

OXFORD HISTORY FOR PAKISTAN

TEACHER'S GUIDE TWO

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PREFACE

Every history teacher knows that the subject is limitless and the time for preparing lessons is comparatively minute. Classes vary in ability and much of the material in the syllabus is outside the pupils' knowledge and culture. These Teacher's Guides are not intended to usurp the teacher's skills but to make suggestions and offer some help. The following areas are covered by each Guide, which has been especially designed with the needs of the Pakistani teacher in mind:

- (a) As space is limited on a two-page spread, facts in the Pupil's Book have been reduced to the basic minimum. The Teacher's Guide contains supplementary material in the form of stories, additional facts, legends, and activities which will make the lesson more interesting. This additional information may be used at the teacher's discretion and according to the relevant strengths and/or weaknesses of each class.
- (b) Ideas for simple and rapid sketches on the board are sometimes given to explain otherwise difficult concepts. These are well within the ability of the least-skilled artist.
- (c) Contemporary extracts (which may be difficult to obtain outside the United Kingdom), such as legends and amusing anecdotes, are included in the Guides and can be used to bring the subject to life. It is very important that pupils realize that the people of the past were human beings just as we are, with the same feelings, attitudes, and tastes. These excerpts can be used as models for better pupils to write their own short accounts.
- (d) Looking at contemporary pictures to extract information is invaluable as it encourages students to exercise their analytical and creative abilities. Suggestions of questions to ask on important photographs in the Pupil's Book are given along with material on less obvious points.
- (e) Answers to the questions in the Workbook are included at the end of each unit.
- (f) The corresponding page numbers in the Pupil's Book are given on the top right-hand corner of each new unit for ease of reference.

Points to emphasize**1. Biographical background**

According to tradition, Gautama first encountered suffering when he went outside the temple grounds at the age of 29. He had obviously been grappling with the question of human suffering for a long time. Perhaps something he saw on that particular occasion crystallized his earlier thoughts on the subject and led him to take a definitive step.

Gautama was born a minor prince in what is now Nepalese Terai and lived a life of great comfort. He married at 16 and had one son. At the age of 29, historical records confirm that he left the town of Kapilavastu secretly and adopted the life of a wandering religious beggar. Reaching what is now southern Bihar, he studied yoga for two years but found the experience spiritually unfulfilling.

For the next six years he wandered throughout the countryside, accompanied by five other beggars, practising strict asceticism. He often starved himself or held his breath till he was on the point of collapse. All of his efforts, however, seemed to result in failure. His five companions left him, and he went on to Sarnath, near Benares. He had a good meal, bathed and sat under a fig tree to meditate in the Deer Park. It was here that he 'saw' the Truth, and after meditating for a further four weeks, he propounded his newly realized doctrine to his five former companions, who had by now rejoined him. Subsequently, he travelled throughout the middle Ganges region, preaching until he was old and worn out. He died in 486 BC.

2. Buddhist teachings

Buddha's teachings and the philosophy of Buddhism are extremely complex, but much of the Eightfold Noble Path is common to most of the major religions and is based on a practical approach to societal relationships. Much of what Gautama taught, too, was common to Hinduism, but his preaching the equality of mankind and the necessity for peace ran diametrically against the caste system; the Brahmins resented anyone being considered their equal and the Kashtriyas (warriors) resented the doctrine of peace.

Similar to Islam which forbids any representation of the Prophet (PBUH), early Buddhism forbade any visual representation of Gautama. In paintings and carvings, he is symbolized by a wheel, an empty chair or footprints.

3. Buddhist monks (p.3 of Pupil's Book)

The monks in the photograph are at the Tashilumpo monastery in western Tibet. They are disputing aspects of the Buddhist theology in pairs. One puts forward a certain statement, and the other shows whether he agrees or disagrees by clapping his hand in a special manner. If he disagrees, he puts forward a counter-argument, to which his companion must likewise respond by a handclap.

4. The Dharma

Buddha's teachings are encapsulated in the Dharma, or the Buddhist code of ethics. The following are its basic premises:

- i) Everywhere there is suffering.
- ii) Suffering is caused by desire.
- iii) Suffering can be ended.
- iv) The escape from suffering is the Eightfold Noble Path.

5. Buddhism and Hinduism

For a very long time, Buddhism was considered in some ways a sub-sect of Hinduism; it was largely Asoka who made it into a distinctive religion through extensive missionary activity. It is thought that modern Nepalese Buddhism is very close to the original Buddhism of Asoka. Ask pupils to collect pictures of Nepalese ceremonies and Buddhist shrines.

While Buddhism claimed to dispense with the elitism of the Hindu caste system and emphasized the equality of all—males and females, nobles and peasants—it rather spoilt this commendable egalitarian attitude by another form of elitism: most Buddhists believed that only monks could reach Nirvana in one lifetime. The only hope for others was to lead a good life and pray that they might be reborn a monk in the next life—only then could they reach the highest state of being.

Answer to Workbook pp. 1–2

1. (a) Gautama, born in about 560 BC, was a Hindu prince in Northern India, where he lived in luxury in his palace with his wife and son.
(b) When he was 29, he was travelling with his charioteer through the city and noticed beggars and people who were sick and dying. He wondered why people had to suffer like this while he was so happy.
(c) He left his wife, son, and palace and wandered throughout India as a beggar, trying to find out why people suffered.
(d) When he failed, he tried to punish his body by starvation, pain, and holding his breath. He did not find the answer in this either.
(e) He sat beneath a tree and meditated, and then realized that people suffered because of desire. They always wanted money, power and possessions. If they could stop wanting things they would cease to suffer.
(f) This was called the Enlightenment, and for the rest of his life, Buddha (the enlightened one) as he was now called, wandered throughout India teaching and gathering disciples.
2. (i) Right actions; (ii) right speech; (iii) right behaviour; (iv) right thoughts; (v) right efforts; (vi) right understanding; (vii) right meditation; (viii) right minds. Nirvana.
3. In practical terms, the first three principles of the Eightfold Noble Path teach that people should live at peace with everyone and that they should not lie, cheat or harm any living thing. All people, rich or poor, high or low, are equal. Quarrels should be settled by discussion, while love and forgiveness should rule everyone's life. The other 'Paths' guide people in meditation and right thoughts.
4. The answer should focus on the karma principle; reward for a good previous life and punishment for a bad one, irrespective of behaviour in the current existence. Perhaps the monk might offer the beggar some consolation, arguing that he may be a wealthy prince in his next life while the evil man may return as an animal.

Points to emphasize**1. The monk or sangha in Buddhism**

The monk or sangha is perhaps the most important figure in Buddhism. Today, it is almost exclusively a mendicant order; the monk is not permitted any worldly possessions, nor can he pursue a profitable career or receive gold and silver. Everything he requires—food, shelter, medicine, clothing—must be given to him by the faithful.

Although shoes are considered a luxury, some monks are permitted to wear them. Aside from these, their total equipment comprises of robes, a begging bowl, a razor, a belt, a needle, a strainer (to filter drinking water lest one inadvertently swallow some minute creature in it), a staff, and a toothpick. Monks live in the open generally, or may build a makeshift hut if they settle in one village for any length of time. Normally they live alone, but when a number settle in one place, a more permanent structure (monastery or convent) of brick or stone may be built. Permanent structures are sometimes made by nobles to house groups of monks, the donor thereby acquiring merit towards Nirvana. The only meal is taken at about midday and consists largely of water, rice, and bread which the monk has received as alms. A monk may eat fish only if he has not seen or heard it being killed and believes that it has not been caught for his benefit. Butter, ghee, honey, and sugar can be taken only for medicinal purposes.

As there are hundreds of monks in certain monasteries, there must be some of division of labour, with several monks in charge of food and water, and others in charge of the gardens, the novices or the wardrobe. These positions, however, are based entirely on ability and none of the offices gives its holder authority over other monks. Thus in Buddhism, as in Islam, there is no rigid hierarchy of the kind prevalent in Christianity.

2. Sanskrit

The earlier versions of the Buddhist scriptures were in a variety of Indo-Aryan languages. About 2000 years ago, because these had diverged so much as to be mutually incomprehensible, a lingua franca—Sanskrit—was adopted. Sanskrit is still used in many Buddhist countries. Even though a single word is not understood, mouth sounds for the characters are often made.

One of the problems of introducing Buddhism in other countries was that its esoteric ideas and philosophies could not be expressed in a language other than Sanskrit. For this reason, Sanskrit was the language of Japanese Buddhism until the 20th century. Some of the differences between the religion in China and Korea, for example, may have arisen from the impossibility of translating certain religious terms precisely.

3. Tolerance

Asoka made no attempt to impose Buddhism on his people although he himself was a devout believer. According to traditional practice, Indian rulers protected all religions, irrespective of personal preference. Sri Lanka was the first official Buddhist state and remained the only one for a very long time.

4. Buddhist assimilation

Buddhism has a chameleon-like ability to take on the 'colour' of the region where it is adopted and to incorporate indigenous cults and gods. Nowhere is this more evident than in Tibet where a mixture of the animistic Mon cult and Buddhism is still practised. In this, Buddhism is perhaps little different from other religions. Certainly, Christianity adopted for its festivals and shrines many pre-Christian customs: Christmas to celebrate the birth of Christ was grafted on to the Roman festival of Saturnalia, which in itself was probably a much earlier mid-winter feast to celebrate the return of the Sun. Easter, a classic rebirth festival of nature, even takes its name from the Celtic goddess, Eostre. The fact that these Christian festivals originate in pagan rites in no way detracts from their validity.

5. Hinayana and Mahayana Buddhism

Hinayana (the Lesser Vehicle) is the more basic and strict form of Buddhism, as advocated by Buddha himself. Buddha never claimed divinity, but saw himself as a prophet sent to guide others. Modern south-east Asia remains firmly of the Hinayana sect.

Mahayana (the Great Vehicle), which split from Hinayana at the great conference at Patna in about 250 BC, was a more relaxed and popular cult, allowing the concept of saints and the divinity of Buddha. The fairly primitive people who adopted the Mahayana form of Buddhism found it, easier to accept.

Answers to Workbook pp.3-5

1. Refer to p.4 of the Pupil's Book.
2. Mahayana sect: believe in the divinity of Buddha; less strict in observances and behaviour; more popular with ordinary people.
Hinayana sect: strict and puritanical; consider amusements wrong because they interfere with the main purpose of a monk which is to reach Nirvana; Nirvana can be reached by monks alone while others can only hope that they will be reborn as monks in the next life; believe Gautama Buddha was human, not divine.
3. 250. (a) Higher caste Hindus, fearing for their power and position, reasserted themselves; (b) monasteries tended to become either concerned with worldly possessions or remote introspection; (c) raids by local warlords and invasions by the Huns, who found the monasteries rich and easy prey, weakened the religion. The Muslim armies invaded India. Nepal.
4. Creative work.
5. Research work.

BUDDHISM SPREADS THROUGH ASIA

6/7

Points to emphasize

1. Buddhism in China

Buddhism found easy acceptance in China because it contained many elements of the native philosophies of Confucianism and Daoism, especially those aspects of these beliefs which stressed non-aggression and passivity. As was mentioned earlier, one of the strengths of Buddhism was its ability to adapt and to absorb local customs and beliefs.

2. Printing

Due to the popularity and high demand for Buddhist texts, the religion also indirectly contributed to the development of printing. The stages in this development are outlined below:

The first stage in the development of printing was the whole-page wood block with text and illustration. If handled carefully, one block could produce hundreds of pages very quickly and cheaply. This process was, of course, rather cumbersome and crude.

A logical and very important second step was to make wood blocks of individual characters. Whereas the whole-page block could be used only for one particular page, moveable type could be dismantled from the frame at the end of a run, reassembled and used to print another page. This system was more feasible for a character language like Chinese than it would have been for an alphabetic language of the Indo-European group.

In Chinese, a simple character can express one or more words. 木 means 'wood/tree'; combined with another character it means 'carpentry'. 人 means 'man/person/human being'; combined with the character for 'big/large/great' it means 'grown-up/adult'. These are of course very simple characters, while other Chinese characters have more than 20 strokes. Making character blocks was relatively easy because most Chinese characters consist of an assortment of simple, straight lines.

3. Zen

Quietness and concentration are essential for meditation. Concentration can be achieved in many ways and the Zen Buddhists have developed a number of special techniques which help them attain this end. Looking at simple coloured shapes painted on walls is found to soothe and calm the senses. Sand gardens are another form of relaxation; they are patches of sand and protruding rocks which are raked into parallel or curved lines. The tea and flower arranging ceremonies are ritualistic and stylized in nature.

In the 1970s and 1980s, this form of Buddhism attained cult-status among American hippies. Their version, however, was very different from traditional Zen Buddhism, where the main focus is on meditation.

Answers to Workbook p.6

1. 7th and 10th. Silk Road. Confucius; Lao-tzu. Korea; Japan.
2. Printing (page blocks and then moveable type); extended the language with new words, especially from Sanskrit, to cover new concepts; strong influence on the writing of novels in China (a development from the parable or moral story); building (the evolution of the characteristic Chinese pagoda).
3. Zen. Peace; meditation; quietness. (a) Meditation; (b) tea ceremony; (c) sand gardens; (d) flower arrangements.
4. A Buddhist shrine over the relic of a saint or a spot with which the saint is associated. As an aid to meditation; pilgrims walk round the outside of the solid structure, concentrating their thoughts upon the saint who is commemorated there.

Points to emphasize**1. Jesus Christ**

'Christ' is actually a title, not a name, and means 'The Lord's Anointed' or the one chosen by God. Jesus's birth, traditionally celebrated on 25 December, and marking the year 1 of the Christian calendar, is thought by modern scholars to be chronologically inaccurate.

Historical evidence of peoples and events seems to suggest that Jesus was actually born between 5 and 7 BC. The time of year, again from internal evidence, indicates that he was most likely born in spring. (We are told that there were 'shepherds in the fields' so presumably it was lambing time.) The December celebration is probably, like many Christian festivals, made to synchronize with existing religious feasts. (The main Roman festival of Saturnalia took place from 17 to 23 December, and the old German/Scandinavian Yule also took place in mid-December.)

2. Teachings

Unlike most other early religions, Judaism was strictly monotheistic. Initially, Jesus claimed that he had not come to destroy Mosaic law but to fulfil it. He may have regarded himself as a reformer of the existing religion, somewhat like the Protestants in Christianity. Later, however, there was some doctrinal divergence as well: Jesus advocated, for example, that instead of the Jewish creed of 'an eye for an eye, a tooth for a tooth' (i.e. revenge) people should try to love their enemies and exchange good for evil.

3. Miracles

In all religions miracles are a difficult concept to grapple with. One can either accept that they are (a) absolutely true; (b) invented by the performer; (c) symbolic; (d) perhaps genuine in practice, but psychological in implication. Witness the number of faith-healers today who can restore sight or cure paralysis because these disorders are psychosomatic rather than organic in nature.

4. Crucifixion and Resurrection

The Crucifixion and Resurrection are essential points in the Christian religion. The word 'Crucifixion' is derived from the Latin *crucis* ('cross') and the word 'resurrection' from *resurgo* ('I rise again'). Resurrection is a cardinal principle in Christian theology. Christians believe that the dead will be resurrected and judged on the Last Day, the faithful adherents of Christianity will go to Heaven while all others will be consigned to Hell.

Later, the Christians introduced the concept of Purgatory, which is a kind of 'in-between' state. Souls of people who were neither very good nor very bad in their earthly life would go through thousands of years of torment to purge them of their wickedness before they could enter Heaven.

5. The spread of Christianity

Christian conversion spread rapidly across Europe after about the 5th century AD. Often it was purely a nominal change. A ruler (or more frequently his wife) would become a Christian, and, *ipso facto*, the whole country was considered converted. Scandinavia, Germany, Central

Europe, and Russia did not adopt Christianity until about AD 1000 or later— by which time, of course, Islam had reached much of western Asia, Turkey, Egypt, north Africa, and Spain.

It might be worth pointing out that the ancient prophets form a vital link between Islam and Christianity. One of the great divisions between two religions, of course, is the Christian belief in the divinity of Christ. In the “subcontinent” section, we will see how the Muslim conquerors of northern India treated Christians and Jews more favourably than other peoples because they were ‘People of the Book’. They were granted special privileges and were allowed to practice their own religions after the payment of a special tax (*jizya*) in lieu of military service. The sympathy between Islam and Christianity is not surprising as they are both founded on monotheism. Both also arose in the same geographical region and have many similar cultural elements.

Answers to Workbook pp.7–8

1. (a) 63 BC; (b) BC/AD line; (c) AD 33; (d) AD 312; (e) AD 391; (f) 4th and 5th centuries AD; (g) about AD 600.
2. Refer to p.8 of the Pupil’s Book.
3. (a) Equality of all peoples; (b) peace, love, and forgiveness; (c) duty to God before everything else; (d) judgement by God on the Last Day or after death (not quite clear); (e) reward for goodness by eternity in Paradise or punishment for the wicked in Hell.
4. (a) Equality; peace; love. (b) Buddhist proscription on taking lives, human or animal; rewards and punishments by rebirth; ultimate Paradise of Nirvana which, unlike the Christian Heaven, is impersonal; Christians consider Christ divine, whereas Buddha never claimed divinity.
5. Creative work.

THE POWER OF THE CHURCH AND THE POPE IN THE MIDDLE AGES

10/11

Points to emphasize

1. Supremacy of the Pope

Although there were four ‘heads’ of the early Church (the patriarchs of Jerusalem, Antioch, Alexandria, and Rome) the Roman patriarch claimed to be above the others because he was the successor of St Peter, who was one of Jesus’s apostles and leader of the Church in Rome prior to his execution. In the 8th century, this power was increased by ‘The Donation of Constantine’, a document which purported to place the Western Roman Empire under the control of the Pope. This, however, was later proved to be a forgery.

The papacy quickly became a political tool, especially in the hands of the great families of Italy. While many Popes were men of great saintliness and ability, there were also a fair number who were hypocritical and power-hungry.

2. The power of the Church

Since they were relatively well educated, it was inevitable for churchmen, especially in the higher echelons, to become the king’s advisers or the equivalent of modern ministers. The Church also had a powerful part to play in the formulation of laws. Other temporal matters such as taxation, politics, diplomacy, and the general running of the country often fell under

the Church's influence. In the absence of a police system or other central control, the Church alone could wield authority.

Priests in towns and villages were often completely illiterate and learned the whole of the complex services and liturgy by heart. Those who could read and write sometimes became minor bureaucrats and clerks.

3. Church taxation

At the lowest level, everyone had to give one-tenth (a tithe) of their earnings to the Church. In most cases this was paid in crops—corn, animals, eggs etc.—and was meant to support the parish priest because he generally had little land in the common fields. In some villages today the vast barns in which the tithes were stored still exist.

At every level, the promotion of a Church office-holder was followed by a fee paid to the Pope. Eventually, these fees became a serious burden—indeed, resistance towards these fees was one of the causes of the Protestant Reformation. Much of the money sent to Rome was squandered on extravagant buildings, churches, tombs for the Pops, robes, and jewels.

4. Excommunication

The threat of Hell was very real indeed to most people and was reinforced by the lurid paintings on the walls of churches throughout Europe. Throughout the Medieval period, Hell was a favourite theme of artists, probably because they derived more enjoyment from it than they did from the delights of Heaven, which seem, in the popular mind, to have consisted of eternally singing praises to God.

5. Papal protection

The Popes did, of course, a great deal of good. They alone could resist the great monarchs, thereby preventing some of their worst excesses. For example, they often defused hostilities which would otherwise have led to war. If war did break out, they could order other countries to join the favoured side in order to bring it to a speedy end.

6. Symbolic attire

The Pope traditionally wore the triple crown, of Heaven, Earth, and Hell.

The cardinals wore flat red hats. They were the highest order of clerics and the Pope's closest advisers. They formed a 'college' of 70 men and were a little like a political cabinet today, only larger in number. On the death of the Pope, they elected his successor from among themselves.

The bishops' hats (called mitres) were their badge of office. They also had gold-plated, heavily jewelled staffs which were supposed to represent a shepherd's crook. The bishops were, therefore, the symbolic shepherds of the spiritual 'flock', acting as both guides and leaders.

Those entering a priesthood or monastic order often had to shave either the crown of their head or their entire head. This rite of the Christian Church is called tonsure. It seems that hair has a symbolic significance in many religions—the tonsure of the Christians, the shaven head of the Buddhists, the uncut hair of the Sikhs and the beard in Islam and Judaism.

