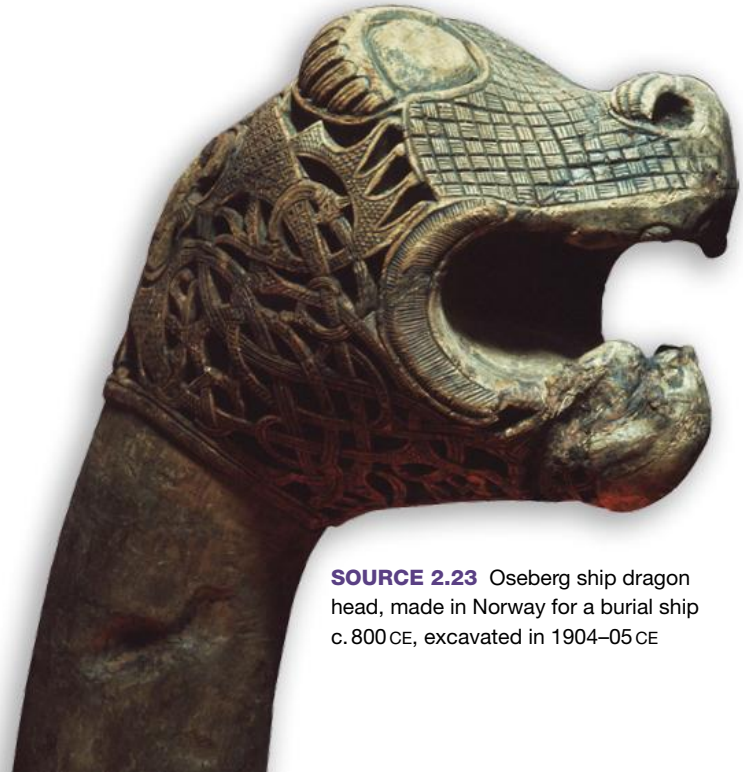
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SOURCE 2.22 A diagram of a Viking ship



Ship decoration

The Vikings were very superstitious, and believed that the sea was inhabited by dreadful monsters. They carved a dragon head onto the prow of their ship in order to frighten off sea monsters. This also made the ship look very fearsome to others.



SOURCE 2.23 Oseberg ship dragon head, made in Norway for a burial ship c. 800 CE, excavated in 1904–05 CE



SOURCE 2.24 Replica dragon head made in Iceland, 2004 CE, for use in an outdoor display

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ACTIVITY 7

Comprehension: chronology, terms and concepts

1 Match each word with its meaning.

Strakes	Body of the ship
Treenails	Side planks
Keel	Front of the ship
Prow	Backbone of the ship
Stern	Wooden rivets
Hull	Back of the ship

2 Name two important elements that were incorporated into Viking ships after 700 CE.

3 Why was it important to caulk the strake joints?

4 Identify two advantages that the Viking ships had over other ships.

Analysis and use of sources

1 Complete the 5Ws (artefacts) from page 10 for sources 2.23 and 2.24.

2 Reliability is a measure of how much a historian can trust a source. For example, an actual Viking axe excavated from an archaeological site is a more reliable source for a historian studying the construction of Viking axes than a drawing of an axe or a modern copy of a Viking axe, because the historian can see the actual materials and construction methods Vikings used.

Copy and complete the following table to explain the reliability of the two sources (very reliable, mainly reliable, least reliable) for a historian studying Viking ship dragon heads.

	Source 2.23	Source 2.24
Reliability		
Reason		

3 Do you think that the source you regarded to be least reliable is still useful to an historian studying Viking ship dragon heads? Complete a usefulness analysis for this source.

Explanation and communication

1 Draw your own dragon head for a Viking ship.

2 Your Revista Tour includes a voyage across the ocean from Denmark to Scotland on a Viking ship in 870 CE. Write about your voyage in your travel blog. Remember to include the correct names for the parts of the ship in your account. What will you do when you reach your destination? Trade or raid?



Viking exploration and trade

After an initial period of violence, the Vikings established successful trading towns in Britain, Ireland and France. In addition to buying and selling agricultural and manufactured trade goods, captured slaves were a significant Viking commodity. In the 10th century, the Dublin slave market was one of the biggest in the world.

As well as establishing trading towns, the Vikings also expanded into and colonised other regions of the world, including Iceland (874 CE), England (874 CE) and Greenland (986 CE). In 911 CE, the Viking leader Rollo was given an estate of land in north-western France, which he expanded by going to war with the nobles of the surrounding areas. This region was known as 'Normandy' (the Vikings themselves were called 'Northmen'). The Normandy Vikings (known as Normans) later colonised southern Italy from 1030 CE, England from 1066 CE and Sicily from 1068 CE.

Russia

From the middle of the 8th century, the Vikings were sailing their ships across the Baltic Sea and into the Volga River. The Vikings began to set up trading towns along the Volga, including the town of Novgorod. From Novgorod, Viking merchants could sail down to the trade ports of Bulgar and Itil, where they sold furs, falcons and beeswax. Beyond Itil lay the Caspian Sea, and across the Caspian Sea was the trade route to Baghdad. At Baghdad, the Vikings could obtain Chinese silk and Indian spices, among other exotic goods.

The Vikings founded the town of Kiev on the Dnieper River. The Dnieper River flowed into the Black Sea, and across the Black Sea was Constantinople, the capital of the Byzantine Empire and the most magnificent city in Europe. The Vikings called Constantinople 'Miklagard', which means 'the great city'. The Vikings made a number of sea-raids on Constantinople, but were

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ultimately defeated by the Byzantine navy, which blasted their ships with **Greek fire**. Finally, the Vikings decided to stop raiding Constantinople and set up trade contacts with the city. Many luxury goods from Europe, Arabia, China and India were traded at Constantinople and Vikings engaged in trade at Constantinople were able to become extremely wealthy, because they could charge high prices when they brought these goods back to Scandinavia.



SOURCE 2.25 Viking settlements, 8th to 11th centuries CE

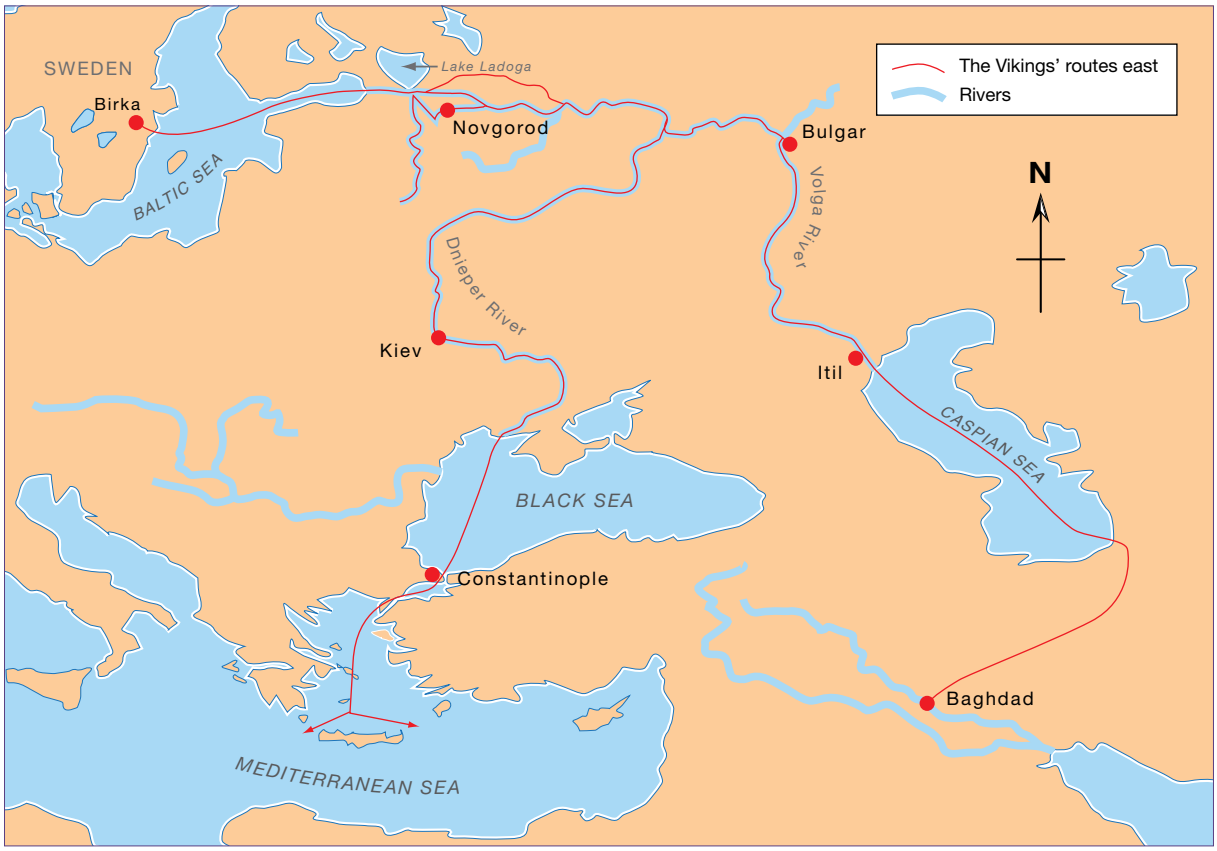
Spotlight

The Vikings were such formidable warriors that they were employed by the Byzantine emperors as their personal bodyguard force, known as the Varangian Guard.



SOURCE 2.26 Varangian Guards, with axes, as portrayed in the *Skylitzes Chronicle*, c.1100 CE.

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SOURCE 2.27 The Vikings' routes east



SOURCE 2.28 Byzantine ship using Greek fire, from the *Skylitzes Chronicle* (c.1100 CE) by John Skylitzes, a Byzantine historian

In those days, the area we now call Russia was populated by people known as the 'Slavs'. The Vikings captured many of the Slavs and sold them as slaves to Arab traders at Novgorod and Kiev, an activity that also proved very profitable. The word 'slave' is derived from 'Slav', because so many Slavs were sold into slavery by conquering peoples, such as the Vikings. The Vikings of Novgorod and Kiev became known as 'the Rus', and it is from this that we get the modern name of the country Russia.

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ACTIVITY 8

Comprehension: chronology, terms and concepts

1 Why do you think the Vikings founded their trade towns on rivers?
2 How did the Vikings reach Baghdad from Sweden?
3 Why did the Vikings stop their raids on Constantinople?
4 Why was it worthwhile for the Vikings to trade goods at Constantinople and Baghdad?
5 Where did the Vikings acquire slaves for the markets at Novgorod and Kiev?

Analysis and use of sources

Use source 2.29 to answer these questions.

> When their ships come to this mooring place, [the Rus] go ashore with bread, meat, onions, milk and intoxicating drink and take themselves to a long upright piece of wood that has a face like a man's and is surrounded by little figures ... The Rus bows low before the big carving and says, 'I have come from a faraway land and have brought many goods to trade ... I have brought you these gifts ... I wish that you would send me a merchant with many **dinars** and **dirhems**, who will buy from me whatever I wish and will not dispute anything I say.'

SOURCE 2.29 Extract from Ibn Fadlan's *Risala*, c. 921 CE. Ibn Fadlan was a chronicler from Persia. He visited the King of the Bulgars in central Russia in 921 CE and encountered many Viking (Rus) merchants on his travels.

1 Complete the 5Ws (text) for source 2.29.
2 What does Ibn Fadlan's account reveal about the Viking (Rus) religion in the 10th century?
3 What does the source indicate about the cultural background of the merchants with whom the Rus were trading? Give a reason for your answer.

Explanation and communication

The remains of a peacock were found among the grave goods of the royal burial ship found at Gokstad in Norway in 1880 CE. Peacocks are native to India. As a class, discuss how and why a peacock might have been buried in a royal burial ship in Norway during the 9th century.

Viking explorer: Erik the Red

One of the most famous Viking explorers was Erik Thorvaldsson (or 'Erik the Red'), an Icelander. The Viking sagas claim that Erik the Red's family had been outlawed in Norway and had fled to the Viking colony in Iceland to escape punishment.

The Greenland colony

In 982 CE, Erik set sail from Iceland in an attempt to find the land that a Norwegian, Gunnbjorn Ulfsson, had claimed to have seen almost 100 years earlier when fierce winds had driven his ship westward across the ocean. Sure enough, Erik found the land.

After three years of exploring the new land, Erik returned to Iceland. He had decided to set up a colony on the new land, which he called 'Greenland' in the hope that people from Iceland would be inspired to go there. Many Icelanders were soon convinced that Greenland was a place of opportunity.

Of the 25 ships that set off for Greenland, only 14 ships arrived; the rest turned back or were lost at sea. Erik and the surviving colonists founded a colony known as the Eastern Settlement on the



SOURCE 2.30 Image of Erik the Red from *Gronlandia* (*Greenland*) (1668 CE) by Arngrimur Jonsson, an Icelandic scholar

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south-west coast. Later, another colony called the Western Settlement was founded 320 kilometres north-west of Erik's colony.

In spite of the difficult beginnings, the settlement managed to survive. Erik had settled Greenland during the Medieval Warm Period (950–1250 CE), so the climate was milder than it is today. The colonists were able to grow crops such as barley, and farm sheep and cattle. They also hunted seals, walrus and whales at sea, and polar bears and arctic foxes on land.

Erik enjoyed a position of high status in Greenland. He held the title of 'paramount jarl' of Greenland and became very wealthy.



SOURCE 2.31 The remains of Erik the Red's farm, *Brattahlid*, located in the Eastern Settlement

Thorvald and his son Erik the Red removed from Jæder [Norway] to Iceland, in consequence of murder ... Then went Erik northwards and lived at Erikstad near Vatshorn. But after Eyulf Soers and Rafn the duellists' murder, was Erik banished from Haukadal, and he removed westwards to Breidafjord, and lived at Oexney at Erikstad. He lent Thorgest his seat-posts, and could not get them back again; he then demanded them; upon this arose disputes and frays between him and Thorgest ... Erik was declared outlawed [from Iceland for three years] by the Thornesthing, and he then made ready his ship in Erik's creek, and when he was ready, Styr and the others followed him out past the islands. Erik told them that he intended to go in search of the land, which Ulf Krages's son Gunnbjorn saw, when he was driven out to the westward in the sea ...

SOURCE 2.32 Extract from *The Saga of the Greenlanders*

Erik the Red (also known as Erik Thorvaldson), who lived in the latter part of the tenth century CE, is remembered variously as an explorer, a colonist, a murderer and an outlaw.

SOURCE 2.33 Extract from Thomas McCarthy (ed.) *Explorers and Exploration*, vol. 4, New York, 2005.

ACTIVITY 9

Comprehension: chronology, terms and concepts

1 Was Erik the Red the discoverer of Greenland? Give a reason for your answer.

2 How did Erik the Red inspire people to go to Greenland?

3 Why is Erik the Red a significant individual in Viking history?

Analysis and use of sources

1 Read source 2.32. Why does Erik the Red decide to find Greenland?

2 Do you think source 2.33 is a fair assessment of Erik the Red? Support your answer with reference to source 2.32 and the text.

Research

With a classmate, write a dialogue between a TV interviewer and Erik the Red, in which Erik the Red is asked how he should be remembered by history—as an explorer, a colonist, a murderer or an outlaw? Think of six questions you could ask Erik about his life to explore his viewpoint. Perform the interview for the class. You might like to record or film it too and include it in your blog. See page 22 for a guide to devising inquiry questions.

Explanation and communication

Make a poster to encourage people from Iceland to move to Greenland in the 10th century.

Did the Vikings settle in North America?

According to the Viking sagas, the Viking explorer Leif Eriksson left Greenland in c. 1000 CE and sailed west until he landed in a place he called 'Vinland'. He spent the winter there before returning to Greenland. The following year Leif's relative Thorvald took a group of settlers to Vinland to live. The *Saga of the Greenlanders* and *The Saga of Erik the Red* both suggest that the

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Vikings' settlement was quite extensive. The sagas also note that disputes within the Viking settler community and conflict with a people they called 'the Skraelings' led to the abandonment of the settlement.

For a long time, historians wondered if Vinland was in North America, but no real proof existed. Then in 1960 CE, a number of Viking-style buildings and objects were discovered at L'Anse aux Meadows in Newfoundland, Canada. Archaeologists decided that since the buildings and objects were similar to those found in Greenland and Iceland dating to 1000 CE, the site was of Viking origin. They concluded that L'Anse aux Meadows must be the Vinland mentioned in the sagas.

Today, historians are divided over the issue. Some argue that because the remains of the Viking settlement at L'Anse aux Meadows are not as extensive as the sagas suggest they should be, L'Anse aux Meadows cannot possibly be Vinland. They also argue that the description of Bjarni Herjolfsson's voyage in the *Saga of the Greenlanders*, along with other evidence in the sagas, indicates that the real Vinland must be further south, nearer the US–Canadian border, or on Chesapeake Bay in the United States.

The Vinland Map

Another puzzling aspect of the Vinland question is the so-called Vinland Map. The Vinland Map was discovered in 1965 CE. It seems to be a 15th century map showing the Viking discovery of North America. It has been analysed extensively by scientists and historians, who are unable to agree on whether the map is authentic or a clever forgery. If the map is authentic, it is proof that not only did the Vikings find North America in c. 1000 CE, centuries before other European explorers such as Columbus, but that their find was known about by the 15th century mapmaker who drew the Vinland Map.

> They had built their settlements up above the lake. And some of the dwellings were well within the land, but some were near the lake. Now they remained there that winter. They had no snow whatever, and all their cattle went out to graze without keepers.

SOURCE 2.35 This extract from *The Saga of Erik the Red* (c. 14th century) tells how the Vikings made their settlement at Vinland



SOURCE 2.34 The Vinland map, c. 1430 CE

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SOURCE 2.36 An aerial view of L'Anse aux Meadows, Canada

ACTIVITY 10

Comprehension: chronology, terms and concepts

1 What do the Viking sagas suggest about the Vinland settlement?
2 Why did archaeologists in the 1960s decide that L'Anse aux Meadows was a Viking settlement?
3 Why do some historians believe that L'Anse aux Meadows is not the real Vinland?
4 How is the issue of Viking settlement of L'Anse aux Meadows an example of historical contestability?
5 What is the Vinland map?
6 Why is the Vinland map an example of historical contestability?

Analysis and use of sources

Read source 2.35. L'Anse aux Meadows is covered with snow in the winter time and was similarly covered during the Viking Age, even though the world's climate was slightly warmer. How does source 2.35 support the views of some historians that L'Anse aux Meadows is not Vinland?

Research

Go to your digital support to see Viking artefacts and excavations discovered at L'Anse aux Meadows. Choose an artefact and an excavation and complete a usefulness analysis, explaining how each is useful to an historian studying Viking settlement in North America.

Viking conquests and subjects

Much disagreement exists among historians as to why the Vikings began raiding. Was it because their new ship-building technologies allowed them to raid and pillage easily? Were they simply after silver and slaves? Or were jarl chieftains feeling threatened by the growing power of Scandinavian kings, prompting them to find new territories?

For whatever reason, Viking raids increased throughout the late 8th and early 9th centuries. These raids were carried out by small fleets of no more than three ships during the summer months when the seas were calm and the winds favourable. Archaeological evidence suggests that Viking ships of this early period carried between 25 and 70 people, so the raids would have been conducted by anywhere between 25 warriors (in the case of one small ship) and 200 warriors (in the case of three large ships).

The fact that Vikings conducted their raids independently and in small groups made them impossible to stop—no-one could predict when or where they would strike next. They could reach the coast unnoticed, conduct their looting quickly and return to their ships before cities could rally their troops or before people from others towns arrived to help to fight off the invaders.

The main targets for Viking raids during the late 8th and early 9th centuries were monasteries that were situated on the coasts and river-ways of England, Scotland, Ireland and France. There were two main reasons for this:

1 Monasteries contained much wealth in the form of silver coins, jewellery and precious objects made of metal—exactly the types of treasures favoured by the Vikings.
2 Monasteries were poorly defended and were located in isolated areas. The Vikings preferred easy raiding campaigns, where they could land, raid and depart quickly, with minimal loss of their own lives.

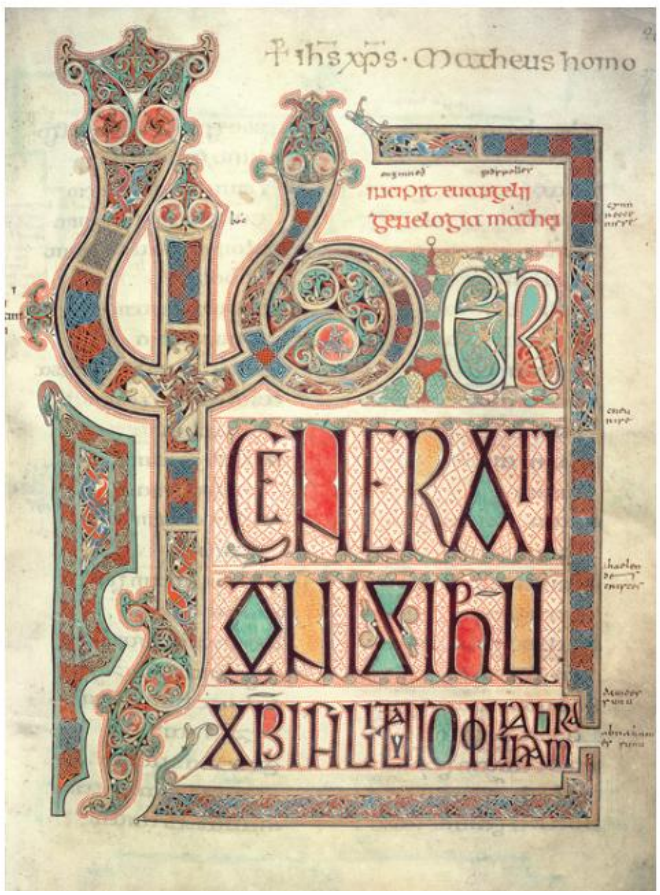
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The raid on Lindisfarne

The raid on the Lindisfarne monastery in 793 CE is seen as the beginning of the Viking Age. The Lindisfarne monastery lies off the north-east coast of England, on a flat peninsula that can only be reached by a **causeway** at low tide. At high tide, the peninsula becomes an island (called the Holy Island) and is cut off from the mainland by the sea. The coastline is dominated by low sandbanks, which provided an easy landing place for Viking longships in the 8th century.



SOURCE 2.38 The Lindisfarne Stone, depicting the Viking raiders of 793 CE. The stone was made by the monks shortly after 793 CE to record the raid.



SOURCE 2.37 The first page from the gospel of St Matthew in the *Lindisfarne Gospels* (c. 700 CE), made by the monks of Lindisfarne. The book is regarded as the finest example of the Anglo-Saxon religious art style of its day.

In the raid on Lindisfarne the Vikings plundered the monastery of its silver. They carried off the young boys who were studying to become monks and sold them into slavery at the Viking slave markets. The Vikings also removed the bejewelled leather binding of the monastery's most precious book, a Bible known as the *Lindisfarne Gospels*; fortunately, they left the rest of the book behind.

ACTIVITY 11

Comprehension: chronology, terms and concepts

1. Why is the question of what prompted the Vikings to begin raiding Europe an example of historical contestability?
2. Give two reasons the Vikings targeted monasteries.
3. Why was it so hard to stop the Viking raiders?
4. Why was Lindisfarne monastery an easy place for the Vikings to reach?
5. What do you think the Vikings left the inside pages of the Lindisfarne Gospel behind?
6. Why was the raid on Lindisfarne a significant event?

Analysis and use of sources

1. Complete the 5Ws (artefact) for source 2.38.

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

SOURCE 2.39 One of the main sources for the history of Medieval England is the *Anglo-Saxon Chronicle*, written in England by monks to record the events of each year.

2 Use source 2.39 to answer these questions.

- **a** Complete the 5Ws (text).
- **b** What events described in the source probably did not happen? Why has the author included them in his report?

Perspectives and interpretation

1 Why does the author of source 2.39 call the Vikings 'heathen' men?

2 Write a newspaper article for the Viking Herald describing the Lindisfarne raid from the Vikings' perspective. See page 24 for points to consider when completing a perspective history skill task.

Explanation and communication



Ismet takes you to Lindisfarne in 793 CE. Describe in your travel blog what you see and hear during the raid on the Lindisfarne monastery. Explain how you manage to survive the attack and save a precious artefact.

England under the Vikings

The Anglo-Saxons in England had suffered numerous Viking raids during the late 8th and early 9th centuries. The surprise raids, conducted by no more than three Viking longships at a time, had focused on coastal monasteries and towns during the spring and summer. By the 840s CE, however, the nature of Viking attacks began to change. More raids were conducted than ever before by fleets of more than 300 ships.

The Great Army

As the Viking raids intensified, the Anglo-Saxons tried desperately to fight back. In 865 CE, King Ælla of Northumbria managed to capture the great Viking leader Ragnar Lodbrok (also known as 'Hairy Breeches'). According to *Ragnar's Saga*, King Ælla had Ragnar thrown into a pit of poisonous snakes, where he died, painfully.

A swift and terrible revenge followed. A huge Viking fleet left Denmark and headed for England. The fleet was led by three sons of Ragnar Lodbrok who wanted to avenge their father's death: Halfdan, Ivar the Boneless and Guthrum. They landed in Northumbria and thousands of Viking warriors, known as the



SOURCE 2.40 Viking raids and settlements in Britain and Ireland (700–867 CE)

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Great Army, began looting and murdering the people. By 874 CE, the Great Army had conquered the kingdoms of Northumbria, East Anglia and Mercia. Only the king of Wessex, known as Alfred the Great, was able to turn the Vikings back.

The Danelaw

King Alfred signed a treaty with the leaders of the Great Army that gave a large portion of England to the Danes. This area was known as the Danelaw. The Danelaw was a prosperous and flourishing kingdom, at least for a while. Indeed, its wealth meant that it was subject to attack from Viking raiders from other parts of Scandinavia!

By 954 CE, however, the English had managed to drive out the Danelaw's King Erik Bloodaxe, marking the end of the Danelaw.

The Viking kings

The end of the Danelaw did not mean the last of the Vikings in England. In 1013 CE, King Sweyn Forkbeard of Denmark launched another invasion of England and conquered the entire country, becoming King of England. The reign of King Sweyn was followed by that of his son King Canute in 1016 CE, and then by Canute's sons Harald (1035–40 CE) and Harthacanute (1040–42 CE). Harthacanute died without an heir, so an Anglo-Saxon prince, Edward the Confessor, was crowned king.

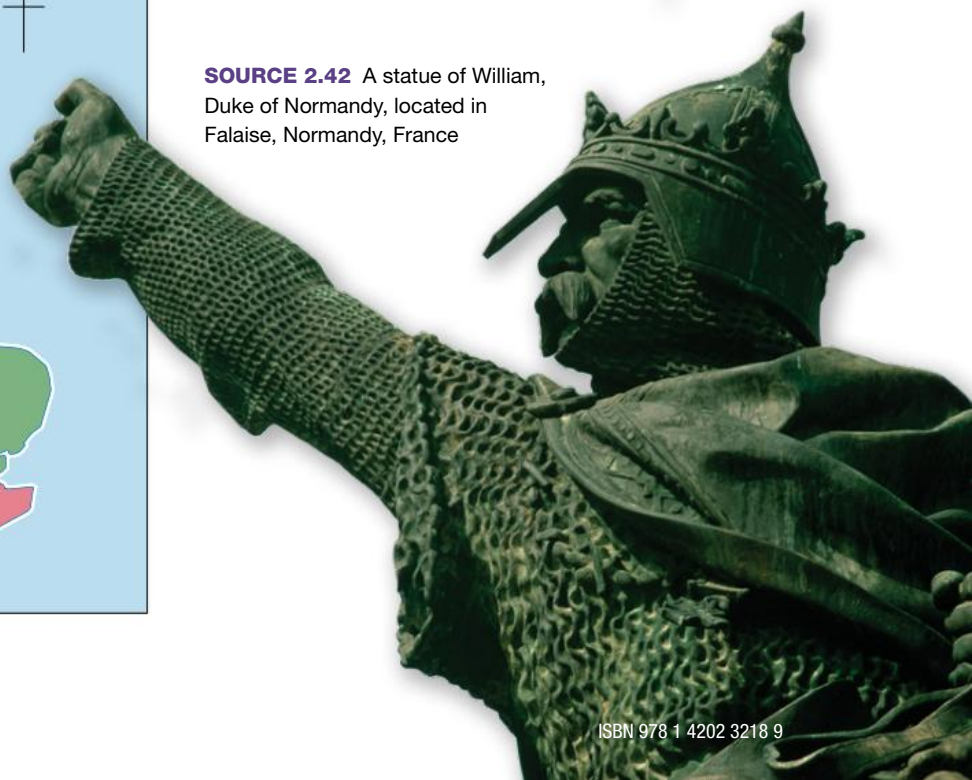
In 1066 CE, Edward the Confessor died without an heir and three men claimed the throne of England: King Harald Hardrada of Norway; Harold Godwinson, the Anglo-Saxon Earl of Essex; and William, Duke of Normandy. The Witan decided to give the crown to Harold Godwinson.

In response, Harald Hardrada invaded England with a fleet of 300 ships. King Harold Godwinson took the English army north to meet Hardrada, and Godwinson killed Hardrada in battle.

Meanwhile, William, Duke of Normandy also prepared to invade and claim the English crown. William had three main arguments as to why he should be King of England. First, he was related to Edward the Confessor's mother, Queen Emma. Second, he claimed that Edward had once promised to give him the crown. Third, William stated that Harold Godwinson had pledged his loyalty to William and promised to support William's claim, after William had rescued him when he was shipwrecked in 1064 CE. William set sail from France to England, and set up his camp at Hastings.



SOURCE 2.41 The Danelaw (886 CE)



SOURCE 2.42 A statue of William, Duke of Normandy, located in Falaise, Normandy, France

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After defeating Hardrada, Harold Godwinson marched his army south to Hastings to meet William. A terrible battle was fought, lasting the entire day. By sunset, Harold Godwinson was dead and William had won. William was crowned King of England on Christmas Day 1066 CE.

The Bayeux Tapestry

The Bayeux Tapestry is a long piece of embroidered cloth, about 70 metres long and 0.5 metres wide. It was made by Anglo-Saxon embroiderers on the orders of the Normans. It shows the events leading up to the Norman invasion of England in 1066 CE and the subsequent Battle of Hastings from the Norman point of view. As such, the Bayeux Tapestry is a wonderful piece of Norman **propaganda**, designed to settle William of Normandy's claim to the crown. It is also a useful source for learning about life in the 11th century, showing details such as clothing, weapons, ships, tools and tableware.



SOURCE 2.43 In this scene from the Bayeux Tapestry, Harold Godwinson swears an oath of loyalty to William of Normandy by placing his hands on boxes containing holy relics

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. Name two ways that Viking raids against England changed after the 840s CE.
2. Why, according to Ragnar's Saga, did the Great Army invade England?
3. What was the effect of the treaty between Alfred and the Danes?
4. Draw a line graph showing the succession of English kings from 1013 CE to 1066 CE.
5. Why did Edward the Confessor inherit the crown from the Viking kings in 1042 CE?
6. Who was Harald Hardrada and what was his role in the dispute over the English crown in 1066 CE?

Analysis and use of sources

Use source 2.43 to answer these questions.

1. Complete the 5Ws (images)
2. What do you think the word 'sacramentum' might mean?

Perspectives and interpretation

1. Explain the perspective of source 2.43.
2. Draw a scene from the Bayeux Tapestry from King Harold Godwinson's perspective.

Explanation and communication

Ismet takes you to Hastings in 1066 CE. Using source 2.43 and the text, describe the battle scene between Harold Godwinson and William of Normandy in your travel blog. Remember to include details about the weapons the soldiers used, the armour worn by some of the soldiers and the sounds you heard.

Archaeology and the Vikings

Archaeological excavations of Viking settlements have unearthed a wealth of information about Viking society. A number of fascinating items have been found, including tools, musical instruments, seeds, building materials, games, clothing and even fossilised faeces. These discoveries have enabled historians to understand how the Vikings built their houses, what resources the Vikings had, how their tools and household items were made, what the climate was like at the time—and, of course, what they ate!

Site study: the Jorvik Viking Centre

The modern-day English city of York, originally founded by the Romans in 71 CE, was captured by the Vikings in 866 CE and became the capital of the Danelaw. The Vikings knew it as Jorvik. Under Viking rule, Jorvik functioned as a major river port, and was part of the extensive Viking trade network throughout Northern Europe.

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SOURCE 2.44
A scene from the Jorvik Viking Centre

York's Viking past remained lost to the ages for many centuries. Occasionally people would find Viking artefacts by mistake, but it was not until 1972 that archaeologists began digging small trenches in the town near Coppergate to conduct a proper archaeological excavation. They made many exciting discoveries. Before long, the dig was extended to cover 1000 square metres, enabling the archaeologists to dig their way through 2000 years of York's history. Over the next six years, the site produced more than 40 000 historical objects.

While York's history as a city stretches back to Roman times, the most interesting finds have been those related to the Viking Age. Many of these finds helped historians develop the Jorvik Viking Centre in York. The museum contains dioramas showing Viking people at home and at work, using the tools and objects found at the archaeological site.

The new-look centre includes:

—A brand new glass-floored gallery incorporating an underfoot recreation of the original Coppergate excavation, enabling visitors to see exactly how the Viking Age remains were discovered

—Displays of never-before-seen objects discovered during the Coppergate excavation that give new and fascinating insights into Viking Age life

—Seven new state of the art animatronics that will interact with visitors in Old Norse

—A new Viking Age house and yard, based on evidence of an amber worker's house discovered during the Coppergate excavation.

SOURCE 2.45 Extract from the Jorvik Viking Centre website. The centre reopened in 2010 CE after a period of refurbishment.



SOURCE 2.46 Students participating in the annual Jorvik Viking Centre Festival

ACTIVITY 13

Comprehension: chronology, terms and concepts

1 Why did archaeologists start excavations at York?

2 What sorts of Viking artefacts have been found at York?

Analysis and use of sources

1 From your reading of the text and your observation of sources 2.44 and 2.45, what information is the museum trying to give visitors about the Vikings?

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2 Look at source 2.44. What aspect of the Viking Age is on display at the museum? How would this change people's perceptions of the Vikings as 'cruel, plundering barbarians'?

3 Consider sources 2.45 and 2.46. How is the Jorvik Viking Centre different from other museums?

Explanation and communication

1 What are the advantages and disadvantages of building the Jorvik Viking Centre display so that it includes the actual archaeological site?

2 What types of displays would you like to see in a Viking museum? Give reasons for your answer.

3 What age groups would most enjoy a museum such as the Jorvik Viking Centre? Give reasons for your answer.

4 Ismet takes you to the York excavation site in 1974, and you participate in the dig. You uncover two artefacts. Write in your travel blog about the artefacts you uncover, and explain what they can tell you about Viking society. You might like to include images of your artefacts.



Legacies of the Viking Age

The Viking Age has left behind many interesting legacies that continue to influence our society and culture today.

Democracy was an important ideal of the Viking Age, as exercised through the Thing, at which all free men could vote. Today, the word 'Thing' (or 'Ting') is present in the names of the national parliaments in Iceland (the Althing), Denmark (the Folketing) and Norway (the Storting).

Old Norse sagas and stories have had a strong influence on writers, artists and musicians over the last 700 years. In recent times, JRR Tolkien's *Lord of the Rings* trilogy and JK Rowling's *Harry Potter* series have drawn heavily on stories, images and ideas contained in the Viking sagas.

The popular image of Vikings as brutal, violent raiders, as popularised by manuscripts such as the *Anglo-Saxon Chronicle*, have also left a mark on our culture. The American cartoon strip *Hagar the Horrible* is based on the idea that Vikings are supposed to be 'horrible' and 'violent' (though Hagar is generally lazy and greedy—and is erroneously wearing a horned helmet!). The Canberra Raiders rugby league team adopted the Viking raider as their mascot, and portray him as a tough, marauding warrior (also wearing a horned helmet).

Another important and enduring remnant of the Viking Age concerns the English language. It was the Vikings' Old Norse language that gave us English words such as 'sister', 'cake', 'smile', 'happy', 'law', 'sky', 'freckle' and 'skill'. Many of the place names in England (and in countries where Britons came to live, such as Australia) also come from Old Norse. The ending '–by' means town or farm in Old Norse—giving us 'Somersby' in New South Wales. The ending '–thorpe' means village—giving us the 'Althorpe Islands' in South Australia and 'Linthorpe' in Queensland. Another ending is '–dale', meaning valley, seen in the names of towns such as 'Eskdale' in Victoria and 'Westdale' in New South Wales and Western Australia.

ACTIVITY 14

Comprehension: chronology, terms and concepts

1 List the ways that the Vikings have influenced our society and culture today.

2 From your knowledge of Viking exploration, what other ways have the Vikings influenced the world?

3 Insert a timeline from the Dipity website for all Viking tour stops in your travel blog.

Research

1 Find another five English words that have come to us from the Vikings.

2 What evidence of the Viking sagas exists in the *Lord of the Rings* trilogy?

3 Who is Fenrir in Viking mythology and the *Harry Potter* books?

Explanation and communication

Create a slideshow to demonstrate the legacy of the Vikings. Include primary sources from the Viking age and the modern world to illustrate continuity between the past and the present.

Answer to the riddle in Explanation and communication, question 1, page 46: Odin and his horse Sleipnir

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History challenges

Create a museum

1 Create a class museum for the Viking Age. You can do one of the following:
   - create 3-D models of artefacts
   - create a virtual museum using photos of objects from the internet.

2 All of your artefacts must be correctly labelled with information stating:
   - **a** what the object is
   - **b** where it was found
   - **c** its approximate age
   - **d** what it was used for.

Write a report



Go to your digital support and find out about the Oseberg ship burial. Write a 500-word report detailing how archaeologists found the site, how artefacts found at the site were restored, how the ship was moved to the museum and why concern exists about moving the ship to a new museum.

Make a Viking longship



Make your own model of a Viking longship out of wood or modelling clay. You could get some ideas from your digital support.

Make a film

With the help of your classmates, make a short film that tells the story of one of the Norse gods. Before you begin this activity, decide on a role for each person in your group. You will need a researcher, a scriptwriter, a director, a photographer, a props manager, a set designer and actors. When you write the script for your film, think about the stage directions for each actor, and consider what you will use as a backdrop, what props you will need and what costumes you might wear.

Make a game

Hnefatafl is a Viking game. Research the game: find out the rules and explain them to your classmates. Then make your own game of Hnefatafl and play it!

Make Viking clothes



Make an item of Viking clothing. Go to the websites listed on your digital support for basic patterns.

Write an essay

'The Vikings were little more than nasty, brutish and violent maurauders.' Discuss. (500 words)

Think carefully about the key word 'discuss'. You will need to argue whether you agree or disagree with the statement and present evidence for your argument.

Additional tour stop

Propose a new tour stop for the Revista Tours Vikings In-Depth Study Tour.

1 Choose from:
   - the monastery of Iona (802 CE and 806 CE)
   - the Dublin Slave Market (11th century)
   - Gokstad, Norway (1880 CE).

2 You will need to explain:
   - where your tour stop is located (draw a map)
   - what is significant about this tour stop
   - what a visit to this place can tell us about Viking life in the Medieval Period.

3 Present your proposal as a written report (300 words) or a PowerPoint presentation with appropriate images (10 slides). Remember to be persuasive and to support your arguments with evidence. Add your proposal to your blog.



See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Chapter 3

Medieval Europe (c. 590–c. 1500 CE)



The minnesinger Markgraf Otto van Brandenburg, from the *Codex Manesse* (1305–40 CE). The artist is unknown

Inquiry questions

1. What was life like in Medieval Europe?
2. What were the key beliefs and values of the medieval Europeans?
3. What were the causes and effects of contact between medieval Europe and the Islamic world?
4. What significant people, groups and ideas from medieval Europe have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- identify the extent and key sites of medieval Europe
- describe everyday life of men, women and children in medieval European society
- outline key cultural, economic and political features of medieval European society
- identify the roles and relationships of key groups in medieval European society, using a range of sources
- identify ways in which the Catholic Church influenced life in medieval Europe
- identify and describe significant developments and/or cultural achievements of medieval Europe
- explain the changing relations between Islam and the West during the medieval era, including the Crusades
- using a range of sources, outline what is revealed about different perspectives on the Crusades
- outline the main features of military and defence systems
- describe the ways military and defence systems changed or remained the same
- using a range of sources, investigate and assess the role of Charlemagne
- use sources to identify different perspectives on Charlemagne
- discuss how medieval Europe has influenced the world today

SITE STUDY

- a virtual historical site: The Chartres Cathedral

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Introduction

…recent research has shown that the Middle Ages was a period of enormous advances in science, technology and culture.

James Hannam, *God's Philosophers: How the Medieval World Laid the Foundations of Modern Science*, 2009

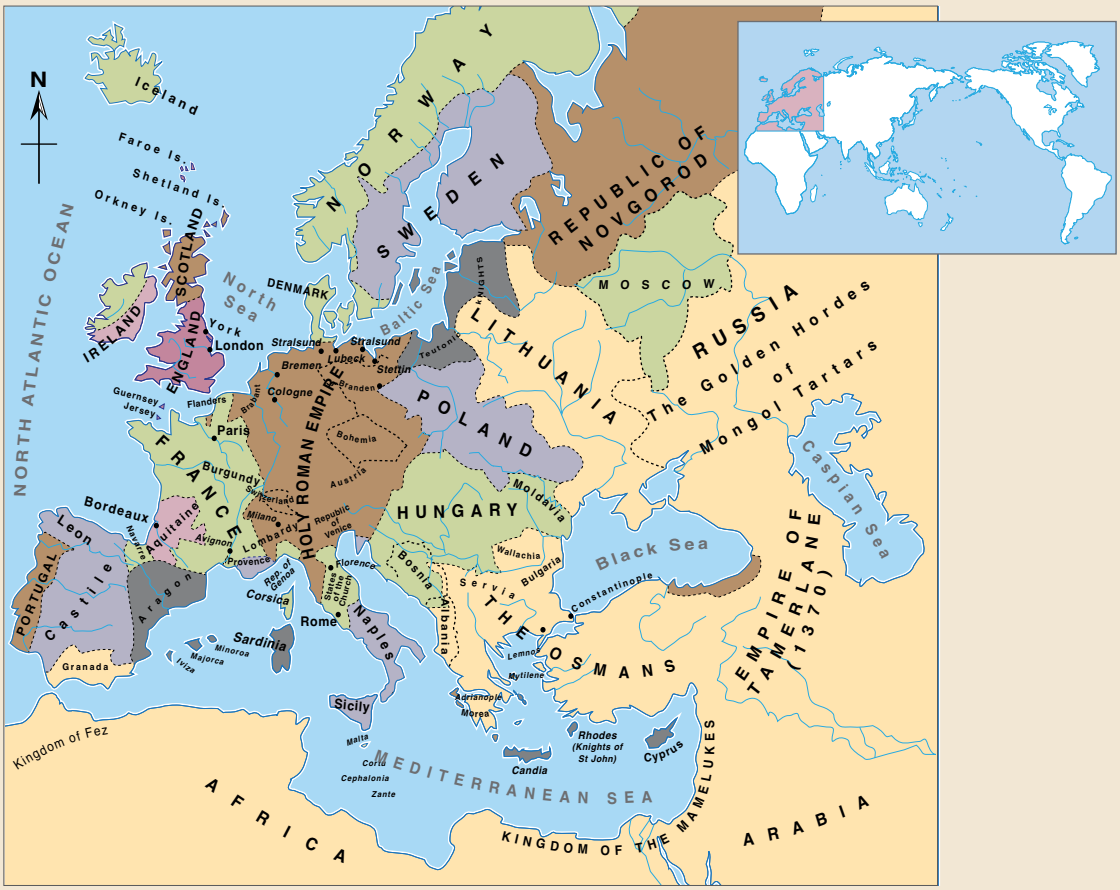
IN THIS CHAPTER we will be examining texts, art and artefacts to further our understanding of medieval Europe. These sources reveal an astonishing society, with a rich artistic culture, as seen in the manuscripts, illuminations, stained glass, music, architecture and art of the period. They also give us an insight into the importance of science, technology and education in the medieval era, all of which would contribute to the growing significance of Europe by the Early Modern period.

KEY TERMS

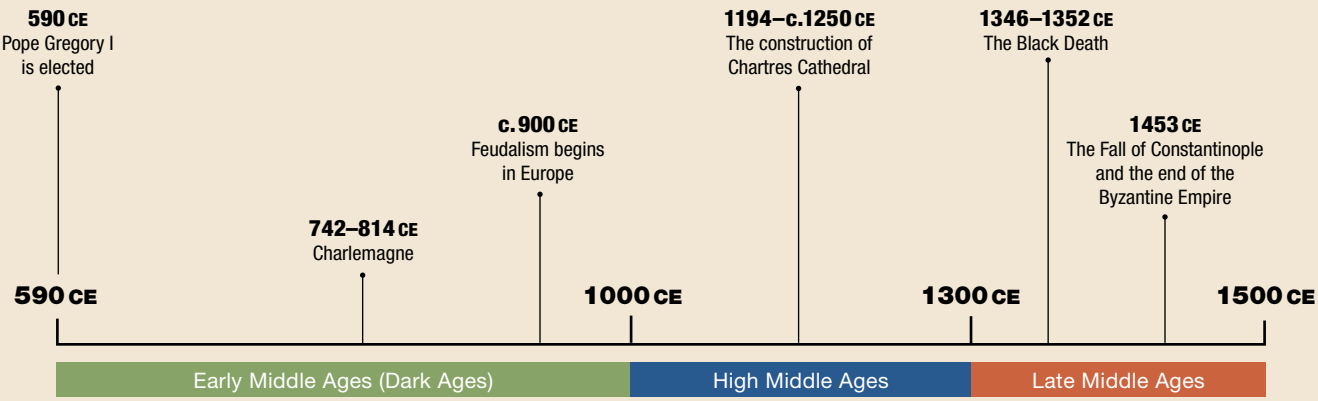
caliph	an Islamic leader who is regarded as the successor to Muhammad
cathedral	the main church of a bishop's diocese
divine right	the concept that kings receive their right to rule from God and are not accountable to their subjects
Eucharist	a sacrament in which bread and wine are consumed in remembrance of Jesus's death
fief	an estate of land
feudalism	a system of political and economic organisation where land was held by lords (nobles), while peasants worked the land and also gave military service to their lord
holy martyrs	people who died rather than renounce their faith; such people were later declared to be saints by the Catholic Church
iron gall	iron salts and acids extracted from trees and plants
monastics	Christians who lived in a religious community, called a monastery or an abbey
midwife	a woman who helps deliver babies
Pax Mongolica	the period when Western Europe enjoyed easier trade with Asia and relative peace following the Mongols' conquests in Asia, the Middle East and Russia during the 13th century
Pentecost	the seventh Sunday after Easter, commemorating the descent of the Holy Spirit upon Jesus's disciples—also known as 'Whitsunday'
regent	a queen who rules while her son (the king) is too young to reign
relics	items once belonging to a saint, including clothing and even teeth and bones, thought to contain the 'holy power' of the saint
renaissance	a period of innovation and change in many areas of human society, including science, education, technology, politics and economics
sacraments	important religious ceremonies, such as baptism, confession and last rites
tithe	a tenth of one's produce or income, given to the Church
Visigothic	belonging to the Visigoths, one of the tribes from Germany that overran the Western Roman Empire in the 4th and 5th centuries. The Kingdom of the Visigoths in southern France and Spain lasted from 418–711 CE.
wattle and daub	a building method for making walls, using woven lattice (wattle) plaster with a sticky material (daub) made from straw, clay and sand

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Europe during the 14th century



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about medieval Europe.
3. Title the second column 'Puzzle'. In this column write down the questions you have about medieval Europe.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of Medieval Europe. I'm Elise, and I'll be your tour guide. Enjoy your trip.

What was medieval Europe?

The Medieval Period spans the years 590 CE to 1500 CE. In terms of European history, the Medieval Period is divided into the Early Middle Ages (590–1000 CE), High Middle Ages (1000–1300 CE) and Late Middle Ages (1300–1500 CE).

Europe in the Early Medieval Ages was made up of many kingdoms. The main kingdom of the Early Middle Ages was that ruled by the Carolingian dynasty (718–888 CE). At its height, the Carolingian Empire covered most of present-day Western Europe. Following the breakup of the Carolingian Empire in 888 CE, Viking raiders from Scandinavia harassed Europe until the end of the Early Middle Ages. The Early Medieval Ages witnessed the emergence of **feudalism** and the beginnings of Western music notation and illuminated manuscripts. Military technology also started to change during this period, thanks to the construction of castles, the increasing use of chain mail armour and the invention of the horseshoe.



SOURCE 3.1 Image of St Matthew from *The Book of Kells* (c. 800 CE) an illuminated manuscript of the Gospels, produced in Ireland by the monks of Kells

The High Middle Ages saw the formation of the Holy Roman Empire in central Europe, an empire that effectively lasted until the 19th century. Other kingdoms, such as those of France, England, Norway and Scotland, became more established, setting up stable government

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SOURCE 3.2 Late 13th-century image of a tournament of the Knights of the Round Table before King Arthur and Queen Guinevere from Chrétien de Troyes' *Romance of King Arthur* (c.1170)



SOURCE 3.3 Image of the Battle of Najera (1367) from the *Hundred Years War, in Chronicles* (1373–1400 CE) by French chronicler Jean Froissant

institutions and effective military organisations. The High Middle Ages also saw major developments in science, philosophy, law and technology, a flowering of art and architecture and vigorous expressions of religious life. It also brought forth the ideal of courtly love and the concept of chivalry.

The period of the Late Middle Ages was marked by a series of crises—famine, war, the Black Death, religious controversy and social unrest. The end of the Late Middle Ages came with the collapse of the Byzantine Empire and the emergence of Europe's maritime exploration, ushering in the Early Modern period.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Create an interactive timeline of the Medieval Period from 590 CE to 1450 CE.
2. What were some of the features of the Early Middle Ages?
3. What were some of the features of the High Middle Ages?
4. What were some of the features of the Late Middle Ages?

Analysis and use of sources

1. Look at sources 3.1, 3.2 and 3.3. Decide which of the three ages of the Medieval Period each belongs. Give reasons for your answers.

Research

Find a map of Europe for each age of the Medieval Period. Paste this map in your blog or workbook.



Key political features of medieval European Society

The feudal system

Feudalism began around 900 CE and spread throughout Europe over the next 150 years. It evolved as a response to the constant attacks by raiders such as the Vikings. Feudalism was a system whereby nobles provided protection to the majority of people, who were peasants. In return, the peasants were expected to provide service to the nobles. The benefits of the feudal system were that it helped to protect peasants from attack and ensured that they had a supply of food and clothing. However, many peasants also found the

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feudal system controlling because it restricted their freedoms.

The feudal system gave everyone a 'place' in society. It was understood that a person was born into a particular social position because that was what God had intended for them.

The king

In many European countries (then known as kingdoms), the king was the most important member of society. He claimed all of the land in his kingdom as his own, and held the land through **divine right**. The king ruled over the three main classes of people: the nobles (tenants-in-chief), the knights and the peasants. In order to govern large areas of land effectively and maintain control over his kingdom, the king gave some of his land to his best nobles.

The nobles (tenants-in-chief)

The tenants-in-chief were nobles and bishops, and they ranked directly under the king in the feudal system. In return for the **fiefs** given to them by the king, tenants-in-chief were expected to be loyal to and support the king at all times, govern the land given to them, fight in times of war, and pay taxes to the king. Tenants-in-chief often divided some of their land among the knights.

Knights

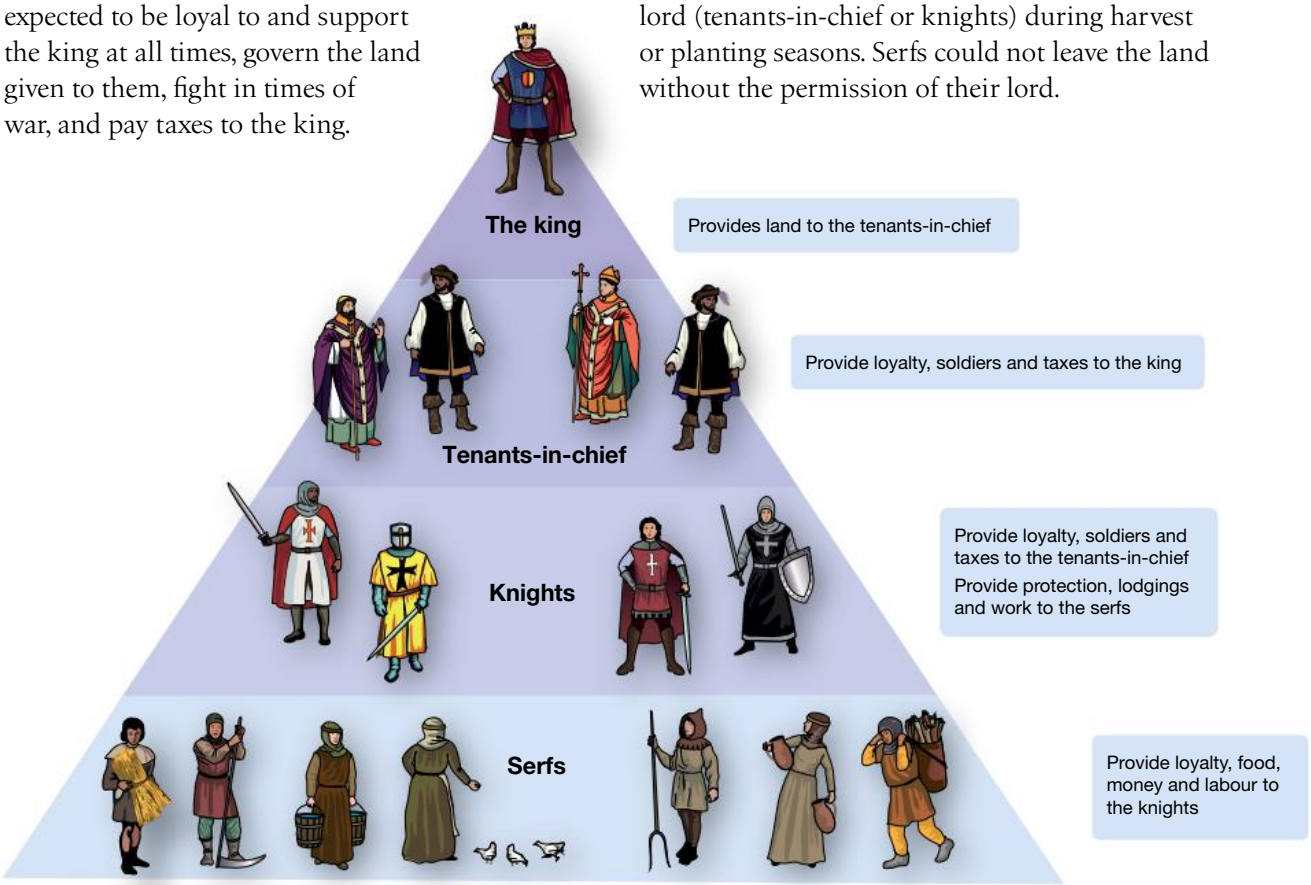
Knights were also nobles in society but lesser nobles than tenants-in-chief, and not as wealthy.

In return for the land given to them by tenants-in-chief, knights pledged their loyalty to their tenant-in-chief and the king, paid taxes to them and promised to serve their tenant-in-chief and king during times of war.

Knights kept some land for themselves and divided the rest of their land among the peasants. The knights protected the peasants and, in return, received taxes from them in the form of money or crops.

Peasants

Peasants were the lowest class of society. They represented the majority of the population in medieval Europe and included freemen and serfs. Freemen (10 per cent of the population) had their own small plot of land. Serfs owned or rented smaller plots of land and worked on the land of a lord (tenants-in-chief or knights) during harvest or planting seasons. Serfs could not leave the land without the permission of their lord.



SOURCE 3.4 The feudal system

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SOURCE 3.5 Image by Paul, Herman and Johan Limbourg from *Les Très Riches Heures* (*The Highly Rich Hours*) (1416 CE)—a book of prayers created for the Duke of Berry, France, showing peasants mowing, raking and stacking hay in June

Spotlight

The crown shown in source 3.6 was worn by the Holy Roman Emperors from the late 10th century until 1796 CE. The crown consists of eight hinged gold plates. The front plate is 11.2 cm wide and 14.9 cm high. Materials used in the crown include iron, gold, pearls and 144 precious stones (including sapphires, emeralds and amethysts), which have been polished into rounded shapes. The stones are mounted in spaces cut into the gold plate, so that the light can shine through. Four of the plates show scenes from the Bible. On the front plate is Christ enthroned and the words 'Me Reges Regnant' ('By Me, kings reign'). On the left plate (seen here) is King Solomon.



SOURCE 3.6 The Imperial Crown (c. 960 CE)

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 Why did feudalism evolve?
2 Write the definition of 'divine right' in your own words.
3 How did the king govern his land effectively?
4 What responsibilities did the tenants-in-chief have to the king?
5 What were the duties of a knight?
6 What was the difference between freemen and serfs?

Analysis and use of sources

1 Look at source 3.5. Complete the 5Ws (images) from page 12 for source 3.5.
2 What social class was source 3.5 intended for?
3 What sort of weather would the people featured in source 3.5 be experiencing? How do you know?
4 Complete the 5Ws (artefacts) from page 10 for source 3.6.
5 How is source 3.6 useful to an historian studying kings in the Medieval Period? Complete a usefulness analysis (from page 15) for source 3.6.

Explanation and communication

Using the text and the sources create a three- or four-frame cartoon to explain the rights and responsibilities of one of the social classes from the Medieval Period.

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The influence of the Catholic Church

Christianity has been practised in Europe since the first century, overseen by the Church. In 1054 CE, the Church began to split into two branches—Orthodox (practised in Eastern Europe) and Catholicism (practised in Western Europe).

In spite of the split, Christianity remained strong and came to dominate most of Europe. The Catholic Church sent missionaries to the far reaches of the European continent, where people followed their own tribal or folk religions, in order to convert these people to Christianity. Between the 7th and 12th centuries, Britain was Christianised, followed by Germany, Poland and Scandinavia. The Orthodox Church conducted similar missionary activities in Eastern Europe.

The Pope

In Western Europe, the Catholic Church was headed by the Bishop of Rome, known as the Pope. The Popes traced their line right back to the time of Jesus, with Saint Peter the Apostle considered the first Pope. The Popes saw themselves as the representatives of God on Earth.

After the decline of the Western Roman Empire, the Pope became an important source of stability and authority in Europe as numerous kingdoms rose and fell in the absence of Roman Imperial control. The Pope sent out his orders and rulings on religious matters to bishops who were in charge of a region called a diocese. The bishops then passed these rulings onto the parish priests in their diocese, and the parish priests instructed the people.

One of the central conflicts in the Medieval Period was between kings and the Pope—should the king be able to rule as he pleased in his own kingdom (given his rule was sanctioned by God), or should the Pope have authority over the king (given the Pope was God's representative on Earth)?

From the 9th to the 11th centuries, kings appointed bishops within their kingdom, and the Holy Roman Emperor appointed the Pope. Usually, the kings and emperors would appoint men as bishops and popes if those men paid them a lot of money or were useful to them.

This changed under Pope Gregory VII (Pope from 1073 to 1085 CE). Gregory VII declared that only Church officials (known as cardinals) could elect a Pope. He also stated that since the Pope was God's representative, the Pope had authority over any king and that only he could appoint or depose bishops. These declarations led to much conflict between medieval kings and the Popes.



SOURCE 3.7 Fresco depicting the *Donation of Constantine* (c.1250), found in the Church of Santi Quattro Coronati, Rome. The artist is unknown. The fresco shows the Roman Emperor Constantine I (306–12 CE) (centre) giving the papal tiara and papal canopy (umbraculum, or umbrella) as well as the Lateran Palace to Pope Sylvester I (314–35 CE), signifying the Pope had authority over emperors and kings.

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SOURCE 3.8 Image of Henry IV (Holy Roman Emperor) begging Pope Gregory VII (left) to overturn his excommunication at the Countess Matilda's Castle of Canossa in 1076 CE. Pope Gregory had excommunicated Henry for continuing to appoint his own bishops.

Excommunication

Popes and bishops had the authority to excommunicate individuals (cut them off from receiving the **sacraments**). If people were unable to access the sacraments, they risked going to hell if they died. It was bad enough if this happened to a peasant. If a king or noble was excommunicated, all the people in their kingdom or on their lands were also cut off from the sacraments. Not surprisingly, being excommunicated made a king very unpopular with his people.

Popes used excommunication against medieval kings who refused to obey their papal commands in an attempt to assert their own power. During the Medieval Period, 16 kings were excommunicated by the Popes.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. How did Christianity come to be the dominant religion in Europe?
2. How did the medieval popes view their role?
3. Outline the central conflict of the Medieval Period between popes and kings.
4. Why was Pope Gregory VII a significant individual in medieval Europe?
5. Explain the change between the power of kings and popes from the Early Middle Ages to the High Middle Ages.
6. What was excommunication?
7. How did the popes use excommunication against kings?

Analysis and use of sources

1. Look at source 3.7. Complete the 5Ws (images) for source 3.7.
2. By 1440 CE, people had realised the *Donation of Constantine*, shown in source 3.7, was a myth devised by the medieval Church. Read the caption carefully to decide why the event could never have happened.
3. How is source 3.7 useful to an historian studying the power struggle between the Pope and the medieval kings? Complete a usefulness analysis for source 3.7.

Empathetic understanding



Elise takes you to meet Henry IV in 1076 CE. Using source 3.8 and the text, devise interview questions for Henry IV about his view of the Pope's actions. Think of five questions you would like to ask Henry IV. Write up your interview in your blog. See page 22 for a guide to devising inquiry questions.

Kings in the Early Middle Ages: Charlemagne

Charlemagne, King of the Franks

Historians believe that Charlemagne was born in 742 CE and died in 814 CE. Charlemagne became king of the Franks (a people who lived roughly in the area of modern France) in 768 CE. Charlemagne expanded the Frankish Kingdom into an empire that included much of Western and Central Europe. He united Western Europe for the first time since the Romans, and in doing so began the formation of a European identity.

Charlemagne took over as king when he was 26 years old, after his father, Pepin the Short, died. He and his younger brother, Carloman, jointly ruled the kingdom of the Franks until 771 CE, when Carloman died and

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Charlemagne became sole ruler. People called Charlemagne 'Charles the Great' because he was a popular king and a good organiser, and he improved the way people were ruled. He was more than six feet tall, which was very tall for the times.

During Charlemagne's rule, Europe underwent a cultural revival. He built churches and **cathedrals**, made the court system fairer by introducing a jury system, encouraged Christianity, and developed commerce and manufacturing. He also promoted education, ordering the foundation of schools in every monastery, and establishing cathedral schools for the education of clergy and nobles in Chartres, Orleans, Paris, Laon, Liege, Rheims, Rouen and Utrecht.



SOURCE 3.9 Portrait of Charlemagne (1512 CE) by Albrecht Dürer

Charlemagne becomes Holy Roman Emperor

In 799 CE, Pope Leo III was in danger. The people of Rome accused him of immorality and threatened to gouge out his eyes and cut out his tongue. In desperation, Pope Leo III fled to Charlemagne, seeking his protection. Charlemagne agreed to protect the Pope. In return, Pope Leo II crowned Charlemagne 'Holy Roman Emperor' on Christmas Day, 800 CE. As Holy Roman Emperor, Charlemagne supported the Catholic Church and fought to protect both the Church and the Pope. He won a number of battles against armies that had been a threat to the Franks and to the Catholic Church.

A biography of Charlemagne

After Charlemagne died, a man called Einhard, who worked in Charlemagne's court, wrote a biography of Charlemagne called *Vita Karoli Magni*. Historians believe *Vita Karoli Magni* was the first example of a biography written about a European king. Einhard's biography reveals aspects of Charlemagne's life and death, his character, his leadership and the impact he had on Europe in the Middle Ages.

Einhard's biography provides an insight into life and society in the Early Middle Ages. It is also revealing about the genre of biography during the era. Historians believe that most of the biographies written during the Middle Ages only present the subject in a positive light and only emphasise their good deeds. The biographies do not reveal the negative or bad things about a ruler because medieval biographers wanted to make their subjects look good in life and death. When we read medieval biographies, we need to be aware of this.

> Thus did Charles defend and increase, as well as beautify, his kingdom, as is well known; and here let me express my admiration of his great qualities and his extraordinary constancy alike in good and evil fortune ...

SOURCE 3.10 Extract from Einhard's *Vita Karoli Magni* (c. 825 CE) about Charlemagne's private life (note that Einhard refers to Charlemagne as Charles in his biography)

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Spotlight

A coin of Charlemagne

During his reign as king of the Franks, Charlemagne standardised the monetary system to make it fairer and less open to abuse. He introduced a payment system using silver coins, and standardised the value of each coin.



SOURCE 3.11 One of Charlemagne's coins



SOURCE 3.12 An illustration from a 13th-century copy of *Vita Karoli Magni*

> Charles was large and strong, and of lofty stature, though not disproportionately tall (his height is well known to have been seven times the length of his foot); the upper part of his head was round, his eyes very large and animated, nose a little long, hair fair, and face laughing and merry. Thus his appearance was always stately and dignified, whether he was standing or sitting; although his neck was thick and somewhat short, and his belly rather prominent; but the symmetry of the rest of his body concealed these defects. His gait was firm, his whole carriage manly, and his voice clear, but not so strong as his size led one to expect. His health was excellent, except during the four years preceding his death, when he was subject to frequent fevers; at the last he even limped a little with one foot ... In accordance with the national custom, he took frequent exercise on horseback and in the chase, accomplishments in which scarcely any people in the world can equal the Franks.

SOURCE 3.13 Extract from Einhard's *Vita Karoli Magni* about Charlemagne's personal appearance

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. Who was Charlemagne?
2. Why was Charlemagne known as 'Charles the Great'?
3. List three things that Charlemagne did to assist a cultural revival in Europe.
4. Why did Pope Leo III flee to Charlemagne?
5. Why did Pope Leo III crown Charlemagne Holy Roman Emperor?
6. What does this episode show about the power of Popes and kings in the Early Middle Ages?
7. Draw a mind map to explain why Charlemagne was a significant individual in Medieval Europe.

Analysis and use of sources

1. Read source 3.10. What is Einhard saying about Charlemagne as a person and as a ruler?
2. Read source 3.13. What are the qualities of Charlemagne described by Einhard that you think would make Charlemagne a good leader? Find at least five of these qualities and write them down.
3. What do sources 3.10 and 3.13 indicate about Einhard's presentation of Charlemagne?

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4 How is Einhard's biography useful to an historian studying Charlemagne? Complete a usefulness analysis of Einhard's biography.

Explanation and communication

1 Do you know the difference between a biography and an autobiography? In pairs, discuss your answers.

2 Imagine that source 3.9 will be shown in a museum exhibition about Charlemagne, and that people have an app on their smart phones so that when they hold their phones next to the painting they receive a biography of Charlemagne on their phone. Your task is to create that biography, which must include a description of his life and achievements, and another image of him.

Follow these steps to help you get started:

a Make a list of things that you need to include in a biography, starting with the date and place of birth of the person you are writing about.

b Be creative with the sources you find and include at least one book, one website, one image and one other source of your choosing.

c Think about the ways in which your biography would differ from Einhard's. Consider these questions: How will you present Charlemagne? Will you try to be objective and tell about the negative things as well as the positive? If you do want to be objective, what sort of information would you need to find out about Charlemagne?

Key economic features of medieval Europe

Manorialism

Manorialism was the main economic feature of medieval society. It was a system where land was classed as one of the following:

- demesne: the land controlled by a lord
- dependent: land lived on by serfs, who had obligations to their lord; serfs could not leave the land of the manor, nor could they give their land to another person unless their lord agreed
- free peasant land: land owned by freemen, who still had some obligations to the lord; freemen were charged for the use of the lord's mill, wine press, oxen, plough horses or bakery, and if a freeman sold his land to another, that person had to pay a fee to the lord.

Obligations to the lord could be paid by labour (serfs), produce or money.

The manorial system declined slowly after the Late Middle Ages in Western Europe, though remnants of it would remain well into the 20th century in Eastern Europe and parts of Germany.

Monastic estates

Monasteries had been part of Christian Europe since the 4th century. By the High Middle Ages, they had become wealthy and powerful. Monasteries ran large estates (usually larger than the manorial estates) with many bonded serfs and peasants. At their peak, the monasteries owned almost 30 per cent of the land in Europe.

The medieval Agricultural Revolution

The Medieval Period saw an expansion in agricultural production, thanks to the invention of the three-field crop rotation system (see source 3.15), the mouldboard plough and the use of the horse in agriculture. These changes allowed more food to be grown for less labour, leading to an increase in population and freeing up more people to do non-agricultural work. In turn, the surplus food supported larger town populations.

The rise of towns

Towns and trade expanded rapidly in the 12th century, thanks to the agricultural revolution, the growth of trade within Western Europe due to the **Pax Mongolica** and the end of the Viking raids, making travel along the roads safer.

At first, towns were established on manorial estates. Townspeople paid an annual rent to the lord for their town and agreed to join his armies in times of war. As towns became larger, townspeople began to resent the control of the lord. By the end of the High Middle Ages, some townspeople bought their town's freedom with a

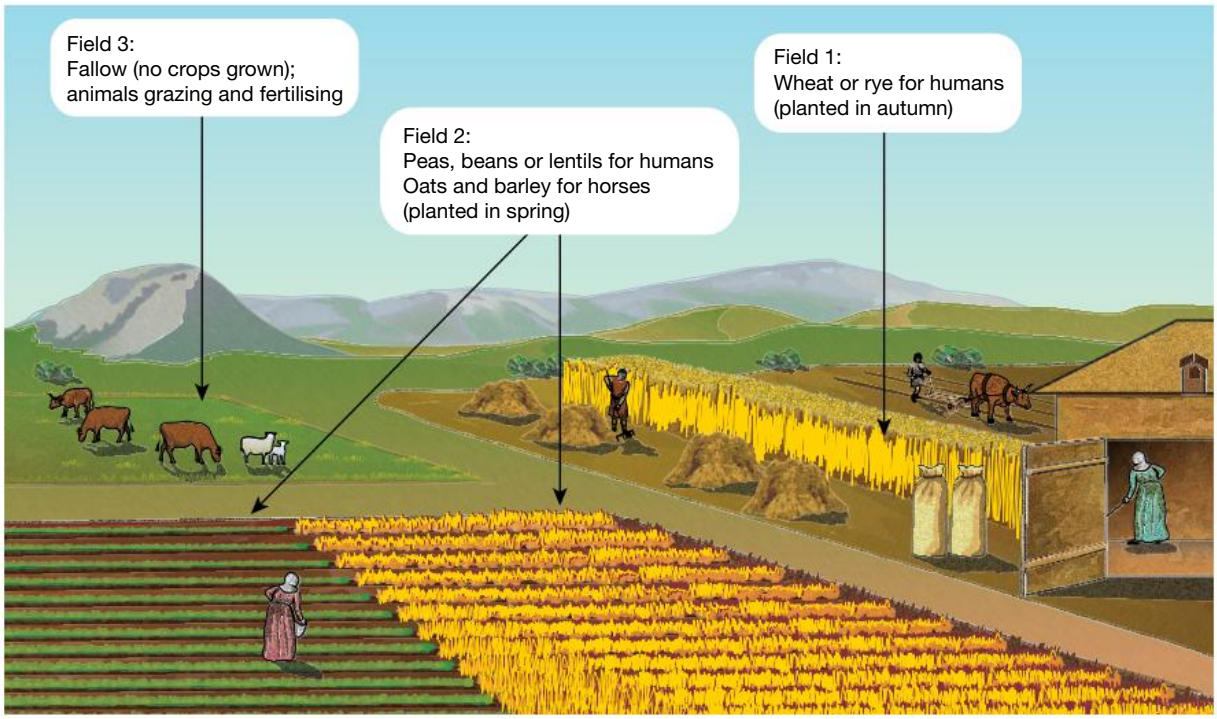
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big payment to the lord, while other towns went to war with their lord, or appealed to the king for their independence. The kings presented town leaders with a charter that allowed townspeople to be classed as free burghers, under the king's protection. Kings were often pleased to help out towns in this way, because it enabled them to break down some of the power of the nobles.



SOURCE 3.14 Plan of a typical manorial estate

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SOURCE 3.15 The three-field crop rotation system. Using the crop rotation scheme, the crops for each field would be rotated so that each year, different crops were grown in a field and one field was rested (fallowed).

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. Write a definition of demesne.
2. What sort of land did a serf live on?
3. What land did a freeman live on?
4. What obligations did freemen have to the tenant-in-chief?
5. How did peasants make payments to the tenant-in-chief?
6. What were monastic estates?
7. How did the medieval Agricultural Revolution affect population and food production?
8. Why did more towns arise in the Medieval Period?

Analysis and use of sources

1. Look at source 3.14. Draw up a similar estate plan to source 3.14. Give your estate a title and mark in the church, the manor, common pasture, fallow fields, pond and roads.
2. Mark in the areas lived in and worked by the tenant-in-chief and the serfs.
3. Copy and complete the table below to show how the crops would be rotated between the fields for the next two years in the three-field crop rotation scheme.

	Field 1	Field 2	Field 3
Year 1	Wheat or rye for human consumption, planted in autumn	Peas, beans or lentils for human consumption; oats and barley for horses, planted in spring	Fallow (no crops grown, animals grazing and fertilising)
Year 2			Wheat or rye for human consumption, planted in autumn
Year 3			

Perspectives and interpretation

1. Why did townspeople want independence from the lord?
2. Why did kings help towns gain their independence from the lord?
3. How would some of the lords see this development? Give reasons for your answer. See page 24 for a guide to answering perspective questions.

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Key cultural features of medieval Europe

Christianity was the main influence on medieval European culture, affecting many aspects of daily life. In an age when no-one understood what caused illness or bad weather, the Christian practices of prayer and pilgrimage enabled people to feel that they were 'doing something' to bring about better fortune in their lives. Medieval music, architecture, art, literature and science in Europe were all inspired by Christian ideals.

Medieval Christianity

Medieval Christians believed that they lived in a state of sin. Sin had entered the world because Adam and Eve (the first humans) had disobeyed God and been cast out of the Garden of Eden. As a consequence, all humans faced eternal punishment in hell after their death, unless they lived virtuous lives that were pleasing to God.

Medieval Christians were required to confess their sins at least once a year, attend church regularly, receive the **Eucharist** at Easter and pay one tenth of their income to the Church (known as a **tithe**).Christians appealed to Jesus, the Virgin Mary and the Christian saints for spiritual help, healing and for protection against God's punishment. Visiting the shrines and **relics** of saints became an important religious activity during the Medieval Period. Saints' lives were also promoted as the ideal example of a good Christian life.

Through the sacraments administered by the Church, and with the help of the saints, medieval Christians hoped to achieve salvation and to be admitted to heaven after death.

Pilgrimage

Pilgrimage was another important aspect of Christian life in the Medieval Period. Pilgrimages were spiritual journeys to a holy site. Popular pilgrimage sites included those associated with the life of Jesus, such as Jerusalem and Bethlehem, sites of important Cathedrals, such as the Chartres Cathedral in France, and shrines of saints and **holy martyrs**, such as Saint Thomas à Becket in Canterbury, England, and Saint James in Compostela, Spain. Christians made pilgrimages as a penance for wrongdoing, to seek healing of a loved one or to express their faith.

When April with its showers sweet,
The drought of March has pierced to the root ...
Then folk long to go on pilgrimages,
And pilgrims seek strange shores.
To distant shrines well-known in various lands,
And especially from every shire's end
Of England to Canterbury they go,
The holy, blissful martyr [Thomas à Becket] for to seek,
That he will help them, when him they seek ...

SOURCE 3.16 Extract from *The Canterbury Tales* (1387–1400 CE) by Geoffrey Chaucer, an English poet (language updated to modern English)



SOURCE 3.17 Canterbury Pilgrims (c.1420) from *The Siege of Thebes* (c.1420) by John Lydgate, an English poet

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SOURCE 3.18 Modern-day pilgrims arriving at Santiago de Compostela Cathedral in Spain. Christians have been making pilgrimages to the relics of St James (Santiago) for over 1000 years. In recent times, walking old pilgrimage routes has become very popular, for Christians and non-Christians alike.



SOURCE 3.19 Image of monks fishing at Chartreuse monastery, France, from *Les Très Riches Heures* (*The Highly Rich Hours*) (1416 CE)

Monasticism

Apart from their wealth and power, monasteries served a very important spiritual and cultural role in Christian medieval Europe. **Monastics** (monks and nuns) were charged with praying to protect their society from God's wrath. Many monasteries still followed the Rule of Saint Benedict, a set of strict regulations written for monasteries in the 6th century. According to these rules, monks and nuns had to rise at around 3 am for the first prayer service of the day (Matins), followed by more prayer services throughout the day (Lauds, Prime, Terce, Sext, Nones and Vespers) before a final service in the evening (Compline).

Another duty performed by monastics was care of the sick and of pilgrims in hospitals. Christianity taught that care for the sick, the dying and the traveller was part of a Christian's duty. Monastic hospitals were staffed by monks or nuns who administered medicines and looked after the spiritual wellbeing of those in their care. The monasteries hired peasants or people from the towns to cook, clean and wash clothing for those in hospital.

Monasteries were also centres of learning and literature. Most monastic schools educated nobles' children. Monasteries also contained libraries of books from all over Europe and the Islamic world and beyond, faithfully copied out, translated and illuminated by monks.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. Why did medieval Christians think that they were in a state of sin?
2. What did medieval Christians need to do to overcome their state of sin?
3. How could medieval Christians achieve salvation?
4. What was pilgrimage?
5. What was the main role of monks and nuns in medieval society?
6. What other services to their community did monasteries provide?

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Analysis and use of sources

1 Read source 3.16. Complete the 5Ws (text) from page 17 for source 3.16.
2 What season of the year do people go on pilgrimages?
3 Where are the pilgrims going and why?

Research

1 Find out about the life of Thomas à Becket.
   a Devise some questions you would like to ask about Thomas à Becket. Hint: Think of some 'who', 'what', 'when', 'where' and 'why' questions.
   b Using the internet or your school library, find the answers to these questions.
   c Present your research in a written or digital form.

Chivalry

An important cultural concept of the Medieval Period was the knight's Code of Chivalry. The Code of Chivalry had four basic rules:

1 A knight must protect those who could not defend themselves.
2 A knight must give loyalty and service to his lord and king.
3 A knight must defend the Church.
4 A knight must defend women.

In order to conform to the code, knights had to be strong and skilled in warfare but not love violence or kill without mercy. They also had to be brave and not run away from danger.

By the Late Middle Ages, the concept of chivalry had spread to the merchant class in the towns. Merchants had their sons educated in noble households so that they might learn chivalry and manners.

Courtly love

In the High Middle Ages, queens and other noble women became the focus of 'courtly love'. Courtly love was a concept whereby knights might secretly express their undying love and service for a noble lady (who could never be their wife or lover). In a time when marriages were arranged, courtly love was a way for the nobility to explore romance and love.

Troubadours

Troubadours (also known as minnesingers) were poets, singers and musicians who wrote many songs about courtly love. Troubadours came from a wide variety of social backgrounds and those who were not from the nobility made their living as hired court musicians. Usually, troubadours stayed at one court for most of their working life, but some travelled from one court to another.

> The man says: I admit that I ask to be loved, for to live in love is sweeter than anything else in life. But your words show clearly that you refuse to love me and that this is because of the lowness of my inferior rank, even though I have great virtue ...
>
> The woman says: Although virtue can ennoble a plebeian, yet you cannot change your rank ... you claim to be numbered among the knights, yet I discern in you much that is contrary and harmful to that state. For knights by their nature should have thin and graceful calves and a foot of moderate size, longer than it is wide ... I see that your thighs on the contrary are fat and round and your feet are huge and as wide as they are long.

SOURCE 3.20 Extract from *About Love* (1184–86 CE) by Andreas Capellanus, a French writer. *About Love* was written for Marie de Champagne, daughter of Queen Eleanor of Aquitaine. This extract is a dialogue between a plebeian (low-born noble) knight and a high-born noble lady.



SOURCE 3.21 Image of a troubadour playing at court, from *Cantigas de Santa Maria* (*Songs of Holy Mary*) (c.1260 CE) by Alfonso X, musician, poet, scientist and King of Castile, Leon and Galicia

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SOURCE 3.22 Image of King Arthur catching his knight Sir Lancelot of the Lake embracing Queen Guinevere, from *L'Mort d'Arthur* (*The Death of Arthur*) (1485 CE) by Sir Thomas Mallory

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. What were the three main aspects of the Code of Chivalry?
2. How did the Code of Chivalry spread to the merchant class?
3. What was 'courtly love'?
4. What was a troubadour?
5. How did troubadours make their living?

Analysis and use of sources

1. Read source 3.20. Complete the 5Ws (text) for source 3.20.
2. Why does the knight believe the noble lady will not love him?
3. Why does the noble lady reject the knight?
4. Look at source 3.22. From your reading of the text, how would Sir Lancelot's actions be viewed by readers in the Medieval Period?

Empathetic understanding

Elise takes you to meet the knight in source 3.20 in 1186 CE. Devise six questions you could ask him about chivalry and courtly love, and then interview him. Write up the interview in your blog.

Everyday life in medieval Europe

The experience of life in medieval Europe depended on the individual's wealth, their gender and whether they lived in towns or on agricultural estates.

Men in medieval Europe

In the Early Middle Ages, medieval men generally belonged to one of the 'three estates'—those who prayed (clergy), those who fought (nobles and knights) and those who worked (peasants). By the end of the High Middle Ages, the concept of the three estates had largely dissolved, thanks to the rise of the merchant class in the towns and the emergence of intellectuals who worked outside the Church (such as physicians, lawyers and writers).

Men were responsible for providing for their families and for representing their family in the community. With the exception of the clergy, most men were expected to give military service to their king or to the nobles.



SOURCE 3.23 Image of the three estates, from *Li Livres dou Sante* (*The Book of Health*) (c.1280 CE) by Aldobrandino of Siena

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Women in medieval Europe

A woman in medieval Europe had two options: to marry or to join a monastic community as a nun (and belong to the first estate). If she became a nun, she had to live a life of seclusion, prayer and work within the nunnery. While this sounds terribly boring to us today, for some women it was an attractive alternative to marriage and childbirth, and it also allowed noble women the chance to receive a good education.

Most married women in medieval Europe were peasants. They had many domestic responsibilities, such as caring for children, preparing food, making cloth and looking after farm animals. They were also required to help their husbands in the fields during harvest times. In the towns, women worked at the markets and inns, and helped make cloth and leather goods.

Married women were expected to have children—a dangerous undertaking in medieval times, when 20 per cent of women aged 25 to 34 died in childbirth. Prayers and charms were recited before and during the birth so that the woman might not die. While giving birth, a woman was attended by a **midwife**.



SOURCE 3.24 Image of Abelard and Heloise, from *Romance of the Rose* (c.1237), by French poet Guillaume de Lorris



SOURCE 3.25 Fresco of Queen Eleanor of Aquitaine (crowned) and her daughter Elisabetta d'Angouleme on horseback (c. 1250 CE), Chapel of Sainte-Radegonde, Chinon, France

Women were seen as inferior to men and were not supposed to hold positions of power and authority over them. Nevertheless, a number of medieval women held considerable power as queens and **regents**.

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. What were the three estates?
2. What life options were open to medieval women?
3. Why did some women choose to become nuns?
4. What work did most medieval women do?
5. Why did women recite prayers before giving birth?

Empathetic understanding

Elise takes you to meet a medieval woman in 1248 CE who is trying to decide whether to marry or join a nunnery. What does she decide? See page 12 for a guide to help you answer empathy questions.

Research

Find out about the life of one of the following medieval women:

- **A** Heloise
- **B** Eleanor of Aquitaine
- **C** Queen Melisende of Jerusalem
- **D** Julian of Norwich.

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1 Devise some questions you would like to ask about your choice. Hint: Think of some 'who', 'what', 'when', 'where' and 'why' questions.
2 Using the internet or your school library, find the answers to these questions.
3 Elise takes you to meet the woman you have researched! Present your research as an interview for your blog. Make sure you choose an appropriate date and place to conduct your interview.

Children in medieval Europe

Children made up one-third of the population in medieval Europe. Although their lives were very different from those of children today, much of what we understand to be part of childhood in the modern world—toys, play, education or training and less responsibility—was part of childhood in medieval times.

Child mortality was high in medieval Europe, with between 40 and 50 per cent of children dying before the age of five. Historians used to believe that because the death rate was so high, medieval parents were less caring, since there was a high likelihood that their child would die anyway. Evidence suggests the exact opposite—that medieval parents went to great lengths to find a cure for their sick children and deeply mourned children who died.



SOURCE 3.26 Child's toy knight (c.1300). This toy was found on the banks of the Thames River in England, and is an example of a mass-produced toy for noble children, made by pouring molten tin and lead into a mould.

Baptism was an important ritual to mark the birth of a child. Medieval Europeans believed that a child needed to be brought to church to be baptised as soon as possible after birth, so that if the child died, God would recognise it as His own and allow it into heaven. In the Early Middle Ages, children were baptised during the Christian festivals of Easter and **Pentecost**. By the 12th century, however, fears about the salvation of unbaptised babies saw them christened the day they were born. This meant that a midwife was allowed to christen a baby if she thought the baby would die before they could be taken to a church.

School became increasingly important during the Medieval Period. Most boys from noble families were sent to the cathedral and monastic schools, where they learnt what was known as the 'seven liberal arts': Latin grammar, astronomy, rhetoric (persuasive speaking or writing), logic, arithmetic, geometry and music. About 10 per cent of people could read and write in the Early Medieval Period (mainly nobles and the clergy). Literacy rates started to increase after 1200 CE thanks to demand from merchants who understood the advantages of literacy and numeracy in conducting trade.

Puberty heralded the end of childhood and the beginning of adolescence. Adolescents were required to confess their sins to a priest and were punished as adults under the law. They were also able to marry—although in practice, only children of the nobility married in their teens; others tended to be in their twenties. Adolescent peasant children were placed as domestic servants in other households or began apprenticeships, while noble children either continued their schooling, or were sent to the households of other noble families to learn how to become a knight or a lady. In the High Middle Ages, the increasing practice of primogeniture (whereby only eldest sons inherited their parents' wealth), meant that some noble families sent their younger sons and daughters to a monastic house at puberty.

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SOURCE 3.27 Image showing parents bringing their son to a monastery, from *Decret de Gratien* (*Decree of Gratien*) (c.1150 CE), a book of Church laws

ACTIVITY 9

Comprehension: chronology, terms and concepts

1 How did parents feel about their children in the Medieval Period?
2 What evidence in the text indicates that baptism became increasingly important in the Medieval Period?
3 What were the 'seven liberal arts'?
4 Why did merchants want to send their children to school?
5 What social rights and responsibilities did medieval children acquire when they became adolescents?

Analysis and use of sources

1 Complete the 5Ws (artefacts) for source 3.26.
2 How is source 3.26 useful to an historian studying toys in the Medieval Period? Complete a usefulness analysis for source 3.26. See page 15 for a guide to source usefulness.

Empathetic understanding

Elise takes you to meet the young boy in source 3.27. Think of five questions you would like to ask him and interview him about his situation. Write up your interview in your blog.

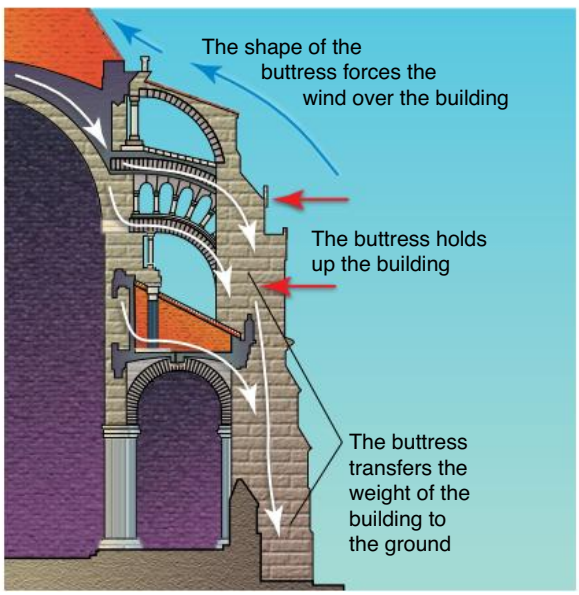
Cultural developments in medieval Europe

Medieval architecture

Most peasant houses in the Medieval Period were built of **wattle and daub**, with small windows, dirt floors covered with reeds and slate-tiled or reed-thatched roofs. Other buildings, such as cathedrals, castles and noble's manors, were built of stone, and many of these remain standing today. Stone buildings were constructed in one of the two main styles of architecture during the Medieval Period: Romanesque or Gothic.

The Romanesque style of architecture emerged in the Early Middle Ages and lasted until the 10th century. Romanesque architecture was characterised by the use of round or pointed arches, thick walls, barrel vaults (a single continuous arched ceiling), and large, strong columns that held up the roof.

Gothic architecture originated in France in the 12th century and was common in Europe up until the 16th century. Gothic buildings made use of large expanses of stained glass windows, light stone walls, flying buttresses (a support structure to hold up the walls and roof), pointed arches, ribbed vaults (a ceiling with ribbed arches) and tall spires. The use of flying buttresses and ribbed vaults made it possible to construct church buildings that were extremely tall.



SOURCE 3.28 How flying buttresses work

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Religious architecture

Churches and cathedrals of the Medieval Period formed some of the most spectacular architecture of the age. Churches and cathedrals were built to a cruciform floorplan (in the shape of a cross). The main elements of the floorplan were:

- nave: central part of the building
- transepts: the two wings at right angles to the nave
- choir ambulatory: a covered walkway for the choir
- aisles: walkways divided from the nave by a row of pillars or columns
- chapels: small areas for prayer and devotion to a saint; these usually contained a saint's relics or a shrine to a saint.

Site study: Chartres Cathedral

Chartres Cathedral in France is a splendid example of Gothic architecture. Its 12th-century stone facade and its stained glass windows of the 12th and 13th centuries are still in excellent condition.

Four previous cathedrals had been built on the site since the 9th century, but all had been damaged or destroyed by fire. The current cathedral was built between 1194 and c.1250 CE, incorporating some of the surviving remains of the earlier cathedrals. The 60-year construction period was unusual for the Medieval Period—most cathedrals took over a century to be completed and made use of a range of architectural styles and construction methods. The speedy construction of Chartres has left a building that shows historians



SOURCE 3.29 Milan Cathedral, Italy, constructed 1386–1965 CE



SOURCE 3.30 Trier Cathedral, Germany, constructed c.900–1196 CE



SOURCE 3.31 Chartres Cathedral. Today there are two spires: the pyramid-topped spire, built in the 1140s CE in the Romanesque style and part of an earlier cathedral; and the taller, northern spire, standing 113 metres, built in the 16th century CE.

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SOURCE 3.32 Flying buttress on Chartres Cathedral

the methods of craftsmanship, materials used and architectural style specifically from the 12th century. Architectural historians believe that about 300 artisans and labourers worked on the cathedral.

The cathedral became an important pilgrimage site during the Medieval Period. It houses a famous Christian relic known as the Sancta Camisa (Holy Tunic), said to have been worn by the Virgin Mary. Today the site still attracts Christian pilgrims as well as tourists. It was listed by UNESCO as a World Heritage Site in 1979 CE.

ACTIVITY 10

Comprehension: chronology, terms and concepts

1 What were the two main styles of architecture during the Medieval Period?
2 What style of architecture is Chartres Cathedral?
3 Why is Chartres Cathedral significant to modern historians?
4 Why was Chartres Cathedral significant to medieval Christians?

Analysis and use of sources

1 Using source 3.28, explain how flying buttresses work in your own words.
2 Look at source 3.29. Which style of medieval architecture does source 3.29 represent? Give reasons for your answer.
3 Look at source 3.30. Which style of medieval architecture does source 3.30 represent? Give reasons for your answer.
4 Consider sources 3.29 and 3.30. How long did it usually take to construct cathedrals in the Medieval Period?

Research

1 Download a copy of the floorplan of Chartres Cathedral from your digital support. Label the nave, transepts, choir ambulatory, aisles and chapels.
2 Explore Chartres Cathedral on your digital support. Click on 'Learn and Reconstruct'. Then choose an aspect of the cathedral to learn more about its interior, exterior or construction.
3 Write an entry for today's date in your blog describing your visit to and findings about Chartres Cathedral.

Medieval manuscripts

In the Medieval Period, books were written by hand in a scriptorium. A scriptorium was an area within a monastery where monks worked on copying and writing books. Monks worked as either scribes (text copiers) or illuminators (illustrators). The pages of the books were made from vellum (animal skin), and then sewn together to make a book (known as a manuscript). Monks travelled vast distances to borrow manuscripts from other monasteries so that they could make a copy for their own libraries. In this way, monasteries were able to preserve the knowledge of ancient times and also broaden their knowledge with new works about advances in mathematics, religion, astronomy and natural science.

Scribes

Scribes worked with a pen called a quill, made of goose feather. In the Early Middle Ages, the ink was made of charcoal and gum; by the 12th century, scribes were beginning to write with ink made from **iron gall** and gum. Ink made from iron gall was still in use in the early 20th century. Scribes also used red ink, made from mercuric sulphide and gum. Another important tool used by scribes was a small knife, to sharpen their quill and to erase any mistakes by scraping the vellum. In order to make a new manuscript, scribes copied each word from an existing book.

Illuminators

Illuminators also used quills and inks, but their inks included a much wider variety of colours. The coloured inks were made from gold and silver leaf and ground gemstones. The blue gemstone

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lapis lazuli became highly valuable because this was used to colour images of the Virgin Mary's robes. Illuminators decorated the manuscripts with pictures, ornamental borders and the first letters of chapters and paragraphs. Their ornamental borders show us the animals, flowers and insects of the region where they lived. Illuminators also painted fantastical creatures, including dragons, griffins, salamanders and other monsters.

The work of writing makes one lose his sight, it hunches his back, it breaks ribs and bothers the stomach, it pains the kidneys and causes aches throughout the body. Therefore, you the reader, turn the pages carefully and keep your fingers from the letters, because just as hail destroys the fields, the useless reader erases the text and destroys the book.

SOURCE 3.33 Extract from opening pages of the *Silos Apocalypse* (1091–1109 CE) by Munnio and Dominico, scribes of the Abbey of Santo Domingo de Silos, Spain. The *Silos Apocalypse* is a copy of a manuscript called *Apocalypse* written in 776 CE by a monk named Beatus.



SOURCE 3.34 A beautifully illuminated page from *The Hours of Catherine Cleves* (1410 CE), a French prayer book

ACTIVITY 11

Comprehension: chronology, terms and concepts

1 What was a scriptorium?
2 How did monks obtain their manuscripts to copy?
3 What was a scribe?
4 What was an illuminator?
5 What did scribes use to do their work?
6 What did illuminators use to do their work?

Analysis and use of sources

1 Read source 3.33. Complete the 5Ws (text) for source 3.33.
2 What impression does source 3.33 give about working in a scriptorium? Quote from the text to support your answer.

Research

1 Go to your digital support to hear 'Eadmer' explain how monks prepared their paper and ink in a scriptorium. Then watch the film about how medieval books were made. Write a short paragraph or two explaining how paper, ink and manuscripts were made.
2 Find two primary sources (images) of medieval manuscripts. See page 15 for a guide to finding primary sources. Complete the 5Ws (images) for one of your sources.

The influence of the Islamic World

The House of Wisdom

During the 7th century, Muslim armies from Arabia conquered Persia and the Byzantine Empire's North African and Middle Eastern territories. Islamic rulers were very impressed with the libraries they found in Persia and in the former Byzantine territories, so much so that, in the 760s CE, **Caliph** Harun al-Rashid was inspired to found the House of Wisdom in Baghdad. At the House of Wisdom, Islamic scholars translated the ancient texts of Greece, China, India and Persia into Arabic.

By the 9th century, the House of Wisdom was the foremost centre of learning. Scholars and translators came to the House of Wisdom to study science, mathematics, astronomy, chemistry, geography and medicine. Similar institutions

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were set up all over the Islamic world. For Europeans, the most accessible of these would be the ones in Al-Andalus, a large Muslim state that encompassed most of modern-day Spain and Portugal. The region had formerly been ruled by Christian **Visigothic** kings, and was conquered by Islamic forces in 711–18 CE.

Gerbert of Aurillac

Gerbert of Aurillac was a French monk who went to study mathematics and philosophy in Barcelona in 967 CE. At that time, Barcelona was on the border of the Christian region of Catalonia (in northern Spain) and Al-Andalus. Gerbert had access to many Arabic texts in Barcelona and may have also travelled to Seville (then an Islamic city) and learnt from Islamic scholars there. Gerbert is best known for having helped introduce Arabic numerals to Western Europe, replacing the cumbersome system of Roman numerals. He may also have introduced the astrolabe to Europe, an instrument for measuring the position of stars and planets in the sky. Gerbert was appointed Pope (Sylvester II) by Holy Roman Emperor Otto III in 999 CE.



SOURCE 3.35 An astrolabe

Important translations

In 1085 CE, the army of Christian King Alfonso VI of Castile took the city of Toledo in Al-Andalus and discovered the city's vast library. The Italian monk Gerard of Cremona learnt Arabic and spent many years in Toledo's library translating over 80 Arabic texts into Latin, including the works of the Ancient Greek mathematicians Ptolemy (90–168 CE) and Euclid (who lived around 300 BCE). Ptolemy's *Almagest* would influence European astronomy for the next 300 years, while Euclid's *Elements* remained an important work on geometry, number theory and algorithms for centuries, and was still in use in schools throughout the West in the early 20th century.

These Latin translations of the works of Ancient Greek scholars would help the development of medieval European scientists' work. Science and technology advanced considerably during the 12th century, prompting some historians to speak of a '12th century **renaissance**'. The period saw numerous inventions, including spectacles, mechanical clocks, the 'dry' magnetic compass (earlier compasses had magnetic needles suspended in water), the paper mill and the watermark for paper money.

The works of Arabic scholars were translated too, such as Ibn Sina (Avicenna) (980–1037 CE), who wrote several important texts on medicine, and Ibn Rushd (Averröes) (1126–98 CE), a specialist of the Ancient Greek philosopher Aristotle. Avicenna's work *The Canon of Medicine* was a standard textbook for European students of medicine until 1650 CE. Averröes's writings popularised Aristotle's advocacy of logic and reasoning in Europe. This in turn led to the development of medieval scholasticism.

Medieval scholasticism

Medieval scholasticism was a method of learning that used logic and reasoning. One of the most famous scholastic philosophers was the Italian monk Thomas Aquinas (1225–74 CE). Aquinas's greatest book was *Summa Theologica* (1274 CE) in which he 'proved' the existence of God using the scholastic methods of reason and logic. While some people today might not find Aquinas's arguments convincing, his arguments enabled medieval European Christians to understand that reason and logic were valuable tools to make use of in their study of science. To study science was to deepen one's understanding of God's Creation.

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SOURCE 3.36 The astronomical clock in Prague (1410 CE), the oldest astronomical clock built in the Medieval Period that is still in working order

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. What was the House of Wisdom?
2. What knowledge did the House of Wisdom preserve?
3. How was Christian Europe able to access Islamic learning?
4. Who was Gerbert of Aurillac and what did he introduce to Europe from his study of Islamic science?
5. Who was Gerard of Cremona and what did he introduce to Europe from his study of Islamic science?
6. What other Islamic scholars had an influence on medieval European thinking?
7. What was the contribution of Thomas Aquinas to European thought?

Perspectives and interpretation

Go to your digital support to watch a short film, *1001 Inventions and the Library of Secrets*. Answer the following questions about the film.

1. What is the traditional European understanding of the term 'Dark Ages'?
2. What is the Islamic understanding of the term 'Dark Ages'?
3. What did Ibn Al-Haytham invent and how is his invention used today?
4. What did Al-Zahrawi develop that is still in use in hospitals today?
5. What did Al-Jazari (the narrator of the film) invent and how is it used today?
6. What is the perspective of the film about the contributions of the Islamic world to Western science and technology?

Spotlight

The universities

Thomas Aquinas was a graduate of the university at Naples, Italy, founded by Holy Roman Emperor Frederick II in 1224 CE. Universities had emerged in the 11th century from the cathedral schools. They were established as independent organisations (guilds) of teachers and students, meaning that they did not have to please the Church or kings. The first university at Bologna, Italy, opened in 1088 CE. It was followed by the University of Paris (1150 CE), Oxford University (1167 CE) and many others.

The Crusades: a source study

The Crusades of the Medieval Period were a series of nine wars that aimed to recover the Holy Land from its Muslim rulers. The Church had promoted crusading as a kind of pilgrimage that would bring forgiveness of sins. Christian knights were assured that while crusading was a violent activity, such violence was permissible against enemies of the Christian faith—in this case, Muslim people.

Christians had been successful in their objectives during the First Crusade, capturing Jerusalem in 1099 CE and establishing the Crusader states along the eastern side of the Mediterranean. After a period of relative peace, Muslim forces launched an attack on the Crusader city of Edessa, inspiring Christians to launch a Second Crusade in 1147 CE. The Second Crusade was a failure for Christian forces, resulting in renewed fighting between Christian

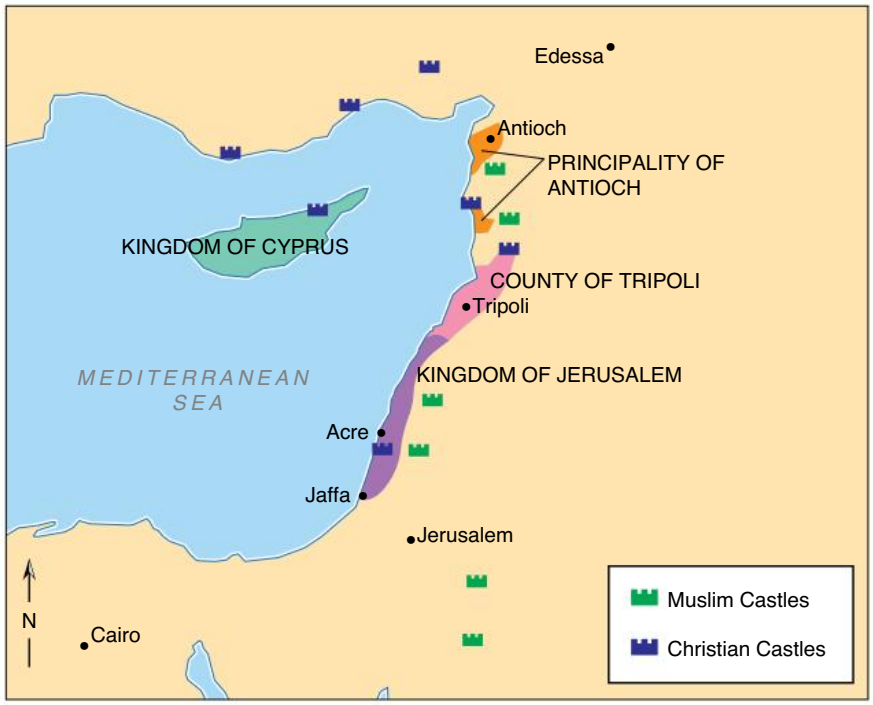
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and Muslim states in the region. This outcome seriously dented Christian enthusiasm for crusading. By the 1170s CE, it looked unlikely that another attempt by Christians to take the Holy Land would ever be made.

The Third Crusade

In 1187 CE, Muslims forces, led by Salah ad-Din Yusuf ibn Ayyub (known in Europe as 'Saladin'), captured Jerusalem and proceeded to take over more of the Crusader states in the Middle East. In response, a coalition of European kings, including Holy Roman Emperor Frederick Barbarossa, Phillip II of France and Richard I (the Lionheart) of England, raised an army for a Third Crusade. The central objective of this crusade was the recovery of the Holy City of Jerusalem.

The Third Crusade was more successful for Christian forces. The Crusaders retook Acre and a number of coastal cities; however, they failed to capture Jerusalem. In 1192 CE, Richard I discovered that his brother John was attempting to take over his kingdom and decided he needed to return to Europe. Saladin, for his part, was concerned that his troops were weary of fighting and needed a rest. He made a three-year truce with Richard, agreeing to allow Christians to retain the territories and cities they had won. In return, Christians would allow Muslims free passage through their lands so that they could travel to Mecca on pilgrimage (hajj). Jerusalem would remain in Muslim hands on the condition that Christian pilgrims and merchants could visit the Holy City. Richard I vowed he would return to renew the fight for Jerusalem in three years.

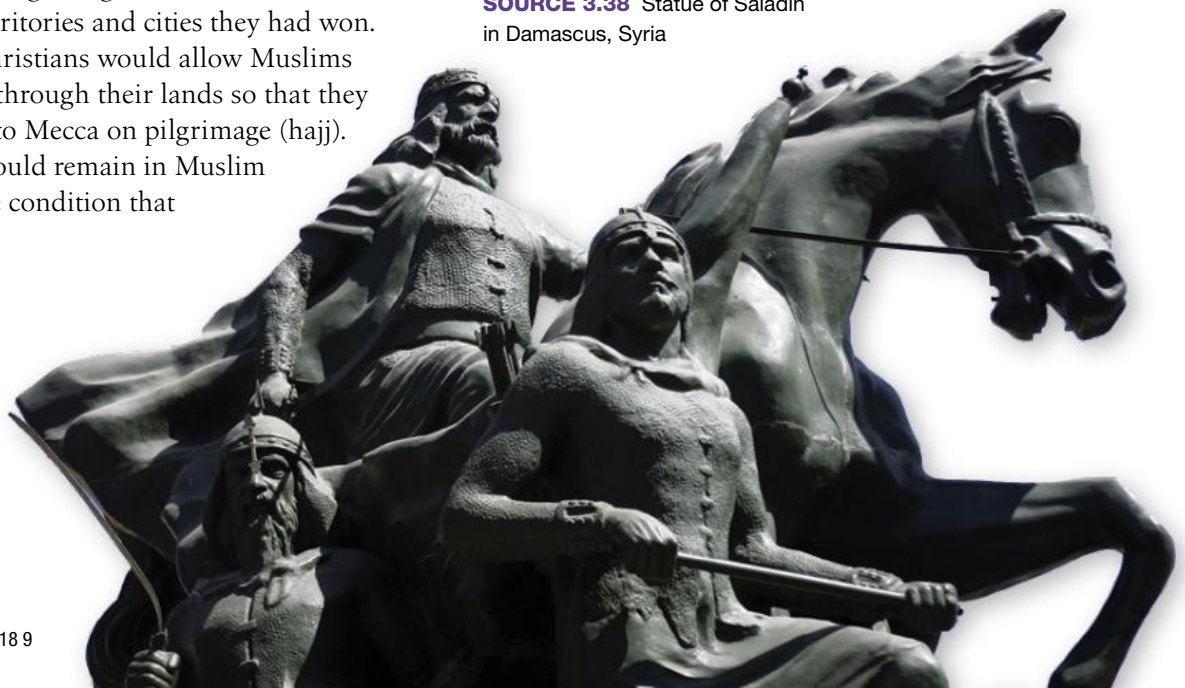


SOURCE 3.37 The Crusader States (1200 CE) after the Third Crusade

Saladin

Differing perspectives exist on Saladin's agreement to the truce. On the one hand is the Muslim perspective. Most Muslim writers viewed Saladin as a great leader who was generous and fair; however, they were uncertain about Saladin's decision to agree to Richard I's truce.

