

CONTENTS

Chapters	Page No.
1. Introduction	1-63
2. Middle Age	64-116
3. <i>Transition Phase</i>	117-141
4. Modern Age	142-195

SYLLABUS

M.H.-415

M.A. History 1st year

Distance Course III-History of Civilizations (Excluding India)

Chapter-1

- Unit-I : Introduction-definition of civilization, origin and growth of civilization:
Prehistoric culture, Paleolithic and Neolithic cultures.
- Unit-II : Riva valley civilizations:
Egyptian civilization, Mesopotamian civilization, Sumerian civilization, Babylonian, Assyrian & Chaldean Cultures, Chinese civilization.
- Unit-III : Persian Civilization:
Hebrew and Phoenician, Legacy of Ancient Greece, Hellenistic civilization, Ancient Rome, Roman contribution.
- Unit-IV : Japanese Civilization:
Maya, Aztec and Inca Civilization.

Chapter-2

- Unit-I : Middle Ages: Rise and Spread of Christianity :
The papacy – Byzantine Civilization
- Unit-II : Rise and Spread of Islam, Saracenic Civilization.
- Unit-III : Feudalism, Origin Merits & Demerits.
- Unit-IV : Crusades: Causes and Results

Chapter-3

- Unit-I : Monastic Orders of Medieval cities.
- Unit-II : Progress of Education & Rise of Universities.
- Unit-III : Transition of Modern Age.
- Unit-IV : Renaissance: Causes, enaissance in Italy, Results of Rissance.

Chapter-4

- Unit-I : Geographical discoveries of 15th & 16th centuries – reformation in Germany. France & Switzerland – Counter reformation.
- Unit-II : French revolution
Impacts of French revolution.
- Unit-III : Romanticism, Industrial & Agrarian revolution, causes & results
- Unit-IV : Nationalism Vs. Internationalism: League of Nations, U.N.O., Development of Science, philosophy, art and architecture in the contemporary world.

CHAPTER – 1

INTRODUCTION

Introduction

NOTES

STRUCTURE

- 1.1 Learning Objectives
- 1.2 Introduction
- 1.3 Definition and Characteristics of Civilization
- 1.4 Origin and Growth of Civilization
- 1.5 Pre-historic Culture
 - Paleolithic
 - Mesolithic
 - Neolithic
- 1.6 Egyptian Civilization
- 1.7 Mesopotamian Civilization
- 1.8 Sumerian Civilization
- 1.9 Babylonian Civilization
- 1.10 Assyrian Civilization
- 1.11 The Chaldeans Civilization
- 1.12 Chinese Civilization
- 1.13 Hebrew and Phoenician
- 1.14 Legacy of Ancient Greece
- 1.15 Hellenistic Civilization
- 1.16 Ancient Rome
- 1.17 Roman Contributions
- 1.18 Maya Civilization
- 1.19 Aztec Civilization
- 1.20 Inca Civilization
- 1.21 Japanese Civilization
- 1.22 Summary
- 1.23 Review Questions
- 1.24 Further Readings

1.1 LEARNING OBJECTIVES

After going through this Chapter, students will be able to :

- understand the meaning, origin and growth of civilization;
- discuss the origin and spread of Riva valley civilizations;
- explain the issues pertaining to the Persian civilization;
- describe the origin and growth of Japanese civilization.

NOTES

1.2 INTRODUCTION

The first human beings appeared over two million years ago, with major stages in physical development ending about 140,000 years ago. They discovered tool using and improving and thus were able to move away from hunting and gathering practices to form larger groups. The key markers for the origins of human societies are the beginnings of agriculture, about 9000 B.C.E., and the achievement of the societies that followed. By 1000 B.C.E. several civilizations were ready for more elaborate political and cultural forms.

By 2000 B.C.E. five major civilizations had developed: Mesopotamia, Egypt, northwestern India, northern China, and central America. They had limited contact with each other. The five were the pioneers in generating elements common to later civilizations. The early civilizations ended or paused around 1000 B.C.E., a date marking a move to a more mature phase of civilization.

UNIT – I

Civilization is a term used to describe a certain kind of development of a human society. A civilized society is often characterized by advanced agriculture, long-distance trade, occupational specialization, and urbanism. Aside from these core elements, civilization is often marked by any combination of a number of secondary elements, including a developed transportation system, writing, standards of measurement (currency, etc.), contract and tort-based legal systems, great art style, monumental architecture, mathematics, sophisticated metallurgy, and astronomy.

1.3 DEFINITION AND CHARACTERISTICS OF CIVILIZATION

“Civilization” is often, however, should not be used as a synonym for the broader term “culture” in both popular and academic circles. Every human being participates in a culture, defined as “the arts, customs, habits... beliefs, values, behaviour and material habits that constitute a people’s way of life”. However, in its most widely used definition, civilization is a descriptive term for a relatively complex agricultural and urban culture.

Civilization is not the same thing as culture or society. It is merely ONE type of culture, based on a complex of stories, institutions, and artifacts— that both leads to and emerges from the growth of cities (civilization, see civil: from civis, meaning citizen, from Latin civitatis, meaning city-state), with cities being defined—so as to distinguish them from camps, villages, and so on—as people living more or less permanently in one place in densities high enough to require the routine importation of food and other necessities of life.

In an older but still frequently used sense, the term "civilization" can be used in a normative manner as well: in societal contexts where complex and urban cultures are assumed to be superior to other "savage" or "barbarian" cultures, the concept of "civilization" is used as a synonym for "cultural (and often ethical) superiority of certain groups." In a similar sense, civilization can mean "refinement of thought, manners, or taste". This normative notion of civilization is heavily rooted in the thought that urbanized environments provide a higher living standard, encompassed by both nutritional benefits and mental potentialities. Civilization requires advanced knowledge of: science, trade, art, government, and farming, within a society.

In his book *The Philosophy of Civilization*, Albert Schweitzer, one of the main philosophers on the concept of civilization, outlined the idea that there are dual opinions within society; one regarding civilization as purely material and another regarding civilization as both ethical and material. He stated that the current world crisis was, then in 1923, due to a humanity having lost the ethical conception of civilization. In this same work, he defined civilization, saying:

It is the sum total of all progress made by man in every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals as the progress of all progress.

CHARACTERISTICS

Social scientists such as V. Gordon Childe have named a number of traits that distinguish a civilization from other kinds of society. Civilizations have been distinguished by their means of subsistence, types of livelihood, settlement patterns, forms of government, social stratification, economic systems, literacy, and other cultural traits.

All human civilizations have depended on agriculture for subsistence. Growing food on farms results in a surplus of food, particularly when people use intensive agricultural techniques such as irrigation and crop rotation. Grain surpluses have been especially important because they can be stored for a long time. A surplus of food permits some people to do things besides produce food for a living: early civilizations included artisans, priests and priestesses, and other people with specialized careers. A surplus of food results in a division of labour and a more diverse range of human activity, a defining trait of civilizations.

Civilizations have distinctly different settlement patterns from other societies. The word civilization is sometimes defined as "a word that simply means 'living in cities'". Non-farmers gather in cities to work and to trade.

Compared with other societies, civilizations have a more complex political structure, namely the state. State societies are more stratified than other societies; there is a greater difference among the social classes. The ruling class, normally concentrated in the cities, has control over much of the surplus and exercises its

NOTES

NOTES

will through the actions of a government or bureaucracy. Morton Fried, a conflict theorist, and Elman Service, an integration theorist, have classified human cultures based on political systems and social inequality. This system of classification contains four categories:

- Hunter-gatherer bands, which are generally egalitarian.
- Horticultural/pastoral societies in which there are generally two inherited social classes; chief and commoner.
- Highly stratified structures, or chiefdoms, with several inherited social classes: king, noble, freemen, serf and slave.
- Civilizations, with complex social hierarchies and organized, institutional governments.

Economically, civilizations display more complex patterns of ownership and exchange than less organized societies. Living in one place allows people to accumulate more personal possessions than nomadic people. Some people also acquire landed property, or private ownership of the land. Because a percentage of people in civilizations do not grow their own food, they must trade their goods and services for food in a market system, or receive food through the levy of tribute, redistributive taxation, tariffs or tithes from the food producing segment of the population. Early civilizations developed money as a medium of exchange for these increasingly complex transactions. To oversimplify, in a village the potter makes a pot for the brewer and the brewer compensates the potter by giving him a certain amount of beer. In a city, the potter may need a new roof, the roofer may need new shoes, the cobbler may need new horseshoes, the blacksmith may need a new coat, and the tanner may need a new pot. These people may not be personally acquainted with one another and their needs may not occur all at the same time. A monetary system is a way of organizing these obligations to ensure that they are fulfilled fairly.

Writing, developed first by people in Sumer, is considered a hallmark of civilization and "appears to accompany the rise of complex administrative bureaucracies or the conquest state." Traders and bureaucrats relied on writing to keep accurate records. Like money, writing was necessitated by the size of the population of a city and the complexity of its commerce among people who are not all personally acquainted with each other.

Aided by their division of labor and central government planning, civilizations have developed many other diverse cultural traits. These include organized religion, development in the arts, and countless new advances in science and technology.

1.4 ORIGIN AND GROWTH OF CIVILIZATION

It is more or less widely accepted that human civilization consisting of planned cities, organized governance, writing, manufacture and trading began

about five thousand years ago in a region of earth comprising the Indus valley, Mesopotamia and Egypt.

The precise details of when and where specific aspects of civilization began are not yet known fully. There are many similarities between Sumer, Egypt and the Indus Valley - the sites of earth's earliest civilizations. These are some of the hottest, driest and most inhospitable places on the planet. It takes considerable agronomic and hydrological knowledge to convert the marshes and control the floods to turn these into productive farmlands. Civilization originated in these harsh, desert environs lacking many basic resources. Rapidly they invented mining, chariot, sailboat, writing, cities, engineering and so on, and all this while most of the world's tribes was still living as hunter-gatherers. It is difficult to explain the radical departure from the human norm by several tribes without invoking some inexplicable genetic deviations. Recent discoveries including the discovery of submerged cities of the gulf of Cambay India are however shedding new light on the matter. A possible scenario for the emergence of civilization is as follows.

About six thousand years a small tribal community living on the western coast of India was inspired because of a yet unexplained genetic evolution to begin the construction of planned cities and invent the first few symbols to depict human words or language. They emerged from their prehistoric existence as civilized humans that wanted to develop pottery, cities, and agriculture, and become literate by developing writing. These communities developed the first few pictorial symbols to represent human names and words. Remaining at first a small community for the first few hundred years these coastal people were eventually forced to move northwards and westwards due to seismic disturbance and submergence of their coastal cities about five and a half thousand years ago. They chose only arid plains to establish their new habitations, along the greatest of rivers that flowed at that time, since it is these they were used to and familiar with. Interaction with existing local communities in their new habitats provided them with much needed manpower for a rapid expansion of civilization. Forests scared them because of the threat of wild animals and they were completely unfamiliar with mountain territories considering them unsuitable for agriculture and hence these were avoided in the first march of human civilization. A branch of this community migrated to what is now Iraq and developed the Sumerian civilization on the banks of the Tigris and Euphrates. From here they spread to the Nile valley as well.

Egyptian civilization began with an ancient historic event. The Sumerians Nirmar along with his son Menes and an army of 5000 Akkadian guards set out on a conquest of the Nile valley around 3200 BC. They followed the northern route along Euphrates that reached the Nile valley through Syria. On the periphery of the Nile valley they subjugated local people of African origin and expanded

NOTES

NOTES

their army further, eventually conquering the Egyptian valley without much of a fight. A prehistoric flint knife, with a handle carved from the tooth of a hippopotamus, in the possession of Louvre and found at Gebel el Arak near Nag Hamâdi depicts a scene from the conquest. On one side of the handle is a battle-scene including some remarkable representations of ancient boats. Many of the warriors are nude with the exception of a loin girdle, but, while one set of combatants have shaven heads or short hair, the others have abundant locks falling in a thick mass upon the shoulder. The nude warriors are obviously of local African origin. It displays the wisdom of the conquerors in utilizing locals for their campaigns. On the other face of the handle is carved a hunting scene. In the upper field is a remarkable group, consisting of a personage struggling with two lions arranged symmetrically.

The rest of the composition is not very unlike other examples of prehistoric Egyptian carving in low relief, but here attitude, figure, and clothing are un-Egyptian. The hero wears a turban on his abundant hair, and a full and rounded beard descends upon his breast. A long garment clothes him from the waist and falls below the knees, his muscular calves ending in the claws of a bird of prey. There is no doubt that the heroic personage is represented in the familiar attitude of the Babylonian hero Gilgamesh struggling with lions, a favorite subject of early Sumerian and Babylonian seals. His garment is Sumerian rather than Egyptian. The design itself is unmistakably of Mesopotamian origin. There was no physical barrier to the use of the river-route from Mesopotamia into Syria and of the tracks thence southward along the land bridge to the Nile's delta.

After the conquest Nimmer (The Scorpion King) returned to Babylon leaving his son Menes in charge of the new kingdom. Menes unified the scattered communities of the entire Nile Valley. There he established the First Egyptian Dynasty with a Sumerian civilization. The unified state led to the development of writing, the start of large scale construction and the venturing out from the Nile Valley to trade. The most remarkable evidence of cultural connection is shown in the architecture of Early Dynastic tombs of Egypt and Mesopotamian seal-impressions showing exactly similar buildings. A problem that early Sumerian ruling class faced upon arrival in Egypt was the different, even contrary religious beliefs. Egyptians glorified the floods whereas the Sumerian dreaded it because of their religious records of the deluge that had originally flooded their homeland and beautiful cities on the western coast of India leading to their exodus. However the Sumerians soon assimilated everything useful they found in the new lands and thus developed their culture even further. Unlike the colonists of eighteenth century the Sumerians arrived in any new territory with the intention of making it their home and progressed from strength to strength as they marched westwards. However the Nile valley was the limit of their expansion since there were no other great rivers flowing through vast arid plains to the west of the Nile.

Nimes established the first Egyptian dynasty. The second Egyptian dynasty that ruled with the symbol of the dog rather than a bird appears to have emerged on Egyptian soil itself.

From 12,000 to 8,000 B.C.E. changes in human organization and food production prepared the way the emergence of the first civilized societies. Neolithic development of agriculture was the first truly revolutionary change in human history. The first farmers were able to remake environments to suit their needs and to produce surpluses allowing for the support of specialized elites in agriculture, commerce, and manufacturing. *The combination of factors usually resulted in urban settlements marked by complex social stratification based upon birth, sex, and occupation.*

By 10,000 B.C.E., *Homo sapiens*, one of several humanlike species, was present in all continents except Antarctica. Most supported themselves through hunting and gathering, slowly developing the physical traits, larger brains, and erect posture allowing hand evolution that assisted them to master many differing environments.

By 12,000 B.C.E. *Homo sapiens* was still similar in development to rival human species. Fundamental discoveries included the better use of fire, thus increasing the range of edible foods, language development, ever more complex tool production, and artistic and ritual creativity. We will study about it later in detail.

THE SPREAD OF HUMAN CULTURE

Fire and tools, plus the effects of climatic change, allowed the human species to spread widely. By around 12,000 B.C.E. they had moved from Africa into Europe, Asia, Australia, and the Americas.

HUMAN SOCIETY AND DAILY LIFE AT THE END OF THE OLD STONE AGE

Most individuals were members of small bands of hunters and gatherers constantly moving in pursuit of game and plants; some groups established long-enduring settlements where they resided for much of the year. Population density was very low since extensive land areas were necessary to support groupings that probably numbered no more than 20 to 30 men, women, and children. Life expectancy was about 20 years, with high mortality rates for women in labor and children. Multiple pregnancies were necessary for survival. In a gender division of labor, males hunted, fished, and protected the band. Women's roles were equally important; they gathered vital food supplies and herbal medicines. Limited technological advances kept the scattered bands living in precarious life-styles. A few humans established continuing settlements in which they experimented with strategies for survival related to their particular environment. The efforts produced the domestication of plants and animals. Only such groups proved capable of producing civilizations.

NOTES

NOTES

In central Russia, about 18,000 to 10,000 B.C.E., meat gained from successful hunting of slow woolly mammoths, along with wild plant food, allowed a more sedentary life-style. The residents traded with distant peoples and social stratification was demonstrated in burial customs. The society disappeared for unknown reasons. The more sophisticated Natufian complex, comprised of many densely populated settlements, flourished in the Jordan river valley between 10,500 and 8000 B.C.E. It was based upon the cultivation of wild barley and wheat. Natufian society developed advanced agricultural and building techniques and was stratified, matrilineal, and matrilocal. After 9000 B.C.E., climatic change caused site abandonment. Some of the population returned to hunting and gathering; others domesticated wild grains.

By the late Paleolithic homo sapiens lived in tiny, scattered bands. Life was harsh and individuals were at the mercy of nature and disease. Their few tools and weapons left them dependent on the habits of migrating animals. The few humans living in permanent settlements were more secure, but still endured precarious lifestyles.

AGRICULTURE AND THE ORIGINS OF CIVILIZATION

Between 8000 and 3500 B.C.E., a major change occurred which fundamentally altered human history. Climatic shifts associated with the close of the last Ice Age forced migration of game animals and changed wild crop distribution. Hunting bands moved to favorable environments, possibly leading to greater productivity, as in the Natufian complex, and population growth. During the process known as the Neolithic revolution, humans built upon their hunting and gathering experience to master sedentary agriculture and animal domestication. The surpluses produced allowed urban development and the appearance of the first civilizations.

THE DOMESTICATION OF PLANTS AND ANIMALS

People had long observed wild plants as they gathered their daily needs. Hunters and gatherers either experimented with wild seeds or accidentally discovered domestication. Once learned, the practice developed very slowly as people combined the new ideas with their old techniques. Along the way different animals - dogs, sheep, goats, pigs, and cattle - were tamed from about 12,000 B.C.E.

The Spread of the Neolithic Revolution

Hunting and gathering societies persisted as sedentary agricultural societies developed. Animal domestication led to pastoralism in semi-arid regions. Pastoral peoples posed the most serious challenge to agricultural societies. Later they were the basis for the great Mongol empire. The agriculturists spread their production techniques for grain crops and fibers from the Middle East to Asia, Europe, and

northern Africa. Africans south of the Sahara evolved independently, developing root and tree crops. In northern China millet cultivation spread eastward and southward. Rice, first cultivated in southeast Asia, spread to China, India, and the southeast Asian islands. Mesoamerica and Peru developed maize (corn), manioc, and sweet potatoes for their hemisphere.

The Transformation of Human Life

Sedentary humans, with their plants and animals, transformed their immediate environments and allowed a great growth in populations. Their labors marked a great turning point in history. Villages became the dominant feature of human habitation. A sudden surge in invention produced better agricultural implements and techniques of seed selection, planting, and fertilization. Later came irrigation systems.

1.5 PRE-HISTORIC CULTURE

Prehistory is a term used to describe the period before recorded history. Paul Tournal originally coined the term Pre-historique in describing the finds he had made in the caves of southern France. It came into use in France in the 1830s to describe the time before writing, and the word "prehistoric" was introduced into English by Daniel Wilson in 1851.

The term "prehistory" can be used to refer to all time since the beginning of the universe, although it is more often used in referring to the period of time since life appeared on Earth, or even more specifically to the time since human-like beings appeared. In dividing up human prehistory, prehistorians typically use the Three age system, whereas scholars of pre-human time periods typically use the well defined Rock record and its internationally defined stratum base within the geologic time scale. The three-age system is the periodization of human prehistory into three consecutive time periods, named for their respective predominant tool-making technologies; the Stone Age, Bronze Age, and Iron Age.

The occurrence of written materials (and so the beginning of local "historic times") varies generally to cultures classified within either the late Bronze Age or within the Iron Age. Historians increasingly do not restrict themselves to evidence from written records and are coming to rely more upon evidence from the natural and social sciences, thereby blurring the distinction between the terms "history" and "prehistory." This view has recently been articulated by advocates of deep history.

Because, by definition, there are no written records from human prehistory, dating of prehistoric materials is particularly crucial to the enterprise. Clear techniques for dating were not well-developed until the 19th century. The primary researchers into Human prehistory are prehistoric archaeologists and physical anthropologists who use excavation, geologic and geographic surveys, and other scientific analysis to reveal and interpret the nature and behavior of pre-literate

NOTES

NOTES

and non-literate peoples. Human population geneticists and historical linguists are also providing valuable insight for these questions. Cultural anthropologists help to provide context of marriage and trade, by which objects of human origin are passed among people, thereby allowing for a rich analysis of any article that arises in a human prehistoric context. Therefore, data about prehistory is provided by a wide variety of natural and social sciences, such as paleontology, biology, archaeology, palynology, geology, archaeoastronomy, comparative linguistics, anthropology, molecular genetics and many others.

Human prehistory differs from history not only in terms of its chronology but in the way it deals with the activities of archaeological cultures rather than named nations or individuals. Restricted to material processes, remains and artifacts rather than written records, prehistory is anonymous. Because of this, the reference terms used by prehistorians such as Neanderthal or Iron Age are modern labels, the precise definition of which is often subject to discussion and argument.

The date marking the end of prehistory, that is the date when written historical records become a useful academic resource, varies from region to region. For example, in Egypt it is generally accepted that prehistory ended around 3200 BC, whereas in New Guinea the end of the prehistoric era is set much more recently, at around 1900 AD.

PALEOLITHIC

"Paleolithic" means "Old Stone Age," and begins with the first use of stone tools. The Paleolithic is the earliest period of the Stone Age.

The early part of the Paleolithic is called the Lower Paleolithic, which predates Homo sapiens, beginning with Homo habilis (and related species) and with the earliest stone tools, dated to around 2.5 million years ago. Homo sapiens originated some 200,000 years ago, ushering in the Middle Paleolithic. Anatomic changes indicating modern language capacity also arise during the Middle Paleolithic. The systematic burial of the dead, the music, early art, and the use of increasingly sophisticated multi-part tools are highlights of the Middle Paleolithic.

Throughout the Paleolithic, humans generally lived as nomadic hunter-gatherers. Hunter-gatherer societies tended to be very small and egalitarian, though hunter-gatherer societies with abundant resources or advanced food-storage techniques sometimes developed sedentary lifestyles with complex social structures such as chiefdoms, and social stratification. Long-distance contacts may have been established, as in the case of Indigenous Australian "highways."

MESOLITHIC

The "Mesolithic," or "Middle Stone Age" (from the Greek "mesos," "middle," and "lithos," "stone") was a period in the development of human technology between the Paleolithic and Neolithic periods of the Stone Age.

NOTES

The Mesolithic period began at the end of the Pleistocene epoch, some 10,000 BP, and ended with the introduction of agriculture, the date of which varied by geographic region. In some areas, such as the Near East, agriculture was already underway by the end of the Pleistocene, and there the Mesolithic is short and poorly defined. In areas with limited glacial impact, the term "Epipaleolithic" is sometimes preferred.

Regions that experienced greater environmental effects as the last ice age ended have a much more evident Mesolithic era, lasting millennia. In Northern Europe, societies were able to live well on rich food supplies from the marshlands fostered by the warmer climate. Such conditions produced distinctive human behaviours which are preserved in the material record, such as the Maglemosian and Azilian cultures. These conditions also delayed the coming of the Neolithic until as late as 4000 BC (6,000 BP) in northern Europe.

Remains from this period are few and far between, often limited to middens. In forested areas, the first signs of deforestation have been found, although this would only begin in earnest during the Neolithic, when more space was needed for agriculture.

The Mesolithic is characterized in most areas by small composite flint tools—microliths and microburins. Fishing tackle, stone adzes and wooden objects, e.g. canoes and bows, have been found at some sites. These technologies first occur in Africa, associated with the Azilian cultures, before spreading to Europe through the Ibero-Maurusian culture of Northern Africa and the Kebaran culture of the Levant. Independent discovery is not always ruled out.

Though mesolithic culture is normally associated with the homo-sapiens, there were other groups of humans alive at the same time, such as Neanderthals, and it is not sure that all mesolithic remains belong to homo-sapiens.

NEOLITHIC

"Neolithic" means "New Stone Age." This was a period of primitive technological and social development, toward the end of the "Stone Age." Beginning in the 10th millennium BCE (12,000 BP), the Neolithic period saw the development of early villages, agriculture, animal domestication, tools and the onset of the earliest recorded incidents of warfare. The Neolithic term is commonly used in the Old World, as its application to cultures in the Americas and Oceania that did not fully develop metal-working technology raises problems.

AGRICULTURE

A major change, described by prehistorian Vere Gordon Childe as the "Agricultural Revolution," occurred about the 10th millennium BC with the adoption of agriculture. The Sumerians first began farming ca. 9500 BC. By 7000 BC, agriculture had been developed in India and Peru separately; by 6000 BC, to

Egypt; by 5000 BC, to China. About 2700 BC, agriculture had come to Mesoamerica.

NOTES

Although attention has tended to concentrate on the Middle East's Fertile Crescent, archaeology in the Americas, East Asia and Southeast Asia indicates that agricultural systems, using different crops and animals, may in some cases have developed there nearly as early. The development of organised irrigation, and the use of a specialised workforce, by the Sumerians, began about 5500 BC. Stone was supplanted by bronze and iron in implements of agriculture and warfare. Agricultural settlements had until then been almost completely dependent on stone tools. In Eurasia, copper and bronze tools, decorations and weapons began to be commonplace about 3000 BC. After bronze, the Eastern Mediterranean region, Middle East and China saw the introduction of iron tools and weapons.

The Americas may not have had metal tools until the Chavín horizon (900 BC). The Moche did have metal armor, knives and tableware. Even the metal-poor Inca had metal-tipped plows, at least after the conquest of Chimor. However, little archaeological research has so far been done in Peru, and nearly all the khipus (recording devices, in the form of knots, used by the Incas) were burned in the Spanish conquest of Peru. As late as 2004, entire cities were still being unearthed.

The cradles of early civilizations were river valleys, such as the Euphrates and Tigris valleys in Mesopotamia, the Nile valley in Egypt, the Indus valley in the Indian subcontinent, and the Yangtze and Yellow River valleys in China. Some nomadic peoples, such as the Indigenous Australians and the Bushmen of southern Africa, did not practice agriculture until relatively recent times.

Before 1800 AD, most populations did not belong to states. Scientists disagree as to whether the term "tribe" should be applied to the kinds of societies that these people lived in. Some tribal societies transformed into states when they were threatened, or otherwise impinged on, by existing states.

Agriculture made possible complex societies — civilizations. States and markets emerged. Technologies enhanced people's ability to harness nature and to develop transport and communication.

BRONZE AGE

The term Bronze Age refers to a period in human cultural development when the most advanced metalworking (at least in systematic and widespread use) included techniques for smelting copper and tin from naturally occurring outcroppings of copper ores, and then smelting those ores to cast bronze. These naturally occurring ores typically included arsenic as a common impurity. Copper/tin ores are rare, as reflected in the fact that there were no tin bronzes in Western Asia before 3,000 BC. The Bronze Age forms part of the three-age system for

prehistoric societies. In this system, it follows the Neolithic in some areas of the world.

The Bronze Age is the earliest period of which we have direct written accounts, since the invention of writing coincides with its early beginnings.

NOTES

UNIT – II

Approximately 5000 years ago the first complex, politically centralized civilizations began to crystallize independently along a number of river valleys throughout the southern half of Asia and northern Africa. These civilizations constitute the next step in the organization and centralization of human economic, political, religious, and social institutions and practices.

Why did the first complex, politically centralized civilizations materialize along rivers? Because rivers supplied a continuous if not always dependable flow and supply of water for farming and human consumption. These rivers along with climate, vegetation, geography, and topography shaped the development of the early river valley civilizations. However, while people of these civilizations were dependent on the rivers, the rivers also inspired new technological, economic, institutional, and organizational innovations and developments.

Between 3000 and 2000 B.C.E. such river valley civilizations formed independently of each other along the Indus, the Nile, the Tigris and Euphrates, and the Yellow Rivers. These civilizations shared certain characteristics that distinguished them from the collections of Neolithic communities that preceded them.

1.6 EGYPTIAN CIVILIZATION

The Nile River was the axis of two early African civilizations, Egypt and Nubia. The Nile River shaped the development of both civilizations, providing a reliable source of water for farming and linking them to sub-Saharan Africa and the Mediterranean Sea. The Nile gave them limited access to various Bantu peoples to the south and various Mediterranean peoples to the north.

Ancient Egypt was an ancient civilization of eastern North Africa, concentrated along the lower reaches of the Nile River in what is now the modern country of Egypt. The civilization coalesced around 3150 BC with the political unification of Upper and Lower Egypt under the first pharaoh, and it developed over the next three millennia. Its history occurred in a series of stable Kingdoms, separated by periods of relative instability known as Intermediate Periods. Ancient Egypt reached its pinnacle during the New Kingdom, after which it entered a period of slow decline. Egypt was conquered by a succession of foreign powers in

NOTES

this late period. The rule of the pharaohs officially ended in 31 BC when Egypt fell to the Roman Empire and became a Roman province.

The success of ancient Egyptian civilization stemmed partly from its ability to adapt to the conditions of the Nile River Valley. The predictable flooding and controlled irrigation of the fertile valley produced surplus crops, which fueled social development and culture. With resources to spare, the administration sponsored mineral exploitation of the valley and surrounding desert regions, the early development of an independent writing system, the organization of collective construction and agricultural projects, trade with surrounding regions, and a military intended to defeat foreign enemies and assert Egyptian dominance. Motivating and organizing these activities was a bureaucracy of elite scribes, religious leaders, and administrators under the control of a pharaoh who ensured the cooperation and unity of the Egyptian people in the context of an elaborate system of religious beliefs.

The many achievements of the ancient Egyptians include the quarrying, surveying and construction techniques that facilitated the building of monumental pyramids, temples, and obelisks; a system of mathematics, a practical and effective system of medicine, irrigation systems and agricultural production techniques, the first known ships, Egyptian faience and glass technology, new forms of literature, and the earliest known peace treaty. Egypt left a lasting legacy. Its art and architecture were widely copied, and its antiquities carried off to far corners of the world. Its monumental ruins have inspired the imaginations of travellers and writers for centuries. A newfound respect for antiquities and excavations in the early modern period led to the scientific investigation of Egyptian civilization and a greater appreciation of its cultural legacy, for Egypt and the world.

By the late Paleolithic period, the arid climate of Northern Africa became increasingly hot and dry, forcing the populations of the area to concentrate along the Nile valley, and since nomadic modern human hunter-gatherers began living in the region through the end of the Middle Pleistocene some 120 thousand years ago, the Nile has been the lifeline of Egypt. The fertile floodplain of the Nile gave humans the opportunity to develop a settled agricultural economy and a more sophisticated, centralized society that became a cornerstone in the history of human civilization.

PREDYNASTIC PERIOD

In Predynastic and Early Dynastic times, the Egyptian climate was much less arid than it is today. Large regions of Egypt were covered in treed savanna and traversed by herds of grazing ungulates. Foliage and fauna were far more prolific in all environs and the Nile region supported large populations of waterfowl. Hunting would have been common for Egyptians and this is also the period during which many animals would have been first domesticated.

By about 5500 BC, small tribes living in the Nile valley had developed into a series of cultures demonstrating firm control of agriculture and animal husbandry, and identifiable by their pottery and personal items, such as combs, bracelets, and beads. The largest of these early cultures in upper Egypt, the Badari, was known for its high quality ceramics, stone tools, and its use of copper.

In Northern Egypt, the Badari was followed by Amratian and Gerzian cultures which showed a number of technological improvements. In Gerzian times, early evidence exists of contact with Canaan and the Byblos coast.

In southern Egypt, the Naqada culture, similar to the Badari, began to expand along the Nile by about 4000 BC. As early as the Naqada I Period, predynastic Egyptians imported obsidian from Ethiopia, used to shape blades and other objects from flakes. Over a period of about 1000 years, the Naqada culture developed from a few small farming communities into a powerful civilization whose leaders were in complete control of the people and resources of the Nile valley. Establishing a power center at Hierakonpolis, and later at Abydos, Naqada III leaders expanded their control of Egypt northwards along the Nile. They also traded with Nubia to the south, the oases of the western desert to the west, and the cultures of the eastern Mediterranean to the east.

The Naqada culture manufactured a diverse array of material goods, reflective of the increasing power and wealth of the elite, which included painted pottery, high quality decorative stone vases, cosmetic palettes, and jewelry made of gold, lapis, and ivory. They also developed a ceramic glaze known as faience which was used well into the Roman Period to decorate cups, amulets, and figurines. During the last predynastic phase, the Naqada culture began using written symbols which would eventually evolve into a full system of hieroglyphs for writing the ancient Egyptian language.

CULTURE

Most ancient Egyptians were farmers tied to the land. Their dwellings were restricted to immediate family members, and were constructed of mud-brick designed to remain cool in the heat of the day. Each home had a kitchen with an open roof, which contained a grindstone for milling flour and a small oven for baking bread. Walls were painted white and could be covered with dyed linen wall hangings. Floors were covered with reed mats, while wooden stools, beds raised from the floor and individual tables comprised the furniture.

The ancient Egyptians placed a great value on hygiene and appearance. Most bathed in the Nile and used a pasty soap made from animal fat and chalk. Men shaved their entire bodies for cleanliness, and aromatic perfumes and ointments covered bad odors and soothed skin. Clothing was made from simple linen sheets that were bleached white, and both men and women of the upper classes wore wigs, jewelry, and cosmetics. Children went without clothing until

NOTES

maturity, at about age 12, and at this age males were circumcised and had their heads shaved. Mothers were responsible for taking care of the children, while the father provided the family's income.

NOTES

Music and dance were popular entertainments for those who could afford them. Early instruments included flutes and harps, while instruments similar to trumpets, oboes, and pipes developed later and became popular. In the New Kingdom, the Egyptians played on bells, cymbals, tambourines, and drums and imported lutes and lyres from Asia. The sistrum was a rattle-like musical instrument that was especially important in religious ceremonies.

The ancient Egyptians enjoyed a variety of leisure activities, including games and music. Senet, a board game where pieces moved according to random chance, was particularly popular from the earliest times; another similar game was mehen, which had a circular gaming board. Juggling and ball games were popular with children, and wrestling is also documented in a tomb at Beni Hasan. The wealthy members of ancient Egyptian society enjoyed hunting and boating as well.

GOVERNMENT AND ECONOMY

The pharaoh was the absolute monarch of the country and, at least in theory, wielded complete control of the land and its resources. The king was the supreme military commander and head of the government, who relied on a bureaucracy of officials to manage his affairs. In charge of the administration was his second in command, the vizier, who acted as the king's representative and coordinated land surveys, the treasury, building projects, the legal system, and the archives. At a regional level, the country was divided into as many as 42 administrative regions called nomes each governed by a nomarch, who was accountable to the vizier for his jurisdiction. The temples formed the backbone of the economy. Not only were they houses of worship, but were also responsible for collecting and storing the nation's wealth in a system of granaries and treasuries administered by overseers, who redistributed grain and goods.

Much of the economy was centrally organized and strictly controlled. Although the ancient Egyptians did not use coinage until the Late period, they did use a type of money-barter system, with standard sacks of grain and the deben, a weight of roughly 91 grams (3 oz) of copper or silver, forming a common denominator. Workers were paid in grain; a simple laborer might earn 5½ sacks (200 kg or 400 lb) of grain per month, while a foreman might earn 7½ sacks (250 kg or 550 lb). Prices were fixed across the country and recorded in lists to facilitate trading; for example a shirt cost five copper deben, while a cow cost 140 deben. Grain could be traded for other goods, according to the fixed price list. During the 5th century BC coined money was introduced into Egypt from abroad. At first the coins were used as standardized pieces of precious metal

rather than true money, but in the following centuries international traders came to rely on coinage.

Social Status

Egyptian society was highly stratified, and social status was expressly displayed. Farmers made up the bulk of the population, but agricultural produce was owned directly by the state, temple, or noble family that owned the land. Farmers were also subject to a labor tax and were required to work on irrigation or construction projects in a *corvée* system. Artists and craftsmen were of higher status than farmers, but they were also under state control, working in the shops attached to the temples and paid directly from the state treasury. Scribes and officials formed the upper class in ancient Egypt, the so-called "white kilt class" in reference to the bleached linen garments that served as a mark of their rank. The upper class prominently displayed their social status in art and literature. Below the nobility were the priests, physicians, and engineers with specialized training in their field. Slavery was known in ancient Egypt, but the extent and prevalence of its practice are unclear.

The ancient Egyptians viewed men and women, including people from all social classes except slaves, as essentially equal under the law, and even the lowliest peasant was entitled to petition the vizier and his court for redress. Both men and women had the right to own and sell property, make contracts, marry and divorce, receive inheritance, and pursue legal disputes in court. Married couples could own property jointly and protect themselves from divorce by agreeing to marriage contracts, which stipulated the financial obligations of the husband to his wife and children should the marriage end. Compared with their counterparts in ancient Greece, Rome, and even more modern places around the world, ancient Egyptian women had a greater range of personal choices and opportunities for achievement. Women such as Hatshepsut and Cleopatra even became pharaohs, while others wielded power as Divine Wives of Amun. Despite these freedoms, ancient Egyptian women did not take part in official roles in the administration, served only secondary roles in the temples, and were not as likely to be as educated as men.

Legal System

The head of the legal system was officially the pharaoh, who was responsible for enacting laws, delivering justice, and maintaining law and order, a concept the ancient Egyptians referred to as *Ma'at*. Although no legal codes from ancient Egypt survive, court documents show that Egyptian law was based on a common-sense view of right and wrong that emphasized reaching agreements and resolving conflicts rather than strictly adhering to a complicated set of statutes. Local councils of elders, known as *Kenbet* in the New Kingdom, were responsible for ruling in court cases involving small claims and minor disputes. More serious cases involving murder, major land transactions, and tomb robbery were referred to

NOTES

NOTES

the Great Kenbet, over which the vizier or pharaoh presided. Plaintiffs and defendants were expected to represent themselves and were required to swear an oath that they had told the truth. In some cases, the state took on both the role of prosecutor and judge, and it could torture the accused with beatings to obtain a confession and the names of any co-conspirators. Whether the charges were trivial or serious, court scribes documented the complaint, testimony, and verdict of the case for future reference.

Punishment for minor crimes involved either imposition of fines, beatings, facial mutilation, or exile, depending on the severity of the offense. Serious crimes such as murder and tomb robbery were punished by execution, carried out by decapitation, drowning, or impaling the criminal on a stake. Punishment could also be extended to the criminal's family. Beginning in the New Kingdom, oracles played a major role in the legal system, dispensing justice in both civil and criminal cases. The procedure was to ask the god a "yes" or "no" question concerning the right or wrong of an issue. The god, carried by a number of priests, rendered judgment by choosing one or the other, moving forward or backward, or pointing to one of the answers written on a piece of papyrus or an ostrakon.

Agriculture

A combination of favorable geographical features contributed to the success of ancient Egyptian culture, the most important of which was the rich fertile soil resulting from annual inundations of the Nile River. The ancient Egyptians were thus able to produce an abundance of food, allowing the population to devote more time and resources to cultural, technological, and artistic pursuits. Land management was crucial in ancient Egypt because taxes were assessed based on the amount of land a person owned.

Farming in Egypt was dependent on the cycle of the Nile River. The Egyptians recognized three seasons: Akhet (flooding), Peret (planting), and Shemu (harvesting). The flooding season lasted from June to September, depositing on the river's banks a layer of mineral-rich silt ideal for growing crops. After the floodwaters had receded, the growing season lasted from October to February. Farmers plowed and planted seeds in the fields, which were irrigated with ditches and canals. Egypt received little rainfall, so farmers relied on the Nile to water their crops. From March to May, farmers used sickles to harvest their crops, which were then threshed with a flail to separate the straw from the grain. Winnowing removed the chaff from the grain, and the grain was then ground into flour, brewed to make beer, or stored for later use.

The ancient Egyptians cultivated emmer and barley, and several other cereal grains, all of which were used to make the two main food staples of bread and beer. Flax plants, uprooted before they started flowering, were grown for the fibers of their stems. These fibers were split along their length and spun into thread, which was used to weave sheets of linen and to make clothing. Papyrus

growing on the banks of the Nile River was used to make paper. Vegetables and fruits were grown in garden plots, close to habitations and on higher ground, and had to be watered by hand. Vegetables included leeks, garlic, melons, squashes, pulses, lettuce, and other crops, in addition to grapes that were made into wine.

Animals

The Egyptians believed that a balanced relationship between people and animals was an essential element of the cosmic order; thus humans, animals and plants were believed to be members of a single whole. Animals, both domesticated and wild, were therefore a critical source of spirituality, companionship, and sustenance to the ancient Egyptians. Cattle were the most important livestock; the administration collected taxes on livestock in regular censuses, and the size of a herd reflected the prestige and importance of the estate or temple that owned them. In addition to cattle, the ancient Egyptians kept sheep, goats, and pigs. Poultry such as ducks, geese, and pigeons were captured in nets and bred on farms, where they were force-fed with dough to fatten them. The Nile provided a plentiful source of fish. Bees were also domesticated from at least the Old Kingdom, and they provided both honey and wax.

The ancient Egyptians used donkeys and oxen as beasts of burden, and they were responsible for plowing the fields and trampling seed into the soil. The slaughter of a fattened ox was also a central part of an offering ritual. Horses were introduced by the Hyksos in the *Second Intermediate Period*, and the camel, although known from the New Kingdom, was not used as a beast of burden until the *Late Period*. There is also evidence to suggest that elephants were briefly utilized in the *Late Period*, but largely abandoned due to lack of grazing land. Dogs, cats and monkeys were common family pets, while more exotic pets imported from the heart of Africa, such as lions, were reserved for royalty. Herodotus observed that the Egyptians were the only people to keep their animals with them in their houses. During the *Predynastic* and *Late* periods, the worship of the gods in their animal form was extremely popular, such as the cat goddess Bastet and the ibis god Thoth, and these animals were bred in large numbers on farms for the purpose of ritual sacrifice.

1.7 MESOPOTAMIAN CIVILIZATION

Mesopotamia is a Greek word that means "land between the rivers", referring to the Tigris and the Euphrates Rivers. These two rivers were the axes of one of the most influential ancient civilizations in history. With the development of irrigation around 6000 B.C.E. farming villages appeared and grew into larger communities and then cities along these rivers.

Political centralization first occurred in Mesopotamia in much the same way that it took place along the Nile River . From approximately 3200 to 2350

NOTES

NOTES

B.C.E. various Sumerian cities dominated Mesopotamia . During this period these cities, ruled by monarchs, came to control surrounding economic hinterlands, and, in the process, evolved into city-states. These city-states were rivals who vied for influence throughout, even dominance of Mesopotamia . In the twenty-fourth century B.C.E. Sargon, the ruler of the city of Akkad , became the first man to unify Mesopotamia under his control. From 2350 to 1600 B.C.E. Mesopotamia was dominated by Babylon , a city that straddled the Tigris and Euphrates Rivers.

Mesopotamia left a number of important cultural legacies for Western civilization. Mesopotamia culture was a synthesis of both Sumerian and Semitic forms. One of these legacies was various legal codes developed by a succession of Mesopotamian rulers. Most notably among these rulers was Hammurabi(r. 1792-1750 B.C.E.), a Babylonian ruler who had various legal codes, guidelines, and precedents compiled. This compilation was part of his larger effort to standardize the administration of his kingdom. Another legacy was the Epic of Gilgamesh, a collection of stories about ancient Mesopotamia which centered around a legendary king of Uruk, who was part god. These stories became one of the models for later heroic epics which celebrated the exploits of rulers and their champions.

CULTURE

Festivals

Ancient Mesopotamians had ceremonies each month. The theme of the rituals and festivals for each month is determined by six important factors:

1. The phase of the Moon (a waxing moon meant abundance and growth, while a waning moon was associated with decline, conservation, and festivals of the Underworld)
2. The phase of the annual agricultural cycle
3. Equinoxes and solstices
4. The local mythos and its divine Patrons
5. The success of the reigning Monarch
6. Commemoration of specific historical events (founding, military victories, temple holidays, etc.)

Music

Some songs were written for the gods but many were written to describe important events. Although music and songs amused kings, they were also enjoyed by ordinary people who liked to sing and dance in their homes or in the marketplaces. Songs were sung to children who passed them on to their children. Thus songs were passed on through many generations as an oral tradition until

writing was more universal. These songs provided a means of passing on through the centuries highly important information about historical events.

Games

Hunting was popular among Assyrian kings. Boxing and wrestling feature frequently in art, and some form of polo was probably popular, with men sitting on the shoulders of other men rather than on horses. They also played majore, a game similar to the sport rugby, but played with a ball made of wood. They also played a board game similar to senet and backgammon, now known as the "Royal Game of Ma-asesblu."

NOTES

METHODOLOGY

Mesopotamian doctors depended on divination to uncover the sin committed by a sick person and to learn the expiation demanded by the gods, but they also observed a patient's symptoms to estimate their seriousness. One method of divination particularly associated with Mesopotamian medicine was hepatoscopy (detailed examination of the liver, and other entrails, of sacrificed animals). Although the Mesopotamians seem to have had no overall idea of anatomy, they regarded the liver as the seat of life since it appeared to be the collecting point for blood. Clay models of livers have been found with markings that probably were used to instruct neophytes in the art of divination or to guide the priest himself.

Recitations, ceremonies, prayers, and sacrifices were common religious means of beseeching the gods for a cure; however, along with these a veritable pharmacopoeia of drugs was used regularly in the treatment of disease. In addition to clay tablets which report illnesses with their symptoms and diagnosis, prognosis, and treatment, others were found that list drugs and their appropriate uses. Hundreds of plants, minerals, and animal substances were the therapeutic agents. They were given by mouth in compositions, applied as salves and fomentations, blown into orifices, inhaled as vapors and fumigations, and inserted as suppositories and enemas. Oil was apparently the principal balm for open wounds, probably preventing the adherence of overlying dressings. The medications were administered according to rituals, the time of the day, and the positions of constellations.

No cuneiform tablets devoted exclusively to surgery have survived, but since virtually all of the medical rules in the Code of Hammurabi concerned the outcome of operations, we can be certain that surgical practices were common. Wounds, abscesses (especially of the eye), broken bones, sprained tendons, and brand marks of slaves were all clearly in the province of surgery. Furthermore, references to bronze lancets in the Code and elsewhere indicate the use of instruments in surgical operations, and there have been a few isolated archaeological recoveries of knives. A possible trephine has also been unearthed,

but no examples of trepanned skulls have yet been found in the land "between rivers." However, they have been uncovered in nearby Judea, which got its medical knowledge from Mesopotamia.

NOTES

1.8 SUMERIAN CIVILIZATION

The Sumerian civilization emerged upon the flood plain of the lower reaches of the Tigris and Euphrates Rivers about 4000 B.C. The social structure of the Sumerians was decidedly different from other societies of that and later times. The Sumerian communities were city states organized around a temple and ruled by a priesthood. The bulk of the people of the community were considered to be the servant-slaves of the god of the temple. The insecurities of life justified the role of the priesthood. When calamities occurred despite the best efforts of the priesthood this was explained as being the result of the actions of other gods acting in concert which over-ruled the wishes of the local god.

There was a class of craftsmen in addition to the priests and peasants. The craftsmen devoted most of their time to producing things for either the temples or the warrior-soldiers which protected the temple community. The people were to devote their lives to propitiating the gods to prevent calamities from befalling the community.

The political structure of Sumer was independent city-states. The map shows the important communities. Note that in Sumerian times the Persian Gulf extended to the area of the city-states. Since then the rivers have filled in hundreds miles of Gulf and Ur which was once almost on the coast is hundreds of miles from the sea. Along with the map of Sumer there is a schematic depiction of the layout of the city of Ur with a branch of the Euphrates River running through the city with a protected harbor at the city walls. There was another protected harbor at the city walls. The temple grounds were separated from the rest of the city.

The temple community city-states of Sumer did not form leagues and alliances until after the glory of the era of Sumer. With wars of defense the role of the priesthood declined relative to the role of the warriors. Eventually the dominance of the warriors was manifested in the rule of kings.

The origin of the Sumerians is uncertain. They apparently came from the south through the Persian Gulf. Their literature speaks of their homeland being Dilmun, which could have been one of the islands in the Persian Gulf such as Bahrain. But no ruins comparable in age and complexity to those of Sumer have been found in the proposed locations of Dilmun. However the balance of the evidence is that Dilmun was the island of Bahrain.

The Sumerians apparently had practiced trading in their original homeland. The frequency of animal beings in the pantheon of their gods suggests some previous pastoral history. The Sumerian language is of no help in identifying their origins because it appears to be unrelated to any other language in the world.

It is an agglutinating language like Turkish, Hungarian, Finnish and Inuit (Eskimo); *i.e.*, statements are constructed by adding prefixes and suffixes onto the core word.

The Sumerians disappeared from history about 2000 B.C. as a result of military domination by various Semitic peoples. In particular, in about 2000 B.C. Sargon established an empire in Mesopotamia which included the area of Sumer. But long before Sargon's conquest Semitic peoples had been entering the area of Sumer.

The Sumerian civilization influenced other civilization, notably that of Babylon to the north. Egypt was also influenced by the Sumerians. Upper Egypt would have been influenced through the sea routes from the Persian Gulf to the Red Sea. Lower Egypt could have had contact with the Sumerians by that same route or by way of the overland route along the coast of the eastern Mediterranean. The civilization of the Indus River Valley (Harappa and Mohenjo-Daro) may also have been influenced. One prominent scholar, Samuel Noah Kramer, believes that the term Dilmun in Sumerian literature refers not to the Sumerian homeland but to the Indus civilization as the land of opportunity. However there is just as much chance that the Indus River Valley Civilization was the source of the civilization of Dilmun.

The Sumerian civilization became known to the modern world as a result of references to Sumer in writings found through the investigation of the ruins of Babylon and related cities. These Babylonian references were to a civilization that was ancient even in Babylonian times.

The story of Sumer is like the plot to a science fiction story. The modern world learns of its existence through references in an ancient literature to a still more ancient times. The Sumerian appeared at the dawn of history as a fully developed society with a technology and organization that was different and superior to the other societies of the time. And civilization itself seems to have stemmed from this alien and mysterious people. Communists proposed what they claimed was a new and progressive structure of society but what they seemed to be trying to create was basically the same sort of society that the Sumerians created with a priesthood controlling the society and its economy five thousand years ago.

AGRICULTURE AND HUNTING

The Sumerians adopted the agricultural mode of life which had been introduced into Lower Mesopotamia and practiced the same irrigation techniques as those used in Egypt. Adams says that irrigation development was associated with urbanization, and that 89 percent of the population lived in the cities.

They grew barley, chickpeas, lentils, wheat, dates, onions, garlic, lettuce, leeks and mustard. They also raised cattle, sheep, goats, and pigs. They used

NOTES

NOTES

oxen as their primary beasts of burden and donkeys or equids as their primary transport animal. Sumerians caught many fish and hunted fowl and gazelle.

Sumerian agriculture depended heavily on irrigation. The irrigation was accomplished by the use of shadufs, canals, channels, dikes, weirs, and reservoirs. The frequent violent floods of the Tigris, and less so, of the Euphrates, meant that canals required frequent repair and continual removal of silt, and survey markers and boundary stones continually replaced. The government required individuals to work on the canals in a corvee, although the rich were able to exempt themselves.

After the flood season and after the Spring Equinox and the Akitu or New Year Festival, using the canals, farmers would flood their fields and then drain the water. Next they let oxen stomp the ground and kill weeds. They then dragged the fields with pickaxes. After drying, they plowed, harrowed, raked the ground three times, and pulverized it with a mattock, before planting seed. Unfortunately the high evaporation rate resulted in gradual salinity of the fields. By the Ur III period, farmers had converted from wheat to the more salt-tolerant barley as their principle crop.

Sumerians harvested during the dry fall season in three-person teams consisting of a reaper, a binder, and a sheaf arranger. The farmers would use threshing wagons to separate the cereal heads from the stalks and then use threshing sleds to disengage the grain. They then winnowed the grain/chaff mixture.

1.9 BABYLONIAN CIVILIZATION

Babylonia was an ancient empire that existed in the Near East in southern Mesopotamia between the Tigris and the Euphrates Rivers. Throughout much of their history their main rival for supremacy were their neighbors, the Assyrians. It was the Babylonians, under King Nebuchadnezzar II, who destroyed Jerusalem, the capital of the Kingdom of Judah, and carried God's covenant people into captivity in 587 BC.

The Bible reveals much about the Babylonians all the way back from the time of Hammurapi (2000 BC) to the fall of Babylon (about 500 BC). Throughout the Old Testament there are references to the Babylonians, their people, culture, religion, military power, etc.

Babylonia was a long, narrow country about 40 miles wide at its widest point and having an area of about 8,000 square miles. It was bordered on the north by Assyria, on the east by Elam, on the south and west by the Arabian desert, and on the southeast by the Persian Gulf.

The earliest known inhabitants of Mesopotamia were the Sumerians, whom the Bible refers to as the people of the "land of Shinar". Sargon, from one of the

Sumerian cities, united the people of Babylonia under his rule about 2300 B.C. Many scholars believe that Sargon might have been the same person as Nimrod.