Answers to Workbook pp.9–10

1. (a) Excommunication; the Pope could say that the offending person was no longer a member of Church and that he or she would go straight to Hell after death. (b) Advisers;

read and write. (c) Latin; diplomats. (d) Charlemagne; requesting him to place the crown on his head, whereas the practice among his people was otherwise; generally the emperor crowned himself. (e) Holy Roman Empire.

2. Church A: Roman Catholic Church; Rome; Latin; European.
Church B: Orthodox Church; Constantinople; Greek; Asian.
3. Individual work.
4. Creative work. Ask pupils to look up difficult words in the dictionary.

THE CHURCH IN THE LIVES OF THE PEOPLE

12/13

Points to emphasize

1. Isolated villages

It is difficult for us to understand the extent to which the lives of the people were circumscribed in the villages of Medieval Europe. They had, in general, little outside contact with any except the nearest settlements and the occasional wandering friar or pedlar. Due to this isolation, there was a great deal of intermarriage, often leading to congenital mental and physical defects. The infant mortality rate seems to indicate that many babies died or were killed in infancy.

2. Church ritual

Because of the implicit belief in Heaven and Hell, the Church and its rituals were of vital importance in the lives of most villagers. To die unbaptized or to be buried in ground which had not been consecrated by the Church guaranteed eternity in Hell. Sometimes, under a vicious priest, even people who had not paid their religious taxes were buried behind the church, in a 'non-holy' part of the churchyard.

People who had committed suicide were buried at crossroads outside the villages with a wooden stake driven through their hearts. It was believed that, thus pinioned, the evil body could not rise at Resurrection. As it had been buried at a crossroad, the wicked spirit would not know the way back to its own village.

3. Holy days

There was, on average, at least one saint's day in each week, and this, coupled with Sunday, gave the villagers some relief from the otherwise unremitting toil. On these 'holy days' (hence our word 'holiday'), there would be a special service in church, followed by games played in the churchyard. There were races, wrestling matches and fighting games played with long sticks called quarterstaves. Round dances as well as children's games such as blind man's buff, kiss in the ring or monkey in the middle were also popular. (Maybe you can find some Pakistani equivalents.) Eating special foods and drinking home-made ale was much enjoyed during such festivities.

People also played a bizarre 'sport' called shin-hacking. The two opponents faced each other, holding each other's shoulders. Each would try to kick the shins of his opponent and the first man to surrender would lose the bout.

4. The role of the priest

The priest had to act as a general adviser to the people. Much of his work would now fall under the jurisdiction of social and health care workers. He was, in most cases, the only person who could offer the villagers advice.

5. Church services

The church services themselves were a kind of entertainment. Many Medieval churches had crude but frightening paintings on the walls which depicted Hell and the punishment of the damned. The priest would explain the implications of these paintings to the congregation. As Hell was more exciting than Heaven, it was the favoured theme of painters. Stained glass windows sometimes gave glowing images of saints to reinforce the priest's account of their lives.

Towards the end of the Middle Ages, small plays were performed in church to help explain Biblical stories, especially on holy days such as Easter. From being purely instructional in nature, these slowly developed into forms of entertainment in their own right, with the devil being portrayed as a clown or fool. In a few towns, these plays evolved into a general performance. They were enacted on small stages mounted on wheels, which went out in processions through the streets. Each craft-guild usually put on a little sketch which related to their trade—the carpenters performed the story of Noah and the Ark, the goldsmiths performed the gifts of the three Magi, and so on.

6. Protection

If the priest was firm enough, he was the only defence the villagers had against the demands of an unscrupulous lord. Often, the priest was, only too eager to ingratiate himself with the nobles. He could, and did at times, intervene on behalf of the ordinary people when the feudal lord's measures were too oppressive. He had the ultimate sanction of the Church. The threat of Hell was a powerful tool in the hands of the priest.

7. Monasteries

Monasteries provided many of the services now undertaken by the state. Monks helped the elderly and unemployed, educated (with the lord's permission) a select group of bright boys for priesthood or monastic orders and administered medical aid in the monastery infirmary. Many monasteries offered employment to lay workers on their estates, as these were often far too large for the monks themselves to manage. Monks who belonged to very strict orders did little except pray.

8. Illustrations on p.13 of Pupil's Book

The almoner: He (i.e. the one who gives alms) was responsible for giving bread (marked with a cross as a symbol of its holy status) and wine to the poor and diseased. Notice the cripple with leg facing backwards—this may have been a birth defect, but parents sometimes maimed their children so that they could later earn livings as pathetic beggars. The background of the painting does not depict wallpaper but is an example of the Medieval artistic convention of filling in space with a stylized pattern.

The school: Their clothing seems to indicate that these pupils are from noble families. The master seems to be hearing the boy on the left reading, while the two pupils on the right are reading to one another. Strangely enough, there are no canes or birches for punishment in evidence in most Medieval drawings of schools—they are probably hidden behind the master's chair!

Answers to Workbook pp.11–12

1. Perhaps a general talk on behaviour might be useful here. Ask pupils to suggest things which are ‘wrong’—theft, violence, cruelty, cheating, religious offences, antisocial behaviour such as playing loud music, annoying neighbours. Then suggest positive ideas—kindness, being helpful to others, respecting other people’s rights etc.
2. Creative work.
3. Discuss with pupils the most important aspects of the Church’s work: spiritual comfort; festivals; advice; entertainment; protection; medical help; education; books; help for poor; accommodation in agricultural techniques.

THE MIDDLE AGES—THE FEUDAL SYSTEM

14/15

Points to emphasize

1. Feudal system

The Medieval feudal system is generally depicted as a pyramid, with the king at the apex and the peasants at the base. It is accurate both numerically and in relation to the power of each group in the hierarchy. The general principle of this or any other feudal system was that everyone received a piece of land from someone higher up in the hierarchy, and in return, was obliged to perform duties for that person. Although the concept of a feudal ‘pyramid’ is somewhat of a simplification, it is essentially correct. In reality, however, there were many other factors to consider, for example, the Church’s practice of ‘lending’ some of its territory to knights and lesser nobles.

2. The knight’s services

The services which the knight performed for his liege lord were a fundamental part of the feudal system: collectively, they provided the king with a fully-trained army at call. The most important nobles (called tenants-in-chief) maintained a small army consisting of themselves (or their substitute), their vassal knights and a number of foot-soldiers. Retainers, whom the tenant-in-chief maintained at all times for his own personal wars against neighbours, often constituted the infantry. Sometimes even peasants were pressed into service in an emergency. On the whole, however, they were more valuable as cultivators of land and providers of basic necessities.

3. Oath of fealty

Each year the tenants-in-chief had to visit the king at one of his courts and swear allegiance to him—not that they were likely to take much notice of it if it suited their purposes to do otherwise. Lesser nobles and knights also had to swear allegiance to their lord. The peasants had no choice in the matter. They were generally bound to the village in which they had been born, and could be sold if the lord so wished. They were not actually slaves, but in many cases were not far removed from that position, at least in the earlier Middle Ages.

4. Provision of stores

This, too, was a vital element in the feudal system. The peasants provided meat, grain, honey, beer, wool, timber, fish, and many other agricultural items to the lord of the manor. He would retain much of this produce but would pass on some of it as part of his contribution to his tenant-in-chief. By this time it was obviously a large stock and difficult to transport. As a

result, the king and his retinue of several hundred servants, officials, and advisers travelled from one nobleman's castle to another, staying several weeks with each noble and thereby consuming their share of the supplies.

Pupils might be interested in the menu of a meal given by the Duke of Lancaster to King Richard II (late 14th century):

First course: Deer meat, soup, pig's heads, beef, roasted swan, roasted pig, meat pie.

Second course: Stew of almonds, stew of meat, roasted deer, roasted chicken, roasted rabbit, roasted partridge, roasted pigeon, roasted quail, roasted lark (a very tiny bird), puff pastry, jelly, fritters.

Note that there was almost no difference between the courses. Also note the complete absence of vegetables, which were considered fit only for peasants. Salads were occasionally served but not in a form which we would recognize. These are the ingredients of a 'Salat' from 1390:

Parsley, sage, garlic, onions, leeks, borage, mint, fennel, cress, rue (a pungent herb), rosemary; dressing of oil, vinegar, and salt.

5. Peasant life

Peasants had a number of strips scattered throughout the three common fields, so that in theory each person had both good and bad land. The peasants had to work for a certain number of days each week on the lord's strips, and then at times of great pressure, such as plowing, sowing, and harvest, for two weeks continuously. The lord could choose periods of work and naturally demanded that the peasants work when the weather was fine. They had to cultivate their own land on their own times, whatever the weather.

The peasant was tied to his village, and part from the Church or the mercenary profession, there was little else that he could do. If he ran away to another village, he would be known as a stranger instantly and held in the hope of a reward. A few did escape to the towns where they tried to live undiscovered; if they could avoid discovery for a year, they were legally free of the manor.

6. Three-field system

The strips in the common fields were about 200 metres long (traditionally the distance an ox could pull without pausing to rest) and 5 metres wide (the width of the whip used). The strips were not regular but were arranged at all angles to suit the contours and topography of the land. Each strip was separated by a ridge of earth with marker stones on the edge of the plot. This often caused bitter disputes over boundaries.

As one person's strips were scattered all over the field—albeit with the best of intentions—a great deal of time was wasted travelling from one to the other. Considerable land was wasted in paths between the strips to allow for access by carts. The lord's strips were scattered among those of the villagers, but one suspects that he probably had more than his fair share of the good land.

7. Crops

The main crops were wheat (for the best bread) and barley for daily bread and beer. In some places, oats were grown for animal fodder and, in times of scarcity, for human consumption. In northern Europe, oats were a staple food item (porridge), as they grow under harsher conditions than most other cereals. Sometimes peas and beans were grown in the common fields, but usually they were cultivated on the peasant's own plot, near his hut.

8. Hayfield

Most villages had a large field—perhaps of 100 hectares—which was permanently down to grass. This was fenced off at the end of winter to allow the grass to grow in spring and early summer. In June the grass was cut and made into hay, which was shared out in proportion to the number of strips of land owned by each peasant. For the rest of the year the hayfield, like the common and wastes, was grazed by village animals. Because animals mated indiscriminately, there was little improvement in the quality of the stock, and therefore little improvement in meat and wool. It was not until the selective breeding of the 18th century that the standards of livestock gradually improved.

9. Fertility of land

Medieval villagers were under the misconception that by allowing fields to ‘rest’ or lie fallow their fertility would increase. The weeds growing on this resting field were grazed by animals, whose manure added a little richness to the soil. Often the manure of animals penned in the huts was taken by the lord for his private use round the manor.

10. Manor law

Aside from the king’s laws, the manorial laws regulated much of village life. The lord held a court in his manor, weekly, or at longer intervals. Here are a few examples of these manorial laws (although they varied from village to village):

- (a) Every peasant must fill a large stocking of nuts, cleaned of their husks and give them to the abbot of Ramsey;
- (b) When a peasant woman marries, she must give to the lord of the manor a brass pot big enough for her to sit in;
- (c) Every peasant may take wood for his fire from the lord’s forest. While he is gathering wood he must call out loudly so that the lord’s forester can hear him. If the forester arrives before the peasant has left the forest, the peasant must hand back all of the wood. If the forester arrives after the peasant has left the forest, he may follow the peasant home, pulling as much wood as he can from the peasant’s cart with his left hand. If the forester steps on the peasant’s garden when he reaches the hut, the peasant may strike him, even unto death . . .

Answers to Workshop pp.13–14

1. (b), (d) and (e) are correct.
2. Creative work.
3. (a) Prayed for the king, especially during war; (b) supplied priests who were officials and advisers because they were literate.
4. (a) Oath of loyalty; provided knights; provided supplies; attended court to learn of latest laws; (b) oath of loyalty at their lord’s court; military service in lord’s army; provision of supplies; (c) worked on knight’s land; became foot-soldiers in knight’s force; provided food and other supplies; payment to lord on most occasions in life—marriage, birth of son, death etc.
5. One field was left fallow (to ‘rest’) and recover fertility. Today fertilizers are used to keep land fertile.
6. Refer to p.15 of the Pupil’s Book.

Points to emphasize**1. The manor house**

Medieval manor houses varied in style, but the one on p.16 of the Pupil's Book is typical of a 13th/14th century one, and is still in existence. It is probably more strongly fortified than many because it was in a region where there were still plenty of aids (Welsh-English border). The plan, however, is fairly consistent, with the Great Hall and the kitchen at one end (often detached from the main building because of risk from fire), and the family apartments at the other. In this case, the family wing was built in the form of a tower for defensive purposes. It was characteristic, particularly later in the Middle Ages, to add rooms at random to the manor house to accommodate important guests.

The family room was more comfortable than the hall and had a boarded floor, beds, some hard wooden chairs and tables, and perhaps even carpets from the east which were so valuable that they were normally placed on tables or chests to prevent wear.

Conditions in the hall seem squalid to us today, because everything was done in public. Our ideas of privacy certainly differ from theirs. In the later Middle Ages, when the layer of rushes became very thick (and sodden with animal and human urine), it was used in the manufacture of gunpowder, as saltpetre could be extracted from it.

2. A typical day in the life of a noble

The chart on p.17 of the Pupil's Book is of course very simplified, as daily schedules varied from person to person. Some nobles were actually interested in the land and spent much time inspecting it. On the whole, however, hunting was the main activity for much of the day. For this reason the forests were sacrosanct; peasants at one time could be executed for poaching animals there.

3. A Medieval feast

A characteristic of Medieval cooking was to make the dish completely unlike its origin by the addition of spices. Using this as a starting point, you may wish to introduce the voyages of discovery here. One of the most important reasons for the European voyages of the 15th and 16th centuries was the desire to find spices.

The following are a few Medieval recipes with modernized spellings:

Strawberry dessert:

Take strawberries and wash them in good red wine. Squeeze them through a cloth and mix with flour. Boil until thick. Add raisins, saffron, pepper, sugar, ginger, cinnamon, and galingale (a spice similar to ginger). Sharpen the mixture with vinegar and add a little white grease. Colour it with alkanet (a red dye) and decorate with pomegranate seeds.

Fruit tart (1430)

Boil figs in wine and grind them into small pieces. Put them in a pot and add pepper, cinnamon, cloves, mace, mulberries, great raisins, saffron, and salt. Boil pieces of dates and chunks of salmon or eels in a little wine and add them to the mixture. Make a 'faire round coffyn' (a

pastry case) and put mixture in it. Place more mulberries on top. Put a pastry top on the pie and bake it in an oven. (Fish in a fruit tart seems disgusting, but with all of those powerful spices I do not suppose anyone would have noticed the taste.)

4. Table manners

Some idea of the prevailing table behaviour is given by the number of books on etiquette (for nobles, naturally) of the period. Here are a couple of extracts from late 15th century 'manners' books which show what the normal standard was. (Spelling has been modernized.)

Also keep your hands clean and well so that you do not dirty the tablecloth. Do not wipe your nose on the tablecloth. Do not spit over the table. Clean your knife with some cut bread and not on the tablecloth. When you eat, make no noise with your mouth, as do boys.

At the table, according to Urbanitatus:

1. Do not scratch your head or back to search for fleas.
2. Do not look in your hair for lice.
3. Do not pick your nose, nor let it drip.
4. Sniff not, nor blow your nose too loudly.
5. Do not spit too far.
6. Do not squirt food and drink from your mouth.
7. Do not lick the dishes to get the last bit out.

Answers to Workbook p.15

1. to 4. Creative work.

ENGLISH TOWNS IN THE MIDDLE AGES

18/19

Points to emphasize

1. Dirt and squalor

Try to capture the squalor of the Medieval town: filthy mud streets; pigs, dogs, poultry, and rats running rampant; the stench of sewage/waste ditches; refuse indiscriminately strewn everywhere. (For example, butchers would throw waste and intestines out of their shops and into the street.) People in each street were normally ordered to keep it clean, but this often meant only pushing the filthy mass into the neighbouring alleys.

2. Shops

Easily accessible shops were one of the great advantages of living in a town. Some shops were very specialized. The bakers of white bread were not allowed to make brown; bow makers did not make arrows and shoe makers did not make other leather goods such as belts and bags. As the Middle Ages progressed, some shops, when not making specific orders, did make a few goods for casual sale, particularly in the bigger cities where luxury items like jewellery and silverware were produced for sale.

3. Law and order

Normally law and order was left to the ingenuity of private citizens. If anyone saw a crime being committed, he or she was supposed to shout 'Hue and cry!', upon which everyone had to drop their work and chase the accused. Trials took place before the mayor or local justices, and as there were no prisons for ordinary wrongdoers (although people convicted of political crimes, treason etc. were locked up in castle dungeons), punishment was immediate. Other punishments included: fining, though this was limited by the scarcity of coins; whipping; and the stocks (where the other townspeople humiliated the prisoner by taunting him and by throwing unpleasant things at him). Generally, cheating tradesmen were dragged through the streets on a kind of sledge, with the offending article (a short-weight loaf, stale meat or fish) hung around their necks. Again, this was a form of public humiliation and the offender was the object of unpleasant missiles.

Some crimes such as murder, were reserved for the consideration of the monarch's judges who made a twice-yearly visit to certain towns and cities to hold assize courts. As these judges had no prior dealings with the prisoner, twelve men who knew the accused were chosen to brief the judge on his character. The jury system gradually evolved from this practice.

4. Health and disease

Townspeople were probably no dirtier than the villagers, but what could be tolerated in a scattered community of a few hundred persons was intolerable when several thousand were packed closely together. There was, of course, no concept of germs and their association with filth and no knowledge that vermin spread infections. Water was heavily polluted, and even the wells were contaminated with sewage. Country people did have access to relatively clean water and were able to obtain traditional herbs from the surrounding woods while the townspeople were at a disadvantage in this respect.

The average life expectancy rate of 32 to 33 seems reasonably accurate, and though some people did live to the relatively old age of 60, the appalling infant mortality rate pulled the average down. Today's life expectancy rate in very developed countries is about 81 to 82 for women and 76 for men, with an average of 79.

Answers to Workbook pp.16–17

1. (a) Freedom from the lord of the manor's rule; (b) Right to elect own mayor and council to govern themselves; (c) Right to impose and use own taxes.
2. (a) Shops (people did not have to make almost everything for themselves); (b) Wider choice of entertainment; (c) Fairs with imported goods; (d) Weekly markets; (e) Protection.
3. (a) Health standards were generally better; (b) Sanitation and water supplies were better, even if only because there were fewer people; (c) Fewer obligations (such as compulsory guard duty).
4. Shops sold one commodity only (leather, pottery, bread, meat etc.). All shops of one trade were located in the same area. Goods were made on the premises: the shop was really an outlet for craftsmen.
5. Sewage and waste gutter ran down the centre, streets were rarely paved, overhanging upper storeys of houses made streets dark, damp, and breeding grounds for disease and finally, pigs, goats, chicken, and cows wandered freely in the streets that were often infested with vermin.
6. (a) The gap in the male/female life expectancy rate is in fact increasing, perhaps because men are more liable to accidents at work, on the roads and elsewhere. Typically 'male'

habits, like smoking and drinking in non-Muslim lands, may also be a factor. There does seem to be a natural predisposition for the female to live longer. Perhaps pupils can suggest other reasons. (b) The difference in maternal mortality is very dramatic, from 690 in Afghanistan to 3 in Canada. This is obviously due to different standards of health care. The relatively high figure for Japan, compared with its otherwise good health statistics, may be due to the very slender physique of Japanese women. (c) Apart from Sierra Leone and Bangladesh, the infant mortality rate is fairly consistent, even in those countries that have a low expectation of life and a high maternal death rate. (d) The dreadful mortality figures for Sierra Leone are not helped by the appalling levels of AIDS there. (e) It may be interesting for pupils to study these statistics in the light of the GDP per head in American dollars: Japan—\$24,000; the United States—\$20,000; Canada—\$19,000; Russia—\$2000; Pakistan—\$384; India—\$335; China—\$300; Sierra Leone—\$233; Bangladesh—\$180; Afghanistan—\$143.

Discussion points: If poorer nations had higher incomes per capita, would standards improve? How does government allocation of funds affect other spheres? (Many developing nations feel it a matter of prestige to have the latest weaponry and military equipment.) Another relevant factor is the climate. (Tropical countries have a very different health situation from the colder ones like Canada or Sweden.)