SOURCE 3.38 Statue of Saladin in Damascus, Syria



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On the other hand is the Christian perspective. Christian writers were devastated that, in spite of all their successes, the Third Crusade had not achieved its objective: the recovery of Jerusalem. Many were disappointed with Richard I for failing to take the city for Christianity. The truce, however, was an opportunity for Richard to 'save face', showing that at least he had been able to achieve something—access for Christian pilgrims to the Holy City. While they were generally disapproving of Saladin's battle tactics and acts of violence, Christians had nothing but praise for Saladin's acceptance of Richard I's truce. They saw this as a truly noble gesture and depicted Saladin as an honourable, just and chivalrous (in other words, knightly!) opponent. The Christian admiration of Saladin not only underlines the religious importance of Jerusalem for Christians but also indicates the popularity of the concept of knightly chivalry. One writer even went so far as to suggest that Saladin had been knighted by a Christian leader of the Crusader states. The 'knighthood' never occurred, but its invention speaks of the extent of European Christian respect for Saladin.



SOURCE 3.39 Image of Richard I (the Lionheart) capturing the city of Acre in July 1191, from *Chroniques de Saint Denis* (*Chronicle of Saint Denis*), vol. 1, c.1325 CE

Sire I say with pride,
That my lord [Richard I] is the finest knight,
On Earth, and the most skilled to fight.
Noble is he and generous.
I count not sins we have in us,
But if one had your qualities
United and conjoined with his,
We say that there could not be found
In all the world that stretches round,
Any two princes to outvie
Your every valiant quality.

SOURCE 3.40 Extract from *The History of Richard the Lionheart* (c. 1192), by Ambroise, an eyewitness to the Third Crusade. This extract comes from a poem (known as a 'chanson de geste'—'song of heroic deeds') about Richard I. In this part of the poem, one of Richard I's bishops is talking to Saladin, following Saladin's agreement to the truce.

It was a day of rejoicing; God alone knows the boundless joy of both peoples. It was known, however, that the Sultan [Saladin] had not made peace altogether of his own free will. With regard to this, he said to me in one of our conversations: 'I am afraid of making peace, and I do not know what may happen to me. The enemy will increase their forces, and then they will come out of the lands we are leaving in their possession, and recapture those we have taken from them. You will see that each one of them will make a fortress on some hill-top ...'. God saw that peace must be for our own good, because the Sultan's death occurred shortly after the ratification of the treaty; had he died in the midst of the struggle he had carried on, Islam would have been in the greatest danger.

SOURCE 3.41 Extract from *Al-Nawadir al-Sultaniyya wa'l-Mahasin al-Yusufiyya* (*The Rare and Excellent History of Saladin*) (c.1190) by Ibn Shaddad, a close confidante of Saladin. Ibn Shaddad served in Saladin's army as a Muslim qadi (judge) and was an eyewitness to the Third Crusade. Ibn Shaddad relates what happened after Saladin agreed to the truce.

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ACTIVITY 13

Comprehension: chronology, terms and concepts

1 Why did Christians launch the Third Crusade?
2 What was the main objective of the Third Crusade?
3 Why did Christians feel the Third Crusade had failed?
4 What were the outcomes of the truce between Richard I and Saladin for Christians?
5 What was the significance of the truce between Richard I and Saladin?
6 How did Christians see Saladin after the truce?

Analysis and use of sources

1 Read source 3.40. How does source 3.40 portray Saladin?
2 From your reading of the text and your reading of source 3.40, why do you think Saladin is portrayed in this way?
3 Read source 3.41. What does this source say about Saladin's decision to agree to the truce?
4 How does source 3.41 portray Saladin?
5 Look at source 3.37. Why does the author of source 3.41 believe that the Christians will be able to easily recapture the lands won by Saladin?

Empathetic understanding

After Richard I's victory at Acre, he proposed a prisoner exchange with Saladin. Saladin ignored Richard I's request. In retaliation, Richard I had 3000 Muslim men, women and children massacred in full view of Saladin's army.

1 How might medieval Christians have viewed Richard I's actions?
2 How would Richard I's actions be viewed today?

Spotlight

After the Third Crusade, Richard I and Saladin were never to meet again on the battlefield. Saladin died of a fever in 1193. Meanwhile, Richard I never reached England. He was captured by the Duke of Austria in late 1192 and held prisoner. On his release in 1194, Richard I began a series of wars to regain his control of Normandy, which had been overrun by the French King Phillip II. He was struck by a crossbow bolt at the siege of Castle Châlus-Chabrol. The wound turned gangrenous and Richard I died in 1199 CE.

Change and continuity: military and defence systems

Warfare was prevalent in the Medieval Period. In addition to the Crusades, wars were fought between nobles and kings as they tried to increase their territories or to protect their lands from invaders. Between the Early and Late Middle Ages, military and defence systems went through a number of interesting developments in response to new political situations and to technological advances. Two main types of warfare occurred in the Medieval Period—siege warfare and open battleground warfare.

Siege warfare

Medieval siege warfare involved mounting a continuous attack on a castle or city until the castle or city surrendered (or the attackers gave up).

Castles

Castles were massive fortifications that enabled nobles and kings to keep control over their land. Castles also offered protection against raiders, such as the Vikings (793–c. 1000 CE), or invading armies. From a castle, nobles or kings could send out mounted knights to push back raiders or armies, while remaining relatively safe inside.

Castles evolved in the 9th century, following the fall of the Carolingian Empire (888 CE), to provide protection for nobles as they fought over the former lands of the empire. At first, castles were built in the motte and bailey style. Motte and bailey castles were usually built of wood, though some wooden castles were later converted to stone. Stone castles were surrounded by one or more thick defensive walls.

Attacking a castle

Gaining control of an enemy castle was vital if an invading force wanted to take over a territory. Attackers gained control by laying siege to the castle. The object of laying siege to a castle was to break through its defences and storm the castle, killing (or taking hostage) everyone inside. Sieges could last months—even years.

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In order to break through the castle's defences, attackers built a number of different machines, called siege engines. Using wood from nearby forests, attackers constructed battering rams, siege towers (belfries) and ladders. They also made a variety of catapults, such as trebuchets, ballistas and mangonels. Usually, catapults were used to hurl large rocks against the castle wall, but sometimes attackers shot diseased animals into the castle grounds in an attempt to spread sickness among hungry castle defenders.



SOURCE 3.42 An image of builders constructing a castle from *Chroniques de France et d'Angleterre* (*Chronicles of France and England*) (1385 CE) by Jean Froissart, a French chronicler

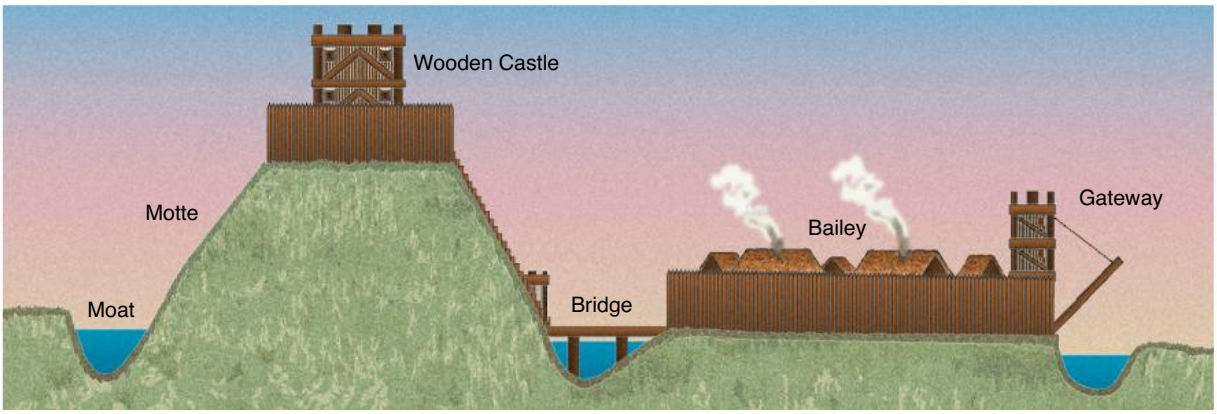
Attackers also had other techniques at their disposal, including digging tunnels under castle walls in an attempt to make the walls unstable. Another option was simply to keep the siege going for as long as possible, in the hope that the defenders would eventually run out of food and be forced to surrender.

Gunpowder and cannons

In general, those defending a castle were more likely than not to succeed in defeating attackers. However, with the arrival of gunpowder in Europe, defending a castle became far more difficult.

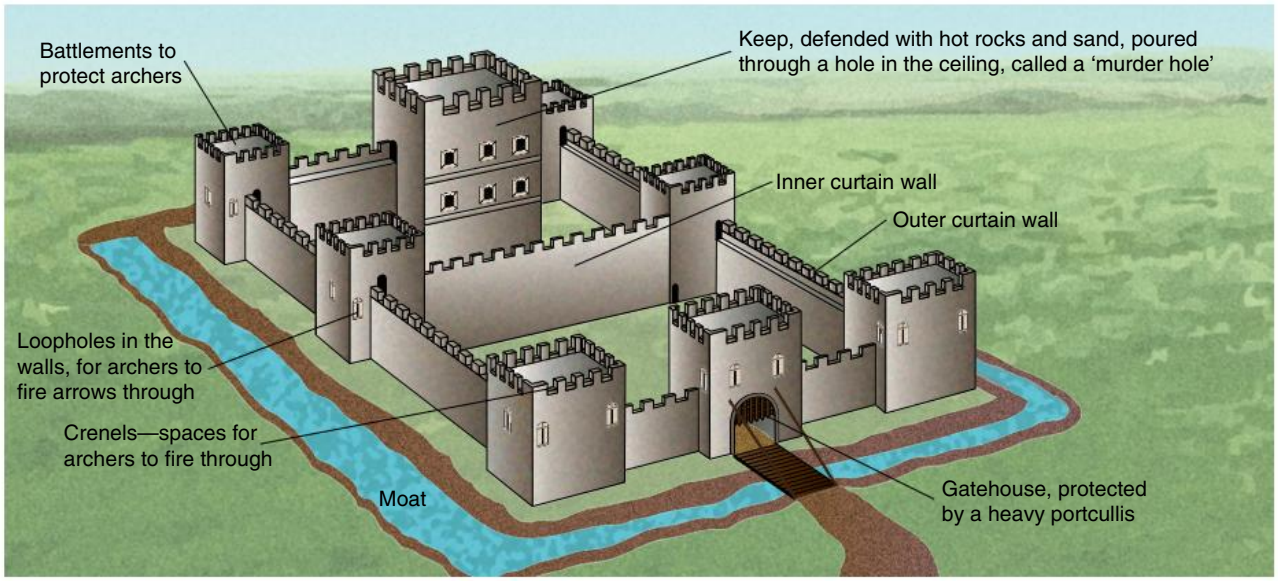
Gunpowder had been invented in China sometime in the 9th century and had been developed for use in iron cast weapons such as cannons by the end of the 12th century. Historians believe that Europeans first came into contact with gunpowder at the Battle of Mohi (1241 CE) in Hungary, when it was used by the invading Mongols. The first use of gunpowder by Europeans occurred not long after.

By 1350 CE, cannons were a common site on European battlefields. As a siege weapon, the cannon was to prove devastating, especially by the mid-15th century when they became easier to aim and powerful enough to break through stone walls. A result of this was that the practice of constructing castles went into decline.



SOURCE 3.43 Diagram of a motte and bailey castle

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SOURCE 3.44 Castle defences

ACTIVITY 14

Comprehension: chronology, terms and concepts

1 What was the purpose of castles?
2 Why did castle-building evolve?
3 What were motte and bailey castles?
4 How did attackers lay siege to a castle?
5 Why did the arrival of gunpowder affect the construction of castles?

Analysis and use of sources

1 Look at source 3.43. List and describe the features that would be useful for defending the motte and bailey style castle.
2 Look at source 3.44. List the different castle defences shown in source 3.44.

Research

Find out about one of the siege engines used in the Medieval Period. You can choose from:

A trebuchet (pronounced treb-oo-shay)
B ballista
C mangonel
D belfry.

1 Find an image of your chosen siege engine.
2 How did it work?
3 Explain how it was used to attack a castle.
4 Present your findings to the class.

Medieval battlegrounds

Medieval armies also fought one another on a battleground. Sometimes an army marched out to meet an invading force on a battleground in an attempt to stop the invaders before they got too far. Battleground forces were made up of foot soldiers (infantry) and knights on horseback (cavalry). Famous battles in the Medieval Period include the Battle of Hastings, England (1066 CE), the Battle of Bannockburn, Scotland (1314 CE), and the Battle of Agincourt, France (1415 CE).

Infantry

For much of the Medieval Period, infantry troops consisted of peasants who owed service to the nobles. Usually, the infantry had to bring their own weapons to the battlefield and, for many, this meant bringing a farming tool, such as an axe or a pitchfork to use as a weapon. By the middle of the thirteenth century, however, all infantry troops were required to equip themselves with a bow and arrows and a sword (if they could afford it). Infantry were used at the start of a battle to break open the ranks of the infantry on the opposing side, so that the cavalry could ride through. At the same time, the infantry had to stop the cavalry of the opposing side from breaking through their own lines.

One of the most effective infantry weapons was the bow and arrow. Using a bow and arrow was difficult and required years of

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practice. Archers would fire arrows at the opposing infantry and cavalry. At the Battle of Bannockburn between the English and the Scots, Scottish archers were positioned in front of large pits, so that they could fire at the advancing English cavalry, while the cavalry was unable to reach them.

The development of the English longbow revolutionised medieval warfare. Longbows were about 1.8 metres long and fired arrows that could penetrate most armour. The longbow was put to devastating effect at the Battle of Agincourt, where even though they were vastly outnumbered, the 6000-strong English force was able to triumph over the 25 000 French soldiers thanks in part to the skills of their longbowmen.

Cavalry

The cavalry was made up of armed knights on horseback wearing chain mail or, by the end of the 13th century, plate armour. Cavalry became more prevalent in the Medieval Period after the adoption of the stirrup in Europe at the end of the Early Middle Ages. A stirrup is part of a horse's saddlery and is a ring that holds the foot of the rider. The stirrup meant that a rider could use his feet to stay on the horse, leaving his arms free to operate weapons such as lances, crossbows and swords.

The cavalry's job was to wait until their infantry had broken the lines of the opposing side's infantry, so that they could ride through and slay the opposing side's infantry and then attack the opposing cavalry.

Infantry or cavalry—which was more important?

The effectiveness of the infantry and cavalry depended greatly on the type of ground on which the battle was staged. At the Battle of Hastings, the Saxon infantry found themselves squeezed into a narrow ridge, making it difficult to swing their axes and cut down the Norman cavalry. At the Battle of Agincourt, however, muddy ground hampered the French cavalry, who were unable to ride their horses across it. The French knights resorted to walking across the muddy ground in their heavy plate armour, getting stuck in the process, and so easily cut down by the English lowbowmen and other infantry.



SOURCE 3.45 Image of the Battle of Agincourt, painted in the 19th century, showing English longbowmen (right) and French knights stuck in the mud (left)

> Whereas the people of our realm, rich and poor alike, were accustomed formerly in their games to practise archery—whence, by God's help, it is well known that high honour and profit came to our realm and no small advantage to ourselves in our warlike enterprises ... [now] our subjects give themselves up to the throwing of stones and of wood and of iron; and some to handball and football and hockey; and others to coursing [hunting with dogs] and cockfights, and even to other unseemly sports less useful and manly ... We, wishing that a fitting remedy be found in this matter, do hereby ordain ... that every man ... if he be able bodied, shall upon holidays ... learn and practice archery. Moreover we ordain that you prohibit under penalty of imprisonment all and sundry from such stone, wood and iron throwing; handball, football or hockey; coursing and cockfighting; or other such idle games.

SOURCE 3.46 *The Second Archery Law* (1363), by King Edward III of England

The cavalry's effectiveness was also seriously dented by the development of the longbow—only the best armour could withstand an arrow fired from a longbow. Furthermore, cavalry was expensive to maintain. By the Late Middle Ages, the rise of towns saw the emergence

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of independent infantry forces, who hired their fighting skills to nobles and monarchs. Independent infantry fighters were cheap to hire and could operate on many different types of terrain and in all weather. While cavalry and infantry still fought side by side throughout the Medieval Period, the importance of the infantry had increased significantly by the Late Middle Ages.

ACTIVITY 15

Comprehension: chronology, terms and concepts

1. What evidence in the text can you find to show that infantry forces were becoming modernised by the middle of the 13th century?
2. What was the role of infantry on the medieval battleground?
3. What weapons were used by the infantry?
4. Why was the use of the longbow important at the Battle of Agincourt?
5. What was the role of the cavalry?
6. How did the type of ground affect the outcome of a battle?
7. Why did the use of knights on horseback decline by the Late Middle Ages?

Analysis and use of sources

1. Read source 3.46. Complete the 5Ws (text) for source 3.46.
2. Why does source 3.46 claim that football and hockey are less 'manly' than archery?
3. How is source 3.46 useful to an historian studying medieval warfare? Complete a usefulness analysis for source 3.46.

Explanation and communication

How did warfare change in the Medieval Period? Write an essay to answer this question, using the text and the sources (500 words).

Legacies of medieval Europe

The medieval period continues to fascinate the modern world. Popular culture is awash with medieval themes, as seen in video games, films and novels. Medieval groups are among the most prevalent types of historical re-enactment societies, spawning an industry devoted to the manufacture of authentic clothing, armour and weaponry from the period.

The scientific breakthroughs of the Medieval Period remain some of the most underappreciated legacies of the period—yet, the spectacles perhaps you or some of your classmates wear, and the clock on the wall of your classroom were both inventions of the Medieval Period. Medieval science not only led to these and other inventions, such as the mirror and the paper mill, but also laid the foundations of our modern understandings of astronomy, medicine, biology, optics and many other scientific fields.

Artistic works of the Medieval Period continue to inspire, most notably in the architecture of Christian cathedrals, but also in the secular music of the troubadours and the literature of writers such as Geoffrey Chaucer. The Medieval Period has bequeathed some of the essential factors of our modern Western society. Printing, the banking system, the jury system, the concept of rule by democracy, urbanisation and even romantic love were brought forth and given new direction by medieval Europe.

ACTVITY 16

Comprehension: chronology, terms and concepts

Insert an interactive timeline for all medieval Europe tour stops in your travel blog.



Research

Create a blog page for Roger Bacon, Claire of Assisi, Alessandra Giliani or Geoffrey Chaucer. Write up a day's blog entry for your chosen person. Include features such as images and links to their 'favourite sites'.



Explanation and communication

1. Create a slideshow to demonstrate aspects of continuity and change between the Medieval Period and modern Australian society
2. Write a plan for a video game based on medieval themes. Your game can be a role playing game (RPG), a real time strategy (RTS), or a massively multiplayer online (MMO). Consider characters, goals, weapons and tools, music and settings.

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History challenges

Create a zine

A zine is a small publication that includes text and images. It is self-published and can be produced in a number of different formats, including as typed text, as a comic or as a handwritten publication.

Create a zine, either by hand or on the computer, about daily life in medieval Europe.

1. Imagine that you are creating the zine for someone who does not know anything about Medieval Europe.
2. Some ideas for topics for your zine could include:
   - feudalism and the groups of people who lived and worked under the feudal system
   - the life of a medieval musician (either a troubadour or a minstrel)
   - the life of a Western scholar learning about Islam and Islamic culture and knowledge
   - the life and times of Charlemagne.
3. Share your zine with the class.

Write a play

Watch one of the 'Measly Middle Ages' episodes in *Horrible Histories* and create your own Horrible History play about daily life in medieval Europe and then perform the play for the class.

1. You will need to think about the plot (story), the cast of characters and the costumes they will wear.
2. Suggestions for a plot could include:
   - feudalism and daily life on a manor
   - being ill during the Medieval Period
   - setting out on a Crusade
   - being excommunicated.

Write an essay

Write an essay in response to the statement 'The Medieval Period was not a Dark Age'. See page 24 for a guide to essay writing.

Design a medieval castle

Create a model of your own medieval castle either by drawing it, constructing it out of craft materials or using a design program such as Google SketchUp.

1. Conduct some research in books and on the internet to find out more about castles in Medieval Europe. Go to your digital support to help get you get started.
2. As you do your research, take notes that will help you plan your design. Hint: your research might include finding out about things such as castle features, how and what castles were used for, the materials they were made from and the types of people who lived in them.
3. Label each feature on your castle.
4. Don't forget to date your castle and give it a name.
5. Present your medieval castle to the class.



See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Chapter 4

The Ottomans (c. 1299–c. 1683 CE) »



A young Turkish boy in traditional Ottoman costume participating in the annual celebration of the Fall of Constantinople, known as Istanbul Conquest Day (1998 CE)

Inquiry questions

1. Who were the Ottomans and how did they live?
2. What were the Ottomans' key beliefs and values, and how did these influence Ottoman society?
3. What were the causes and effects of contact between the Ottomans and other societies during the Medieval to Early Modern periods?
4. What significant people, groups and ideas from the Ottoman Empire have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- identify key sites and the extent of the Ottoman Empire during this period
- describe the everyday life of men, women and children in the Ottoman Empire
- outline key cultural, economic and political features of the Ottoman Empire
- identify and describe significant developments and/or cultural achievements of the Ottoman Empire
- sequence and explain significant developments in extending the strength and influence of the Ottoman Empire in the Middle East and Europe
- explain how the Ottomans maintained relationships with subject peoples, both Muslims and non-Muslims, including the policy of religious tolerance
- using a range of sources, outline what these sources reveal about different perspectives on the Ottoman Empire
- investigate and assess the importance of Suleyman I in extending and maintaining the strength and influence of the Ottoman Empire
- use sources to identify different perspectives on Suleyman I
- discuss how the Ottoman Empire has influenced the world today

SITE STUDY

- a virtual historical site: Selimiye Mosque

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Introduction

Born in medieval times, this empire of the Ottomans disappeared only very recently, within the memory of many people still living today.

Donald Quataert, *The Ottoman Empire 1700–1922*, 2000

IN THIS CHAPTER we will be exploring written and artistic evidence about the Ottomans to learn about their society and its achievements. Although it was a Muslim Empire at its heart, the Ottoman Empire encompassed peoples of many different faiths, languages and ethnic customs. The written evidence consists of writings by the different peoples who made up Ottoman society. It also includes the writings of European, Arabic and other observers who saw Ottoman life from their own unique point of view. Artistic evidence, including patterned tiles, drawings, paintings and architecture, provides another window into the Ottoman world.

KEY TERMS

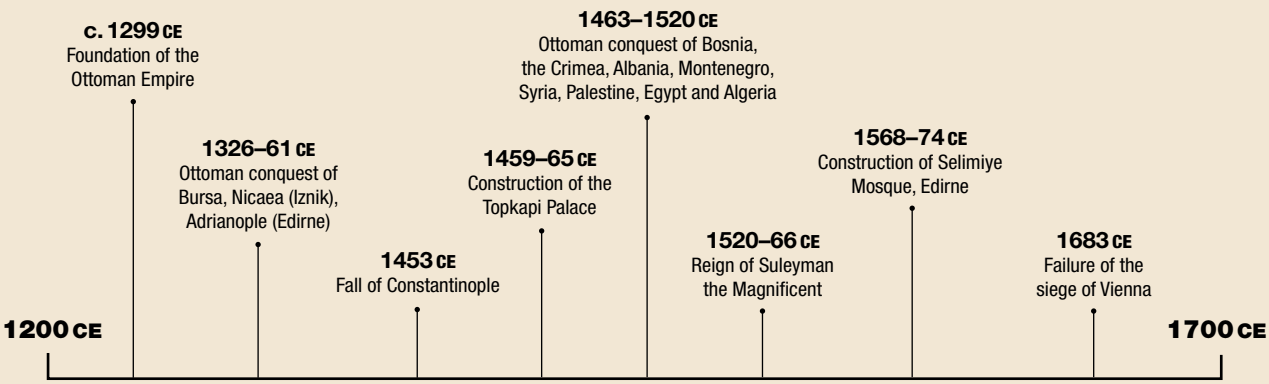
caravan	a group of traders carrying goods over a long distance, usually on camels
Crusader states	Christian states established in Anatolia, the Holy Land and Greece during the Crusades (a series of wars between 1095 and 1291)
fincan	a cup without a handle
firman	a royal decree issued in the Ottoman Empire
husbandry	caring for animals or crops
imam	Islamic spiritual leader or scholar
imperial subjects	people who had the right to be protected by the sultan
kurus	Ottoman currency
minaret	a tower placed near a mosque, from where a muezzin calls worshippers to prayer
Mongols	Peoples of the Mongol Empire, the largest empire in the Medieval World, 1206–1368 CE
narghile	a water pipe used for smoking
negotiation	in this context, a discussion over prices that aims to produce an agreement
Reconquista	a period of over 700 years, from 710 CE to 1492 CE, during which Christians conquered and expelled the Jews and Muslims from Spain and Portugal
semi-dome	a half-dome, split vertically
steppes	the treeless, grassland plains that stretch for 5000 kilometres from the western border of Hungary to the eastern border of Mongolia
zarf	a metal container with a handle

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The Ottoman Empire, 1300–1683 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about the Ottomans.
3. Title the second column 'Puzzle'. In this column write down the questions you have about the Ottomans.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'The Ottomans'. I'm Anton, and I'll be your tour guide. Enjoy your trip.

Who were the Ottomans?

The Turks were a nomadic people from the **steppes** of Central Asia. For centuries they had ridden their horses across the grasslands, looking for new pastures. But by the 13th century, Central Asia was in chaos. From the east, bands of **Mongols** were wreaking havoc. In the west, the once mighty Byzantine Empire was crumbling, attracting hordes of mercenary warriors who sought to plunder the old regime.

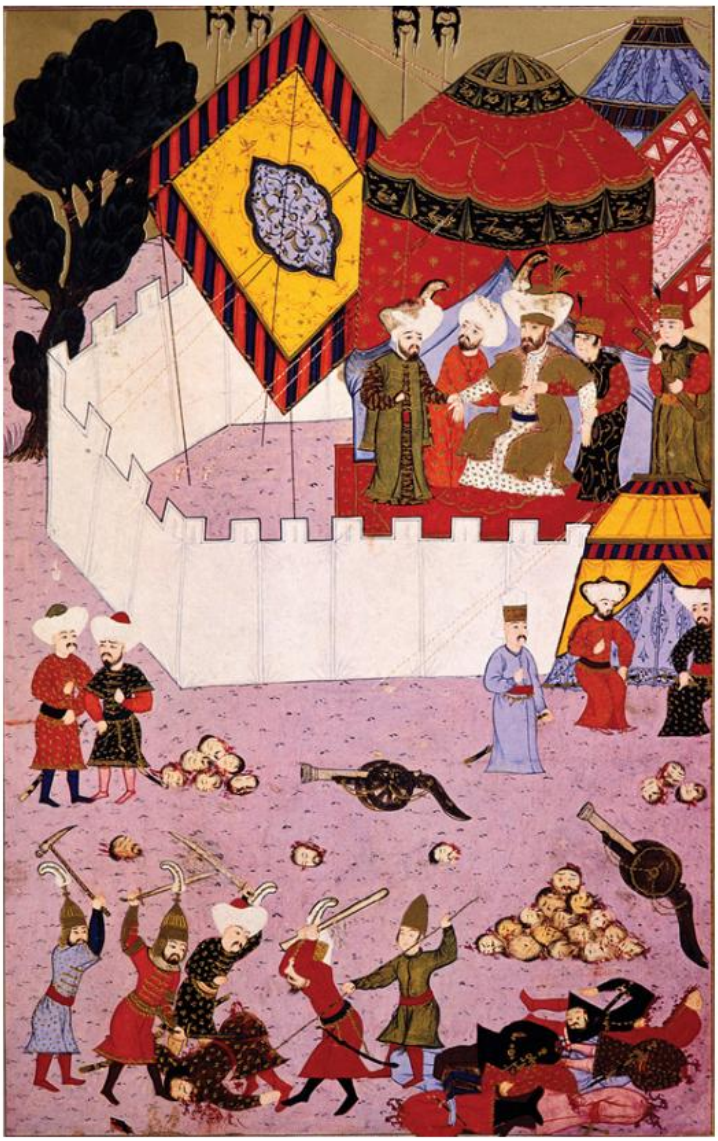
In 1299 CE, a Turk leader named Osman came to power. Osman's people decided to rename their tribe 'the Osmanli', after their leader. It is from this name that we get the word 'Ottoman'. In 1302 CE, Osman led his forces to victory against the Byzantine army near the town of Nicea (now Iznik in Turkey). This victory marked the beginning of a period of steady advancement westward. By 1359 CE, the Ottomans controlled most of Byzantium's former territory in northwest Anatolia. They conquered Constantinople, the last remnant of Byzantium, in 1453 CE. By the 1500s they had established one of the largest empires in the history of the world, and controlled vast areas of Eastern Europe, North Africa and the Middle East.



SOURCE 4.1 Osman I (1299–1324 CE)

Like most empires, the Ottoman Empire contained people of many different cultural and religious backgrounds, making it multiracial and multireligious. The Ottomans had a policy of tolerance towards the diverse peoples of their empire, which allowed them to continue

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SOURCE 4.2 An Ottoman depiction of the Battle of Ankara (1402 CE), showing the Ottoman's (wearing turbans) fighting the Mongols (wearing helmets)

expansion of their empire without having to deal with serious discontent in the newly conquered regions.

The Ottoman Empire endured until the modern era. Indeed, it was not until just after World War I that its 600-year existence finally came to an end.

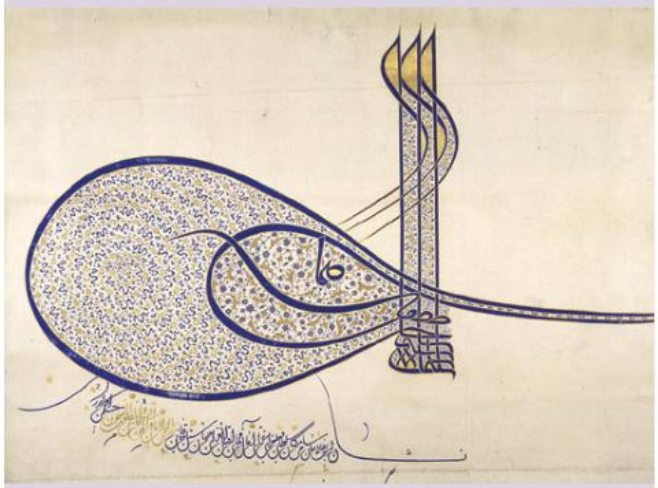
The determination and ingenuity of the empire-building Ottomans provides us with an intriguing insight into life in the later Medieval Period and Early Modern Period. The Ottomans' legacy of ideas, art, literature and their societal organisation of a multicultural empire has much relevance for the world we live in today.

Spotlight

A tughra is a type of signature that was used by an Ottoman sultan to sign official documents. Sultan Orhan I (1324–61 CE), Osman I's son, was the first Ottoman sultan to use a tughra.



SOURCE 4.3 Orhan I's tughra



SOURCE 4.4 Tughra of Suleyman I, known as Suleyman the Magnificent, sultan of the Ottoman Empire from 1520 CE to 1566 CE

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Where does the word 'Ottoman' come from?
2. Name one reason the Ottomans maintained a policy of tolerance towards people of different religious and ethnic backgrounds.
3. Look at the map on page 101. Copy and complete the table on the following page to show which cities came under Ottoman rule in each period.

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Period of expansion (CE)	Cities under Ottoman rule
1299–1359	
1359–1451	
1451–81	
1512–21	
1521–66	
1566–1683	

Analysis and use of sources

1 Look at source 4.2. The Battle of Ankara, fought between the Ottomans and the Mongols, was lost by the Ottomans, resulting in the capture of Sultan Bayezid I and a brief check on the Ottoman Empire's expansion. How is source 4.2 useful to an historian studying the Battle of Ankara? Complete a usefulness analysis (from page 15) of source 4.2.

2 Read source 4.5. Complete the 5Ws (text) from page 17 for source 4.5.

> Always widen the state by war. Because if a campaign is not held for a long time, a ... clumsiness appears on the braveness of soldiers; and on the knowledge, information and measure of commanders. Such persons who know better about the campaign die and inexperienced persons come instead of them. So many mistakes emerge and the state suffers much damage from this.

SOURCE 4.5 *The Testament of Osman I, Addressed to His Son Orhan* (c. 1324 CE). This text was written by Osman when he realised he was becoming too ill to continue governing his empire. It contains many pieces of advice for his son Orhan, who would succeed him.

3 List two reasons, in source 4.5, Osman I advises his son to 'always widen the state by war' and not to allow too much time between military campaigns.

Explanation and communication

1 Can you think of some other benefits of a multicultural state? Express your answer as a mind map.

2 Anton asks you to write a report for Revista Tours' newsletter. In 200 words, explain what we can learn from the Ottomans and why the Ottoman tour should continue to be part of Revista's in-depth tour options. Add the report to your blog.



Everyday life in the Ottoman Empire

Men in the Ottoman Empire

Men enjoyed far more freedoms than women in the Ottoman Empire. They had freedom of movement; they were the heads of their families and, as such, made all the decisions for their families; and they could divorce their wives. On the other hand, men were also required to perform military service in the Sultan's many wars.

Apart from the nobles, Ottoman men were divided into five social classes:

- men of the pen: scientists, lawyers, architects, intellectuals
- men of religion: **imams**, judges
- men of the sword: soldiers
- men of **negotiation**: merchants, artisans, craftsmen, tax collectors
- men of **husbandry**: farmers, herders.



SOURCE 4.6 Illustration of Ottoman scientists from a 1581 CE Ottoman manuscript

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Women in the Ottoman Empire

The lives of Ottoman women were strongly controlled by religion and law, which determined their movements outside the home, their clothing and what they did with their lives. The wealth of their families also had an impact on their daily lives.

Wealthy Ottoman women (mainly Muslim) were generally kept segregated from men. They were expected to stay indoors as much as possible, supervising servants, doing embroidery, weaving or playing music. They were, however, able to work in the medical profession, helping, healing and performing surgery for other women. Wealthy women were also allowed to attend important festivals, as long as they were accompanied by their husband or father.

Poorer women (Muslim, Christian and Jewish) had more freedom of movement. Many worked as weavers or embroiderers. Indeed, since carpets, embroidered cloth and woven fabric were the main trade products of the Ottoman Empire, these women played a vital role in the economy. Women also engaged in farm work, managed public bath houses and ran small businesses.

While Ottoman women were restricted in many ways, at the time they enjoyed more legal rights than did many women in Europe and Asia. Ottoman women were considered **imperial subjects** and were allowed to own property, appear in court and appeal to the sultan if they felt that an injustice had been done to them.

> Gul Ana bint Ugurlu ... of Bektas sets forth a claim in the presence of [Judge] Isa ibn Mehmed: 'My husband Kutluseh Iskender sold one of my vineyards without my permission. I want it.' Kutluseh admits having given Gul Ana the vineyard ... and then having sold it unlawfully for 17 **kurus**. [Judge] Mehmed asks that Kutluseh and Gul Ana take oaths that she was not consulted in the sale, and they do. Then the vineyard is ordered restored to Gul Ana.

SOURCE 4.7 Ottoman Court Records, 1600–25 CE, detailing the case of a woman named Gul Ana bint Ugurlu

Children

Ottoman children were brought up by their extended families, spending as much time with their grandparents and aunts as they did with their own parents.

In rural areas, children were expected to help their parents on the farms. Sons were preferred to daughters because it was believed that a son could work on the family's farm. This was especially important if the father of the household had been called on for military service—a common event in the ever-expanding Ottoman Empire.

Most boys received a primary school education. In general, it was the sons of the upper classes who furthered their education at high school or university (madrasa). Most Ottoman girls did not go to school, but upper-class girls might have received an education in music and dancing and a few might have also completed medical training.

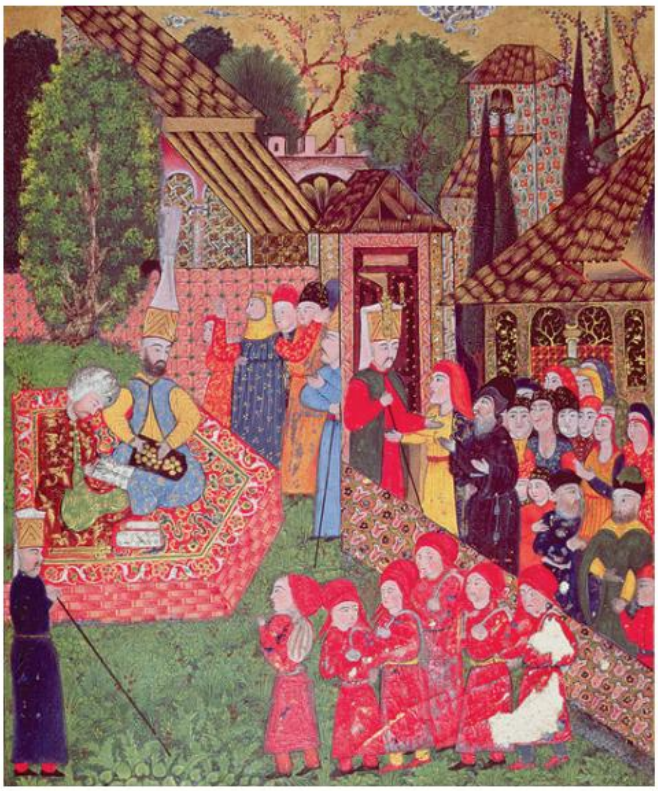
All girls were expected to get married from the age of 12 or 13 and boys from 14 or 15. Parents would arrange the marriage. Some Ottoman children were promised to each other in marriage soon after they were born.

The devşirme

Every few years, Ottoman soldiers went into the Christian areas of the empire—such as Albania, Greece, Serbia and Croatia—where they rounded up about 20 per cent of the young boys aged between 8 and 20. This round-up was known as the 'devşirme', or gathering. Most Christian parents dreaded the devşirme, and did all they could to protect their children. Some poor Christian families, however, offered their sons to the devşirme, so that the boys could have the chance to obtain an education and a better life than they would otherwise have had.

The boys captured in the devşirme were forced to convert to Islam and were given an Islamic name. Some were chosen to train as government officials; others were given military training. By the age of 25, they were ready to serve the sultan. Boys captured in the devşirme could and did attain positions of power and influence in the empire; some of the most influential people in Ottoman history started out as Ottoman captives.

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SOURCE 4.8 Boys captured in the devşirme for Sultan Suleyman I, from a painting by Ali Amir Beg, 1558 CE

Spotlight

The Janissaries were the sultan's elite military force, made up of men who had originally been captured as boys in the devşirme. The Janissaries were unique in the Medieval Period—they were the first army to wear a uniform and the first to be paid a salary. They are also credited with being the first army to have military marching bands. The Janissaries were regarded as the most fearsome warriors of the Ottoman Empire.



SOURCE 4.9 Modern-day Janissary band wearing traditional costume playing for tourists in Istanbul

Slaves

Many thousands of people were enslaved by the Ottomans. Most of these were Slavs from Russia and the Ukraine (the English word 'slave' is derived from 'Slav'). Others were Europeans captured around the northern coast of the Mediterranean Sea, or Africans, taken from North Africa. People who were captured were then taken to slave markets in the Ottoman Empire and sold. The largest slave market was located near the entrance of the Grand Bazaar in Constantinople. Historians estimate that around 20 per cent of the Ottoman Empire's population were slaves. Most middle-class families could afford a slave to help with household chores. Slave owners sometimes freed their slaves as a last act of piety before they died.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. List the rights and responsibilities of Ottoman men.
2. Who were 'men of negotiation'?
3. Why was women's work important to the Ottoman economy?
4. What rights did Ottoman women enjoy?
5. Why did families prefer sons to daughters?
6. What was the devşirme?
7. What happened to boys captured in the devşirme?
8. From what regions were the Ottomans' slaves captured?

Analysis and use of sources

1. Look at source 4.6. What class would these men belong to? Give a reason for your answer.
2. Read source 4.7. What rights did Ottoman women have, according to this source?
   - **A** The right to own property, to appear in court and to give evidence under oath
   - **B** The right to own vineyards and to marry
   - **C** The right to own property, but to be represented in court by a man
   - **D** The right to own property, to appear in court, but not to give evidence under oath.
3. According to the judge's orders, what is to be done with Gul Ana's vineyard that her husband, Kutluseh, has sold?

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4 Look at source 4.8. Identify the following, and explain how you identified each:
   a Sultan Suleyman I
   b The court scribe
   c The captured boys
   d The men in charge of the devşirme
   e The crowd

Empathetic understanding

Anton takes you to the home of a local family in 1550 CE. Choose one family member and think of five questions you would like to ask them. Interview them about their life in the Ottoman Empire. Record the interview in your blog. See page 22 for a guide to devising inquiry questions.



SOURCE 4.10 Portrait of Sultan Selim II (1524–74) hunting with bow and arrow, c. 1500s CE

Key political features of the Ottoman Empire

The role of the sultan

The sultan lived in a grand palace and had a great deal of power in the Ottoman Empire. He made the final decision about whether or not the empire went to war, what secular laws the people had to follow and what taxes they paid.

He could also decide how much money was spent on his soldiers, on grand buildings, on his clothes, on palaces and on entertainment.

At the same time, the sultan was seen as responsible for his subjects' prosperity. He was expected to lead his troops into battle. As a Muslim ruler, he also had to uphold Islamic law.



SOURCE 4.11 The most famous of all the sultans' palaces is the Topkapı Palace (in Istanbul), first built between 1459 CE and 1465 CE. It is a large complex of buildings that includes the sultan's private quarters, pavilions, kitchens, mosques, an audience chamber and baths, surrounded by a high wall.

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Governing the empire

The grand vizier

The grand vizier was the highest-ranking government official in the Ottoman Empire and was chosen from among the empire's top government officials. The grand vizier headed the sultan's divan (council), which met every four days to issue the sultan's latest laws.

The ulema

The ulema was a group made up of religious scholars, administrators and judges. If the sultan wanted to change the law, he first had to submit his new ruling to the ulema before the law could be passed. The members of the ulema made sure that the sultan's laws conformed to Islamic law.

The governors

The empire became more difficult to govern as it expanded in size. The Ottomans did not have the modern methods of communication and transport that we do today—in those times it might have taken several weeks for a message to reach the provinces from the capital. To solve this problem, the sultan appointed members of the Ottoman nobility as governors to rule the outer provinces of the empire on his behalf.



SOURCE 4.12 The sultan's audience chamber in Topkapı Palace, where he met important Ottoman dignitaries and foreign ambassadors

The role of imperial women

The mother of the reigning sultan was known as the Valide Sultan. The Valide Sultan was the most powerful woman in the empire. She was responsible for guiding her son, and would even persuade him to change his mind if she thought he had made a bad decision.

From the late 16th century and throughout the 17th century, women of the sultan's household had a lot of power and influence in the empire. This period is known to historians as 'the Sultanate of Women'. Many of the sultans during this time came to the throne when they were very young, and their mothers, the Valide Sultans, ruled in their place.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1 Draw a mind map to show the sultan's powers and responsibilities in the Ottoman Empire.
2 What was the grand vizier?
3 What did the governors do?
4 Why did the sultan appoint governors?
5 a Who was the Valide Sultan?
  b What role did she play in the sultan's court?

Analysis and use of sources

What is the portrait in source 4.10 trying to show us about Sultan Selim II? What aspects of his role does it reflect?

Empathetic understanding

Look at source 4.12. How would a foreign ambassador feel when meeting the sultan? Give reasons for your answer. See page 12 for a guide to answering empathy questions.

Explanation and communication

Draw a four- or five-frame cartoon called 'The sultan's new law', to explain how the sultan would get a new law passed.

Spotlight

When a sultan died, his sons fought each other for the throne. The winner of these battles became the new sultan. A new sultan might end any further competition for his throne by having all his brothers killed. The reign of Sultan Mehmet III (1595–1603 CE) began with the murder of his 19 brothers!

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Key economic features of the Ottoman Empire

The main source of wealth for the Ottoman Empire came through military expansion. As new areas were conquered, new populations were made to pay taxes to the sultan.

Agricultural wealth was also seen as important. The vast majority of people living within the Ottoman Empire were farmers, working on small family farms. In addition to growing crops and rearing animals, farming families also manufactured and sold other goods, such as woollen cloth and carpets (woven by women).

Artisans living in Ottoman towns made a variety of goods, such as silk cloth, lamps, shoes and ceramics, and sold them at markets. Artisans were largely unorganised throughout the early years of the empire. By the 16th century, however, artisans were forming guilds. Guilds were organisations that protected trade knowledge and controlled the prices of manufactured goods.

Trade

The Ottoman Empire's geographical position meant that it was central to the main trade routes across Afro–Eurasia. Trade was strictly controlled in the empire. All merchants needed a license, and profits were limited to no more than 10 per cent. Foreign traders needed special permission to bring their goods into the empire, with the French granted trade rights in 1534 CE and the English in 1567 CE.

The bazaar

The bazaar was a market that sold all sorts of valuable products. Spices from India, ivory from Africa, furs from Russia, precious silks and porcelain from China, silver and jewels from Persia (Iran), gold and timber from Western Europe and slaves from Africa, Europe and Russia were all sold at the bazaar. Merchants and travellers went to the Ottoman Empire to buy and sell goods at the bazaar.

The bazaar was housed in a hall covered by a domed roof, and many aisles of shops were inside. Sometimes more shops would be located outside the walls of the bazaar. Inside the bazaar, it was colourful, noisy and busy. Costly goods of all kinds were put on display to tempt buyers. Merchants announced the quality of their goods to attract the buyers to their shops and buyers argued about prices with the merchants.

Modern-day bazaars still exist throughout the Middle East.

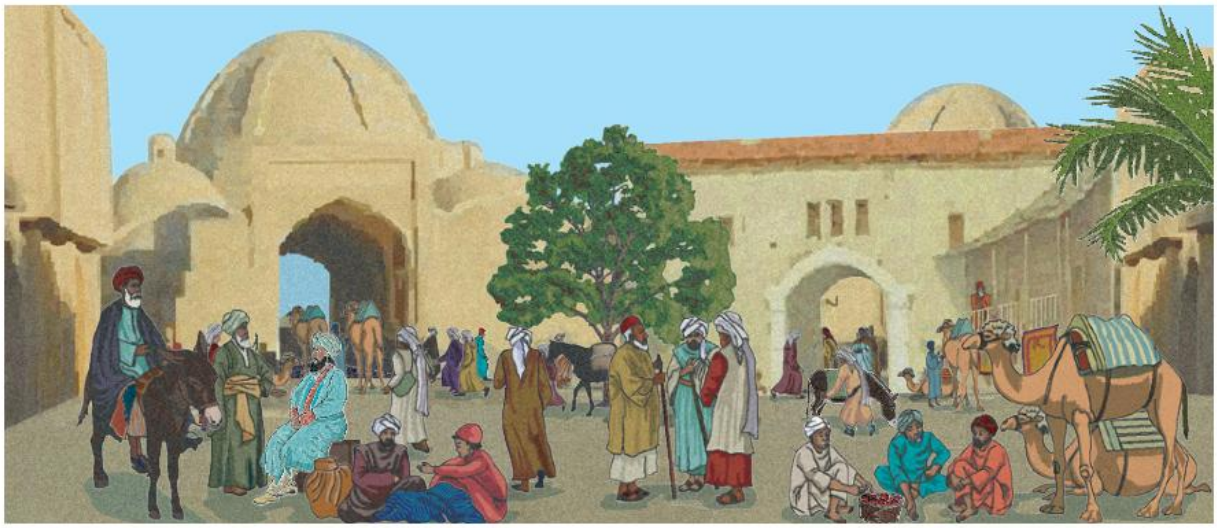


SOURCE 4.13 Painting of Ottoman women buying silk at the bazaar, by Amadeo Preziosi, 1858 CE



SOURCE 4.14 Shoppers at the spice market at Istanbul's modern-day Grand Bazaar

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SOURCE 4.15 Travellers resting at a caravanserai

The caravanserai

Merchants from the Middle East and Central Asia bringing goods to the Ottoman Empire travelled long distances for weeks with their goods loaded up on camel trains (**caravans**)—long lines of camels tethered together. In order to rest and recuperate during their journey, the merchants went to a 'caravanserai'. The word caravanserai means 'camel train palace'.

Caravanserais had been in use in the Islamic world since the 10th century. A caravanserai was a building complex with a square wall around the outside. The wall had a single gate that was wide enough to let through camels laden with goods. Inside, several small buildings were arranged around a central courtyard, including a mosque, stables, baths, kitchens, a barn, shoe repair workshops and sleeping rooms—everything the travelling merchant needed.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1 What was the main source of wealth for the Ottoman Empire?
2 How did artisans contribute to the economy?
3 How was trade controlled in the Ottoman Empire?
4 List five goods that could be purchased at an Ottoman bazaar, and their origin.
5 Where was the bazaar housed?
6 What was a caravanserai?
7 List five things that travelling merchants could do at a caravanserai.

Analysis and use of sources

1 Complete the 5Ws (text) for source 4.16.

> There are several market-places in the city, but one must see the Great Bedestan [Grand Bazaar], which is a very large round hall, built all of free-stone, and enclosed with very thick walls. The shops are within round the hall ... and in these shops the most costly goods are to be sold. There are four gates into this hall, which are very strong, and shut every night ...

SOURCE 4.16 Jean de Thévenot was a French traveller who went to the Ottoman Empire in 1655 CE. In his book, *The Travels of Monsieur de Thevenot into the Levant* (1687 CE), he describes the Grand Bazaar.

2 What sort of goods does the author of source 4.16 tell us are sold at the Grand Bazaar? Quote words from the text to support your answer.
3 Security was very important at the Grand Bazaar. Find two pieces of evidence from source 4.16 that demonstrate this.

Explanation and communication



Your Revista Tour Guide, Anton, takes you for a walk through the Grand Bazaar in 1520 CE, at the height of the Ottoman Empire. Include this experience in your travel blog. Describe what you see, hear and smell. Consider what you have read in the text and the images in the sources to help you with your description. Discuss three things you bought and include images of your purchases in your blog.

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Key cultural features of the Ottoman Empire

While Islam was always the dominant influence, the empire's geographical situation and the fact that it contained peoples of diverse cultures led to the development of an exotic and complex society. The coffee house and the bath house were just some of the many interesting aspects of Ottoman culture.

Social spaces

Ottoman towns did not have large public squares. Instead, people came together in smaller, intimate spaces—such as those provided by the coffee house and the bath house—to chat about politics, social issues and their lives.

The coffee house

The first coffee house in the Ottoman Empire was opened in Constantinople in 1554 CE. The coffee house became a place where men could come together and socialise in small groups—women were not permitted in coffee houses. The men drank coffee, smoked **narghiles** (water pipes), chatted, played games and discussed politics. The coffee was brewed 'Turkish style', and served in a **fincan** (cup) that was placed in a **zarf** (container).

When Sultan Murad IV came to power in 1623 CE, he was not a popular leader and was horrified to learn that people were getting together in the coffee houses to complain about his reforms and strict reign. He ordered that all coffee houses be closed down. He declared that coffee was an intoxicating substance and would, therefore, be banned under Islamic law. He also ordered severe punishments (even death) for anyone caught drinking coffee. On Murad IV's death in 1640 CE, the coffee houses were reopened.



SOURCE 4.17 An Ottoman coffee house

> These were enlightened gentlemen who are lively and addicted to amusement. They could gather as groups of twenty or thirty in each coffee house. Some of them reading books, discussing rules of good manners, as others were playing chess or backgammon. Some brought their newest poems or discussed art.

SOURCE 4.18 The *Tarih-i-Peçevi* (*Peçevi's History*) is a chronicle of the Ottoman Empire from 1520 CE to 1640 CE. It was written by Ottoman historian Ibrahim Peçevi. In this part of his chronicle, Peçevi wrote about what people did at the coffee house.

The meddah

A meddah was a storyteller who entertained men in a coffee house. The meddah acted out the story he was telling, performing all the different characters' voices, and using props such as different headwear or scarves to indicate characters. The story usually contained a moral or a piece of wisdom.

Meddahs travelled between various cities and towns. In the Ottoman Empire, meddahs told Nasreddin Hodja stories and love stories, such as *Ferhat and Sirin*, the tragic tale of a craftsman named Ferhat who falls in love with the Queen's sister, Sirin. Meddahs also told stories about real events that had happened, either recently or long ago.

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SOURCE 4.19 A meddah telling stories in a coffee house

The bath house (hamam)

Most Ottoman houses did not have a bathroom or plumbing. Instead, people went to a bath house (or hamam), located near the centre of the town. Hamams were not only for bathing. They also had an important social role in the Ottoman Empire: they were a place where people could meet and chat. Some of the hamams built in the 16th century were spectacular complexes. One such example is the Çemberlitaş Hamami, built in 1584 CE in Constantinople (Istanbul) and still standing today.

Spotlight

Nasreddin Hodja was a Sufi wise man who was believed to have lived in Anatolia during the 13th century. He was well known for his funny stories and moral tales.

A typical hamam consisted of three rooms: a hot room, a warm room and a cool room. Bathers would first enter the hot room, which had a large, domed roof decorated with small glass windows. It contained a large marble stone in the centre for customers to lie on, where they soaked up the steam and received a massage. After their massage, bathers made their way to the warm room, where they washed. Finally, bathers entered the cool room, where they relaxed and chatted with their friends.

Large hamams contained separate quarters for men and women. In smaller hamams, men and women used the same quarters, but at different times.

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. Who went to the coffee houses?
2. List four activities that took place at a coffee house.
3. Why did Sultan Murad IV close down the coffee houses?
4. What was a meddah?
5. What types of stories were told in coffee houses?
6. What activities took place at a hamam?
7. Draw up a table with two columns, headed 'Advantages' and 'Disadvantages'. Write down the advantages and disadvantages of discussing political and social issues in small quiet spaces, rather than in public town squares.

Analysis and use of sources

1. Complete the 5Ws (text) for source 4.18.
2. What sort of men went to the coffee houses, according to source 4.18?
3. In Australia, coffee is served in cafes and restaurants. Draw up a table comparing the types of activities enjoyed in Ottoman coffee houses and Australian cafes and restaurants, using information contained in the sources as well as in the text.

Research

Conduct some research to find a short Turkish or Arabic story (such as a Nasreddin Hodja story). Make sure your research is based on reliable sources (see page 20 for a guide to finding secondary sources). Perform it for your class, 'meddah style', using different voices and props for each of the characters.

Explanation and communication

Anton takes you to a coffee house in 1554 CE to see a meddah perform. Write about the decor of the coffee house and what you ate and drank, and describe the performance you saw.

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Significant developments in the Ottoman Empire

The fall of Constantinople

The land of the Byzantine Empire had once stretched almost all the way around the Mediterranean Sea. By the mid-15th century, however, practically all that remained of the empire was the ancient city of Constantinople. Constantinople was the 1000-year-old Christian city, the capital of the Byzantine Empire. It had been founded by the Emperor Constantine in 330 CE. Sultan Mehmet II (1451–81 CE) was determined to have Constantinople for the Ottoman Empire. Mehmet II began his attack on the city on 6 April 1453 CE.

Mehmet II had to overcome two problems if the attack was to succeed:

- the walls
- the heavy iron chain across Constantinople's harbour that blocked enemy ships from entering from the Bosporus Strait.

The walls

The Byzantines hoped that the strong walls around the city would hold, as they had done so many times before. The Ottomans had brought a number of bronze cannons with them to blast down the walls. One of these was so large that it took 60 oxen to move it. This enormous cannon was used to fire cannonballs of up to 63 centimetres in diameter. Cannons were first invented in Medieval China. They would have a profound effect on siege warfare by the end of the Medieval Period.



SOURCE 4.20 This cannon, known as the Dardanelles Gun, was made in 1464 CE by Munir Ali. It is believed to be based on the cannon made for the siege of Constantinople.

The iron chain

When they tried to enter Constantinople's harbour from the sea, the Ottoman fleet was unable to get past the heavy iron chain that was laid across the harbour. The Ottomans instead landed in Galata, a region in western Constantinople, and constructed a 'road' of greased logs across Galata's south-eastern point. They then pulled their ships up onto the logs and rolled them across the land and into the harbour, inside the perimeter of the chain. From here the Ottoman fleet was able to stop the Byzantines and their allies bringing supplies across the Golden Horn and into the besieged city.

The final assault

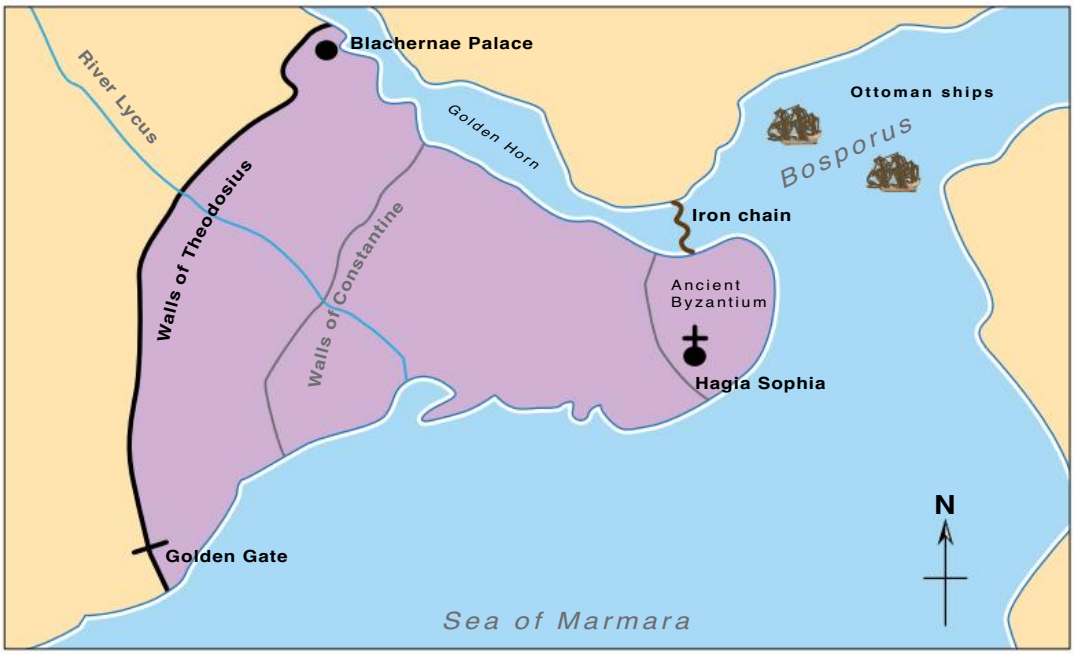
After seven weeks of siege, the Ottomans began their final assault on Constantinople. They concentrated their troops on the section of the Theodosius walls



SOURCE 4.21 *Entry of the Turks of Mehmet II into Constantinople, 29th May 1453*, by Jean-Joseph Benjamin-Constant, 1876 CE

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near Blachernae in the north-west of the city. The Ottomans finally managed to break through the walls and a wave of fighters charged in. The Byzantine defence collapsed. Sultan Mehmet II allowed his troops to loot the city for three days. During this time, thousands of Constantinople's citizens were massacred. Mehmet II then issued a firman to end the looting and the violence.



SOURCE 4.22 The siege of Constantinople

Spotlight



SOURCE 4.23 A portrait of Sultan Mehmet II

After his capture of Constantinople, Mehmet II was known as 'Fatih' (the Conqueror). The title 'Fatih' gave Mehmet II tremendous prestige in the empire, a situation of which he took full advantage. He seized religious properties to raise money for his wars of expansion, and none dared oppose him. He also took land from Ottoman nobles and they were too frightened to complain. He conquered Serbia, the Karaman Turks and the Genoese colonies in the Crimea.

In 1481 CE, he sent his fleet to invade Italy. The Ottomans had almost reached Rome when Mehmet II died unexpectedly. His army was forced to return home.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1 Copy the map in source 4.22. Then, using the text, label and illustrate the map with arrows to show the following features of the battle:
- attack on the walls
- break-through point of the wall
- route of Ottoman ships into the harbour.

Analysis and use of sources

1 Use source 4.24 to complete the following:

a Complete the 5Ws (text) for source 4.24.

> The location, the history, as well as the symbolic importance of Constantinople, led its conqueror, Mehmet II, to make it his new capital.

SOURCE 4.24 Théoharis Stavrides, a Greek historian, made this observation in his history of the Ottoman Empire, *The Sultan of Vezirs* (2001).

b What was the symbolic importance of Constantinople?

c Why did Mehmet II want to make Constantinople his new capital?

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Empathetic understanding

Anton has taken you to the time of the siege of Constantinople. He takes you inside the city walls, where you meet the besieged citizens of Constantinople, and then to an Ottoman tent pitched outside the city walls, where you meet some of Mehmet II's soldiers. In your travel blog, write a description of what you see and hear in (a) the besieged city and (b) the Ottoman tent (200 words each). Think about how the people in each location are feeling and what they might be talking about.

Explanation and communication

Using information from the text and sources 4.20 to 4.22, write a speech for Sultan Mehmet II to give to his troops following the conquest of Constantinople. Record your speech (as if you were Sultan Mehmet II) and insert it into your blog as a podcast.

The empire's expansion

With the conquest of Constantinople, the Ottoman Empire had a firm foothold in Europe and had removed the possible threat that a non-Ottoman city could be used as a base for a future counterattack against the Ottomans' continued expansion into Europe. One of the Ottomans' next conquests was Rhodes, an island off the south coast of Anatolia.

The siege of Rhodes

Since 1309 CE, Rhodes had been controlled by the Knights Hospitaller. The Knights Hospitaller were an order of Christian warrior-monks who protected the **Crusader states** and provided hospitals for Christian pilgrims travelling to the Holy Land. Mehmet II was determined to remove the knights from the island and secure Ottoman supremacy in the eastern Mediterranean.

In 1480 CE, Mehmet II sent a fleet of 160 ships, carrying 70 000 soldiers, to attack the main city (also called Rhodes). After laying siege to the city of Rhodes for almost three months, the Ottomans were forced to withdraw, with around 9000 Ottoman soldiers killed and 15 000 wounded.

In 1522 CE, the Ottomans returned for a second attempt. This time, 400 ships, carrying 100 000, soldiers were sent to attack Rhodes. After several months of unsuccessful artillery assaults, the Ottomans began to bombard the walls of the city of Rhodes. By December 1522 CE, they had destroyed much of the walls. Faced with almost certain annihilation, the Grand Master (leader) of the Knights Hospitaller decided to surrender.



SOURCE 4.25 *The Siege of Rhodes* (1522 CE) from the *Suleymaname* (1558 CE), a book about the life and achievements of Suleyman I. The book was written by court biographer Çelebi Arifi and illustrated by several (unknown) artists.

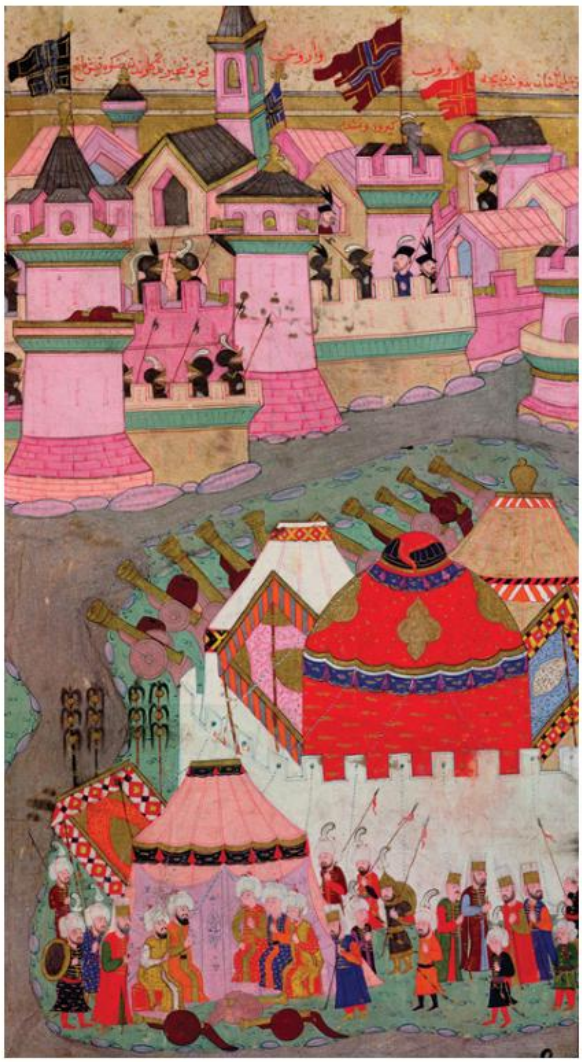
Rhodes had finally been conquered by the Ottomans, but the victory had come at a huge cost, with over 20 000 Ottomans killed or wounded.

The siege of Vienna

By 1526 CE, after centuries of a relentless advance into Eastern Europe, the Ottomans had conquered half of Hungary. Three years later, in 1529 CE, Sultan Suleyman I and his army had captured the rest of Hungary and were poised to march on Vienna. As the Ottoman army advanced across Austria towards Vienna, the city prepared for siege. The city gates were blocked, the walls were reinforced and a defensive rampart (barrier) was set up.

The Ottomans, however, were ill-prepared. Many of the troops were exhausted after the long march across Austria, made difficult by mud and rain. Furthermore, they had no heavy artillery troops. Sultan Suleyman I ordered immediate bombardment of Vienna's walls with light

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SOURCE 4.26 *The Siege of Vienna by Suleyman the Magnificent in 1529*, by Nakkas Osman, 1588 CE

artillery cannons, but these failed to do any major damage. With his supplies running low and snow beginning to fall, Suleyman was forced to retreat.

After the failed siege of Vienna, the Ottomans made no further territorial advances in Europe. Suleyman's failure at the siege of Vienna has been seen by some historians as the beginning of the end of the Ottoman Empire—though the true 'end' would not be for another 400 years!

ACTIVITY 7

Comprehension: chronology, terms and concepts

1 Why did the Ottomans attack Rhodes?
2 What was the outcome of the first siege of Rhodes (1480 CE)?
3 What explains the Ottoman success in the second siege of Rhodes (1522 CE)?
4 What siege preparations did the city of Vienna make?
5 Why did the Ottomans retreat from the siege of Vienna?

Analysis and use of sources

1 Look at source 4.25. Complete the 5Ws (images) from page 12 for source 4.25.
2 Try to identify the Janissaries (the sultan's elite military force) and Suleyman I in source 4.25.
3 How is source 4.25 useful to an historian studying the Ottoman attack on Rhodes in 1522 CE? Complete a usefulness analysis for source 4.25.

Perspectives and interpretation

1 Look again at the map on page 101. Was the siege of Vienna really 'the end'? Give reasons for your answer.
2 What 'end' was marked by the siege of Vienna?
3 How is the idea that the siege of Vienna marked the 'beginning of the end of the Ottoman Empire' an example of historical contestability?

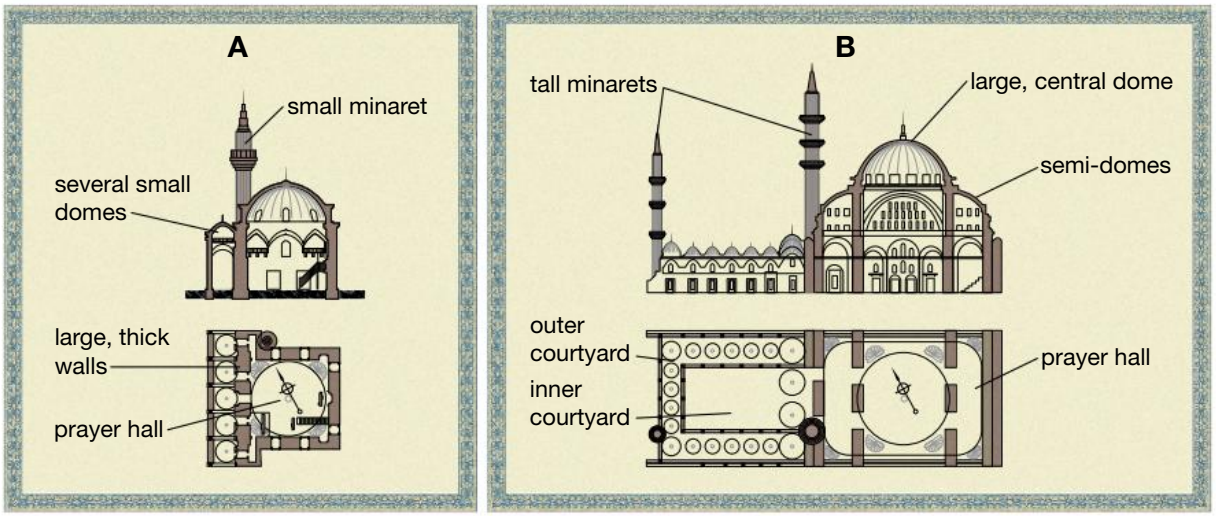
Cultural achievements of the Ottomans

Architecture in the Ottoman Empire

Building design, or architecture, in the Ottoman Empire was inspired by many different cultures, especially those of Persia and Byzantium. Important features of Ottoman architecture include domed roofs, large inner spaces, columns, an emphasis on height and the use of light and shadow.

Mosques were the most important buildings in the Ottoman Empire. All mosques were built in a grand monumental style to emphasise their significance to the society. After they conquered Constantinople, the Ottomans began to build mosques that were similar in design to the Byzantine Hagia Sophia Church. They also started to add more **minarets** and windows, and more impressive entrance courtyards.

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SOURCE 4.27 This drawing shows a side view and floorplan of two mosques. Mosque A is a typical plan for a mosque built in 1299–1450 CE (Bursa Period). Mosque B is a typical plan for a mosque built after 1450 CE (Classical Ottoman Period).

Site study: the Selimiye Mosque

The Selimiye Mosque was built in the city of Edirne between 1568 CE and 1574 CE by the great Ottoman architect Mimar Sinan, in honour of Sultan Selim II. It still stands today.

Its most spectacular feature is a large octagonal dome supported by eight columns of marble and granite. The four **semi-domes** surround and support the central dome, allowing for a large, airy, elegant space under the central dome. Four minarets are at the corners of the prayer hall, and these take some of the weight of the central dome. At 83 metres high, the minarets are among the tallest in the Islamic world.



SOURCE 4.28 Interior view of the Selimiye Mosque dome



SOURCE 4.29 The Selimiye Mosque at night

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The entrance to the mosque is through a large courtyard. A marble reservoir, where worshippers wash themselves before entering the mosque, is situated in the centre of the courtyard.

Inside the mosque, the walls and arches are painted a pale red colour. Glazed blue tiles cover the prayer hall. Windows at the top of the walls allow the mosque to be flooded with light, which in turn brings out the beautiful calligraphy written along the walls.

ACTIVITY 8

Comprehension: chronology, terms and concepts

1 List three features of Ottoman architecture.
2 What is the most striking feature of the Selimiye Mosque?
3 Name two important aspects of the minarets on the Selimiye Mosque.
4 How is the Selimiye Mosque decorated inside?

Analysis and use of sources

Look at source 4.27. Draw a table with two columns titled 'Bursa Period' and 'Classical Ottoman Period'. Write down the typical features of mosques from these two periods.

Research

Write a biography of Mimar Sinan for a Revista smartphone app. Your app should include: Mimar Sinan's date of birth and death, and information about his childhood, education, career and buildings he is famous for. Illustrate your app with suitable pictures.

Explanation and communication



Anton takes you to the Selimiye Mosque on today's date. You see the Mosque as it is shown in the virtual tour (go to your digital support for details). In your travel blog, write an account of your visit (250 to 300 words), describing all that you see. Remember to add some pictures, too!

Art and design in the Ottoman Empire

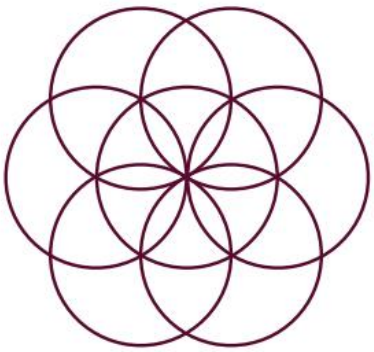
Geometric patterns

Geometric patterns form the basis of some of the most exquisite Islamic religious art in the Ottoman Empire. Continuous repetitive geometric patterns have a special religious meaning: they are meant to represent the infinite nature of God.

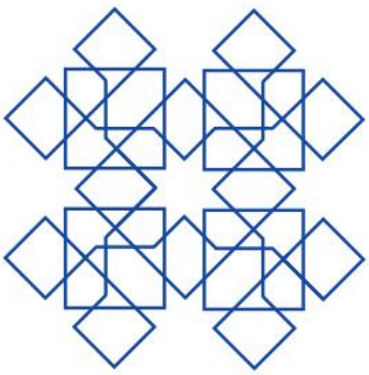
Four basic shapes were used, known as 'repeat units'. The four repeat units are:

- circles and intersecting circles
- squares
- stars (made of squares and triangles)
- polygons.

More complicated patterns are built from the repeat units.



SOURCE 4.30 Circle repeat units



SOURCE 4.31 Square-and-star repeat units

Iznik tiles

In the 15th century, the city of Iznik became a centre for ceramic production. Plates, bowls, pitchers, cups, vases and other household items were all produced at Iznik, as were beautifully patterned blue and white ceramic tiles. The Ottomans used huge quantities of these patterned tiles to decorate their mosques, palaces and other buildings.

At first, Iznik ceramics were closely modelled on Chinese ceramics, both in colour (blue and white) and decorative patterns. By the mid-16th century, however, the potters at Iznik had developed new, vibrant colours for their tiles, including turquoise, mauve, purple, green and red. In addition to the standard geometric patterns, new motifs began to emerge, such as flowers, fruit and trees.

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SOURCE 4.32 Patterned tiles



SOURCE 4.33 Iznik tiles in the Topkapi Palace

ACTIVITY 9

Comprehension: chronology, terms and concepts

1 What are the four repeat units?
2 What is the city of Iznik known for? Give examples of the products made at Iznik.
3 Name two new developments in tile design that occurred in the 1500s.

Analysis and use of sources

1 Look at source 4.32. What repeat units can you see in the tiles?
2 Look at source 4.33. The Topkapi Palace was built in 1459 CE and has been renovated and expanded many times since then. When do you think these tiles were likely to have been made?
   - **A** About 1459 CE
   - **B** Sometime around 1550 CE
   - **C** In the early 1300s
   - **D** About 1500 CE.
3 Give a reason for your answer.

Research

Go to your digital support to see the Metropolitan Museum of Art's online Ottoman art display. Choose an artefact or artwork and complete the 5Ws (from page 10 for artefacts) for your chosen source. How is your source useful to an historian studying the art of the Ottoman Empire?

Explanation and communication

See if you can design your own geometric patterns using sources 4.30 and 4.31 as a base.

Relationships with subject peoples: tolerance

The Ottoman Empire's tolerance of religions other than Islam was a notable achievement in the Medieval Period. In contrast, many European states actively persecuted religious minorities. During the **Reconquista** in Spain, thousands of Jews and Muslims fled to the Ottoman Empire, where they were welcomed as refugees.

People of the Book

In Islamic tradition, tolerance is extended towards 'People of the Book'. People of the Book are non-Muslims who belong to a religion that has a holy book, such as Christians (the Bible) and Jews (the Torah). From the 7th century, People of the Book living in a Muslim Empire were entitled to protection from their Muslim rulers. This protection was known as the 'dhimma' and the protected people were known as the 'dhimmis'. Dhimmis were allowed to practise their own religion, keep and maintain their holy places, and choose their own religious leaders. They were also to be protected from persecution. In return for this protection, dhimmis were expected to pay extra taxes and were forbidden from promoting their religion. Overall, dhimmis had significantly fewer legal and social rights than Muslim subjects, but more rights than other non-Muslims who were not dhimmis. The dhimma was a system of tolerance, rather than equality.

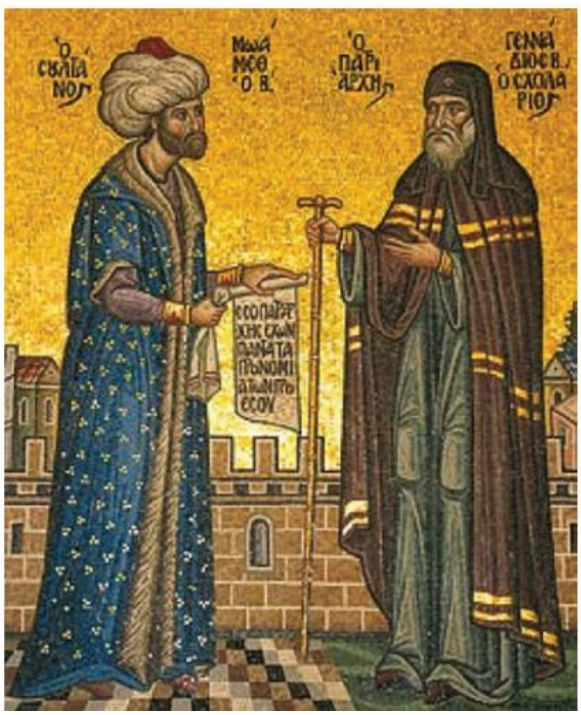
During the Ottoman Empire's existence there were certainly occasions when the requirements of the dhimma were not upheld. There were also examples of deliberate discrimination against non-Muslims, such as the devşirme. Nevertheless, the Ottoman Empire managed to exist as a relatively peaceful multi-religious society for 600 years.

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The millet system

In the Ottoman Empire, each non-Muslim community was allowed to govern itself. This arrangement was known as the 'millet system'. Three main millet communities existed in the Ottoman Empire: the Jewish community, the Greek Orthodox Christian community and the Armenian Orthodox Christian community. Each millet was headed by its own religious leader—a chief rabbi for the Jewish millet and patriarchs for the Greek and Armenian communities. The religious leader was elected by their millet community and acted as an intermediary between the millet community and the sultan.

Millet communities were responsible for the collection of their own taxes and the administration of their schools. Millet members could own property and had their own courts to deal with personal matters between members of their community (such as marriage and inheritance). Although millet communities could not promote their faith within the empire, they were able to send missionaries elsewhere.



SOURCE 4.34 This mosaic shows Mehmet II giving Gennadius Scholarius (Greek Orthodox Patriarch of Constantinople) a document that guarantees his protection of the Greek Orthodox Church in the Ottoman Empire. The mosaic was made in 1990 CE to show Orthodox Christian support for interfaith cooperation.

ACTIVITY 10

Comprehension: chronology, terms and concepts

1. Who were People of the Book?
2. What was the dhimma?
3. What were dhimmis expected to do in return for protection?
4. Name the three main millet communities in the Ottoman Empire.
5. Draw a table with two columns titled 'Non-Muslim rights' and 'Non-Muslim expectations'. Fill in the columns with all you know about the rights and expectations of dhimmi communities in the Ottoman Empire.
6. Can you think of any practical advantages to promoting religious tolerance in the Ottoman Empire?

Analysis and use of sources

1. What does source 4.34 indicate about relations between Christian leaders and their Ottoman rulers?
2. Read source 4.35. From your knowledge of the Ottoman Empire, what event does source 4.35 describe?

> Think of the heart-rending sorrow! ... What grief these Christians experience on account of their children who are separated from them while alive and how many mothers say, 'It would have been better to see them dead and buried in our church, rather than to have them taken alive in order to become Turks ...'

SOURCE 4.35 Extract from a letter written in 1585 CE by Greeks Andre Argyros and John Tholoites to Martin Crucius. Crucius was a professor at the University of Tubingen, Germany, who was sympathetic to the plight of the Greek people living under Ottoman rule.

3. What does source 4.35 indicate about relations between the Ottomans and their subject peoples?

Perspectives and interpretation

Using sources 4.34 and 4.35, explain the different perspectives of Ottoman tolerance. See page 24 for a guide to answering questions about perspective.

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Suleyman the Magnificent

Suleyman I came to the Ottoman throne in 1520 CE, as the 10th sultan of the Ottoman Empire. He reigned for 46 years, until his death in 1566 CE. In that time, Suleyman led the Ottoman army into 13 major campaigns to expand Ottoman territory, conquering Hungary, Rhodes, Baghdad and Tripoli. His conquest of large areas of the Middle East brought the holy cities of Mecca, Medina and Jerusalem under Ottoman control.



SOURCE 4.36 Suleyman the Magnificent, artist unknown, c. 1530–40 CE

Europeans dubbed Sultan Suleyman I 'the Magnificent' because he was not only a formidable military campaigner but also a poet and a patron of the arts. He commissioned the construction of great buildings throughout the empire, many of which still stand today. The Ottomans, however, gave Sultan Suleyman I a different name: 'Kanuni' (the lawgiver).

Kanuni

Suleyman I undertook a major law reform for the Ottoman Empire. He studied all the judgments that had been made by the previous nine sultans and thought deeply about the requirements of Islam. After this, Suleyman I issued a single legal code for the empire.

Suleyman I's laws set out the duties and rights of his subjects. His laws were seen as fairer than those of past sultans. Fines replaced beatings for less serious crimes and fewer crimes carried the death penalty. Tax laws were reformed and moneylenders were not allowed to charge more than 11 per cent interest on a loan. Suleyman I's laws would remain at the core of the Ottoman Empire for the next 300 years.

Suleyman the Magnificent's heirs

Wealthy men of the Ottoman Empire had harems of women, whose main task was to produce sons and heirs. Before Suleyman became sultan, he had a young woman in his royal harem named Gülbahar. Gülbahar bore Suleyman a son, Mustafa, in 1515 CE. Mustafa was given an excellent education and became a fine leader of the Ottoman army. He was a well-liked and capable young man. It was widely believed that he would be the next sultan when his father died.

Suleyman I's harem grew when he became sultan. Several years after Mustafa was born, a woman named Hürrem was captured in the Ukraine and sold into Suleyman I's royal harem. The Ottoman people called her Roxelana, because in those days the people of the Ukraine were known as the 'Roxelany'. Hürrem bore Suleyman five children: a daughter, Mihrimah (1524 CE); and four sons, Mehmet (1523 CE, who died in 1543 CE), Selim (1525 CE), Bayezit (1527 CE) and Jehangir (1535 CE).

Hürrem had a lot of influence over Suleyman. She persuaded Suleyman to marry her and then worked tirelessly to have her son Selim replace Mustafa as Suleyman's heir. She finally succeeded in convincing Suleyman that Mustafa was plotting to overthrow him and, in 1553 CE, Suleyman had Mustafa killed. But after all her plotting and scheming, Hürrem would never actually become Valide Sultan when her son ascended to the throne. She died while Suleyman was still sultan in 1558 CE. Suleyman was said to be overcome with grief.

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SOURCE 4.37 *Roxelana and the Sultan*, by German artist Anton Hickel, 1780 CE

The death of Suleyman the Magnificent

The last years of Suleyman I's reign were marked by despair. He had killed Mustafa, Hürrem had died and he was defeated at the Battle of Malta in 1565 CE. Suleyman I died in his tent in 1566 CE while on campaign in Hungary. His death was kept secret for three weeks until the Ottoman army returned to Constantinople.

The Ottoman Empire would continue to be a force in the region for another three centuries. These years would be marked by good and bad sultans—and more expansion of the empire into south-western Russia and the Middle East—but there would never be another sultan as magnificent as Suleyman I.

ACTIVITY 11

Comprehension: chronology, terms and concepts

1 Who called Suleyman I 'the Magnificent', and why?

2 Why do you think Suleyman I was also known as 'the Lawgiver'?

3 Who was Hürrem?

4 Why did Hürrem tell Suleyman that Mustafa was plotting against him?

Analysis and use of sources

1 Look at source 4.37.

- **a** Where does the artist come from?
- **b** From your knowledge and your observation, what aspect of Suleyman and Hürrem/Roxelana's relationship has the artist sought to emphasise?
- **c** How is source 4.37 useful to an historian studying Suleyman I? Complete a usefulness analysis for source 4.37.

2 Read source 4.38. Is the story in source 4.38 a reliable account of an event in Suleyman's life? Give a reason for your answer.

> The armies returning from the Budapest campaign had to walk through the fields as the roads were so narrow. A farmer dropped his plough in the sultan's way and the sultan's horse was frightened. The farmer was caught and brought to the sultan.
>
> Suleyman asked: 'What is in your mind? Why did you do something like that?'
>
> The farmer said: 'We are poor villagers. Some of your soldiers crossed onto our newly planted lands and trampled our crops. Either you pay our losses or I complain you.'
>
> Suleyman said: 'Well then, to whom are you going to complain us?'
>
> He answered: 'Are not you the Lawgiver? We will complain you to the law.'
>
> Sultan Suleyman was pleased with this response and he calculated the losses of villagers and paid.

SOURCE 4.38 A folktale about Sultan Suleyman I

3 What is the purpose of source 4.38?

- **A** To tell people that Suleyman was a fair and lawful sultan who cared for his subjects.
- **B** To inform people of a factual, historical occurrence.
- **C** To trick people into thinking that the sultan had fought in Budapest.
- **D** To warn people against upsetting the sultan's horse.

Perspectives and interpretation

Imagine that you are a supporter of Mustafa. Sketch an alternative image of 'Roxelana and the Sultan'.

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Empathetic understanding

Anton takes you to visit Suleyman I during his last campaign in 1566 CE. You interview him about his life. Think of eight questions you would like to ask Suleyman I. Write a magazine article based on the interview for *The Ottoman Gentleman's Magazine* in your blog.

Legacies of the Ottoman Empire

Perhaps the most significant legacy of the Ottoman Empire was that it was a multicultural empire that endured for hundreds of years. The Ottoman Empire was not perfect—indeed numerous instances of unfairness, violence and discrimination against religious and ethnic minorities within the empire are recorded. Nevertheless, the Ottomans' intentions were to have tolerant and respectful relations among all peoples. As such, the Ottoman Empire was a pioneer of multicultural and multi-religious practice, which influenced modern multicultural nations such as Australia.

Few people in Australia remember that there would be no Anzac Day without the Ottoman Empire. During the First World War, the Ottoman Empire was an ally of Germany and an opponent of Australia, Britain, France and Russia. The attack on Gallipoli was an attempt to weaken the Ottoman Empire with the capture of Constantinople as the ultimate objective. Today, Australia enjoys a warm relationship with the Ottoman Empire's successor state, the modern nation of Turkey.

In terms of popular culture, the Ottoman lifestyle continues to echo throughout Australian life today:

- Coffee-drinking and cafes had their origin in the Ottoman Empire.
- Tulips, a flower prominently featured at Canberra's annual Floriade festival, were first cultivated in the Ottoman Empire (not the Netherlands, as is widely accepted!).
- From the 18th century, Ottoman music began to have a strong influence on Europe, introducing percussion instruments such as cymbals, bells and tambourines to European orchestras, and Ottoman-style marching bands to armies. Where would Anzac Day parades be without marching bands?
- Modern Australian fashions and furnishings also continue to borrow from Ottoman culture, as seen in billowing trousers, 'Oriental' rugs and, of course, the piece of furniture known as the 'ottoman'!



SOURCE 4.39 Tulips growing near the Hagia Sophia museum planted for the annual Istanbul Tulip Festival

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. How has the Ottoman Empire shaped Australian identity?
2. How has the Ottoman Empire shaped Australian culture?
3. Create a Dipity timeline for all Ottoman tour stops in your travel blog.

Research

Choose one of the following:

1. Create a slideshow or image essay that explains the objectives of the Gallipoli campaign.
2. Create a Revista smartphone app that explains the history of tulip cultivation in the Ottoman Empire. You need to include the following information: when tulips were first grown in the empire, what period of Ottoman history was known as the 'Tulip Period', and how tulips spread to other parts of Europe, such as the Netherlands.

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History challenges

Make a slide show: siege of Constantinople

1. You are to make a slide show to describe and illustrate the siege of Constantinople.
2. Use images found on the internet or take your own photos using toys or figurines. You might like to create your own backgrounds or landscapes for the photos you take.
3. Your slide show should be 10 to 15 slides in length. Add captions or text to your slide show, giving a brief description of each event you show.

Write an essay

Write an essay to argue for or against the following statement: The Ottoman Empire was a model of tolerance (500 words).

When deciding whether you will argue for or against the statement, you should think about:

- examples of tolerance
- the question of equality
- examples of intolerance
- historical context.

Use the sources and the text to support your arguments.

Meet a historical figure





Ibn Battuta visited the early Ottoman state in the 1330s CE, while Evliya Çelebi travelled extensively through the Ottoman Empire during the 17th century. Choose one of the travellers and research their travels. What could they tell us about the Ottoman Empire? Write a dialogue between a Revista Tour Guide and one of the travellers. You will find several useful websites on Ibn Battuta and Evliya Çelebi on your digital support. Add your writing to your blog.

Make a slide show: Janissary music

1. Find examples of Janissary music and instruments.
2. Present your findings in a slide show.
3. Include a sample of Janissary music in your presentation.

Create a model

1. Research the layout of caravanserais.
2. Create a physical model of a caravanserai using craft materials, or create your model electronically using software such as Google SketchUp.
3. Present your model to the class.

Propose an ethical tour stop

The Hasseki Sultan Imaret was an Ottoman soup kitchen in Jerusalem, built in 1552 CE by Hürrem/Roxelana. Prepare a brochure for an ethical Revista Tour stop at the imaret in 1560 CE. Your brochure should contain information about where the imaret is located, how many people are served each day, and what work people would do on their ethical tour. Also include cultural information, such as the importance of charitable works in medieval Islamic communities. Make sure your brochure is colourful and includes pictures of the imaret.

Ottoman coffee house

Set up an Ottoman coffee house stall in your school playground (although you will need to substitute chocolate/iced coffee milk for hot coffee due to health and safety requirements!). Include a storyteller and waiters for your coffee house. Set up tables for backgammon and chess. Write out some interesting facts about the Ottoman Empire on cards, so that patrons can hold discussions about the empire.



See your digital support for multiple-choice questions and an interactive crossword for this chapter.

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Chapter 5

Renaissance Italy (c. 1400–c. 1600 CE) »



A detail from the Sistine Chapel ceiling at the Vatican, Rome, by Michelangelo, 1508–12 CE. The panel is titled *The Creation of Man*.

Inquiry questions

1. How did people live in Renaissance Italy?
2. What were the key beliefs and values of Renaissance Italy and how did they influence society?
3. What were the causes and effects of contact between Renaissance Italy and other societies in this period?
4. What significant people, groups and ideas from Renaissance Italy have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- explain why this period is known as the Renaissance
- identify on a map the city-states of Italy during this period
- describe the everyday life of men, women and children in Renaissance Italy
- describe key economic and political features of Renaissance Italy
- using a range of sources, investigate and explain the importance of at least one of the following achievements of Renaissance Italy: painting, sculpture, architecture, science and technology, literature and humanist thinking
- describe how the patronage of wealthy families encouraged these developments and/or cultural achievements
- discuss the relationships between rulers and ruled in Florence and Venice
- investigate and assess the importance of Leonardo da Vinci, Michelangelo and Galileo Galilei
- use sources to identify different perspectives on the significant individuals
- explain how ideas flowed between Renaissance Italy and elsewhere in Europe
- outline the legacy of the Italian Renaissance

SITE STUDY

- a virtual historical site: Brunelleschi's Dome

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Introduction

They sent European civilisation off in new directions precisely because they were willing to proclaim that they knew better how to create the good individual and the good society.

Theodore Rabb, *Renaissance Lives: Portraits of an Age*, 2000

THE RENAISSANCE IS a period that historians use to mark the transition from the Medieval Period to the Early Modern era. The period was an exciting time of great cultural development and advances in art, architecture, science, music, education, religion and philosophy. In this chapter, we will be examining a wide variety of sources, including paintings, sculptures and buildings, letters, poems and other documents from the Renaissance to discover the extraordinary achievements of the era and what the people of the Renaissance thought about it all. We will also ask questions about the actual term 'Renaissance' and its association with Italy.

KEY TERMS

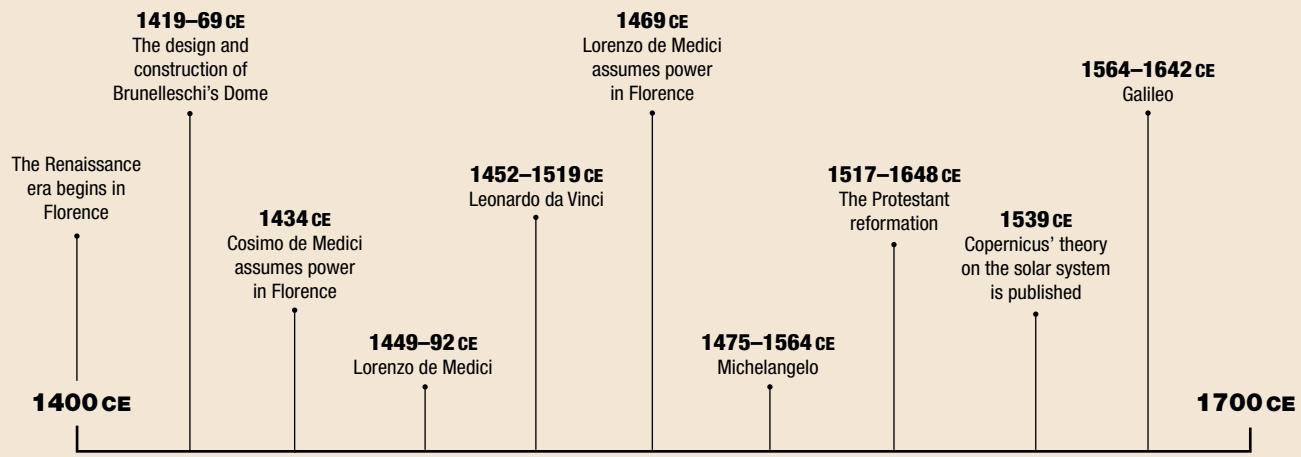
apprentice	somebody trained by a skilled professional in art, craft or trade
canal	an inland waterway or channel
commerce	the activity of buying or selling
commissioned	ordered from an artist and paid for
convent	an enclosed Christian community of nuns, bound by vows of poverty, chastity and obedience
Council of Ten	a group of Venetian men who had policing power over security of the state
Doge	the elected ruler of Venice
Duchy	a territory ruled by a duke or duchess, who is not elected but inherits his or her position
guild	an association of artisans or merchants
heresy	an opinion or belief that contradicts religious teaching
heretic	somebody who holds a belief that contradicts established religious teaching
Holy Roman Emperor	the ruler of a large empire in Central Europe encompassing much of modern Germany, northern Italy, the Netherlands, Switzerland, Austria and the Czech Republic
Jesuit	member of a Christian order of monks called the Society of Jesus, renowned for their work as missionaries and scholars in the Early Modern period
maritime	connected with the sea, especially in relation to trade or navy matters
martyr	a person who suffers for a cause
patron	someone who gives support or money to somebody or something
Pope	head of the Catholic Church
republic	a form of government in which the head of government is elected by the people
sector	a mathematical instrument used in calculations in the 16th to 19th centuries
Senate	an elected assembly of people who helped to rule Venice
sonnet	a poem of 14 lines, with a careful rhyming scheme

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The states of Italy during the Renaissance, c. 1490 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about Renaissance Italy.
3. Title the second column 'Puzzle'. In this column write down the questions you have about Renaissance Italy.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'Renaissance Italy'. I'm Hitomi, and I'll be your tour guide. Enjoy your trip.

What is the Renaissance?

'Renaissance' is a French word meaning 'rebirth'. It was first used to describe the historical period between 1400 and 1600 CE in 1855 CE by French historian Jules Michelet. Michelet argued that the Renaissance was a time when European society was reborn, freed from the narrow-minded, backward, religious world of the Dark Ages, creating a new society built on science, rational thought and discovery. Michelet also noted that the tremendous outpouring of art and architecture during the Renaissance was based on the rediscovery of Ancient Greek and Roman art. Until recently, most historians have accepted Michelet's understanding of the Renaissance.

Many historians today are now questioning this understanding of the period. Religion remained very important in the 15th and 16th centuries—indeed, the Church was a major **patron** of 15th- and 16th-century artists. Most European scientists were committed Christians. Certainly, there were those who opposed the authority of the **Pope** during the 15th and 16th centuries (most clearly seen in the Protestant Reformation beginning in 1517 CE), but this did not lead them to question their religion.

Science did not take a great leap forward in the 15th and 16th centuries—rather, it built on the scientific studies of the Medieval Period. One of the great scientists of the age was Nicolaus Copernicus, a Polish astronomer who argued that the Earth revolved around the sun, disputing the commonly held belief that the sun orbited the Earth. Copernicus based much of his work on the observations of 13th-century Persian astronomer Nasir al-Din al-Tusi and 14th-century astronomers Jean Buridan of France and Ibn al-Shatir of Syria.

Similarly, the new styles of art and architecture we associate with the Renaissance were not just a rediscovery of Ancient Greek and Roman art, but were also the result of European contact and trade with Asia and the Middle East. In those days, Asia and the Middle East were great centres of wealth, luxury and learning. The beautiful architecture of the city of Venice was strongly influenced by the grandeur of the great cities of

> ...[The] 'Renaissance'...[was] the beginning of a new style of art and the free expansion of imagination...These spirits...belong to that age more than all its predecessors: the discovery of the world and the discovery of man. The sixteenth century, in the grand and rightful extension, goes from Columbus to Copernicus, from Copernicus to Galileo, from the discovery of the earth to the sky.

SOURCE 5.1 Jules Michelet, *The History of France: The Renaissance*, vol. 7 (1855)

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the Middle East and North Africa, such as Cairo, Damascus and Aleppo.

The Renaissance, then, was a 'flowering' rather than a 'rebirth'. That said, the cultural, political, religious and economic developments that occurred during the 15th and 16th centuries make it one of the most important eras of European history.



SOURCE 5.2 Portrait of Christopher Columbus (1519 CE) by Italian artist Sebastiano del Piombo. Christopher Columbus was looking for a sea passage to India when he accidentally discovered the Americas in 1492 CE.

Spotlight

The term 'Dark Ages' (in reference to the Medieval Period) was coined by Francesco Petrarch (1304–74 CE), an Italian philosopher and poet who saw his own era as 'dark' and yearned for a brighter future. Petrarch had lived through the Black Death, in which 50 to 60 per cent of Europeans died, and then lost his son to a later plague in 1361 CE. It is perhaps not surprising that he saw the period as a dark time! People of the Renaissance decided that their era was the bright future Petrarch had hoped for, and from then until more recent times, the period between the fall of the Western Roman Empire and the Renaissance (that is, the Medieval Period) was known as the Dark Ages.



SOURCE 5.3 Portrait of Francesco Petrarch (1449 CE) by Italian artist Andrea del Castagno

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 What does the word 'renaissance' mean?
2 Where does the idea that the period between 1400 and the 1600s CE was a 'Renaissance' come from?
3 What have historians traditionally believed about the Renaissance?
4 Why do historians question this traditional understanding of the Renaissance today?

Analysis and use of sources

1 Complete the 5Ws (text) from page 17 for source 5.1.
2 What does Michelet believe about the 16th century? Support your answer with quotations from source 5.1.

Perspectives and interpretation

1 How has the term 'Dark Ages' affected popular perceptions of the Medieval Period?
2 How has the term 'Renaissance' affected popular perceptions of the 15th and 16th centuries?
3 Is it possible to separate the Renaissance from the Medieval Period?

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Renaissance Italy

City-states

Many northern Italian towns were not greatly affected by the slow decline of the Western Roman Empire in the 5th century CE. The mountainous landscape of northern Italy isolated and protected the towns, allowing each to govern itself. In contrast, people in other parts of Europe were subjected to continual invasions by foreigners and had to rely on the protection of a king who controlled a powerful army.

By the beginning of the 12th century, the northern Italian towns had become very wealthy through trade and had formed themselves into larger areas known as city-states. A city-state is a self-governing state with elected representatives, consisting of a main city and surrounding towns and territory. The city-states were also known as **republics**.

The **Holy Roman Emperor** Frederick I (1155–90 CE) was keen to absorb the whole of Italy into his empire. He successfully annexed much of the southern region and began a campaign against the northern city-states in 1174 CE. But the city-states were able to resist Frederick's armies and remain independent.

By the time of the Renaissance, northern Italy was made up of a number of city-states. The two most significant city-states during the period were the Republic of Florence and the Republic of Venice.

Florence

The city of Florence was the main city in the Republic of Florence. Florence was a very beautiful place in the early 15th century. It contained many fascinating buildings and meeting places, as well as palaces belonging to the wealthy. Tall, thick stone walls surrounded the city to protect it from outside invasion. Beyond the walls the lovely rural landscape featured green cypress trees and silver olive trees. It was a bustling city and an exciting place to live.

Venice

The city of Venice was the main city in the Republic of Venice. Venice is made up of a group of more than 100 small islands situated very close together and joined by bridges. A system of **canals** works its way between the small islands. There are no land vehicles in the heart of Venice, so people move from place to place by water vehicle or on foot. The Grand Canal is the major traffic corridor in the city. In the early 1500s CE, Venice was one of the wealthiest cities in Europe.



SOURCE 5.4 View of Florence (c. 1475 CE) by Italian artist Francesco di Lorenzo Rosselli

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SOURCE 5.5 Map of Venice (1565 CE) by Bolognino Zaltieri

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What is a city-state?

2 Why were city-states able to remain independent in northern Italy in 1174 CE?

3 How were people governed elsewhere in Europe?

4 In what period of history did the city-states become wealthy through trade?

5 Look at the map on page 127. List the five republics of Renaissance Italy and the main cities of each republic.

Analysis and use of sources

1 Look at source 5.4. Complete the 5Ws (images) from page 17 for source 5.4.

2 How is source 5.4 useful to an historian studying Renaissance Florence? Complete a usefulness analysis (from page 15) for source 5.4.

3 Look at source 5.5. How is source 5.5 useful to an historian studying Renaissance Venice? Complete a usefulness analysis for source 5.5.

Explanation and communication



Hitomi takes you up in a hot-air balloon over Venice in 1565 CE. (Even though hot-air balloons were not invented until the late 18th century, Revista tours can manage almost anything and can arrange this!) Using source 5.5 and the text, describe what you can see below and write it up in your blog.

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Everyday life in Renaissance Italy

Renaissance men

Men held positions of power in Renaissance society. Men were the heads of households and the owners of property; they held all positions in public service and in the Church; men were teachers, magistrates and artists, with the freedom to buy and sell property and make decisions on their children's behalf, including whom they would marry.

Men also wrote household and marriage manuals for women, cookbooks and even needlework guides.

> In a bride ... a man must first seek beauty of mind, that is, good conduct and virtue. In her body he must seek not only loveliness, grace, and charm but must also choose a woman who is well made for bearing children, with the kind of constitution that promises to make them strong and big.

SOURCE 5.6 Extract from *Libri della Famiglia* (*On the Family*) (c. 1430 CE) by philosopher and architect Leon Battista Alberti. This was a popular advice manual during the Renaissance.

Renaissance women

Women were expected to marry in their late teens or else join a **convent**. On marriage, a woman was supposed to be obedient to her husband, manage the household, rear the children and nurse sick members of the family. Any rights she had to manage her own property were surrendered on marriage to her husband.

Women did not inherit anything from their parents, even if they had no brothers (in these cases the family wealth went to another male relative). In noble families, a woman was given a dowry on her marriage. The dowry consisted of a sum of money, jewellery and sometimes property. The dowry was invested and managed by the woman's husband and was supposed to be returned to her when her husband died. Since her husband's wealth went to their sons on his death, her dowry was all she had to live on in widowhood.



SOURCE 5.7 *The Nobles' Wedding* (1473 CE) by Sano di Pietro

> ... when she takes a husband ... what exactly does she gain from it, except that instead of being her own mistress and the mistress of her own money, she becomes a slave, and loses her liberty and, along with her liberty, her control over her own property, surrendering all that she has to the man who bought her, and putting everything in his hands—so that he can run through the lot in a week? Look what a good deal marriage is for women! They lose their property, lose themselves, and get nothing in return, except children to trouble them and the rule of a man, who orders them about at his will.

SOURCE 5.8 Extract from *The Worth of Women* (1592 CE), by Moderata Fonte, a Venetian noble woman who died in childbirth the day she completed her book.

Poor women gave birth every two to three years, while wealthy women might have a child every year. Most women produced seven children in their lifetime—some as many as twenty—though not all of their children survived. Childbirth itself was very dangerous in Renaissance times—up to 10 per cent of women died in childbirth.

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In addition to bearing children, poor women were expected to work in their fields or as servants, while middle-class women were expected to support their husband's work—for example, by working in their husband's shop. Women also provided education for their children, mended and sewed clothes, cooked food and managed the household. A woman's work was vital. If a woman died (usually in childbirth), her husband always remarried, because a wife's work was needed to keep the family going.

Apart from marriage, the only other option open to most women was joining a convent. Becoming a nun was welcomed by some women, because it freed them from years of childbearing; others were forced into this option at a young age by families who could not afford to provide a dowry for them.

A tiny minority of noble women enjoyed a more independent life. Sofonisba Anguissola (1532–1625 CE), the oldest of seven children (six of them girls), received an excellent education thanks to her father, who encouraged all his children to study and develop their artistic talents. She was the first woman to be accepted as a student of art, **apprenticed** to a local painter at age fourteen. Her talents as an artist were well recognised. She became art tutor to Queen Elizabeth of Spain and official court painter to the Queen's husband, King Phillip II.



SOURCE 5.9 *Self-portrait at an Easel* (1556 CE) by Sofonisba Anguissola. Self-portraits became popular in Renaissance times, particularly among women painters.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. How did men control women's lives during the Renaissance?
2. What was a dowry?
3. What was expected of wealthy Renaissance women?
4. What was expected of poor Renaissance women?
5. What was one benefit of becoming a nun in Renaissance times?
6. Who was Sofonisba Anguissola?

Analysis and use of sources

1. Read source 5.6. What qualities should a man should seek in a wife, according to source 5.6?
2. Read source 5.8. What does source 5.8 reveal about women's experiences of marriage?
3. What do sources 5.6 and 5.8 reveal about the lives of men and women during the Renaissance?

Explanation and communication

Was the Renaissance a time of artistic achievement and scientific learning for women? Write two to three paragraphs, using evidence from the text and sources above.

Spotlight

The 'Renaissance man'

The expression 'Renaissance man' refers to a person who is a polymath—that is, they have expertise in more than one field. There were many individuals during the Renaissance who enjoyed 'combined' careers as artists, philosophers, scientists, architects and poets.

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Children of the Renaissance

Just as in the Medieval Period, childhood continued to be a difficult time. Estimates of child mortality vary but range from 20 to 50 per cent. Poor sanitation and poor nutrition were the main causes of early death in children. As with the Medieval Period, historians used to think that the high death rate of children in the Renaissance made their parents largely uncaring towards their children. But new research suggests that the death of a child, although common, was still nonetheless a devastating blow for parents.

The birth of children, especially boys, was seen as a 'blessed event', particularly in wealthy households where children were less of a financial burden. Indeed, wealthy families were the largest in the Renaissance. Children of the wealthy were sent out to a wet nurse for the first two years of life. A wet nurse is a woman who has recently given birth herself and can breastfeed.

In poorer families, the birth of another child might not be so affordable. In this case, babies (usually girls) were left at orphanages. Orphanages were a relatively new phenomenon in Western Europe, with the first orphanage, the Ospedale degli Innocenti in Florence, opened in 1445 CE. Before the advent of orphanages, unwanted children were simply left outside to die. At the Ospedale degli Innocenti, children received an education, so that they might be able to leave the orphanage on adulthood and re-enter society.



SOURCE 5.10 Part of a fresco showing the Family of Ludovico II of Gonzaga (1471–74 CE) by Andrea Mantegna. Ludovico sits on the left, his wife Barbara in the centre, surrounded by some of their ten children. The wet nurse stands at the back wearing a white headscarf.



SOURCE 5.11 *The Chess Game* (1555 CE), by Sofonisba Anguissola. The painting shows three of the artists' sisters (Lucia, Europa and Minerva) playing chess. A servant watches on from the right.

Before the age of seven, all children, boys and girls, were dressed in long gowns. They were taught manners, religion and sometimes reading and writing by their mothers. At the age of seven, boys received their first pair of breeches (trousers).