Around 2000 BC Hammurapi emerged as the ruler of Babylonia. He expanded the borders of the Empire and organized its laws into a written system, also known as the Code of Hammurapi. About this time Abraham left Ur, an ancient city located in lower Babylon, and moved to Haran, a city in the north. Later, Abraham left Haran and migrated into the land of Canaan under God's promise that he would become the father of a great nation.

Alongside of Babylonia there must also be a mention of Assyria, which bordered Babylonia on the north. Assyria's development was often intertwined with the course of Babylonian history. About 1270 BC, the Assyrians overpowered Babylonia. For the next 700 years, Babylonia was a lesser power as the Assyrians dominated the ancient world.

Around 626 BC, Babylonian independence was finally won from Assyria by a leader named Nabopolassar. Under his leadership, Babylonia again became the dominant imperial power in the Near East and thus entered into her "golden age." In 605 BC, Nebuchadnezzar II, the son of Nabopolassar, became ruler and reigned for 44 years. Under him the Babylonian Empire reached its greatest strength. Using the treasures which he took from other nations, Nebuchadnezzar built Babylon, the capital city of Babylonia, into one of the leading cities of the world. The famous hanging gardens of Babylon were known to the Greeks as one of the seven wonders of the world.

As previously mentioned, in 587 BC, the Babylonians destroyed Jerusalem and carried the leading citizens of the Kingdom of Judah as prisoners to Babylon. The Hebrew prophet Jeremiah had foretold that the Jews would be free to return home to Jerusalem after 70 years. The Lord had encouraged His people through Ezekiel and Daniel who were also captives in Babylon. During this 70 year period of captivity, the Persians conquered Babylonia, and the Babylonians passed from the scene as a world power.

Throughout the long period of Babylonia history, the Babylonians achieved a high level of civilization that made an impact on the whole known world. Sumerian culture was its basis, which later Babylonians regarded as traditional. In the area of religion, the Sumerians already had a system of gods, each with a main temple in each city. The chief gods were Anu, god of heaven; Enlil, god of the air; and Enki or Ea, god of the sea. Others were Shamash, the sun-god; Sin, the moon-god; Ishtar, goddess of love and war; and Adad, the storm-god. The Amorites promoted the god Marduk at the city of Babylon, so that he became the chief god of the Babylonian religion, starting around 1100 BC.

Babylonian religion was temple-centered, with elaborate festivals and many different types of priests, especially the exorcist and the diviner, who mainly were trained to drive away evil spirits.

NOTES

NOTES

Babylonian literature was mainly dominated by mythology and legends. Among these was a creation myth written to glorify their god Marduk. According to this myth, Marduk created heaven and earth from the corpse of the goddess Tiamat. Another work was the Gilgamesh Epic, a flood story written about 2000 BC. Scientific literature of the Babylonians included treatises on astronomy, mathematics, medicine, chemistry, botany, and nature.

CULTURE

Bronze Age to Early Iron Age culture of Mesopotamia is often summarized as "Assyro-Babylonian" because of the close cultural interdependence of the two political centers.

Art and Architecture

In Babylonia, an abundance of clay, and lack of stone, led to greater use of mudbrick; Babylonian temples are massive structures of crude brick, supported by buttresses, the rain being carried off by drains. One such drain at Ur was made of lead. The use of brick led to the early development of the pilaster and column, and of frescoes and enameled tiles. The walls were brilliantly coloured, and sometimes plated with zinc or gold, as well as with tiles. Painted terra-cotta cones for torches were also embedded in the plaster.

In Babylonia, in place of the bas-relief, there is greater use of three-dimensional figures in the round — the earliest examples being the Statues of Gudea, that are realistic if somewhat clumsy. The paucity of stone in Babylonia made every pebble precious, and led to a high perfection in the art of gem-cutting.

ASTRONOMY

Tablets dating back to the Old Babylonian period document the application of mathematics to the variation in the length of daylight over a solar year. Centuries of Babylonian observations of celestial phenomena are recorded in the series of cuneiform tablets known as the 'Enûma Anu Enlil'. The oldest significant astronomical text that we possess is Tablet 63 of 'Enûma Anu Enlil', the Venus tablet of Ammi-saduqa, which lists the first and last visible risings of Venus over a period of about 21 years and is the earliest evidence that the phenomena of a planet were recognized as periodic. The oldest rectangular astrolabe dates back to Babylonia ca. 1100 BC. The MUL.APIN, contains catalogues of stars and constellations as well as schemes for predicting heliacal risings and the settings of the planets, lengths of daylight measured by a water-clock, gnomon, shadows, and intercalations. The Babylonian GU text arranges stars in 'strings' that lie along declination circles and thus measure right-ascensions or time-intervals, and also employs the stars of the zenith, which are also separated by given right-ascensional differences.

MEDICINE

The oldest Babylonian texts on medicine date back to the First Babylonian Dynasty in the first half of the 2nd millennium BC. The most extensive Babylonian medical text, however, is the Diagnostic Handbook written by the physician Esagil-kin-apli of Borsippa, during the reign of the Babylonian king Adad-apla-iddina (1069-1046 BC).

Along with contemporary ancient Egyptian medicine, the Babylonians introduced the concepts of diagnosis, prognosis, physical examination, and prescriptions. In addition, the Diagnostic Handbook introduced the methods of therapy and aetiology and the use of empiricism, logic and rationality in diagnosis, prognosis and therapy. The text contains a list of medical symptoms and often detailed empirical observations along with logical rules used in combining observed symptoms on the body of a patient with its diagnosis and prognosis.

The symptoms and diseases of a patient were treated through therapeutic means such as bandages, creams and pills. If a patient could not be cured physically, the Babylonian physicians often relied on exorcism to cleanse the patient from any curses. Esagil-kin-apli's Diagnostic Handbook was based on a logical set of axioms and assumptions, including the modern view that through the examination and inspection of the symptoms of a patient, it is possible to determine the patient's disease, its aetiology and future development, and the chances of the patient's recovery.

Esagil-kin-apli discovered a variety of illnesses and diseases and described their symptoms in his Diagnostic Handbook. These include the symptoms for many varieties of epilepsy and related ailments along with their diagnosis and prognosis. Later Babylonian medicine resembles early Greek medicine in many ways. In particular, the early treatises of the Hippocratic Corpus show the influence of late Babylonian medicine in terms of both content and form.

LITERATURE

There were libraries in most towns and temples; an old Sumerian proverb averred that "he who would excel in the school of the scribes must rise with the dawn." Women as well as men learned to read and write, and in Semitic times, this involved knowledge of the extinct Sumerian language, and a complicated and extensive syllabary.

A considerable amount of Babylonian literature was translated from Sumerian originals, and the language of religion and law long continued to be the old agglutinative language of Sumer.

Vocabularies, grammars, and interlinear translations were compiled for the use of students, as well as commentaries on the older texts and explanations of obscure words and phrases. The characters of the syllabary were all arranged and named, and elaborate lists of them were drawn up.

NOTES

NOTES

There are many Babylonian literary works whose titles have come down to us. One of the most famous of these was the Epic of Gilgamesh, in twelve books, translated from the original Sumerian by a certain Sin-liqi-unninni, and arranged upon an astronomical principle. Each division contains the story of a single adventure in the career of Gilgamesh. The whole story is a composite product, and it is probable that some of the stories are artificially attached to the central figure.

1.10 ASSYRIAN CIVILIZATION

Assyria is located in north Mesopotamia and spans four countries: In Syria it extends west to the Euphrates river; in Turkey it extends north to Harran, Edessa, Diyarbakir, and Lake Van; in Iran it extends east to Lake Urmi, and in Iraq it extends to about 100 miles south of Kirkuk. This is the Assyrian heartland, from which so much of the ancient Near East came to be controlled.

Two great rivers run through Assyria, the Tigris and the Euphrates, and many lesser ones, the most important of which being the Upper Zab and Lower Zab, both tributaries to the Tigris. Strategically surrounding the Tigris and the two Zabs are the Assyrian cities of Nineveh, Ashur, Arbel, Nimrod and Arrapkha.

To the north and east of Assyria lie the Taurus and Zagros mountains. To the west and south lies a great, low limestone plateau. At the southern end of Assyria the gravel plains give way to alluvium deposited by the Tigris, and farther south there is insufficient rainfall for agriculture without irrigation. These two features create a geographical boundary between Assyria and the neighboring land to the south.

The Assyrian land is rich and fertile, with growing fields found in every region. Two large areas comprise the Assyrian breadbasket: the Arbel plain and the Nineveh plain. To this day these areas remain critical crop producers. This is from where Assyria derived her strength, as it could feed a large population of professionals and craftsman, which allowed it to expand and advance the art of civilization.

In 1932, Sir Max Mallowan, the eminent British archaeologist, dug a deep sounding which reached virgin soil ninety feet below the top of the mound of Nineveh; this gave a pottery sequence back to prehistoric times and showed that the site was already inhabited by 5000 B.C.. Very soon after that, the two other great Assyrian cities were settled, Ashur and Arbel, although an exact date has yet to be determined. Arbel is the oldest extant city, and remains largely unexcavated, its archaeological treasures waiting to be discovered. The same holds for Ashur. It is clear that by 2500 B.C., these three cities were well established and were thriving metropoli.

This period of history saw the development of the fundamentals of our civilization: animal domestication, agriculture, pottery, controllable fire (kilns),

smelting, to name but a few. As regards Assyrians, because of its rich corn fields, Arbel was one of the very earliest permanent agricultural settlements.

Between 4500 and 2400 B.C., complex societies appear in the form of cities, with craft specialization and writing. These features were associated with the Sumerians, but they quickly spread to other parts of Mesopotamia, including Assyria. In Assyria, settlements had become large and guarded by fortification walls, which implies the risk of attack from outside, and hence the need for defense and warfare.

ARTS AND SCIENCES

Assyrian art preserved to the present day predominantly dates to the Neo-Assyrian period. Art depicting battle scenes, and occasionally the impaling of whole villages in gory detail, was intended to show the power of the emperor, and was generally made for propaganda purposes. These stone reliefs lined the walls in the royal palaces where foreigners were received by the king. Other stone reliefs depict the king with different deities and conducting religious ceremonies. Many stone reliefs were discovered in the royal palaces at Nimrud (Kalhu) and Khorsabad (Dur-Sharrukin). A rare discovery of metal plates belonging to wooden doors was made at Balawat (Imgur-Enlil).

Assyrian sculpture reached a high level of refinement in the Neo-Assyrian period. One prominent example is the winged bull Lamassu, or shedu that guard the entrances to the king's court. These were apotropaic meaning they were intended to ward off evil. C. W. Ceram states in *The March of Archaeology* that lamassi were typically sculpted with five legs so that four legs were always visible, whether the image were viewed frontally or in profile.

Since works of precious gems and metals usually do not survive the ravages of time, we are lucky to have some fine pieces of Assyrian jewelry. These were found in royal tombs at Nimrud.

There is ongoing discussion among academics over the nature of the Nimrud lens, a piece of Quartz unearthed by Austen Henry Layard in 1850, in the Nimrud palace complex in northern Iraq. A small minority believe that it is evidence for the existence of ancient Assyrian telescopes, which could explain the great accuracy of Assyrian astronomy. Other suggestions include its use as a magnifying glass for jewellers, or as a decorative furniture inlay. The Nimrud Lens is held in the British Museum.

1.11 THE CHALDEANS CIVILIZATION

After the fall of Assyrian power in Mesopotamia, the last great group of Semitic peoples dominated the area. Suffering mightily under the Assyrians, the city of Babylon finally rose up against its hated enemy, the city of Nineveh, the capital of the Assyrian empire, and burned it to the ground. The chief of the

NOTES

NOTES

Babylonians was Nabopolassar; the Semites living in the northern part of Mesopotamia would never gain their independence again.

Nabopolassar was succeeded by his son, Nebuchadnezzar II (605-562 BC). Nebuchadnezzar was the equal of all the great Mesopotamian conquerors, from Sargon onwards; he not only prevented major powers such as Egypt and Syria from making inroads on his territory, he also conquered the Phoenicians and the state of Judah (586 BC), the southern Jewish kingdom that remained after the subjugation of Israel, the northern kingdom, by the Assyrians. In order to secure the territory of Judah, Nebuchadnezzar brought Jehoiachin and Zedekiah, the two kings of Judah (in succession) and held them in Babylon. In keeping with Assyrian practice, the "New Babylonians," or Chaldeans forced a large part of the Jewish population to relocate. Numbering possibly up to 10,000, these Jewish deportees were largely upper class people and craftspeople; this deportation marks the beginning of the Exile in Jewish history.

Nabopolassar was succeeded by his son, Nebuchadnezzar II (605-562 BC). Nebuchadnezzar was the equal of all the great Mesopotamian conquerors, from Sargon onwards; he not only prevented major powers such as Egypt and Syria from making inroads on his territory, he also conquered the Phoenicians and the state of Judah (586 BC), the southern Jewish kingdom that remained after the subjugation of Israel, the northern kingdom, by the Assyrians. In order to secure the territory of Judah, Nebuchadnezzar brought Jehoiachin and Zedekiah, the two kings of Judah (in succession) and held them in Babylon. In keeping with Assyrian practice, the "New Babylonians," or Chaldeans forced a large part of the Jewish population to relocate. Numbering possibly up to 10,000, these Jewish deportees were largely upper class people and craftspeople; this deportation marks the beginning of the Exile in Jewish history.

Under Nebuchadnezzar, the city of Babylon was rebuilt with great splendor; it would eventually become one of the most magnificent human cities in the area of the Middle East and Mediterranean. But all was not perfect beneath the shining surface; there still existed a number of cities that were loyal to the Assyrians. The entire period dominated by the Babylonians, in fact, is a period of great unrest as Babylonian hegemony was continually tested by philo-Assyrians. This conflict slammed the door on the Babylonian empire after a dynasty of only five kings. Babylon in 555 BC came under the control of a king loyal to the Assyrians, Nabonidus (555-539 BC), who attacked Babylonian culture at its heart: he placed the Assyrian moon-god, Sin, above the Babylonian's principal god, Marduk, who symbolized not only the faith of Babylon but the very city and people itself. Angered and bitter, the priests and those faithful to Babylon would welcome Cyrus the Conqueror of Persia into their city and end forever Semitic domination of Mesopotamia. The center of the Middle Eastern world shifted to Cyrus's capital, Susa, and it would shift again after the Greeks and then the Romans. For almost

two and a half centuries, Mesopotamia and Babylon at its center, dominated the landscape of early civilization in the Middle East to be finally eclipsed by the rising sun of the Indo-European cultures to the north and to the west.

CULTURE

Christianity entered Mesopotamia from the beginning of the Christian era, and many natives of that land became Christians. Around 634 A.D., Moslem Arabs conquered the region, and Islam was imposed as the religion of the state, and became gradually thereafter the religion of the majority; the Arabic language and culture became as well the language and culture of the majority. Christians remained what they were, i.e. the descendants of those ancient inhabitants of Mesopotamia and the heirs of their cultural heritage. Therefore, present-day *Chaldeans and Assyrians* are precisely that: ethnically, they are the descendants of the ancient inhabitants of Mesopotamia; culturally, they are the heirs of their Aramaic language and heritage.

To be accurate from the start, we must add this clarification:

- (1) the first wave of converts to Christianity in Mesopotamia have surely included a segment of the sizable Jewish diaspora of the land;
- (2) the wars between Persia and Rome resulted sometimes in moving some Christian captives from Roman land to Persian-ruled land, specifically the city of Gundisapur in 'Ylam at the eastern bank of today's Shatt-il-Arab.

These remarks indicate two ingredients in the formation of early Mesopotamian Christianity, that have merged gradually into the general Christian population. But we can state quite accurately that the hard and large core of that early Christianity was formed from the common population of contemporary Mesopotamia.

1.12 CHINESE CIVILIZATION

Chinese civilization, as described in mythology, begins with Pangu, the creator of the universe, and a succession of legendary sage-emperors and culture heroes who taught the ancient Chinese to communicate and to find sustenance, clothing, and shelter. The first prehistoric dynasty is said to be Xia, from about the twenty-first to the sixteenth century B.C. Until scientific excavations were made at early *bronze-age sites* in 1928, it was difficult to separate myth from reality in regard to the Xia. But since then, and especially in the 1960s and 1970s, archaeologists have uncovered urban sites, bronze implements, and tombs that point to the existence of Xia civilization in the same locations cited in ancient Chinese historical texts. At minimum, the Xia period marked an evolutionary stage between the late neolithic cultures that followed the settlement of nomadic

NOTES

tribes in the fertile valleys of the Yellow River and the subsequent first Chinese urban civilization of the Shang dynasty.

NOTES

The Neolithic age in China can be traced back to between 12,000 and 10,000 BC. Early evidence for proto-Chinese millet agriculture is radiocarbon-dated to about 7000 BC. The Peiligang culture of Xinzheng county, Henan was excavated in 1977. With agriculture came increased population, the ability to store and redistribute crops, and the potential to support specialist craftsmen and administrators. In late Neolithic times, the Yellow River valley began to establish itself as a cultural center, where the first villages were founded; the most archaeologically significant of those was found at Banpo, Xi'an. The Yellow River was so named because of loess forming its banks gave a yellowish tint to the water.

The early history of China is made obscure by the lack of written documents from this period, coupled with the existence of accounts written during later time periods that attempted to describe events that had occurred several centuries previously. In a sense, the problem stems from centuries of introspection on the part of the Chinese people, which has blurred the distinction between fact and fiction in regards to this early history.

By 7000 BC, the Chinese were farming millet, giving rise to the Jiahu culture. At Damaidi in Ningxia, 3,172 cliff carvings dating to 6000-5000 BC have been discovered "featuring 8,453 individual characters such as the sun, moon, stars, gods and scenes of hunting or grazing." These pictographs are reputed to be similar to the earliest characters confirmed to be written Chinese. Later Yangshao culture was superseded by the Longshan culture around 2500 BC.

Thousands of archaeological finds in the Huang He (Yellow River), Henan Valley — the apparent cradle of Chinese civilization — provide evidence about the Shang dynasty, which endured roughly from 1700 to 1027 B.C. The Shang dynasty (also called the Yin dynasty in its later stages) is believed to have been founded by a rebel leader who overthrew the last Xia ruler. Its civilization was based on agriculture, augmented by hunting and animal husbandry. Two important events of the period were the development of a writing system, as revealed in archaic Chinese inscriptions found on tortoise shells and flat cattle bones (commonly called oracle bones or), and the use of bronze metallurgy. A number of ceremonial bronze vessels with inscriptions date from the Shang period; the workmanship on the bronzes attests to a high level of civilization.

The study of the heavens was one of the central features of the Chinese civilization and the resulting calendar was a sacred document, sponsored and promulgated by the reigning monarch. For more than two millennia, a Bureau of Astronomy made astronomical observations, calculated astronomical events such as eclipses, prepared astrological predictions, and maintained the calendar. After

all, a successful calendar not only served practical needs, but also confirmed the consonance between Heaven and the imperial court.

The beginnings of the Chinese calendar can be traced back to the 14th century B.C.E. Legend has it that the Emperor Huangdi invented the calendar in 2637 B.C.E. The Chinese calendar is based on exact astronomical observations of the longitude of the sun and the phases of the moon indicating that the Chinese astronomers of the time were quite capable of carrying out intricate and detailed observations and calculations.

Analysis of oldest surviving astronomical records inscribed on oracle bones reveals a sophisticated Chinese lunisolar calendar, with intercalation of lunar months. Various intercalation schemes were developed for the early calendars, including the nineteen-year and 76-year lunar phase cycles that came to be known in the West as the Metonic cycle and Callipic cycle. From the earliest records, the beginning of the year occurred at a New Moon near the winter solstice. The choice of month for beginning the civil year varied with time and place, however. In the late second century B.C.E., a calendar reform established the practice, which continues today, of requiring the winter solstice to occur in month 11. This reform also introduced the intercalation system in which dates of New Moons are compared with the 24 solar terms. However, calculations were based on the mean motions resulting from the cyclic relationships. Inequalities in the Moon's motions were incorporated as early as the seventh century C.E., but the Sun's mean longitude was used for calculating the solar terms until 1644.

The Chinese astronomers were among the earliest to keep systematic record of their observations of the heavens. Sitings and records of these sitings go back over forty centuries. The Chinese observed sunspots, meteorites, eclipses and comets which they called "guest stars." They also observed rare events such as the splitting of comets as the record of 896 CE from the Tang Dynasty indicates, and meteorite showers. The earliest account of the latter exists in The Chronicles of Zuo Ming regarding such a shower in 687 BCE.

Observing total solar eclipses was, for example, a major element of forecasting the future health and successes of the Emperor, and astrologers were left with the onerous task of trying to anticipate when these events might occur. Failure to get the prediction right, in at least one recorded case in 2300 B.C. resulted in the beheading of two astrologers.

"Here lie the bodies of Ho and Hi, Whose fate, though sad, is risible; Being slain because they could not spy Th' eclipse which was invisible." - Author unknown (Refers to the Chinese eclipse of 2136 B.C. or 2159 B.C.)

Because the pattern of total solar eclipses is erratic in any specific geographic location, many astrologers no doubt lost their heads. By about 20 B.C., surviving documents show that Chinese astrologers understood what caused eclipses, and by 8 B.C. some predictions of total solar eclipse were made using the 135-month

NOTES

NOTES

recurrence period. By A.D. 206 Chinese astrologers could predict solar eclipses by analyzing the Moon's motion.

They were also one of the earliest people to make star maps: Shi Shen, an astronomer, cataloged an eight-volume series of his observations of the heavens in the 4th century BCE. The earliest known western star maps were made by the Greek astronomer Hiparchus in 2 BCE.

In addition to their observations and records of the heavens, the Chinese also developed highly sophisticated navigational systems based on the stars. Chinese sailors in the third century BCE were already able to find their bearings using the Great Dipper and the North Pole. In conjunction with their observations of the heavens the Chinese also built planetariums, and various instruments including armillaries for measuring the celestial coordinates. Scientists reading the records estimate that the Chinese were probably using an armillary to map the heavens by the 4th century BCE.

In Chinese history, the study of astronomy was inseparable from mathematics. From the earliest times, the Chinese, according to Joseph Needham, were far in advance of contemporary civilizations such as those of Egypt, Babylon, Greece and Rome. There is evidence for instance, that the Chinese had mastered the decimal system since the dawn of history. The earliest treatise on mathematics, *Zhoubi suanjing* was probably written during the Zhou Dynasty between 1030-1022 BCE. During the Han Dynasty (221 BCE-220 CE) several mathematical treatises were compiled by distinguished mathematicians such as Liu Hui whose *Haidao suanjing* (The Sea and Island Mathematical Manual) appeared sometime around 220 CE.

UNIT – III

The early history of man in Iran goes back well beyond the Neolithic period, it begins to get more interesting around 6000 BC, when people began to domesticate animals and plant wheat and barley. The number of settled communities increased, particularly in the eastern Zagros mountains, and handmade painted pottery appears. Throughout the prehistoric period, from the middle of the sixth millennium BC to about 3000 BC, painted pottery is a characteristic feature of many sites in Iran.

The prehistoric past of Iran is far older than the earliest Iranian dynasty, the Achaemenid. There is evidence of human habitation in Iran as long ago as the ninth millennium B.C. Ruled much later by the Achaemenids, the Parthians, and the Sassanids, Iran eventually hosted the Persian Empire, founded by Cyrus the Great at the dawn of recorded history. Waves of invaders throughout the country's long history—the Greeks accompanying Alexander, Arab armies, the Turkish tribes

that forced their way westward from Central Asia, and finally the Mongols, all left their mark upon the people of Persia.

NOTES

Persia was a land that included parts of what are now Iran and Afghanistan. The map above shows the Achaemenid Empire at its peak in 500BC. It was the *center of an empire that stretched west to the central Mediterranean Sea, east to India, and from the Gulf of Oman in the southern Russia in the north.* Persia is one of the world's most mountainous countries. Its mountains have helped to shape both the political and the economic history of the country for several centuries. The mountains enclose several broad basins, or plateaus, on which major agricultural and urban settlements are located. There are no major river systems in the country, and historically transportation was by means of caravans that followed routes traversing gaps and passes in the mountains. The mountains also impeded easy access to the Persian Gulf and the Caspian Sea.

The Persian empire was established by Cyrus the Great in the 6th century BC, conquered and changed by Alexander the Great in 330 BC, and finally overthrown by the rise of the Islamic civilization in 537 AD.

The Persians are believed to be descendents of the Aryan (Indo-Europeans) tribes that began migrating from Central Asia into what is now Iran in the second millennium BCE. The Persian language and other Iranian tongues emerged as these Aryan tribes split up into two major groups, the Persians and the Medes, and intermarried with minority peoples indigenous to the Iranian plateau such as the Elamites. The first mention of the Persians dates to the 9th century BCE, when they appear as the Parsu in Assyrian sources, as a people living at the southeastern shores of Lake Urmia.

The ancient Persians from the province of Pars became the rulers of a large empire under the Achaemenid dynasty (Hakhamaneshiyan) in the sixth century BCE, reuniting with the tribes and other provinces of the ancient Iranian plateau and forming the Persian Empire. Over the centuries Persia was ruled by various dynasties; some of them were ethnic Iranians including the Achaemenids, Parthians (Ashkanian), Sassanids (Sassanian), Buwayhids and Samanids, and some of them were not, such as the Seleucids, Ummayyads, Abbasids, and Seljuk Turks.

The founding dynasty of the empire, the Achaemenids, and later the Sassanids, were from the southern region of Iran, Pars. The latter Parthian dynasty arose from the north. However, according to archaeological evidence found in modern day Iran in the form of cuneiforms that go back to the Achaemenid era, it is evident that the native name of Parsa (Persia) had been applied to Iran from its birth.

PERSIAN CULTURE

Persian culture can be defined through its films, as Persian cinema has attained a substantial amount of international and critical acclaim through such

films as *Children of Heaven* and *Taste of Cherry*, which give both insights into the current state of Persian culture and profound depictions of the general human condition.

NOTES

Arts

The artistic heritage of Persia is eclectic and includes major contributions from both east and west. Persian art borrowed heavily from the indigenous Elamite civilization and Mesopotamia and later from Hellenism (as can be seen with statues from the Greek period). In addition, due to Persia's somewhat central location, it has served as a fusion point between eastern and western arts and architecture as Greco-Roman influence was often fused with ideas and techniques from India and China. When talking of the creative Persian arts one has to include a geographic area that actually extends into Central Asia, the Caucasus, Asia Minor, and Iraq as well as modern Iran. This vast geographic region has been pivotal in the development of the Persian arts as a whole.

Statues

Persians' artistic expression can be seen as far back as the Achaemenid period as numerous statues depicting various important figures, usually of political significance as well as religious, such as the Immortals (elite troops of the emperor) are indicative of the influence of Mesopotamia and ancient Babylon. What is perhaps most representative of a more indigenous artistic expression are Persian miniatures. Although the influence of Chinese art is apparent, local Persian artists used the art form in various ways including portraits that could be seen from the Ottoman Empire to the courts of the Safavids and Mughals.

Music

The music of Persia goes back to the days of Barbad in the royal Sassanid courts, and even earlier. As it evolved, a distinct eastern Mediterranean style emerged as Persian folk music is often quite similar to the music of modern Iran's neighbors. In modern times, musical tradition has seen setbacks due to the religious government's policies in Iran, but has survived in the form of Iranian exiles and dissidents who have turned to Western rock music with a distinctive Iranian style as well as Persian rap.

Architecture

Architecture is one of the areas where Persians have made outstanding contributions. Ancient examples can be seen in the ruins at Persepolis, while in modern times monuments such as the Tomb of Omar Khayyam are displays of the varied tradition in Persia. Various cities in Iran are historical displays of a distinctive Persian style that can be seen in the Kharaghan twin towers of Qazvin province and the Shah Mosque found in Isfahan. Persian architecture streams over the borders of Iran and is clearly seen throughout Central Asia as with the Bibi Khanum Mosque in Samarkand as well as Samanids mausoleum in Bukhara

and the Minaret of Jam in western Afghanistan. Islamic architecture was founded on the base established by the Persians. Persian techniques can also be clearly seen in the structures of the Taj Mahal at Agra and the Blue Mosque in Istanbul.

1.13 HEBREW AND PHOENICIAN

NOTES

Hebrew is a Semitic language of the Afro-Asiatic language family. Culturally, it is considered the Jewish language. Hebrew in its modern form is spoken by most of the seven million people in Israel while Classical Hebrew has been used for prayer or study in Jewish communities around the world for over two thousand years. It is one of the official languages of Israel, along with Arabic. Ancient Hebrew is also the liturgical tongue of the Samaritans, while modern Hebrew or Palestinian Arabic is their vernacular, though today about 700 Samaritans remain. As a foreign language it is studied mostly by Jews and students of Judaism and Israel, archaeologists and linguists specializing in the Middle East and its civilizations, by theologians, and in Christian seminaries.

The core of the Torah (the Hebrew Bible) is written in Classical Hebrew, and much of its present form is specifically the dialect of Biblical Hebrew that scholars believe flourished around the 6th century BCE, around the time of the Babylonian exile. For this reason, Hebrew has been referred to by Jews as "The Holy Language", since ancient times.

As a language, Hebrew belongs to the Canaanite group of languages. In turn the Canaanite languages are a branch of the Northwest Semitic family of languages. Hebrew (Israel) and Moabite (Jordan) are Southern Canaanite while Phoenician (Lebanon) is Northern Canaanite. Canaanite is closely related to Aramaic and to a lesser extent South-Central Arabic. Whereas other Canaanite languages became extinct, Hebrew flourished as a spoken language in Israel from an uncertain date before the 10th century BCE. Scholars debate the degree to which Hebrew was a spoken vernacular in ancient times following the Babylonian exile.

Around the 6th century BCE, the Neo-Babylonian Empire conquered the ancient Kingdom of Judah, destroying much of Jerusalem and exiling its population far to the East in Babylon. During the Babylonian captivity, many Israelites were enslaved within the Babylonian Empire and learned the closely related Semitic language of their captors, Aramaic. The Babylonians had taken mainly the governing classes of Israel while leaving behind in Israel presumably more-compliant farmers and laborers to work the land. Thus for a significant period, the Jewish elite became influenced by Aramaic.

After Cyrus the Great conquered Babylon, he released the Jewish people from captivity. The King of Kings or Great King of Persia, later gave the Israelites permission to return. As a result, a local version of Aramaic came to be spoken in Israel alongside Hebrew. By the beginning of the Common Era, Aramaic was the

NOTES

primary colloquial language of Samaria and Galilee, but a form of so-called Rabbinic Hebrew continued to be used as a vernacular in Judaea until it was displaced by Aramaic, probably in the 3rd century CE. (other opinions on the exact date range from the 4th-century BCE to the end of the Roman period). Nevertheless, Hebrew was always regarded as the language of Israel's religion, history and national pride, and after it faded as a spoken language, it continued to be used as a lingua franca among scholars and Jews traveling in foreign countries throughout history. It was revived as a spoken language in the early 20th century. After the 2nd century CE when the Roman Empire exiled most of the Jewish population of Jerusalem following the Bar Kokhba revolt, the Israelites adapted to the societies in which they found themselves, yet letters, contracts, commerce, science, philosophy, medicine, poetry, and laws continued to be written mostly in Hebrew, which adapted by borrowing and inventing terms.

PHOENICIAN

When the Phoenician alphabet was first uncovered in the 19th century, its origins were unknown. Scholars at first believed that the script was a direct variation of Egyptian hieroglyphs. This idea was especially popular due to the recent decipherment of hieroglyphs. However, scholars could not find any link between the two writing systems. Certain scholars hypothesized ties with Hieratic, Cuneiform, or even an independent creation, perhaps inspired by some other writing system. The theories of independent creation ranged from the idea of a single man conceiving it to the Hyksos people forming it from corrupt Egyptian.

With the discovery of the pictographic Proto-Sinaitic alphabet, scientists discovered the missing link between Egyptian hieroglyphs and the Proto-Canaanite script. This discovery reinforced the earlier hypothesis of Phoenician's Egyptian origin. The Proto-Sinaitic script was in use from ca. 1850 BC in the Sinai by Canaanite speakers. There are sporadic attestations of very short Proto-Sinaitic inscriptions in Canaan in the late Middle and Late Bronze Age, but the script was not widely used until the rise of new Semitic kingdoms in the 13th and 12th centuries BC. By convention the new script of these kingdoms, which was abstracted and lost its pictographic character, is called Proto-Canaanite until the mid 11th century, when it is first attested on inscribed bronze arrowheads, after which it is called Phoenician. The oldest known inscription that goes by the name of Phoenician is the Ahiram epitaph, engraved on the sarcophagus of King Ahiram from circa 1200 BC.

1.14 LEGACY OF ANCIENT GREECE

The history of Greece can be traced back to Stone Age hunters. Later came early farmers and the civilizations of the Minoan and Mycenaean kings. This was followed by a period of wars and invasions, known as the Dark Ages. In about 1100 BC, a people called the Dorians invaded from the north and spread down

the west coast. In the period from 500-336 BC Greece was divided into small city states, each of which consisted of a city and its surrounding countryside.

There were only a few historians in the time of Ancient Greece. Three major ancient historians, were able to record their time of Ancient Greek history, that include Herodotus, known as the 'Father of History' who travelled to many ancient historic sites at the time, Thucydides and Xenophon.

Most other forms of History knowledge and accountability of the ancient Greeks we know is because of temples, sculpture, pottery, artefacts and other archaeological findings.

The word legacy means anything handed down from the past, as from an ancestor or a Predecessor. The ancient Greeks have left the modern world many legacies such as language, medicine, art and architect, science and technology etc.

SOCIAL STRUCTURE

Greece in the Archaic Period was made up from independent states, called Polis, or city state. The polis of Athens included about 2,500 sq kilometres of territory, but other Polis with smaller areas of 250 sq kilometres.

Greek Society was mainly broken up between Free people and Slaves, who were owned by the free people. Slaves were used as servants and labourers, without any legal rights. Sometimes the slaves were prisoners of war or bought from foreign slave traders. Although many slaves lived closely with their owners, few were skilled craftsmen and even fewer were paid.

As Athenian society evolved, free men were divided between Citizens and Metics. A citizen was born with Athenian parents and were the most powerful group, that could take part in the government of the Polis. After compulsory service in the army they were expected to be government officials and take part in Jury Service. A metic was of foreign birth that had migrated to Athens, to either trade or practice a craft. A metic had to pay taxes and sometimes required to serve in the army. However, they could never achieve full rights of a Citizen, neither could they own houses or land and were not allowed to speak in law courts.

The social classes applied to men only, as women all took their social and legal status from their husband or their male partner. Women in ancient Greece were not permitted to take part in public life.

GEOGRAPHY

Athens is the symbol of freedom, art, and democracy in the conscience of the civilized world. The capital of Greece took its name from the goddess Athena, the goddess of wisdom and knowledge.

NOTES

NOTES

In Athens memory never fades. Wherever you stand, wherever you turn, the city's long and rich history will be alive in front of you. This is where that marvel of architecture, the Parthenon, was created. This is where art became inseparable from life, and this is where Pericles gave the funerary speech, that monument of the spoken word. In the centre of town are two hills, the Acropolis with the monuments from the Age of Pericles, and Lycabettus with the picturesque chapel of Ai Giorgis.

Ancient ruins provide a vivid testimony to the glory of Athens, hailed by many people as the cradle of western civilization.

Sparta a beautiful town near the river Evrotas, located in the centre of the Peloponnese in southern Greece, is the capital of the prefecture of Lakonia. SPARTA (known in Greek as Sparti) has a history which dates back to the Neolithic period, at least 3,000 years before Christ.

Even in its most prosperous days, it was merely a group of five villages with simple houses and a few public buildings. The passes leading into the valley of the Evrotas were easily defended, and Sparta had no walls until the end of the 4th century BC. The city itself was destroyed by the Goths under their king, Alaric I, in 396 AD.

Modern Sparta, founded by the government in 1834, occupies part of the site of ancient Sparta and is the capital of the department of Laconia. Excavations of the ancient city have uncovered ruins of temples and public buildings as well as a theatre dating from the Roman period, but the sparse remains are insignificant for a city of such renown in antiquity.

LANGUAGES

The Ancient Greeks played a very important role in the creation of the alphabet. One way they played a part was their creation of vowels. The ancient Greek alphabet was the very first to contain vowels. Another part the ancient Greeks played was in the creation of the word alphabet. The word alphabet was made when the first two letters of the ancient Greek alphabet (Alpha and Beta) were joined together, hence alphabet.

Modern day English still use some of the words the ancient Greeks had created. Some of these examples are: 'Democracy' meaning "government by the people". We have a form of democracy in most of the countries and this is a legacy of the Athenians and their assemblies and councils. 'Autopsy'; means a postmortem or examination or a personal inspection and this was based on the Greek word autoptes meaning "eye witness". 'Theatre' the same word is used today and also most modern theatres follow the original Greek idea of a theater. "Eureka"; meaning "I have found it" or an exultant cry of joy at the discovery of something and this comes from the Greek "heureka" meaning "I have found it"

which was first used by Archimedes the great mathematician who died in 212 BC.

MEDICINE

Medicine was very important to the Ancient Greek. Ancient Greek Culture was such that a high priority was placed upon healthy lifestyles, this despite Ancient Greece being much different to the Greece of the modern World.

Ancient Greece was much different to the Greece of today. In Ancient Times Greece was a collection of City States. Each of these was independent from the others but shared a similar culture and religious beliefs. Despite the lack of a coherent government the Greeks developed a society that matched, if not bettered, that of the Ancient Egyptians.

Medical practice in Ancient Greece, like Egypt, was based largely upon religious beliefs. The Cult of Asclepius grew in popularity and was a major provider of medical care. This cult developed old theories and introduced several treatments not too dissimilar from modern 'alternative medicines'.

The Ancient Greeks though made major strides in medical knowledge. The works of Hippocrates and his followers led to several scientific facts being recorded for the first time: and perhaps more significantly the work of these philosophers began a tradition of studying the cause of disease rather than looking solely at the symptoms when prescribing a cure.

The legacy of the Ancient Greek world on medical practice has been great. Hippocrates theory of the Four Humours was, for a long time, the basis upon which to develop medical reasoning. Likewise the methodology employed by the Greeks has, to a large extent, been retained and modified to form what we now consider to be conventional medicine.

ARCHITECTURE

The art of ancient Greece has exercised an enormous influence on the culture of many countries from ancient times until the present, particularly in the areas of sculpture and architecture. In the West, the art of the Roman Empire was largely derived from Greek models. In the East, Alexander the Great's conquests initiated several centuries of exchange between Greek, Central Asian and Indian cultures, resulting in Greco-Buddhist art, with ramifications as far as Japan. Following the Renaissance in Europe, the humanist aesthetic and the high technical standards of Greek art inspired generations of European artists. Well into the 19th century, the classical tradition derived from Greece dominated the art of the western world.

Greek life was dominated by religion and so it is not surprising that the temples of ancient Greece were the biggest and most beautiful. They also had a political purpose as they were often built to celebrate civic power and pride, or

NOTES

offer thanksgiving to the patron deity of a city for success in war. The Greeks developed three architectural systems, called orders, each with their own distinctive proportions and detailing. The Greek orders are: Doric, Ionic, and Corinthian.

NOTES

Parthenon - temple of Athena Parthenos ("Virgin"), Greek goddess of wisdom, on the Acropolis in Athens. The Parthenon was built in the 5th century BC, and despite the enormous damage it has sustained over the centuries, it still communicates the ideals of order and harmony for which Greek architecture is known.

Erechtheum - temple from the middle classical period of Greek art and architecture, built on the Acropolis of Athens between 421 and 405BC.

The Erechtheum contained sanctuaries to Athena Polias, Poseidon, and Erechtheus. The requirements of the several shrines and the location upon a sloping site produced an unusual plan. From the body of the building porticoes project on east, north, and south sides. The eastern portico, hexastyle Ionic, gave access to the shrine of Athena, which was separated by a partition from the western cella. The northern portico, tetrastyle Ionic, stands at a lower level and gives access to the western cella through a fine doorway. The southern portico, known as the Porch of the Caryatids (see caryatid) from the six sculptured draped female figures that support its entablature, is the temple's most striking feature; it forms a gallery or tribune. The west end of the building, with windows and engaged Ionic columns, is a modification of the original, built by the Romans when they restored the building. One of the east columns and one of the caryatids were removed to London by Lord Elgin, replicas being installed in their places.

SCIENCE AND TECHNOLOGY

Ancient Greece mathematics contributed many important developments to the field of mathematics, including the basic rules of geometry, the idea of formal mathematical proof, and discoveries in number theory, mathematical analysis, applied mathematics, and approached close to establishing the integral calculus. The discoveries of several Greek mathematicians, including Pythagoras, Euclid, and Archimedes, are still used in mathematical teaching today.

The Greeks developed astronomy, which they treated as a branch of mathematics, to a highly sophisticated level. The first geometrical, three-dimensional models to explain the apparent motion of the planets were developed in the 4th century BC by Eudoxus of Cnidus and Callippus of Cyzicus. Their younger contemporary Heraclides Ponticus proposed that the Earth rotates around its axis. In the 3rd century BC Aristarchus of Samos was the first to suggest a heliocentric system, although only fragmentary descriptions of his idea survive. Eratosthenes, using the angles of shadows created at widely separated regions, estimated the circumference of the Earth with great accuracy. In the 2nd century BC Hipparchus of Nicaea made a number of contributions, including the first

measurement of precession and the compilation of the first star catalog in which he proposed the modern system of apparent magnitudes.

1.15 HELLENISTIC CIVILIZATION

Hellenistic civilization represents the zenith of Greek influence in the ancient world from 323 BC to about 146 BC (or arguably as late as 30 BC); note, however that Koine Greek language and Hellenistic philosophy and religion are also indisputably elements of the Roman era until Late Antiquity. It was immediately preceded by the Classical Greece period, and immediately followed by the rule of Rome over the areas Greece had earlier dominated – although much of Greek culture, art and literature permeated Roman society, whose elite spoke and read Greek as well as Latin.

After the conquest of the Persian Empire by Alexander the Great, Hellenistic kingdoms were established throughout south-west Asia (the 'Near' and 'Middle East') and north-east Africa (mainly ancient Egypt). This resulted in the export of Greek culture and language to these new realms, and moreover Greek colonists themselves. Equally, however, these new kingdoms were influenced by the indigenous cultures, adopting local practices where beneficial, necessary or convenient.

Hellenistic civilization thus represents a fusion of the Ancient Greek world with that of the Near East, Middle East and Southwest Asia, and a departure from earlier Greek attitudes towards "barbarian" cultures. The extent to which genuinely hybrid Greco-Asian cultures emerged is contentious; consensus tends to point towards pragmatic cultural adaptation by the elites of society, but for much of the populations, life would probably have continued much as it had before.

The Hellenistic period was characterized by a new wave of Greek colonization (as distinguished from that occurring in the 8th-6th centuries BC) which established Greek cities and kingdoms in Asia and Africa. Those new cities were composed of Greek colonists who came from different parts of the Greek world, and not, as before, from a specific "mother city". The main cultural centers expanded from mainland Greece to Pergamon, Rhodes, and new Greek colonies such as Seleucia, Antioch and Alexandria. This mixture of Greek-speakers gave birth to a common Attic-based dialect, known as Hellenistic Greek, which became the lingua franca through the Hellenistic world.

The nominal start of the Hellenistic period is usually taken as the 323 BC death of Alexander the Great in Babylon. During the previous decade of campaigning (from 334 BC), Alexander had conquered the whole Persian Empire, overthrowing the Persian King Darius III. The conquered lands included Asia Minor, Assyria, the Levant, Egypt, Mesopotamia, Media, Persia, and parts of modern Afghanistan, Pakistan and the steppes of central Asia.

NOTES

NOTES

Alexander had made no special preparations for his succession in his newly founded empire, dying as he did at a young age, and thus on his death-bed (apocryphally), he willed it to "the strongest". The result was a state of internecine warfare between his generals (the Diadochi, or 'Successors'), which lasted for forty years before a more-or-less stable arrangement was established, consisting of four major domains:

- The Antigonid dynasty in Macedon and central Greece;
- The Ptolemaic dynasty in Egypt based at Alexandria;
- The Seleucid dynasty in Syria and Mesopotamia based at Antioch;
- The Attalid dynasty in Anatolia based at Pergamum.

A further two kingdoms later emerged, the so called Greco-Bactrian and Indo-Greek kingdom.

Each of these kingdoms had, thereafter, a noticeably individual development and history. For the most part, the latter parts of those histories are of gradual decline, with most ending in absorption by the Republic of Rome. We find numerous cycles of alliances, marriages and wars between these states. However, it is clear that the rulers of these kingdoms still considered themselves Greek, and furthermore, recognized that the other Hellenistic realms were also Greek and not 'robbing barbarians.'

The end of the Hellenistic period is often considered to be 146 BC, when the Roman Republic conquered most of mainland Greece, and absorbed all of ancient Macedon. By this time the rise of Rome to absolute political prominence in the Mediterranean was complete, and this might therefore mark the start of the 'Roman period'. An alternative date is 30 BC, when the final Hellenistic kingdom of Ptolemaic Egypt was conquered by Rome (the last remnants of the Seleucid empire having been taken over thirty years earlier). This more obviously represents the absolute end of the power of the Hellenistic civilizations.

The concept of Hellenization, meaning the spread of Greek culture, has long been controversial. Undoubtedly Greek influence did spread through the Hellenistic realms, but to what extent, and whether this was a deliberate policy or mere cultural diffusion, have been hotly debated.

ALEXANDER

It seems likely that Alexander himself pursued deliberate 'Hellenization' policies, but the exact motives behind those policies are unclear. Whilst it may have been a deliberate attempt to spread Greek culture, it is more likely that it was a series of pragmatic measures designed to aid in the rule of his enormous empire. These policies can also be interpreted as the result of Alexander's probable megalomania during his later years.

The first tenet of Alexander's policies was the founding (or re-founding) of cities across the empire. This has, in the past, been interpreted as part of Alexander's desire to spread Greek culture throughout the empire. These cities were presumably intended to be administrative headquarters in the regions, and to have been settled by Greeks; many were settled by veterans of Alexander's campaigns. Undoubtedly, this would have resulted in the spread of Greek influence across the empire; however, the primary purpose could have been to control his new subjects, rather than specifically to spread Greek culture. Arrian explicitly says that a city founded in Bactria was "meant to civilise the natives"; however, this comment could be interpreted in either way (with civilise as a euphemism for 'control'). Certainly, the cities would have been garrison points, and thus allowed control of the surrounding areas.

NOTES

Secondly, Alexander attempted to create a unified ruling class of Persians and Greeks, bound by marriage ties. He used both Greeks and Persians in positions of power, although he depended more on Greeks in unstable positions, and also replaced many Persian satraps in a purge after his return from India. He also tried to mix the two cultures, adopting elements of the Persian court (such as a version of the royal robes and some of the court ceremony and attendants) and also attempting to insist on the practice of proskynesis for his Greek subjects. This is probably an attempt to equalize the two races in their behavior towards Alexander as 'Great King', but it was bitterly resented by the Macedonians, as the Greek custom was reserved solely for the gods. This policy can be interpreted as an attempt to spread Greek culture, or to create a hybrid culture. However, again, it is probably better seen as an attempt to help control the unwieldy empire; Alexander needed loyalty from Persian nobles as much as from his Macedonian officers. A hybrid court culture may have been created so as not to exclude the Persians. Furthermore, Alexander's marriage to, and child with the Bactrian princess Roxana can be interpreted as an attempt to create a royal dynasty which would be acceptable to both Asians and Greeks.

Alexander also unified the army, placing Persian soldiers (some trained in the Macedonian way of fighting and some in their original styles) in the Macedonian ranks. However, again, this can simply be seen as a pragmatic solution to chronic manpower problems. Alexander's increasing megalomania can be seen in his plan to completely homogenize the populations of Europe and Asia by mass re-settlement. Whilst this thoroughly impractical plan could be interpreted as an attempt to create a new hybrid culture, the sheer ambitiousness of the plan suggests some other process at work.

In short, Alexander's policies did undoubtedly result in the spread of Greek culture, but whether this was their primary aim must remain doubtful. They probably represent, instead, pragmatic attempts by Alexander to control his

extensive new territories, in part by presenting himself as the heir to both Greek and Asian legacies, rather than an outsider.

NOTES

1.16 ANCIENT ROME

Ancient Rome was a civilization that grew out of a small agricultural community founded on the Italian Peninsula as early as the 10th century BC. Located along the Mediterranean Sea, it became one of the largest empires in the ancient world.

In its centuries of existence, Roman civilization shifted from a monarchy to an oligarchic republic to an increasingly autocratic empire. It came to dominate South-Western Europe, South-Eastern Europe/Balkans and the Mediterranean region through conquest and assimilation.

Plagued by internal instability and attacked by various migrating peoples, the western part of the empire, including Italy, Hispania, Gaul, Britannia and Africa broke up into independent kingdoms in the 5th century AD.

The Eastern Roman Empire was governed from Constantinople and comprised of Greece, the Balkans, Asia Minor, Syria and Egypt, survived this crisis. Despite the later loss of Syria and Egypt to the Arab-Islamic Empire, the Eastern Roman Empire continued for another millennium, until its remains were finally annexed by the emerging Turkish Ottoman Empire. This eastern, Christian, medieval stage of the Empire is usually called the Byzantine Empire by historians.

Roman civilization is often grouped into "classical antiquity" with ancient Greece, a civilization that inspired much of the culture of ancient Rome. Ancient Rome contributed greatly to the development of government, law, war, art, literature, architecture, technology, religion, and language in the Western world, and its history continues to have a major influence on the world today.

According to one legend, Rome was founded on April 21, 753 BC by twin brothers Romulus and Remus who descended from the Trojan prince Aeneas and were grandsons of the Latin King, Numitor of Alba Longa. King Numitor was deposed from his throne by his cruel brother Amulius while Numitor's daughter, Rhea Silvia, gave birth to the twins. As Rhea Silvia was raped and impregnated by Mars, the twins were considered half-divine.

The new king feared Romulus and Remus would take back the throne, so they were to be drowned. A she-wolf (or a shepherd's wife in some accounts) saved and raised them, and when they were old enough, they returned the throne of Alba Longa to Numitor.

The twins then founded their own city, but Romulus killed Remus in a quarrel over which one of them would reign as the King of Rome, though some sources state the quarrel was about who was going to give their name to the city. Romulus became the source of the city's name. In order to attract people to the city Rome became a sanctuary for the indigent, exiled, and unwanted. This caused

NOTES

a problem for Rome which became rich in manpower but was bereft of women. Romulus traveled to the neighboring towns and tribes and attempted to secure marriage rights but as Rome was so full of undesirables they all refused. Legend says that the Latins invited the Sabines to a festival and stole their unmarried maidens, leading to the integration of the Latins and the Sabines.

Another legend recorded by Greek historian Dionysius says that Prince Aenas led a group of Trojans on a sea voyage. After a long time in rough seas, they landed at the banks of the Tiber River. Not long after they landed, the men wanted to take to the sea again, but the women who were traveling with them didn't want to leave. One woman, named Roma, suggested that the women burn the ships out at sea to prevent them from leaving. At first, the men were angry with Roma, but they soon realized that they were in the ideal place to settle. They named the settlement after the woman who torched their ships.

The city of Rome grew from settlements around a ford on the river Tiber, a crossroads of traffic and trade. According to archaeological evidence, the village of Rome was probably founded sometime in the 8th century BC, though it may go back as far as the 10th century BC, by members of the Latin tribe of Italy, on the top of the Palatine Hill.

The Etruscans, who had previously settled to the north in Etruria, seem to have established political control in the region by the late 7th century BC, forming the aristocratic and monarchical elite. The Etruscans apparently lost power in the area by the late 6th century BC, and at this point, the original Latin and Sabine tribes reinvented their government by creating a republic, with much greater restraints on the ability of rulers to exercise power.

Roman tradition and archaeological evidence point to a complex within the Forum Romanum as the seat of power for the king and the beginnings of the religious center there as well. Numa Pompilius was the second king of Rome, succeeding Romulus. He began Rome's great building projects with his royal palace the Regia and the complex of the Vestal virgins.

SOCIETY

The imperial city of Rome was the largest urban center of its time, with a population of about one million people (about the size of London in the early 19th century, when London was the largest city in the world), with some high-end estimates of 14 million and low-end estimates of 450,000. The public spaces in Rome resounded with such a din of hooves and clatter of iron chariot wheels that Julius Caesar had once proposed a ban on chariot traffic during the day. Historical estimates show that around 20 percent of the population under jurisdiction of ancient Rome (25–40%, depending on the standards used, in Roman Italy) lived in innumerable urban centers, with population of 10,000 and more and several military settlements, a very high rate of urbanization by pre-industrial

standards. Most of these centers had a forum and temples and similar style buildings, on a smaller scale, to those found in Rome.