THE BEGINNINGS OF ISLAM

20/21

Answers to Workbook pp.18–19

1. Saudi Arabia. Largely nomadic, apart from a few settlements in oases.
(a) Language; (b) Interest in literature and poetry; (c) Although they had many different gods, all recognized one chief god, Allah; (d) All shared the Kaaba as their most sacred shrine.
2. AD 570; Makkah. Orphan; uncle; shepherd. Merchant; Khadijah. Go into the desert to meditate. God called him to be a prophet; Hazrat Musa (AS), Hazrat Ibrahim (AS), Hazrat Daud (AS) and Hazrat Isa (AS). Allah; angel. Quran.
3. (a) He posed a threat to their power; (b) Threatened their heathen religion. Yathrib; settle some disputes in the town at the request of the citizens. *Hijrah*.
4. Madinah. Political, religious, and military leader. 632; Makkah. Destroyed all of the idols in the Kabbah and restored it to its former glory.
5. Refer to pp.20 and 21 of the Pupil's Book.

THE TEACHINGS OF ISLAM

22/23

Points to emphasize

Answers to Workbook p.20

1. Pupils can explain the five pillars using simple text and/or symbols, where permissible. Prayer—a minaret or bowing worshipper; pilgrimage—camel, sketch map with an 'X'

- marked on Makkah; fasting—hand rejecting food and drink; alms—beggar being given money; testimony is the only one which they may have trouble illustrating.
2. Exact timing vary according to the position of the Sun.
 3. (a) The building
 - i. Minaret for the call to prayer.
 - ii. Sometimes decorated on the outside.
 - iii. Courtyard with pool.
 - iv. No chairs—carpets on floors for prayer.
 - v. No statues of sacred figures.
 - vi. Decorated with patterned flowers, writing, and geometric patterns.
 - (b) The ceremonies
 - i. Simple assemblies and rituals.
 - ii. No music or congregational singing.
 - iii. No special robes.
 - iv. Prayers, talks of religious or social/political subjects.
 - v. No priestly hierarchy.
 - vi. Anyone can lead prayers or talk.

THE SPREAD OF ISLAM

24/25

Points to emphasize

1. Rapidity of Muslim expansion

It might be worth pointing out the incredible speed with which Islam advanced both westwards and eastwards. The Muslims crossed into Europe at the place now called Gibraltar (*Jabal Tariq* or 'the Mount of Tariq') in about AD 710, and by AD 714, had occupied almost all of Spain. Eudo, ruler of south-western France, was defeated and offered his daughter in marriage to an Arab chief, but the offer was rejected.

2. The Battle of Talas and expansion eastward

In the west, the Battle of Talas is much less clearly documented, no doubt because of its remoteness to western concerns. The Muslim armies defeated the Chinese Tang dynasty to expand influence eastwards. They soon realized, however, that this was a rather haphazard way of proceeding. Eventually the Muslim leaders decided that there was little point in going further eastwards because their lines of communication were stretched impossibly across the barren wastes, the region was in general sparsely populated and there was little to be gained from taking such unproductive areas. Further expansion largely ceased because of internal power struggles for independent kingdoms, especially the major conflict between the Umayyads and the Abbasids.

3. The Battle of Tours and expansion westwards

Abdurrahman and his army swept northwards but were prevented from proceeding further by Charles Martel, leader of the Franks, near the modern town of Tours. The bulk of the Muslim forces seem to have been Berbers from north Africa.

Charles took up position—probably on the rising ground at the left of the photograph on p.24 of the Pupil's Book—and there followed a week of reconnoitring. Abdurrahman hurled his forces in perhaps a mistaken frontal attack up the slope—rather like the attack of the Normans at the Battle of Hastings in 1066. There was terrible slaughter as wave after wave of Muslim soldiers threw themselves on to the long swords of the Franks. But even so, the battle was indecisive when night fell.

As stated in the text, the Franks found no further attack when day broke. Contrary to their expectation and investigations Abdurrahman's camp was discovered intact, but deserted. Abdurrahman himself had been killed in the battle, and this, as well as other factors (long lines of communication to Spain, exhaustion, and disease among the soldiers) made the army's retreat expedient.

In AD 739, the new governor of Spain invaded France again and reached Lyons, but was driven back to his base. Continual rebellions by the Berbers in north Africa effectively put an end to any further attempts at expansion.

Answers to Workbook p.21

1. Refer to p.25 of the Pupil's Book.
2. Creative work.
3. (a) AD 751, Battle of Talas in Central Asia. Chinese defeated but Arab armies withdrew for practical reasons; (b) AD 732, Battle of Tours, France. Abdurrahman killed and his forces retreated to Spain. (a) The Chinese Tang dynasty; (b) the French Franks.
4. Frankish knights: leather jackets and trousers on to which were sewn metal rings; half-round helmet of metal with thicker strengthening rib down the centre and an outward curving brim to deflect downward sword cuts; long sword, spear, and sometimes bows; round wood/metal shield; stirrups on horses. (This was an important innovation which had reached Europe from Central Asia only in the 7th century AD.)
Muslim troops: long coat; helmet or (more often) turban; short curved bow; long sword for close fighting; trousers.

THE CIVILIZATION OF ISLAM—1.

SCIENCE AND MEDICINE

26/27

Points to emphasize

1. Greek roots

Islamic science was in general a development of the theory and research of the Greeks, whom the Arabs admired. Their admiration, however, was not indiscriminate: when necessary, the Arabs were also critical of Greek theories.

The study of science and philosophy was not universally well-received: many strictly religious people rejected 'foreign science' as conflicting with the Quranic code. Scientific teaching was banned from the more traditional *madrasas*.

2. Arabic numerals

Here the Muslims followed the Indian example, as Greek numerals were far too clumsy for complicated calculations. Even Roman figures, which were a little more practical, could not be manipulated without an abacus and lacked the vital symbol for zero. The Muslim

mathematicians referred to Indian numerals as ‘dust numbers’, indicating their desert origin. The effect of Arabic numerals on international trade was dramatic.

Give pupils examples of Roman numerals so that they have an idea of how cumbersome they are in comparison to Arabic ones: e.g. MMMCMLXXVI (4976); DCCCXXVIII (828).

Ask pupils to try to work out simple sums in Roman numerals, without translating them into modern figures: e.g. CXVI \times XIX (116 \times 19); XC – XI (90 – 11).

With Arabic numerals, even a very large amount can be written using only 10 different symbols. The great breakthrough came when the Arabs invented the use of ‘place’ to indicate value—the thousands, hundreds, tens, and units columns. The invention of fractions and decimals was also very important; decimals could only be used with the ‘place’ system of digits.

3. Astronomy

Works on astronomy in Sanskrit, Pahlavi, Syriac, as well as Greek, were widely studied, but the superiority of the Greek Ptolemaic system soon became evident. Islamic science did not attempt to relate the theoretical aspects of astronomy with practical exercises. Nonetheless, the practical side, with observatories scattered all over the Muslim realms, contributed much to the advancement of astronomical knowledge, although limited by the absence of telescope. Great observatories like the ancient one at Samarkand are still in existence. Following the Greek tradition, the Muslim astronomers gave names of animals and humans to the constellations, often using the same imagery.

4. Medicine

Again, Indian and in particular, Greek sources were drawn on. Even with the help of dissection, the detail of anatomy (as shown by a late 17th century chart on p.27 of the Pupil’s Book) was fairly rudimentary. The herbal side of medicine was explored in great depth. Muslim doctors were particularly interested in the eyes and vision and did some highly accurate work on the anatomy of the eye.

5. Geography

The Arabs perfected an instrument (which they called the astrolabe), originally invented by the Greeks, in about AD 700. Used in conjunction with tablets which recorded the movements of the Sun and other heavenly bodies, it measured the angle between the body and the horizon. This could be used to determine latitude, points of the compass, time as well as the heights of mountains.

The portable astrolabe, as used on ships and by travellers, was a circle of brass with a ring at the top so that when it was suspended by a cord the axes would be horizontal. A tubular eyepiece pivoted at the centre, and by looking first at the horizon and then at the Sun or star, the angle could be worked out. It was not superseded by any other nautical instrument until the 18th century and was vital in navigation.

6. Engineering

Apart from designing military machines, Muslim scientists were not very interested in mechanical devices other than for amusement. The books extant are written by craftsmen (not serious scientists) who executed some of the designs. These craftsmen were highly skilled and the astronomical and navigational equipment which they designed are brilliant in workmanship.

7. Research work

Ask pupils to prepare short biographical sketches on one or more of the following famous Muslim scientists: Avicenna (Ibn-Sina); Omar Khayyam; Ibn Rushd. They should embellish their reports with drawings and/or photographs. Ask them to prepare a list of other famous Muslim scientists. Put up a map of the Muslim world in the classroom and mark the areas where Islamic learning reached great heights during this period.

Answers to Workbook pp.22–23

- (a) Crossroads of civilization; (b) Arabic, a universal language from Spain to India; (c) scholars mixed freely and exchanged ideas; (d) the translation of Greek, Indian, and Persian books into Arabic spread learning.
- (a) The use of place to indicate value: the thousands, hundreds, tens, and units columns; any number could be represented by using only ten digits; easy to use in multiplication and division; use of fractions and decimals, made possible by place-value system.
(b) (i) Navigation; (ii) simplified trade and accounts; (iii) simplified accountancy and calculation.
- Astronomy is the scientific study of stars and planets, their position and movements etc. Astrology is the belief that the heavenly bodies influence our lives, and can be used to predict the future and people's characters. Aries; Taurus; Gemini; Cancer; Leo; Virgo; Libra; Scorpio; Sagittarius; Capricorn; Aquarius; Pisces.
- and 5. Activity work.

THE CIVILIZATION OF ISLAM—2.

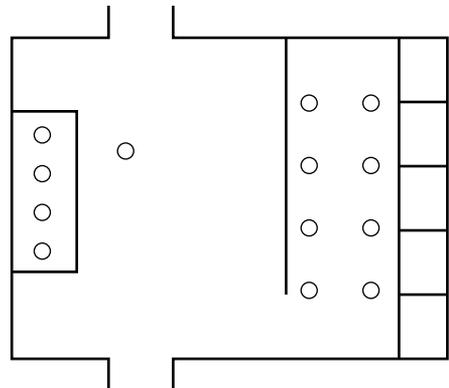
THE ARTS AND BUILDING

Points to emphasize

28/29

1. Mosque design

It is believed that the design for the traditional mosque is based on the Prophet's (PBUH) home in Madinah. It was said to have a square courtyard with several doors in each wall. Facing the main hall, extending right across the width, was the next hall, where the Prophet (PBUH) met visitors. This was fairly deep, as it was supported by two rows of pillars made of tree trunks. The private rooms, were small cubicles at the rear of the building.



Facing the main building was a smaller one, about half the length of the courtyard wall. This was more shallow, supported by a single row of tree-pillars. Visitors could rest and take shelter here until the Prophet (PBUH) was free to talk to them. In time, this extended along the whole courtyard wall.

2. Literature

Until very recently, the concept of 'literature' could not be expressed in a single word in Arabic. This illustrates how diverse the idea of words and the stringing together of words into

sentences, can be. It is similar to the early missionaries discovering that the North American Inuits had no word for 'snow' although they were surrounded by it. The missionaries eventually learned that the Inuits had twenty-six different words for different forms of 'snow'. So it was with literature in Islam.

Islamic poetry is exceptionally fine. The classical *qaseedas* or poems were very rigidly controlled in form: each line had to form a complete statement and rarely did any statement spill into the next line. The rhythm was also fixed and the vocabulary limited. Extracts from the translated works of Amir Khusrau, Jalal al-Din Rumi or any other well-known Muslim poet can be read out to the class. There were schools for training poets, as well as for training musicians, acrobats, and singers.

3. Music

It is difficult to reconstruct early Islamic music because it was transmitted orally rather than formally transcribed. It seems to have consisted of a composite of musical ideas from the Caucasus to the Gulf and from central Asia to the Atlantic. There were, of course, wide regional and cultural variations. Musicians often reached very high positions in the courts of kings and enjoyed great wealth and power.

Drums of many different shapes and sizes were the most important instruments. Other instruments commonly used were castanets, tambourines, flutes, and reed instruments like the oboe, horns, trumpets, and bagpipes. String instruments, including variations on the lute, guitar, and harp, were played. The only bowed instrument was the *rabab*, a simple single or double-stringed instrument with a long neck and a wooden sound box. This was generally used by poets when they were reciting poetry. Unlike western string instruments like the violin and viola, the bow was held steady while the instrument moved under it.

Ask students to prepare a short research report on Amir Khusrau's contribution to music.

Answers to Workbook p.24

1. Absence of statues and all forms of physical representation in art; No chairs; Bright colours (glass, calligraphic designs, carpets).
2. Islamic art is often brightly coloured to compensate for the dry and dusty landscape of Arabia. Bright colours uplift and refresh the mind.
3. Gardens were important to Muslims because the general absence of vegetation in Arabia made flowers, plants, streams, and pools a welcome relief from the habitual heat and dryness.
4. Absence of written notation; music learned by heart or improvised on the spot.
5. Even before the Prophet (PBUH), the tribes of Arabia met for poetry competitions.
6. A young nobleman is picnicking in a floral garden—eating, drinking, listening to music and poetry. The other figures in the painting are (most probably) two servants who are responsible for the refreshments; two musicians; a servant girl or his wife; a poet reciting poetry.

Points to emphasize

1. The importance of Jerusalem

The Muslims, Jews, and Christians consider Jerusalem a holy city because all three religions share a common historical background—the great prophets.

2. Christian religious fervour

The Great Christian religious fervour of the 10th and 11th centuries led to a massive increase in pilgrimages, especially to Jerusalem. In 1064, for example, 7000 armed men from Germany set out for the Holy City.

The Crusades offered an opportunity to secure salvation and also to engage in wars which the Church tried to otherwise suppress. There were also material gains to be had, adventure and a release from the monotony of Medieval life. One book summarizes it quite succinctly: ‘The knight who joined the Crusade might indulge the bellicose side of his genius, under the aegis and at the bidding of the Church . . . He might butcher all day, till he waded ankle deep in blood, and then at nightfall kneel, sobbing for very joy, at the altar of the Sepulchre—for was he not red from the winepress of God . . .?’

3. Muslim conquest

Jerusalem fell to the Muslims within 15 years of *Hijrah*, but the tolerant Muslim conquerors maintained friendly relations with the west. In AD 807, Harun ar-Rashid recognized Charlemagne as protector of Jerusalem and owner of the Church of the Sepulcher.

4. The conflict between the Eastern and Western Churches

After about AD 1000, the struggle for power was not so much between Christian and Muslim, but between the Byzantine (Eastern Orthodox) and Latin (Roman Catholic) Churches. The Byzantine Church posed a greater threat to the Latins than Islam. Although the Seljuk Turks were rougher than the Fatimids, they were fairly tolerant.

As a result of internal division, the causes of the First Crusade were even more complex than they would otherwise have been. Aside from the desire to have free access to holy sites, there was rising conflict between the Eastern and Western Churches. The Seljuks defeated the Byzantine forces and occupied most of Asia Minor to the Sea of Marmara. The metropolitan bishop of Byzantium repeatedly appealed to the Pope for aid but was granted none until 1073. The Pope hoped that, in return for military aid, the bishop would agree to a union of the Eastern and Western Churches.

5. Trade

Pilgrimage, personal power, and conquest were important incentives for the Crusaders but there was also a commercial element involved. Asia and its products were becoming more popular in Europe and it was hoped that there would be an increase in trade.

6. The European capture of Jerusalem

Although there were constant quarrels among the European leaders, on 15 July 1099 Jerusalem was taken by the western forces with terrible slaughter. While the Kingdom of Jerusalem remained the main state, many adventurers, who had the power and cunning, grabbed pieces of land for their own private uses. As a result, there were constant power struggles all over the region. Eventually, some of the European barons became mere brigands and Salahuddin's subsequent attack on the Europeans was partly motivated by the seizure of his sister's caravan by one of these robbers.

7. The Frankish army

The knights were the mainstay of the Christian army. They wore chain-mail suits to the knees, chain-mail headgear to protect their heads and necks and a flat-topped helmet. Over the mail they wore a long, loose white coat, marked with a red cross. This surcoat not only distinguished them in battle, but also deflected the hot sun. (The iron armour would have been intolerably hot otherwise.) They were armed with a kite-shaped shield, a long heavy lance, and a sword.

To the Muslims, the most dreaded military tactic of the Franks was their charge. However, once the charge had commenced and contact was made, the Frankish commander lost all control of his knights, and it was each man for himself. The Frankish forces also had locally-recruited horsemen, who were often the sons of Christian-Muslim parents. They were lightly armed and experts with the bow-and-arrow, fighting on horseback like the Turks.

The foot-soldiers were a mixed lot. Some were tough, highly experienced men, while others were pilgrims pressed into service. They wore a light protection of metal, or more often leather or padded linen jackets. They were armed with bows or crossbows, swords, and clubs. Normally they were drawn up in front of the knights and began the battle by shooting arrows. The knights would only charge if the enemy looked suitably demoralized after the first volley of arrows.

The weakness of the Christian armies was their inflexibility. They generally did not change tactics. This failing was exploited by the Muslim armies who tried, whenever possible, not to be drawn into pitched head-on battles.

8. The Muslim army

The Muslim army was much more manoeuvrable than that of the Franks. The main force were the horsemen, who wore much lighter armour than the Christians. They were equipped with a short lance and a sword. Their main weapon, however, was the bow—acquired from Central Asia—which they could fire when advancing or retreating. Their horses seem to have been much nimbler, too, and this, coupled with the lighter weight, allowed Muslim horsemen to be fast and flexible.

Although there was usually at least one foot-soldier accompanying each horseman, they were of less importance than the Christian infantry. They are rarely mentioned except in the massacres following a victory and in the collection of war booty.

The main tactic of the Muslim commanders was to separate the Christian knights and foot-soldiers through their favourite device, the fake retreat. The Muslims would flee, drawing on the Frankish knights while the Christian infantry lagged behind. The Muslims would then draw the Christian knights into an ambush, or when well away from the foot-soldiers, turn on their pursuers.

Answers to Workbook pp.25–26

1. The vast Muslim empire was under pressure from the Christians in Spain, Berbers and Bedouins in north Africa, the tribes from central Asia (Caucasus) and the Seljuk Turks, who though Muslim, were far more vigorous and less cultured. Sketch map: ask pupils to refer to the text as well as to an atlas.
2. Jerusalem is sacred to Muslims, Christians, and Jews because it was important in the history of all three religions. All have prophets and other figures in common.
3. The Pope began the First Crusade to enable pilgrims to visit the holy places in Jerusalem.
4. Refer to p.31 of the Pupil's Book.
5. The Europeans could hold out, though surrounded by hostile forces, because their castles were generally near the coast, goods could be supplied to them by sea.
6. Most of the details are outlined on p.31 of the Pupil's Book. Ask pupils to gather additional information from encyclopaedias and reference books.

THE LATER CRUSADES

32/33

Points to emphasize

1. The siege of Acre

The Franks had besieged Acre (1189) and were themselves surrounded by Salahuddin's troops. Battles took place daily. The contemporary Arab historian, Ibn-al-Athir, has left us descriptions of many of the events which took place at the time. The following extracts provide valuable source material to supplement the Pupil's Book.

At this point in Ibn-al-Athir's narrative, the Turkish centre had collapsed under the Frankish attack:

Salahuddin persuaded and commanded his men to reorganize themselves and launch a counter-attack . . . he attacked the Franks from behind while they engaged our left wing. The swords of the faithful faced them on every side, and none escaped . . . The number of dead . . . was 10,000 and these at Salahuddin's command were thrown into the river from which the Franks drew their water . . . Most of the dead were Frankish knights, and among the prisoners were three Frankish women who had fought on horseback and were recognized only as women when stripped off their armour . . .

The slaughter actually backfired. Ibn-al-Athir continues:

All the air was so heavy with the smell of the dead they caused infections that began to affect the health of the army. Salahuddin himself was ill, tormented by the colic from which he suffered from time to time . . .

Salahuddin's advisers urged him to leave the area so that the Franks could escape by sea. He followed their advice, but the Christians, instead of retreating, built great defences against the inevitable return of Salahuddin. The historian Baha-ad-Din continues the account:

The besiegers battered the walls [of Acre] ceaselessly with catapults . . . and eventually the walls began to crumble. Exhaustion and constant watchfulness wore the defenders out. There were few of them, against a great number of enemy soldiers . . . and many went for several nights on end without closing their eyes, night or day . . .