Some noble children were sent to a monastery or convent to begin the religious life once they had turned seven years of age. Other noble children began formal education. Education was highly regarded. Boys went to school, where they learnt languages, mathematics, history, science and rhetoric (how to argue using logic). Girls from noble families were also educated, taught by private tutors at home. They learnt sewing, music and manners, and might also enjoy the same subjects their brothers were taught—with the exception of rhetoric, because girls were believed to be incapable of this kind of thought.

The children of merchants were also likely to receive an education. Historians estimate that up to 33 per cent of boys in Florence went to school by 1480 CE, but that Venice did not achieve this level of schooling until the late 16th century. In poor families, children were expected to work with their parents and had little opportunity for education.

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ACTIVITY 4

Comprehension: chronology, terms and concepts

1 Why did so many children die during the Renaissance?
2 What was a wet nurse?
3 Why were some babies left at orphanages?
4 What happened in children's lives before the age of seven?
5 What happened in children's lives after the age of seven?
6 Why weren't girls taught rhetoric in the Renaissance?

Analysis and use of sources

1 Look at source 5.11. Complete the 5Ws (images) for source 5.11.
2 Chess is a game that requires logic and strategy. Why has the artist of source 5.11 chosen this subject matter?
3 Is source 5.11 useful to an historian studying the lives of girls in the Renaissance? Complete a usefulness analysis for source 5.11.

Empathetic understanding



Hitomi takes you to meet a boy, Cosmo, or girl, Cristina (your choice), in Renaissance Florence in 1500 CE. Devise five questions to ask them. Write up your interview in your blog. See page 22 for a guide to devising inquiry questions.

Key economic features of Renaissance Italy

Many of the Italian city-states had become very wealthy during the Medieval Period, due to their trade, manufacturing and finance activity. The main trade items desired by Europeans were Middle Eastern luxuries, including silks, paper, ceramics, soap, glass and cotton. The geographical position of the Italian city-states made them ideally placed for organising (and profiting from) trade between northern Europe, North Africa and the Middle East. By the end of the 1300s, however, the city-states had not only started to manufacture these luxury goods themselves, but had also been able to produce them to such a high quality that they were selling them back to the Middle East. Finally, the establishment of banking facilities all over the Mediterranean region by members of the city-states produced enormous wealth.

Florence

Florence enjoyed a strong economy thanks to its success in banking, and in the manufacture and trade of cloth—wool, in particular. Twenty-one organisations called **guilds** represented the arts and trades in Florence. Guilds determined how apprentices would be trained in their craft and also controlled the sale and manufacture of their product in the city. Guilds were an important part of economic life and were generally operated by wealthy people who held influential positions in Florentine society and politics. The largest guild was the guild that represented textile workers. Other important guilds included those for stone masons, sculptors, lawyers and builders.

Cloth trade

Wool was an important commodity in Florence's economy. Wool manufacturing was centred in the quarter of Santa Croce, in the east of the city. The River Arno, which flows through Florence, provided water for washing and dyeing wool.



SOURCE 5.12 The Studiolo de Francesco I (Study of Francesco I de Medici), designed by Giorgio Vasari and completed in 1575 CE. The study is part of what is now known as the Palazzo Vecchio.

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Dyes came from many different natural sources, often the pigments of flowering plants: shades of blue came from a plant called woad; saffron yellow came from the fields of crocus plants in San Gimignano (a town near Florence). Cochineal (a scarlet dye also used in food colouring) came from crushing a small Mediterranean beetle. The finished cloth was sold throughout Italy, northern Europe and the Middle East. By the 15th century, silk was also being manufactured in Florence, though competition with other city-states saw the Florentines focus on producing silk for the lower end of the market.

The cloth trades employed around 40 per cent of Florentines, from the lower paid processors and spinners to the more highly paid weavers and dyers. Women and children did the spinning, including the female children of the Ospedale degli Innocenti orphanage.

Banking

Beginning in the 13th century, many families of Florence became very successful in the banking industry. These families had banking firms located all over the Mediterranean and northern Europe, lending money and investing in business ventures.

In 1252 CE Florence struck its first gold florin. The florin was of such reliable purity and weight that within 50 years the florin was the main coin used in finance and business throughout Western Europe.

Venice

Venice was a major **maritime** power and an important centre of trade and **commerce** during the Renaissance. Its strategic geographical location on the north-east coast of Italy, on the Adriatic Sea, ensured that it was safe from attacks from both sea and land. Its maritime power enabled it to trade with other regions all around the Mediterranean.

Venice became known for its glass and silk manufacture, and also had a thriving print industry.

Murano glassware

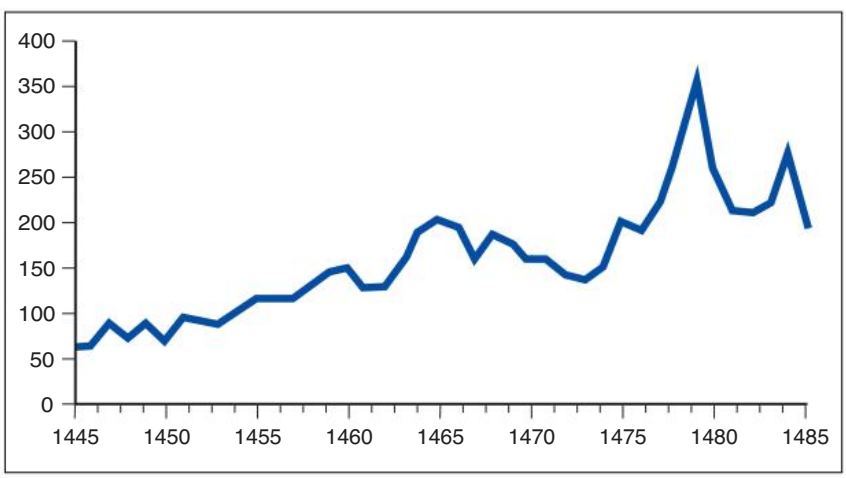
Glass had been manufactured in Venice since the end of the 4th century. It underwent significant development after the 12th century, thanks to trade contacts with the Byzantine Empire, Syria and Egypt. Venetian glassmaking was centred on the island of Murano. Murano glassware became highly prized—so much so that glassmakers (glaziers) were given special privileges to encourage them to stay in Venice, rather than set up glass manufacturing in another city-state or European kingdom and establish a rival industry. For example, glassmakers were allowed to wear swords and could not be taken to court by the Venetian state. Glassmakers were also forbidden by law to leave Venice.

Poverty in Renaissance Italy

In spite of all this wealth, a large divide existed in Italy between the rich and the poor. The expansion of cities, towns and manufacturing that occurred in the Italian city-states attracted many people from



SOURCE 5.13 Gold florin, 1484 CE, imprinted with the fleur-de-lis, the emblem of Florence



SOURCE 5.14 Annual admissions, Ospedale degli Innocenti, 1445–85 CE. This graph shows the number of children entering the orphanage in Florence each year.

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the country, who moved to the cities in search of work. Some found work in the cloth industries, but workers were paid only for the work they finished, not for the hours they worked. Cloth industry business records show that although wages rose in the years after the Black Death (1346–52 CE), they had fallen again by the early 15th century. Historians have shown that poverty and unemployment were major problems in Renaissance Italy.

Those who remained in the country also found life a real struggle. They did not own their land, but worked on land that was owned by the nobles, and often had barely enough to live on.

> [The beggars in Rome] fill with their groans and cries not only public places and private houses, but the churches themselves; they roam like brute beasts, with no other care than the search for food.

SOURCE 5.15 Papal Pronouncement (1587 CE) by Pope Sixtus V

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. Why was geographical location significant to the development of wealth in Renaissance Italy?
2. How had Italian city-states become wealthy by the end of the 14th century?
3. What were guilds and what did they do?
4. What trade products were produced in Florence?
5. Why was the florin adopted throughout Western Europe?
6. Why did Venice want to keep its master glaziers in Venice?
7. How did Venice keep its master glaziers?

Analysis and use of sources

Look at source 5.14. What does source 5.14 show between 1445 CE and 1485 CE? What does this show about poverty in Renaissance Italy?

Explanation and communication

Write a paragraph explaining how we know there was poverty in Renaissance Italy, referring to evidence from sources 5.14 and 5.15 and the text in your answer.

Key political features of Renaissance Italy

The city-states were republics—that is, they were self-governing states, where rulers were elected. Only a minority of male citizens were able to vote for their rulers—most people did not have the vote.

Republican Florence

Florence was governed by nine wealthy guild members, known as the Signoria, who were elected to their positions in the government. The head of the Signoria was the Gran Maestro. Elections to the Signoria were held every two months, by secret ballot. Not all citizens could vote in these elections—only men from noble families. At first, the election scheme was highly controlled to make sure that the people elected were not all from the same family. From 1434 CE however, one family, the Medicis, managed to manipulate the electoral system so that more of their family members were elected to the Signoria.

Republican Venice

Venice was ruled by the **Doge**. The Doge was a member of the Venetian aristocracy who was elected into the position of ruler, which he usually held for life. The Doge shared power with the **Senate** and a smaller group called the **Council of Ten**. The system of government was hierarchical (that is, it was ranked in order of power and seniority). The Doge and members of the government all came from wealthy noble families. All the names of Venice's male nobles were recorded in the *Libro D'Oro*, or the *Golden Book*, and only men whose names were written in this book were eligible to be elected as Doge and serve as councillors and senators. The ordinary citizens of Venice had very little political power and were not eligible to vote.

The Medici family

The Medici family was a wealthy Florentine banking family. They founded the Medici Bank, which became the largest and one of the most prosperous banks in Europe during the 15th century. The Medicis' wealth and success

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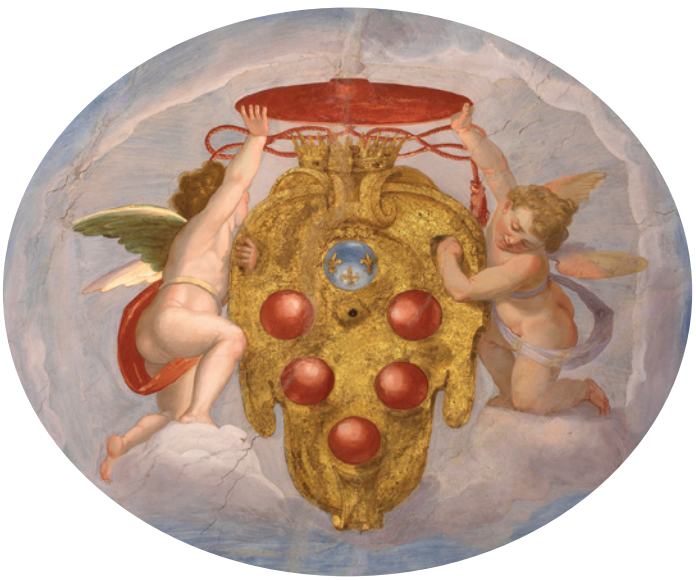
in banking led to the family's rise in politics. Giovanni di Bicci de Medici (1360–1429 CE) is considered to be the founder of the family's wealth and subsequent power in the city, a position strengthened by his son Cosimo de Medici (1389–1464 CE), who was known as 'Cosimo the Elder'.

The Medicis came to power in Florence in 1434 CE, having manipulated the electoral system to gain power. Cosimo the Elder became Gran Maestro and effectively ruled Florence for thirty years. His son Piero (ruled 1464–70 CE) and grandson Lorenzo (ruled 1470–92 CE) would govern after him, but opposition to Medici rule by rival banking families and Pope Sixtus IV saw the Medicis fall from power. They were exiled in 1494 CE.

The exile did not last long. By 1512 CE the Medicis were back in power, and managed to install Giovanni de Medici, son of Lorenzo, as Pope Leo X in 1513 CE. Another Medici Pope, Pope Clement VII (1523–34 CE), made Alessandro de Medici the Duke of Florence in 1532 CE, thus officially ending the republic and turning Florence into a **Duchy**. Alessandro was assassinated by his cousin in 1537 CE and succeeded by Cosimo de Medici (known as 'Cosimo the Great') in 1539 CE. Cosimo the Great was made Grand Duke of Tuscany in 1569 CE by Pope Pius V. The Medici family ruled as Dukes of Florence and Tuscany until the family died out in 1737 CE.



SOURCE 5.17 Portrait of Lorenzo de Medici (The Magnificent) (1533 CE) by Giorgio Vasari. The painting was completed 41 years after Lorenzo's death.



SOURCE 5.16 A Medici family coat of arms

> My intention is to include in this portrait every ornament significant of the great qualities that made him illustrious [famous] in life ... This is to signify The Magnificent Lorenzo's singular excellence in government; not only in eloquence, but also in everything, maximized by his good judgment, he was a beacon to his illustrious descendants and his magnificent city.

SOURCE 5.18 Letter from Giorgio Vasari to Ottoviano de Medici, dated January 1533 CE

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SOURCE 5.19 View of Villa la Magia (1599 CE) by Justus van Utens. The Medici family owned many villa estates in Italy, including this one, the Villa la Magia, acquired in 1583 CE.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. What was the Signoria?
2. What was an important feature of the voting system in Florence before 1434 CE?
3. What was a Doge?
4. What was the Golden Book?
5. How did the Florentine republic come to an end?
6. Create a timeline of the Medicis from 1360 to 1737 CE.

Analysis and use of sources

1. Look at source 5.17 and read source 5.18. Who is the artist of 5.17 and writer of 5.18?
2. When was source 5.17 created?
3. What does the artist want to show about Lorenzo de Medici, according to source 5.18?

Research

Who were the Medici Popes? Make a list of the Medici Popes, their dates as Pope and an image of each Pope. Write up your information and paste the images into your blog. Make sure you use reliable secondary sources. See page 20 for a guide to finding secondary sources.

Explanation and communication

Write a paragraph to explain how the Popes were important to the Medici family's power.

Cultural achievements in Renaissance Italy

Architecture

Renaissance architecture was a style that developed in Florence during the 15th century and quickly spread through the rest of Italy and then into various parts of Europe. Renaissance architecture placed importance on proportion and symmetry. The style of architecture found in Ancient Greece and Rome was particularly influential, as seen in the use of columns, domed roofs, arches and aedicules (small niches for statues). Columns and arches were also important features of architecture throughout the stunning cities of the Middle East.

Grandeur was an important consideration when designing Renaissance buildings. Leading Renaissance architect Leon Battista Alberti believed that a magnificent building made its owner look dignified and powerful.

Site study: Brunelleschi's Dome

The pioneer of the new style of architecture was Filippo Brunelleschi. Brunelleschi was born in Florence in 1377 CE. He trained as a goldsmith with the silk merchants' guild, becoming a Master goldsmith in 1398 CE.

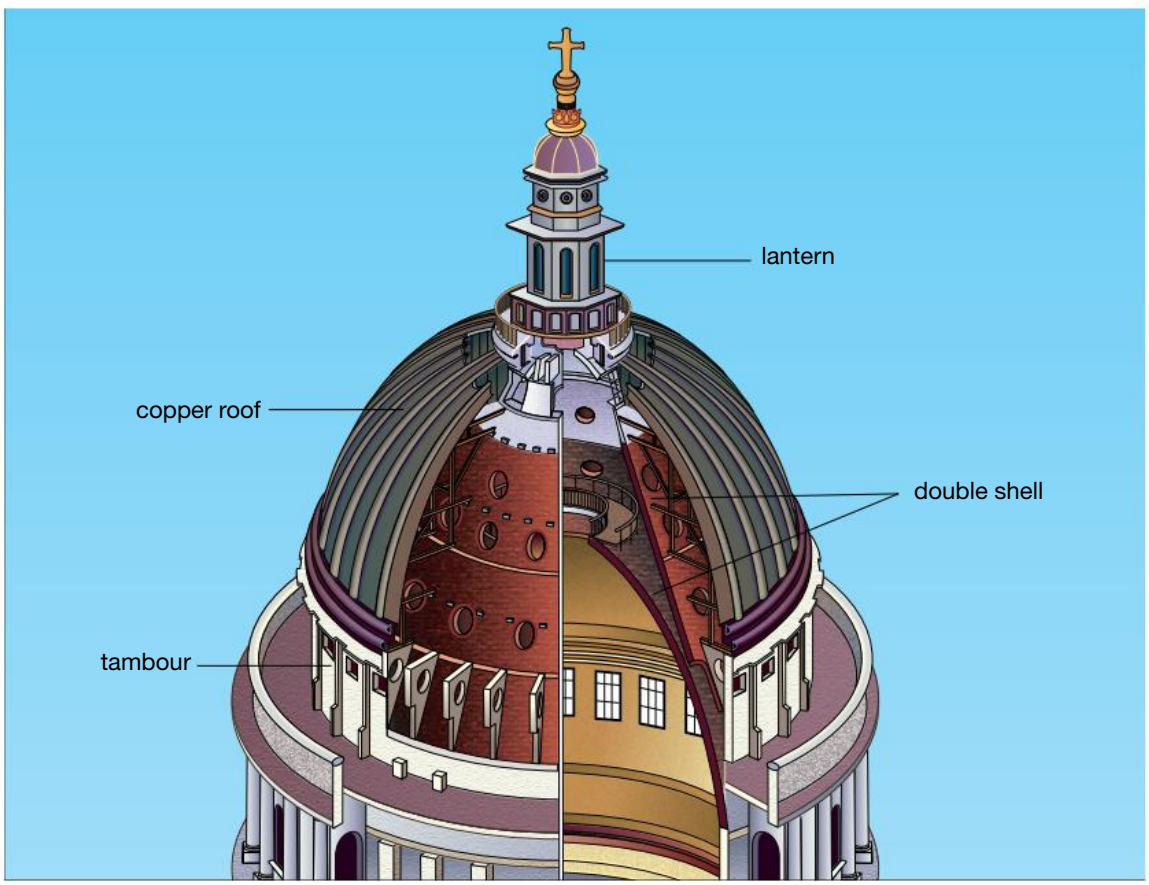
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It is not known why Brunelleschi switched from goldsmithing to architecture. In c.1402 CE he travelled to Rome to view the ancient ruins and became interested in the way the ancient architects had used symmetry to construct their buildings. Brunelleschi's first **commission** as an architect was for the Ospedale degli Innocenti.

In 1419 CE, Brunelleschi entered a competition to design a dome for the roof of Florence's Santa Maria del Fiore Cathedral. The cathedral had been built in 1296 CE, with the intention of adding a domed roof but, at the time, no-one knew how to construct it. Brunelleschi designed an eight-sided polygonal dome, topped by a lantern. The genius of Brunelleschi's design was that the dome had no internal structural supports—all the support structure was hidden in the double-walled shell of the dome and anchored by a 15-metre circular wall (tambour). In 1469 CE, the roof was copper-plated and a cross containing sacred relics was hoisted to the top of the dome.



SOURCE 5.20 Brunelleschi's dome



SOURCE 5.21 The internal structure of Brunelleschi's dome

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SOURCE 5.22 Frescoes on the ceiling inside the dome (1572–79 CE), painted by Giorgio Vasari, Federico Zuccari and Giovanni Balducci

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. What were the main features of Renaissance architecture?
2. What other cultures influenced Renaissance architecture?
3. Who was Filippo Brunelleschi?
4. How did he come to design the roof of Florence's cathedral?
5. What were the main architectural features of Brunelleschi's dome?

Research

Go to your digital support for an online tour of the Brunelleschi dome and to explore the cathedral and the frescos inside the dome.

Explanation and communication

Design an app for the Brunelleschi dome. Your app needs to include information about Brunelleschi, the dome's construction and what you can see on a tour of the dome itself.

Painting

The Renaissance saw a new style of painting emerge. Built on developments in the Medieval Period and influenced by Islamic scientists' works on optics, Renaissance art was poised to take advantage of increasing knowledge of human anatomy and the new appreciation of Ancient Greek and Roman sculpture and architecture.

Linear perspective

One of the distinctive characteristics of Renaissance art is its use of linear perspective—that is, the representation of distance and of three-dimensional objects on a two-dimensional surface. There had been various attempts to introduce linear perspective in art throughout the Medieval Period, as seen in the work of artists such as Giotto di Bondone (1267–1333 CE), but historians believe that it was the work of Lorenzo Ghiberti and Filippo Brunelleschi that really encouraged the widespread adoption of linear perspective in Renaissance art.

In 1436 CE, Leon Battista Alberti wrote a book *De Pictura* (*On Painting*), which explained how to paint a picture that showed distance and linear perspective more realistically. Techniques such as foreshortening (shortening lines to create the illusion of depth) and sfumato (blurring tones to create a three-dimensional look) were also developed during the Renaissance.



SOURCE 5.23 *The Annunciation* (1436–1447 CE), a fresco by Fra Angelico, is an early example of Renaissance artists' use of perspective.

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SOURCE 5.24 *Oculus* (1465–74 CE) by Andrea Mantegna is painted on the ceiling of the San Giorgio Castle. It uses foreshortening to give the illusion of height when the painting is viewed from below.

The human body

Another feature of Renaissance art was the increasingly more realistic treatment of human figures. In part, this reflected the widespread interest in the statues of Ancient Greece and Rome. It also was a result of greater knowledge of human anatomy. A number of artists, including Leonardo da Vinci, dissected corpses to learn how muscles, bones and sinews were put together. The use of live models also became widespread during the Renaissance.

> ... he dissected many bodies in order to study their anatomy. He was the first to demonstrate the method of searching out the muscles, in order that they might have their due form and place in his figures ... he made other engravings, with much better workmanship than had been shown by the other masters who had lived before him. For these reasons, then, he became famous among craftsmen ...

SOURCE 5.25 Extract from 'Antonio Pollaiuolo' in *The Lives of the Most Excellent Painters, Sculptors and Architects* (1550 CE) by Giorgio Vasari, artist, architect and historian



SOURCE 5.26 *The School of Athens* (1510 CE), a fresco by Raphael, depicts the Greek philosophers, including Plato and Aristotle (centre), Pythagoras (front left, seated with book) and Euclid (bending over an abacus). Another infuential writer, the Arabic scholar Averröes, sits looking over Pythagoras' shoulder.

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. What is linear perspective?
2. Was linear perspective invented during the Renaissance?
3. What did the book *On Painting* explain?
4. What techniques did artists use to suggest distance and three dimensions?
5. Why were artists able to paint more realistic human figures?

Analysis and use of sources

1. Look at source 5.26. Complete the 5Ws (images) for source 5.26.
2. Why do you think Raphael chose the Greek philosophers as his subject matter?
3. What evidence of Arabic influences can you see in sources 5.24 and 5.26?
4. Read source 5.25. How did Antonio Pollaiuolo become 'famous among craftsmen'?

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Research

Who was Lorenzo Ghiberti? Write a biography of Ghiberti, noting his dates of birth and death, his training and his importance to Renaissance art. Find two primary sources (images) of his work. Add your biography and images to your blog.

Patronage of the arts

There were three main reasons that art was commissioned during the Renaissance: to express religious piety, to impress others and for personal enjoyment.

Florence had a long tradition of supporting the arts, whereby successful merchants were 'expected' to support the development of the city's buildings and artworks. Much of the wealth of merchants and guildsmen was directed into the arts during the Renaissance. Most prominent among these supporters of the arts were the Medici family in Florence.

The Medici family and art

The Medici family sponsored a vast amount of Florentine art. The founder of the Medici family's wealth, Giovanni di Bicci de Medici, commissioned Brunelleschi to create the sacristy of San Lorenzo Church in c.1420. Cosimo the Elder supported the work of Donatello and Fra Angelico. Lorenzo Medici gave many commissions to the great sculptor and artist Michelangelo Buonarroti and also supported Sandro Botticelli and Leonardo da Vinci. Catherine de Medici commissioned numerous French Renaissance artists. Peter Paul Rubens, a Dutch Renaissance painter, was also sponsored by the Medici.

The Medici Popes continued the family tradition of commissioning great paintings, buildings and sculpture. Pope Leo X was a major supporter of Raphael, while Pope Clement VII commissioned Michelangelo to paint the altar wall of the Sistine Chapel in 1534 CE.

The effect of Medici patronage

Art and architecture flourished and rose to new heights thanks to the generous patronage of the Medicis. The city of Florence was beautified and the role of the sculptor, painter and builder was lifted from humble craftsman to 'artist'. Furthermore, Medici sponsorship of French and Dutch artists helped to spread Italian Renaissance culture across Europe.

Medici patronage involved a political aspect too. By commissioning artists to create beautiful buildings, the Medicis were seen by the people of Florence to be 'good' rulers who were generous with their wealth. Some of the paintings commissioned by the Medicis featured members of the Medici family. This helped the Medicis to encourage a positive image of the family and their rule among Florentines.



SOURCE 5.27
The Three Wise Men (1459 CE), a fresco by Benozzo Gozzoli featuring members of the Medici family in the entourage of the Wise Men. The Three Wise Men (or Magi) was a popular theme for paintings in Renaissance Italy.

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SOURCE 5.28 *The Adoration of the Magi* (1475 CE) by Sandro Botticelli, an Italian artist. The artist has drawn several members of the Medici family in the painting: Cosimo de Medici is kneeling in front of the Virgin and the baby Jesus; his sons Piero and Giovanni are kneeling in the centre (the man with the red cloak and the person kneeling beside him); his grandsons Guiliano and Lorenzo are also in the painting.

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. What were the three main reasons art was commissioned during the Renaissance?
2. List some of the artists sponsored by the Medici family.
3. How did the Medicis' support of the arts promote art in Florence?
4. What was another consequence of the Medicis' support of the arts?

Analysis and use of sources

1. Look at source 5.28. Complete the 5Ws (images) for source 5.28.
2. How is source 5.28 useful to an historian studying the power of the Medicis in Renaissance Florence. Complete a usefulness analysis of source 5.28.
3. Consider sources 5.27 and 5.28. Why do you think the artists were willing to place the Medici family in these religious scenes?

Significant individuals in Renaissance Italy

Remarkable cultural and intellectual achievements occurred in science, technology, architecture, sculpture, painting and music during the Renaissance. In this section we will investigate the achievements of the famous Renaissance individuals Michelangelo, Leonardo da Vinci and Galileo Galilei.

Michelangelo Buonarroti

Michelangelo Buonarroti (1475–1564 CE) was a famous Renaissance sculptor, painter, architect and poet. Michelangelo grew up in Tuscany. His early career as a sculptor was supported by the Medicis. From 1505 CE he spent much of his life in Rome, where he worked as an artist for several Popes. He is now recognised as one of the world's greatest artists. His most famous works include the sculptures La Pieta and David, and the painting on the ceiling of the Sistine Chapel.

Creating a marble sculpture

Michelangelo carved many of his sculptures out of marble. Marble carving was extremely difficult because of the challenge of carving stone and the danger of the marble breaking. It was also difficult because Michelangelo needed to judge, plan and imagine what the carving would look like from all angles before he even began carving.

Michelangelo used a wide-headed mallet and three chisels to carve his sculptures. He also polished his sculptures after creating them, a chore that could take weeks to finish.

Painting the ceiling of the Sistine Chapel

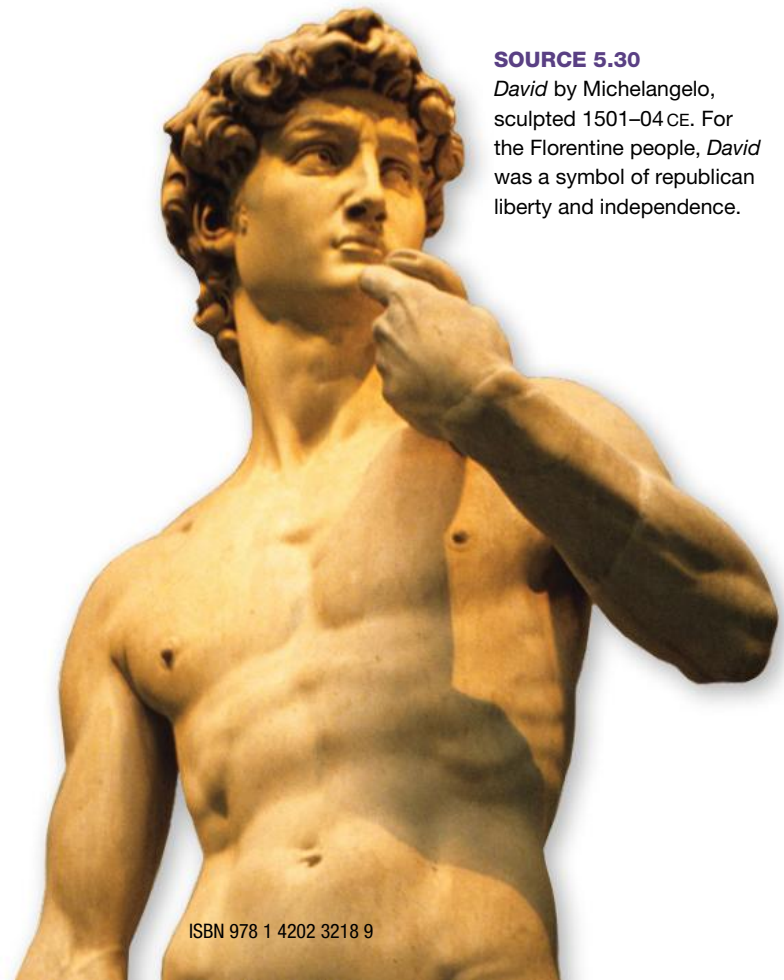
Michelangelo was commissioned to paint the ceiling of the Sistine Chapel in 1508 CE by Pope Julius II. At first, he turned down the commission, because he preferred sculpting to painting, but when the Pope agreed to allow him to choose the scenes from the Bible that he would paint, Michelangelo decided to undertake the work. He constructed a scaffold that he could climb and lean back upon to paint the

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SOURCE 5.29 A panel of the ceiling of the Sistine Chapel at the Vatican, Rome, by Michelangelo, 1508–12 CE. The panel is titled *The Creation of Man*.

ceiling. Michelangelo spent four years completing the ceiling. He painted over 300 Biblical scenes, including the Creation, the Garden of Eden and the Great Flood, covering more than 460 square metres of ceiling.



SOURCE 5.30
David by Michelangelo, sculpted 1501–04 CE. For the Florentine people, *David* was a symbol of republican liberty and independence.

Pope Julius was very keen to see what Michelangelo was doing, and kept visiting Michelangelo while he was working, even climbing ladders so that he could see the work up close. The work was not quite complete when the Pope insisted that Michelangelo finish. Michelangelo wanted to apply finishing touches on the ceiling, but Pope Julius refused, telling Michelangelo that he would have him thrown down from the scaffolding if he did not finish the work quickly. The scaffolding was dismantled and the chapel thrown open for all to admire Michelangelo's work.

My beard turns up to heaven; my nape falls in,
Fixed on my spine: my breast bone visibly
Grows like a harp: a rich embroidery
Bedews my face from brush-drops thick and thin.
My loins into my paunch like levers grind:
My buttock like a crupper bears my weight;
My feet unguided wander to and fro;
In front my skin grows loose and long; behind,
By bending it becomes more taut and straight;
Crosswise I strain me like a Syrian bow ...

SOURCE 5.31 Extract from a poem by Michelangelo, written while he was working on the ceiling of the Sistine Chapel (1509 CE)

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> The work was executed with very great discomfort to himself, from his having to labour with his face upwards, which so impaired his sight that for a time ... he was not able to read letters or look at drawings save with his head backwards. And to this I can bear witness, having painted five vaulted chambers in the great apartments in the Palace of Duke Cosimo, when, if I had not made a chair on which I could rest my head and lie down at my work, I would never have finished it; even so, it has so ruined my sight and injured my head, that I still feel the effects, and I am astonished that Michelangelo endured all that discomfort so well. But in truth, becoming more and more kindled every day by his fervour in the work, and encouraged by the proficience and improvement that he made, he felt no fatigue and cared nothing for discomfort.

SOURCE 5.32 Extract from 'Michelangelo' in *The Lives of the Most Excellent Painters, Sculptors and Architects* (1550 CE), by Giorgio Vasari, artist, architect and historian

ACTIVITY 10

Comprehension: chronology, terms and concepts

1. Who were Michelangelo's patrons?
2. How did Michelangelo carve his sculptures?
3. Why did Michelangelo initially reject the Pope's commission to paint the ceiling of the Sistine Chapel?
4. How did Michelangelo paint the ceiling?
5. What scenes does the Sistine Chapel show?

Analysis and use of sources

1. Complete the 5Ws (text) for source 5.31.
2. How is source 5.31 useful to an historian studying the life of Michelangelo? Complete a usefulness analysis for source 5.31.
3. How does source 5.32 agree with source 5.31?
4. Where does source 5.32 disagree with source 5.31?

Perspectives and interpretation

Why do you think source 5.32 disagrees with source 5.31? See page 24 for a guide to answering questions about perspective.

Empathetic understanding



Hitomi takes you to visit Michelangelo in Renaissance Italy in 1509 and you watch him painting the Sistine Chapel ceiling. Using the sources and the text, write an account of your visit in your blog, describing the work Michelangelo was doing and conversations you had with him. See page 12 for a guide to answering empathy questions.

Leonardo da Vinci

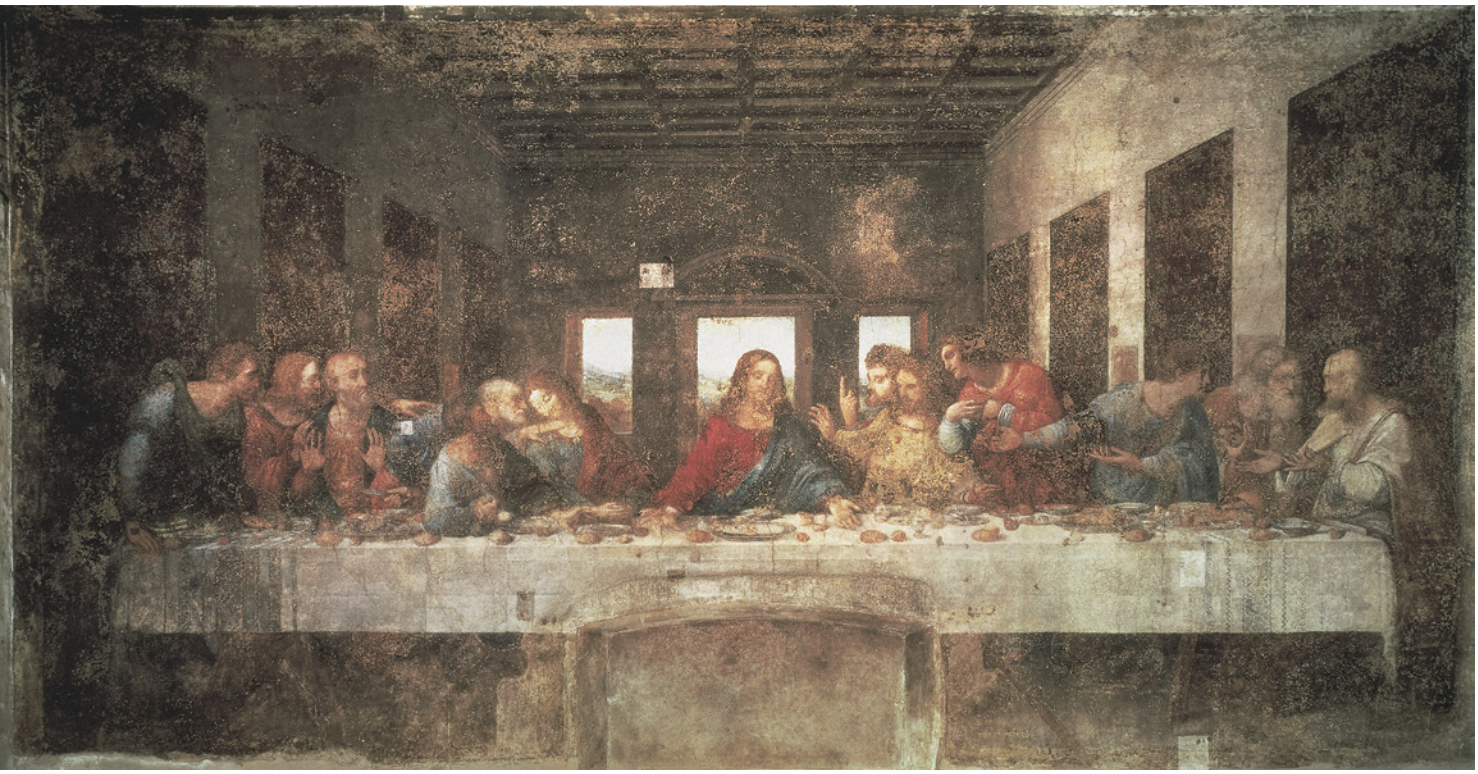
Leonardo da Vinci was one of the greatest 'Renaissance men' of the Renaissance. He was born in 1452 CE in Vinci ('da Vinci' means 'of Vinci')—a small town outside Florence—and grew up in Florence. His artistic talent was recognised at a young age and, when he was 14 years old, Leonardo began to work as an apprentice with the painter and sculptor Andrea Verrocchio. After completing his apprenticeship in 1472 CE at the age of 20, Leonardo was admitted into the Florence Guild of Painters. Four years later, Leonardo began working for himself as a commissioned artist.

Throughout his life, Leonardo created many famous paintings, including *The Last Supper* (1495–97 CE) and *Mona Lisa* (c.1503–06 CE). Both paintings have long been the subject of speculation, and are thought to contain 'hidden meanings'. Most art historians dismiss the theories surrounding the paintings and argue that the speculation about them actually reflects the mystery surrounding Leonardo himself—a man about whom we know relatively little. He had little formal education, wrote backwards in his notebooks and yet possessed a mind-boggling array of talents—including in painting, science, mathematics, robotic machines, irrigation, biology and anatomy.

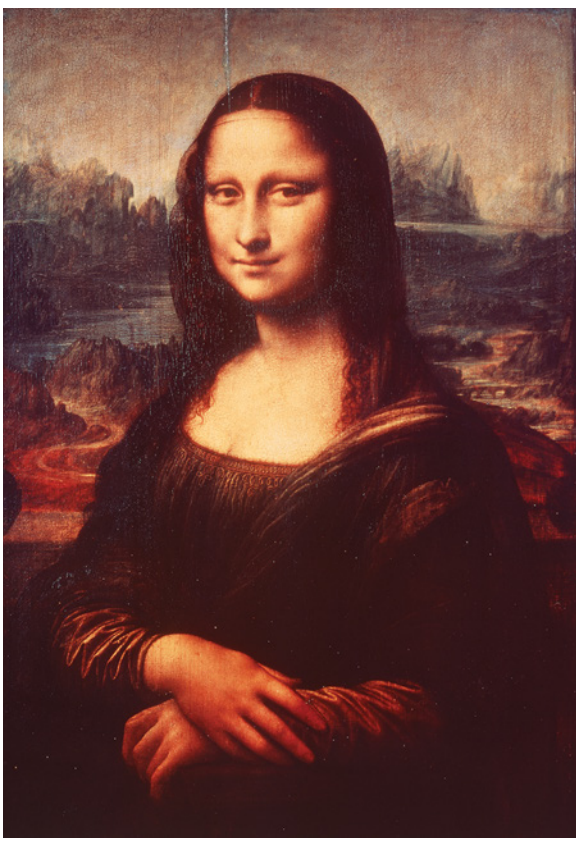
Scientist and inventor

Leonardo conducted many carefully planned experiments and created designs for a number of inventions, including irrigation schemes, hang gliders, robotics and solar power. Leonardo recorded his scientific studies in a series of illustrated notebooks. Approximately 5000 pages of his notebooks exist today and are valuable

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SOURCE 5.33 *The Last Supper* (1495–97 CE) by Leonardo da Vinci. The painting was commissioned by one of Leonardo's patrons, the Duke of Milan, for the Convent of Santa Maria della Grazie in Milan, Italy.



SOURCE 5.34 *Mona Lisa* by Leonardo da Vinci, painted c. 1503–06 CE

primary documents that allow us insight into Leonardo's world, and give us an idea about his work and his wide range of interests.

Leonardo was left-handed, and most of his notes are written in mirror-image, from right to left. Some people think that he did this to prevent people from easily reading his journals and stealing his ideas. It is more likely that because he was left-handed, he wrote this way so as not to smudge the ink while he was writing.

Leonardo da Vinci died in 1519 CE in France, where he spent the last three years of his life.

> Describe how the clouds are formed and how they dissolve, and what causes vapour to rise from the waters of the earth into the air, and the causes of mists ...
>
> Describe ... what sneezing is, what yawning is ...
>
> Describe the tongue of the woodpecker ...

SOURCE 5.35 Extract fom *Notebook* (c.1490) by Leonardo da Vinci

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SOURCE 5.36 Drawing of flowers in *Notebook* (c.1490) by Leonardo da Vinci



SOURCE 5.37 Study of a foetus in *Notebook* (c.1490) by Leonardo da Vinci

Spotlight

The original Mona Lisa was larger than the one that we can see today hanging in the Louvre Museum in Paris behind bullet-proof glass. Leonardo originally painted the subject of Mona Lisa sitting on a terrace, with two columns on either side of her. At some stage, the edges of the painting were cut; we can no longer see the columns and the painting is smaller than its original size.

ACTIVITY 11

Comprehension: chronology, terms and concepts

1 Why could Leonardo da Vinci be described as a 'Renaissance man'?

2 Why is there 'mystery' surrounding some of Leonardo's art?

3 How do we know about Leonardo's scientific studies?

4 Why did Leonardo write backwards?

Analysis and use of sources

1 Look at source 5.33. Complete the 5Ws (images) for source 5.33.

2 Read source 5.35. How is source 5.35 useful to an historian studying the life of Leonardo da Vinci? Complete a usefulness analysis for source 5.35.

3 Look at sources 5.36 and 5.37. How did Leonardo da Vinci find out about the world around him?

Research

1 Go to your digital support to play the game 'Leonardo's mysterious machinery'. Read the instructions in the bottom left corner if you are unsure how to play.

2 Using what you have learnt from this game, identify two inventions, experiments or ideas of Leonardo's that you did not already know about.

3 Do one of the following:

- **a** In your own words, write a two-sentence description for each invention.
- **b** Create a drawing of each invention.

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Galileo Galilei

Galileo Galilei was a famous Italian astronomer, physicist, mathematician and philosopher. He was born in Pisa in 1564 CE and grew up outside Florence. Galileo invented many mechanical instruments, including a water pump, a **sector** and a pendulum clock. He also developed important scientific theories such as the theory of motion. One of his most famous and well known inventions was a telescope that could magnify objects to 20 times their size, built in 1609.

With his telescope, Galileo saw that there were four moons around Jupiter; that the moon was not a perfect sphere but had craters and mountains; that Saturn had rings; and that Venus had phases (when it could be seen to be 'full', 'half' and 'new'), just like the moon. This last observation was the most important—Galileo concluded that it proved that Venus did not orbit the Earth, but must orbit the sun.

The theory that the planets orbited the sun, rather than the Earth, had already been put forward by Polish astronomer Nicholaus Copernicus in 1543 CE. For the most part, Copernicus' theory had been ignored, and people went on believing the old model of the universe—known as the Ptolemaic model—which stated that the sun and the planets orbited the Earth.

The Church sought confirmation of Galileo's findings. **Jesuit** scholar Christopher Clavius built his own telescope and was able to confirm Galileo's observations. Galileo was an overnight sensation in 1610 and became official mathematician to Cosimo de Medici.

Galileo also became good friends with Pope Urban VIII, who supported his ideas and encouraged him to write a book. Galileo called his book *A Dialogue Concerning the Two Principal Systems of the World: the Ptolemaic and the Copernican*, published in 1632 CE.

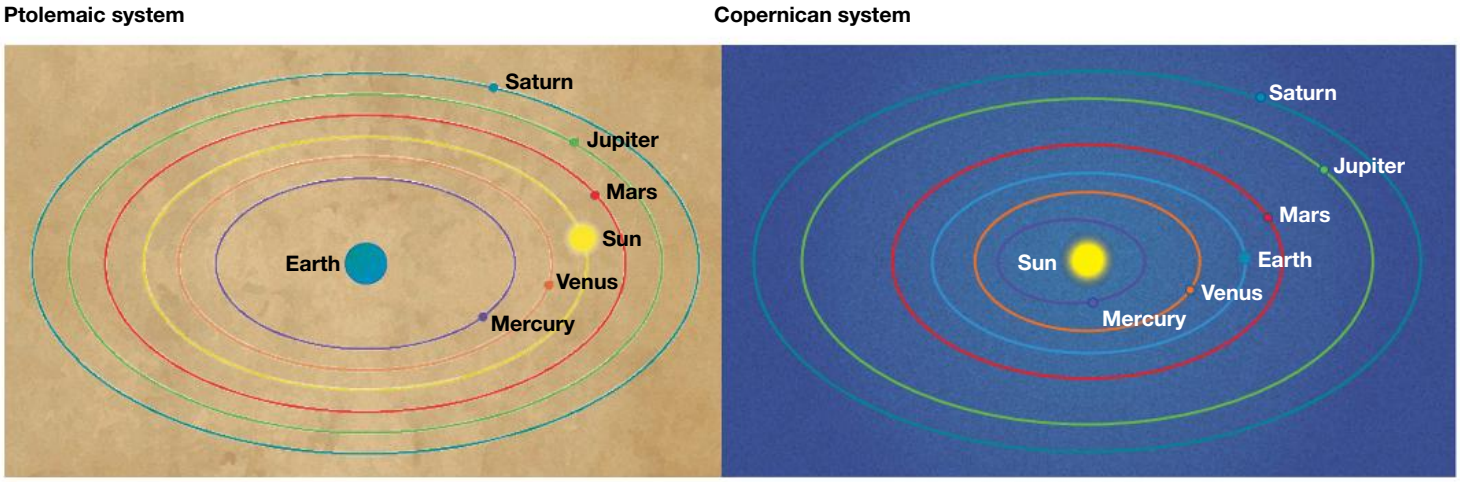


SOURCE 5.38 Portrait of Galileo Galilei (1610 CE) by Ottavio Mario Leoni



SOURCE 5.39 Galileo's telescope

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SOURCE 5.40 The Ptolemaic and Copernican (heliocentric) systems

Following the publication of Galileo's book, a bizarre turn of events occurred. The Church immediately banned the book and Galileo was prosecuted for suspected **heresy**. The reasons for the ban and Galileo's ordeal are an area of historical contestability. Historians still don't know why Pope Urban VIII betrayed his friend and have been unable to find evidence of any real Church opposition to the Copernican model. Some have suggested that Galileo's trial had more to do with the fact that Pope Urban VIII was facing heavy criticism for his encouragement of 'free thought' and his handling of the Protestant threat (see page 153). Putting Galileo on trial was Urban VIII's attempt to look like he was in control—poor Galileo was just in the wrong place at the wrong time. This view is given weight by the fact that during his trial for heresy, Galileo was housed in one of the luxurious suites of the Vatican and had a servant to attend to his needs. Most people tried for heresy during the Renaissance period did not enjoy such comfort or kind treatment.

In the end, Galileo was forced to renounce his findings and lived the rest of his life under house arrest. It is for this reason that Galileo is sometimes regarded as a **martyr** for science. He died in 1642 CE.

> But now, Most Serene Prince, we are able to augur [promise] truer and more felicitous [lucky] things for Your Highness, for scarcely have the immortal graces of your soul begun to shine forth on Earth than bright stars offer themselves in the heavens which, like tongues, will speak of and celebrate you most excellent virtues for all time. Behold, therefore, four stars [moons] reserved for your illustrious name, and not of the common sort and multitude of the less notable fixed stars, but of the illustrious order of wandering stars [moons], which, indeed make their journeys and orbits with a marvellous speed around the star [planet] of Jupiter ...

SOURCE 5.41 Extract from a letter to Cosimo (the Great) Medici (March, 1610 CE) from Galileo Galilei.

> Our fellow creatures, however much we may labour to benefit them, try by all sorts of means to requite [repay] us with ingratitude, with robbery, with accusations, all of which I have experienced in the source of my life ... I am certainly interested in a tribunal in which, for having used my reason, I was deemed little less than a **heretic** ... But they behave to me in order that I may become the ignoramus and the fool of Italy that it will be necessary in the end to feign [pretend] to be so.

SOURCE 5.42 Extract from a letter to Fr. Vincentio Reinieri (1633 CE), from Galileo Galilei. Fr. Reinieri was a monk, and was also a friend and student of Galileo.

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Spotlight

A relic is an historical or personal object that is often of religious significance. Relics are well preserved and sometimes worshipped. Galileo's finger is a relic that commemorates Galileo as a martyr and famous scientist. His finger was detached from his body in 1737 CE when Galileo's remains were moved from his original grave and taken to a new tomb.



SOURCE 5.43 The middle finger of Galileo's left hand

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. List some of Galileo's inventions.
2. What did Galileo see with his telescope that proved important?
3. What was the reaction of the Catholic Church to Galileo's observations?
4. What was Galileo's relationship with Pope Urban VIII before 1632 CE?
5. What happened when Galileo published his book in 1632 CE?
6. What do some historians believe was the real cause of Galileo's arrest by Urban VIII?

Analysis and use of sources

1. Read source 5.41. What is Galileo's relationship to Cosimo (the Great) Medici?
2. What does Galileo state in his letter?
3. How is this typical of artists and scientists of the Renaissance? (Note: the moons of Jupiter are no longer named after the Medicis!)
4. Read source 5.42. What is Galileo's attitude to his trial?
5. What is his friend's profession? What does this indicate about Galileo's relationship with the Church at this time?
6. What do sources 5.41 and 5.42 reveal about Galileo's life?

Empathetic understanding

Hitomi takes you to visit Galileo at his home in 1636 CE. You are able to interview him about his telescope and his confirmation of Copernicus' theories. You also ask him how he feels about his trial and his house arrest. In your travel blog, record your interview with Galileo.

Explanation and communication

Was Galileo a martyr for science? Using the sources and information in the text, explain why or why not.

The Renaissance in Europe

In the past, historians have seen Italy as the main source of all things 'Renaissance'. Historians are now questioning this idea. While the influence of Italian architecture and art can certainly be seen in many areas of Europe, particularly in France and Spain, other countries in Europe experienced their own 'renaissance' that was independent of events and developments in Italy and, in turn, inspired some aspects of Italy's Renaissance.

The Renaissance in Germany

The printing press

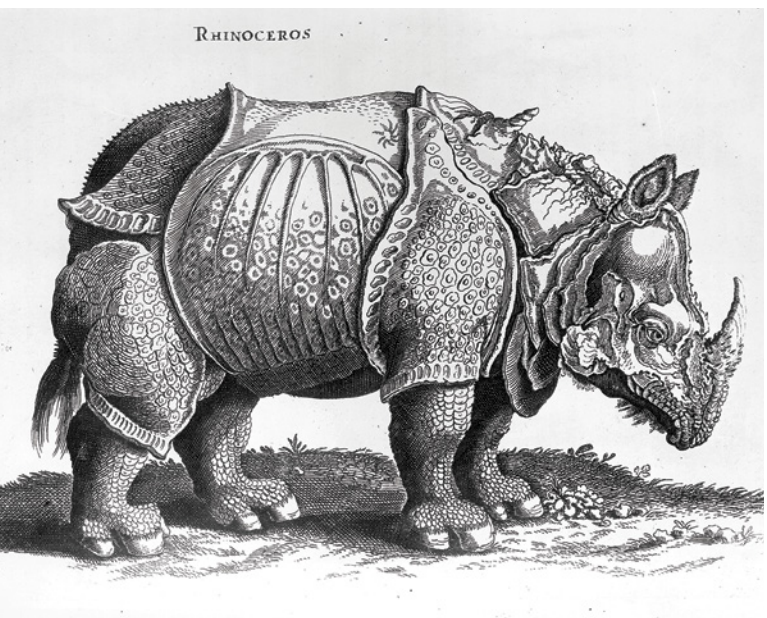
Johannes Gutenberg's invention of the printing press in Germany in 1436 CE was essential to the intellectual and cultural development of Europe in the 15th and 16th centuries, because it enabled ideas to spread quickly across Europe.

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By the end of the 1400s CE, print shops were established in many Italian towns and cities, which allowed for new scientific ideas to travel from Italy right across the European scientific community. By the end of the 1500s CE, printing had developed to such an extent that cities such as Venice became wealthy on the strength of their printing centres.

Art

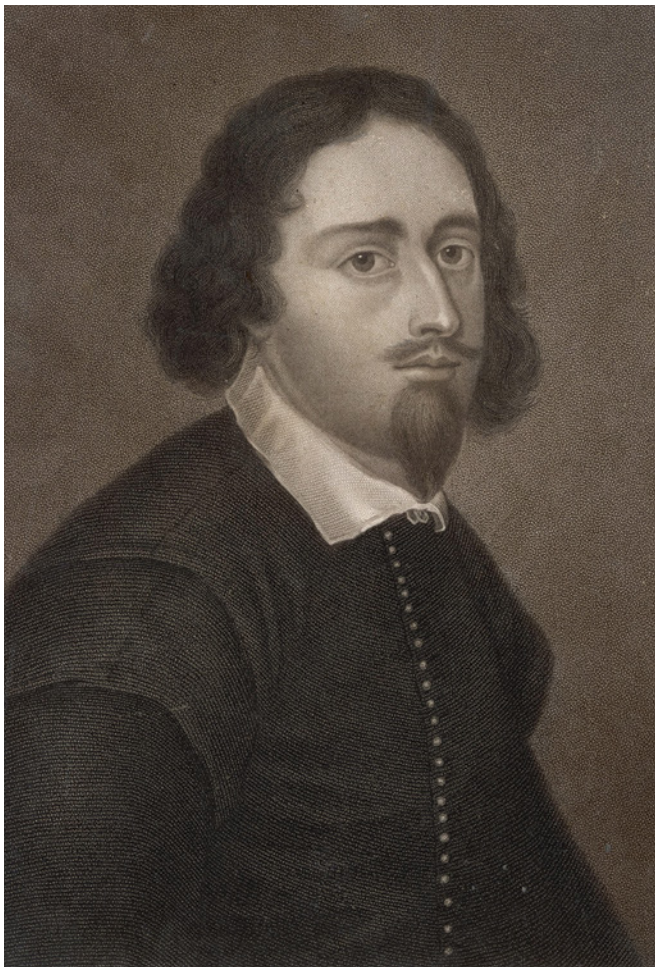
One of Germany's greatest artists during the early 16th century was Albrect Dürer. Dürer was a German artist and printmaker. His German-style woodblock prints were greatly admired in Italy and influenced a number of Italian Renaissance artists, including Raphael and Titian. Dürer himself visited Italy twice, and learnt much about perspective, painting and engraving from Italian Renaissance artists.



SOURCE 5.44 Woodblock print of a rhinoceros (1515 CE) by Albrect Dürer. Alessandro de Medici adopted a rhinoceros based on Dürer's design as his personal emblem in 1536 CE.

The Renaissance in England

In England, the Renaissance is sometimes called the 'Age of Shakespeare' or the 'Elizabethan Era' and is associated with the late 16th and 17th centuries. The English Renaissance produced many famous poets, writers, musicians, philosophers and scientists.



SOURCE 5.45 William Shakespeare (1564–1616 CE)

Foremost among English Renaissance writers was William Shakespeare (1564–1616 CE), who is known as one of the greatest writers of the English language. Shakespeare wrote nearly 40 plays and more than 150 **sonnets**. He also played a major role in developing and documenting the English language.

English music also flourished during this period, with the development of the English madrigal (unaccompanied harmony singing). The madrigal had first developed in Florence, Italy, in the 1520s, and spread to France, Germany and England. Thomas Tallis (1505–85 CE) and John Dowland (1563–1626 CE) were important composers of madrigals.

Art and architecture was less prominent in the English Renaissance. English Renaissance architecture was characterised by the extensive use of glass, and was more closely related to German and Dutch architecture than Italian.

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The Protestant reformation

Another important development in the Renaissance period was the Protestant reformation. Many people across Europe were disillusioned with the Catholic Church. They saw the papacy as corrupt and immoral, and wanted to reform the Church. At the same time, printing presses in countries such as England, Germany and the Netherlands began printing modern translations of the Bible in the languages of their own countries, encouraging people to read and interpret the Bible for themselves. Several monarchs, such as Henry VIII of England and Gustav I of Sweden, were also keen to prevent the Pope from interfering in their kingdoms.

In 1517 CE, a German monk named Martin Luther nailed a document, known as the *95 Theses*, to the door of the church in Wittenburg, to protest against the Church's practice of selling indulgences (a document or blessing that forgave people's sins). Thanks to the printing press, copies of the *95 Theses* spread all over Europe within a few months.



SOURCE 5.46 Portrait of Martin Luther (1533 CE) by Lucas Cranach the Elder. Luther was the leader of the Reformation in Germany.

By the early 16th century, the Protestants (meaning protesters), had split from the Catholic Church and established new branches of Christianity, known as Protestant Churches. Protestantism took hold in Scandinavia, England, Scotland, the Netherlands, Germany and Switzerland, with smaller groups in France and Italy.

The Protestant reformation caused numerous wars across Europe that lasted decades. By the time of their conclusion in 1648 CE, the Pope's political power across Europe was effectively ended.

ACTIVITY 13

Comprehension: chronology, terms and concepts

1. How did the invention of the printing press in Germany help the development of the Italian Renaissance?
2. How did Albrect Dürer influence Italian Renaissance artists?
3. What was significant about the English Renaissance?
4. What was William Shakespeare's contribution to the English Renaissance?
5. Draw a mind map to explain the development of the Protestant Reformation.
6. How did Martin Luther's ideas spread across Europe?
7. What were the effects of the Protestant Reformation?

Research

1. Find an image, text or artefact source from either the German or English renaissance. Complete the 5Ws for your source and add it to your blog. Note that artefact sources can include music. See page 15 for a guide to finding primary sources.
2. What are the legacies of the Renaissance? Using the text and the sources within the text, and doing some extra research, create a slideshow or prezi of eight images that demonstrates how Renaissance painting, architecture, literature, science, the printing press and religious change have left their mark on the modern world. For each image, write two or three sentences explaining why your image is a legacy of the Renaissance.

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History challenges

Design a tour brochure

Revista Tours is launching a new tour on 'Animals of the Renaissance' and they've asked you to design their tour brochure. You must include the following features in your brochure.

1. Information about the role of animals in Florence during the Renaissance, such as:
   - uses in food, clothing or tools
   - inspiration for art
   - images in architecture.
2. A walking trail taking in at least five sites where travellers could go to find out about animals in the Renaissance. For example, the trail might walk down Via dei Leoni.
3. For each of the five sites you include in your trail, write a short description of how a particular animal is represented at that place and why it is represented in this way.

Create a zine

A zine is a small publication that includes text and images. It is self-published and can be produced in a number of different formats, including as typed text, a comic or a handwritten publication.

1. Work in groups to create a zine, either by hand or on the computer, that will present a day in the life of a Renaissance Italian. Imagine that you are creating the zine for someone who does not know anything about Renaissance Italy.
2. Use the sources provided in this chapter and also do some research to find new sources of your own.
3. Share your zine with the class.

Essay

Write an essay responding to the topic: 'Without the Medici family there would have been no great art in Renaissance Italy'. Use the History Skills in chapter 1 to help you write your essay.

Create a clay sculpture

You will need: a block of clay and clay sculpting tools (your school's art room may have these). In this activity you will make a sculpture from clay, in the style of Michelangelo.

1. Begin with a solid block of clay.
2. Decide what your sculpture will be—try to imagine what it will look like from all angles.
3. When you begin working, don't simply break the clay into pieces and mould it into shape with your hands, and don't break off pieces and reattach them. Instead, use the clay sculpting tools to carve your sculpture out of the solid block. This is how Michelangelo worked, although he worked with marble, which is much harder than clay!
4. How difficult was it to make a sculpture this way? Does this help you understand what a marvellous craftsman Michelangelo was?

Create a quiz

You have been asked to work in a group to create a quiz for Revista 'Quiz Night' on Renaissance Italy. Use your virtual experience and further research to create 12 questions to test out on the rest of your group (class). Make sure that you have a prize for the winner!

Design a souvenir



You have been asked to design souvenirs for people wanting to remember their Revista Tour to Renaissance Italy. Research the purpose and process of creating a souvenir and sketch out a design on your blog. Research souvenirs from other heritage sites and museums to inspire you and include images of these in your blog. Consider which aspects of the tour you would like to emphasise and whether you can make your souvenir humorous or memorable. Include your design process in your blog.

Write a picture book

Write a children's book for students aged seven to ten about either Michelangelo or Leonardo. You can only use primary sources as illustrations.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Section 2

The Asia–Pacific World



A statue of Bodhidharma at the Temple Kencho-ji in Kamakura, Japan. Bodhidharma was a Buddhist monk who lived during the late-5th and early-6th centuries CE. Bodhidharma is thought to have brought Zen Buddhism to China. Many stories exist about Bodhidharma—according to one, Bodhidharma once fell asleep during meditation. Upon waking, he was so angry with himself that he cut off his eyelids to prevent it from happening again. The first tea plants grew from the ground where his eyelids had fallen.

2

KEY TERMS

tatami mat traditional straw mat, used for flooring in Japan
tsar emperor or king of Russia



In this overview tour of the Asia–Pacific World, Anton the anthropologist will talk to you about the role of tea in Asia–Pacific culture, economy and society.

Tea: trade and religion in the Asia–Pacific region

When you put on your Revista Tour Glasses you will see that we are standing in the middle of a beautiful garden in Kyoto, Japan, in the grounds of the Kenninji Buddhist Temple. I'll now adjust the date on your glasses so you can see how the place looked in 1618 CE. There! The garden around us has changed and before you now stands the Jo-an Tea House. The tea house served an important role in the temple complex. In our time, it is listed as a national treasure and has been relocated to Inuyama.

We are seeing the tea house just after it was built in 1618 CE by Oda Uraku, the tea master.

Oda Uraku is going to lead us in a traditional Japanese tea ceremony. First, we must wash our hands and mouth at a stone basin in the garden, and then we enter the small door to the tea house and kneel on the **tatami mats**. Then, the tea master will serve us a meal, followed by a thick tea in a single bowl. We will all pass the bowl around and share the thick tea. Finally, he will pour each of us a cup of thin tea, which we are to drink in quiet contemplation.

Let's go quietly, now—it's time for the ceremony.



SOURCE S2.1 The Jo-an Tea House, originally built in Kyoto in 1618 CE, now located in Inuyama

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Buddhism and tea

Tea has long been closely associated with Buddhism. Buddhist monks have strict rules about what they may eat and drink. They cannot eat meat, fish or any animal products, and they are not allowed to drink alcohol. They must fast during the evening. They are allowed to drink tea, however, even during the evening fast. For centuries, Buddhist monks were responsible for collecting tea plants and seeds, bringing them to their local region, growing the plants and cultivating the tea leaves.

Tea plants are native to the region around north-east India, northern Burma and south-western China. As Buddhist missionaries spread Buddhism from India to China, South-East Asia and beyond, they took tea plants with them. Tea was first brought to Japan by a Buddhist monk in 815 CE. At first, tea was mainly used in religious rituals. By the late 12th century, tea had become a luxury associated with the samurai warrior class. In the 15th century, Zen Buddhist priests developed a ritual tea ceremony. The tea ceremony was meant to encourage reflection on humility and simplicity, imperfection and emptiness. Understanding emptiness and human imperfection is considered the way to achieve spiritual enlightenment in Buddhism.

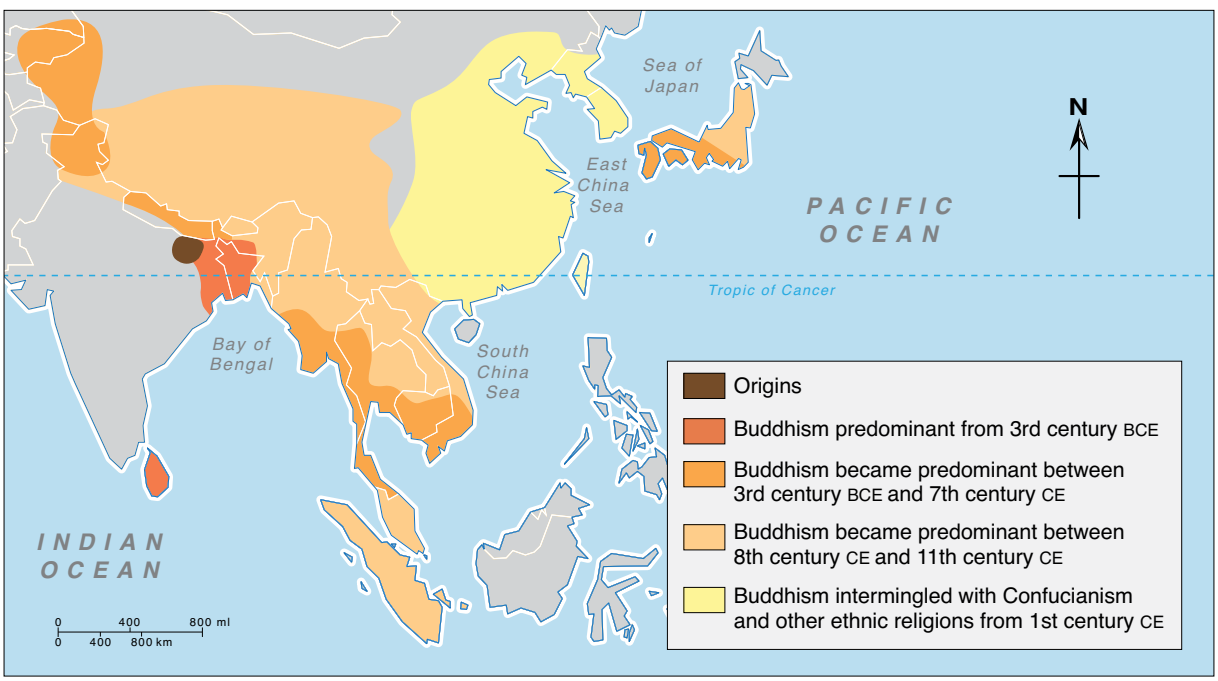
The tea trade in Asia

In the 8th century, a Chinese scholar named Lu Yu wrote a book called *Chajing* (*The Classic of Tea*) which contained detailed information about the correct way to grow and brew tea. Lu Yu's book also instructed readers on the right equipment for the preparation and drinking of tea. *Chajing* proved to be very influential and tea-drinking flourished across China.

By the time of the Song Dynasty (960–1276 CE), tea had become a major Chinese export, sold by merchants along the trade routes across Central and South-East Asia. In exchange for tea, Chinese merchants bought horses from Central Asia, and spices, pearls and tin from South-East Asia. Horses were considered particularly important to the conduct of imperial wars during the Medieval Period.

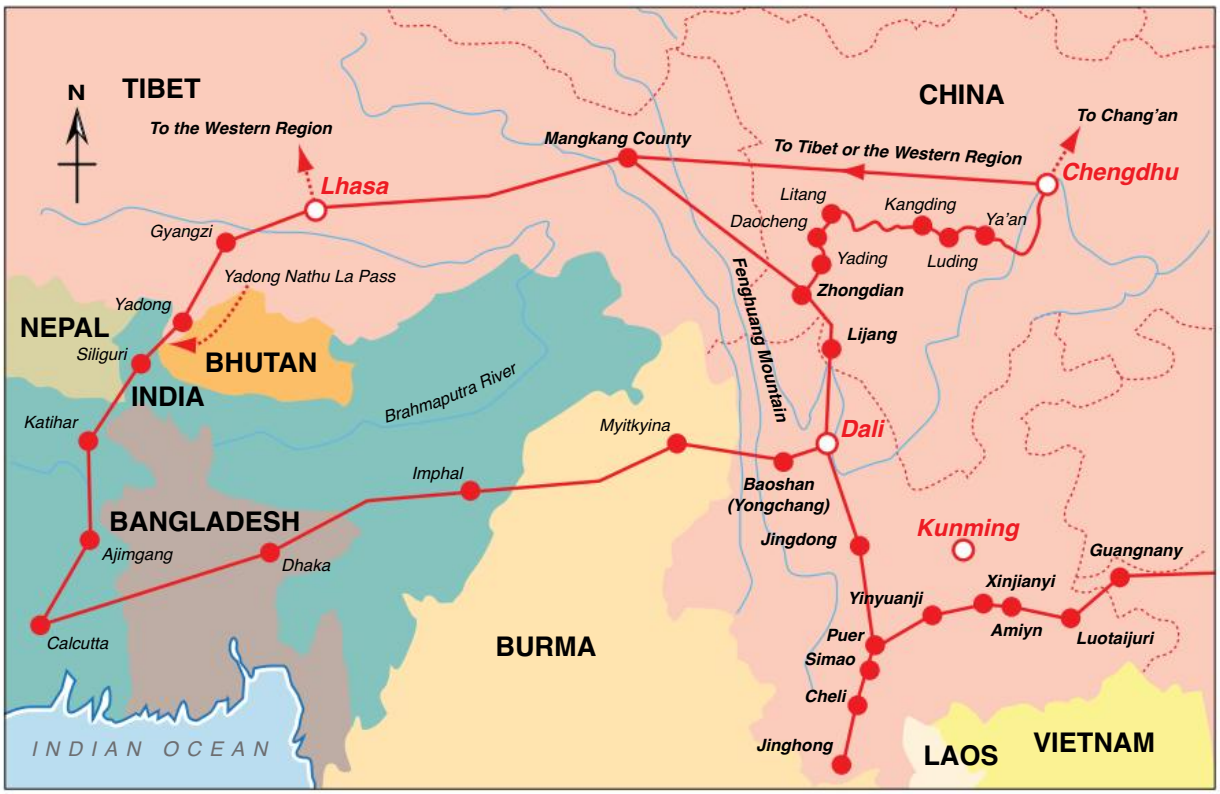
The tea trade with Europe

Tea first appeared in Europe in 1606 CE, when Dutch ships brought a cargo of tea to Amsterdam. By the middle of the 17th century, tea had become a fashionable drink in Europe for the nobility. The Dutch East India Company had total control over the sale of tea in Europe until the end of the 1660s, when British companies began to enter the tea trade.



SOURCE S2.2 The spread of Buddhism in Asia up to 1200 CE

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SOURCE S2.3 The tea trade route

In 1636 CE, a Mongolian ruler named Altyn Khan presented a Russian ambassador with four chests of tea, as a gift for **Tsar** Michael I. At this time, tea was unknown in Russia. After inspecting the chests and finding it packed full of tiny dried leaves, the Russian ambassador refused the gift, declaring it 'useless'. But the Khan insisted he accept the gift. As tea-drinking became popular elsewhere in Europe, the Russians soon realised their mistake! In 1679 CE, Russia and China signed a treaty that brought the tea trade to Russia. Indeed, tea became so popular that, in 1735 CE, 300 camels laden with Chinese tea would travel for eight months between China and Russia, in order to fill Russia's demand for tea.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 Why did Buddhist monks drink tea?
2 How was tea-drinking spread across Asia?
3 How did Chajing increase the popularity of tea-drinking in China?
4 What goods were traded for tea in Asia?
5 When and how did tea first reach Europe?
6 Explain the reason for the Russian ambassador's actions in 1636 CE.
7 Explain what happened to the tea trade between China and Russia from c. 1690 CE to 1735 CE.

Analysis and use of sources

1 Look at source S2.3. What areas of Asia were part of the Chinese tea trade route?
2 Look at sources S2.2 and S2.3. What do you notice about the areas involved in the tea trade and the areas influenced by Buddhism?
3 What conclusion can you reach about the relationship between tea and Buddhism?

Explanation and communication

Record your trip to Kyoto in 1618 CE in your travel blog, noting what you saw, heard and smelled. What did you enjoy about the tea ceremony?



Spotlight

At first, all tea masters in Japan were men. Women did not serve tea in tea ceremonies until the end of the 19th century.

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Kava tea

Legend and history

Kava was first grown as a crop on Vanuatu and was traded throughout many islands of the South Pacific. It was considered very valuable. Traders would collect the kava in Vanuatu and wrap it in wet leaves to keep it fresh for the voyage home.



SOURCE S2.4 The kava plant



As your Revista Tour Glasses adjust again, you will feel that the weather is beautifully warm. You might even hear children laughing and splashing in the ocean nearby.

We have gone back further in time, to Tonga in the South Pacific in 1456 CE. In the small vegetable garden in front of you, you will see kava growing. The roots of the kava plant are made into tea in Polynesian countries.

The roots are dried, ground into a powder and brewed with water. Kava has a bitter taste—in fact, the word kava means 'bitter' in several Polynesian languages.

Kava has many uses in the Pacific during these times. It is commonly used as a medicinal treatment for fatigue. It is also used in important ceremonies, such as naming a child, celebrating a young person's coming-of-age and communicating with the dead. The kava is drunk only by the male nobles of Polynesian society.

Look, here is someone preparing kava for a ceremony.



SOURCE S2.5 Preparing kava for a traditional ceremony

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Tongans stopped purchasing kava from Vanuatu sometime around 1447 CE. Anthropologists have been able to date this event based on a legend from Tonga, which tells that the trade ceased five years before the eruption of a volcano. Scientists and historians have been able to work out that the volcano erupted on the island of Kuwae in c. 1452 CE. The volcanic eruption was so large that its smoke blocked out the sun, causing cold weather and crop failures all over the world.

The kava originated in the Female Deity, Pufafine; it grew from her body [in Vanuatu]. Then came the fleet from Tonga, a hundred canoes, a great fleet, they came and plucked its leaves and its stem. They carried it off for Ti Tonga [the Tongan ruler] to drink. When the kava was mixed Ti Tonga drank of it and found its taste was good. The crew went again and again to get the kava until, one day, there was only one kava plant standing. Ti Tonga said that the Tongans should go again and pluck the leaves, anyway. They went, plucked the leaves and also dug out its roots.

Then Pufafine told one of the Tongan men that he should come back in five nights. When he returned to Pufafine he saw that her lips were open wide, and gasping for air. He saw the ocean, which was red, and the skies, which were red, because her entrails had spread out. The man was afraid and hid his head on his knees. Pufafine told him 'Go, and don't turn round; just look in front. If you look round, you'll be eaten!' Then the man went paddling off, looking only ahead. He went on and on, and arrived at Tonga. When he got inland, he craned his head round behind and the sky and the ocean had become light-coloured.

A new kava plant was planted in Tonga from the roots of the last plant in Vanuatu. It was called 'the plant of Pufafine'.

SOURCE S2.6 An abridged version of a Tongan legend about the origin of kava in Tonga. This story was told by a Tongan elder to an anthropologist in 1928 CE.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. List two uses of kava tea among Polynesians.
2. How do we know that kava was valuable?

Analysis and use of sources

1. Complete the 5Ws (text) from page 17 for source S2.6.
2. In the 15th century, Tongans believed volcanoes were caused by gods. What part of source S2.6 refers to the volcano?
3. Anthropologists have worked out that in Tongan legends the word 'nights' means 'years'. Since the volcano erupted in c. 1452 CE, how have they decided on 1447 CE as the year that marked the end of the Tonga–Vanuatu trade in kava?
4. Tongan society was an oral culture, rather than a literate culture. People listened to and remembered stories that were carefully passed down through the generations, instead of writing them down. How should a historian approach these oral history sources?
   - **A** Consider that they are accurate accounts of the past
   - **B** Consider that they are probably inaccurate
   - **C** Consider that they may contain some truths that can be investigated by scientists and anthropologists
   - **D** Consider that they are just stories.
5. Give a reason for your answer.

Explanation and communication

Include your trip to Tonga in 1456 CE in your travel blog. You might like to describe the sights, sounds and scents of the tropical beach and the kava garden.



You will now embark on one of Revista's in-depth tours of the Asia–Pacific World: 'The Khmer Empire', 'Medieval Japan' or 'Polynesian expansion across the Pacific'.

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Chapter 6

The Khmer Empire (c. 802 CE–c. 1431 CE)



Angkor Wat Temple, built during Suryavarman II's reign of the Khmer Empire (113–50 CE), is one of the most remarkable buildings ever built

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- identify key sites and the extent of the Angkor/Khmer Empire during this period
- describe everyday life in the Angkor/Khmer Empire
- outline key cultural, economic and political features of life in the Angkor/Khmer Empire
- identify the roles and relationships of key groups in the Angkor/Khmer Empire
- describe the status and power of the king
- explain how the wealth from trade and agriculture contributed to Angkor's rise to prominence
- using a range of sources and the site of Angkor as an historical source, describe what it reveals about Angkor/Khmer life and culture, including the construction of the temples, the system of water management and agriculture
- outline theories about the decline of Angkor and assess which factors were most significant
- explain the significance of Angkor today

SITE STUDY

- a virtual historical site: Angkor Wat

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Inquiry questions

1. What was life like in the Khmer Empire?
2. What key beliefs and values emerged and how did they influence Khmer society?
3. What were the causes and effects of contact between the Khmer and other societies in this period?
4. What significant people, groups and ideas from the Khmer Empire have influenced the world today?

Introduction

Had the Ancient Greeks and Romans known of Angkor, they surely would have counted that great city as the eighth wonder of the world.

Michael Coe, *Angkor and the Khmer Civilization*, 2003

THE IDEAS AND social practices that were developed in India and China during the Ancient Period spread throughout Asia and parts of the Pacific region. This resulted in sophisticated and dynamic societies being created, which in many cases surpassed their Indian and Chinese origins. The peoples of South-East Asia, influenced by India, created highly refined cultures based on irrigated rice-growing. One such group of people were the Khmers of Cambodia, who created an empire that dominated South-East Asia for 500 years. The Khmer Empire, which began in 802 CE, was one of the world's most powerful, wealthy and populous civilisations before its slow demise from the middle of the 14th century. In this chapter we will examine artefacts, bas-reliefs, steles, Chinese records, modern archaeology and Khmer temples to gain a deeper understanding of this fascinating period.

KEY TERMS

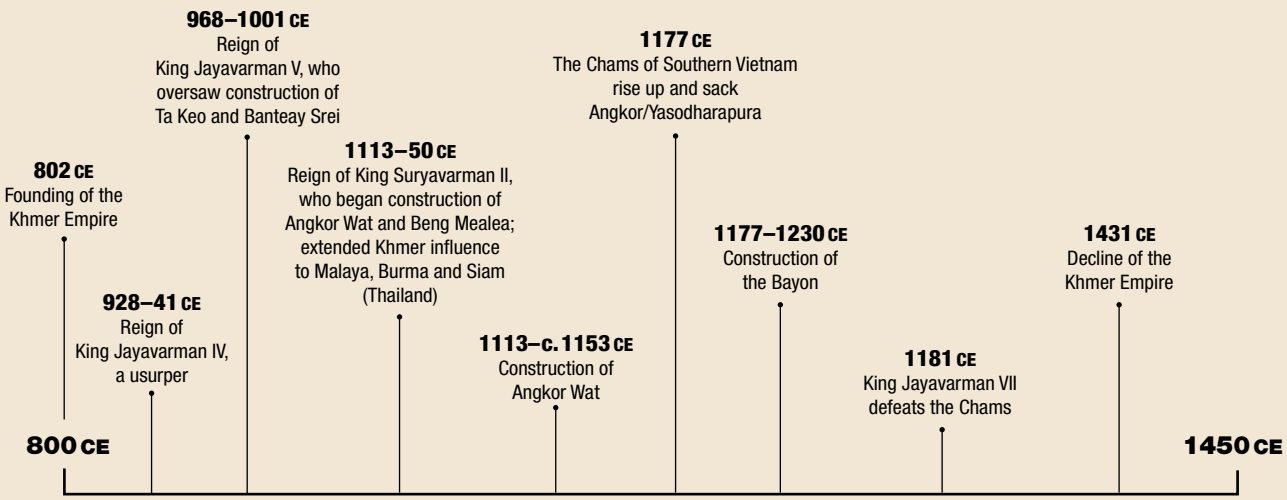
baray	a large artificial body of water surrounded by banks of earth; resembles a reservoir
bas-relief	sculpture projecting from a stone wall
Brahmin	a Hindu priestly figure of high standing from India
cavalry	soldiers who fought on horseback
concubine	a woman who lives with a man but is unmarried, and is of lower status than his wife (or wives)
corps	a military unit
corvée labour	compulsory unpaid labour demanded by a king instead of taxes; this system existed in Cambodia until the 1860s
delta	in the context of a river, a series of streams that branch off at the end of a river due to the build-up of sediments over time
drona	a bucket, which holds one-sixteenth of a khari
infantry	the most basic of military formations of unmounted soldiers; in pre-modern times they would have been armed with spears, bows and arrows, crossbows and swords
khari	one khari = 100 kilograms
rattan mats	mats made of woven palm fronds
Sanskrit	the ancient language of India and sacred language of the Hindu religion
stele	a stone slab, taller than it is wide, bearing inscriptions and erected for ceremonial purposes or to mark territory; popular in ancient and medieval times
tribute	a payment or tax paid to a more powerful, ruling empire

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The Khmer Empire c. 1130 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about the Khmer Empire.
3. Title the second column 'Puzzle'. In this column write down the questions you have about the Khmer Empire.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'The Khmer Empire'. I'm Hitomi, and I'll be your tour guide. Enjoy your trip.

Use of historical terms—Angkor

Before we begin this chapter, it is important that you understand some of the terminology we will be using.

The word 'Angkor' is taken from the Sanskrit word *nagara*, which means 'holy city'. Historians use the word 'Angkor' to describe a number of things—it can refer to the capital city that Khmers of the time knew as Yasodharapura, or it can refer to the Khmer Empire as a whole. To avoid confusion, in this chapter we will always use the term 'Khmer Empire' when referring to the empire itself; we will use 'Angkor/Yasodharapura', or just 'Yasodharapura', when referring to the capital city.

Historians also refer to the 'Angkor region', which is the archaeological area surrounding the great temples of central Cambodia. This is the area we refer to in this chapter when we say 'Angkor region'.

Finally, the term 'Angkor Wat' means the temple of the city of Angkor/Yasodharapura.



SOURCE 6.1 Bas-relief sculpture of King Jayavarman VII at the Bayon Temple, Angkor Thom (c. 1200 CE)

What was the Khmer Empire?

The Khmer Empire dominated much of mainland South-East Asia for approximately 500 years from the beginning of the 9th century to the early part of the 14th century. The Angkor region, located between the Tonle Sap Lake and the Kulen Hills in central Cambodia, was the heart of the Khmer Empire. No other empire or country, before or since, has influenced or controlled this area to such an extent.

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The Khmer Empire became one of history's most powerful, wealthy and populous civilisations, excelling in the fields of art and architecture, agriculture, warfare and government. However, by the mid-1300s CE, the influence of the Khmer Empire; and in the 1400s it was forced to fight for its survival. The Khmer Empire no longer existed when France took over Cambodia in the 1860s CE. Many questions remain as to why this once mighty empire, with its advanced systems of water control and magnificent temples, ultimately failed.

South-East Asian geography and history

By 650 CE, two distinct types of societies had begun to form in South-East Asia: the coastal trading societies and the inland societies.

The coastal trading societies comprised the Malay people and centred on the island of Sumatra, the Malaysian Peninsula and the Straits of Malacca, which is the body of water that separates Sumatra and Malaysia. Malay people also settled along the coast of present-day central Vietnam, where they were known as the Chams and their kingdoms known as Champa.

The inland societies were made up of rice growers who built temple complexes. Their ruins can be seen in present-day Burma, Thailand, Laos and Vietnam, and on the islands of Bali and Java. They left behind some of the most spectacular buildings and structures ever made. The Khmers were the most successful of these societies, and their kingdom came to encompass areas that included present-day Cambodia, Burma, Thailand, Vietnam and Laos.

Cambodia

Cambodia is situated at the southern end of the Indochina peninsula and is located entirely within the tropics. 'Cambodia' is English for the Khmer word *kampuchea*, which comes, in turn, from the Sanskrit word *kambuja*.

Most of Cambodia is at an elevation of less than 100 metres above sea level, with the exception of the mountain ranges that border



SOURCE 6.2 Modern-day Cambodia and surrounding countries, showing the Tonle Sap Lake, Tonle Sap River, Mekong River and Mekong Delta

Thailand to the west and north, and Laos and Vietnam to the north and east. The Mekong River, the tenth longest river in the world, runs down the centre of Cambodia and through to the Mekong **Delta** in modern-day Vietnam, before it empties into the South China Sea. The source of the Mekong River is melting snow in the world's largest mountain range, the Himalayas, which are mainly spread across Tibet and India. Although the Himalayas are located 4000 kilometres away from the Mekong River, a large volume of water flows from them into the river. The heavy monsoonal rains that fall annually across South-East Asia also add to the volume of water in the Mekong.

The Mekong Delta acts as a brake on this flow of water. As a result, one of the natural world's most amazing occurrences takes place. As the floodwaters build up from the delta, the Tonle Sap River, which flows into the Mekong from the Tonle Sap Lake, once a year reverses its flow and creates an inland sea known as the Great Lake in the middle of Cambodia.

When it is not flooded, the lake covers about 2700 square kilometres; when Tonle Sap

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SOURCE 6.3 The Mekong River in Cambodia

reverses its flow, the Great Lake expands up to 16 000 square kilometres at its peak, and its depth increases from 1 metre to 9 metres. When this inland sea drains away after the flood season, it leaves behind fertile soil that is capable of supporting intensive rice cultivation.

Cambodia is a large depressed basin, with isolated hills, or phnoms, scattered throughout the plain. As such, much of the plain is flooded each year by the reversal of the Tonle Sap and the swelling of the Great Lake. In prehistory, the central plain of Cambodia was under water and waves broke against the Dangrek Mountains.

As the Mekong River cascaded over the Khong Falls, it brought with it sediments that gradually emerged from under the sea floor, forming the present-day plains of Cambodia. All that remains of this sea today is the Tonle Sap/Great Lake.

A Brahmin named Kaundinya, armed with a magical bow, appeared one day off the shore of Cambodia. The dragon princess paddled out to meet him. Kaundinya shot an arrow into her boat, frightening the princess into marrying him. Before the marriage, Kaundinya gave her clothes to wear, and in exchange, her father, the dragon king, enlarged the possessions of his son-in-law by drinking up the water that covered the country. He later built them a capital, and changed the name of the country to 'Kambuja'.

SOURCE 6.4 Cambodian creation story, from *A History of Cambodia*, 4th edition, by David Chandler (Westview Press, 2008)

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 Where was the Khmer Empire located?
2 What type of South-East Asian society was the Khmer Empire?
3 Where are the mountain ranges located?
4 a What are the main rivers in Cambodia?
  b Where does their water come from?
5 What happens to the Tonle Sap River and Lake each year?
6 Look at the map on page 163. What other societies are located near the Khmer Empire?

Analysis and use of sources

1 Read source 6.4. What are the similarities between source 6.4 and Cambodia's geological past?
2 What does source 6.4 indicate about Cambodia's cultural influences?

Explanation and comprehension

1 For much of the year, Cambodia is largely a wet soggy plain. How would this assist agriculture?
2 Look at the map on p. 163. Why do you think the capital, Angkor/Yasodharapura, is located at that particular spot?
3 Hitomi asks you to observe the landscape and to reflect in your blog. Why do you think the geography of Cambodia contributed to the Khmers creating one of the region's most successful civilisations?
4 Create a short story book for children aged four to six that explains the creation myth of 'Kambuja'. You could create it as an ebook or picture book.

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Sources for the Khmer Empire

The Khmers left no documents detailing their accomplishments. Instead, we have stone inscriptions that record information about kings, nobles and temple management. We also have stone images on temple walls. These give us some insights into the Khmer's own perspectives on their empire.

Steles

A **stele** (pronounced 'steel-ee') is a tall stone slab that bears inscriptions—they were usually erected in ancient and medieval times for ceremonial purposes or to mark territory. Most of what is known of the Khmer period has come by way of the inscription on the Sdok Kak Thom stele, from an 11th century temple of the same name in present-day south-east Thailand. The inscription on the Sdok Kak Thom stele recounts two-and-a-half centuries of royal service by the temple's owners to the Khmer court. It contains descriptions of 12 Khmer kings as well as many of the ceremonies that took place during the time of the Khmer Empire.

Cambodian society was divided into two levels: those who understood Sanskrit (the language of Hindu scriptures and scholars), and those who only understood Khmer. Stele inscriptions show that Sanskrit verse was used to praise the actions of kings and nobles, while Khmer was used to record ordinary information about temples, rice fields, taxes and slaves.



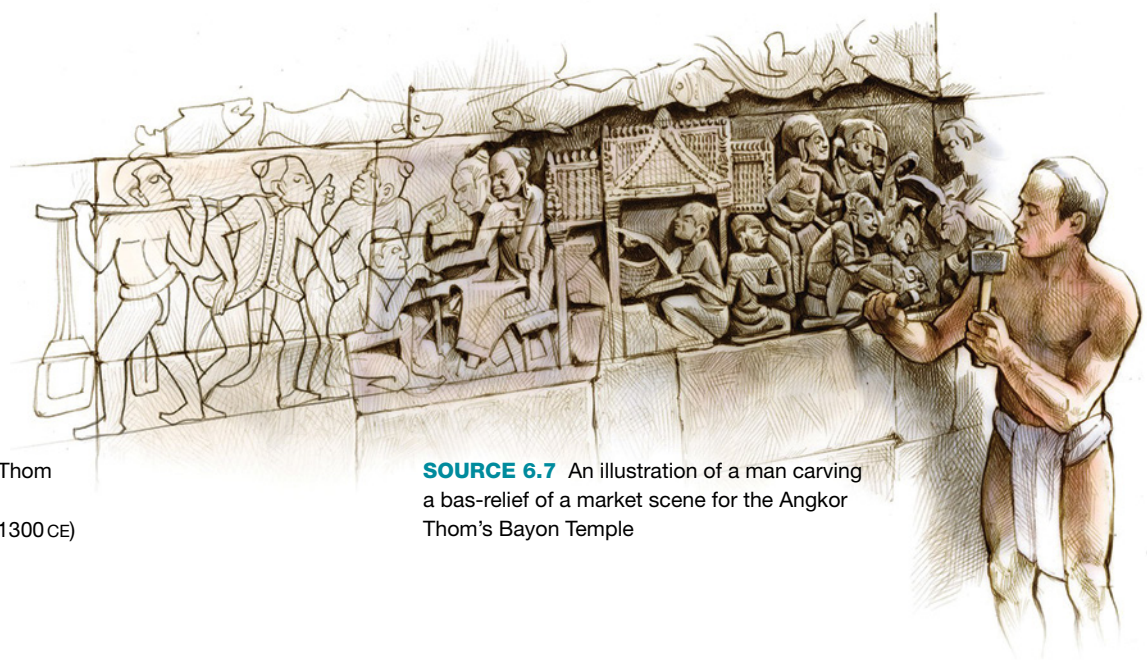
SOURCE 6.5 The Sdok Kak Thom stele, currently in the National Museum of Bangkok (c.1053–1300 CE)

Bas-reliefs

Bas-reliefs (pronounced 'ba-reliefs') are stone sculptures that project slightly from a flat surface. Many of the bas-reliefs carved into temples depict religious themes, such as the Indian epic poems that are the basis of Hindu scripture and that explain morality, duty and one's place in the order of the universe. Of particular interest to historians are bas-reliefs that show battle scenes and scenes from everyday life. From these we can find out about clothing, weapons, tools, pastimes and other aspects of Khmer society.



SOURCE 6.6 The bas-relief of the market scene at Angkor Thom's Bayon Temple (c. 1200 CE)



SOURCE 6.7 An illustration of a man carving a bas-relief of a market scene for the Angkor Thom's Bayon Temple

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Foreign eyewitnesses

Only one eyewitness account exists of life in the Khmer Empire. Zhou Daguan, a Chinese diplomat, visited the empire in 1296–97 CE during the reign of Indravarman III. He was not the only diplomat to visit the empire, but he was the only one to write an account of his time there. His book, *Zhenla feng tu ji* (*The Customs of Cambodia*), was translated from Chinese to French in 1902 CE, and then later translated into English.

Archaeology

Most archaeological work at Angkor has been conducted since the 1990s by Cambodian and international teams. Archaeology has uncovered a lot of new information about the Khmer Empire, especially about water management and temple construction.



SOURCE 6.8 Cambodian archaeologist Kong Vireah working at Siem Riep at the foot of the temples, 2005 CE.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What is a stele?
2 What information does the Sdok Kak Thom stele contain?
3 What is the difference between the use of Sanskrit and Khmer on steles?
4 What is a bas-relief?
5 What do Khmer bas-reliefs show?
6 Who was Zhou Daguan and why is he significant to the history of the Khmer Empire?
7 What information has archaeological research provided about the Khmer Empire?

Analysis and use of sources

Complete the 5Ws (artefacts) from page 10 for source 6.7.

Perspectives and interpretation

1 What sources do we have that are from the Khmer perspective?
2 What is one advantage and one disadvantage of *The Customs of Cambodia* as a source on the Khmer Empire?

Research

Go to your digital support to find out what sort of archaeological research the Australian-led Great Angkor Project (GAP) is undertaking on the Khmer Empire. Write up your research in a paragraph.

Roles and relationships in the Khmer Empire

Kings

At the head of the Khmer state was the king. In the history of Western civilisation, royal succession usually went through the oldest male heir. In classical Cambodia this was not the case. Succession could travel via both males and females and could also move along branches of the same generation before descending to the next. This made for an unstable system of succession (when kings died, very bloody battles often took place to decide the next king). But it was also a system that could deliver very able rulers, because many potential kings had to fight, organise themselves and convince others that they should be the next king.

Khmer kings and their achievements

There were several notable Khmer Empire kings, who achieved many great things that made the Khmer Empire strong and powerful. Source 6.9 provides an overview of the kings and their achievements.

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Name	Reign (CE)	Notable achievements
Jayavarman II	802–35	United warring kingdoms and founded Khmer Empire; became universal monarch, established Hariharalaya
Jayavarman III	835–77	Began building temples at Hariharalaya
Indravarman I	877–89	Built first Khmer ***baray*** (reservoir); established ancestral and state temples
Yasovarman I	889–910	Moved capital to Angkor/Yasodharapura; built Lolei and Phnom Bakheng
Jayavarman IV	928–41	Moved capital to Koh Ker
Harshavarman II	941–44	Restored Angkor/Yasodharapura as capital
Suryavarman I	1002–49	Expanded kingdom
Suryavarman II	1113–50	Defeated the Chams; began construction of Angkor Wat
Tribhuvanadityavarman	1165–77	Chams defeated the Khmers under his rule
Jayavarman VII	1181–1219	Defeated Chams; expanded the empire to its greatest size
Indravarman III	1296–1308	Made Buddhism the state religion

SOURCE 6.9 Notable kings of the Khmer Empire

The status and power of the king

Kings were representatives of the gods and, in theory, had absolute power. They were known as *chakravartin*, meaning 'world emperor', and also as *devaraja*, meaning 'god-king'. The link to the gods was the foundation for a king's royal authority and that of his successors. A Khmer king was perceived as being god-like by his subjects.

Kings lived in palaces, but since the palaces were made of wood, very little remains of them today. Kings had many wives and sometimes thousands of **concubines** too. Although Khmer kings lived in relative luxury compared with their subjects, they had significant responsibilities. These responsibilities included building *barays*, establishing royal charities, upholding religious values and leading the army into battle.

The Khmer kings were able to amass immense wealth, which they used to fulfil their royal responsibilities. All people in the Khmer Empire, with the exception of priests, monks and slaves, had to pay taxes. These taxes were paid in rice and other agricultural products. A further source of income came in the form of **tributes** from neighbouring regions that had been subdued by the Khmers.

Twice a day the king sat in his outer palace and dealt with matters of government, and did so without anything fixed in writing. All the ministers and ordinary people that wanted to see him sat in a row on the ground and waited for him. After a while you heard the muffled sound of music from the inner palace, while outside a conch shell blew to welcome him. In a moment you saw the delicate hands of two palace women rolling up a curtain to reveal the king, sword in hand, standing framed in a golden window. Ministers, officials, and people of lower rank all put their hands together in greeting and bowed to the ground. They were only allowed to lift their head when the sound of the conch stopped. The king then proceeded to sit down. I heard that where he sat there was a lion skin, a national treasure he had inherited.

When he had finished speaking about official matters, the king at once turned away. Two palace women lowered the curtain again, and everyone rose.

We can see from this that although this is a country of barbarians, they all know at first hand that they have a supreme ruler.

... Only the king can wear material with a full pattern of flowers on it. On his head he wears a gold crown ... Sometimes he goes without a crown, and simply wears a chain of fragrant flowers such as jasmine wound round the braids of his hair. Around his neck he wears a large pearl weighing about four pounds. On his wrists and ankles and all his fingers and toes he wears gold bracelets and rings, all of them inlaid with cat's-eye gemstones. He goes barefoot, and the soles of his feet and the palms of his hands are dyed crimson with a red preparation. When he goes out he has a gold sword in his hand.

SOURCE 6.10 A description of King Indravarman III in *The Customs of Cambodia* (1296–97 CE) by Zhou Daguan

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SOURCE 6.11 Part of a sandstone statue of King Jayavarman VII (c.1200 CE)

ACTIVITY 3

Comprehension: chronology, terms and concepts

1 How was succession in the Khmer Empire decided?
2 What titles did the king have and what did these titles mean?
3 What privileges were enjoyed by the king?
4 What responsibilities did the king have?
5 How did the kings obtain their wealth?

Analysis and use of sources

Use source 6.10 to answer these questions.

1 Complete the 5Ws (text) for source 6.10.
2 What evidence does the source contain of King Indravarman III's authority?
3 Draw and label a picture of King Indravarman III addressing his people.
4 Why do you think Daguan thought the king was 'a supreme ruler'?

Empathetic understanding

Hitomi takes you to meet a Khmer man waiting to see King Indravarman III in 1296 CE. Ask him to describe what he sees and how he feels about the king. Write up his response in your blog.

Establishing an empire

King Jayavarman II

Prior to the 9th century, the kingdoms in the lower Mekong River region had been in a constant state of warfare with each other and with external enemies such as the Chams. In 802 CE, a powerful man called Jayavarman II was strong enough to unite the independent kingdoms, and this became the foundation of the Khmer Empire.

Jayavarman II came to Cambodia 20 years before the unification of the kingdoms. Historians have speculated that he came from somewhere overseas, or at the very least from Champa. Historically, societies had developed in the Mekong Delta and surrounds to take advantage of trade between India and China, and shifts in trade patterns probably resulted in Jayavarman II relocating north of the Tonle Sap Lake to focus on agriculture, which this area was very well suited to.

Some historians believe that Jayavarman II spent the 20 years between his arrival in the region and the unification building alliances through arranged marriages and trade. He was powerful enough to defeat enemies and prevent foreign powers from controlling Cambodia. All of this united the Cambodian kingdoms and the Khmer Empire was established.

After establishing the empire, Jayavarman II had himself crowned as *chakravartin* by partaking in a ritual conducted by a Brahmin priest at Mahendraparvata, north of the Tonle Sap Lake in the Kulen Hills. He then established a cult known as *devarajas*, or god-kings, which he did by conducting a ceremony that linked him with the Hindu supreme god Shiva, and proclaiming himself a divine universal ruler.

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> Then [Jayavarman] went to reign at Mahendraparvata ... Then a Brahmin named Hisanyadarma, wise in magic science, came from Janapada, for [Jayavarman] had invited him to conduct a ritual so that [Cambodia] would not be dependent any more on Java and that he would be a sovereign chakravartin.

SOURCE 6.12 Translation of some of the Sanskrit text on the Sdok Kak Thom stele (c.1063–1300 CE), which describes Jayavarman II's ascension to become *chakravartin* (world emperor) in 802 CE

The first capital cities

Jayavarman II initially ruled from the the city of Mahendraparvata in the north-east of the Khmer Empire, where he had been declared a universal monarch. Sometime before his death in 835 CE, Jayavarman II moved south to establish a new capital city, Hariharalaya (now Roluos), north of the Great Lake. Hariharalaya is named after the god Harihara, who is a combination of the Hindu gods Vishnu and Shiva.

Jayavarman II was succeeded by his son Jayavarman III (who reigned from 835 to 877 CE). He began the process of building temples at Hariharalaya. However, it was the next king, Indravarman I (reigning from 877 to 889 CE), who established the key engineering features at Hariharalaya that were new to the Khmer Empire, and that would later be used by successive kings when building their own capital cities.

The barays

The first feature was the building of massive reservoirs of water known as *barays*. Indravarman I's *baray*, known as the Indratataka (Sea of Indra), was 3.8 kilometres long and 800 metres wide, and was able to hold up to 7.5 million cubic metres of water, which is approximately the volume of 2270 Olympic swimming pools. Historians believe that kings carried out these irrigation works for a number of reasons. One was that, through providing a water source in the form of the *barays*, kings were able to honour both their subjects and the local water divinities. Another was that by building these enormous reservoirs, kings were demonstrating their power and their closeness to the gods by creating earthly representations of the lakes that surrounded Mount Meru, the real but undiscovered home of their Hindu gods.



SOURCE 6.13 West Baray, the largest *baray* in Cambodia, located at Angkor/Yasodharapura. Building began in the 11th century under King Suryavarman I and was modified later under King Udayadityavarman II, who raised the dykes around it and built an island in the middle.

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Temple complexes

The second feature Indravarman I established was the ancestral and state temples within the capital. The ancestral temple featured statues of Hindu gods that represented the king's ancestors, making it even clearer for all to see that the king was god-like. The state temple was an earthly representation of Mount Meru, and as such was a 'temple mount'. State temples had five towers representing the peaks of the Himalayan Mountains, and were surrounded by a moat.



SOURCE 6.14 Preah Ko Temple at Hariharalaya (879 CE), the first temple to be built in the Khmer Empire

Temple mounts and *barays* used extensive amounts of water and required the construction of canals and dykes. These engineering features displayed the king's power and success as a ruler, because extraordinary resources of labour were required to build them.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. Where did Jayavarman II come from?
2. How did Jayavarman II unite the kingdoms of the lower Mekong?
3. How did Jayavarman II enhance his status and power as a king?
4. What is a baray?
5. What is Mount Meru?
6. What were the two features that came to typify Khmer cities?
7. How did these features impress the status and power of the king on the Khmer people?

Analysis and use of sources

1. Read source 6.12. Write the inscription in source 6.12 in your own words.
2. Why was the text in source 6.12 written in Sanskrit?
3. What is the text in source 6.12 trying to explain about Jayavarman II?

Explanation and communication

Choose either Jayvarman II or Indravarman I. In a paragraph, explain why your chosen king was significant to the establishment of the Khmer Empire.

Subjects of the king

Elites

Below the king was a class of elites, which included religious leaders, court officials, military leaders and royal bureaucrats.

Royal bureaucrats were people chosen from the large landowning families to administer the empire. Bureaucrats managed all levels of Khmer society, from the capital city of Angkor/Yasodharapura to the smallest village. They made sure that taxes were paid and peasants completed their compulsory unpaid labour, known as corvée labour.

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Peasants

Most people in the Khmer Empire were peasants. While some owned their own land, the majority worked on the estates of the elites or on temple estates. Historians don't know if the peasants working on the estates of others were bound to these estates (forced to work only on these estates as serfs) or whether they could choose the estate they wanted to work on. What historians do know is that peasants were required to give corvée labour, where they had to work on the building of public works such as roads, irrigation and temples. They were also obliged to serve in wars.

Slaves

A large number of people in the Khmer Empire were slaves. The many different types of slaves in the Khmer Empire included:

- slaves who were purchased or inherited
- slaves who belonged to a temple complex
- debt slaves, who were only enslaved until they had paid off their debts.

Purchased and inherited slaves were people captured during wars or were indigenous Mon-Khmer tribespeople who had been taken from their homelands in the eastern highlands of the Khmer Empire. This type of slavery is typical of what took place elsewhere in the medieval world and, according to Zhou Daguan, was widespread. He claimed that 'most families have 100 or more of them [slaves], a few have 10 or 20; only the poorest have none at all'. Indeed, slavery of one type or another continued in Cambodia into the 19th century.

Temple complex slaves were generally considered 'slaves of the gods' rather than slaves of humans, and performed dancing, music and other services for the temple on a temporary basis.

> 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.

SOURCE 6.15 Extract from *The Customs of Cambodia* (1296–97 CE) by Zhou Daguan



SOURCE 6.16 Slaves on a bas-relief in the Angkor region

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ACTIVITY 5

Comprehension: chronology, terms and concepts

1 Who were the royal bureaucrats?
2 What class of people were the religious leaders?
3 What was corvée labour?
4 Where did the purchased or inherited slaves of the Khmer Empire come from?
5 What were temple slaves?
6 What did Zhou Daguan claim about slavery in the Khmer Empire?

Analysis and use of sources

Use source 6.15 to answer these questions.

1 How were slaves punished for misdemeanours?
2 What happened to slaves if they tried to escape?
3 Look at source 6.16. What may have happened to these people? Give reasons for your answer.

Empathetic understanding

Hitomi introduces you to a slave in the Khmer Empire. Devise six questions to ask the slave. Interview the slave about his or her life, using sources 6.15 and 6.16 and the text. Write your interview in your blog.

Everyday life in the Khmer Empire

Food

Rice and fish have always been at the centre of the Cambodian diet. To this they add many of the tropical fruits and vegetables that most of us would be familiar with, such as bananas, rambutans, melons, lettuce and beans.

Hindus don't usually eat meat, but the Khmer Empire seemed to have no restrictions on eating meat. Scenes from the bas-reliefs at the Angkor Thom's Bayon Temple show pigs and deer being slaughtered and eaten, and perhaps even frogs. As in much of South-East Asia at the time, food was eaten without the use of cutlery; instead, the Khmers ate with their right hand while sitting on **rattan mats**. Elites had their food served on gold and silver plates. Zhou Daguan tells us that peasant villagers served their rice on earthenware or copper dishes that were imported from China. Smaller bowls were fashioned from leaves.

The Khmers also enjoyed a number of alcoholic drinks, including various types of rice wine and sugar palm wine.



SOURCE 6.17 A scene from the digital reconstruction of life in the Khmer Empire

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Clothing

The Chinese diplomat Zhou Daguan gives us a very good description of Khmer clothing. He records that 'from the king down, the men and women all wear their hair wound up in top-knots, and go naked to the waist, wrapped only in a cloth'. This is also confirmed in the scenes from the reliefs at the Bayon Temple and Angkor Wat.

Some of the cloth was woven and produced locally, but finer cloth, with more elaborate patterns, was imported. Daguan claims that it came from Siam, Champa and from the 'Western Seas', which could mean either India or the Malay Peninsula. The design that was either woven or printed on cloth was a mark of one's rank in society. Cloth with a full floral pattern on it was reserved solely for the king. He also wore a crown and apparently had a pearl around his neck that was said to have weighed up to 2 kilograms. Senior officials and the king's relatives were permitted to wear cloth with scattered floral designs; those below them, and women, were allowed to wear cloth with a two-flower design. A final noteworthy fact about clothing during this time is that no-one wore any type of footwear; all people, including the king, went barefoot.

Spotlight

When we think of South-East Asian food, we often associate it with hot and spicy flavours. However, chilli was unknown to South-East Asia until Europeans introduced it from Central America after the 16th century.

Amusements

Life in the Khmer Empire was punctuated by regular festivals. These celebrated the end of the monsoon, harvests, religious occasions and various royal parades. Festivals could include boat races on the Great Lake, processions that included elephants and the king, and performances by dancers and musicians.

Dancers and music were a central part of temple life in the time of the Khmer Empire. All temples had dance troupes and musicians who performed both for ritual purposes and entertainment. Many of the temples feature images of the *Apsaras*, who were celestial dancers. In Hindu cosmological belief, the *Apsaras* were created from the foam that was produced in the churning of the sea of milk when the Earth was created.



SOURCE 6.18 Carved dancing *Apsara* figures at Angkor Wat (c.1100 CE)

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Other forms of entertainment included animal sports such as cockfights and boar fights, polo matches and circus performances such as juggling and acrobatics. Board games similar to chess and chequers were also played, but these may have been reserved for people of high status.



SOURCE 6.19 Bas-relief at the Bayon temple, showing men preparing boars for a fight (c.1200 CE)



SOURCE 6.20 A bas-relief from the Bayon temple, showing men playing *ouk trachang*, a Khmer board game (c.1190 CE)

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. What did different classes of Khmers use for bowls?
2. Describe Khmer clothing.
3. How did different patterns of cloth distinguish different classes of people in Khmer society?
4. What did the Khmers do to entertain themselves?