Class Structure

NOTES

Roman society is largely viewed as hierarchical, with slaves (*servi*) at the bottom, freedmen (*liberti*) above them, and free-born citizens (*cives*) at the top. Free citizens were also divided by class. The broadest, and earliest, division was between the patricians, who could trace their ancestry to one of the 100 Patriarchs at the founding of the city, and the plebeians, who could not. This became less important in the later Republic, as some plebeian families became wealthy and entered politics, and some patrician families fell on hard times. Anyone, patrician or plebeian, who could count a consul as his ancestor was a noble (*nobilis*); a man who was the first of his family to hold the consulship, such as Marius or Cicero, was known as a *novus homo* ("new man") and ennobled his descendants. Patrician ancestry, however, still conferred considerable prestige, and many religious offices remained restricted to patricians.

A class division originally based on military service became more important. Membership of these classes was determined periodically by the Censors, according to property. The wealthiest were the Senatorial class, who dominated politics and command of the army. Next came the equestrians (*equites*, sometimes translated "knights"), originally those who could afford a warhorse, who formed a powerful mercantile class. Several further classes, originally based on what military equipment their members could afford, followed, with the *proletarii*, citizens who had no property at all, at the bottom. Before the reforms of Marius they were ineligible for military service and are often described as being just above freed slaves in wealth and prestige.

Voting power in the Republic was dependent on class. Citizens were enrolled in voting "tribes", but the tribes of the richer classes had fewer members than the poorer ones, all the *proletarii* being enrolled in a single tribe. Voting was done in class order and stopped as soon as most of the tribes had been reached, so the poorer classes were often unable even to cast their votes.

Women shared some basic rights with their male counterparts, but were not fully regarded as citizens and were thus not allowed to vote or take part in politics. At the same time the limited rights of women gradually were expanded (due to emancipation) and women reached freedom from *paterfamilias*, gained property rights and even had more juristidctial rights than their husbands, but still they had no voting rights and were absent from politics.

1.17 ROMAN CONTRIBUTIONS

The Romans were the greatest empire builders of the ancient Western world. They created a legacy that proved to be as dominant as it was long lasting and thus many Roman principles are embodied in modern institutions. In many ways,

the Roman legacy remains the ideal upon which Western civilization has shaped itself. One need only to look at the Capitol in Washington to see how extensively the founders of the United States followed the Roman model in fashioning a new nation. The Romans were a practical people whose greatness lies in government and law. Many of the concepts that influence political lives today have roots in the regimes that governed Rome during the 1,000 years it dominated much of the Western world. Various strains of political and social thought emerged when the Roman Republic, and later the Roman Empire, expanded and strived to optimize its form of government. However, it was ancient Greeks who proved that democracy could be the foundation of a stable government and thus the Romans owe partial credit to Greece for the subsequent success of their flourishing rule.

NOTES

ART, MUSIC AND LITERATURE

Roman painting styles show Greek influences, and surviving examples are primarily frescoes used to adorn the walls and ceilings of country villas, though Roman literature includes mentions of paintings on wood, ivory, and other materials. Several examples of Roman painting have been found at Pompeii, and from these art historians divide the history of Roman painting into four periods. The first style of Roman painting was practiced from the early 2nd century BC to the early- or mid-1st century BC. It was mainly composed of imitations of marble and masonry, though sometimes including depictions of mythological characters.

The second style of Roman painting began during the early 1st century BC, and attempted to depict realistically three-dimensional architectural features and landscapes. The third style occurred during the reign of Augustus (27 BC – 14 AD), and rejected the realism of the second style in favor of simple ornamentation. A small architectural scene, landscape, or abstract design was placed in the center with a monochrome background. The fourth style, which began in the 1st century AD, depicted scenes from mythology, while retaining architectural details and abstract patterns.

Portrait sculpture during the period utilized youthful and classical proportions, evolving later into a mixture of realism and idealism. During the Antonine and Severan periods, more ornate hair and bearding became prevalent, created with deeper cutting and drilling. Advancements were also made in relief sculptures, usually depicting Roman victories.

Latin literature was, from its start, influenced heavily by Greek authors. Some of the earliest extant works are of historical epics telling the early military history of Rome. As the Republic expanded, authors began to produce poetry, comedy, history, and tragedy.

Roman music was largely based on Greek music, and played an important part in many aspects of Roman life. In the Roman military, musical instruments

NOTES

such as the tuba (a long trumpet) or the cornu (similar to a French horn) were used to give various commands, while the bucina (possibly a trumpet or horn) and the lituus (probably an elongated J-shaped instrument), were used in ceremonial capacities. Music was used in the amphitheaters between fights and in the odea, and in these settings is known to have featured the cornu and the hydraulis (a type of water organ).

Most religious rituals featured musical performances, with tibiae (double pipes) at sacrifices, cymbals and Tambourines at orgiastic cults, and rattles and hymns across the spectrum. Some music historians believe that music was used at almost all public ceremonies. Music historians are not certain if Roman musicians made a significant contribution to the theory or practice of music.

The graffiti, brothels, paintings, and sculptures found in Pompeii and Herculaneum suggest that the Romans had a sex-saturated culture.

Scholarly Studies

Interest in studying ancient Rome arose during the Age of Enlightenment in France. Charles Montesquieu wrote a work *Reflections on the Causes of the Grandeur and Declension of the Romans*. The first major work was *The History of the Decline and Fall of the Roman Empire* by Edward Gibbon, which encompassed the period from the end of 2nd century to the fall of the Byzantine Empire in 1453. Like Montesquieu, Gibbon paid high tribute to the virtue of Roman citizens. Barthold Georg Niebuhr was a founder of the examination of ancient Roman history and wrote *The Roman History*, tracing the period until the First Punic war. Niebuhr tried to determine the way the Roman tradition evolved. According to him, Romans, like other people, had an historical ethos preserved mainly in the noble families.

GAMES AND ACTIVITIES

The youth of Rome had several forms of play and exercise, such as jumping, wrestling, boxing, and racing. In the countryside, pastimes for the wealthy also included fishing and hunting. The Romans also had several forms of ball playing, including one resembling handball. Dice games, board games, and gamble games were extremely popular pastimes. Women did not take part in these activities. For the wealthy, dinner parties presented an opportunity for entertainment, sometimes featuring music, dancing, and poetry readings. Plebeians sometimes enjoyed similar parties through clubs or associations, although recreational dining usually meant patronizing taverns. Children entertained themselves with toys and such games as leapfrog.

A popular form of entertainment was gladiatorial combats. Gladiators fought either to the death, or to "first blood" with a variety of weapons in different scenarios. These fights achieved their height of popularity under the emperor Claudius, who placed the outcome of the combat firmly in the hands of the

emperor with a hand gesture. Contrary to popular representations in film, several experts believe the gesture for death was not "thumbs down". Although no one is certain about what the gestures were, some experts conclude that the emperor signaled "death" by holding a raised fist to the winning combatant and then extending his thumb upwards, while "mercy" was indicated by a raised fist with no extended thumb. Animal shows were also popular with the Romans, where foreign animals were either displayed for the public or combined with gladiatorial combat. A prisoner or gladiator, armed or unarmed, was thrown into the arena and an animal was released.

MEDICINE

Ancient Roman medicine was a combination of some limited scientific knowledge, and a deeply rooted religious and mythological system.

While knowledge of anatomy was quite impressive, and many surgical techniques were only surpassed in the modern age, the application of medicines and cures was simplistic and largely ineffective. Much of the Roman system was adopted from the Greeks, and primarily the teachings of Hippocrates.

Hippocrates, (460 - 384 BC), is largely recognized as the father of modern medicine, as he created the concept of medicine in a separate scientific field away from a philosophical and mythic approach. The modern Hippocratic Oath stems directly from Hippocrates and continues to be the binding ethical law guiding all those in the field of medicine. He was primarily responsible for the foundation of recording illnesses, attempts at treatment, and the causes and effects.

The Romans expanded on Hippocrates scientific methods by combining it with the religious and mythological ceremony of the day. Adding to the concept of observation and record keeping, the Romans included prayers, offerings and sacrificing to the gods in hopes of greater success. Many of the Roman gods were believed to have healing powers, but one in particular played a prominent role in ancient medicine. Aesculapius, the god of healing, was the prominent deity that governed the Roman medical practice and his symbolic snake entwined staff continues to be used as a symbol of the medical field today.

Doctors themselves were basically craftsmen, like any other profession. Early on the profession was mainly one of trial and error with apprenticeships to pass on the art, but later, medical schools were established to make the field more widely uniform. While medicine in the civilian sector was highly dependent on 'doctors' of widely ranging skills and education, the legions had the benefit of highly experienced medical personnel. Civilian doctors were mostly Greeks, many of whom were socially low slaves or freedmen, with a few more prominent individuals who served the upper classes. While the practice of medicine was widely diverse for the common people, the legions had access to surgeons and hospital facilities that were far better than anything available after the fall of the empire.

NOTES

NOTES

Despite the reliance on a mystical approach to healing, Roman society maintained reasonably good health throughout its history. The exhaustive use of aqueducts and fresh running water, including toilets and sewer systems, prevented the proliferation of many standing water based diseases, and also washed away wastes away from heavily populated areas. Excellent hygiene and food supply also played a prominent role. The Roman baths were an integral part of society, in all social classes, and regular cleansing helped fight germs and bacteria. The Romans also tried, whenever practical, to boil medical tools and prevent using them on more than one patient without cleansing.

Galen (131 - 201 AD), a prominent physician in the ancient world, worked diligently to expand medical knowledge. Moving away from the mythical approach, he pursued Hippocrates' methods of observation and research. He dissected, studying the workings of human anatomy, and experimented with many procedures in order to find real workable solutions to medical issues. More important than his actual work, however, his greatest contribution was to diligently record his exhaustive studies in a series of books. Thanks to him, doctors for centuries afterward had at least a basic knowledge of practical medicine.

The Romans also had knowledge of harmful effects of many common materials. Asbestos and lead were two products causing potential problems that were documented as having ill effects from extended exposure. While the Romans had the knowledge of some of these things, they didn't understand the causes, nor how to stop it, other than limiting exposure.

TECHNOLOGY

Ancient Rome boasted impressive technological feats, using many advancements that were lost in the Middle Ages and not rivaled again until the 19th and 20th centuries. Many practical Roman innovations were adopted from earlier Greek designs. Advancements were often divided and based on craft. Groups of artisans jealously guarded new technologies as trade secrets.

Roman civil engineering and military engineering constituted a large part of Rome's technological superiority and legacy, and contributed to the construction of hundreds of roads, bridges, aqueducts, baths, theaters and arenas. Many monuments, such as the Colosseum, Pont du Gard, and Pantheon, still remain as testaments to Roman engineering and culture.

The Romans were renowned for their architecture, which is grouped with Greek traditions into "Classical architecture". Although there were many differences from Greek architecture, Rome borrowed heavily from Greece in adhering to strict, formulaic building designs and proportions. Aside from two new orders of columns, composite and Tuscan, and from the dome, which was derived from the Etruscan arch, Rome had relatively few architectural innovations until the end of the Republic.

UNIT – IV

Introduction

South American culture history and archaeology sorted out by the civilization, Inca, Maya, Moche, Chimu and all the others. In this unit, we are going to study *Maya and Inca civilizations in detail*. *Japanese civilization too* have been given due importance in the last very section of the unit.

NOTES

1.18 MAYA CIVILIZATION

Mayan civilization is one of the greatest in the world. The earliest phase of Maya civilization began around 3000 BCE, a time when ancient societies were emerging in Egypt, China, India, Mesopotamia, and Assyria. Large, complex Maya sites have been dated to 500-200 BCE. The ancient Maya were living in magnificent cities of stone with soaring pyramids and wide plazas decorated with intricate carvings as the Roman Empire was fading. The Mayas developed the most accurate calendars known, mastered astrology and mathematics, and produced exquisite art on ceramics and murals. Their great Classic society reached its apex as Europe was plunged into the Dark Ages. Engineering accomplishments spanning over 100 centuries were not rivaled by modern civilizations until the 19th century. Certain constructions using monolithic stone blocks, and buildings whose structure accurately mirrors solar, lunar and stellar phenomena, still remain a mystery.

GEOGRAPHICAL EXTENT

The Maya civilization extended throughout the southern Mexican states of Chiapas, Tabasco, and the Yucatán Peninsula states of Quintana Roo, Campeche and Yucatán. The Maya area also extended throughout the northern Central American region, including the present-day nations of Guatemala, Belize, Northern El Salvador and western Honduras.

As the largest sub-region in Mesoamerica, it encompassed a vast and varied landscape, from the mountainous regions of the Sierra Madre to the semi-arid plains of northern Yucatán. Climate in the Maya region can vary tremendously, as the low-lying areas are particularly susceptible to the hurricanes and tropical storms that frequent the Caribbean.

The Maya area is generally divided into three loosely defined zones: the southern Maya highlands, the central lowlands, and the northern lowlands. The southern Maya highlands include all of elevated terrain in Guatemala and the Chiapas highlands. The southern lowlands lie just north of the highlands, and incorporate the Mexican states of Campeche and Quintana Roo and northern Guatemala, Belize and El Salvador. The northern lowlands cover the remainder of the Yucatán Peninsula, including the Puuc hills.

NOTES

ASTRONOMY

Uniquely, there is some evidence to suggest the Maya appear to be the only pre-telescopic civilization to demonstrate knowledge of the Orion Nebula as being fuzzy, i.e., not a stellar pin-point. The information which supports this theory comes from a folk tale that deals with the Orion constellation's area of the sky. Their traditional hearths include in their middle a smudge of glowing fire that corresponds with the Orion Nebula. This is a significant clue to support the idea that the Maya detected a diffuse area of the sky contrary to the pin points of stars before the telescope was invented. Many preclassic sites are oriented with the Pleiades and Eta Draconis, as seen in La Blanca, Ujuxte, Monte Alto, and Takalik Abaj.

The Maya were very interested in zenial passages, the time when the sun passes directly overhead. The latitude of most of their cities being below the Tropic of Cancer, these zenial passages would occur twice a year equidistant from the solstice. To represent this position of the sun overhead, the Maya had a god named Diving God.

The Dresden Codex contains the highest concentration of astronomical phenomena observations and calculations of any of the surviving texts (it appears that the data in this codex is primarily or exclusively of an astronomical nature). Examination and analysis of this codex reveals that Venus was the most important astronomical object to the Maya, even more important to them than the sun.

AGRICULTURE

The ancient Maya had diverse and sophisticated methods of food production. It was formerly believed that shifting cultivation (swidden) agriculture provided most of their food but it is now thought that permanent raised fields, terracing, forest gardens, managed fallows, and wild harvesting were also crucial to supporting the large populations of the Classic period in some areas. Indeed, evidence of these different agricultural systems persist today: raised fields connected by canals can be seen on aerial photographs, contemporary rainforest species composition has significantly higher abundance of species of economic value to ancient Maya, and pollen records in lake sediments suggest that corn, manioc, sunflower seeds, cotton, and other crops have been cultivated in association with the deforestation in Mesoamerica since at least 2500 BC.

ART

Many consider Maya art of their Classic Era (c. 250 to 900 AD) to be the most sophisticated and beautiful of the ancient New World. The carvings and the reliefs made of stucco at Palenque and the statuary of Copan are especially fine, showing a grace and accurate observation of the human form that reminded early archaeologists of Classical civilizations of the Old World, hence the name

bestowed on this era. We have only hints of the advanced painting of the classic Maya; mostly what has survived are funerary pottery and other Maya ceramics, and a building at Bonampak holds ancient murals that survived by chance. A beautiful turquoise blue color that has survived through the centuries due to its unique chemical characteristics is known as Maya Blue or Azul maya, and it is present in Bonampak, Tajín Cacaxtla, Jaina, and even in some Colonial Convents. The use of Maya Blue survived until the 16th century when the technique was lost. Late Preclassic murals of great artistic and iconographic perfection have been recently discovered at San Bartolo. With the decipherment of the Maya script it was discovered that the Maya were one of the few civilizations where artists attached their name to their work.

NOTES

1.19 AZTEC CIVILIZATION

The Aztec people were certain ethnic groups of central Mexico, particularly those groups who spoke the Nahuatl language and who dominated large parts of Mesoamerica in the 14th, 15th and 16th centuries, a period referred to as the late post-classic period in Mesoamerican chronology.

Aztec (Aztecatl) is the Nahuatl word for "people from Aztlan", a mythological place for the Nahuatl-speaking culture of the time, and later adopted as the word to define the Mexica people. Often the term "Aztec" refers exclusively to the Mexica people of Tenochtitlan (now the location of Mexico City), situated on an island in Lake Texcoco, who referred to themselves as Mexica Tenochca or Colhua-Mexica. Sometimes the term also includes the inhabitants of Tenochtitlan's two principal allied city-states, the Acolhuas of Texcoco and the Tepanecs of Tlacopan, who together with the Mexica formed the Aztec Triple Alliance which has also become known as the "Aztec Empire".

In other contexts, Aztec may refer to all the various city states and their peoples, who shared large parts of their ethnic history as well as many important cultural traits with the Mexica, Acolhua and Tepanecs, and who like them, also spoke the Nahuatl language. In this meaning it is possible to talk about an Aztec civilization including all the particular cultural patterns common for the Nahuatl speaking peoples of the late postclassic period in Mesoamerica.

AZTEC CULTURE

Aztec culture is the culture of the people referred to as Aztecs, but since all ethnic groups of central Mexico in the postclassic period shared most basic cultural traits, many of the basic traits of Aztec culture cannot be said to be exclusive for the Aztecs. For the same reason the notion of "Aztec civilization" is best understood as a particular horizon of a general Mesoamerican civilization.

Among the cultural traits that the Aztecs of Tenochtitlan shared with many other cultures of central Mexico are the agricultural basis of maize cultivation,

NOTES

the basic social organization dividing society into classes of noble pipiltin and macehualli commoners, the complex of religious beliefs and practices including most of the pantheon (e.g., gods such as Tezcatlipoca, Tlaloc and Quetzalcoatl), the calendric system of a xiuhpohualli of 365 days intercalated with a tonalpohualli of 260 days. Cultural traits particular to the Aztecs of Tenochtitlan was the veneration of the Mexica patron God Huitzilopochtli, the construction of twin pyramids, and the ceramic ware known as Aztec I to III.

AGRICULTURE

The pre-conquest Aztecs were a society that had four main methods of agriculture. The earliest, most basic form of agriculture implemented by the Aztecs is known as "rainfall cultivation." The Aztecs also implemented terrace agriculture in hilly areas, or areas that could not be used for level ground farming. In the valleys irrigation farming was used. Dams diverted water from natural springs to the fields. This allowed for harvests on a regular basis. The Aztecs built canal systems that were longer and much more elaborate than previous irrigation systems. They managed to divert a large portion of the Cuauhtitlan River to provide irrigation to large areas of fields. The network of canals was a very complex and intricate system.

In the swampy regions along Lake Xochimilco, the Aztecs implemented yet another method of crop cultivation. They built what are called chinampas. Chinampas are areas of raised land, created from alternating layers of mud from the bottom of the lake, and plant matter/other vegetation. These "raised beds" were separated by narrow canals, which allowed farmers to move between them by canoe. The chinampas were extremely fertile pieces of land, and yielded, on average, seven crops annually. In order to plant on them, farmers first created "seedbeds," or reed rafts, where they planted seeds and allowed them to germinate. Once they had, they were re-planted in the chinampas. This cut the growing time down considerably.

The Aztecs are credited with domestication of the subspecies of Wild turkey, *Meleagris gallopavo*, which is native to this region.

While most of the farming occurred outside the densely populated areas, within the cities there was another method of (small scale) farming. Each family had their own garden plot where they grew maize, fruits, herbs, medicines and other important plants.

Of the various crops grown by the Aztecs, maize was the most important. Aztec diets centered on it. Maize was grown across the entire empire, in the highland terraces, valley farms and also on the chinampas. Women ground maize into a coarse meal by rubbing it with a grinding stone called a mano against a flat stone called a metate. The Aztecs made tortillas from the corn meal. Other crops that the Aztecs relied upon were avocados, beans, squashes, sweet potatoes,

tomatoes, chia, amaranth and chilies. These crops were also grown everywhere. Crops that were specific to the lowland regions were cotton, fruits, cacao beans and rubber trees.

1.20 INCA CIVILIZATION

NOTES

According to myth, Incan civilization began with Manco Capac, who carried a golden staff called the 'tapac-yauri'. The Inca were instructed to create a Temple of the Sun in the spot where the staff sank into the earth, to honor their celestial father. After a long journey, including a tour of the underworld, the Inca arrived at Cuzco, where they built the temple. During the journey, one of Manco's brothers, and possibly a sister, was turned to stone (huaca) = "sacred/holy". In another version of this legend, instead of emerging from a cave in Cuzco, the siblings emerged from the waters of Lake Titicaca.

In ancient times Inca Virachocha's son Manco Cápac lived at Pacari-Tampu, today known as Pacaritambo, 25 km (16 mi) south of Cuzco. He and his brothers (Ayar Anca, Ayar Cachi, and Ayar Uchu), and sisters (Mama Ocllo, Mama Huaco, Mama Raua, and Mama Cura) lived near Cuzco at Paccari-Tampu. Uniting their people, and the ten ayllu they encountered in their travels, they set to conquering the tribes of the Cuzco Valley. This legend also incorporates the motif of the golden staff, given to Manco Capac by his father. Accounts vary, but according to some versions, the young Manco jealously betrayed his older brothers, viciously raped and killed them, and thus became the sole ruler of Cuzco.

As ancient civilizations sprang up across the planet thousands of years ago, so too the Inca civilization evolved. As with all ancient civilizations, its exact origins are unknown. Their historic record, as with all other tribes evolving on the planet at that time, would be recorded through oral tradition, stone, pottery, gold and silver jewelry, and woven in the tapestry of the people.

The Inca of Peru have long held a mystical fascination for people of the western world. Four hundred years ago the fabulous wealth in gold and silver possessed by these people was discovered, then systematically pillaged and plundered by Spanish conquistadors. The booty they carried home altered the whole European economic system. And in their wake, they left a highly developed civilization in tatters. That a single government could control many diverse tribes, many of which were secreted in the most obscure of mountain hideaways, was simply remarkable.

ARTS AND TECHNOLOGY

Inca architecture was by far the most important of the Inca arts, with pottery and textiles reflecting motifs that were at their height in architecture. The main example is the capital city of Cuzco. The breathtaking site of Machu Picchu was constructed by Inca engineers. The Inca constructed stone temples without using

NOTES

mortars yet the stones fit together so well that one could not fit a knife through the stonework. The rocks used in construction were sculpted to fit together exactly by repeatedly lowering a rock onto another and carving away any sections on the lower rock where the dust was compressed. The tight fit and the concavity on the lower rocks made them extraordinarily stable. In areas with fewer stone resources, buildings were constructed using materials such as mud-brick adobe, which would then be covered in stucco and painted for additional durability. At the late Inca settlement of Tambo Colorado, for example, color was often applied in horizontal strips of red, black, white, and yellow ochre atop stucco, and variation in color would accentuate architectural features such as niches.

The Inca had an extensive road system which consisted of two main roads as described in the following quote by Cieza de León: "The Incas built two roads the length of the country. The Royal Road went through the highlands for a distance of 3,250 miles, while the Coastal Road followed the seacoast for 2,520 miles."

Ceramics, Precious Metal Work, and Textiles

Almost all of the gold and silver work of the empire was melted down by the conquistadors. Ceramics were painted in numerous motifs including birds, waves, felines, and geometric patterns. The most distinctive Inca ceramic objects are the Cusco bottles or "aryballos".

Many of these pieces are on display in Lima in the Larco Archaeological Museum and the National Museum of Archaeology, Anthropology and History. Textiles were important in that they showed social status, and could also be used as armor. Another important use of textiles was in the creation of rope bridges across gorges.

AGRICULTURE AND FARMING

The Inca lived in mountainous terrain, which is not good for farming. To resolve this problem, terraces were cut into steep slopes, known as andenes, in order to plant crops. They also used irrigation. They grew maize, quinoa, squash, tomatoes, peanuts, chili peppers, melons, cotton, and potatoes. Though all of their agriculture was important, their main food source was potatoes, unlike the Maya and the Aztecs, whose main food source was maize. The Inca was the first civilization to plant and harvest potatoes. Quinoa was also a main crop. They would use their seeds to make different foods.

The Inca were the first civilization to use the freeze-dry method of storage. They would leave potatoes outside in the cold, then stomp on them in the morning to push out the water, and allow them to dry in the sun. This process would be repeated 3 or 4 times, until the dried potatoes were ready for storage. At this point they were called chuño.

An important Inca technology was the Quipu, which were assemblages of knotted strings used to record information, the exact nature of which is no longer known. Originally it was thought that Quipu were used only as mnemonic devices or to record numerical data.

The Incas had no iron or steel, but they had developed an alloy of bronze superior to that of their enemies and contemporary Mesoamericans. The Andean nations prior to the Incas used arsenical bronze at best. The Incas introduced to South America the tin / copper alloy which is today commonly associated with "Bronze Age" metallurgy.

1.21 JAPANESE CIVILIZATION

The written history of Japan begins with brief information of Twenty-Four Histories, a collection of Chinese historical texts, in the 1st century AD. However, evidence says that people were living on the islands of Japan of the upper paleolithic period. Following the last ice-age, around 12,000 BC, the rich ecosystem of the Japanese Archipelago fostered human development. The earliest-known pottery belongs to the Jomon period.

JAPANESE PRE-HISTORY

The Japanese Paleolithic age covers a period starting from around 100,000 to 30,000 BC, when the earliest stone tool implements have been found, and ending around 12,000 BC, at the end of the last ice age, corresponding with the beginning of the Mesolithic Jomon period. A start date of around 35,000 BC is most generally accepted. The Japanese archipelago was disconnected from the continent after the last ice age, around 11,000 BC. After a hoax by an amateur researcher, Shinichi Fujimura, had been exposed, the Lower and Middle Paleolithic evidence reported by Fujimura and his associates has been rejected after thorough reinvestigation. Only some Upper Paleolithic evidence not associated with Fujimura can be considered well established.

JOMON PERIOD (14,000-300 BC)

The Jomon Period lasted from about 14,000 BC to 300 BC. The first signs of civilization and stable living patterns appeared around 14,000 BC with the Jomon culture, characterized by a mesolithic to neolithic semi-sedentary hunter-gatherer lifestyle of wood stilt house and pit dwelling and a rudimentary form of agriculture. Weaving was still unknown and clothes were often made of fur. The Jomon people started to make clay vessels, decorated with patterns made by impressing the wet clay with braided or unbraided cord and sticks.

Some of the oldest surviving examples of pottery in the world may be found in Japan, based on radio-carbon dating, along with daggers, jade, combs

NOTES

NOTES

made of shells, and other household items dated to the 11th millennium BC, although the specific dating is disputed. Clay figures known as dogu were also excavated. The household items suggest trade routes existed with places as far away as Okinawa. DNA analysis suggests that the Ainu, an indigenous people that lived in Hokkaido and the northern part of Honshu are descended from the Jomon and thus represent descendants of the first inhabitants of Japan.

CULTURE

Although there is no precise date to point out when humans first made the Japanese archipelago their home, the land has thrown up some amazing Paleolithic tools. The core tools and flake tools unearthed is evidence enough of a great migration from different parts of the Asian continent. The earliest era studied dates back between 30,000 to 10,000 years ago. The resultant Japanese culture is an amalgamation of activities surrounding hunting and gathering, and pit dwellings and caves. The best way to study ancient Japanese culture is to segregate it into the Pre-Ceramic and Ceramic eras. There are four distinct cultures that emerge from this study, Jomon, Yayoi, Tumulus and Yamato.

Jomon Culture

The term Jomon refers to a type of pottery found during the time. Jomon or cord marks were the basic patterns observed on the clay. Jomon pottery displays features that are common to Neolithic cultures around the world. The use of chipped and polished tools, pottery making and the initiation of agriculture and cattle rearing were the main features of the era. People also patronized the development of weaving and architecture. The Kyushu Pottery from the southernmost of the Japanese islands, is the result of a continental influence. Since Kyushu pottery remains predate, Jomon culture is believed to be Mesolithic. The development of pottery generated a highly developed culture and lifestyle among the people of the era. They displayed great diversity and complexity in the art. The products of this age highlighted a lot of elaborate decoration and an ascending order of development. The people thrived on hunting, fishing and gathering edible roots that still form a major part of Japanese food. Clothes were made of organic materials and ornamentation was a necessity. The custom of extracting or filing certain teeth was a part of a rite announcing adulthood. The Jomon culture was responsible for the regional differences, many of which can be seen even today and evident in the Japanese language.

Yayoi Culture

The Yayoi culture was present in Kyushu even as the Jomon culture was witnessing development. It spread from Kyushu to the northern districts of Honshu, which is also the largest island in Japan. The name Yayoi comes from a district in Tokyo. The name suggests the first evidence of the era being unearthed at Yayoi. The pottery during this era was fired and turned on wheels to impart

durability and elaborate shape. The advanced technique helped create pottery for practical use. The other signs of evidence of the Yayoi culture of Japan include a number of metal objects and the cultivation of rice. The influx of Chinese culture into Korea and thereafter into Japan through invasion is amply proved by the iron and bronze implements that indicate traces of Han culture. The Japanese people of this era made axes, sickles, hoes and swords. They also took to the cultivation of rice along the Yangtze River delta in southern China. Their techniques of maintaining paddy fields were advanced, involving a lot of time, capital and manual labor. These people wove cloth on primitive looms and used vegetable fibers for the desired dye and print. The migration from China and North Korea as well as South Korea to Japan was most observed in the character of the people. The addition and mixture of sanguineous elements and difference in Jomon and Yayoi skeletal remains are more nutritional than human genetics.

NOTES

Tumulus or Tomb Culture

This culture thrived during a 'blank period' that resulted due to frequent exchanges with other countries. This era or phase in ancient Japanese culture was probably due to the imminent collapse of Yamatai and the initiation of the Yamato kingdom. The unification of the nation could be commemorated as an achievement of the fighting between Wo and Koguryo in the mid-4th century. The resultant military success led to a long period of preparation and the coining of Nihon Shoki or the Chronicles of Japan. The people of this era and especially the survivors of the aftermath generated a culture unique to circumstance and naturally one that resulted in the term 'Tumulus'. The large burial mounds or kofun was a common archaeological feature during the time. Tombs were large and either circular or keystone-shaped. The people built enormous tumuli with a number of modifications for grave goods.

Yamato Culture

The Yamato kings or kimi focused their rule around Mount Miwa, their object of worship. The secular and sacred functions unified in the sacred connection with Mount Miwa. During this time, agricultural techniques were quite advanced. The people used iron tools for cultivation, leveling and flooding paddy fields. The legends extolled in the Kojiki and Nihon shoki, record Yamato expansion throughout the archipelago. The religious focus at this time was the Isonokami Shrine at Tenri. Most of the treasured items found at the Isonokami Shrine were in fact the weapons! The seven-pronged sword or shichishito is a part of National Treasure. Weaving, smithy and ideographic script are evidence of this great era. Yamato culture reached its peak in the early 5th century. The rulers were driven towards a military approach and were rather secular in comparison with the earlier priestly kings. They controlled the increased agricultural output and monopolized military technology. People involved exclusively in farming were mostly a part of lineal groups, who worshiped the

NOTES

ancestral deity Kami. The power of the Yamato court spread with increased production of weapons, armor and construction of irrigation systems.

Ancient Japanese culture witnessed climatic changes and influx of foreign influence. This has churned out the present amalgamation of an abundant fauna seen in Japanese gardens and unique human population. The Little Giant of the Orient has long impacted major innovations and lifestyles around the world.

1.22 SUMMARY

- "Civilization" is often, however, should not be used as a synonym for the broader term "culture" in both popular and academic circles. Every human being participates in a culture, defined as "the arts, customs, habits... beliefs, values, behaviour and material habits that constitute a people's way of life". However, in its most widely used definition, civilization is a descriptive term for a relatively complex agricultural and urban culture.
- Prehistory is a term used to describe the period before recorded history. Paul Tournal originally coined the term Pre-historique in describing the finds he had made in the caves of southern France. It came into use in France in the 1830s to describe the time before writing, and the word "prehistoric" was introduced into English by Daniel Wilson in 1851.
- Between 3000 and 2000 B.C.E. such river valley civilizations formed independently of each other along the Indus, the Nile, the Tigris and Euphrates, and the Yellow Rivers.
- Mesopotamia is a Greek word that means "land between the rivers", referring to the Tigris and the Euphrates Rivers. These two rivers were the axes of one of the most influential ancient civilizations in history. With the development of irrigation around 6000 B.C.E. farming villages appeared and grew into larger communities and then cities along these rivers.
- Hellenistic civilization represents the zenith of Greek influence in the ancient world from 323 BC to about 146 BC (or arguably as late as 30 BC); *note, however that Koine Greek language and Hellenistic philosophy and religion are also indisputably elements of the Roman era until Late Antiquity.*

1.23 REVIEW QUESTIONS

1. What are the important characteristics of civilization?
2. Discuss the cultural structure of Egyptian civilization.
3. Describe the evolution of Mesopotamian civilization.
4. What are the legacies of Ancient Greece? Discuss.
5. Explain the geographical extent and culture of Maya Civilization.

1.24 FURTHER READINGS

- Denis Vialou, *Prehistoric Art and Civilization (Abrams Discoveries)*; Published by Harry N. Abrams (October 1, 1998).
- Sarunas Milisauskas, *European Prehistory (Studies in archeology)*; Published by Academic Press Inc (March 1979).
- Karen Olsen Bruhns, *Ancient South America (Cambridge World Archaeology)*; Published by Cambridge University Press (August 26, 1994).
- Elizabeth Baquedano; *Aztec, Inca, & Maya*; Published by DK Publishing (Dorling Kindersley).
- Marguerite Rigoglioso; *The Cult of Divine Birth in Ancient Greece*, Published by Palgrave MacMillan.

NOTES

CHAPTER— 2

MIDDLE AGE

NOTES

STRUCTURE

- 2.1 Learning Objectives
- 2.2 Introduction
- 2.3 Rise and Spread of Christianity
- 2.4 Byzantine Civilization
- 2.5 Rise and Spread of Islam
- 2.6 Origine and Characteristics of Feudalism
 - Merits and Demerits
- 2.7 Origin, Causes and Consequences of Crusades
- 2.8 Summary
- 2.9 Review Questions
- 2.10 Further Readings

2.1 LEARNING OBJECTIVES

After going through this Chapter, students will be able to :

- know the rise and spread of Christianity;
- discuss the rise and spread of Islam;
- explain the origin of feudalism;
- describe the causes and consequences of Crusades.

2.2 INTRODUCTION

The Middle Ages is a period of European history from the 5th century to the 15th century. The period followed the fall of the Western Roman Empire in 476, and preceded the Early Modern Era. This period witnessed the rise and spread of two important religions i.e., Christianity and Islam. We will discuss about these events in the following units. It is the middle period in a three-period division of history: Classical, Medieval, and Modern. The term "Middle Ages" was coined in the 15th century and reflects the view that this period was a deviation from the path of classical learning, a path supposedly reconnected by Renaissance scholarship.

UNIT — I

Middle Age

NOTES

Christianity emerged as a leading religion in the Imperial Roman age for a variety of factors. The teachings of Christ and Christian ideology including the concept of equality in the afterlife were obvious draws. However, people gravitated towards anything that would offer a new hope, especially as the stability of the late Empire continued to unravel. Some have suggested that the spread of Christianity had direct responsibility for the fall of the Empire, but it was more a symptom of the failings of Roman culture than the cause of the fall. Rome had suffered social disorder from its very foundations. Beginning with resistance to the Etruscan Kings, the political battles between Patricians and Plebes and continuing into the social wars fought by disenfranchised Italians seeking Roman citizenship; religious change was just another result of these various social occurrences. Continuing from the early Republic and the great influx of foreign slaves to the very end of the Empire with massive migrations of foreign residents, along with all their differing ideas and cultures, it's not at all surprising that religion would be altered just as much as the social climate. The single God concept (monotheism) was nothing new to Romans either, though Christianity did initiate a change in philosophy where that God stood above both the Emperor and Rome itself.

Christianity had many similarities to other cults that had already gained widespread acceptance. Mithraism, derived from eastern Zoroastrianism was a belief in the son of the sun who also came to earth to rescue mankind from itself. The similarities in the stories of Jesus and Mithras cannot be overlooked as an aid in Christian growth. Mithras was extremely popular in the Legions, and as the army traveled throughout the empire, the acceptance of the monotheistic concept (and the story of the son of god coming to earth to save humanity) traveled with it. The cult of Dionysus, one of the old gods of both Greeks and Romans, also had enough similarities to aid a slow conversion to Christianity. Perhaps even the Imperial cult (emperor worship) played its own part. Augustus himself was considered the son of a god (Julius Caesar) and transcended his human existence to become a divine being after his death. The Roman people had certainly been exposed to enough religious ideas bearing similarities to Christ to make the possibility of the Son of God and Savior of humanity a believable and relatively easy concept to adopt.

The idea was not so pronounced in the early empire and the foundation of the faith, however. Evidence of early Christian behavior and practices is limited, but it's known that Christians weren't always of like mind and beliefs either. Several various sects with widely divergent schools of thought developed as the concept of Christ spread. Though most of the pronounced deviations from the Catholic norm, (ie. Donatism, Montanism, Gnosticism, Arianism, Pelagianism,

NOTES

among many others) were fairly late developments, it is evidence of widely varying views and practices regarding Christianity throughout its rise. Eventually, the Orthodox Church would gain supreme hold of the eastern empire, while Catholicism would reign in the west. The Catholic Church brought uniformity to the faith and established it as a public institution rather than small communities of individual followers. The Church not only established strict laws and religious doctrine but it wiped out 'heretic' and divergent thoughts. Sometimes through violence as severe as the persecutions against the early Christians and other times through subtle adoption of pre-existing religious concepts, the Catholic church virtually destroyed these other sects and Paganism along with it.

Early Christians, facing scorn at best and persecution at worst, depending on Emperor and the era, were forced to blend in with their Pagan counterparts. In order to celebrate the 'holidays' of their religion, the Christians used pre-existing holidays and festivals to blend in. Christmas, for example, was originally part of the great festival of the Winter Solstice, or the Saturnalia. By adopting this grand event as the celebration of Christ's birth, Christian revelry was allowed to take place, largely unnoticed. The Church too manipulated customs and traditions of the Pagan Empire to make their faith more adaptable. One of the more difficult challenges was simply getting people to believe in a single god, and give up all the others that they were accustomed to. In overcoming this obstacle, the Church began to adopt Patron Saints of various daily life functions, to allow an easier conversion. Though these Saints weren't gods in the Pagan sense, having multiple choices for the population to look to for guidance helped ease the transition. The idea of the holy trinity too, harkens to a time where people needed separate entities to spread their prayer. Even the office of the Pope as the head of the faith began to replace the Emperor in the eyes of the people as the living incarnation of God on earth.

The Church too, as it began to become an institution of considerable power in the later 3rd century, used tactics as brutal as anti-Christian Emperors. While the teachings of Christ taught love and compassion for humanity the Church itself was run by men. Like any other institution, some of these men were as motivated and power hungry as any political official in the history of Rome. Others turned a blind eye to apparent hypocritical behavior in order to advance the Church. Unlike the many cultures and beliefs of the Pagans before it, this new power was unified under a mostly single set of rules and concepts. There was one God, one set of rules and generally speaking, one way to practice the faith. By the time Christianity took firm hold on a large part of the population, people who followed Christ knew these rules and customs without the interference of other gods and their unique traditions. The Pagans with so many different ideas and traditions were unable to put up any sort of unified resistance to the juggernaut that the Church became.

2.3 RISE AND SPREAD OF CHRISTIANITY

Middle Age

The worship of Roman gods was impersonal, practiced without a great deal of emotion. Priests used sacred rites to intercede on behalf of worshippers. A new religion called Christianity, born as a movement within Judaism, emphasized the personal relationship between God and people. It attracted many Romans.

NOTES

Jews Come Under Roman Rule

Roman power spread to Judea, the home of the Jews, around 63 B.C. At first the Jewish kingdom remained independent, at least in name. Jewish kings ruled as representatives of Rome. Some Jews allied with the Romans and accepted their plans to "Romanize" Jerusalem. The ruler Herod, for example, was a Romanized Jew. His loyalties were divided between Rome and the Jewish people, but he ruled with an iron hand and angered many Jews. When he died, the Jews began a revolt against Roman influence that lasted for ten years. Rome finally took control of the Jewish kingdom and made it the province of Judea in A.D. 6.

In an attempt to restore order in Judea, the Romans gave control of religious matters and local affairs to the Jewish court called the Sanhedrin. Jews were divided into two major factions. One group, called the Zealots, wanted to rid their homeland of the Romans. Another group believed that the Messiah, or savior, was soon to appear. According to biblical tradition, God had promised that the Messiah would restore the kingdom of the Jews.

The Life and Teachings of Jesus

Jesus was born in the town of Bethlehem in Judea. The date is uncertain but is thought to have been around 6 to 4 B.C. Jesus was both a Jew and a Roman subject. He was raised in the village of Nazareth in northern Palestine. Jesus was baptized by the prophet known as John the Baptist. As a young man, he took up the trade of carpentry.

Jesus' Message

At the age of 30 Jesus began his public ministry. For the next three years, he preached, taught, did good works, and reportedly performed miracles. His teachings contained many ideas from Jewish tradition, such as monotheism, or belief in only one god, and the principles of the Ten Commandments. Jesus emphasized God's personal relationship to each human being. He stressed the importance of people's love for God, their neighbors, their enemies, and even themselves.

He also taught that God would end wickedness in the world and would establish an eternal kingdom after death for people who sincerely repented their sins. Jesus gathered about himself twelve special disciples, or pupils. Historical records of the time mention very little about Jesus. The main source of information about Jesus' life and teachings are the Gospels, the first four books of the New

NOTES

Testament of the Bible. Some of the Gospels are thought to have been written by one or more of Jesus' disciples, who later came to be called apostles.

As Jesus preached from town to town, his fame grew. He attracted large crowds, and many people were touched by his message. Many believed him to be the long-awaited Messiah, the son of God. Because Jesus ignored wealth and status, his message had special appeal to the poor. "Blessed are the meek: for they shall inherit the earth," he said. His words, as related in the Gospels, are simple and direct:

"Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. If anyone hits you on the cheek, let him hit the other one too; if someone takes your coat, let him have your shirt as well. Give to everyone who asks you for something, and when someone takes what is yours, do not ask for it back. Do for others just what you want them to do for you."

Jesus' Death

Jesus' growing popularity concerned both Roman and Jewish leaders. When Jesus visited Jerusalem about A.D. 29, enthusiastic crowds greeted him as the Messiah, or king. The chief priests of the Jews denied that Jesus was the Messiah. They said his teachings were blasphemy, or contempt for God.

The Roman governor Pontius Pilate thought that Jesus, whom the Romans mockingly called "King of the Jews," challenged the authority of Rome. Pilate arrested Jesus and sentenced him to be crucified, or nailed to a large wooden cross to die.

After Jesus' death, his body was placed in a tomb. According to the Gospels, three days later his body was gone, and a living Jesus began appearing to his followers. Then one day it was said that he ascended into heaven. The apostles were more than ever convinced that Jesus was the Messiah. It was from this belief that Jesus came to be referred to as Jesus Christ. Christos is a Greek word meaning "messiah" or "savior."

The name Christianity was derived from "Christ."

The followers of Jesus were strengthened by their conviction that he had triumphed over death. Led by Peter, the first apostle, they spread the teachings of Jesus throughout Palestine and Syria. The cross on which he had been crucified became a symbol for their beliefs.

CHRISTIANITY SPREADS THROUGH THE EMPIRE

Jesus' teachings did not contradict Jewish law, and his first followers were Jews. Soon, however, these followers began to create a new religion based on his messages. Despite political and religious opposition, the new religion of Christianity spread slowly but steadily throughout the Roman Empire.

Paul's Mission

One man, the apostle Paul, had enormous influence on Christianity's development. Paul was a Jew whose Hebrew name was Saul. He had never met Jesus and at first was an enemy of Christianity. While traveling to Damascus in Syria, he reportedly had a vision of Christ. He then began using his Roman name, Paul, and spent the rest of his life spreading and interpreting Christ's teachings.

The Pax Romana, which made travel and the exchange of ideas fairly safe, provided the ideal conditions for Christianity to spread. The excellent Roman road system made passage by land easy, and common languages—Latin and Greek—allowed the message to be easily understood. Paul was able to travel freely from city to city around the eastern Mediterranean to preach. He wrote influential letters, called Epistles, to groups of believers. In his teaching, Paul stressed that Jesus was the son of God who died for people's sins. He also declared that Christianity should welcome all converts, Jew or Gentile (non-Jew). He said: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." It was this universality that enabled Christianity to become more than just a local religion.

Jewish Rebellion

During the early years of Christianity, much Roman attention was focused on the land of Jesus' birth and on the Jews. In A.D. 66, a band of Zealots rebelled against Rome. In A.D. 70, the Romans stormed Jerusalem and destroyed the Temple complex.

All that remained was a western portion of the wall, which today is the holiest Jewish shrine. The Jewish fortress near Masada held out until A.D. 73. About a half million Jews were killed in the course of this rebellion.

The Jews made another attempt to break free of the Romans in A.D. 132. Another half million Jews died in three years of fighting. Although the Jewish religion survived, the Jewish political state ceased to exist for more than 1,800 years. Most Jews were driven from their homeland into exile. This dispersal of the Jews is called the Diaspora.

Persecution of the Christians

Christians also posed a problem for Roman rulers because Christians refused to worship Roman gods. This refusal was seen as opposition to Roman rule. Some Roman rulers also used Christians as scapegoats for political and economic troubles. In A.D. 64, for example, when the emperor Nero was blamed for a disastrous fire in Rome, he said Christians were responsible and ordered them to be persecuted. Both the apostles Peter and Paul were put to death in Rome some time after A.D. 60.

The emperors who followed Nero in the first century did not continue the persecutions. Later, however, as the Pax Romana began to crumble, the Romans

NOTES

exiled, imprisoned, or executed Christians for refusing to worship Roman gods. Thousands were crucified, burned, or killed by wild animals in the circus arenas. Other Christians and even some non-Christians regarded persecuted Christians as martyrs.

NOTES

Martyrs were people willing to sacrifice their lives for the sake of a belief or a cause. Despite persecution, Christianity became a powerful religious force. By the late third century A.D., there were millions of Christians in the Roman Empire. Missionaries spread the faith throughout the empire and beyond.

A World Religion

The widespread appeal of Christianity was the result of a variety of reasons. Christianity grew because it:

- embraced all people—men and women; slaves, the poor, and nobles.
- gave hope to the powerless.
- appealed to those who were repelled by the extravagances of imperial Rome.
- offered a personal relationship with a loving God.
- promised eternal life after death.

Early Christian Church

Christians soon began to give their religion a structure, much as the Roman Empire had a hierarchy. At the local level, a priest led each small group of Christians. A bishop, who was also a priest, supervised several local churches. The apostle Peter had traveled to Rome from Jerusalem and became the first bishop there. According to tradition, Jesus referred to Peter as the “rock” on which the Christian Church would be built. As a result, all priests and bishops traced their authority to him.

Eventually, every major city had its own bishop. However, later bishops of Rome claimed to be the heirs of Peter. These bishops said that Peter was the first pope, the father or head of the Christian Church. They said that whoever was bishop of Rome was also the leader of the whole Church. Also, as Rome was the capital of the empire, it seemed the logical choice to be the center of the Church.

Constantine Accepts Christianity

A critical moment in Christianity occurred in A.D. 312, when the Roman emperor Constantine was fighting three rivals for his title. He had marched to the Tiber River at Rome to battle his chief rival. On the day before the battle at Milvian Bridge, Constantine prayed for divine help. He reported that he then saw a cross of light in the heavens bearing the inscription, “In this sign, conquer.” Constantine ordered artisans to put the Christian symbol on his soldier’s shields. Constantine and his troops were victorious in battle.

He gave credit for his success to the help of the Christian God. In the next year, A.D. 313, Constantine announced an end to the persecution of Christians.

In the Edict of Milan, he declared Christianity to be one of the religions approved by the emperor. The edict granted "both to the Christians and to all men freedom to follow the religion that they choose." Christianity continued to gain strength. In 380, the emperor Theodosius made it the empire's official religion.

Discord and Harmony

As Christianity grew, disagreements about beliefs developed among its followers. Church leaders called any belief that appeared to contradict the basic teachings a heresy. Dispute over beliefs became intense. In an attempt to end conflicts, Church leaders sought to set a single, official standard of belief. These beliefs were compiled in the New Testament, which contained the four Gospels, the Epistles of Paul, and other documents. In A.D. 325, Constantine decided to end the disputes and the disorder they caused.

He called Church leaders to Nicaea in Anatolia. There they wrote the Nicene Creed, which defined the basic beliefs of the Church.

The Fathers of the Church

Also influential in defining Church teachings were several early writers and scholars who have been called the Fathers of the Church. One of the most important was Augustine, who became bishop of the city of Hippo in North Africa in 396. Augustine taught that while humans needed the grace of God to be saved, God was merciful and gave his grace freely.

One of Augustine's most famous books is *The City of God*. It was written after Rome was plundered in the fifth century. Augustine wrote that the fate of cities such as Rome was not important because the heavenly city, the city of God, could never be destroyed:

"The one consists of those who live by human standards, the other of those who live according to God's will. . . . By two cities I mean two societies of human beings, one of which is predestined to reign with God for all eternity, the other is doomed to undergo eternal punishment with the Devil."

EARLY ART

Christian art only emerged relatively late, and the first known Christian images emerge from about 200 AD, though there is some literary evidence that small domestic images were used earlier. The oldest Christian paintings we have are from the Roman Catacombs, dated to about AD 200, and the oldest Christian sculptures are from sarcophagi, dating to the beginning of the 3rd century. Although many Hellenised Jews seem, as at the Dura-Europos synagogue, to have had images of religious figures, the traditional Mosaic prohibition of "graven images" no doubt retained some effect, although never proclaimed by theologians. This early rejection of images, and the necessity to hide Christian practise from

NOTES

persecution, leaves us with few archaeological records regarding early Christianity and its evolution.

NOTES

EARLY MIDDLE AGES (476–799)

The transition into the Middle Ages was a gradual and localised process. Rural areas rose as power centres whilst urban areas declined. Although a greater number of Christians remained in the East (Greek areas), important developments were underway in the West (Latin areas) and each took on distinctive shapes. The Bishops of Rome, the Popes, were forced to adapt to drastically changing circumstances. Maintaining only nominal allegiance to the Emperor, they were forced to negotiate balances with the “barbarian rulers” of the former Roman provinces. In the East the Church maintained its structure and character and evolved more slowly.

Early Medieval Papacy

After the Italian peninsula fell into warfare and turmoil due to the barbarian tribes, the Emperor Justinian—I attempted to reassert imperial dominion in Italy from the East, against the Gothic aristocracy. The subsequent campaigns were more or less successful, and an Imperial Exarchate was established for Italy, but imperial influence was limited. The Lombards then invaded the weakened peninsula, and the city of Rome was essentially left to fend for itself. The failure of the East to send aid resulted in the popes themselves feeding the city with grain from papal estates, negotiating treaties, paying protection money to Lombard warlords, and, failing that, hiring soldiers to defend the city. Eventually the popes turned to others for support, especially the Franks.

Western Missionary Expansion

The stepwise loss of Western Roman Empire dominance, replaced with foederati and germanic kingdoms, coincided with early missionary efforts into areas not controlled by the collapsing empire.

Already as early as in the fifth century, missionary activities from Roman Britain into the celtic areas (current Scotland, Ireland and Wales) produced competing early traditions of Celtic Christianity, that was later reintegrated under the Church in Rome. Prominent missionaries were St. Patrick, Columba and Columbanus. The Anglo-Saxon tribes that invaded southern Britain some time after the Roman abandonment, were initially pagan, but converted to Christianity by Augustine of Canterbury on the mission of Pope Gregory the Great. Soon becoming a missionary center, missionaries such as Wilfrid, Willibrord, Lullus and Boniface would begin converting their Saxon relatives in Germania.

The largely Christian Gallo-Roman inhabitants of Gaul (modern France) were overrun by the Franks in the early 5th century. The native inhabitants were persecuted until the Frankish king Clovis I converted from paganism to Roman Catholicism in 496. Clovis insisted that his fellow nobles follow suit, strengthening

NOTES

his newly established kingdom by uniting the faith of the rulers with that of the ruled. After the rise of the Frankish Kingdom and the stabilizing political conditions, the Western part of the Church increased the missionary activities, supported by the Merovingian kingdom as a means to pacify troublesome neighbor peoples. After the foundation of a church in Utrecht by Willibrord, backlashes occurred when the pagan Frisian king Radbod destroyed many Christian centres between 716 and 719. In 717, the English missionary Boniface was sent to aid Willibrord, re-establishing churches in Frisia continuing missions in Germany.

2.4 BYZANTINE CIVILIZATION

In 395 A.D. the Roman Empire was finally dismembered. Its western part fell to the barbarians while the eastern part played an important role in world history for more than a thousand years. With the establishment of Constantinople in 330 A.D. as the capital of the Eastern Roman and the complete predominance of Christianity, the Greeks became conscious of their national identity and laid the foundations of the later powerful *Byzantine Empire*. *Byzantine civilization* is considered to be a continuation of ancient Greek civilization with many Roman and Eastern influences. Its main identifying feature was the Christian religion which pervaded its legislation, its literature, its architecture, etc. The Byzantine emperors converted neighboring people to Christianity and, with their powerful fleet, ruled the seas up to the 8th century A.D.