When the enemy realized this and the walls seemed to be tottering, they attacked all sides . . . A great battle was fought that day. Salahuddin [who had returned, still sick] galloped from battalion to battalion urging his men to fight for the Faith . . . his eyes swimming with tears. Every time he looked towards Acre and saw the agony she was in, he launched himself once more into the attack and goaded his men to fight on. He touched no food that day and drank only a cup or two of the potion prescribed by his doctor . . .

The next day a letter arrived from the beleaguered men [in the city] which said, 'We have reached such a pitch of exhaustion that we can do nothing but surrender. Tomorrow, if you can do nothing for us, we shall beg for our lives and hand over the city . . . 'It was one of the saddest messages ever received by the Muslims . . . The Sultan [Salahuddin] was smitten to the heart to such an extent that his life was feared for. But he continued his unceasing prayers to God, and turned to Him throughout the crisis . . .

On 12 July 1191, just as Salahuddin was preparing to attack the Franks to relieve the city, he received a message that the castle was surrendering: the stores, munitions, and 200,000 dinars were being exchanged for a free passage for all the inhabitants:

The Sultan was extremely upset . . . and asked advice on what should be done. He was given conflicting advice and remained uncertain and troubled . . . he decided to write a message and to send it by swimmer [swimmers had been able to swim under water and relay messages to and from the besieged city] disapproving of the terms of the treaty. Suddenly the Muslims saw standards and crosses and signs and beacons raised by the enemy on the city walls. The Sultan was like a parent bereft of a child . . . I exhorted him to think of his duty to Palestine and Jerusalem, and to save the Muslims left as prisoners in the city. [One of the terms of the treaty was for Salahuddin's forces to withdraw.] He decided to withdraw slightly from his present position since the moment for attacking the enemy had passed . . . but he remained at his post with a small body of troops to observe the enemy and defenders, hoping the Franks would attack him . . . but the enemy did nothing of the sort, confining themselves to the city. The Sultan stayed there two days and then moved.

When the English king saw that Salahuddin delayed in carrying out the terms of the treaty [i.e. to withdraw his army] he broke his word to the Muslim prisoners . . . On 20 August he and all the Frankish army marched out to the plain and more than 3000 Muslims whose martyrdom God had ordained, were slaughtered. Many reasons have been given for the slaughter, which was not generally typical of this conflict. One was that they had been killed as a reprisal for their own [Christian] prisoners being killed by the Muslims. Another was that the king of England had decided to march on Ascalon and take it, and did not want to leave behind in the city a large number of enemy soldiers. God knows best . . .

Baha-ad-Din seems to have been very fair and objective in his assessment: a study of the history of the period suggests that the massacre was (a) an act of revenge; (b) a cruel act of military expediency; to leave behind 3000 trained, experienced enemy soldiers would have been poor tactics. However, this incident did sour relations in subsequent battles.

2. The return of King Richard

The return of King Richard to England has some ‘romance’ in it, at least in the version which is told to British children. He did not dare to come back through France, the most obvious route, because King Philip was his enemy. The route from the Adriatic through the Holy Roman Empire was not much safer, but this he chose, travelling disguised as a peasant. He was, however, quickly recognized and captured by King Leopold of Austria, who imprisoned him, this being quite a normal practice at the time. A large ransom was demanded of England for the king’s return, but no one knew where he was. The story is that King Richard’s whereabouts were discovered by his faithful minstrel, Blondel. While wandering round the countryside, playing and singing in various castles to earn his keep, he was overheard by Richard who immediately made contact with him. Whatever the truth of the story, the people of England were taxed highly to pay the enormous sum for the king’s release. He reached London the next year.

Answer to Workbook p.27

1. (a) Angry for religious reasons; (b) feared a loss of trade; (c) political quarrels between the western states and the Byzantine emperor.
2. AD 1190–1192; Richard the Lionheart; Philip; France; Frederick Barbarossa. Frederick; he drowned while bathing in a river in Asia Minor. Who would be king of Jerusalem. Philip withdrew and returned to France.
3. Salahuddin. (a) To marry Richard’s sister to Salahuddin’s brother, who would then become king of Jerusalem and the Crusader cities. (b) Christian pilgrims were allowed to visit the shrines in Jerusalem; Crusaders were allowed to keep some coastal cities in Palestine.
4. Salahuddin, who had been ill for a long time, died, and his empire began to break up as nobles fought for power; Richard returned to England but was captured by the king of Austria and imprisoned until a huge ransom was paid.
5. The Christian and Moor are probably playing chess in an army tent; the flag at the top and the two lances on the right side are marks of a truce. The board is drawn standing on edge because the use of perspective had not been discovered; if the board were drawn correctly, it would have been difficult to see the pieces.

THE EFFECTS OF THE CRUSADES

34/35

Points to emphasize

1. East-west influences and long-term effects

The flow of ideas from east to west is difficult to trace. Some ideas were directly imported from the Byzantine and Islamic cultures, but the Europeans often used eastern ideas as a springboard to develop their own theories.

The taxes which were imposed on Europe to finance the Crusades established a precedent and monarchs began to tax the populace for other purposes as well.

2. Trading

The impact of trading was incalculable. The resulting economic prosperity enabled Europe to finance new technologies and later, to develop art and culture during the Renaissance. The rise of the great banking families, like the Medicis in Italy and the Fuggers in Germany,

had a dramatic effect on the political system, as they could use their huge economic power to become princes and popes. This period, therefore, saw the beginnings of a primitive capitalist system.

The Muslims saw very clearly the advantages of trading, and the ports at the eastern end of the Mediterranean were prized possessions. At this period, the east required little from the west, although subsequent advances in western technology eventually created a demand for new machinery. Most goods like furs, honey, waxes, resin, timber, and glassware were imported in small quantities from the west. Wool and linen were the largest items.

Note that almost all of the goods that the Europeans imported from the east were luxuries because their local economies could supply basic food and clothing requirements. Dried fruits, rice, sugar, and spices were easy to transport and were non-perishable. Fresh fruit was difficult to preserve over long distances, but items such as lemons, oranges, and melons were soon being grown in a few favoured spots in southern Europe. Cotton, especially the very fine textile called muslin, was in great demand. It was believed that only the strong flexible fingers of the subcontinent's weavers could make such fine thread. Perfumes and cosmetics were used extensively by men and women to hide the smell of their unwashed bodies. (It is said that ordinary people bathed only twice in their lives, at birth and after death.) Glass mirrors were a great breakthrough and prior to this period, Europeans used mirrors of polished metal (especially silver).

3. Social changes

The Crusades marked the pinnacle of papal power. In the period which followed, increasing numbers of Christians became alarmed at the amount of corruption in the Church echelons. While they were still nominal Christians, they were no longer as devoted and fanatical as before.

At the same time, the Crusades also helped to widen the cracks in the feudal system. Trade and commerce offered new opportunities to many people. The younger nobles, who could not inherit their fathers' estates and who had formed the core of the European military, now turned to trade as an outlet. Poorer people also benefited from the new spirit of commercial enterprise, especially when the feudal system began to break up in England.

There was a marked movement towards towns, which sprang up at good trading sites like crossroads, ports, river bridges, and along main roads.

Trade enabled people of the lower classes to 'rise' in the world and become rich. Banking and accountancy, and an expansion of the legal profession, gave rise to a new and powerful middle class. Many of these middle class professionals naturally became a part of the next generation of nobles.

4. Navigational improvements

The Europeans adopted a few Arab navigational devices like their lateen (triangular) sail, which enabled ships to sail closer to the wind (i.e. when the wind was not immediately behind), and the rudder instead of the European steering oar. Better maps and better navigational instruments also helped in international trade. These, and other improvements in navigational technology, were, at least for the Arab world, self-defeating, for the Europeans were able to develop them and undertake the voyages of discovery, which broke the monopoly the Turks had on the trade routes from Asia.

5. Balance of trade

Throughout the Middle Ages and, indeed, until the later 19th century, trade between the east and the west was very unbalanced. The demand for eastern goods was much higher in the west. As a result, there was an outflow of bullion from Europe to Asia. Instead of investing these funds in industry and agriculture, countries like China and India spent much of it on lavish ornaments and stored the rest in vaults. This was in keeping with the current economic theory that more possession of wealth meant power.

This concept can be explained to pupils through the use of an example. Two women have one million rupees each. One keeps her money in a safe and lives without a car, decent furniture and good food. She does not invest her money, believing, as the Chinese and Indians did, that the mere possession of wealth means power. The other woman buys a car, good furniture and high-quality food. She leads a comfortable life. With the remainder of her funds, she opens a large factory in an industrial district of her city. The money generated by the factory allows her to purchase more luxury items and expand her business. Eventually she becomes even wealthier than before. European merchants soon grasped this essential principle of the capitalist system.

6. Money economy

This term may need explaining. Coins were, of course, used from earliest times, but they only supplemented the more prevalent barter system. International trade after the Crusades necessitated a medium of exchange, especially because of the imbalance between east-west trade. The value of a coin was equal to the value of the gold or silver in it. As a result, the coinage of different countries—marks, pounds, ducats etc.—were internationally acceptable.

Children might be interested in the illegal ‘clipping’ which was practised at the time: as the coin was worth the value of the metal, people would cut and file the edges of coins to get a few fragments of the metal. Over a period, these filings could amount to a considerable sum. The punishment for ‘clipping’ in most countries was execution. Merchants carried sensitive scales in which they weighed all coins to make sure that they were of full weight and had not been filed. The milling round the edge of coins was introduced so that any tampering would be immediately obvious. Today milling is merely a decoration because coins contain no valuable metal at all.

Answers to Workbook pp.28–29

1. (a) Dried fruits, spices, rice, sugar, lemons, apricots, melons; (b) silk, cotton, especially muslin, carpets; (c) lutes, guitars, chess, playing cards; (d) medicinal herbs, fine steel for weapons and instruments, printing, dyes; (e) perfumes, cosmetics, mirrors of glass.
2. (a) Arabic numerals for calculations; (b) better maps; (c) astrolabe for navigation; (d) lateen sails to enable ships to sail closer to the wind; (e) practical rudders instead of steering oar.
3. (a) Rise of powerful new class of merchants and bankers; (b) beginning of the breakup of feudalism; (c) growth of money economy; (d) growth of new towns and trade routes.
4. (a) The long wooden arm A pivots at the top of the strong wooden framework B. The longer part of arm A is counterbalanced by a heavy weight (stones/metal) in box C. Under normal conditions this weight causes the long arm to swing to a vertical position. It is hauled down by rope E and windlass D. There is usually a trigger or catch which releases the rope instantly.

- (b) At the end of arm A is fixed the missile, either a heavy rock to batter down walls of buildings, or, as in this case, a barrel filled with a highly flammable substance. It was hoped that this would set fire to houses inside the walls. When the catch is released, the heavy weight swings the arm upwards, and the missile flies off at the top.
5. Once the outer walls of the older European castle are breached, the keep (the main living area) is vulnerable. In the Arab castle, if the outer walls are breached, the attackers still have to contend with the inner circle. In addition, the walls of both circles are under view from the numerous turrets, so attackers trying to scale or undermine these walls are under constant fire. In the European castle, there were often lengths of wall which could not be easily protected or observed from the towers.

VOYAGES OF DISCOVERY: EASTWARDS

36/37

Points to emphasize

1. Economics and religion

The primary motive of the voyages was, of course, commercial, especially as many merchants were already engaged in profitable trade with the east. There was a great deal of capital available, not only from the rapidly developing trade inside Europe but also from Asian sources. The Turkish domination of West Asia, however, was a constant threat to western trade. The Turks imposed exorbitant taxes and had the power to cut off east-west trade altogether.

Another, though less important motive, was the desire to convert conquered 'heathens' to Christianity. This missionary zeal reached fanatical heights in the Spanish conquest of South America.

2. Comparative costs

Transportation costs were already high in the land-sea route, particularly from China and south-east Asia. A round journey from China to Europe took about three years. Vast amounts of goods were lost to pirates and bandits, while shipwreck was not unheard of. Many traders also lost their way on the journey. The number of men involved in each journey was considerable, including animal drivers, loaders and unloaders, and general workers. On the whole, only non-fragile goods could be traded, although a little porcelain from the Orient survived the journey.

One ship, even like those of Dias which were less than 40 metres long, could carry several hundred tonnes of goods. Once loaded, they were not unloaded until they reached the home port, which meant that fragile items could be carried more easily. Although it took several months to reach Europe from India, the trip was much quicker than the land-sea route. Piracy, storms, and mortality among the crew were still, of course, hazards; unfortunately, no one was really bothered about the death of sailors, but it was serious when it impaired the manning of the ship. The most dreaded disease was the fatal scurvy, later found to be due to a deficiency of vitamin C and easily cured by lemon or lime juice. This is an extract from the diary of Pigafetta, secretary to Magellan on the first round-the-world voyage in 1520:

We were three months and twenty days without getting water and fresh food. We ate hard biscuits, which were now full of crawling maggots. They were soaked with the urine of rats. We drank yellow water which had been rotten for many days. We ate the leather from the ship's mast. We soaked it in the sea for four or five days and when

it softened we cooked it. We also ate sawdust from the wood of the ship. Some sailors caught the rats on board ship and sold them for half a ducat [a gold coin] each, but we could not get many . . .

Other factors—improved ships, the thirst for adventure—were contributory, but the primary drive behind the voyages was economic. While the main cargo was usually the property of the merchants, the crew usually did a little private trading and were often able to make a considerable profit, as even small amounts of spices and silks fetched high prices.

3. Financing

Capital was crucial to trade and there was an abundance of it in Europe at the time. Moneylending and banking increased at a rapid rate. Both were usually in the hands of the Jews, as moneylending is prohibited in the Christian scriptures. Usually goods such as family gold, silver plate or property were taken as security: if the merchant failed to pay back his debt with interest, the banker kept the security. In this way, many bankers became large landowners.

Pupils may be interested in the story of the famous Jewish moneylender, Shylock, and his 'pound of flesh' from Shakespeare's *The Merchant of Venice*.

4. Slavery

On their explorations down the coast of Africa, the Portuguese found a rich source of labour and exploited the Africans as slaves. Some of these slaves were taken to India, but it was not until the discovery of America that slaves became the dominant 'commodity' in European trade.

Answers to Workbook pp. 31–31

1. Refer to p.37 of the Pupil's Book.
2. (a) Quicker; (b) safer; (c) traders could avoid paying taxes to the Turks; (d) Turks could not cut off supplies; (e) much more profitable because the same amount of goods could be managed by far fewer men; (f) avoided problems of loading and unloading from sea to land; (g) heavier and more fragile items could be transported as the goods were handled less.
3. Dias; Portugal; 1487; rounded the Cape of Good Hope and established the possibility of reaching Asia round the southern tip of Africa.
Da Gama; Portugal; 1498; first to reach India by sea from Europe; broke Turkish monopoly on trade.
4. Box A: Spices, silks, cottons, jewels, cosmetics and perfumes, rice, dried fruits, fine steel. Box B: Power of Turks in the Middle East (they could impose high taxes or cut off trade altogether); slowness of land or land/sea journey; difficulty of transporting fragile goods; in general, only small, high-value items could be traded because of transport problems. Box C: Better ships and navigational equipment (sails, rudder, astrolabe, maps etc.); spirit of adventure and discovery encouraged by the Renaissance; large amount of money available in Europe to finance expeditions; growing belief in spherical Earth.

Points to emphasize**1. Pigafetta's diary**

The following are three more extracts from the remarkable Pigafetta diary. (He never went anywhere near China, of course, but felt sufficiently informed to write about it.)

The king of China is the greatest in the world. If a noble disobeys him the noble is skinned alive. The skin is dried in the sun and stuffed with straw. It is then placed with the head down in the chief square. The hands are fastened over the head so that the noble's body is bowing to the king. When the king of China wants to see his people he rides about the palace in a huge model peacock with six of his wives. He sometimes rides in a big model of a snake. He can look through a glass window in the chest of the snake . . .

We found an island with a bay which was very good for mending our ship. We stayed there for forty-two days. We found trees on the island which have leaves which are alive. When they fall from the tree, they walk away. On both sides of the leaf near the stem they have two tiny feet. They have no blood. I kept one in a box for nine days. When I opened the box the leaf ran round and round. I think they eat air . . .

[These were, of course, insects which camouflaged themselves as leaves.]

We bought many cloves at this [another] island. For four bazas [seven metres] of ribbon they gave us one bahar [200 kilogrammes] of cloves. For two brass chains they gave us a hundred libras [46 kilogrammes] of cloves. At last we had no more goods to trade. Then one sailor gave his cloak for some cloves, another gave his coat, and another his shirt as well as the rest of his clothes . . .

[This shows how profitable trading at the time. 200 kilogrammes of cloves would have been worth a fortune in Europe and all for seven metres for ribbon.]

2. Efforts to circumnavigate the New World

Despite the wealth later discovered in the New World, the Europeans were, at first, only interested in China and the east. Once the continent of America was found to be blocking the way from Europe to Asia, there were constant efforts to circumnavigate it. Magellan discovered the southern route round the tip of south America, but this was an extremely dangerous voyage because of the violent storms known to plague that area.

It was assumed that there was another route to the north of the continent, popularly known as the North-West Passage. Many fruitless expeditions were made to try to discover this route, but it was, of course, almost impassable because it was frozen for much of the year. In fact, it was not until the 20th century that a ship of adventurers managed to sail from the Atlantic to the Pacific round the north of Canada. There were some attempts to find the North-East Passage, round the north of the Euro-Asian land mass (to the north of Russia), but this was, again, ice-locked.

3. Indians smoking tobacco (p.39 of Pupil's Book)

The de Bry engraving on p.39 of the Pupil's Book shows an Indian smoking tobacco through a hollow wooden tube (not a cigar). Another Indian is making a fire by rotating a wooden stick in a log of hard wood. When the friction heats up the wood and it starts to smoke, dry leaves are placed round it to catch fire.

Answers to Workbook pp. 32–33

1. Refer to p.38 of the Pupil's Book.
2. Flat: the Earth looks flat to the average observer; people would be upside down in the south in a spherical world; people, water, rocks would fall off a spherical Earth.
Round: wherever you look, the horizon is arched; if you watch a ship approaching the coast, the first thing you see is the tip of the mast, then the sails and finally the hull; tides; astronomical observations.
3. Refer to pp.38 and 39 of the Pupil's Book. Emphasize brevity. This is the first exercise in note-taking and may be useful at a later stage.
4. The New World was named America after Amerigo Vespucci, who persuaded a map maker to name it after him. The state of Colombia in Latin America is named after Columbus.
4. Creative work.

THE EFFECTS OF THE VOYAGES OF DISCOVERY: THE EAST

40/41

Points to emphasize

1. Demand for bullion

When America was settled, the colonists needed a constant supply of manufactured goods from Europe because there was no local production. Asian societies, on the other hand, were more sophisticated and had most of the manufactured goods they needed. What the countries of the east really wanted was bullion—gold, and especially silver. Much of the output of the precious metal mines in the New World was shipped on to the east, where, as mentioned earlier, it was either stored as treasure or made into ornaments and jewellery. The mere possession of wealth was believed to create power under the economic theories of that time. According to modern theories, however, the mere possession of wealth is pointless; treasure must be used to create wealth by investment in industry, trading, agriculture and so on. China and the countries of the east failed to make this crucial distinction, one of the factors which eventually hindered their later progress.

2. Tea and coffee

Tea was one of the most important trading goods from the 16th century onwards. It was a drink for the home and was largely consumed by women. Coffee was generally served in coffee shops, which sprang up in European cities in the 17th and 18th centuries. Coffee was regarded as a drink primarily for men. Tea and coffee were the first commonly available hot drinks. (The main drinks before tea and coffee were beer, water or milk).

Coffee was originally from the Ethiopian province of Caffa (hence its name). According to legend, a goatherd named Kaldi noticed that his goats pranced around all evening instead of sleeping after having chewed the berries of a certain wild plant. He ate a few berries himself and so excited by this feeling of wakefulness and exhilaration that he brought the plant to his

mullah. From then on, the virtues of the coffee plant made it both popular and useful. Coffee was even used by Ethiopian warriors on raiding parties. The roasted and powdered beans were mixed with grease, formed into balls and carried as rations.

According to a Chinese legend about tea, an Indian prince who had become a Buddhist missionary vowed that he would not sleep until his mission had been accomplished in China. After years of meditation and prayer, he fell asleep. When he awoke, he was so ashamed at the weakness of the flesh that he cut off his eyelids and threw them to the ground. Buddha caused them to sprout into the first tea plant, with leaves shaped like eyelids. In Chinese mythology, tea became a symbol of wakefulness.