Analysis and use of sources

1. Look at source 6.17. This is a 'reconstructed' image. What does that mean?
2. What everyday activities does the image show?
3. How would the artists know what to draw for this image?
4. How useful is source 6.17 for an historian studying everyday life in the Khmer Empire? Complete a usefulness analysis of source 6.17. See page 15 for a guide to source usefulness analysis.

Research

Source 6.20 shows some men playing *ouk trachang*. Write five questions for an historical inquiry about *ouk trachang*. Then, using the internet or your school library, find answers to your questions. Write up your information about ouk trachang in a paragraph or two.

Key cultural features of the Khmer Empire

Indianisation

The Khmer Empire was strongly influenced by the political, cultural and religious practices of Ancient Indian society. These influences began to appear from about 200 BCE, although they were adapted to suit local conditions, in a process known as Indianisation. Ancient India influenced Khmer writing, poetry, art, language, political systems, town planning, temple design, water storage systems and religion. It is thought that Indian ideas and social practices made their way to Cambodia through ancient trade links.

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Religion

Hinduism, gods and temples

The Khmer religion was Hinduism. Hinduism is more of a religious tradition than a strict religion—it is a concept that defines a way of life for its followers and combines a series of traditions and philosophies developed in India over thousands of years. It has several sacred texts and many gods or deities.

Hindus believe that the gods live on a mountain called Mount Meru. They believe that the mountain is in the Himalayas, but its location has not been discovered. The religion states that Mount Meru is surrounded by seven different seas, from which springs the river Ganges. As the source of the Ganges is connected to the home of the gods, Hindus believe its waters are pure and the river is, therefore, viewed as a holy place. The temples that the Khmers built, especially those known as temple mounts, were meant to be representations of Mount Meru. As this type of temple was closely associated with the Khmer king who built it, this added to his god-like status in the eyes of the people.

Temples were an important way of collecting taxes and distributing power and protection in



SOURCE 6.21 The Monkey God Hanuman who was sent to Mount Meru to find a special herb, not knowing what it looked like. He returned with the whole mountain.

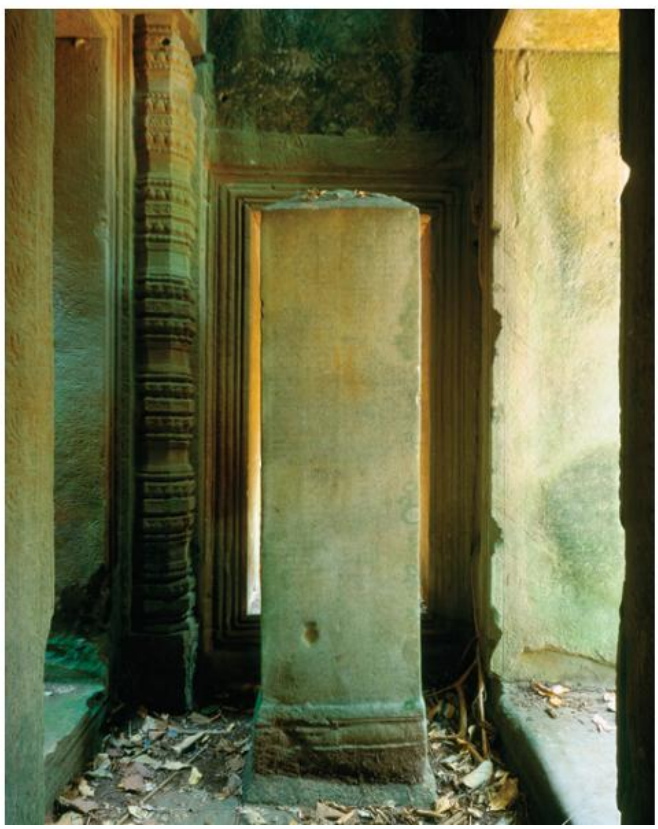


SOURCE 6.22 Part of the Prasat Hin temple at Phimai (c.1040 CE)

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the Khmer Empire. When a king established a temple, all of the people in its surrounding area came under imperial protection. The king would appoint priests to run the temple. In return for the king's protection, the people would supply labour, temple slaves and agricultural surplus to the temple. These temples would often be decorated with carvings that stated the greatness of the king, and how powerful, kind, generous and magnificent he was. Temples were the main political, economic and social organising institutions in the Khmer Empire. The steles that accompanied them were the means of demonstrating to everyone, including the gods, how rich and powerful the Khmers were, as they proclaimed the people who had been provided to the temple and the food held at the temple.

Since temples did not have to pay tax, they became very wealthy. The records from one temple show that it was rich enough to support 18 high priests, 2740 administrators, 2202 assistants and 615 dancers. In addition to this, it also held 500 kilograms of gold dishes, a similar amount of silver ones, 35 diamonds, 40 260 pearls, 4540 precious stones, 523 parasols and 512 sets of silk bedding.



SOURCE 6.23 Preah Khan Temple stele, from Angkor/Yasodharapura (c. 1191 CE), erected to commemorate the completion of the temple of Preah Khan

Buddhism

Buddhism had existed in South-East Asia since c. 300 BCE. It was present in the early days of the Khmer Empire, but was a minority religion. Buddhism slowly became more influential in the 10th century. King Suryavarman I (1002–50 CE) was a devout Buddhist, but publically venerated the Hindu gods. One of his successors, King Jayavarman VII (1181–1215 CE) was openly Buddhist and from this time, temple bas-reliefs began to portray Buddhist scenes rather than Hindu scenes. Towards the end of the Khmer period, Buddhism had become dominant, and was instituted as the state religion by King Indravarman III (1296–1308 CE).

> The King and the owners of the villages have devoutly given 5324 villages, totalling
> 97 840 men and women,
> 444 chefs,
> 4606 footmen, cooks and others;
> 2298 servants, of which 1000 dancers;
> 47 436 individuals making sacrificial offerings.
>
> Here is what should be in the royal storehouse each year:
> Rice: 1328 khari, 2 drona;
> Gold objects: 253 towers and other objects.
> 18 160 hemispherical dishes and other utensils.
> Peas: 57 khari, 3 drona;
> Sesame: 29 kharika, 3 drona, 4 prastha;
> 112 300 pearls;
> Bronze: 16 110 bhara, 3 tula, 1 katti, 10 pana.

SOURCE 6.24 Translation of text from the Preah Khan stele (c. 1191 CE)

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. From where did the Khmers obtain their ideas about religion, and social and political organisation?
2. What is Hinduism?
3. Identify two functions of Khmer Hindu temples.
4. Create a timeline of the growth of Buddhism in the Khmer Empire from 300 BCE to 1296 CE.

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Analysis and use of sources

1 Complete the 5Ws (artefacts) for source 6.23.

2 Use source 6.24 to complete or answer the following:

- **a** Complete the 5Ws (text).
- **b** How many people were provided as temple slaves and other labourers to the Preah Khan Temple?
- **c** How many kilograms of rice and peas were provisioned?
- **d** What language do you think this inscription on the stele was written in? Give a reason for your answer.

Explanation and communication

Write a paragraph to explain how religion is an example of continuity and change in the Khmer Empire.

Khmer art

The artistic output of the Khmers encompassed everything from tiny bronze statues that fit in the palm of the hand to the grandeur of the bas-reliefs on the temple complex of Angkor Wat.

A long artistic tradition in Cambodia predated the arrival of Indian ideas, techniques and practices about art. Even before the founding of the Khmer Empire, the sculptures produced in Cambodia during the 6th to 8th centuries CE were superior to those found in India in terms of their beauty, sophistication and quality. The primary mediums that were used for artworks were stone, wood, gold, bronze and clay (for ceramics). Since a lot of Khmer sculpture was carved from wood, much of it has been lost to us. The statues that survive are those made of stone and bronze.

Khmer stone sculpture

We don't know very much about the tools the artists used to make their stone statues and we know none of the artists' names. Unfinished statues show that artists spent a long time shaping their stone blocks to the desired form, a particularly difficult task when carving Hindu gods with multiple arms. Once the statue was carved, a lot of effort was spent smoothing and polishing the stone.



SOURCE 6.25 Bas-relief of men making ceramics, Angkor/Yasodharapura (c.1100 CE)

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Most Khmer sculpture is of religious and mythological figures, including *Nagas* (seven or nine headed cobras), *Garudas* (eagles, enemies of the *Nagas*), *Makaras* (an animal that is part crocodile, fish, bird and elephant), *Apsaras* (celestial dancers) and *Kalas* (lion heads, a protective symbol).

Metalwork

A number of bronze statues survive, though it is believed that a great many have been lost through war plunder and subsequently melted down. Zhou Daguan reported that gold and silver jewellery were commonplace in Khmer society, and that many women wore gold arm bands and rings. Other bronze objects found by archaeologists include parts of hammocks, fans, parasols and litters.

In 1936 CE, a fragment of an 11th-century bronze statue of the Hindu god Vishnu was found by archaeologists at West Mebon, a temple near the West Baray in Angkor/Yasodharapura. It is believed that, originally, the statue would have been over 6 metres long. Zhou Daguan noted that a giant statue of Buddha was located in Angkor/Yasodharapura, but none has ever been found. Today, historians believe that Zhou Daguan saw the Vishnu statue and mistakenly thought that it was a statue of Buddha.

SOURCE 6.26 Remnant of the giant bronze statue of Vishnu, found in 1936 CE



ACTIVITY 8

Comprehension: chronology, terms and concepts

1. What types of materials did the Khmers use in their art?
2. What were some of the figures carved by the Khmers?
3. Why have many bronze statues been lost?
4. What evidence exists today of metalwork in the Khmer Empire?

Analysis and use of sources

Look at source 6.25. How useful is source 6.25 for an historian studying the making of ceramics in the Khmer Empire? Complete a usefulness analysis for source 6.25.

Perspectives and interpretation

1. Why might Zhou Daguan have mistaken the statue of Vishnu for Buddha?
2. What does this indicate about the reliability of Zhou Daguan's account of life in the Khmer Empire?

Research

Find a primary source of a bronze or stone sculpture or piece of ceramics from the Khmer Empire. When you have found your source, complete a 5Ws (artefact) analysis. What useful information does your source contain about the Khmer Empire? Paste your source and your analysis into your blog. See page 15 for a guide to finding primary sources.

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Key economic features of life in the Khmer Empire

The Khmer Empire's wealth and rise to prominence

The Khmer Empire was able to amass great wealth through its ability to grow huge quantities of rice and its ready access to valuable raw materials. At the height of the Khmer Empire in the 13th century, the Chinese were referring to it as 'Cambodia the rich'. The Chinese diplomat Zhou Daguan recorded that when the king left his palace he was seen 'standing on an elephant, the gold sword in his hand and the tusks of his elephant encased in gold. He had more than 20 white parasols decorated with gold'.

Rice

Money or coinage was not used in the Khmer Empire; instead, the Khmers used systems of trade and barter. The Khmers excelled at producing an abundance of rice and this formed the basis of their economic system.

Historians estimate that approximately 80 per cent of the population was involved in growing rice. Zhou Daguan believed that three or four crops occurred per year in medieval times; in the region today only one or two crops occur per year.

Trade

Trade of products other than rice was also an important aspect of the Khmer economy. International trade was dominated by China, but evidence exists of trade with neighbouring Champa and Siam and perhaps even India, which had long held trade relations with the region.

The empire's main trade goods were all raw materials, collected by hunters and foragers in the Khmer forests. Forest products traded from the Khmer Empire included blue kingfisher feathers, elephant tusks, rhinoceros horns, beeswax, rosewood and cardamom. These goods were of high value and were in high demand. For example, Chinese nobles used blue kingfisher feathers in their ceremonial headdresses. In addition, these goods required no investment in industry and manufacture. Zhou Daguan reported that the hunters of elephants and rhinoceros were the indigenous people of the Khmer Empire, many of whom were slaves. Hence, the Khmer Empire was able to access trade goods for little cost, and could sell these goods for high prices.

Another important trade product was Cambodian beeswax. Beeswax came from honeycombs gathered from the forest, with each one weighing up to 25 kilograms. Chinese ships, known as junks, could carry 2000 to 3000 of these honeycombs. In return, the Khmers bought gold, silver and sandalwood, and Chinese-manufactured products such as silks, pewter, writing paper, iron pots, copper dishes and umbrellas.

Trade took place at markets. According to Zhou Daguan, markets were held every day from 6 am until midday. They were informal affairs, and stalls comprised mats laid out on the ground, for which rent was paid to officials. Most of the stalls at markets were run by women.



SOURCE 6.27 Bas-relief of a market scene from the Bayon temple, showing cooked rice being carried away in baskets

> In small transactions barter is carried on with rice, cereals and Chinese objects; fabrics are next employed, and finally, in big deals, gold or silver is used.

SOURCE 6.28 Extract from *The Customs of Cambodia* (1296–97 CE) by Zhou Daguan

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ACTIVITY 9

Comprehension: chronology, terms and concepts

1 What evidence exists in the text that rice was important in the Khmer economy?
2 What regions did the Khmers trade with?
3 What were the main trade products from the Khmer Empire?
4 Where did trade take place in the Khmer Empire?
5 What foreign trade items were bought by the Khmers?

Analysis and use of sources

What does source 6.28 indicate about how goods were bought and sold in Khmer markets?

Explanation and communication

1 Write a paragraph explaining how the Khmers were able to become 'the rich'.
2 As a class, discuss what problems could arise with the Khmer's economy.



SOURCE 6.29 A bas-relief from the Bayon temple, depicting the Khmer Army (c.1200 CE)

Key political features of the Khmer Empire

War and warfare

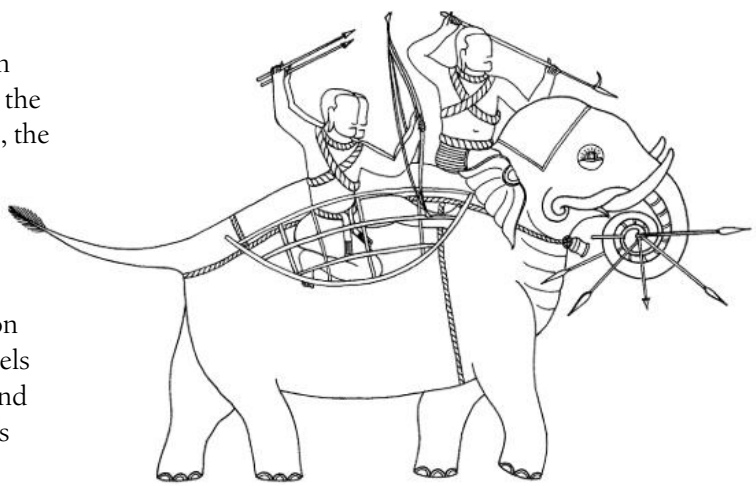
While relations with China were good during the Khmer Empire's existence, Khmer armies were often engaged in military campaigns against other neighbours, particularly the Chams and the Viets. Through conquest, they were able to subdue and rule much of mainland South-East Asia.

The armies of the Khmers are well documented on the bas-reliefs on the temples of the empire. Historians have studied these in detail and have been able to find out many of the aspects of Khmer war craft. For the most part, the Khmers were very successful in warfare.

Military organisation

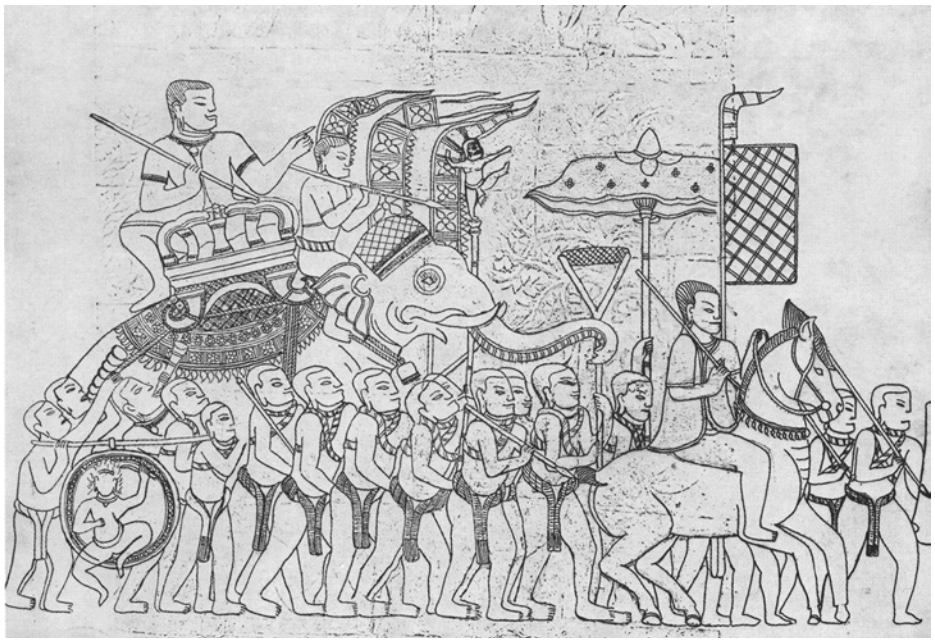
It is likely that the Khmers would have been aware of the important Ancient Indian texts on warfare, such as the *Arthasastra*, and the models suggested in the Indian epics the *Ramayana* and the *Mahabharata*. But the Khmers were always selective in the ideas they took from India.

The Indian military was based on four corps: infantry, cavalry, chariots and elephants. However, because of conditions in Cambodia, not all of these corps were practical for the Khmers. Horses and chariots were used by the Khmers in the early days of the empire but evidence suggests their use was later abandoned. This was probably due to a lack of local sources of horses, which meant they had to be imported (most probably from China), and the fact that Cambodia is waterlogged for at least half of the year and chariots could become bogged. Unlike horses, elephants were available locally, and for a time they were used by the Khmers as a type of war machine with arrow- and spear-firing mechanisms strapped to their backs.



SOURCE 6.30 Illustration based on a bas-relief from the Bayon temple, showing archers fighting on elephant-back

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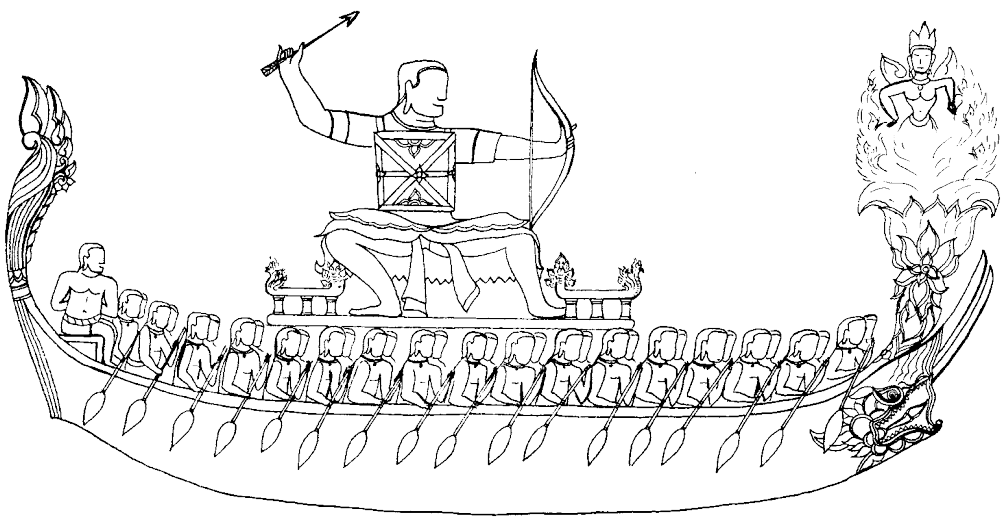


SOURCE 6.31 Illustration based on a bas-relief from the Bayon temple, depicting a Khmer fighting unit with a horseman

But the backbone of the Khmer armies was its infantry. Trained from a young age, the infantry could be depended on to march long distances and win battles, and their ranks were enlarged from time to time with mercenaries from the neighbouring Tai (in present-day Thailand).

Another area of the military that differed from Indian models was the use of a navy. We know from temple carvings that the Khmers constructed large open boats that were propelled by oarsmen as they did battle on the Great Lake. These boats were probably about 20 metres long and were most likely constructed from huge rainforest trees that had been hollowed out. Since no actual boats survive, these lengths and materials have been estimated from the carvings.

At the raised prow and stern (front and back) the boats had carvings of mythical beings such as *Garudas*, *Apsaras*, *Nagas*, *Kalas* and *Makaras*. These carvings were probably used to scare enemies and as morale boosters in much the same way that many armies around the world still adopt images of animals. Some boats, probably those of the king or admiral, also had elephant tusks at the front that may have been used as battering rams.



SOURCE 6.32 Illustration based on a bas-relief from the temple of Banteay Chhmar in north-west Cambodia

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ACTIVITY 10

Comprehension: chronology, terms and concepts

1 Who were the Khmers' enemies?
2 What were the main corps of the Khmer military?
3 How did Khmer military organisation differ from that of the Indian military?
4 How do historians know about the boats of the Khmer navy?
5 What types of weapons did the Khmers use?
6 How did the environment in Cambodia influence the way the Khmers conducted war?

Analysis and use of sources

1 Look at sources 6.30 and 6.31. How are elephants being used in sources 6.30 and 6.31?
2 What weapons are used by the Khmer forces in sources 6.30 and 6.31?
3 Look at source 6.32. What mythical beings have been included on the boat shown in source 6.32?

Explanation and communication

1 Explain why the Khmers were successful in defending and expanding their empire through the use of warfare.
2 Hitomi takes you to witness a battle involving the Khmer army and the Chams. Don't worry—you are well away from the action and cannot get hurt! Write a paragraph in your travel blog describing the battle.



Khmer civilisation: Angkor/Yasodharapura

Angkor/Yasodharapura was the capital city of the Khmer Empire for nearly five centuries. The entire complex of Angkor/Yasodharapura was up to 1000 square kilometres in size. Some historians believe that Angkor/Yasodharapura may have supported up to 1 million people. If this is true, Angkor/Yasodharapura would have been the largest pre-industrial city in history.

Yasovarman I likely moved the empire's capital from Hariharalaya to Angkor/Yasodharapura because of the agricultural benefits. Groundwater was close to the surface, meaning the soils were well watered; rivers from the Kulen Hills in the north provided more water; and Tonle Sap Lake's floodplain provided a fertile area for rice cultivation. Angkor/Yasodharapura is also located on the north-east bank of the Siem Reap River, which held religious significance to the Khmers (as the Ganges does to Hindus in India). Finally, being close to Tonle Sap Lake meant that the city had a transport link to the southern provinces and the Mekong River.

The Angkor region near Siem Reap in central Cambodia still includes many ancient sites, such as:

- Angkor Wat
- the Bayon
- Angkor Thom
- the Tonle Sap Lake
- the East and West *barays*.

The system of water management at Angkor/Yasodharapura

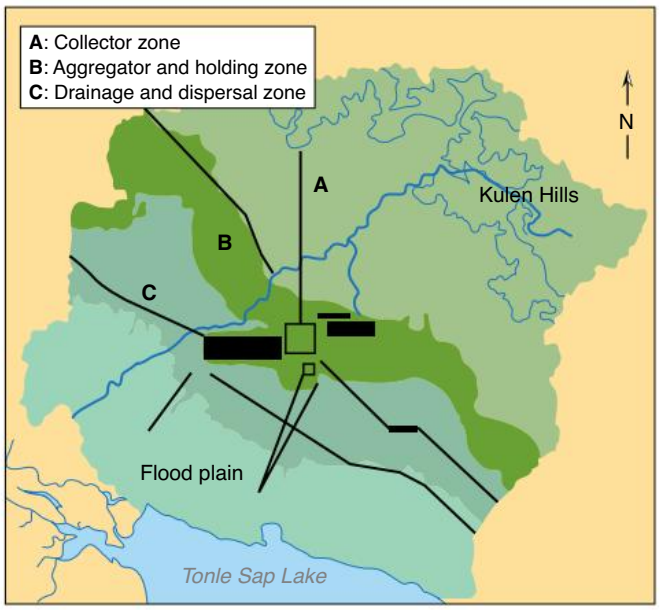
The city of Angkor/Yasodharapura is subject to heavy monsoonal rains from May until late October. The monsoon season delivers about 88 per cent of Angkor/Yasodharapura's annual rainfall, with rain occurring every day. In contrast, the dry season, lasting from November to April, brings much less rain. For the city to thrive, a water management system was needed to limit the impact of flooding during the wet season and store water for the dry season.

From the northern part of the city, into the Great Baray around Angkor Thom in the centre, and towards the shore of the Tonle Sap Lake in the south was a huge interconnected water network of canals, rivers and *barays*. The water network had three main sectors.

The first sector was the northern network, where monsoon water was slowly let out across the land, into channels and down into the *barays*. The second sector was the central network around the temples, where water was stored in the *barays* and temple moats. The four main *barays* were Indratataka, Yasodharatataka (East Baray), West Baray and Jayatataka (North Baray). The third sector was the southern network, where water was released into the Tonle Sap Lake or slowly let out across the land to the east.

This water management system functioned to prevent flooding from the monsoonal rains and enable continued irrigation of rice paddies throughout the year. It was remarkably effective and reliable, such that some historians believe it may have helped sustain the Khmer Empire during times of political instability.

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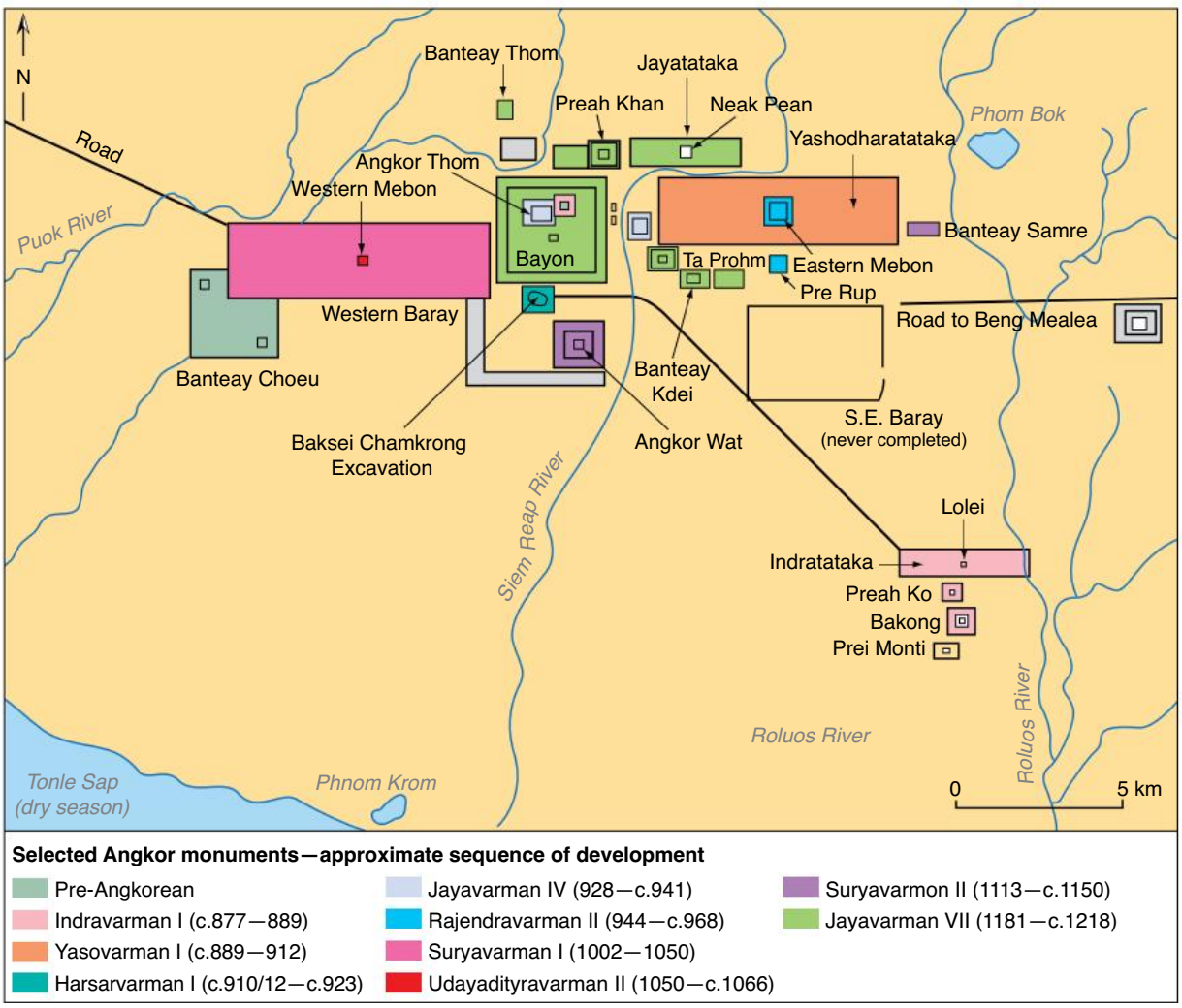


SOURCE 6.33 Angkor/Yasodharapura's water management system

Other methods to help the people of Angkor/Yasodharapura cope with the volume of monsoonal water included building their houses on stilts or mounds. The houses were made of wood and typically had three rooms. The people of Angkor/Yasodharapura also dug small water storage ponds (called *trapeangs*), giving them water to use in the dry season and a place to store excess water during the monsoon months.

Agriculture at Angkor/Yasodharapura

Historians are in disagreement as to how the people of Angkor/Yasodharapura were able to grow so much rice. What they do know is that the Khmers used a very successful technique known as the flood retreat method. As the waters of the Great Lake receded, farmers trapped the water in their rice fields so that they could irrigate the fields. As the level of



SOURCE 6.34 Map of Angkor/Yasodharapura showing development over time

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the lake fell further, they would move their rice fields down to trap more water until eventually they were growing rice at the dry season shoreline.

It is possible that the *barays* were also used for agricultural purposes—this question has long troubled historians. It is only recently, through the use of satellite mapping, that a system of long-forgotten canals and waterways has been discovered leading from the barays to areas where rice was grown. It now appears that some of the water from the *barays* was indeed used for the cultivation of rice.

> In general crops can be harvested three or four times a year... For six months the land has rain, for six months no rain at all... The high water mark around the Freshwater Seas [Tonle Sap Lake] can reach some 70 or 80 feet [21 or 24 metres], completely submerging even very tall trees except for the tips. Families living by the shore all move to the far side of the hills.

SOURCE 6.35 Extract from *The Customs of Cambodia* (1296–97 CE) by Zhou Daguan

ACTIVITY 11

Comprehension: chronology, terms and concepts

1. Why did Yasovarman I move the capital to Angkor/Yasodharapura?
2. When is the monsoon season in Angkor/Yasodharapura?
3. Why did the city need to manage water?
4. How did Angkor/Yasodharapura's water management system work?
5. How did ordinary Khmers help the water management system to work?
6. What was the flood retreat method?
7. Why do historians believe that the *barays* were used for agriculture?

Analysis and use of sources

1. Read source 6.35. How useful is source 6.35 for an historian studying agriculture at Angkor/Yasodharapura? Complete a usefulness analysis for source 6.35.
2. Look at source 6.33. Place Indratataka, Preah Khan, Yasodharatataka (Eastern Baray), Preah Ko, Angkor Wat, Angkor Thom, Bakong, Ta Prohm and Western Baray on a timeline of the developments at Angkor/Yasodharapura.

Explanation and communication



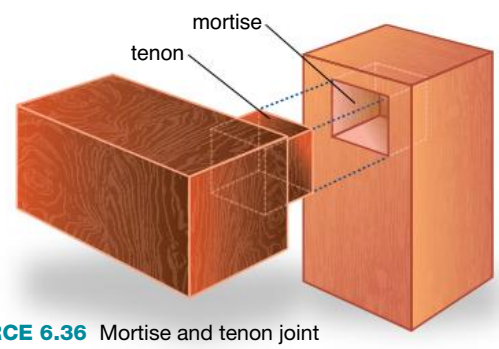
Hitomi takes you to meet Australian archaeologist Dr Roland Fletcher in Cambodia in 2010 CE. Using source 6.35 and the text to help you devise five questions to ask Dr Fletcher about how the system of water management worked in Angkor/Yasodharapua. Then interview Dr Fletcher and write up your interview in your blog.

The temples of Angkor/Yasodharapura

The temples of Angkor/Yasodharapura are widely regarded as being among the most spectacular buildings of the Medieval Period. Temples were built out of stone to reflect the immortality and permanence of the gods. The choice of stone as a building material required an enormous amount of labour, suitable quarry sites and technical know-how.

The Khmers used stone from a quarry at Mount Kulen, 40 kilometres north-east of Angkor/Yasodharapura. Some of the blocks were up to 3 cubic metres in size. It is likely that the blocks were moved to Angkor/Yasodharapura by raft along the Siem Reap river, and then pulled by elephants from the river bank to the temple site. The Khmers chiselled holes into either side of the stone blocks into which they inserted wet wooden pegs. The water caused the pegs to swell in the holes and then ropes could be attached to the pegs and harnessed to the elephants to move the blocks. One advantage the Khmers had over other ancient and medieval monument builders, such as the Mayans or Greeks, was their access to elephants to help them move massive pieces of stone.

We now use mortar between bricks when we build brick structures; the Khmers, however, did not use anything to bond their stones together. Instead, they made cuts and trenches in the stones (known as mortise and tenon joints), which held the stones together like a giant jigsaw puzzle.



SOURCE 6.36 Mortise and tenon joint

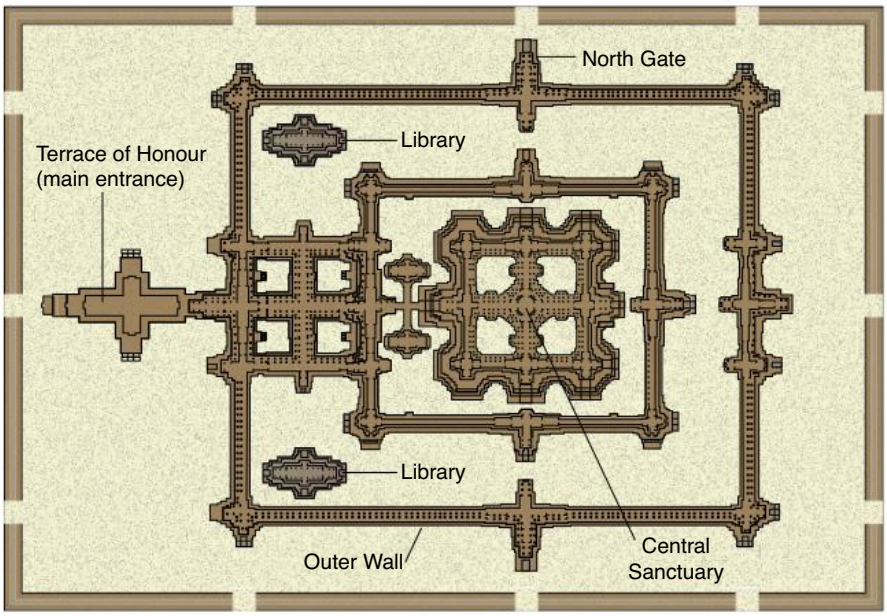
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In some cases they clamped stones together with bronze or iron. Some of the temples were erected in a hurry; they have not stood the test of time and have collapsed. Others were so expertly built that their structure survives intact today.

Site study: Angkor Wat

During Suryavarman II's reign (1113–50 CE) the Khmers began to produce one of history's most remarkable buildings: Angkor Wat, the largest religious structure ever built. Of all the temples built at Angkor/Yasodharapura, Angkor Wat is in a class of its own. Its sheer size overwhelms all other efforts in the construction of temple mounts. It covers an area of 2 square kilometres and stands 65 metres high at its highest point. It is surrounded by a 200-metre-wide moat on all four sides and is accessed by a causeway on the western side (most Khmer temples have entrances on the eastern side, so this west-facing entrance is unique). The temple itself is a series of four-sided enclosures with covered terraces, with each terrace higher than the last. The last and highest platform serves as the base for the five conical towers representing the heavenly peaks of Mount Meru. The central tower was a supposed home of the god Vishnu. Originally, the shrine in the central tower had a statue of Vishnu, but when the Khmer Empire converted to Theravada Buddhism, the shrine was walled in and the new walls featured images of standing Buddhas.

Like all religious monuments in the Khmer Empire, the temple is built of stone. The huge sandstone blocks are held together by mortise and tenon joints and also by interlocking joints,



SOURCE 6.37 Layout plan of Angkor Wat



SOURCE 6.38 The central temple at Angkor Wat

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SOURCE 6.39 Interior galleries of Angkor Wat

known as dovetailing. The number of builders and stone masons alone would have run into many thousands to get the temple built.

Temple decoration

Almost all the surfaces of the temple are covered in carvings. Bas-reliefs on the wall of the terraces depict scenes from Indian mythology as well as scenes of King Suryavarman II's court and military deeds. The bas-reliefs are approximately 2 metres high and together add up to about 700 metres—they are the longest continuous bas-reliefs in the world. There are some indications that bronze sheets may once have decorated the walls too.

Since Angkor Wat was completed, 800 years have past. Even though gigantic trees are growing all over the temple, its grandeur is still plain to see. What are no longer visible are the colours that once featured on these monuments. Thanks to the work of archaeologists, we know that the towers of Angkor Wat were covered in gold. It is also likely that many of the stone and bronze statues scattered throughout the Angkor Wat complex were covered in gold.

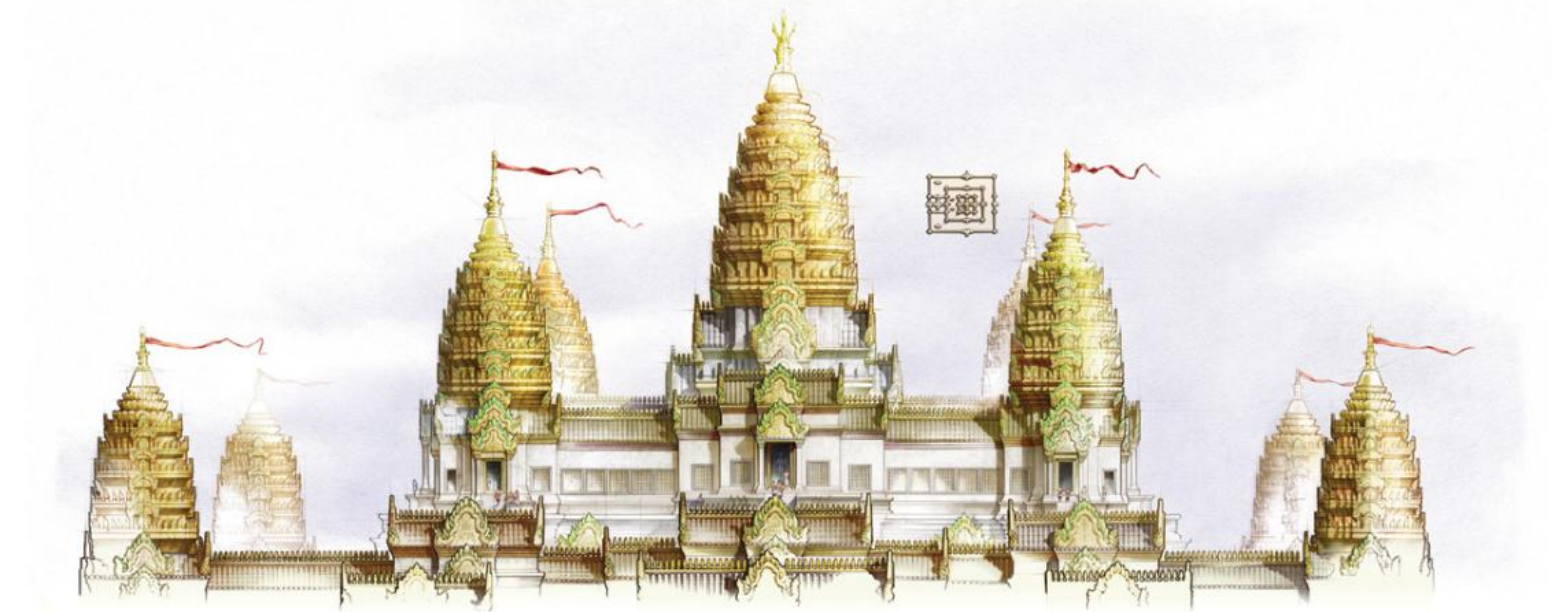
ACTIVITY 12

Comprehension: chronology, terms and concepts

1. Why were temples built out of stone?
2. How were the stones moved from the quarry to the site?
3. How were the stones held together?
4. What is the significance of the highest platform on Angkor Wat?
5. What is significant about the bas-reliefs at Angkor Wat?
6. How do we know that Angkor Wat was once covered in gold?

Analysis and use of sources

1. Look at source 6.40 and the digital reconstruction available through your digital support. Why are artists' reconstructions of buildings such as Angkor Wat useful to historians?



SOURCE 6.40 An artist's reconstruction of what Angkor Wat may have looked like when it was first built

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Research

Go to your digital support to find three different temple designs. Describe these designs and state how they differ from each other.

Empathetic understanding

Hitomi takes you to interview Suryavarman II about his new temple in 1149 CE (when it is still under construction). Devise six questions you will ask Suryavarman. Write up your interview with him in your blog.

The decline of the Khmer Empire

In 1859 CE, the French naturalist and explorer Henri Mouhot was led by Cambodian guides to the temples of Angkor/Yasodharapura. Mouhot's writings popularised the view among Europeans that he had found a lost city abandoned long ago by an ancient society. As it turns out, none of these notions was correct. More accurately, the empire slowly lost influence and importance over an extended period of time.

Historians today point to a number of reasons for the empire's demise in the 15th century. These include the growth of the empire's neighbours, changes in the environment, trade, religious conversion and economic changes.



SOURCE 6.41 The crumbling Ta Prohm temple in Angkor/Yasodharapura, overrun by tree roots

The Khmer Empire's neighbours: the rise of the Tai

For much of the history of the Khmer Empire, the Chams to the east were the main threat. However, after the ultimate defeat of the Chams by Jayavarman VII in 1181 CE, a new enemy, the Tai kingdom of Ayutthaya (in a region of present-day Thailand not under Khmer rule) was eventually able to threaten and conduct raids on the cities of the empire. This culminated with a full-scale attack in 1431 CE, when the Ayutthaya defeated the Khmers and placed an Ayutthaya prince on the throne of the Khmer Empire.

For a long time, this event was believed to have signified the end of the empire. It was also believed that cities such as Angkor/Yasodharapura were almost immediately abandoned. But today historians are questioning whether this is the whole story. It does not seem logical that the Ayutthaya monarch would bother to place his son on the throne of an abandoned city. Additionally, Ayutthaya was the inheritor of Khmer high culture, and this process took place over a long period of time.

Certainly after 1431 CE the Khmer Empire was no longer the dominant regional power it had been, but it didn't suddenly collapse, either. Khmer kings came back to the region to rule on a number of occasions in the 16th century, indicating that Angkor/Yasodharapura wasn't quite the 'lost city' that the popular 19th century European imagination later believed it to be.

A victim of climate change?

The Khmer Empire was established in one of the region's food bowls. Throughout history, the north-east of Cambodia has provided an abundance of rice and fish. Indeed, Australian archaeologist Roland Fletcher has noted that the Khmers of the Angkor region were able to transform rice, fish and human labour into 'great art, temples and vast engineering structures'. This was probably assisted by a stable climate of above-average rainfall between the 9th and 13th centuries, during what is known as the Medieval Warm Period.

Immediately after this period, the environment was affected by what is known

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as the Medieval Climate Anomaly, which was a much drier period with less rainfall. This may have altered conditions so that rice and fish were not as easy to grow and obtain. This drier period was responsible for a succession of droughts that may have also caused damage to the hydraulic system of reservoirs and canals that made up the Khmer Empire's irrigation system.

Historians and archaeologists also suggest that the enormous water and irrigation system that the empire's wealth was based on suffered from changes after the 13th century. The large *barays* became silted up, as did many of the canals that linked them to the rice fields. This was probably due to the Khmer's heavy modifications of the natural water systems and drainage.

Resource management

Australian archaeologist Roland Fletcher has noted that by the 1200s CE, timber resources were running short in the Khmer Empire. Timber was used to construct houses, cooking products and the scaffolding for large building projects. With the decline of forest resources, more people were encouraged to move south to find work, resources and farming opportunities. Trade goods sourced from the forests, such as resins, sandalwood and oils, became more scarce as the forests shrunk, resulting in declining income from trade. Since the Khmer Empire did not develop competitive manufacturing industries, it had to rely on China for many manufactured goods.

Changes in trade: a return to the Delta

The current capital of Cambodia, Phnom Penh, has been occupied since before the time of the Khmer Empire. It is located in the south of the country at the top of the Mekong Delta, where the Tonle Sap River branches off the Mekong, which splits again into the Bassac River. In the mid-16th century, Phnom Penh was a thriving port city that took advantage of the increasing maritime trade in South-East Asia. This shift in trading patterns meant that people preferred the trading opportunities of the south of Cambodia rather than the Angkor region in the north.

Jayavarman VII's influence

Some historians have blamed the reign of Jayavarman VII for the beginning of the end of the Khmer Empire for two reasons, covered in the following sections.

Buddhism

Jayavarman VII was predominantly a Buddhist, which is the main religion practised today in Thailand, Cambodia, Laos and Burma. Whether this could be responsible for the collapse of an empire is unclear. Some historians have suggested that Jayavarman VII lost authority as a king because he was a Buddhist ruler in a Hindu society. Other historians have rightly pointed out that the same religious conversion did not undermine the kingdoms of Ayutthaya in Thailand and Pagan in Burma.

The economy: temple-building

Jayavarman VII built extensive temples during his reign, and it is thought that this may have exhausted the empire's resources and manpower. However, some historians have made the point that many of these temples were completed well after the death of Jayavarman VII and that Angkor/Yasodharapura was still a thriving city nearly 100 years later.



SOURCE 6.42 The ruins of a temple at Siem Reap

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A gradual decline

Clearly, the Khmer Empire was not suddenly defeated and did not immediately cease to exist. At the very least, the economic and environmental changes occurring in the 15th century meant that the Angkor region lost its centrality for the Khmers. The Angkor region appears to have slowly dissolved into the neighbouring kingdom of Ayutthaya and the southern trading city of Phnom Penh.

Between the 1430s and when Henri Mouhot was led there in 1859 CE, the city of Angkor/Yasodharapura had been reclaimed by the Khmers. Over the intervening centuries, it was visited by countless missionaries and explorers from as far afield as Japan, Portugal and Spain.

Legacies of the Khmer Empire

Much of what we know about the Khmer Empire has been reconstructed by archaeologists and historians over the last 150 years. Nevertheless, the towers of Angkor Wat have appeared on five separate Cambodian national flags since the country claimed independence from France in 1953 CE. This symbolises the profound effect that Khmer culture has had on modern Cambodian identity.



SOURCE 6.43 Cambodia's national flag with a depiction of Angkor Wat at its centre

Scientists have learned a great deal from archaeologists' investigations of the Khmer Empire's water management system. Today, the genius of the Khmer Empire's water scheme and the lessons to be learned from the role of water management in the empire's decline are being applied in water management schemes across South-East Asia, so that water is managed over the course of the year. Angkor/Yasodharapura is also of interest in the modern world due to the effect of climate change on the decline of its civilisation.

Today, after decades of war, Cambodia is at peace with itself and its neighbours. The temples of the Angkor region attract millions of visitors every year and the region itself is recognised as a world heritage site.

ACTIVITY 13

Comprehension: chronology, terms and concepts

1. Who was Henri Mouhot?
2. Who defeated the Khmers in 1431 CE?
3. What happened to the *barays*?
4. What impact did natural resources have on the empire's decline?
5. How did changing patterns of trade affect the Khmer Empire?
6. How is the issue of Jayavarman VII's Buddhism an example of historical contestability?
7. What 'lessons' does the Khmer Empire have for the modern world?

Perspectives and interpretation

1. What was the European perspective on Angkor in the 19th century?
2. What would Mouhot's Cambodian guides have thought about the idea that Angkor was a 'lost city'?
3. What other evidence in the text can you find to support the view that Angkor was not a 'lost city'?

Explanation and communication

Write an essay to explain one of the following:

1. How did environmental issues contribute to the decline of the Khmer Empire?
2. The Khmer Empire was in existence for more than 500 years. What aspects of the empire supported such a long time span?

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History challenges

Write a letter

For centuries, the temples of the Angkor region remained overrun by jungle and were barely used. When Europeans arrived there in the 1800s, they thought they had discovered a mysterious lost civilisation.

1. Imagine that you are a European explorer discovering the Angkor region and its cities for the first time.
2. Write a letter to someone back in Europe outlining your original impressions of the region. Include the following aspects:
   - Are you amazed by what you see? Why or why not?
   - What are your theories about what happened in the region?
   - Describe the types of buildings you see (you may also like to include sketches).

Design an application

Design an iPad app for people considering an augmented reality Revista tour to the ancient Khmer Empire without a guide. Where should they go and what information can you give them about what they might see?

Write and perform a play

One of the many carvings on the walls of Angkor Wat depicts the Battle of Lanka, from the *Ramayana*. The story represented in the carving is about how Rama's monkey army defeated the demon king, Ravana.

1. Find out some more about this famous story, using books or the internet.
2. Write a short play with scenes that explain the main points of the story.
3. Enlist your classmates to star in your play. Either act it out for the class or film it for the class to watch at a later time.

Write an essay

Using the text in this chapter and information on the internet, write an essay entitled 'What were the key achievements of the Khmer Empire?'. Use the History skills in chapter 1 to help you.

Create a documentary

As you journeyed through this depth study on the Khmer Empire you have looked at many fascinating aspects of this civilisation. With a partner, now create a documentary about a Khmer artefact.

1. Find a partner.
2. Make a list of the types of artefacts you want to focus on. Look back through the chapter to help you with your selection. Imagine that your audience knows nothing about the Khmer Empire. The artefact you choose should help someone understand and appreciate the empire and its achievements.
3. Visit online art galleries to search for the types of artefacts you are interested in. (Make sure the material is not from Ancient India or elsewhere in South-East Asia—using words and phrases such as 'Khmer', 'Angkor' or 'Jayavarman' should help.) Some valuable websites are those for the British Museum, the National Museum of Cambodia, the National Gallery of Australia, the Gallery of NSW and the Metropolitan Museum, New York.
4. Select your artefact and download pictures of it. (The British Museum website allows you to place selected artefacts into a Lightbox and email them to yourself.)
5. Using the internet and books in the library, do some research on your chosen artefact. Formulate inquiry questions such as: Who made the object? What was it made of? When was it made? Why would it be a good representative example of Khmer art? Take point-form notes on each of the object you have selected.
6. When you have gathered all your information, create your documentary using a program such as Photo Story or Movie Maker. Your documentary should be five minutes long and include information on the artefact you researched. It should include still images of your artefact and voice-overs, where you tell the listener about the artefacts that you have researched. Save it on to a CD or flash drive to hand in to your teacher.
7. Also create a bibliography of the sources you used to find information about your artefact.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Chapter 7

Japan under the shoguns (c. 794–1868 CE)



Silk scroll (*emakimono*) showing a battle scene from the Kamakura period (c.1300 CE)

Inquiry questions

1. How did Japanese society change from the end of the ancient period to the beginning of the modern age?
2. What key beliefs and values emerged in Japan and how did they affect Japanese society?
3. What were the causes and effects of contact between Japan and other societies in this period?
4. Which significant people, groups and ideas from Medieval and Early Modern Japan have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- sequence the Nara and Heian periods and the Kamakura, Muromachi and Tokugawa shogunates
- identify key places in Japan during this period
- outline key cultural, economic and political features of this society, including the increasing power of the shogun
- describe the everyday life of men, women and children in Japan under the shoguns
- identify the roles and relationships of key groups in this society using sources
- outline how the Tokugawa Shogunate took control of Japan by 1603 CE
- describe how the Tokugawa Shoguns revived the feudal system in Japan
- explain how foreign trade was controlled by the Tokugawa Shoguns
- describe how the Japanese used land and forests as resources
- outline the Tokugawa Shogunate's policies on forestry and land use
- explain why (or if?) the Tokugawa Shoguns isolated Japan from the rest of the world from 1639 CE
- identify examples of modernisation and westernisation in Japan in this period and explain their impact
- assess the importance of Western influence on the decline of the Shogunate
- explain how the Shogunate have influenced modern Japan

SITE STUDY

- a virtual historical site: Himeji Castle

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Introduction

With your mind as high as Mt Fuji you can see all things clearly. And you can see all the forces that shape events; not just the things happening near to you.

Miyamoto Musashi (1584–1645 CE)

WHEN WE THINK of life in medieval times, we nearly always think of countries in Europe, such as France, Italy or England. We imagine castles, knights in shining armour and ladies in long, flowing dresses. We think of the powerful weapons of the period, such as trebuchets and swords.

Many of the characteristics we associate with medieval Europe are found in medieval Asian societies too. In Japan, samurai warriors, exquisite castles, manorial estates and courtly ladies were all part of the medieval scene. An important difference, however, is that while medieval Europe was governed by kings who ruled by divine right, medieval Japan was ruled by shoguns who had usurped the divine right of the emperors and retained their power by war and strategic alliances. In this chapter we will examine the manuscripts, art, artefacts and architecture of Medieval and Early Modern Japan, to uncover a unique and fascinating society.

KEY TERMS

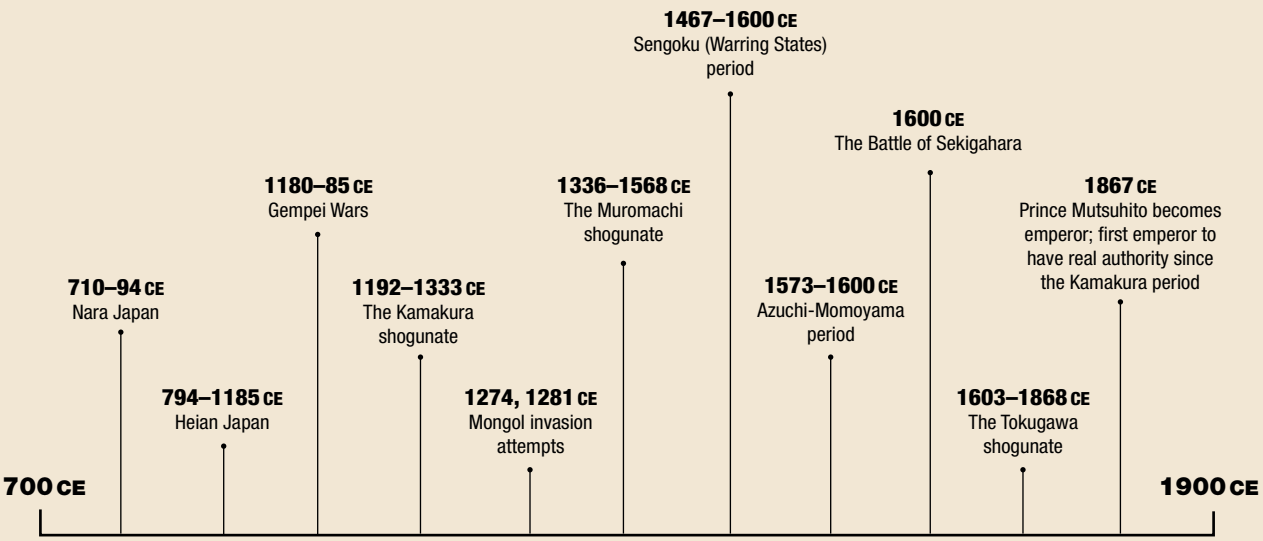
bushido	'the way of the warrior'; the samurai code of conduct
convent	a building that houses nuns, who are women who have devoted their lives to their faith
Confucian	relating to the ancient Chinese philosopher Confucius (551–479 BCE)
daimyo	a lord of Japanese medieval society; he gave loyalty to the shogun and controlled an army of samurai
filial piety	respect for family and ancestors
illiterate	unable to read or write
kami	the Shinto term for gods or divine beings; generally refers to spirits or forces of nature
kamikaze	meaning 'divine winds', a term used to describe the typhoons that stopped the arrival of a Mongol fleet of ships in Japan from China in the 13th century
ronin	samurai warriors with no daimyo; they were classed as hinin, or outcasts
samurai	a professional Japanese warrior in the service of a daimyo
shaman	a person who interacts with the spirit world
shogun	in theory the military head of Japan, but in reality the political ruler of the country
shogunate	a type of government in Japan that gave all power to the shogun or military ruler
trade enclave	an exclusive area for particular foreign merchants

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Japan under the shoguns



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about medieval Japan.
3. Title the second column 'Puzzle'. In this column write down the questions you have about medieval Japan.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'Medieval Japan'. I'm Elise, and I'll be your tour guide. Enjoy your trip.

Life in shogunate Japan

Medieval and early modern Japan

The five key eras of medieval and early modern Japanese history are the Nara period (710–94 CE), the Heian period (794–1185 CE), the Kamakura **shogunate** (1185–1333 CE), the Muromachi shogunate (1336–1568 CE) and the Tokugawa shogunate (1603–1868 CE).

Nara Japan

Nara Japan was ruled by a monarch called an emperor (male) or empress (female). The beginning of Nara Japan was marked by the establishment of the capital of Japan at Heijo-kyo (now known as Nara) by Empress Gemmei (707–15 CE). Nara was modelled on the famous city of Chang'an (now Xi'an) in China.

With the establishment of Nara, more efficient economic practices began to emerge. Tax collection was better organised, roads were built leading in and out of Nara, and the first Japanese coins were minted. The first histories and works of literature appeared in the Nara period too, written in Japanese using Chinese characters.

Heian Japan

Heian Japan was ruled by emperors (no women ruled during the Heian era). The Heian period began when the capital of Japan was moved to Heian-kyo in 794 CE. The Heian period saw the rise of the military class, who grew steadily more powerful. Heian-kyo was renamed Kyoto in the 11th century, after the Chinese word for capital city, *jingdu*.

The Heian period ended with the Gempei Wars (1180–85 CE), which marked the emergence of the shogunates.

Kamakura Japan

The Kamakura period was a time when the **shoguns** controlled the Japanese government. Shoguns were military leaders. While the emperor remained at Kyoto, the shoguns based themselves at Kamakura.

Major events during the Kamakura period include the Mongol invasion attempts of 1274 CE and 1281 CE, and a civil war between the shoguns and the emperor, which ended with the brief restoration of imperial rule under Emperor Go-Daigo.

Muromachi Japan

The Muromachi era saw the return of shogun control, with the Muromachi shoguns establishing their power base in the Muromachi district of Kyoto, while the emperor escaped to Nara to rebuild his support base there. The **daimyo** (lords of landed estates) became more

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SOURCE 7.1 *Minamoto no Yoritomo* (1845) by Utagawa Kuniyoshi. Minamoto no Yoritomo was Japan's first shogun.

powerful in the Muromachi period, such that power was shared between the shoguns and daimyo families.

The second half of the Muromachi era was marred by almost constant warfare between the powerful family clans of Japan. The first of these wars was the Onin War (1467–77 CE), which resulted in the devastation of Kyoto and spilled over to engulf almost all of Japan. The wars raged for over 100 years, and this period was known as the Sengoku (Warring States) period. In 1560 CE, daimyo Odo Nobunaga began to overpower other Japanese daimyo families and unify the country.

Tokugawa Japan

The Warring States period finally ended when the shogun Tokugawa Ieyasu won the Battle of Sekigahara in 1600 CE. He became shogun in 1603 CE, bringing peace, prosperity and unity. The Tokugawa shogunate saw the introduction of laws that restricted trade with Europe and banned Japanese people from travelling outside Japan. While Kyoto remained the imperial capital, the



SOURCE 7.2 'Suruga-cho', from *One Hundred Views of Edo* (series) (1856) by Utagawa Hiroshige. Included in this scene of a street in Edo is a large Japanese department store, Echigoya.

seat of government moved to Edo (now known as Tokyo). With the end of the Tokugawa period in 1868 CE came the return of the emperors as the rulers of Japan.

> Life in Japan changed significantly between the beginning of medieval warrior rule in 1185 and the return of imperial rule [by the emperor] in 1868. Nonetheless, there are continuities that unify this long span of Japanese history. As the medieval period began, military families dominated politics and society ... By the end of the early modern era, military families had lost the right to bear arms [but still] ranked in the upper levels ... of an imperial government that instituted peace after attaining power through military might.

SOURCE 7.3 An abridged version of an extract from *Handbook to Life in Medieval and Early Modern Japan*, a textbook written by historian William E Deal in 2006

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ACTIVITY 1

Comprehension: chronology, terms and concepts

1 Construct a timeline of Medieval and Early Modern Japan, from the Nara to the Togukawa periods.
2 What sort of ruler controlled each period of Medieval and Early Modern Japan?
3 What evidence can you find in the text for Chinese influence on Japanese culture?
4 What were the major events of the Kamakura period?
5 What was the Sengoku period and how did it end?

Analysis and use of sources

1 Look at the map on page 195. From your reading of the text, explain the significance of Nara, Kyoto and Tokyo?
2 Read source 7.3.
   a What were the 'continuities' that unified Japanese history from 1185 to 1868?
   b What changed between 1185 and 1868?

Spotlight

In Japan and other Asian countries, a person's family name (or surname) always appears first, followed by their personal name. For example, in the name Tokugawa Ieyasu, 'Tokugawa' is the family name and 'Ieyasu' is his personal name.

Key political features of medieval Japan

Roles and relationships of key groups: rulers and warriors

People who lived in medieval Japan understood that they had a place in a social structure—they knew that society was organised according to a hierarchy. At the top of the hierarchy were the rulers—emperors and shoguns. The next level was made up of the warrior class—nobles and samurai.

The emperor

According to mythology, Japan's first emperor, Emperor Jimmu, was a descendant of the Sun Goddess Amaterasu. Emperors have been in existence in Japan since 660 BCE, all descended from the same imperial family. During the Nara and Heian periods, the emperor was the supreme ruler over all of Japan.

The shogun

For much of the Heian period, the term 'shogun' was a temporary title given to military leaders who led the emperor's armies. By the 10th century, however, the emperor's authority over the provinces had weakened. The shoguns began directing bands of their warriors (samurai) to seize land and wealth in the provinces.

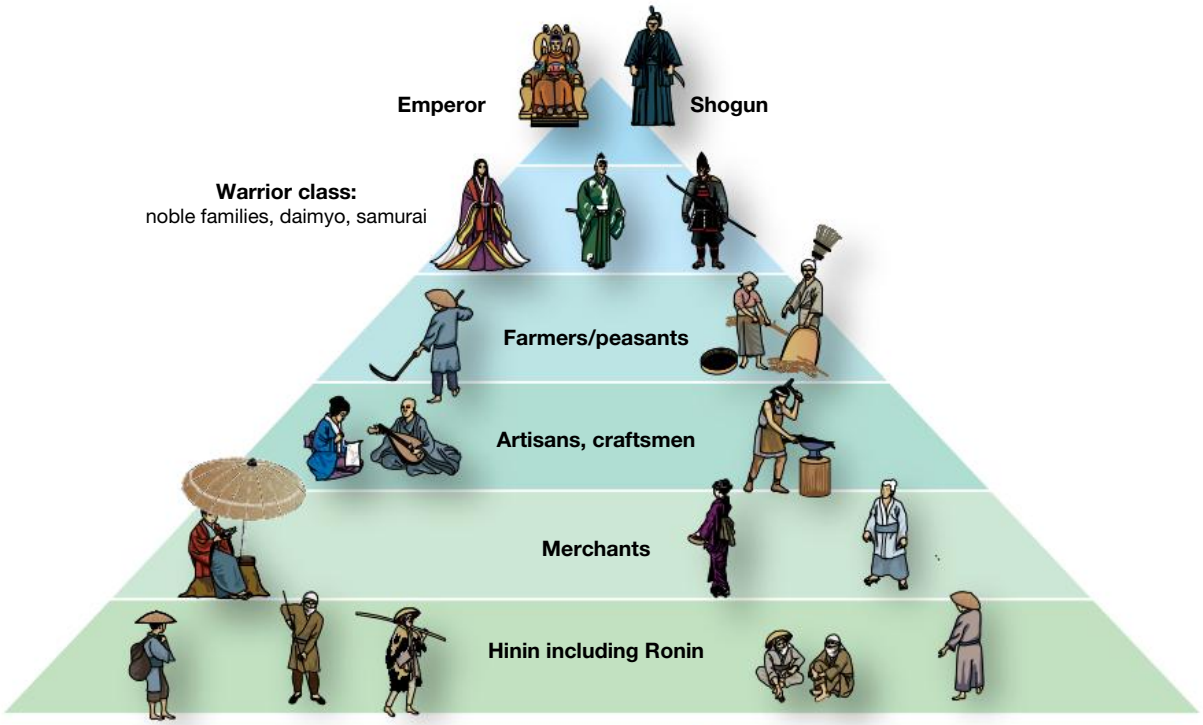
Two powerful clans emerged from the shoguns—the Minamoto and the Taira. They fought each other for supremacy in the Gempei Wars (1180–85 CE), with the Minamoto clan emerging victorious. Minamoto no Yoritomo set up a military government in Kamakura. Recognising his weak position in the face of Minamoto's army, the emperor made Minamoto shogun commander-in-chief in 1192 CE. Shoguns ruled Japan during the Kamakura, Muromachi and Tokugawa periods. During the time of shogun rule, the emperor became a mere figurehead, while the shoguns held all the real power.

The nobles

The nobles (daimyo) were people who owned large estates of land. They hired samurai to protect their land and extend their estates. In return, they gave the samurai smaller plots of land.

During the Kamakura period, the power of the daimyo was threatened by a group known as the shugo. The shugo were appointed by the Kamakura shoguns to act as governors in the provinces, ensuring that taxes were collected and laws were obeyed. The shugo began to compete with the daimyo for control over large tracts of land. The shugo often confiscated land from peasants who (they claimed) were not obeying the law. By the Muromachi period, the shugo had become wealthy and powerful nobles.

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SOURCE 7.4 The social structure of medieval Japan

The samurai

In Heian Japan, the samurai were the armed supporters of the daimyo. They fought on horseback with bow and arrow to protect their daimyo's land and expand his territory. By the 12th century, as the balance of power shifted away from the emperor in favour of the shoguns, the samurai had become a powerful class, with their own (smaller) estates. In the Kamakura and Muromachi periods, the shogun could not remain in power without the support of his samurai warriors; this gave the samurai a privileged status. No-one could call himself a samurai without the permission of the shogun.

Samurai lived by a strict warrior code called '**bushido**'. Bushido ('way of the warrior') emphasised seven virtues: strength, courage, benevolence, respect, honesty, honour and loyalty to their lord. The concept of bushido was highly regarded in Japanese society.

Following the battles with the Mongols in the 13th century, the samurai began to favour fighting on foot using two swords: a long sword (*katana*) and a short sword (*wakizashi*). The samurai often gave names to their swords and believed that their swords represented their 'warrior soul'.



SOURCE 7.5 Samurai warriors wore elaborate armour to protect themselves and impress others.

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> When one is serving ... in the master's court, he should not think of a hundred or a thousand people, but should consider only the importance of the master. Nor should he draw the line at his own life or anything else he considers valuable. Even if the master is [ignoring you] and one goes unrecognised, he should know that he will surely have the divine protection of the gods and Buddhas.

SOURCE 7.6 Extract from *The Message of Gokurakuji-dono* (1256 CE) by Hoje Shigetoki. Hoje was Deputy of the Shogun (1230–47 CE) during the Kamakura shogunate. He wrote this text for his son to explain how members of the warrior class should behave.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 Whom did the shoguns serve in the Heian period?
2 How did the shoguns rise to power before the Gempei Wars?
3 What was a daimyo?
4 What was a shugo?
5 How did the shugo obtain land?

Analysis and use of sources

1 Read source 7.6.
   a Complete the 5Ws (text) from page 17 for source 7.6.
   b What does the source say a member of the warrior class should do if his master is ignoring him and he might lose his life?
   c What is the main message of the text?

Empathetic understanding

Would you have liked to be a ruler or a noble during this period? Explain the reasons for your choice. See page 12 for a guide to empathy questions.

Roles and relationships of key groups: peasants, artisans and outcasts

The medieval Japanese hierarchy was centred on the Confucian belief that a person's importance was determined by the significance of their contribution to society. People who enabled Japan to be ready in case of war, who grew food or who made things were considered to be more important to society than those who merely sold things or had lots of money.

Peasants

About 90 per cent of people in medieval Japan were peasants. According to Confucian belief, those who grew the food that fed the rest of the population held a place of high esteem in society. In reality, this did not mean that they were treated well by the people above them.

Society was made up of many different classes of peasants, ranging from farmers who owned



SOURCE 7.7 This photograph, taken c.1880 CE, shows a Japanese peasant wearing a straw raincoat, hat and sandals. At the time this photograph was taken, Japanese peasants had worn such garments for hundreds of years.

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their land, to those who lived and worked on a daimyo's land, to those who went from place to place, getting work wherever they could. For peasants working on the daimyo's land, their quality of life depended on the daimyo and his estate stewards (the people appointed to collect rents from the peasants). Some of the poorer peasants were so badly off that they were the servants of other peasants.

Farmers and peasants worked under a heavy burden of taxes that included a portion of their grain harvest and the provision of their labour services. These taxes were levied on peasant villages, with village officials then assigning the taxes to individual families.

Peasant ownership of land increased considerably in the early Muromachi period, thanks to new iron tools, new disease-resistant strains of rice and farming techniques such as 'double cropping' (growing two crops in the same field) that improved farm yields. These meant that peasant farmers were able to make a decent living from a small plot of land. Clearer laws about land ownership were also put in place, making it less likely for peasant farmers to have their land confiscated by a shugo.

Artisans

The third class in the hierarchy consisted of the artisans and craftsmen. According to Confucian teaching, while artisans did make things, the things they made were not essential items. This meant that making pottery and jewellery, silk spinning and other forms of art and craft were not highly regarded as ways to make a living. Even those who made swords for the samurai were included in this group.

Merchants

Merchants were towards the bottom of the hierarchy. They were not well regarded in Japanese society because they made their living without actually producing anything of value. Merchants moved goods between the districts where the other classes lived. With the opening of trade with China in the mid-15th century, merchants began to grow very wealthy. Their status in society changed, especially once Japan became industrialised in the late 19th century.

Outcasts

Some people were considered to be outcasts, which means that they existed outside the social structure altogether. They were known as the hinin, or 'non people'. In some cases they were outcast because of their jobs—being an undertaker, a butcher, a tanner or a public executioner was considered to be unclean in both Shinto and Buddhist belief (the main belief systems in medieval Japan). Nevertheless, the skills and goods produced by these trades were often in high demand by people who needed to have someone buried, wanted meat for food or wanted fur or leather for clothing. The skills of a public executioner were needed whenever a criminal was sentenced to die. Others who were cast out of society included wandering musicians, **shamans** and puppeteers, and those who had been convicted of a crime.

Samurai who no longer had a master (and, therefore, had no purpose) were known as **ronin**, and as such were members of the hinin. While some hinin became beggars or turned to crime to survive, others gradually elevated themselves to the artisan or merchant classes by developing new skills.

> Just when the few remaining peasants set off to the mountains to transport the timber, the steward calls them back: 'Sow wheat on the fields of the peasants who had fled,' and he threatens them further: 'If you do not sow this wheat, I will lock up your wives, cut off their ears, shear off their noses, cut off their hair, make them look like nuns and tie them with ropes. That is how I will treat them.' Therefore, the delivery of timber is behind the schedule. Moreover, the steward pulled down one of the houses belonging to the peasants who have fled.

SOURCE 7.8 *The Katakana Petition* (1275 CE), presented by the peasants of the village of Ategawa-no-sho to the manager of the Jakurakuji temple estate in Kyoto to which they were bound. In this extract, the peasants complained of poor treatment by the steward of the estate, Yuasa Munechika. Some of the peasants had fled their village in fear of what he would do to them. Since most peasants were illiterate, they likely had someone else write the petition for them.

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ACTIVITY 3

Comprehension: chronology, terms and concepts

1 Why were peasants considered more important than artisans or merchants?
2 How did the lives of peasants change between the Muromachi and Tokugawa periods?
3 Explain why some groups of people were considered to be outcasts in medieval Japan.

Analysis and use of sources

1 Read source 7.8. What is a petition?
2 What did the steward threaten to do to the peasants?
3 Why did the petition claim that the timber delivery was behind schedule?
4 How is source 7.8 useful to an historian studying medieval Japanese peasants? Complete a usefulness analysis (page 15) for source 7.8.

Perspectives and interpretation

From whose perspective is source 7.8 written? See page 24 for a guide to perspective questions.

Empathetic understanding

Elise takes you to visit the steward Yuasa Munechika in 1275 CE (see source 7.8). Write three questions to ask him and then interview him. See page 12 for a guide to devising questions. Write up your interview in your travel blog.

Key economic features of medieval Japan

The rice economy

Money was first coined in Japan during the Nara period; however, its use was not widespread. By the Heian period, money was gradually disappearing and rice became the main form of exchange.

The shoen

The shoen were large areas of agricultural land, including rice paddies, fields and forest land, that had been assigned to nobles, Buddhist monasteries or Shinto shrines by the emperor. The areas were not owned by these nobles, but were managed by them. They assigned stewards to oversee the shoen and to collect rents and taxes from the peasants who worked on them. Some shoen holders controlled a number of shoen all over Japan. Shoen holders did not live on the shoen themselves, but lived in towns, monasteries and shrines.

The main crop grown on the shoen estates was rice. With rice as the main form of currency, those who controlled land were able to grow large rice crops and attain great wealth. In this way, families such as the Fujiwara, Morimoto and Taira became rich and powerful. In a population of five million, around 5000 people controlled almost all of the society's wealth.

As the estates grew, the noble families employed samurai to defend and extend the estates. Eventually, their wealth and military power enabled the noble families to become



SOURCE 7.9 *Rice Planting at Hoki Province* (c. 1840) by Utagawa Hiroshige

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independent of the emperor's control. It also unleashed greed and rivalry, as each family strove to make their estates bigger and themselves wealthier. This conflict eventually led to the Gempei Wars and to the establishment of the shogunate in 1192 CE.

Trade and markets

In the Heian and Kamakura periods, markets were not common, but by the Muromachi era, with the improvements made in agriculture, the growing economy enabled more frequent markets.

The shoguns of the Muromachi period wanted to increase the amount of coinage in Japan and, to this end, opened trade relations with China in the mid-15th century, exchanging timber, lacquerware, swords and armour for coins. Trade with the Portuguese began in the 1540s. The Japanese were very interested in the guns (known as arquebuses) brought for trade by the Portuguese, and put them to great use in the Sengoku period.

The re-introduction of money made it easier for peasants to sell their excess produce at markets. Japan imported Chinese copper coins, known as mon, which were round with square holes in their centre. Even so, rice was still important as currency, and most taxes were paid in rice. Merchants began to grow wealthy during Muromachi period and their status subsequently rose in Japanese society. With the growth in the economy and the rising status of merchants came an increase in the number of towns. Merchants and artisans began living in towns. They also formed trade guilds (*za*) to control who could trade in their town.

Year	1000 CE	1500 CE	1600 CE
GDP (1990 CE international dollars)	3188	7700	9620

SOURCE 7.10 Estimates of gross domestic product (maximum goods produced) in Japan, 1000–1600 CE



SOURCE 7.11 *Namban in Japan* (c. 1600), Kano School, from the left section of a folding screen. 'Namban' means 'southern barbarians', referring to the fact that the Portuguese's main trade port was Nagasaki in southern Japan.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1 Why was rice important in the medieval Japanese economy?
2 What was a shoen?
3 What people in Japanese society controlled the shoen?
4 How did the use of rice as currency allow some families to become very wealthy?
5 Explain the cause and effect of rivalry between noble families.
6 Why did the frequency of markets increase during the Muromachi period?
7 How did the Muromachi shoguns increase the amount of coinage in Japan?
8 What was a consequence of the growth in the economy?

Analysis and use of sources

Look at source 7.10. What does source 7.10 reveal about Japan's economy between 1000 and 1600 CE?

Perspectives and interpretation

Look at source 7.11. Whose perspective is shown in source 7.11?

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Key cultural features of medieval Japan

Religion and philosophy

Religion and philosophy have always been important aspects of Japanese life and culture. They have helped to create social and political structures and enabled people to understand the world in which they live. Religious and/or spiritual belief in Japan was the foundation for many celebrations and festivals such as the Tea Ceremony, Hina Matsuri (the Doll/Girls' festival) and Tanabata (Star Festival).

Shinto

In the Nara and Heian periods, most Japanese people followed Shinto, a folk-religion based on worshipping sacred spirits found in nature called **kami**. The magnificent Mount Fuji, west of Tokyo, is the highest mountain in Japan and has always been revered as a sacred place for the spirits. Other places sacred to the spirits include forests, rivers and rocks. The kami are viewed as the main force behind most aspects of life, including creativity, disease and healing.

Shinto became even more prominent during the Muromachi period, following the attempted invasions by the Mongols in 1274 CE and 1281 CE. On both occasions, the Mongols were defeated by typhoons that destroyed their fleets. The Japanese believed that the typhoons were 'divine winds' (**kamikaze**) that had come to their aid. This fuelled a sense that the Japanese had a close relationship with the divine spirits of the natural world.



SOURCE 7.12 Mount Fuji is a sacred place in Japanese Shinto belief.

Buddhism

Buddhism arrived in Japan from China sometime during the 6th century. Initially, Buddhism was popular with the wealthier members of society, but it gradually came to be accepted by the wider Japanese population.

Buddhism teaches that suffering is part of life and is caused by desire, or wanting things. To overcome desire (and suffering), a person must follow the 'eightfold path': knowing the truth, wanting to do good, speaking well of others, respecting all life, working at a job that does not harm others, not thinking evil thoughts, controlling one's thoughts and practicing meditation.

During the Kamakura period, Zen Buddhism emerged as a new form of Buddhism in Japan. Zen emphasises the importance of right-mindedness and duty over self-interest. Zen was particularly popular with the samurai, and helped to influence the samurai warrior code. It also influenced a range of Japanese cultural developments, including the tea ceremony, ikebana (flower arranging) and the Zen garden.

Confucianism

Confucius was a Chinese thinker and writer who is believed to have lived between 551 BCE and 479 BCE. Confucianism, the belief system that takes his name, seems to have first reached Japan from China around the 3rd century. It is based as much on behaviour as on belief—respect for one's elders, correct social relationships, worship of ancestors and the importance of family loyalty are key principles of Confucianism. Confucius saw the family as a model for government—he saw the emperor as the head of the family and his subjects as being in his care. The belief in **filial piety** also applied to both the family and to other social relationships. Children were expected to honour and obey their parents at all times. Likewise, samurai were expected to honour and obey their daimyo.

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SOURCE 7.13 A painting of the Chinese philosopher Confucius

Confucianism became popular during the Tokugawa period, and influenced the writing of Japanese legal codes. It also helped encourage the idea that Japan was the 'centre of the world' and that all other cultures were inferior.

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. What were the kami?
2. Why did Shintoism become more popular during the Muromachi period?
3. How, according to Buddhist belief, does one avoid suffering?
4. Why was Zen Buddhism popular with the samurai?
5. What were the main principles of Confucianism?
6. How did Confucianism influence Japanese culture in the Tokugawa period?

Stepping off the dock into the warm, murky waters of Imari Bay, I swam to the bottom, then followed a line staked out down a steep slope. The visibility was poor, particularly as excavations had stirred up soft mud, but suddenly I saw the wreck. Unlike other sites I've dived on, the seabed here was not dominated by a large hull. Instead, clusters of timbers and artefacts suggested that a ship, or ships, had crashed into the shore and been ripped apart.

There were bright red leather armour fragments, a pottery bowl decorated with calligraphy, and wood with what seemed like fresh burn marks. My heart started to pound when I swam up to one object and realised it was an intact Mongol helmet. Nearby was a cluster of iron arrow tips and a round ceramic object, a tetsuhau, or bomb. Scholars had doubted whether such bombs, filled with black powder, existed this early, yet here it was. I just floated there, lost in thought that the detritus of this ancient battle lay here as fresh as if the ship had sunk yesterday, not seven centuries ago. The experience brought the story of Kublai Khan's invasions of Japan and the kamikaze ... into the realm of the tangible, touchable past.

SOURCE 7.14 In 2003, the executive director of the Vancouver Maritime Museum, James Delgado, wrote about his discoveries of 13th-century Mongol ship wrecks at Takashima Island.



SOURCE 7.15 Ceramic bombs found at the Takashima Island shipwreck site prove the existence of early explosive shells.

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SOURCE 7.16 A bronze seal recovered from the Mongol shipwreck site at Takashima Island; engravings on the seal identify it as a Mongol commander's seal. Seals were used to create impressions on wax stamps that indicated the source of the document.

Analysis and use of sources

In the late 1980s, excavations were carried out off the coast of Takashima Island, Japan. Relics of the shipwreck of the Mongols' failed invasion fleet were found. Use sources 7.14, 7.15 and 7.16 to answer these questions.

1. Why is the diver initially unable to see the wreck site?
2. What evidence suggests to the diver that he is viewing a ship?
3. List five examples of the evidence that has been excavated from the site.
4. a. Which piece of evidence demonstrates that the Mongols knew how to make powder-based bombs?
   b. Why might scholars have doubted this before this find?
5. How does the dive prove that Kublai Khan did try to invade Japan?
6. Complete the 5Ws (artefacts) (page 10) for source 7.16.

Research

Write a 'who', 'what', 'when', 'where' and 'how' question for either 'Shinto in Japan' or 'Buddhism in Japan'. Using the text, your school library and/or the internet, find answers to your questions. Present your research as a written or digital document.

Architecture: castles

Castles were built in medieval Japan as a means of defence. Just like the castles of medieval Europe, a Japanese castle was placed in an area that could provide a strategic advantage to the daimyo who owned it. Consequently, castles were located near ports, rivers and trade routes. They were usually placed up high—on a hill or a raised area of land—so that the approach of the enemy could be seen early enough to allow for the assembly of the daimyo's troops. A strong, distinctive castle was meant to intimidate those who might choose to oppose its daimyo.

Typically, a medieval Japanese castle consisted of three rings of defence. The main circle (*honmaru*) was in the centre, and the tower was situated there. Two more circles (*ninomaru* and *sannomaru*) surrounded the *honmaru*. Daimyos usually lived in the castle, in the *ninomaru* ring. The samurai lived in the town surrounding the castle—highly ranked samurai lived closer to the castle than lower ranked samurai. The town around the castle also provided housing for artisans and merchants. They tended to live in special areas or districts—artisans lived and worked in one part of the town while merchants lived and worked in another part of town. The modern cities of Tokyo and Kanazawa are good examples of Japanese cities that grew from their origins as castle towns.

Over time, the role of the castle developed into being a seat for power and authority as well as military defence. The Sengoku period was the 'golden age' of castle construction. Castles from this period were very elaborate and luxurious inside.

Today about 111 castles remain in Japan, but few are in their original condition. When the Tokugawa shogunate collapsed in the mid-19th century, all castles were handed over to the new Meiji administration. Many castles were destroyed because they were regarded as symbols of the old order. Others simply fell into disrepair because they were abandoned. Hiroshima Castle was destroyed by the atomic bomb in 1945 CE, but has since been reconstructed and is now used as a museum.

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Site study: Himeji Castle

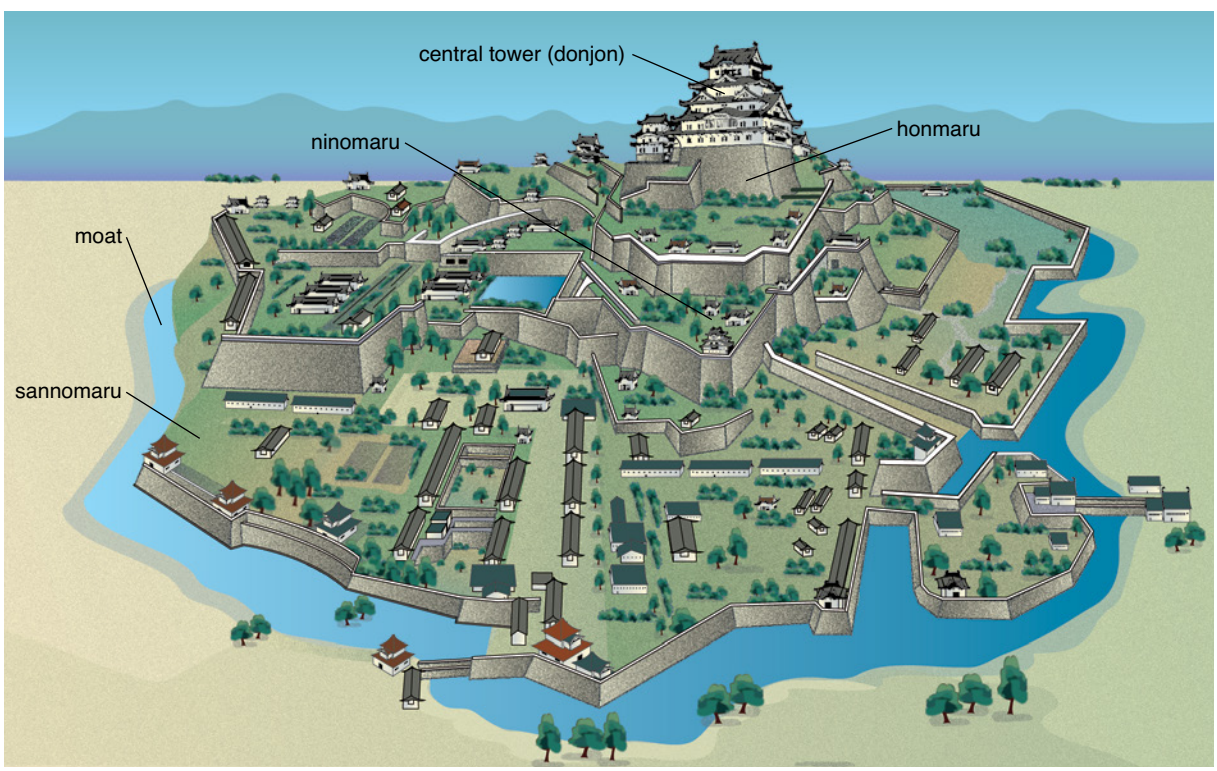
Himeji Castle is one of the most famous of Japan's surviving castles, and is certainly the most visited. In fact, it is considered to be so important to the history of both Japan and the world in general that it was given World Heritage status by UNESCO in 1993. It comprises approximately 83 buildings and sits high on a hilltop, making it a good illustration of the defensive nature of these types of structures.

Before Himeji Castle was built in 1601–09, three other castles had been built on the same site. When Shogun Tokugawa Ieyasu rose to power, he gave his son-in-law Ikeda Teramusa the land containing the castle. Ikeda began constructing the present castle in 1601. Even though at this time the years of war were nearing an end in Japan, the castle was built in case war resumed.

The central tower (*donjon*), made of wood, is six storeys tall. It is connected by corridors to three smaller towers that enclose the main courtyard (*honmaru*). Surrounding the *honmaru* are a labyrinth of twisting paths and other guard towers that make up the inner compound (*ninomaru*) area. Outside this was the *sannomaru* area, which was itself encircled by two moats.



SOURCE 7.17 Himeji Castle, Hyogo Prefecture, Japan



SOURCE 7.18 Diagram of Himeji Castle

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ACTIVITY 6

Comprehension: chronology, terms and concepts

1 Where were castles typically located and why?
2 What were the three rings of castle defence?
3 What was the main function of castles?
4 Why have many medieval castles in Japan fallen into ruin?
5 Who built the present Himeji castle?

Research

1 Go to your digital support to explore Himeji Castle
2 Using the internet or your school library, find images of Himeji castle that demonstrate the following castle defences:
   - flame-retardant white plaster walls
   - loopholes in walls for archers to fire arrows
   - moats
   - stone walls
   - angled chutes.

Explanation and communication

After exploring the castle grounds and considering the castle defences, write a paragraph to explain why attacking the castle was difficult for an invading army.

Men in medieval Japan

Like everyone in medieval Japan, most men were not free to choose their occupation in life, but were confined to the class into which they had been born—although noble men could choose to become a Buddhist monk.

Most men's lives were based on their loyalty and subservience to other men. A peasant or samurai owed his allegiance to his daimyo; a daimyo owed his allegiance to the shogun. A man was expected to place his loyalty to his master above everything else, including his marriage, his children or his own life. Loyalty to one's master became increasingly important, especially by the Tokugawa era, when the popularity of Confucian thought emphasised 'duty' and 'loyalty'.

By the Muromachi period, the power of men over women had increased significantly. Men gained greater respect as husbands, heads of households and the sole owners and managers of property.

Women in medieval Japan

Women's status in Japan was relatively high in the Heian and Kamakura periods. Noble women had their own estates, could inherit from their



SOURCE 7.19 *The Bride's Trip to Her Husband's House* (c.1768), a woodblock print (*ukiyo-e*) by Suzuki Harunobu

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SOURCE 7.20 *Lady Tomoe in Armour* (1876) by Tsukioka Yoshitoshi. This image shows Tomoe Gozen, a 12th-century noblewoman who led a troop of men into the Battle of Uji in 1184 CE. She saved her husband's life by cutting off his attacker's head.

parents or husband and could choose their own heirs. Married couples lived with the wife's family, who helped to raise the children. Women of samurai families held positions as managers of other nobles' estates as well as those of their husband. Samurai women also defended their homes and were trained in weaponry, particularly in the use of the *naginata*, a long curved sword.

By the later Kamakura period, this had changed. Women were no longer allowed to manage the estates of others or even manage their own property. Property was left to eldest sons only—women lost the right to inherit property altogether after 1400 CE. Wives were increasingly seen as the property of their husbands—married women were expected to join their husband's family and take on their husband's name. Although peasant women continued to work in the fields or in shops as they had always done, their main job became child rearing. It was believed that if a woman did not have any children, her soul would be condemned after death.

The reasons for this change include the increasing wealth of Japan, which saw the emergence of smaller family units, headed by men. People no longer needed to live in larger family units to survive because smaller units could earn a good living from the land. Another reason was the growing influence of Buddhism. Buddhism viewed women as flawed and unclean. Women were forbidden from entering Buddhist centres of learning and worship and were considered unable to attain enlightenment.

Although Buddhism maligned women, it also offered them an alternative to a life of childrearing. Women were allowed to enter Buddhist convents as a nun. Becoming a Buddhist nun was an acceptable lifestyle choice for medieval Japanese women. Some nuns, such as Mugai Nyodai, became respected Zen Masters. The strong increase in the number of convents between 1300 and 1450 CE indicates that for many women, life as a nun was an attractive option in an age that saw them lose so many rights. Women also became shamans, attached to Shinto shrines. As shamans they talked to spirits and performed rituals for people seeking healing, luck or positive change in their lives.

Confucian thought, popular in the Tokugawa period, also emphasised women's lowly position. Confucian sayings of this period include 'A woman's duty is not to control or take charge', 'A woman should look on her husband as if he were Heaven itself' and 'A woman's duty is to produce sons'.

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A woman has no particular lord. She must look to her husband as her lord, and must serve him with all worship and reverence, not despising or thinking lightly of him. The great lifelong duty of a woman is obedience. In her dealings with her husband, both the expression of her countenance [facial expression] and style of her address should be courteous, humble, and conciliatory [peace-making], never peevish [easily irritated] and intractable [difficult to deal with], never rude and arrogant ... When the husband issues his instruction, the wife must never disobey [him] ... Let her never even dream of jealousy. If her husband be dissolute [immoral], she must expostulate [strongly disapprove] with him, but never either nurse nor vent her anger. If her jealousy be extreme, it will render her countenance frightful and her accent repulsive and can only result in completely alienating her husband from her, and making her intolerable to his eyes ...

SOURCE 7.21 Japanese Confucian scholar and writer Kaibara Ekiken (1630–1714 CE) wrote a book called *Onna daigaku* (*Greater Learning for Women*), which outlined the role of women in society according to Confucian beliefs. This is his understanding of the role of wives.

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. What was the most important relationship in a man's life in medieval and early modern Japan?
2. What rights did women lose between the Heian and Muromachi periods?
3. How did increasing wealth in the Muromachi period contribute to the decline in women's rights?
4. How did Buddhism contribute to the decline in women's rights?
5. Why did some women become Buddhist nuns in the Muromachi period?
6. How did Confucian thought contribute to the decline in women's rights?

Analysis and use of sources

1. Complete the 5Ws (text) for source 7.21.
2. What two aspects of this source identify it as a source of the Tokugawa period?
3. How was a Japanese wife of the Tokugawa period expected to behave towards her husband?
4. When was it acceptable for a wife to disapprove of her husband?
5. Briefly outline what would happen to a woman if she became angry or jealous.

Empathetic understanding



Elise takes you to visit a noble Japanese woman in 1500 CE, a descendent of Lady Tomoe (see source 7.20). Ask her how the growing influence of Buddhism and the increasing wealth of Japanese society have affected her life. Write up your interview in your travel blog.

Children in medieval Japan

Children in medieval Japan grew up with a strong sense of their own social class. The children of peasants grew up to be peasants themselves, while those of nobles became nobles. Children were expected to learn the skills of their parents. For some children, this meant learning a farming trade, while others learnt samurai warrior techniques or received an education. For poor children, life could be very harsh. Poor children could also be sold as servants, especially during times of famine. With the improvements in agricultural production that occurred during the Muromachi period, the number of children sold into servitude declined. Children came to be seen as an asset, rather than a burden.

During earlier periods, 50 to 60 per cent of children died before age five. Children's deaths were so unsurprising and so common that most parents did not even give their children a proper funeral. Life expectancy for children rose with better farming methods and agricultural production.

Most people were **illiterate** during the Medieval Period, but education rates gradually improved. In the Heian era, only wealthy daimyo children received an education; by the Kamakura era, the rising prominence of the samurai saw education spread to their children. Between the ages of 5 and 12, samurai children learnt moral sayings by heart and how to behave in polite society. They would learn archery and swordsmanship when they were 13.

In the Muromachi period, primary schools called *terakoya* were set up within Buddhist temple complexes and run by local teachers

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SOURCE 7.22 *Small Puppet Theatre* (c.1700 CE), *ukiyo-e* style silk painting by Hanabusa Itcho. Hanabusa was a Tokugawa painter who recorded scenes of daily life.

who taught the children of samurai and wealthy peasants. By the Tokugawa period, education was becoming more widespread, with the Tokugawa shoguns interested in teaching Confucian values to the populace. The rising merchant class were also beginning to realise the importance of literacy and numeracy skills for their businesses. In response to this demand, hundreds of new schools were established in Edo, Kyoto and Osaka. By the end of Tokugawa period, 40 per cent of Japan's population could read and write.

While work and school took up most of their day, Japanese children still found time to play, and enjoyed a range of games and toys. Special celebration days were also held for children. Hina Matsuri (Doll/Girls' festival), which began in the Heian period, originated as a festival in which straw dolls (representing bad spirits) were floated down a river and out to sea. The boys' festival, Tango no sekku, involved flying fish-shaped flags and displaying a *kintaro* doll and a Japanese military helmet (*kabuto*). The *kintaro* doll and *kabuto* are both symbols of a strong, healthy boy, while the fish-shaped flag referred to a Chinese legend about a carp that swims upstream and becomes a dragon.

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. Why were some children sold in medieval times?
2. What factor improved children's life expectancy and status in society?
3. What was a *terakoya*?
4. Why did the Tokugawa shogunate expand education?
5. Why did merchants want to send their children to school?
6. What is Hina Matsuri?
7. What was the significance of the fish-shaped flag flown at Tango no sekko?

Analysis and use of sources

1. Complete the 5Ws (images) from page 12 for source 7.22.

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2 Write a description of the image.

3 How is source 7.22 useful to an historian studying children in early modern Japan? Complete a usefulness analysis for source 7.22.

Explanation and communication

Write a paragraph to explain how the lives of Japanese children changed during the Medieval and Early Modern periods.

Spotlight

Tango no sekku is now celebrated as Children's Day, a day to give thanks for children and mothers.

The Tokugawa shogunate

The Tokugawa shogunate ushered in the Early Modern period in Japan. The Tokugawa shoguns held power for over 250 years.

The Sengoku period (1467–1573 CE)

The growth of the Japanese economy during the 14th and 15th centuries had led to a desire among the daimyos for more self-government. They sought freedom from the control of the shogun in Kyoto. At the same time, nobles with smaller estates (including samurai) wanted to be independent. Peasants, weary of high taxes imposed by the nobles, wanted more independence too.

Matters came to a head in the middle of the 15th century. Weakness in the Muromachi shogunate encouraged nobles to begin fighting each other to decide which families would have control in Japan. Samurai and lesser nobles took the opportunity to join the fighting, in the hope that they could secure independence and gain larger estates for themselves in the process. A number of earthquakes and famines occurred during this period too, which provoked peasant uprisings. Peasants stormed the cities, calling for the cancellation of their debts and an end to heavy taxes. The unrest would last for over 100 years.

The rise of the Tokugawa shogunate

The years of war and chaos that characterised the Sengoku period were slowly brought to a close by three men (known as the 'Three Unifiers') who were able to reunify Japan: Odo Nobunaga, Toyotomi Hideyoshi and Tokugawa Ieyasu. The period during which the Three Unifiers brought Japan under control is known as the Azuchi-Momoyama period.

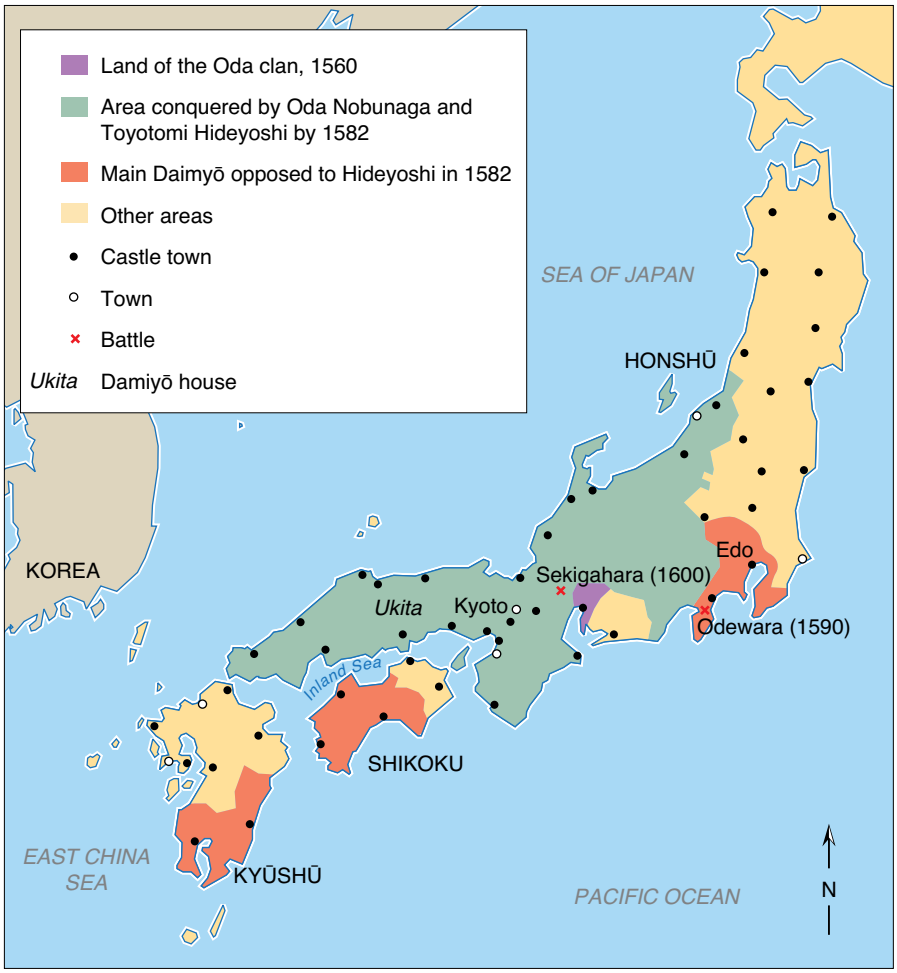
Odo Nobunaga

Odo Nobunaga was a daimyo in Owari, Japan. In 1560 CE, he fought a battle (known as the Battle of Okehazama) against a powerful warlord, Imagawa Yoshimoto. Imagawa was a supporter of the ailing Muromachi shogunate.



SOURCE 7.23 Tokugawa Ieyasu, the first Tokugawa shogun

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SOURCE 7.24
Map showing Odo's control over Japan, 1560–82 CE

Against overwhelming odds, Odo managed to defeat Imagawa's forces and killed Imagawa himself on the battlefield. During the next 22 years, Odo's armies fought against numerous samurai clans and were successful in bringing a large area of Japan under his control. In the process, Odo made powerful alliances with the Toyotomi and Tokugawa clans. The Muromachi shogunate was destroyed in 1573 CE when Odo drove the reigning shogun Ashikaga Yoshiaki out of Kyoto.

Toyotomi Hideyoshi

Odo died in battle in 1582 CE. His successor, Toyotomi Hideyoshi, had been born into the peasant class, but in the chaos of the Sengoku era he was able to rise to become one of Odo's top military leaders. He was appointed an imperial regent by the emperor. As regent, Toyotomi introduced a number of laws that would remain important in the Tokugawa shogunate. In 1588 CE he ordered a 'sword hunt' to find peasants' weapons—from this point on, only samurai could carry weapons. Then, in 1590, Toyotomi ordered a census be taken, registering all Japanese and their class membership. Peasants had to remain in their villages and those samurai who did not have a master had to stay in castle towns, rather than wander about causing trouble. Furthermore, class mobility was no longer allowed—only the children of samurai could become samurai and only the children of farmers could become farmers. Toyotomi also began a hostile campaign against the followers of Christianity and expelled all Christian missionaries. Christianity had been brought to Japan by the Portuguese in the mid-16th century and was seen as a potential threat to Toyotomi's rule.

Toyotomi attempted to conquer Korea and China, but failed. He died of bubonic plague in 1598 CE.

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Ieyasu Tokugawa

Toyotomi's failure to conquer Korea and China weakened his family's hold on power. Tokugawa Ieyasu took advantage of the disunity and built alliances with daimyos who had previously been loyal to the Toyotomi clan. A battle ensued (the Battle of Sekigahara in 1600 CE), at which Tokugawa's forces prevailed. Over the next three years, Tokugawa Ieyasu worked to strengthen his hold on Japan. In 1603 CE, he was pronounced shogun by Emperor Go-Yozei, the first shogun for 30 years.

1. Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent may become more difficult, and without provocation uprisings can be fomented ... Therefore, the heads of the provinces, samurai who receive a grant of land, and deputies, must collect all the weapons described above and submit them to Hideyoshi's government.

2. The swords and short swords collected in the above manner will not be wasted. They will be used as nails and bolts in the construction of the Great Image of Buddha. In this way, farmers will benefit not only in this life but also in the lives to come.

SOURCE 7.25 Extract from *Collection of Swords Edict* (1588), Toyotomi Hideyoshi

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. Why did so much unrest occur in Japan during the Sengoku period?
2. Who was Odo Nobunaga and what is he known for?
3. What threats to his rule did Toyotomi identify and how did he try to eliminate these threats?
4. Why did the Toyotomi clan fall from power?
5. How did Tokugawa Ieyasu rise to power?
6. Explain why either Odo, Toyotomi or Tokugawa was a significant individual in Early Modern Japan.

Analysis and use of sources

1. Read source 7.25. Why did Toyotomi forbid farmers from having weapons?
2. Who is to collect the farmers' weapons?
3. What will happen to the farmers' weapons?

Empathetic understanding



Elise takes you to meet a farmer in 1588 CE who has just had his weapons taken. Ask him how he feels about what has happened. Record your interview in your blog.

Research

Write a 'who', 'what', 'when', 'where' and 'why' question for either Odo Nobunaga or Toyotomi Hideyoshi. Using the text, your school library and/or the internet, find answers to your questions. Present your research as a written or digital document.

The Tokugawa shoguns' revival of feudalism

In the wake of his victory at the Battle of Sekigahara, Tokugawa Ieyasu set out redistributing land in Japan to reward his followers and punish those who had fought against him. He also continued many of the practices established by Toyotomi Hideyoshi to restrict the wealth and power of the nobles and samurai and stop peasant uprisings. In this way, the Tokugawa shogunate aimed to control every class of Japan and prevent the nobles, samurai and peasants from continuing the wars of the Sengoku era.

The daimyos

The daimyos were controlled by a set of strict rules, designed to limit their ability to threaten the position of the shogun. These rules included limits on the number of samurai they could control, meaning that they had to dismiss some of their samurai warriors if they had too many. They were also subject to restrictions on castle repairs and were not allowed to build new castles or fortifications. The shogun was also able to have significant control over how the daimyos moved across Japan by destroying most of the bridges. This then forced the daimyos to move along specific roadways, making it easier

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for the shogun's warriors to be aware of who was moving where.

The Tokugawa shoguns dismantled the shoen estates. In their place, the daimyos (chosen from those loyal to the Tokugawas) were given estates known as han. Each han was taxed based on the amount of rice it could produce. The shogunate's reorganisation of land had also involved clearing land and reclaiming swamp land, which meant that more land was being used to grow food, which improved economic wellbeing.

The samurai

During the Sengoku wars between noble families, the samurai kept order. They were able to extend their land holdings during this period and had become powerful and wealthy. With the arrival of the Tokugawa era, the role of the samurai was greatly restricted. Many samurai lost their masters as a result of the limitations placed on daimyo armies, and were reduced to outcast (ronin) status. Those samurai who were kept in their master's employ were not much better off, since they were paid in rice. In an era of growing dependence on coinage, samurai had to exchange their rice for coins and were often cheated by greedy money-changers.

Samurai were not allowed to take part in farming either, which limited their opportunities to create wealth. Instead, they were encouraged to take up government or artisan jobs, rather than practice their military skills. They were to apply the principles of bushido to their work as government officials—showing courtesy and respecting their masters. As a result, the prestige and power of the samurai sharply declined.

The peasants

While most peasants suffered greatly during the Sengoku era, some had been able to take advantage of the chaos and disorder, proving their military prowess in the noble's wars and earning land and samurai status in return. The Tokugawa shogunate put a stop to all opportunities for upward mobility for the peasant class.

The Tokugawa shoguns' control of foreign trade

Trade with China and Korea had occurred since the 1450s CE, and with the Portuguese



SOURCE 7.26 *The Forty-Seven Ronin Scaling the Wall of Morono's Palace* (1852) by Utagawa Kuniyoshi. This woodblock print (*ukiyo-e*) shows a scene from the *Chushingura*.

since 1543 CE. Over the next 70 years, Dutch, English and Spanish traders began to arrive in Japanese ports.

In 1603, the Tokugawa shogun took control over all foreign trade and made Nagasaki the main trading port. All goods coming into or leaving Nagasaki were taxed by the shogun, reaping huge profits. Wealth for the shogunate was seen as important—the failure of both the

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Kamakura and Muromachi shogunates had been in part due to limited finances.

In addition to taxation, control of foreign trade was a way of restricting the wealth of the daimyos who might oppose the Tokugawa shogun. During the Sengoku period, many daimyos had become very wealthy through foreign trade with East Asia and Europe. This wealth had enabled them to build powerful samurai armies. To control the daimyos' access to foreign trade, the shogun issued his loyal daimyos with trade permits (known as red seal permits), which allowed them to trade on a limited basis. These permits allowed traders to enter a Japanese port and gave the shogun's promise of protection to the ships. The red seal system enabled the shogun to control trade with and from Japan and also helped to stop Japanese piracy against trade ships. A minority of European and Chinese traders were also given a red seal permit.