The strategic position of Constantinople, on the site of old Byzantium, between the two large continents of Europe and Asia, shifted the centre of gravity of world domination to the east. But it also became a pole of attraction for all foreign invaders.

In 1096 A.D. the "Frankish" infiltration of the Levant began with the First Crusade. The Crusaders overran the Greek lands. The Fourth Crusade ended with the taking of Constantinople in 1204 and the sharing of the empire among the Crusaders, while Venice imposed itself on the Levant for centuries, in parallel with the Turks. Venice dominated some Greek islands either directly or indirectly. Euboea, the Cyclades, the Ionian islands, Crete and Cyprus were more or less Venetian possessions from 1489 onwards while in the 15th century, Thasos, Samothrace, Imbros, Lemnos, Chios, Samos, Icaria and the ports of Ainos in Thrace and Phocaea in Ionia were Genoese dependencies. Rhodes and its neighboring islands had been occupied by the Knights of St. John since 1308.

The dismantling of the Byzantine Empire, however, did not bring about the dismantling of Hellenism as well. The idea of national unity had already been sufficiently developed to spark the formation of cores of resistance. Michael Palaeologus succeeded in retaking Constantinople in 1262 and the revived empire lived on for another two centuries. The empire of the Palaeologi was, in fact,

NOTES

nothing more than a national Greek state which, under attack from the Serbs, Bulgarians and Turks was obliged to abandon the dream of empire and barricade itself behind a national idea in order to defend what had remained of Hellenism. The same spirit of resistance inspired the rest of the Greeks, those who were still under Frankish occupation.

The Middle Ages never created a great centralized economic system. The lack of a highly organized apparatus of transportation for goods in large quantities made each district a separate economic unit. This difficulty was not overcome even by a coastline naturally favourable for navigation, since the carrying capacity of medieval vessels was too small to make them important factors in the problem of freight-transportation as we now apprehend it. Even less effectual were the means of conveyance employed on the roads of the empire. These roads, it is true, were a splendid legacy from the old Roman Empire, and were not yet in the dilapidated state to which they were later reduced under the Turkish domination. Even today, for example, there are remains of the Via Egnatia, connecting Constantinople with the Adriatic Sea through Thessalonica, and of the great military roads through Asia Minor, from Chalcedon past Nicomedia, Ancyra and Caesarea, to Armenia, as well as of that from Nicaea through Dorylaeum and Iconium to Tarsus and Antioch. These roads were of supreme importance for the transportation of troops and the conveyance of dispatches; but for the interchange of goods of any bulk, they were out of the question. The inland commerce of Byzantium, like most medieval commerce was confined generally to such commodities, of not excessive weight, as could be packed into a small space, and would represent great values, both intrinsically and on account of their importation from a distance — such as gems, jewelry, rich textiles and furs, aromatic spices, and drugs. But food stuffs, such as cereals, fresh vegetables, wine oil, dried meat, as well as dried fish and fruits, could be conveyed any distance only by water. Indeed, a grave problem presented itself in the provisioning of the capital, the population of which approached probably, that of a great modern city. It is now known that Alexandria at first supplied Constantinople with grain, under State supervision. After the loss of Egypt, Thrace and the lands of Pontus were drawn upon for supplies. Of the establishment of an economic centre however for all parts of the empire, of a centralized system of trade routes radiating from Constantinople, there was no conception. Moreover, Byzantine commerce strange to say, shows a marked tendency to develop in a sense opposite to this ideal. At first there was great commercial activity; the Byzantines offered to India Persia, and Central and Eastern Asia a channel of communication with the West. Various districts of the empire strove to promote the export of industrial articles, Syria and Egypt, in particular, upholding their ancient positions as industrial sections of importance, their activity expressing itself chiefly in weaving and dyeing and the manufacture of metals and glass. The Slavonic invasion, moreover, had not

NOTES

entirely extinguished the industrial talents of the Greeks. In the tenth and eleventh centuries weaving, embroidery, and the fabrication of carpets were of considerable importance at Thebes and Patrae. In the capital itself, with government aid in the form of a monopoly, a new industrial enterprise was organized which confined itself chiefly to shipbuilding and the manufacture of arms in the imperial arsenals but also took up the preparation of silk fabrics.

The Byzantines themselves, in the earlier periods, carried these wares to the West. There they enjoyed a commercial supremacy for which their only rivals were the Arabs and which is most clearly evidenced by the universal currency of the Byzantine gold solidus. Gradually, however, a change came about: the empire lost its maritime character and at last became almost exclusively territorial, as appears in the decline of the imperial navy. At the time of the Arabian conflicts it was the navy that did the best work, at a later period, however, it was counted inferior to the land forces. Similarly there was a transformation in the mental attitude and the occupations of the people. The Greek merchant allowed himself to be crowded out in his own country by his Italian rival. The population even of an island so well adapted for maritime pursuits as Crete seemed, in the twelfth and thirteenth centuries, veritably afraid of the water. What wrought this change is still an unsolved problem. Here too, possibly, the provincial aristocracy showed its effects, through the extension of its power over the inhabitants of the country districts and its increasing influence on the imperial Government.

The decline of the Byzantine Empire is strikingly exhibited in the depreciation of currency during the reigns of the Comneni. At that period the gold solidus lost its high currency value and its commercial pre-eminence. It is noteworthy that at the same time we perceive the beginnings of large finance (*Geldwirtschaft*). For at an earlier period the Byzantine Empire, like the states of Western Europe, appears to have followed the system of barter, or exchange of commodities in kind. Nevertheless, as ground-rents were already paid in money during the Comneni period, some uncertainty remains as to whether the beginnings of finance and of capital as a distinct power in the civilized world, should be sought in Byzantium or rather in the highly developed fiscal system of the Roman Curia and the mercantile activity of Italian seaports.

It will be seen from all this that the development of the Byzantine Empire was by no means uniform in point either of time or of place. Why is it then that the word Byzantine conveys a definite and self consistent idea? Was there not something which through all those centuries remained characteristic of Byzantines in contrast with the neighbouring peoples? To this it must be replied that such was certainly the case, and that the difference lay, first of all, in the more advanced civilization of Byzantium. Many small but significant details are recorded — as early as the sixth century Constantinople had a system of street-lighting; sports, equestrian games or polo-playing, and above all races in the circus attained a

NOTES

high national and political importance; Byzantine princesses married to Venetians introduced the use of table forks in the West. More striking are the facts that as early as the eighth and ninth centuries, the Byzantines, in their wars with the Arabs, used gunpowder — the so-called Greek fire — and that a German emperor like Otto III preferred to be a Roman of Byzantium rather than a German. This Byzantine civilization, it is true suffered from a serious and incurable disease, a worm gnawing at its core — the utter absence of originality. But here again, we should beware of unwarranted generalization. A change in this respect is to be noted from age to age, in the first centuries, before the complete severing of the political and ecclesiastical ties uniting them with the Eastern nations the Greek mind still retained its gift of receptivity, and ancient Greek art traditions, in combination with Persian, Syrian, and other Oriental motives, produced the original plan of the true Byzantine church — a type which left its impression on architecture, sculpture painting, and the minor arts. And yet so complete was the isolation of the empire, separated from other nations by the character of its government, the strictness of its court etiquette, the refinement of its material civilization, and, not least, by the peculiar development of the national Church, that a kind of numbness crept over both the language and the intellectual life of the people. The nations of the West were indeed barbarians in comparison with the cultured Byzantines, but the West had something for the lack of which no learning, no technical skill could compensate — the creative force of an imagination in harmony with the laws of nature.

As to the share which Byzantine ecclesiastical development had in this isolation, it must be conceded that the constitution of the Eastern Church was rather imperial than universal. Its administration was seriously influenced by the politics of the empire the boundaries of the empire bounded the Church's aspirations and activities. In the West, the obliteration of those boundaries by the Germanic peoples and the outburst of vigorous missionary activity on all sides furthered very notably the idea of a universal Church, embracing all nations, and unfettered by political or territorial limits. In the East the development was quite different. Here, indeed, missionary work met with considerable success. From the Syrian and Egyptian Church sprang the Ethiopian, the Indian, the Mesopotamian, and the Armenian Churches. Constantinople sent apostles to the Slavonic and Finnic-Ugrian races. Still, these Oriental Churches show, from the very beginning, a peculiar national structure. Whether this was a legacy from the ancient Eastern religions, or whether it was the reaction against Greek civilization which had been imposed upon the people of the Orient from the time of Alexander the Great, the adoption of Christianity went hand in hand with nationalism. Opposed to this nationalism in many important respects was the Greek imperial Church. Precisely because it was only an imperial Church, it had not yet grasped the concept of a universal Church. As the imperial Church,

constituting a department of the state-administration, its opposition to the national Churches among the Oriental peoples was always very emphatic. Thus it is that the dogmatic disputes of these Churches are above all, expressions of politico-national struggles. In the course of these contests Egypt, and Syria, and finally Armenia also were lost to the Greek Church. The Byzantine imperial Church at last found itself almost exclusively confined to the Greek nation and its subjects. In the end it became, in its own turn, a national Church, and definitively severed all bonds of rite and dogma linking it with the West. The schism between the Eastern and Western Churches thus reveals a fundamental opposition of viewpoints: the mutually antagonistic ideas of the universal Church and of independent national churches — an antagonism which both caused the schism and constitutes the insurmountable impediment to reunion.

ROMAN PERIOD: DYNASTIES OF THEODOCIUS AND LEO I (A.D. 395-518)

A glance at the above genealogies shows that the law governing the succession in the Roman Empire persisted in the Byzantine. On one hand, a certain law of descent is observed: the fact of belonging to the reigning house, whether by birth or marriage, gives a strong claim to the throne. On the other hand, the people is not entirely excluded as a political factor. The popular co-operation in the government was not regulated by set forms. The high civil and military officials took part in the enthronement of a new monarch, often by means of a palace or military revolution. Legally, the people participated in the government only through the Church. From the time of Marcianus, the Byzantine emperors were crowned by the Patriarchs of Constantinople.

Of the emperors of this period, Arcadius (395-408) and Theodosius II (408-50) received the throne by right of inheritance. The old senator Marcianus (450-57) came to the throne through his marriage with the sister of Theodosius II, Pulcheria who for years previously had been an inmate of a convent. The Thracian Leo I the Great (457-74), owed his power to Aspar the Alan, Magister Militum per Orientem, who, as an Arian, was debarred from the imperial dignity, and who therefore installed the orthodox Leo. Leo, it is true, soon became refractory, and in 471 Aspar was executed by imperial command. On Leo's death the throne was transmitted through his daughter Ariadne, who had been united in marriage to the leader of the Isaurian bodyguard, and had a son by him, Leo II. The sudden death of Leo, however, after he had raised his father to the rank of coregent placed the reins of power in the hands of Zeno (474-91), who was obliged to defend his authority against repeated insurrections. All these movements were instigated by his mother-in-law, Verina, who first proclaimed her brother Basiliscus emperor, and later Leontius, the leader of the Thraecian army. Victory, however, rested with Zeno, at whose death Ariadne once more decided the succession by bestowing her hand on Anastasius Silentarius (491-518) who had risen through the grades of the civil service.

NOTES

This brief résumé shows the important part played by women in the imperial history of Byzantium. Nor was female influence restricted to the imperial family. The development of Roman law exhibits a growing realization of woman's importance in the family and society. Theodora, whose greatness is not eclipsed by that of her celebrated consort, Justinian, is a typical example of the solicitude of a woman of high station for the interests of the lowliest and the most unworthy of her sisters — from whose ranks perhaps she herself had risen. Byzantine civilization produced a succession of typical women of middle class who are a proof, first, of the high esteem in which women were held in social life and, secondly, of the sacredness of family life, which even now distinguishes the Greek people. To this same tendency is probably to be ascribed the suppression by Anastasius of the bloody exhibitions of the circus called venationes. We must not forget, however, that under the successor of Anastasius, Justin, the so-called circus factions kept bears for spectacles in the circus, and the Empress Theodora was the daughter of a bear-baiter. Still the fact remains that cultured circles at that time began to deplore this gruesome amusement, and that the venationes, and with them the political significance of the circus, disappeared in the course of Byzantine history.

One may be amazed at the assertion that the Byzantine was humane, and refined in feeling, even to the point of sensitiveness. Too many bloody crimes stain the pages of Byzantine history — not as extraordinary occurrences but as regularly established institutions. Blinding, mutilation, and death by torture had their place in the Byzantine penal system. In the Middle Ages such horrors were not, it is true, unknown in Western Europe, and yet the fierce crusaders thought the Byzantines exquisitely cruel. In reading the history of this people, one has to accustom oneself to a Janus-like national character — genuine Christian self-sacrifice, unworldliness, and spirituality, side by side with avarice, cunning, and the refinement of cruelty. It is, indeed, easy to detect this idiosyncrasy in both the ancient and the modern Greeks. Greek cruelty, however, may have been aggravated by the circumstances that savage races not only remained as foes on the frontier, but often became incorporated in the body politic, only veiling their barbaric origin under a thin cloak of Hellenism. The whole of Byzantine history is the record of struggles between a civilized state and wild, or half-civilized, neighbouring tribes. Again and again was the Byzantine Empire *de facto* reduced to the limits of the capital city, which Anastasius had transformed into an unrivaled fortress; and often, too, was the victory over its foes gained by troops before whose ferocity its own citizens trembled.

Twice in the period just considered, Byzantium was on the point of falling into the hands of the Goths:

- first, when, under the Emperor Arcadius, shortly after Alaric the Visigoth had pillaged Greece, the German Gainas, being in control of Constantinople

simultaneously stirred up the East Goths and the Gruthungi, who had settled in Phrygia,

- a second time, when the East Goths, before their withdrawal to Italy, threatened Constantinople.

NOTES

These deliverances may not have been entirely fortunate. There are differences in natural endowments among races; the history of the Goths in Spain, Southern France and Italy shows that they should not be classed with the savage Huns and Isaurians, and a strong admixture of Germanic blood would perhaps have so benefited the Greek nation as to have averted its moral and political paralysis. But this was not to be expected of the Hunnic and Isaurian races, the latter including, probably, tribes of Kurds in the Taurus ranges in the southeast of Asia Minor. It can only be considered fortunate that success so long crowned the efforts to ward off the Huns, who, from 412 to 451, when their power was broken at Châlons, had been a serious menace to the imperial frontiers. More dangerous still were the Isaurians, inhabitants of imperial territory, and the principal source from which the guards of the capital were recruited. The Emperor Zeno was an Isaurian, as was likewise his adversary, Illus, Magister Officiorum who, in league with Verina mother of the empress, plotted his downfall; and while these intrigues were in progress the citizens of Constantinople were already taking sides against the Isaurian bodyguard, having recourse even to a general massacre to free themselves from their hated oppressors. But it was the Emperor Anastasius who first succeeded in removing these praetorians from the capital, and in subjugating the inhabitants of the Isaurian mountains (493) after a six years' war.

The same period is marked by the beginning of the Slavic and Bulgar migrations. The fact has already been mentioned that these races gradually possessed themselves of the whole Balkan Peninsula the Slavs meanwhile absorbing the Finnic-Ugrian Bulgars. The admixture of Greek blood, which was denied the Germanic races, was reserved for the Slavs. To how great a degree this mingling of races took place, will never be exactly ascertained. On the other hand, the extent of Slavic influence on the interior developments of the Byzantine Empire, especially on that of the landed interests, is one of the great unsolved questions of Byzantine history. In all these struggles, the Byzantine polity shows itself the genuine heir of the ancient Roman Empire. The same is true of the contest over the eastern boundary, the centuries of strife with the Persians. In this contest the Byzantine Greeks now found allies. The Persians had never given up their native fire-worship, Mazdeism. Whenever a border nation was converted to Christianity, it joined the Byzantine alliance. The Persians, realizing this, sought to neutralize the Greek influence by favouring the various sects in turn. To this motive is to be attributed the favour they showed to the Nestorians who at last became the recognized representatives of Christianity in the Persian Empire. To meet this policy of their adversaries, the Greeks for a long time favoured the

NOTES

Syrian Monophysites, bitter enemies of the Nestorians. Upon this motive, the Emperor Zeno closed the Nestorian school at Edessa, in 489 and it was a part of the same policy that induced the successors of Constantine the Great to support the leaders of the Christian clerical party, the Mamikonians, in opposition to the Mazdeistic nobility. Theodosius II resumed this policy after his grandfather, Theodosius the Great, had, by a treaty with Persia (387), sacrificed the greater part of Armenia. Only Karin in the valley of the Western Euphrates, thence forth called Theodosiopolis, then remained a Roman possession. Theodosius II initiated a different policy. He encouraged, as far as lay in his power, the diffusion of Christianity in Armenia, invited Mesrob and Sahak, the founders of Armenian Christian literature into Roman territory, and gave them pecuniary assistance for the prosecution of the work they had undertaken, of translating Holy Scripture into Armenian. Anastasius followed the same shrewd policy. On the one hand, he carried on a relentless war with the Persians (502-06) and, on the other hand, lost no opportunity of encouraging the Monophysite sect which was then predominant in Egypt, Syria and Armenia. It is true that he met with great difficulties from the irreconcilable factions, as had those of his predecessors who had followed the policy of religious indifference in dealing with the sects. The Eastern Churches in these centuries were torn by theological controversies so fierce as to have been with good reason compared with the sixteenth century disputes of Western Christendom. All the warring elements of the period – national, local, economic, social, even personal – group themselves around the prevalent theological questions, so that it is practically impossible to say, in any given case, whether the dominant motives of the parties to the quarrel were spiritual or temporal. In all this hurlyburly of beliefs and parties three historical points have to be kept clearly before the mind, in order to understand the further development of the empire:

- first, the decline of Alexandrian power;
- secondly, the determination of the mutual relations of Rome and Constantinople;
- thirdly, the triumph of the civil over the ecclesiastical authority.

Theodosius I was called the Great because he was the first emperor to act against heathenism, and also because he contributed to the victory of the followers of Athanasius over the Arians. This victory redounded to the advantage of the Patriarch of Alexandria. Strange as it seems at the present day, everything pointed to the supremacy of the orthodox Patriarch of Egypt, whose proud title, (Papa et patriarcha Alexandriae, etc.) is now the only reminder that its bearer was once in a fair way to become the spiritual rival of Constantinople. Such, however, was the case, and the common object of preventing this formed a bond between Rome and Constantinople. It was some time, it is true, before the two powers recognized this community of interests. St. John Chrysostom, as Patriarch of Constantinople had already felt the superior power of his Alexandrian colleague.

NOTES

At the Synod of the Oak held on the Asiatic shore opposite the capital, Chrysostom was deposed — through the collusion of the palace with the intrigues of Theophilus, Patriarch of Alexandria although the people soon compelled his recall to the patriarchal see, and it was only as the result of fresh complications that he was permanently removed (404). Nestorius, one of his successors, fared even worse. At that time Alexandria was ruled by Cyril, nephew of Theophilus, and the equal of his uncle and predecessor both in intellectual and in political talents. Nestorius had declared himself against the new and, as he asserted, idolatrous expression "Mother of God" (Theotokos), thereby opposing the sentiments and wishes of the humbler people. Cyril determined to use this opportunity to promote the further exaltation of Alexandria at the expense of Constantinople.

At the Third Ecumenical Council of Ephesus (431), Cyril received the hearty support of Pope Celestine's representatives. Moreover, the Syrians, who were opponents of Alexandria, did not champion Nestorius energetically. The Patriarch of Constantinople proved the weaker and ended his life in exile. It now seemed as though Alexandria had gained her object. At the Second Council of Ephesus (the "Robber Council" of 449) Dioscorus, Patriarch of Alexandria, had already been hailed by a bishop of Asia Minor as "Ecumenical Archbishop", when the energetic policy of Pope Leo I, the Great, and the death of the Emperor Theodosius II brought about a change in the trend of affairs. Marcian, the new emperor, came to an understanding with Leo; a reconciliation had already been effected with Rome through the drawing up of a confession of faith, which was presented to the Synod of Chalcedon, the so-called Fourth Ecumenical Council (451). Viewed from the standpoint of Old Rome the result was most successful. Dioscorus of Alexandria was deposed and exiled, and the danger of an all-powerful Alexandrian patriarch was averted. The Patriarch of New Rome — Constantinople — could also be satisfied. The solution of the question was less advantageous to the Byzantine Empire. When the Greeks entered into communion with the Western Church, the reaction of the Egyptians, Syrians, and other Oriental peoples was all the more pronounced. "Anti-Chalcedonians" was the term appropriated by everyone in Asia who took sides against the Greek imperial Church, and the outcome of the whole affair demonstrated once more the impossibility of a compromise between the ideal of a universal, and that of a national Church.

The second point, the rivalry between Constantinople and Rome, can be discussed more briefly. Naturally, Rome had the advantage in every respect. But for the division of the empire the whole question would never have arisen. But Theodosius I, as early as the Second Ecumenical Council of Constantinople (381), had the decision made that New Rome should take precedence immediately after old Rome. This was the first expression of the theory that Constantinople should be supreme among the Churches of the East. The first to attempt to translate this thought into action was John. As he undertook the campaign against Alexandria,

NOTES

so he was also able to bring the still independent Church of Asia Minor under the authority of Constantinople.

On a missionary journey he made the See of Ephesus, founded by St. John the Apostle, a suffragan of his patriarchate. We can now understand why the war against the Alexandrians was prosecuted with such bitterness. The defeat of Alexandria at the Council of Chalcedon established the supremacy of Constantinople. To be sure, this supremacy was only theoretical, as it is a matter of history that from this time forward the Oriental Churches assumed a hostile attitude towards the Byzantine imperial Church. As for Rome, protests had already been made at Chalcedon against the twenty-first canon of the Eighth General Council which set forth the spiritual precedence of Constantinople. This protest was maintained until the capture of Constantinople by the crusaders put an end to the pretensions of the Greek Church. Pope Innocent III (1215) confirmed the grant to the Patriarch of Constantinople of the place of honour after Rome.

We now come to the third point: the contest between ecclesiastical and civil authority. In this particular, also, the defeat of Alexandria was signal. Since the decrees of the Council of Chalcedon it had been decided that in the East (it was otherwise in the West) the old Roman custom, by which the emperor had the final decision in ecclesiastical matters, should continue. That was the end of the matter at Byzantium, and we need not be surprised to find that before long dogmatic disputes were decided by arbitrary imperial decrees, that laymen princes, and men who had held high state offices were promoted to ecclesiastical offices, and that spiritual affairs were treated as a department of the Government. But it must not be supposed that the Byzantine Church was therefore silenced. The popular will found a means of asserting itself most emphatically, concurrently with the official administration of ecclesiastical affairs. The monks in particular showed the greatest fearlessness in opposing their ecclesiastical superiors as well as the civil authority.

DYNASTIES OF JUSTINIAN AND TIBERIUS (518-610)

This period saw the reigns of two renowned and influential Byzantine empresses. As the world once held its breath at the quarrel between Eudoxia, the wanton wife of the Emperor Arcadius, and the great patriarch, John Chrysostom, and at the rivalry of the sisters-in-law, Pulcheria and Athenais-Eudocia, the latter the daughter of an Athenian philosopher, so Theodora, the dancer of the Byzantine circus, and her niece Sophia succeeded in obtaining extraordinary influence by reason of their genius, wit, and political cleverness. Theodora died of cancer (548), seventeen years before her husband. No serious discord ever marred this singular union, from which, however, there was no issue. The death of this remarkable woman proved an irreparable loss to her consort, who grieved profoundly for her during the remainder of his life. Her niece, Sophia, who approached her in

ambition and political cunning, though not in intellect, had a less fortunate ending. Her life was darkened by a bitter disappointment. With the help of Tiberius *commander of the palace guard*, a Thracian famed for his personal attractions, she placed on the throne her husband, Justin II (565-78), who suffered from temporary attacks of insanity. Soon Sophia and Tiberius became the real rulers of the empire. In 574 the empress succeeded in inducing her husband to adopt Tiberius as Caesar and coregent. The death of Justin (578), however, did not bring about the hoped-for consummation of her relations with Tiberius. Tiberius II (578-82) had a wife in his native village, and now for the first time presented her in the capital. After his accession to the throne, he revered the Empress Sophia as a mother, and even when the disappointed woman began to place obstacles in his path, he was forbearing, and treated her with respect while keeping her a prisoner.

NOTES

The dynasty of Justin originated in Illyria. At the death of the Emperor Anastasius, Justin I (518-27), like his successor Tiberius, commander of the palace guard, by shrewdly availing himself of his opportunities succeeded in seizing the reins of power. Even during the reign of Justin, Justinian, his nephew, and heir-presumptive to the throne, played an important role in affairs. He was by nature peculiar and slow. Unlike his uncle, he had received an excellent education. He might justly be called a scholar; at the same time he was a man of boundless activity. As absolute monarch, like Philip II of Spain, he developed an almost incredible capacity for work. He endeavoured to master all the departments of civil life, to gather in his hands all the reins of government. The number of rescripts drawn up by Justinian is enormous. They deal with all subjects, though towards the end by preference with dogmatic questions, as the emperor fancied that he could put an end to religious quarrels by means of bureaucratic regulations. He certainly took his vocation seriously. On sleepless nights he was frequently seen pacing his apartments absorbed in thought. His whole concept of life was serious to the point of being pedantic. We might therefore wonder that such a man should choose as his consort a woman of the demi monde. No doubt Procopius, "a chamberlain removed from the atmosphere of the court, unheeded and venomous in his sullen old age", is not veracious in all his statements concerning the previous life of Theodora. It is certain, however, that a daughter was born to her before she became acquainted with the crown prince, and it is equally certain that before she married the pedantic monarch, she had led a dissolute life. However she filled her new role admirably. Her subsequent faultless, her influence great, but not obtrusive. Her extravagance and vindictiveness — for she had enemies, among them John the Cappadocian the great financial minister so indispensable to Justinian — may well have cost the emperor many an uneasy hour, but there was never any lasting breach.

Theodora, after captivating the Crown-Prince Justinian by her genius and witty conversation, proved herself worthy of her position at the critical moment.

NOTES

It was in the year 532, five years after Justinian's accession. Once more the people of Constantinople, through its circus factions, sought to oppose the despotic rule then beginning. It resulted in the frightful uprising which had taken its name from the well-known watchword of the circus parties: Nika "Conquer". In the palace everything was given up for lost, and himself, the heroic chief of the mercenaries, advised flight. At this crisis Theodora saved the empire for her husband by her words: "The purple is a good winding-sheet". The Government was firm; the opposing party weakened, the circus factions were shorn of their political influence and the despotic government of Justinian remained assured for the future.

It is well known what the reign of Justinian (527-65) meant for the external and internal development of the empire. The boundaries of the empire were extended, Africa was reconquered for a century and a half, all Italy for some decades. The Byzantine power was established, for a time, even in some cities of the Spanish coast. Less successful were his Eastern wars. Under Justin and the aged Kavadh, war with Persia had again broken out. On the accession of the great Chosroes I, Nushirvan (531-79), in spite of the peace of 532, which Justinian hoped would secure for him liberty of action in the West, Chosroes allowed him no respite. Syria suffered terribly from pillaging incursions, Lazistan (the ancient Colchis) was taken by the Persians and a road thereby opened to the Black Sea. Only after the Greeks resumed the war more vigorously (549) did they succeed in recapturing Lazistan, and in 562 peace was concluded.

Nevertheless the Persian War was transmitted as an unwelcome legacy to the successors of Justinian. In 571 strife broke out anew in Christian Armenia owing to the activity of the Mazdeistic Persians. While the Romans gained many brilliant victories their opponents also obtained a few important successes. Suddenly affairs took an unexpected turn. Hormizdas, the son and successor of Chosroes I (579-90), lost both life and crown in an uprising. His son, Chosroes II, Parvez (590-628), took refuge with the Romans. Mauritius, who was then emperor (582-602) received the fugitive and by the campaign of 591 reestablished him on the throne of his fathers. Thus the relations of the empire with the Persians seemed at last peaceful. Soon, however Mauritius himself was deposed and murdered on the occasion of a military sedition. The centurion Phocas (602-10) seized the helm of the Byzantine state. Chosroes, ostensibly to avenge his friend, the murdered emperor, forthwith resumed the offensive. The administration of Phocas proved thoroughly inefficient. The empire seemed to swerve out of its old grooves, the energetic action of some patriots, however, under the leadership of nobles high in the Government, and the call of Heraclius, saved the situation, and after a fearful conflict with the powers of the East, lasting over a hundred years, Byzantium rose again to renewed splendour.

It is a noteworthy fact that Lombard and Syrian chroniclers call the Emperor Mauritius the first "Greek" emperor. The transformation of the Roman State,

with Latin as the official language, into a Greek State had become manifest. During the reign of Mauritius the rest of Justinian's conquests in Italy and Africa were placed under the civil administration of military governors or exarchs. This is symptomatic. The separation of civil and military power, which had been inaugurated in the happier and more peaceful days at the end of the third century, had outlived its usefulness. During the period of the Arabian conflicts under the Heracleian dynasty, the old Roman system of combining civil and military power was established in a new form. The commander of a *thema* (regiment) was charged with the supervision of the civil authorities in his military district. The old diocesan and provincial divisions disappeared, and military departments became administrative districts.

It is manifest that Justinian's policy of restoration ended in a miserable failure. The time for a Roman Empire in the old sense of the term, with the old administrative system, was past. It is unfortunate that the rivers of blood which brought destruction upon two Germanic states, the robber Vandals and the noble East Goths, and the enormous financial sacrifice of the eastern half of the empire had no better outcome. If despite all this, the name of Justinian is inscribed in brilliant letters in the annals of the world's history, it is owing to other achievements: his codification of the laws and his enterprise as a builder. It was the fortune of this emperor to be contemporary with the artistic movement which, rising in Persia, gained the ascendancy in Syria and spread over Asia Minor and thence to Constantinople and the West. It was the merit of Justinian that he furnished the pecuniary means, often enormous for the realization of these artistic aspirations. His fame will endure so long as Saint Sophia at Constantinople endures, and so long as hundreds of pilgrims annually visit the churches of Ravenna. This is not the place to enumerate the architectural achievements of Justinian, ecclesiastical and secular, bridges, forts, and palaces. Nor shall we dwell upon his measures against the last vestiges of heathenism, or his suppression of the University of Athens (529). On the other hand, there is one phase of his activity as a ruler to which reference must be made here, and which was the necessary counterpart of his policy of conquest in the West and issued in as great a failure. The Emperors Zeno and Anastasius had sought remedies for the difficulties raised by the Council of Chalcedon. It was Zeno who commissioned Acacius the great Patriarch of Constantinople — the first, perhaps, who took the title of Ecumenical Patriarch — to draft the formula of union known as the "Henoticon" (482). This formula cleverly evaded the Chalcedon decisions, and made it possible for the Monophysites to return to the imperial Church. But the gain on one side proved a loss on the other. Under existing conditions, it did not matter much that Rome protested, and again and again demanded the erasure of the name of Acacius from the diptychs. It was much more important that the capital and Europe as well as the chief Greek cities, showed hostility to the Henoticon. The Greeks,

NOTES

NOTES

moreover, were attached to their national Church, and they regarded the decrees of Chalcedon as an expression of their national creed. The Emperor Anastasius was a Monophysite by conviction and his religious policy irritated the West. At last, when he installed in the patriarchal See of Constantinople Timotheus, an uncompromising Monophysite, and at the Synod of Tyre had the decrees of Chalcedon condemned, and the Henoticon solemnly confirmed, a tumult arose at the capital, and later in the Danubian provinces, headed by Vitalian, a Moesian Anastasius died (518), and, under Justin I, Vitalian, who had received from Anastasius the appointment as magister militum per Thraciam, remained all-powerful. He acted throughout as the enemy of the Monophysites and the champion of Chalcedonian orthodoxy. He urged the union with Rome, which must render the breach with the Eastern Churches final. This union was consummated in 519; the conditions were the removal of the name of Acacius from the diptychs, and the banishment of over fifty bishops of Asia Minor and Syria who were opposed to the Chalcedonian decrees.

A year later the government of Justin rid itself of the too powerful Vitalian by having him assassinated. The union with Rome, however, was not disturbed. When, in the year 525, Pope John I appeared in Constantinople on a mission from the Ostrogoth King Theodoric, he celebrated High Mass in Latin and took precedence before the ecumenical patriarch. We know that at the time Justinian was the actual ruler; it may be conjectured what motive inspired him to allow this. His plan for the conquest of the West made it desirable for him to win the papacy over to his side, and consummate the ecclesiastical union with the Latins. These views he held throughout his reign. Theodora, however, thought otherwise. She became the protectress of the Monophysites. Egypt owed to her its years of respite; under her protection Syria ventured to reestablish its Anti-Chalcedonian Church she encouraged the Monophysite missions in Arabia Nubia, and Abyssinia. The empress did not even hesitate to receive the heads of the Monophysite opposition party in her palace, and when, in 536 Anthimus, Patriarch of Constantinople, was, at the instance of Pope Agapetus, deposed for his Asiatic propensities, she received the fugitive into the women's apartments, where he was discovered at the death of the empress (548). He had spent twelve years within the walls of the imperial palace under the protection of the Augusta. There are reasons to suspect that Justinian did not altogether disapprove of his consort's policy. It was but a half-way attempt to win over the Monophysites. Could they indeed, ever be won over?

The spectacle of this emperor wearing out his life in the vain effort to restore the unity of the empire, in faith, law, and custom is like the development of a tragedy; his endeavours only tended to widen the breach between those nations which most needed each other's support — those of the Balkan Peninsula and of Asia Minor, Syria, and Egypt. With all his dogmatic experiments the emperor

did not succeed in reconciling the parties or devising a feasible method of bringing the parts of the empire to co-operate with one another. His successors had no better success. Even the conciliatory measures of John the Faster, Patriarch of the capital (582-95), were of no avail. The conquest of the East by the Arabs, in the seventh century brought a cessation of this movement towards the differentiation of the East into separate nations — a cessation which, to be sure, involved for most of the Syrian and Egyptian Christians the loss of their faith.

NOTES

FOUNDING OF THE REAL BYZANTINE STATE (610-717)

Salvation from the Arab peril came through the energetic dynasty of Heraclius, which flourished for five generations. Three of the rulers were characterized by extraordinary will power and striking intellectual ability: Heraclius (610-41), Constans (642-68), and Constantine, called Pogonatus, or the Bearded (668-85). The year 685 marks the beginning of the dynastic decline. Justinian II (685-95, and 705-11) had inherited the excellent qualities of his ancestors but grotesquely distorted; he had the instincts of a sultan, with a touch of Caesarian madness. Whence it came about that in 695 he was deposed. His nose was cut off — whence the name Rhinotmetus — and he was banished to Cherson. There he formed an alliance with the Khan of the Khazars, whose son-in-law he became, and fled in a fishing boat over the Black Sea to the mouths of the Danube. The Bulgarians had dwelt in this region since about 679. In 705, aided by an army of Slavs and Bulgarians, Rhinotmetus returned to Constantinople, and the Bulgarian prince received the name of Caesar as a reward for the help he had rendered. For the next six years the emperor's vengeance was wreaked on all who had been his adversaries. At last, while hastening to Cherson, where Philippicus Bardanes, an Armenian officer, had been proclaimed emperor, Rhinotmetus was slain near Damatrys in Asia Minor.

The first dethronement of Justinian, in 695, had been accomplished by an officer named Leontius who reigned from then until 698, and it was in this period that the Arabs succeeded in gaining possession of almost all Roman Africa, including Carthage. The Byzantine fleet which had been sent to oppose this invasion revolted, while off the coast of Crete, and raised the admiral, Apsimaros, to the purple under the title of Tiberius III (698-705). The reign of Tiberius was not unsuccessful but in 705 Justinian returned, and both Tiberius and Leontius (who had meantime been living in a monastery) were beheaded. Philippicus the Armenian, following upon the second reign of Rhinotmetus, favoured the religious principles of his Armenian countrymen, and the people of Byzantium raised to the throne in his stead Anastasius II (713-15), an able civilian official who restored the orthodox faith. But when he attempted to check the insubordination of the army, which had made three emperors since 695, the troops of the Opsikion thema (from the territory of the Troad as far as Nicaea) proclaimed as emperor the unwilling Theodosius (715-17), an obscure official of one of the provinces. At

NOTES

the same time the Caliph Suleiman was equipping a vast armament to ravage the frontier provinces. Thus the empire which the army, under the great military emperors, Heraclius Constans, and Constantine, had saved from the threatened invasion of the Arabs, seemed fated to be brought to destruction by the selfsame army. But the army was better than the events of the preceding twenty-two years might seem to indicate. Leo and Artavasdus, commanders, respectively, of the two most important themata, the Anatolic and the Armenian, combined forces. Theodosius voluntarily abdicated and again the throne of Constantine was occupied by a great Byzantine ruler, fitted by nature for his position, Leo of Germanicia (now Marash) in Northern Syria.

This brief review of the various rulers suffices to show that the diseased mentality of Justinian II brought to an end the prosperous period of the Heraclian dynasty. The attempt has been made to prove that this prince inherited an unsound mind, and to discover corresponding symptoms of insanity in his ancestors. This much is certain: that a strength of will carried at times to the point of foolhardiness and incorrigible obstinacy and a propensity to the despotic exercise of power distinguish the whole dynasty. Even Heraclius, by a personal inclination to which he clung in defiance of reason and against the remonstrances of his well-wishers, placed the peace of the State and the perpetuation of his dynasty in serious peril. This was his passion for his niece Martina, whom he married after the death of his first wife in defiance of all the warnings of the great Patriarch Sergius. Martina is the only woman of any political importance during these warlike times. Her character distinguished by a consuming ambition, and her influence may have increased when, after the loss of Syria to the Arabs, Heraclius, becoming afflicted with an internal disease, fell into a state of lethargy. On the death of her husband (641) she sought to obtain the supreme power for her own son Heracleonas to the prejudice of her step-son Constantine. The army recognized both princes as sovereign, a state of things which contained the germ of further complications. Fortunately Constantine who had long been ailing, died a few weeks after his father, and the army, ignoring Martina and Heracleonas, placed Constans, the son of Constantine, on the throne. Thus it was that the almost uninterrupted succession of the three emperors, Heraclius, Constans, and Constantine IV, Pogonatus came about.

As has been repeatedly observed, the activity of these rulers was concentrated on the Herculean task of defending the empire against the foreign foes that were bearing down on it from all sides. Fortunately the Avars, who from the time of Justinian had been bought off with an annual tribute, but who as lately as 623 and 626 had besieged Constantinople, were gradually hemmed in by the onrushing Slavs and Bulgarians upon the Hungarian lowlands, and thereby removed from immediate contact with the Byzantine Empire. All the more persistent, however, were the attacks of the Slavic races. During the time of

NOTES

Heraclius the Croats and Serbs established themselves in their present homes. The Roman cities of Dalmatia had difficulty in defending themselves. Presently the Slavs took to the sea, and by 623 they had pushed their way as far as Crete. Still their visits were only occasional they made no permanent settlements on the islands, and on the mainland the larger cities escaped subjection to Slavic influence was attacked again and again most seriously in 675, but was saved each time by the heroism of her citizens. The Slavs, fortunately, were still split into different tribes, so that they could be held in check by timely expeditions, such as that which Constans had made near Thessalonica. It was otherwise with the Bulgarians. In 635 Heraclius concluded an alliance with their prince, Kuvrat, so as to use them in opposing the Avars and Slavs. However, there soon arose in the territory between the Danube and the Balkan Peninsula, under the leadership of the Bulgarians a state composed of Slavonic and Finnic-Ugrian elements. Their organization differed widely from that of the Serbs and Croats, who were held together by no political bond. In 679 the Emperor Constantine Pogonatus suffered a serious defeat at the hands of the Bulgarians; by 695 things had come to such a pass that Justinian II reconquered Constantinople through Bulgarian assistance. In later centuries the Bulgarian State became Byzantium's most dangerous European foe.

But at this period its most formidable enemies were its neighbours, the Persians. It will be recalled how Anastasius and Justinian I had fought with this nation, and how, in the peace of 562, Lazistan at least had been held as a guarantee of Byzantine supremacy over the trade routes to Central Asia. The twenty years' war (571-91) brought many vicissitudes. At last the Emperor Mauritius obtained possession of Dara and Martyropolis, in Syria, as well as the greater part of Armenia. Nisibis, however, remained Persian. So far, an important advantage had been gained for Byzantium. But the assassination of Mauritius effected a marked change. Chosroes II, Parvez, commenced war against the usurper Phocas which he continued against his successor, Heraclius. In 606 Dara fell, and in 608 the Persians appeared for the first time before Chalcedon. In 611 they captured Antioch and the eastern part of Asia Minor in 613 Damascus, and in 614 Jerusalem. The True Cross fell into their hands and was carried off to Persia. In 615 a Persian army stood before Chalcedon for the second time. In 619 they conquered Ancyra in Asia Minor, and even Egypt. Heraclius saved himself splendidly from this terrible situation. In three daring campaigns (622-28) he freed Armenia from her oppressors. By the peace of 628 Armenia and Syria were recovered. On 14 September, 629, the True Cross, restored by the Persians, was again set up in Jerusalem, and in 629 Egypt likewise was wrested from the Persians. Then came the fearful reverses consequent on the Arab rising; in 635 Damascus fell; in 637 Jerusalem was surrendered by the Patriarch Sophronius, after a siege of two years. At first (634) Heraclius himself came to Antioch to organize the campaign, then

NOTES

followed the lethargy due to his sickness, and he supinely allowed the Arabs to advance. At his death (641) Egypt was virtually lost; on 29 September, 643, Amru entered Alexandria, in 647 the province of Africa, and in 697 its capital, Carthage, fell into the hands of the Arabs. Meanwhile the Arabs had built a navy, and soon the war raged on all sides. They had taken Cyprus in 648; in 655 they first thought of attacking Constantinople. Fortunately their fleet was vanquished off the Lycian coast. Later they established themselves in Cyzicus, and from 673 to 677 menaced the capital. At the same time they conquered Armenia (654) and ravaged Asia Minor. In 668 they pushed on to Chalcedon. During all these losses, the Greeks could show only one step gained – or rather one successful to safeguard their power. Many Christian families emigrated from Asia Minor and Syria to Sicily Lower Italy, and Rome, thus strengthening the Byzantine power in the West, and the Emperor Constans could use Sicily as a base for the reconquest of Africa (662). He is thought to have intended making Rome once more the capital of the empire. In 668, however, he was murdered in Syracuse during a military uprising, and with him these vast plans came to an end. His son, Constantine IV was very young at the time of his accession; still he was not only able to assert his authority in the face of an unruly army, but soon like his father and great grandfather, proved himself a brave warrior and displayed consummate generalship against the Arabs, the Slavs, and the Bulgarians.

The splendid prowess of Byzantium is still brilliantly apparent, in spite of these losses. This was due, in the first place, to its excellent military equipment. The period of the Arab peril, a peril which at a later date in the West, during the time of Charles Martel, saw the introduction of cavalry wearing defensive armour in place of the Roman and Germanic infantry, marked a like innovation in the East, at an earlier period. The Byzantine cuirassiers, or cataphracti probably originated at this time. Moreover, the State was now thoroughly organized on military lines. The system of themata, after the model of the exarchate of Ravenna and Africa, found acceptance in Asia Minor, and gradually spread through the whole empire. The thema of the Cibyrhaeots, in southern Asia Minor, belonged to the districts which during the Roman Republic had produced the most notorious pirates. In the Saracen wars the fleet played a very important part; the Byzantine victory, therefore, showed that the Byzantine fleet was not only equal to that of the Arabs in point of men and solidity of construction but had an important technical advantage. During the great leaguer of Constantinople, from April to September, 673, Callinicus a Syrian, is said to have taught the Greeks the use of gunpowder, or "Greek fire".

It remains to discuss the ecclesiastical disputes of the seventh century. At first everything seemed to point towards a compromise. The Persian invasions, which had swept over the Christian peoples of the Orient since 606, probably strengthened a feeling of kinship among Christian nations. Even during his

Armenian campaign, Heraclius began to prepare the way for the union with the Oriental Churches. He was supported in his efforts by Sergius, Patriarch of Constantinople, and Pope Honorius I. As a basis of dogmatic unity, Heraclius proclaimed as a formula of faith the "union of the two Natures of the God-Man through the Divine-human energy". Everything seemed propitious, the only opponent of the movement being Sophronius, Patriarch of Jerusalem, who was afterwards forced to surrender the city to the Arabs. His antagonism lent the opposition movement stability and permanence in his effort to conciliate the Monophysites, in his "Ecthesis" of 638 emphasized still more emphatically the union of the two natures by one will (Monothelitism). Immediately the West — and particularly Africa, the scene of St. Maximus's labours — set up the standard of opposition. It was of no avail that Emperor Constans II in his "Typus" (648) forbade all contention over the number of wills and energies, and that he caused Pope Martin I, as well as St. Maximus, to be apprehended and banished to Cherson. The West was temporarily defeated, though destined finally to conquer. After Syria, Egypt, and Africa had been lost to the Arabs, there was no further object in trying to establish Monothelitism. At the Sixth Ecumenical Council (680-81) orthodoxy was reestablished by the Emperor Constantine IV. That this move was in harmony with the desire of the Greek people, was evident during the reign of Philippicus, the Armenian. His attempt to restore Monothelitism in the Rome of the East resulted in his dethronement. Once more the Greeks had cut themselves loose from the Armenians, whether to the advantage of the empire is a question which receives various answers.

ICONOCLASM (717-867)

During this period two dynasties occupied the throne, each lasting for several generations. Both were of Eastern origin, the one from Northern Syria, the other from Phrygia. Leo V (813-20) also was of Oriental extraction. On the other hand, Nicephorus I (802-11) and his son-in-law Michael I, Rhangabe (811-13), were Greeks. In other words, the government of the empire became orientalized. This racial antagonism must be borne in mind in order to grasp the bitterness of the religious contentions of the period. The same period shows a second dynastic anomaly: for the first and last time there is an empress on the throne not as regent, but with the full title Basileus. This is Irene, perhaps the most disagreeable character of all the great Byzantine women. Like Athenais, she was an Athenian, but in the charm of the Muses she was totally lacking. Two passions possessed her soul: ambition and religious fanaticism, but her piety was of a strange kind. She persisted in her devotion to her party with the unswerving conviction that her opinion was right, and she did not hesitate to commit the most atrocious crimes of which a woman could be guilty in order to ruin her son morally and physically. Not without reason has Irene been compared to Catherine de' Medici. On the death of her husband, Leo IV (775-80), in her desire for power she strove

NOTES

NOTES

to keep her son as a minor as long as possible, and finally to set him aside altogether. Of her own authority she canceled the betrothal of Constantine VI (780-97) to Rotrud, the daughter of Charlemagne, and forced him to marry Maria, an Armenian, a woman wholly distasteful to him. When the seventeen-year-old emperor showed a disposition to escape her power, she had him scourged with rods. She finally lent her sanction to his marriage with a woman of the court, Theodota, a union regarded by the Church as bigamous. In this way she thought to make his accession to power impossible. The worst, however, was still to come. Irene took advantage of an uprising to rid herself of her son permanently. Constantine VI, blinded at the command of his mother, ended his life in an obscure apartment of the imperial palace, where Theodota bore him a son. His mother now ruled alone (797-802) until the elevation of the grand treasurer, Nicephorus put an end to her power, and she spent her remaining years on the island of Lesbos in sickness and poverty.

Irene is honoured as a saint in the Greek Church because at the Seventh General Synod of Nicaea (787), she obtained important concessions in the matter of the veneration of images. Though the adoration of images, as well as other abusive practices of veneration, which had already been condemned as idolatrous, were again wholly forbidden, prostrate veneration, incense, and candles were permitted. Theodora achieved a similar prominence. After the fall of Irene, the Iconoclasts again gained the upper hand, and the brief reign of Michael I, who supplanted his brother-in-law Stauracius (811), was powerless to change this. The Emperor Theophilus (829-42) in the vigour of his religious persecution approached the energetic Constantine V (741-75), known to the opposite party, and later to historians, by the insulting epithet of Copronymus. When Theodora became regent, through the early death of her husband, she introduced milder measures. A compromise was effected between the parties. At the synod of 843 permission was given for the veneration of images, and at the same time the anathema was removed from the name of the Emperor Theophilus. In order to remove it, Theodora, it is said, was guilty of a pious fraud and the false declaration that the emperor, before his death, had been converted to the veneration of images. Of more importance, however, is the fact that the members of the ecclesiastical party by removing the anathema against the emperor yielded to state authority, and while victorious in the dogmatic controversy acknowledged that they were vanquished in the ecclesiastico-political.

The questions of this time seem to have concerned matters of far-reaching importance, problems which, despite their strange dress, appear fundamentally quite modern and familiar. The dogmatical side of these contests was not connected with the old controversy about the two natures of Christ, but with the heretical views of different Oriental sects, influenced by Judaism and Mohammedanism. The eastern frontier of the empire in Asia Minor was the home

NOTES

of these multifarious sects, which guaranteed the separate existence of the tribes which belonged to them and regarded themselves as the "faithful" in opposition to the state Church. Leo III, the Syrian (717-41), who saved Byzantium from the Arabian peril, repulsed the last serious attack of the Arabs on the capital (September, 717, to August, 718), by his reforms made the empire superior to its foes, and brought the views of these sectaries into the policy of the Byzantine empire. In the celebrated edict of 726 he condemned the veneration of images, a decree which he considered part of his reforming activity. Probably he hoped by this means to bring the people of the empire closer to Islam, to lessen the differences between the two religions. This may be regarded as another attempt to orientalize the empire, such as the dynasty of Heraclius and others before had previously made. The Greek nation answered by promptly repudiating the attempt, all the more emphatically because here again dogmatic and national antagonisms were connected with the struggle between Church and State.

It is unjust to attribute unworthy motives to the party who called themselves image-worshippers and rallied around such men as Plato, abbot of the monastery of Saccudion, and his nephew Theodore, afterwards Abbot of Studium. The fact is that the whole movement was based on a deeply religious spirit which led to detachment from the world and indeed to complete insensibility towards all earthly ties, even the most legitimate. The ideal of these men is not the Christian ideal of today; their rigorous stand might not always meet with our approval. But it was a party that exerted a powerful influence on the people, which could only be intensified by persecution. In this movement it seems possible to discern the forerunner of the great reform movement of the West during the tenth and eleventh centuries — a movement which tended to intensify religious life and which stood for the liberation of the Church from the control of the State.

The Iconoclasts, on the other hand, represented a principle which we know to have been forced into the Greek-Byzantine world as something foreign. It encountered sentiments and views, however, with which it could combine. In spite of the Christianization of Byzantium, there remained there a residue of ancient pagan Roman ideas. The Byzantines of this school often appear so modern to us precisely because they were permeated with rationalistic anti-ecclesiastical sentiments. Such men were found most frequently among the cultured classes, the high dignitaries of Church and State. This is why Iconoclasm which was sympathetic to this rationalistic tendency, could develop into a general movement and why it reminds us in so many ways of the rationalistic movement of the eighteenth century; it also explains why the Iconoclastic emperors always found supporters in the higher ranks of the clergy. Thus it was that Leo III conducted his attack against the protesting popes through the Patriarch Anastasius. When Pope Gregory II refused to recognize the edict of 726, the emperor withdrew from his jurisdiction Sicily, Lower Italy, and Illyria, and placed them under the

NOTES

Patriarch of Constantinople. Constantine Copronymus had similar support. Upheld by prelates in favour of a national Church, he once more, through the council of 754, prohibited the veneration of images. We know of the numerous martyrdoms caused by the execution of the decree, and how the Empress Irene, herself a friend of the "image-worshippers", finally yielded. There soon followed the reaction of the Icon under Leo V the Armenian, and the Phrygian dynasty, and at last the legal restoration of image-worship by Theodora. We have already seen that this victory of the orthodox party, viewed from an ecclesiastico-political standpoint, was not complete. The reason of this partial defeat lay not in the existence of a party among the higher clergy favouring a national Church, but in the fact that the orthodox party gradually lost their hold on the people. We know how the antagonism of the Greeks to the Latins had gradually grown more intense. It was regarded as unpatriotic when Theodore of Studium and his friends so openly declared for Rome. The strength of this National Church movement came into most perfect evidence with the advent of the great Photius. His rise and the fall of the Patriarch Ignatius were connected with a shabby court intrigue, the Patriarch Ignatius having ventured to oppose the all-powerful Bardas during the reign of Michael III (842-67). At first the proceedings of Photius differed in no respect from those of a common office-seeker. But by opposing the claims of Old Rome to Bulgarian obedience he suddenly gained immense popularity, and thus paved the way for the ultimate separation of the Greek and Latin Churches.