According to another Chinese legend, a Buddhist monk was boiling water in a pot for his evening meal. As he put the branches of a dried shrub onto the fire, some of the leaves fell into the boiling water. When he drank the liquid, he found it so refreshing that he drank it ever after.

Answers to Workbook pp. 34–35

1. Refer to p.40 of the Pupil's Book. (Routes can be extended round the Cape of Good Hope and on to Spain and Portugal. Trading stations can be marked in east Africa, the Cape of Good Hope and the west coast of Africa.)
2. (a) Silk, cotton, perfumes, spices, jewels, carpets. (b) Tea; China; coffee; east Africa. (c) Furniture, pottery, lacquer ware.
3. Asian nations had sophisticated cultures, strong governments, well-organized armies and relatively efficient administrative infrastructures. Instead, the Europeans 'rented' small pieces of land to build 'factories' or trading posts. Sometimes they were given these in return for helping the local ruler defeat his enemies.
4. (a) As ships were larger and more efficient, they could carry bigger cargoes with smaller crews; (b) better maps and new navigational instruments, such as the sextant to replace the astrolabe, were invented as the older ones were not accurate enough for very long voyages; (c) banks and moneylenders developed to finance voyages, as there was often a gap of a year between the equipping and despatching of a ship (an expensive business) and its eventual return with a cargo for sale; (d) the centre of trade shifted from the northern Italian cities, which were at the western end of the overland route, to the Atlantic coast of Spain, Portugal, France, Holland, and Britain, which was more convenient for seaborne trade.

THE EFFECTS OF THE VOYAGES OF DISCOVERY: THE WEST

42/43

Points to emphasize

1. New plants and animals

Explain the process of evolution to pupils. As the same species of plants and animals could move across the great Africa-Asia-Europe land mass, the same forms of life were mostly found everywhere, depending on climate. The New World, cut off from this great mass, developed independently. The land bridge which existed in the north—Siberia to Alaska—did not allow much to pass from one continent to another apart from human beings. When Darwin found that similar species of birds on separate islands in the Galapagos in the Pacific had developed differently, he put forth his theory of evolution and natural selection. America was the Galapagos on a vast scale.

2. Immunity

Explain the theory of immunity and the presence of antibodies in the blood. Antibodies attack specific germs invading the body and destroy them before they have the opportunity to develop into a major illness. Children in the Euro-Asian land mass were born with a partial immunity to such illnesses as colds and measles, a resistance which they had inherited from their ancestors. The American Indians had none of these antibodies and died rapidly of the common cold. Diseases which were more virulent in Europe, such as smallpox, were devastating in the New World. This problem was not entirely one-way, however Columbus's men are said to have brought back a virulent new form of syphilis unknown to the west, which swept across Europe like wildfire.

The procedure of inoculation consists of injecting the person with either dead or weakened germs of the disease against which protection is required, whether it be measles, smallpox, influenza or rabies. The body, not realizing that these invaders are dead or attenuated, creates powerful antibodies, which remain in the blood often for life. When the real germs enter the body, they are destroyed by these antibodies, as they are already in the blood stream.

3. Inflation

Explain the concept of inflation. All societies have a basic commodity on which to base values. In most countries it is gold or silver, but in more primitive cultures, it can be cowries, iron bars or almost anything which is relatively rare. If the supply of this base commodity—say gold or silver—increases, then its value decreases. To maintain their income, merchants have to increase prices, and in view of increased prices, workers demand more wages. Writers during the reign of Queen Elizabeth I (1558–1603) complained that prices rose eight times.

4. The slave triangle

The slave triangle was immensely lucrative to western European countries. Britain, to its credit, was the first country to abolish it in the early 19th century.

Answers to Workbook pp. 36–37

1. America supplied entirely new goods, while Asia supplied more (and consequently cheaper) goods which were already widely known in Europe.
2. The American continent had been effectively cut off from the rest of the world for many thousands of years, and some forms of life had evolved differently there.
3. (a) tobacco; (b) tomatoes; (c) maize; (d) potatoes; (e) rubber; (f) cocoa; (g) peanuts; (h) quinine; (i) turkeys.
4. This question could be done orally and might supply some lively discussion with a good class.
5. Diseases against which the local population had no resistance; slavery (partly to replace the indigenous population wiped out from European diseases); colonialism; inflation.

Points to emphasize**1. Montezuma, the Aztec emperor**

Montezuma initially welcomed Cortés, believing him to be the chief Aztec god, Quetzalcóatl, who, it had been prophesied, would come as a bearded man with a white face, riding on a large animal. Angered by Spanish brutality, however, the Mexicans rebelled when Cortés was absent and murdered most of the Spanish garrison in the capital city. Cortés returned and retook the city. As Montezuma went out on the balcony of his palace to try to pacify his people, someone threw a stone at him and he died.

2. Cortés

Like so many other adventurers in the American expeditions, Cortés was initially honoured by the king of Spain but eventually fell into disgrace, dying in poverty and neglect. His body was dug up in 1920 and transferred to Mexico City.

3. Marina

Marina was wholly committed to Cortés and bore him a son. She played a crucial role in assisting the Spanish in their conquest of Mexico. According to one story, she used her knowledge of the local language to save their lives:

On the way to Mexico City, the Spaniards were well-received by the inhabitants of the city of Cholula. Marina, however, overheard one woman whisper that the Europeans were to be ambushed that night. She informed Cortés, who struck first. In a letter to the king of Spain he wrote, ‘. . . in two hours, more than three thousand perished . . . they are now secure vassals of Your Majesty.’ Cortés also released many prisoners who were being prepared for an Aztec sacrifice.

4. Atahualpa, the Mayan king

Although Atahualpa had promised the Spanish everything that they demanded in return for his kingdom, there were rumour that he was secretly gathering an army. The Spanish quickly condemned him as a traitor and had him killed. The famous historian of the Peruvian expedition wrote:

[Atahualpa] was brought out of prison and led to the middle of the square, to the sound of trumpets intended to proclaim his treason and treachery, and was tied to a stake. The friar was in the meantime consoling and instructing him through an interpreter in the articles of the Christian faith . . . The Inca was moved by these arguments and requested to be baptized, which the reverend father immediately administered [christening him Francisco after Pizarro]. His exhortation did the Inca much good. For though he had been sentenced to be burned alive, he was in fact strangled with a piece of rope tied round his neck . . .

It is ironic that the Spanish never did discover the ‘secret’ army which Atahualpa had supposedly gathered, for which he was executed.

5. Aztec sacrifices to the Sun god

Usually the people who were sacrificed to the Aztec Sun god were prisoners of war, but often young Aztecs of noble birth were sacrificed as well. They were especially chosen and then given a year of total luxury—food and entertainment—until the day of the sacrifice. At the appropriate time, they were taken to the top of the great pyramid, and held across the sacrificial slab, where their hearts, still beating, were cut out by the priest with an obsidian knife. The carcass was thrown down the steps and often eaten as a ritualistic cannibal feast by the people below.

6. The South American empires

Although, by western standards, the South Americans were very backward, their cities, buildings, roads, and bridges were as sophisticated as European ones. The Incas, in particular, were wonderful workers in stones, their huge walls and temples were built of blocks of stone of 15 to 20 tonnes, which fitted together without any cement or mortar so perfectly that even today it is impossible to put a knife blade between them. These stones were not put one on top of the other with grit and ground down—the stone below had protruding pieces which would fit into the one above. No one has discovered how the Incas managed to do this without the aid of metal tools.

Answers to Workbook p. 38

1. Refer to p.44 of the Pupil's Book.
2. (a) Superior weapons—especially guns and crossbows; (b) the use of horses which the Aztecs were terrified of (here were no horses in the New World until the arrival of the Europeans); (c) Marina was a valuable adviser on local customs and languages; (d) tribes hostile to the Aztecs joined the Spanish; (e) European diseases, especially smallpox, decimated the Aztec armies.
3. (a) They had no metals except gold, silver, and a little copper, all of which were useless for tools or weapons; (b) they had no formal written language but communicated through pictures; (c) they had never discovered the wheel; (d) they had human sacrifices and practised cannibalism.
4. To replace the native workers, who were dying in great numbers because of European diseases.

THE RENAISSANCE

46/47

Points to emphasize

Ensure that pupils realize that there were no sharp breaks between the various historical periods (the Roman empire, the Dark Ages, the Middle Ages, the Renaissance). The dates given on p.46 of the Pupil's Book are the conventional ones although historical changes may have occurred in different areas at slightly different times.

1. Causes of the Renaissance

The causes of the Renaissance were complex, but the five listed below are the ones commonly cited:

- (a) The gulf between the preaching and the practice of the Church led many priests to question the teachings of Christianity. There was considerable political and social discontent after the terrible plague, the Black Death, swept across Europe, killing one-third of its inhabitants (1347–1350). There were peasant uprisings against the practices of the Church. Outspoken clerics in the 14th century such as Wyclif in England and Huss in Bohemia (central Europe), demanded reforms. Many of superstitions the Church taught were obviously untrue. It was believed, for example, that if a sick person took a piece of rope exactly the length of his height, soaked it in wax to make it into a crude candle and burnt it near a saint's tomb, he would be cured.
- (b) The capture of Constantinople sent a flood of Orthodox Christian scholars to the west, bringing with them the Latin and Greek classics—not only scientific and other non-fiction works, but also literature, plays etc. Western scholars, though they all spoke Latin, had not had access to many of these books.
- (c) The wealth of northern Italy was a major contributory factor. Wealthy patrons, Church and state, vied with one another to engage the greatest artists, sculptors, and architects, so that there was a dramatic development in all of these areas.
- (d) Ancient Roman buildings and structures (arenas, bridges, aqueducts) of all kinds still existed throughout Europe. When people rediscovered the beauty of their proportions, they measured and studied them, incorporating the best features of the old architecture into new buildings.
- (e) The printing press, re-invented in Europe by Gutenberg in Germany, was crucial to the whole of the Renaissance, allowing the quick, and relatively cheap, dissemination of knowledge. The written word was now taken out of the hands of the Church, which had virtually monopolized it for many centuries, and was given to the commercial world. As a result, there was a deluge of books on non-religious subjects like science, art, politics, medicine, and fiction.

2. The printing press

Ask pupils to look at the 15th century engraving on p.47 of the Pupil's Book. The men on the left are either sorting out or selecting type letters from the boxes (note the little compartments, one for each letter). The letters are still, of course, cut in wood by hand, a slow and highly skilled process, but once done, the characters can be used hundreds of times. (Scholars of typography can trace sets of type for several centuries, as they passed from printer to printer.) The man seated left of centre is setting up a page of type, which was set in a shallow box or frame. The man with the paper behind him reads out the text that the typesetter is setting up. When the type has been set up (back to front and right to left) in a frame, the boy (centre) makes a single trial copy to make sure it is correct. If it is passed, the man (centre-rear) inks the type with cloth pads soaked in ink, fixed to a handle. Two more of these can be seen (bottom-left) on the floor. When the type is inked, it is placed in the press which is screwed down on the paper, one spread at a time. As the ink does not dry at once, the folded sheet is hung up on a line. The master printer is at the right. To give pupils some idea of the difficulty of printing with type, ask them to write a few words in block capitals, backwards and from right to left, as a printer would.

Answers to Workbook pp. 39–40

1. Rebirth of learning. People began to think for themselves again instead of blindly accepting what the Church and other authorities (such as the state) told them. It marked the beginning of the modern world.
2. The hypocrisy of many churchmen who did not observe their own teachings; preoccupation of the Church with the afterlife, to the neglect of the present world; many Church superstitions—devils walking the Earth etc.—were obviously not true.
3. When the west of Europe was overrun by barbarians, the east, centred on Constantinople, had maintained much of the civilization and learning of classical Greece and Rome in the form of Arabic translations. When the Turks took Constantinople, many scholars fled to the west, bringing with them their learning and manuscripts. This new knowledge often exposed the errors of western European thinking.
4. The printing press enabled books to be printed much more cheaply, more rapidly and in far greater numbers. Breaking the near-monopoly of the Church in book production allowed many more books on non-religious subjects to be produced. The increased availability of books encouraged an increased demand for education so that people could read them.
5. Refer to point (2) in the teacher’s notes above.

RENAISSANCE BUILDING

48/49

Points to emphasize

1. Neo-classicism

Point out how Renaissance architects adopted features of Roman buildings from the classical period (1st century BC to the 2nd century AD) in their own work. Perhaps emphasize the word ‘classical’, which may refer to architecture as well as literature. The term is generally applied to both the Greek and Roman cultures.

2. Features of classical architecture

Emphasize the main features of classical architecture: pillars (smooth and fluted, with carved capitals at the top, *caput* being the Latin word for ‘head’ or ‘top’); broad flights of steps; Roman arches; domes, which are really a series of arches; carvings and statues; pediments.

3. Temple of Vesta (p.48 of Pupil’s Book)

Ask pupils to look at the Temple of Vesta (the small circular one, centre-left, in the drawing of the Forum p.48) which was built originally in 715 BC (restored AD 205), and the Church of Santo Pietro, built 1300 years later. By the time the church was built, the Temple of Vesta had been destroyed. See how many features the pupils can find in common. Also compare the church to the Temple of Vesta built in AD 15 on p.48.

4. Punjab Central Library (p.49 of Pupil’s Book)

Look carefully at the photograph of the Punjab Central Library, Lahore: how many classical features can the children find?

Answers to Workbook p.41

1. Refer to Pupil's Book pp.48 and 49 (2) in the teacher's notes above.
2. Pillars, triangular pediment, carvings.
3. Emphasis on dome, steps, pillars, statues, arches, capitals, and other classical features listed in (2) in the teacher's notes above.
4. Creative work.

THE ART OF THE RENAISSANCE

50/51

Points to emphasize

1. Rare and expensive

The great painting of the Renaissance will almost never come up for sale as they are in art galleries and museums around the world. The occasional one that might be sold would most likely cost the buyer £10 million, the equivalent of 500 million rupees.

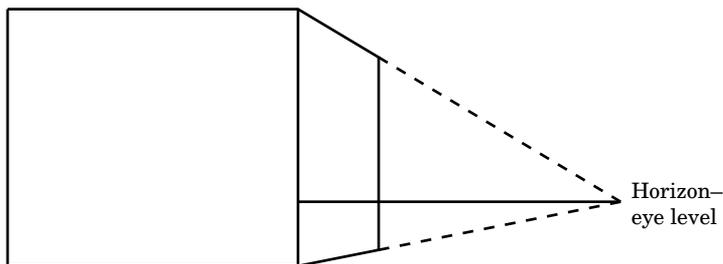
2. Renaissance features

The following points may be made about the photographs on pp.50 and 51 of the Pupil's Book:

- (1) *The Annunciaton*: A typical late-Medieval painting on a religious theme. The angel Gabriel is informing Mary that she will bear a son. Pictorially it is formal and stereotyped—note the hands are crossed in a stylized gesture across the chest to show submission and piety. The pose and face are rigid and unrealistic. The background is flat, and there is an obligatory halo of holiness round the head.
- (2) *Le Pietà*: A typical example of Renaissance realism. The sculptor had obviously studied human anatomy. The statue conveys intense emotion, particularly agony and compassion.
- (3) *The meeting of Dante and Beatrice*: A Romantic secular painting of the famous poet Dante meeting his beloved, known to us only as 'Beatrice'. She was, we believe, married to a rich banker in Florence. When she died at the age of 25, Dante was heartbroken. This painting illustrates the romantic side of the Renaissance, the use of perspective and the 'picture-telling' approach. Secular paintings gained popularity mainly because of the rise of humanism.
- (4) *Praying hands*: This drawing shows Renaissance artists' attention to detail and anatomical accuracy. Many artists did studies of hands, flowers etc. from life in order to improve their larger paintings.
- (5) *Bruegel peasants*: This painting illustrates the Renaissance interest in secular subjects, especially ordinary people in ordinary situations. Previously most paintings were of religious subjects.
- (6) *The School of Athens*: The use of perspective in this painting marks it as a typical piece of Renaissance work. Perspective was not used in paintings before the Renaissance. The figure lying on the steps (centre) is foreshortened. There is realism in the faces, figures, and clothing. Point out (bottom-left corner) the two leaning over the man writing, one of them copying something down; the man (centre-bottom) searching for the right words and in a characteristic pose—head on hand, and legs twined; the man (centre-right) writing in a typical pose with paper on crossed legs.

Answers to Workbook p.42

1. Wealthy patrons, especially in Italy, tried to outdo one another in architecture and art: they encouraged artists to experiment and produce new types of work. Old Masters; (a) Raphael; (b) Michelangelo; (c) Leonardo da Vinci; (d) Titian; (e) Bruegel.
2. (a) Studied the human body through dissection of corpses to find out about muscles, bone structure etc.; (b) closely examined nature—plants, parts of the body, animals etc.; (c) learned how to use perspective; (d) chose secular rather than purely religious themes and painted scenes of ordinary life.
3. Creative work. Explain the concept of perspective to pupils. Horizontal lines remain horizontal but parallel vertical lines seem to meet on the horizon at eye level. Ask pupils to refer to their textbook for examples of the use of perspective in Renaissance paintings, especially Raphael's 'The School of Athens'.



SCIENCE AND TECHNOLOGY IN THE RENAISSANCE

52/53

Points to emphasize

1. Renaissance developments

Although Renaissance technology was undoubtedly geared to trade, manufacturing, warfare and the improvement of transport and communication infrastructures, there was also a genuine spirit of enquiry. Scientific manuals from the Byzantine empire demonstrated the implausibility of earlier theories and the slight relaxation of the grip of the Church allowed freer thought. Rising standards of living, even if only very modest, also urged development, particularly in health and medicine. Printing was fundamental to this development in learning, as scholars all over Europe could study the same texts and discuss them, thus prompting further investigation.

2. Medieval and Renaissance alchemists

Medieval alchemists sought by the arbitrary mixing and smelting of materials to create (a) the philosopher's stone, which was believed to turn everything it touched to gold; (b) a solution which would give the drinker long life; and (c) a universal solvent (a liquid which would dissolve all substances). Quite a few scientific advances were made on the basis of their experimentation, particularly in the smelting of metals.

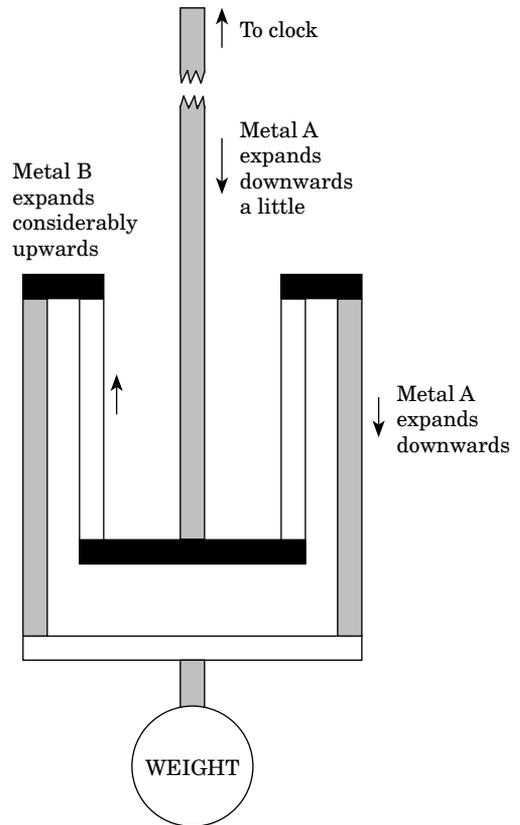
3. Obstacles to progress

Renaissance engineers were defeated by their materials and power sources. Wood and plain iron were far too crude to make sophisticated machines, and steel was impossibly expensive and cost more than its equivalent weight in gold in the Middle Ages. With only natural sources of power—wind, water, and muscle—there could be little progress. Leonardo da Vinci and others tried to use springs to generate power. These, however, were of no real use because their power was short-lived and they required manual cranking up after each use.

4. Clock making and navigation

The breakthrough in navigation—that is finding longitude—could only be achieved through accurate timepieces. The science of clock making was still very crude. It was not until the 1750s that the self-taught clock maker John Harrison invented the compensated balance wheel. His chronometer won the £20,000 prize offered by the British government. On trial it lost only 1 minute, 54.5 seconds on a lengthy voyage across the Atlantic and back. This breakthrough allowed longitude to be calculated accurately to 28 kilometres.