ACTIVITY 10

Comprehension: chronology, terms and concepts

1 Why did the Tokugawa shoguns want to maintain control over the Japanese people?
2 How did the shogun control the daimyo?
3 What was a han?
4 Why was more food being grown in the Tokugawa period?
5 Why did the samurais' wealth decrease in the Tokugawa period?
6 Complete the table below to show how power and status for each class changed over the Medieval and Early Modern periods (whether it was high, low, increased or declined).

	Emperor	Shogun	Daimyo	Samurai
Heian	High		Increased	Increased
Kamukara				
Muromachi				
Tokugawa				Declined

7 Why did the shoguns take control of foreign trade?
8 What was a red seal permit?

Analysis and use of sources

1 Look at source 7.26. Complete the 5Ws (images) for source 7.26.
2 The *Chushingura* are stories about the 'Forty-Seven Ronin', a group of samurai who became ronin after their daimyo had to commit ritual suicide (*seppuku*) for assaulting a court official in 1701 CE. The ronin set out to avenge their master's death, upholding their loyalty to their master as part of their samurai code of bushido. The story is still very popular in Japan and has been turned into plays, ballets, novels and films. Why do you think this story is popular, even though it is about outcasts (ronin)?

Empathetic understanding

Elise takes you to meet a samurai in 1700 CE. Ask him about his life under the Tokugawa shogunate. Write up your interview in your travel blog.



Environmental issues in medieval Japan

Most early societies relied heavily on nature for the provision of the resources required for survival. Little, if any, thought was given to the conservation or regeneration of trees or forests. Forests were cleared so that wood could be used for building houses, castles, monuments and ships. Families needed fire for cooking and warmth—wood was the fuel for these fires. Cleared land was needed for growing crops, especially rice, and for the grazing of farm animals. Logging of trees was not an important issue while population growth was small and/or stable.

Agricultural land in Medieval Japan was (and still is) extremely limited. Approximately 70 per cent of the land was mountainous territory and only 20 per cent was usable for farming. Intense use of this limited resource was the consequence of both population growth and frequent military activity. Unlike in large land masses such as Europe, in Japan it was not possible to move to a new location when resources became scarce.

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By midway through the 16th century, Japan's population had reached approximately 10 million people. Land degradation and deforestation were noticeable. High-quality timber was scarce, mudslides and flooding were frequent, erosion was evident and rivers were closing off as a result of the build-up of silt. All of this indicated that more control over the use of the forests was needed.

The Tokugawa shogunate's forestry policy

The Tokugawa shoguns realised that removing trees, especially those close to rivers, was causing flooding. In 1666 CE, the shogunate decided to introduce policies for communal land that would:

- forbid tree-felling of certain types of trees
- regulate how wood was used—government officials had to approve the use of timber in any construction
- encourage people to replant forests so that forests could be regenerated; consequently, Japan eventually had some of the first planned forest plantations in the world
- ensure that time and effort were given to the study of forest development and management.

Then in 1678 CE, the shogun introduced laws prohibiting the cutting of branches and stripping of bark. Further laws were enacted in 1684 CE to forbid the uprooting of grasses, field burning or building close to river banks.

Over time, the enforcement of these policies helped both villagers and government officials to experiment with and develop techniques in the management of forests, the planting and nurturing of trees and the prevention of flooding. By the 19th century, Japan had effectively reforested many areas, which then assisted the country to become industrialised as it moved into the 20th century.

This program of care for the environment also meant that Japan was at the forefront of environmental policy-making. Most other countries, including the United States and Australia, would not pay serious attention to environmental issues such as land use and management until the last few decades of the 20th century.



SOURCE 7.27 The 900-year-old cedar trees of Shinshu Temple. This temple is in the Nagano Prefecture of Japan. Shinshu is the traditional name for the area.

	Population (million)	Forest area (million ha)	Percentage of forest area in Japan
1600 CE	17.0	27.0	72%
1850 CE	32.3	25.5	68%

SOURCE 7.28 The percentage of forest cover in Japan between 1600 and 1850s CE

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ACTIVITY 11

Comprehension: chronology, terms and concepts

1. Define the following terms in your own words: degradation, deforestation, conservation, regeneration.
2. Outline the ways in which natural resources were used in early medieval Japan.
3. How did the shogunate try to solve timber shortages on communal land in Japan?
4. What was the significance of the shogunate's efforts by the 19th century?

Analysis and use of sources

1. Look at source 7.28. By what percentage did Japan's population grow during the Tokugawa era?
2. What percentage of forest cover was lost between 1600 and 1850 CE?
3. From these calculations, how successful were Tokugawa Japan's environmental policies?

Research



In what other ways was Tokugawa Japan an environmental society? Using the internet or your school library, find out about sustainability in Tokugawa Japan. You can begin your research on your digital support.

The decline of the shogunate

The Tokugawa shogunate's decline was a long process, caused by internal problems and external challenges. The reasons for the decline are still an area of debate (historical contestability) among historians.

The Seclusion Laws

The Seclusion Laws were a series of laws introduced by Tokugawa Iemitsu between 1633 and 1639 CE. The laws stopped Japanese people from leaving Japan, on penalty of death. This restriction meant that the shogun could stop individual Japanese from trading with other nations and becoming rich. Only those given special permits by the shogun could conduct trade, and their profits could be heavily taxed by the shogun. The laws also prevented certain foreigners from entering Japan. Some exceptions existed: the Dutch and Chinese were allowed to continue trading through Nagasaki, and Koreans could trade through the So clan in Tsushima. Trade also continued with Japan's indigenous people, the Ainu, in Hokkaido, and with the Ryukyu kingdom through the Shimazu clan in Satsuma. All other foreign trade had to go through the shogun, which he could accept or reject.

These laws aimed to allow Japan to continue accessing trade in essential goods, such as medicines, and to maintain relations with China and Korea, establishing an East Asia sphere of trade, with China at the centre. They also intended to stop foreign influences, such as Christianity, from becoming established in Japan. By the early 1600s, over 300 000 Japanese had converted to Christianity. Japanese daimyos were suspicious of the Christian religion, especially after the Shimabara Rebellion (1637–38), a riot staged by Christian peasants following increased taxes. Following this rebellion, the shogunate banned Christianity. Finally, the Seclusion Laws were a means of controlling daimyo wealth, so that the daimyos would not be in a position to threaten the shogun.

1. Japanese ships are strictly forbidden to leave for foreign countries.
2. No Japanese is permitted to go abroad. If there is anyone who attempts to do so secretly, he must be executed. The ship so involved must be impounded and its owner arrested, and the matter must be reported to the higher authority.
3. If any Japanese returns from overseas after residing there, he must be put to death

...

7. If there are any Southern Barbarians [Westerners] who propagate the teachings of padres [Christianity], or otherwise commit crimes, they may be incarcerated [put in prison]

...

SOURCE 7.29 The Edict of 1635, by Tokugawa Iemitsu

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Did the Seclusion Laws cause the decline of the shogunate?

Many Western historians used to believe that because of the Seclusion Laws, trade in Tokugawa Japan must have declined, but now historians have realised that trade actually expanded during this period. While most European countries had been banned from trading with Japan, the amount of goods traded with China, Korea and the Netherlands increased to make up the shortfall. Historians also believed that the Seclusion Laws meant Japan was 'secluded' (cut off) from the world—but this is not true either, because relations were maintained with China, Korea and the Netherlands. Indeed, in recent years, the term 'seclusion laws' has come to be seen as somewhat inaccurate—'maritime restrictions' is probably more correct. In fact, the Japanese word for the laws, *kaikin*, contains this meaning.

Although the so-called seclusion laws did not affect Japan's trade balance, they did provoke resentment from European and United States traders, who made numerous attempts to open trade with Japan.

ACTIVITY 12

Comprehension: chronology, terms and concepts

1 What were the Seclusion Laws?
2 What were the aims of the Seclusion Laws?
3 How did the Seclusion Laws affect trade?
4 Was Japan really 'cut off' from the world?
5 Explain how historians' ideas about Japan's Seclusion Laws have changed.

Analysis and use of sources

1 Read source 7.29. What restrictions were placed on Japanese people?
2 What restrictions were placed on Westerners (the Dutch)?

Perspectives and interpretation

1 Why do you think Western historians used to see Japan's laws of 1633–39 as 'seclusion'?
2 What is the Japanese perspective on the laws of 1633–39?

Western influences and the decline of the shogunate

Rangaku

Following the introduction of the Seclusion Laws, the Japan maintained their knowledge of Western science and technology through the Dutch at the Dutch **trade enclave** of Dejima in Nagasaki. They studied and translated thousands of Dutch medical and scientific texts. The field of study was known as Rangaku (Dutch studies).

The Japanese also purchased numerous Western 'curiosities', such as clocks, telescopes, microscopes, spectacles, birds, dogs and oil paintings from the Dutch and sold them in specialty shops in Osaka and Kyoto.



SOURCE 7.30 A replication of a page from *The Illustrated Compendium of Clever Machines* (1796) by Hosokawa Hanzo Yorinao, describing the mechanism of clocks and automata. This book is an example of Rangaku.

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Matthew Perry

By the 19th century, Britain, the United States, France, Portugal and Russia had been trying for two centuries to resume trade with Japan, but the shoguns had steadfastly refused. In July 1853 CE, US Navy Commodore Matthew Perry of the United States, found a way to force the issue.

Perry arrived in Edo Bay with four warships. He delivered a letter to the shogunate, asking for trade to be opened and threatening armed conflict if the Japanese refused. The shogunate was alarmed by Perry's 'black ships' (so called because of the black smoke they emitted from their steam engines) and began building fortifications to protect Edo. Perry returned in March 1854 CE with eight ships. Japan's defences were no match for American warships. The shogun agreed to sign the Treaty of Peace and Amity (also known as the Treaty of Kangawa), opening two ports to any United States ships seeking provisions. A trade agreement with Britain followed by the end of the year, and another with Russia in 1855 CE. By 1859 CE, many other European nations had signed trade agreements with Japan.

The treaties were very unequal, giving Western nations many trade advantages over Japan. The resulting trade was greatly damaging to the Japanese economy. The flood of cheap goods from the United States and Europe forced some Japanese out of business.

Westernisation

Japanese leaders realised that their own army and navy was no match for the Western powers. If they were to avoid colonisation, they had to bring their own military up to Western standards. In 1855 a naval training school with Dutch instructors was established in Nagasaki, followed by a military academy in Edo. Japanese



SOURCE 7.31 Commodore Matthew Perry signs the Treaty of Kanagawa with the Japanese Government, opening the ports of Shimoda and Hakodate to US trade (lithograph print from 1856 CE).

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SOURCE 7.32 A Japanese woodblock print of Commodore Perry (centre) with his US commander and captain, c. 1854 CE

students were also sent to study in European and United States military academies. Japan started to modernise its navy, constructing eight Western-style warships in 1867 CE.

In the coming decades, Japan would adopt many Western innovations, including telegraphs, railways, clothing and a modern banking system.

Did Westernisation cause the decline of the shogunate?

Westernisation angered the samurai, who wanted the emperor's rule reinstated. The Emperor Komei agreed, and issued an 'Order to Expel the Barbarians' in 1863 CE. The order inspired the samurai to launch a series of attacks on the shogunate and on foreigners in Japan. In response, Westerners demanded reparations and bombarded Kagoshima.

Daimyos were disturbed by the failure of the shogunate to defend Japan against foreigners. This anti-Western sentiment, however, did not prevent them from modernising their armies along Western lines.

Internal problems

By the end of the 18th century, the Tokugawa shogunate was under stress. In spite of all the controls over foreign trade, the government's finances were declining. In response, the government raised taxes. The negative impact of higher taxes was made worse for the peasants by a spate of natural disasters and famine. These pressures were too much for the peasants, who erupted in riots across the country.

The social class system was also breaking down. Merchants, originally at the lower end of the hierarchy, had become wealthy and powerful, while samurai, formerly of the respected warrior class, were now poor. Some samurai found that they were in debt to the merchants, which caused further anger and resentment among the samurai.

Finally, corruption and incompetence within the government itself further undermined the control of the shogun.

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SOURCE 7.33 *Steamship* (1861) by Utagawa Hiroshige, a woodblock print showing a US steamship entering the harbour of Yokohama

Did internal problems cause the decline of the shogunate?

The peasants were angry, the samurai were angry and the daimyo resented the shogun's controls over trade. Attempts by the shogunate to reform the economy were ineffective and only resulted in more poverty and more anger directed towards the shogunate. Some people called for the restoration of the Emperor and expulsion of all Western influence, particularly the samurai, who longed to return to their former status in Japanese society.

Merchants and the daimyo, on the other hand, increased their demands for more contact with Europe and the United States, to trade and to learn about Western military technology and Western science. The shogun's advisors, however, feared that increased Japanese contact with the West might result in the colonisation of Japan by Western powers, as had occurred in China.

The Tokugawa shogunate would probably have fallen eventually due to problems within the society, but the threat posed by the West certainly stirred discontent among the people and sped up the process of decline. In 1867–68, the Tokugawa government fell and the emperor was restored to power.

ACTIVITY 13

Comprehension: chronology, terms and concepts

1. What was Rangaku?
2. How did Rangaku influence Japan?
3. How did Matthew Perry force the shogun to allow the US to trade with Japan?
4. Why did the shogun agree to Perry's demands?
5. What was the effect of trade with Europe on some Japanese businesses?
6. How did the Japanese try to meet the challenge of Western power?
7. What effect did Western influence have on the samurai?
8. List the internal problems faced by the shogunate.

Analysis and use of sources

1. Look at source 7.33. Complete the 5Ws (images) for source 7.33.
2. Describe how the steamship has been represented and explain why.

Perspectives and interpretation

Look at source 7.31. Explain the perspective of this source.

Explanation and communication

Write a 500- to 750-word essay or create a prezi explaining why the Tokugawa shogunate fell.

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Legacy of the shogunate on modern Japan

Cultural legacies

The shogunate period left numerous cultural legacies, many of which are still practised today, both in Japan and elsewhere in the world. Calligraphy showed a distinctive Japanese style from the Heian period onward, having developed from Chinese calligraphy in the 6th century. Bonsai became a practised art form during the Kamakura era, after evolving from Chinese penjing (miniature tree scenes) in the 6th century. The Muromachi period saw the emergence of Noh drama, the tea ceremony, Zen gardens and ikebana (flower arranging). During the Tokugawa period, geisha (female entertainers), kabuki theatre, bunraku (puppet theatre) woodblock printing (*ukiyo-e*) and haiku poetry all became part of Japanese culture.



SOURCE 7.34 The calligraphy for 'history'

Political legacies

The Tokugawa shogunate set up Japan for the Modern Age. By expanding education, reforming agriculture, conserving forestry resources and retaining some ties with the West, Japan was able to 'catch up' to the West in just a few decades. By the end of the 19th century, Japan was a major world player, not only keeping Western colonists at bay, but also defeating China in the Sino–Japanese War (1894–95) and Russia in the Russo–Japanese War (1904–05). These wars left Japan with a growing empire of its own, which by 1910 CE included southern Manchuria, Taiwan, Korea and the Southern Sakhalin Island.

ACTIVITY 14

Comprehension: chronology, terms and concepts

1. What are some of the cultural legacies of shogunate Japan?
2. Why was Japan able to 'catch up' to the West so quickly?
3. How did Japan start to build its own empire?

Research

Choose an aspect of Japanese culture. Prepare a two-minute presentation on your chosen area. Your presentation needs to contain information about the history and practices of your chosen area of Japanese culture and two relevant sources. See pages 15 and 20 for guides to finding primary and secondary sources.

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History challenges

Samurai resume

Imagine if the way people got into the samurai army in medieval Japan was to apply for a position … You are a young man living in medieval Japan and the daimyo has spoken to your father to tell him that he has a position for a new samurai available among his troops. Your father wants you to apply. You must now produce a résumé that you will use to apply for the job.

1. Go to your digital support to research the skills and abilities of samurai. Your school library will also have books and encyclopaedias that will help you in your research.
2. Plan the types of information that you will include in your résumé. The following are some points that you may wish to consider:
   - your skills in the arts and literature
   - your skills in the martial arts and weaponry
   - your understanding of the Bushido
   - evidence of how you practise Bushido in your life
   - what you do to keep fit
   - why you believe the daimyo would benefit from having you as a member of his troops.
3. Go to your digital support to select a resume template, or create one of your own.
4. Create your resume. You may wish to include some illustrations and/or decorate your resume so that it has the look and/or feel of a medieval parchment.
5. Investigate and then explain how real samurai were able to join the service of a daimyo.

Castle for sale!

The owner of a medieval Japanese castle has asked you to help him sell his castle by developing an advertisement that showcases his property. You may wish to visit some of the websites listed on your digital support to gain some ideas about how castles are advertised by real estate agents today.

The owner of the castle is very keen to sell his property to someone who has an appreciation of its history, so he wants you to focus on that type of information in your advertisement. He also wants you to be very clear about the features and advantages of his castle, including its role as a form of military defence.

1. Research castles in Japan using your school library and/or the internet. You should build a collection of key words that you can use to search the indexes of books or that you can use in search engines on the web. These may include the following:
   - Japanese castles
   - Japanese castles history
   - medieval Japanese architecture
   - list of Japanese castles.
2. Create your castle advertisement electronically, using software of your choice. This sale is happening in the 21st century, so you are able to create your advertisement as a web page. Save it to your blog.
3. Given that castles were not available for sale in medieval Japan, explain how the ownership of a castle, and the area controlled by it, could change.

Write an essay

Write a 500- to 750-word essay explaining why the Tokugawa shogunate introduced restrictions on the population. Use the History Skills in chapter 1 on page 24 to help you write your essay.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.

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Chapter 8

Polynesian expansion across the Pacific (c. 700–1756 CE)



Moai at Ahu Tongariki, Easter Island

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- identify the geographic extent and natural features of Polynesia
- outline theories about the origin and spread of Polynesian settlers throughout the Pacific
- locate the Pacific regions settled by the Polynesians
- describe the different societies of Polynesia
- describe key environmental resources of Polynesian societies
- assess Polynesian uses of environmental resources in this period, including:
  - the extinction of the moa in New Zealand
  - the use of religious/supernatural threats to conserve resources
  - the exploitation of Easter Island's palm trees
- describe everyday life in Easter Island society during this period
- describe key political features of Easter Island society
- explain key economic activities of Easter Island society
- using a range of sources, describe the cultural achievements of Easter Island society

SITE STUDY

- a virtual archaeological site: The *moai* of Easter Island

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Inquiry questions

1. When and how did Polynesians colonise the Pacific Islands?
2. What were the key features of Easter Island society?
3. How and why did the Easter Islanders build the mysterious moai?
4. How did Polynesians use their environmental resources?
5. What can we learn from the experiences of the Easter Islanders?

Introduction

People see the collapse of Easter Island society as a metaphor, or worst case scenario, for what may lie ahead of us in our own future.

Jared Diamond, *Collapse: How Societies Choose to Fail or Survive, 2005*

POLYNESIAN EXPANSION ACROSS the Pacific Ocean was one of the greatest feats of human exploration and navigation. Polynesians migrated across the vast expanses of the Pacific in little more than small canoes to settle hundreds of tiny islands. In spite of the vast distances between these islands, the Polynesians shared a similar language, social system, mythology, artwork and architecture.

While the communities on some islands developed into complex societies, others, such as that on Easter Island, virtually collapsed. This might stand as a warning for how we use our natural resources today. Easter Island remained isolated from the rest of the world for centuries until it was 'discovered' by European explorers in the 18th century. Since that time, people have been puzzled by the mysteries that abound on the island, such as the origin and purpose of the world-famous stone statues.

KEY TERMS

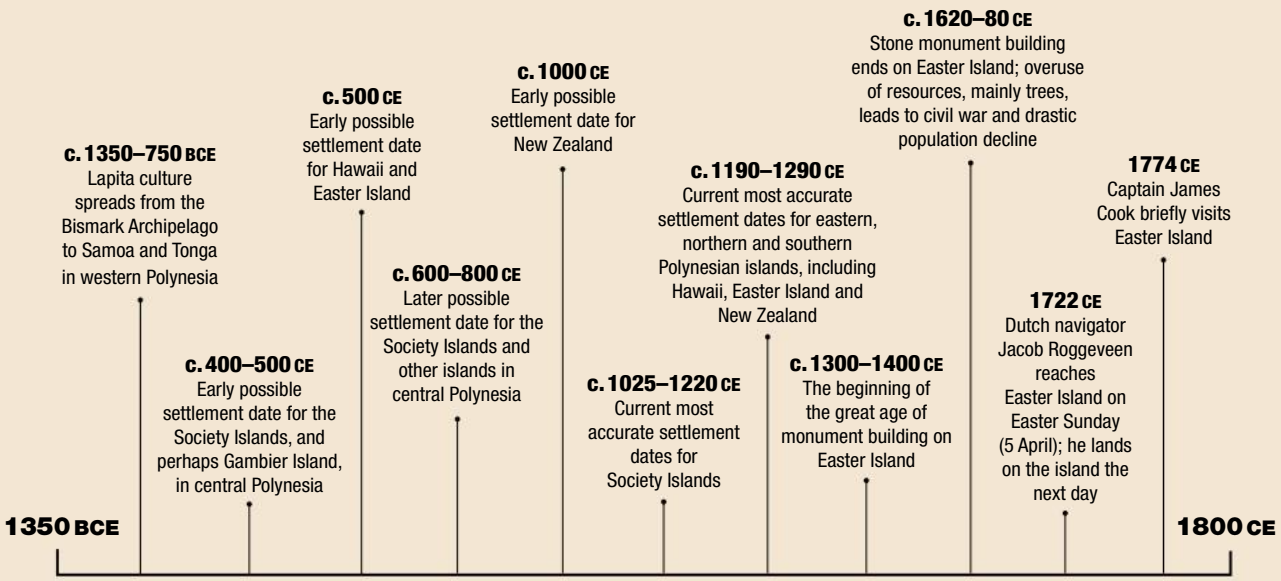
ahu	the large stone platforms on which the *moai* were erected
archipelago	a group of islands that are clustered together
ariki	the upper class and chiefs of Polynesian societies
Austronesian	the group of related languages spoken in South-East Asia and the Pacific Islands
foundation myth	a story explaining how the world, a society or certain customs came into existence
hopu	the title given to contestants in the annual Birdman contest
Melanesia	the island groups of the south-west region of the Pacific Ocean; Ancient Greek for 'black islands'
Micronesia	the island groups of the north-west region of the Pacific Ocean; Ancient Greek for 'small islands'
moai	the original name for the statues of Easter Island
outrigger	a canoe with a log attached to one or both sides of the hull to prevent the canoe from tipping over in rough seas; the log is attached using wooden beams
petroglyph	a word, sign or symbol carved or chiselled into stone
Polynesia	the island groups in the central and eastern region of the Pacific Ocean; Ancient Greek for 'many islands'
pukao	the red topknots on the heads of some of the Easter Island statues
Tangata-Manu	the title given to the clan chief whose *hopu* won the Birdman contest
tapu	something that is restricted, forbidden or sacred; we get the modern word 'taboo' from this term

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Polynesian islands



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about Polynesian culture.
3. Title the second column 'Puzzle'. In this column write down the questions you have about Polynesian culture.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'Polynesian expansion across the Pacific'. I'm Ismet, and I'll be your tour guide. Enjoy your trip.

Polynesian colonisation of islands in the Pacific Ocean

Location of Polynesia

Polynesia consists of many island groups in the central and eastern regions of the Pacific Ocean. The name 'Polynesia' comes from two Ancient Greek words: polys, which means 'many', and nesos, which means 'island'. Polynesia shares the Pacific Ocean with two other regions: **Micronesia**, which means 'small islands', and **Melanesia**, which means 'black islands'.

The term 'Polynesia' was first used in 1756 CE by Charles de Brosses, a French scientist and writer. He used this term to describe all the islands of the Pacific Ocean. Later, in 1831 CE, Jules Dumont d'Urville, a French explorer and naval officer, proposed that the term 'Polynesia' be used only to describe the islands enclosed within a large triangle shape, with its extreme points located at New Zealand, Hawaii and Easter Island. D'Urville's definition was based on geographic, language and cultural differences between the islands within that triangle and the islands in the rest of the Pacific Ocean.

The Polynesian triangle covers an enormous area of the Pacific Ocean. The distance from Hawaii to New Zealand, for example, is just over 7000 kilometres. Roughly the same distance separates New Zealand and Easter Island. The distance from Easter Island to Hawaii is nearly 7500 kilometres. Other major island groups that lie within the triangle include Samoa, Tonga, Norfolk Island, the Cook Islands, Tuvalu, the Society Islands, the Marquesas Islands, Gambier (or Mangareva) and the Tuamotu **Archipelago**.

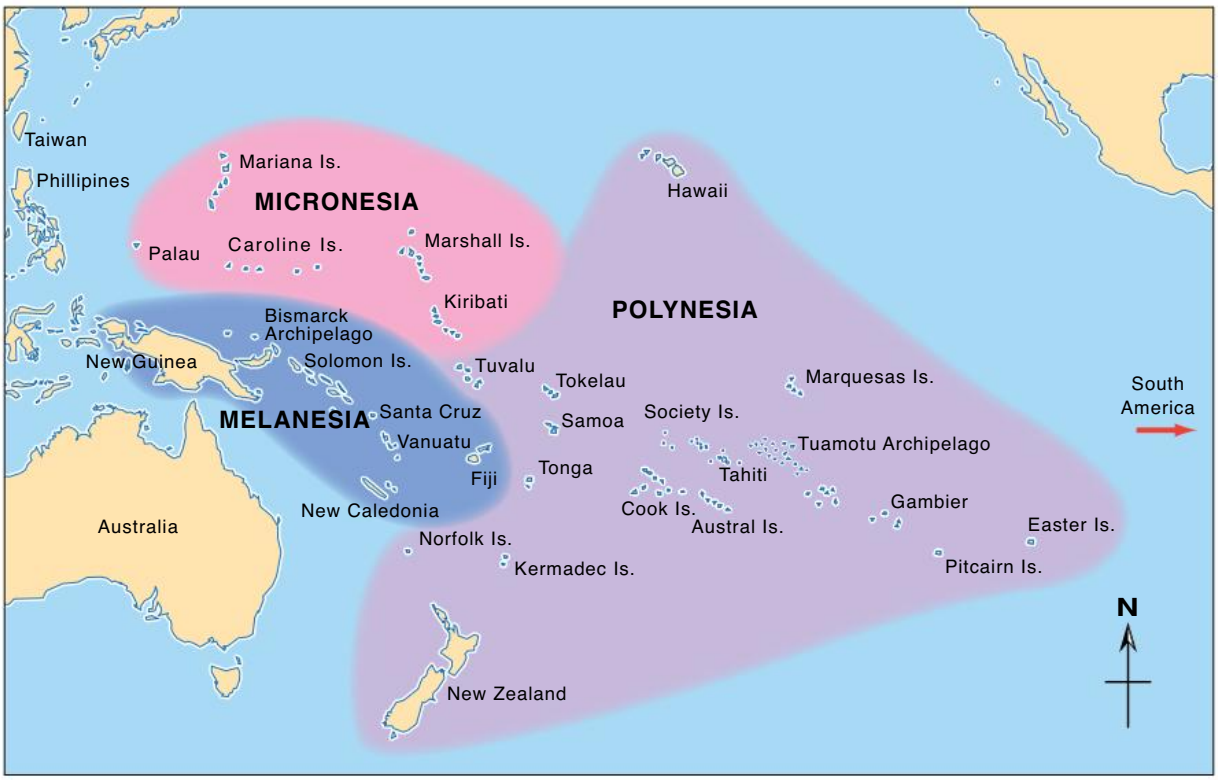
Origin of the Polynesians

Ever since the 16th century, when Europeans began exploring the Pacific Ocean, people have wondered where the Polynesians came from. Two competing theories exist. Some have argued that the Polynesians travelled west from South America. This is called the 'east–west theory'. Others think that the Polynesians came from the islands in South-East Asia. This is called the 'west–east theory'.

The east–west theory

In the 16th century, Spanish explorers departed from Peru in South America and visited many Pacific Islands. These explorers might have assumed that, because they had departed from South America, the Polynesians had come from there as well. The fact that the prevailing winds

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SOURCE 8.1 The three sub-divisions of the Pacific island groups—Polynesia, Melanesia and Micronesia—as established by d'Urville in 1831 CE

and ocean currents move from east to west across the Pacific probably reinforced this view.

This idea was taken up by Thor Heyerdahl, a Norwegian scientist and explorer. He believed that the people of the islands in South-East Asia were too primitive to develop complex societies and build large stone monuments. He thought that sophisticated people from Peru had sailed westwards across the Pacific and settled the islands they found there. The similarities between the stone monuments of Peru and those found on some Polynesian islands seemed to prove Heyerdahl's theory.

In 1947 CE, Heyerdahl built a balsawood raft called *Kon-Tiki*. With five companions, he departed from Peru and, 101 days later, *Kon-Tiki* struck a reef off the Tuamotu Islands. They had travelled nearly 7000 kilometres. However, Heyerdahl only proved that people could sail from Peru to Polynesia in simple wooden rafts. He did not prove that this was how the Polynesians had *actually* reached the Pacific islands.



SOURCE 8.2 The balsawood raft *Kon-Tiki*, which took Thor Heyerdahl and his crew of five from Peru to the Tuamotu Islands in 1947 CE

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The west–east theory

A more widely held theory, however, is that Polynesians originated in Asia or the western Pacific and travelled eastward towards the more remote islands. Several pieces of strong evidence support this theory.

The first piece of evidence is language. In spite of the great distances between them, the Polynesian people speak distinct but clearly related languages. Today, 40 different Polynesian languages are part of the **Austronesian** language family. Austronesian languages are those spoken in South-East Asia and the Pacific. The words in different Polynesian languages for common terms such as 'sky', 'north wind', 'woman', 'house' and 'parent' are all quite similar. This suggests that they have a common origin.

The tools and other implements used by Polynesians are also consistent. What is more, they are similar to those used in South-East Asia and New Guinea. Their belief systems and social structure, while distinctive, are also similar to those that were practised in the islands of Melanesia.



SOURCE 8.4 A portrait of Captain James Cook, who made several important journeys of exploration in the Pacific throughout the 18th century

Perhaps the most convincing evidence comes from DNA analysis. DNA, or deoxyribonucleic acid, is present in all our cells and carries the genetic information that determines what we look like. Recent DNA analysis of Polynesians from many different islands shows that they all share similar traits. They also share common characteristics with DNA samples taken from Taiwan, New Guinea and the Bismarck Archipelago. This strongly suggests that Polynesians originated in Asia, not South America.

Spotlight

When Captain James Cook visited Easter Island in 1774 CE, he noted that the language of the local people was similar to that spoken in New Zealand. Additionally, a Tahitian man accompanying Cook was able to understand, and be understood by, the Easter Islanders. Cook concluded that the locals of Easter Island were of Polynesian descent, not South American.

> They are certainly of the same race of People as the New Zealanders and the other islanders, the affinity of the Language, Colour and some of their customs all tend to prove it.

SOURCE 8.3 An extract from Captain James Cook's diary about his visit to Easter Island, in the far east of Polynesia, in March 1774 CE

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Using the map in source 8.1, list three of the main island groups that can be found in the Pacific Ocean.
2. What do the terms 'Polynesia', 'Micronesia' and 'Melanesia' mean?
3. From where did Polynesians originate, according to the east–west theory?

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4 What evidence exists for the east–west theory?
5 From where did Polynesians originate, according to the west–east theory?
6 What evidence exists for the west–east theory?

Analysis and use of sources

1 Read source 8.3. Complete the 5Ws (text) from page 17 for source 8.3.
2 Which theory does source 8.3 support? Give reasons for your answer.

Research

Go to your digital support to the Polynesian/English dictionary site and explore word similarity across Polynesia. Find three examples of words that are similar across the region.

Explanation and communication

Your local library is trying to educate the community about the achievements of Polynesian society and they have asked you to write a 200- to 300-word information panel on Polynesian expansion in the Pacific Ocean. Discuss the east–west and west–east theories, and then indicate which theory you think is the right one. Your report is to go on display alongside artefacts from Polynesian culture in the library.

Dates of colonisation of the Polynesian Islands

Another puzzle that historians, archaeologists and anthropologists have tried to piece together is exactly when the different islands in Polynesia were settled. Sometimes the dates for when people reached a particular island can differ by as much as 1000 years! As no written records from the time exist, we must study archaeological evidence and employ radiocarbon dating (or simply carbon dating) to determine when the Polynesians reached certain islands.

Archaeologists think that prehistoric Austronesian speakers spread out from the island of Taiwan to the islands of Micronesia and Melanesia sometime between c. 3000 BCE and 1000 BCE. A distinctive culture called Lapita emerged on the Micronesian and Melanesian islands. The main evidence for the existence of this culture comes from the shards of pottery the people left behind. Lapita pottery was made from clay and baked hard in low-temperature ovens. People decorated the pottery with simple designs and human figures, using bark or seashells. This pottery was produced in the Bismark Archipelago and the Solomon Islands between 1350 BCE and 750 BCE. Examples of Lapita pottery have also been found on the Polynesian islands of Samoa and Tonga. Seashell fragments lodged in the pottery from these island groups have been radiocarbon-dated to about 2800 BP (Before the Present); that is, c. 800 BCE.

A distinctive Polynesian culture emerged on the Tongan and Samoan islands from c. 800 BCE and eventually spread to the rest of the Pacific. However, only after a 'long pause' of several centuries did the Polynesians settle the islands further east and north. Archaeologists and historians are not precisely sure when this took place.



SOURCE 8.5
A face appears on these pieces of pottery from the Nenumbo site in the Solomon Islands, Melanesia. Together, the pieces measure about 7.6 centimetres across and are thought to be about 3000 years old.

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An early date for the settlement of the Society Islands is c. 400–500 CE. Others have proposed a later date for the settlement of central Polynesia, perhaps from c. 600–800 CE. Some historians argue that Hawaii and Easter Island, two of the extreme points of the Polynesian triangle, were settled in c. 500 CE. New Zealand, the southern point, was thought to have been colonised 500 years later. Thus, by 1000 CE, all the islands of the Pacific had been colonised.

However, while the settlement dates for Tonga and Samoa are reasonably certain, the latest research (which uses the most accurate and advanced radiocarbon-dating techniques) suggests that we should push the dates for the colonisation of the rest of Polynesia forward by several centuries. A research team, whose members come from several universities and museums in the Pacific region, argued that the Society Islands were settled between c. 1025 CE and 1220 CE. According to this team, the remaining Polynesian islands, including New Zealand, Hawaii and Easter Island, were settled as late as c. 1190–1290 CE.

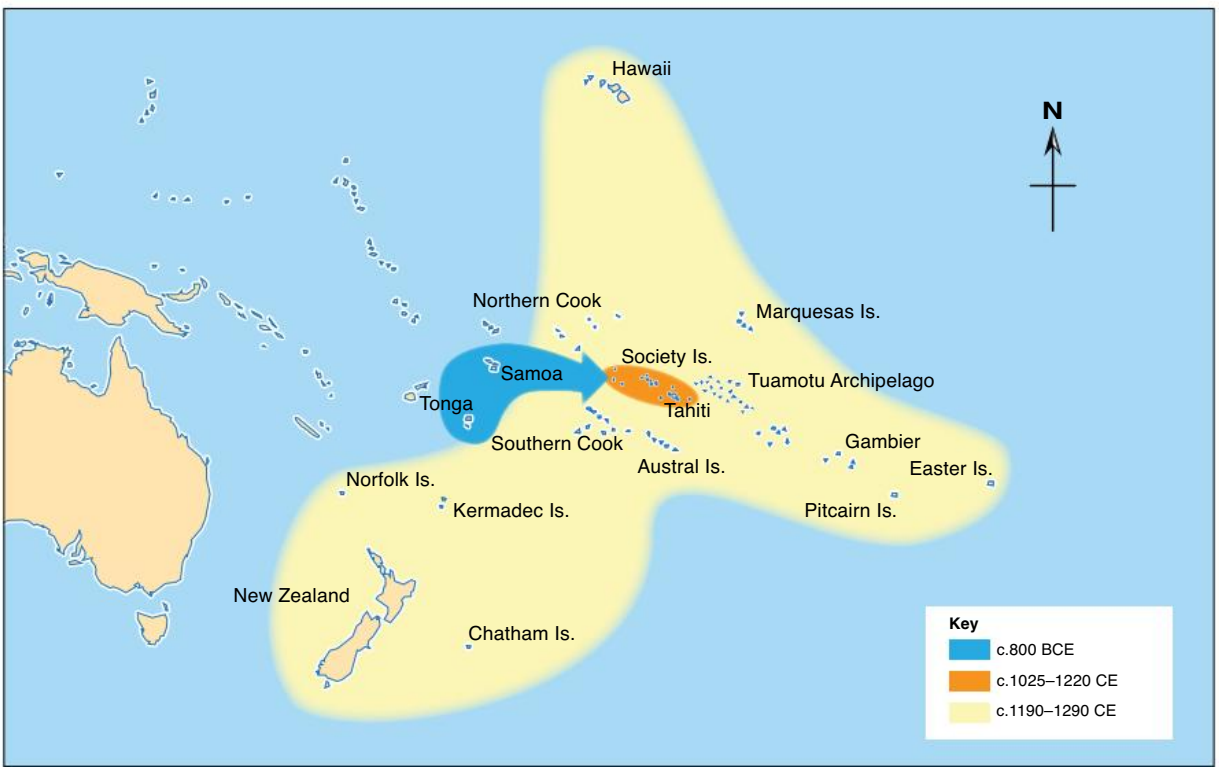
Spotlight

Radiocarbon dating measures the amount of carbon-14 (or C14) present in organic matter. C14 decays at a fixed rate, so archaeologists can estimate when the specimen (plant, animal or human) died. In 1960 CE, US physicist Willard Libby used radiocarbon dating to accurately estimate the age of a wooden ship from Ancient Egypt. We know that Libby's date was accurate because the age of the ship was known from written records.

Polynesian expansion: accidental or intentional?

Some archaeologists did not believe that the Polynesians, lacking modern navigational equipment, could have deliberately set sail on the high seas in small canoes with the purpose of finding and settling new islands. They argue that the islands must have been discovered accidently by fishermen who had been blown off course.

It is now believed, however, that Polynesian expansion was intentional. When Polynesians set out for new islands, they took tools and animals such as dogs, pigs and chickens with them. They



SOURCE 8.6 A map showing the spread of Polynesian culture in the Pacific

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also carried plants and seeds. These are some of the things a new society would need to survive. Fishermen are highly unlikely to have had these items with them in their canoes on a regular fishing trip.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. How can archaeologists accurately date Lapita pottery?
2. According to the latest research, approximately when was Easter Island settled?
3. How is the settlement of Polynesia an example of historical contestability?
4. Why have historians' ideas changed about the settlement of Polynesia?

Analysis and use of sources

1. Look at source 8.5. Complete the 5Ws (artefacts) from page 10 for source 8.5.
2. Why do you think the Lapita people made clay pots like the one in source 8.5?
3. According to the map in source 8.6, when was Chatham Island settled?

Research

Go to your digital support to watch a video on carbon-14. In your travel blog, create a mind map of the different types of remains that could be used in carbon-14 dating. You may want to organise them under the following headings: Human, Animal, Plant. An example of human remains would be bone. For plants, you could include seeds. What other examples can you think of?

Explanation and communication

1. Explain in two or three sentences how estimates about the years of settlement of Polynesian islands can differ by so much.
2. Come up with two or three theories to explain the 'long pause' in the colonisation of the Pacific Ocean between c. 800 BCE–c. 1025 CE.
3. Ismet has taken you to join the crew of a Polynesian boat that has just landed on an uninhabited island. Based on your observations of the crew and their belongings, write a 100- to 200-word entry in your travel blog about whether Polynesian expansion in the Pacific was intentional or accidental. Find a suitable image on the internet to accompany your report.

How the Polynesians colonised the Pacific Islands

Perhaps the most incredible aspect of Polynesian expansion across the Pacific is how they were able to travel between the islands. The distances involved were enormous and a journey could take days or even weeks. Ocean swells and fierce storms could easily tip or destroy their sailing vessels. The Polynesians had no maps or GPS systems like we do today. How, then, did they accomplish these remarkable feats of navigation and exploration?

Transportation

The Polynesians made their long ocean voyages in **outriggers** or double-hulled canoes. The canoes were made from trees that were hollowed out so that people and supplies could be carried in them. The ends of the canoes were streamlined so that they could move easily through the water. Canoes are not very stable; they could easily tip over in the ocean. Polynesians overcame this by attaching an outrigger to their canoe. This would prevent it from rolling over in rough seas.

A safer mode of transport was the double-hulled raft. These boats consisted of two canoes



SOURCE 8.7 Two outrigger canoes. The larger vessel could sail across the ocean while the smaller one would be used only for fishing near the coast.

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connected by a wooden platform. A covered compartment was used for storing tools, animals and plants. The explorers could also shelter in the compartment during rough weather. Moveable square or triangular sails caught the wind and propelled the craft forward.

Paddles were used mainly for steering. All the parts were held together with rope made from tree bark or coconut fibres. The largest rafts, built for sailing the oceans or raiding other islands, were up to 30 metres long and could carry up to 200 people.

Navigation

Navigating the vast expanses of the Pacific Ocean without a compass or map required considerable skill and experience. Polynesian navigators devised several methods to find the tiny islands dotted throughout the Pacific Ocean. Navigators memorised the movement of stars across the night sky, particularly as they passed over certain islands. The navigator could then sail to that island by following the correct star.

Polynesians also used waves and ocean currents to navigate. The island chains in the Pacific influence the movement of ocean currents. Polynesian navigators would have learned this as they sailed around their home island.



SOURCE 8.8 A double-hulled raft. The largest of these vessels could carry dozens of people across the vast distances of the Pacific Ocean.

When they were looking for new islands, navigators would recognise how a distant island chain was influencing the ocean currents. They could then locate the island by following the current and wave direction.

Clouds and birds were other good indicators. Clouds would be more likely to form over



SOURCE 8.9 Clouds form over Bora Bora in the Society Islands

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islands. In addition to this, the shallow waters around an island would cast distinctive shadows on the underside of cloud formations. Birds could typically fly out to a distance of about 150 kilometres from their home island. This meant that, if navigators saw birds flying over the ocean, they would know that an island would be no more than around 150 kilometres away in any direction. The Polynesian explorers might then have followed the birds in the hope of finding land.

Accurate navigation was vital to the survival of Polynesian societies. Therefore, navigators were highly respected. They passed down their knowledge orally to apprentices. Most of that knowledge was lost after European contact. Thankfully, some Polynesians today are trying to rediscover the lost art of navigating the vast Pacific Ocean without modern technology.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. How were Polynesian canoes made?
2. Why are outrigger canoes and double-hulled rafts more stable than a simple canoe?
3. Draw a mind map to show the different ways Polynesians navigated between the islands of the Pacific Ocean.
4. Why were navigators such an important part of Polynesian society?

Empathetic understanding



Your Revista Tour Guide, Ismet, has taken you to a large outrigger canoe on the Pacific Ocean in 1100 CE, where you sail with a Polynesian navigator. In your travel blog, interview the navigator about his work and how he navigates from one island to another. Ask him how he feels about his position in Polynesians society. See page 12 for a guide to empathy questions.

Explanation and communication

Why do you think Polynesians left their homes in search of new islands? Design a concept map to demonstrate your ideas. Come up with three or more main reasons. For each of these, include two or more specific examples. For example, 'natural disaster' could be a main reason, and 'volcano eruption' could be a specific example of that main reason.

Polynesian societies

Given their common ancestry, the Polynesian societies that developed across the Pacific region, including those of Tonga, Hawaii, Samoa, Rapa Nui (Easter Island) and Aotearoa (New Zealand) have many broad similarities, particularly in the areas of language and social organisation. Polynesian societies were ruled by a chief. Chiefs were seen to be related to the gods and were believed to possess a sacred power, called *mana*, with which they could control the natural world. Chiefs could also pronounce certain objects and areas 'taboo' (**tapu**) meaning that they were forbidden to certain classes of people in their society. Crafts were similar across the islands too, with skilled woodcarving, weaving, pottery and canoe construction common to Polynesian communities.

At the same time, different environments, unique resources and relative isolation enabled each society to develop its own distinctive aspects. In most Polynesian societies, women had a lower status than men and men were permitted to have more than one wife (polygamy). In the Marquesas Islands, however, women enjoyed equal status to men, and this was one of the few cultures in the world where polyandry was practised (women had more than one husband). Different resources allowed unique skills to emerge in Polynesia. The Maori were also skilled workers in jade, a highly prized precious stone found in New Zealand, which they made into jewellery, weapons and ornamental objects.

One of the most distinctive Polynesian societies was that of Easter Island (Rapa Nui), the most easterly island of Polynesia.

Daily life on Easter Island

After initial human settlement around 800–1200 CE, Easter Island was cut off from other Polynesian societies. While the traditions and practices throughout the rest of Polynesia were remarkably similar, Easter Island developed a unique culture because of its remoteness. This island is one of the most isolated inhabited places in the world. Its nearest neighbour, Pitcairn

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SOURCE 8.10 A picture of Easter Island taken from a satellite; from one end to the other, Easter Island is only about 25 kilometres wide

Island, is more than 2075 kilometres to the west. Chile, in South America, is 3510 kilometres to the east. After the initial wave of colonisers, it is highly probable that Easter Island remained cut off from the rest of the world until Dutch explorer Jacob Roggeveen visited the island in 1722 CE. By studying the culture of the Easter Islanders, we can gain some understanding of what daily life was like for Polynesians before European contact.

Spotlight

Easter Island has more than one name. It is also known as Rapa Nui, which means 'Big Rapa' in Polynesian. This name was only given to the island in the 1860s by locals who had been kidnapped by the Peruvian government and sent to work as slaves on Rapa Iti, or 'Little Rapa', in the Austral Islands. The returned slaves noted that Easter Island looked similar to Rapa Iti, only bigger.

Much of what we know about Easter Island comes from two sources: accounts by European explorers such as James Cook and Jacob Roggeveen (pronounced 'YA-cob R'OH-er-veen'), and accounts from locals written down by Christian missionaries in the 19th century.

Spotlight

Jacob Roggeveen was a Dutch explorer. He was the first European known to have reached Easter Island. He gave the island this name because it was Easter Sunday (5 April 1722) when he first spotted the island on the horizon. Roggeveen kept a diary of his adventures in the Pacific. They are an interesting and important source of information about Polynesian culture.

Roggeveen recorded his memorable first encounter with Easter Islanders:

> *Very many canoes came to the ships. The people showed at this time their great eagerness for all that they saw and were so bold that they took the hats and caps of the sailors from their heads and jumped with their plunder overboard, for they are extremely good swimmers…*

Clothing

The clothing worn by the people of Easter Island was determined by the climate and the locally available resources. Easter Island's climate is described as subtropical maritime. This means that the temperature is relatively warm throughout the year, though it is not as hot as tropical regions that are closer to the



SOURCE 8.11 Maoris of New Zealand wearing traditional Polynesian clothing; the original Easter Islanders would have dressed similarly to this

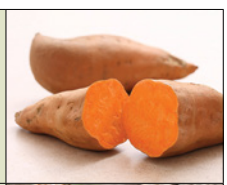
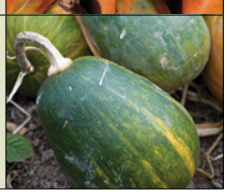
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equator. The temperature reaches a high of 28 degrees Celsius in February and a low of 18 degrees Celsius in July and August. Because of this temperature range, the Easter Islanders did not need to wear a great deal of clothing. Like the people of other Pacific islands, the Easter Islanders would have worn skirts made of long grass. The grass would have been woven together and worn around the waist. Roggeveen described clothing like this in his diary entry on Easter Island.

Food

Archaeological evidence suggests that early settlers of Easter Island found it lush and bountiful, with thousands of sea birds, and lush palm forests. Fresh water existed in the craters of extinct volcanoes, replenished by the rain. While Easter Island does not have any of the warm water corals that allow shallow water fishing that other Polynesian islands enjoy, excavations of middens shows that seals, porpoise and tuna were all harvested from the seas around the island.

By the 18th century, however, evidence suggests that Easter Islanders were not eating much fish or seabirds. Roggeveen noted that the Islanders' canoes were so badly made that they had to spend half their time bailing out water! When Cook visited in 1774 CE, he noted that Easter Islanders were eating a number of different vegetables and roots.

Yams	A large orange or yellow vegetable similar to sweet potato	
Taro or edoy	A starchy plant root; the leaves of the plant can also be consumed	
Plantain	A fruit very similar to a banana	
Gourd	A large, fleshy vegetable; the hollowed-out shell can be used as a drinking vessel	

SOURCE 8.12 Explanation of foods mentioned in Cook's diary

> No Nation will ever contend for the honour of the discovery of Easter Island as there is hardly an Island in this sea which affords less refreshments, and conveniences for Shipping than it does. Nature has hardly provided it with anything fit for man to eat or drink, and as the Natives are but few and may be supposed to plant no more than sufficient for themselves, they cannot have much to spare to new comers. The produce is Potatoes, Yams, Taro or the Edoy root, Plantains and Sugar Cane, all excellent in its kind, the Potatoes are the best of the sort I ever tasted; they have also Gourds and the same sort of Cloth Plant as at the other isles but not much, Cocks and Hens like ours which are small and but few of them and these are the only domestic Animals we saw among them, nor did we see any quadrupeds [four legged animals], but rats which I believe they eat as I saw a man with some in his hand which he seemed unwilling to part with. Land Birds we saw hardly any and Sea Birds but a few, these were Men of War Birds, Noddies, Egg Birds ... The sea seems as barren of fish for we could not catch any although we tried in several places with hook and line and it was very little we saw among the Natives. Such is the produce of Easter Island ...

SOURCE 8.13 Diary entry (1774 CE) by Captain James Cook

Spotlight

Apart from the rainfall that could be collected in the craters of extinct volcanoes, very little fresh water was available on Easter Island. To compensate for this, the Easter Islanders would drink the juice they could squeeze from sugar cane. This was very sweet and tasty but it made their teeth rotten and full of cavities!

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ACTIVITY 4

Comprehension: chronology, terms and concepts

1 In what ways were Polynesian societies similar?
2 What were some of the differences that existed between Polynesian societies?
3 What written sources do we have about Easter Island's past?
4 Who was Jacob Roggeveen?
5 How do we know what Easter Island was like at the time of the Polynesians' arrival?
6 How do we know what clothing the Easter Islanders were wearing by the 18th century?
7 What had happened to the Easter Islanders' diet by the 18th century?

Analysis and use of sources

Use source 8.12 to complete or answer the following:

1 Complete the 5Ws (text) for source 8.12.
2 According to Captain Cook, why would no European nation ever claim Easter Island for its own?
3 Make a list of all the foods Cook claims were eaten by Easter Islanders.
4 Overall, what is Cook's impression of Easter Island in 1774?

Perspectives and interpretation

What are the disadvantages of only having European accounts of life on Easter Island?

Research

In Maori culture, tattoos are called *Ta moko*. Conduct an internet search on *Ta moko* and find out what you can about the following:

- the origins of *Ta moko*
- how they were applied
- the significance of where they were placed on the body
- the significance of the different designs.

Write up your findings in your travel blog. Make sure you use subheadings and clear topic sentences to organise your information. See page 20 for a guide to finding secondary sources.

Explanation and communication

Ismet takes you to Easter Island in 1730 CE to share a meal with a local family. In your travel blog, explain what you ate and who you met.

Key political features of Easter Island

Social structure

Ariki, tapu and mana

The Easter Islanders lived in clans—11 or 12 clans lived on the island. Like most Polynesian societies, Easter Island society was arranged into a strict hierarchy, with a very clear distinction between those who were rich and powerful and those who were not.

The upper class of Polynesian society was called the **ariki**. This term was applied to clan chiefs and high-ranking nobles. This status was usually hereditary; this means that it was passed on from parents to their children. Occasionally, however, skilled members of the lower classes,



SOURCE 8.14 A chief from Tahiti; his elaborate and colourful clothing marks him out as an important member of his society

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SOURCE 8.15 This traditional Samoan headdress was worn by the daughter of the chief when she led visitors to see her father. This headdress marked her out as *tapu*. No-one was allowed to touch her without the chief's permission, and only after he had lifted the *tapu*!

such as hunters, canoe-builders and navigators, would be welcomed into the *ariki* as a reward for their accomplishments.

The *ariki* also had the power of *tapu*, or taboo. The chiefs and nobles could announce that any place, object, food, animal, person or name was *tapu*. *Tapu* can mean something is forbidden or restricted; it can also mean something is holy, revered or sacred. In this sense, *tapu* could be a great disgrace or a great honour. Sometimes, an object, place or person was declared *tapu* for everyone in the community. Alternatively, something might be *tapu* for only certain groups or individuals. For example, a sacred site on a Polynesian island might be *tapu* for ordinary people. Therefore, only the *ariki* could visit such a place. Alternatively, the houses, possessions and even the food of the *ariki* could be declared *tapu* for ordinary people. *Tapu* could be permanent or it might only apply for a certain amount of time. Anyone caught breaking the rules of *tapu* would be severely punished. They might have their possessions taken away, be forced into exile or even killed.

The *ariki* drew their power of being able to declare something *tapu* from their exclusive control of *mana*. This was a life force that permeated all living things and helped people perform great deeds. By claiming to control *mana*, the *ariki* could control all the other people in their society.

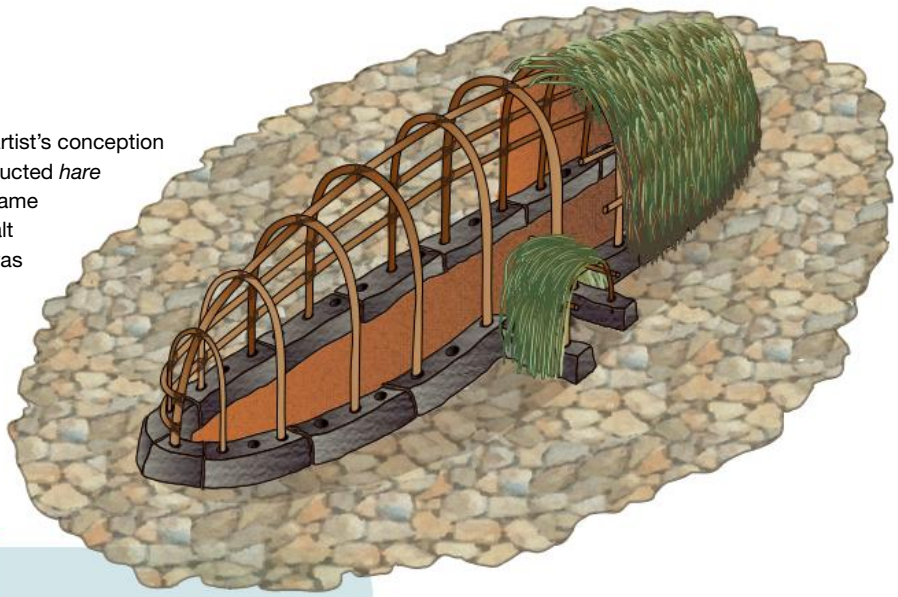
Houses

The easiest way to determine someone's status on Easter Island was to look at their house. People lived in two types of houses. The *ariki* lived in houses called *hare paenga*. These were in the shape of a long, narrow, upside-down canoe. They were usually about 12 metres long and 3 metres wide. The biggest *hare paenga* ever found was nearly 100 metres long.



SOURCE 8.16 The foundation stones of a *hare paenga* on Easter Island; the small opening leads to the stone-paved terrace in front of the house

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SOURCE 8.17 An artist's conception of a partially reconstructed *hare paenga*. A wooden frame was built on the basalt foundation. Thatch was then placed over the wooden frame.

Spotlight

The Dutch explorer Jacob Roggeveen was invited into a chief's hare paenga during his brief visit to Easter Island. Roggeveen recorded in his diary that the door was so small that he had to crawl on all fours to get in!

The ends of a *hare paenga* were streamlined just like a real canoe. The walls and the roof were made from layers of thatch. The base, however, was outlined neatly with basalt rocks. This provided a strong foundation for the dwelling. In front of the house was a stone-paved terrace. *Hare paenga* were built within 200 metres of the coast and were clustered together in groups of 6 to 10. They were also built near the platforms that supported the famous Easter Island statues.

The ordinary people of Easter Island did not live in elaborate houses; their houses were much smaller than those of the *ariki*. They would have had the same wooden frame and thatch covering, but not the basalt foundation stones. Each had its own oven, a circular stone garden for growing crops and a garbage pit.

Next to each house of the ordinary people was a *hare moa*, or chicken house. These small stone structures were rectangular in shape and had a small opening so the chickens could move in and out. These structures were *tapu* for *ariki*, possibly because they were considered to be unclean or unhygienic. The ordinary people of Easter Island, therefore, had to build their houses inland, far from the coast and the *hare paenga*. This way, the *ariki* would not be at risk of breaking the *tapu*.

Economic features of Easter Island society

Sharing resources

On Easter Island, as in most Polynesian societies, land was communally owned. All members of society had a right to the land and its resources, but this was not an equal right. Resources were distributed according to social rank, with chiefs and community leaders getting the most resources.

Population

Archaeological evidence suggests that, at first, resources were plentiful on Easter Island. Indeed, the erection of the ***moai*** (see later in this chapter) indicates that food surpluses may well have existed because, evidently, villages could spare people from agricultural work to build and transport *moai*. The population increased rapidly, such that by the 14th century, it was beyond the carrying capacity of the island, leading to competition for agricultural land.

Trade

Historians don't know whether the Easter Islanders traded with other Polynesian societies—given the long distance from Easter Island to other islands in the Pacific, it seems unlikely. The islanders were skilled stone carvers, wood carvers and canoe makers. They also made cloth, mats, baskets, nets and jewellery.

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ACTIVITY 5

Comprehension: chronology, terms and concepts

1. How could a member of the lower class join the ariki in Polynesian society?
2. What was the power of tapu?
3. How were the houses of the ariki different from the houses of ordinary Easter Islanders?
4. Why were some of the structures of lower-class houses declared tapu?
5. What do you think the Polynesian word hare means?
6. How was land managed on Easter Island?

Perspectives and interpretation

1. Why do you think the chief would label his daughter tapu (see source 8.15)? See page 23 for a guide to answering perspective questions.
2. Why do you think the ariki on Easter Island built their houses in the shape of a canoe?
3. Create a mind map to show the different ways that contemporary Australians display their wealth and status in society. Include appropriate images.

Empathetic understanding



Ismet takes you to meet a lower class Easter Island woman in 1350 CE. Devise five inquiry questions to ask her about her life on Easter Island. Write up your interview in your travel blog.

Cultural achievements of the Easter Islanders

The people who settled Easter Island brought their Polynesian customs and traditions with them. The subsequent isolation, however, meant that Easter Island developed a culture that was unique. The cultural practices and achievements of the Easter Islanders have attracted a great deal of attention from both archaeologists and tourists. In particular, the famous stone statues on the island continue to fascinate and generate debate about their origin and purpose.

The Birdman contest was another cultural practice that aroused awe in the European explorers and missionaries who were lucky enough to witness it.

Foundation myths

Without the benefit of a scientific understanding of the world and how it came into being, pre-modern societies devised stories called **foundation myths**. These stories explain how the world, natural phenomena, people and certain social customs came into being. Myths play a very important role in a society. They provide an explanation for mysterious or frightening natural phenomena such as earthquakes and volcanoes. They also provide people with a shared story that can help forge a strong group identity and give people a deep sense of belonging.

In the 1860s CE, Christian missionaries recorded the foundation myth of the Easter Islanders. Native Easter Islanders believed that the leader of the first expedition to settle their island was a chief named Hotu Matu'a ('the great parent'). He is also called *ariki mau*, or 'the great chief'. According to the Easter Islanders, Hotu Matu'a sailed to Easter Island from a place called *Hiva*, a mythical island, in one or two large canoes with his wife, six sons and extended family. They landed on Anakena Beach on the north-eastern side of the island. Each son was given a portion of the island for himself and his family. Their descendants became the hereditary tribal chiefs of the different clans of Easter Island.



SOURCE 8.18 Anakena Beach as it appears today. This is one of only two sandy beaches on Easter Island.

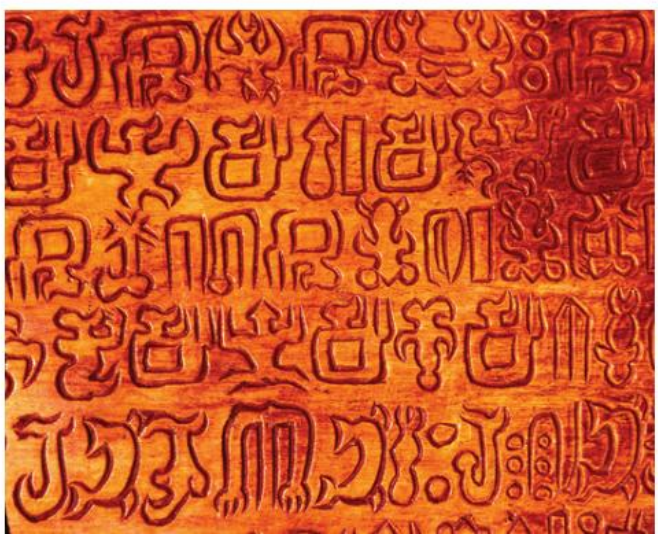
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The Rongorongo writing script

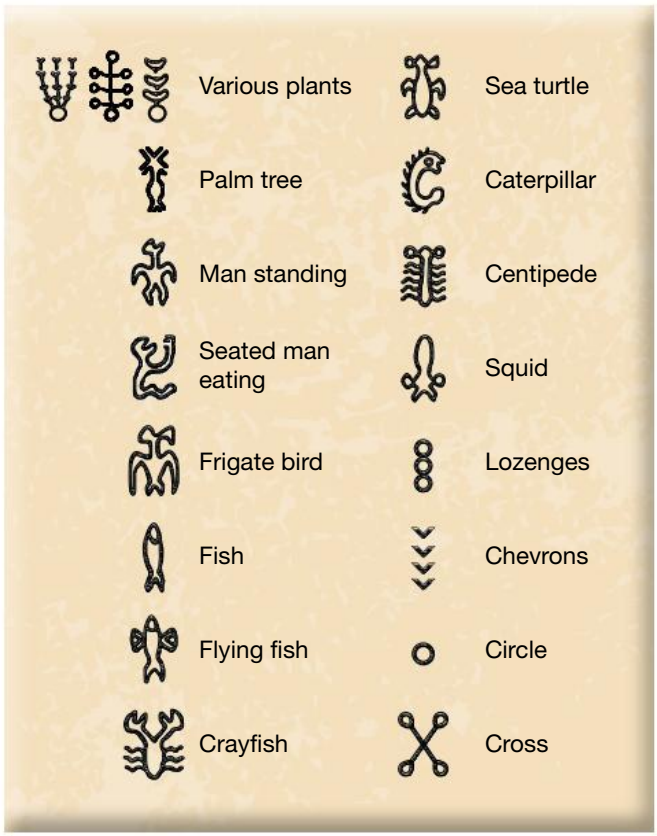
Writing systems have emerged independently (that is, without external influence from other cultures) only five or six times in the entire span of human history. Incredibly, it is likely that a simple writing system developed on Easter Island. It is called the Rongorongo script and is the only known system of writing to have emerged independently in Polynesia.

The existence of the script was first recorded by a French priest named Eugène Eyraud in 1864 CE. He noted in his diary that pieces of wood inscribed with small symbols could be found inside every house. At this time, possibly hundreds of these pieces of wood existed. Four years later, however, another French priest named Hippolyte Roussel could find only two dozen. No-one knows what happened to the rest.

The symbols of the Rongorongo script (known as glyphs) are the outlines of humans, animals, plants and geometric forms. The local inhabitants of Easter Island in 1864 CE could not understand the text, however. Perhaps at some stage, many years earlier, the last Easter Islanders who could read the language died before they could pass on their knowledge. Some anthropologists think that Rongorongo records the names of chiefs or revered ancestors. Another explanation is that the symbols are chants to be recited during special ceremonies. These, however, are just theories.



SOURCE 8.19 A piece of wood bearing the Rongorongo script



SOURCE 8.20 Some of the symbols, or glyphs, that make up the Rongorongo writing system and some suggested meanings

The Birdman contest

Something else that stunned European visitors to Easter Island in the 19th century was the Birdman contest. This contest probably started in c. 1500 CE. Every year, each chief on the island selected one able young man from his clan. The contestants, called **hopu**, climbed down the 250–300 metre cliffs that form the lip of the crater of Ranu Kau, an extinct volcano. From the base of the cliff, the *hopu* swam to the islet of Motu Nui to collect the first egg of the season laid by the *manu tara*, or sooty tern (a type of seabird). This is a distance of about 1.5 kilometres and the waters can be quite rough. Seabird eggs were precious to Easter Islanders. As we learned earlier, the first settlers of Easter Island hunted the various species of seabird almost to extinction. Those birds that survived were those that made their nests in the caves formed by water erosion on three islets off the south-west point of Easter Island.

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The *hopu* would then have to swim back to the cliffs of Ranu Kau and climb to the top. As you can imagine, this was extremely dangerous. Many *hopu* died trying to climb up and down the cliffs. Some drowned in the ocean while others were eaten by sharks. The winner was the *hopu* who climbed back up to the top of the Rano Kau cliffs first with the egg intact.

The successful *hopu* made his way to Orongo, a sacred village consisting of 53 stone houses. Many **petroglyphs** are found at this site. A petroglyph is a sign or symbol that has been carved directly into stone. Most of the petroglyphs depict the god Make-Make. Easter Islanders believed that Make-Make created the world. Today, Orongo is protected as a World Heritage site.



SOURCE 8.21 One of the petroglyphs at Orongo; this one depicts a *Tangata-Manu*



SOURCE 8.22 The view of Motu Nui from the Rano Kau cliffs. Motu Nui is the large islet in the distance.

The *hopu* gave the egg to his clan chief, who was then declared **Tangata-Manu**, or Birdman. The new *Tangata-Manu* received many rewards. He was declared *tapu* for the rest of the year and he lived in total seclusion in one of the stone houses at Orongo. The Easter Islanders saw this as a great honour. The *Tangata-Manu* grew his hair long and did not cut his nails. He was also entitled to gifts of food and other forms of tribute. He did not even have to feed himself; servants who were exempt from the *tapu* did that for him. Most importantly, the *Tangata-Manu*'s clan was the only one allowed to harvest the sooty terns' eggs from Motu Nui for the rest of the season. Several petroglyphs at Orongo depict some of the different *Tangata-Manu*.

The Birdman contest was suppressed by Christian missionaries in the 1860s.

Spotlight

Writing systems also emerged independently in Mesopotamia (modern-day Iraq) and Mesoamerica (modern-day Mexico). They may also have developed independently in Ancient China, Egypt and the Indus civilisation of India.

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ACTIVITY 6

Comprehension: chronology, terms and concepts

1 Who discovered Easter Island, according to their foundation myth?
2 How did the foundation myth of Easter Island support the authority of the chiefs?
3 Explain the significance of the Rongorongo script.
4 Why don't we know what the glyphs mean in Rongorongo script?
5 How far did the *hopu* have to swim in the Birdman contest? (Think carefully about your answer!)
6 Where would the *Tangata-Manu* go after his *hopu* won the race?
7 What rewards did the *Tangata-Manu* receive?

Analysis and use of sources

Why was the Birdman contest so dangerous? Refer to source 8.22 in your response.

Perspectives and interpretation

1 Why do you think Christian missionaries banned the Birdman contest?
2 Why was the chief declared *Tangata-Manu*, rather than the *hopu*?

Explanation and communication



What a great view! Ismet has taken you to the very top of the cliffs at Ranu Kau in 1607 CE. You can see the start of the annual Birdman contest. Each clan on the island has chosen their *hopu*. The *hopu* are stretching their limbs and trying to look calm but you can see fear in their eyes. You can join them (if you feel up to it) and try to get the first sooty tern egg. If not, you can wait at Orongo for the *hopu* to return. If you can manage it, ask the winning *hopu* a few questions about how he won the race. Record your experience in your travel blog.

Site study: the statues of Easter Island

When most people think of Easter Island, they immediately think of the eerie statues that dot the coastline. The solemn faces carved into the dark, forbidding stone seem to be waiting passively but impatiently for us to solve their riddle.

The original name for the statues is *moai* (pronounced mow-eye). Historians estimate that the local inhabitants of Easter Island had built more than 1000 *moai* by the time Roggeveen visited in 1722 CE. Today, only 833 are left. Of those, only 50 are still standing. Many of the rest are in various stages of construction in a quarry at Rano Raraku, a large crater in the eastern part of Easter Island that was formed by a now-extinct volcano. The average height of the *moai* is about 4 metres—a bit taller than a basketball ring. The average weight is about 10 tonnes. The tallest *moai* ever successfully erected, called Paro, is just under 10 metres and weighs about 75 tonnes. A slightly shorter but much bulkier *moai* at the coastal village of Ahu Tongariki weighs 87 tonnes. Almost all of the *moai* are male and probably represent ancestral chiefs or important nobles. Some *moai* are buried up to their chest or chin in soil. This was not deliberate; it is the effect of erosion over the centuries since they were built.

Most of the *moai* were carved from a material called tuff. This is a kind of easily worked stone formed from compressed volcanic ash that was readily available at Rano Raraku. When statues were completed, they were rubbed smooth with pumice. A small number of statues were carved from other types of rock such as basalt and trachyte.

Decorations on the moai

Perhaps the most striking aspect of the *moai* is the cold stare from the hollowed-out eyes under their heavy eyebrow ridges. In 1979 CE, a team of archaeologists argued that the empty eye-sockets had a purpose: they might have been designed to hold eyes made out of coral with obsidian or scoria pupils. These two substances are also types of volcanic rock. Obsidian is black and glassy while scoria is reddish-brown.

Spotlight

No-one knows exactly when the moai were built. The best guess is that construction began soon after the island was settled in the 13th century and stopped sometime around 1600 CE.

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SOURCE 8.23 The tourist at the bottom left of this photograph gives a good indication of the size of the *moai*



SOURCE 8.24 A restored *moai* with its red *pukao* and coral eyes

Some of the statues wear red **pukao**, or topknots, on their heads. These were carved from scoria that was quarried at Puna Pau, a volcanic crater in the south-west corner of the island. The *pukao* are cylindrical in shape and can be up to about 2.4 metres high. It would have been extremely difficult to place a *pukao* on top of a standing *moai*. They were probably slotted on the top of the *moai* before the whole statue was hoisted into position. Archaeologists have located about 100 *pukao* on the island. Some sit on top of the *moai* while others lie in pieces at the feet of the statues. Others are still in the crater of Puna Pau.

The ahu

The finished *moai* were transported to platforms all over the island. The platforms were called **ahu** and each one held between one and 15 *moai*. The *ahu*, though less spectacular than the *moai*, are no less impressive. Almost all the *ahu* are situated near the coast. Of the 300 *ahu* on the island, 113 hold *moai*. The *ahu* are made of rubble held in place by four stone retaining walls of grey basalt.

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SOURCE 8.25 A group of 15 *moai* standing on their *ahu* at the coastal village of Ahu Tongariki. Paro, the tallest statue, is fifth from the right.

Why were the moai built?

European explorers were amazed by the *moai* and tried to determine their purpose. Jacob Roggeveen witnessed the Easter Islanders burning fires at the base of the *moai* and sitting down in what he assumed was prayer. Captain Cook believed that the *moai* did not represent gods or places of worship; rather, he thought that they marked the burial places for tribes or families.

Knowing exactly why the *moai* were built is difficult because no written records were produced when they were made. The only source we have is the oral tradition of the local inhabitants recorded by Europeans in the 19th century. The problem with this source is that none of the locals who related their stories were alive when the *moai* were built. We also have no way of checking their oral accounts against other forms of evidence. The stories may have become distorted over the years; myth may have become fused with fact until it was impossible to tell the difference between the two.

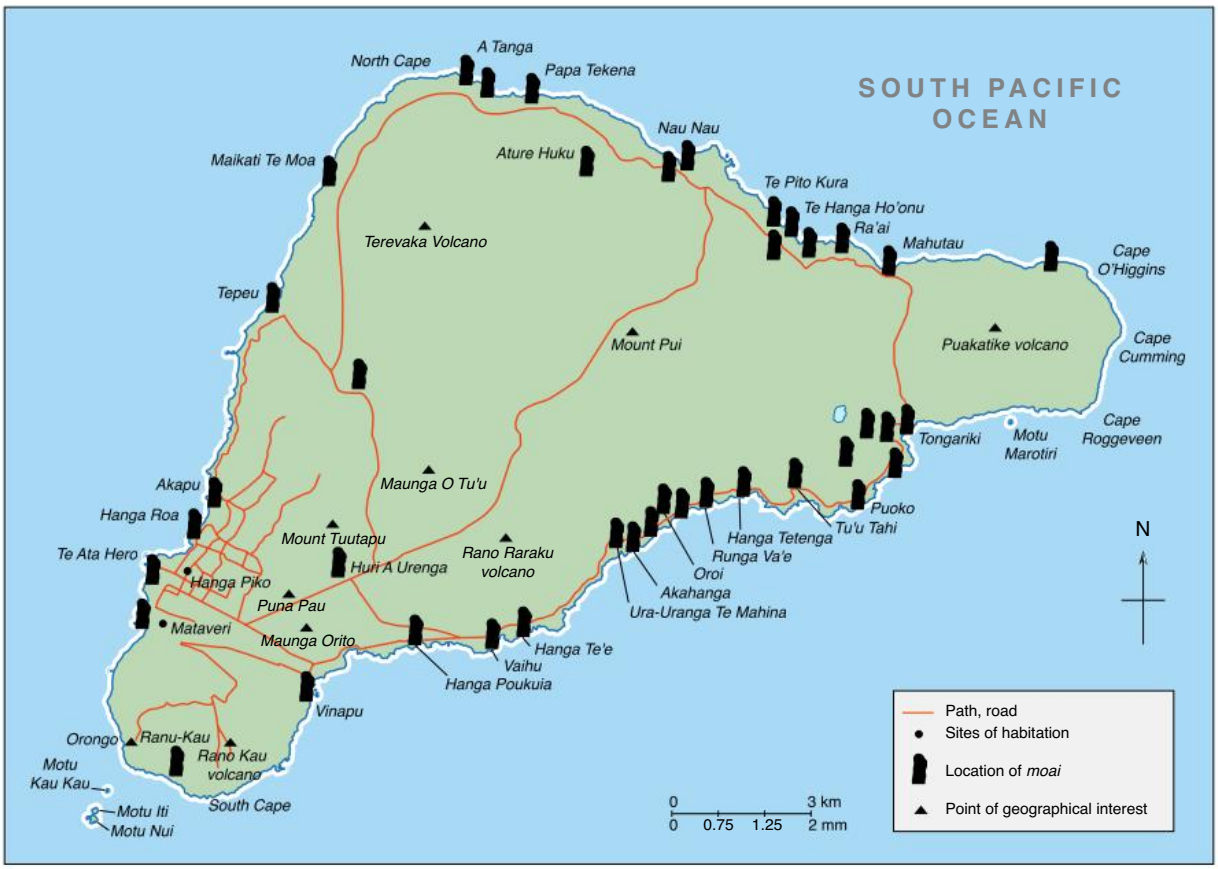
Nevertheless, the oral tradition recorded by Christian missionaries suggests that the *moai* represented ancestral chiefs or high-ranking nobles.



SOURCE 8.26 A *moai* displaying the elongated earlobes favoured by Easter Island *ariki*

The *moai* may also have been erected as part of a clan rivalry that developed on the island. Each of the 11 or 12 separate clans on Easter Island had their own territory. The chiefs and *ariki* of each

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SOURCE 8.27 A map of Easter Island showing where the *moai* and other significant sites are located

clan competed for prestige. Building and erecting large *moai* was one way that the chiefs could demonstrate their power to other clans and their own people.

How were the moai constructed, transported and erected?

Many theories exist about how the *moai* were constructed and moved into position. Roggeveen thought that the *moai* were made of clay or clumps of earth covered in a thin layer of rock; hence, they would have been relatively easy to move. But the *moai* are solid stone. So how did the Easter Islanders, lacking our modern technology, build and move such heavy objects? By combining archaeological evidence with the oral accounts of the locals written down by Europeans in the mid-1800s CE, we can make a reasonable guess about how these fascinating and mysterious statues were built.

The method of carving, transporting and erecting a *moai* described in source 8.28 (overleaf) is based on archaeological evidence, oral traditions and experimentation. Dozens of *moai* lie in various states of completion at Rano Raraku. Abandoned basalt picks and axes can also be found here. In 1998 CE, with a team of about 60 people, an archaeologist named Jo Anne Van Tillburg was eventually able to drag an average-sized 12-tonne statue mounted on a wooden sled almost 15 kilometres. In another experiment, Easter Islanders demonstrated how to erect a statue using the method described in the table; that is, by lifting the statue up a couple of feet, piling rocks under it then letting the statue rest.

Spotlight

The largest *moai* was never completed. It is still in the quarry at Rano Raraku and is estimated to be about 21 metres long and weigh more than 270 tonnes!

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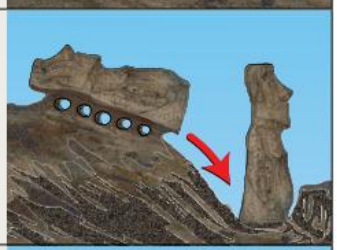
Step 1

The *moai* were carved directly out of the volcanic rock at Rano Raraku using basalt tools. The front and sides were carved first. A 'spine' of rock held the *moai* in place. It is estimated that carving a single *moai* took 30 men one year.



Step 2

Workers reduced the stone 'spine' until the *moai* slid down into a man-made ditch. The back was completed and the entire statue was smoothed over with pumice.



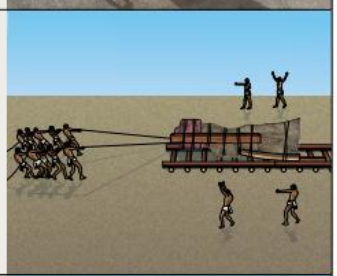
Step 3

A wooden sled was tied to the upright *moai*, which was then lowered to the ground using strong rope made from tree bark.



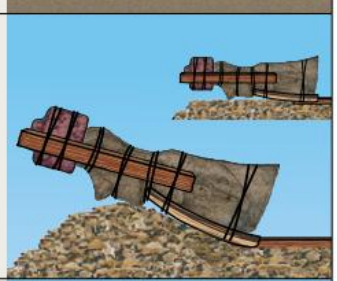
Step 4

The *moai* was dragged to an *ahu*, which could be as far as 12 kilometres away. This task might have taken 90 men two months to complete. The *pukao*, or topknot, was probably added at this time.



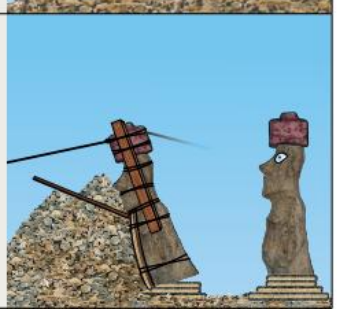
Step 5

At the *ahu*, a mound of rocks was gradually built up under the *moai* so that, eventually, it stood upright. Ropes were used to haul the *moai* up and to ensure that it did not topple backwards.



Step 6

Once the *moai* was in place on its *ahu*, the mound of rocks was removed and the wooden beams taken away. The raising stage is estimated to have taken 90 men about three months. The coral eyes would have been inserted at this point.



SOURCE 8.28 The complicated and lengthy process of constructing, transporting and erecting a *moai*

ACTIVITY 7

Comprehension: chronology, terms and concepts

1 Describe the difference in appearance between the *moai* with eyes and those without. Do the eyes create a different mood? Explain your answer.

2 How long did it take to build and erect one *moai*?

3 Assuming that each person only worked on one stage of the process, how many workers were needed to build and erect a *moai*?

Analysis and use of sources

Use source 8.27 to complete and answer the following:

1 a Describe the general distribution of *moai* on Easter Island.

b Why do you think the *moai* were distributed to these parts of the island?

2 a Using the scale on the map, calculate the distance from the quarry at Rano Raraku to the most distant *moai*.

b If it took about two months to move a *moai* to this point, how many metres was the statue moved in one day?

Research



Go to your digital support to read about the other proposed methods of moving the *moai*. Write a brief report in your travel blog explaining your thoughts on which theory is the most plausible and which is the most interesting. Locate and add appropriate images of *moai* to your report. Annotate one of these images by labelling the prominent aspects of the moai.



Explanation and communication



1 Ismet takes you to help a group of men making a *moai* on Easter Island in 1475 CE. As the process takes so long, you join them for one day at each of the stages of construction. In your travel blog, write an entry for each day you spend with the men, explaining what you saw and did, and answering the following questions:

- What techniques did you use to *moai* and stand the moai?
- What challenges did you face?
- Were you eventually able to erect the moai on the *ahu*? How did you feel at that moment?

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- What did the men tell you about their reasons for building the *moai*?

2 As a class create clay *moai*. In groups, film the different methods that may have been used to move them.

Environmental resources and Polynesian societies

Polynesian society and culture was based on the natural resources of their region. Food was harvested from the sea or from farms and vegetable gardens. Houses were made from the stone, wood, palm leaves and grasses that were found locally. Tools were fashioned from shells, whale and fish bones, human bones, stone and wood. Coconut trees provided food, and palm leaves and fibres to make rope, while flax fibres, palm leaves and grasses were woven into clothing, baskets, rope and mats. Jewellery was created from shells and bone.

Religion and conservation in Polynesia

Since much of their diet was derived from the sea, Polynesian societies had a highly developed understanding of marine conservation. Living close to nature gave them an intimate understanding of the seasonal cycles of their environment. They knew how food abundance was affected by the position of the moon and stars, the direction of the wind and the level of the tides. They took note of the times of fish migrations and spawning seasons. With this knowledge, Polynesians were able to control their harvests, so that they did not take too much from the oceans. In addition, local chiefs placed restrictions on where, when and what species fishing parties could hunt, in order to promote a sustainable marine environment. Each village had its own reserved fishing areas, with fines for people from other villages who trespassed.

Religion played a key role in protecting fish resources. Some fishing areas were accessed only by the chiefs. As well, certain types of seafood, such as sea turtles, could only be eaten by chiefs and priests. Chiefs also made rules about what foods could be eaten at what times of the year, such as during religious ceremonies or following the death of an important community member. To ensure these rules were kept, a wide variety of religious *tapus* and threats were used. People were encouraged to believe that if they ate the wrong foods, a god would inhabit the body of an animal, which would then kill or wound them. The chief would also administer severe punishments, including expulsion from the community and even death.

While these restrictions certainly did much to uphold and protect the status of the chief, they also helped to protect scarce island resources from overexploitation. Nevertheless, on some occasions *tapus* were not enforced, resulting in much devastation to the environment.



SOURCE 8.29
A green turtle, considered *tapu* in many Polynesian societies

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The extinction of the moa

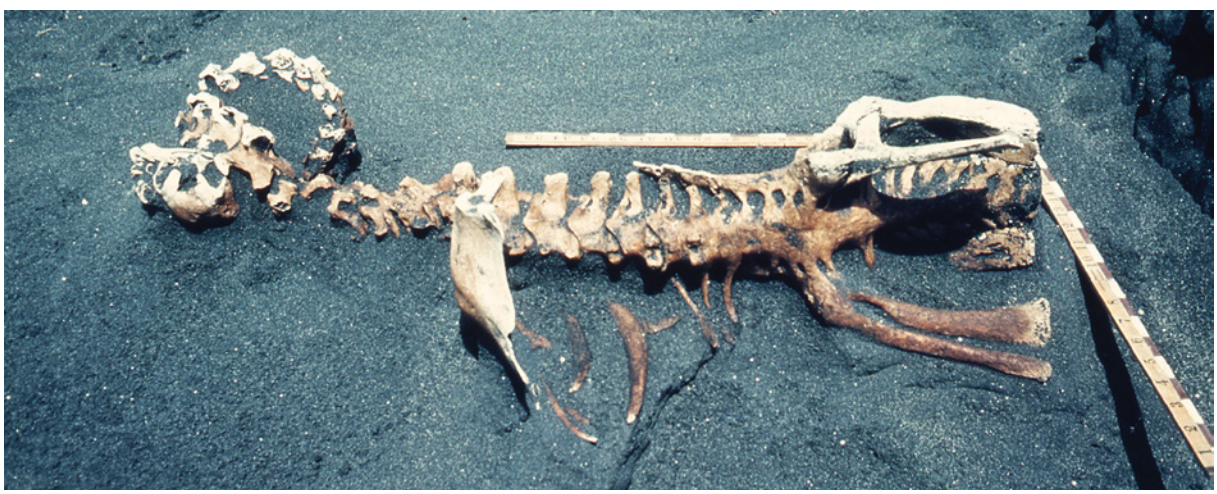
The moa was a large flightless bird, native to New Zealand. The largest stood over 3 metres high and weighed about 250 kilograms. Archaeologists believe that they were covered in reddish-brown feathers, from the base of the beak to the feet. Before the arrival of the Maori, New Zealand may have been home to 12 species of moa.

When the Maori arrived in New Zealand in c.1250–1300 CE, the moa were abundant and relatively easy to hunt. No specialised hunting tools have ever been found and the moa itself, being unused to humans, was probably fairly docile and unafraid. Maori cooking sites that date back to the 14th century contain thousands of pieces of moa remains. In Kaupokunui and Waitaki Mouth, the remains of piles of uncooked birds were found around these Maori cooking sites—some still in the ovens—suggesting an enormous abundance (and wastage) of meat. Carbon dating has shown that most of the moa were killed within 100 years of the Maori's arrival and that the moa was extinct within 300 years. When Europeans arrived in New Zealand in the 19th century, they found huge areas 'white with moa bones'.

The Maori were by no means the only group of Polynesians to cause extinctions. Archaeologists have found evidence of plant and animal extinctions caused by Polynesians across the Pacific—in Tahiti, Hawaii, Tonga, Fiji, Easter Island, the Cook Islands and elsewhere. In some cases, the extinctions were caused by overhunting; in others it was caused by deforestation or by the introduction of the Polynesian rat, which ate sea birds' eggs. On Easter Island, the exploitation of forest resources ultimately contributed to the collapse of their society.



SOURCE 8.30 An artist's depiction of a moa



SOURCE 8.31 Part of a moa skeleton unearthed by archaeologists in Kaupokonui, New Zealand in 1963 CE

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> To ascertain the number of moas in each heap we paired the...broken tibiae [bone of a bird's leg from the knee to the ankle]. From one heap we had sixteen pairs, from a second heap eighteen pairs, from a third heap fourteen pairs, and from other parts of the area twenty pairs, thus accounting for sixty-eight moas; but judging by the area covered by burnt bones, this would be only a small fraction of the birds dealt with here. The three heaps would be about twelve yards [11 metres] apart from each other suggesting the number of birds brought in and killed at one time...We found several moa skulls, the beaks of which were missing but the skull was intact, showing the birds were not clubbed to death.

SOURCE 8.32 Extract from 'Excavation of a Moa-Hunter's Camp', an archaeologist's report in *The Journal of the Polynesian Society* (1939)

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. Draw a two-column table in your workbook. List the available resources in Polynesian society in the first column, and their uses in the second.
2. What methods did Polynesians use to conserve and manage fish stocks?
3. How did the chiefs use religion to control what other people in the community could eat?
4. Why did the chiefs try to control what foods could be eaten and when?
5. What was a moa?
6. What does the evidence found by archaeologists at Maori cooking sites suggest?
7. How did Polynesians cause extinctions?

Analysis and use of sources

How is source 8.32 useful to an historian studying the extinction of the moa? Complete a usefulness analysis for source 8.32 (see page 15 for a guide).

Explanation and communication

1. Write a paragraph to explain how effective Polynesian societies were at managing their resources.
2. What is the significance of extinctions caused by Polynesians in the past for the world today?

The collapse of Easter Island society

The reasons for the collapse of Easter Island society are still largely a mystery. However, historians are reasonably certain about a few causes.

Easter Islanders and their environment

In 1722 CE, Jacob Roggeveen recorded in his diary that Easter Island was 'devoid of trees'. More than 50 years later, Captain Cook noted that only 600 or 700 people were living on the island, and that only a few of them were women. There is something very strange about this. Building, transporting and erecting hundreds of *moai* required lots of trees and lots of people, so at some point Easter Island must have had many trees and the population must have been much greater.

Deforestation and overpopulation

Before humans settled there, Easter Island would have been almost totally covered in a type of tree called the giant palm. As the name suggests, this is a very tall tree; fully grown they can stand at between 15 and 30 metres tall. The trunks are thick and the wood can be used to make many things such as houses and canoes. On Easter Island, the giant palms were also used for transporting and erecting the *moai*. Additionally, the trees would have been cleared so that the land could be used for farming crops such as taro, yams and plantains.

The clearing process would have been intensified by the construction of *moai*. Not only were trees needed to make sleds and rope, but the workers also needed to be fed. As they hauled the statues to the *ahu*, each worker would have burned up an enormous amount of energy. They needed to eat a great deal to keep up their strength. Therefore, more land had to be cleared for farming.

As the Islanders cleared more land and produced more food, inevitably the population started to grow. More people meant more land-clearing for farms, which in turn led to an even

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SOURCE 8.33 Easter Island today: the landscape never recovered from deforestation and soil erosion

higher population. A vicious cycle had set in. No-one knows exactly how many people lived on Easter Island, but several archaeologists propose that it reached a peak of about 10 000 to 15 000 in the 15th century. This put enormous pressure on the resources of the island to the point that, sometime between 1400 CE and 1600 CE, the last giant palm on Easter Island was chopped down.

Deforestation led to a crisis for Easter Island that almost totally destroyed the society. The lack of timber meant that the building of *moai* and *ahu* came to an end. More significant was the impact of soil erosion. The root systems of the giant palms held the soil together and, when the trees were removed, the fertile soil simply blew away in the strong Pacific winds. This meant that every year, as more trees were felled, farmers grew less food. Eventually not enough food was left to feed everyone on the island. The result was starvation.

Civil war

The *ariki* of Easter Island might have justified their privileged status by claiming to have a close connection with the gods and promising to deliver bountiful harvests. As crops failed and famine set in, the ordinary people would have challenged their leaders and started to rise



SOURCE 8.34 A wooden statue with bone eye sockets, called a moai kavakava, found on Easter Island; it was carved by local inhabitants in the 19th century. The prominent ribs and protruding belly are associated with famine and starvation.

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up against them. This possibly started in the 1680s CE. If the *moai* represented the ancestors of the *ariki*, they may have been pushed over by the ordinary people and smashed. The *moai* also may have been knocked over as each clan tried to destroy each other's link with their sacred ancestors, or simply to destroy the prestige represented by the *moai*.

The tragedy of outside contact

Captain Cook recorded a low point in the population of Easter Island in 1774 CE: fewer than 1000 people. The population slowly started to recover after Cook's visit but, sadly for the islanders, this was not to last.

In the early 1860s CE, the government of Peru took between 1000 and 2000 men and women from Easter Island (about half of the population by that time) to other islands in the Pacific to work as slaves. In 1865 CE, the 15 survivors were returned to the island. They carried smallpox with them, and this practically wiped out the island's remaining population. Smallpox is a highly contagious disease that causes terrible blisters all over the body. The Easter Islanders' immune systems, not having had contact with the disease before, could not fight back. By 1872 CE, only 111 Islanders were left.

After the tragedy of smallpox, gradually the population started to recover again. Today approximately 5000 people live on Easter Island, 60 per cent of who are the descendants of native Easter Islanders. They call themselves 'Rapanui'.

Today the economy of the island relies principally on tourism. More than 50 000 people visit Easter Island every year, mainly to see the mysterious *moai* for themselves.

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. What important information about the decline of Easter Island society did Roggeveen and Cook record?
2. What did the Easter Islanders use the giant palms for?
3. How did the lack of timber affect life on Easter Island?
4. What happened to the Easter Islanders in the 1860s CE?
5. How was smallpox carried to Easter Island?

Analysis and use of sources

Use source 8.34 to complete or answer the following:

1. Complete the 5Ws (artefacts)
2. How is source 8.34 useful to an historian studying daily life on Easter Island in the 19th century? Complete a usefulness analysis for source 8.34.

Explanation and communication

1. Construct a mind map to show the causes of the collapse of Easter Island society.
2. 'When the last tree is felled …' Ismet takes you to Easter Island in 1600 CE to show you the moment when the last giant palm tree was chopped down. In your travel blog, write down your thoughts and feelings about this moment and make a prediction about the future of Easter Island society.
3. Discuss the Easter Islanders' options with your classmates. Try to come up with other possible solutions for the dilemma they faced.
4. Write a paragraph to explain the significance of the decline of the Easter Island society for the world today.

Spotlight

Almost all of the *moai* were toppled in the civil wars. The 50 or so that are standing today have been re-erected by teams of archaeologists. Some had been badly damaged and needed to be substantially reconstructed. In 1994, the *moai* and *ahu* were included on the UNESCO list of World Heritage sites. Consequently, they are protected under the 1972 United Nations Convention that aims to preserve significant cultural sites and objects.

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History challenges

Sequence historical events and periods



Watch 'The End of Easter Island' video at your digital support. In this chapter you also read about some of the different techniques possibly used to transport and stand the moai of Easter Island. Create a cartoon strip showing the different steps in this process. You could use Toondoo to produce the cartoon. Alternatively, draw the images yourself either by hand or using the drawing software on your computer.

Create an annotated bibliography

When historians conduct research, they must know how to find good resources. The next step is to evaluate those resources to determine whether they are accurate, reliable and useful.

1. Locate three sources that have information on Easter Island. At least one of your sources must be a website and at least one of your sources must be a book.
2. Write a brief review on the usefulness of each source for your classmates. Include comments on what topics are covered, whether the information is appropriate and relevant for Year 8 students and whether the information is reliable. You can check this by comparing the information to that found in other sources.
3. Complete a full bibliography for each source so that other students can locate and use them.

Design your own canoe

Because of the rapidly expanding population on a Polynesian island, the chief has decided to send an expedition across the ocean to find new places to settle. As the head canoe-builder, it is your job to come up with a design for a canoe that will safely carry about 100 people on a voyage of discovery across the Pacific. If you do this successfully, the chief may permit you to join the *ariki*.

1. Produce a design of your seaworthy canoe. You could draw this by hand or use the drawing software on your computer. Label the different features of your vessel and add appropriate 'Polynesian' decorations.
2. If you have the time and the resources, build a small-scale model of a canoe or raft that really floats. You might want to use a sturdy but lightweight wood such as balsa, just like Thor Heyerdahl used for the *Kon-Tiki*.

The tourist trade

Revista Tours has asked you to design a travel brochure to increase historical tourism to Easter Island. Use a publisher or word processer program to design your brochure. Alternatively, you could do this by hand on coloured paper. Be sure to include information on how to get to Easter Island, where to stay, and what to do and 'when' to travel.

Game on!



1. Go to your digital support and click on the 'Move the moai game' link.
2. See how long it takes you to transport and erect your own moai.
3. When you have finished playing, write a brief review of the game for the other students in your class. Be sure to include references to the historical accuracy of the game.

Write an essay

Write an essay on one of the following topics.

1. How and why did Polynesians make their incredible journeys across the Pacific Ocean? (300 words)
2. What were the causes of population decline on Easter Island? (300 words)

Use the History Skills in chapter 1 on page 24 to help you write your essay.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Section 3

Expanding contacts »



A boat sailing on the Euphrates River; image from the 1237 CE edition of *The Maqamat Al-Hariri* (*The Assemblies of Al-Hariri*) (c. 1100 CE). The *Maqamat Al-Hariri* was a book of poetry by Al-Hariri of Basra. Arabic scholars were at the forefront of medieval geography and mapmaking, thanks to developments in Arabic astronomy and mathematics, and increased travel due to trade and pilgrimages.

3

KEY TERMS

landforms	natural features of the Earth's surface, such as valleys, mountains and canyons
geocentric	a model of the universe that has the Earth at its centre, first proposed by the Ancient Greeks in 600 BCE and refined by Ptolemy in 200 CE
colonies	regions that are controlled by a distant country



Hitomi the museum curator will be your guide throughout this overview tour of expanding contacts.

A voyage across the oceans: the purpose of medieval maps

Religious beliefs: the Psalter Map (1265 CE)

In this overview of 'Expanding contacts', I will explore medieval maps with you. We will be sailing in a virtual world—that is, the world according to the map! Each of these maps is a window to the medieval mind—they tell us what medieval people knew about the Earth.

Put on your Revista Tour Glasses and then close your eyes as I set the new time period and location. You will feel a cold, salty wind stinging your face. You will also feel as if you are moving up … and down … and up … and down …

Now, open your eyes. We are on a ship, out in the middle of the ocean! Right now we are sailing on the Psalter Map. Quick, hold onto that rail! The ship is rocking from side to side, being tossed about on the sickly, pale green waves … oh dear, I HOPE YOU DON'T GET SEASICK! Sorry to shout—it's just that the noise of the waves is so loud!

We're pretty safe on this map. Since most Europeans knew that the Earth was round, we're in no danger of falling off the edge of the map! I think we should keep away from those monsters, though—they look a bit scary.

The idea that the Earth was round had been slowly gaining acceptance since the 6th century BCE. By the Medieval Period, the concept of a spherical Earth was commonplace among Arabs, Indians and Europeans.

The Psalter Map was made in England in about 1265 CE. The map indicates that the people who made it had a reasonable idea about the geography of Asia, Africa and Europe. But this map was never supposed to be used as a navigational chart. It is meant to show the Christian understanding of the world—Bible story locations are placed all over the map; Jesus Christ is at the top and the holy city of Jerusalem is at the centre. The prominence of religious figures and images on the map indicates the centrality of religion in medieval times.

The map is oriented with east at the top, rather than north. On its southern side (our eastern side), the map shows strange-looking monsters beyond Africa. The Ancient Greeks had long thought that strange monsters lived on the other side of the world. The medieval mapmaker has included them on this map as a kind of homage to the Ancient Greeks.

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SOURCE S3.1 The Psalter Map, 1265 CE

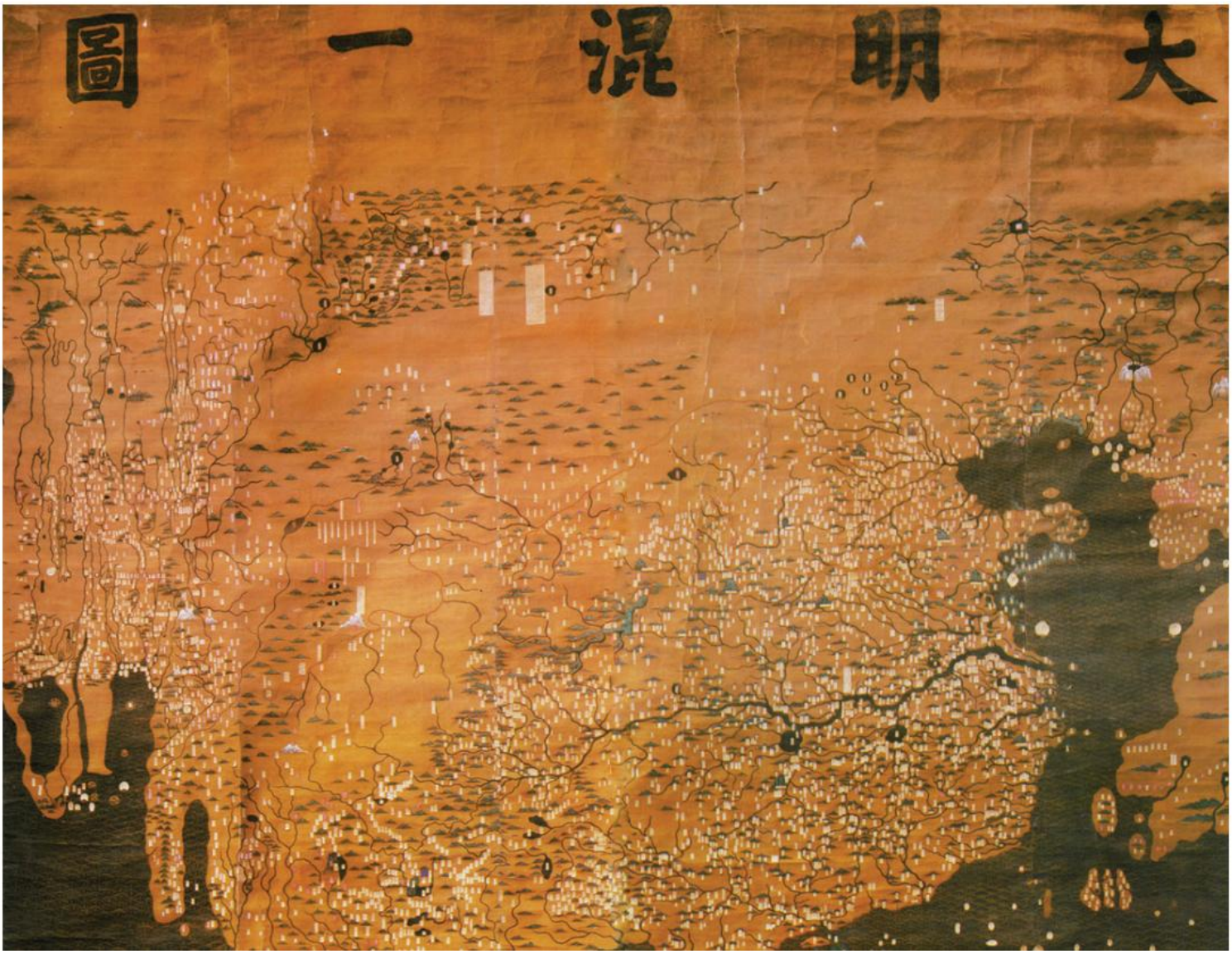
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Geographical knowledge: the Da Ming Hun Yi Tu Map (1389 CE)



Ah, that's better! The water on this map is smooth, almost silky. Look towards the horizon—the land seems to be an odd yellow colour!

The Da Ming Hun Yi Tu map was made in China in 1389 CE, painted on silk. The map is fairly accurate, showing China and the Yangtze River, India, Arabia, the mountains of South Africa and the Caspian, Mediterranean and Black Seas. Some of the **landforms** are the wrong size, however. China and Japan are drawn too large and Africa, which is far away from China, is drawn too small. In part, this is due to the mapmaker's attempt to show that the Earth is curved. Another reason the countries have been drawn the wrong size is that, in the Medieval Period, the mapmaker's part of the world was always seen as the most important. As this map was made in China, it makes sense that China is featured in the middle and is the largest piece of land.



SOURCE S3.2 The Da Ming Hun Yi Tu Map, 1389 CE

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Historians believe that the Da Ming Hun Yi Tu Map was made during the Ming Dynasty at the end of the 14th century. During the 13th and early 14th centuries, the Mongol Empire's control over much of Eastern Europe, the Middle East, Central Asia and China had allowed easier east–west communication and trade. Many Islamic maps made their way to China, showing parts of the world that were not well known to Chinese mapmakers. This encouraged Chinese mapmakers to make new, more accurate maps of the world.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 Why does the Psalter Map include images of Jesus, Adam and Eve, and Noah's Ark?

2 What does the shape of the Psalter Map indicate about medieval knowledge of the shape of the world?

3 Where, when and how was the Da Ming Hun Yi Tu Map made?

4 Why has China been drawn so large on the Da Ming Hun Yi Tu Map?

5 Why were Chinese mapmakers inspired to make more accurate world maps?

Perspectives and interpretation

Write a praragraph to explain the purpose of either the Psalter Map or the Da Ming Hun Yi Tu Map. In your answer, refer to evidence in the sources.

Explanation and communication

Add your trips around the Psalter Map and Da Ming Hun Yi Tu Map to your travel blog. Include pictures of the cities and landmarks you saw. Write a paragraph about the understanding of the world in the era in which you sailed.

Scientific knowledge: the Fra Mauro Map (1450 CE)



We have now jumped forward to the year 1450 CE. You will notice that the map we are now sailing on is a blaze of colour. The sea is a rich wavy blue, the land is shown in neat dark blue lines, and cities are marked with quaint, colourful little buildings. Look around—other boats of all kinds are sailing the oceans with us.

If you are feeling a little disoriented, that's because this map is drawn with the south at the top, rather than the north. This map was made by a Venetian monk named Fra Mauro and he wanted to emphasise Venice's trade interests in the oceans beyond the Mediterranean Sea. Let's sail around the Venice lagoon for a little while. Ah, Venice!

Between the 12th and the 15th centuries, Venice was a very wealthy and powerful city-state. Its control over trade on the seas would last until the fall of Constantinople and the discovery of the Americas.

Fra Mauro's map was probably the first 'modern' world map that we know of—in 1450 CE it was the most accurate map of the world available. In addition, it was not only a navigational tool but also showed what medieval people understood about the world.

In the top right corner of the map, Fra Mauro included a diagram showing that the universe was made of four elements: earth, water, fire and air. The opposite corner shows a diagram of the **geocentric** model of the universe with the Earth at the centre and the planets and the Sun orbiting around it.

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SOURCE S3.3 The Fra Mauro Map, 1450 CE

Empire and trade: the Nova Totius Terrarum Orbis Map (1630 CE)



We've moved forward in time again—to the year 1630 CE. The map we're sailing on is the Nova Totius Terrarum Orbis Map. Other ships are out here at sea, and they're all flying red, white and blue Dutch flags. This map was part of an atlas—the first atlas to feature Australia!

We are now sailing close to Australia. You should be able to see the west coast of Cape York. Oh, now the line marking the Australian coastline is becoming hazy and indistinct … and now it's disappeared as we move further around.

I'm afraid I knew this would happen. I've brought a copy of the map with me. See here—only a small portion of Cape York is shown …

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SOURCE S3.4 The Nova Totius Terrarum Orbis Map, 1630 CE

The Nova Totius Terrarum Orbis Map was made in 1630 CE by Dutchman Henricus Hondius. The Dutch were beginning to chart Australia, which is not far from Indonesia, where they had an important trading port—Jakarta. In those days, Jakarta was called 'Batavia' and was part of the Dutch Empire. Dutch control of global trade was rapidly rising in the 17th century. The Dutch had found a sea route from the Cape of Good Hope to the Sunda Strait in Indonesia, bypassing Arab trading ports and gaining control over the spice trade with Asia. They had colonies in South America, South Africa and Indonesia. The Nova Totius Terrarum Orbis Map was as much about trade and empire as geography.

The four corners of the map each contain a portrait: the Roman Emperor, Julius Caesar; the first world mapmaker, Ptolemy; the first atlas-maker, Gerardus Mercator; and Hondius' father, Jodocus Hondius, who mapped the Strait of Magellan (an important sea route for Dutch traders). The four elements are also represented: ignis (fire), aer (air), aqua (water) and terra (earth). In 1630 CE, people still thought all matter was made up of a combination of these four elements. It would be another 30 years before

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people understood more than four elements existed! At the bottom of the map is a picture showing the native peoples of Indonesia, South America and South Africa; they are shown paying homage to their Dutch colonisers.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What was the reason for including the four elements and geocentric diagrams on the Fra Mauro Map?

2 Why has an Indonesian, a South American and a South African been drawn on the Nova Totius Terrarum Orbis Map?

3 The four corners of the Nova Totius Terrarum Orbis Map each contain a portrait: the Roman Emperor, Julius Caesar; the first world mapmaker, Ptolemy; the first atlas-maker, Gerardus Mercator; and Hondius' father, Jodocus Hondius, who mapped the Strait of Magellan, an important sea route for Dutch traders. Match each portrait with the reason for its inclusion.

Julius Caesar (top left)	connects Hondius' map with the atlas-making tradition
Ptolemy (top right)	makes the Dutch Empire look as great as that of Ancient Rome
Gerardus Mercator (bottom left)	emphasises the rising power of Dutch trade
Jodocus Hondius (bottom right)	connects Hondius' map with the ancient mapmaking tradition

Perspectives and interpretation

1 What is the significance of the ships on the maps in the Fra Mauro Map and the Nova Totius Terrarum Orbis Map?

2 Why has an Indonesian, a South American and a South African person been portrayed paying homage to the Dutch?

3 Were medieval maps merely useful navigational aids? Debate the purpose of either the Fra Mauro or the Nova Totius Terrarum Orbis Map with your class. In your arguments, refer to evidence in the sources.