It was Boris (852-88), the Bulgarian Tsar, who stirred up the entire question. With the help of St. Clement, a disciple of Methodius, the Apostle of the Slavs, he had introduced Christianity among his people, on the occasion of his own baptism, the Emperor Michael III was sponsor. Soon afterwards Boris tried to withdraw from the influence of East Rome, and enter into closer relations with Old Rome. At the same time the Holy See renewed its claims to the Illyrian obedience. Photius's answer was the *egkuklios epistole* (circular letter) of 867, by which he sought to establish the separation from Old Rome both in ritual and in dogma. In spite of the many vacillations of Byzantine politics between the partisans of Ignatius and those of Photius during the next decades, this was the first decisive step towards the schism of 1054.

During this whole period the Bulgarians had given great trouble to the Byzantine Empire. The Emperor Nicephorus I fell in battle against them, and his successors warded them off only with the greatest difficulty. Equally violent were the wars against the Saracens and the Slavs. There was no second investment of the capital by the Syrian Arabs, it is true, though on the other hand, in 860 the city was hard pressed by the Varangian Ros, but all the more danger was to be apprehended from the Arabs who had been expelled from Spain and had settled in Egypt in 815. In 826 they conquered Crete, and about the same time the Arabs of Northern Africa began to settle in Sicily, a migratory movement which finally

NOTES

resulted in the complete loss of the island to the Byzantines. As once they had come from Syria and Asia Minor so now many Greek families migrated to Lower Italy and the Peloponnesus. The Christianization and hellenization of the Slavs was now begun, and soon produced rich fruits. It is difficult, as we have already said, to determine how great an admixture of Slavic blood flows in the veins of the Greeks of today, on the other hand, it is certain that the Slavs have left many traces of their laws and customs. The agrarian law dating, possibly, from the time of the Emperor Leo III, shows the strength of the Slavic influence on the development of the Byzantine agrarian system.

It remains to touch on the relations between the Byzantine Empire and the West during this period. In the West, the Frankish nation had gradually taken the lead of all other Germanic peoples. As we know, the relations of Byzantium with these nations were always somewhat unstable. One thing only had remained unchanged: the Byzantine rulers, as legitimate successors of the Roman emperors, had always maintained their claim to sovereignty over the Germanic peoples. For the most part this had been unconditionally admitted, as is evident from the coinage. At the time of the Empress Irene, however, a great change set in. The restoration of the Roman Empire of the West by Charlemagne (800) was the signal for a complete break with all previous traditions. The West stood now on the same footing as the East. As we know, this important step had been taken in full accord with the papacy. Historically, it is thus a part of the controversies which began with the withdrawal of Illyrian obedience, and culminated in the *egkuklios* epistole of Photius. The idea of a national imperial Church seemed to prevail in both East and West; to be sure this was only seemingly so, for the popes did not give up their universal supremacy, but soon began again to utilize politically their advantageous location midway between East and West.

PERIOD OF POLITICAL BALANCE (867-1057)

The period of the highest development of Byzantine power was not dynastically the most fortunate. Seldom has there been such an accumulation of moral filth as in the family of Basil the Macedonian (867-86). The founder of the house, a handsome hostler of Armenian extraction, from the vicinity of Adrianople, attracted the notice of a high official by his powerful build and his athletic strength and later gained the favour of the dissolute emperor Michael III, the last of the Phrygian emperors. Basil was also a favourite with women. His relations with the elderly Danielis of Patras, whom he had met whilst in the retinue of his master, were most scandalous. The gifts of this extremely wealthy woman laid the foundations of Basil's fortune. The depth of his baseness, however, is best seen in his marriage to the emperor's mistress, Eutocia Ingerina. Michael III stipulated that Eutocia should remain his mistress, so that it is impossible to say who was the father of Leo VI, the Wise (886-912). His physical frailty and taste for learned

NOTES

pursuits during his reign the Code of the Basilica was prepared in sixty books — as also the mutual aversion between Basil and Leo are no evidence for the paternity of the Macedonian. If this view be correct Basil's line was soon extinct; as his real son, Alexander, reigned only one year (912-13).

Constantine VII, Porphyrogenitus (913-59), the long wished-for heir, by the fourth marriage of Leo the Wise, inherited the learned tastes of his father, but was not completely deficient in energy. It is true he left the government at first to his father-in-law, Romanus I, Lacapenus (919-44), and later to his wife Helena, still, when Romanus had become too overbearing, Constantine VII showed himself possessed of enough initiative to enlist the aid of Stephen and Constantine, sons of Romanus, in overthrowing the power of their father, and, later, to set aside his brothers-in-law (945). In Romanus II (959-63) the dissolute nature of his great-grandfather Michael III reappeared. His reign, fortunately, lasted only a few years, and then Theophano, his widow, the daughter of an innkeeper, took into her hands the reins of government, for her minor sons. Circumstances compelled her marriage with Knifers II, Phocas (963-69), an old and fanatically religious warrior. He is the first of that series of great military leaders who occupied the Byzantine throne, and who soon raised the empire to undreamed of heights of power. As in the dynasty of Heraclius three of these reigned in succession Nicephorus II, John Zimisces, and Basil II. John I, Zimisces (969-76), was the nephew of Nicephorus, but very unlike him. The younger man was as joyous and life-loving in disposition as the older was grim and unlovable. Theophano, therefore, did not hesitate to introduce into the palace the murderer of her morose husband. But like Sophia, niece of the great Theodora, she saw her hopes dashed to the ground. The new emperor confined her in a convent and, to legitimize his power married Theodora, sister of Basil and Constantine, the two young emperors. Like his uncle, John Zimisces was only coregent but he showed great force in his administration of affairs. At his death the elder of the young emperors was competent to take charge of the State. Luckily, Basil II (976-1025) proved as capable a military leader as his two predecessors. It was under his brother, Constantine VIII (1026-28), that the reaction set in. In opposition to the great imperial generals who had brought the empire to an unhoped for pinnacle of power, a civilian party had grown up which had for its aim the curtailment of military power. This party was successful during the reigns of Constantine and his successors Constantine VIII left two daughters, Zoe and Theodora. Zoe (1028-50) was forty-eight years of age at the death of her father, but even after that married three times, and by her amours and her jealousy brought many trials upon her younger sister. Zoe's three husbands Romanus III, Argyrus (1028-34), Michael IV (1034-41), and Constantine IX, Monomachus (1042-54) all came from the higher bureaucratic circles Thus the civil party had gained its end. This explains why neither Zoe nor the nephew of her second husband, whom she had adopted,

NOTES

and who proved so ungrateful, Michael V (1041-42 — termed the Caulker because his father was a naval engineer) could uphold the glory attained by the State during the times of the great military emperors. Even generals as great as Georgius Maniaces and Harold Hardrada — the latter, chief of the North-German (Varangian) bodyguard which was coming more and more into prominence — were powerless to stem the tide of the decline. The general discontent was most manifest when Theodora, on the death of her sister and her last surviving brother-in-law, assumed the reins of power, and not unsuccessfully (1054-56). On her deathbed she transferred the purple to the aged senator Michael VI, Stratioticus (1056-57). This was the signal for the military power to protest. The holders of great landed estates in Asia Minor gave the power instead to one of their own faction. Isaac I, Comnenus, inaugurates a new era.

During the period of its greatest power, i.e. under the military emperors, the Byzantine State was able to expand equally in all directions. It had its share of reverses, it is true. The most important was the final loss of Sicily to the Saracens in 878 Syracuse fell, and in 902 Tauromenium (Taormina), the last Byzantine stronghold on the island, was taken by the Arabs. Two years later Thessalonica was subjected to an appalling pillage. As compensation for the loss of Sicily, however, the Byzantines had Lower Italy, where, since the conquest of Bari (875) the Lombard thema had been established. This led to the renewal of relations with the Western powers, especially with the recently founded Saxon line. The Byzantines were still able to hold their own with these, as formerly with the Carolingians. Conspicuous the success of the campaigns against the Arabs in the East: the fall of the Caliphate of Bagdad rendered it possible to push forward the frontier towards Syria, Melitene (928), Nisibis (942-43) Tarsus and Cyprus (965), and Antioch (968-69) were captured in turn. About the same time (961) Crete was wrested back from the Arabs. These were the battlefields on which the great generals of the empire, chiefly Armenian, Paphlagonian, and Cappadocian by race, won distinction. Under Romanus I it was the great Armenian Kurkuas, and later the Cappadocian Nicephorus Phocas who achieved these victories. Nicephorus, as husband of Theophano ascended the throne, and as emperor he achieved his victorious campaign against the Arabs. His assassination brought to the throne his nephew John Zimisces, an Armenian, and fortunately a warrior as great as his uncle.

John made preparations for the subjugation of the Bulgarians. It will be recalled how Tsar Boris introduced Christianity into Bulgaria and, even at that period, thought, by ingratiating himself with Rome, to escape from Byzantine influence Tsar Symeon (893-927) devised another way of attaining independence. He raised his archbishop to the rank of patriarch, thereby proclaiming the ecclesiastical autonomy of Bulgaria. His ultimate aim became evident when he assumed the title of Tsar of the Bulgarians and Autocrat of the Romans. This

NOTES

dream, however, was not to be realized. Though Symeon had extended the boundaries of his dominions as far as the Adriatic Sea, though he held Adrianople for a time, and in 917 inflicted a crushing defeat on the Greeks, still, under his successor Peter (927-69), Macedonia and Illyria shook off the Bulgarian yoke and established a West Bulgarian State under the usurper Shishman and his successors. Even under these trying circumstances the policy of Byzantium was skillful: it recognized the Bulgarian patriarchate — thus widening the breach with Rome — but on the other hand lost no time in inciting the neighbouring peoples, the Magyars, Petchenegs, Cumani, and Croatians, against the Bulgarians. The Russians, also, who in 941 threatened Constantinople for the second and last time, were stirred up against the Bulgarians. But soon it was recognized that the devil had been expelled with the help of Beelzebub. The Grand Duke Svjatoslav of Kiev settled south of the Danube, and in 969 seized the old Bulgarian capital of Preslav for his residence. The Emperor John Zimisces now interfered. In 971 he captured Preslav and Silistria, but did not reestablish the Bulgarian State. Tsar Boris II was taken to Constantinople and received as compensation the title of Magister; the Bulgarian patriarchate was suppressed. There now remained only the West Bulgarian State under Shishman.

The work begun by John Zimisces was completed by Basil II, "Slayer of Bulgarians". In three great campaigns the Bulgarians were subjugated with monstrous cruelty. The work, however, was accomplished. When, in 1014, the emperor celebrated his victory with imposing ceremonies in the church of Panagia at Athens (the old Parthenon), the Greek Empire stood on a height it was never again to reach. Basil II was succeeded by his brother Constantine VIII, who never distinguished himself, and by the daughters of the latter, Zoe and Theodora. The government passed from the hands of the military party into those of high civilian officials, and soon defeat followed on defeat. Under heroes like Georgius Maniaces, and Harold Hardrada, it is true, headway was made against the most various foes. But after 1021 Armenia, which had reached a high state of prosperity under the rule of the Bagratides, and had been annexed to Byzantine territory by Basil II and Constantine IX, gradually passed under the sway of the Seljuk Turks, and after 1041 Lower Italy was conquered by the Normans. This is the first appearance of the two foes who were slowly but surely to bring about the destruction of the empire, and the worst feature of their case was that the Greeks themselves prepared the way for their future destroyers. As formerly Blessed Theodora and her successors had persecuted the heterodox Paulicians, who were the brave protectors of the frontier of Asia Minor, and whom John Zimisces later established near Philippopolis, so now the Greek clergy were treating the Bulgarians and Armenians most harshly. The Western Church also at times wounded national feelings and sometimes provoked the hostility of individual nations by financial exactions. It would be difficult, however, to point out in the history of Rome such

complete disregard of the obligations of the universal Church as was shown by the Patriarchs of Constantinople. It is not a matter for surprise, then, that the oppressed nations became more and more alienated from Byzantium and finally welcomed hostile invasions as a sort of relief, though of course ultimately they found out their error. This turned out to be the case not only in Bulgaria, but also in North Syria, Armenia, and the eastern part of Asia Minor which contained a large Armenian population.

NOTES

There was another circumstance that caused the Seljuk Turks to appear as liberators. In the course of the preceding centuries, a body of provincial nobility had been in process of formation in all parts of the empire. In Asia Minor — for conditions were not the same in all parts of the empire — this nobility acquired its predominance from its large landed possessions. And this, indeed, is reason for believing that no monetary system of economies existed in the older Byzantine Empire, and that the power of capitalism did not originate on its soil. Rich families invested their wealth in landed possessions, and the poorer population had to make way for them. This decline of the peasantry was a grave menace to the empire, the military strength of which declined with the decline of popular independence. Moreover, this monopolization of the land tended to undermine a military institution — that of feudal tenures. It is not known when this institution originated, possibly it was an inheritance from the Roman Empire, developed afresh, during the struggles with the Arabs in the form of cavalry fiefs on the frontiers of Asia Minor and Syria, and as naval fiefs in the Cibyrhaeot thema. But in any case, the danger to this institution was recognized at court, and attempts were made to meet it. Romanus I, Lacapenus, descended from an Armenian family of archons, seems to have been the first to devise legislation against the further extension of the landed interests. Other measures date from Constantine VII, Porphyrogenitus, Romanus II, and Nicephorus II, Phocas. Nicephorus II, also, was descended from a Cappadocian family of great landed proprietors, but this did not prevent him from vigorously continuing the policy of Romanus I. His stern piety — for the old warrior, after the death of his wife and his only son always wore a hair shirt, never ate meat, and slept on the bare floor — did not prevent his opposing the further extension of ecclesiastical property. For ecclesiastical, particularly monastic, holdings had gradually begun to absorb the estates of smaller land-holders.

These measures against the Church were one of the causes of the fall of old Nicephorus and of the elevation of light-hearted young John Zimisces to the throne. Still, even under John Zimisces and Basil II, the struggle of the great landed interests continued. It was only the reaction after the death of Basil that gave the aristocratic party the final victory. It gained strength under the regime of the civilian emperors. Ultimately this party was strong enough to decide the succession to the imperial crown.

NOTES

Islam appeared in the Arabian Peninsula, part of southwest Asia, which is mostly desert. Bedouins, or nomadic herders, adapted to the conditions of the desert. They regularly traded with people from oasis towns like Mecca. Mecca is located in Western Arabia. Mecca was a thriving pilgrimage and economic center. It was a market town at the crossroads of two routes, one that linked S. Arabia to India and to Syria and Palestine on the Mediterranean Coast, and the other crossed from Mesopotamia to E. Africa.

2.5 RISE AND SPREAD OF ISLAM

The Prophet Mohammed was born in the northern Arabian trading city of Mecca between 570 and 580 AD. When he was forty years old, he heard the angel Gabriel speaking to him and telling Mohammed that he was a prophet in the line of Abraham, Moses, and Jesus, who would continue the faith those prophets had started. Mohammed's faith was called Islam (iz-LAMM). After a slow start, Mohammed made a lot of converts to his religion, and after he won some military battles, most of the other Arabic tribes also converted to Islam. After they had done that, Mohammed's successors attacked first the Romans and then the Sassanids to convert them. By 640 (after the death of Mohammed) the Arabs controlled most of West Asia, and soon after that, under the rule of the Umayyad caliphs, they conquered Egypt. By 711, the Umayyads controlled all of Western Asia except Turkey (which was still part of the Roman Empire), and all of the southern Mediterranean: Egypt, Libya, Tunisia, Algeria, Morocco, and most of Spain.

THE PROPHET MUHAMMAD

Muhammad was born in Mecca in about the year 570 AD. In about the Year 510 AD, Muhammad first spoke of his vision in the Arabian town of Mecca. Some believed him, and some doubted him. But in years to come, Muhammad would be recognized by millions of Muslims as Prophet and Islam would be spread throughout three continents. In 622, Meccan merchants threatened him and so he and his followers left for Yathrib, which is now known as Medina, or "the city of the Prophet." This journey was known as hijra. After the death of Muhammad in 632, Islam did continue to spread worldwide. Abu Bakr, the first Caliph, or successor to Muhammad, helped Islam survive the death of its prophet.

THE MESSAGE OF ISLAM

Five Pillars- All Muslims had to accept five basic duties. These are known as the Five Pillars of Islam.

The first pillar is the declaration of faith- "There is no god but Allah, Muhammad is the messenger of god." They do believe that Abraham, Moses and Jesus were Prophets, but they believe that Muhammad was the last and most important.

The second pillar is daily prayer. They pray five times a day. They pray often at the mosques, or places of worship, and face Mecca when they pray.

The third pillar is giving charity to the poor.

The fourth pillar is the fast of Ramadan, in which they fast from sunrise till sunset every day during the month of Ramadan.

The fifth pillar is the Hajj, or pilgrimage to Mecca. If possible, A Muslim is expected to visit the Kaaba at least once in a lifetime.

Added info on Islamic customs:

- (a) Kneel Down when they pray;
- (b) Minaret- tall thing the points to the sky/g-d;
- (c) Muezzin- calls the people to pray;
- (d) Jihad also means challenge;
- (e) They learn Koran in army camp;
- (f) Tap finger during prayer- shows one ness of god;
- (g) They have a special way of washing before prayer.

The Quran- to Muslims, it is the final authority on all matters, and it is the "inimitable" word of god in its original Arabic form. This shared language helped unite Muslims from many regions.

Sharia- Interpretations of the Quran that discusses laws about moral conduct, as well as all other aspects of Muslim community. It puts criminal and civil laws together with religious matters.

SPREAD OF ISLAM

The Spread of Islam started shortly after the death of the Islamic prophet Muhammad in 632. During his lifetime, the community of Muslims, the ummah, was established in the Arabian Peninsula by means of conversion to Islam and conquering of territory. In the first centuries conversion to Islam followed the rapid growth of the Muslim world under the Rashidun and Umayyad Caliphs.

Muslim dynasties were soon established and subsequent empires such as those of the Abbasids, Almoravids, Seljuk Turks, Mughals in India and Safavids in Persia and Ottomans were among the largest and most powerful in the world. The Islamic world was composed of numerous sophisticated centers of culture and science with far-reaching mercantile networks, travelers, scientists, astronomers, mathematicians, doctors and philosophers, all of whom contributed to the Golden Age of Islam.

NOTES

NOTES

Conversion

Increasing conversion to Islam paralleled the rapid growth of the Arab Empire in the first centuries after the Islamic prophet Muhammad's death. Muslim dynasties were soon established in North Africa, West Africa, throughout the Middle East and in Iran. It is generally agreed upon by historians that this took place through conversion of slaves and poor people, as well as waging wars on nearby tribes.

Phase I: The Early Caliphs and Umayyads (610-750)

This was the time of the life of Islamic Prophet Muhammad and his early successors, the four rightly guided caliphs, as well as the dynasty of the Umayyad Caliphs (661-750).

In the first century the establishment of Islam upon the Arabian peninsula and the subsequent rapid expansion of the Arab Empire during the Muslim conquests, resulted in the formation of an empire surpassed by none before. For the subjects of this new empire, formerly subjects of the greatly reduced Byzantine, and obliterated Sassanid, Empires, not much changed in practice. The objective of the conquests was more than anything of a practical nature, as fertile land and water were scarce in the Arabian peninsula. A real Islamization therefore only came about in the subsequent centuries.

Ira Lapidus distinguishes between two separate strands of converts of the time: one is animists and polytheists of tribal societies of the Arabian peninsula and the Fertile crescent; the other one is the monotheistic populations of the Middle Eastern agrarian and urbanized societies.

For the polytheistic and pagan societies, apart from the religious and spiritual reasons each individual may have had, conversion to Islam "represented the response of a tribal, pastoral population to the need for a larger framework for political and economic integration, a more stable state, and a more imaginative and encompassing moral vision to cope with the problems of a tumultuous society." In contrast, for sedentary and often already monotheistic societies, "Islam was substituted for a Byzantine or Sassanian political identity and for a Christian, Jewish or Zoroastrian religious affiliation." Conversion initially was neither required nor necessarily wished for: "(The Arab conquerors) did not require the conversion as much as the subordination of non-Muslim peoples. At the outset, they were hostile to conversions because new Muslims diluted the economic and status advantages of the Arabs."

Only in subsequent centuries, with the development of the religious doctrine of Islam and with that the understanding of the Muslim ummah, did mass conversion take place. The new understanding by the religious and political leadership in many cases led to a weakening or breakdown of the social and religious structures of parallel religious communities such as Christians and Jews.

NOTES

The caliph of the Umayyad dynasty established the first schools inside the empire, called madrasas, which taught the Arabic language and Islamic studies. They furthermore began the ambitious project of building mosques across the empire, many of which remain today as the most magnificent mosques in the Islamic world, such as the Umayyad Mosque in Damascus. At the end of the Umayyad period, less than 10% of the people in Iran, Iraq, Syria, Egypt, Tunisia and Spain were Muslim. Only on the Arabian peninsula was the proportion of Muslims among the population even higher than this.

Phase II: The Abbasids (750-1258)

This was the time of the Abbasid Dynasty (750-1258), the second great dynasty with the rulers carrying the title of 'Caliph'.

Expansion ceased and the central disciplines of Islamic philosophy, theology, law and mysticism became more widespread and the gradual conversions of the populations within the empire occurred. Significant conversions also occurred beyond the extents of the empire such as that of the Turkic tribes in Central Asia and peoples living in regions south of the Sahara in Africa through contact with Muslim traders active in the area and sufi missionaries. In Africa it spread along three routes, across the Sahara via trading towns such as Timbuktu, up the Nile Valley through the Sudan up to Uganda and across the Red Sea and down East Africa through settlements such as Mombasa and Zanzibar. These initial conversions were of a flexible nature and only later were the societies forcibly purged of their traditional influences.

The reasons why, by the end of the 10th century CE, a large part of the population had converted to Islam are diverse. One of the reasons may be that—

"Islam had become more clearly defined, and the line between Muslims and non-Muslims more sharply drawn. Muslims now lived within an elaborated system of ritual, doctrine and law clearly different from those of non-Muslims. (...) The status of Christians, Jews and Zoroastrians was more precisely defined, and in some ways it was inferior. They were regarded as the 'People of the Book', those who possessed a revealed scripture, or 'People of the Covenant', with whom compacts of protection had been made. In general they were not forced to convert, but they suffered from restrictions. They paid a special tax; they were not supposed to wear certain colors; they could not marry Muslim women;"

It should be pointed out that most of these laws were elaborations of basic laws concerning non-Muslims (dhimmis) in the Quran. The Quran does not give much detail about the right conduct with non-Muslims, in principle recognizing the religions of the book and demanding a separate tax for them.

American historian Ira Lapidus points towards "interwoven terms of political and economic benefits and of a sophisticated culture and religion" as appealing to the masses. He writes that :

NOTES

“The question of why people convert to Islam has always generated intense feeling. Earlier generations of European scholars believed that conversions to Islam were made at the point of the sword, and that conquered peoples were given the choice of conversion or death. It is now apparent that conversion by force, while not unknown in Muslim countries, was, in fact, rare. Muslim conquerors ordinarily wished to dominate rather than convert, and most conversions to Islam were voluntary. (...) In most cases worldly and spiritual motives for conversion blended together. Moreover, conversion to Islam did not necessarily imply a complete turning from an old to a totally new life. While it entailed the acceptance of new religious beliefs and membership in a new religious community, most converts retained a deep attachment to the cultures and communities from which they came.”

The result of this, he points out, can be seen in the diversity of Muslim societies today, with varying manifestations and practices of Islam.

Conversion to Islam also came about as a result of the breakdown of historically religiously organized societies: with the weakening of many churches, for example, and the favoring of Islam and the migration of substantial Muslim Turkish populations into the areas of Anatolia and the Balkans, the “social and cultural relevance of Islam” were enhanced and a large number of peoples were converted. This worked better in some areas (Anatolia) and less in others (e.g., the Balkans, where “the spread of Islam was limited by the vitality of the Christian churches.”)

Along with the religion of Islam, the Arabic language and Arab customs spread throughout the empire. A sense of unity grew among many though not all provinces, gradually forming the consciousness of a broadly Arab-Islamic population: something which was recognizably an Islamic world had emerged by the end of the 10th century. Throughout this period, as well as in the following centuries, divisions occurred between Persians and Arabs, and Sunnis and Shiites, and unrest in provinces empowered local rulers at times.

Conversion within the Empire: Umayyad Period vs. Abbasid Period

There are a number of historians who see the rule of the Umayyads as responsible for setting up the “dhimmah” to increase taxes from the dhimmis to benefit the Arab Muslim community financially and to discourage conversion. Islam was initially associated with the ethnic identity of the Arabs and required formal association with an Arab tribe and the adoption of the client status of mawali. Governors lodged complaints with the caliph when he enacted laws that made conversion easier, depriving the provinces of revenues.

During the following Abbasid period an enfranchisement was experienced by the mawali and a shift was made in the political conception from that of a primarily Arab empire to one of a Muslim empire and c. 930 a law was enacted

that required all bureaucrats of the empire to be Muslims. Both periods were also marked by significant migrations of Arab tribes outwards from the Arabian Peninsula into the new territories.

Conversion within the Empire: Conversion Curve

Richard Bulliet's "conversion curve" shows a relatively low rate of conversion of non-Arab subjects during the Arab centric Umayyad period of 10%, in contrast with estimates for the more politically multicultural Abbasid period which saw the Muslim population grow from approx. 40% in the mid 9th century to close to 100% by the end of the 11th century. This theory does not explain the continuing existence of large minorities of Christians in the Abbasid Period. Other estimates suggest that Muslims were not a majority in Egypt until the mid-10th century and in the Fertile Crescent until 1100. Syria may have had a Christian majority within its modern borders until the Mongol Invasions of the 13th century.

Phase III: Dissolution of the Abbasid Empire and its Reconquest by the Ottomans (950-1450)

The expansion of Islam continued in the wake of Turkic conquests of Asia Minor, the Balkans, and the Indian subcontinent. The earlier period also saw the acceleration in the rate of conversions in the Muslim heartland while in the wake of the conquests the newly conquered regions retained significant non-Muslim populations in contrast to the regions where the boundaries of the Muslim world contracted, such as Sicily and Al Andalus, where Muslim populations were expelled or forced to Christianize in short order. The latter period of this phase was marked by the Mongol invasion (particularly the sack of Baghdad in 1258) and after an initial period of persecution, the conversion of these conquerors to Islam.

UNIT – III

Feudalism is a political and military system between a feudal aristocracy (a lord), and his vassals. In its most classic sense, feudalism refers to the Medieval European political system composed of a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals, and fiefs. Although derived from the Latin word feodum (fief), then in use, the term feudalism and the system it describes were not conceived of as a formal political system by the people living in the Medieval Period.

There is no broadly accepted modern definition of feudalism. The term, which was coined in the early modern period (17th century), was originally used in a political context, but other definitions of feudalism exist. Since at least the 1960s, many medieval historians have included a broader social aspect, adding the peasantry bonds of manorialism, sometimes referred to as a "feudal society".

NOTES

NOTES

Still others since the 1970s have re-examined the evidence and concluded that feudalism is an unworkable term and should be removed entirely from scholarly and educational discussion, or at least used only with severe qualification and warning.

Outside a European context, the concept of feudalism is normally used only by analogy (called semi-feudal), most often in discussions of Japan under the shoguns, and sometimes medieval and Gondarine Ethiopia. However, some have taken the feudalism analogy further, seeing it in places as diverse as ancient Egypt, the Parthian empire, the Indian subcontinent, and the antebellum American South.

The term feudalism has also been applied—often inappropriately or pejoratively—to non-Western societies where institutions and attitudes similar to those of medieval Europe are perceived to prevail. Ultimately, the many ways the term feudalism has been used has deprived it of specific meaning, leading many historians and political theorists to reject it as a useful concept for understanding society.

2.6 ORIGIN AND CHARACTERISTICS OF FEUDALISM

The feudal system first appears in definite form in the Frankish lands in the 9th and 10th century. A long dispute between scholars as to whether its institutional basis was Roman or Germanic remains somewhat inconclusive; it can safely be said that feudalism emerged from the condition of society arising from the disintegration of Roman institutions and the further disruption of Germanic inroads and settlements. Of course, the rise of feudalism in areas formerly dominated by Roman institutions meant the breakdown of central government; but in regions untouched by Roman customs the feudal system was a further step toward organization and centralization.

The system used and altered institutions then in existence. Important in an economic sense was the Roman villa, with the peculiar form of rental, the precarium, a temporary grant of land that the grantor could revoke at any time. Increasingly, the poor landholder transferred his land to a protector and received it back as a precarium, thus giving rise to the manorial system. It was also possible for the manorial system to develop from the Germanic village, as in England.

The development of fiefs was also influenced by the Roman institution of patricinium and the German institution of mundium, by which the powerful surrounded themselves with men who rendered them service, especially military service, in exchange for protection. More and more, this service-and-protection contract came to involve the granting of a beneficium, the use of land, which tended to become hereditary. Local royal officers and great landholders increased their power and forced the king to grant them rights of private justice and

immunity from royal interference. By these processes feudalism became fixed in Frankish lands by the end of the 10th cent.

The church also had great influence in shaping feudalism; although the organization of the church was not feudal in character, its hierarchy somewhat paralleled the feudal hierarchy. The church owned much land, held by monasteries, by church dignitaries, and by the churches themselves. Most of this land, given by nobles as a bequest or gift, carried feudal obligations; thus clerical land, like lay land, assumed a feudal aspect, and the clergy became participants in the temporal feudal system. Many bishops and abbots were much like lay seigneurs. This feudal connection between church and state gave rise to the controversy over lay investiture.

NOTES

SPREAD

Feudalism spread from France to Spain, Italy, and later Germany and Eastern Europe. In England the Frankish form was imposed by William I (William the Conqueror) after 1066, although most of the elements of feudalism were already present. It was extended eastward into Slavic lands to the marches (frontier provinces), which were continually battered by new invasions, and it was adopted partially in Scandinavian countries. The important features of feudalism were similar throughout, but there existed definite national differences. Feudalism continued in all parts of Europe until the end of the 14th century.

CHARACTERISTICS OF FEUDALISM

The evolution of highly diverse forms, customs, and institutions makes it almost impossible to accurately depict feudalism as a whole, but certain components of the system may be regarded as characteristic: strict division into social classes, i.e., nobility, clergy, peasantry, and, in the later Middle Ages, burgesses; private jurisdiction based on local custom; and the landholding system dependent upon the fief or fee. Feudalism was based on contracts made among nobles, and although it was intricately connected with the manorial system, it must be considered as distinct from it. Although some men held their land in alod, without obligation to any person, they were exceptions to the rule in the Middle Ages.

In an ideal feudal society (a legal fiction, most nearly realized in the Crusaders' Latin Kingdom of Jerusalem), the ownership of all land was vested in the king. Beneath him was a hierarchy of nobles, the most important nobles holding land directly from the king, and the lesser from them, down to the seigneur who held a single manor. The political economy of the system was local and agricultural, and at its base was the manorial system. Under the manorial system the peasants, laborers, or serfs, held the land they worked from the seigneur, who granted them use of the land and his protection in return for

personal services (especially on the demesne, the land he retained for his own use) and for dues (especially payment in kind).

The Fief

NOTES

The feudal method of holding land was by fief; the grantor of the fief was the suzerain, or overlord, and the recipient was the vassal. The fief was formally acquired following the ceremony of homage, in which the vassal, kneeling before the overlord, put his hands in those of the lord and declared himself his man, and the overlord bound himself by kissing the vassal and raising him to his feet. The vassal then swore an oath of fealty, vowing to be faithful to the overlord and to perform the acts and services due him. This formal procedure served to cement the personal relationship between lord and vassal; after the ceremony the lord invested the vassal with the fief, usually by giving him some symbol of the transferred land. Honors or rights, as well as land, could be granted as fiefs. Gradually the system of subinfeudation evolved, by which the vassal might in his turn become an overlord, granting part of his fief to one who then became vassal to him. Thus very complex relationships, based on fiefs, developed among the nobles, and the personal ties between overlords and vassals were weakened. Originally the fief had to be renewed on the death of either party. With the advent of hereditary succession and primogeniture, renewal of the fief by the heir of the deceased became customary, and little by little the fief became hereditary.

Military Service

The feudal system rested on the unsettled conditions of the times and thus on the need of the lord for armed warriors and the need of the vassal for protection. The nobility was essentially a military class, with the knight as the typical warrior. Since equipping mounted fighters was expensive, the lord could not create his armed force without the obligation of the vassal to supply a stipulated number of armed men, a number that varied from the service of the vassal himself to the service of hundreds in private armies. The gradations of nobility were, therefore, based on both military service and landholding. At the bottom of the social scale was the squire, originally the servant of the knight. Above the knight were classes that varied in different countries—counts, dukes, earls, barons, and other nobles. The vassal owed, in addition to military service, other dues and services that varied with local custom and tended to become fixed. The obligation of the overlord in the feudal contract was always the protection of the vassal.

MERITS AND DEMERITS

During the period of history known as the Middle Ages, feudalism was the law of the land. It was the basis by which the upper nobility class maintained control over the lower classes. This rigid structure of government consisted of kings, lords, and the peasants. Other crucial contributors to this structure were the leaders of the church and other neighboring kings who held influence in the

kingdom. The structure first came about, and remained for so long, because of the great size of the land the kings had under their control. The kings held this land by what they believed was "divine right", the right to rule granted by God and then passed on through heredity. However, there was no physical way for a king to govern all the land effectively because there was no quick communication system, and it often took several days to travel from one part of the country to the other, even in a relatively small country such as England. The king needed a way to maintain control over his lands, even if indirectly. As a solution, he formed a sort of contract with his barons, his direct underlings. The barons were given a large portion of the king's land, known as fiefs or manors. In turn, they had to pay "homage and fealty" to the king. They did this by giving their support to the king at all times, governing the land that was given them, and being ready to provide troops and fight for the king when the need arose. Often the last requirement was waived in return for "shield money". This "shield money" was often used to maintain a somewhat regular army. They also had to pay taxes whenever the king called for them. Also, whenever a baron died, his fief was passed on by heredity. The receiver of a fief had to pay an inheritance tax. Additionally, if the fief passed through heredity to a minor or female, the baron could wait until the minor came of age, or he could wait until the woman was married to someone he approved of. Whenever a baron was granted or inherited a fief, he was made into a vassal of the king. Also, the barons became lords of their fiefs. However, the barons had the same problem the king had. Because they governed large tracts of land, they divided their land up too. They made the same type of agreement the king made with them, except with their underlings, usually a trusted knight or relative. In this way, they created even more fiefs ruled by even more lords. Sometimes these smaller fiefs were divided up and made into more fiefs. Over time, the holdings of these lords were passed from generation to generation. The class of lords solidified into an upper nobility class. They felt that they were much superior to the "common" peasants, or serfs. As a result, the lords usually were merciless to their peasants and demanded much from them. The church leaders often also held a great power over the people, much like the lords of the manor. Many church leaders were active in politics and government. For example, the Archbishop of Canterbury was also Chancellor of England in 1381. In fact the church was really the only universal European governing force. It was divided into spheres of influence, much like fiefs. Each "fief" was a diocese headed by a bishop. In addition to spiritual fiefs, many bishops were given real manors to govern. In this way, the church was firmly entrenched in the spiritual and practical lives of the medieval peasant. The church had a great influence over many of the common folk. The peasants believed that the harder they worked, the more of their money they gave to the church, and the more they served the church, the better the after-life would be for them. The church also paid the lord to use the land, and this sort of symbiosis between the

NOTES

church and the lord keep them both with an exceptional amount of money, while the peasant sometimes starved to death from overwork and exploitation.

The followings were the merits of feudalism :

NOTES

- (1) A safer society, if compared to the late Roman empire and to Barbaric invasions. Feudalism divided people who live for fight from quiet people, not wanting to be involved in wars;
- (2) Wars were more diffused but seldom involving civilians. They were a problem between nobles;
- (3) More social security : you were linked to your land or work, but you were sure to have it. Non can take land from you without a good cause (like treason). You were "Slave" to the land, but none can touch your land;
- (4) Taxes were much lower that late Roman Empire, and nothing if compared to today. It has been calculated that "Oppression" was paying about 12,5 % of your income in Tax.

Disadvantages

- (1) People was linked to their role, : a Noble would have to be always a noble, a Knight always ready to fight, a Paysant could do nothing more that a paysant.
- (2) Feudal society tended to be closed. Fortunately in History events like Crusades "Mixed" a if not stagnating society.
- (3) The only non -classes institution, was the Curch, We had Popes, like Adrian IV who were born from poor families.

UNIT — IV

The Crusades were a series of religiously sanctioned military campaigns waged by much of Western Christian Europe, particularly the Franks of France and the Holy Roman Empire. The specific crusades to restore Christian control of the Holy Land were fought over a period of nearly 200 years, between 1095 and 1291. Other campaigns in Spain and Eastern Europe continued into the 15th century. The Crusades were fought mainly by Roman Catholic forces (taking place after the East-West Schism and mostly before the Protestant Reformation) against Muslims who had occupied the near east since the time of the Rashidun Caliphate, although campaigns were also waged against pagan Slavs, pagan Balts, Jews, Russian and Greek Orthodox Christians, Mongols, Cathars, Hussites, Waldensians, Old Prussians, and political enemies of the various popes. Orthodox Christians also took part in fighting against Islamic forces in some Crusades. Crusaders took vows and were granted penance for past sins, often called an indulgence.

NOTES

The Crusades originally had the goal of recapturing Jerusalem and the Holy Land from Muslim rule and were launched in response to a call from the Christian Byzantine Empire for help against the expansion of the Muslim Seljuk Turks into Anatolia. The term is also used to describe contemporaneous and subsequent campaigns conducted through to the 16th century in territories outside the Levant usually against pagans, heretics, and peoples under the ban of excommunication for a mixture of religious, economic, and political reasons. Rivalries among both Christian and Muslim powers led also to alliances between religious factions against their opponents, such as the Christian alliance with the Sultanate of Rum during the Fifth Crusade.

The Crusades had far-reaching political, economic, and social impacts, some of which have lasted into contemporary times. Because of internal conflicts among Christian kingdoms and political powers, some of the crusade expeditions were diverted from their original aim, such as the Fourth Crusade, which resulted in the sack of Christian Constantinople and the partition of the Byzantine Empire between Venice and the Crusaders. The Sixth Crusade was the first crusade to set sail without the official blessing of the Pope. The Seventh, Eighth and Ninth Crusades resulted in Mamluk and Hafsid victories, as the Ninth Crusade marked the end of the Crusades in the Middle East.

2.7 ORIGIN, CAUSES AND CONSEQUENCES OF CRUSADES

The origins of the Crusades lie in developments in Western Europe earlier in the Middle Ages, as well as the deteriorating situation of the Byzantine Empire in the east caused by a new wave of Turkish Muslim attacks. The breakdown of the Carolingian Empire in the late 9th century, combined with the relative stabilization of local European borders after the Christianization of the Vikings, Slavs, and Magyars, had produced a large class of armed warriors whose energies were misplaced fighting one another and terrorizing the local populace. The Church tried to stem this violence with the Peace and Truce of God movements, which was somewhat successful, but trained warriors always sought an outlet for their skills, and opportunities for territorial expansion were becoming less attractive for large segments of the nobility. One exception was the Reconquista in Spain and Portugal, which at times occupied Iberian knights and some mercenaries from elsewhere in Europe in the fight against the Islamic Moors.

In 1063, Pope Alexander II had given his blessing to Iberian Christians in their wars against the Muslims, granting both a papal standard (the vexillum sancti Petri) and an indulgence to those who were killed in battle. Pleas from the Byzantine Emperors, now threatened by the Seljuks, thus fell on ready ears. These occurred in 1074, from Emperor Michael VII to Pope Gregory VII and in 1095, from Emperor Alexios I Komnenos to Pope Urban II. One source identifies Michael

VII in Chinese records as a ruler of Byzantium (Fulin) who sent an envoy to Song Dynasty China in 1081. A Chinese scholar suggests that this and further Byzantine envoys in 1091 were pleas for China to aid in the fight against the Turks.

NOTES

The Crusades were, in part, an outlet for an intense religious piety which rose up in the late 11th century among the lay public. A crusader would, after pronouncing a solemn vow, receive a cross from the hands of the pope or his legates, and was thenceforth considered a "soldier of the Church". This was partly because of the Investiture Controversy, which had started around 1075 and was still on-going during the First Crusade. As both sides of the Investiture Controversy tried to marshal public opinion in their favor, people became personally engaged in a dramatic religious controversy. The result was an awakening of intense Christian piety and public interest in religious affairs, and was further strengthened by religious propaganda, which advocated Just War in order to retake the Holy Land from the Muslims. The Holy Land included Jerusalem (where the death, resurrection and ascension into heaven of Jesus had taken place according to Christian theology) and Antioch (the first Christian city). Further, the remission of sin was a driving factor and provided any God-fearing man who had committed sins with an irresistible way out of eternal damnation in Hell. It was a hotly debated issue throughout the Crusades as what exactly "remission of sin" meant. Most believed that by retaking Jerusalem they would go straight to heaven after death. However, much controversy surrounds exactly what was promised by the popes of the time. One theory was that one had to die fighting for Jerusalem for the remission to apply, which would hew more closely to what Pope Urban II said in his speeches. This meant that if the crusaders were successful, and retook Jerusalem, the survivors would not be given remission. Another theory was that if one reached Jerusalem, one would be relieved of the sins one had committed before the Crusade. Therefore one could still be sentenced to Hell for sins committed afterwards.

All of these factors were manifested in the overwhelming popular support for the First Crusade and the religious vitality of the 12th century.

CAUSE OF THE CRUSADES

The reason and cause of the crusades was a war between Christians and Muslims which centered around the city of Jerusalem and the Holy places of Palestine. The City of Jerusalem held a Holy significance to the Christian religion. The Church of the Holy Sepulchre in Jerusalem commemorated the hill of crucifixion and the tomb of Christ's burial. Pilgrims throughout the Middle Ages made sacred pilgrimages to the Holy city of Jerusalem and the church. Although the city of Jerusalem was held by the Saracens the Christian pilgrims had been granted safe passage to visit the Holy city. In 1065 Jerusalem was taken by the Turks, who came from the kingdom of ancient Persia. 3000 Christians were

massacred and the remaining Christians were treated so badly that throughout Christendom people were stirred to fight in crusades. These actions aroused a storm of indignation throughout Europe and awakened the desire to rescue the Holy Land from the grasp of the "infidel."

3000 Christian Pilgrims Massacred in Jerusalem

Among the early Christians it was thought a pious and meritorious act to undertake a journey to some sacred place. Especially was it thought that a pilgrimage to the land that had been trod by the feet of the Saviour of the world, to the Holy City that had witnessed his martyrdom, was a peculiarly pious undertaking, and one which secured for the pilgrim the special favor and blessing of Heaven. The Saracen caliphs, for the four centuries and more that they held possession of Palestine, pursued usually an enlightened policy towards the pilgrims, even encouraging pilgrimages as a source of revenue. But in the eleventh century the Seljukian Turks, a prominent Tartar tribe and zealous followers of Islam, wrested from the caliphs almost all their Asiatic possessions. The Christians were not long in realizing that power had fallen into new hands. 3000 Christian Pilgrims were insulted and persecuted in every way. The churches in Jerusalem were destroyed or turned into stables.

Religious Conviction

If it were a meritorious thing to make a pilgrimage to the Holy Sepulchre, much more would it be a pious act to rescue the sacred spot from the profanation of infidels. This was the conviction that changed the pilgrim into a warrior, this was the sentiment that for two centuries and more stirred the Christian world to its profoundest depths, and cast the population of Europe in wave after wave upon Asia.

The Instinct to Fight

Although this religious feeling was the principal cause of the Crusades, still there was another concurring cause which must not be overlooked. This was the restless, adventurous spirit of the Teutonic peoples of Europe, who had not as yet outgrown their barbarian instincts. The feudal knights and lords, just now animated by the rising spirit of chivalry, were very ready to enlist in an undertaking so consonant with their martial feelings and their new vows of knighthood.

The Preaching of Peter the Hermit

The immediate cause of the First Crusade was the preaching of Peter the Hermit, a native of Picardy, in France. Having been commissioned by Pope Urban II. to preach a crusade, the Hermit traversed all Italy and France, addressing everywhere, in the church, in the street, and in the open field, the crowds that flocked about him, moving all hearts with sympathy or firing them with indignation, as he recited the sufferings of their brethren at the hands of the

NOTES

infidels, or pictured the profanation of the holy places, polluted by the presence and insults of the unbelievers.

The Threat of the Turks

Whilst Peter the Hermit had been arousing the warriors of the West, the Turks had been making constant advances in the East, and were now threatening Constantinople itself. The Greek emperor (Alexius Comnenus) sent urgent letters to the Pope, asking for aid against the infidels, representing that, unless assistance was extended immediately, the capital with all its holy relics must soon fall into the hands of the barbarians.

Pope Urban II & the Council of Clermont

Pope Urban II called a great council of the Church at Placentia, in Italy, to consider the appeal (1095), but nothing was effected. Later in the same year a new council was convened at Clermont, in France, Pope Urban purposely fixing the place of meeting among the warm tempered and martial Franks. Pope Urban II himself was one of the chief speakers. He was naturally eloquent, so that the man, the cause, and the occasion all conspired to achieve one of the greatest triumphs of human oratory. Pope Urban II pictured the humiliation and misery of the provinces of Asia; the profanation of the places made sacred by the presence and footsteps of the Son of God. Pope Urban II then detailed the conquests of the Turks, until now, with all Asia Minor in their possession, they were threatening Europe from the shores of the Hellespont.

"It is the will of God"

"When Jesus Christ summons you to his defence," exclaimed the eloquent pontiff, "let no base affection detain you in your homes; whoever will abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of my name, shall be recompensed a hundred-fold, and possess life eternal." Here the enthusiasm of the vast assembly burst through every restraint. With one voice they cried, "Dieu le volt! Dieu le volt!" meaning "It is the will of God! It is the will of God!" Thousands immediately affixed the cross to their garments as a pledge of their sacred engagement to go forth to the rescue of the Holy Sepulchre. The fifteenth day of August of the following year (1096) was set for the departure of the expedition - the Crusades had begun.

CONSEQUENCES OF THE CRUSADES

A consequence of the first crusade was the massacres of Jews that accompanied the movement of the Crusader mobs through Europe, as well as the violent treatment of "schismatic" Orthodox Christians of the east. During many of the attacks on Jews, local Bishops and Christians made attempts to protect Jews from the mobs that were passing through. Jews were often offered sanctuary in churches and other Christian buildings.

NOTES

Western and Eastern historiography present variously different views on the crusades, in large part because "crusade" invokes dramatically opposed sets of associations—"crusade" as a valiant struggle for a supreme cause, and "crusade" as a byword for barbarism and aggression. This contrasting view is not recent since Christians have in the past struggled with the tension of military activity and teachings of Christ to "love one's enemies" and to "turn the other cheek". For these reasons, the crusades have been controversial even among contemporaries.

Western sources speak of both heroism, faith and honour (emphasized in chivalric romance), but also of acts of brutality. Orthodox Christian and Islamic chroniclers tell stories of barbarian savagery and brutality, although it was not until 1899 that the first Islamic history of the Crusades was written. Prior to the growth of Arab nationalism in the 20th century, the Crusades were virtually unknown in the Islamic world.

The Crusades had an enormous influence on the European Middle Ages. At times, much of the continent was united under a powerful Papacy, but by the 14th century, the development of centralized bureaucracies (the foundation of the modern nation-state) was well on its way in France, England, Burgundy, Portugal, Castile, and Aragon partly because of the dominance of the church at the beginning of the crusading era.

The need to raise, transport and supply large armies led to a flourishing of trade throughout Europe. Roads largely unused since the days of Rome saw significant increases in traffic as local merchants began to expand their horizons. This was not only because the Crusades prepared Europe for travel, but also because many wanted to travel after being reacquainted with the products of the Middle East. This also aided in the beginning of the Renaissance in Italy, as various Italian city-states from the very beginning had important and profitable trading colonies in the crusader states, both in the Holy Land and later in captured Byzantine territory.

2.8 SUMMARY

- Christianity emerged as a leading religion in the Imperial Roman age for a variety of factors. The teachings of Christ and Christian ideology including the concept of equality in the afterlife were obvious draws.
- In 395 A.D. the Roman Empire was finally dismembered. Its western part fell to the barbarians while the eastern part played an important role in world history for more than a thousand years. With the establishment of Constantinople in 330 A.D. as the capital of the Eastern Roman and the complete predominance of Christianity, the Greeks became conscious of their national identity and laid the foundations of the later powerful Byzantine Empire.

NOTES

NOTES

- Muhammad was born in Mecca in about the year 570 AD. In about the Year 510 AD, Muhammad first spoke of his vision in the Arabian town of Mecca.
- The feudal system first appears in definite form in the Frankish lands in the 9th and 10th century. Feudalism emerged from the condition of society arising from the disintegration of Roman institutions and the further disruption of Germanic inroads and settlements.
- The origins of the Crusades lie in developments in Western Europe earlier in the Middle Ages, as well as the deteriorating situation of the Byzantine Empire in the east caused by a new wave of Turkish Muslim attacks.

2.9 REVIEW QUESTIONS

1. Discuss the rise and spread of Christianity.
2. When was Byzantine empire formed and how? Discuss.
3. Describe the historical background behind the spread of Islam.
4. What were the basic characteristics of feudalism during middle age?
5. What were the causes and consequences of Crusades?

2.10 FURTHER READINGS

- Stark, Rodney; *The Rise of Christianity: A Sociologist Reconsiders History*, Princeton University Press Publisher, (May 13, 1996).
- Stark, Rodney; *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force*, HarperOne Publisher, (May 9, 1997).
- Child, John; *The Rise of Islam (Biographical History)*, Peter Bedrick Books Publisher, (March 1995).
- Margoliouth, D. S., *Mohammed and the Rise of Islam*, Ams Pr Inc Publisher, (June 1940).
- Holt, P.M., *The Age of the Crusades: The Near East from the Eleventh Century to 1517 (History of the Near East)*, Longman Publisher, (January 1, 1989).

CHAPTER – 3

Transition Phase

TRANSITION PHASE

NOTES

STRUCTURE

- 3.1 Learning Objectives
- 3.2 Introduction
- 3.3 Monastic Orders During Medieval Times
- 3.4 Progress of Education and Rise of Universities
- 3.5 Transition Towards Modern Age
- 3.6 Renaissance : Causes and Characteristics
- 3.7 Consequences of Renaissance
- 3.8 Summary
- 3.9 Review Questions
- 3.10 Further Readings

3.1 LEARNING OBJECTIVES

After going through this Chapter, students will be able to :

- know the Monastic orders and their relevance during medieval period;
- discuss the progress of education and rise of universities during medieval period;
- state the meaning, importance and causes of renaissance;
- understand the rise of renaissance in Italy.

3.2 INTRODUCTION

Middle Ages, period in European history that followed the disintegration of the West Roman Empire in the 4th and 5th century and lasted into the 15th century, *i.e.*, into the period of the Renaissance. The ideas and institutions of western civilization derive largely from the turbulent events of the Early Middle Ages and the rebirth of culture in the later years.

The importance of the Middle Ages has been increasingly recognized as scholarship based on newly published source material, archaeological findings, and studies of demographics and migration patterns presents more accurate and detailed analyses of events and trends.

UNIT — I

NOTES

It does not appear that Christ specifically charged his followers to lead what we might understand to be the monastic lifestyle. Rather, monasticism appears to be the response of some believers, who lived, and continue to live out, the Christian experience through an ascetic, simple lifestyle, often removed from worldly influence. Through monasticism, some have interpreted the Gospel of Christ as a call to denounce, or even punish, the flesh, while others seek to better train the flesh for Christ-like service through the same discipline. During the early stages of Church development, monasticism offered a way to "live out the total commitment" in a world where the Church was being more closely linked to government, and its trappings of power and prestige. Still others joined this movement to escape the distracting noise and business of life so that greater time and energy could be devoted to a contemplative lifestyle.

Initially, the exodus to the deserts and other remote places was made by individuals, who, wishing to retreat from society, lived out private, solitary lives. Taking for themselves the name "monk," which derives from the Greek word "monachos," meaning "solitary," these women and men, however, did not always live alone. The growing numbers of anchorites migrating to remote places began seeking out learned teachers, hoping to be enlightened by those already familiar with the discipline. Therefore, solitary monasticism eventually "gave way to a communal form of the monastic life," as independent societies of monks began to form. This form of communal living gave rise to a new understanding of the discipline, known as "cenobitic" monasticism. One of the earliest leaders of cenobitic monasticism was Pachomius, born around 286 A.D. He established a basic rule for the communal living that he led: absolute obedience to superiors. Throughout the first centuries of early Christianity, both solitary and cenobitic monasticism flourished. Both contributed to this young, growing faith by creating opportunities for people to express their faith in Christ.

During Medieval times, cenobitic monasticism was greatly influenced by an Italian monk named Benedict. Born around 480 A.D., Benedict left society at around age twenty to live as a hermit in a cave. Due in part to his "extreme asceticism," Benedict's fame grew, and he gained a group of disciples. Moving his assembly to a remote, mountainous area in Monte Cassino, Italy, southeast of Rome, Benedict established an innovative governing system for his community. Known as the Rule, Benedict created for himself and the cenobitic monks who gathered with him, a set of guidelines that shaped monastic life for centuries.