Harrison's compensated pendulum will help explain the principle behind the more complex compensated balance wheel. The problem was that with changes of temperature the pendulum expanded or contracted, so altering its length and its swinging time. Wooden pendulums were experimented with and were better than metal ones because wood does not expand or contract as much. To keep the length of the weight constant, Harrison's compensated pendulum had a grid of alternate brass and steel rods. When the pendulum arm A expanded downwards, the steel rods B expanded upwards, keeping the length the same. The compensated balance wheel worked on a similar principle, but was more complex because a pendulum clock would be no good at sea.



By balancing metals A and B the weight can be kept at a constant distance from the clock mechanism.

5. Advances in astronomy

There were great advances in astronomy, particularly after Galileo's invention of the telescope. The Church initially denounced the Copernican/Galilean theory of a Sun-centred universe because it refuted Church teachings. The authorities continued to uphold the theory that the Earth was the centre of the universe and that Jerusalem was at its centre. (Although proof that the Earth was a sphere, demolished this theory.) Galileo was tried, and possibly tortured, by the Church courts for publishing his Sun-centred theory until he finally retracted. After his denial, however, it was said that he whispered as he left the court, 'I still say it [the Earth] does move.'

Answers to Workbook pp. 43–44

1. Trade, industry, and warfare; make more profit; move more quickly and defeat their enemies.
2. The Arab picture is obviously largely guesswork, while the drawing by Vesalius shows evidence of careful dissection.
3. (a) They only had crude materials such as wood and iron to work with, and (b) they had no sources of power except muscle, wind, and water.
4. The screw is there to adjust the length of the pendulum weight to make it move more quickly or more slowly, depending on whether the clock is losing or gaining time.
5. The Church was opposed to his teachings because they were contrary to its own—that the Earth was the centre of the universe. By extension, they thought that a general acceptance of his theory would diminish their own authority and credibility.
6. Activity work.

THE RENAISSANCE MAN: LEONARDO DA VINCI

54/55

Points to emphasize

1. Biographical details

Leonardo da Vinci was the illegitimate son of a country lawyer and a peasant woman. In the year Leonardo was born, his father (twice a widower) married a 16 year old. His father bought Leonardo to the family home where he grew up although his natural mother may have had some hand in his upbringing until she married in 1457. His stepmother, despite her youth, seems to have been extremely fond of her stepson and treated him well. This theme of ‘two mothers’ has been the focus of critical debate ever since: it is said by some that the picture *Virgin, Child and St Anne* reflects his dual feelings.

Apprenticed to the famous sculptor/painter Verrocchio, he soon outstripped his master. He went through a series of patrons, but was apparently a difficult man, and often refused to finish paintings (the *Virgin, Child and St Anne* is one). He was arbitrary in his attitudes. Although he refused to paint portraits of wealthy princesses, he agreed to paint a portrait of Mona Lisa, the wife of a relatively modest merchant.

2. Leonardo da Vinci’s career

He was totally unpredictable in his works. Contemporaries report that when he was painting the very famous *Last Supper* high on a wall of a monastery, he would sometimes climb the scaffolding and stand there all day thinking, without picking up a brush. Other days he would work feverishly from dawn to dark. On still others, he would interrupt his work on another painting to dash off to the monastery and add a few brush strokes to the *Last Supper*.

Leonardo’s writing is what is called ‘mirror-writing’: he was left-handed and all of his works are written with the letters reversed and the lines running from right to left.

Leonardo never made a great deal of money because the nobles, if they paid him at all, gave him very little. Eventually the king of France, Francis I, became his patron. Leonardo spent the last years of his life in a small château not far from the king’s own. The photographs of the models on p.55 were taken at this house.

3. *The Mona Lisa*

Leonardo socialized very little with women. He was, however, greatly attached to the 24 year old Lisa Gherardini, the famous *Mona Lisa*. Perhaps he was more fond of his painting of her than of the woman herself. She was not considered particularly beautiful at the time, but her face seems to have fascinated Leonardo, as it has continued to captivate millions of people for the last five hundred years. He took the unfinished painting with him on his travels and never gave it to Lisa Gherardini's husband. He painted her portrait to the accompaniment of singers and musicians, while she, one assumes, tried to hold that enigmatic smile. He took the portrait with him on his final trip to France, and kept it until his death when it became the property of Francis I. It is now in Louvre in Paris.

4. **Activities**

Ask the pupils to design amusing 'machines' for various tasks: a device for getting lazy people out of bed; for putting on clothes; for combing hair or washing; getting out of listening to lessons etc.

Answers to Workbook p.45

1. Leonardo did not have the right materials (like steel). He had no real source of power except muscles, water, and very crude springs.
2. (a) Human beings do not have enough (physical) energy to power an aeroplane. (b) His tank was too heavy to be propelled by the few men who could fit inside; made of wood which is flammable.
3. and 4. Creative work.

THE REFORMATION AND ITS CAUSES

56/57

Points to emphasize

1. Religious divisions

Point out that all religions, and political ideas, are so complex and personal that it is impossible in general to achieve unanimity. At best, major creeds and parties are formed on the basis of compromise. Mention how all major religions, like Islam, Christianity, and Buddhism, have divisions and subdivisions.

2. Earlier attempts at reform

John Wyclif (English; d.1384) attempted to reform aspects of the Church which Luther later criticized and successfully reformed. Wyclif's main aim was to convince Christians that the Bible, and not the priesthood, was the most important aspect of Christianity. He was also the first to translate the Bible into English. The Church ordered him to go to Rome, where he no doubt would have been executed for his radical views. Fortunately, however, he died of natural causes before he could make the trip. Even so, the Church disinterred his body and burned it. His followers, the Lollards, preached his beliefs throughout England and eventually gained a large following. They were later persecuted, perhaps more for their political leanings (which were a rudimentary form of socialism), than for their religious beliefs.

In eastern Europe, John Huss (Czech; d.1415) preached much the same ideas as Wyclif, but was burned at the stake by the Church in 1415.

3. Causes of the Reformation

The conservative Catholic Church had generally been content to live in the past. The Renaissance, the voyages of discovery, the new interest in science and medicine and the printing press all undermined the Medieval age of faith and superstition.

The papacy was often a mere political tool fought over by the leading families of Italy. Many senior churchmen throughout Europe were much the same in their own countries and were interested in power and wealth. The growing tide of nationalism encouraged monarchs and their people to resent the ultimate power of the Pope and the huge amounts of taxes that they had to pay to the papacy, often used for sheer ostentation in buildings, tombs, jewels, and ceremonies. With all of these pressures building up for change, the sale of pardons was just the last in a long list of grievances.

4. Pardons (Indulgences)

The Catholic Church taught Christians about Purgatory, which was a kind of halfway house between Heaven and Hell. Although it was a place of torment like Hell, the suffering was of limited duration. Souls, except those of saints and the exceptionally good people, were purged (cleansed) in Purgatory of their sins before eventually going to Heaven. This period in Purgatory could last thousands of years by terrestrial time. It was to shorten this time that pardons or indulgences were sold. During the Crusades, popes had granted indulgences to the soldiers who fought for the recovery of the holy places. As the Church became more and more mercenary, these were being sold freely by priests and bishops, especially in Germany. The sale of pardons was really only a catalyst that brought all of the other issues to a head and precipitated the Reformation.

Answers to Workbook p.46

1. Disagrees with the teachings of a particular religion and wants to change it. Change something, usually for the better.
2. Corrupt state and worldliness of some leading churchmen; new ideas, especially of the Renaissance and voyages of discovery; growth of nationalism (monarchs disliked being subservient to the Pope); people resented paying large sums in taxes; the sale of pardons; the spread of learning through the printing press. Reformation. Catholic; Protestant.
3. Printing enabled a much wider dissemination of knowledge. Books were now largely out of the hands of the church, which had hitherto monopolized the production of hand-copied books.

LUTHER AND THE PROTESTANT CHURCH

58/59

Points to emphasize

1. Biographical details

Luther was born of poor parents but received a good education and entered a monastery. He was a devout and dedicated monk but, like most people who are to become great reformers, was dogmatic, arrogant, and egocentric. It was in the monastery that he formulated the basic tenets of Protestantism—that salvation was achieved only by implicit belief in God's

promises and that forgiveness of sins was open to anyone who turned to God in repentance. He became a lecturer at the University of Wittenberg, where he was shocked at the corruption and wickedness of the clergy. The appearance of a friar selling pardons from the Pope was the turning point of his faith and he nailed on the church door at Wittenberg his '95 Theses'—aspects of the Catholic Church which he felt required reform.

Although he was summoned to Rome, the order was cancelled because he met a number of leading churchmen in public debate. In 1520 the Pope sent a 'bull'—a very important public announcement—condemning Luther's views, but Luther took the irreversible step of burning the document in the marketplace. The break was now inevitable, even though Luther thought that he might persuade the Pope to accept his point of view. After being condemned by a great council he was smuggled to the castle of the ruler of Saxony, who admired his teachings. Here he was protected and translated the Bible into German so that ordinary people could understand it. This was one of the fundamental aims of his mission. Later he was able to leave the security of the castle and travel throughout Europe, expounding his doctrines. He eventually married an ex-nun.

Luther never really wanted to break with Rome; he wanted Rome to accept his views on religion. Other reformers, notably Calvin, took the process much further, and wanted an almost ascetic way of worship and a rigid way of life very different from orthodox teachings.

2. The Thirty Years War

The Thirty Years War, even by the standards of the time, was terribly destructive. Begun as a war between the Protestants and the Catholics, it rapidly degenerated into a brawl for personal interests. Kings and generals fought for power and territory, making and breaking treaties at will. The soldiers were largely mercenaries and very brutal and ruthless. They were accompanied by a whole camp of followers, including women and children, who were often killed along with the soldiers. The great historian of the 17th century, C.V. Wedgwood, describes the war:

Wantonly destructive, the soldiers set fire to villages and slaughtered such cattle as they could not drive off. In their lust for plunder, they dug up graveyards for concealed treasure, combed the woods in which the homeless peasants had taken refuge, shot down those they found in order to steal their ragged bundles of savings and household goods. They wrecked churches, and when a pastor, braver than the rest, denied them entrance, they cut off his hands and feet and left him bleeding on the altar, a sacrifice to their Protestant God. Nor did they spare those of their own faith: they ripped up the vestments and shattered the organ, carried off the chalices [sacred cups] and ransacked even the graves of the nuns . . .

3. The Wyclif Bible type (p.58 of Pupil's Book)

This typeface was largely dictated by the fact that it was cut in wood: characters sometimes have 'strengthening' pieces to prevent the thin parts of the letters from breaking off. The way the top of the letter 'Y' is joined (second word and also later) is a good example.

4. Europe after the Reformation

The division of Europe into Catholic/Protestant regions is still much as it was at the Reformation, though the French Protestant areas were largely suppressed during the 15th and 16th centuries.

5. Answers to Workbook p.57

- (a) John Wyclif, 1329–1384, English; (b) John Huss, 1373–1415, Czech; (c) Martin Luther, 1483–1546, German; (d) John Calvin, 1509–1564, French/Swiss.
2. Some of these differences:

Protestant

- Rule by committee of bishops.
- Simple services and rituals.
- Bible in vernacular.
- Only God can forgive sins.
- Salvation only through faith.
- Sale of pardons is evil and useless.
- God can be reached only through the Bible.

Catholic

- Rule by Pope.
Colourful, complex rituals.
Bible in Latin.
The Church can forgive sins.
Salvation through rituals, pilgrimages etc.
Pardons can be sold for Church purposes.
God can be reached through priests.

- Protestantism largely in northern and central Europe; Catholicism largely in southern Europe.
- The rulers were no longer subservient to the Pope; did not have to pay Church taxes. German states, Sweden, Norway, Denmark, the Netherlands, Switzerland, England, Scotland.

JAPAN

60/61

Points to emphasize

Throughout the period of this book, and long afterwards (until the mid-19th century), Japan continued its inward-looking, conservative policies. The 16th century was very much a period of lawlessness: the great nobles and their armies ravaged the countryside until there was near anarchy. In the 17th century, the situation was much more stable, though it was the stability of a police state. The prime mover was Ieyasu Tokugawa, who was *shogun* from 1603 to 1616.

1. The Edo period

The Tokugawa shogunate (1603–1868), founded by Ieyasu, broke the power of the feudal nobles (daimios) by demanding their presence at court annually to make an oath of fealty and by constant movement of nobles from region to region to prevent the build up of power bases. Many daimios became provincial governors, with plenty of economic freedom in their own districts but little political power. Many preferred their status of prosperity and high living to constant warfare.

This period of the Tokugawas is known as the Edo period, as the capital of the empire was at Edo (modern Tokyo). Although it was a period of prosperity and culture (theatre, literature, art, porcelain, and, for the nobles, almost constant pleasure) there was no freedom; the people were not allowed to leave Japan; social contacts were very restricted and even entertainment was strictly controlled by the government. Peasant life was still hard but the extra land brought under cultivation and the increased output (admittedly under the pressure of the nobles) improved living standards.

2. The Christian century (1540s to 1630s)

The crew of a Portuguese ship driven ashore by a typhoon in 1543 helped one of the local warring factions with muskets and cannon, and so obtained a foothold to trade. Four years later, the famous missionary Francis Xavier arrived and began a fierce quest for converts.

At first the *shoguns* welcomed the new religion as it helped to break the hold of the powerful Buddhists. A considerable number of Catholic converts were made during this period.

Portuguese trade was largely in silks, gold, lead, sugar, and strangely enough, rhubarb from their colony in Macau (part of China). Initially, the Japanese wanted gunpowder and weapons, both of which afforded the Portuguese much profit. The Japanese, however, quickly began to make their own guns.

In 1600 a Dutch trading ship, the sole survivor of five, reached Japan, and the English pilot, one Will Adams, managed to convince the *shogun* that they were peaceful traders and not pirates as the Portuguese insisted. He convinced the *shogun* that they were not interested in religious conversion but merely wanted good commercial relations, so they were allowed to stay.

In about 1620, the Japanese turned against the Portuguese and their religion, and began a brutal persecution of the Christians, until they were virtually eliminated over the next 20 years. The Portuguese were expelled, but the Dutch were allowed to stay, on the condition that they remained on an artificial island built in Nagasaki Bay. About one boat a year from Europe came to trade, but no European was allowed across the guarded bridge to the mainland unless they were on very important official business. This remained the position until the 19th century when Japan was forced to open trade by the United States.

3. The culture of the Edo period

This was one of the greatest cultural periods of Japanese history with art, literature (the world's first real 'novels' apart from those of Rome), poetry, music, and the theatre reaching great heights. As with the economy, in the 18th century, culture also began to decline.

Two gruesome 17th century extracts from descriptions written by Dutch merchants at Nagasaki might interest pupils.

The persecution of Christians:

Following this another eight persons, after having been tormented in various ways, were beheaded, while the remaining sixteen were brought to a place called Jigoku in Japanese, which is as much to say Hell. This place is a great pool of seething boiling water, which gushes from under a steep cliff with a great roaring sound. These poor wretches were brought to this cliff and after being placed on the edge of the bluff, were asked once again to recant. And since they replied 'No', they were thrown from above into the seething boiling water . . .

The Portuguese try to re-establish trade with Japan:

The government of Macau sent two ambassadors to the Emperor [*shogun*] with a numerous retinue of 73 persons. These ambassadors as soon as they came into the harbour of Nagasaki were, under the Imperial orders, immediately arrested and their ships seized though they had nothing on board to show that they had come to trade. The Emperor ordered them all to be beheaded, except twelve men of the lowest rank, who were sent back to Macau to tell their countrymen of this unhappy success. The Emperor sent a message that should the King of Portugal himself, nay, the very God of the Christians, enter his kingdom, he would do the same to them.

What became of the twelve men is not known because they did not reach Macau. It is presumed that they perished at sea. News of this unfriendly treatment discouraged further visits.

Answers to Workbook pp.48–49

1. Activity work.
2. (a) *Shogun*—a noble who was the real ruler of Japan who pretended to operate under the emperor; (b) samurai—the highly trained and highly privileged, warrior class of knights; they were the only people—apart from the nobles—who were allowed to have weapons; (c) daimio—the general class of nobles.
3. Portuguese; Macau; 1543. Guns; fight neighbouring feudal nobles. Christianity; Buddhists. (a) How to make their own guns; (b) that Christianity might undermine the power of the nobles.
4. Holland. (a) They wished only to trade; (b) they were not attempting to convert the Japanese to Christianity. Isolated on an artificial island in Nagasaki Bay and not allowed to cross on to the mainland.
5. A police state of spies and repression; the nobles' powers were limited by having to take an oath of loyalty annually and by being made governors of regions; the nobles were moved from region to region frequently to prevent a build up of power; the nobles were allowed as much trading and moneymaking as they liked and lived in great style; peasants in the feudal system were constantly forced to cultivate more land.
6. As always, the peasants, who were regarded as little better than slaves, and who were forced to cultivate more land.
7. The private island might be fun—I wonder how many would have a school on it?

THE RISE OF THE NATION STATES OF EUROPE

62/63

Points to emphasize

1. Factors that led to the breakdown of feudalism

There is not a great deal to add to the material in the text. Perhaps emphasize the factors in the breakdown of feudalism; religion (the Reformation); the spread of learning (Renaissance, the printing press); vulnerability of fortresses to central armies equipped with gunpowder and cannon; the increasing desire of nobles for a more luxurious lifestyle; improved communications (roads, though still bad, were still better than those in the Middle Ages).

The spirit of nationalism among the masses was probably quite deliberately encouraged and fostered by the political powers—the ruling aristocracy. Life was slightly easier for the average person, especially in the growing towns, so that existence was no longer so much of an all-consuming effort.

2. Discussion points

As some of the material in this section is relevant to the modern world, you might want to raise the following discussion points:

- (a) Is there anything to be said for absolute rule, where matters are processed quickly and arbitrarily and where resources can be rapidly switched from one area to another? Cite examples of absolutist leaders such as Hitler, Stalin, and Mao Zedong. At the same time, however, there is no political safeguard against such rulers if they begin to act contrary to

the wishes of the majority. Perhaps raise the question of ‘Benevolent Despots’ (discussed in Book 3) who are absolute monarchs who genuinely try to improve their country, like Frederick of Prussia, Maria Theresa of Austria, and Catherine of Russia. Discuss whether the slower, more ponderous activity of a parliament—often reduced to inactivity when no decision can be agreed upon—is better than having a dictatorial form of government.

- (b) Is nationalism a good thing in the modern world? Are we so interlinked by commerce and communications that no country can afford to isolate itself anymore? Is there a difference between nationalism and general pride in one’s country and its achievements? Does extremism have any place in the modern world?

Answers to Workbook pp. 50–51

- (a) Absolute monarch—a king/leader who rules on his own with absolute/complete power and who does not have to refer to any assembly or parliament before making decisions;
(b) nationalism—intense pride in one’s own country, its rulers, institutions, history, language, famous people, music, art etc.
- Renaissance—an increase in knowledge of the world, questioning of the old way of life, and emphasis on the present rather than the afterlife.
Reformation—a sharp division between two large areas of Europe along religious lines which released some monarchs from their obligations to the Pope.
Monarchs—anxious to display their power, wealth, and territory and always looking for ways to increase their own dominions.
Nobles—a little weary of the uncomfortable warlike life of the Middle Ages. Wanted new luxury items that were coming into Europe. Found it better to trade than to fight. (In any case their fortresses were no longer safe.) Very willing to side with the monarch as long as the wealth of the nation remained in their power.
People—proud of their country, language, and customs. The king encouraged them to increase the nation’s power. Men fought for their country more willingly than they had for their feudal lord.
- Nobles and leading citizens; taxation. Only for a few days at a time; little else except approve what the king and his advisers had already decided. They had no veto power as such.
- Individual work.

CHINA

64/65

Points to emphasize

1. Foreign rule

For over a third of the time covered by this section, China was under foreign rule. The central Asian tribes, especially the Mongols, were very different from the Chinese, and they mutually despised each other. The nomadic Mongols lived mainly on milk and cheese, and because their homeland on the steppes was so dry, they rarely washed. One Chinese writer said, ‘They smell so heavily one cannot approach them. They wash themselves in urine . . .’ Chinese peoples are still extremely sensitive to body odours and always complain that they can smell a European in a crowd.

2. Class and ethnic divisions

The Mongols formed the nobility and the chief officers of state, but the second grade of citizens—Central Asian Muslims and Europeans—were responsible for much of the day-to-day running of the empire. There was a fair sprinkling of Christians of different sorts—Orthodox Christians from Russia, Nestorians from Syria, and Catholics from Europe.