Explanation and communication

1 Look at a Google map or modern street directory of your local area or your nearest city. What information has been included on this map? What does the modern map tell us about our society?

2 Add your trips around the Fra Mauro Map and Nova Totius Terrarum Orbis Map to your travel blog. Include pictures of the cities and landmarks you saw. Write a paragraph about the understanding of the world in the era in which you sailed.



Okay, it's time to stop sailing around these maps and get into the world of expanding contacts, where more adventures are in store for you.

You will now embark on one of Revista's in-depth tours about expanding contacts: 'Mongol expansion', 'The Black Death in Asia, Europe and Africa', 'The Spanish conquest of the Americas' or 'Indigenous peoples, colonisation and contact'.

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Chapter 9

Mongol expansion (c. 1206–c. 1368 CE)



Illustration of the Camp of Genghis Khan, from the 1430 CE edition of *Jami al-tawarikh* (*Compendium of Chronicles*) by Rashid-al-Din Hanadani (1247–1318 CE), a Persian historian

Inquiry questions

1. What were the significant features of Mongol society?
2. What were the key social groups in the Mongol Empire?
3. What were the beliefs, values and practices of the Mongol Empire?
4. What were the causes and effects of Mongol contact with other societies?
5. What people or groups from the Mongol Empire have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- identify the extent and geographical features of the Mongol homeland
- describe the features of Mongol nomadic life
- describe key political and economic features of Mongol society
- describe the life and impact of Temujin (Genghis Khan) on Asia and the Middle East
- outline the organisation of Genghis Khan's Mongol army
- describe the Mongol policies used in governing their empire, including laws and taxes
- using a range of sources, describe how the Mongols treated conquered peoples
- locate the extent of the Mongol conquests and expansion across Asia and Europe
- describe the impact of Mongol rule on Chinese social structure
- explain the cultural and religious consequences of Mongol rule in China
- explain how and why life in China changed under Mongol rule
- using a range of sources, describe and assess the significance of Mongol expansion, including contributions to European knowledge and the increase in commerce with Asia and Europe
- assess the reign and contributions of Kublai Khan to the Chinese empire and the wider world

SITE STUDY

- a virtual archaeological site: the Palace of Xanadu

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Introduction

All who surrender will be spared; whoever does not surrender but opposes with struggle and dissension shall be annihilated.

Genghis Khan

GENGHIS KHAN AND the Mongols created the largest land empire the world had ever seen, stretching from the borders of modern-day Germany to the Sea of Japan. During the 13th and 14th centuries, the Mongols dominated almost one-quarter of the world's population. Their fearsome army ensured the longevity of this domination.

The Mongol Empire was significant not only for its enormous size, but also for its influence on history. Countries, religions and entire continents have all been affected by the impact of Mongol rule. In this chapter, we will be examining a range of sources from across the Mongol Empire, created from the perspectives of the rulers, the ruled and visitors to the empire.

KEY TERMS

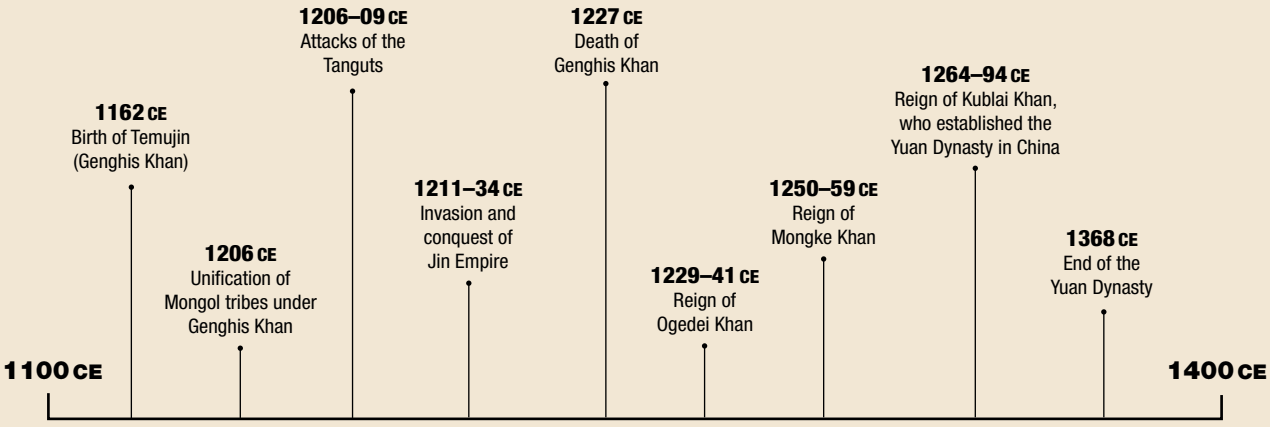
Caliph	title for a leader or ruler of an Islamic political region
caravan	a group of traders carrying goods over a long distance on a regular trail, usually on camels
clan	a group of people who claim a close connection, similar to a family bond
Great Wall of China	a stone fortification wall built to protect the north of China
Il-Khanate	the Persian region of the Mongol Empire from 1294 CE
khan	title of the Mongol ruler
Kiyats	the name of the tribe to which Temujin (Genghis Khan) and his family belonged
lama	a Tibetan Buddhist religious leader
mew	a cage for trained hawks
nomadic	a lifestyle where people do not live in one place for a long period of time; they are continually moving
paiza	a tablet issued to a messenger that gave them the authority to carry a message and receive rations at posts along the way
Pax Mongolica	a Latin term used to describe the stability or peace experienced in the Mongol region under the rule of the Mongol Empire during the 13th and 14th centuries
Principality	a region ruled by a prince
sedentary population	a population that remains in one place and does not move around (as opposed to those in a nomadic lifestyle)
Shamanism	the religious practice of the native Mongols
steppes	the treeless, grassland plains that stretch for 5000 kilometres from the western border of Hungary to the eastern border of Mongolia
tribute	a payment or gift given to someone who is honoured or in a superior position
vizier	a high official in Muslim regions
yam	the communication system used in the Mongol Empire
Yasa	the Mongol Empire rule of law
yurt	a portable tent used by the Mongols as their home

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The Mongol Empire at its height, 1279 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about Mongol expansion.
3. Title the second column 'Puzzle'. In this column write down the questions you have about Mongol expansion.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'Mongol expansion'. I'm Anton, and I'll be your tour guide. Enjoy your trip.

The Mongol lifestyle

The Mongol homeland

Mongolia is in the middle of Asia, in a region that includes the Gobi Desert in the south and mountains in the north and west. Most of the country consists of enormous flat plains known as **steppes**. Very little grows on these steppes apart from grass and shrubs. Before the expansion of the Mongol Empire, the native Mongol people lived on a high part of the steppes between two rivers, an area encompassing thousands of square kilometres.

Nomadic nature of the Mongols

The Mongols were **nomadic**, and would migrate to different regions within the steppes depending on the season. The Mongols did not move around randomly—they travelled along familiar trails to well-known places that would meet their needs, such as protection from the weather and collection of food. They knew, for example, where to go to find protection from the weather during the summer season, which, although very short, was also very hot; and where to go during the long winters, which usually lasted for about eight months.

Religion

Mongolian beliefs and religious practices can best be described as **Shamanism**. They believed in a number of different nature gods (including gods of water, weather, land and sky) that had the power to control different aspects of their lives.

Each tribe, and sometimes each **clan**, had a religious priest known as a shaman. Shamans would communicate with the gods through visions and dreams, and were similar to medicine men in that they asked the gods to heal the sick.

Shamanism suited the Mongols nomadic way of life. The Mongols did not have temples, but they did have numerous tree shrines and sacred mountains, which they visited during different seasons.



SOURCE 9.1 A modern-day shaman burns cedar on a mountain top in Mongolia

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SOURCE 9.2 Present-day Mongol herdsmen with their flock in the steppes. This region has not changed much since the Medieval Period.

Housing

Because they were nomadic, the Mongol tribes did not build fixed houses to live in. They lived in tents, called **yurts**, which they carried with them—along with all their other supplies—between camps. Yurts were made with felt (most commonly from animal skin) that was pitched on a sturdy wooden frame. These structures were circular in shape, with a supporting crown at the top. Yurts were designed to be easily packed up and carried on a horse or camel. As the Mongol Empire expanded, some of the native Mongols eventually came to live in similar housing to the people of the lands they conquered.



SOURCE 9.3 Mongols with their yurts, from the 1430 CE edition of *Jami al-tawarikh* (*Compendium of Chronicles*) by Rashid-al-Din Hanadani (1247–1318 CE), a Persian historian

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SOURCE 9.4 An illustration of a traditional yurt, showing the frame, crown and outer felt

> They know nothing concerning eternal life and everlasting damnation, and think that after death they shall live in another world, where they shall have plenty of cattle, [and] that they shall eat and drink and do other things which living men perform here on earth. At a new moon, or a full moon, they begin all [new] enterprises ... and they call the moon the Great Emperor, and worship it on their knees.

SOURCE 9.5 Extract from *The Long and Wonderful Voyage of Friar John de Plano Carpini* (c. 1246), by Friar John de Plano Carpini, an Italian Christian missionary who travelled through the Mongol Empire in 1245–47 CE

> Their habitations are round and cleverly made with wicker poles in the manner of a tent. But in the middle of the top of the tent, they have a window open to allow the light in and the smoke out, for their fire is always in the middle of the tent. The walls are covered with felt. The doors are made of felt also. Some of these tents may be quickly taken down and stowed upon carts. And wherever they go, be it to war or any other place, they transport their tents with them.

SOURCE 9.6 Extract from *The Long and Wonderful Voyage of Friar John de Plano Carpini* (c.1246)

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Why did the Mongols lead a nomadic life?
2. What is shamanism?
3. What did a shaman do?
4. How was shamanism suited to the Mongols' nomadic way of life?
5. How was Mongol housing an aspect of their nomadic way of life?

Analysis and use of sources

1. Read source 9.5. How does source 9.5 describe the Mongols' religion?
2. Read source 9.6. What does source 9.6 record as the reason for the hole in the top of the Mongol's yurt?
3. What other advantages does source 9.6 note for yurts?

Perspectives and interpretation

1. What is the occupation and ethnic background of the author of sources 9.5 and 9.6?
2. What does the author of source 9.5 think of the Mongols' religion? Why does he think this? See page 23 for a guide to answering source perspectives questions.

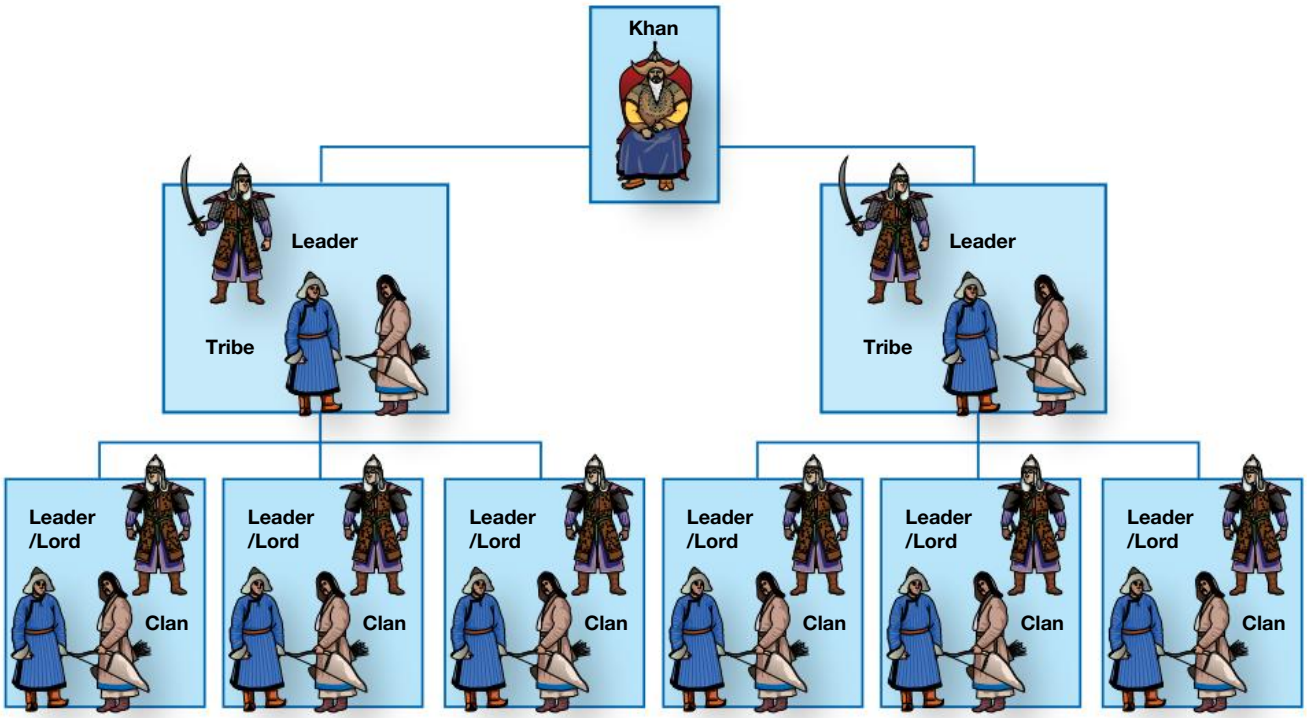
Political features of Mongol society before Genghis Khan

Before their conquest of the known world and their unprecedented expansion, the Mongols were a series of tribes, including the **Kiyats**, Merkits, Ongirats, Keraits and Tatars. Within each Mongol tribe were several smaller clans. Mongol clans were usually made up of several families, and each clan obeyed a leader (sometimes referred to as a lord), who had been elected by the clan members.

Belonging to a specific tribe was usually dictated by birth—clans belonged to particular tribes based on heritage. Mongols could also be part of a tribe based on their political views, but this was much less common. At the top of the social structure was the **khan**—the leader of all the Mongols.

Often feuds broke out between tribes, and these could last for many years. These feuds meant that the Mongols were rarely united, but

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SOURCE 9.7 The Mongol social and military structure before the reign of Genghis Khan



SOURCE 9.8 Map of Asia, 1200 CE

occasionally, tribes made alliances with other tribes. During some periods of Mongol history, all tribes obeyed the khan; during other periods, some tribes would obey the khan and others would not. Power struggles were common. The native Mongols, therefore, lived in a very separate way until the coming of Genghis Khan.

Economic features of Mongol society before Genghis Khan

Food and animals

The native Mongol lands were ideal for pasturing flocks and herds, but not for agriculture. The Mongols herded sheep, cattle, goats and horses, and took these herds with them as they moved from place to place. Each Mongol camp was surrounded by these grazing animals, all of which were crucial to the survival of the native Mongol people. Sheep meat and wool provided food and clothing, and their dung was used as fuel for fires. Horses were mainly used for

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SOURCE 9.9 Traditional bottle for drinking kumis

transport, hunting and military training. Cattle and goats were used for their milk.

Mongol people would mainly eat meat, cheese, milk, a fermented milk product called kumis, and a kind of yoghurt. The Mongols are also thought to have invented a kind of dried milk. This milk was used for long journeys, when it would be stored in water bottles or packs hung from the saddle of a horse. The native Mongols also spent a lot of time hunting for food, including berries, birds and fish.

Trade

Because they did not grow crops of their own, the native Mongols needed to trade with their neighbours to the south—the Chinese. They traded animals, furs and hides for grain, tea, silk and rice. They also used this trade to obtain products such as metals for making weapons.

> Before the appearance of Genghis Khan they had no chief or ruler. Each tribe or two tribes lived separately; they were not united with one another, and there was constant fighting and hostility between them ... Their clothing was of the skins of dogs and mice, and their food was the flesh of those animals and other dead things; their wine was mares' milk and their dessert the fruit of a tree shaped like a pine ... and besides which no other fruit bearing tree will grow in that region.

SOURCE 9.10 Extract from *The History of the World Conqueror* (1260 CE) by Ata Malik Juvayni, a Muslim historian and grand vizier of the Mongol's Il-Khanate of Persia

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. List five of the Mongol tribes.
2. Why were the Mongol tribes rarely united?
3. Why did the Mongols farm grazing animals, rather than crops?
4. What did the Mongols use their animals for?
5. What is kumis?
6. What items did the Mongols acquire from the Chinese?
7. Why do you think this trade was important to the Mongols?

Analysis and use of sources

1. Read source 9.10. Complete the 5Ws (text) from page 17 for source 9.10.
2. How does the author describe Mongol life before the arrival of Genghis Khan?

Explanation and communication



Anton, your Revista Tour Guide, takes you to a Mongol camp in 1206 CE. You spend three days with a regular family, and you do all the things they do in their daily lives. In your travel blog, write an entry for each day you spend with the Mongols. Describe the family you stayed with and what you did each day. Did the tribe move around while you were there? What sort of work was done? What did you eat? What was the yurt like? What was the weather like?

Genghis Khan and the unification of Mongol tribes

Genghis Khan was the first of the great Mongol rulers. He holds a notorious place in history for being ruthless and barbaric—especially in battle. However, he was also a cunning and strategic leader who accomplished the unification of the vast native Mongol tribes, which set on course the expansion of the Mongol Empire and laid the groundwork for increased links between many previously unconnected regions of the world.

The birth of Temujin

Genghis Khan was born with the name Temujin in the year 1162 CE. Temujin was a member of the

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Kiyat tribe; his father, Yesugei, was the lord of the tribe. According to *The Secret History of the Mongols* (1227 CE), important signs at Temujin's birth and during his childhood indicated that Temujin would grow up to become a great warrior.

As a young boy, Temujin spent much of his childhood with his three brothers, learning to ride horses and practising archery by shooting at animals. When Temujin was nine years old, he and his father set out to find him a fiancée. It was customary in Mongol culture to find a future wife for a young boy when he was about eight or nine years of age. After travelling for some time, Yesugei finally found a fiancée for his son—her name was Börte, of the Onggirat tribe.

On the return journey, Yesugei passed through the land of an enemy tribe of the Kiyats: the Tatars. He died on this journey, and historians believe he was poisoned by the Tatars. Whether Temujin was with his father when he died is unclear. Some versions of the story state that Temujin had remained with Börte and her family and did not travel home until after he heard of his father's death. Another version states that Temujin had made the return journey and encountered the Tatars with his father, and that Temujin was not killed because the Tatars considered him young and unthreatening, and unlikely to be accepted as the new leader of Yesugei's tribe.

Temujin grows up

In Mongol culture, when a tribal lord died, the tribe would often desert the former lord's family if none of the former lord's sons were old enough to become lord in his place and rule the tribe. This is what occurred with Temujin's family—on Yesugei's death, Temujin, his mother and his siblings were deserted and left to fend for themselves. They endured years of struggle alone; without the support of the tribe, they were forced to hunt every day for food and ate berries, roots, birds and occasionally mice. In 1177 CE, Temujin endured kidnapping and enslavement, but managed to escape with the help of a tribesman who gave him a horse and some food.

Despite Temujin being outcast from his tribe, he was still able to marry Börte. This marriage occurred in c. 1178 CE when Börte was 17 and Temujin was perhaps 16.



SOURCE 9.11 A scene from the 2007 Russian film *Mongol: The Rise of Genghis Khan*, depicting a scene in which Temujin is chased down and imprisoned

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Temujin's rise to power and the unification of the Mongol tribes

Temujin realised that he needed to establish a powerful alliance to protect himself and to regain entry into his tribe. He visited an old friend of his father, Ong Khan, and offered his allegiance. Although named 'Khan', Ong Khan was not actually the Khan of the Mongols—he was the lord of a strong tribe known as the Keraits. Ong Khan agreed to help Temujin and his family when they were in need. Not long after this alliance was made, Temujin and his family were attacked by a rival tribe, known as the Merkits, and Temujin's wife, Börte, was kidnapped. Ong Khan and his 200 000-strong army helped Temujin rescue Börte in 1184 CE. This event is considered to be a very important one in the life of Temujin, because it was the first time he had raided a tribe and succeeded. Many historians believe that this event was the first step towards him becoming a conqueror.

In 1190 CE, Temujin had a small group of loyal followers around him. He continued making alliances with the other Mongol tribes. Joining Temujin's tribe held many attractions for individuals. Temujin gave positions of authority to those who showed merit and loyalty, rather than to people from important families. When he conquered a tribe, he offered its people his protection. This encouraged people to support him and increased Temujin's power.

The increase in Temujin's power also resulted in much jealously from rival tribe leaders. After many years of savage tribal fighting, Temujin managed to bring all the tribes together into one confederation in 1206 CE, with loyalty to himself as the focus. A grand assembly was organised to celebrate the unification. Temujin was proclaimed emperor, and given the title 'Genghis Khan'. The meaning of this name has been debated over the years but, in general, the name 'Genghis' is thought to mean 'firm and strong'. Khan, of course, was the title given to the leader of the Mongol peoples.



SOURCE 9.12 Genghis Khan with his wife, Börte seated on his throne, from a 15th century Persian manuscript

> At the moment when he was born, he was born holding in his right hand a clot of blood the size of a knuckle bone.

SOURCE 9.13 Extract from *The Secret History of the Mongols* (1227 CE), author unknown, probably written in Mongolia

Spotlight

The Secret History of the Mongols

Few sources record the life of the Mongol people from their perspective. One of the most significant works is a manuscript known as *The Secret History of the Mongols* (1227 CE), the oldest surviving Mongolian script of its kind. It was written not long after Genghis Khan's death, at the request of the Mongol royal family (after Genghis Khan established an empire, all Khan families were known as royal). While many historians do not consider large portions of the manuscript to be historically accurate, it does give us useful information about many aspects of Mongolian life.

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> Yesugei, at the moment when Temujin was nine years old, took Temujin to the Onggirat people, kindred of Temujin's mother, saying, 'I shall request a maiden from the brethren of his mother.' At the moment when he was going, he encountered Dei Secen [a member of the Onggirat tribe] ... when Dei Secen spoke, he said, 'This is your son with fire in his eyes, with light in his face. Yesugei, last night I dreamed a dream. A white gerfalcon holding both the sun and moon, flew hither and is lighted into my hand ... A good omen of your people is come and has foretold your coming.'

SOURCE 9.14 Extract from *The Secret History of the Mongols* (1227 CE), author unknown.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. What did Temujin spend most of his childhood doing?
2. How did Temujin's father die?
3. Why was Temujin's family deserted after his father died?
4. Why was Temujin captured as a growing boy?
5. Why do historians believe that the Börte's rescue was a significant event in the life of Temujin?
6. Using a digital timeline template, rewrite the following events of Temujin's life in correct chronological order. Add dates next to the events where you can and include the timeline in your blog.
   - Temujin is born.
   - Temujin is kidnapped.
   - Temujin marries Börte.
   - Börte is rescued from the Merkit tribe.
   - Temujin builds a following.
   - Temujin becomes undisputed leader of the Mongol people.
7. What did Temujin's new name, Genghis Khan, mean?

Analysis and use of sources

Read sources 9.13 and 9.14. (See the spotlight on page 272 for details on *The Secret History of the Mongols*.)

1. Complete the 5Ws (text) for source 9.14.
2. What are the 'important signs' contained in sources 9.13 and 9.14 that indicated that Temujin would be a great leader?
3. What do you think is the purpose of these sections of *The Secret History of the Mongols*?

Empathetic understanding

Anton takes you to the Mongol steppes to meet with Temujin in 1184 CE, immediately after the rescue of Börte. Devise six questions you would like to ask Temujin. Interview him and record your interview in your travel blog. See page 22 for a guide to devising inquiry questions and page 12 for a guide to answering empathy questions.

The Mongol army

Organisation of the army

Once he had control over the Mongol people, the first thing Genghis Khan did was to establish his vast Mongol army. In 1206 CE, Genghis Khan made it compulsory for all male Mongols between the ages of 15 and 70 to fight in the army.

Genghis Khan wanted an army that was structured effectively. So he organised his army according to the decimal system, arranging his troops in groups of 10. The largest unit was called a *tumen*. A *tumen* was a division of 10 000 warriors, led by officers (known as *noyan*). The *noyan* were appointed by Genghis Khan. Within each *tuman* were 10 *minghan* (regiments) of 1000 warriors each, also led by *noyan*. Within each *minghan* were 10 *jaghan* (squadrons) of 100 warriors each. Finally, each *jaghan* was divided into 10 *arban* (troop) of ten soldiers. The leader of each group reported to the leader of the next level.

Types of warriors

Two types of warriors were used. At the front-line was the heavily armoured cavalry. These warriors were horsemen who brandished curved swords, spears and lances. They would charge forward on horseback towards the enemy in battle.

Behind the heavy cavalry came the light cavalry. These were mounted archers who would fire a deadly volley of arrows towards the enemy and then pull back to allow the heavy cavalry to charge again.

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SOURCE 9.15 Illustration of the Mongol army riding into battle with the Jin in northern China in 1211 CE, from the 1430 CE edition of *Jami al-tawarikh* (*Compendium of Chronicles*) by Rashid-al-Din Hanadani (1247–1318 CE), a Persian historian

Mongol armour was usually made out of small plates of leather or iron sewn in parallel rows onto a vest of cloth or silk. Historians believe that silk was used for the vest so that if a cavalry man was hit by an arrow it could be easily removed, because the arrowhead would be covered in silk. Unlike other popular armour of the time, such as chain mail, Mongol armour was designed to be light. It was common for the heavy cavalry to wear the iron armour and an iron helmet and the light cavalry to wear the leather armour.

The keshik

Genghis Khan also had a special unit known as the keshik. The members of this group, which ultimately grew to number 10 000, were Genghis Khan's personal bodyguards and protectors. Of these, 1000 were required to follow him into battle. Initially, members of the keshik were handpicked by Genghis Khan, but the group grew so large that eventually Genghis probably appointed people within the keshik to oversee its operation and recruit new members.

Members of the keshik were trained to be future generals and governors of the Mongol Empire. Governors and generals would in turn send their sons to the keshik to be trained in Mongol warfare and administration. This was a very clever system, because it ensured that Genghis Khan personally knew every general or governor in the empire and that they were loyal to him.

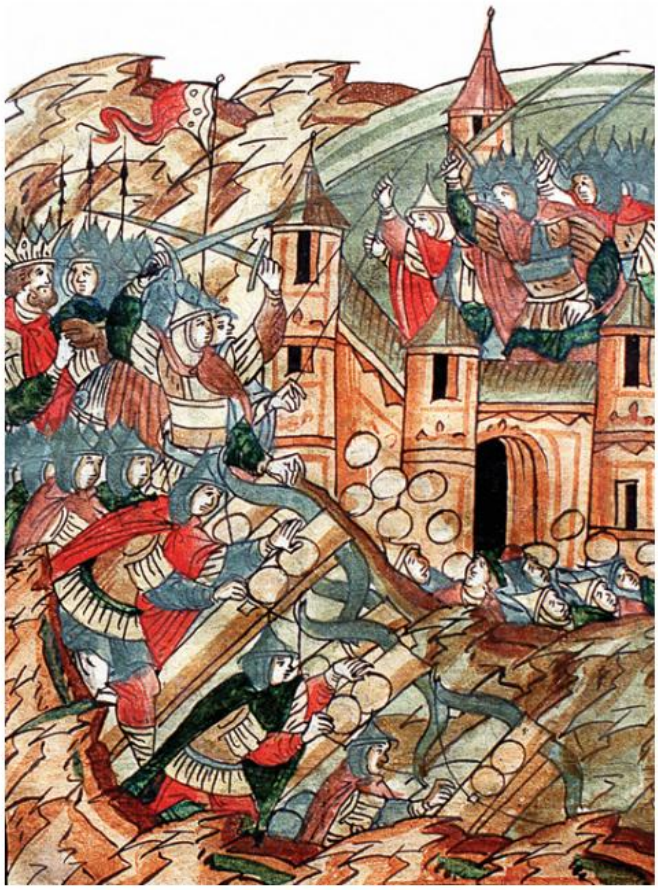
Psychological warfare

The most effective weapon that the Mongols had must surely have been the spread of fear. Word of mouth about Mongol invasions spread between cities, and the Mongols actively encouraged this.



SOURCE 9.16 Mongol warriors

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SOURCE 9.17 A Russian painting of a Mongol battle, showing the keshik, c. 1200s CE

When the Mongols approached a city that they intended to conquer, they gave the leaders of the city a choice: surrender or resist. If a city chose to surrender, the lives and property of its citizens would be spared, but a Mongol commander would take charge of the city and its operations. The city had to pledge support to the Mongol army and provide them with men, arms and supplies. The citizens were also forced to pay a **tribute** to the Mongols as a sign of submission.

Cities that chose to resist were met with the full devastating force of the Mongol army. Genghis Khan would order that every citizen except a few be put to death. Those who were left alive had their ears cut off and allowed to flee, because the Mongols knew they would usually flee to the next city, where they would tell the story of a terrifying army that was on its way. Interestingly, the Mongols were not concerned with the element of surprise—they saw more benefit in striking fear in potential enemies than harm in warning them of the army's arrival.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. Create a diagram to show how the Mongol army was organised.
2. What was the function of the heavy cavalry?
3. How were the light cavalry armed?
4. Why were silk vests worn by the Mongol warriors?
5. What were the keshik?
6. How did the keshik unit give Genghis Khan control over his army?

Analysis and use of sources

Look at sources 9.15 and 9.16. Which type of warriors are featured in these sources? Give reasons for your answer.

Research

Using the internet or your school library, find out about the Mongol bow—what it was made of and how it was made. Present your research as a word-processed document and paste it into your blog. See page 20 for a guide to finding secondary sources.

Expansion of the Mongol Empire under Genghis Khan

Why did the Mongols build an empire?

Historians are unable to agree on the reason the Mongols started to expand their territory. Currently, three main theories exist. Firstly, a decline in temperatures between 1180 and 1220 CE meant that the short summer became even shorter, leaving barely any time for grass to grow for the Mongols' animals. This may have prompted them to push into neighbouring areas in search of grazing lands. Secondly, in 1200 CE, China began to reduce its trade with the Mongols. China didn't really need the trade items the Mongols provided; the Mongols, however, desperately needed the grain and manufactured goods they obtained from China. This encouraged the Mongols to conduct raids and attacks on China in order to obtain these goods. A third reason is Genghis Khan himself. Some historians believe that Genghis Khan felt he had a personal mission to rule the world.

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The campaign into China

Between 1206 CE and 1209 CE, Genghis Khan began leading a series of attacks against the Tanguts in northwest China. The Tanguts had been a strong and prosperous people since the 11th century. They had a formidable army and fortified towns that, at that stage, the Mongols did not understand how to attack. In a number of encounters between the Mongols and the Tanguts, the Mongols learned many new fighting skills. By 1209 CE, the Mongols had learnt how to lay siege to walled cities using ramps, catapults and crossbows. The Mongols eventually defeated the Tanguts, but not until 1227 CE.

In 1211 CE, Genghis Khan entered the Jin Empire in northern China. Much of the Jin Empire stood behind the **Great Wall of China**, which had been specifically built centuries before to keep invaders out. The Mongol army approached the wall in 1213 CE, and had no trouble breaching its defences. Over the next few years, the Mongols won a number of key victories over the Jin Empire; however, it would not be until 1234 CE that the Mongols would fully conquer all of northern China.



SOURCE 9.18 Persian miniature of Genghis Khan (shown on the green-armoured horse) fighting the Jin army, c. 1540s CE

It was the Mongols' wars in China that would introduce them to the use of gunpowder. Gunpowder was used effectively against the Mongols for a long time by the Jin, but was soon adopted by the Mongols themselves. The Chinese also introduced the Mongols to the use of siege engines. Two captured Jin engineers showed the Mongols how to build and operate the machines. The Mongols would use siege engines to devastating effect across Central Asia, the Middle East and into Europe.

Initially, Genghis Khan did not intend to create an empire. Many of the early battles he fought were to eliminate neighbouring enemies and to ensure Mongol survival. This changed, however, after the campaigns against the Jin army, as Genghis Khan realised the possibility of creating an empire that stretched right across Asia and the Middle East. With this in mind, the Mongols began to leave a small number of troops behind in conquered territory, to retain it as their own and defend against counter-invasions.

Invasion of Central Asia and the Middle East

Having defeated the Tanguts and enjoyed victories against the Jin Empire, the Mongols next invaded and conquered the Kara-Khitan Empire of Central Asia between 1216 and 1220 CE. This gave them an empire that spanned across a large part of Asia, with the remaining Chinese states on one border, the Islamic World on the other, and the Russian region to the north.

The Khwarezmian Shahdom was a large Islamic empire in the Middle East. In 1218 CE, a **caravan** of Mongol merchants arrived in the Khwarezmian Empire to trade, but the Sultan of Khwarez thought they were spies. The merchants were captured and put to death. Genghis Khan was furious and at once prepared for war. With terrifying force, the Mongol armies swept through the Khwarezmian Shahdom, destroying all before

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them between 1219 and 1221 CE. Genghis Khan led much of the destruction himself, shouting to the enemy that he was an instrument of God who had been sent to punish them for their sins.

The campaign continues west

Following his defeat of the Khwarezmian Empire in 1221 CE, Genghis Khan split his army into two forces. The first, led by Genghis Khan, headed back to Mongolia, raiding Afghanistan and northern India on the way. The second army, led by Genghis Khan's most trusted general, Subutai, entered the Kipchak lands in Central Asia, to the east of the Caspian Sea. Even though they were vastly outnumbered, Subutai's army won the battle against the Kipchaks. They also fought a fierce battle with the Rus in the north, which ended in devastation for the Rus army. The only defeat the Mongols suffered on this campaign was against the land of the Volga Bulgars (north of the Kipchak lands) in 1223 CE.

Genghis Khan died in 1227 CE just after defeating a Tangut uprising. On his death bed, he is said to have told his generals to continue the Mongol conquest of the world.



SOURCE 9.20 Genghis Khan addressing a congregation at the mosque in Bukhara, from the *Shahanshahnama* (*Epic of Timur*) (1397 CE) a Persian manuscript



SOURCE 9.19 Map showing Mongol Empire by 1227 CE

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> O people, know that you have committed great sins, and that the great ones among you have committed these sins. If you ask me what proof I have for these words, I say it is because I am the punishment of God. If you had not committed great sins, God would not have sent a punishment like me upon you.

SOURCE 9.21 An announcement by Genghis Khan from the pulpit in the Bukhara mosque, given to the people of Bukhara (then part of the Kara-Khitan Empire) after conquering their city, quoted in *The History of the World Conqueror* (1260 CE) by Ata Malik Juvayni. Juvayni was a Muslim historian and grand vizier of the Il-Khanate of Persia.

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. Draw a mind map showing the current theories of the causes of Mongol expansion.
2. What two important weapons did the Mongols learn about from the Chinese?
3. Why did Genghis Khan leave troops behind in Jin territory?
4. What lay behind the Mongols attack on the Kwarezmian Shahdom?
5. Complete a timeline for Genghis Khan's campaigns, including the following dates: 1206–27 CE, 1211–34 CE, 1216–20 CE, 1218–21 CE, 1223 CE and 1227 CE.

Analysis and use of sources

1. Look at source 9.20. How is Genghis Khan portrayed in this image?
2. How are the people of Bukhara portrayed in this image?
3. Read source 9.21. Complete the 5Ws (text) for source 9.21 from page 17.

Perspectives and interpretation

1. How does the author of source 9.21 explain Genghis Khan's defeat of Bukhara nations?
2. Why do you think he explains it this way even though he is Muslim, like the people of Bukhara?

Genghis Khan in control of the empire

Government

The Mongols were very practical when it came to government in their expanded empire. Often the approach to government would vary between regions—because, for example, the system that worked in China may be different from what worked in Persia. Generally, native Mongol representatives formed the governments in conquered regions, but they would adopt the type of administrative system they knew to be effective in that particular region.

Laws

When Genghis Khan was born, lawlessness among the Mongols was common. This was probably due to the fact that enforcing rules on a nomadic population is much more difficult than enforcing rules on a **sedentary population**.

Under Genghis Khan the expanded Mongol Empire came to be governed by a rule of law known as **Yasa**. *Yasa* was applied to the nomadic



SOURCE 9.22 A portrait of Genghis Khan, created in 1786 CE, long after his death

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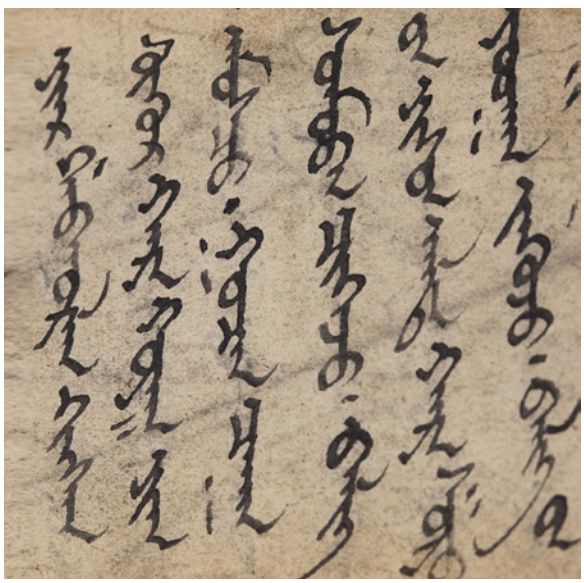
SOURCE 9.23 A person is punished for breaking a law of *The Great Book of Yasas*; Persian miniature, c. 1540s CE

Mongol population. Other regions that were conquered by the Mongols were allowed to keep their own laws as long as those laws did not conflict with *Yasa*. If conflict between law systems arose, *Yasa* took precedence. *Yasa* was not a legal document that was drawn up at one single point in time—it was a collection of orders and decrees that Genghis Khan made over a long period. These were ultimately recorded and edited into a final form to create *The Great Book of Yasas*. *The Great Book of Yasas* was kept in a secret place and was not made available to the general public. No copies of *The Great Book of Yasas* survive today, but references to Genghis Khan's laws exist in the writings of Moroccan scholar and traveller Ibn Battuta, Egyptian historian Al-Maqrizi and others.

> ... whoever presumed to oppose and resist [Genghis Khan], that man, in enforcement of the yasas and ordinances which he imposed, was utterly destroyed, together with all his followers, children, partisans, armies, lands and territories.

SOURCE 9.24 Extract from *The History of the World Conqueror* (1260 CE) by Ata Malik Juvayni

Genghis Khan also ordered that children were taught to read and write the Uyghur script, introduced to the Mongols by Uyghur scribe Tatar-Tonga in c. 1204 CE. Tatar-Tonga had been captured by the Mongols during a unification war with the Naiman tribe. Prior to this, the Mongols had no writing system.



SOURCE 9.25 Mongolian Uyghur script

Religious tolerance

It was common in the 13th and 14th centuries for conquering empires to force the people in the lands they overtook to convert to their religion or face death. A significant aspect of Mongol rule, however, was their tolerance towards other religions. While Genghis Khan had Shamanistic beliefs, he ordered that all religions in his conquered lands be respected and that none have a special significance over another. This was a very popular Mongol policy and many different peoples welcomed the Mongols as religious liberators.

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> Being the adherent of no religion and the follower of no creed, Genghis Khan did not place one faith above another; rather he honoured and respected the learned and pious of every sect... And as he viewed the Muslims with the eye of respect, so also he did hold the Christians and other idolators [idol worshippers] in high esteem.

SOURCE 9.26 Extract from *The History of the World Conqueror* (1260 CE) by Ata Malik Juvayni. Juvayni was a Muslim historian and grand vizier of the Il-Khanate of Persia.

Taxation

The Mongols did not have a common way to collect taxes for all regions. While taxation was usually administered through the governments of different regions, some exceptions were made.

Genghis Khan exempted teachers, lawyers, clerics and artists from paying taxes, because he wanted to promote learning, law, religion and art in his empire. Also, no taxation was imposed on the poor. This meant that occupants of the rest of the empire had to make up this taxation shortfall and, as such, taxes were very high for those who did get taxed.

The Silk Road and trade

The Silk Road was a trade network that had operated throughout Asia for nearly 3000 years. Despite its name, it was not one road, but instead a collection of trade networks that connected cities from China in the east to the Mediterranean Sea in the west. The expansion of the Mongol Empire across Asia, the Middle East and Eastern Europe revived this trade network, allowing trade to thrive between East and West. The Silk Road trade network was so important to the Mongols that they ensured that caravans that travelled along it were protected.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. What was Yasa?
2. What would happen when Mongol law conflicted with local law?
3. Why did some people welcome the Mongols as liberators?
4. Why did Genghis Khan exempt some people from paying taxes?
5. What was a consequence of Genghis Khan's tax laws on the rest of the Empire's population?
6. How did Mongol expansion revive trade?
7. List the aspects of Mongol rule that represent continuity and those that represent change.

Analysis and use of sources

1. Look at source 9.23. What does this source indicate about how people were punished for breaking the laws of Yasa?
2. Read source 9.24. What does this source indicate about how people were punished for breaking the laws of Yasa?
3. What impression does source 9.24 give of Genghis Khan?
4. Read source 9.26. What impression does source 9.26 give of Genghis Khan?

Perspectives and interpretation

Why does the author of source 9.26 use the phrase 'Christians and other idolators'?

Explanation and communication

Write a paragraph to describe how Genghis Khan treated conquered people. Cite evidence from sources 9.23, 9.24 and 9.26 to demonstrate your conclusions.

Further expansion of the Empire

European conquests

Following the death of Genghis Khan, the Mongols were led by Genghis's son, Ogedei Khan. The Mongols conquered the Volga Bulgars and the Rus in 1237 CE and then pushed into Poland, Romania and Hungary. Hungary was defeated in 1241 CE at the Battle of Mohi, thanks to the Mongols' strategy of crossing a bridge over the Danube River at 4 am, catching the Hungarians off-guard. The Battle of Mohi was the first time Europeans saw gunpowder used in warfare—the technology was then rapidly adopted in Europe. Then, just a year later, Ogedei Khan died. The Mongols went home, leaving much of Eastern Europe in devastation.

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SOURCE 9.27 The Mongol invasion of Russia, depicted in a 16th-century chronicle



SOURCE 9.28 The Mongols and the Hungarians at the bridge over the Danube River during the Battle of Mohi, from a Hungarian manuscript, c.1340s CE

> 1238 AD: That same year foreigners called Mongols came in countless numbers, like locusts, into the land of Ryazan [a Rus Principality] ...And then the pagan foreigners surrounded Ryazan and fenced it in with a stockade ... and the Mongols took the town on December 21, and they had advanced against in on the 16th of the same month. They likewise killed the leaders, and men, women, and children, monks, nuns and priests, some by fire, some by sword ... And we, indeed, having seen it, were terrified and wept with sighing day and night ...

SOURCE 9.29 Extract from *The Novgorod Chronicle* (1016–1471 CE), a medieval Russian chronicle, written in Novgorod by Christian priests

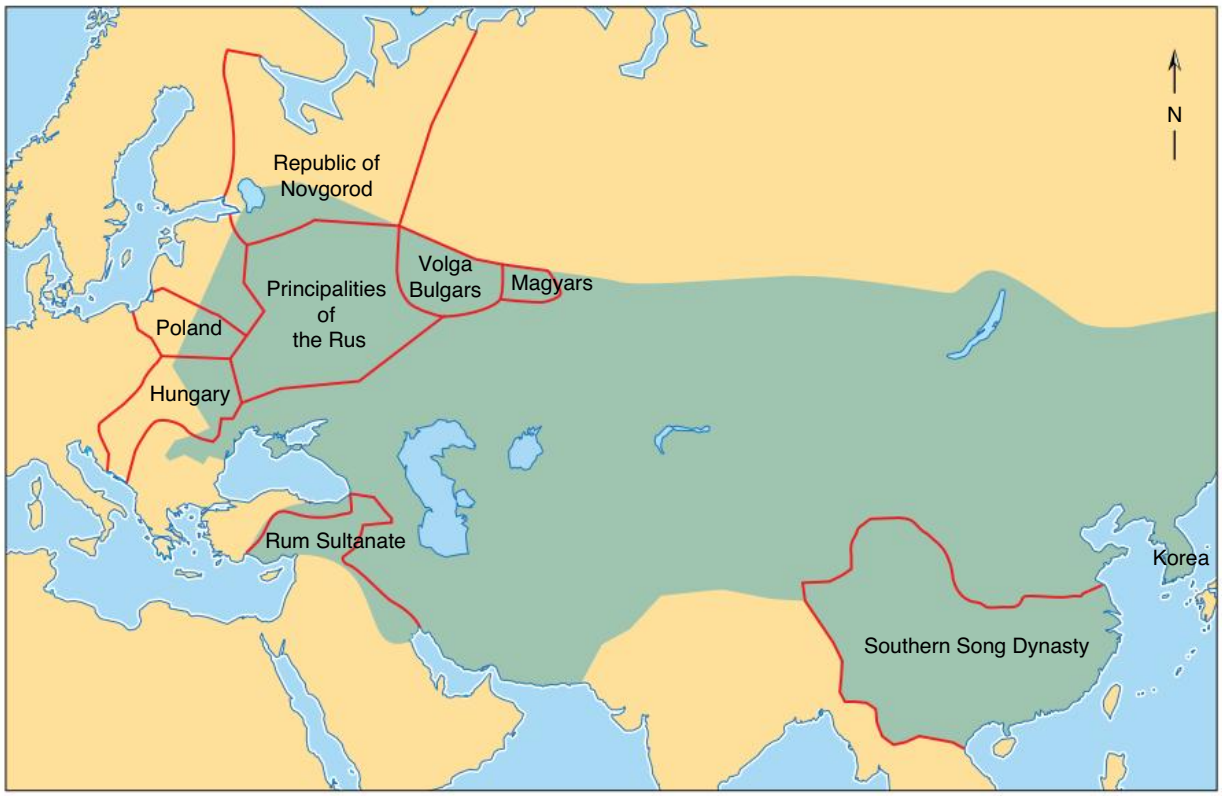
The fourth great khan

The empire did not expand during the years 1241–50 CE. After the death of Ogedei Khan, five years of infighting took place before his son Guyuk came to the throne in 1246 CE. Guyuk died in 1248 CE, after which time his wife served as the regent of the country. The law called for the election of a new khan but Guyuk's wife refused to allow the election. It was not until Möngke, the grandson of Genghis Khan, seized power in 1250 CE that a new khan was established.

Möngke became the fourth great khan and under his leadership the empire once again gained strength. The Mongol armies were on the march, and were more fearsome than ever. New siege weapons, including flamethrowers and more sophisticated designs of catapults (probably with counterweights), were carried by the Mongols. Möngke Khan conquered land in Persia (now Iran) during his reign. As Möngke approached Baghdad (the capital), commanding his army of 400 000, the Caliph of Baghdad refused to surrender. As a consequence, the Mongols stormed the city and destroyed it, and the caliph was executed by being wrapped in a carpet and trampled by horses.

Möngke Khan died in 1259 CE during an invasion around Syria.

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SOURCE 9.30 Map showing the Mongol Empire in 1279 CE

Kublai Khan

After Möngke Khan's death, more infighting ensued over who should have the right to be the next great khan. Five years passed, during which time the Mongols lost some territory to their neighbours. In 1264 CE, a successor finally emerged, having defeated all his enemies: Möngke's brother Kublai Khan.

In 1271 CE Kublai Khan declared himself the Emperor of China, founding the Yuan dynasty (1271–1368 CE). He set out to enlarge his territory by conquering the Southern Song kingdom in southern China and joining it to his Chinese territories in the north. By 1279 CE he had succeeded, and China was a unified country, having been fragmented for hundreds of years after the fall of the Tang dynasty in 907 CE.

The Mongols' defeat of the Southern Song gave them access to a navy. They sent fleets to invade Japan on two different occasions, but both times this ended in disaster when their fleets were destroyed by wild storms off the Japanese coast.

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. Who was Ogedei Khan?
2. What were some of the events that occurred under Ogedei Khan's rule?
3. Who was Möngke Khan?
4. What were some of the events that occurred under Möngke Khan's rule?
5. What new siege weapons did the Mongols develop under Möngke Khan?
6. How did the Mongols deal with the Caliph of Baghdad when he refused to surrender to the Mongol army?
7. Where did Kublai Khan focus most of his attention during his reign as khan?
8. What was the reason the Mongols were able to attack Japan?

Analysis and use of sources

Read source 9.29. How is source 9.29 useful to an historian studying the Mongol invasion of Russia. Complete a usefulness analysis for source 9.29 (see page 15).

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Perspectives and interpretation

1 From your reading of the text, is source 9.28 a truthful portrayal of the events at the bridge over the Danube? Explain the perspective of source 9.28.

2 Why does the author of source 9.29 call the Mongols 'pagan foreigners'?

Mongol rule in China

Social structure

Kublai Khan divided Chinese society into four classes: Mongols, Semu (other non-Chinese, such as Central Asians), Northern Chinese and Southern Chinese (subjects of the former Song Dynasty in the south of China). The Mongols enjoyed extensive privileges, including government office, freedom from taxation and had Chinese peasants as servants. The Semu were also free from taxation and enjoyed many other privileges. The Northern Chinese had some privileges but had to pay taxes. The Southern Chinese, the largest class in the empire, were barred from holding any government position and had to pay heavy taxes. They also had to work as corvée labourers for the Mongols, providing free labour for the huge public works in Dadu (now Beijing) and in other regions of China.

This system encouraged discord and resentment against the Mongols among those classed as Southern Chinese. As the Yuan dynasty wore on, the Southern Chinese became progressively poorer. Inequality and poverty would contribute to Southern Chinese rebellion against Mongol rule by the beginning of the 14th century.

Artisans

Artisans in China had not enjoyed high status under earlier Chinese dynasties. This changed under the Mongols, whose high esteem for the arts and crafts saw Chinese artisans treated very favourably. They were free from corvée labour, had lower taxes and higher social status. This enabled the arts to reach new heights during the Yuan dynasty, especially textiles and porcelains. The Mongols recruited weavers from Central Asia and Persia to set up weaving communities in China and teach the Chinese how to weave 'gold' cloth. Painting was also promoted by the Mongols. Chinese artist Zhao Mengfu became an official court artist, while other artists, such as Liu Guandao, received generous Mongol patronage.



SOURCE 9.31 *Sheep and Goat* (c.1300 CE) by court artist Zhao Mengfu

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Merchants

Chinese merchants also enjoyed a far more privileged status under the Mongols than they had ever enjoyed under Chinese administration. In addition to lower taxes and higher status, the Mongols established the Ortogh (merchant associations). The Ortogh helped merchants conduct long-distance trade by pooling their trade in one or two caravans, rather than take individual risks by sending their own caravans across the trade routes. The Ortogh also helped merchants with loans for their businesses. This led to a huge increase in trade.

Merchants were also able to use the ***yams*** on their trade journeys. *Yams* were postal stations established by Ogedai Khan throughout the empire to send messages from one region to another. The Mongol system of *yams* were based on Chinese 'rest-houses', in operation since the Han dynasty (206 BCE–220 CE).

People carrying messages also had to carry a tablet of authorisation called a **paiza**: a piece of wood, silver or gold, depending on the rank of the traveller. The *paiza* signified that the traveller was carrying a message and was authorised to do so. The messages could include all things from military intelligence to personal news. The responsibility for the maintenance of the *yam* system fell to the army unit that was in charge of the region.



SOURCE 9.32 A Mongol *paiza*, bearing Mongol script

> Now you must know that from this city of Cambaluc [Beijing] proceed many roads and highways leading to a variety of provinces, one to one province, another to another; and each road receives the name of the province to which it leads; and it is a very sensible plan. And the messengers of the Emperor in travelling from Cambaluc, by the road whichsoever they will, find at every twenty-five miles [40 km] of the journey a station which they call Yam or, as we should say, the 'Horse-Post-House.' And at each of those stations used by the messengers, there is a large and handsome building for them to put up at, in which they find all the rooms furnished with fine beds and all other necessary articles in rich silk ... At some of these stations, moreover, there shall be posted some four hundred horses standing ready for the use of the messengers ...

SOURCE 9.33 'How the Khan's post and runners are sped through many lands and provinces' in *The Travels of Marco Polo* (1299 CE) an account of a journey into the Mongol lands in 1271–95 CE written by Marco Polo, a Venetian traveller and merchant

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. How did the Mongols divide Chinese society?
2. How were the Southern Chinese treated by the Mongols?
3. How did the status of artisans change under the Mongols?
4. How did the Mongols improve the Chinese textile industry?
5. Who was Zhao Mengfu?
6. What was the Ortogh?
7. What was a yam?

Analysis and use of sources

1. Read source 9.33. Complete the 5Ws (text) for source 9.33.
2. How is source 9.33 useful to an historian studying the Mongol yam system? Complete a usefulness analysis for source 9.33.

Empathetic understanding

Anton takes you to meet a peasant of the Song Dynasty in 1280 CE who has just been classed as a 'Southern Chinese'. Devise four questions to ask the peasant about his life under the Mongols and record your interview in your blog.

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Continuity and change under the Mongols

Religion

The Mongol rulers had become well known for their tolerance and acceptance of other religions. To some extent, this continued under Kublai Khan, thanks in part to the influence of his Christian mother, Sorghaghtani Beki, who encouraged her sons to support their grandfather Genghis Khan's policy of religious tolerance. Buddhist, Christian and Islamic clerics did not have to pay tax and were allowed to purchase property and promote their religion. The Mongols employed many Muslim officials to administer their newly conquered regions in China and the Middle East. They deeply admired the work of Islamic scholars and invited them to establish astronomical observatories and centres of study in China. A number of mosques were built in China at this time.

The Mongols themselves converted from shamanism to Buddhism. The form of Buddhism they adopted had originated in Tibet, and was known as Lamaism. In 1260 CE, Kublai Khan appointed a Tibetan **lama**, Drogön Chögyal Phagpa, as high priest of his court.

The Mongols became enmeshed in the struggle between Buddhism and Daoism in China. Daoism is a native Chinese religion, which emphasises 'living in harmony with the Way' and acceptance of the world as it is. In the mid-13th century, Daoist monks began taking over Buddhist monasteries and burning Buddhist sacred books. Möngke Khan had organised two debates to try to settle matters between the two religions, but to no avail. In 1258 CE, Phagpa convinced Kublai Khan to organise another debate between the Daoists and the Buddhists. Phagpa won the debate. His Daoist opponents were forced to convert to Buddhism and watch as 45 Daoist scriptures were burned. With the help of Kublai Khan, Phagpa was able to establish Tibetan Buddhism as the dominant religion in north-east Asia. The number of Buddhist temples and monasteries rose to 42 000, with 213 000 monks and nuns.



SOURCE 9.34 Image of Sorghaghtani Beki, mother of Möngke and Kublai Khan, and one of the most influential women in the Mongol Empire, from the 1430 CE edition of *Jami al-tawarikh* (*Compendium of Chronicles*) by Rashid-al-Din Hanadani (1247–1318 CE), a Persian historian

Culture

Kublai adopted a number of Chinese cultural practices. He restored Chinese rituals at his court and erected ancestral temples for his father and grandfather (a popular practice in China). He also encouraged Confucian philosophy. Confucianism is a Chinese philosophy that emphasises right living, respect for ancestors and respect for elders.

Kublai's political institutions were established on Chinese lines. He retained the traditional Six

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Ministries (departments of personnel, revenue, religious rites, defence, justice and public works), and also kept the traditional provincial structure of China. Kublai also appointed Chinese advisors, although they were not given access to the most important government posts.

Opening China to trade

The expansion of the Mongol Empire meant that active trade between China, the Middle East and the West had become possible, thanks to the Mongols' control of the Silk Road and the *yam* network. This trade expanded rapidly during the Yuan dynasty, with large numbers of merchants travelling between China and the West. Chinese products such as porcelain, playing cards and gunpowder entered the West in huge volumes. Trade products from the Middle East and Europe included carrots, turnips, lemons, sugar, cotton, thin glass, Western musical instruments and enamelware. These trade goods transformed China, introducing new crops, crafts and cooking techniques. Trade also brought Middle Eastern and European map-making, medical and scientific knowledge to China.



SOURCE 9.35 An example of paper money, a Chinese invention that was adopted by the Mongols during the 13th century in China

Another significant result of contact between China and the West was paper money. The Mongols' adoption of the Chinese invention of paper money greatly impressed European merchants and travellers to China, who saw that carrying paper money was much easier than carrying huge amounts of gold or silver coin. European traders soon began using 'promissory notes', a form of paper money where the issuer promises to pay the receiver the amount written on the note.

European travellers

Following the Mongols attempted invasion of Hungary in 1241 CE, Europeans had become alarmed at the possibility that the Mongols might return to attack further into Europe. In 1245 CE, Pope Innocent IV decided to send two Christian missionaries to the Mongols in the hope that the missionaries might convert them to Christianity, thereby avoiding further attacks on Christian Europe. The Pope also wanted the missionaries to bring back useful information about the Mongol army. John de Plano Carpini set off immediately; another missionary, William of Rubruck, travelled through the Mongol Empire from 1253 to 1255 CE. While neither succeeded in their mission to convert the Mongols, both wrote eyewitness accounts of life in the Mongol Empire.

Of all the travellers from Europe, perhaps the most famous is Marco Polo, a Venetian. Polo's father, Niccolo, and uncle Matteo were merchants who had set off east in 1260 CE in search of new trade opportunities. Niccolo and Matteo travelled to the court of Kublai Khan themselves in 1266 CE and served as ambassadors for him to Europe. They returned to Europe in 1269 CE. Marco Polo decided to accompany them on a return journey in 1271 CE. Marco Polo would serve as Kublai Khan's ambassador for 17 years. His journey and years as Kublai's ambassador were recorded in his book *The Travels of Marco Polo* (1299 CE).

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SOURCE 9.36
Marco Polo's departure from Venice, from a 15th-century edition of Marco Polo's *The Travels of Marco Polo*, originally written in 1299 CE

ACTIVITY 9

Comprehension: chronology, terms and concepts

1 What evidence exists in the text of Mongol tolerance for other religions?
2 How did the Mongols try to resolve the conflict between Daoists and Buddhists in China?
3 What Chinese political institutions were adopted by the Mongols?
4 What Chinese products entered Europe?
5 How did trade with Europe and the Middle East change China?
6 Why did the Polo brothers set off for China?
7 Complete a timeline of the Polos' travels through the Mongol Empire from 1260 to 1271 CE.

Research

1 Find out about the life of Sorghaghtani Beki or Drogön Chögyal Phagpa.
2 Devise some questions you would like to ask about Sorghetani Beki or Drogön Chögyal Phagpa. (Hint: think of some 'who', 'what', 'when', 'where' and 'why' questions.)
3 Using the internet or your school library, find the answers to these questions.
4 Present your research in a written or digital form.

Empathetic understanding

Anton takes you to meet Pope Innocent IV in 1245 CE. Devise three questions to ask Pope Innocent IV. Record your interview in your blog.

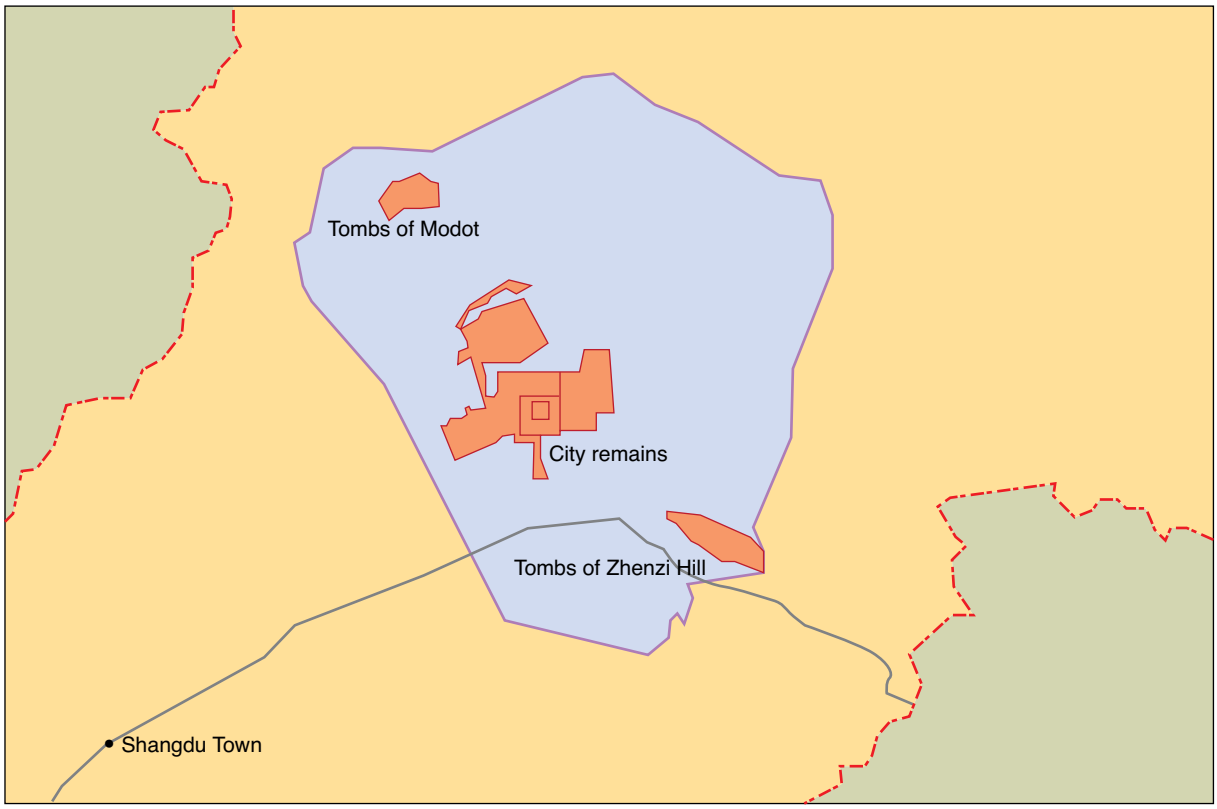
Explanation and communication

Using the information in the text and sources 9.30 to 9.33, write an essay to explain continuity and change experienced by the Chinese under Kublai Khan's rule.

Site study: Xanadu

In 1252 CE Kublai Khan decided to build a summer capital in Kaiping, about 350 kilometres north of Beijing. He employed Chinese architect Liu Bingzhong to design the city. Liu incorporated Mongol and Chinese cultures in his design. The site was oriented with traditional Chinese feng shui principles in mind, in relation to the

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SOURCE 9.37 Map of Xanadu site

nearby rivers and mountains. It also incorporated Confucian principles, with the palace located in the front and markets to the rear. In terms of Mongol influences, the city included a campsite for Mongol nobles within its walls. Kublai Khan's palace Muqingge was the largest building in the city, with its four walls each over 500 metres long. In 1264 CE, Kublai renamed the city Xanadu (known as Shengdu in China). Xanadu was visited by Venetian traveller Marco Polo in 1275 CE.

In 1272 CE, the Mongols began building Dadu (now Beijing) as the capital of their Chinese Empire. The new buildings and landmarks of Dadu were strongly influenced by those of Xanadu, in part because the cities were built by the same architect, Liu.



SOURCE 9.38 Excavated pillar from Xanadu, carved with dragon patterns



SOURCE 9.39 The site of the Mingdu gate of the city of Xanadu

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Xanadu remained the summer capital throughout Kublai's rule. Following Kublai Khan's death in 1294 CE the city's fortunes declined. In 1369 CE Xanadu was torched by the Ming army. The last ruling Khan of the Yuan dynasty, Toghun Temur, fled. The city was finally abandoned in 1430 CE.

Chinese archaeologists began excavating the Xanadu site in the 2000s CE, discovering the moat in front of the Mingde Gate and identifying the ruins of the royal palace Muqingge. The site includes remains of the city, the temples and palaces, tombs, campsites, the Tiefan'gang Canal and other waterworks. In 2012, Xanadu became a UNESCO World Heritage site.

> And when you have ridden three days ... you come to a city called Xanadu which was built by the Khan now reigning. There is at this place a very fine marble Palace, the rooms of which are all gilt and painted with figures of men and beasts and birds, and with a variety of trees and flowers, all executed with such exquisite art that you regard them with delight and astonishment. Round this Palace a wall is built, enclosing a [park] ... and inside the park there are fountains and rivers and brooks, and beautiful meadows, with all kinds of wild animals (excluding such as are of ferocious nature), which the Emperor has procured and placed there to supply food for his gerfalcons and hawks, which he keeps there in a **mew** ... The Khan himself goes every week to see his birds sitting in the mew, and sometimes he rides through the park with a leopard behind him on his horse's croup; and then if he sees any animal that takes his fancy, he slips his leopard at it, and the [animal] when taken is made over to feed the hawks in the mew. This he does for diversion.

SOURCE 9.40 'The Khan's palace', extract from *The Travels of Marco Polo* (1299 CE) by Marco Polo, who visited Xanadu in 1275 CE

ACTIVITY 10

Comprehension: chronology, terms and concepts

1. What was Xanadu?
2. How did Liu Bingzhong incorporate Mongol and Chinese culture into the design?
3. Why was the city of Dadu (Beijing) similar to Xanadu?

Analysis and use of sources

1. Using source 9.37 and the text, list the areas of the site that have been uncovered by Chinese archaeologists.
2. Read source 9.40. Complete the 5Ws (text) for source 9.40.
3. How is source 9.40 useful to an archaeologist working on the Xanadu site? Complete a usefulness analysis for source 9.40. (Hint: think about what structures the source mentions.)
4. What other useful information does source 9.40 contain?

Research

1. Go to your digital support to read UNESCO's report on the Xanadu site. Why has UNESCO decided to include the site in its list of World Heritage sites?
2. Go to your digital supportto browse the artefacts found at Xanadu.

The significance of the Mongol expansion

The Mongols were unique in that their power influenced much of the world for centuries. This influence, however, was not as Genghis Khan had intended. His intention had been to found an empire that would survive for thousands of years. The empire itself did not endure for that long, but the consequences of the empire were felt in many other ways, thanks to the Mongols' control over the Silk Road, allowing relatively safe travel between Europe and Asia.

Marco Polo

While many historians question the overall accuracy of his descriptions of China, Marco Polo's travels to the Mongol Empire had a profound influence on Europe. Europeans marvelled at Polo's descriptions of Chinese culture and the sheer scale of the Mongol Empire. They were also interested in the business opportunities that seemed to be available. Polo's book fell from the public eye during the 14th century, thanks to the Black Death and China's policy of isolation from foreign

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SOURCE 9.41 The Mongol Empire, 1294 CE

influences, adopted in 1368 CE. However, *The Travels of Marco Polo* enjoyed renewed interest following the fall of Constantinople in 1453 CE, as Europeans tried to find a new route to Asia for trade. Polo's account of his travels would influence the maps of the *Catalan Atlas* (1375 CE) and Venetian Fra Mauro's world map of 1450 CE. Some historians believe that *The Travels of Marco Polo* would also inspire Christopher Columbus to set off in search of a sea passage to China in 1492 CE.



SOURCE 9.42
Loading spices onto ships for transportation, from *The Travels of Marco Polo* a 15th-century edition of Marco Polo's 1299 CE book, published in France

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The Black Death

Following the death of Kublai Khan in 1294, the Mongol Empire was split into four regions: The Kipchak Khanate or 'Golden Horde', the Chagatai Khanate, the Il-khanate of Persia and the Yuan Dynasty.

The Central Asian region of the Golden Horde is believed to be the origin of the Black Death, a terrible plague that swept through Europe, North Africa and the Middle East, killing millions. Historians believe the Black Death travelled quickly from its point of origin thanks to the trade routes throughout the region, entering Europe through the many trading ports on the Black Sea, including the city of Kaffa, a Genoese trading port in the Golden Horde.

Eastern Europe

Since the 14th century, much of Eastern Europe has been less economically prosperous than Western Europe. Some historians think that the Mongols may have set Eastern Europe back in terms of economic and political development for the long term. Undoubtedly, the Mongols devastated many parts of Eastern Europe, destroying cities and decimating the population. Some areas were severely weakened by the Mongol occupation, leaving them vulnerable to attack by the Ottoman Empire in the Early Modern period. Other factors were also significant, however, such as the growth of feudalism after the Black Death, which saw peasants in Eastern Europe forced to work on the land of the nobles. During the same period, peasants in Western Europe began to leave the land of the nobles and work in the towns, allowing individuals more opportunities for wealth, access to education and greater economic growth overall.

The *Pax Mongolica*?

A number of historians have referred to the time of the Mongol Empire as ***Pax Mongolica***, or Mongol Peace, arguing that it was a period of political, economic, social, religious and cultural stability in the region. Many positive outcomes were experienced through this peace, such as revived trade between Western Europe and Asia; however, we must not forget the ferocity of the Mongol army, which enabled the Mongols to expand and rule the empire into China, Central Asia and the Middle East. For these regions, the Mongol era was anything but peaceful.

> The end of the Pax Mongolica spelled the end of the relative ease with which European merchants had been able to move throughout Eurasia. Foreigners were expelled from China, and there were massacres of Europeans in Persia and Turkestan to name just two examples.

SOURCE 9.43 Extract from *Power and Plenty: Trade, War and the World Economy* (2007) by modern historians Ronald Findlay and Kevin H O'Rourke

ACTIVITY 11

Comprehension: chronology, terms and concepts

1. What effect did Marco Polo's travels to the Mongol Empire have on Europe?
2. Why was Marco Polo able to travel to China?
3. What were the four regions of the Mongol Empire known as after 1294 CE?
4. How did the Mongols contribute to the spread of the Black Death?
5. How did the Mongol invasions affect Eastern Europe's development?
6. What was the Pax Mongolica?

Analysis and use of sources

1. Look at source 9.42. Complete the 5Ws (images) for source 9.42.
2. How would source 9.42 encourage European voyages to China?
3. Read source 9.43. Is source 9.43 a primary or a secondary source? Give reasons for your answer.

Perspectives and interpretation

1. Using source 9.43 and the text, explain who might see the Mongol's rule as 'the *Pax Mongolica*'? Who might see it otherwise? Why?
2. How is the term *Pax Mongolica* an example of historical contestability?

Explanation and communication

Using sources 9.41 to 9.43 and the text, create a prezi or slideshow to describe the significance of the Mongol Empire.

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History challenges

Create your own documentary



You are to create your own short 'documentary' about Genghis Khan and the Mongol Empire, using an internet software program called Voicethread. The link is listed at your digital support. You will need to conduct research and you will also need to have access to a digital video camera.

The documentary must meet the following requirements:

- The length of the documentary must be between five and six minutes.
- You must address the four inquiry questions outlined below.
- Include at least 10 visual slides—this should mostly include images, but can also include short videos that you have made yourself using toy figures/models or 'actors' to depict a particular scene.
- Include an introduction and a conclusion delivered by you, speaking to the camera.
- You must make use of voice, video and drawing tools in Voicethread.
- The last slide of your documentary must contain a bibliography that lists the resources used in your research.

Inquiry questions to be addressed in your documentary:

1. What was Mongolia like in the 12th and 13th centuries?
2. How did Genghis Khan unite all the Mongol tribes?
3. What significant military and administrative achievements did Genghis Khan establish during his reign?
4. What impact did Mongol expansion have on the world at the time?

Make a traditional Mongol outfit

Research different types and styles of Mongol clothing. Design and draw a traditional Mongol caftan with a pattern that reflects something about you. Write one paragraph explaining why you have chosen that design and how it reflects something about you. You might like to make a version to fit a doll or action figure.

Create a class wiki

1. Students should form into four groups. Each group is to present two pages of information in answer to one of the questions below.
   - Group 1: What type of lifestyle did the native Mongolians lead?
   - Group 2: What do we know about the Mongolian army?
   - Group 3: How did the Mongol expansion result in the creation of one of the largest land empires in history?
   - Group 4: What were the consequences of the Mongol expansion?
2. Ask your teacher or a member of the class to create the class wiki. Go to your digital support for the link.



3. A representative of each group is to upload that group's information to the wiki.
4. When all the information is uploaded to the wiki, review the information as a class. Class members can add to or edit the information. You could also share the wiki with other classes.

Have a Mongol feast

1. Research and make a list of the foods the Mongols ate during the time of Genghis Khan and the types of food they eat now.
2. Write the list on the board. Working in pairs or in a group, allocate one modern dish or one traditional dish.
3. Make the Mongol dishes—you might need to use the internet to find the recipes! Take photos of the cooking process and include them in your blog.



4. Hold a class party to try the dishes. (Bring a list of ingredients so that people with allergies will know what is in your dishes.)
5. Take photos of your class enjoying the feast. Include them in your blog.



See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Chapter 10

The Black Death in Asia, Europe and Africa (14th century) »



A Dance of Death drawn by Michael Wolgemut, from *Liber Chronicarum* (*Nuremberg Chronicle*) (1493 CE) by Hartmann Schedel

Inquiry questions

1. How did Afro–Eurasian societies change during and after the Black Death?
2. What were the beliefs, values and practices of life in Afro–Eurasia in the 14th century?
3. What were the causes of the Black Death?
4. What were the effects of the Black Death on Afro–Eurasian societies?
5. What significant people, groups and ideas from the Black Death have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- locate the extent of human settlements in 14th-century Asia, Europe and Africa
- describe the everyday life of men, women and children in the 14th century and life expectancy at this time
- describe what doctors understood about diseases and their treatment in this period
- outline what European people believed about religion and the power of God in this period
- outline the extent of trade between Europe and Asia in the 14th century
- explain how trade and travel contributed to the outbreak and spread of the Black Death
- describe the causes and symptoms of the Black Death
- use sources to identify common treatments of the disease and discuss their effectiveness
- outline responses of social groups to the spread of the disease
- assess the impact of the Black Death on Asian, European and African societies
- using a range of sources, discuss different interpretations of the impact of the Black Death on European society, including monasteries
- describe short-term and long-term effects of the Black Death on medieval societies
- assess the role of the Black Death in breaking down the feudal system in Europe

SITE STUDY

- a virtual archaeological site: Smithfield Black Death Cemetery

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Introduction

Victims of the Black Death 'ate lunch with their friends and dinner with their ancestors in paradise'.

Giovanni Boccaccio, 1313–75 CE

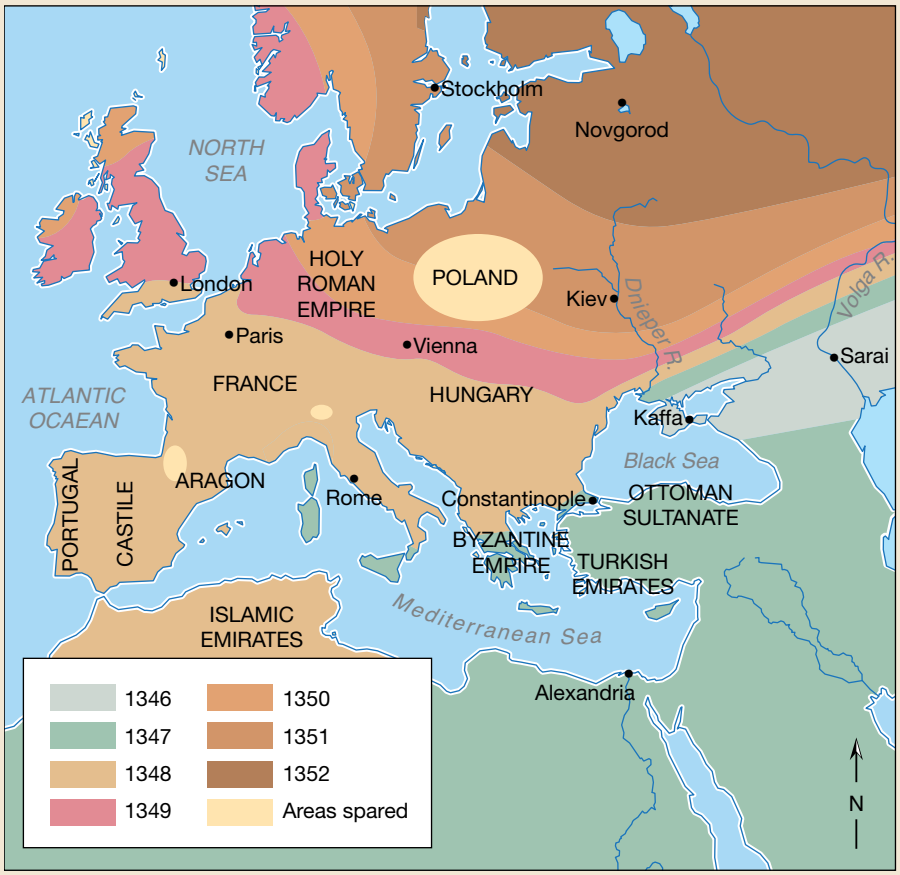
THE BLACK DEATH was one of the most devastating disease epidemics the world has ever encountered. In this chapter, we will consider recent scientific research in order to approach an understanding of the origin and nature of the plague. We will also examine eyewitness accounts from Europe, the Middle East and North Africa, official records from China, and parish records and archaeological evidence from Europe to try to sift through the mystery that surrounds the Black Death. How reliable are these sources? What do we do when sources don't exist? Can we ever find out 'the truth' about the Black Death? We will cover these issues in this chapter.

KEY TERMS

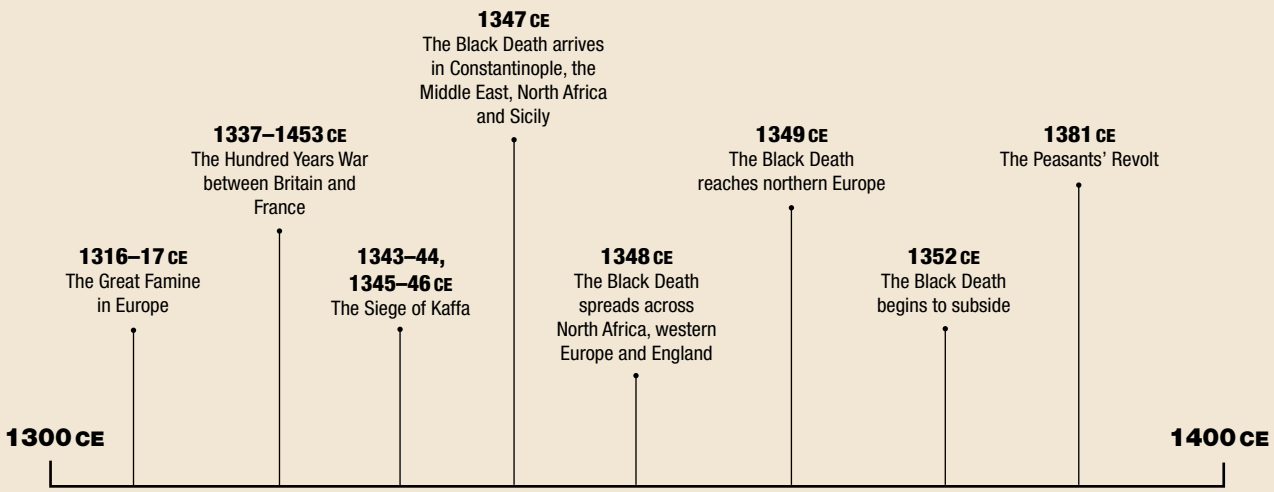
allegory	A story, poem or picture that contains a hidden meaning, usually a moral or political meaning
apothecaries	people who make and sell medicines
astrology	the study of star and planetary movements, in the belief that these have an influence on human affairs
bacteriology	the study of bacteria
Christendom	the Christian world
delved	dug the earth with a spade
excommunication	to deprive a person of their membership of the Church, which would leave them with no chance of salvation after death
heretical	a person or group following incorrect beliefs (according to the Church)
infidel	a person who doesn't belong to the writer's religion
last rites	an important Christian ritual to prepare a dying person to meet God after their death
livery	the usual outfit worn by a peasant
meed	usual wages received by a peasant
notaries	a person who is authorised to draw up documents
pharmaceuticals	medicines
Protestant Reformation	a religious movement of the 16th century that rejected the authority of the Pope and claimed that the Bible was the only source of God's authority
qadi	an Islamic judge
salvation	being saved from hell after death
sheiks	leaders of Arab villages
span	spun wool or other fibres to make cloth; spinning was a common task for women in the Medieval Period
tithe	a portion of one's produce or income, usually a tenth, given to the Church
virology	the study of viruses

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The spread of the Black Death from Central Asia into Europe, 1346–52 CE



Timeline of key dates



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Think, puzzle, explore

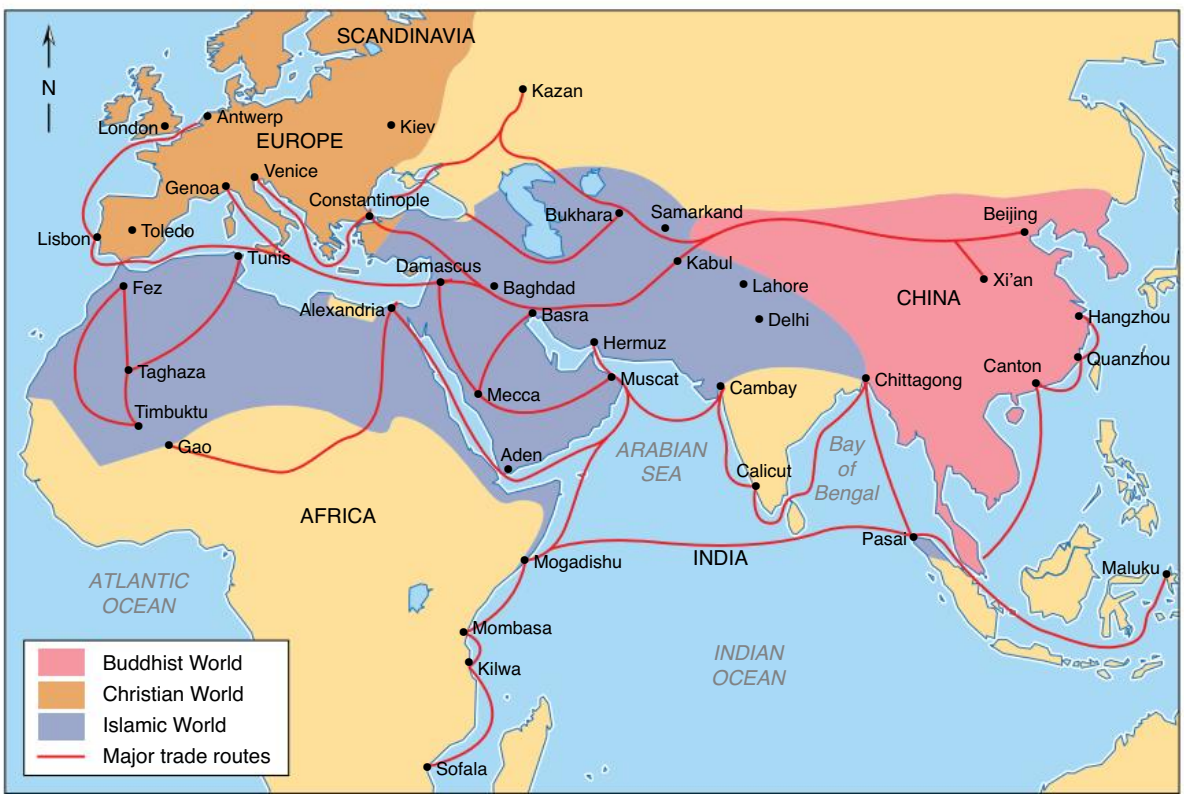
1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about the Black Death.
3. Title the second column 'Puzzle'. In this column write down the questions you have about the Black Death.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'The Black Death in Asia, Europe and Africa'. I'm Elise, and I'll be your tour guide. Enjoy your trip.

Human settlement in Afro–Eurasia

The region known as Afro–Eurasia was an expanse filled with extraordinary civilisations. It contained people of vastly different cultures and traditions, most living in cities and agricultural communities. Yet while much separated its inhabitants, in some respects they were intimately connected. Trade, technology, religion and agricultural produce were shared across the continents, while the great Mongol Empire spread its influence over huge areas of Asia and Eastern Europe.



SOURCE 10.1 Main areas of human settlement in Afro–Eurasia, c.1300 CE

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At the beginning of the 14th century, the world's population stood at an estimated 400 million. By the end of the century, it had dropped to around 350 million. Historians believe that the Black Death accounted for much of this decline, particularly in Europe, North Africa and the Middle East. Certainty is difficult, however, because accurate records such as censuses and medical records do not exist.

Much documentary evidence for the plague in Europe, North Africa and the Middle East does exist, however, and this describes the nature of the disease, the social and political effects of the plague on society and gives estimates of the death toll. This evidence is missing in other parts of the world. At present, historians do not know whether India was greatly affected by the plague, because no documents recording its impact there have been found. Opinions are divided over the impact of the Black Death in China. Again, a lack of documentary evidence means that historians are unable to say what the extent of the Black Death was in China, or even if it occurred there at all.

	Europe	North Africa	Middle East and India	China
1300 CE	70	8	21	83
1400 CE	52	8	19	70

Source: David Christian, *Maps of Time: An Introduction to Big History* (Berkeley: University of California Press, 2004), 344–345

SOURCE 10.2 The estimated population (in millions) of Europe, North Africa, the Middle East, India and China, 1300–1400 CE

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 What connected the people of Afro–Eurasia in the Medieval Period?

2 Why is it difficult for historians to be sure about the effect of the Black Death on the population of Afro–Eurasia?

3 What evidence exists for the Black Death in Europe, North Africa and the Middle East?

4 What do historians know about the extent of the Black Death in China?

5 Why are historians unsure about whether India was affected by the Black Death?

Analysis and use of sources

1 Look at source 10.1. What does source 10.1 show about the interconnectedness of Afro–Eurasia?

2 Look at source 10.2. How is source 10.2 useful for an historian studying the impact of the Black Death on world populations? Complete a usefulness analysis of source 10.2. See page 15 for a guide to usefulness analysis.

3 What does source 10.2 not tell an historian about population?

Afro–Eurasia in the 14th century

During the High Middle Ages (1000–1300 CE), most people across Afro–Eurasia enjoyed a period of increasing wealth. Agricultural advances had enabled more food to be grown and populations to increase. Moreover, mathematical and scientific knowledge was increasingly sophisticated, resulting in new energy-saving inventions and leading some historians to speak of a 'Medieval Industrial Revolution'. The Mongol invasions had certainly caused serious disruption to Eastern Europe, Central Asia and East Asia from the 1210s CE, but by the middle of the 13th century, Mongol rule had brought a measure of peace and stability across much of their empire and a flourishing of East–West trade. This extraordinary period of progress came to an abrupt halt in the middle of the 14th century and would not be revived again for almost a century.

Many reasons can be found for this rupture. The Great Famine of 1315–17, the Little Ice Age (1250–1650 CE), continual crop failures and conflicts such as the ongoing Hundred Years War (which began in 1337) all produced great social, economic and political disruption. Another reason was the Black Death, a plague so terrible as to wipe out an estimated 25 to 50 million Europeans and probably another 30 million people from North Africa, the Middle East and Central Asia. These troubles are sometimes called the 'crises of the 14th century'.

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Men, women and children

Most men of the 14th century (90 to 95 per cent) were peasants working on the land. Men were responsible for providing a living for their family. Men made all the decisions in the family and represented the family in the community. Most men were expected to give military service to their monarch (king, emperor or sultan) or to the nobles. Men were also able to become priests, members of a religious order or join a guild if they had a trade. While the majority of men had very little political power, upper-class men could seek government positions in their community.

Women also worked in the fields and had the additional roles of caring for children, cooking, weaving cloth and sewing clothes. They tended the sick and the dying and prepared the dead for burial. Women across Afro–Eurasia were not permitted any role in the religious leadership, the military or politics; nor were they allowed to attend university. In some parts of Afro-Eurasia, they were not even allowed to own property. In Christian and Buddhist regions, women were able to become nuns. Nuns with an upper-class background then had access to education.

Having children was expected of all married men and women, and a large family was seen as a blessing. Children were regarded as 'small adults' and given adult work and responsibilities early in life. As soon as they were seen as capable enough, peasant children started helping their parents work in the fields and around the home. Nobles' children had the opportunity to go to school, though school was gradually extended to the children of merchants throughout the High Middle Ages. Some peasant boys began apprenticeships in the trades at the age of eight, leaving their family home to live with and work for their master. Peasant girls might begin work as servants in their early teens. Noble children often went to the homes of other noble families to learn manners and courtly behaviour. The children of nobles were married off at relatively early ages—girls at 12 or 13 and boys at 14 to 17—while peasants tended to marry in their twenties.



SOURCE 10.3 Haymaking from *The Cycle of the Months* (c.1350) a fresco by Master Venceslao found in the Tower Aquila, Buonconsiglio Castle, Trento, Italy

Life expectancy

Child mortality was high in the 14th century. Historians estimate that about 30 per cent of children died in their first year, while another 10 to 20 per cent died before reaching puberty. Children died from a variety of ailments, including influenza, measles, smallpox and whooping cough. Fatal accidents were also common, including drowning in ponds, being trampled by farm animals and falling into fireplaces.

...poor folk in cottages,
Charged with children and chief lords' rent.
What they with spinning may spare, [they] spend it in house-hire [rent],
Both in milk and in meal to make papelote [porridge]
To satisfy their children that cry for their food.
Also they themselves suffer much hunger,
And woe in winter-time with waking at nights,
To rise to the ruelle [bedside] to rock the cradle.

SOURCE 10.4 Extract from *Pier's Ploughman* (c.1360) by William Langland. *Pier's Ploughman* is an English poem about a man's quest to live a truly Christian life. It also contains observations of the social conditions of the day.

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On average, most people could expect to live just 35 years. If, however, a person survived childhood and made it to 20 years of age, the average person could then expect to live to age 43, while a noble could expect to live until age 60.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1 What factors contributed to improving living conditions in the High Middle Ages?
2 What happened to the availability of food in the early 1300s CE?
3 List the crises of the 14th century.
4 Complete the table below to compare and contrast the lives of men and women in the Medieval Period.

	Men	Women
Work		
Family role		
Military service		
Religious roles		
Education		
Political role		

5 How did social class affect a person's experience of childhood?
6 Why do you think the death rate was so high in the 14th century?

Analysis and use of sources

1 Complete the 5Ws (text) from page 17 for source 10.4.
2 What does the poem tell you about peasants' lives in the 14th century?

Perspectives and interpretation

1 Whose perspective does source 10.3 show?
2 How might this affect its usefulness to historians researching the lives of peasants?

Research

Devise five questions about one new form of medieval agricultural technology and find out the answers (see page 22 for a guide to devising inquiry questions). You might like to begin your research at your digital support.

The power of God

Buddhism did not have a sense of an all-powerful God. Christians, Muslims and Jews, however, believed that God was a powerful being, with the ability to bring about good fortune for the faithful and destruction to their enemies. Christians, Muslims and Jews all believed that God was on 'their' side. If they were successful in battle, in their harvests or in the growth of their community, they took this as a sign that God was pleased. Conversely, failure in battle, poor harvests, natural disasters and sickness were all indications that God was displeased with them and wanted to punish them or to call them to a stronger faith.

Christianity and the power of God

Nearly every person in Europe was a Christian—either Catholic or Orthodox. For medieval Christians, all aspects of their lives were linked to their Church, from birth until death. Individuals



SOURCE 10.5 *St Francis of Assisi Preaching to the Birds* (c.1295) by Giotto di Bondoni; the painting was produced in Italy and originally decorated the platform of an altar in a church

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were expected to obey Church teachings in order to achieve **salvation** and ascend to heaven after their death. In Western Europe, the Catholic Church taught that everyone had been born into sin, and that the only way to achieve salvation was through the Church. Opposition to the teachings of the Church resulted in **excommunication**. Christians were also required to pay a **tithe** to the Church, usually ten per cent of their income.

Christians, whether clergy, merchants, doctors, peasants or kings, were convinced that God could and would wreak vengeance on the sinful if He felt that they were not sincere in their efforts to repent and live good Christian lives. Christians looked to the saints and to Christ to intervene on their behalf and convince God to be merciful towards them.

The Popes in the 14th century

The Catholic Church in Europe was led by the Bishop of Rome, known as the Pope. By tradition, the Pope resided in Rome, a holy city of **Christendom**. The Popes traced their line right back to the time of Jesus, with Saint Peter the Apostle considered the first Pope.



SOURCE 10.6 Pope Boniface VIII receives a manuscript with his laws, in *Decretals* (c.1300), an illuminated manuscript produced in Italy

The Popes believed that they had authority over all Catholic Christians, even kings. But this was about to change. In 1303 CE, Pope Boniface VIII tried to tell King Philip IV of France how he should rule his kingdom. In response, King Phillip had the Pope arrested and put into prison. The Pope was rescued, but died a month later. King Philip then organised to have a Frenchman elected as Pope. The new Pope, Clement V, moved his headquarters to Avignon, in southern France. So although the Church was still important and powerful in Europe, monarchs were beginning to successfully challenge the extent of the Pope's power and control.

Concern was also growing about the wealth of the Church. The Church was the biggest land owner in the Medieval Period and its bishops lived a life of relative luxury compared with the peasants. New religious movements emerged, such as the Franciscans (1239 CE) and the Poor Clares (1253 CE), who believed that living a simple life of poverty was the true expression of Christianity. Fierce debates arose in the Church during the early 14th century as to whether the Church should own property or should be poor.

Indulgences

At the end of the 12th century, the Popes began granting indulgences to people who gave money or service to the Church. An indulgence saved a person from punishment for their sins and increased their rewards in heaven after death. Sometimes people who were sick bought an indulgence because they believed their sickness was a result of their own sinfulness. The practice of granting indulgences gathered pace until, by the middle of the 14th century, a person could buy an indulgence from the clergy at the moment of their death. In 1344, Pope Clement VI granted 200 indulgences in England alone, to knights, merchants, priests and members of the royal family, for around ten shillings each.

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SOURCE 10.7 *The Virgin and Child with St Anne* (c.1490), a hand-coloured woodblock indulgence sheet, produced in Germany during a recurrence of the bubonic plague. The indulgence sheet was given to the buyer of an indulgence. This sheet shows St Anne sitting on a bench, holding her daughter the Virgin Mary and her grandson Jesus on her knees. Beneath the image is a prayer to the Virgin Mary titled 'For the pestilence'.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1 List three ideas Christians, Muslims and Jews believed about the power of God.
2 What was the role of the Church in the life of medieval Christians?
3 How could medieval Christians achieve salvation?
4 What was at the centre of the struggle between kings and Popes in medieval Europe?
5 For what reasons did the Franciscans and the Poor Clares emerge in the Medieval Period?
6 What was an indulgence?
7 How did a person get an indulgence?

Analysis and use of sources

1 Look at sources 10.5 and 10.6. What differences can you see in Francis of Assisi's clothing and those of the Pope and his attendants?
2 How do you account for these differences?

Perspectives and interpretation

What class in society would not be able to afford indulgences? How might this affect their attitudes to the Church? See page 24 for a guide to perspective questions.

Western and Islamic medicine in the 14th century

Medical knowledge

In the Islamic world, medical knowledge was based on the writings of Ancient Greeks such as Hippocrates and Galen. By the 9th century, Islamic scholars had made many important discoveries, including how the eye works, how blood circulates around the body and how to perform many different types of surgery. They also made important advances in the study and manufacture of **pharmaceuticals**. Europeans benefited greatly from Islamic medical work. Their medical knowledge was based on the writings of Ancient Greeks and also on the writings of Islamic scholars such as Avicenna, Al-Razi and Hali Abbas.

Galen's work was probably the most influential in the Medieval World. Galen argued that four different types of fluid (known as 'humours') were in the body: blood, phlegm, black bile and yellow bile. These humours needed to be kept in balance to ensure good health. They could be kept in balance by ensuring the patient was not too hot or cold, and that the air surrounding the patient was not too moist or dry. Diet, herbal remedies and blood-letting were also used to balance the humours.

The Islamic world had established medical schools in the 9th century, while Europeans started to formalise medical training in the 11th. A medical school was established in southern Italy, which saw the writing of new European texts on medicine. In spite of this, there were very few doctors. Historians have estimated that Paris in the 1340s had only four doctors per 10 000 people and even fewer were in Florence and Milan. Most doctors were employed by monarchs and the nobility. Ordinary people made do with **apothecaries**, wise women and prayer.

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SOURCE 10.8 Page from a 14th-century copy of *On Surgery* (c. 1180) by Roger of Salerno, an Italian physician. The top images are scenes from the life of Christ. The images below show patients receiving medical treatments for diseases and wounds.

Religion and illness

In Christian Europe, illness and misfortune were believed to be signs that a person had sinned against God and was being punished. Before practising medicine, a physician was required to ask the patient if they had confessed their sins. Muslims believed that illness was a test sent from God to give the person an opportunity to become more faithful in their devotion to God.

Christianity encouraged the use of herbs as medicine. Christians believed that God had provided cures for illnesses in Creation and that each herb was shaped in such a way as to indicate its use. For example, the leaves of the lungwort plant, being lung shaped and spotted, were believed to look like a diseased lung—hence lungwort leaves were seen as a cure for lung ailments. Muslims also believed that God had created a cure for every illness, and that it was a Muslim doctor's duty to seek out that cure. Cures, therefore, ultimately came from God.

Astrology

Both Christian and Muslim physicians thought that an understanding of **astrology** was important. Each star sign was believed to be connected with an area of the body and with a humour-restoring herbal medicine. Furthermore, the alignment of certain planets and the appearance of comets and other astronomical phenomena were also considered when deciding what treatments to use and when predicting the likelihood of an individual's future health. Physicians were required to study astrology as part of their medical training.



SOURCE 10.9 Illuminated manuscript showing the relationship between the astrological signs and the body

> Do not give up hard exercise; do not seek rest too long; preserve a happy medium. Exercise your limbs to help them repel the bad humours by walking and struggling until you succeed in panting.

SOURCE 10.10 Extract from *Poem on Medicine* (c. 1000 CE) by Avicenna

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With us there was a Doctor, a Physician
In all this world there was none like him
To speak of physics and surgery
For he knew astronomy well ...
He knew the cause of every malady
Whether it were heat or cold, or moist or dry,
And what caused it and of what humour...
Well knew he the old Asclepius
And Dioscorides and Rufus [of Ephesus]
Old Hippocrates, Hali and Galen
Ibn Sarabiyum, Al-Razi and Avicenna ...

SOURCE 10.11 Extract from *The Canterbury Tales* (1387–1400 CE) by Geoffrey Chaucer, a famous English poet, describing a doctor of the fourteenth century (language updated to modern English)

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. What were the discoveries of Islamic doctors during the Medieval Period?
2. Who was Galen?
3. Why was Galen's main theory of medicine?
4. What happened to medical education in the Medieval Period?
5. How did social class affect a person's access to medical knowledge?
6. Why did people believe they became ill?
7. What did people use to make medicines?
8. Why was astrology important to medicine in the Medieval Period?

Analysis and use of sources

1. Look at source 10.8. Why do you think this page contains religious images?
2. Read source 10.10. What evidence is there in source 10.10 that Islamic medicine was based on the writings of Galen?
3. Read source 10.11. What manuscripts of physics and surgery have been read by the doctor?
4. Do you think the doctor in source 10.11 would have been seen by the readers of the 14th century as an admirable physician or as a bad physician? Give reasons for your answer.

Empathetic understanding

Elise takes you to meet a French physician in 1325 CE. Devise five questions to ask him about his studies and his treatments. Write up your interview in your blog. See page 12 for a guide to empathy questions.

The origins of the Black Death

Yersinia pestis

In 1894, a French scientist named Alexander Yersin discovered that the plague was caused by a bacterium. Today, this bacterium is known as *Yersinia pestis*, named after its discoverer.

In 2001, British scientists mapped the genome of *Yersinia pestis* and found that, originally, the bacterium was a harmless organism that lived in the stomachs of rats. About 2600 years ago, the bacterium worked out how to insert genes from other bacteria and viruses into its own genome. This meant that it could enter the rat's bloodstream from where it could be transmitted to humans by the Oriental rat flea. The plague had arrived!

Then in 2010, an international team of scientists discovered that the plague bacterium first appeared in China. All forms of plague, including the Black Death, are descended from a common ancestor.

Did the Black Death come from China?

While the plague bacterium, *Yersinia pestis*, originated in China, whether the 14th century epidemic known as the Black Death had a Chinese origin is an area of historical contestability.

A number of Arabic and European accounts of the Black Death claim that the scourge came from 'the east', 'China' and 'India'. But few in the Medieval Period had much understanding of the world's geography. Moreover, to date, no Asian sources have been found that describe people dying of symptoms associated with the Black Death. Hence, the European and Arabic accounts cannot be trusted.

Chinese records do report several outbreaks of 'pestilence' during the 1330s to 1350s, but the 'pestilence' is never actually identified as plague. This means that the 'pestilences' of the mid-14th century in China could have been any number of diseases, such as influenza, smallpox, typhus and malaria. What is certain is that many Chinese lives were lost during the middle of the 14th century. But whether this was due to famine, earthquake, flood, an unnamed disease or the Black Death is not known at this time.

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1331: Pestilence at Hebei accompanied by drought and locusts; afterwards by floods. Nine-tenths of the people perish.

1333: Pestilence in Zhejiang, preceded by floods and droughts in the tract of country watered by the rivers Yangtze and Huai, followed by severe floods in and around Jiangxi. The mountain fell in and vast clefts were formed in the earth. This pestilence, while it continued during this and the succeeding year, overspread China, causing a mortality estimated at thirteen millions of persons.

1352: Great pestilence in several districts of Shanxi province; 900 000 persons estimated to have perished.

SOURCE 10.12 *Gujin Tushu Jicheng* (*Imperial Encylopedia*) (1725 CE), compiled from earlier Chinese records

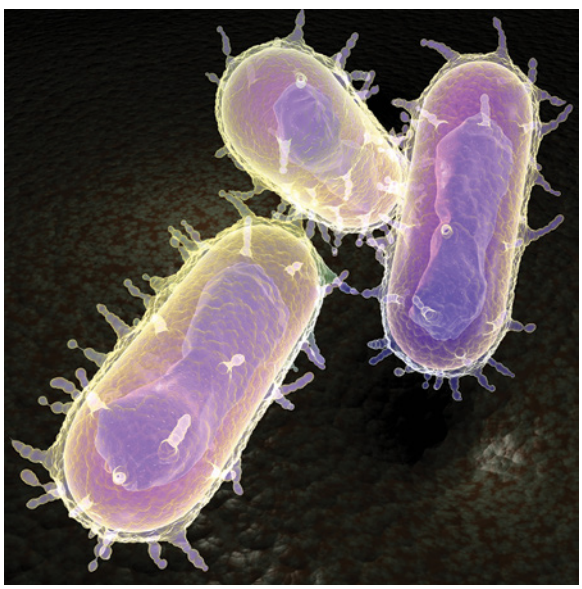
Did the Black Death come from Lake Issyk-Kul?

In 1885 a Russian archaeologist named Daniel Chwolson excavated two medieval Christian cemeteries near Lake Issyk-Kul in the modern-day Central Asian state of Kirghizstan. The cemeteries contained 650 burials from between 1186 and 1349 CE. Chwolson found that almost one-sixth of the people buried in the cemetery had died in 1338 or 1339 CE. Three of the headstones from this period stated that the people had died of 'pestilence', which Chwolson believed meant the Black Death. But, once again, no direct evidence exists that this 'pestilence' was actually the Black Death plague, rather than some other disease epidemic. Furthermore, to date, no reports have been found that indicate that the 1338–39 CE epidemic at Issyk-Kul ever spread to another area, as would be expected if the epidemic was caused by the Black Death.

The Black Death and the port of Kaffa

While the exact origin of the Black Death epidemic remains unclear, historians are in agreement that the outbreak moved out of the steppes north-east of the Black Sea and spread through Europe and the Middle East. In the 14th century, this region was part of the Kipchak Khanate or 'Golden Horde', under the control of the Mongols.

The Mongols in this region had converted to Islam during the 1200s CE, but allowed Christian merchants from Genoa to control the trading port of Kaffa (now Feodosija) on the Black Sea. In the 1340s CE, however, tensions arose between the Christian merchants and the Mongols. In 1343, these tensions erupted into violence, with the Mongols laying siege to Kaffa. Sometime during 1345 and 1346, the Mongols became infected with the plague. Descriptions of this plague by Russian, Arabic and Italian sources identify it as the Black Death. In the summer of 1347, the Genoese fled Kaffa and returned to Italy.



SOURCE 10.13 A 3-D representation of the *Yersinia pestis* bacterium.

Suddenly the **infidel** tribe of Tartars [Mongols], collecting from all sides, surrounded the city and besieged the Christians who were shut up there for nearly three years; when lo! a disease attacked the Tartars, and the whole of the besieging army fell into a state of weakness and disorder so that many thousands of them died daily. It seemed to the besieged Christians as if arrows were shot out of the sky to strike and humble the pride of the infidels, who rapidly died with marks on their bodies and lumps in their joints and several parts, followed by a putrid fever...

SOURCE 10.14 Extract from *Historia de Morbo* (*History of the Plague*), 1348, by Gabriele de' Mussi, an Italian chronicler. Here de' Mussi describes the Mongols' siege of Kaffa, which he probably heard about from returning siege participants.

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ACTIVITY 5

Comprehension: chronology, terms and concepts

1 What is *Yersinia pestis*?
2 Where do scientists believe the plague bacterium came from?
3 Why can't European and Arabic sources that claim the plague came from China or India be trusted?
4 What problems exist with the Chinese records of the 14th century?
5 What problems exist with the theory that the Black Death came from Lake Issyk-kul?
6 What caused the siege of Kaffa?

Analysis and use of sources

1 Read source 10.12. What caused the deaths of people in China in 1331 CE, 1333 CE and 1352 CE?
2 What evidence exists in source 10.12 that the cause of death is the Black Death?
3 Complete the 5Ws (text) for source 10.14.
4 How does Gabriele de' Mussi describe the symptoms of the illness among the Mongols at Kaffa?

Perspectives and interpretation

What is the perspective of source 10.14? How does the perspective of source 10.14 affect the writer's interpretation of the events?

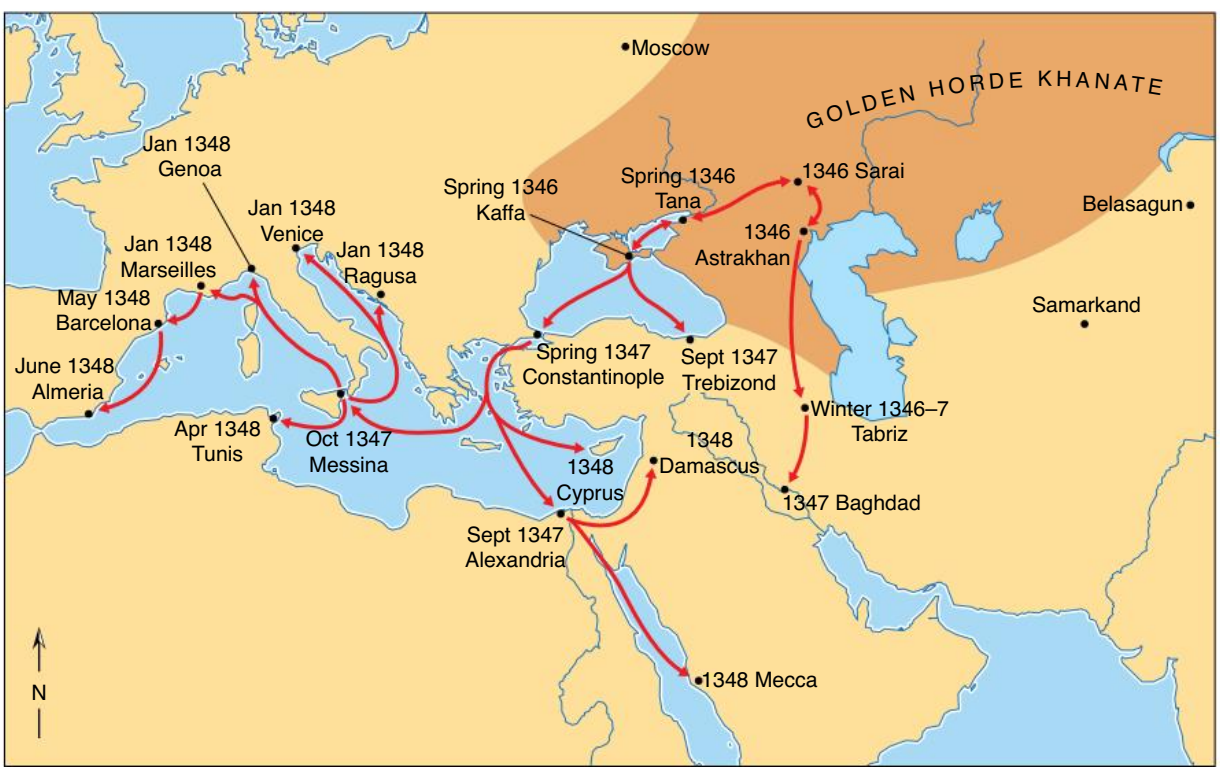
Explanation and communication

Create a slide show or prezi to explain the origins of the Black Death.