Benedict's Rule was similar to the guiding principles of other monastic communities in that it stressed strict discipline for the monk. However, unlike Pachomius' monastic rule, Benedict did not require extreme ascetic devotion, or undue harshness. While some monks living in the desert ate only the barest

essentials to exist, Benedict's Rule allowed for two cooked meals daily, and fruits and vegetables as available, with a moderate amount of daily wine. As well, monks were allowed a bed to sleep on, with a pillow and a blanket.

NOTES

But the Rule extended far beyond the guidelines for physical care. It ordered that these anchorites must permanently remain part of the monastery, unless ordered to go to another. This rule enabled the community to remain stable during difficult times. The Rule also dictated that strict obedience to the ruling monk, or abbot, and the Rule itself, mark the life of the devotee. Also, a series of steps was established to receive a disobedient monk back into fellowship. This series began with secret admonishment and, if unheeded, would continue through public reprimand, excommunication from the fellowship, whipping, and finally banishment from the monastery if necessary. Yet, if the erring monk repented, he would be received back into the fellowship for as many as three times.

The life of the Benedictine monk was marked chiefly by prayerful meditation. The monks gathered eight times each day for prayer. Prayer time included the recitation of the Psalms, and other portions of scripture. As a result of the constant use of scripture, a need arose for additional copies of the sacred text. The Benedictine monks met this challenge, and became skilled at copying the Bible and, as a result, contributed to the preserving of it for future generations. Their monasteries became teaching centers, hospitals, and hostels for the traveler. Not looking down upon physical labor as undesirable, Benedictine monks worked the land, and contributed greatly to the agricultural and economic strength of Europe.

Even though the monastery at Monte Cassino was looted and burned in 589 A.D., the Rule was carried off to Rome where many in the city began to follow it. Gregory, who would later become pope, was exposed to Benedict's Rule when it came to Rome, and caused its spread throughout the Western Church. Augustine, missionary to England, took the Rule to the British Isles. Thus, many monasteries separated by distance and bishop affiliation, became united by the "common practices and ideals" of Benedict's Rule.

With the decline and fall of the Western Roman Empire and its protecting and unifying arm, there arose a new function in the office of the papacy. Used once to denote an important, or respected, bishop, the word "pope" took on a wider meaning as the political climate in Western Europe changed. Leo, Bishop of Rome in 452 A.D., marched out to meet Attila the Hun, who was threatening Rome, and in 455 A.D., negotiated for the preservation of the city with the Vandals, who had plundered it. These maneuvers of Leo created recognition for his authority in Rome. This locally recognized authority, coupled with Leo's own reasoning regarding the succession of ecclesiastical authority from Peter in Rome,

helped pave the way for our modern understanding of papal leadership in the Roman Catholic Church.

NOTES

The papacy throughout the Middle Ages reflected the waxing and waning of civil authority. Popes rose to the military defense of Rome when civil government was weak, or were sometimes deposed by emperors who disagreed with them, all the while the office continued to gain prominence. Violence marred the papacy, as it became a prize over which to fight or kill. Many who saw the need for reform left the organized Church, and migrated to the remote living places of the monasteries. As a result, the monasteries became pools of energized people seeking a change for the papacy, and for the Church in general. But the monasteries were in dire need of reform, too. Since there was always a strong connection between the bishops and the monasteries in the Western Church, some monasteries became puppets of corrupt bishops, who used them for personal gain. Abbots, who presided over the various monasteries, sometimes secured their positions, not by virtuous living, but by purchasing their seats, or even through homicide.

A flicker of hope for the reformation of monasticism, the papacy, and the Church as a whole, was felt in the ripple effects of a devout monk named Berno. In 909 A.D., a monastery in Cluny, of east-central France, was established, and its leadership turned over to this earnest monk. Berno, a disciple of the Benedictine Rule, revived its use within the monastery. Abbots following Berno continued to lead with the same discipline and, soon, a sweeping change in monasticism spread as the "Cluniacs" created a monastic awakening. Eventually, the Cluniacs set their sights on the reformation of the Church, and of the papacy. However, the movement began to lose its power as it accumulated unprecedented wealth through gifts and holdings. The simplicity of the Benedictine lifestyle became lost, as the power of abbots increased, causing their attention to be diverted to political plots. Their criticism of the Church's wealth became null in light of their own prosperity. These internal factors soon overwhelmed the kindled flame that once held promise for true and pervasive reformation, and the light of the Cluniacs' candle began to dim.

But the pendulum of monasticism would not linger long on the era of financial prosperity that seemed to clog the flow of change sought by the reformation-seeking Cluniacs. A glimpse of what was to come was seen briefly in the life of Peter Waldo, "a merchant from Lyons," in the second half of the twelfth century. Waldo, influenced by the story of a monk, sought a monastic life, marked by preaching and poverty. He and his disciples, the "Waldensians," were persecuted for their beliefs, and eventually fled to the remote hills of the Alps. Waldo's understanding of the Gospel, in light of the changing economic situation, and the disparity between the rich and the poor, seemed to create a

new philosophy toward monastic living, soon to become known as "mendicant" monasticism.

Mendicant monasticism encouraged poverty, and begging for charity, as a means of existence. This understanding clearly marked the life of an Italian mystic, Giovanni Bernardone, known today as St. Francis of Assisi (1182 – 1226). The son of a wealthy merchant father, St. Francis "led a worldly, carefree life" in his youth. However, after a profound religious experience, St. Francis renounced his former ways, and took for himself a life of poverty. He did not remove himself from society, but remained within its bustle, preaching the Gospel, and helping the poor. He saw poverty not only as a means to remain disciplined, but he recognized its effectiveness in identifying with the poor. He gathered disciples, and his movement gained momentum. Pope Innocent III eventually granted St. Francis authorization to begin a new order, and his "order of lesser brothers" was born.

St. Francis feared that as the movement grew, its constituents might lose their humility. So, he ordered in his will that the followers were not allowed to own anything, or make an appeal to the pope for later leniency in terms of the order.

Another significant mendicant order was founded by St. Dominic (1170 – 1221), who, like St. Francis of Assisi, withdrew to a monastic life, while remaining in connection with the world around him. St. Dominic was concerned by the dualistic heresy of the Albigenses, but felt that there was a better way to convert them than through force, as attempted by Pope Innocent III. Since the Albigenses were devoted to extreme asceticism, and the orthodox priests were, by contrast, living comfortably, St. Dominic decided to combat the heresy through a combination of a disciplined monastic lifestyle, marked by poverty and mendicancy, and rigorous study. As a result, the Dominicans gave the church reputable schools of great learning, producing eminent theologians who would later challenge the Church with a whole new approach to understanding God and faith.

The impact of the Franciscans and Dominicans during the Middle Ages caused mendicant monasticism to be widely received and practiced throughout Europe. It also brought about reform within the walls of monasticism by discouraging the prosperity that tempted its leadership and caused it to appear hypocritical in its teachings.

However, despite the best efforts to keep it pure, and centered in holy ways, medieval monasticism reflected how humanity can mar the best of institutions.

Yet, monasticism, from its conception, and on through Medieval times, showed a wonderful ability to change. These changes were responses, or reactions, to conditions occurring in the secular communities, the orthodox church, or even

NOTES

within its own body. The changes often brought about needed reform, and helped to serve the church as a whole.

NOTES

3.3 MONASTIC ORDERS DURING MEDIEVAL TIMES

The foundation of the Monastic Orders was the "Holy Rule" of Saint Benedict, the great organiser and unifier of western monasticism. The rule specified that each monastery must be conducted by an abbot elected for life by the monks. The abbot chose the prior and deans, based on their merit. They had to be approved also by the monks. Minor officials were named directly by the abbot.

Before A.D. 600, the rule was supreme in Italy. In 788 the Council of Aachen ordered that the rule must be the only one used in the kingdom of Charlemagne. In the 9th century it superseded Isidore of Seville's rule in Spain. It embraced likewise the Saint Columba's rule in western Europe and by the 10th century prevailed everywhere. In the 10th century, the bishops and abbots were usually the sons of lords, while the priests and monks were sons of peasants. Many of them brought into the church the manners of the secular world, passing their time drinking, hunting, gaming, and fighting.

NEW MONASTIC ORDERS

Those who remained faithful to the ecclesiastical spirit decided that it was time to reform the church by forming new Monastic Orders. The purpose was to bring the clergy back to the regulations, and to re-establish the discipline in the convents. The great centres of reform were Cluny, the oldest, where the reform took place in the 11th century; Cîteaux, founded in 1094; Clairvaux founded in 1115, Prémontré founded in 1120. It was not a question of replacing the ancient regulations of Saint Benedict, but, on the contrary, of restoring them to vigour by the practice of labour, obedience, and especially poverty. The founder of Clairvaux, Saint Bernard, forbade his monks to wear furs, or to use bed-clothes. He did not want luxury in the churches, he only permitted a cross of painted wood, an iron candelabra, and copper censers. The monks, after the reform, all remained Benedictines. It was decided that the reformed convents should direct all convents founded or reformed by them. Thus Cluny, Cîteaux, and Prémontré became heads of the order; the convents of that order were no longer abbeys, but priories, all obeyed the same abbot, and sent delegates to the general assemblies of the order.

The Monastic Orders increased rapidly in numbers and in power. In the 12th century, Cluny had more than 400 monks and had charge of more than 800 convents, while at the beginning of the 13th century, Cîteaux had over 500 convents scattered throughout Europe. The monks of Cluny and the white friars of Cîteaux (the Cistercians) obliged the rest of the clergy to reform their manners,

they energetically supported the Pope and brought all Christians, laity and clergy to submit to his authority. Gregory VII., the great papal reformer and ruler, was a monk of Cluny; Saint Bernard, the great Doctor of the Church was a Cistercian.

The Monastic Orders which in the 11th century had struggled against corruption had, in their turn, become very rich. The abbot of Cluny traveled with an escort of eighty horsemen. The white friars sent to convert the heretics shocked them by their luxury.

NOTES

MENDICANT MONASTIC ORDERS

A new organization of the Monastic Orders became imperative, and this was the work of an Italian, Saint Francis, and of a Spaniard, Saint Dominic.

Saint Francis (born in 1182), son of a rich merchant of Assisi, voluntarily turned to poverty. He went through the towns, begging and preaching, and his enthusiasm soon made him adored. Attracting a lot of disciples, he decided to organize them, and founded the order of "minor friars," the Franciscans. He desired the salvation of others, and wanted his Franciscans to always be poor hermits, but living among men, in order to exhort them to piety. "Go, two by two," said he to his disciples, "declare to all men peace and penitence for the remission of their sins". His regulations were very simple. "The friars should have nothing of their own; they should go as pilgrims and strangers in this world, serving God in poverty and humility, they should go trusting to alms, and not be ashamed for the Lord made himself poor for our sakes." The Franciscans are clothed as pilgrims, with a gown of coarse wool, with a hood or capuchin, hence their name *Capucines*, they wear sandals, and have a girdle of heavy cord, hence their name *Cordeliers*.

Saint Dominic (born in 1170) was also an ascetic. He drank no wine, wore the hair-cloth with a chain of iron, and died lying in a bed of ashes. But first of all he was a preacher. For ten years he preached in the country of the Albigenses in order to convert the heretics.

There he saw how eager the people were to have the word of God, and how scandalized they were at the luxury displayed by the clergy. He founded the order of preaching friars, destined to carry everywhere the word of God for the salvation of the souls of men, and he imposed upon the order the vow of poverty. About 1277 there were 417 convents of Dominicans; in 1260 there were 1808 convents of Franciscans, each convent had at least twelve members.

Both Monastic Orders mingled into the society, people allowed them to preach, confessed, and bury, the faithful went to them more than to the ordinary priest. This was an important evolution, which strengthened even more the authority of the Pope.

NOTES

During the Roman Times, most noble kids were educated before the age of fourteen. The schools were small and numerous and often taught Greek and Latin to its students. With the Fall of Rome in 476, most educational institutions ceased to function. Teaching changed radically in a century and geared toward religion - the institution that would dominate education for the following millennium. In the Early Middle Ages the vast majority of the population was uneducated; this was later reflected in poor political decisions, much conflict and lack of any centralized power.

3.4 PROGRESS OF EDUCATION AND RISE OF UNIVERSITIES

Charles Martel was the first ruler who sought to educate the population. At first, he appointed several priests to educate the sons of important men. Gradually he changed education from being purely related to God to including more practical knowledge such as mathematics and Latin. By this time education had increased considerably but very few could read and write and even fewer pursued a higher education.

The most common language in the medieval world was Latin, even though most countries had their own language. Latin a thousand years ago was like English today: The language that most people understood and did business with. Many nobles were taught to read and write in Latin which was taught mostly in monasteries and abbeys.

Those who studied in a monastery often became monks and worked by writing books and preserving Greek and Roman texts. They translated many classical works into Latin. Few professions existed for those who were educated - those who were skilled in fighting generally earned more than those who weren't. For example, most politicians and rulers ascended to power rarely by education, but rather by warfare and inheritance.

Most peasants were never allowed to study as the fees required by the church were beyond their reach. In addition, by keeping the population ignorant, the upper class could get away with almost anything. Study books were extremely expensive so the only viable way to learn was with the help of a teacher. From an early age a boy's role was determined. Some became fighters, others became merchants and so on.

Most elite fighting troops were educated. The knights, with their famous Code of Chivalry are a perfect example. They were educated from a very early age and excelled in reading, writing and other practical skills. A knight was usually appointed to teach them everything they needed to know.

NOTES

During the High Middle Ages many European nations became more stable. The Viking raids were over, Law and Order improved and periods of peace ensued. The first real universities were constructed during this period. Even though still reserved mostly for the rich, they allowed a gradual shift towards education that had been lost since the times of the Romans.

Women had been virtually ignored up to this point. Even though only a small minority of them began to study in universities, this was a changing point towards a more equal society. However, women were still required to do everything his husband or lord pleased.

RISE OF UNIVERSITIES

In the early Middle Ages, education was offered primarily to the clergy and to a few members of the ruling classes. Prior to the 5th-6th centuries C.E. scholarship and education were put primarily into the service of translating, organizing, copying and codifying of sacred texts, as well as materials from the classical era. Education was conducted primarily in cathedral and monastery schools, or in the private homes of the wealthy. Part of the emergence of cathedral and monastery schools came about through the reforms of Charlemagne. Charlemagne recognized that his empire would require the services of a body of well-educated clerical bureaucrats to survive. His decree and the creation of cathedral schools allowed intelligent boys from humble families to pursue an education that would eventually put them in line for the administrative tasks of the Carolingian empire.

The teachers in these schools such as those of those of Chartres, Orleans, and Reims were usually clerics, and the curriculum was generally infused with doctrinal themes and perspectives. Scholars and would-be scholars were expected to delve into the interpretative studies of sacred texts by the church fathers in exercises known as patristic exegesis. However, depending on their different regional locations and the composition of their teachers, the curriculum of cathedral schools tended to vary widely. School with teachers from Spain or who were recipients of the Islamic traditions in education would include mathematics, astronomy and the natural sciences into their teaching. Other schools proceeded in different directions: the school at Orleans offered studies in the classics, while Chartres specialized in mathematics and music.

Some of the earliest institutions of higher education to emerge in the early part of the middle ages were those in eastern Europe: the university at Constantinople was founded in 2 C.E. and others existed during the same period in cities such as Alexandria, Antioch and Athens.

One of the key figures in the rise of the medieval university was Pope Gregory VII. In 1079, he issued a papal decree mandating the creation of cathedral schools that would be responsible for educating the clergy. This decree ultimately led to the proliferation of educational centers which evolved over time into the

NOTES

universities of medieval Europe. In Italy, the University of Bologna was founded in 1088 while the University of Paris coalesced out of a loose conglomeration of various monastery schools and the center at Notre Dame some time around 1119. In 1231 under the sponsorship of Robert Sorbon, a theological college was established. Over the centuries this theological college would evolve and emerge as the Sorbonne University of Paris.

In England various different colleges were established in Oxford between 1167-1185, and in 1209 the first college of the University of Cambridge was established. Some of the earliest colleges to have been formed included Balliol College founded in 1260 by John Balliol in Oxford. At Cambridge, Pembroke College was founded by Mary de St. Pol, wife of the Earl of Pembroke in 1347, and Corpus Christi College in 1352.

In the next century, colleges such as King's College (1441) and Queen's College (1448) were added to Cambridge University.

Characteristics

Initially medieval universities did not have a campus. Classes were taught wherever space was available, such as churches and homes. A university was not a physical space but a collection of individuals banded together as an *universitas*. Soon, however, some universities (such as Cambridge) began to buy or rent rooms specifically for the purposes of teaching.

Universities were generally structured along three types, depending on who paid the teachers. The first type was in Bologna, where students hired and paid for the teachers. The second type was in Paris, where teachers were paid by the church. Oxford and Cambridge were predominantly supported by the crown and the state, a fact which helped them survive the Dissolution of the Monasteries in 1538 and the subsequent removal of all the principal Catholic institutions in England. These structural differences created other characteristics. At the Bologna university the students ran everything — a fact that often put teachers under great pressure and disadvantage. In Paris, teachers ran the school; thus Paris became the premiere spot for teachers from all over Europe. Also, in Paris the main subject matter was theology, so control of the qualifications awarded was in the hands of an external authority - the Chancellor of the diocese. In Bologna, where students chose more secular studies, the main subject was law.

University studies took six years for a Bachelor's degree and up to twelve additional years for a master's degree and doctorate. The first six years were organized by the faculty of arts, where the seven liberal arts were taught: arithmetic, geometry, astronomy, music theory, grammar, logic, and rhetoric. The primary emphasis was on logic.

Once a Bachelor of Arts degree had been conferred, the student could leave the university or pursue further studies, in one of the three other faculties - law,

medicine, or theology – in which to pursue the master's degree and doctorate degree. Theology was the most prestigious area of study, and the most difficult.

Courses were offered according to books, not by subject or theme. For example a course might be on a book by Aristotle, or a book from the Bible. Courses were not elective: the course offerings were set, and everyone had to take the same courses. There were, however, occasional choices as to which teacher to use.

Students entered the University at fourteen to fifteen years of age. Classes usually started at 5:00 or 6:00 AM. Students were afforded the legal protection of the clergy. In this way no one was allowed to physically harm them; they could only be tried for crimes in a church court, and were thus immune from any corporal punishment. This gave students free rein in urban environments to break secular laws with impunity, a fact which produced many abuses: theft, rape and murder were not uncommon among students who did not face serious consequences. This led to uneasy tensions with secular authorities. Students would sometimes "strike" by leaving a city and not returning for years. This happened at the University of Paris strike of 1229 after a riot (started by the students) left a number of students dead; the University went on strike and they did not return for two years. As the students had the legal status of clerics which, according to the Canon Law, could not be held by women, women were not admitted into universities.

A popular textbook for university study was called the Sentences of Peter Lombard; theology students and masters were required to write extensive commentaries on this text as part of their curriculum. Much of medieval thought in philosophy and theology can be found in scholastic textual commentary because scholasticism was such a popular method of teaching.

Most universities of international excellence in Europe were registered by the Holy Roman Empire as a Studium Generale. Members of these institutions were encouraged to disseminate their knowledge across Europe, often giving lecture courses at a different Studium Generale.

UNIT – III

Early modern Europe is the term used by historians to refer to a period in the history of Western Europe and its first colonies which spanned the centuries between the end of the Middle Ages and the beginning of the Industrial Revolution, roughly the late 15th century to the late 18th century. The early modern period is often considered to have begun with such events as the invention of moveable type printing in the 1450s, the Fall of Constantinople in 1453, the Voyages of Christopher Columbus beginning in 1492 or the start of the Protestant

NOTES

NOTES

Reformation in 1517. Its end point is often linked with the outset of the French Revolution in 1789, or with the more nebulous origins of industrialism in late 18th century Britain. As with most periodizations of history, however, the precise dates chosen vary.

Some of the more notable events of the early modern period included the Reformation and the religious conflicts it provoked (including the French Wars of Religion and the Thirty Years' War), the European colonization of the Americas and the peak of the European witch-hunt phenomenon.

3.5 TRANSITION TOWARDS MODERN AGE

The transition from the medieval to the modern world was foreshadowed by economic expansion, political centralization, and secularization. A money economy weakened serfdom, and an inquiring spirit stimulated the age of exploration. Banking, the bourgeois class, and secular ideals flourished in the growing towns and lent support to the expanding monarchies. The church was weakened by internal conflicts as well as by quarrels between church and state. As feudal strength was sapped, notably by the the Hundred Years War and the Wars of the Roses, there emerged in France and England the modern nation state. A forerunner of intellectual modernity was the new humanism of the Renaissance. Finally, the great medieval unity of Christianity was shattered by the religious theories that culminated in the Protestant Reformation.

The early modern period was characterized by profound changes in many realms of human endeavor. Among the most important include the development of science as a formalized practice, increasingly rapid technological progress, and the establishment of secularized civic politics, law courts and the nation state. Capitalist economies began to develop in a nascent form, first in the northern Italian republics such as Genoa and Venice and in the cities of the Low Countries, later in France, Germany and England.

The early modern period also saw the rise and dominance of the economic theory of mercantilism. As such, the early modern period is often associated with the decline and eventual disappearance (at least in Western Europe) of feudalism and serfdom. The Protestant Reformation greatly altered the religious balance of Christendom, creating a formidable new opposition to the dominance of the Catholic Church, especially in Northern Europe. The early modern period also witnessed the circumnavigation of the earth and the establishment of regular European contact with the Americas, India, China, Japan and Southeast Asia. The ensuing rise of global systems of international economic, cultural and intellectual exchange played an important role in the development of capitalism and represents the earliest phase of globalization.

PERIODIZATION

Regardless of the precise dates used to define its beginning and end points, the early transition period is generally agreed to have comprised the Renaissance, the Reformation, the Scientific Revolution, and the Enlightenment. As such, historians have attributed a number of fundamental changes to the period, notably the increasingly rapid progress of science and technology, the secularization of politics, and the diminution of the absolute authority of the Roman Catholic Church as well as the lessening of the influence of all faiths upon national governments. Many historians have identified the early modern period as the epoch in which individuals began to think of themselves as belonging to a national polity—a notable break from medieval modes of self-identification, which had been largely based upon religion (belonging to a universal Christendom), language, or feudal allegiance (belonging to the manor or extended household of a particular magnate or lord).

The end date of the early modern period is variously associated with the Industrial Revolution, which began in Britain in about 1750, or the beginning of the French Revolution in 1789, which drastically transformed the state of European politics and ushered in the Napoleonic Era and modern Europe.

The role of nobles in the Feudal System had yielded to the notion of the Divine Right of Kings during the Middle Ages (in fact, this consolidation of power from the land-owning nobles to the titular monarchs was one of the most prominent themes of the Middle Ages). Among the most notable political changes included the abolition of serfdom and the crystallization of kingdoms into nation-states. Perhaps even more significantly, with the advent of the Reformation, the notion of Christendom as a unified political entity was destroyed. Many kings and rulers used this radical shift in the understanding of the world to further consolidate their sovereignty over their territories. For instance, many of the Germanic states (as well as English Reformation) converted to Protestantism in an attempt to slip out of the grasp of the Pope.

The intellectual developments of the period included the creation of the economic theory of mercantilism and the publication of enduringly influential works of political and social philosophy, such as Machiavelli's *The Prince* (1513) and Thomas More's *Utopia* (1515).

DIFFERENCE BETWEEN 'EARLY MODERN' AND THE RENAISSANCE

The expression "early modern" is sometimes, and incorrectly, used as a substitute for the term Renaissance. However, "Renaissance" is properly used in relation to a diverse series of cultural developments; which occurred over several hundred years in many different parts of Europe—especially central and northern Italy—and span the transition from late Medieval civilization and the opening of the early modern period.

NOTES

NOTES

The term early modern is most often applied to Europe, and its overseas empire. However, it has also been employed in the history of the Ottoman Empire. In the historiography of Japan, the Edo period from 1590 to 1868 is also sometimes referred to as the early modern period.

UNIT – IV

About 1450, European scholars became more interested in studying the world around them. Their art became more true to life. They began to explore new lands. The new age in Europe was eventually called "the Renaissance." Renaissance is a French word that means "rebirth." Historians consider the Renaissance to be the beginning of modern history.

3.6 RENAISSANCE – CAUSES AND CHARACTERISTICS

The Renaissance was a cultural movement that spanned roughly the 14th to the 17th century, beginning in Florence in the Late Middle Ages and later spreading to the rest of Europe. The term is also used more loosely to refer to the historic era, but since the changes of the Renaissance were not uniform across Europe, this is a general use of the term. As a cultural movement, it encompassed a resurgence of learning based on classical sources, the development of linear perspective in painting, and gradual but widespread educational reform. Traditionally, this intellectual transformation has resulted in the Renaissance being viewed as a bridge between the Middle Ages and the Modern era. Although the Renaissance saw revolutions in many intellectual pursuits, as well as social and political upheaval, it is perhaps best known for its artistic developments and the contributions of such polymaths as Leonardo da Vinci and Michelangelo, who inspired the term "Renaissance man".

There is a general, but not unchallenged, consensus that the Renaissance began in Florence, Tuscany in the 14th century. Various theories have been proposed to account for its origins and characteristics, focusing on a variety of factors including the social and civic peculiarities of Florence at the time; its political structure; the patronage of its dominant family, the Medici; and the migration of Greek scholars and texts to Italy following the Fall of Constantinople at the hands of the Ottoman Turks.

The Renaissance has a long and complex historiography, and there has been much debate among historians as to the usefulness of Renaissance as a term and as a historical delineation. Some have called into question whether the Renaissance was a cultural "advance" from the Middle Ages, instead seeing it as a period of pessimism and nostalgia for the classical age, while others have instead focused on the continuity between the two eras. Indeed, some have called for an end to

the use of the term, which they see as a product of presentism – the use of history to validate and glorify modern ideals. The word Renaissance has also been used to describe other historical and cultural movements, such as the Carolingian Renaissance and the Renaissance of the 12th century.

Followings were the major causes of the Renaissance :

- Reason became an important ground for all issues.
- The most prominent thinkers like Roger Bacon and Peter Abelard had to face condemnation of the church as they spoke for the application of reason on religious concepts.
- Thanks to the fall of Constantinople, Greek scholars fled to various parts of Europe and spread great ideas of ancient Greece, which aroused the interest in the classics.
- The invention of the printing press by John Gutenberg was an important factor leading to the rapid spread of ideas throughout Europe.
- Explorers of new lands also contributed in the discovery of fresh ideas.
- Many kings and Popes patronized the movement.

ORIGINS

Most historians agree that the ideas that characterized the Renaissance had their origin in late 13th century Florence, in particular with the writings of Dante Alighieri (1265–1321) and Francesco Petrarca (1304–1374), as well as the painting of Giotto di Bondone (1267–1337). Some writers date the Renaissance quite precisely; one proposed starting point is 1401, when the rival geniuses Lorenzo Ghiberti and Filippo Brunelleschi competed for the contract to build the bronze doors for the Baptistery of the Florence Cathedral (Ghiberti won). Others see more general competition between artists and polymaths such as Brunelleschi, Ghiberti, Donatello, and Masaccio for artistic commissions as sparking the creativity of the Renaissance. Yet it remains much debated why the Renaissance began in Italy, and why it began when it did. Accordingly, several theories have been put forward to explain its origins.

During Renaissance, money and art went hand in hand. Artists depended totally on patrons while the patrons needed money to sustain geniuses. Wealth was brought to Italy in 14th, 15th and 16th century by expanding trade into Asia and Europe. Silver mining in Tyrol increased the flow of money. Luxuries from the Eastern world, brought during Crusades made the prosperity of Genoa and Venice.

LATIN AND GREEK PHASES OF RENAISSANCE HUMANISM

In stark contrast to the High Middle Ages, when Latin scholars focused almost entirely on studying Greek and Arabic works of natural science, philosophy and mathematics, Renaissance scholars were most interested in recovering and

NOTES

NOTES

studying Latin and Greek literary, historical, and oratorical texts. Broadly speaking, this began in the 14th century with a Latin phase, when Renaissance scholars such as Petrarch, Coluccio Salutati (1331–1406), Niccolò de' Niccoli (1364–1437) and Poggio Bracciolini (1380–1459 AD) scoured the libraries of Europe in search of works by such Latin authors as Cicero, Livy and Seneca. By the early 15th century, the bulk of such Latin literature had been recovered; the Greek phase of Renaissance humanism was now under way, as Western European scholars turned to recovering ancient Greek literary, historical, oratorical and theological texts.

Unlike the case of Latin texts, which had been preserved and studied in Western Europe since late antiquity, the study of ancient Greek texts was very limited in medieval Western Europe. Ancient Greek works on science, maths and philosophy had been studied since the High Middle Ages in Western Europe and in the medieval Islamic world, but Greek literary, oratorical and historical works, (such as Homer, the Greek dramatists, Demosthenes and Thucydides and so forth), were not studied in either the Latin or medieval Islamic worlds; in the Middle Ages these sorts of texts were only studied by Byzantine scholars. One of the greatest achievements of Renaissance scholars was to bring this entire class of Greek cultural works back into Western Europe for the first time since late antiquity. This movement to reintegrate the regular study of Greek literary, historical, oratorical and theological texts back into the Western European curriculum is usually dated to Coluccio Salutati's invitation to the Byzantine diplomat and scholar Manuel Chrysoloras (c.1355–1415) to Florence to teach Greek, his knowledge of the Greek language was of significant importance. Another Greek Byzantine scholar of importance was Demetrius Chalcondyles (1424 – 1511) who taught Platonic philosophy and the Greek language in Italy for a period of over forty years; at Padua, Perugia, Milan and Florence. Among his pupils were Johann Reuchlin, Janus Lascaris, Poliziano, Leo X, Baldassare Castiglione, Giglio Gregorio Giraldi, Stefano Negri, and Giovanni Maria Cattaneo.

The fall of the Byzantine Empire in 1453, accompanied by the closure of its schools of higher learning by the Ottoman Turks, brought many other Greek scholars to Italy and beyond, who brought with them Greek manuscripts, and knowledge of the classical Greek literature, some of which had been lost for centuries in the West.

SOCIAL AND POLITICAL STRUCTURES IN ITALY

The unique political structures of late Middle Ages Italy have led some to theorize that its unusual social climate allowed the emergence of a rare cultural efflorescence. Italy did not exist as a political entity in the early modern period. Instead, it was divided into smaller city states and territories: the Kingdom of Naples controlled the south, the Republic of Florence and the Papal States at the

center, the Genoese and the Milanese to the north and west respectively, and the Venetians to the east. Fifteenth-century Italy was one of the most urbanised areas in Europe. Many of its cities stood among the ruins of ancient Roman buildings; it seems likely that the classical nature of the Renaissance was linked to its origin in the Roman Empire's heartland.

Historian and political philosopher Quentin Skinner points out that Otto of Freising (c. 1114 - 1158), a German bishop visiting north Italy during the 12th century, noticed a widespread new form of political and social organisation, observing that Italy appeared to have exited from Feudalism so that its society was based on merchants and commerce. Linked to this was anti-monarchical thinking, represented in the famous early Renaissance fresco cycle Allegory of Good and Bad Government in Siena by Ambrogio Lorenzetti (painted 1338-1340) whose strong message is about the virtues of fairness, justice, republicanism and good administration. Holding both Church and Empire at bay, these city republics were devoted to notions of liberty. Skinner reports that there were many defences of liberty such as Matteo Palmieri's (1406-1475) celebration of Florentine genius not only in art, sculpture and architecture, but "the remarkable efflorescence of moral, social and political philosophy that occurred in Florence at the same time".

Even cities and states beyond central Italy, such as the Republic of Florence at this time, were also notable for their merchant Republics, especially the Republic of Venice. Although in practice these were oligarchical, and bore little resemblance to a modern democracy, they did have democratic features and were responsive states, with forms of participation in governance and belief in liberty. The relative political freedom they afforded was conducive to academic and artistic advancement. Likewise, the position of Italian cities such as Venice as great trading centres made them intellectual crossroads. Merchants brought with them ideas from far corners of the globe, particularly the Levant. Venice was Europe's gateway to trade with the East, and a producer of fine glass, while Florence was a capital of textiles. The wealth such business brought to Italy meant large public and private artistic projects could be commissioned and individuals had more leisure time for study.

SPREAD

The Renaissance began in northern Italy and then spread through Europe. Italian cities such as Naples, Genoa, and Venice became centers of trade between Europe and the Middle East. Arab scholars preserved the writings of the ancient Greeks in their libraries. When the Italian cities traded with the Arabs, ideas were exchanged along with goods. These ideas, preserved from the ancient past, served as the basis of the Renaissance. When the Byzantine empire fell to Muslim Turks in 1453, many Christian scholars left Greece for Italy.

NOTES

NOTES

The Renaissance was much more than simply studying the work of ancient scholars. It influenced painting, sculpture, and architecture. Paintings became more realistic and focused less often on religious topics. Rich families became patrons and commissioned great art. Artists advanced the Renaissance style of showing nature and depicting the feelings of people. In Britain, there was a flowering in literature and drama that included the plays of William Shakespeare.

In the 15th century, the Renaissance spread with great speed from its birthplace in Florence, first to the rest of Italy, and soon to the rest of Europe. The invention of the printing press allowed the rapid transmission of these new ideas. As it spread, its ideas diversified and changed, being adapted to local culture. In the 20th century, scholars began to break the Renaissance into regional and national movements.

Italy

While Renaissance ideas were moving north from Italy, there was a simultaneous southward spread of some areas of innovation, particularly in music. The music of the 15th century Burgundian School defined the beginning of the Renaissance in that art and the polyphony of the Netherlanders, as it moved with the musicians themselves into Italy, formed the core of what was the first true international style in music since the standardization of Gregorian Chant in the 9th century. The culmination of the Netherlandish school was in the music of the Italian composer, Palestrina. At the end of the 16th century Italy again became a center of musical innovation, with the development of the polychoral style of the Venetian School, which spread northward into Germany around 1600.

The paintings of the Italian Renaissance differed from those of the Northern Renaissance. Italian Renaissance artists were among the first to paint secular scenes, breaking away from the purely religious art of medieval painters. At first, Northern Renaissance artists remained focused on religious subjects, such as the contemporary religious upheaval portrayed by Albrecht Dürer. Later on, the works of Pieter Bruegel influenced artists to paint scenes of daily life rather than religious or classical themes. It was also during the northern Renaissance that Flemish brothers Hubert and Jan van Eyck perfected the oil painting technique, which enabled artists to produce strong colors on a hard surface that could survive for centuries. A feature of the Northern Renaissance was its use of the vernacular in place of Latin or Greek, which allowed greater freedom of expression. This movement had started in Italy with the decisive influence of Dante Alighieri on the development of vernacular languages; in fact the focus on writing in Italian has neglected a major source of Florentine ideas expressed in Latin. The spread of the technology of the German invention of movable type printing boosted the Renaissance, in Northern Europe as elsewhere; with Venice becoming a world center of printing.

Portugal

In Portugal, the Renaissance arrived through the influence of the wealthy Italian merchants that started investing their money in the profitable Indian commerce that Portugal had monopolized during the late 15th century. Lisbon flourished, and writers such as Gil Vicente, Sá de Miranda, Bernardim Ribeiro and Luís de Camões and artists such as Nuno Gonçalves appeared.

Spain

The Renaissance arrived in the Iberian peninsula through the Mediterranean possessions of the Aragonese Crown and the city of Valencia. Indeed, many of the early Spanish Renaissance writers come from the Kingdom of Aragon, including Ausiàs March and Joanot Martorell. In the Kingdom of Castile, the early Renaissance was heavily influenced by the Italian humanism, starting with writers and poets starting with the Marquis of Santillana, who introduced the new Italian poetry to Spain in the early 15th century. Other writers, such as Jorge Manrique, Fernando de Rojas, Juan del Encina, Juan Boscán Almogáver and Garcilaso de la Vega, kept a close resemblance to the Italian canon. Miguel de Cervantes's masterpiece *Don Quixote* is credited as the first Western novel. Renaissance humanism flourished in the early 16th century, with influential writers such as philosopher Juan Luis Vives, grammarian Antonio de Nebrija or natural historian Pedro de Mexía.

Later Spanish Renaissance tended towards religious themes and mysticism, with poets such as *fray Luis de León*, *Teresa of Ávila* and *John of the Cross*, and treated issues related to the exploration of the New World, with chroniclers and writers such as *Inca Garcilaso de la Vega* or *Bartolomé de las Casas*, giving rise to a body of work, now known as Spanish Renaissance literature. The late Renaissance in Spain also saw the rise of artists such as *El Greco*, and composers such as *Tomás Luis de Victoria* and *Antonio de Cabezón*.

Northern Europe

The Renaissance as it occurred in Northern Europe has been termed the "Northern Renaissance".

England

In England, the Elizabethan era marked the beginning of the English Renaissance with the work of writers William Shakespeare, Christopher Marlowe, Edmund Spenser, Sir Thomas More, Francis Bacon, Sir Philip Sidney, John Milton, as well as great artists, architects (such as Inigo Jones who introduced Italianate architecture to England), and composers such as Thomas Tallis, John Taverner, and William Byrd.

France

In 1495 the Italian Renaissance arrived in France, imported by King Charles VIII after his invasion of Italy. A factor that promoted the spread of secularism

NOTES

NOTES

was the Church's inability to offer assistance against the Black Death. Francis I imported Italian art and artists, including Leonardo da Vinci, and built ornate palaces at great expense. Writers such as François Rabelais, Pierre de Ronsard, Joachim du Bellay and Michel de Montaigne, painters such as Jean Clouet and musicians such as Jean Mouton also borrowed from the spirit of the Italian Renaissance.

In 1533, a fourteen-year old Caterina de' Medici, (1519–1589) born in Florence to Lorenzo II de' Medici and Madeleine de la Tour d'Auvergne married Henry, second son of King Francis I and Queen Claude. Though she became famous and infamous for her role in France's religious wars, she made a direct contribution in bringing arts, sciences and music (including the origins of ballet) to the French court from her native Florence.

Germany

In the second half of the 15th century, the spirit of the age spread to Germany and the Low Countries, where the development of the printing press (ca. 1450) and early Renaissance artists like the painters Jan van Eyck (1395–1441) and Hieronymus Bosch (1450–1516) and the composers Johannes Ockeghem (1410–1497), Jacob Obrecht (1457–1505) and Josquin des Prez (1455–1521), predated the influence from Italy. In the early Protestant areas of the country humanism became closely linked to the turmoil of the Protestant Reformation, and the art and writing of the German Renaissance frequently reflected this dispute. However, the gothic style and medieval scholastic philosophy remained exclusively until the turn of the 16th century. Emperor Maximilian I of Habsburg (Ruling:1493–1519) was the first truly Renaissance monarch of the Holy Roman Empire, later known as "Holy Roman Empire of the German Nation" (Diet of Cologne 1512).

Hungary

The Renaissance style came directly from Italy during the Quattrocento to Hungary first in the Central European region, thanks to the development of early Hungarian-Italian relationships – not only in dynastic connections, but also in cultural, humanistic and commercial relations – growing in strength from the 14th century. Italian architectural influence became stronger in the reign of Zsigmond thanks to the church foundations of the Florentine Scolaries and the castle constructions of Pipo of Ozora. The relationship between Hungarian and Italian Gothic styles was a second reason – exaggerated breakthrough of walls is avoided, preferring clean and light structures. The new Italian trend combined with existing national traditions to create a particular local Renaissance art. Acceptance of Renaissance art was furthered by the continuous arrival of humanist thought in the country. Many young Hungarians studying at Italian universities came closer to the Florentine humanist center, so a direct connection with Florence evolved. The growing number of Italian traders moving to Hungary, specially to Buda, helped this process. New thoughts were carried by the humanist prelates,

among them Vitéz János, archbishop of Esztergom, one of the founders of Hungarian humanism. During the long reign of emperor Sigismund of Luxemburg the Royal Castle of Buda became probably the largest Gothic palace of the late Middle Ages. King Matthias Corvinus (r. 1458–1490) rebuilt the palace in early Renaissance style and further expanded it. After the marriage in 1476 of king Matthias to Beatrice of Naples, Buda became one of the most important artistic centres of the Renaissance north of the Alps. The most important humanists living in Matthias' court were Antonio Bonfini and the famous Hungarian poet Janus Pannonius. András Hess set up a printing press in Buda in 1472. Matthias Corvinus's library, the Bibliotheca Corviniana, was Europe's greatest collections of secular books: historical chronicles, philosophic and scientific works in the 15th century. His library was second only in size to the Vatican Library. (However, the Vatican Library mainly contained Bibles and religious materials.) In 1489, Bartolomeo della Fonte of Florence wrote that Lorenzo de' Medici founded his own Greek-Latin library encouraged by the example of the Hungarian king.

NOTES

CHARACTERISTICS

In some ways Humanism was not a philosophy per se, but rather a method of learning. In contrast to the medieval scholastic mode, which focused on resolving contradictions between authors, humanists would study ancient texts in the original, and appraise them through a combination of reasoning and empirical evidence. Humanist education was based on the programme of 'Studia Humanitatis', that being the study of five humanities: poetry, grammar, history, moral philosophy and rhetoric. Although historians have sometimes struggled to define humanism precisely, most have settled on "a middle of the road definition... the movement to recover, interpret, and assimilate the language, literature, learning and values of ancient Greece and Rome". Above all, humanists asserted "the genius of man ... the unique and extraordinary ability of the human mind."

Art

One of the distinguishing features of Renaissance art was its development of highly realistic linear perspective. Giotto di Bondone (1267–1337) is credited with first treating a painting as a window into space, but it was not until the demonstrations of architect Filippo Brunelleschi (1377–1446) and the subsequent writings of Leon Battista Alberti (1404–1472) that perspective was formalized as an artistic technique. The development of perspective was part of a wider trend towards realism in the arts. To that end, painters also developed other techniques, studying light, shadow, and, famously in the case of Leonardo da Vinci, human anatomy. Underlying these changes in artistic method, was a renewed desire to depict the beauty of nature, and to unravel the axioms of aesthetics, with the works of Leonardo, Michelangelo and Raphael representing artistic pinnacles that were to be much imitated by other artists. Other notable artists include Sandro

NOTES

Botticelli, working for the Medici in Florence, Donatello another Florentine and Titian in Venice, among others.

The Roman orders types of columns are used: Tuscan, Doric, Ionic, Corinthian and Composite. These can either be structural, supporting an arcade or architrave, or purely decorative, set against a wall in the form of pilasters. During the Renaissance, architects aimed to use columns, pilasters, and entablatures as an integrated system. One of the first buildings to use pilasters as an integrated system was in the Old Sacristy (1421–1440) by Filippo Brunelleschi.

Arches, semi-circular or (in the Mannerist style) segmental, are often used in arcades, supported on piers or columns with capitals. There may be a section of entablature between the capital and the springing of the arch. Alberti was one of the first to use the arch on a monumental. Renaissance vaults do not have ribs. They are semi-circular or segmental and on a square plan, unlike the Gothic vault which is frequently rectangular.

Science

The upheavals occurring in the arts and humanities were mirrored by a dynamic period of change in the sciences. Some have seen this flurry of activity as a “scientific revolution”, heralding the beginning of the modern age. Others have seen it merely as an acceleration of a continuous process stretching from the ancient world to the present day. Regardless, there is general agreement that the Renaissance saw significant changes in the way the universe was viewed and the methods with which philosophers sought to explain natural phenomena.

Science and art were very much intermingled in the early Renaissance, with artists such as Leonardo da Vinci making observational drawings of anatomy and nature. The new scientific method led to great contributions in the fields of astronomy, physics, biology, and anatomy. With the publication of Vesalius’s *De humani corporis fabrica*, a new confidence was placed in the role of dissection, observation, and a mechanistic view of anatomy.

Religion

The new ideals of humanism, although more secular in some aspects, developed against a Christian backdrop, especially in the Northern Renaissance. Indeed, much (if not most) of the new art was commissioned by or in dedication to the Church. However, the Renaissance had a profound effect on contemporary theology, particularly in the way people perceived the relationship between man and God. Many of the period’s foremost theologians were followers of the humanist method, including Erasmus, Zwingli, Thomas More, Martin Luther, and John Calvin.

The Renaissance began in times of religious turmoil. The late Middle Ages saw a period of political intrigue surrounding the Papacy, culminating in the Western Schism, in which three men simultaneously claimed to be true Bishop

NOTES

of Rome. While the schism was resolved by the Council of Constance (1414), the 15th century saw a resulting reform movement known as Conciliarism, which sought to limit the pope's power. Although the papacy eventually emerged supreme in ecclesiastical matters by the Fifth Council of the Lateran (1511), it was dogged by continued accusations of corruption, most famously in the person of Pope Alexander VI, who was accused variously of simony, nepotism and fathering four illegitimate children whilst Pope, whom he married off to gain more power.

3.7 CONSEQUENCES OF THE RENAISSANCE

The Renaissance led to significant results. It brought about a transition from the medieval to the modern age. This period witnessed the end of the old and reactionary medieval spirit, and the beginning of the new spirit of science, reason and experimentation. The hands of the monarchy were strengthened. People in Europe were tired of feudal anarchy. They looked up to the monarchy to ensure peace and order, political stability and economic prosperity.

The culture of the Christian people was enriched. However, the Renaissance weakened the church, which could not occupy the position of unquestioned authority, it had possessed during the medieval period.

The Renaissance gave a great impetus to art, architecture, learning and literature which reached tremendous heights. It also created a reverence for antiquity and a great respect for the ancient Greek and Roman classics.

Further, the Renaissance led to the creation of humanism, and gave a stimulus to the growth of vernacular literature. As a result, the Italian, French, German, Spanish and English languages blossomed at that time.

The Protestant Reformation movement was also strengthened by the Renaissance. It resulted in far-reaching scientific inventions and geographical discoveries. The study of history was made more critical and scientific owing to the development of a more critical spirit demanding accuracy and the discovery of many historical manuscripts.

Finally, we can conclude the followings as the consequences of Renaissance:

- The Renaissance is remembered most for the beginning of the new spirit of science, reason and experimentation.
- The unquestioned authority that the Church enjoyed was under danger probably for the first time ever.
- With the renewed interest in the classics, which proved a great boost to all the arts and literature.
- Vernacular languages were given respect and used extensively.
- The spirit of critical inquiry enabled the subsequent discoveries which widened human horizons in an unparalleled manner.

NOTES

3.8 SUMMARY

- The foundation of the Monastic Orders was the "Holy Rule" of Saint Benedict, the great organiser and unifier of western monasticism. The rule specified that each monastery must be conducted by an abbot elected for life by the monks.
- A new organization of the Monastic Orders became imperative, and this was the work of an Italian, Saint Francis, and of a Spaniard, Saint Dominic.
- Charles Martel was the first ruler who sought to educate the population. At first, he appointed several priests to educate the sons of important men. Gradually he changed education from being purely related to God to including more practical knowledge such as mathematics and Latin. By this time education had increased considerably but very few could read and write and even fewer pursued a higher education.
- One of the key figures in the rise of the medieval university was Pope Gregory VII. In 1079, he issued a papal decree mandating the creation of cathedral schools that would be responsible for educating the clergy.
- Regardless of the precise dates used to define its beginning and end points, the early transition period is generally agreed to have comprised the Renaissance, the Reformation, the Scientific Revolution, and the Enlightenment.
- The Renaissance was a cultural movement that spanned roughly the 14th to the 17th century, beginning in Florence in the Late Middle Ages and later spreading to the rest of Europe.
- The Renaissance led to significant results. It brought about a transition from the medieval to the modern age. This period witnessed the end of the old and reactionary medieval spirit, and the beginning of the new spirit of science, reason and experimentation.

3.9 REVIEW QUESTIONS

1. How were monastic orders executed? Discuss.
2. Discuss the rise of educational system?
3. Which period is considered as transition period from medieval to modern? Explain.
4. What is renaissance?
5. What are the important characteristics of renaissance?
6. What were the consequences of renaissance?

3.10 FURTHER READINGS

Transition Phase

- Fiero, Gloria; *The Humanistic Tradition, Book 3: The European Renaissance, The Reformation, and Global Encounter*, Publisher, McGraw-Hill Humanities/Social Sciences/Languages; 5 edition (December 5, 2005).
- Burke, Peter; *The Italian Renaissance*, Publisher, Princeton University Press; 2 edition (April 26, 1999).
- Hartt, Frederick and Wilkins, David G.; *History of Italian Renaissance Art (5th Edition)*, Publisher, Prentice Hall; 5 edition (April 3, 2003).
- Plumb, J.H., *The Italian Renaissance*, Publisher, Mariner Books; Revised edition (June 19, 2001).

NOTES

CHAPTER – 4

MODERN AGE

NOTES

STRUCTURE

- 4.1 Learning Objectives
- 4.2 Introduction
- 4.3 Geographical Discoveries of 15th and 16th Centuries
- 4.4 The Reformation
- 4.5 Spread of Protestantism
- 4.6 The Counter Reformation
- 4.7 Consequences of the Reformation
- 4.8 The French Revolution
- 4.9 Course of the French Revolution
- 4.10 Napoleon Bonaparte
- 4.11 Impact of the French Revolution
- 4.12 Romanticism
- 4.13 The Industrial Revolution
- 4.14 Origin of the Industrial Revolution
- 4.15 Course of the Industrial Revolution
- 4.16 Spread and Consequences of the Industrial Revolution
- 4.17 United Nations Organization (U.N.O.)
- 4.18 Scientific Achievements
- 4.19 Development in Other Fields
- 4.20 Summary
- 4.21 Review Questions
- 4.22 Further Readings

4.1 LEARNING OBJECTIVES

After going through this chapter, students will be able to :

- know the meaning, scope and nature of financial administration;
- discuss the levels of financial administration;
- explain the role and functions of finance commissions;
- understand the meaning, advantages and disadvantages of financial administration.

4.2 INTRODUCTION

The Renaissance aroused a spirit of adventure as well as a great deal of curiosity among the Europeans. After Constantinople was captured by the Ottoman Turks in 1453, the Europeans had to depend upon the Italian merchants for securing oriental goods. Venice was a great commercial empire lying between Europe and the East, in the 14th and 15th centuries. The ports of the eastern Mediterranean received spices from the Indies, silk from China, gems and fine cotton goods from India, pearls from the Persian Gulf, ivory and emeralds from the east coast of Africa, and also fine steel weapons from the forges of Damascus and other Muslim cities. Venice then bartered in exchange, products from Europe such as hides, furs, woolen clothes and copper. To carry out this exchange, Venice sent out great trading fleets, which passed through the straits of Gibraltar stopped at ports on the west European coast and ended in the lowlands. Though the Europeans, like the Portuguese, envied the Venetian monopoly of trade, they were forced to depend upon Venice for commodities such as spices.

NOTES

UNIT – I

The geographical discoveries of the 14th and 15th centuries were of immense significance as they helped to usher in the modern times. Further they also changed the course of history. Owing to these discoveries, great power was put in the hands of the European states, illustrating how Europe was able to march ahead, while countries of the East lagged far behind.

4.3 GEOGRAPHICAL DISCOVERIES OF 15TH AND 16TH CENTURIES

Before the geographical explorations took place, contact between the East and the West was established only through land. Adventurous travelers experienced great difficulty in covering vast distances, and spent most of their lives in trying to reach their destinations. Thus discoveries of new sea routes led to great changes in the world.

Though contacts had been established in the past, many countries had remained a closed book to most of the people. However, during the later Middle Ages, several bold and enterprising men of Europe, sailed the unknown seas, and brought to sight the existence of new countries and continents.

CAUSES OF GEOGRAPHICAL DISCOVERIES

There were many factors that urged the Europeans to discover new trade routes and new lands. The basic reason why Europeans made geographical discoveries was that "Europe was hungry", as has been remarked. Young men

NOTES

were hungry for adventure, whereas kings were hungry for conquest. However, thousands of Europeans in the crowded parts of Europe, were hungry for land as well as for gain. Thus these motives drove people out of Europe in search of new lands.

After the fall of Constantinople, the capital of the Eastern Roman Empire, into the hands of the fanatical Ottoman Turks, the trade routes lying within the Turkish empire, were closed to European traders. Thus European countries were provoked into discovering new trade routes and thus even new countries.

There was a steady increase in Europe in the demand for Oriental Commodities, such as Asian Spices. The Europeans were traders who had to supply their economic needs, since their need was greater than the rest of the world.

Owing to the Crusades, a closer contact was established between the Christians and the Muslims, during the middle ages. Thus the European traders in general, and the Italians in particular, had better avenues of trade and commerce available to them. Huge profits were reaped from the oriental trade, by the new towns, which sprang up in the medieval age. For example, Venice the "queen of the Mediterranean", developed a rich commercial empire and was highly envied for her strategic position and for her brisk commerce and wealth. The desire to have profits thus formed a strong motive for geographical discoveries.

The monopoly of the distribution of the Asian articles of commerce on the European continent was in the hands of the Genoese and Venetian merchants. This had led the Italian merchants to purposely increase the prices and thus maximize their profits. Owing to this, there was a desire in the non-Italian traders to directly contact the Asiatic countries. By finding an all sea-route to the East, these traders could obtain their goods without paying any additional tolls.