The Mongols regarded the northern Chinese as third-class citizens, and the southern Chinese (who were a highly cultured people) as the lowest class in the country.

The Chinese, who had traditionally regarded themselves as superior to all other peoples, and who had hitherto favoured isolationism, became even more insular in this period. Although they had shown that they were capable of it, they did not repeat the great sea voyage to Africa.

3. Extracts from Marco Polo's diary

Kublai Khan, though probably illiterate himself, was intensely interested in everything. One of Marco Polo's main tasks was to travel all over China and south-east Asia gathering information for the emperor.

Pupils might be interested in some extracts from Marco Polo's diary. Polo first went to the east with his uncles, who were traders, and reached China at the age of twenty. He remained there for next twenty years and was only allowed to return to Europe when he agreed to accompany a Chinese princess who was to be married in Persia.

This country produces bamboo canes of immense size . . . Merchants who are passing through the country at night use these canes as fuel because when they are alight they make such a popping and banging sound that lions and bears are scared away in terror . . .

In the city of Kinsay every person writes over his door his own name, the name of his wife, his children, his slaves and all the people in his house, and the number of animals he keeps. If any person dies that name is erased; if a child is born that name is added. In this way the king knows the exact population of the city . . .

The people of China have an ornate style of speech; they salute each other with cheerful faces and great politeness. They behave like gentlemen and eat in a very refined way. They show great respect for their parents; and should there be any son who offends his parents, or fails to look after them, there is a public official whose duties are to punish such unnatural children . . .

Criminals of many kinds who have been imprisoned are released at a time fixed by the Great Khan (which occurs every three years) but on leaving prison they are branded on the cheek so that they may be recognized . . .

The Great Khan has prohibited all gambling which is more common here than in any other part of the world. The Great Khan said: 'I have conquered you in war, and all that you have is mine. Therefore, if you gamble away your property it is, in fact, my property that you are losing . . .'

4. The Silk Road

The opening up of the Silk Road, from Russia to China, had a dramatic effect on trade between the east and the west. A round journey by land took about three years, and because of the limitations of pack animals, the goods traded tended to be small and of high-value—although this increased the risk of robbery. It is still possible to travel along the Silk Road today.

5. Chinese writing and speech

Pupils might be interested in Chinese writing and speech. Chinese speech has four tones—rising, falling, level, and down-and-up. The same word spoken in different tones has completely different meanings. Each sound can have different meanings according to the character. The example below will help to clarify the principle:

ma (rising) means ‘flax, hemp, jute’

ma (level) means ‘wipe’

ma (falling) means ‘scold, swear’

ma (down/up) means ‘yard’ (measure)

In any of the Indo-European languages, if one knows the alphabet one can make some attempt at saying the word. Ask pupils to say the sounds *école* (French, ‘school’), *manana* (Spanish, ‘tomorrow’) and *donner* (German, ‘thunder’). Even words in Russian and Greek can be pronounced approximately if the letters are known to the reader. Chinese, however, is different: it is impossible to say what sound the character 大 makes, for example. It is actually *da* and means ‘big’, although it may be pronounced in a completely different manner in other parts of China. Thus every literate person in China can read the written word, but may not understand the words when spoken.

Answers to Workbook pp. 52–53

1. Refer to p.64 of the Pupil’s Book.
2. Gunpowder; printing; porcelain. Revolutionized warfare by the introduction of cannon, and later, handguns. Speeded up the production of books. Porcelain became a valuable trading commodity.
3. Chinghez Khan; Kublai Khan.
 - (a) Dramatic increase in east-west trade. Silk, porcelain, and rice were sent westwards; wool and silver were sent eastwards;
 - (b) extremely tolerant of all religions. Muslims themselves, they encouraged Christianity and Buddhism;
 - (c) the Chinese hated the foreign rulers, whom they regarded as barbarians. It was a bitter blow to Chinese pride that they, who considered themselves the only civilized race in the world, should be the subjects of uncouth outsiders.
4. The rulers of the Ming period developed industry and agriculture. There was a dramatic increase in trade with European nations, and they were encouraged to set up bases. Chinese merchants themselves made some commercial voyages to south-east Asia and Africa.
5. The Ming emperors wanted the technology, particularly in astronomy, mathematics, map making and other sciences, in which the Catholic Jesuits were particularly, skilled.
6. Timeline: foreign rule 1127–1368; 1644–1912. (Refer to pp.64 and 65 of the Pupil’s Book for the rest of the dates.)

Points to emphasize**1. Tolerance**

The Turks under Sabuktigin and Mahmud were not the central Asian barbarians of the past, but a highly cultured peoples. In war they were fierce and implacable, but once defeated, enemy peoples were treated with considerable lenience. In earlier times, after a Muslim conquest, the defeated were generally offered the choice of conversion or to retain their own faith after payment of *jizya* in lieu of military service. During the reign of Mahmud of Ghazni, this choice was offered to the Hindus as well.

2. Expansion

Mahmud's incursions into northern India were more in the nature of raids than pure empire-building, although the area shown on the map on p.68 of the Pupil's Book did become a part of his kingdom. His main interest was, however, in Persia and Turkistan.

3. The Somnath expedition

The raid at the temple of Siva at Somnath (1024–1025), with its vast store of treasure, was the last major expedition of Mahmud into India, although he did attack the rebellious Jats near Multan in 1027. The remainder of his life (until 1030) was spent in dealing with troubles at home. In the fiercely fought battle for Somnath it was said that 50,000 people were killed. It is also reported that Mahmud personally destroyed the principle idol, a gigantic phallus, with his sword.

4. Defeat of the Rajputs

The Rajputs were soundly defeated by Mahmud, but after his death new families and leaders emerged, posing a serious threat to the Muslim empires of India. They were to cause considerable problems for the Mughal administration, although they gained positions of power under Akbar.

5. Culture at Ghazni

Highly cultured Ghazni, with its fine public buildings, was also the home of great artists and writers. The most famous among these are Firdausi, author of the Persian *Book of Kings*, and Abu Rihan Muhammed, whose *Chronology of Ancient Nations* tells us most of what we know of earlier Indian religion, philosophy, and science.

6. Jizya

The *jizya* tax is very similar to a tax levied in modern Switzerland where army personnel are drawn from the citizenry. Every healthy male must do a two-year training course at twenty and attend annual two-week refresher courses till the age of fifty. In this manner, the country has a reserve of trained soldiers, ready for combat. Foreign nationals who settle in Switzerland are not allowed to join the armed forces there and have to pay a fine in lieu of military service.

Answers to Workbook p.54

1. Refer to p.68 of the Pupil's Book.
2. (a) He required money for his expansion in Afghanistan and central Asia; (b) to spread Islam; (c) to encourage artists, builders etc. to beautify Ghazni.
3. (a) Introduced tea, paper, gunpowder, porcelain; (b) encouraged trade. (Traders settled in India, and they were of considerable help to the Ghauris in the next century, supplying information to the invading Muhammad Ghauri.)
4. (a) By incorporating Hindus into his army; (b) by allowing Hindu officials to retain their posts; (c) by permitting freedom of worship, after the payment of tax in lieu of military service.

THE GHAURIS AND THE SLAVE-KING DYNASTY

70/71

Points to emphasize

1. Aibak's career

The slave dynasty was not, as is sometimes stated, Afghan, but Turkish. Aibak was a slave from Turkistan and was brought by a merchant to Nishapur, where the Qazi bought him. Perhaps recognizing his qualities, the Qazi provided him with religious and military training and educated him with his own sons. After the Qazi's death, his sons sold Aibak to a merchant who took him to Ghazni, where he was bought by Muhammad of Ghaur. Aibak must have been a remarkable man, for he quickly rose in Muhammad Ghauri's household to become 'Lord of the Stables', and was later put in charge of the Indian conquests in 1192. Muhammad Ghauri left him complete free to administer the new conquests, and also to decide whether he wished to extend them. A contemporary described Aibak as 'possessing all praiseworthy qualities and admirable expressions . . . but of no outward comeliness . . .' Aibak strengthened his position by marriage alliances with powerful rival chiefs; he married his sister to Nasiruddin Qabacha, governor of Sindh, and his daughter to Iltutmish.

2. Razia

The Turkish nobles could not bring themselves to accept a woman as ruler, even though Iltutmish had nominated Razia as the next monarch on his deathbed. Iltutmish's eldest surviving son was made sultan. The country, however, was actually run by his ruthless, ambitious mother, who was a Turkish servant. There was much disorder in the kingdom. The nobles were eventually forced to imprison the queen mother and her son, and Razia was put on the throne in their stead. One contemporary Muslim commentator writes, ' . . . she [Razia] reads the Quran with the correct pronunciation, and in her father's lifetime employed herself in the affairs of the government . . .' Razia was in many respects a remarkable and courageous woman. A possible discussion question which you may wish to pose to the class is why so few women make it to high office in government.

As queen, she seems to have discharged her duties well. Minhaj-i-Siraj, the contemporary chronicler, wrote:

She was a great sovereign, wise, just, and benevolent, patron of the learned, dispenser of justice, the cherisher of her subjects, and of warlike talent, and was endowed with all the admirable qualifications for a king . . . she marched in person against her

enemies, set aside female garments, discarded the veil, donned the tunic and head-dress of a man. She conducted the affairs of her government with considerable ability in open durbar . . .

However, her abilities made her even more unacceptable to the conservative Turkish nobles. She tried to retrieve the situation by marrying Altuniya, one of her main opponents. On marching to Delhi in an attempt to overthrow her brother, who had been made sultan, she suffered a defeat and both she and her husband were murdered the next day. She reigned three years and a few months—an interesting if not very successful experiment.

It is worth pointing out that recently three Muslim countries have had women prime ministers—Pakistan, Bangladesh, and Turkey. The subcontinent has had three—India, Sri Lanka, and Pakistan. Although Britain, Norway, and Israel have had female heads of state, it is rather uncommon in the rest of the world.

Answers to Workbook p.55

1. Refer to pp.70 and 71 of the Pupil's Book.
2. Encourage pupils not to merely repeat the text but to use their imaginations and embellish their accounts creatively. Perhaps they could include some imaginative description of his life as a slave, and so on. See above for aspects of Aibak's career which could be included. Also encourage pupils to consult encyclopaedias and other reference sources for additional information. Discuss the main stages in Qutbuddin Aibak's career and perhaps make headings on the board. Pupils can draw a 'photograph' of Aibak if they like. You might like to display the best articles on the wall.
3. Allowing the regional nobles too much independence. Later, they were reluctant to give up their power.
4. Iltutmish's daughter; his sons were not good rulers. The conservative Turkish nobles could not bear being under the control of a woman.
5. Refer to pp.68 and 70 of the Pupil's Book.

THE DECLINE AND FALL OF THE SULTANATE OF DELHI

72/73

Points to emphasize

1. Nasiruddin

Despite his long reign of 20 years, we know little of Nasiruddin. The only contemporary source we have is a short description by one of the sultan's closest advisers, who also happened to be somewhat of a sycophant. From the information we do have, it seems that the sultan was kind, amiable, and extremely devout. He was a great patron of learning and was a skilled calligrapher. He was quite content to leave the running of the state to his trusted general and statesman, Balban, while he continued transcribing the Quran in beautiful writing.

2. Balban

Balban was from Turkistan and had been sold as a slave by the Mongols in Baghdad to a pious scholar, who took him to Delhi and sold him to Iltutmish where he became one of the famous 'Forty Slaves'. Almost all of these slaves reached positions of power in the state. By sheer merit and ability, he rose to become Nasiruddin's deputy and married his daughter to the sultan.

On accession to the throne, he immediately executed all of the remaining Forty Slaves to eliminate any rival claimants to the throne. The Sultanate, after decades of weak rule, was rapidly disintegrating. Balban was totally ruthless in the pursuit of building up the state, and it was said that he never laughed. His justice was swift and objective—nobles were given the same treatment as peasants. Though many of his measures seem harsh by today's standards, they were not without purpose—they were there to ensure that the kingdom remained strong and prosperous. Balban himself wrote, 'All that I can do is to crush the cruelties of the cruel and to see that all persons are equal before the law. The glories of the State rest upon a rule that makes its subjects happy and prosperous.'

A good class might like to discuss whether the 'ends' do really justify the 'means', with reference to Islamic and/or western secular law. Is capital punishment justified if it prevents others from committing similar crimes? Should one try to inculcate decent behaviour through example and teaching or by instilling fear of punishment? Should pupils do their homework because they want to and feel that it is in their own interests, or because they fear the teacher's displeasure? These are the types of questions you might like to pose to the class.

3. Muhammad bin Tughluq

Muhammad bin Tughluq was an enigmatic character. Undoubtedly, he was one of the greatest scholars of the time and had a brilliant intellect. He was outstanding in philosophy, logic, medicine, science, mathematics, and astronomy. He had a great command of, and the ability to interpret literature. As a military leader, he was brilliant. Yet despite all of this, he seems to have lacked common sense and judgement.

The transfer of the capital from Delhi to Daulatabad, for example, was a logical enough decision, the idea being to bring the chief city closer to the centre of the kingdom. He built beautiful public buildings, houses, and roads and had trees planted to beautify the city. Initially, emigrants were treated very generously by the sultan and helped considerably on the journey and after their arrival in Daulatabad. When, however, some objected to moving on sentimental reasons, he was furious and forced them, *en masse*, to make the 1100 kilometre journey. Tens of thousands died from exhaustion and hunger on the way, and when, 13 years later (1340), he ordered everyone to return to Delhi, few of the original emigrants survived. In 1334 Ibn Batuta, the African explorer and writer, found much of Delhi deserted and in ruins.

One of Muhammad bin Tughluq's far-sighted innovations was the introduction of token money. Hitherto, a coin, whether gold or silver, had been worth its weight in metal. Muhammad bin Tughluq introduced copper coinage. Each coin was intrinsically almost worthless but, by decree, exchangeable for the value stamped on it. Thus an almost worthless disc of copper stamped with '100 rupees' could be used to buy 100 rupees worth of anything. This is now universally done and except for very rare situations, we no longer have coins made of precious metal. Unfortunately, Muhammad bin Tughluq had not seen a vital weakness in his system. He did not make the minting of coins a state monopoly, with the result that every village craftsman merely made his own coins and traded them. The order had later to be rescinded, but immense damage had been done to the economics of the country.

A wild scheme for the conquest of Tibet and China had to be abandoned after his armies suffered appalling losses. According to Ibn Batuta, only three men survived.

Despite all of his good works, by the end of his reign the state was impoverished and rebellious, while the Hindu states steadily gained in power and wealth.

Muhammad bin Tughluq himself said:

I visit my people with punishment on suspicion of rebellion or treachery, and I punish most of them with death. This I will do until I die. This I will do until I die or until the people act honestly and give up rebelling . . . I punish people because they have all at once become my enemies and opponents. I have given them great wealth but they have not become friendly and loyal . . .

A fascinating character, but perhaps, at this distance of time, impossible to evaluate properly.

4. Firoz Shah

Firoz Shah was another very clever and devout man. He was, however, a vacillating military leader and lost most of his campaigns as a result. He reintroduced the system of paying officials and officers by *jagir* (i.e. by allocating land to them in lieu of cash) which put a burden on both the nobles and their peasants.

The flattering courtier Barani wrote that during the reign of Firoz Shah:

The peasants grew rich and satisfied . . . their houses were full of grain, property, horses and furniture: everyone had plenty of gold and silver; no woman was without her ornaments and no house was without its beds and couches. Wealth abounded and comforts were general.

All of this, however, seems very far from the truth.

Firoz Shah, a devout Muslim, himself said:

In the reigns of former kings many varieties of torture were employed—amputation of hands and feet, ears and noses; tearing out of eyes, pouring molten metal down the throat, driving nails into hands, feet and bosom, sewing men in half . . . The great and merciful God made me, His servant. I hope and seek for His mercy by devoting myself to prevent unlawful killing of Muslims and the infliction of any kind of torture on them or any man . . .

He carried out a great campaign for the conversion of the Hindus by exempting them from *jizya* and by showing them with gifts. He abolished many unjust taxes and imposed only those sanctioned by Islamic law, punishing fraudulent tax collectors severally. He was very much a man of the age, like most of the rulers all over the world in early Medieval times. Firoz was said to have 180,000 slaves, whom he treated very kindly, and often favoured above free men. The grew to expect too much and were partly responsible for the chaos which ensued after his death.

5. Sayyids and Lodhis

The Sayyids were not very efficient rulers and administrators. By the time the first real Afghan dynasty (the Lodhis) came to power there was no real hope of salvaging the Sultanate.

6. Evolution of Urdu

The necessity for Muslims and Hindus to communicate freely demanded some lingua franca. It was during the Sultanate period that Urdu emerged. Originally it was the 'language of the camp', where it was essential for the Muslim officers and Hindu soldiers to find a medium of communication. The word *urdu* itself comes from the Turkish word for 'camp'. This language is

a Persianized form of western Hindi, especially of the dialect spoken near Delhi. Its grammar and structure are still similar to Hindi, but its vocabulary is largely Persian.

Answers to Workbook pp. 56–57

1. Refer to pp. 72 and 73 of the Pupil's Book.
2. Good things: (a) repulsed Mongols; (b) conquered most of India; (c) gained much money from conquests; (d) built schools and mosques; (e) fixed prices of most goods; (f) stored grain for times of famine. Bad things: (a) restricted liberty; (b) posted spies throughout the Sultanate; (c) imposed heavy taxes; (d) controlled nobles' marriages.
3. Discussion. Explain the use of token coinage, i.e. that almost anything can be used as 'coinage' as long as it is rare, like certain sea shells widely used as 'money' in many Pacific areas. Governments should have bullion and securities to back up coinage and notes.

Until the 1930s, many countries were on the 'gold standard' which meant that one could exchange a note for its face value in gold coins. This no longer applies. Intrinsically bank notes and coinage are virtually worthless—it is a question almost of pretence: 'I will give you a 100 rupee note, knowing that you can go to the baker and buy a 100 rupees worth of bread. And he can go to the cloth dealer and buy 100 rupees worth of cloth and so on . . .'

The milling round the edge of coins—especially those of a silver tint—is a residual practice from the earlier days when coins were actually made of gold and silver. People filed off tiny particles of silver from the edge of coins, and, over time, amassed quite a heap of precious metal. If, however, coins were milled round the edges, the results of filing would be immediately obvious. Merchants always carried delicate balances and standard weights well into the 15th and 16th centuries so that they could weigh coins before accepting them.

4. (a) Weak sultans; (b) power struggles amongst the nobles; (c) desperate shortage of money (due to fruitless military campaigns, mismanagement, corruption etc.)

THE MONGOLS: CHINGHEZ AND TIMUR

74/75

Points to emphasize

1. Invasion of Europe

The invasion of Europe by Chinghez seems to have been the result of an unfortunate misunderstanding. After invading China, Chinghez wrote to Muhammad, the shah of Khwarizm and his neighbour to the west:

I send thee greeting. I know thy power and the vast extent of thine empire; I regard thee as my most cherished son. Thou knowest I have conquered China and all the Turkish lands to the north of it. Thou knowest my country is a magazine of warriors, a mine of silver, and I have no need of other lands. I take it that we have an equal interest in encouraging trade between our two peoples . . .

This peaceful message was well-received by Muhammad, but when Chinghez sent a party of traders into Transoxiana they were seized and executed as spies by the governor.

Chinghez sent a mission demanding that Muhammad release the governor to him for punishment. Muhammad responded by beheading the chief of Chinghez's mission. He also

sent the remaining members of the delegation back, shorn of their beards—a terrible insult according to the social practices of the time. In 1219 Chinghez invaded Khwarizm in order to settle the insult. After slaughtering 160,000 of Muhammad's men in the first battle, he moved westwards to Russia and Poland. Millions were killed and many cities were destroyed.

When Chinghez died (1227), he was in Mongolia. His will decreed that Ogotai, his second son, should be his successor. It was, however, so important that the news of his death be kept secret until Ogotai was crowned that every person who happened to witness the transportation of Chinghez's body to the capital was immediately killed.

2. Contemporary account

A contemporary account of Timur's troops said that they were equipped with 'a bow, thirty arrows, a quiver, and a shield. There was a spare horse for every two men and a tent for every ten. The tent was fitted with two spades, a pickaxe, a sickle, a saw, an axe, an awl, a hundred needles, four kilogrammes of rope, an ox's skin [presumably for repairing harness and clothing] and a large pan'.