Trade and the Black Death

Trade along the Silk Road became difficult in the early 14th century, due to the breakup of the Mongol Empire. This is another reason some historians believe that the Black Death could not have come from China. While trade along traditional overland routes between Europe and Asia was extremely limited, trade by sea and overland between Europe, the Middle East and North Africa continued.

Historians believe the trade routes played a major role in spreading the Black Death. When we map the spread of the disease it becomes obvious that the land and sea trade routes were significant in enabling its rapid spread, with the overland caravan routes from the Golden Horde spreading the plague south to the Middle East



SOURCE 10.15 Map showing the spread of the Black Death from Kaffa

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and the sea routes from the Golden Horde spreading the disease to the Mediterranean ports.

Some historians think that the plague was brought to Europe by those fleeing Kaffa in 1347. Others disagree, arguing that that the plague did not appear in mainland Europe until 1348 and the voyage of those escaping Kaffa would only have taken a few months to reach Italy. These historians argue it is more likely that the Black Death was carried to Europe and North Africa by a number of different trade ships ferrying the disease from port to port.

Interestingly, not many major trade routes were in the region around Poland. Poland would remain largely unaffected by the Black Death.

> Now it so happened that a ship left the aforesaid land of Kaffa, having on board a few sailors (who were also infected with the pestilential disease) and made for Genoa, some other ships going also to Venice and others to other parts of Christendom ...

SOURCE 10.16 Gabriele de' Mussi, *Historia de Morbo* (*History of the Plague*), 1348. Here, de' Mussi relates how he believes the plague spread to Europe.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. Why do some historians believe that the Black Death did not travel down the Silk Road from China?
2. How was the Black Death spread to the Middle East, North Africa and Europe?

Analysis and use of sources

1. Look at source 10.15. How does the Black Death spread from Kaffa to Marseilles? From Kaffa to Damascus?
2. Make a timeline of the spread of the Black Death from 1346 to 1348 CE.
3. Read source 10.16. How does de' Mussi explain the spread of the plague from Kaffa to Genoa?
4. From your reading of the text and your analysis of source 10.15, do you think de' Mussi's account is accurate? Why or why not?

Explanation and communication

Write two to three sentences to explain how the spread of the Black Death is an example of historical contestability.

Spotlight

According to Gabriele de Mussi (author of sources 10.13 and 10.16), the Mongols used trebuchets to hurl infected bodies into Kaffa. This was a common medieval siege practice. It is possible, though unlikely, that the infected bodies would have passed the contagion onto the Genoese.

The Black Death and its impact

Causes and symptoms of the Black Death

Three forms of the plague were common during the epidemic known as the Black Death:

- bubonic plague
- pneumonic plague
- septicaemic plague.

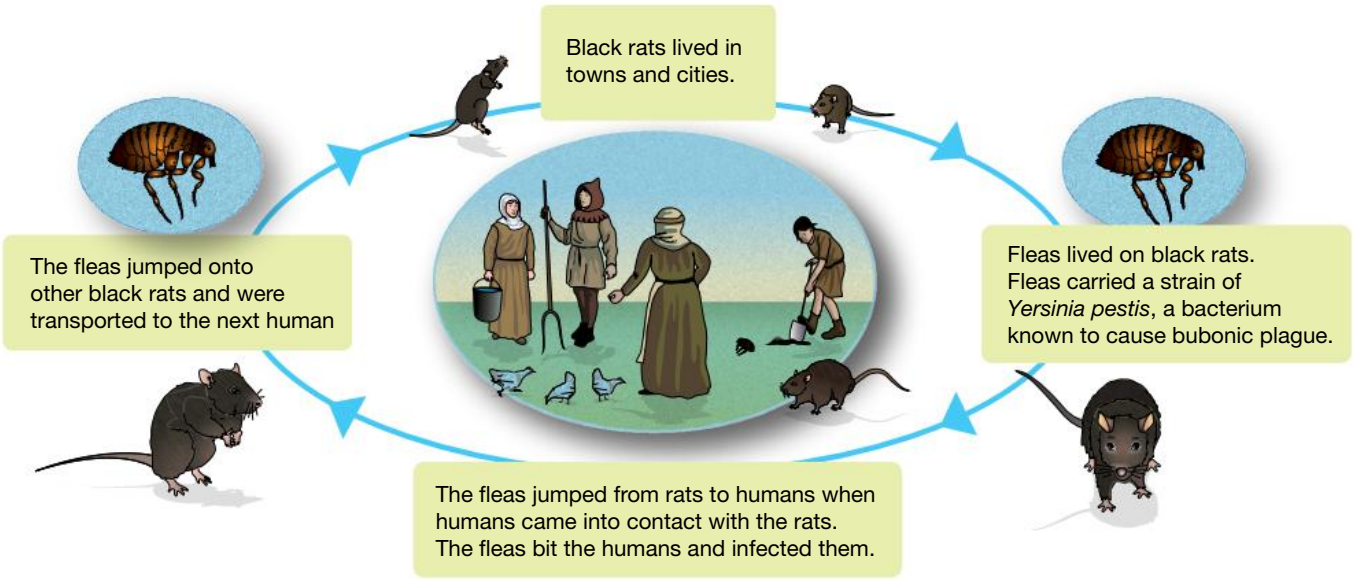
Bubonic plague

Bubonic plague was the most common form of the Black Death. It was caused by a bite from a flea that was carrying the *Yersinia pestis* bacteria. Initial symptoms were swollen lymph nodes (buboes) under the armpits, in the groin and on the neck, high fever and pain. Later symptoms included coughing, vomiting blood, black dots all over the body and intense pain. By the time the buboes appeared, the victim generally had two to three days left to live. Between 30 and 70 per cent of people with bubonic plague died.

Pneumonic plague

Pneumonic plague was transmitted from human to human through droplets coughed from the lungs of a person with the plague. The droplets contained the *Yersinia pestis* bacteria. Once infected, the victims could expect to live two to four days. Symptoms of pneumonic plague include coughing up blood, fever and headache. Pneumonic plague was most common in the colder regions of Europe, such as Iceland. Between 90 and 95 per cent of people with pneumonic plague died.

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SOURCE 10.17 The link between fleas, rats and humans in the transmission of the bubonic plague

Septicaemic plague

Septicaemic plague was the least common but most deadly form of the Black Death. It occurred when the blood had been inflected by the plague bacterium. The inflection prevented the body forming blood clots, leading to bleeding, organ failure and fever. The bleeding into the skin turned it dark purple. Of people with septicaemic plague, 100 per cent died.

> In the year then of our Lord 1348, there happened at Florence, the finest city in all Italy, a most terrible plague; which, whether owing to the influence of the planets, or that it was sent from God as a just punishment for our sins, had broken out some years before in the Levant [Middle East], and after passing from place to place, and making incredible havoc all the way, had now reached the west ... there appeared certain tumours in the groin or under the armpits, some as big as a small apple, others as an egg; and afterwards purple spots in most parts of the body; in some cases large and but few in number, in others smaller and more numerous—both sorts the usual messengers of death.

SOURCE 10.18 Extract from *The Decameron* (1348–53 CE) by Giovanni Boccaccio, an Italian author and poet (language updated to modern English)



SOURCE 10.19 Image of plague victims being blessed by a priest from *Omne Bonum* (*Encyclopaedia of All that is Good*) (c.1360 CE), an encyclopaedia produced in England

> For many died from carbuncles [large red lumps], and boils, and botches which grew on the legs and under the arms; others from passion of the head, as if thrown into a frenzy; others by vomiting blood.

SOURCE 10.20 Extract from *The Annals of Ireland* (c.1349 CE) by Friar John Clyn, an Irish monk

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ACTIVITY 7

Comprehension: chronology, terms and concepts

1 Which form of the plague was the least deadly?
2 What symptoms were common to the bubonic and pneumonic forms of the Black Death?
3 What symptoms were only found in the bubonic plague?
4 How was pneumonic plague transmitted?
5 In which areas of Europe was the pneumonic form of the plague more prevalent? Why?
6 How did septicaemic plague occur?

Analysis and use of sources

1 Read source 10.18. What did Boccaccio believe were the causes of the plague?
2 What is similar about the plague symptoms described or portrayed in sources 10.18, 10.19 and 10.20?
3 From which part of the world do sources 10.18, 10.19 and 10.20 originate?
4 What do these sources indicate about the type of disease that swept through Europe in the late 1340s?

Explanation and communication

Design a health poster to warn people of the symptoms of one of the forms of the Black Death.

Treatments for the Black Death: a source study

With such a devastating disease afflicting vast numbers of people and a very small number of physicians available to treat the sick, people were anxious for a cure—and dishonest individuals were keen to provide them with one. All manner of con artists and 'quacks' came forth with a variety of bizarre (and useless) treatments for the poor and desperate. These included placing a live hen next to the buboes, wearing special charms and chanting spells—not that the trained physicians had that much more to offer.

Physicians in Europe, the Middle East and North Africa were generally in agreement as to how the plague should be treated. Recommendations regarding diet, exercise and blood-letting were common to balance the humours. The colour of the patient's urine was checked to see if the humours were balanced. Physicians applied various types of medicinal pastes to the buboes, and many also suggested bursting the buboes and draining them of pus in order to aid healing. Placing heated cups on the skin to try to draw out the 'bad humours' was another treatment. Sources 10.21 to 10.25 contain the recommendations of physicians in Europe and the Islamic World for treating the Black Death.

> Oh if you could see the nobles of Aleppo studying their books of medicine! They multiply its remedies by eating dried and sour foods. The buboes which disturb men's healthy lives are smeared with Armenian clay. Each man treated his humours and made life more comfortable. They perfumed their homes with ambergris [dried whale vomit] and camphor, cypress and sandal. They wore ruby rings and put onions, vinegar and sardines together with their daily meal. They ate less broth and fruit ...

SOURCE 10.21 Extract from *Risālah al-Naba' 'an al-Waba* (*Report of the Pestilence*) (1348 CE), by Syrian historian Abu Hafs Umar ibn al-Wardi. Here he notes how the nobles of the town of Aleppo, Syria, tried to adopt the best medical practice of the day.

> In the cure, blood lettings were made, and cordial syrups and letuaries [medicinal pastes made with honey] were applied. And the buboes were matured [brought to a state where they were ready to burst] with figs and with crushed onions mixed with sour dough and with butter. And after, the buboes were cut opened and they were healed. Infections on toes and fingers were aired and cauterised [burnt]...With continued dread I kept myself with the foresaid treatments as best as I might. Nevertheless, towards the end of the pestilence, I ran a continued fever ... [for] six weeks. And I was in such great peril that all my friends thought that I should be dead. And I escaped by the commandment of God, when the buboe was matured and healed as I have said.

SOURCE 10.22 Extract from *Chirurgia Magna* (*Great Surgery*) (1362 CE) by Guy de Chauliac, a French physician to the King of France Phillip VI and to Pope Clement VI, where de Chauliac describes the treatment he used on his patients and on himself (language updated to modern English). Guy de Chauliac was one of the few physicians who remained in Paris treating his patients—most other physicians fled the cities. Not surprisingly, de Chauliac caught the plague; fortunately, he survived.

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SOURCE 10.23 Image from the *Weltchronik* (*World Chronicle or Toggenburg Bible*) (1411 CE), by Dietrich von Lichtenstieg, a Swiss illustrator

Even though medieval doctors had no knowledge of bacteria, let alone how bacteria was spread, Islamic and European doctors were beginning to realise that people could get infected by being near a sick person. They understood that the contagion was carried on the air, but believed that people could block the effect of the plague-ridden air by surrounding themselves with perfumes and herbs, and avoiding bad smells and warm south winds.

> He who wants to protect himself from this epidemic should choose air as clean and pure as possible; dry, with no mixtures of corrupting vapours. This suggests two considerations: one on the choice of air in the place of habitation, the other on the general nature and substance of the air. When talking about the first point, let's follow the advice of Halys, who expresses himself in these terms: 'The inhabitants should leave any place where and in which [the air is mixed with corrupting vapours], if possible'... Always be on guard that these winds do not blow across corrupt and infected places, and make sure that the windows facing the south stay closed and locked.

SOURCE 10.24 Extract from *Compendium de Epidemia* (*Compendium of the Epidemic*) (1348) by the Medical Faculty of the University of Paris. In this extract, the physicians of the Medical Faculty of the University of Paris cite the work of Persian physician Ali ibn al-Abbas al-Majusi, known in Europe as 'Halys' or 'Hali-Abbas'.

In the end, even the best doctors could do little to stop the plague. A person's survival depended on three factors—the form of the plague they contracted, their state of health and genetic luck.



SOURCE 10.25 Images from *Treatise on Pestilence* (c.1400 CE) by Sigismund Albik, a Czech physician. The first three images show methods used to treat plague patients; the fourth image shows the patient cured and back at work.

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ACTIVITY 8

Comprehension: chronology, terms and concepts

1 What were some of the treatments offered to the poor?
2 How did physicians treat buboes?
3 What did European and Islamic doctors understand about bacteria?
4 Why did medieval doctors advise people to avoid 'bad air'?
5 What sort of person was most likely to survive the Black Death?

Analysis and use of sources

1 Read source 10.21. What does source 10.21 include as methods of treating the plague?
2 Read source 10.22. What does source 10.22 recommend to treat the plague?
3 What similarities are there between the treatments described in sources 10.21 and 10.22?
4 Compete the 5Ws (text) for source 10.24.
5 How is source 10.24 useful to an historian studying treatments for the Black Death? Complete a usefulness analysis for source 10.24.
6 Complete the 5Ws (images) from page 12 for source 10.25.
7 Look at sources 10.23 and 10.25. What plague treatments do these images reveal?

Empathetic understanding

Elise takes you to meet Guy de Chauliac in Paris in 1362 CE. Devise four questions to ask him about his experience of the plague. Write up your interview in your blog.



Responses to the Black Death

The Black Death threw medieval societies into turmoil. The fact that anyone could contract the plague, regardless of their wealth or status, and that death could come so rapidly following the first symptoms was horribly frightening. People fled their communities and their families, leaving sick relatives to die alone. Worse still, with doctors and religious leaders unable to provide any effective methods to avoid the epidemic, some people began to take matters into their own hands.

The flagellants

A Christian movement known as 'the flagellants' had been active in Central and Northern Europe since the late 13th century. Because the Christian Church held that disasters and misfortune were a punishment from God for sin, the flagellants hoped that if they punished their bodies by whipping them (flagellation), it would show God that they were remorseful for their own sin and the sins of their community. They further hoped that God would forgive them and take away the disaster.

Perhaps unsurprisingly, the flagellant movement re-emerged during the Black Death. Flagellants would proceed through the towns in groups of 30 to 500 people, singing and scourging themselves. They attracted a huge following of people hoping that their piety would stop the plague. The flagellant movement began to grow rapidly. Flagellant leaders preached that all who joined their movement had to stay in it for 33 and a half days (Jesus is believed to have lived for 33 and a half years). They also pretended they could work miracles and cast out evil spirits. In 1349 Pope Clement VI condemned the movement, declaring it **heretical**.

> There were men who did public penance and scourged themselves with whips of hard knotted leather with little iron spikes. Some made themselves bleed very badly between the shoulder blades and some foolish women had clothes ready to catch the blood and smear it on their eyes, saying it was miraculous blood ... the object of this penance was to put a stop to the mortality.

SOURCE 10.26 Extract from *Chronicle, Book I*, (1377) by French chronicler Jean Froissart

Persecution of the Jews

In the Islamic world, concern was heightened when the plague spread to the holy city of Mecca in 1348. Islamic scholars were alarmed, as the Prophet Muhammad had declared that Mecca and Medina would never be affected by serious epidemic disease. The scholars decided that the plague had come to Mecca because God was displeased that Jews were living in the Islamic holy city.

Christian Europe took this thinking a step further. Jews made up only 1 per cent of the population in Europe. They were a distinct community, with tight-knit family groups and

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SOURCE 10.27 *Chronica Aegidii Li Muisis* (*Li Muisis's Chronicle of the Plague*) (c.1352) by Gilles li Muisis, Jacques Joseph and Ignace Goethals Vercruysse, French monks of the Benedictine Abbey of St Martin de Tournai. This image shows flagellants in Tournai in 1349.

traditions that were different from those of their Christian neighbours. In the absence of any other explanations for the Black Death, rumours began to spread that the plague was caused by Jews poisoning the wells and the air. In response to these rumours, thousands of Jews were persecuted, burnt alive and massacred all over Europe. The Medical Faculty of the University of Paris, along with Catholic Church leaders, tried to explain that Jews were not in any way responsible for the plague and that, moreover, were dying of the plague as fast as everyone else, but this did not stop the persecution.



SOURCE 10.28 Image from *Liber Chronicarum Mundi* (*Chronicle of the World*) (1493), showing the Jews of Cologne, Germany, being burnt alive in 1349 CE

> The Jews were suddenly and violently charged with infecting the wells and water, and corrupting the air. The whole world rose up against them cruelly on this account. In Germany ... they were massacred and slaughtered by Christians, and many thousands were burned everywhere, indiscriminately.

SOURCE 10.29 Extract from *Chronicle* (1368) by French monk Jean de Venette, written in France

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. What were the flagellants?
2. What did the flagellants hope to achieve?
3. Why did Pope Clement VI declare the flagellants heretical?
4. What did Islamic scholars see as the cause of the plague's arrival in Mecca?

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5 Explain the Christian persecution of Jews in terms of cause and effect. (In other words, why did Christians persecute Jews and what was the outcome of the persecution?)

6 How did the Church respond to the persecution of Jews?

Analysis and use of sources

1 Read source 10.26. How does Froissart describe the flagellants' whips?

2 Why did the women in source 10.26 collect the blood of the flagellants?

3 Read source 10.29. Complete the 5Ws (text) for source 10.29.

4 Why does the author of 10.29 claim that 'the whole world' rose up against the Jews?

Perspectives and interpretation

Why do you think some medieval people erupted in a frenzy of religious fervour and violence against others during the Black Death?

Research

Who was Jean Froissart? Design a personal blog page for him, including three entries about his day-to-day activities, images and suitable links to sites he would be interested in.

The effects of the Black Death on Asian, European and African populations

Assessing the Black Death's impact on Middle Eastern and African populations is difficult, because no reliable sources for mortality rates exist. The death rates are likely to be similar to those for Europe (see following section). Historians estimate that Cairo's pre-plague population of 500 000 was reduced by 40 per cent to 300 000. Damascus may have lost over 30 000 people, leaving it with a population of only 50 000. Ibn Battuta's *Risala* is one of the few sources for North Africa and the Middle East, but his figures are only guesses (see source 10.30).

Far more information is available for Europe. Up to the 1960s, most historians believed that the Black Death had taken 20 to 30 per cent of Europe's population. They based this figure on their studies of the Black Death in urban areas. After the 1960s, however, new studies were conducted into the Black Death's impact on rural areas. Since 90 per cent of Europe's people lived in rural areas, these studies were more accurate than the ones from urban areas. The new research indicated that around 60 per cent of Europe's population died from the Black Death—this means about 50 million people!

> I went to Homs and found that the plague had already struck there; about 300 persons died on the day of my arrival. I went to Damascus and arrived on a Thursday; the people had been fasting for three days ... The number of deaths among them had risen to 2400 a day ... Then we went to Gaza and found most of it deserted because of the number that had died ... The **qadi** told me that only a quarter of the 80 **notaries** there were left and that the number of deaths had risen to 1100 a day ... Then I went to Cairo and was told that during the plague the number of deaths rose to 21 000 a day. I found that all the **sheiks** I had known were dead. May God Most High have mercy upon them!

SOURCE 10.30 Extract from *Risala* (*Travels in Asia and Africa*, 1325–54) by Ibn Battuta, a Moroccan scholar and traveller. This extract describes his observations of the plague in Syria, Palestine and Egypt.

Sources for interpreting the impact of the Black Death on European populations

Although more sources are available for Europe than elsewhere that describe the course of the Black Death, they have significant limitations. This means that historians still need to make educated guesses as to the number of people who died from the 14th-century plague.

Medieval chronicles

Like Ibn Battuta, European medieval authors made various claims about the death toll from the Black Death. A chronicler from Burgundy claimed that 90 per cent of the people in Europe died, while another chronicler, Jean Froissart, claimed that one-third to one-half of the population of the world died. Most medieval accounts were written by people who had no way of knowing how many people were in their own town, let alone in Europe or the rest of the world. They were likely

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to have been exaggerated, simply because people were so frightened and astonished by the lethality of the disease. The information they give is more useful to historians studying the emotional response to the Black Death, rather than to historians looking for reliable numerical data.

The poet Boccaccio claimed 100 000 dead in Florence, and a Paduan chronicler used the same number for Venice. Robert of Avesbury said over 200 died each day in London, Jean de Venette stated that 500 died each day in Paris ... Agnolo di Tura claimed 52 000 dead in Siena; Friar John Clynn reported 14 000 dead in Dublin; and a Flemish chronicler wrote that 62 000 died in Avignon in just three months. All told, 97 of the 407 European chronicles studied by historian Samuel Cohn provide some estimate of the death toll, but none of them may be considered reliable as exact figures.

SOURCE 10.31 Extract from *The Black Death* (Greenwood Press, 2004) by Joseph P Byrne, a modern historian

Parish records

The Church kept accurate records, but these did not record every death. Rather, the deaths of priests were noted or, at least, the date when a dead priest was replaced by a new priest. In many areas, church records show that a huge number of new priests were appointed in 1349. This information can help historians work out how many people probably died, but it must be used with caution—priests may have died in higher numbers than the rest of the community because they visited the sick, from whom they could catch the plague. Once a priest was infected, he could easily spread the disease to the rest of priests in his monastery—hence priests may have been more likely than the rest of the population to die of the Black Death.

Records of manorial estates

In Europe, nobles owned most of the land. The nobles built themselves grand homes, known as manors. Their land holdings were, therefore, known as manorial estates. Some peasants owned small plots of land within the manorial estate and paid taxes to the noble. Other peasants (known as serfs or villeins) did not own land and had to work on the noble's land.

Manorial estates kept records of all households on the estate so they could collect taxes from the land-owning peasants. Historians can use these records to find out the death rates on manorial estates from the Black Death. Limitations still exist, however—only the deaths of male peasants who owned property and paid tax to the noble (or lord of the manor) were recorded. The deaths of those who were too poor to own property (about half the peasant population) were not recorded. Historians need to make an educated guess about the number of serfs who died, because serfs died at a higher rate than land-owning peasants. Historians also need to estimate the number of women and children who died, because only the male householder was listed in their records. Women and children also died at a higher rate, because women cared for the sick and children had lower immunity to disease.

Site study: the Smithfield cemetery and the Black Death

Another method of estimating the death toll during the years of the Black Death is to consider the number of new cemeteries opened and how many bodies were buried in these cemeteries. In 1348 a cemetery at East Smithfield, London, was hurriedly opened by the Bishop of London to bury the large number of people who had died of the Black Death. The new cemetery quickly



SOURCE 10.32 The mass burial pit at the East Smithfield Black Death cemetery

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became full and a second was opened at Spittle Croft. Around 2400 dead were stacked five-deep in the mass graves.

Archaeological excavations of these cemeteries have discovered much interesting information about the Black Death. A team of British archaeologists from the London Museum excavated the Smithfield site between 1986 and 1988, then located beneath the Royal Mint. They exhumed over 600 skeletons and examined them in laboratories. They found that most of the people had been younger than 35 years old when they died. Then in 2007, a team of archaeologists from New York conducted further investigations of the skeletons from the Smithfield burial site. They found that contrary to the reports of many medieval chroniclers, the plague did not kill just anyone. Rather, those who were weak or had signs of other diseases were more likely to be victims of the Black Death. They also sequenced the DNA of the bacteria found in the teeth of the skeletons and were able to confirm that the bacterium that caused the Black Death was indeed *Yersinia pestis*. (The question of exactly which bacterium had caused the Black Death had been a matter of debate among historians, some of whom had thought the plague may have been caused by a different bacterium.)

ACTIVITY 10

Comprehension: chronology, terms and concepts

1 What did Church records document?
2 What are the limitations of Church records?
3 What did the records of manorial estates document?
4 What are the limitations of manorial estate records?
5 How would an historian work out the death rate of serf women in England?
6 What does the mass burial plot at Smithfield indicate about the death rate of people during the Black Death in London?
7 What did the archaeologists discover in the 1980s about the Black Death from their excavations of the Smithfield cemetery?
8 What did the archaeologists discover in 2007 CE about the Black Death from their excavations of the Smithfield cemetery?

Analysis and use of sources

1 Read source 10.30. Does the source indicate how Ibn Battuta knows the number of people who have died in Syria, Palestine and Egypt?
2 Is source 10.30 a reliable source for deaths in the Middle East and North Africa?
3 Read source 10.31. What does Joseph P Byrne claim about the figures provided by medieval chroniclers?

Research

Go to your digital support for some images from the archaeological excavation of the Smithfield site in the 1980s.

1 Why do you think the skeletons were treated with such care and put back in their original burial positions?
2 How has the archaeological site been contaminated over the centuries?

Effects of the Black Death

Immediate effects of the Black Death

Labour shortages

The drastic decline in population resulted in serious labour shortages across Europe, North Africa and the Middle East. Nobles were disturbed that not enough people were available to work their farms. Moreover, the smaller number of peasants was beginning to demand higher wages for their service and threatening to leave the manorial estates and find work in the cities and towns if the nobles wouldn't increase their pay. As source 10.33 shows, King Edward III of England tried to force peasants to stay on their estate and accept pre-plague wages.

King Edward III's measures were to no avail; the records of manorial estates and cities show that most labourers were paid 25 to 50 per cent more than the wages set by the Ordinance of Labourers and by a later parliamentary act, the *Statute of Labourers (1351)*. This situation was repeated across Western Europe, such that the peasants there found themselves much better off than before. With a smaller number of peasants, high demand for work on the estates and a rising number of towns, peasants were able to move from estate to estate and into the towns in search

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Because a great part of the people, and especially of workmen and servants, late died of the pestilence, many ... seeing the ... great scarcity of servants, will not serve unless they may receive excessive wages ... [we have] ordained: That every man and woman of our realm of England ... shall be bound to serve [their lord] ... and take only the wages, **livery**, **meed**, or salary, which were accustomed to be given in the places where he oweth to serve, [in] the twentieth year of our reign of England [1332 CE] ... and if any such man or woman, being so required to serve, will not the same do ... he shall anon be taken ... and committed to the next gaol ...

SOURCE 10.33 Ordinance of Labourers (1349) by King Edward III, king of England

of higher wages for their labour. Nobles were forced to pay higher wages in order to attract peasant workers to their estates, so that they could produce agricultural goods and make money—otherwise, another noble might get the workers and they would be left with no-one to work their estate.

Peasants did not fare so well in other regions. In Eastern Europe and the Middle East, peasants were unsuccessful in their efforts to obtain higher wages. There, landowners were able to work together to force peasants to accept lower wages, such that peasants found it much more difficult to leave their estates and obtain work elsewhere. In Eastern Europe, serfdom was imposed on all peasants, taking away what little freedoms they had; while in the Middle East, peasants were more restricted and subject to forced labour. Another reason for the lack of rising wages for peasants in Eastern Europe and the Middle East was the continued threat of invasion from Turkic tribes in Central Asia, which pushed peasants to seek the protection of their lord.

Social mobility

In Western Europe, higher wages allowed peasants to improve their status in life. For the nobles, the Black Death caused a decline in their income. Not only did they have to pay higher wages to workers, but they also lost tax and rent monies, because so many peasants had died. This forced the nobles to invest in labour-saving agricultural technology or to turn to other less labour-intensive types of farming, such as sheep farming. In vain, the nobles attempted to enact 'sumptuary laws' to keep the peasants in their place. Sumptuary laws restricted the sorts of clothes peasants could wear and the types of food they could eat. These laws were almost impossible to enforce.

In contrast, the living standards of peasants in Eastern Europe and the Middle East declined. Peasants had to work harder than ever before to make up for the labour shortage and faced more restrictions to their freedom, as nobles worked together to force peasants to remain on their lord's land. Nobles in these regions were able to profit from the land without having to resort to paying higher wages and buying labour-saving technologies.

Peasant uprisings—the Peasants' Revolt (1381)

Rising wages, freedom and social mobility in Western Europe encouraged peasants to stand up for their rights. Uprisings occurred in France (the Jacquerie rebellion, 1358 CE), Italy (the Ciompi rebellion, 1378 CE) and England (the Peasants' Revolt, 1381 CE).

In 1381 CE, English peasants rose up against King Richard II when he attempted to levy a new poll tax to raise money for an ongoing war with France (the Hundred Years War, 1337–1453).



SOURCE 10.34 King Richard II meeting the leaders of the Peasant's Revolt, from *Chronicle, Book II* (1385 CE), by Jean Froissart

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Everyone over the age of 15 had to pay the tax, regardless of their wealth. Led by a man named Wat Tyler, the peasants of Kent marched on London, demanding the withdrawal of the poll tax. They also called for the abolition of serfdom, the end of tithing, and the freedom to hunt game in the forests. They burned down the buildings that held the government taxation records and started rampaging and rioting through the streets. On 14 June, King Richard II agreed to meet with the villagers. At this meeting, he promised to grant the peasants' demands if they returned home in peace. Some villagers, however, decided to murder the Archbishop of Canterbury and the Treasurer. Another meeting was held the following day, at which Wat Tyler was killed. The king withdrew all his promises and sent a 7000-strong armed force after the peasants. Most of the peasant leaders were captured and executed.

When Adam **delved** and Eve **span**, who was then the gentleman?

From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, he would have appointed who should be bond, and who free. And therefore I exhort you to consider that now the time is come, appointed to us by God, in which ye may (if ye will) cast off the yoke of bondage, and recover liberty.

SOURCE 10.35 Extract from 'Sermon, June 1381', by John Ball, preached at Blackheath, London. Ball was an itinerant (wandering) preacher who called for social equality. He was one of the leaders of the Peasants' Revolt.

ACTIVITY 11

Comprehension: chronology, terms and concepts

1. Why were European peasants able to demand more for their work?
2. How did the European nobles try to force peasants to accept pre-plague wages?
3. Why did the lives of peasants in Western Europe improve, while those of peasants in the Middle East and Eastern Europe did not?
4. Why did some nobles' wealth decline after the Black Death?
5. How did the nobles try to keep the increasingly prosperous peasants of Western Europe 'in their place'?
6. Why was the Peasants' Revolt a significant event?

Analysis and use of sources

1. Read source 10.35. Complete the 5Ws (text) for source 10.35.
2. What does the first sentence of source 10.35 mean? Rewrite it in your own words.
3. What does John Ball want the peasants to do?

Perspectives and interpretation

Whose perspective on the Peasants' Revolt is voiced in source 10.35?

Empathetic understanding

Elise takes you to meet Wat Tyler on 14th June 1381 CE. Ask Tyler four questions about his involvement with the revolt. Record your interview with him in your blog.



Long-term effects of the Black Death

Did the Black Death weaken feudalism?

The Black Death led to a strengthening of feudalism in Eastern Europe and the Middle East—but did it mark the beginning of the end of feudalism in Western Europe? This is an area of historical contestability. Some historians argue that feudalism was already beginning to break down in Western Europe long before the Black Death, because the growth of cities and towns in Western Europe had enabled labourers to find work outside the manorial estates since the 12th century. What is certain is that the Black Death sped up the decline of feudalism in Western Europe by reducing the number of serfs and peasants. This smaller workforce then had the option of demanding increased wages on the estates or in the cities.

Effects on the Church and the monasteries

The monastic system was dealt a bitter blow by the Black Death. Of the 465 monks in the monastery of Montrieux in southern France in 1348, all but one, Gherardo Petrarch, were lost. In Florence, only 7 of the 28 monks at the Santa Maria degli Angeli monastery survived the plague, while the Benedictine monks of

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Westminster Abbey in London lost half of their community, including the abbot (leader). Monastic estates, like manorial estates, also suffered reduced rents and a depleted peasant workforce. Although some monasteries were able to rebuild their communities, most simply had to close their doors.

While the clergy had died at the same rate as everyone else, many lay people remained disillusioned with the clergy following the Black Death. Not only had the clergy failed to stop the Black Death with their prayers, but some of them also continued to participate in immoral behaviours. Furthermore, the Papacy had fallen into disrepute, after disagreements between French and Italian cardinals led to the election of two rival popes between 1378 and 1417 CE.

The Church's sale of indulgences increased markedly in the years after the Black Death. Since many people had died during the Black Death without receiving **last rites**, their relatives felt compelled to purchase indulgences or give their money to the Church in order to increase the dead person's chance of going to heaven. The idea that the forgiveness of sins could be bought made the achievement of salvation very hard for the poor; it also angered those who believed that wealth had corrupted the Church. In 1377 CE, an English priest and theologian named John Wycliffe preached that since the Church was corrupt, Christians must look to the Bible for their faith. To this end, he worked on a translation of the New Testament into English (previously, Bibles were only in Latin). Wycliffe's Bible was completed in 1382 CE. Wycliffe and his English Bible are seen as forerunners to the **Protestant Reformation** of the 16th century.



SOURCE 10.36 A monk blesses a plague victim (17th century French artwork)



SOURCE 10.37 Image from *Les Très Riches Heures* (*The Highly Rich Hours*) (1416 CE), a book of prayers created for the Duke of Berry, France. This image shows Pope Gregory the Great (590–604 CE) and his cardinals leading a procession around the city to ask God to take away the plague of 590 CE. The image is based on a legend about Pope Gregory that he led a procession around Rome and an angel appeared to him, signifying that the plague was at an end.

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SOURCE 10.38 John Wycliffe, engraving by Hendrik Hondius the elder (c.1570 CE).

Medicine

Plague continued to appear in Europe, Africa and the Middle East, but outbreaks were less deadly than the Black Death. Methods of treatment did not advance greatly—cures for plague in the 17th century were not very different (or any more effective) than those for plague in the 14th. New Islamic and European medicals texts began to appear on university reading lists in Paris as early as 1395 CE, but these were somewhat similar to those that had gone before in that they were based on Galen and the humours. It was not until 1676 CE that bacteria and microorganisms were first observed under a microscope. By the 19th century, advances in chemistry, **bacteriology** and **virology** would revolutionise the study and practice of medicine, with better outcomes for patients.

That said, the years after the Black Death did see some changes to medical practice. Anatomy became an important subject in the late 14th century, and surgery was an established university course by the early 15th century. Towns began hiring qualified doctors, and some towns were prepared to pay those with only a bachelor's degree in medicine to go back to university and complete their medical training. Doctors hired by towns needed to think carefully about the issue of public health—how best to avert an epidemic and whether to isolate the sick.



SOURCE 10.39 Anatomical image of the body, from *De Arte Phisicali et de Cirurgia* (*Illustrated Body and Surgery Manual*) by John Arderne (1412 CE), an English surgeon

Modern legacies of the Black Death

The drastic decline in population and the recurrence of the plague stifled the population growth that had characterised the earlier Medieval Period. While this was devastating for human societies, it had a positive impact on the environment. Since a smaller population meant less need for agricultural expansion, land clearing was discontinued and some farm lands were left to turn back into forest. The Black Death has also meant that the world's population today is less than what it would otherwise have been.

Alcohol was a popular remedy for the Black Death. Despite the fact that it did little to cure the plague, the popularity of alcohol consumption rose dramatically in the years following the Black Death. Excessive alcohol consumption remains a significant problem in many Western nations today.

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SOURCE 10.40 *The Triumph of Death* (1562 CE) by Peter Bruegel the Elder. This painting shows Death and his pervasive presence on a grand scale.

An air of pessimism enveloped society in the second half of the 14th century. Death became an ever-present possibility. The 'danse macabre' (dance of death) became a popular motif in art, a medieval **allegory** that no matter what a person's station in life, death unites us all. Death was personified in art as a skeleton or shrouded figure. This figure of 'Death' remains popular, in video games, films and comedy sketches such as *Horrible Histories*' 'Stupid Deaths' skit.

The plague is still with us. The World Health Organisation reports between 1000 and 3000 new cases every year but, thankfully, these can now be treated by antibiotics. The wider problem of a future global pandemic remains, with continuing threats posed by Ebola, SARS, anthrax and drug-resistant viruses.

ACTIVITY 12

Comprehension: chronology, terms and concepts

1 Why do some historians believe that feudalism was already on the decline before the Black Death?
2 Why did the monasteries decline after the Black Death?
3 Why were some people disillusioned with the Church after the Black Death?
4 Who was John Wycliffe?
5 When and why did treatments for the Black Death change?
6 What new medical practices arose in the years after the Black Death?

Analysis and use of sources

1 Look at source 10.37. How is Pope Gregory I presented in this image?
2 Why do you think the artist has included an image of Pope Gregory in this prayer book, completed shortly after the Black Death?

Explanation and communication

Make a short film to explain the long-term effects of the Black Death. You may need to find some images for your film. Consult the section on finding primary sources (page 15) to guide your search for images.

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History challenges

Brainstorm

1. Take five minutes to consider what you believe to be the most important impacts of the Black Death and write down the 10 most important words you associate with the Black Death in Asia, Africa and Europe.
2. Form groups of five students and share the words you have come up with.
3. Present your brainstorming in the form of a 'wordle'. Go to your digital support to access the wordle website. Click on the 'Create' tab. Type in your group's 50 words in the 'Paste in a bunch of text' box. Don't worry if words are repeated among your group's 50 words—type them all, as many times as they are repeated in your group. Once all the words have been entered, click 'Go'. The most common words will appear the largest in the wordle.

Create a class wiki

1. Form five groups in your class. Each group is to present two pages of information in answer to one of the following questions:
   - Group 1: What was life like in the 14th century?
   - Group 2: What role did trade play in the Black Death?
   - Group 3: What were the causes of the Black Death?
   - Group 4: What effect did the Black Death have on the populations of Asia, Europe and Africa?
   - Group 5: What were the long-term effects of the Black Death?
2. A representative of each group is to upload that group's information to a wiki. A free wiki can be found on your digital support.
3. When all the information is uploaded to the wiki, review the information as a class. Class members can add to or edit the information if necessary. You could also share the wiki with other classes.

Create a museum display

1. Imagine that you and a partner have been chosen to create a museum display for a new online Black Death exhibition.
2. You and your partner will need to find 12 'artefacts' from the internet that best tell the story of the Black Death and its impact on Europe.
3. Complete the 5Ws (artefacts) for each artefact and write two sentences explaining how this artefact helps someone understand an aspect of the Black Death. Use your answers to the 5Ws and your sentences to write captions for each artefact.
4. Combine all your artefacts and captions into an electronic presentation of your exhibition. You could use PowerPoint or online presentation software such as Prezi. (The link for Prezi is on your digital support.)

Write a diary

1. You are to create a blog page containing at least three diary entries from the perspective of one of the following:
   - a Medieval doctor
   - a Christian monk
   - a poor woman whose child has caught the plague.
2. In writing your diary entries, make sure you include details and activities of life as experienced by your chosen person during the Black Death. These are found throughout chapter 10.
3. Include images and links on your blog page that are appropriate for your chosen person.

Write an essay

Write an essay on the topic 'What role did trade play in spreading the Black Death?' Make sure you use the History Skills in chapter 1 to help you.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.

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Chapter 11

The Spanish conquest of the Americas (c.1492–c.1572 CE) »



An Aztec mosaic mask representing the god Tezcatlipoca, c. 1500–21 CE

Inquiry questions

1. What were the significant features of Aztec society?
2. What were the beliefs, values and practices of people in the Aztec Empire?
3. What were the causes and effects of Spanish contact with the Aztecs?
4. What significant people or groups from the time of the Spanish conquest of the Aztec Empire have influenced the world today?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter you will learn to apply the following historical skills:

- locate and identify the major civilisations and cities of the pre-Columbian Americas in this period
- outline the organisation of Aztec society in the pre-Columbian Americas
- describe key aspects of life in Tenochtitlan
- describe the beliefs of the Aztecs
- outline and explain the reasons for Spanish conquest and settlement in the Americas
- identify the societies that the Spanish conquered in the Americas
- describe how geographic features influenced Spanish conquest of the Aztecs
- using a range of sources, describe different perspectives on the first-contact experiences between the Spanish and Aztec society
- explain how the Spanish conquered and controlled Aztec society
- explain how the Aztecs were affected by the Spanish conquests
- using a range of sources, investigate the wider impact of the Spanish conquests of the Americas in Europe
- assess the long-term effects and legacy of colonisation by the Spanish in the Americas

SITE STUDY

- a virtual archaeological and museum site: Templo Mayor

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Introduction

I came to find gold, not to till the soil like a peasant. You know that we Spaniards suffer from a disease of the heart that can only be cured with gold.

Hernan Cortés on why he journeyed to South America

THE SPANISH CONQUEST of the Americas is a captivating story of exploration, riches, greed, devastation and death. Both the Aztec and Inca societies, which lived in what we know today as Central and South America, began to come under threat from European explorers during the late 15th century. We will focus on the Aztecs in this chapter.

The Aztec empire was one of the most spectacular in the world, and at its heart was the engineering masterpiece of the Aztec capital, Tenochtitlan. However, the prosperity and wonder of the Aztecs came to an end with the arrival of Hernan Cortés and his Spanish conquistadors. This history is examined through Aztec and European sources, as well as archaeological evidence.

KEY TERMS

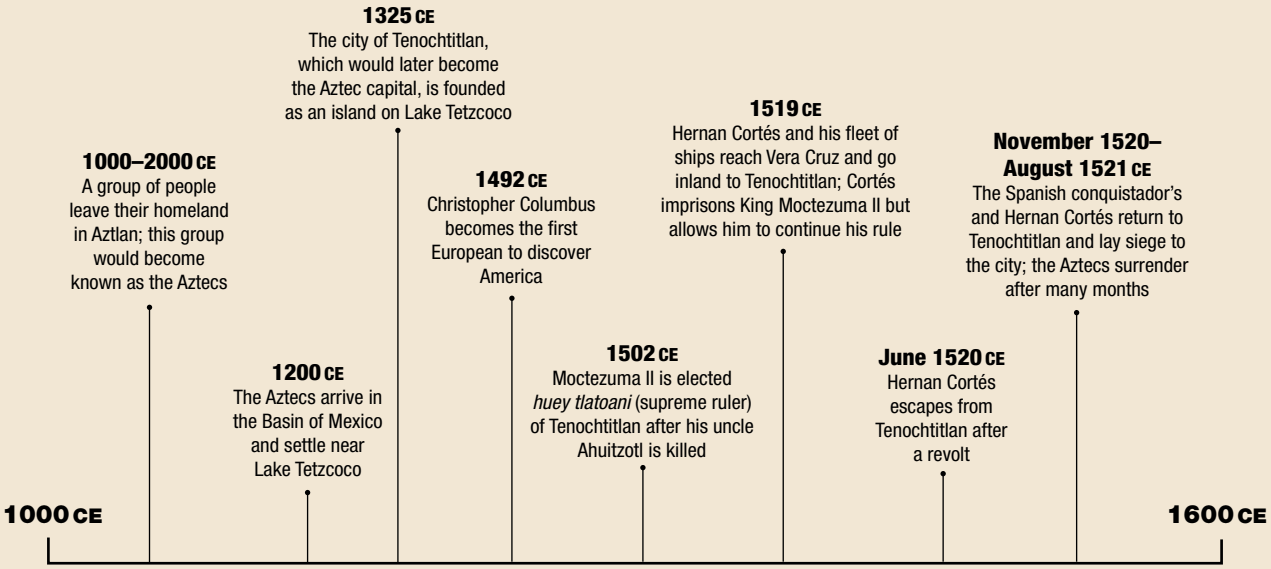
Amadis	the main character from a story about knightly deeds called *Amadis of Gaul*, which was very popular in the 16th century
canal	an inland waterway or channel
causeway	an elevated road over water or land; some are revealed only at low tide
chinampa	a small floating piece of fertile land used for agriculture
codex	in the Aztec context, the name given to a document written by the Aztecs, which uses mainly pictures to tell a story
***encomienda* system**	a system of land and labour distribution developed in New Spain by the Spanish king
glyph	a symbol or image used to represent words
harquebuses	Spanish guns, invented in the 15th century
maize	corn
mole	a spicy Spanish sauce that often contains chocolate
mosaic	the art of decorating something with small pieces of coloured material, such as stones, glass, ceramic tiles or shells
Nahuatl	language spoken by Aztec people
obsidian	a glassy black rock formed by rapidly cooling lava
patron god	a god that is a guardian or protector of something in particular; for example, Chicomexochtli was the patron god of artists
reclaimed land	land that has been created from sea or riverbeds
Sapa Inca	the ruler of the Incas
smallpox	a highly contagious disease; this disease was deadly in the Early Modern Period to those who were not immune to it
tamale	traditional Spanish food where a corn-based dough is stuffed with meats, cheeses, vegetables and chillies and boiled wrapped in a leaf

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The Aztec Empire in the early 1500s CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down anything you know about the Spanish conquest of the Americas.
3. Title the second column 'Puzzle'. In this column write down the questions you have about the Spanish conquest of the Americas.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column. What topics would you like to explore?
5. Discuss the answers as a class.



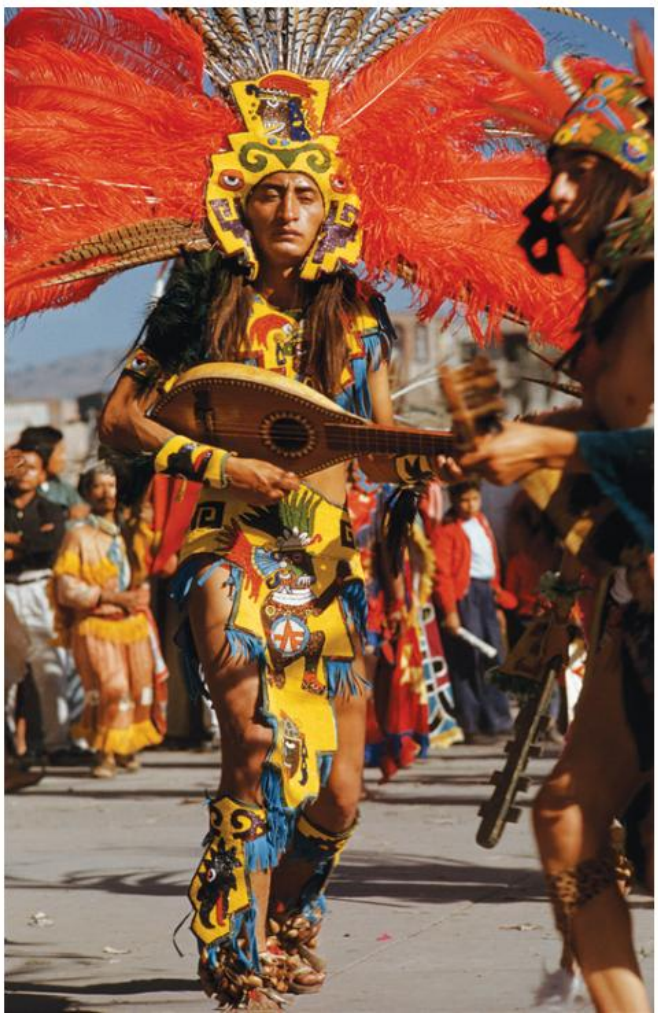
Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'The Spanish conquest of the Americas'. I'm Ismet, and I'll be your tour guide. Enjoy your trip.

Inhabitants of pre-Columbian Central America

Before the Early Modern period, the area we know today as Central America was part of the 'pre-Colombian Americas'. The term 'pre-Colombian Americas' refers to the period of time before Christopher Columbus discovered the Americas (that is, North and South America) in 1492 CE. From the 13th century, the independent states in Central America were the Aztec Empire, Tlaxcala, Yopitzinco, Tototepec and Teotitlan.

Aztecs (Mexicas)

The Aztecs were originally called Mexicas, and were from a place known in Aztec mythology as Aztlan—the actual location of Aztlan is not known. They immigrated to Central America at the beginning of the 13th century. When the Mexicas/Aztecs arrived at the Basin of Mexico, they encountered many powerful tribes. They formed an alliance with the Acolhuas of Texcoco and the Tepanecs of Tlacopan, in what became known as the Aztec Triple Alliance. This alliance defeated other powerful tribes in the region and the Aztecs came to dominate this part of Central America. The Aztecs then forced their conquered territories to pay taxes and tributes to them.



SOURCE 11.1 A man traditionally dressed as an Aztec warrior for a festival in Mexico

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Tlaxcala

The Tlaxcalan state developed in the 13th century, around the same time as the Aztecs. By the beginning of the 14th century, the Tlaxcalan and Aztec states were constantly at war with one another. While the Aztecs were able to subdue other states surrounding Tlaxcala, they never quite conquered Tlaxcala itself. The encirclement of Tlaxcala by the Aztec Empire made it difficult for them to trade with other regions. The Tlaxcalans remained the Aztecs' enemies.



SOURCE 11.2 Map showing Aztec Empire and tributes and resources given to the city of Tenochtitlan

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Yopitzinco

Yopitzinco, the home of the Tlapanec people, was located in the mountains along the coast of Central America. The Aztecs never attempted to conquer Yopitzinco, probably because the region did not have any resources that were valued by the Aztecs.

Tototepec

Tototepec was a powerful pre-Colombian state, eager to extend its borders. The Aztecs managed to conquer several towns that were paying tribute to Tototepec, but not Tototepec itself. While the Aztecs cut off Tototepec to the north, the Tototepec state was able to maintain its sea trade routes.

Teotitlan

Historians are divided as to whether the Aztecs conquered Teotitlan. What is certain is that Teotitlan had a close trading relationship with the Aztecs.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1 What is meant by the term 'pre-Colombian Americas'?
2 Which states made up the Aztec Triple Alliance?
3 How did the Aztecs treat the conquered tribes that made up their empire?
4 What was the relationship like between the Aztecs and Tlaxcalans?
5 Describe the trade opportunities of the independent states that were not part of the Aztec Empire.

Analysis and use of sources

1 Look at source 11.2. Write a definition for the following: cacao, cochineal, copal, down, quetzal and resin
2 Using the table below, categorise the resources being paid to the Aztec Empire.

Animal products	Food	Precious metals and stones	Building materials	Other products

Perspectives and interpretation



Ismet takes you to meet three people, one each from Tlaxcala, Teotitlan and Totopec. Ask each of them how they feel about the Aztecs and record their responses in your blog.

Research



The Aztecs spoke a language called Nahuatl. Find out how to pronounce the names of the independent states of pre-Colombian Central America. Write an approximate pronunciation in your blog to help you remember how to say them.

The Aztec way of life

Social organisation of the Aztecs

The Aztec Empire covered an enormous area of about 220 000 square kilometres and, at its largest, may have comprised more than 15 million people. Due to its size, the empire needed a steady government, a rigid social system and a fearsome army in order to function effectively.

Ruling class

The ruling class consisted of two people:

- *Tlatoani*: The *tlatoani* was the king. He was the commander-in-chief of all armies and had complete control over the society. The king was chosen as the most able person among the relatives of the previous king. He was elected by important officials, priests and warriors. Acamapichtli is considered to have been the first king of the Aztecs, and he ruled from 1372 CE to 1391 CE.
- *Cihacoatl*: The *cihacoatl* was the 'snake woman' ... who was actually a man! Aztec religion stated that the world was created with both male and female principles and, as such, the Aztecs believed that they should have a 'male' leader and 'female' deputy. The reason that the *cihacoatl* was not a woman probably reflected the fact that women in Aztec society were not appointed as high government

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officials. The *cihacoatl* was an advisor to the king and he dealt with the everyday running of the empire. He was the head of the high court and acted as ruler when the king was absent.

Nobility

Two types of nobles were in Aztec society:

- *Tecuhtli*: The *tecuhtli* were the high nobility, a group made up of heads of the civil service, judges, high priests and rulers of conquered cities. This role was very similar to the role of a lord in medieval European society—they owned large areas of land and had serfs (*mayeques*) to work their land. The *tecuhtli* were given land and serfs by the king, and were expected to provide him with an army if required.
- *Pilli*: The *pilli* were regular nobles who were just under the high nobles in status. They served the king and the high nobles. Famous warriors from the commoner class were sometimes invited to join the pilli class.

The nobility consisted of 5 per cent of the total population. They wielded a lot of power, but were relatively few in number.

Common people

Commoners and households were referred to as *calpulli*. This class represented about 30 per cent of the total population.

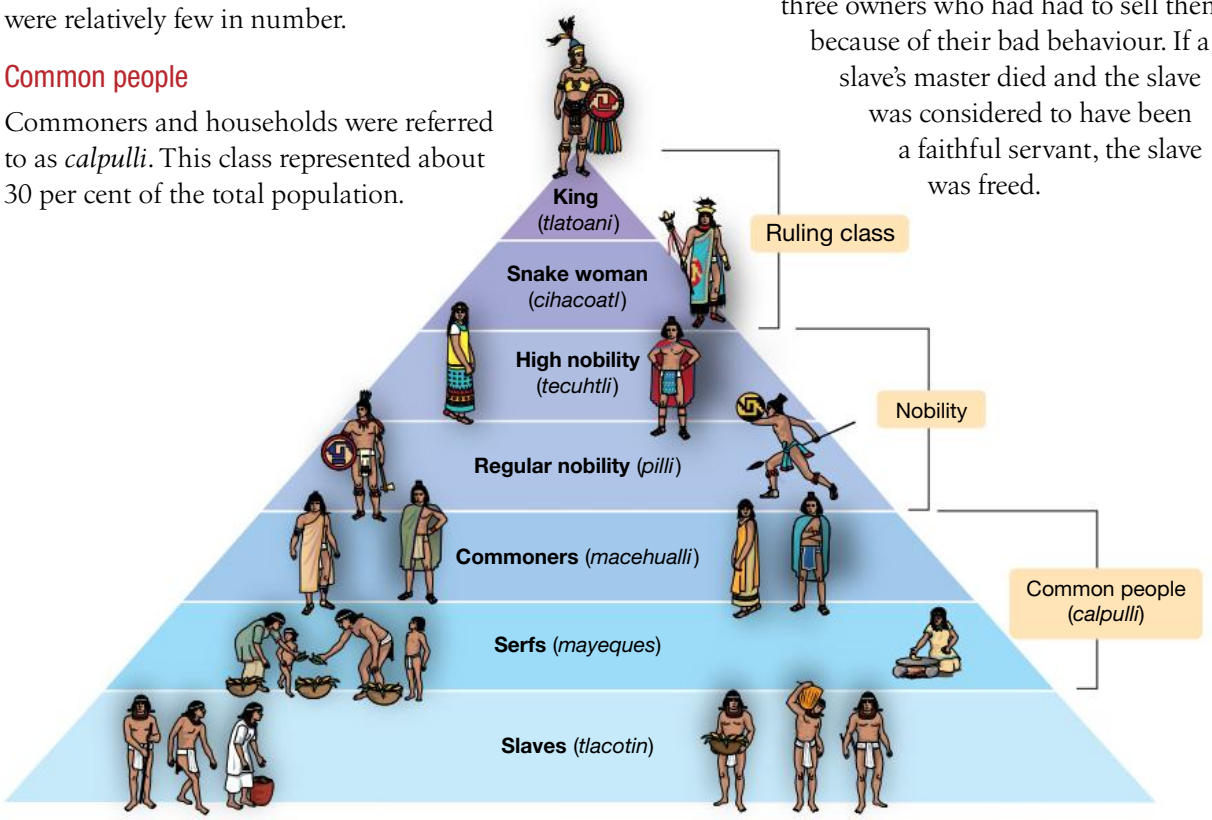
Two types of *calpulli* made up Aztec society:

- *Macehualli*: The *macehualli* lived near one another in towns governed by a single high noble lord. Warriors were usually from the *macehualli* class.
- *Mayeques*: The *mayeques* were serfs who worked the nobles' lands. They were given a small plot of land to grow their own food. They also paid most of the taxes in the empire. Sometimes *mayeques* sold themselves into slavery to pay off debts.

Slaves

The slaves were known as the *tlacotin*. They were usually bought from local tribes that had been subdued or defeated. Native Aztec people could also be sold into slavery.

Slaves were exempt from military service and taxation. They were generally owned by the nobility but, in some cases, slaves could own other slaves. They were assured of food and shelter; however, they could also be used for human sacrifice. Rules were in place about this, though: they could only be sacrificed when they had belonged to at least three owners who had had to sell them because of their bad behaviour. If a slave's master died and the slave was considered to have been a faithful servant, the slave was freed.



SOURCE 11.3 The Aztec social structure

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Aztec clothing

Clothing distinguished the different classes of Aztecs in the empire. Most Aztec men wore a *maxtlatl* (loin cloth) and a *tilmahtli* (cloak). The cloaks of nobles were richly coloured, while those of commoners was fairly plain. Nobles also wore *cactli* (sandals) and elaborate jewellery made of gold, shells, feathers and precious stones. Aztec women wore a *huipilli* (blouse) and a *cueitl* (skirt), while male slaves wore a *maxtlatl* only.



SOURCE 11.4 Aztec artwork showing a group of Aztec judges discussing how to punish two prisoners who are being held in a cage, from the *General History of the Things of New Spain* (1590 CE), by Fr Bernardino de Sahagún

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. What power did the king have in Aztec society?
2. Why was the 'snake woman' actually a man?
3. What was the role of the snake woman?
4. Who were the *tecuhtli*?
5. What people became slaves?
6. What percentage of the Aztec population were slaves?

Empathetic understanding

Would you prefer to be a *macehualli* or a *mayeque*? Give reasons for your answer.

Research

Choose an image from among the sources in this chapter. Decide which class the individuals pictured in the image belong to. Give reasons for your answer.

Rules and laws

The king had a very important role in controlling Aztec society—he oversaw all the laws, courts and punishments. Laws covered a range of offences, from outstanding debt payments, property rights and divorce through to criminal offences such as theft or assault.

Petty crimes and disagreements would be dealt with in a local court presided over by a trustworthy commoner who had been appointed by the king's office. More serious offences, or disputes involving noblemen, would be sent to the king or his representative. Each of these cases would be presented to a judge on a **codex**, and the judge would summarise the case to the king with a recommendation as to what should be done. The king would then proclaim the final sentence for the accused. The king would, therefore, spend a large part of his day dealing with the many court issues and disputes.

Punishments were often very harsh. Offenders usually faced physical punishments such as being speared with cactus spines or being drowned. Some punishments related specifically to the crime; for example, the punishment for a person whose offence was spreading lies about another person was to have their lips cut off.

Army

The Aztecs did not have a permanent professional army—people were simply called upon to fight in the army when needed. It was voluntary to join, and children as young as 15 years old were allowed to fight under the supervision of experienced warriors.

The Aztecs needed large numbers of volunteers to fight, to ensure that various regions were subdued and paid tributes to them. However, they were not short of volunteers, because it was a great honour for Aztec men to contribute military service, and success in battle was highly prized.

The goal of Aztec warfare was not to kill the enemy; instead, they aimed to capture as many of their enemies as possible. Status and promotion was given to those who captured enemies. For example, a young man who took his first capture was allowed to wear face paint and a decorated cape in public, and was entitled to be married. With each additional capture of an enemy, further privileges were gained.

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ACTIVITY 3

Comprehension: chronology, terms and concepts

1 How were petty crimes dealt with?
2 What disputes would the king become involved in?
3 Why did men want to join the Aztec army?
4 What was the goal of Aztec warfare?
5 Why didn't the Aztecs kill the people they conquered?

Empathetic understanding

Ismet, your Revista Tour Guide, takes you to the Aztec Empire in 1380 CE to meet a young man who wants to join the Aztec army. Ask him why he wants to join the army and what he hopes to achieve in the army. Record your interview in your blog. See page 12 for a guide to answering empathy questions.

Explanation and communication

Using source 11.4 and the text, create a cartoon or pictorial diagram to describe what happened in Aztec courts.

Aztec beliefs

The Aztec calendars

The Aztecs used three types of calendars:

- The ritual calendar: This calendar lasted for 260 days and was used for the purpose of tracking rituals and determining which days would be lucky or unlucky for particular events.
- The solar calendar: This calendar lasted for 365 days. It was arranged into 18 months, each of which had 20 days. The Aztecs used this calendar for agricultural purposes, and each 20-day period marked the beginning of a new festival. Five additional unnamed days occurred at the end of each year, called the 'hollow days', which were considered to be unlucky.
- The 52-year calendar: This was a combination of the ritual and solar calendars. Every 52 years, or 18 980 days, the solar calendar would end at the same time as the ritual calendar, so the calendar for that year became the 52-year calendar. This calendar would be used in performing the 'New Fire Ceremony'.

Religion

Religion played a central role in Aztec society and affected everything a person did. The Aztecs worshipped more than 200 different gods. Aztec gods were viewed as spirits that could take on many forms and roles; however, each god was associated with particular characteristics or symbols. Many gods also had special roles as **patron gods** of a particular group in society.



SOURCE 11.5 Example of the Aztec solar calendar

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God	Meaning of god's name	Role(s) or theme(s)
Ometeotl	Two-god	Original creator of the gods
Tezcatlipoca	Smoking mirror	Omnipotent power; patron of kings
Xiuhtecuhtli	Turquoise lord	Hearth and fire
Centeotl	Maize god	Maize
Ometochtli	Two rabbit	Fertility
Teteoinnan	Mother of gods	Earth and fertility; patroness of curers and midwives
Xipe Totec	Our lord with the flayed skin	Agricultural fertility; patron of goldsmiths
Huitzilopochtli	Hummingbird of the left or south	War, sacrifice, Sun; patron of the Mexica (Aztec ancestors)
Mixcoatl	Cloud-serpent	War, sacrifice, hunting
Quetzalcoatl	Quetzal-feathered serpent	Creation, fertility, Venus, wind; patron of priesthood

SOURCE 11.6 Some of the Aztec gods and their roles

Human sacrifice

In many Aztec myths and stories, the gods sacrificed themselves to create the Aztec world and make it a better place. In one myth, the gods spilt their blood in order to create people; in another, they threw themselves into a large fire to create the Sun. The theme of these stories is that the Aztecs should be grateful to the gods for their sacrifice. These stories were the basis of the rituals the Aztecs performed to appease the gods. The most common of these was human sacrifice.

Human sacrifice would usually take place at the top of Templo Mayor, the largest temple in the capital city, Tenochtitlan. The individual to be sacrificed would be held on a stone tablet by four priests. A fifth priest would slice the person's abdomen with a ceremonial knife. The cut was made in the abdomen but often went through the diaphragm. The fifth priest would then grab the heart and pull it out, still beating. The heart would be placed in a special bowl and the body thrown down the temple's stairs. It is thought that the Aztecs sacrificed between 10 000 and 50 000 people each year to please the gods and encourage continued favour from them. The Aztecs also believed that the gods needed human sacrifices to maintain their strength; otherwise, the world would collapse. While rebellious slaves and children could be sacrificed, the majority of victims were enemy soldiers captured in battle. Often the Aztecs would make the sacrifices at a ceremony. One type of sacrificial ceremony was the New Fire Ceremony, which the Aztecs performed every 52 years to ensure that the world would not end. This ceremony required a special sacrifice where the victim's heart was replaced with fire.



SOURCE 11.7 Aztec sacrifice, from the *Historia General de las Cosas de la Nueva España* (*General History of the Things of New Spain*) (1590 CE), by Spanish missionary to the Aztecs, Fr Bernardino de Sahagún, written from the Aztecs' point of view

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Another story tells how Quetzalcoatl created humans ... First he stole corn from the ants to provide food for the new race of beings. Then, to create this race, he journeyed to the underworld. Against the wishes of the underworld ruler, Mictlantecuhtli, Quetzalcoatl took the bones of the dead and returned to the upper world. He then pierced himself and used his blood to turn the bones into humans.

SOURCE 11.8 Extract from 'Quezelcoatl' in *Gods, Goddesses and Mythology* by C Scott Littleton (ed) (2005)

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. Why did the Aztecs use three types of calendars?
2. Describe how religion was significant in Aztec society.
3. Where did the Aztecs sacrifice people?
4. Why did the Aztecs sacrifice people?
5. Which people did the Aztecs usually sacrifice?

Analysis and use of sources

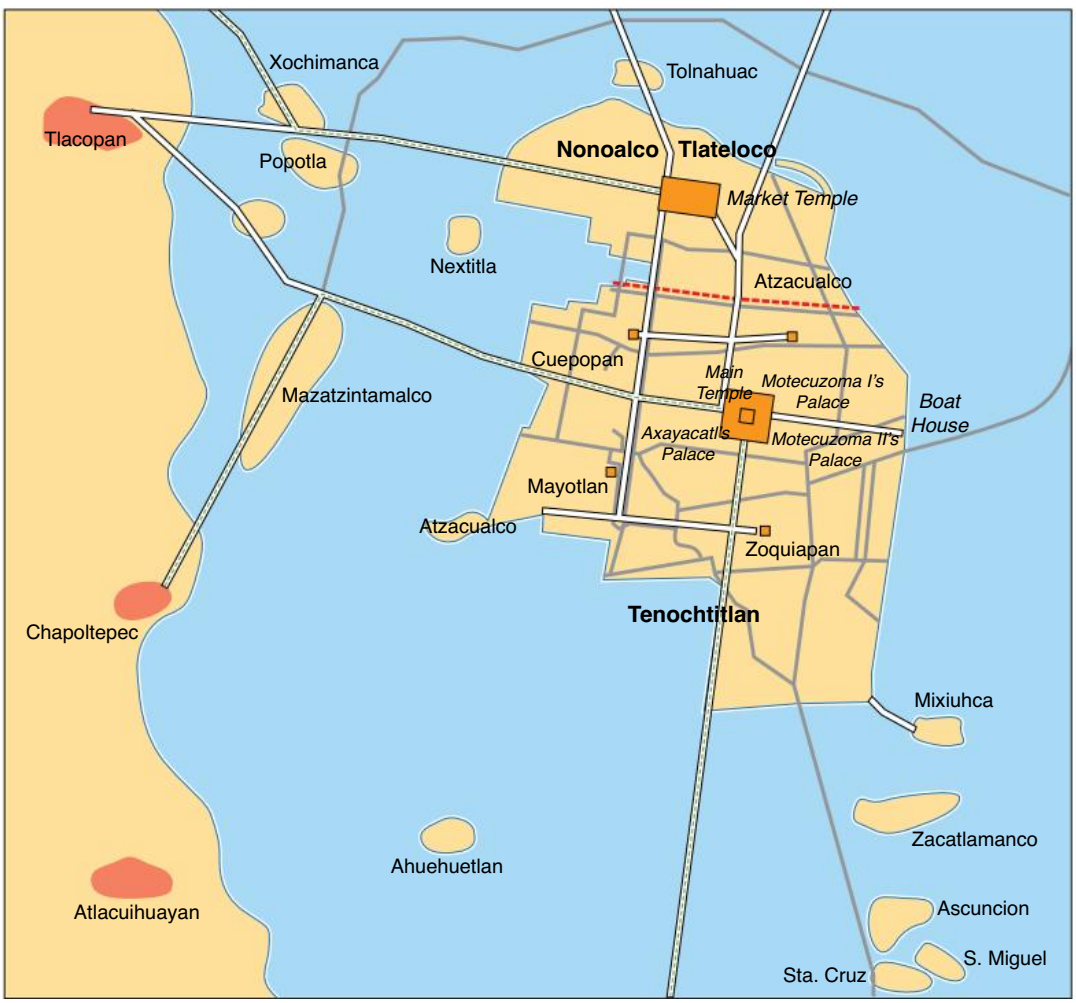
1. Look at source 11.7. Complete the 5Ws (images) from page 12 for source 11.7.
2. Read source 11.8. How is the concept of sacrifice incorporated into the creation story in source 11.8?

Empathetic understanding

Ismet takes you to the Aztec capital, Tenochtitlan, in 1443 CE. Devise six questions to ask a resident of the city about their religious beliefs. Write about your interview in your blog.

The capital city—Tenochtitlan

The Aztec capital city was Tenochtitlan, which was built on two small islands in the middle of Lake Tetzcoco in 1325 CE, in the area known today as Mexico City. Initially two separate cities, Tlatelolco and Tenochtitlan, were on each island. But as the Aztec Empire grew, so did the islands, so that eventually they formed one large



SOURCE 11.9 Map of Tenochtitlan

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SOURCE 11.10 An artist's impression of Tenochtitlan, the capital of the Aztec Empire, showing Templo Mayor at the left

artificial island and city that was known only as Tenochtitlan. The Aztecs used **reclaimed land** and **canal** systems to merge the islands, and this was an amazing engineering achievement in the 14th century. Some historians believe the population of the city may have been as high as 250 000 in 1500 CE.

The city was divided into four zones and each zone was divided into 20 districts, with several **causeways** that led to the mainland. The districts were divided by canals that were used for transportation, with wood bridges that were removed at night.

Tenochtitlan was a hub of activity: traders, ambassadors, porters and scribes all lived and worked there. At the centre of Tenochtitlan was the sacred precinct, which contained a large pyramid-style temple (Templo Mayor), other temples, and the palaces of the current and previous kings. The king in 1500 CE was Moctezuma II, who lived in a magnificent palace that was said to have had more than 100 rooms, a botanical garden, an aquarium and two zoos. The palace was the administrative centre of the Aztec Empire.

Farming

The basis of the Aztec economy was agriculture. The food produced was used to feed the population and the surplus was traded for other goods with local tribes under Aztec rule. Crops of maize, fruit, flowers and vegetables were all produced in abundance.

The cleverest farming technique of the Aztecs was the use of ***chinampas***. When Tenochtitlan was founded, no farming land was available on the island. The Aztecs created this land by making *chinampas*—floating gardens made by a

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SOURCE 11.11 Aztecs building a *chinampa*, illustration from a 16th-century Mexican manuscript

combination of soil collected from the bottom of the lake, vegetation, tree roots and stakes. These floating gardens were tied to stones at the bottom of the lake to keep them in place. They were very fertile and produced many crops.

Markets

Every Aztec district had its own marketplace, and markets were usually held every five or so days. At the markets, the Aztecs purchased everything they needed for everyday life, including food, animals, artwork, pottery and textiles. The markets were also a social opportunity to meet friends and share local news.

Specific markets within the empire were famous for certain goods; for example, Azcapotzalco market was famous for its birds and slaves, and Texcoco was famous for textiles and painted goods. The largest and best-known market was the Tlatelolco market, located in the area of Tenochtitlan once known as Tlatelolco.

> There is one square twice as large as that of the city of Salamanca [in Spain], surrounded by arcades where there are daily assembled more than 60 000 souls engaged in buying and selling.

SOURCE 11.13 Spanish explorer Hernan Cortés' description of the Aztec markets, from 'Second Letter to Charles V, King of Spain' (1520), written in Mexico



SOURCE 11.12 A painting of a marketplace in Tenochtitlan

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ACTIVITY 5

Comprehension: chronology, terms and concepts

1 Where was Tenochtitlan built?
2 What impressive feats of engineering did the Aztecs develop in order to build their capital?
3 How was the city of Tenochtitlan structured?
4 What buildings were located at the centre of Tenochtitlan?
5 What was unique about Aztec farming techniques in Tenochtitlan?
6 What was the function of the marketplace in Aztec society?

Analysis and use of sources

1 Look at source 11.13. Complete the 5Ws (text) from page 17 for source 11.13.
2 How is source 11.13 useful to an historian studying Tenochtitlan? Complete a usefulness analysis for source 11.13. See page 15 for a guide to source usefulness.

Explanation and communication

Ismet takes you to the Tlatelolco market in 1520 CE. Include this experience in your travel blog. Describe what you see, hear and smell. What did you buy?

Site study: the ruins of Templo Mayor (Coatepec)

The Aztecs began building the Templo Mayor (known to the Aztecs as Coatepec) shortly after 1325 CE. It was a large stone pyramid with wide staircases, a symbolic re-creation of the 'Hill of the Serpent', a sacred place in Aztec mythology. The temple was rebuilt seven times during the Aztec period, with the sixth completed in 1487 CE and the last built in c. 1500 CE. The Aztecs built each of their new versions of the Templo Mayor by expanding over the earlier ones, each bigger than the last, to reflect the growing power and prestige of Tenochtitlan. When each new stage was complete, a ceremony was held to open the temple. For the opening of the sixth version of the Templo Mayor, King Ahuizotl sacrificed 1000 prisoners of war per day for 20 days. The temple stairs were said to have been running with blood.

When the Spanish arrived in 1519 CE, it was the seventh version of the temple they saw. At that time, the temple was topped with two shrines: one dedicated to Huitzilopochti (god of war) and the other dedicated to Thaloc (god of rain). An altar was also on the pyramid, where people were sacrificed to appease the gods.



SOURCE 11.14 A tourist walks through the ruins of Templo Mayor

Archaeological work

The seventh version of the Templo Mayor was destroyed when the Spanish conquered the Aztecs in 1521 CE. The location of the previous versions of the Templo Mayor were subsequently lost until 1978 CE, when a stone disk carved with an



SOURCE 11.15 Serpent head on the ruins of the Templo Mayor

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SOURCE 11.16 The Wall of Skulls at the Templo Mayor

image of the Aztec goddess Coyolxauhqui (sister of Huitzilopochti) was found during rebuilding after major earthquakes in Mexico City. An archaeological excavation was begun, which is still being carried out today. Archaeologists have unearthed over 6000 Aztec artefacts at the site, including statues, carvings, masks and fossils of plants and animals native to the area. These are now on display in the Templo Mayor Museum, which stands next to the site.

> Among these temples there is one which far surpasses all the rest, whose grandeur of architectural details no human tongue is able to describe ... There are fully forty towers, which are lofty and well built, the largest of which has fifty steps leading to its main body, and is higher than the tower of the principal tower of the church at Seville [in Spain]. The stone and wood of which they are constructed are so well wrought in every part, that nothing could be better done, for the interior of the chapels containing the idols consists of curious imagery, wrought in stone, with plaster ceilings, and wood-work carved in relief, and painted with figures of monsters and other objects.

SOURCE 11.17 Description of Templo Mayor, from 'Second Letter to Charles V, King of Spain' (1520) by Spanish explorer Hernan Cortés

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. Why was Templo Mayor built in a pyramid shape?
2. How did the Aztecs build the new versions of the Templo Mayor?
3. Why was each version of the temple larger than the last?
4. What features were located at the top of the seventh version of the Templo Mayor?
5. How was the location of the Templo Mayor discovered in modern times?
6. What artefacts have been uncovered at the Templo Mayor site?

Analysis and use of sources

1. Read source 11.17. What version of the Templo Mayor does source 11.17 describe?
2. Why would source 11.17 be of interest to historians?

Perspectives and interpretation

Hernan Cortés came from a Christian society. How does this explain his understanding of the Templo Mayor? Use evidence from source 11.17 to support your answer. See page 24 for a guide to answering source questions about perspective.

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Research

1 Go to your digital support to find out about recent discoveries at the Templo Mayor.
   a What has been found?
   b Why do archaeologists believe that the find is from the fourth version of the Templo Mayor?
2 Using the internet, find two images of artefacts from the Templo Mayor. See page 15 for a guide to finding primary sources. Complete the 5Ws (artefacts) from page 10 for one of your images.

European exploration of the Americas

The first expeditions to the continents we know today as North and South America were made by the Spanish or by other Europeans funded by the Spanish. They called the newly discovered lands 'the New World'.

The explorers

Christopher Columbus

The Americas first became known to Europeans through the explorations of Christopher Columbus. In 1492 CE, Columbus received funds from the Spanish king to make a voyage to the Far East. While Columbus himself was an Italian, it was Spain that gave him the funds to explore lands on their behalf. Columbus landed on the Bahamas and claimed the land for Spain. Thinking he had landed in India, he referred to the local people as Indians. When Columbus returned to Spain in 1493 CE, he told many extraordinary stories of a New World that was full of gold—he did, in fact, see some gold on his journey, but the story that the New World was 'full' of gold was an exaggeration.

Vespucci and Magellan

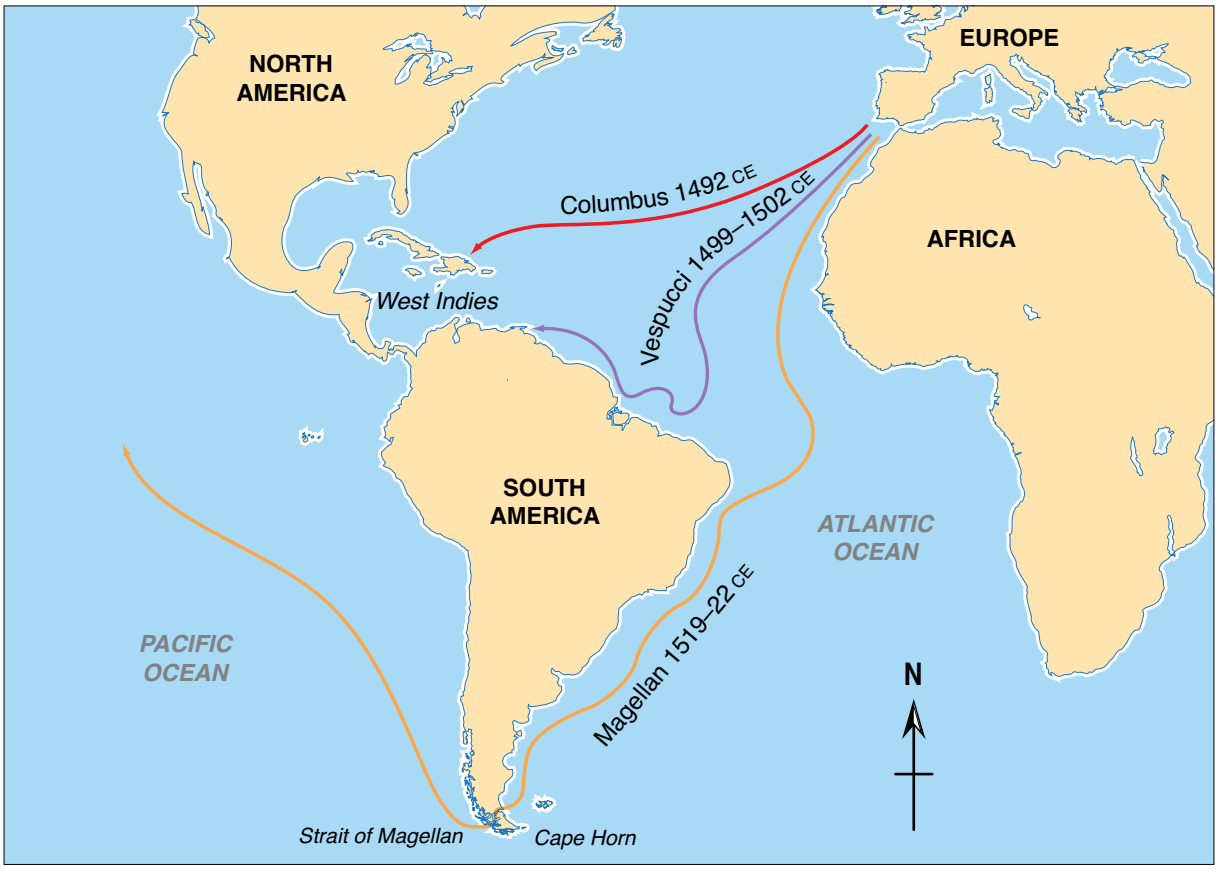
Italian explorer Amerigo Vespucci was an observer on a number of voyages to the Americas between 1499 CE and 1502 CE. It was not until 1507 CE, however, that he realised that Columbus had not reached India after all; in fact, Columbus had found a new continent. The continent was given the name America in tribute to Vespucci for the realisation.

Ferdinand Magellan was from Portugal but sailed on behalf of Spain, the country that had funded his journey. In 1519 CE, Magellan set out to find a sea route to Java, then a main centre of the Asian spice trade. He sailed down the east coast of South America and rounded the southern tip (now known as the Magellan Strait) and ventured into the Pacific. Magellan died during the voyage, but his expedition became the first to circumnavigate the world.



SOURCE 11.18 Illustration of Columbus' ship, the *Santa Maria*

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SOURCE 11.19 Spanish explorations of the Americas

Reasons for European exploration

Trade

The fall of Constantinople and the decline of the Mongol Empire cut European traders' overland access to Asia. This fuelled Europeans' desires to find sea routes to Asia. Explorers such as Marco Polo had spoken of the great riches in Asia. When Magellan and other explorers began finding ways to reach Asia by sea, thousands of European traders took to the seas in search of wealth from spices, silks, tea and the other products of Asia.

Resources

The discoveries of Columbus opened another opportunity for European explorers—land and resources. North America proved a bounty for European nations, some of which had depleted their resources of timber and needed a new source. When European explorers discovered new lands, they would claim the land (and its resources) for the country that funded their expedition.

Religion

A further motivation for European exploration was to convert indigenous inhabitants of the new lands to Christianity, because they believed this was what their God wanted them to do. When the Spanish met the Aztec people, one of their first gestures was to send out a priest with a Christian Bible to meet King Moctezuma II, and try to convert him to Christianity.

Riches

Many who travelled to the New World came back with stories of cities filled with gold—as a consequence, a significant motivation for many who travelled across the seas was the opportunity to become rich. The reality, however, was quite different. Only a small percentage of those who went exploring could bring back large amounts of riches.

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SOURCE 11.20 An Aztec gold pendant of the type the Europeans found in Aztec lands



SOURCE 11.21 Map showing Spanish territories in the Americas, 1550 CE

Adventure

Many explorers were motivated to travel by a sense of adventure and the excitement promised by the New World. The prospect of interacting with peoples never before seen by Europeans, with strange and wonderful foods, animals, beliefs and much more, was of great excitement. In reality, life was hardly ever that glamorous for most Europeans who decided to embark on explorations!

New Spain

Of all the European nations, Spain held the most territory during the Early Modern period. In 1511 CE, Spain conquered the island of Cuba. It then proceeded to overcome the Aztec Empire in 1521 CE, the Tarascan state in 1530 CE, the Incan Empire in South America in 1542 CE and the Yucatan (former Mayan state) in 1546 CE. New Spain also included numerous islands in the Caribbean and came to encompass territory in North America, the Philippines and several South Pacific islands. The Spanish explorers who discovered the civilisations in the Americas became known as the conquistadors. The word conquistador means 'to conquer', or 'conqueror', in Spanish.

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. Why did Christopher Columbus set sail in 1492 CE?
2. After whom are the Americas named, and why?
3. What was the significance of Magellan's voyage?
4. What were the causes of European exploration?
5. What societies did the Spanish conquer in the Americas?

Perspectives and interpretation

Why did Europeans call the Americas the 'New World'?

Empathetic understanding



Ismet takes you to the ship of a European explorer in the 15th century. On the ship, you interview the explorer about his reasons for exploration. Devise six questions to ask him and write up the interview in your blog.

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The arrival of the Spanish in the Aztec Empire

The geography of Mexico

The Spanish had been exploring the Americas since Columbus' first journey in 1492 CE. Rumours circulated among the Spanish about a rich and powerful kingdom located in the Americas. The region contains low coastal plains and a high mountainous area inland, rising to over 5000 metres. To get to the Aztecs, the Spanish needed to find a way from Veracruz on the east coast of Central America through the east coast mountain range to Tenochtitlan. The east coast mountain range (now known as Sierra Madre Oriental) contains peaks of 3700 metres.

Hernan Cortés

The conquistador who would become infamous to the Aztecs was Hernan Cortés. Cortés was born in 1485 CE in Spain. At the age of 19, he set out from Spain to explore the New World, and arrived in Cuba. After some time travelling around the Caribbean, he was selected to lead an expedition to Central America by the governor of Cuba, Diego Velázquez. Soon after this, however, Velázquez changed his mind and ordered Cortés to disband his expeditionary force. Cortés ignored the ordered and left for Mexico anyway. In 1519 CE, Cortés landed at the port of Veracruz with 11 ships and 450 soldiers.

Cortés' journey inland

Cortés had communicated with the local Totonacas people about how to find the Aztecs. The Totonacas were a subject people of the Aztecs and wanted to free themselves of Aztec rule. They agreed to lead the Spanish inland to Tenochtitlan. This alliance with the Totonacas was of great benefit to the Spanish—it gave them an ally in the region who was familiar with the mountainous terrain and with the Aztecs.

First, the Totonacas guided the Spanish to Tlaxcala. The people of Tlaxcala were known for their hatred of the Aztecs. When Cortés arrived at Tlaxcala, however, he and his men were instantly attacked by a Tlaxcalan force of 30 000 warriors. The conflict against the Tlaxcalans was



SOURCE 11.22 A painting of Hernan Cortés (c. 1540 CE), artist unknown

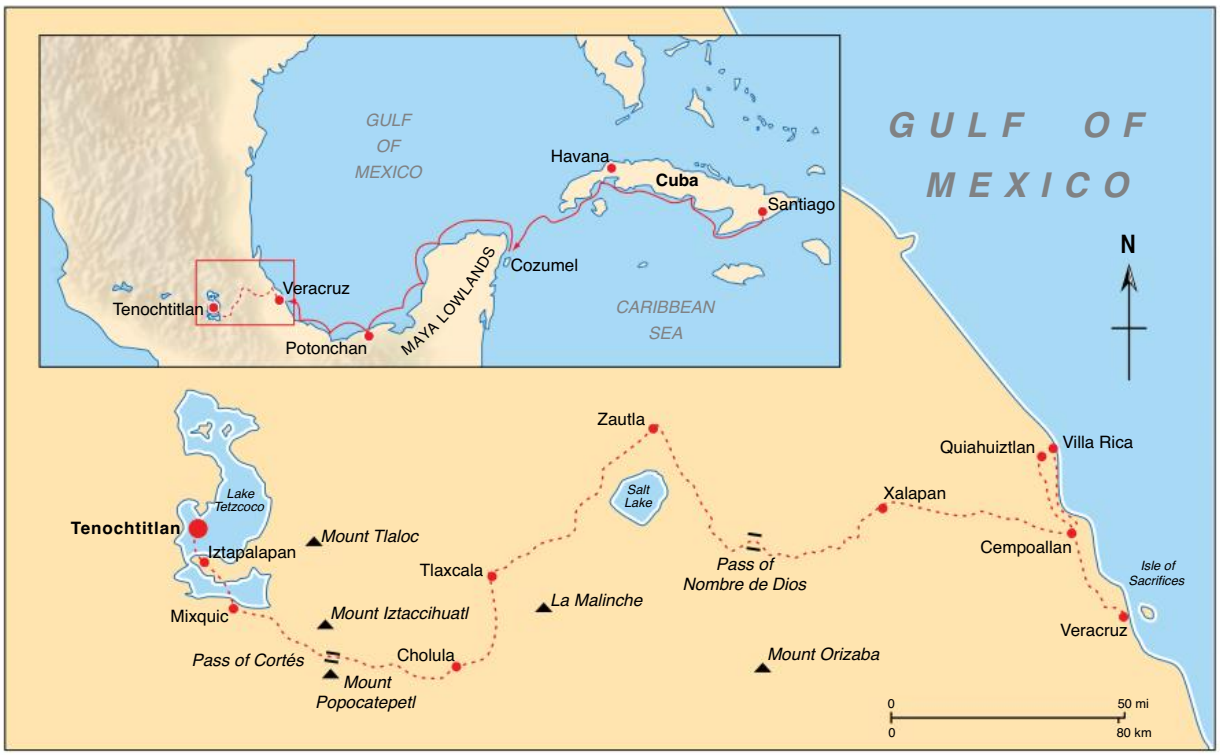
fierce. Despite the Spanish superiority of swords, guns, horses and cannons, it took the Spanish a considerable time to win the battle.

Once the Tlaxcalans were defeated, they agreed to form an alliance with the Spanish. The Tlaxcalans had long been the bitter enemies of the Aztecs, and hoped that the Spanish would overthrow them once and for all. The Tlaxcalans provided the Spanish with a force of 6000 warriors.

The Spanish stayed 20 days in the Tlaxcalan capital. While they were there, King Moctezuma II sent some messengers to Tlaxcalan, in order to find out more about the Spanish. The messengers told Cortés to go to Cholula, approximately 80 kilometres from Tenochtitlan, so that they could make contact with the people there, who were Moctezuma's allies.

At the village of Cholula, the Spanish feared that they were going to be attacked, so they launched a massive pre-emptive attack on the Cholulans. For two days, the Spanish slaughtered the Cholulans, plundered their temples and burnt their homes. This was a devastating warning for the Aztec heartland as the Spanish moved towards Tenochtitlan.

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SOURCE 11.23 The journey inland from Veracruz to Tenochtitlan taken by Cortés and his men in 1519 CE

Spotlight

Codex Mendoza

A major source written from the Aztec perspective is a text known as the *Codex Mendoza*. The codex was written in the 1540s CE, about 20 years after the Spanish conquest, but it contains much information about traditional Aztec life before the conquest. The codex was written by the Aztecs for the Spanish king, Charles V, to teach him about Aztec culture. It contains traditional Aztec **glyphs** (pictograms) and explanations written in Spanish.



SOURCE 11.24 A page from the *Codex Mendoza* (c. 1540 CE), showing Aztec warriors armed with lances and shields

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> Most Catholic Lord, while I was in the camp which I had in the country during the war with this province [Tlaxcala], six chieftains of rank, vassals of Moctezuma, came to see me ... They told me they had come on behalf of Moctezuma to inform me how he wished to be Your Highness's vassal and my ally ... The people of Tascalteca [Tlaxcala], on the other hand, warned me many times not to trust Moctezuma's vassals, for they were traitors and everything they did was done with treachery and cunning ... When I saw the discord and animosity between these two peoples I was not a little pleased, for it seemed to further my purpose considerably; consequently I might have the opportunity of subduing them more quickly, for as the saying goes, 'divided they fall.' ... So I manoeuvred one against the other and thanked each side for their warnings and told each that I held his friendship to be of more worth than the other's.

SOURCE 11.25 Extract from 'Second Letter to Charles V, King of Spain' (1520), by Hernan Cortés, written in Mexico

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. What geographical barrier did the Spanish need to overcome in order to reach the Aztec capital?
2. How did they manage to achieve this?
3. Why did the Tontonacas agree to help the Spanish?
4. Why did the Tlaxcalans agree to help the Spanish?
5. Why did the Spanish attack Cholula?

Analysis and use of sources

1. Read source 11.24. What does the source tell you about the Tlaxcalans?
2. How does Hernan Cortés view the alliances he has made?

Explanation and communication

Create a comic strip that tells the story of the arrival of the Spanish in the Aztec Empire and their journey to Tenochtitlan. Use the website Toondoo or another software program of your choice to create your comic strip. Insert it into your travel blog.

Interaction between the Spanish and the Aztecs

Cortés arrives in Tenochtitlan

As Cortés moved towards Tenochtitlan, Moctezuma II sent him precious gifts of gold in the hope that it would encourage the Spanish to take the gifts and return to their homeland. Unfortunately for Moctezuma II, these gifts made the Spanish more eager than ever to see the city, because for them it held the promise of more gold and riches.

It was not until November 1519 CE that the Spanish finally entered the Basin of Mexico and saw the capital city Tenochtitlan. Cortés moved along the great causeway that led to Tenochtitlan, and was greeted by Moctezuma II in front of the large crowd of Aztecs that had gathered to see the meeting. Both Moctezuma II and Cortés honoured each other in their first meeting, and Moctezuma II permitted Cortés and his men entry into the city.

While Cortés was pleased with his welcome, he did not trust the Aztecs. In an attempt to gain power over the city, Cortés imprisoned Moctezuma II and other high-ranking Aztec officials. They kept Moctezuma II prisoner in his own home, under guard. Cortés believed he could use Moctezuma II to control the Aztec people, so he allowed him to continue to rule while imprisoned.

Spain's response

Back in Spain, Cortés' conduct in the Americas caused outcry. This outcry was not fuelled by moral outrage at Cortés' acts of violence against the peoples of Central America. Rather, the governor of Spanish Cuba, Diego Velázquez, was outraged that Cortés had taken control of Mexico without his authority. In April 1520 CE, Velázquez convinced King Charles V of Spain to send a Spanish army to the coast at Veracruz to arrest Cortés and take him back to Spain. Upon hearing of this, Cortés left a trusted captain, Pedro de Alvarado, in charge of 100 soldiers in Tenochtitlan and set off with the rest of his army to meet the Spanish army that had been sent for him. Cortés managed to defeat the army and

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SOURCE 11.26 An illustration of the first meeting of Cortés and King Moctezuma II

won the remaining soldiers over to his side by telling stories of gold and riches to be found in Tenochtitlan. He began his return to Tenochtitlan, taking the remaining troops with him.

> Four horsemen came ahead going first ... By himself came marching ahead, all alone, the one who bore the standard on his shoulder ... Following him came those with iron swords. Their iron swords came bare and gleaming. On their shoulders they bore their shields, of wood or leather ... [then came] those with harquebuses ... And when they went into the great palace, the residence of the ruler, they repeatedly shot off their harquebuses. They exploded, sputtered, discharged, thundered, disgorged. Smoke spread, it grew dark with smoke ... Then all those from the various states on the other side of the mountains, the Tlaxcalans, the people of Tliliuhquitepec, of Huexotzinco, came following behind. They came outfitted for war with their cotton upper armour, shields, and bows, their quivers full and packed with feathered arrows, some barbed, some blunted, some with obsidian points.

SOURCE 11.27 Extract from the *Historia General de las Cosas de la Nueva España* (*General History of the Things of New Spain*) (1590 CE), a manuscript written by a Spanish missionary to the Aztecs, Fr Bernardino de Sahagún, from the Aztecs' point of view

> Next morning we came to a broad causeway and continued our march towards Iztapalapa [Tenochtitlan]. And when we saw all those cities and villages built in the water, and other great towns on dry land, and that straight and level causeway leading to Mexico, we were astounded. These great towns and cues [temples] and buildings rising from the water, all made of stone seemed like an enchanted vision from the tale of Amadis. Indeed, some of our soldiers asked whether it was not all a dream.

SOURCE 11.28 Extract from *The True History of the Conquest of New Spain* (1576 CE) by Spanish conquistador Bernal Diaz del Castillo, an eyewitness to the conquest of the Aztecs by the Spaniards. He wrote the book when he was 84 years old.

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. Why did Moctezuma II send precious gifts to Cortés as he approached Tenochtitlan?
2. How did the Spanish interpret Moctezuma II's gifts?
3. Why did Cortes imprison Moctezuma II?
4. Why did the Spanish send an army to arrest Cortes?
5. What was the outcome of the arrival of the Spanish army?

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Analysis and use of sources

1 Complete the 5Ws (text) for source 11.27.
2 Complete the 5Ws (text) for source 11.28.
3 How does the author of source 11.28 describe his first vision of Tenochtitlan?
4 Why would some of the soldiers in source 11.28 have thought it was a dream?

Perspectives and interpretation

Source 11.27 and 11.28 describe the same event. How do you account for the differences between the sources?

Empathetic understanding

Ismet takes you to march for a few hours with Cortés' army in 1519 CE after they receive the gifts of gold sent by Moctezuma II. Devise three questions to ask the soldiers about their motivation to keep marching to Tenochtitlan. Write up their responses in your blog.

The end of the Aztec Empire

The massacre at the temple

While Cortés was in Veracruz dealing with the army sent to arrest him, his deputy, Alvarado, was having serious problems in Tenochtitlan. Moctezuma II, still technically in power though under arrest, had given permission for the annual religious festival of Huitzilopochtli to take place. The festival involved human sacrifices, which were to be made by many Aztec warriors dressed as they would be for battle. Alvarado, however, was convinced that the Aztec warriors would launch an attack on the Spanish, so he ordered the Spanish to strike first. The Spanish consequently massacred the Aztec worshippers at the festival.

This slaughter outraged the Aztecs, and they formed an army that began to attack the Spanish at their palace. However, Moctezuma II called off the attacks and his Aztec soldiers obeyed. At this time, Cortés returned from Veracruz with new Spanish troops, and made his way into the palace.

Moctezuma II's death

Much uncertainty exists among historians about Moctezuma's death, with conflicting versions of his death given by different eyewitnesses, Spanish and Aztec. *The True History of the Conquest of New Spain* (1576 CE) written by Spanish conquistador Bernal Diaz del Castillo, claimed that the Aztecs were angry that Moctezuma II had failed to protect them from the Spanish, and pelted him with rocks. Cortés, in his letters to Charles V, reported that Moctezuma had been stabbed by the Aztec people.

The main Aztec source, *General History of the Things of New Spain* (1590 CE) by Fr Bernadino de Sahagún, claims that while the Aztecs did indeed pelt Moctezuma II with rocks, the Spanish strangled him later and that this is what killed him.



SOURCE 11.29 Image depicting the bodies of King Moctezuma II and one of his soldiers being thrown into a canal, from *General History of the Things of New Spain* (1590 CE), by Fr Bernardino de Sahagún

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Cortés flees

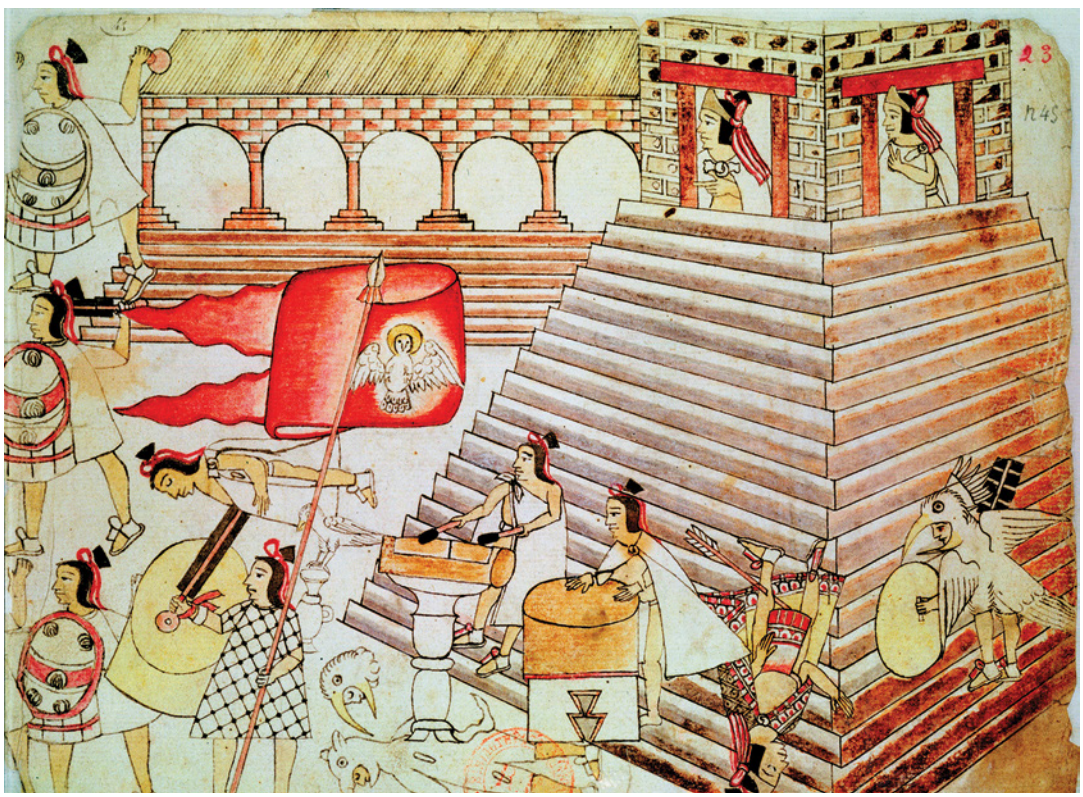
With Moctezuma II dead and no-one to order the Aztecs to stand down, Cortés and the Spanish were trapped in the palace with nowhere to go. Cortés decided that they would need to flee the city if they were to survive. In the middle of the night of 30 June 1520 CE, the Spanish left the palace and headed towards the western causeway out of Tenochtitlan. The Aztecs had removed all the bridges from the causeways to try to prevent an escape, so the Spanish had great difficulty, but eventually they escaped the city and found safety over the mountains.

Siege of Tenochtitlan

Cortés made it back to Veracruz and regrouped. He began planning how he would take Tenochtitlan. Meanwhile, the Aztecs, believing that the Spanish were gone for good, began returning to their lives, electing a new king, Cuitláhuac. By late October, however, a new problem had emerged—**smallpox**. Smallpox is a disease that causes a terrible rash, blindness and death. While smallpox was relatively common in Europe, Asia and the Middle East, it was unknown in the Americas and the Aztecs had no immunity to it. An infected member of the Spanish forces had brought the disease to Tenochtitlan in June. By early December, smallpox had killed almost 50 per cent of the Aztec population, including the new king Cuitláhuac, and left others too weak to tend and harvest crops.

By November, the Spanish were ready to resume their attack. Cortés set out in the direction of Tenochtitlan with 700 Spanish and 70 000 Tlaxcalan troops. They laid siege to Tenochtitlan using small boats to navigate the causeways. The Spanish blocked shipments of food from coming into the city, and cut off the fresh water supply. Both sides experienced large numbers of casualties during the siege, but it was not long before the Aztecs were running out of food, and they had no fresh water.

The siege lasted for several months, but in August 1521 CE, the Aztecs surrendered. The days of the Aztec Empire and the Aztec way of life were over.



SOURCE 11.30 Aztec warriors defending Templo Mayor during the siege of Tenochtitlan, from *General History of the Things of New Spain* (1590 CE), by Fr Bernardino de Sahagún

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Spotlight

The Incas and Pizarro

The Incas were a people from the Cuzco area in Central America (present-day Peru). They had an empire that stretched for more than 4000 kilometres. The most famous Inca village is Machu Picchu, which was a religious centre devoted to the Inca Sun God, and which stood more than 2.4 kilometres above sea level. The Inca Empire was a thriving empire similar to that of the Aztecs throughout the 14th and 15th centuries.

In 1531 CE, Spanish conquistador Francisco Pizarro set out for Panama but landed in the Inca Empire near Tumbes. As Pizarro moved towards the Inca capital, Cuzco, the **Sapa Inca**, Huayna Capac, died from smallpox.

Like Cortés, Pizarro also managed to recruit local tribes to help him fight against the Inca Empire. By 1534 CE, the Spanish had conquered most of the Inca Empire and executed the new leader, Huayna's son Atahualpa. A temporary Inca revolt occurred in 1536–37 CE before the Inca Empire was finally subdued.



SOURCE 11.31 Map of the Inca Empire



SOURCE 11.32 The ruins of Machu Picchu

ACTIVITY 10

Comprehension: chronology, terms and concepts

1. Why did Alvarado believe that the Aztecs were going to attack the Spanish?
2. Why did the Aztecs attack the Spanish?
3. What are the three versions of Moctezuma's death?
4. Why did Cortes flee Tenochtitlan in June 1520 CE?
5. What was the cause of the smallpox epidemic that hit the Aztecs?
6. What was the effect of the smallpox epidemic on the Aztecs?
7. How did the Spanish succeed in overcoming Tenochtitlan?

Analysis and use of sources

Look at source 11.29. What version of Moctezuma's death does this image portray? Give reasons for your answer.

Empathetic understanding

Ismet takes you inside the walls of Tenochtitlan close to the end of the siege. You spend some time with Aztec people—soldiers and commoners alike. Devise five questions to ask the Aztecs about their experiences of the siege. Record their responses in your travel blog.

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Research

1 Go to your digital support to see a scale model of the siege of Tenochtitlan. From your assessment of the images at the site and your knowledge of the Aztecs and the Spanish, list the advantages the Spanish attackers had over the Aztec defenders.

2 How can models help historians understand the past?

Effects of colonisation of the Americas

Immediate impact on the Aztecs

Destruction of Aztec civilisation

The Aztecs had surrendered to the Spanish in the siege on Tenochtitlan in 1521 CE, but the real struggle was yet to come. Central American and European culture and traditions were very different from each other. In the Aztec world of conquest, success was measured by power, prestige and tribute. When the Aztecs defeated an enemy, they allowed the defeated peoples to keep their customs and their gods—the Aztecs simply replaced the ruling body in the newly conquered land and increased taxation in the form of tributes. The Spanish, however, were fighting a more comprehensive war. For them, success was measured by power, wealth and Christian conversion. When the Spanish defeated an enemy, they not only replaced the laws that governed the people, but they also wiped out the existing religion, replacing it with Christianity, and took away the freedom of those they conquered.

This is what happened when the Spanish claimed victory in the siege of Tenochtitlan. The conquered society was proclaimed part of 'New Spain' by the Spanish king in 1522 CE. Cortés, back in favour with the Spanish king after appeals for leniency on his behalf, was named governor and began to build a new city on top of Tenochtitlan, which became what we know today as Mexico City. The values, traditions and culture of the Aztecs had no place in the new society of the Spanish, and were quashed under the way of life the Spanish imposed on the Aztecs.

Immunity and disease

The devastating effect of the smallpox virus on the Aztec people was only the beginning of a number of diseases that would sweep through New Spain. The indigenous people of the Americas did not have a resistance to European diseases. Historians believe that the population around Tenochtitlan in the Valley of Mexico was reduced from 1.6 million to 900 000 in 1521 CE as a result of smallpox alone. By the year 1600 CE, more than 15 major European disease epidemics had swept throughout the Americas, killing an estimated 50 million people.



SOURCE 11.33 Rahima Banu, a two-year-old from Bangladesh, who had the last known major strain of smallpox infection in 1975 CE

Dispossession of land and slavery

In the aftermath of the Spanish conquest, much of the land of the Aztecs was taken from them and distributed to Spanish settlers. This was done through a system known as the ***encomienda* system**. Under the *encomienda* system, a Spanish settler was granted land as well as an indigenous

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workforce that he could use for labour. He also had the right to tax the indigenous people through a forced tribute. In return, the Spanish settlers were to provide the indigenous people with instruction in the Christian religion and protection. The system dispossessed the Aztecs of their land and eventually led to a form of slavery, as the Spanish would often neglect their responsibilities of protection and instruction, and the workers would, therefore, receive nothing in return for their labour.

Slavery was not only taking place through the *encomienda* system, but was also occurring in the cities of New Spain. Indigenous people were rounded up to work in mines, build roads and rebuild cities. Slaves were often subjected to dreadful conditions and, as a result, many of them died.