Marco Polo's sojourn in the empire of Kublai Khan and the precious stones that he displayed to his friends created in them a desire to amass wealth. Europeans were ready to face great dangers in order to discover new trade routes and secure the fabulous riches of the East.

The love of adventure encouraged many Europeans to sail the unknown seas and to face costly risks, since the large ocean liners of the modern period, could not be built during the 15th century. Yet several Europeans come forward to do great deeds even at the cost of sacrificing their lives.

Christianity, the dominant religion of Europe, was also one of the most intensely missionary religions known to the world. Towards the end of the Middle Age, Christian missionaries had traveled all over Europe and were now turning in the direction of Asia. Thus it became a passion among many missionaries to propagate Christianity in new lands. Powerful missionary movements were organized in Europe, to carry the message of Christianity to every nook and corner of the world. The kings and nobles, who encouraged the search for new lands,

also desired to spread Christianity in these lands. Thus merchants and missionaries left Europe together, eagerly following the explorers in their discovery of new routes.

The Renaissance had fostered a spirit of inquiry that had revolutionized geographical ideas. Though the church had supported the theory that the earth is flat, scholars established the fact that the earth is round. This new idea was highly useful for the geographical explorations.

It was not enough only to possess the willingness to go on dangerous voyages, to undertake risks, or to possess skill and experience. The European sailors already possessed skill in the art of navigation owing to maritime activities on the Mediterranean coast, and also along the indented coast of Africa. However certain aids to navigation were essential. The scientists and inventors of the Renaissance period provided aids such as the Mariner's compass. Scholars improve upon the art of map making and the knowledge of geography and astronomy. Powerful and rich men provided better economic facilities. An improvement in the technique of shipbuilding also helped the discoveries to a great extent.

EARLY TRAVELERS TO THE FAR EAST

Europeans established direct contact with central and eastern Asia in the 13th and 14th centuries. The Pope and King Louis IX of France sought to convert the Mongols to Christianity, so as to secure their help as allies in the Crusades against the Muslims.

In 1245, a Franciscan monk, John of Plano Carpini, was sent on a journey through Poland and Russia, to the capital of the great Khan in Mongolia. He was followed by William of Rubruquis, another Franciscan monk, who traveled from Constantinople northward and eastward around the Black and Caspian seas. The books written by these Franciscans about their travels awakened the interest of Europeans in distant and strange parts of Asia.

The Polo brothers, who were merchants of Venice, were the first Europeans to travel to China and visit the court of Kublai Khan, about 1260. On their second trip to China, they took along young Marco Polo, son of one and nephew of the other, who became the most celebrated traveler of the Middle Age. They traveled for four years through Armenia and Persia, and across the Gobi desert, and traveled for 17 years in China. When the Polos left China by boat in 1292, they touched the Spice Islands and Southern India and sailed up the Persian Gulf. They traveled on land to the Mediterranean, arriving in Venice in 1295. Many Europeans including Christopher Columbus read Marco Polo's valuable account of his travels.

The trails of the Polos were followed by European merchants and missionaries who traveled to China either over land through Russia and Mongolia, or by sea from Persia around India and Indo-China. During the rule of the Buddhist

NOTES

Mings, for nearly three centuries, Christianity was blotted out in China. However the lure of far Cathay, as China was called at that time, inspired Europeans to find new water routes to the Indies and to Cathay.

NOTES

IMPORTANT GEOGRAPHICAL DISCOVERIES

The pioneers in the field of adventurous voyages were the Portuguese and the Spaniards.

The Cape-Route to the East

Prince Henry, commonly called Henry the navigator, was a great patron of navigation in Portugal. He had the dream of finding a way to the East by sailing around Africa. Though he did not sail ships himself, Prince Henry established a school in Portugal for navigators, which attracted skillful Italian sailors and learned geographers. He sent out naval expeditions of fighting men, merchants and missionaries. They colonized the Madeira and the Azores Islands, and also explored the uncharted coast of the Dark Continent. Even after Prince Henry's death Lopo Gonsalves crossed the Equator in 1472, and ten years later, Diego Cao found the mouth of the Congo. In 1488, a brave captain named Bartholomew Diaz sailed up to Africa's southern most tip which he named the "Cape of Storms". However on his return to Portugal the King preferred to call it the "Cape of Good Hope" since it gave the Portuguese the good hope of reaching India.

The King's hope was fulfilled in 1497, when Vasco da Gama another Portuguese navigator sailed around the cape up the east coast of Africa, across the Indian Ocean and landed at Calicut in India. He returned in 1499, with a cargo of eastern goods worth 60 times the cost of his expedition. Thereafter, the Portuguese regularly sailed to the East via the Cape of Good Hope, returning laden with rich cargoes of spices, silks and jewels.

Portuguese merchants also succeeded in obtaining possession of Ceylon, Sumatra, Java and the Spice Islands. However the Arabs challenged the advent of the Portuguese in the Indian Ocean. However in 1509, Francisco Da Almeida destroyed combined fleets of the Arabs and the Sultans of Egypt and Gujerat. In 1510, Goa was conquered by the Portuguese, who made it the capital of their Eastern Empire. The Portuguese were able to go to China in 1517 and to Japan in 1542.

The Atlantic Route

Christopher Columbus, an Italian sailor from Genoa, felt that the Far East could be reached faster and more easily, by sailing west across the ocean. With the aid of Queen Isabella of Spain, Columbus set off in 1492, with 88 men on three tiny ships, the Santa Maria, the Pinta and the Nina. He landed on one of the Bahamas, thousands of miles from India and China. Believing that he had landed

in the East Indies he called the natives 'Indians'. He made further voyages in 1493, 1498 and 1502, exploring the coasts of the Caribbean Sea, Venezuela and Central America.

In 1497, King Henry VII of England employed John Cabot, another Italian from Genoa, to sail westward. He succeeded in crossing the Atlantic from Bristol to Cape Breton Island. John Cabot's son Sebastian may have accompanied him on his voyage, and he may have made a voyage to North America in 1498.

In 1500, Cabral was sailing down the African coast, in command of a Portuguese fleet when strong winds carried his ship to the coast of South America. This region came to be known as Brazil.

In 1513, a Spanish sailor, Balboa crossed the Isthmus of Panama. In 1519, Hernando Cortez discovered Mexico, and a few years later, Pizarro reached Peru.

Amerigo Vespucci of Florence conducted several voyages around this period, and wrote some letters about the "New World" that he claimed to have discovered. Since, his story was the first to be printed, Waldseemüller, the German geographer, called the "new world" - America, after Amerigo, in the new edition of Ptolemy's Geography.

The Southwest Route

Ferdinand Magellan sailed from Spain in 1519 and crossed the Atlantic in southwesterly direction. He passed through the straits, bearing his name, near the southern end of South America and then crossed the broad Pacific Ocean. Though the natives of the Philippine Islands killed Magellan, one of his ships was able to go around Africa and thus back to Europe. This is regarded as one of the greatest voyages in history as it was the first voyage around the world.

The Northwest Route

English and French explorers attempted to find out a Northwest and Northeast route to the East. Jacques Cartier, a Frenchman carried out explorations in North America between 1534 and 1541 and found the mouth of the St. Lawrence River. The French King Francis I (1515-1547) was helped by Giovanni De Verrazano, Samuel De Champlain, Robert Chevalier De La Salle, Louis Joliet and Jacques Marquette in extending French colonies to Canada and the Mississippi Valley.

Englishmen such as Martin Frobisher, Gilbert, Henry Hudson, John Davis, and William Baffin were successful in exploring Newfoundland and Canada.

Hence, though a Northwest sea route to the east did not exist, the explorers were successful in discovering new lands which were of help for trade as well as colonization in the 17th century.

The Northeast Route

A supposed route to the east across the coast of North Russia, that is the Northeast Route, does not exist. However Willoughby and others made attempts

NOTES

to trace such a route. Thus they were successful in exploring the North coast of Russia.

By the middle of the 16th century the New World was exposed to the European countries and contact was established at several points.

NOTES

THE CONSEQUENCES OF THE DISCOVERIES

Owing to the geographical exploration and discoveries, Europeans were led to Asia, Africa and America. Thus different results were produced in different places. While America was speedily Europeanized, Asia, and Africa were affected less promptly and less deeply.

After the discovery of the new routes, Europe secured plentiful supplies of not only old and essential articles, but also of many new ones. There was a wide and extensive market in Europe of articles such as Indian textiles and Persian carpets. Several new articles such as potatoes, chocolate, cocoa, quinine, tobacco, cane-sugar, furs, whale oil, indigo, tea, coffee, porcelain, cotton silks and spices were introduced in Europe. With the increase in the number and quantities of commodities entering Europe, there was a decline in prices. Europeans began to consume many of the originally scarce foreign goods as staple commodities.

After the discovery of the new routes, Europe secured plentiful supplies of not only old and essential articles, but also of many new ones. There was a wide and extensive market in Europe of articles such as Indian textiles and Persian carpets. Several new articles such as potatoes, chocolate, cocoa, quinine, tobacco, cane-sugar, furs, whale oil, indigo, tea, coffee, porcelain, cotton silks and spices were introduced in Europe. With the increase in the number and quantities of commodities entering Europe, there was a decline in prices. Europeans began to consume many of the originally scarce foreign goods as staple commodities.

Unlimited quantities of precious metals, both gold and silver could be brought to Europe, thanks to the geographical explorations. Hoards of gold were poured into Europe from Mexico and Peru. The untapped mines of Bolivia provided Europe with plentiful supplies of silver. The precious metals were used to buy goods in Europe. As more money was circulated, there was a rise in prices and also in wages. Profits increased leading to an expansion of enterprises.

Geographical discoveries led to the introduction of colonialism, imperialism and even exploitation. While the west became prosperous, the east was increasingly brought under the domination of the west. Countries such as Portugal, Spain, England, Holland and France built large colonial empires in the lands discovered by the explorers. Soon there arose great rivalry among the imperialist powers, which participated in imperialist conflicts and wars.

Rich colonies were fully exploited economically by the imperialist powers. They were used as good markets for the sale of goods of the imperial masters and also as purchasing markets for raw materials for the imperialist industries.

NOTES

In the Middle Ages, the Mediterranean and the Baltic Seas were used as the highways of commerce. Genoa and Venice were the main commercial centers where the merchants of Asia and Europe gathered to exchange their goods. However the discovery of America and of a sea-route to the east made the Atlantic, the chief highway of commerce. Lisbon, London, Antwerp and Amsterdam were now the centers of commercial activity. Countries like Italy and Turkey became second-rate commercial powers, while Germany, Norway, Sweden and Russia also suffered an economic setback.

There was an improvement in the standard of living in Europe, owing to better wages and a plentiful supply of articles. People were able to live more comfortably than before. There were far reaching changes in the social order too.

Apart from the landed aristocracy, which had dominated Europe in the past, there now arose a new nobility of merchants who had become prosperous owing to commercial-transactions. A powerful middle class of immigrants also arose from the lower classes in Europe. The discovery of the New World made it possible for people to migrate and improve their social and economic status.

The geographical explorations also brought about political changes, which favored the growth of absolute monarchy. England, Spain, France and other countries had strong monarchies, which could crush the power of the feudal barons. New opportunities made some of the monarchs very rich and autocratic.

The mental outlook of the Europeans was greatly widened as geographical horizons expanded. Owing to this broad outlook and material prosperity, the spirit of the Renaissance in Europe was fostered and all round human progress was thus made possible.

Europe became the leading continent owing to the voyages of exploration and discovery. There was domination by the west, while the east declined greatly. Attempts were made to destroy the old civilization in India, China, Peru, Mexico and Brazil and to impose Christianity and European superiority upon them.

There was a large-scale emigration to the colonies by the Europeans whose natives were treated cruelly owing to their religious beliefs. The religious revolution known as the Reformation led to the creation of the Protestant churches as distinct from the Roman Catholic Church. Rivalry between these two churches led to great persecution in Europe. Thus those who wished to escape persecution, took shelter in the colonies of the New World.

The conquest of new lands by the Europeans gave an impetus to missionary activity. However, the secular and broadened human outlook as well as the rise of a strong monarchy, were not favorable to the power of the church, which suffered a setback. As a result of the geographical discoveries, the east and the west came into close contact. The west was able to profit immensely by the gifts of widespread geographical explorations.

4.4 THE REFORMATION

NOTES

During the 16th century, at the time of the Western European expansion overseas in America, Asia and Africa, there was a notable break in the Christian Church in Europe. There was a revolt against the authority of the Pope, on the part of a large number of Christians who gave up some of the doctrines of the Catholic Church. These Christians mainly in northern Europe, organized themselves under different creeds and assumed new names. This break in the church that gave rise to the new groups called 'Protestants' is often called the 'Reformation'.

Difference of opinion had existed among Christians from early times. There had been earlier heresies and schisms, such as Arianism, which flourished for a while and gradually faded away. Separate national churches were formed in Armenia, Mesopotamia, Egypt and Abyssinia, as a result of other varieties of faiths.

In the 11th century, a serious schism arose between east and west, between the Christians using Latin. Thus the believers were divided into two groups, the 'Orthodox' Church of the east, and the 'Catholic' Church of the west.

However the break in the Church occurring in the 16th century, was the result of dissatisfaction that had appeared in the Middle Age and often showed up in the 14th and 15th centuries.

MEANING

The Reformation could be described as a religious movement that was directed against the Church of Rome. It involved a revolt against the authority and principles of the Christian Church in Rome with the Pope as its head. The Reformation was also a rebellion against the corruption and abuses in the Church, monasticism, Church rituals and sacraments as well as interference of the Pope in temporal affairs. Those going against the Pope were called 'Protestants' while those continuing their allegiance to him, were referred to as 'Roman Catholics'.

IMPORTANCE OF THE REFORMATION

One can hardly over-estimate the importance of the Reformation as a movement in the history of Europe. The religious revolt was responsible for changing the course of history, since the influence of the Church extended to all fields of human activity. During the Middle Ages, the powerful authority of the Church led to the regimentation of thought. The Church influenced or controlled political institutions. It hampered economic activities and stunted literary and artistic developments. However the Church expected unquestioned loyalty and absolute faith in its teachings, which had to be accepted as gospel truth.

The Reformation helped to put an end to this age of blind faith and dogmas and ushered in the modern times. For this reason, the Reformation occupies an important place in the study of the forming of the modern world.

There were several instances of injustice practiced by the church. Yet it was difficult to openly criticize or defy its teachings. The manifestations of discontent against the church began long before Martin Luther challenged the church. Thus there were several causes, both remote and immediate, for the outbreak of the Reformation. The following were the remote causes of the Reformation:

Spirit of Inquiry

The transition from the medieval to the modern period involved changes in every field in Europe. The church was bound to feel the impact of these changes. The original thinking of certain scholars led to the rise of a spirit of inquiry. People began to question the church and its teachings owing to the Renaissance movement, the revival of the secular and human spirit of ancient Greece and Rome, the geographical discoveries, the Crusades, the contact with the east as well as the scientific inventions and discoveries.

However the clergy discouraged any criticism which was severely dealt with. Thus, in the 13th century, the Albigenses of southern France criticized the Christian priesthood and were wiped out by indiscriminate massacres. The followers of Peter Waldo, known as the Waldensians, criticized the luxurious life led by the clergy. But they managed to survive despite severe persecution.

The Decline in the Prestige of the Pope

The Pope's power began to decline gradually, with the rise of powerful Kings. For example, the French King Philip IV (1285-1314) succeeded in establishing the right to tax church property, in spite of severe opposition by the Pope. He also compelled the Pope to reside at Avignon in France, instead of at Rome, after the Pope's interference in his political affairs. This 'Babylonian Captivity' lasted for 70 years and greatly damaged the Pope's prestige and power.

The election of two Popes, one by the Italian Cardinals and another by the French Cardinals, created a further setback. In 1409, a third Pope was elected by a joint sitting of the two groups of Cardinals, creating further confusion. The Great Schism arose since Christians in Western Europe were divided in their recognition of the three Popes. The matter was settled in 1417 when a new Pope was elected and accepted by all, at the Church Council of Constance. However, the power of the Pope further declined owing to this Schism and more criticism.

Moral Opposition

During the 14th and 15th centuries, strong criticism was leveled against certain practices of clergymen whose lives were regarded as scandalous and immoral. Several scholars raised their voices in opposition to certain Catholic teachings and practices. Among them was John Wye (1320-1384), an English priest and professor in the University of Oxford who declared that the Pope was not Christ's representative on earth, but an anti-Christ. He did not believe that

• **NOTES**

monasticism was not a true part of Christianity; or that the sacraments were effective when an evil and wicked clergy administered them. He also felt that individual Christians should only be guided by what they read in the Bible. He recommended that the Church should be subordinate to the State. Wye is regarded as the "Morning star of the Reformation", since he challenged the church, a hundred and fifty years before Martin Luther. In spite of being condemned by the Pope, Wye had many followers including country gentlemen, politicians and poor people. His followers known as the Lollards grew in numbers in England. The English Kings, Henry IV and Henry V, tried to stop the spread of the Lollard movement through fines, imprisonment and burning.

After Wye's death, his writings were spread in Bohemia by John Huss, a priest and professor in the University of Prague. The Holy Roman Emperor Sigismund invited John Huss to attend a general church council at Constance where he was burned at the stake in 1415. This led to a popular outbreak in Czechoslovakia. The Hussite Wars lasted for many years and led to several concessions by the Pope, before the restoration of the Catholic Church in that region.

Anti-Papal Attitude of Kings

Many Kings in Europe were against the Pope for several reasons. These monarchs who resented the Church's interference in any of their affairs were in favor of any movement that would weaken the power of the Pope and strengthen their own power.

Anti-Papal Attitude of the People

People in Germany, in the Scandinavian countries as well as in England disliked the Pope for several reasons. They resented the Pope's interference in non-religious matters. They were also aware of the moral degeneration in the Church and its dogmatic attitude. They were against the Pope as they were forced to make payments to the Church at Rome on several pretexts. Thus they favored a strong monarchy and were against the Papacy.

Worship of Mammon

The clergy's desire of gaining wealth made it appear that they were worshippers of Mammon rather than of God. There was a sale of Church offices and benefices, while church rituals and practices became a source of profits. There was an unrestrained sale of relics such as objects supposed to have been used by Jesus Christ, the Virgin Mary, the Apostles and the Saints, as also of holy splinters from the true cross or from the bones of saints.

Royal Support to Church Critics

Though the opposition to the Church's malpractice was slowly growing in strength, it burst into a storm with the realization that it had the support of several people including the kings and the nobles.

The Church was affected by cumulative forces such as the attitude of the kings, the people's desire to reform the Church, the corrupt lives and arrogance of the clergy, the Renaissance spirit and the influence of great writers and readers.

NOTES

One such outstanding leader was Martin Luther (1483-1546), the first reformer to read a large number of people to openly break with the Church. Luther was a native German who became a monk at the age of twenty-two and was then appointed as professor of theology in the University of Wittenberg. A popular teacher and preacher, he was fearless in stating his opinions. He openly questioned the sale of indulgences in 1517 by several agents of Pope Leo X, for collecting money for completing the construction of St. Peter's Church at Rome. He was aroused by Tetzl, one of these agents, and on the church door at Wittenberg he posted his 95 Theses which were statements on points of difference in the beliefs and practices of the Church. Luther offered to debate with all visitors his theses in which he attacked indulgences which were promises of special favors after death. In 1520, Luther was excommunicated by Pope Leo X who requested the Holy Roman Emperor, Charles V to punish him as a heretic. Though the emperor wanted to punish Luther and his followers, there were several people in Germany such as *princes and noblemen, priests and monks* who even supported Luther. Thus he succeeded in defying the emperor and also the Pope. Luther was asked to come before the *Imperial Diet or Church Council at Worms* in 1520-21, where he refused to take back anything he had said. He advocated that "it is neither right nor safe to act against conscience". He also maintained that his statements were not contradictory to the Bible.

4.5 SPREAD OF PROTESTANTISM

GERMANY

Luther violently attacked the Pope and the Catholic Church in pamphlets which flooded Germany. The pious and religious supported him, as they were shocked by his portrayal of the abuses prevailing within the Church. He also received support from the patriotic Germans who resented the subordination of Germany to an Italian Pope. Further, the nobles and princes who found an opportunity to increase their wealth and power, at the expense of Church and the empire, also became Luther's adherents. It appeared as if all the Germans were up in rebellion against the Catholic Church. However, the princes grew alarmed at the peasants' rebellion against their rulers and also against the Church. In 1525, the Peasants' Revolt was suppressed with great cruelty. A civil war broke out in Germany with the north supporting Luther and becoming Protestant, while the south rejected him and remained Catholic.

NOTES

The protracted civil war in Germany was brought to a close by the so-called Religious Peace of Augsburg in 1555, in which Lutheranism was agreed to as the legal form of Christianity by the emperor. Though the German prince could choose the religion for his people, the people in each state had to conform to the religion of their ruling prince. This practice conformed to the autocracy of the times.

SCANDINAVIA

Luther gained popularity in Scandinavia, for Lutheranism was made the established form of Christianity by the king of Denmark and Norway, as well as by the king of Sweden. Thus most of the people in these countries and in northern Germany, became Lutherans after the 16th century.

SWITZERLAND

Ulrich Zwingli (1484-1531) led a revolt against the Catholic Church in Switzerland. Since he did not agree with Luther on a few points regarding church organization as well as on sacraments, his church was styled the Reformed Church, as differing from Luther's Protestant Church. Some of the states in Switzerland became Protestant, while others remained Catholic. A civil war broke out between the Catholic and the Reformed Cantons in which Zwingli was killed in the Battle of Kappel in 1531. After peace was signed, part of Switzerland became Protestant, while the rest continued to be Catholic.

FRANCE

John Calvin (1509-1564) was a young Frenchman who exerted a greater influence in shaping Protestant doctrines and organization, than Henry VIII or Martin Luther. After his break with the Catholic Church he took refuge in Switzerland, because he was regarded as a heretic in France. From 1536 until the time he died in 1564, Calvin's teachings spread far and wide from Geneva. There were several reasons for the wide acceptance of his doctrines. Firstly, Calvinism appealed to those who were tired of autocracy, since it was more democratic than other forms of Christianity. Further, his doctrines clearly and concisely set down in a book called "The Institutes" which is a masterpiece of theology. The French Protestants called the Huguenots were Calvinists and so were many of the Swiss, the Hollanders and the Magyars. John Knox introduced Calvinism in Scotland, where it was called Presbyterianism because the management of the Church was in the hands of Presbyters or elders. The Pilgrims of New England as well as the Puritans were also Calvinists.

ENGLAND

Wye had sown the seeds of discontent in England where the religious revolt was led by the King Henry VIII. The King was initially against Luther. However

NOTES

he later broke with the Pope who did not agree with King Henry VIII's decision to divorce his wife Catherine of Aragon so that he could marry Anne Boleyn. Thus in 1534 the King induced Parliament to pass the Act of Supremacy which substituted the king for the Pope as head of the Church in England. Under the reign of his son Edward VI (1547-1553), and that of his daughter Elizabeth (1558-1603), several changes were brought about. The Bible was to be regarded as the sole guide of faith. The Catholic doctrine of 'good works' was declared as superstitious.

Changes were made in the sacraments and also in the prayer books which were translated from Latin to English. Though England re-allied with the Pope, under Henry's daughter Queen Mary, the Church of England, or the Anglican Church was firmly established during the long reign of Elizabeth.

Thus many Protestant sects such as Lutheranism, Anglicanism and Calvinism arose in the 16th century. Followers of Menno Simons, called Mennonites sprang up in Switzerland and Holland, while the Quakers and the Baptists (who favored Baptism) became well known in England.

4.6 THE COUNTER REFORMATION

An attempt was made to reform the Catholic Church in Italy, Austria, France and Spain, while the Protestant Reformation was being carried out in Germany, Switzerland and Scandinavia. The Council of Trent was convened in 1545 and kept in session for eighteen years up to 1563, in order to make a better statement of the doctrines of the Catholic Church and also to carry out useful reforms in money matters and education. A revision of the service-books of the Church was carried out, together with an issue of a new edition of the Vulgate, the Latin Bible. Catholics were prohibited from reading several dangerous and heretical books which were put down in a list called the Index. The Church court, known as the Inquisition, punished lapses from faith, especially those in Spain and in Italy.

An important role was played by the Society of Jesus, whose members were called the Jesuits, in the new movement for reforms. This was called 'Counter-Reformation'. A Spaniard named Ignatius Loyola (1493-1556) founded the Society of Jesus in 1534. Loyola was a soldier who was wounded and having read about the life of Christ and the biographies of several saints in hospitals, decided to become a spiritual warrior of Christianity. By founding many schools and colleges, through their wide learning and culture and also by their simple and clear sermons and instructions, the Jesuits won back considerable respect for the Catholic Church.

In the mission fields they succeeded in reviving Catholicism in Poland which had become Protestant. They saved Catholicism in Belgium, Bavaria, Czechoslovakia and Hungary. They tended to Catholics in England at great risk to their lives. They also undertook missions in India and China among the Indians

of North America and among the savages of Brazil and Paraguay, thus making up in numbers what the Catholic Church had lost in northern Europe.

NOTES

The Pope attempted to maintain Catholicism in Spain, Portugal, France, Italy and Austria, by entering into treaties or Concordats with their rulers who were given special privileges in church matters. The Church thereby became subservient to the kings and only regained most of its freedom after political and social revolutions in the 19th and 20th centuries.

4.7 CONSEQUENCES OF THE REFORMATION

The Reformation had significant and far-reaching effects:

Three groups of Christians: Christianity was already divided between the Orthodox East and the Catholic West, much before the 16th century. During the Reformation, in the 16th century, the Catholic West further split up into two groups; one that remained Catholic and the other that took the new name of Protestant. The areas to which Catholic Christianity remained confined included Italy, Spain, Portugal, France, the Southern Netherlands, the forest cantons of Switzerland, southern Germany, Ireland, Poland, Lithuania, Czechoslovakia, most of Hungary, northern Yugoslavia, South America, Central America, Mexico, most of the West Indies, Quebec and the Philippine Islands. However, Protestant Christianity mainly spread in northern and central Germany, Scandinavia, Finland, Estonia, Latvia, the Northern Netherlands, most of Switzerland, Scotland, England, the United States, most of Canada, South Africa and Australia.

There were certain basic similarities between the Catholic, Protestant and Orthodox countries. They were inspired by Jesus as their founder, they magnified the Bible and upheld Christian morals and virtues.

However, there were several theological differences. Protestants and those of the Orthodox Church did not agree with the Catholics over the Pope's claims and rejected his authority and government. Protestants made important changes with regard to the sacraments, rejecting the concepts of purgatory, invocation of saints and veneration of relics. The Protestants asserted that final authority rested in the Bible, while the Catholics and the Orthodox claimed that it lay in the living institution of the Church.

- An immediate and unfortunate effect of the Reformation was intolerance, which expressed itself in persecution and religious wars. Instead of generating the true spirit of Christ, that is, the fatherhood of God and the brotherhood of man, the Reformation made thousands suffer on account of their religion. The subjects of the Spanish, Portuguese and Italian monarchs, were forced to remain Catholic, or to suffer death or imprisonment at the hands of the Inquisition. King Philip II of Spain, and 'Bloody' Mary in England persecuted the Protestants. Similarly, the Protestant princes of Germany punished their Catholic subjects.

NOTES

- Civil war broke out in Switzerland under Zwingli. In Germany, Lutheranism resulted in civil strife until the Treaty of Augsburg restored peace in 1555. In France too, civil war broke out between the Huguenots who were Calvinists, and those who preferred Catholicism followed by the French monarchs. Many of the Huguenots had to leave France after suffering badly. The Edict of Nantes issued by King Henry IV in 1598 restored peace in France. These civil wars were a hindrance to security, material prosperity and cultural advancement.
- As a result of the Reformation, revolts and wars broke out, causing loss of life, property, prestige and power.
- War between Spain and the Netherlands: A large number of Dutch people who had become Calvinists rose in opposition to Philip II, the ruler of the Netherlands. A terrible war took place and Holland was finally recognized as an independent state only in 1648, fifty years after Philip's death.
- The Anglo-Spanish War: During the rule of Elizabeth, Protestantism was re-established in England. Philip II then sent a vast fleet of warships, the Armada in order to carry out his will forcibly. However the valor of the English seamen as well as the violent storms, succeeded in repulsing and destroying the Armada.
- In 1618, a war broke out in Germany between the Catholics and the Protestants, which lasted for thirty years. Hence it is known as the Thirty Years War. This soon spread like a great fire, into an international war being not only religious, but also political and economic. The various treaties of 1648 that brought the war to an end are called the Peace of Westphalia. It placed Calvinists on an equal footing with Lutherans and Catholics. Further all Church property would continue to be in the possession of those who owned it in 1624.
- Owing to the Reformation, the hands of the rulers were strengthened against the Church. Thus it was a boon to rulers. In the name of the Reformation, Henry VIII deprived the Pope of any powers over the English church. The German princes were happy to be free from the control of the Pope. The kings of Europe could now build their countries according to the pattern of their choice. The spirit of nationalism was given a fresh impetus by the Reformation.
- New ideas arose in the economic field where there were healthy changes. People were free from medieval ideas and the tyranny of the Orthodox Church. Thus, they could pursue certain economic activities such as money lending, which was criticized in the past. Owing to the Reformation old ideas were discarded and the moneylender was given a status in society.
- By annihilating the economic power of the medieval Church, the Reformation paved the way for the rise of capitalism.

- Though the Reformation was religious in nature, it had far-reaching effects in all fields. Thus it helped in the shaping of the modern world, along with other movements.

NOTES

UNIT – II

Towards the end of the 18th century, Europe was shaken by an uprising staged by the French people against autocracy and aristocracy. The French Revolution began with the fall of the Bastille on July 14, 1789 and continued till Napoleon Bonaparte rose to power. This event is regarded as a landmark by most historians as tremendous changes took place in France and these changes had a significant effect on the other countries in Europe. The English revolutions of 1672 and 1688 were political and religious, while the American Revolution of 1776 was mainly political. However the French Revolution of 1789 was political, social, religious and economic for it swept away the existing political institutions and aimed at establishing a more egalitarian society, and responsible government than what was in existence earlier.

4.8 THE FRENCH REVOLUTION

The French Revolution (1789–1799) was a period of radical social and political upheaval in French and European history. The absolute monarchy that had ruled France for centuries collapsed in three years. French society underwent an epic transformation as feudal, aristocratic, and religious privileges evaporated under a sustained assault from liberal political groups and the masses on the streets. Old ideas about hierarchy and tradition succumbed to new Enlightenment principles of citizenship and inalienable rights.

The French Revolution began in 1789 with the convocation of the Estates-General in May. The first year of the Revolution witnessed members of the Third Estate proclaiming the Tennis Court Oath in June, the assault on the Bastille in July, the passage of the Declaration of the Rights of Man and of the Citizen in August, and an epic march on Versailles that forced the royal court back to Paris in October. The next few years were dominated by tensions between various liberal assemblies and a conservative monarchy intent on thwarting major reforms. A republic was proclaimed in September 1792 and King Louis XVI was executed the next year. External threats also played a dominant role in the development of the Revolution. The French Revolutionary Wars started in 1792 and ultimately featured spectacular French victories that facilitated the conquest of the Italian peninsula, the Low Countries, and most territories west of the Rhine—achievements that had defied previous French governments for centuries. Internally, popular sentiments radicalized the Revolution significantly, culminating

in the brutal Reign of Terror from 1793 until 1794. After the fall of Robespierre and the Jacobins, the Directory assumed control of the French state in 1795 and held power until 1799, when it was replaced by the Consulate under Napoleon Bonaparte.

The modern era has unfolded in the shadow of the French Revolution. The growth of republics and liberal democracies, the spread of secularism, the development of modern ideologies, and the invention of total war all mark their birth during the Revolution. Subsequent events that can be traced to the Revolution include the Napoleonic Wars, two separate restorations of the monarchy, and two additional revolutions as modern France took shape. In the following century, France would be governed at one point or another as a republic, constitutional monarchy, and two different empires.

CAUSES

Political

The French rulers were not interested in the welfare of the people. This naturally created discontent among the people.

France attained the height of glory under Louis XIV who ruled for twelve years. However, his highly expensive wars and lavish style of living weakened France, economically as well as politically. He gave good advice to his successor Louis XV saying "Do not imitate my fondness for building and for war, but work to lessen the misery of my people."

Louis XV considered state business to be a bore and engaged himself in pursuing worldly pleasures. His constant source of enjoyment was Madame de Pompadour and Madame du Barry. He appointed and dismissed ministers and even declared wars only to please these women. When his ministers attempted to discuss affairs of the state with him, he merely remarked, "After me, the deluge." He was indifferent to the fact that the treasury was empty after the wars. He adopted a policy of repression by strict press censorship, arbitrary imprisonment of those seeking reform, banning and burning literature criticizing the government, thus endangering personal liberty in France.

Though his successor Louis XVI was intelligent and meant to do well, he lacked the will power to carry out any reforms. Further, he was badly influenced by flattering courtiers and his ill - advised Queen Marie Antoinette who lacked consideration for the people. When she was told that the people had no bread, she remarked casually, "Let them eat cake".

Social Causes

There were several invidious distinctions and unjust privileges in the French society that led to the Revolution. French society was divided into three social classes or Estates.

NOTES

NOTES

- (A) The First Estate was made up of the higher clergy, such as the archbishops, bishops, and the abbots on the one hand and the lower clergymen on the other. The bishops and archbishops led a very luxurious life in their palaces. However the priests had to suffer along with the peasants. So they were antagonistic to each other. Like the nobles, the higher clergy was exempted from paying most of the taxes.
- (B) The Second Estate was composed of about 80,000 families in France, who belonged to the nobility. The nobles owned the most of the land, held important positions in the French administration and in the army, and were largely free from the payment of taxes. They lived a life of lordly ease and luxury and enjoyed great privileges.
- (C) The Third Estate comprised of the bulk of the French population. They were the peasants and farmers, craftsmen, businessmen, professional people, workers, laborers and the common men. Their life was full of misery and social degradation. In spite of their education and wealth, the French middle class that is the bourgeoisie, were despised by the first two Estates, and were deeply offended by the social discrimination leveled at them. The peasants were over burdened with taxes, which reduced them to penury. They were humiliated by the nobles who destroyed their fields while hunting. This explains why the Third Estate led the Revolution.

Economic Causes

The French system of taxation was unjust owing to inequality. The clergymen and noblemen owned about three-fifths of the entire land. However they paid less than one-fifth of the total direct taxes in the country. On the other hand, a member of the Third Estate paid 152 francs as income tax, whereas he should have paid only 14 francs, if the distribution were equal. Further the nobles and clergy were totally exempted from direct taxes levied on personal property and land.

The empty national purse was the spark that set the French Revolution aflame. While the French peasants were starving and dying, the nobles were enjoying themselves. The French government mishandled the national economy. It had no regular budget. It wasted money without proper planning. The national debt kept on increasing. Nacker, the Controller of Finance in 1776, was succeeded by Claonne who borrowed 300 million dollars in 3 years. The result of his "philosophy of borrowing" was that the royal treasury became completely empty by the August of 1786.

Intellectual Awakening

One of the most important factors leading to the Revolution was the influence of the philosophy of the age. The three great intellectual giants of the age were

Montesquieu, Voltaire and Rousseau, who revolutionized the thinking of the members of the Third Estate with their new ideas and revolutionary solutions.

- (a) Charles Montesquieu (1689 - 1775), a lawyer and student of constitutional government summed up his ideas in his book *L'Esprit Des Lois* (The Spirit of the Laws). Here he puts forward the theory of the separation of powers. According to this theory, the legislature, the executive and the judiciary should be separate and independent of each other. If not, there would be dictatorship and tyranny. Through his writings, Montesquieu exposed grand monarchy in France, in its true colors and deeply influenced the minds of the people.
- (b) Francis Aronet Voltaire (1694 - 1778) was an internationally famous writer and critic, much sought after by Louis XV of France, Frederick the Great of Prussia and Catherine the Great of Russia. Through his poems, biographies, histories, essays and dramas he attacked traditions and beliefs as well as existing institutions like the church and the state. Macaulay rightly comments about Voltaire who launched the French people on a fresh course of political thought, "Of all the intellectual weapons ever wielded by man the mockery of Voltaire was the most terrible."
- (c) The spirit behind the French Revolution was Jean Jacques Rousseau (1712 - 1778), one of the greatest philosophers of the age. His famous work *Social Contract* influenced the people greatly. He stated that originally there was a contract between the king and the people, to the effect that the king would promote and protect the interests and welfare of the people and in return, the people would offer sovereignty and loyalty to the king. This contract had been broken by the French king. Hence the people had to revolt and overthrow the autocratic government. They had to break free of the feudal bonds. The 'Social contract' lit the outrage of revolution.
- (d) There were other intellectuals such as the Encyclopaedists who condemned slavery, inequality in taxation, unjust things, the incompetence of government and the wasteful wars. Diderot was the editor of the 'Encyclopedia' which prepared the people for the Revolution intellectually.
- (e) Thomas Paine an English writer penned *The Rights of Man* and escaped from England to France to avoid imprisonment.

Religious Causes

Religious intolerance persisted in France. For example, the Edict of Nantes had been revoked by Louis XIV and the Huguenots were persecuted. Thus the misery of the people increased, owing to religious persecution.

Influence of the English and the American Revolutions

The Bloodless or Glorious Revolution had a deep influence on the French philosophers. It inspired them to active political and economic reforms. The

NOTES

NOTES

American Revolution had a greater influence on them. They felt that if the Americans could revolt and overthrow the government of England, they should also revolt and overthrow the corrupt and autocratic government of Louis XVI. The French had been led by Lafayette in the American Revolution and were so highly influenced by it that Arthur Young remarked, "The American Revolution has laid the foundation for another in France, if the government does not take care of itself."

4.9 COURSE OF THE FRENCH REVOLUTION

The Estates General, an assembly of the three estates was summoned by the king on May 5, 1789 at Versailles, to save France from bankruptcy. It was called after an interval of 150 years. In the past, each Estate sat separately. However this time the Third Estate demanded that all the three Estates should sit together as a "National Assembly", but the first two estates rejected this demand.

The Third Estate found the entrance of their meeting place blocked by the royal army on June 20, 1789 as a royal session was to be held there. Hence they rushed to a nearby place that was originally a tennis court and took the famous 'Tennis Court Oath' "Never to separate and to reassemble wherever circumstances shall require, until the constitution of the kingdom shall be established."

The Royal Session on June 23, 1789 was attended by all the three estates. The king passed an order that the three estates should sit separately and vote by order. However Count Mirabeau sent a message to the king that "We are here by the will of the people, and that we shall not leave except at the point of the bayonet."

Finally, the king was forced to yield and on June 27, 1789 permitted the clergy and the nobility to sit with the Third Estate as a "National Assembly" and to vote "by head".

When the National Assembly began its work, the royal soldiers moved towards Paris and Versailles, causing the hunger stricken people of Paris to revolt against authority. During the revolt that lasted three days, shops were looted, the houses of the nobles and the clergy were burnt along with the feudal title deeds. July 14, 1789 saw the fall of the Bastille, a royal fortress and symbol of Bourbon autocracy. C. D. Hazen aptly sums up, "The seizure of the Bastille was everywhere regarded in France and abroad as the triumph of liberty."

An army of women marched from Paris to Versailles shouting "Bread! Bread! Bread!" This happened on October 5, 1789. The royal palace was invaded by the mob, which killed several soldiers and servants of the palace. The king was forced to move to Versailles with his family. After ten days, the National Assembly shifted from Versailles to Paris.

The work done by the National Assembly was significant.

- (i) Feudalism and serfdom was abolished in August 1789 by the National Assembly, which wiped out feudal obligations, dues, privileges, and titles.

NOTES

- (ii) The church was nationalized by the National Assembly. The church property was confiscated and the number of clergy was reduced, so as to solve the problem of raising money. The clergy were declared to be government officers, whom the government paid and whom the people elected. A civil constitution was drawn up for the clergy, in order to reorganize the church of France.
- (iii) The 'Declaration of the Rights of Man and of the Citizen' was chalked out. It became the preamble to the constitution of 1791 and is as important a document as the English Magna Carta (1215) and the American Bill of Rights (1776). It contained 17 Articles and included the following fundamental rights:
- a. "Men are born and remain free and equal in rights. These (rights) are liberty, security and resistance to oppression."
 - b. "Law is the expression of the general will. Every citizen has a right to participate personally or through his representative, in its formation. It must be the same for all."
 - c. "No person shall be accused, arrested or imprisoned except in the cases and according to the forms prescribed by law."
 - d. "Private Property is an inviolable and sacred right."
 - e. "Sovereignty resides in the nation."
 - f. "All officials of the state are responsible."

Dr. J.E. Swain states that "The entire world acclaimed it as a victory for democracy."

- (iv) The church property was confiscated to save the state from financial ruin, and a paper currency known as assignats, was issued on the backing of its property.

The Constitution of 1791 was drawn up by the National Assembly, which assumed the title of the Constituent Assembly. The Constitution of 1791 was the first written constitution of France. It established a constitutional or limited monarchy and was based on the principle of separation of powers.

A unicameral legislature was set up, called the Legislative Assembly and it consisted of 745 members, indirectly elected for two years by all "active citizens".

The Constitution of 1791 provided for a hereditary king with the power to appoint ministers, but not to form the Legislative Assembly. The Ministers could not sit in the Legislature. The king had a "suspensive veto" to suspend an act of the Legislative Assembly for six years, but he could not dismiss the Assembly.

The judges were to be elected. There was to be a jury for criminal cases and a Supreme Court to be set up in Paris. Other courts were also set up.

- (v) France was divided into 83 departments for administrative convenience and efficiency. These were further subdivided into districts, cantons and

NOTES

communes. Elected officials would replace the royal officers in administrative work.

Louis XVI decided to flee to Germany owing to his loss of power. However he was caught and brought back to Paris where he took an oath to support the Constitution. The National Assembly was dissolved on September 20, 1791 and election to the Legislative Assembly were held.

The Legislative Assembly, consisting of 745 members, met on October 1, 1791, and represented three political parties. The Constitutionalist were in favor of a constitutional form of government. The Girondists were moderates who wanted a republican form of government. The Jacobins were republicans of the extreme type. The king vetoed certain laws passed by the Legislative Assembly which suspended the king on August 10, 1792, and also the Constitution of 1791.

King Leopold II of Austria and the King of Prussia decided to invade France, in order to restore the Bourbon monarchy. France declared war on Austria and Prussia on April 20, 1792, and inflicted a crushing defeat on its enemies on September 20, 1792. On receiving the news of the French victory, the National Convention was called on September 21, 1792 to prepare a new constitution. It proclaimed the First French Republic on September 22, 1792.

King Louis XVI was found guilty of high treason by the National Convention and was guillotined on January 21, 1793.

After the execution of King Louis XVI, the first coalition consisting of England, Holland, Spain, Sardinia, Austria and Prussia was formed against the First French Republic. However, it was completely smashed by the French armies under their military leader Carnot.

The National Convention entrusted all executive authority to the "Committee of Public Safety", consisting of 12 members led by Robespierre. It let loose a 'reign of terror' in France, from 1793 to 1794. During this period royalists and others as Marie Antoinette, Danton, St. Just and Madame Rolland were guillotined. About 2,500 people were guillotined in Paris and about 10,000 people, in other parts of France. In the words of Madame Rolland, "O liberty, what crimes are committed in they name!" The 'reign of terror' came to an end with the revolt of the Parisian mob against Robespierre who was guillotined on March 13, 1794.

After the 'reign of terror,' a committee of nine members was appointed by the National Convention to draft a new constitution. After ruling France from 1792 to 1795, the Convention was dissolved and the new constitution came to be called the Constitution of the Year Third (1795). It provided for a bicameral legislature, entrusted with legislative work. The executive authority was vested in the hands of a Directory of five, chosen by the legislature. The Directory appointed Napoleon Bonaparte, to deal with the invading armies. When the

domestic affairs of France deteriorated and the government was almost paralyzed, the legislature was dissolved by a coup d'état and Napoleon Bonaparte became the supreme master of France.

4.10 NAPOLEON BONAPARTE

NOTES

Napoleon Bonaparte was one of the greatest conquerors and finest generals that France and even the world has ever known. He began his career as an artillery officer and in 1793 he defeated the British fleet in Toulon. Thereafter he was promoted from commander of artillery to Brigadier - General. In October 1795, he was in command of the Paris troops who were defending the National Convention against the mob.

In 1796, Bonaparte led the French army in Italy, against Austria and Sardinia. He defeated Sardinia and ultimately the Austrians too. In October 1798, he was appointed as the General of the Army to invade England. However the British armed forces, under Admiral Nelson miserably defeated the French fleet and locked them up.

Napoleon returned to France in 1799 and overthrew the Directory in November 1799. He introduced government by three Consuls namely Napoleon Bonaparte, Abbe Sieyes and Roger Ducos. Thus he became the first consul and enjoyed dictatorial powers.

In 1802 Napoleon became Consul for life by popular vote, and in 1804 he became emperor by another popular vote.

He was defeated by the British in 1805. He defeated Austria and Russia in the Battle of Austerlitz, in December 1805, Prussia in the Battle of Jena in 1806, and Russia in the Battle of Friedland in 1807.

After defeating Austria, Russia, Prussia, Napoleon's attention was fixed on England. He tried to prevent the import of English goods into Europe, but failed. Since Russia imported English goods, he attacked Russia in 1812. However, he suffered a major defeat with the Russians following the policy of retreat.

In October 1813, Napoleon's army was defeated in the Battle of Leipzig. In 1814, he was completely defeated, captured and exiled to Elba, a small island in the Mediterranean.

In March 1815, Napoleon escaped from Elba, returned to France and ruled for 100 days. However, he was finally defeated at the Battle of Waterloo on June 18, 1815 and exiled to St. Helena, where he died in 1821.

HIS ADMINISTRATION

Napoleon was not only an excellent general, but also a great administrator and statesman.

NOTES

He centralized the whole of the administration of France. The local government was made subordinate to the central government. There was to be a Prefect as head of a department; a sub-prefect as head of an arrondissement and a mayor for each town. They were to be appointed by and responsible to Napoleon.

Napoleon improved the financial position of his country by a careful collection of the taxes and a rigid economy. The Bank of France was established in 1800.

Bonaparte introduced many educational reforms. Primary, elementary and secondary schools were established in rural and urban areas. The government directly regulated schools for higher and technical education, civil services and military schools. The University of France was also established.

Napoleon carried out several public works. He constructed new broad military roads, bridges, canals, waterways and seaports for commercial and naval purposes.

He was able to solve the difficult problem of religion in the state. He negotiated with Pope Pius VII. Finally, a Concordat was concluded in 1802. It governed relations between the Church and the State in France for 103 years. This guaranteed freedom of worship to all.

He appointed several committees of legal experts to draft in simple, clear and concise language, five codes, namely: the civil code, the code of civil procedure, the code of Criminal procedure, the Penal code and the commercial code. Some of the outstanding features of the 'Code Napoleon' are personal liberty, social equality, religious toleration, emancipation of land, public trial, and the jury system. It presented to Europe, the fundamental rules governing civilized society.

Napoleon Bonaparte thus stands out as one of the greatest generals and conquerors, a peerless administrator, a lawgiver, and the greatest diplomat the world has ever known.

Napoleon appealed to the masses as a great orator. He abolished feudalism wherever he went and replaced old, outmoded, confusing and conflicting laws, with the new Code Napoleon. Professors Grant and Temperley rightly conclude, "Napoleon was without question a man of extraordinary force of brain and character. He had great powers of work and of organization, and the gift of genius which defies analysis."

4.11 IMPACT OF THE FRENCH REVOLUTION

The French Revolution had many permanent results, which proved to be of great value. This Revolution affected not only the people of France, but also changed the course of human history.

There was a complete collapse of the ancient regime. The French Revolution abolished all elements of feudalism including serfdom. The privileges of the clergy and the nobility also came to an end.

A new order was established based on the 'Declaration of the Rights of Man'. The Declaration possesses a very important place in the history of man, along with other documents of world - wide importance, such as the English Magna Carta of the 13th century, and the American Declaration of Independence of the 18th century.

The main theme of the French Revolution was "Liberty, Equality and Fraternity". For the French, Liberty meant the rights to property, security of life, to resistance, to worship, to freedom of speech, expression and the press. Equality meant the absence of all elements of feudalism, including serfdom and the privileges of the clergy and the nobility.

The Revolution spread the ideas of nationalism and democracy throughout the length and breadth of the world. The French democratic slogan, "Liberty Equality, Fraternity," soon became the watchword of the suppressed and the oppressed peoples of the world. The philosophy of Locke, Rousseau, Montesquieu and Voltaire awakened the peoples of the world from their long slumber of ignorance and united them to fight for the cause of nationalism and democracy.

The whole of Europe felt the impact of the Revolution of 1789. Indeed, European history merges into the history of one nation, one event, and one man: the nation is France, the event is the French revolution, and the man is Napoleon, " a child of the Revolution".

The Revolution of 1789 sealed the fate of monarchy, once for all. It paved the way for democracy. The makers of the Revolution established the idea of a limited monarch. When the Bourbons came back to the throne, after the rise of Napoleon Bonaparte, they were expected to play the role of limited or constitutional monarchs.

The National Assembly, followed by the National Convention, began several social and economic reforms. It abolished negro slavery and imprisonment for debt. Women were guaranteed protection in their property claims in common with men. New laws of inheritance were passed, by which all heirs were to inherit the property equally. Napoleon's conquests had such a great impact that the revolutionary ideas of nationalism, patriotism and democracy spread throughout Europe.

The Metric system was another effect of the Revolution, which was later adopted by the whole of Europe and some Asian countries too.

The French Revolution was a beacon of inspiration and hope to suffering humanity, even though it advised moderation in the attainment of freedom.

NOTES

NOTES

Romanticism has very little to do with things popularly thought of as “romantic,” although love may occasionally be the subject of Romantic art. Rather, it is an international artistic and philosophical movement that redefined the fundamental ways in which people in Western cultures thought about themselves and about their world.

4.12 ROMANTICISM

Romanticism or Romantic Era is a complex artistic, literary, and intellectual movement that originated in the second half of the 18th century in Europe, and gained strength in reaction to the Industrial Revolution. In part, it was a revolt against aristocratic social and political norms of the Age of Enlightenment and a reaction against the scientific rationalisation of nature, and was embodied most strongly in the visual arts, music, and literature, but had a major impact on historiography, education and natural history.

The movement validated strong emotion as an authentic source of aesthetic experience, placing new emphasis on such emotions as trepidation, horror and terror and awe—especially that which is experienced in confronting the sublimity of untamed nature and its picturesque qualities, both new aesthetic categories. It elevated folk art and ancient custom to something noble, made of spontaneity a desirable character (as in the musical impromptu), and argued for a “natural” epistemology of human activities as conditioned by nature in the form of language and customary usage.

Romanticism reached beyond the rational and Classicist ideal models to elevate a revived medievalism and elements of art and narrative perceived to be authentically medieval, in an attempt to escape the confines of population growth, urban sprawl, and industrialism, and it also attempted to embrace the exotic, unfamiliar, and distant in modes more authentic than Rococo chinoiserie, harnessing the power of the imagination to envision and to escape.

The modern sense of a romantic character may be expressed in Byronic ideals of a gifted, perhaps misunderstood loner, creatively following the dictates of his inspiration rather than the mores of contemporary society.

Although the movement is rooted in the German Sturm und Drang movement, which prized intuition and emotion over Enlightenment rationalism, the ideologies and events of the French Revolution laid the background from which both Romanticism and the Counter-Enlightenment emerged. The confines of the Industrial Revolution also had their influence on Romanticism, which was in part an escape from modern realities; indeed, in the second half of the 19th century, “Realism” was offered as a polarized opposite to Romanticism. Romanticism elevated the achievements of what it perceived as heroic

individualists and artists, whose pioneering examples would elevate society. It also legitimized the individual imagination as a critical authority, which permitted freedom from classical notions of form in art. There was a strong recourse to historical and natural inevitability, a zeitgeist, in the representation of its ideas.

CHARACTERISTICS

In a basic sense, the term "Romanticism" has been used to refer to certain artists, poets, writers, musicians, as well as political, philosophical and social thinkers of the late 18th and early to mid 19th centuries. It has equally been used to refer to various artistic, intellectual, and social trends of that era. Despite this general usage of the term, a precise characterization and specific definition of Romanticism have been the subject of debate in the fields of intellectual history and literary history throughout the twentieth century, without any great measure of consensus emerging.

Arthur Lovejoy attempted to demonstrate the difficulty of this problem in his seminal article "On The Discrimination of Romanticisms" in his *Essays in the History of Ideas* (1948); some scholars see romanticism as essentially continuous with the present, some see in it the inaugural moment of modernity, some see it as the beginning of a tradition of resistance to Enlightenment rationalism—a Counter-Enlightenment—and still others place it firmly in the direct aftermath of the French Revolution. An earlier definition comes from Charles Baudelaire: "Romanticism is precisely situated neither in choice of subject nor exact truth, but in the way of feeling."

Many intellectual historians have seen Romanticism as a key movement in the Counter-Enlightenment, a reaction against the Age of Enlightenment. Whereas the thinkers of the Enlightenment emphasized the primacy of deductive reason, Romanticism emphasized intuition, imagination, and feeling, to a point that has led to some Romantic thinkers being accused of irrationalism.

SPREAD OF THE ROMANTIC SPIRIT

Finally, it should be noted that the revolutionary energy underlying the Romantic Movement affected not just literature, but all of the arts—from music (consider the rise of Romantic opera) to painting, from sculpture to architecture. Its reach was also geographically significant, spreading as it did eastward to Russia, and westward to America. For example, in America, the great landscape painters, particularly those of the "Hudson River School," and the Utopian social colonies that thrived in the 19th century, are manifestations of the Romantic spirit on this side of the Atlantic.

4.13 THE INDUSTRIAL REVOLUTION

The Industrial Revolution was a significant landmark in the history of mankind. No other event in modern history; has had such a tremendous effect

NOTES

on the life of the common man and it has opened up wider vistas of human progress.

NOTES

MEANING

The term 'Industrial Revolution' was first used by the historian Arnold Toynbee, to describe the economic development in England, from 1760 to 1840. Charles Beard gives a good description of the Industrial Revolution, which he calls a great transformation brought about by discoveries and inventions that changed the methods of production and distribution of the means of life and of the economic functions of society.

During the 18th century, Britain and Europe witnessed this transformation caused by the mass production of consumer goods with the help of the newly invented machines. The Industrial Revolution thus refers to the transformation in the method of production, from man-made, to machine made goods. Being mechanical in nature, the Industrial Revolution was peaceful. However it proved to be destructive as well as constructive, and indeed very noisy.

FEATURES OF THE INDUSTRIAL REVOLUTION

There were several outstanding features of the Industrial Revolution:

There was a change from the 'Domestic System' to the 'Factory System.' In the Domestic System, people used to work in their own homes, on hand-operated machinery that they owned. The capitalists distributed the raw material to the people and collected the finished product, by paying wages for it. However, in the Factory System, many workmen were assembled in one unit. They worked on power-driven machines, under supervision, thus establishing a wage tie between capital and labor.

1. Under the Domestic System, there was a very small output. Under the Factory System, large quantities of goods could be manufactured, owing to power driven machines and mass production.
2. Manufacturers used new basic materials such as iron and steel.
3. New energy sources like coal, electricity, petroleum and steam were made use of.
4. New machines were invented such as the Spinning Jenny, the Power Loom, the Cotton Gin, Davy's Safety Lamp and the Steam Engine.
5. Science was increasingly applied to industry.
6. There was an agrarian revolution, which made a great improvement in the quality and quantity in agriculture.
7. Finally the Industrial Revolution introduced radical socio-economic, political, cultural and psychological changes in society.

4.14 ORIGIN OF THE INDUSTRIAL REVOLUTION

The Industrial Revolution first started in England from where it rapidly spread to the U.S.A. and later to Europe. Several factors were responsible for the advent of the Industrial Revolution in Great Britain.

England had sufficient money to finance new industries. Overseas trade, commerce and industry were encouraged by England's naval supremacy.

There was political and social stability in England, so people could invest their savings in new enterprises. England began to manufacture practical and inexpensive articles, which could be exported if they were produced on a large scale. Hence England invented new techniques and machines to produce such articles.

Many agriculturists who became unemployed owing to the Agriculture Revolution, were available as laborers in mills, factories and workshops. These laborers were able to move freely from place to place for jobs in factories. Coal, a cheap fuel, was available in large quantities for running factories, mills and workshops.

Napoleon's Continental System of preventing the import of English goods into Europe enabled England to blockade the continental ports. Thus England bought raw materials at low rates and supplied finished products at high prices to her colonies.

Many Spanish and French artisans who were persecuted owing to their religion, went and settled down in England, thus giving an impetus to English industries. The English colonies were ruthlessly exploited for raw materials and as markets for finished products.

Scientific discoveries were encouraged by the Royal Society of London. The inventive genius of the English, as seen in scientists like Sir Humphry Davy, George Stephenson, Dr. Edmund Cartwright and James Watt, favored the Industrial Revolution.

New inventions and new methods of production went hand in hand, giving rise to many factories over a span of a hundred years in Britain's countryside.

4.15 COURSE OF THE INDUSTRIAL REVOLUTION

TEXTILE INDUSTRY

The Industrial Revolution first started in the textile industry in England, in the techniques of 'spinning' as well as of 'weaving'.

1. Hargreaves' Spinning Jenny, 1764: Spinning was an extremely slow process, with the spinner spinning only one thread at a time, with the help of the spinning wheel. In 1764, James Hargreaves invented a machine called the 'Spinning Jenny.' It enabled a spinner to spin as many as eight

NOTES

NOTES

to ten threads at a time, on his new machine. This increased the production of yarn.

2. **Arkwright's Water-Frame, 1769:** In 1769, Richard Arkwright invented a machine run by waterpower instead of manpower. Hence it came to be called the 'Water-Frame'. This second machine could produce stronger and finer yarn than the Spinning Jenny. It increased the production of threads to a very great degree, as it worked on water force.
3. **Crompton's Spinning Mule, 1778:** Samuel Crompton removed the defects of the Spinning Jenny and Water Frame, with his machine known as 'Spinning Mule'. A spinner could now spin threads of stronger and better quality on this machine.
4. **Cartwright's Automatic Loom, 1785:** In 1733, John Kay had invented a device called the 'Flying Shuttle', which speeded up the weaving of cloth. It helped the weaver to do the work of two or three people at a time. In 1785, Dr. Edmund Cartwright invented the Automatic or Power Loom. It could do the work of many people at a time, since it worked on waterpower.
5. **Whitney's Cotton Gin, 1793:** Eli Whitney invented a machine called the 'Cotton Gin.' It separated the seeds from the fibres of raw cotton. So cotton could be produced in large quantities for spinning and weaving of cloth.

Eventually, inventions were made involving new techniques and processes for bleaching, dyeing and printing fabrics.

BASIC INDUSTRIAL MATERIALS

1. **Coal:** Wood was used in large quantities as a fuel in Great Britain, before the Industrial Revolution. However, as the supply of timber diminished, and since wood was not able to withstand the strain of new techniques and processes, coal and steel was brought into use by industrialists. Thus coal mining became an important industry.
2. **Davy's Safety Lamp, 1816:** In 1816, Sir Humphry Davy invented a machine called Davy's Safety Lamp.' It could save the lives of the miners by giving them a warning, in case of any danger in the mines.
3. **Steel:** Large Quantities of iron and steel were required to make new machines. This led to the establishment of smelting plants and foundries in Great Britain. In 1856, Henry Bessemer discovered a process by which impurities could be removed from iron. This purified refined iron came to be known as 'steel', which helped in making more accurate tools, implements, weapons and machines.

TRANSPORT AND COMMUNICATION

1. **MacAdam's Roads (1756-1836):** John MacAdam found out a new process of road building. Heavy stones were placed at the bottom of the roadbed

and smaller stones at the top, with a mud-binder between them, in order to produce a hard surface. Later, tar was used in place of mudbinder. These Macadamized roads became popular in Great Britain, and also in the U.S.A., Canada and France.

2. **Trevithick's Locomotive (1801):** Since roads were not sufficient to meet the needs of transportation, railroads became necessary. Therefore in 1801, Richard Trevithick invented the first steam locomotive.
3. **Stephenson's Rocket (1814):** George Stephenson is regarded as 'the father of the railway locomotive', because he made great improvements on Trevithick's locomotive in his 'Rocket' in 1814. It moved at a speed of twenty nine miles an hour.
4. **Canals:** John Smeaton (1724-1792) built the Forth and Clyde canals, while Charles Telford constructed the Ellesmere canal and the Caledonian Canal.
5. **Fulton's Clermont (1807):** In 1807, Robert Fulton invented the steamboat called the 'Clermont'. It completed the one hundred and fifty five-mile trip on the River Hudson from New York to Albany, in thirty-two hours, at a speed of about five miles an hour.

NOTES

MOTIVE FORCE

1. **Steam Power:** Initially manpower and river water was used as the motive force in order to run all kinds of machines. However, this proved to be inadequate, when the new machines were invented. Further water and wind-power proved to be limited resources. Hence, a new motive force was sought and discovered in the form of steam power.
2. **Steam Engine (1705):** Thomas Newcomen invented the first steam engine in 1705, in order to pump water out of the mines.
3. **Watt's Beelzebub (1769):** In 1769, James Watt invented a better steam engine called the 'Beelzebub.' This engine was also used to shift spinning and weaving machines in the textile industries.
4. **Electricity:** In 1800, Gieseppe Count Alexandro Volta invented the Voltaic Cell and Michael Faraday invented the Dynamo. These inventions led to the production of electric power, which was widely used in industries.

AGRICULTURE

1. **Tull's seed Drill:** Jethro Tull (1674-1740) experimented with farming on a scientific basis. He invented a Seed Drill that would distribute the seeds evenly in rows, over a large piece of land.
2. **Townsend's Crop Rotation:** The discovery of a new method of 'Crop Rotation', was made by Viscount Townsend (1674-1738). This enabled one to keep land always under cultivation, without letting it lie idle for a season. This helped to double the yield per acre.

NOTES

3. **Scientific Breeding of Animals:** Robert Bakewell (1725-1795) introduced scientific breeding of farm animals. He found through experiments, that by selective breeding of farm animals, he could improve the quality of cattle, horses and sheep.

4.16 SPREAD AND CONSEQUENCES OF THE INDUSTRIAL REVOLUTION

Though the Industrial Revolution started in Great Britain, it soon spread to Europe and the U.S.A. Thus machines for industry were imported from England, by Belgium, France and Germany. In these countries, bobbin lace machines, textile machines, as well as industries for making the machines, led to the spread of the Industrial Revolution on the Continent. England maintained her industrial lead. However, the French textile manufacturers produced cloth that was excellent in design and quality. So also Germany was renowned for fine metal products. A huge industrial empire was also established in the U.S.A. With further inventions of the automobile, aeroplane, radio, telephone and television in the 19th and 20th centuries, the Industrial Revolution spread throughout the world, where it still continues as an ongoing process in various countries.

CONSEQUENCES OF THE INDUSTRIAL REVOLUTION

The Industrial Revolution revolutionized art, architecture, literature and science, as also the social, economic, political and cultural life of the people.

A. There were several Economic Effects

- Under the Factory system there was large-scale production. This resulted in a low cost of production per unit. There was also uniformity and a high quality in production.
- There was a growth of joint stock companies or corporations. Ownership passed from individuals or partnership to joint stock companies or corporations.
- There was a growth of industrial combination of independent firms. This was known as the Trust Movement in Britain.
- Commerce and banking became worldwide in its scope.
- It led to the development of capitalism, since the capitalists owned the means of production like wealth, land and machinery. Hence the capitalists became the supreme masters of industry.
- Two classes, the capitalist and the laboring classes were created by the Revolution. The capitalists were the masters of industries, the managers of mills and the proprietors of workshops, who amassed great wealth, owing to a high profit margin. The laboring class, was a mere tool in the factories. Thus, the gap between the rich and the poor went on widening.

- England grew very wealthy on account of industrialization. It became a leading country, in the field of industry, trade, commerce and finance.

B. The Industrial Revolution also had many Social effects

- The Revolution had a harmful effect on family life. All the family members used to help the head of the family, in the family profession before the advent of the Revolution. With the Revolution, the father and at times, the entire family shifted to a nearby city for employment in factories and mills. This led to the growth of new cities in Great Britain, which broadened the people's outlook.
- The cities were over crowded, owing to migration from villages and also because of high birth rates. The housing shortage in the city forced people to live in dull and dingy rooms. It also led to the creation of slums, which caused various diseases and premature deaths.
- Where the parents were too old, the children had to earn. The easy availability of women and children for working in mills, led to low wages and unemployment. The factory owners preferred to employ unskilled workers, since they were cheaper.
- Home life was poisoned due to such pathetic conditions. The standards of morality decreased. Women and children imitated such vices as drinking, which were noticeable only among men.
- Finally, the comforts and luxuries in people's lives increased, owing to the inventions in the various fields. The new means of transport and communications and the new methods of production served to be a boon to mankind in an important way.

NOTES

C. The Industrial Revolution encouraged Colonialism and Imperialism

England, the U.S.A., Russia and many European countries built large colonial empires. They needed colonies for securing raw materials at low prices for their industries. They also used the colonies as markets for setting their finished products at high prices.

D. However, many problems were created for labor

- The life of the working classes grew miserable and burdensome. A factory or mill worker toiled for fourteen or sixteen hours a day. Many factories or mills had no sanitation facilities. They did not even have safety guards on machines which led to frequent accidents. There were no provisions for the care of the injured and the sick.
- The life of the working classes grew miserable and burdensome. A factory or mill worker toiled for fourteen or sixteen hours a day. Many factories or mills had no sanitation facilities. They did not even have safety guards on machines which led to frequent accidents. There were no provisions for the care of the injured and the sick.

NOTES

- In 1800, parliamentary laws in England forbid the formation of trade unions. In 1825, some liberals persuaded Parliament to legalize trade unions. After this, many trade unions were formed everywhere in Europe and in the U.S.A. Their main demands included an eight- hour workday, the right of trade unions to bargain collectively with the employer, sanitary and safer working conditions, enhanced wages and prohibition of child labor.
- In 1867, the Reform Act was passed, permitting the workers of Great Britain to enjoy these political rights. In the U.S.A. as well as in most of the industrialized countries of Europe, workers were allowed to enjoy political rights.
- The workers then agitated for social legislation that would improve their working and living conditions. In 1880, Germany, under Chancellor Bismarck, undertook social legislation providing for accident insurance, regulation of child labor, maximum hours of work, old age insurance and inspection and supervision of factories and mines by government. Other countries also imitated Germany's attempt to aid labor.

E. Growth of Socialism and Communism

Social evils sprang up, owing to the factory system and communism. Some early socialists like Saint Simon, Charles Fourier, Louis Blanc and Robert Owen stood up to remove these evils. They were called the Utopians. The socialist movement was a peaceful one upto 1848. It aimed at eliminating the capitalist class and substituting some form of working class ownership and control of the means of production.

In 1848, Karl Marx and Friedrich Engels issued the 'Communist Manifesto' which introduced scientific socialism or Communism. Later, in 1867, Marx and Engels published the first of three volumes, entitled *Das Kapital*, in which they explained the sum and substance of Marxian Socialism or Communism. The ideas of Marx influenced world thought. Thereafter Soviet Russia adopted Communism, while other European countries like Britain and France began to follow socialism.

UNIT – IV

In the modern world, where the dependence between the nations is increasing, world organizations of a political, economic or whatever nature are gaining prominence. An organization of this sort serves in bringing together a number of countries on a single platform, uniting them by a common cause. Every organization subscribes to a number of principles and objectives. A record of these as well as the accomplishments of the union helps to give a concrete

direction to the organization. It is also important that the member states hold sessions regularly and even select representatives in charge of the bodies.

The establishment of organizations calls for collective cooperation of conduct from the member nations. Hence organizations are desirable in today's world.

International Organizations are bigger than Regional ones. However, they work on similar lines; they have their own set of objectives, principles and agencies. And they hold regular sessions. Three main international organizations are: NAM, Commonwealth and U.N.O.

NOTES

4.17 UNITED NATIONS ORGANIZATION (U.N.O)

The World War II resulted in widespread concern for world peace. Hence the United Nations Organization was established after the war in 1945. It was formed to bring terminate to wars and ensure permanent peace in the world as well as to enhance the economic and cultural development of mankind.

REASONS FOR THE ESTABLISHMENT OF THE U.N.O.

Various reasons were responsible for the establishment of the U.N.O. :

1. **The Second World War:** Undoubtedly, the Second World War proved more destructive than the first. It left millions dead and disabled. The fact that another war of the greater scale would possibly bring in the destruction of the world and of human civilization altogether, became a matter of concern the world over.
2. **Need for Permanent Peace in the World:** The disastrous results of the Second world War gave rise to the need of an organization which could establish and maintain permanent peace in the world. Since the Second World War had originated from the First, all the countries feared that the Second World War could be the cause of a Third. Hence such an organization was even more desirable.
3. **Elimination of Mutual Suspicions:** One of the results of the Second World War was the division of some of the major countries into two diametrically opposed ideological blocs: the Communist and the Western bloc. Both had no faith in each other. Hence there was an urgent need to reduce the confrontation between them and bring them together through a particular institution.
4. **Invention of destructive weapons:** With the invention of sophisticated atomic weapons (that were successfully tested during World War II), the threat to the survival of modern civilization had intensified more than ever. Therefore an organization was required where all the nations of the world could come together and consider ways to save themselves and mankind from the destruction caused by such deadly weapons.

FORMATION

NOTES

It will be recalled that the League of Nations had been established after the First World War primarily with the similar objective establishing permanent world peace and preventing the occurrence of another world war. However, the organization failed miserably on these counts and the Second World War did occur. Therefore, this time the nations of the world decided that the next organization should be empowered with more authority, so that the aim of establishing permanent peace could be efficiently enforced.

In August 1941 the Atlantic Charter was issued by the U.S. President Roosevelt and the British Prime Minister Churchill. This was an important document that underlined the aims of the organization:

1. The maintenance of international peace and security.
2. The encouragement of international cooperation in the sphere of social, economic and cultural development of the world.
3. The development of friendly relations among nations on the principle of equal rights and self-determination of peoples.
4. The recognition of the fundamental rights and status of all people.

In October 1944, a scheme for the establishment of an international security organization was discussed at Dumbarton Oaks Conference held in Washington. The next step in this direction was the Yalta Conference held in 1945 in which the U.S. President Roosevelt, the British Prime Minister Churchill and the Soviet Prime Minister Stalin met to resolve to call for a session of the United Nations. The nature of the organization was also determined at this conference. Following this, a conference of about 51 countries was held in June of 1945 at San Francisco and a charter was drawn up. The representatives of these countries signed the charter on June 26, 1945. The U.N.O. started functioning from 24th October, 1945. This day is therefore celebrated as the United Nations Day. Its headquarters was based at New York.

The membership of the U.N.O is open to all peace-loving nations, which accept the objectives of the U.N.O. and are prepared to observe its principles. A total of 184 nations were members of the U.N.O. by 1994.

OBJECTIVES

The objectives of the U.N.O. are as follows :

1. To maintain international peace and security.
2. To develop friendly relations among nations.
3. To achieve international cooperation in solving international economic, social, cultural and humanitarian problems.
4. To promote respect for human rights, dignity and freedom.

5. To promote respect among the member nations for fundamental rights and freedoms of mankind by ending the differences of caste and creed.
6. To be a center for harmonizing the actions of the nations in attaining these common ends.

NOTES**PRINCIPLES**

The principles of the U.N.O. are as follows :

1. The U.N.O. is based on the sovereign equality of all its members.
2. Each member nation should perform her duty earnestly according to the Charter.
3. Each member nation should settle the disputes by peaceful means so that peace, security, and justice in the world are not disturbed.
4. All member nations will not make use of threat and violence in their international relations.
5. All member nations will help doing those functions, which the U.N.O. intends to perform according to the Charter, and none will help a country against which the U.N.O. is taking any action.
6. The U.N.O will not intervene in the internal affairs of a country.
7. The U.N.O will also see that all the member nations work to maintain international peace and security.

FUNCTIONS OF THE PRINCIPAL ORGANS

The U.N.O. has six main organs- (1) General Assembly, (2) Security Council, (3) Economic and Social Council, (4) Trusteeship Council, (5) International Court of Justice, and (6) Secretariat. The important organs are explained below:

The General Assembly

It is an important organ of the U.N.O. It is the chief deliberative organ. It is regarded as the parliament of the U.N.O. Its regular session is held once a year on the third Tuesday in September and continues until the end of December. At the start of each session, it elects a new President, 21 Vice-Presidents, and Chairmen of its seven main committees. Each country can send five delegates but has one vote only. Important decisions need two-thirds majority while decisions on ordinary matters are reached by a simple majority.

The General Assembly's chief functions are :

1. To discuss matters relating to international peace and security.
2. To promote international cooperation in economic, social, educational, cultural and health fields.
3. To promote the development and codification of international law.
4. To promote cooperation in the realization of human rights and fundamental freedoms for all.

NOTES

5. To promote friendly relations among nations.
6. To discuss and make recommendations on any question affecting the powers and functions of any organ of the U.N.O.
7. To receive and consider reports from Security Council and other organs of the U.N.O.
8. To consider and approve the budgets of the U.N.O. and its specialized agencies.
9. To perform the functions which are concerned with international trusteeship system.
10. To elect members of the U.N.O., the Security Council, Economic and Social Council, the Trusteeship Council and the International Court of Justice.
11. To appoint the Secretary General at the recommendation of the Security Council.

The Security Council

The Security Council is the executive body of the U.N.O. It is the most influential organ of the U.N.O. The Council has 15 members. The U.S.A., Russia, England, France and China are the permanent members. Their support is required for every decision. The remaining ten non-permanent members are elected by the General Assembly for two years. At any one time, the ten rotating members must consist of five countries from Africa and Asia, two from Latin America, one from Eastern Europe and two from Western Europe. Each member of the Council has one vote. Each President holds the post for a month.

The functions and powers of the Security Council are :

1. To maintain international peace and security.
2. To investigate any dispute or situation which might lead to international friction.
3. To recommend methods of adjusting such disputes or terms of settlement.
4. To formulate plans for the regulation of armaments.
5. To determine the existence of a threat to peace or acts of aggression and to recommend what action should be taken.
6. To call on the members to apply economic sanctions and other measures to prevent or stop aggressions.
7. To take military action against an aggressor.
8. To recommend the admission of new members.
9. To exercise the trusteeship functions of the United Nations.
10. To elect the judges of the International Court of Justice.
11. To recommend to the General Assembly the appointment of the Secretary General.

The International Court of Justice

It is the chief court of the U.N.O. It has 15 judges that are elected by the General Assembly and the Security Council voting separately. The term of the judges is restricted to nine years and they may be reelected. The seat of the court is at Hague in Netherlands.

It primarily functions to settle mutual disputes among different nations by peaceful methods. Other agencies of the U.N.O. also approach it for consultation. It may also to resolve disputes among nations, arising on legal questions or treaties.

MAJOR AGENCIES OF THE U.N.O.

The effects of the World War II saw not only the need for an organization to establish permanent world peace but also the formation of certain agencies that would help in the rebuilding of the damaged social and economic structure of nations the world over. The Special Agencies of the U.N.O work together in economic, social, cultural, scientific spheres to ensure substantial development in developed and especially developing countries.

United Nations Development Program (UNDP)

Most of the work of the United Nations, in terms of finance and personnel, is devoted to programs aimed at achieving economic and social development in the developing countries. The U.N.O. extends aid for national development plans in an attempt to ensure balanced economic and social growth of the world economy. It aims at making the best use of available financial, physical and human resources.

Its programs are related to various development activities in almost every economic and social sector, including farming, fishing, forestry, mining, manufacturing, health and environmental sanitation. It carries out surveys to economic worth of a nation's natural resources, improving education systems and upgrading the economic and social structure in order to accommodate sophisticated technology. It is funded by the governments of the member nations.

United Nations International Children's Emergency Fund (UNICEF)

This was established in 1946. Its headquarters are at New York. It attempts to arrest the spread of diseases among children. It organizes nutritious food for the benefit of undernourished children in the poor countries. It takes steps to spread information of how to prevent serious diseases. This agency is again financed by the governments of the member nations as well as certain private agencies.

World Health Organization (WHO)

It was founded in April 1948 with its headquarters at Geneva. There is an Executive Board that implements its programs. Its primary concern is to improve the health of all the peoples of the world. "Health for all by the 2000" is the main aim of this agency. The WHO provides medical aid. It arranges for medicines to

NOTES

NOTES

prevent various diseases. It takes measures to check the spread of infectious diseases. This agency also sends specialists to various nations to provide advice for the promotion of human health. It encourages research related to all aspects of health including nutrition, maternity and child care, environmental safety, mental health, control of specific diseases, etc.

United Nations Educational, Scientific and Cultural Organization (UNESCO)

This agency was founded in 1946 with its headquarters at Paris. Its main purpose is to promote peace and security through education, science and culture and communication. Its helps in the spread of knowledge, culture, and international understanding among the member nations. It makes arrangements to expand and direct education in different countries to eliminate illiteracy. It starts schools and trains teachers, planners and administrators. It fosters social sciences as instruments for the realization of human rights, justice and peace. It promotes national and cultural values and encourages the study and development of cultures.

International Labor Organization(ILO)

It was founded in 1919 and was also an organ of the League of Nations. It began operating as a special agency of the U.N.O in 1945 and its headquarters at Geneva. This agency aims at improving the working conditions of the laborers all over the world, for the purpose of raising their standard of living, improving their economic and social condition and providing a more just environment for working people. It checks unemployment among the labor, determines their wage hours and conditions of work and organizes social insurance, paid vacations, industrial safety, education of their children and labor inspection.

It will be observed that U.N.O.'s role towards maintaining world peace in order to make human life safe and worthwhile can never be overemphasized.

4.18 SCIENTIFIC ACHIEVEMENTS

The 20th century has been characterized by phenomenal scientific development, leading advances in Physics, Chemistry, Biology, Medicine and Surgery, Transport and Communication, Atomic Energy and Space Exploration.

ACHIEVEMENTS IN PHYSICS

Rapid progress was made in physics thanks to the impetus provided by the Industrial Revolution in England.

The scientific achievements of Volta, Oersted and Faraday in Electromagnetism, enabled Samuel Morse, in 1844, to invent the electric telegraph. Alexander Graham Bell and his assistant Watson, worked on a harmonic telegraph, and thus was born the telephone in 1876. In 1877, Thomas Alva Edison invented the first phonograph.

NOTES

The renowned German Physicist Heinrich R. Hertz created Hertzian waves, popularly known as "radio waves." Luigi Palmieri an Italian physicist invented the seismograph. G. Marconi sent the first radio signals and became the Father of Wireless Telegraphy.

Herman Von Helmholtz invented the ophthalmoscope, while William Thomson developed the mariner's compass. Sir William Crooks studied the passage of electricity through tubes known as 'Crooks tubes.' In 1895, William K. Roentgen discovered X-Rays.

Modern physics was fostered by John Dalton and Max Planck. Max Planck came forward with a new theory on light. He also propounded the quantum theory; which explained the properties of the atom.

The world witnessed the birth of nuclear physics with Roentgen's discovery of X-Rays.

Another important development in this field was made by the French couple Pierre and Marie Curie, who discovered that Radium emits radiation. Albert Einstein predicted that by splitting the atom, tremendous energy can be released. This theory paved the way for the production of the atom bomb which was used by the Americans on Hiroshima and Nagasaki with catastrophic results. Thus the Age of the Atom began from the middle of the 20th century.

ACHIEVEMENTS IN CHEMISTRY

Chemistry gradually grew into an independent science. A.J. Lavoisier a world-renowned French chemist and father of modern chemistry, developed the present-day theory of combustion. The Russian scientist Dmitri Mendelyev drew up a complete table of elements. In the field of organic chemistry, Justus Von Liebig discovered chloroform. Developments in Chemistry have helped us to create synthetic materials, fertilizers, plastics and pesticides, as well as to refine petroleum. Thanks to much research in the field, life-saving drugs have been produced.

ACHIEVEMENTS IN BIOLOGY

Julius Von Saks a German botanist, is well-known for his discovery of photosynthesis. Jean Baptiste Lamarck is considered to be the real father of evolutionary biology. One of the most radical figures in modern biology was the English naturalist Charles Darwin who presented his masterpiece the Origin of Species in 1859.

Albe Gregor Mendel, an Austrian, is regarded as the father of the science of genetics.

Louis Pasteur, the world-renowned French chemist and microbiologist, developed the process of "Pasteurization" by which micro-organisms (bacteria) present in foodstuff like milk, fruit juice etc are killed, so that they do not get

NOTES

spoiled so easily. Pasteur's greatest contribution was the immunization procedure which enabled the cure of hydrophobia.

Thomas Hunt Morgan developed the "gene theory." By 1906, Sir Frederick Gowland Hopkins demonstrated that good health also requires 'accessory food factors' which came to be known as 'Vitamins.'

ACHIEVEMENTS IN MEDICINE AND SURGERY

Medical science has made enormous strides during the last 150 years. Rene Laennec is world renowned for his invention of the stethoscope.

With the aid of the microscope, Robert Koch discovered the germs which caused cholera and tuberculosis. Emil Von Behring enabled the protection of children from diphtheria by introducing vaccination. Walter Reed, an American doctor, found that yellow fever was spread by mosquitoes.

Sir James Young Simpson discovered the anaesthetic properties of chloroform. Sir Joseph Lister, a world-renowned English surgeon of Glasgow University, is considered to be the father of antiseptic surgery. In 1929, Sir Alexander Fleming demonstrated that Penicillin was a miracle drug in treating diseases like pneumonia, syphilis, peritonitis, tetanus and other illnesses. The first successful heart transplant was performed by Dr. Christian Barnard.

INNOVATIONS IN TRANSPORT AND COMMUNICATION

In 1875, Gustavus Swift invented refrigerator cars which would keep vegetables and meat products fresh. Pullman built the 'High Speed Train' which is propelled by gas turbine engines.

In 1880, Daimler and Benz made Gasoline engines. The invention of the pneumatic tyre by J. B. Dunlop in 1888 was significant. Henry Ford in the U.S. devised the car 'Model T' which was an affordable car.

In 1896, Samuel P. Langley and Otto Lilienthal invented a flying steam-powered machine. The Wright Brothers flew a motor-driven plane successfully in 1903. In 1919, Alcock and Brown flew in a plane across the Atlantic. Charles Lindbergh flew from Long Island in New York to Paris, alone in 1927. He is credited to have performed the first solo nonstop journey across the Atlantic Ocean.

After the invention of rockets man has been able to travel in space and reach the moon.

On April 12, 1961, the Soviet scientists sent the first man, Major Yuri Gagarin in the spacecraft Vostok II into orbit. On February 20, 1962, the first American Lieutenant Colonel John H. Glenn Jr. manned the spaceship Friendship 7 into orbit. On July 20, 1969, two American astronauts, Neil Armstrong and Edwin E. Aldrin Jr. landed on the moon.

Technological innovations helped to improve the quality of life in the modern world. Mechanical sewing was introduced by an American Isaac Singer, with the help of a sewing machine in 1851. The steam-driven printing press was introduced in 1813 by two Germans, Friedrich Koenig and Andrew Bayer. Ottmar Mergenthaler invented the linotype printing technique. In 1867, an American, Christopher Sholes invented the typewriter and the Remington factory bought the manufacturing rights. Joseph Niepce discovered the method of making permanent photographic images. The American George Eastman, invented the "Kodak" camera.

NOTES

4.19 DEVELOPMENT IN OTHER FIELDS

In the 17th and 18th centuries, numerous thinkers and writers i.e. the intellectuals developed and expressed new ideas, which had a significant effect upon the modern world. These changes in thought laid the foundation for the overthrow of the political and social institutions of feudalism. The intellectuals were supported by the members of the privileged classes, the nobility, the higher clergy, the wealthy and cultured bourgeoisie. The change of outlook brought about was so great that it could be regarded as an Intellectual Revolution. This revolution also flourished owing to the encouragement given by the enlightened monarchs who ruled Europe during the 18th Century.

GROWTH AND FEATURES OF THE REVOLUTION

The Intellectual Revolution did not break out suddenly. Its gradual growth was a result of various factors :

1. Europe had expanded greatly from the 14th to the 17th century, giving rise to increased knowledge of and an interest in distant places and persons.
2. The growth of commerce and the use of cheap labor in Asia, Africa and the Americas had led to a tremendous growth of wealth. This provided the middle class and the nobles with sufficient leisure as well as an inclination to study.
3. A wider study of the Copernican theories of the 16th century had resulted in a changing conception of the universe.
4. The bitter religious conflicts of the 16th and 17th centuries were accompanied by a reaction against bigotry as well as intolerance.
5. Several sordid dynastic and colonial wars took place in the 17th and 18th centuries. They were followed by a strong reaction against the resulting evils and suffering.

Certain outstanding features marked the Intellectual Revolution of the 17th and 18th centuries :

1. A great stress was laid on the importance of natural science.

NOTES

2. There was a rise of 'natural religion' and also of skepticism about Christianity.
3. Further, the rise of the idea of 'progress' was prominent.
4. There was a tendency to apply a critical spirit to subjects like religion, politics, education and economics.

THE SCIENTIFIC REVOLUTION

During the 17th century Francis Bacon and Rene Descartes had advocated and demonstrated that science depends upon the observation of facts, rather than upon the authority of ancient books. The scientists of the 18th century acquired these methods of careful observation and patient experiments. They were able to achieve great results:

Physics

The most famous scientist in the later 17th and early 18th century in physics was the Englishman Sir Isaac Newton. Though Newton had several achievements to his credit, he is well known for his discovery of the universal law of gravitation, the pull by which every body is attracted to every other body be it an apple from the twig or the earth to the sun. Like Newton, the German scientist Leibnitz also applied mathematics in the service of physics. Other renowned scientists were Franklin the American, who is remembered in connection with the lightning rod and Galvani the Italian, whose name is preserved in the 'galvanic' battery. The 'voltaic' cell or the battery was invented by Volta, who was also a famous Italian physicist. More accurate forms of the barometer and of the thermometer were developed in the 18th century. They were also put to more practical uses at that time.

Biology

Highly important discoveries were made in biology, the science of life, both with regard to plants and animal. The discovery and description of the circulation of the blood in the human body by William Harvey, a famous English surgeon in the 17th century, enabled physicians in the 18th century to carry out a more effective treatment of diseases. The Swiss scientist Albrecht Von Haller earned the title of the 'father of modern physiology'. He was the contemporary of Benjamin Franklin. Others who lived during Franklin's time were Buffon the Frenchman and Linnaeus the Swede. They studied animals and plants extensively. Thus the new sciences of zoology and botany advanced greatly. Later came Edward Jenner, the English physician who proved that vaccination could prevent the dreaded disease of smallpox.

Chemistry

Joseph Priestley, Antoine Lavoisier and Henry Cavendish laid the foundation of modern chemistry in the 18th century. While Priestley and Cavendish were

Englishmen, Lavoisier was a Frenchman. Oxygen was discovered and the separation of water into its elements was made possible. Modern scientific terms came to be used in chemistry.

Rapid development of modern science was possible for several reasons. The kings, ministers as well as princes did much to patronize and encourage scientists. Large pensions were given to them by kings. Well-paid offices were bestowed on them by British ministers. Valuable gifts were showered on them by petty princes. Secondly, observatories were set up with large telescopes in Europe, often at the expense of the public. Thirdly societies or 'academies' were founded by groups of learned men, such as the Royal Society of London founded in 1662, to keep abreast of the latest developments in mathematics, astronomy and physics. Louis XIV granted pensions to the members of the French Academy of which Newton was an honorary member.

Finally, the development of printing and the growth of wealth made it possible for frequent reports on all branches of learning to be issued. Experience books and encyclopedias giving full information on the findings in all the new sciences, were purchased by nobles and men of the middle class who had the luxury of leisure and learning.

THE RATIONALIST SPIRIT AND THE CONTRIBUTION OF VOLTAIRE

Owing to the discoveries in natural science there was an attempt to seek a 'natural religion', that is a religion based on man's understanding of nature, rather than on the Bible or any other historical authority. Certain English philosophers tried to apply the newer scientific methods to religion towards the end of the 17th century. They were in favor of living according to 'natural law'. These men were known as Deists.

The Deists recognized God and hence they were not atheists. Their religious beliefs were vague, however they were definite in their disbelief of the Bible and their denial of Christian teaching.

Deism had the following significant effects, especially in France :

1. By destroying reverence for the church in the minds of the upper classes, it paved the way for the religious experiments carried out during the French Revolution.
2. Philosophers were encouraged to evolve new systems as well as to formulate new 'laws'.
3. It cast doubts on certain religions. However, toleration was demanded for all religions.
4. People grew increasingly indifferent to religion. They tried to justify their indifference by using the surface arguments of Deism.

Francois Arovet, popularly known as Voltaire, was the main literary exponent of Deism and nationalism in the 18th century. Owing to his sharp tongue and

NOTES

NOTES

sarcastic pen he was imprisoned for a year in the Bastille, the symbol of Bourbon tyranny. For a while he was the idol of Paris and was favored by Frederick the Great of Germany. He met Catherine the Great of Russia and lived in Switzerland writing on varied topics. On becoming acquainted with English nationalism, he greatly admired it and wrote *Letters on the English*. Thus he expounded deistic philosophy, while sharply criticizing the Church and society.

Though Voltaire was not a highly original thinker, he was a very versatile and clever writer who was called an amusing old cynic by the ladies of Paris. He can be regarded as the intellectual dictator of Europe at that time.

APPLICATION OF THE CRITICAL SPIRIT

With the spread of rationalism, philosophers began to attack the problems of religion and morality. They not only criticized the state, society and the Church, but also tried to point the way to a more progressive way of life by applying rationalism to all phases of life.

Religion

More stress was laid on doing 'good works' rather than on faith in the religious field, thanks to the rise of the humanitarian spirit. Slavery was criticized. There was demand for prison reform. The idea of religious toleration grew, while religious persecution declined. These problems were shared by both the Catholics and the Protestants.

Politics

In the political sphere, autocracy was criticized and pleas were made for personal liberties in some of the writings of John Milton, for example.

The English Petition of Rights (1628), the American Declaration of Independence (1776) and other famous documents were evidence of substantial gains for liberty.

The most notable speakers for the people and against the kings were the Englishman John Locke as well as the Frenchmen Charles Montesquieu and Jean Jacques Rousseau, who were highly influenced by Locke in the 17th century. Locke argued that all governments exist or should exist by the consent of the governed.

According to Montesquieu every government should be framed to meet the needs and the character of the people under it. He considered that a separation of powers in the government was essential for safeguarding liberty. Thus one person would not possess the three powers of making, enforcing and judging the law. It was this quality of the English government that Montesquieu highly admired, as the three powers of government were well divided. He favored moderation.

Rousseau was a radical thinker who put forward revolutionary theories. Similar to Locke, he put forward the theory that government is based on a social

contract, that is the consent of the governed. His 'social-contract' theory became famous. According to Rousseau, the best form of government was a republic, because it was sensitive to the desires of the people. Though Rousseau is classed as a Deist, he was a lover of nature and accepted the Great Commandment that 'to love God above all things and your neighbor as yourself, is the sum of the law'. His motto was revolution rather than moderation. Along with other thinkers, Rousseau made pleas for liberty and nationalism. Napoleon Bonaparte has rightly commented that the French Revolution would not have taken place if Rousseau had never lived.

Education

Revolutionary ideas regarding education were set forth in the 18th century. Church schools were criticized. There was an agitation for more general education through state schools. The famous American Thomas Jefferson also put forward similar views as those held by several Europeans on these matters.

Economics

During the 18th century, sharp criticism was leveled at accepted theories of business, of wealth and of what the state should or should not do regarding business. The mercantilists were attacked by the Physiocrats, a group of French writers who wanted to shift emphasis from commerce and the 'balance of trade', to farming and mining. Protective tariffs and other methods by which the state could regulate business were opposed by them. They were in favor of greater liberty. They possessed the opinion that men had the right to work and trade freely, provided that they did not interfere with similar rights of others.

The Scotsman Adam Smith, explained the new economic freedom in his book *The Wealth of Nations* in 1776 which was a declaration of independence for industry. Smith advocated that freedom should be given to each employer of labor and each seller of goods, in order to advance the true wealth of a nation. Though the middle class was helped by *The Wealth of the Nations*, the condition of the lower classes became more miserable than ever. However it broke down mercantilism and propagated the concept of 'natural rights' and 'natural laws'.

AGE OF ENLIGHTENED DESPOTS

During the 17th and the 18th centuries, there was an upsurge of strong monarchs in Europe owing to the need for a strong central government. Though all the monarchs were not worthy, some of them came to be called the 'enlightened despots'. They were referred to as enlightened because they not only patronized learning and the arts, but were themselves highly accomplished. They were also called benevolent since they were hard working rulers who strove to improve the condition of the people. They realized that their own power depended on the prosperity of the nation. However they were regarded as despots since they jealously guarded and tried to strengthen their autocratic hold on the states that

they governed. The most outstanding among the enlightened despots were Catherine the Great of Russia, Frederick the Great of Prussia, Maria Theresa and Joseph II of Austria.

NOTES

Monarchy in England

Alfred the Great (871-901), William the Conqueror (1066-1087), Henry II (1154-1189), Edward I (1272-1307) and others were powerful rulers. The Wars of the Roses paved the way for the rise of the Tudor monarchy, of which Henry VII, Henry VIII, Mary and Queen Elizabeth were strong rulers.

The Stuart rulers like James I (1603-1625), Charles I (1625-1649), Charles II (1660-1685) and James II (1685-1688) were despotic rulers whose power parliament tried to curb.

The unpopular ruler James II was deposed and the Dutch prince William of Orange and his wife Mary, were invited to rule over England through the Glorious or Bloodless Revolution.

The Grand Monarchy of France

In France, the capable Bourbon monarchs were assisted by brilliant ministers, as for example Henry IV (1589-1610) and his minister Sully. Louis XIV (1643-1715) became the leading grand monarch of Europe, owing to his undiluted power, unparalleled magnificence and wars. His successor Louis XV wasted public money on wars and luxuries. He prophetically commented, "After me the deluge", for the French Revolution broke out during the reign of Louis XVI (1774-1793).

The Hohenzollern Monarchs of Prussia

The Hohenzollern dynasty of Prussia rose to power in the 17th century. This was of great significance to Germany, because it set up military traditions which led to wars and international rivalry. Among the powerful rulers of the Hohenzollern dynasty, which continued till 1918, were Frederick William (1640-1688) called the Great Elector, his son Frederick I and his grandson Frederick William I (1713-1740).

The Habsburgs of Austria

The Austrian grand monarchs figured prominently in European history. The true founder of this dynasty was Rudolph I. Other great rulers were Maximilian I (1493-1514) and Charles V (1519-1556).

The Romanov monarchs of Russia

Strong and ambitious rulers arose in Russia such as Peter the Great (1672-1725) who tried to raise the strength and prestige of Russia in all possible ways. Catherine II, a German princess (1762-1796), continued the ruthless policy of Peter the Great, for the advancement of Russia.

The Marathas and the Mughals in India

During the 17th century Shivaji rose to power by establishing the Maratha 'Swarajya' in the very heart of the Mughal Empire whose power he challenged.

Shivaji's foresight and vision as a great statesman is revealed by his formation of the Ashta Pradhan, the appointment of able men belonging to any community, the abolition of the Jagir system and the spirit of toleration and wholesome military reforms.

The invasion of the Mughals in India, is regarded as the beginning of modern times in India, as they gave new shape to the country. The Mughal Empire was established by Babar after the first Battle of Panipat in 1526. His son Humayun was overthrown by Sher Shah who organized the administration well. A new era in Indian history was started by Akbar the Great (1556-1605) who was not only the greatest Mughal ruler, but also one of the greatest kings in the world. However as Will Durant rightly comments, "The support of the people so wisely won by Akbar, had been forfeited by the cruelty of Jehangir, the wastefulness of Shah Jahan, the intolerance of Aurangzeb, and the weakness of his successors."

MODERN PHILOSOPHY

As with many periodizations, there are multiple current usages for the term "Modern Philosophy" that exist in practice. One usage is to date modern philosophy from the "Age of Reason", where systematic philosophy became common, excluding Erasmus and Machiavelli as "modern philosophers". Another is to date it, the way the entire larger modern period is dated, from the Renaissance. In some usages, "Modern Philosophy" ended in 1800, with the rise of Hegelianism and Idealism.

There is also the lumpers/splitters problem, namely that some works split philosophy into more periods than others: one author might feel a strong need to differentiate between "The Age of Reason" or "Early Modern Philosophers" and "The Enlightenment"; another author might write from the perspective that 1600-1800 is essentially one continuous evolution, and therefore a single period. Wikipedia's philosophy section therefore hews more closely to centuries as a means of avoiding long discussions over periods, but it is important to note the variety of practice that occurs.

A broad overview would then have Erasmus, Francis Bacon, Niccolò Machiavelli, and Galileo Galilei represent the rise of empiricism and humanism in place of scholastic tradition. 17th-century philosophy is dominated by the need to organize philosophy on rational, skeptical, logical and axiomatic grounds, such as the work of René Descartes, Blaise Pascal, and Thomas Hobbes. This type of philosophy attempts to integrate religious belief into philosophical frameworks, and, often to combat atheism or other unbeliefs, by adopting the idea of material reality, and the dualism between spirit and material. The extension, and reaction, against this would be the monism of George Berkeley (idealism) and Benedict de Spinoza (dual aspect theory). It was during this time period that the empiricism was developed as an alternative to skepticism by John Locke, George Berkeley

NOTES

and others. It should be mentioned that John Locke, Thomas Hobbes and Edmund Burke developed their well known political philosophies during this time, as well.

NOTES

The 18th-century philosophy article deals with the period often called the early part of "The Enlightenment" in the shorter form of the word, and centers on the rise of systematic empiricism, following after Sir Isaac Newton's natural philosophy. Thus *Diderot, Voltaire, Rousseau, Montesquieu, Kant* and the political philosophies embodied by and influencing the American Revolution and American Enlightenment are part of The Enlightenment. Other prominent philosophers of this time period were David Hume and Adam Smith, who, along with Francis Hutcheson, were also the primary philosophers of the Scottish Enlightenment and Thomas Paine and Thomas Jefferson who were philosophers of the American Enlightenment.

The 19th century took the radical notions of self-organization and intrinsic order from Goethe and Kantian metaphysics, and proceeded to produce a long elaboration on the tension between systematization and organic development. Foremost was the work of Hegel, whose *Logic and Phenomenology of Spirit* produced a "dialectical" framework for ordering of knowledge. The 19th century would also include Schopenhauer's negation of the will. As with the 18th century, it would be developments in science that would arise from, and then challenge, philosophy: most importantly the work of Charles Darwin, which was based on the idea of organic self-regulation found in philosophers such as Adam Smith, but fundamentally challenged established conceptions.

Also in the 19th century, the Danish philosopher Søren Kierkegaard took philosophy in a new direction by focusing less on abstract concepts and more on what it means to be an existing individual. His work provided impetus for many 20th century philosophical movements, including existentialism.

MODERN ART

Modern art refers to artistic works produced during the period extending roughly from the 1860s to the 1970s, and denotes the style and philosophy of the art produced during that era. The term is usually associated with art in which the traditions of the past have been thrown aside in a spirit of experimentation. Modern artists experimented with new ways of seeing and with fresh ideas about the nature of materials and functions of art. A tendency toward abstraction is characteristic of much modern art. More recent artistic production is often called Contemporary art or Postmodern art.

Modern art begins with the heritage of painters like Vincent van Gogh, Paul Cézanne, Paul Gauguin, Georges Seurat and Henri de Toulouse Lautrec all of whom were essential for the development of modern art. At the beginning of the 20th century Henri Matisse and several other young artists including the precubist Georges Braque, André Derain, Raoul Dufy and Maurice de Vlaminck

NOTES

revolutionized the Paris art world with "wild", multi-colored, expressive, landscapes and figure paintings that the critics called Fauvism. Henri Matisse's two versions of *The Dance* signified a key point in his career and in the development of modern painting. It reflected Matisse's incipient fascination with primitive art: the intense warm color of the figures against the cool blue-green background and the rhythmical succession of the dancing nudes convey the feelings of emotional liberation and hedonism.

Initially influenced by Toulouse Lautrec, Gauguin and other late 19th century innovators Pablo Picasso made his first cubist paintings based on Cézanne's idea that all depiction of nature can be reduced to three solids: cube, sphere and cone. With the painting *Les Femmes d'Alger* (O.J. No. 116) in 1895, Picasso dramatically created a new and radical picture depicting a raw and primitive brothel scene with five prostitutes, violently painted women, reminiscent of African tribal masks and his own new Cubist inventions. Analytic cubism was jointly developed by Pablo Picasso and Georges Braque, exemplified by *Violin and Candlestick*, Paris, from about 1908 through 1912. Analytic cubism, the first clear manifestation of cubism, was followed by Synthetic cubism, practised by Braque, Picasso, Fernand Léger, Juan Gris, Albert Gleizes, Marcel Duchamp and several other artists into the 1920s. Synthetic cubism is characterized by the introduction of different textures, surfaces, collage elements, papier collé and a large variety of merged subject matter.

Although modern sculpture and architecture are reckoned to have emerged at the end of the nineteenth century, the beginnings of modern painting can be located earlier. The date perhaps most commonly identified as marking the birth of modern art is 1863, the year that Édouard Manet exhibited his painting *Le déjeuner sur l'herbe* in the Salon des Refusés in Paris. Earlier dates have also been proposed, among them 1855 (the year Gustave Courbet exhibited *The Artist's Studio*) and 1784 (the year Jacques-Louis David completed his painting *The Oath of the Horatii*). In the words of art historian H. Harvard Arnason: "Each of these dates has significance for the development of modern art, but none categorically marks a completely new beginning A gradual metamorphosis took place in the course of a hundred years."

The strands of thought that eventually led to modern art can be traced back to the Enlightenment, and even to the seventeenth century. The important modern art critic Clement Greenberg, for instance, called Immanuel Kant "the first real Modernist" but also drew a distinction: "The Enlightenment criticized from the outside ... Modernism criticizes from the inside." The French Revolution of 1789 uprooted assumptions and institutions that had for centuries been accepted with little question and accustomed the public to vigorous political and social debate. This gave rise to what art historian Ernst Gombrich called a "self-consciousness that made people select the style of their building as one selects the pattern of a wallpaper."

The pioneers of modern art were Romantics, Realists and Impressionists. By the late 19th century, additional movements which were to be influential in modern art had begun to emerge: post-Impressionism as well as Symbolism.

NOTES

Influences upon these movements were varied: from exposure to Eastern decorative arts, particularly Japanese printmaking, to the colouristic innovations of Turner and Delacroix, to a search for more realism in the depiction of common life, as found in the work of painters such as Jean-François Millet. The advocates of realism stood against the idealism of the tradition-bound academic art that enjoyed public and official favor. The most successful painters of the day worked either through commissions or through large public exhibitions of their own work. There were official, government-sponsored painters' unions, while governments regularly held public exhibitions of new fine and decorative arts.

The Impressionists argued that people do not see objects but only the light which they reflect, and therefore painters should paint in natural light (*en plein air*) rather than in studios and should capture the effects of light in their work. Impressionist artists formed a group, *Société Anonyme Coopérative des Artistes Peintres, Sculpteurs, Graveurs* ("Association of Painters, Sculptors, and Engravers") which, despite internal tensions, mounted a series of independent exhibitions. The style was adopted by artists in different nations, in preference to a "national" style. These factors established the view that it was a "movement". These traits—establishment of a working method integral to the art, establishment of a movement or visible active core of support; and international adoption—would be repeated by artistic movements in the Modern period in art.

4.20 SUMMARY

- Europeans established direct contact with central and eastern Asia in the 13th and 14th centuries. The Pope and King Louis IX of France sought to convert the Mongols to Christianity, so as to secure their help as allies in the Crusades against the Muslims.
- During the 16th century, at the time of the Western European expansion overseas in America, Asia and Africa, there was a notable break in the Christian Church in Europe. There was a revolt against the authority of the Pope, on the part of a large number of Christians who gave up some of the doctrines of the Catholic Church. These Christians mainly in northern Europe, organized themselves under different creeds and assumed new names. This break in the church that gave rise to the new groups called 'Protestants' is often called the 'Reformation'.
- Napoleon Bonaparte was one of the greatest conquerors and finest generals that France and even the world has ever known. He began his career as an artillery officer and in 1793 he defeated the British fleet in Toulon. Thereafter he was promoted from commander of artillery to Brigadier - General.

- The Industrial Revolution first started in England from where it rapidly spread to the U.S.A. and later to Europe. Several factors were responsible for the advent of the Industrial Revolution in Great Britain.
- The World War II resulted in widespread concern for world peace. Hence the United Nations Organization was established after the war in 1945. It was formed to bring terminate to wars and ensure permanent peace in the world as well as to enhance the economic and cultural development of mankind.

NOTES**4.21 REVIEW QUESTIONS**

1. What were the consequences of the geographical discoveries of 15th and 16th centuries?
2. State the causes of reformation.
3. What were the important impacts of French revolution?
4. Discuss the causes of industrial revolution.
5. Describe the characteristics of romanticism.
6. Why was United Nations Organization (U.N.O.) formed?

4.22 FURTHER READINGS

- Hibbert, Christopher, *The Days of the French Revolution*, Publisher Harper Perennial (June 23, 1999).
- Fiero, Gloria; *The Humanistic Tradition, Book 3: The European Renaissance, The Reformation, and Global Encounter*, Publisher, McGraw-Hill Humanities/Social Sciences/Languages; 5 edition (December 5, 2005).
- S Frey, Linda and L Frey, Marsha; *The French Revolution*, Publisher Greenwood Press.