Effect on Spain

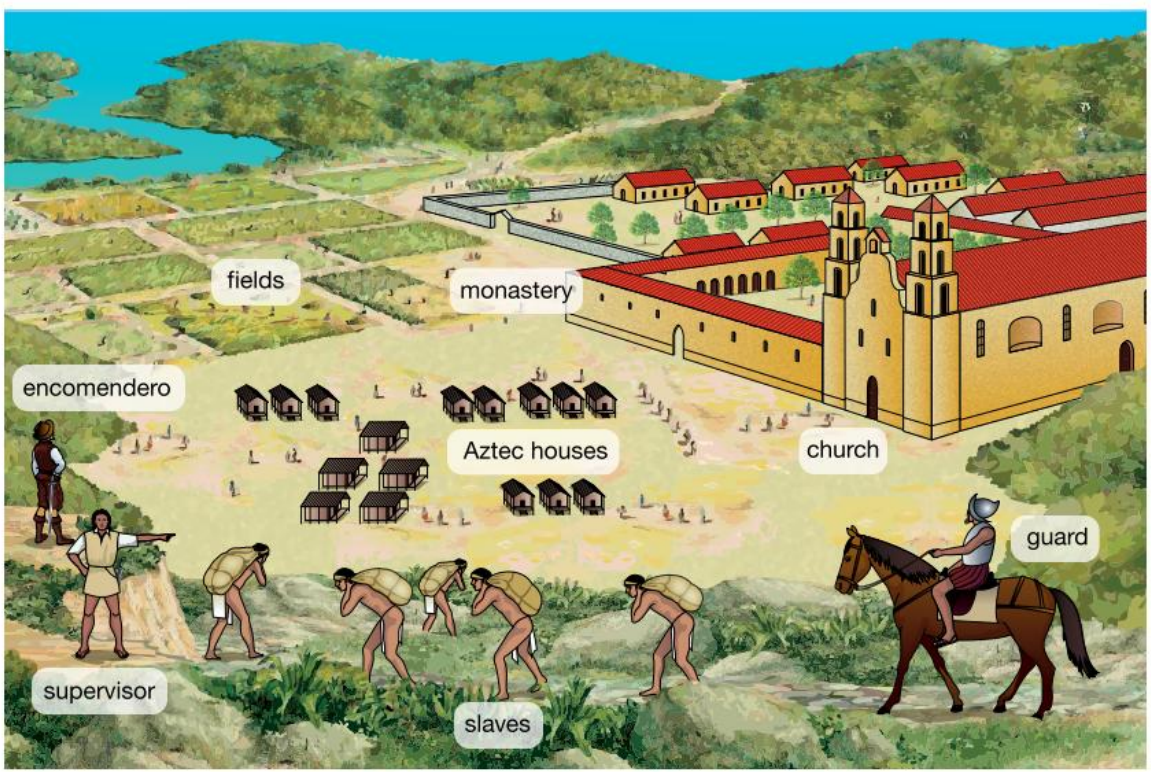
Riches

After their conquests in the Americas, the Spaniards sent a considerable fortune back to Spain in the form of vast amounts of gold and silver. The country became very wealthy.

They also increased their fortune through the discovery of natural resources and new foods and crops in South America, such as maize, beans, potatoes, tobacco and chocolate. These foods were extracted, sent back to Spain and traded around Europe.

> ... after we took that great and strong city [Tenochtitlan ... it was then proposed that in [the place of] the great temple [of Huichilobos] we should build a church to our patron and guide Señor Santiago [St. James] ... and when they opened the foundations in order to strengthen them, they found much gold and silver and chalchihuites [jade] and pearls and seed pearls and other stones ... and the officers of His Majesty's treasury demanded them saying that they belonged by right to His Majesty ... they sought information from the Caciques [Chiefs] and Chieftains of Mexico ... and they said that it was true that all the inhabitants of Mexico at that time cast into the foundations those jewels and all the rest of the things ... from this cause those riches were preserved for the building of the holy church of Santiago.

SOURCE 11.34 Extract from *The True History of the Conquest of New Spain* (1576 CE) by Spanish conquistador Bernal Diaz del Castillo



SOURCE 11.35 Illustration showing a Spanish *encomendero* (owner) and his *encomienda*

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ACTIVITY 11

Comprehension: chronology, terms and concepts

1 How did the Aztec and Spanish modes of conquest over other peoples differ?
2 What happened to Tenochtitlan?
3 How did European diseases affect the indigenous people of New Spain?
4 What was the encomienda system?
5 How did the Spanish benefit from their conquests in the Americas?

Analysis and use of sources

1 Read source 11.34. What happened to Aztec wealth and culture following the Spanish conquest? Quote from the text to support your answer.
2 Look at source 11.35. From your knowledge of the Aztecs and source 11.35, explain how Aztec life had changed following the Spanish conquest.

Explanation and communication

Write a paragraph to explain the immediate effects of the Spanish colonisation of the Americas.

Long-term effects of colonisation of the Americas

African slavery

Thousands of indigenous people all over New Spain were enslaved by the Spanish and put to work in mines and on building projects. Some terrible abuses against the indigenous people occurred, so much so that one Spanish settler to the New World, Bartolomé de las Casas, petitioned King Charles V to put an end to the *encomienda* system in 1542 CE (though it would take another 150 years or so to completely dismantle the *encomienda* system). De las Casas also began to argue for importing African slaves to New Spain's colonies to replace the indigenous workers. Even though de las Casas later became a passionate opponent of slavery, some have regarded him as partly responsible for promoting the trade of African slaves to the Americas (known as the transatlantic slave trade). The transatlantic slave trade would last from 1502 CE to 1859 CE.



SOURCE 11.36 The representation of the founding of Tenochtitlan, as shown in the Codex Mendoza (c. 1540s CE)

Population, resources and culture

Historians estimate that the indigenous population of Mexico declined from 25 million to around 1 million people by the early 1600s CE, thanks to war and European diseases. With the loss of land under the *encomienda* system came a loss of control over natural resources and farming land, leading to long-term poverty that still exists today. Spanish culture would triumph too, because many Aztecs believed that their vulnerability to smallpox was due to the superiority of the Christian god, leading to widespread acceptance of Christianity. Today, Mexico has the second largest Catholic community in the world. It would take the people of Mexico 11 years of fighting the Mexican War of Independence (1810–21 CE) before they were finally given self-determination from Spanish rule.

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The Aztec legacy in Mexican culture

Although Spanish culture would become dominant in Mexico, remnants of Aztec ways still remain. The diet of Mexico and the rural indigenous populations has been influenced heavily by Aztec culture. Popular national foods such as tortillas, tacos and **tamales** can all be traced directly back to the Aztecs. Several traditional sauces commonly used in food, such as **mole**, were also prevalent in Aztec culture.

While Spanish is now the recognised national language of Mexico, the Spanish spoken in Mexico has been influenced by Nahuatl in a number of ways.

The Mexican Government also recognises the region's connection with its Aztec past, and devotes significant resources to archaeological discovery and the preservation of Aztec artefacts. The Aztec Empire left behind many physical examples of its power and might, and these are still being discovered today.

Finally, one of the most striking tributes to Aztec culture can be found on the Mexican flag. The flag bears the national coat of arms, which is based on a traditional Aztec image of an eagle on top of a cactus. This image is said to represent the story of the founding of Tenochtitlan, which states that the Aztecs saw an eagle perched on a pear cactus on the site that would become Tenochtitlan. They took it as a sign and built their capital on that location. The present-day version of the image used in the coat of arms also includes a snake.



SOURCE 11.37 The Mexican flag, featuring the coat of arms in the centre



SOURCE 11.38 A young boy dressed to celebrate the Aztecs' foundation of Tenochtitlan

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. How did the enslavement of the Aztecs influence the transatlantic slave trade?
2. How was the indigenous population of Mexico affected by colonisation?
3. Why did the Aztecs adopt Christianity?
4. How did the people of Mexico gain their independence from Spain?
5. What aspects of Aztec culture are visible in Mexico today?

Research

Find out about the life of Bartolomé de las Casas.

1. Devise some questions you would like to ask about de las Casas. See page 24 for a guide to devising inquiry questions.
2. Using the internet or your school library, find the answers to these questions.
3. Present your research in a written or digital form.

Explanation and communication

Create a poster or slideshow to describe the long-term effects of colonisation on Mexico.

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History challenges

Create your own documentary

You are to create your own short 'documentary' about the Spanish conquest of the Aztecs, using an internet software program called Voicethread. The link for Voicethread can be located on your digital support. You will need to conduct research and you will also need to have access to a digital video camera.

The documentary must meet the following requirements:

- Length: between 5 and 6 minutes.
- Address the four inquiry questions below.
- Include at least eight visual slides—this should comprise mostly images, but it can also be videos that you have made yourself using toy figures/models or 'actors' to depict particular scenes.
- Include an introduction and a conclusion delivered by you, speaking to the camera.
- You must make use of voice, video and drawing tools in Voicethread.
- The last slide of your documentary must contain a bibliography that lists the resources used in your research.

Inquiry questions to be addressed in your documentary:

1. What was Aztec life like before the arrival of the Spanish?
2. How did the Spanish discover the Aztecs?
3. How did the Spanish conquer the Aztecs?
4. What impact did Spanish exploration have on the Aztecs and the world at the time?

Review a video game

1. A very popular video game in the 1980s was the game 'Aztec'. Research the video game and write a review using these questions as a guide:
   - When was it made and who was it made by?
   - What is the premise of the game?
   - How popular was the game?
   - How historically accurate is the game? Give examples.

   See if you know anyone who has the game, or if you can play it online.
2. Go to your digital support to discover several other Aztec-themed games you can play online. Play one of these games (or another of your choosing), and write a review of it, critically analysing its historical accuracy.

Make an Aztec mosaic mask

To make a **mosaic** mask, you will need: a balloon, Vaseline, newspaper, papier-mâché mixture (1 part PVA glue to 3 parts water), a bowl, a paintbrush, scissors, paper tape (such as masking tape), paint, a water pot, self-drying clay, paper cardboard, plaster paste, coloured paint and PVA glue.

1. Inflate a balloon to the size of your head. Cover it with Vaseline. Wet strips of newspaper in papier-mâché mix and place them on the balloon. Add at least four layers.
2. Once the papier-mâché is dry, pop the balloon. Draw the shape of a mask on the papier-mâché and cut it out. Use clay to mould the eyes and nose. Cover the edges of the clay with tape.
3. Paint your paper cardboard a number of different colours. Once the paint is dry, cut the cardboard into a number of different smallish pieces.
4. Cover the mask with plaster paste and press the card pieces onto it to stick them there. You may need to use some glue to make sure they stick.
5. Paint the eyes and cut out the teeth from white card. Leave the mask to dry.
6. Finally, coat the whole mask with a thin layer of PVA glue.

Write an essay

Explain the ways in which life changed for the Aztecs by comparing their lives before and after the Spanish conquest (write between 500 and 750 words).

Use the History Skills in chapter 1 on page 24 to help you write your essay.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.

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Chapter 12

Indigenous peoples, colonisation and contact



Indigenous Australians driven to the police court for trespassing, from *Drawings of Australian Aborigines*, 1844–64 (1864) by WA Cawthorne

Inquiry questions

1. What is colonisation?
2. What were the key beliefs and values that influenced colonising societies?
3. What were the causes and effects of contact between the indigenous peoples and the colonisers?
4. What significant people, groups and ideas from the colonisation era of the Early Modern period (and beyond) have influenced the world today?
5. What can we learn about colonisation in the Early Modern Period (and beyond) by comparing the colonisation process in North America and Australia?

INVESTIGATION FOCUS AND OUTCOMES

In this chapter your investigation will require you to:

- define the concepts of invasion, occupation, colonisation and settlement
- describe the main features of the chosen Indigenous culture prior to colonisation
- explain how and why colonisation occurred
- describe the key aspects of contact between the Native Americans and the colonisers
- using a range of sources, describe some of the differing experiences of contact between Native Americans and Europeans
- describe and assess the life of Pocahontas
- explain the results of colonisation for the Native Americans and Europeans
- recall the nature of early British contact with Aboriginal and Torres Strait Islander peoples in Australia
- describe the differences between Aboriginal and British relationships to Land and Country
- using a range of sources, describe some of the differing experiences of contact between Aboriginal and Torres Strait Islander peoples and European peoples
- outline the developments in government policies towards Aboriginal and Torres Strait Islander peoples to 1900
- describe and assess the life of Bennelong in contact with the British colonisers
- explain the results of colonisation for Aboriginal and Torres Strait Islander peoples and Europeans to 1900
- compare the Aboriginal and Torres Strait Islander peoples' experiences of colonisation with those of Native Americans

SITE STUDY

- a virtual historical site: Trail of Tears

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Introduction

Whose voices first sounded on this land? The voice of the red people who had but bows and arrows … What has been done in my country, I did not want, did not ask for it.

Mahpiua Luta (Red Cloud) of the Oglala Sioux

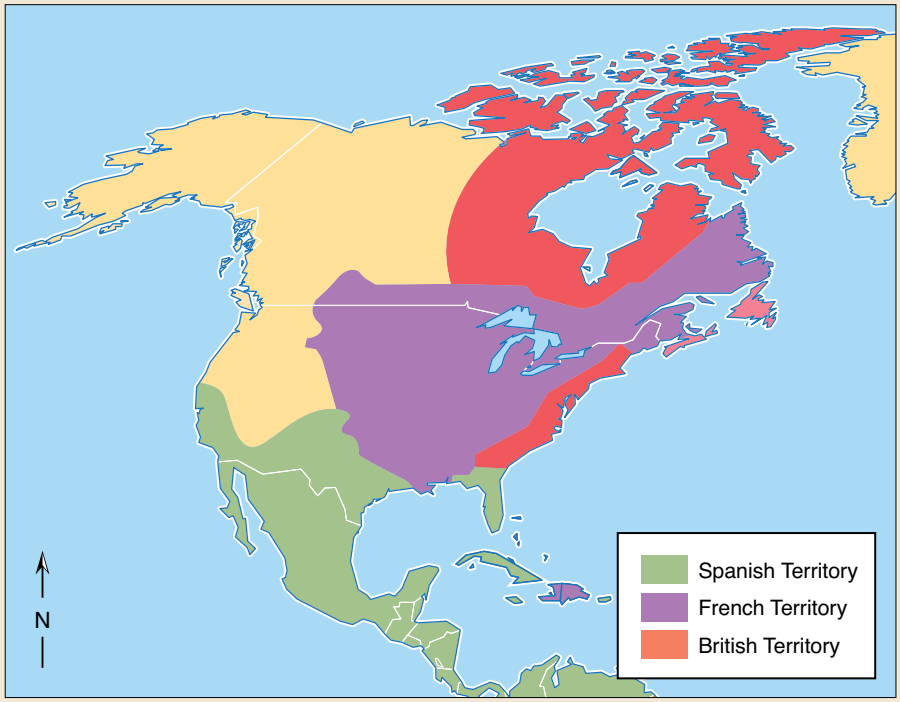
THIS CHAPTER EXAMINES the experience of colonisation in North America and Australia through the written and artistic evidence provided by the European colonisers and by the indigenous peoples who lost their land and their way of life through the colonisation process. From the beginning of the Early Modern Period through to the end of the 19th century, the sources available raise a number of interesting historical questions, forcing us to rethink our understanding of this fascinating and tragic aspect of world history.

KEY TERMS

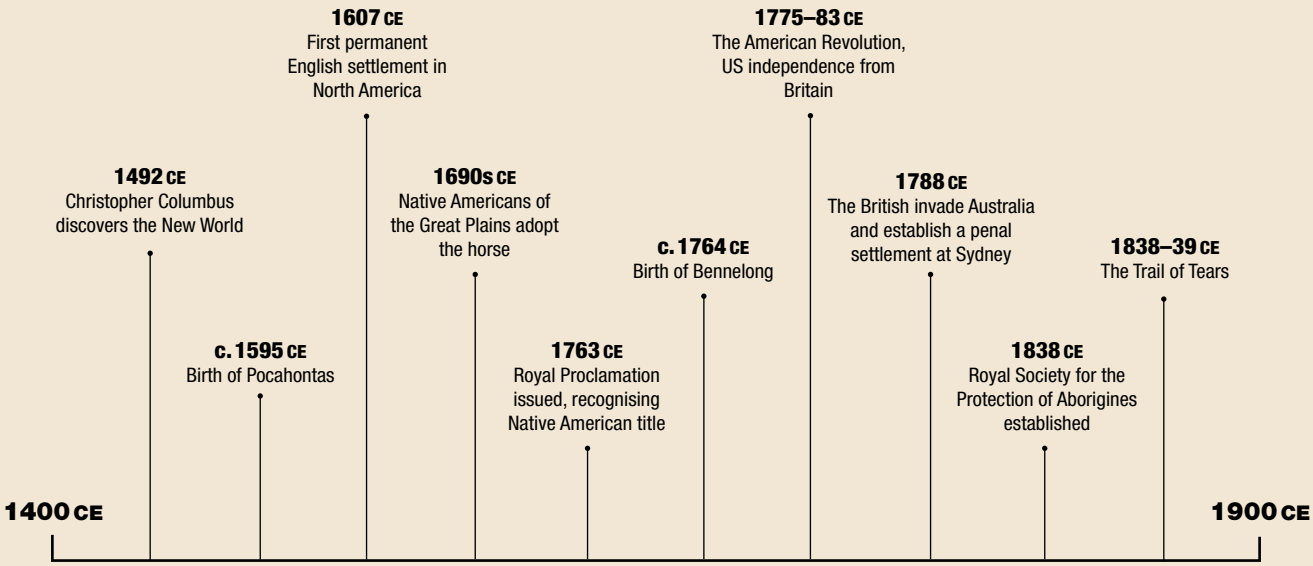
anthropologists	people who study the social and cultural development of humans
caribou	a large deer
encroachment	entry into another property without right or permission
guerrilla war	a war fought by an irregular armed force using sabotage and harassment
indigenous	originating in a country
investors	people who put their money into a financial scheme in order to gain a financial return in the future
maize	corn
Modern Era	the period from 1750 CE onwards
New World	North and South America; the term was first used in 1516 by Italian historian Peter Martyr to describe, what was to Europeans, a 'new world'
paleopathologists	people who study diseases of the past from fossils, bones or mummified remains
papoose	a pouch-like bag worn on the back, used for carrying a baby; also the Algonquin word for 'child'
savage	in the 16th and 17th centuries, the word 'savage' meant 'a person living in a pre-modern state of nature'; by the 19th century, it had also come to mean 'a brutish, violent person'
Seven Years' War	a war between several European colonial powers over trade and empire, lasting from 1754 until 1763 CE
terra nullius	land that belongs to no-one

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Colonisation of North America, 1750 CE



Timeline of key dates



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Think, puzzle, explore

1. Draw a three-column table in your workbook.
2. Title the first column 'Think'. In this column write down everything you already know about colonisation, particularly early British contact with Aboriginal and Torres Strait Islander peoples in Australia.
3. Title the second column 'Puzzle'. In this column write down the questions you have about colonisation in the Early Modern Period and beyond.
4. Title the third column 'Explore'. In this column write down how you can find answers to the questions in the 'Puzzle' column.
5. Discuss your answers as a class.



Welcome, traveller! You have chosen to take part in the in-depth Revista Tour of 'Indigenous peoples, colonisation and contact'. I'm Hitomi, and I'll be your tour guide. Enjoy your trip.

What is colonisation?

Colonisation and occupation

Colonisation is the establishment of control over one territory by people from another territory. For example, control was established over the territory of Australia by the people of Britain. Often, colonisation also involves sending immigrants from the colonising territory (such as Britain) to populate the colonised territory (such as Australia).

Occupation means control and ownership of land. During the process of colonisation, the **indigenous** peoples' occupation of the colonised territory (for example, Australian Aboriginal peoples' occupation of Australia) may not be recognised by the colonisers (for example, Britain). Indigenous people usually lose the rights to their land and the ability to practise their culture.

Colonisation has long been a feature of world history. The Greeks, Phoenicians, Chinese and Romans were among the colonisers of Ancient times, while the Persians, Ottomans, Vikings, Mongols, Anglo-Saxons and Normans were among the colonisers of the Medieval Period. The arrival of Europeans in the **New World** in 1492 CE resulted in a new burst of colonisation activity, so much so that by 1750 CE 136 colonies existed in the world.

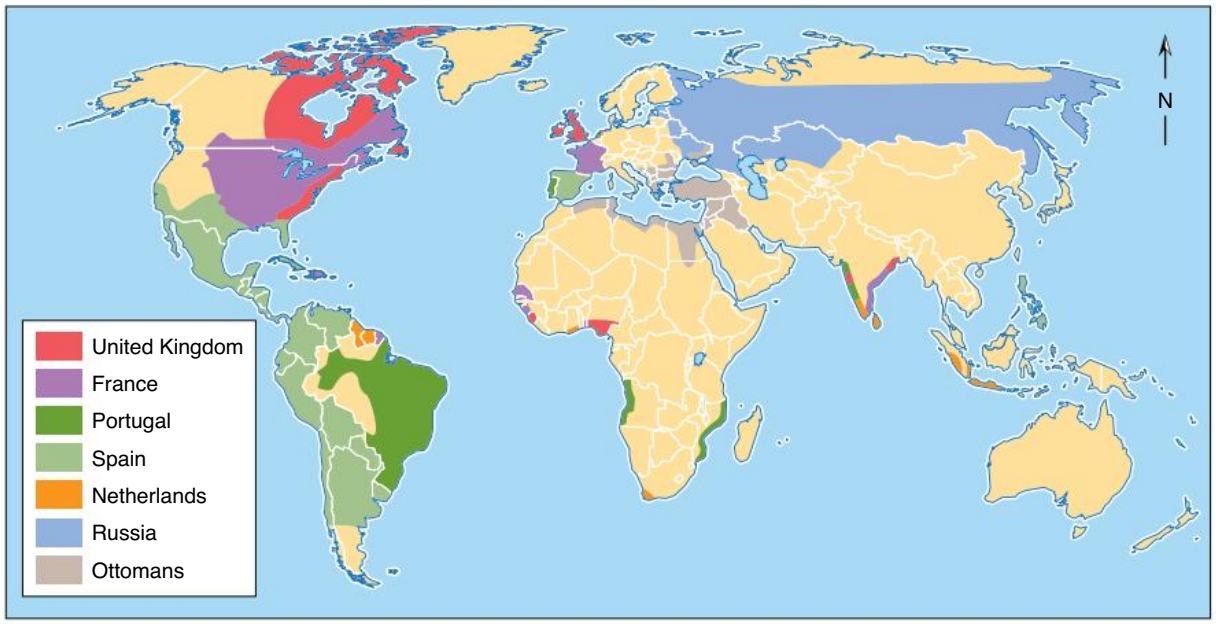
Western Europe was, by far, the main possessor of colonies during the Early Modern Period. Even though Western Europe makes up only 1.3 per cent of the world's land area, it controlled 18 per cent of the world's land by 1750 CE. This domination continued into the **Modern Era**, as Western European powers took possession of Australia, New Zealand and the Pacific Islands, and extended their colonies in India, Africa and South-East Asia. By the 1930s CE, Western Europe had colonies in over 40 per cent of the world's land.

Why did colonisation by Western Europe increase during the Early Modern Period?

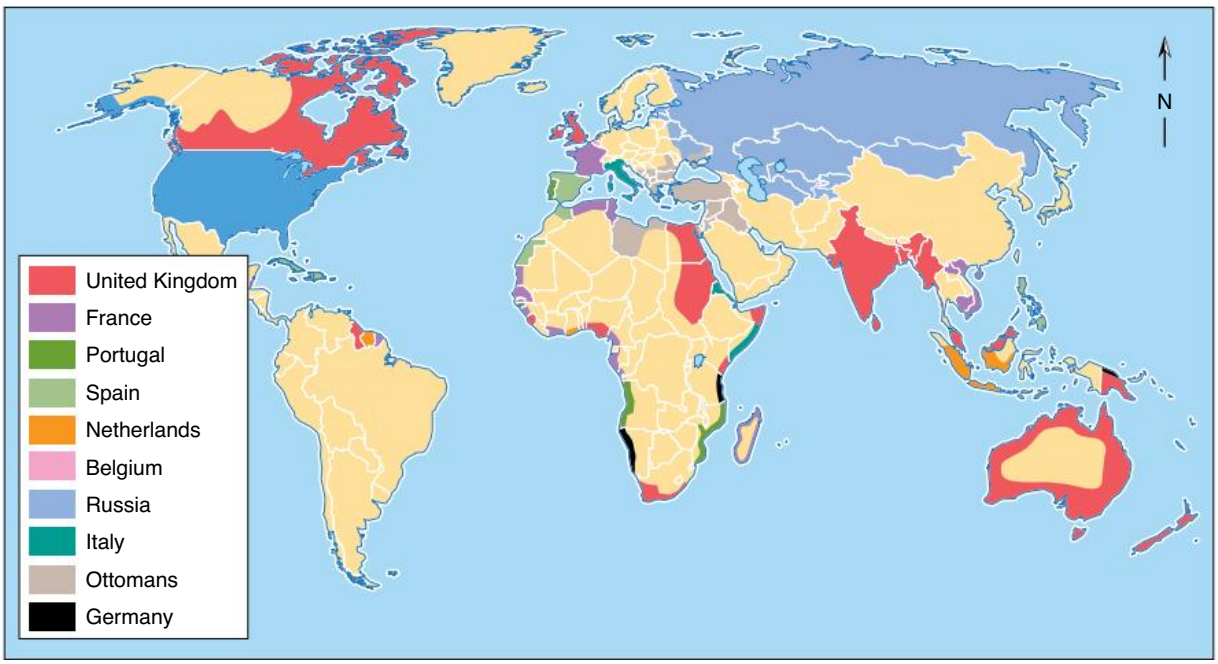
From the 1450s to the 1750s CE, Western Europeans did not possess superior technology, weaponry or medical knowledge to other societies, such as the peoples of China, the Islamic world or India. Nor was Europe the dominant economic power in the world—that position was held by India and China until the 1750s CE. Why then, did Western Europe emerge as the main colonising force by the end of the Early Modern Period?

An important factor in the increase of colonisation by Western Europeans was the decline of the Silk Road by the mid-14th century and the control of other trade routes to Asia by the Ottoman Turks from the middle of the 15th century. This forced Europeans to find

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SOURCE 12.1 Colonisation, 1750 CE



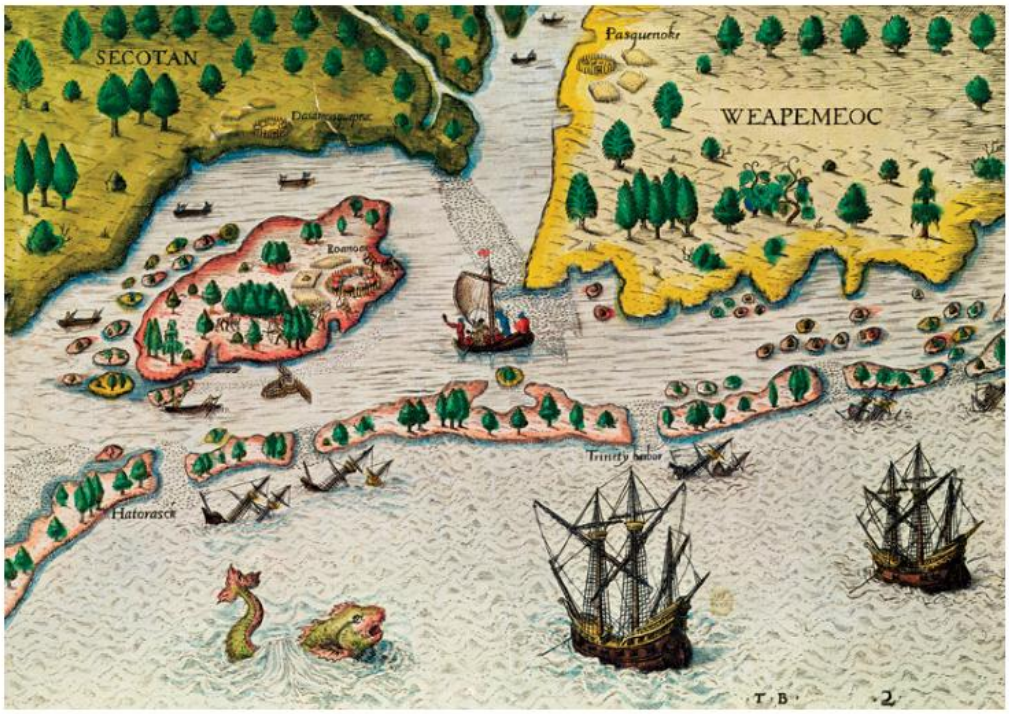
SOURCE 12.2 Colonisation, 1885 CE

another way to Asia. They took to the seas, and had to develop sophisticated navigational techniques and map-making skills. Within 300 years, Western Europeans had travelled to every part of the globe.

Settlement or invasion?

The question of 'settlement or invasion' has been an area of historical contestability for many historians studying colonisation. In the past, historians have sometimes described the early years of colonisation as 'settlement,' meaning that immigrants from the colonising territory came to live permanently (settle) in the colonised territory—for example, 'the British settlement of Australia'. While it is true that colonisers might construct villages, farms and towns that are types of settlements, the process is often anything but 'settled'.

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SOURCE 12.3
The Arrival of the Englishmen in Virginia (c. 1590 CE) by Theodor de Bry

From the indigenous perspective, the arrival of colonisers amounts to an invasion. This is evidenced by numerous instances of wars between colonisers and indigenous peoples over the occupation of land. To say that the arrival of colonisers merely resulted in the land being 'settled', rather than 'invaded and settled', is to ignore the fact that the land was already occupied.

ACTIVITY 1

Comprehension: chronology, terms and concepts

1. Write a definition for 'colonisation'.
2. Write a definition for 'occupation'.
3. Why do indigenous people see the colonisation process as an invasion?
4. Why would colonisers see the colonisation process as 'settlement'?

Analysis and use of sources

1. Look at source 12.1. What countries have colonies in 1750?
2. Look at source 12.2. What countries have colonies in 1885?
3. Compare the two sources. Which countries lost colonies between 1750 and 1885?
4. Which countries expanded their colonial empire between 1750 and 1885?
5. Look at source 12.3. What impression does this source give of the English colonisation of North America? Give reasons for your answer.

Perspectives and interpretation

1. Write down five words that spring to mind when you see the word 'settled'.
2. Now write down five words that spring to mind when you see the word 'invasion'.
3. How do the words 'settled' and 'invasion' create different understandings of colonisation?

Native Americans before contact and colonisation

The indigenous peoples of North America comprise hundreds of different nations, each with their own language, traditions, technology and religious beliefs. **Anthropologists** have classified Native Americans nations into ten regional types: the Arctic, the Subarctic, the Northeast, the Southeast, the Great Plains, the Northwest Coast, California, the Plateau, the Great Basin and the Southwest. They grouped the Native American nations based on their languages, cultures and original locations before European contact.

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SOURCE 12.4 Map showing the ten groups of Native American peoples

The peoples of the far north

The land in the far north of North America is covered with snow for most of the year. The peoples of the Arctic region, known as Inuits, lived by hunting seals and fishing. They built their homes from blocks of ice and built canoes made from animal bone and skin. The indigenous peoples of the subarctic region, where there is less snow but freezing temperatures and little vegetation, hunted **caribou**, moose, deer and other animals. Subarctic Indians, including the Cree and Ojibwa, also fished in the rivers from bark canoes.

The peoples of the north-east

The peoples of the north-east, such as the Iroquois, Powhatan and the Huron, were hunters, farmers and warriors. Men engaged in hunting and warring, while women developed the farms, growing **maize**, beans and squash in the fertile soils of the northern forests. Women also had control of land distribution through the Clan Mothers' Council, which met regularly to distribute land among the people. The Clan Mother's Council had the power to give one family's land to another family if the land was not being cared for properly.

The peoples of the south-east

The southeast was the most densely populated region, with over 150 different nations, including the Cherokee, Creek and Seminole. The land was very fertile and the people were mainly farmers, growing potatoes, watermelons, maize (corn) and tobacco. Their rectangular shaped houses were built of wood, with a hole in the roof to allow smoke from indoor fires to escape. South-eastern indigenous peoples often lived in large towns that were built around a town square.

The peoples of the Great Plains

The Great Plains region lies in the centre of North America. Some of the Plains peoples, such as the Crow and the Sioux, were nomads, hunting buffalo and living in tepees (tents). Others, such as the Osage and Pawnee, were semi-nomadic, hunting buffalo and also living in villages where they raised crops. The buffalo was abundant and became an important resource for the Plains peoples. In addition to eating its meat, they used its hide and bones to make their tepees, tools, clothing and utensils. The peoples of the Great Plains were the first Native Americans to adopt the horse, introduced to the Plains region by the Spanish in the late 17th century.

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SOURCE 12.5 *Buffalo Hunt Chase* (c. 1830 CE) by European-American George Catlin, drawn between 1830 and 1836 when Catlin was travelling through the Great Plains. Catlin wanted to record Native American life before settlers destroyed their traditional ways forever.



SOURCE 12.6 An Ojibwa woman walks through the forest with her child in a papoose, photograph by Roland Reed (1917). At the time this photograph was taken, many Ojibwa were still living a traditional lifestyle.

The peoples of the north-west and south-west

The north-west region comprises the Northwest Coast, California, the Plateau and the Great Basin. The north-west is a very diverse area, with forest and rivers to the north and deserts to the south. Most of the peoples were nomadic hunter-gatherers, though the Native Americans of the north-west coastal region lived a more settled lifestyle, growing crops in the rich soils of the north-west coast.

The peoples of the south-west include nations such as the Zuni, the Apache and the Navajo. The Zuni lived in large cities and farmed corn, squash, beans and turkey. The Apache and the Navajo lived as hunter-gatherers until the 15th century, when they began to farm sheep in small settled communities.

ACTIVITY 2

Comprehension: chronology, terms and concepts

1. Write a definition for an anthropologist.
2. Who were the Inuit?
3. What was the Clan Mother's Council?
4. Why was the buffalo important to Native Americans of the Great Plains?
5. What domestic animals were farmed by the south-western nations?

Analysis and use of sources

1. Complete the 5Ws (images) from page 12 for source 12.5.
2. Does source 12.5 show traditional Native American hunting methods or post-colonial Native American hunting methods? Give a reason for your answer.
3. How is source 12.6 useful to an historian studying the traditional lifestyle of the Ojibwa? Complete a usefulness analysis (see page 15) for source 12.6.

Perspectives and interpretation

1. What factors influenced whether Native American peoples were hunter-gatherers or farmers?
2. Why do you think women had control over land among Native Americans in the north-east?

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The arrival of Europeans

Christopher Columbus's famed discovery of the New World in 1492 CE sparked European exploration of the Americas. Exploration was soon followed by the establishment of colonies by many European nations, but most prominently by Spain, France and England. At the end of the Early Modern period, European colonies were dotted up and down the east and west coasts of North America and were beginning to push into the interior.

Spotlight

Native Americans were originally called 'Indians' by Europeans. This was because when Christopher Columbus landed somewhere in the Bahamas, he thought he had reached India and so called the peoples of the Bahamas 'Indians'. Today, 'Native American' is the term commonly used, though 'Indian' is still acceptable to many indigenous people.

How Europeans colonised North America

Europeans began to explore North America in the early 16th century. At first, they hoped to find a short cut through North America to the Pacific Ocean and on to Asia. They had no idea just how large North America was. They also believed cities of gold were in North America, and mounted several expeditions in search of these and other riches. By the time Europeans had realised that a short cut to the Pacific did not exist and neither did cities of gold, they had discovered that other resources in North America were available that they could make use of, such as timber, fur and tobacco. Europeans quickly set about establishing trading ports, farming communities and towns in order to take advantage of North America's resources.

Spanish colonies

The typical Spanish colony was characterised by *presidios* (forts), *pueblos* (towns), *misiones* (Christian mission buildings) and *ranchos* (large farms). These four elements were used to strengthen and extend Spanish control and ownership over more and more land in the region. By 1750, Spain controlled land along most of the west coast, as well as in Florida and parts of present-day Alabama, Georgia, Louisiana and Mississippi. Spanish colonies in North America became part of 'New Spain', an empire that included colonies in Central and South America, the Philippines and the Caribbean.

French colonies

The French established a series of small ports and towns, including Port Royal in 1605 CE and Quebec City in 1608 CE. The French colonies struggled at first, but after the King of France, Louis XIV (1643–1715 CE), began to support the colonies with troops and immigrants, the French colonies became prosperous. French territory, known as 'New France' extended from Quebec in the north to the Gulf of Mexico in the south and as far west as the Great Plains.

English colonies

The English also began to establish colonies in North America. The first English colony was named 'Virginia' after Queen Elizabeth I (1558–1603 CE) who was known as 'the Virgin Queen'. After several failed attempts, King James I (1603–25 CE) set up a company called 'the Virginia Company of London' to encourage **investors** to put their money into establishing English colonies. The investors would then make money when the colonies were profitable. The English founded their first successful settlement at Jamestown, Virginia, in 1607 CE. By 1733 CE England had established 13 separate colonies along the east coast of North America (known as the Thirteen Colonies) and also had colonies in Nova Scotia, Newfoundland and Bermuda.

> The kings in those countries are clothed with painted or coloured garments; and thereby you may know them: and they wear great precious stones, which commonly are rubies, being six inches long and two broad ... When they do mean to speak with any person publicly, they are always carried by men in a sumptuous chair of silver or crystal, garnished about with sundry sorts of precious stones.

SOURCE 12.7 English sailor David Ingram's account of his travels in North America in 1568 CE. Ingram's story was published in Richard Hakluyt's *The Principall Navigations, Voiges and Discoveries of the English Nation*, London, 1589 CE, a book written to popularise the idea that England should establish colonies in North America.

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SOURCE 12.8 An engraving of *A Festive Dance* (1585 CE), a watercolour by English artist John White. White travelled to North America in 1585 after being commissioned by Sir Walter Raleigh to make illustrations to help popularise the English colonisation of North America.

ACTIVITY 3

Comprehension: chronology, terms and concepts

1. Why did Europeans start to explore North America?
2. What were the four elements of a Spanish colonial settlement?
3. How would each of the four elements of Spanish colonial settlement extend Spanish control?
4. How would Louis XIV's interventions have helped French colonial control?
5. What was the Virginia Company of London?
6. Where were England's North American colonies?

Analysis and use of sources

1. Read source 12.7. Find meanings for the following words: 'thereby', 'sumptuous', 'sundry'.
2. Rewrite source 12.7 in modern English.
3. From your reading of the text and of source 12.7, explain why you think the English were persuaded to set up colonies in North America.
4. By 1589 it was known that source 12.7 was not a reliable account of Native American life. Why do you think the story was published anyway?
5. Complete the 5Ws (images) for source 12.8.
6. How are Native Americans portrayed in this image? Why would this portrayal encourage English people's enthusiasm for the colonisation of North America?

Explanation and communication

Make a poster to promote the North American colonies. You can choose New Spain, New France or Virginia.

Spotlight

Long before the Spanish arrived in North America, the Vikings had established a small settlement called L'Anse Aux Meadows in northeast Canada in c.1000 CE. According to the Viking sagas, the settlement failed because of disputes among the Viking colonists and conflict with the Inuit, whom the Vikings called 'the Skræling'.'

Why Europeans colonised North America

Wealth

New France made substantial profits from the fur trade in North America. Furs were highly prized, especially beaver fur, because the beaver was almost extinct in Europe. The French hunted and skinned the animals and also traded with Native American hunters and trappers of the north-east and subarctic regions, such as those from the Huron, Cree and Ojibwa nations. The French fur trade was so lucrative that from the 1660s the English set up their own rival trade and competed vigorously to undercut France's profits. This rivalry would contribute to the outbreak of the **Seven Years' War** (1756–63 CE) between France, England and other colonial powers.

The English also extracted timber and precious metals from North America. A new source of timber was becoming particularly important, because the English had almost depleted their own forests. Agriculture brought handsome profits too, with tobacco the main cash crop of the English colonies. Imports of tobacco into England rose from 27 000 kilograms in 1622 to 227 000 kilograms in 1628 to 680 000 kilograms in 1639. By 1690, England

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was importing more than 9 million kilograms of tobacco from North America, and was transporting slaves from Africa to the colonies to work their massive tobacco plantations.

European good	English prices (in furs)	French prices (in furs)
8 pounds (3.6 kg) of gunpowder	1 beaver fur	4 beaver furs
1 gun	2 beaver furs	5 beaver furs
40 pounds (18 kg) of lead (to make bullets)	1 beaver fur	3 beaver furs
1 blanket	1 beaver fur	2 beaver furs
Four shirts	1 beaver fur	2 beaver furs
Six pairs of stockings	1 beaver fur	2 beaver furs
6 quarts (6.8 litres) alcohol	1 beaver fur	negotiable

John R Brodhead, *Documents Relative to the Colonial History of the State of New York* (1855), volume 9, p. 408.

SOURCE 12.9 The trade between Native Americans and the colonists in 1689. Native Americans traded furs for European goods.

Spreading European culture

Europeans believed that their culture was more advanced than that of any other society. When Europeans saw indigenous peoples using technologies that they had abandoned centuries earlier, or employing religious practices that were different from their own, they were convinced that this was evidence of Europe's cultural superiority. Europeans soon set about encouraging Native Americans to adopt European farming technologies, send their children to European schools and convert to Christianity.

Population pressures

The growing European population was another reason for colonising North America. Many Europeans considered that Europe's population was too large. Indeed, the population of England and Wales had risen from 2 million in 1500 to almost 4.5 million by 1600. People hoped that some (especially the poor and unemployed) could leave England to live in North American colonies.

Hand in hand with the increasing European population were increasing crime rates. Gaols quickly became full to overflowing in the late



SOURCE 12.10 British convicts en route to the prison ships at Woolwich for transportation to North America, published in the *Newgate Calendar* (1779)

17th century. In 1717 the British Parliament passed the Transportation Act, which enabled British courts to send criminals to Britain's North American colonies to ease the pressure on their overcrowded gaols. Historians estimate that the British transported at least 50 000 convicts to North America.

ACTIVITY 4

Comprehension: chronology, terms and concepts

1. What were the main exports from the European colonies?
2. Why were fur and timber particularly profitable?
3. How did Europeans spread their culture in North America?
4. Why was population a reason for colonisation?
5. Why did Britain transport convicts to North America?

Analysis and use of sources

1. Look at source 12.9. What European goods could Native Americans obtain for furs?
2. Write a definition for the word 'negotiable'.
3. Which colonists were more profitable for Native Americans to trade with in 1689?
4. How would English prices affect French profits?

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5 What does source 12.9 indicate about relations between Britain and France in the 17th century?

Perspectives and interpretation

The French were most active in attempting to convert Native Americans to Christianity. With the help of a classmate, explain why the French wanted to convert Native Americans (consider practical as well as cultural outcomes). See page 24 for a guide to answering questions on perspective.

Explanation and communication

1 Using the information in the text, construct a graph to show the tobacco imports into England from 1622 to 1690.

2 What conclusions can you draw from your graph regarding the value of the North American colonies for European powers?

Spotlight

In 1707 CE England formed a union with Scotland, and the two became known as 'Britain'.

The key aspects of colonisation in North America

Native American help

Many of the European colonies would never have survived if Native Americans had not offered the colonists food, and hunting and farming advice. Native Americans saw advantages in helping the European settlers, both to further their own trade contacts and to form useful alliances in their wars against other Native American nations. In 1721, the English colonists at Plymouth, New England (known as the Pilgrims), were saved from starvation thanks to Massasoit, leader of the Wampanoag federation of nations. Massasoit promised to allow the Plymouth colony to remain if the colonists agreed to help the Wampanoag fight their enemies, the Narragansett nation. The Wampanoag then helped the Pilgrims plant their gardens with vegetables. Following the successful autumn harvest, the Pilgrims invited the Wampanoag to a celebration feast, remembered today as 'Thanksgiving'—a day of thanks for the descendants of the colonists, but a bitter irony for Native Americans, including the Wampanoags, who would be almost wiped out within 20 years by European disease and English treachery.

Trade

In the early years of colonisation, good trade relations were established between the Europeans and Native Americans, particularly with regard to the fur trade. French fur hunters, known as '*coureurs-de-bois*', were very successful, thanks to their close ties with local Native Americans who taught them useful hunting skills. Many of the *coureurs-de-bois* (all of whom were men) married Native American women.

Treaties and land purchase

Since many Native Americans were farmers, they were recognised by Europeans as the legitimate owners of their land. Many settlers actually purchased their land from the Native Americans or else signed treaties for the land with Native American owners. With British and French colonists competing with each other for power and control in the New World, neither wanted to upset the Native American population any more than was 'necessary'. Indeed, from the European perspective, Native Americans were a valuable (and expendable) ally in wars against other European colonial powers, such as during the Seven Years War between Britain and France.

Colonial governments also tried to ensure that settlers would not intrude on Native American land before it had been purchased. In 1763 CE, the British King George III issued a Royal Proclamation, which forbade the settlers from settling land beyond the Appalachian Mountains. Although settlers generally ignored the Proclamation, it nonetheless was recognition of Native American ownership of the land.

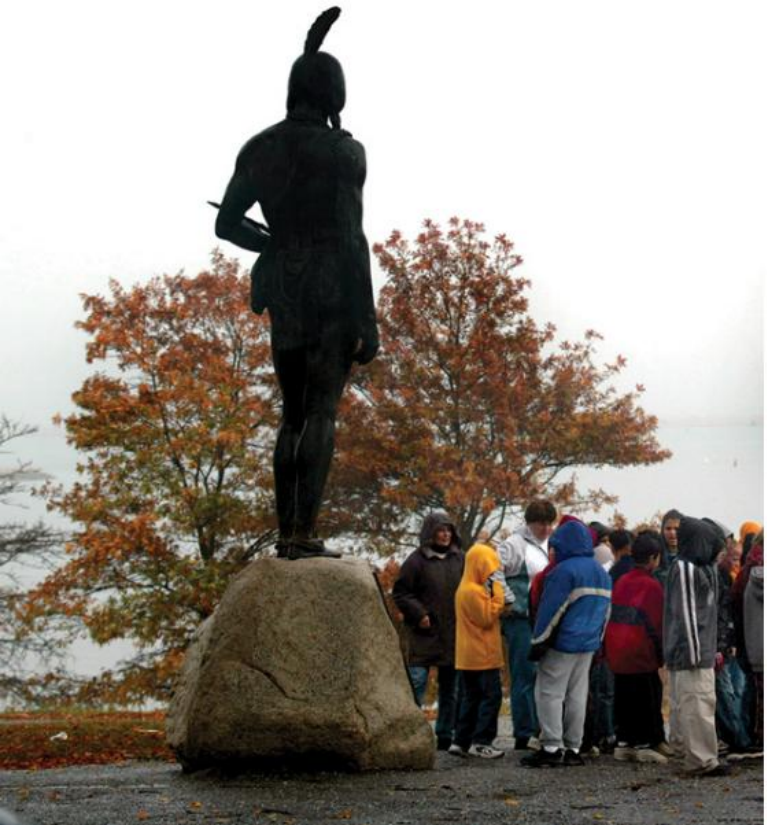
Culture

Many of the treaties signed with Native Americans required them to agree to allow a European (known as an 'Indian Agent') to live with them and introduce them to European

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SOURCE 12.11
A photograph showing a 1971 re-enactment of the 'First Thanksgiving', 350 years earlier. The man praying in the centre of the photograph is Benjamin Brewster, a descendant of one of the original pilgrims.



SOURCE 12.12 Statue of Massasoit at Plymouth

technology, religion and culture. From the mid-19th century, Indian Agents were replaced by Christian missionaries. European efforts to convert and educate Native Americans undermined traditional beliefs and learning.

Conflict

European colonists had many difficulties establishing their early colonies and frequently ran out of food. Sometimes, they were able to obtain food through trade with Native Americans, but if Native Americans were also short of food, the settlers often resorted to theft or violence to obtain food. Another problem was the continual **encroachment** of the settlers—building forts and farms on Native American lands. This led to conflict between settlers and Native Americans.

Conflict generally resulted in Native Americans losing their land. In the three Anglo–Powhatan Wars (fought between 1610 and 1646), the English colonists gradually forced the Powhatan to cede more land to them.

ACTIVITY 5

Comprehension: chronology, terms and concepts

1. What is the celebration known as 'Thanksgiving' about?
2. Why were the *coureurs-de-bois* so successful?
3. Whom did the colonists recognise as the owners of the land in North America?
4. How did the colonists acquire land from Native Americans?
5. Why did the French and English try not to 'upset' the Native Americans?

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6 What was the Royal Proclamation of 1763?
7 What was an 'Indian Agent'?
8 How did conflict arise between colonists and Native Americans?
9 What was the usual outcome of war for the Native Americans?

Perspectives and interpretation

1 What is the perspective of source 12.11?
2 What important person is missing from source 12.11?
3 Why do you think this person is not in the photograph?
4 Who else is not prominent in the photograph?

Empathetic understanding

Hitomi takes you to the First Thanksgiving at Plymouth in 1621. You interview Massasoit and one of the Pilgrims about their reasons for holding the feast (that is now celebrated as Thanksgiving). Write up the interviews in your blog. See page 12 for a guide to empathy questions.

Explanation and communication

As a class, discuss whether you think Thanksgiving should be celebrated in the United States.



SOURCE 12.13 Etching of Pocahontas by Simon van de Passe, 1616 CE, made for the Virginia Company of London. The inscription on the engraving reads 'Matoaka, alias Rebecca, daughter of the most powerful prince of the Powhatan Empire of Virginia'.

The life of Pocahontas

Pocahontas was born in Tsenacommacah (a region on the north-east coast of present-day Virginia) around 1595 CE. Her father was Wahunsenaca, the paramount chief of the Powhatan. The Powhatan were a federation of around 30 Algonquin nations of the north-east region. Pocahontas' mother, whose name is unknown, was one of Wahunsenaca's many wives. Powhatan children usually had more than one name—Pocahontas' other names were 'Matoaka' and 'Amonute'. Tsenacommacah was dotted with small Native American villages, containing wooden houses and farms. The people grew corn, vegetables and tobacco.

The arrival of the English

English settlers arrived in Tsenacommacah in April 1607 CE and established the Jamestown settlement. The 500 Jamestown settlers had hoped to establish gold mines, silk farms, tobacco plantations and crops on the Powhatan's land, but when these efforts failed they became dependent on food supplies from England and the Powhatan. In December 1607 CE, one of the settlers, John Smith, was exploring the Chickahominy River in search of food when a group of Powhatans captured him and took him to Wahunsenaca at their capital city of Werowocomoco. Smith would later record that Wahunsenaca threatened to kill him but, at the last minute, his daughter Pocahontas threw herself across John Smith and begged for his life. Wahunsenaca agreed to spare Smith and he was set free and escorted back to Jamestown. Evidence suggests that Pocahontas was a frequent visitor to Jamestown after this incident,

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often bringing food to the starving colonists. Then in late 1609 CE John Smith was wounded by a gunpowder explosion and returned to England.

Pocahontas' kidnapping

The English went to war against the Powhatan in 1610 CE. During the conflict, the English kidnapped Pocahontas and held her for ransom. They demanded the release of several Englishmen held prisoner by Wahunsenaca, as well as the return of weapons and tools that the Powhatan had stolen. The Powhatan let the English prisoners go but did not give back all of the English weapons and tools. The English, therefore, refused to release Pocahontas.

Pocahontas was held prisoner at the new English settlement of Henricus for about a year, between 1613 and 1614 CE. During her captivity, Pocahontas' English skills were improved and she was taught about Christianity. She agreed to be baptised and took the Christian name 'Rebecca'. She also met John Rolfe, who in 1611 CE had managed to successfully grow tobacco in Jamestown, thus ensuring the survival of the colony. The two were married in April 1614 CE and lived on Rolfe's plantation near Henricus. The English believed that their marriage helped to bring about the end of the first Anglo–Powhatan war.



SOURCE 12.14 'King Powhatan commands Captain Smith to be slain; his daughter Pocahontas begs for his life' from John Smith's book *The Generall Historie of Virginia, New-England, and the Summer Isles* (1624 CE), written to publicise the Virginia colony

Pocahontas in England

Since Pocahontas was a Christian and could speak English, the Virginia Company of London decided to bring her to England as an example of a 'tamed New World **savage**', in the hope that they could attract more colonists and more investors. In 1616 CE, Pocahontas, her husband and son, and eleven other Powhatans travelled to England.

Pocahontas was presented to King James I as a princess of her people. She was shown off at banquets and taken to plays. Pocahontas was not really a princess in the context of Powhatan culture, but she was portrayed as one in order to impress the English population and further their support for the North American colonies.

In March 1617 CE, Pocahontas and her family boarded a ship to return to North America. Pocahontas became ill and was taken ashore at Gravesend on the River Thames, England. What caused her illness is unknown. She died within a few hours and was buried at St George's Church, Gravesend.

> Arriving at Werowocomoco, their Emperor [Wahunsenaca] proudly lying upon a bedstead a foot high, upon ten or twelve mats, richly hung with many chains of great pearls about his neck and covered with a great covering of racoons [skins]...He kindly welcomed me with such good words and great platters of sundry victuals, assuring me of his friendship and my liberty within four days.

SOURCE 12.15 Extract from John Smith's *A True Relation of Such Occurrences and Accidents of Note as Hath Happened in Virginia Since the First Planting of that Colony* (1608 CE), written to publicise the Virginia colony (language updated to modern English)

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So it is that some ten years ago being in Virginia, and taken prisoner by the power of Powhatan their chief King, I received from this savage exceeding great courtesy ... After some six weeks fattening among those savage courtiers, at the minute of my execution, she [Pocahontas] hazarded the beating out of her own brains to save mine; and not only that, but so prevailed with her father, that I was safely conducted to Jamestown ...

SOURCE 12.16 Extract from John Smith's letter to Queen Anne of England, 1616 (language updated to modern English)

Although Smith alleged years later that Pocahontas saved his life during a four-day ceremony in the process of his being made a Powhatan werowance [leader], his life was never in danger. His life did not need saving ... By Smith's own admission, Wahunsenaca gave Smith his word that Smith would be released in four days. Smith's fears were either a figment of his own imagination or an embellishment to dramatize his narrative.

SOURCE 12.17 Extract from *The True Story of Pocahontas: The Other Side of History* (2007) written by Native American historians Linwood 'Little Bear' Custolow and Angela Daniels 'Silver Star'. Custalow and Daniels used Mattaponi Sacred Oral History as their primary source. Mattaponi Sacred Oral History is a spoken history that has been carefully passed down by Powhatan religious leaders over the last 400 years.

ACTIVITY 6

Comprehension: chronology, terms and concepts

1. What did the English hope to achieve at Jamestown?
2. Who was John Smith?
3. Why was Pocahontas kidnapped by the English?
4. What happened to Pocahontas during her captivity?
5. Why did the English believe that Pocahontas had helped to end the war?
6. Why was Pocahontas taken to England?

Analysis and use of sources

Look at source 12.14. This image shows a famous scene from the life of Pocahontas—or, at least, it shows John Smith's version of the events! This episode in Pocahontas's life is subject to historical contestability. Much disagreement exists among historians as to whether this event ever happened. Read sources 12.15, 12.16 and 12.17 and answer the following questions:

1. Complete the 5Ws (text) from page 17 for source 12.15.
2. What is the main difference between John Smith's account of his capture by the Powhatans in sources 12.15 and 12.16?
3. Of sources 12.15 and 12.16, which do you think is the most accurate? Give reasons for your answer.
4. What does source 12.17 say happened to John Smith during his capture?
5. Is 12.17 a reliable source? Give reasons for your answer.

Explanation and communication

Write a paragraph to explain why Pocahontas is a significant individual in the history of colonisation in North America.

Research

Go to your digital support to an online exhibition of images of Pocahontas. Choose three images and explain their portrayal of Pocahontas.



Experiences of contact in the Modern era

Westward expansion

Britain won the Seven Years' War in 1763, but it had cost them dearly. In order to rebuild their finances, the British king levied taxes on the American colonies. The colonists refused to pay the taxes, arguing that since they had no representation in the British parliament, it was unconstitutional that they should have to pay tax. The colonists declared that the Thirteen Colonies were independent states (known as the United States) on 4 July 1776 CE. War followed. Native Americans decided to support the British,

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SOURCE 12.18 Map showing the territory gains of the United States, 1783–1853

because they believed that the British would honour the Royal Proclamation of 1763. By 1782 CE, however, the British had lost the conflict.

In the Treaty of Paris in 1783 CE to end the war, Britain gave the United States the Thirteen Colonies, including the Native American lands within those colonies. Native Americans fought for the return of their lands in the Northwest Indian War (1785–95 CE) and again in the War of 1812 (1812–15 CE). Native Americans lost both wars and were forced to give up more of their territory.

Thousands of European settlers came to the United States, soon outnumbering the Native Americans. The United States government began negotiating treaties with Native Americans, to have them exchange their land for money or other land, so that Europeans could settle on it. Then in 1829, gold was discovered in Georgia. In response to pressure from prospectors, the United States government passed the *Indian Removal Act* (1830). Under this Act, all Native American nations east of the Mississippi River were relocated to the west side of the river. By the middle of the 19th century, the United States controlled land from the east to the west coast.

Site study: the Trail of Tears

Under the *Indian Removal Act*, the leaders of the Cherokee nation signed the Treaty of New Echota (1835) to exchange their lands for other land in Oklahoma. In spite of the treaty, many Cherokee did not want to leave. In 1838 CE, the United States government sent an armed force of 7000 soldiers to enforce the treaty. They rounded up 16 000 Cherokees and put them into camps, where many of them died from starvation and cold. Then the soldiers burned the Cherokees' homes and gave out their farms as lottery prizes for European settlers. During the winter of 1838–39 the Cherokees were forced from the camps to their new land across the Mississippi. Some marched, others went by paddle-steamer. Around 4000 Cherokees died on the way, which became known as the 'Trail of Tears'.

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SOURCE 12.19 Map showing the Trail of Tears routes taken by the Cherokees who were forced from their homeland to Oklahoma in 1838–39



SOURCE 12.20 *Trail of Tears* (1993) by Herbert Tauss

ACTIVITY 7

Comprehension: chronology, terms and concepts

1. Why did the British impose taxes on the North American colonies?
2. Why did the colonists refuse to pay taxes?
3. How did the United States gain control over Native American lands?
4. Why did the United States government pass the *Indian Removal Act* (1830)?
5. What happened to the Cherokee under the *Indian removal Act* (1830)?

Analysis and use of sources

Look at source 12.18. Using the information on the map, create a timeline of Westward expansion from 1783 to 1853 CE.

Research

1. Why do you think the route of the march is known as the Trail of Tears? What evidence can you find on the National Park Service's site to support your answer?
2. If you were to undertake a walk on the Trail of Tears, what aspects of your experience might be different to that of the Cherokees in 1838–39? (Hint: think about equipment, clothing, season of travel, your feelings.)
3. Given your answer to question 2 above, is the Nation Park Service's Trail of Tears site still useful to an historian studying the Trail of Tears? Complete a usefulness analysis of the Trail of Tears website.

Dispossession: the removal of the Osage from Kansas

The Osage people were farmers and hunters, growing maize and squash on their farms and hunting buffalo in the summer. They had adopted the horse by 1690 CE and had also been very active in the fur trade with French colonists during the 18th century.

The years following the War of Independence heralded great change for the Osage. In a series of treaties between 1808 and 1825, the Osage were forced to sell most of their land to the United

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SOURCE 12.21 Map of the original lands of the Osage and surrounding nations

States government. All that remained with them was a small strip of land in southern Kansas, known as the Osage Diminished Reserve, which the Osage were promised they would be allowed to keep.

In 1851 CE, the United States government adopted the *Indian Appropriations Act*, which created reservations for Native Americans in Oklahoma. Under this Act, Native Americans living in the eastern half of the country would be resettled in Oklahoma. The reservation lands in Oklahoma and beyond were generally of poor quality. Around the same time, the government decided to open more of Kansas to European settlers. A flood of immigrants arrived, such that by 1861 CE, the European settlements surrounded all of the Osage's land. Moreover, some settlers began to set up their farms on the Osage's land, even though this was illegal. The settlers were confident that the government would move the Osage on to the Indian Reservation in Oklahoma.

By 1870 over 15 000 settlers were illegally squatting on Osage land, and violence between the Osage and the illegal settlers seemed imminent. The Osage called on the government to send in the army and turn the European-American settlers back. Troops arrived to protect the Osage but they did not remove the settlers. Instead, the government offered the Osage another treaty, known as the Drum Creek Treaty. Under this treaty, the Osage agreed to sell their land in Kansas to settlers for US$1.25 per acre and buy reservation land from the Cherokee nation in Oklahoma for themselves. The Osage would leave Kansas in late 1870 CE.

The Osage were one of the few Native American nations to buy their own land, thus securing the ownership of their property under United States law. Nevertheless, they paid a terrible price for the privilege. Between 1870 and 1880, almost 50 per cent of the Osage population died from malnutrition and disease, trying to rebuild their lives on the less fertile soils of Oklahoma.

'Will the government make these Indians go west?' asked Laura.

'Yes,' Pa said. 'When white settlers come into a country, the Indians have to move on. The government is going to move these Indians farther west, any time now. That's why we're here, Laura. White people are going to settle all this country, and we get the best land because we get here first and take our pick. Now do you understand?'

'Yes, Pa,' Laura said. 'But Pa, I thought this was Indian Territory. Won't it make the Indians mad to have to—'

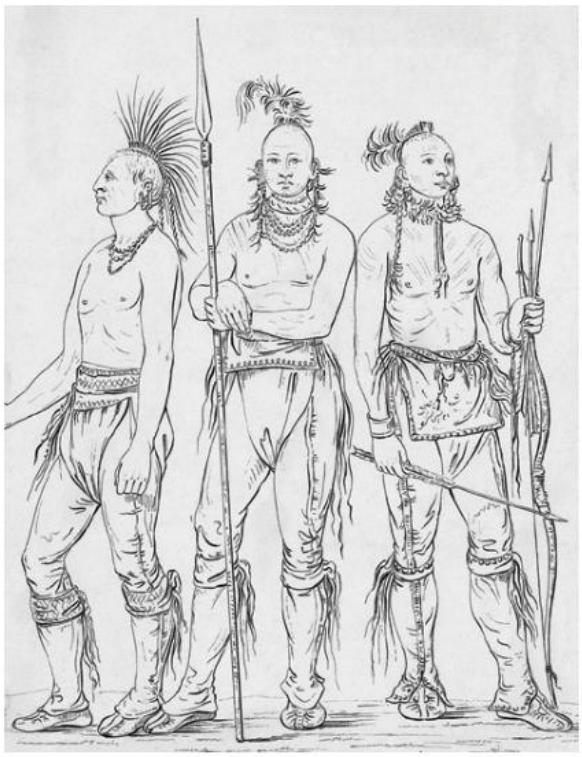
'No more questions, Laura,' Pa said, firmly. 'Go to sleep.'

SOURCE 12.22 Extract from Laura Ingalls Wilder's *Little House on the Prairie*, a children's book based on the European-American author's life during the years 1869–70 CE. The book was written in Missouri in 1935 CE. In this extract, Laura is talking to her father.



SOURCE 12.23 Photograph of Laura Ingalls Wilder, taken when she was 17 (in 1884)

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SOURCE 12.24 *Three Osage Warriors* by George Catlin (1844)

ACTIVITY 8

Comprehension: chronology, terms and concepts

1. Describe the life of the Osage before the War of Independence.
2. What had happened to the Osage's land by 1825?
3. How did the settlers try to force the US government to open up more Native American land?
4. Why did the Osage call for army protection?
5. What was the outcome of the Drum Creek Treaty for the Osage?
6. Using the text, create a timeline of the Osage from 1808 to 1880 CE.

Analysis and use of sources

1. Complete the 5Ws (text) for source 12.22.
2. From your reading of the text and of source 12.22, why did Pa settle illegally on Osage lands?
3. How is source 12.22 useful for an historian studying the issue of dispossession during the colonisation period? Conduct a usefulness analysis for source 12.22.

Empathetic understanding

Hitomi takes you to meet an Osage boy watching the Ingalls family living on his people's country in 1870 CE. Write a dialogue you have with him and insert it into your blog.

Consequences of colonisation in North America

Trade

For Native Americans, the outcomes of engaging in trade with Europeans were mixed. Native Americans certainly benefited from access to European tools—knives, pots and kettles made cooking easier, while nets, horses and guns enabled hunters to hunt and fish more quickly. On the other hand, their traditional way of life was destroyed. Furthermore, other European trade goods, such as sugar and alcohol, had very negative effects on Native American health.

From the European perspective, providing Native Americans with guns and horses was a double-edged sword. On the one hand, it bought them allies for wars; on the other hand, it made the Native Americans more effective opponents of their colonisation settlements.

Europeans' colonisation of North America contributed to increasing levels of wealth, both to Europe and, after 1783, to the United States. The British colonisation of North America gave the British access to a cheap and plentiful source of timber, which enabled Britain to build more ships for further exploration and colonisation of the world.

Loss of land

The area of land held by the United States grew from 2.2 million square kilometres in 1790 CE to 9.2 million square kilometres by 1900 CE. In contrast, Native Americans held just 210 000 square kilometres of land by 1900 CE. The Native Americans' loss of land made it practically impossible for them to sustain themselves, leaving them dependant on US government handouts.

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Disease

Europeans had lived in close proximity to domestic animals for thousands of years. They had also lived in towns and villages with poor sanitation for centuries. These factors meant that numerous diseases were able to develop, mutate and spread between animals and humans, and within the human population. Over time, European immune systems had grown stronger. While some European diseases remained lethal for a small percentage of the European population, most were able to fight them off.

In contrast, most Native Americans did not live in close proximity to animals. Meat was hunted, rather than farmed. Some Native Americans lived in villages, and paleopathologists have found that in these populations, diseases were generally non-lethal and were related to iron deficiency, poor hygiene and common microorganisms such as *Streptococcus*.

Native Americans' contact with Europeans meant contact with European diseases, such as smallpox, influenza, dysentery, whooping cough, scarlet fever, typhoid, malaria, measles and syphilis. These diseases were not known to Native Americans and their immune systems had no effective way of responding to them. The introduction of European diseases was catastrophic for Native American populations. We will never know just how many Native Americans were killed by introduced diseases, but estimates of population loss range from 25 to 90 per cent.

Population decline

Discerning how many Native Americans lived in North America before the arrival of Europeans is difficult. Estimates range from 2 million to 18 million. What is more certain is that by 1900, war, violence, disease, malnutrition and dislocation had taken their toll. The decline in the Native American population severely damaged Native American culture. Family and social structures were disrupted, skills were lost before artisans could pass them on to younger people and traditional knowledge disappeared with the untimely deaths of elders. In the same period, the European population grew enormously, thanks to immigration and an increasing birth rate.

Year				
1500	1600	1700	1800	1900
12 000 000	2 600 000	1 500 000	600 000	237 000

Russell Thornton, *American Indian Holocaust and Survival*, Norman: University of Oklahoma Press, 1990, p. xvi

SOURCE 12.25 Native American population, 1500–1900 CE

Year				
1500	1600	1700	1800	1900
0	350	250 900	5 308 483	76 212 168

US Bureau of the Census, *World Almanac and Book of Facts*, 1998, p. 378

SOURCE 12.26 European settler population, 1500–1900 CE

Year				
1500 CE	1600 CE	1700 CE	1800 CE	1900 CE
800	600	527	12 548	312 499

Source: Angus Maddison, *Contours of the World Economy, 1–2030 AD*, London: Oxford University Press, 2007

SOURCE 12.27 Gross Domestic Product (total value of goods produced) in millions of dollars. Figures for 1500–1700 CE show Native American GDP; figures for 1800–1900 CE show United States GDP.

ACTIVITY 9

Comprehension: chronology, terms and concepts

1. What were the advantages and disadvantages of trade with the colonisers for Native Americans.
2. How did Britain's colonisation of North America contribute to future British colonial endeavours?
3. How were Native Americans affected by the loss of their land?
4. Why were Native American populations decimated by European diseases?
5. How did population decline affect Native American culture?

Analysis and use of sources

1. Look at sources 12.25 and 12.26. Why do you think some figures are accurate to the nearest person, while others are only accurate to the nearest hundred?
2. Using the information in sources 12.25 and 12.26, construct a line graph to show the Native American population and European population of the United States between 1500 and 1870 CE.

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3 What conclusions can you reach about the impact of colonisation from source 12.27?

Perspectives and interpretation

Write a poem or create a film or slideshow to explain the consequences of colonisation from a Native American perspective.

The British colonisation of Australia

One outcome of Britain's loss of the American colonies in 1782 CE was that Britain could no longer send convicts to North America. British Captain James Cook had charted the east coast of Australia in 1770 CE and reported that Australia was fertile and suitable for settlement. In 1787 CE, Britain sent a fleet to establish a penal colony in faraway Australia.

British concepts of land ownership

The British occupation of Australia was unlike that of any of their other colonies. While settlers had certainly encroached on Native American land, by the beginning of the Modern era the British had formally acknowledged the Native Americans as owners of their land. Native American land was acquired by treaty, purchase or war. In New Zealand too, the Maori were recognised as owners of the land and a treaty was signed. This did not happen in Australia.

The key difference was that Australia's indigenous population were hunter-gatherers. Under British law, the concept of property ownership went hand in hand with agriculture. People who were not farmers were assumed not to own land. Therefore, the land of hunter-gatherers was considered '*terra nullius*' and, hence, available for Europeans to settle and farm.

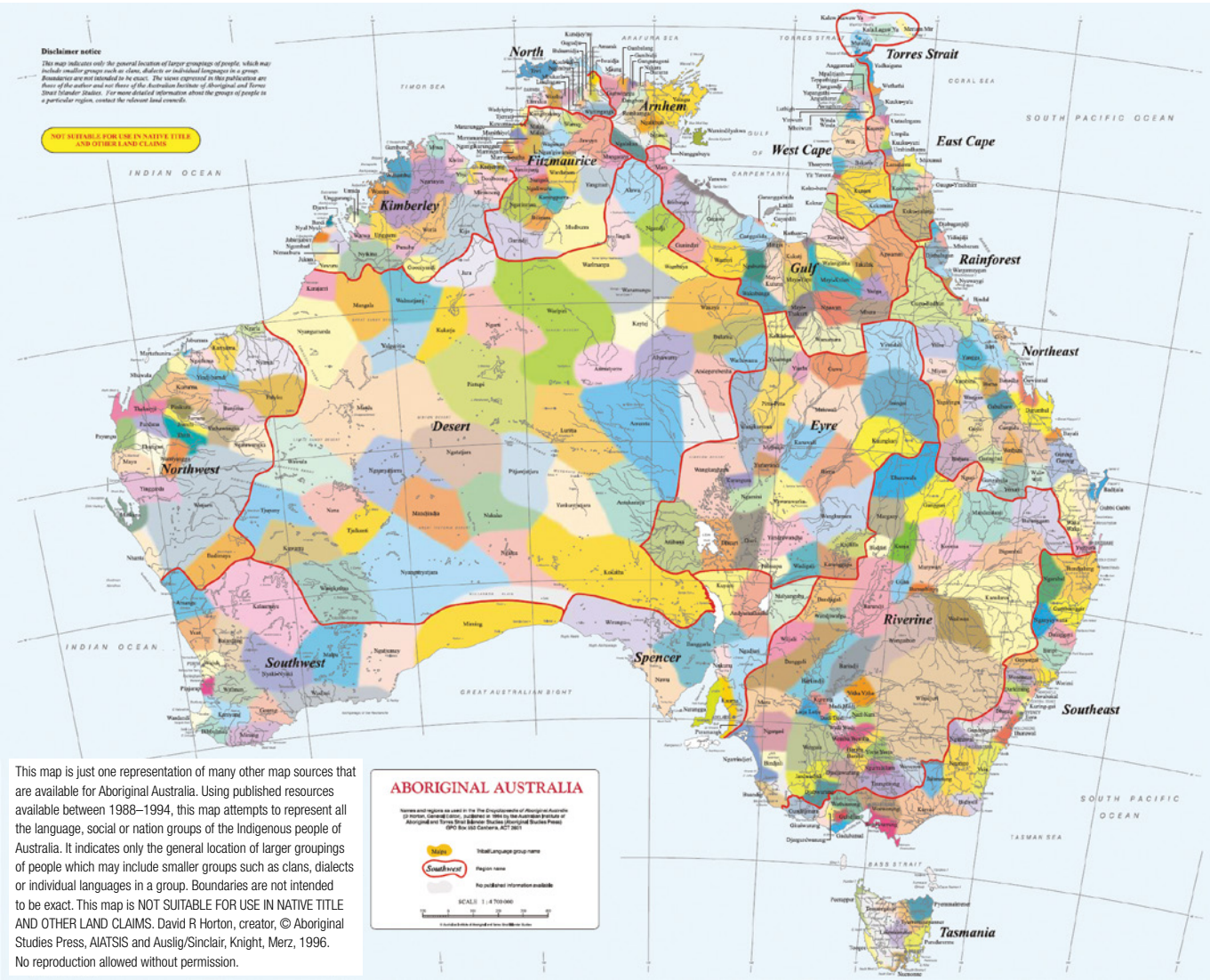
Other issues existed too. Since the British thought that Aboriginal people did not own the land, they further believed they would not be likely to put up much resistance to their occupation of Australia. In addition, Cook reported that the Aboriginal people were not interested in trade and had ignored everything the British had tried to give them. The British concluded that, even if they had wanted to, buying the land from the Aboriginals would be impossible. So from the British perspective, Australia was not conquered or bought, but was an unowned land that the British 'settled.'

By the 1820s and 1830s, some among the British had started to realise their earlier assuption was wrong and that Aboriginal people did have ownership of the land. In 1834, John Batman tried to make a treaty with Aboriginal people for the land around Port Phillip Bay (Melbourne), offering 20 blankets, 30 axes and a yearly payment for the 243 000 hectares. These



SOURCE 12.28
John Batman's would-be treaty with the Aboriginal people of Port Phillip Bay

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SOURCE 12.29 Map showing Aboriginal nations

gestures were soon quashed however. In his *Proclamation* of 1835, Governor Bourke declared that Batman's treaty (and others like it) was invalid, because all land belonged to the Crown.

Aboriginal concepts of land and country

For Aboriginal people, humans, animals and plants are the product of the land. The land gives them life and provides resources for them to use carefully. Land is not something that can be bought and sold. Rather, people belong to the land, have a spiritual connection to the land as their creator and have a duty to care for the land. This relationship to the land is embodied in the concept of 'Country'.

Each Aboriginal nation had a clear understanding of the boundaries of their land. It was illegal for them to trespass or hunt in another nation or clan's land. Hundreds of different Aboriginal nations were in Australia, such as the Eora, the Wirandjeri and the Tharwal.

> Any doubt, therefore, as to the lawfulness of our assuming the possession of this Island [Australia], must arise from the opinion that it was the property of the original inhabitants. Such opinion, however, would be incorrect; for the very notion of property ... did not exist among them.

SOURCE 12.30 Letter to the editor from an anonymous writer signing him or herself as 'Amicitia', *The Sydney Gazette*, 19 August 1824 CE

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> It is not just to say that the natives have no notion of property, and therefore we could not rob them of that which they did not possess; for accurate information shows that each tribe had its distinct locality ... from these their hunting grounds they have been individually and collectively dispossessed.

SOURCE 12.31 Rev. John Saunders, reported in *The Colonist*, 19 October 1838 CE. Saunders was a founding member of the Sydney branch of the Aborigines' Protection Society.

ACTIVITY 10

Comprehension: chronology, terms and concepts

1. Why didn't the British recognise the indigenous people of Australia as the owners of the land?
2. What does '*terra nullius*' mean?
3. Why did the British contend that Australia was not conquered or bought, but 'settled'?
4. Why did John Batman want to make a treaty with Aboriginal people for land around Port Phillip Bay?
5. What did Governor Bourke's *Proclamation* (1835) declare?
6. Explain the Aboriginal concept of Country.
7. What laws did Aboriginal people have in relation to land?

Analysis and use of sources

1. Read source 12.30. Why does the author believe that it was lawful for the British to possess Australia?
2. Read source 12.31. Why does the author argue that Aboriginal people did have rights to the land?
3. What does the existence of these two sources show about British attitudes to Aboriginal ownership of the land?

Perspectives and interpretation

Australia Day (26 January) commemorates the establishment of the British settlement. What does Australia Day mean from an indigenous perspective?

Research

What Aboriginal nation's land covers the region where you live? Using the internet or your school library, find out about the history of this nation. See page 20 for a guide to finding secondary sources. Construct a timeline to display your research.

Experiences of contact in Australia

Dialogue

Arthur Phillip, first governor of the British penal colony in Australia, was told by his superiors in Britain to 'open a dialogue with the natives'. He set about this task by kidnapping three men of the Eora nation, including Arabanoo, Colebee and Bennelong. From these men, Phillip learnt something of the Eora language and culture, and he taught them about British culture. Phillip hoped that the men would teach British ways to other Aboriginal people. The Eora people did not appreciate the kidnapping of the men, or the theft of their fishing equipment by some of the convicts. As the leader of the British, Governor Phillip was ritually speared as punishment for the crimes in September 1790 (although Phillip himself thought his spearing was merely accidental).

An entirely different approach to 'opening a dialogue' was taken by British astronomer Lieutenant William Dawes, who arrived in Australia in 1788. Dawes built a small observatory in Sydney and several Aboriginal people came to visit him. One of these was a young Eora girl named Patyegarang (pronounced Patty-ye-ga-rang). Dawes learnt the Eora language from Patyegarang and in turn she learnt to read and write English. Together they compiled a series of notebooks containing English and Eora phrases.

Disease

Like Native Americans, Aboriginal people had no immunity to European diseases. Contact with Europeans brought influenza, measles, tuberculosis and smallpox, which devastated Aboriginal communities. Historians estimate that these diseases killed a large percentage of the Aboriginal population.

Smallpox was one of the main killers, with over 50 per cent of the Eora killed during the smallpox epidemic of 1789. Historians are unsure about how the smallpox arrived in Australia, with no records existing of anyone with the disease on the First Fleet. Currently,

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SOURCE 12.32
Governor Arthur Phillip making the best of his way to the boat after being wounded with a spear sticking in his shoulder, Port Jackson painter, c.1790

historians believe the most likely cause is that a sample of the smallpox virus was picked up during a stopover in Rio de Janeiro, with a view to inoculating the population in case of an outbreak, and that someone came into contact with this sample by accident.

Frontier wars

The Europeans continued to settle on Aboriginal land. In the absence of treaties, or any sort of exchange for the land, Aboriginal people were left under no illusions that their land was being taken from them. From 1791, an Eora man named Pemulwuy organised a group of Aboriginal people to conduct a guerrilla war and fight for their land. They burnt down settler's huts, killed their livestock and, on occasion, killed the settlers themselves.

The raiding continued until 1795, when British troops were sent to destroy the Aboriginal resistance. The two sides met at what became known as the Battle of Richmond Hill, at which 12 Aboriginal people were killed. Conflict resumed two years later at the Battle of Parramatta. At this battle, around 100 Aboriginal men fought British troops. Pemulwuy was shot seven times and taken to a hospital in Sydney, but managed to escape. Pemulwuy was finally shot and killed in 1802.

Conflict between Aboriginal people and British settlers continued as the colonies expanded into more Aboriginal land. The Bathurst Wars (1821–27), the Black Wars of Tasmania (1826–33), the Battle of Pinjara (1834) and the Myall Creek Massacre (1838) are just some of the many frontier conflicts that resulted in the deaths of 20 000 Aboriginal people who were defending their homeland.

ACTIVITY 11

Comprehension: chronology, terms and concepts

1 Why did Governor Phillip kidnap Arabanoo, Colebee and Bennelong?
2 How did Dawes learn the Eora language?
3 How did smallpox most likely arrive in Australia?
4 Who was Pemulwuy?
5 Construct a timeline for the battles fought by Aboriginal people for their land, from 1791 to 1834.

Research, analysis and use of sources

1 Choose one of the following topics: Dialogue or Frontier Wars. Using the internet or your school library, find the following sources for your chosen topic:
   a one text source
   b one visual source.
2 Your sources should be relevant for anywhere in the time period 1788 to 1840. You may like to access your digital support to begin your research. Check you have followed the procedure for the finding primary sources history skill on page 15.
3 When you have found your sources, complete the 5Ws for each source.
4 How are your sources useful to an historian studying contact between Aboriginal and British people? Complete a usefulness analysis for each of your sources.

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The life of Bennelong

The kidnapping of Bennelong

Bennelong was born in Wanne (the southern side of the Parramatta River) in about 1764. He and another man, Colebee, were kidnapped on the orders of Governor Arthur Phillip in November 1789 and brought into Sydney. Colebee escaped soon after his capture, but Bennelong stayed in Sydney for six months.

Phillip had captured Bennelong hoping to learn his language and customs. Bennelong proved a most useful informant, explaining many aspects of his culture to the British. He also formed a close friendship with Phillip, calling him 'Beanga' (father). Bennelong escaped from the British in May 1790 and returned to live with his people, but frequently returned to visit Phillip. In November 1790, Phillip built Bennelong a hut at Tubowgulle (Bennelong Point).

Bennelong in England

In 1792, Phillip had to return to England. He asked Bennelong and another Aboriginal man, Yemmerrawanie, to accompany him. Both agreed and set sail on 10 December 1792. Four kangaroos also made the journey. Lieutenant Henry Waterhouse cared for Bennelong and Yemmerrawanie while they were in England, and ensured they had fine clothes to wear and that they received lessons in reading and writing. While in England, the men visited St Paul's Cathedral, the Tower of London and the theatre, and also gave spearing-throwing demonstrations, but, unlike Pocahontas, it seems unlikely that Bennelong was presented to the king (King George III). Many historians have long believed Bennelong and Yemmerrawanie were presented to the king, based on a report written by NSW Corp soldier George Bond in 1803 CE. However, no evidence exists in George III's royal archives or any British newspapers that this meeting actually took place. This is an area of historical contestability.

Bennelong returns to his country

In August 1793, Yemmerrawanie became ill, and he died in May 1794. Bennelong also became ill and asked to return home, arriving back in Sydney in February 1795. On his return, Bennelong stayed with the governor for a while, but then decided to live with his people. This upset many of the British, who did not understand why Bennelong would prefer his own culture to that of the British.

For Bennelong, however, his own culture was far more desirable. He found a new wife (his previous wife had left him) and participated in traditional ceremonies. By 1802 he was leading a



SOURCE 12.33
Portrait of Bennelong (1798) by James Nagle

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clan of 100 people and living on the north side of the Parramatta River. While he continued to visit the colony and dine with the governors, Bennelong was more at home with his own people. He died in 1813, and was buried at Kissing Point, near Sydney.

> Bennelong died on Sunday morning last at Kissing Point. Of this veteran champion of the native tribe little favourable can be said. His voyage to and benevolent treatment in Great Britain produced no change whatever in his manners and inclinations, which were naturally barbarous and ferocious.

SOURCE 12.34 Extract from Bennelong's obituary in the *Sydney Gazette*, 9 January 1813, written by a journalist for the paper

ACTIVITY 12

Comprehension: chronology, terms and concepts

1. What evidence in the text indicates that Bennelong and Phillip became friends?
2. What did Bennelong do while he was in England?
3. Why were the British upset that Bennelong returned to his own people?
4. Why did Bennelong return to his people?
5. Why is Bennelong a significant individual in the history of colonisation in Australia?

Analysis and use of sources

1. Write a definition for 'obituary'.
2. Why did the writer of source 12.34 believe that 'little favourable' could be said about Bennelong?
3. How is source 12.34 useful to an historian studying Bennelong? Complete a usefulness analysis of source 12.34.

Perspectives and interpretation

Write a new obituary for Bennelong for the Sydney Gazette (1813) from an Aboriginal perspective.

Empathetic understanding



Hitomi takes you to meet Governor Hunter (governor of New South Wales) in 1800. The governor is confused about Bennelong's decision to leave the settlement at Sydney. Explain to the governor why Bennelong has returned to live with his people.

Key government policies

The Select Committee on Aborigines

Concerns were growing among Christians in Britain and Australia about the plight of Aboriginal people. In 1835 the British parliament appointed a Select Committee on Aborigines to investigate. The Committee issued its reports in 1836 and 1837. The reports were scathing towards the settlers, arguing that their actions had resulted in the physical and moral degradation of Aboriginal people.

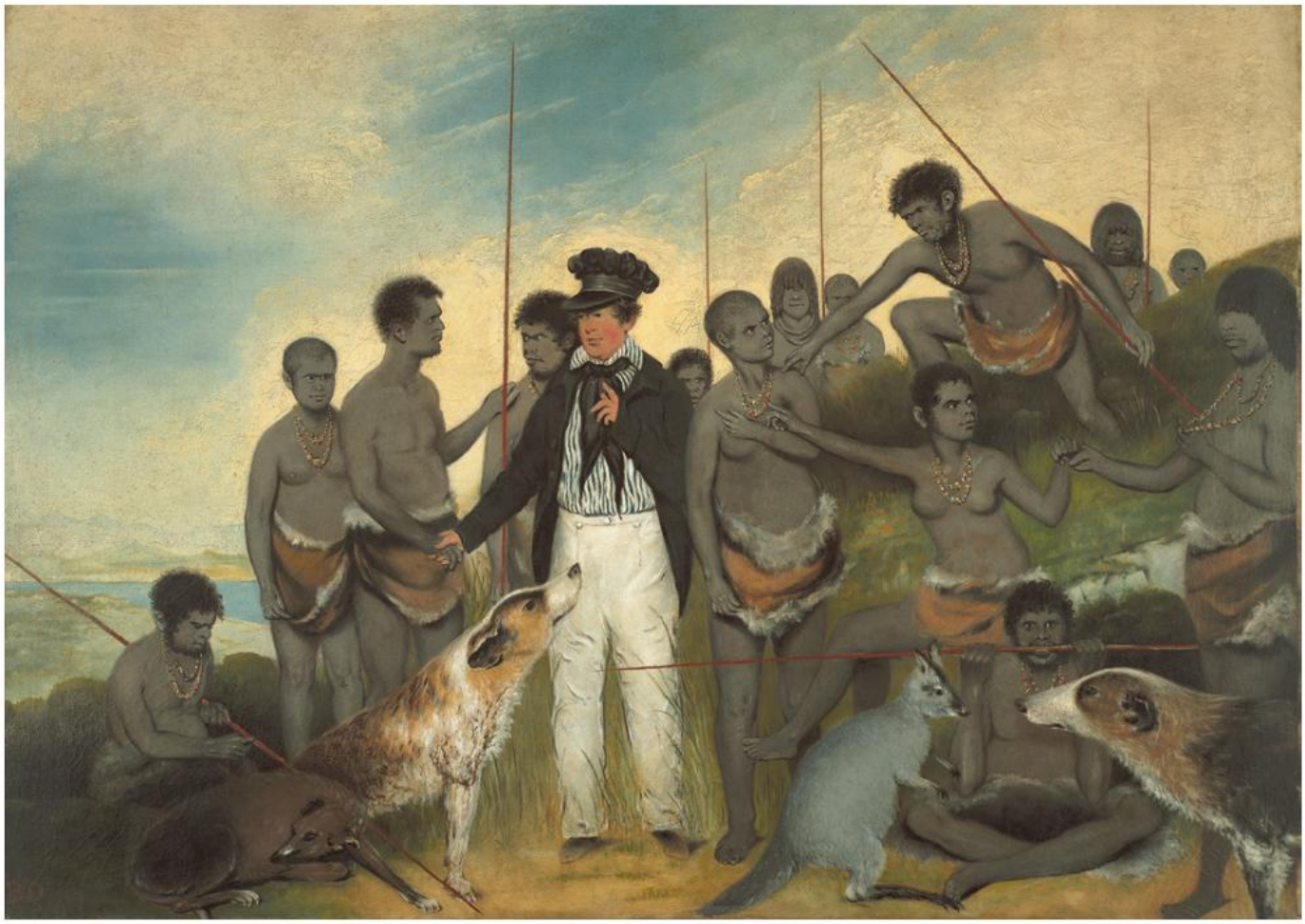
The Committee recommended the establishment of protectorates, managed by a Protector, to keep Aboriginal people safe from European violence. It also advocated the continued support of Christian missions to the Aboriginal people, believing that Christianity would help to 'civilise' Aboriginal people and save them from extinction.

Protectors of Aborigines

In 1838 Governor Gipps established the Port Phillip Protectorate. He appointed four Protectors of Aborigines and a Chief Protector, George Augustus Robinson. The Protectors were required to learn indigenous languages and protect the rights of Aboriginal people. Protectors were given money and land to establish reserves for Aboriginal people, where they would be taught farming and European ways. While the government ran some Aboriginal reserves, others were under the control of the Churches, which wanted to spread Christianity to Aboriginal people. Similar protection policies were enacted in other Australian colonies. Aboriginal peoples' lives were strictly controlled by the Protectors. They had to go to church, speak English only and abandon their Aboriginal culture. Children were kept apart from their parents in schools and dormitories.

The policy of protection was extended in the mid-19th century to further restrict Aboriginal culture and rights. Victoria's *Protection Act* of 1869 enabled Protectors to control where Aboriginal people could live, whom they married and where they worked. Seventeen years later, the *Half-Caste Act (1886)* was passed in Victoria,

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SOURCE 12.35 *The Conciliation* (1840), by Benjamin Duterrau, an English artist who emigrated to Tasmania. This painting shows George Augustus Robinson among some of the Aboriginal people of Tasmania. Robinson had been appointed Chief Protector of Aborigines in 1839 following the release of the Select Committee report.

allowing the government to remove Aboriginal people with a European parent or grandparent from Aboriginal reserves. Half-caste adults were expected to join the mainstream European-Australian society, while children were taken to children's homes, so that they could learn European ways.

ACTIVITY 13

Comprehension: chronology, terms and concepts

1 What were the findings of the Select Committee on Aborigines?
2 What did the Select Committee recommend?
3 What was the role of the Protectors?
4 What was the purpose of the reserves?
5 Who ran the Aboriginal reserves?
6 How were Aboriginal peoples' lives restricted on the reserves?
7 What was the *Half-Caste Act* (1886)?

Analysis and use of sources

1 Complete the 5Ws (images) for source 12.35.
2 Which figure is the focus of the painting?

Perspectives and interpretation

1 How are the Aboriginal people portrayed in source 12.35?
2 Whose perspective is expressed by the painting?
3 What is this painting trying to show about the Protectorate scheme?
4 What aspects of the Protectorate scheme are not included in this painting?
5 Draw an image titled *Conciliation?* to express an Aboriginal perspective on the Protectorate system.

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Research

Using the internet or your school library, research the Wybalenna Aboriginal Mission. Devise five inquiry questions to ask about the Mission (see page 22 for a guide to devising questions). Find answers to your questions and present your research as a slide show or an illustrated essay.

Consequences of colonisation in Australia

Land

The concept of *terra nullius* was not successfully challenged until the Mabo decision of 1992. From the time of the British colonisation, Aboriginal people were gradually dispossessed of their land. Unlike the Native American reservations, Aboriginal reserves were not seen as an exchange of their traditional (resource-rich) land for new land, but as a means of removing Aboriginal people from resource-rich land and of keeping them safe from settler violence.

Trade

Following the arrival of Europeans, the value derived by Aboriginal people from their land decreased markedly, due to reduced access to their land and its food and water sources. For European colonists in Australia, the economy boomed, doubling every seven years between 1788 and 1850 thanks to farming and mining. By the 1890s, the value of European-Australians' goods and services was the highest in the world.

Culture

Aboriginal culture was severely hampered by violence, disease and dispossession. The disruption to family and kin networks and the loss of traditional knowledge from the death of elders prevented the passing down of skills and learning to the next generations. Although missionaries were not interested in taking land or inflicting violence on Aboriginal people, they insisted that Aboriginal people abandon their language, religion and culture in order to adopt Christianity. British missionaries believed they would earn the favour of their God by spreading their religion to Aboriginal people.

Once Aboriginal people were living on the reserves, their ability to practice what remained of their own culture was very restricted.

Population

Australia's pre-1788 Aboriginal population is thought to have been between 300 000 to over 1 million. By 1900, historians estimate that only 93 333 Aboriginal people were left in Australia (Australian Bureau of Statistics). This means that in just over 100 years, between 69 and 91 per cent of Aboriginal people had died following British colonisation, due to disease, war and the effects of dispossession.

In contrast, the settler population grew from 859 in 1788 to 3 765 339 by 1900.

ACTIVITY 14

Comprehension: chronology, terms and concepts

1. When was the concept of *terra nullius* finally overturned?
2. Compare the economic fortunes of Aboriginal people and British settlers after 1788.
3. Why did British missionaries want to convert Aboriginal people to Christianity?

Perspectives and interpretation

Complete the following table to compare Aboriginal and Native American experiences of colonisation.

Colonisation experience	Native American	Aboriginal Australians
Recognition of land ownership (native title)		
Effect on indigenous economy and trade		
Process of dispossession		
Effect of European diseases		
Effect on culture		
Effect on population		

Explanation and communication

Write an extended response (500 words) to one of the following:

1. Describe the indigenous perspectives on Thanksgiving and Australia Day.
2. Explain the key difference between the colonisers' attitudes towards Native Americans' and Aboriginal peoples' land.

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History challenges

Propose an alternative holiday

Propose an alternative to Australia Day or Thanksgiving. In your proposal, give reasons for why you think these holidays need to be changed and suggest alternative celebrations.

Draw or paint an image

Draw or paint an image titled 'Dispossession' for either Native American or Aboriginal Australians.

Propose a new Revista Tour stop

Research and develop an Aboriginal site study. For your chosen site, you need to state what it is, where it is located and why it is significant. Find three sources for your site study. Present your site study to the class.

Write some historical fiction

Research and write your own story about colonisation. You can write it from the perspective of a Native American, an Aboriginal person or a European coloniser. Your story can focus on first contacts, violence, dispossession or disease.

Create your own documentary



Make a documentary comparing the lives of Pocahontas and Bennelong. You can use Voicethread or Windows Moviemaker. The link for Voicethread is located at your digital support. You will need to conduct research and you will also need to have access to a digital video camera.

The documentary must meet the following requirements:

- Length: between 5 and 6 minutes.
- Address the six inquiry questions below.
- Include at least eight visual slides—this should comprise mostly images, but it can also be videos that you have made yourself using toy figures/models or 'actors' to depict particular scenes.
- Include an introduction and a conclusion delivered by you, speaking to the camera.
- You must make use of voice, video and drawing tools in Voicethread.
- The last slide of your documentary must contain a bibliography that lists the resources used in your research.

Inquiry questions to be addressed in your documentary:

1. Who was Pocahontas?
2. Who was Bennelong?
3. How were their lives similar?
4. How were their lives different?
5. Why was Pocahontas presented to the king when Bennelong probably wasn't? (Hint: think about the different purposes of the American and Australian colonies at this time.)
6. What do the lives of Pocahontas and Bennelong tell us about relations between colonisers and colonised peoples in the Early Modern Period (and beyond)?

Explanation and communication

Make a poster to promote the North American colonies. You can choose New Spain, New France or Virginia.

See your digital support for multiple-choice questions and an interactive crossword for this chapter.



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Glossary

Afro–Eurasia the African, European and Asian continents

ahu the large stone platforms on which the moai were erected

allegory A story, poem or picture that contains a hidden meaning, usually a moral or political meaning

Amadis the main character from a story about knightly deeds called *Amadis of Gaul*, which was very popular in the 16th century

amulet a charm worn to ward off evil

Anglo-Saxons the Saxon, Angle and Jute tribespeople from Germany and Scandinavia

anthropologists people who study the social and cultural development of humans

apothecaries people who make and sell medicines

apprentice somebody trained by a skilled professional in art, craft or trade

archipelago a group of islands that are clustered together

ariki the upper class and chiefs of Polynesian societies

artisan a skilled craftsperson

astrology the study of star and planetary movements, in the belief that these have an influence on human affairs

Austronesian the group of related languages spoken in South-East Asia and the Pacific Islands

bacteriology the study of bacteria

baray a large artificial body of water surrounded by banks of earth; resembles a reservoir

bas-relief sculpture projecting from a stone wall

Brahmin a Hindu priestly figure of high standing from India

bushido 'the way of the warrior', the samurai code of conduct

Byzantine Empire the eastern Roman Empire, centred around Constantinople

Caliph title for a leader or ruler of an Islamic political region

caliphate an Islamic state led by a caliph, who is seen as a religious and political leader.

canal an inland waterway or channel

caravan a group of traders carrying goods over a long distance on a regular trail, usually on camels

caribou a large deer

cathedral the main church of a bishop's diocese

caulked made watertight

cause and effect how events in the past cause a range of changes later on

causeway an elevated road over a body of water or a piece of land; some causeways are revealed only at low tide

cavalry soldiers who fought on horseback

chinampa a small floating piece of fertile land used for agriculture

Christendom the Christian world

clan a group of people who claim a close connection, similar to a family bond

codex in the Aztec context, the name given to a document written by the Aztecs, which uses mainly pictures to tell a story

colonies regions that are controlled by a distant country

colosseum a sporting arena in which crowds in Roman times would watch gladiators fight each other and wild animals to the death

commerce the activity of buying or selling

commissioned ordered from an artist and paid for

concubine a woman who lives with a man but is unmarried, and is of lower status than his wife (or wives)

Confucian relating to the ancient Chinese philosopher Confucius (551–479 BCE)

continuity and change how some aspects of a society (such as religion, government or military technology) stay the same over a period of time, while other aspects change

convent a building that houses nuns, who are women who have devoted their lives to their faith

corps a military unit

corvée labour compulsory unpaid labour demanded by a king instead of taxes; this system existed in Cambodia until the 1860s

Council of Ten a group of Venetian men who had policing power over security of the state

Crusader states Christian states established in Anatolia, the Holy Land and Greece during the Crusades (a series of wars between 1095 and 1291 CE)

daimyo a lord of Japanese medieval society; he gave loyalty to the shogun and controlled an army of samurai

delta in the context of a river, a series of streams that branch off at the end of a river due to the build-up of sediments over time

delved dug the earth with a spade

dinars, dirhems Arab coins

divine right the concept that kings receive their right to rule from God and are not accountable to their subjects

Doge the elected ruler of Venice

drona a bucket, which holds one-sixteenth of a khari

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drying and salting drying meat or fish in the fresh air and then covering it in salt to stop it from rotting

Duchy a territory ruled by a duke or duchess, who is not elected, but inherits his or her position

dyke a barrier constructed to keep river water from flooding nearby land

empathy understanding another's actions, attitudes and reasoning

***encomienda* system** a system of land and labour distribution developed in New Spain by the Spanish king

encroachment entry into another property without right or permission

ethnic religions polytheistic religions centred on the spirits and gods of the natural world, native to one particular area and ethnic group

Eucharist a sacrament in which bread and wine are consumed in remembrance of Jesus's death

excommunication to deprive a person of their membership of the Church, which would leave them with no chance of salvation after death

feudalism a system of political and economic organisation where land was held by lords (nobles), while peasants worked the land and also gave military service to their lord

fief an estate of land

filial piety respect for family and ancestors

fincan a cup without a handle

firman a royal decree issued in the Ottoman Empire

fjord a long, narrow inlet of the sea between high cliffs, usually formed by glaciers

foundation myth a story explaining how the world, a society or certain customs came into existence

geocentric a model of the universe that has the Earth at its centre, first proposed by the Ancient Greeks in 600 BCE and refined by Ptolemy in 200 CE

glyph a symbol or image used to represent words

grave goods items and possessions buried with the dead

Great Wall of China a stone fortification wall built to protect the north of China

Greek fire a weapon that shot a stream of fire at enemies

guerrilla war a war fought by an irregular armed force using sabotage and harassment

guild an association of artisans or merchants

harquebuses Spanish guns, invented in the 15th century

heathen another word for pagan

heresy an opinion or belief that contradicts religious teaching

heretic somebody who holds a belief that contradicts established religious teaching

heretical a person or group following incorrect beliefs (according to the Church)

hierarchy a ranking system; the social structure of a community or society

hippodrome an open-air stadium for horse and chariot racing

historical contestability when historians disagree over the interpretation of an event or issue in the past

holy martyrs people who died rather than renounce their faith; such people were later declared to be saints by the Catholic Church

Holy Roman Emperor the ruler of a large empire in central Europe encompassing much of modern Germany, northern Italy, the Netherlands, Switzerland, Austria and the Czech Republic

hopu the title given to contestants in the annual Birdman contest

husbandry caring for animals or crops

ides of January 13 January

indigenous originating in a country

Il-Khanate the Persian region of the Mongol Empire from 1294 CE

illiterate unable to read or write

imam Islamic spiritual leader or scholar

imperial subjects people who had the right to be protected by the sultan

infantry the most basic of military formations of unmounted soldiers; in pre-modern times they would have been armed with spears, bows and arrows, crossbows and swords

infidel a person who doesn't belong to the writer's religion

investors people who put their money into a financial scheme in order to gain a financial return in the future

iron gall iron salts and acids extracted from trees and plants

Jesuit member of a Christian order of monks called the Society of Jesus, renowned for their work as missionaries and scholars in the Early Modern period

kami the Shinto term for gods or divine beings; generally refers to spirits or forces of nature

kamikaze meaning 'divine winds', a term used to describe the typhoons that stopped the arrival of a Mongol fleet of ships in Japan from China in the 13th century

khan title of the Mongol ruler

khari one khari = 100 kilograms

Kiyats the name of the tribe to which Temujin (Genghis Khan) and his family belonged

kurus Ottoman currency

lama a Tibetan Buddhist religious leader

landforms natural features of the Earth's surface, such as valleys, mountains and canyons

last rites an important Christian ritual to prepare a dying person to meet God after their death

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Late Antiquity the period between the late 4th century and 650 CE, before the Medieval Period began

Latins Catholic Christians; Latin was the language of the Catholic Church in medieval times

lawspeaker a judge

livery the usual outfit worn by a peasant

longship a long, narrow Viking warship

maize corn

maritime connected with the sea, especially in relation to trade or navy matters

martyr a person who suffers for a cause

meed usual wages received by a peasant

Melanesia the island groups of the south-west region of the Pacific Ocean; Ancient Greek for 'black islands'

merchant someone who buys and sells goods for a profit

mew a cage for trained hawks

Micronesia the island groups of the north-west region of the Pacific Ocean; Ancient Greek for 'small islands'

midwife a woman who helps deliver babies

mild steel steel made from iron and carbon; 'mild steel' refers to steel that has been made with a low amount of carbon, making it easier to shape

minaret a tower placed near a mosque, from where a muezzin calls worshippers to prayer

moai the original name for the statues of Easter Island

Modern Era the period from 1750 CE onwards

mole a spicy Spanish sauce that often contains chocolate

monastics those who lived in a religious community, called a monastery or an abbey

Mongols Peoples of the Mongol Empire, the largest empire in the Medieval World, 1206–1368 CE

mosaic the art of decorating something with small pieces of coloured material, such as stones, glass, ceramic tiles or shells

Nahuatl language spoken by Aztec people

narghile a water pipe used for smoking

negotiation in this context, a discussion over prices that aims to produce an agreement

New World North and South America; the term was first used in 1516 CE by Italian historian Peter Martyr to describe, what was to Europeans, a 'new world'

nomadic a lifestyle where people do not live in one place for a long period of time; they are continually moving

Northumbrians people of the kingdom of Northumbria in northern England

notaries a person who is authorised to draw up documents

obsidian a glassy black rock formed by rapidly cooling lava

Old Norse the language of medieval Scandinavian countries, used until the middle of the 14th century

outrigger a canoe with a log attached to one or both sides of the hull to prevent the canoe from tipping over in rough seas; the log is attached using wooden beams

pagans in this case, non-Christians

paiza a tablet issued to a messenger that gave them the authority to carry a message and receive rations at posts along the way

paleopathologists people who study diseases of the past from fossils, bones or mummified remains

papoose a pouch-like bag worn on the back, used for carrying a baby; also the Algibqyub wird fir 'child'

patriarch a leader of the Orthodox Christian Church

patron god a god that is a guardian or protector of something in particular; for example, Chicomexochtli was the patron god of artists

patron someone who gives support or money to somebody or something

Pax Mongolica a Latin term used to describe the stability or peace experienced in the Mongol region under the rule of the Mongol Empire during the 13th and 14th centuries

peasant a person low in social rank; usually a farmer

Pentecost the seventh Sunday after Easter, commemorating the descent of the Holy Spirit upon Jesus's disciples—also known as 'Whitsunday'

perspectives different points of view on an event or issue in the past

petroglyph a word, sign or symbol carved or chiselled into stone

pharmaceuticals medicines

pitch a thick, dark, sticky tar made from charcoal or tree resin, used for waterproofing

Polynesia the island groups in the central and eastern region of the Pacific Ocean; Ancient Greek for 'many islands'

Pope head of the Catholic Church

Principality a region ruled by a prince

propaganda information that aims to influence the beliefs of the wider community

Protestant Reformation a religious movement of the 16th century that rejected the authority of the Pope and claimed that the Bible was the only source of God's authority

pukao the red topknots on the heads of some of the Easter Island statues

qadi an Islamic judge

rapine plunder

rattan mats mats made of woven palm fronds

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reclaimed land land that has been created from sea or riverbeds

Reconquista a period of over 700 years, from 710 CE to 1492 CE, during which Christians conquered and expelled the Jews and Muslims from Spain and Portugal

regent a queen who rules while her son (the king) is too young to reign

relics items once belonging to a saint, including clothing and even teeth and bones, thought to contain the 'holy power' of the saint

remission of sins forgiveness for wrongdoing, allowing entrance into heaven after death

renaissance a period of innovation and change in many areas of human society, including science, education, technology, politics and economics

republic a form of government in which the head of government is elected by the people

ronin samurai warriors with no daimyo; they were classed as hinin, or outcasts

sacraments important religious ceremonies, such as baptism, confession and last rites

salvation being saved from hell after death

Sanskrit the ancient language of India and sacred language of the Hindu religion

Samurai a professional Japanese warrior in the service of a daimyo

Sapa Inca the ruler of the Incas

savage in the 16th and 17th centuries, the word 'savage' meant 'a person living in a pre-modern state of nature'; by the 19th century, it had come to mean 'a brutish, violent person'

sector a mathematical instrument used in calculations in the 16th to 19th centuries

sedentary population a population that remains in one place and does not move around (as opposed to those in a nomadic lifestyle)

semi-dome a half-dome, split vertically

Senate an elected assembly of people who helped to rule Venice

Seven Years' War a war between several European colonial powers over trade and empire, lasting from 1754 until 1763 CE

shaman a person who interacts with the spirit world

Shamanism the religious practice of the native Mongols

sheiks leaders of Arab villages

shogun in theory the military head of Japan, but in reality the political ruler of the country

shogunate a type of government in Japan that gave all power to the shogun or military ruler

significance the importance of an event

Silk Road an ancient network of trade routes that operated for more than 3000 years, linking Asia with the eastern Mediterranean

smallpox a highly contagious disease; this disease was deadly in the Early Modern Period to those who were not immune to it

smoking a method of preserving meat or fish by exposing it to the smoke from burning wood

sonnet a poem of 14 lines, with a careful rhyming scheme

span spun wool or other fibres to make cloth; spinning was a common task for women in the Medieval Period

stele a stone slab, taller than it is wide, bearing inscriptions and erected for ceremonial purposes or to mark territory; popular in ancient and medieval times

steppes the treeless, grassland plains that stretch for 5000 kilometres from the western border of Hungary to the eastern border of Mongolia

tamale traditional Spanish food where a corn-based dough is stuffed with meats, cheeses, vegetables and chillies and boiled wrapped in a leaf

Tangata-Manu the title given to the clan chief whose hopu won the Birdman contest

tanned/tanning treating animal skins with tannin to make leather

tapu something that is restricted, forbidden or sacred; we get the modern word 'taboo' from this term

tatami mat traditional straw mat, used for flooring in Japan

terra nullius land that belongs to no-one

tithe a portion of one's produce or income, usually a tenth, given to the Church

trade enclosure an exclusive area for particular foreign merchants

tribute a payment or tax paid to a more powerful, ruling empire

tsar emperor or king of Russia

valkyries female spirits

virology the study of viruses

Visigothic belonging to the Visigoths, one of the tribes from Germany that overran the Western Roman Empire in the 4th and 5th centuries. The Kingdom of the Visigoths in southern France and Spain lasted from 418–711 CE.

vizier a high official in Muslim regions

wattle and daub a building method for making walls, using woven lattice (wattle) plaster with a sticky material (daub) made from straw, clay and sand

whorl a tool used for spinning yarn

Witan a council of nobles who advise the king

yam the communication system used in the Mongol Empire

Yasa the Mongol Empire rule of law

yurt a portable tent used by the Mongols as their home

zarf a metal container with a handle

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