3. Mongol diet

Pupils might be interested in the diet of the Mongols, which, as one might expect from nomadic peoples, was largely based on the meat derived from horses, sheep, and goats. Mutton was stewed in broth. They also drank fresh mares' milk or mares' milk that was fermented into an alcoholic drink called koumiss. Yoghurt, made from mares' milk, was also a staple item, as was cheese. The cheese was usually so hard that it had to be softened in hot tea. The tea that they drank was made from 'dried brick tea' (the compressed roots of the plant rather than the leaves of the bush). This was boiled with milk until it was almost a thick broth. They would often add millet flour to the mixture whenever they had access to it. This diet is still the staple in Mongolia today, especially on the wide grasslands.

Answers to Workbook p.58

1. Refer to p.74 of the Pupil's Book. Pupils may have to refer to an atlas to verify modern boundaries.
2. (a) 1221 Mongols invade the Punjab; (b) 1245 Mongols invade India and capture Lahore. Defeated by Balban; (c) 1300 Mongols reach Delhi, but retreat; (d) c.1300 Mongols convert to Islam; (e) 1369 Timur conquers Samarkand; (f) 1398 Timur sacks Delhi.
3. The Turks blocked the trade routes from China to the west and could demand high taxes or cut off supplies altogether. The Europeans were forced to search for other routes.
4. (a) Muslim India was made more independent of west Asian influence (especially Persian); (b) the invasion marked the real end of the Delhi Sultanate; (c) it was the indirect cause of the later Mughal invasion because Babur claimed that his ancestors, Chinghez and Timur, had conquered the land and that consequently it was his by right.

Points to emphasize

1. Origins

The origin of the Rajputs is obscure, but their race seems to have evolved from a mixture of races which swept in from central Asia, especially in the 5th and 6th centuries, including the Scythians, Gujars, Huns, and Maitrakas. It appears that the Scythian element formed the 'nobles' clan of the Rajputs. There were indigenous clans as well although they were accorded a lower status. The Jats and Ahirs are representatives of this 'lower' category. Eventually, however, the original backgrounds were forgotten and the hierarchy of clans became a part of tradition. The Rajputs had no ethnic or other bond aside from their warlike occupation.

2. Social customs

Marriage was strictly controlled among the clans to prevent any 'dilution' of noble blood. The Rajputs were bound by rigid principles of duty (especially in war) and honour, rather like the knights of Medieval Europe. The nobles were also highly cultured and well-versed in literature, art, music, and architecture. At the same time, they were also rigidly conservative in everything from social life to warfare and so independent that they would not unite even in the face of an overwhelming common danger. Usually one state would ally itself with another only to fight a third Rajput state, after which the alliance was dissolved. States and their boundaries constantly changed as conquests took place. The aim of the Rajputs was always to capture the rich Ganges basin.

In warfare, the Rajputs followed traditional patterns, concentrating on the deployment of clumsy elephants, fast camels (which were not as adaptable, and more vulnerable, than horses) and masses of completely expendable foot-soldiers. Even when they saw these methods outmoded in the face of the highly mobile Muslim armies, they refused to change. Their integrity and determination, coupled with their undoubted ability, would have made them ideal administrators and leaders—as Akbar later discovered but on the whole, they were so geared towards the military that they were not usually prepared to accept civilian roles. After the British imposed a measure of peace on the subcontinent, most Rajput nobles retired to their fortresses and lived off of their vast fortunes.

Answers to Workbook p.59

1. The Rajput race consisted of a mixture of central Asian invaders and local peoples. Map: refer to p.76 of the Pupil's Book.
2. They were trained from childhood to fight; they had no fear of death; death in battle was considered privilege; and they regarded war to be a sport.
3. (a) They refused to unite against common enemies; (b) they continued to use outdated methods of warfare.
4. Hinduism. Pupils may disagree with infanticide of baby girls; *suttee*; child marriage; virtual suicide by warriors when defeat seemed inevitable.

Points to emphasize**1. Babur's invasion of India**

There is no doubt that Babur had long been casting an acquisitive eye on northern India and the invitation from Daulat Khan was a fine excuse for intervention. When the two met at Lahore in 1524, Daulat Khan Lodhi realized Babur's ambitions and turned against him, forcing him to retreat to Kabul. Babur gathered reinforcements, returned the next year (1525) and forced Daulat Khan Lodhi to submit. In 1526, he advanced to meet Sultan Ibrahim Lodhi at Panipat. Outnumbered ten to one, Babur inflicted a fatal blow on the Afghan armies of Ibrahim Lodhi, 'was an inexperienced man, careless in his movements, who marched without order, halted or retired without method and engaged without planning . . . By the grace and mercy of Almighty God this difficult affair was made easy for me and that mighty army, in the space of half a day, was laid in the dust . . .' Daulat Khan Lodhi eventually escaped to Kandhar.

2. The Battle of Khanua

Panipat was an easy victory for Babur; more formidable were the Rajputs under their skilled leader, Rana Sanga, a general as experienced as Babur himself. The Rajputs' conservative battle tactics, however, were the cause of their defeat. They were easily overcome by Babur's cannons.

3. Babur the man

Babur is one of the most attractive characters in Asian history. While he was a brilliant general, he was always magnanimous in victory and never ordered the wholesale slaughter of his enemies. He loved nature and the sheer joy of life. He was a fine poet, writer, and connoisseur of the arts in general. His hold on northern India was very tenuous; there were rebellions from the Afghans to the east, and he had little chance of implementing a civil administration because he was left with only four years of life after Khanua.

The story of his death is well-known: His son Humayun was desperately ill and Babur, then 47 years of age, believed that only the sacrifice of his own life would save his son. He prayed earnestly, walked three times round the sickbed, and cried, 'O God, if a life may be exchanged for a life, I, Babur, give my life for Humayun.' A little while later he was heard to exclaim, 'I have won. I have borne it away. I have saved him'. Humayun began to recover at once but his father died soon after. Babur was buried, as he had requested, in a garden in his favourite city of Kabul.

4. Sher Shah Suri

Sher Shah Suri, who had allied himself with Babur and had been made governor of Bihar, rebelled and became independent during Humayun's reign. He defeated Humayun in two great battles. After forcing Humayun to flee to Persia, he made himself emperor. He was a very competent ruler. One writer said of him:

He set up courts of justice in every place and was very busy founding charities. For the ease of travellers, he made a rest house on every road at intervals of two leagues . . . from Punjab to Bengal . . . In each rest house there were separate lodgings for

Muslims and Hindus, supplied with pots of water, beds, and grain for horses. In each rest house were kept two horses for the quick despatch of news. 'If I live enough,' he said, 'I will build a fort in every district to be a refuge for the oppressed people and a curb to the turbulent, and I will make all the earthen rest houses of brick for the safety and protection of the highway . . .'

5. Humayun's death

The official account of Humayun's death by Nizam-ud-din Ahmad says:

On January 17th, 1556, at sunset the emperor ascended to the roof of the library and stood there for some time for a short prayer. As he was descending, the muezzin cried aloud the summons to prayer, and he reverently sat down on the second step. When he was getting up again, his foot slipped and he fell to the ground . . . The court physicians exerted all their powers, but in vain. On January 24th, 1556, at the setting of the sun, he left this world for Paradise . . .

Other writers attribute the fall to the influence of opium, to which it is well-known that Humayun was deeply addicted.

The news of Humayun's death had to be concealed to prevent a disputed succession. For several weeks Bairam had a Humayun lookalike appear in public, and a Turkish admiral, who happened to be visiting Delhi, proclaimed as he travelled to Lahore, that the emperor had recovered from his fall very well.

6. Power struggles

Discuss the concept of power with a good class. At almost every death of a ruler throughout this period there is a terrible struggle for power. Wealth was certainly not a motivating factor as all of the claimants to the throne were extremely rich. Perhaps pupils could discuss what drives people—both in the past and in contemporary society—to seek power.

Answers to Workbook p.60

1. It had been conquered by his ancestor Timur over a century earlier. Samarkand; he had been invited by Daulat Khan Lodhi, governor of Lahore, to overthrow the sultan, Ibrahim Lodhi.
2. (a) Panipat, 1526, Ibrahim Lodhi; (b) Khanua, 1527, Rajputs under Rana Sanga; (c) Gogra, 1529, Afghan rulers of Bengal and Bihar.
3. He would have been a just, kind, and excellent emperor, and would have tried to unite his people.
4. Creative work.
5. Wanted justice and reconciliation between Muslims and Hindus; established courts with strict but fair justice; was severe on corrupt officials; set up a good road system right across the empire with rest houses, food, and water supplies; overhauled the finance and taxation system.

Points to emphasize

1. Contemporary accounts of Akbar the Great

What can one say of Akbar that is not in hundred of books about him? He was undoubtedly one of the greatest kings of the subcontinent and of the world. His policies are somewhat similar to those of the Enlightened Despots in Europe in the same century—Frederick of Prussia, Maria Theresa of Austria, and Catherine of Russia. But his altruism was probably greater than theirs, even if his cruelty was sometimes worse.

Impressions of Akbar, by his son Jehangir:

My father was always associated with the learned of every creed and religion, especially the pundits and the learned of India, and though he was illiterate so much became clear to him through constant intercourse with the learned and wise, and he was so well-acquainted with the niceties of verse and prose composition that his deficiency was not thought of. . . . In his actions he was not like the people of the world, and the Glory of God manifested itself in him . . . he never placed a foot beyond the base of humility before the Throne of God, and never for one moment forgot Him. He associated with the good of every race and creed and persuasion, and was gracious to all in accordance with their condition and understanding.

Impressions of Akbar, by Abu-l Fazl in *Ain-i-Akbari* (one of the main sources of information on Akbar):

From early childhood he had passed through the most diverse phases of religious practices and beliefs and had collected with a peculiar talent in selection all books that can teach and thus there gradually grew up in his mind the conviction that there were sensible men in all religions, and austere thinkers and men with miraculous gifts in all nations. If some truth were thus found everywhere, why should Truth be restricted to one religion . . . ?

Impressions of Akbar, by Father Jarric, a Portuguese priest:

Akbar possessed an alert and discerning mind; he was a man of sound judgement, prudent in affairs, and above all, kind, affable, and generous. With these qualities he combined the courage of those who undertake and carry out great enterprises. He could be friendly and genial in his intercourse with others, without losing the dignity of a king . . . He was well-informed on many subjects. [Father Jarric mentions how he was interested in politics, military tactics, and mechanical arts.] . . . Although he could neither read or write he enjoyed entering into debate with learned doctors. He always entertained at his court a dozen such men, who propounded many questions in his presence . . .

Akbar was by temperament melancholy, and he suffered from the falling sickness [epilepsy] so that to divert his mind he had recourse to amusements, such as watching elephants, or camels or buffaloes fight together . . . at other times he amused himself with elephants and camels that were trained to dance to the tune of musical instruments . . .

The King made it his particular care that in every case justice should be strictly enforced. He was nevertheless cautious in the infliction of punishments, especially death . . . no person should be put to death until the execution warrant had been submitted to him, as many as three times. The light of clemency and mildness shone forth from this prince, even upon those who had offended his own person . . .

Akbar would sometimes wander through the streets at night in disguise to hear what people wanted, and one supposes, what they thought of him. He had to abandon this practice after he was recognized on one of his nightly visits.

2. Hemu's rebellion

Hemu mustered 100,000 horsemen against Bairam and Akbar's 20,000, and with his elephants had much the better of the battle until an unlucky arrow hit him in the eye. When they saw that their leader had been disabled, the Afghans descended into a disorderly, undisciplined rabble, being easily defeated by the Mughal forces. There are several accounts of Hemu's execution but he was already on the verge of death at the time. Some say that Akbar severed his head personally, some that he merely touched the head of the rebel with his sword while Bairam gave the *coup de grâce*.

3. Bairam

Professor Majumdar says of Bairam:

. . . harsh in temper, overbearing in manner, arbitrary, dictatorial in method, highly ambitious and jealous of power. He would brook no rival. His administration though efficient was marked by high-handedness and nepotism . . .

Akbar's treatment of Bairam may itself seem high-handed, but it was essential if he was not to be dominated by this powerful man. He was urged to take this step by his mother and foster-mother.

4. Adham Khan

Adham Khan was an arrogant and unscrupulous man urged on by his mother, Akbar's nurse/foster-mother, Maham Anaga. After he dashed into the hall of audience and murdered the prime minister, he rushed into Akbar's room (the king was woken up by the noise) and tried to explain why he murdered him. Akbar felled him with his fist and had him thrown down the stairs twice in order to kill him. Akbar went personally to Adham's mother and told her of her son's death. She said gravely that the king had done well and died herself only 40 days later.

Professor Majumdar provides an insightful summation of Akbar's personality:

Akbar's knowledge, acquired through ear, could be neither methodical nor coordinated. He was a man of original ideas and bold conceptions. His administrative and military reforms reveal his constructive ability and organizational power. In his social reforms—the abolition of forced *suttee*, encouragement of widow remarriage and prohibition of child marriage—he anticipated the ideas of modern times. He believed in the divinity of kingship . . . He was the first Muslim ruler, Sher Shah excepted, who accepted the responsibilities of government with the welfare of the governed as its objective. As an apostle of universal toleration he stands unique . . . [In Europe] while the duke of Alva was massacring millions of people for their resistance to the authority of Rome, Abul Fazl was enunciating that 'persecution defeats its own purpose'.

Despite all of his brilliance in so many spheres, in the eyes of some people there was something missing in Akbar. Perhaps, like Muhammad bin Tughluq, he was just too far ahead of his time.

Answers to Workbook p.61

1. Jehangir, Humayun, Timur, Babur, Akbar. The picture could not have been painted from life because these emperors were not alive at the same time. Timur, for example, died 200 years before Jehangir was born.
2. (a) He was only 13 and illiterate; (b) he was dominated by his mother and foster-mother; (c) power was in the hands of his general, Bairam; (d) rebellious nobles, especially Hemu, were a threat to his reign.
3. Arrange a wall display of the best accounts.
4. (a) Defeated them in battle; (b) married Rajput princesses; (c) appointed Rajputs as government officials.
5. Creative work.

AKBAR'S REFORMS

82/83

Points to emphasize

1. Revenue

Akbar's revenue system followed that of Sher Shah Suri. Land was carefully measured and assessed by several criteria (quality of soil, newly broken land from waste or old tillage, crops grown). The normal tax was one-third of the total income though, in times of famine, drought or floods, this was reduced. The traditional Hindu impost had been one-sixth of the total income, but the difference was compensated for by the abolition of other taxes. In view of the rarity of agrarian disturbances, and the very low prices of food, this agricultural policy seems to have worked well.

2. Administration

Akbar must be considered the real founder of Mughal administration.

Under the emperor was the Chancellor, or Wazir, who was immensely powerful and was automatically in charge of revenue, as well as being expected to lead military expeditions.

Other main departments in the government were the Imperial Household; Military Pay and Accounts; Canon Law, Civil and Criminal; Religious Endowments and Charity; Censorship and Public Morals.

Provincial administration was modelled on similar lines, with the Nazim or Subedar at the top as governor. Much of the real work at ground level fell on the poor Kotwal whose duties are described as:

Inspecting prisons and festivals; maintenance of the safety of the roads; regulation of the markets; inspection of weights and measures; prevention of vice; check on extravagance by private persons; census of house and people; supervision of visitors and foreigners in his district; maintenance of a body of informers and spies to keep in touch with daily and hourly happenings. He should check the income of various classes of people; should appoint one man in each trade to be the guild master; should

stop people entering the district after dark; should set idle people to some handicraft; should melt down old coins and return the bullion to the treasury; should stop people from making and selling wine; should ensure there are separate ferries and wells for men and women; should prohibit women from riding horses; should forbid the selling of slaves; should not allow a woman to be burned [*suttee*] against her will . . .

Professor S.R. Sharma's *The Crescent in India: A Study in Medieval History*, though rather outdated (1954), is worth trying to obtain as it contains interesting material on this period: pp.434 to 438 contain 'Some Estimates of Akbar' by ten scholars, subcontinental and European, including both critical and complimentary accounts.

Answers to Workbook pp. 62–63

1. (a) Army—abolished the *jagir* system and introduced *mansabdari*; appointed and paid officers himself; contingents paraded before the king each year; a trained army was always ready. (b) Finance—importance of money to maintain army; tax on crops (one-third paid directly to state treasury); encouraged high-value crops such as cotton and maize to increase revenue; built roads and rest houses to increase trade and income; mints set up to cope with increased money demand instead of barter; growth of Hindu middle class connected with finance. (c) Administration—15 provinces under a governor who was a king in miniature; military and revenue responsibilities separated; separate trial systems for the two communities. (d) Religion—genuinely interested and attempted to bring the faiths together; legislation to please Hindus antagonized many Muslims; Hindus were given high positions.
2. One God and Muhammad (PBUH) as His prophet; the Quran; toleration of all religions; all religions have some good; Akbar as God's representative; Akbar always right on religious matters if supported by the Quran; prostration before Akbar.
3. Refer to p.83 of the Pupil's Book.
4. Hindus. Rise of Hindu nationalism.

JEHANGIR AND SHAH JEHAN

84/85

Points to emphasize

1. Khusrau's rebellion

A Jesuit priest, Father Jarric, recounts the events following the overthrow of Khusrau's rebellion:

The captain of the guard arrived at the fortress where the prince [Khusrau] was . . . Without showing him any marks of respect or courtesy, [he] produced chains, covered with velvet and said he had been commanded by the king to put them on his feet. The king sent an elephant, meanly harnessed, to carry the prince across the river. The whole court awaited the sentence of the king, and the sight of the poor prince, chained hand and foot, being led into his father's presence moved all to compassion. The king bade him come near and take his place among the captains and courtiers who were present, and then turning on him a face full of anger, reprimanded him in the severest terms. The prince was handed over to one of the captains with orders to be carefully guarded and the chains not removed. Two of the prince's chief captains [in

the rebellion] were stripped naked and enveloped in the skin of a newly slaughtered ox, and the other in the skin of an ass, slaughtered for that purpose. The skins were sewn tightly so that as they gradually dried and shrank they became tighter and tighter and put the men to the torture. They remained the whole night, and in the morning were paraded through the city . . . riding on asses, their faces to the tail.

One man fell to the ground through shame [he had ridden in state and pomp through Lahore in the days of his triumph] and the king gave orders for his head to be cut off and sent to Agra. The other, the prince's treasurer, . . . the king pardoned, wishing to marry one of his daughters. For this favour, the treasurer had to give the king 100,000 crowns. He was unsewn and restored to his former office. The [family of the] captain whose head had been cut off also had to pay 100,000 crowns, as did other rebels. All of this the king kept for himself, but the horses and all the other things he took from his son, he gave to his son's greatest enemies to make the prince's vexation the more bitter . . .

2. Jehangir's personality

Like other Mughal emperors, Jehangir was a strange mixture of conflicting elements—at times harsh, at times gentle and kind. European visitors of the period constantly commented on this. Jehangir was a highly cultured man. According to one English writer (Terry), he ' . . . showed great pleasure in doing little acts of kindly charity . . . he would go into ecstasies over the beauty of a waterfall . . .' He was also very fond of the flowers of Kashmir, where he went almost every hot season, recording in his own hand descriptions of the countryside, birds, and beasts.

Like his father Akbar, Jehangir was extremely just and treated all alike, regardless of rank. Like him, he was deeply concerned with religion. Though he devoutly worshipped God, he did not subscribe to any one sect. His real beliefs, however, remain a mystery. He was fascinated by Christianity but remained a Muslim, probably strongly influenced by the Sufis.

3. The Empress Nur Jehan

Nur Jehan was a Persian who had been married to Sher Afghan, a nobleman in Bengal who rebelled against Jehangir. Her husband was killed in a scuffle with Jehangir's foster-brother, who had been sent to arrest him. The widow was brought to court, where she was later married to the emperor. She certainly seems to have been a remarkable woman. A number of stories suggest that she was far above her female contemporaries both in terms of charm and talent. Jehangir wrote of her:

It is impossible to describe the beauty and wisdom of the queen. If any matter was presented to her, if a difficulty arose, she solved it . . . If ever she learned that any orphan girl was destitute and friendless she would bring about her marriage and give her a wedding portion. It is probable that during her reign no less than 500 orphan girls were thus married and portioned . . .

The emperor's diary also records a tiger-hunting incident, where Nur Jehan's marksmanship outshines that of the men:

Towards evening I and my attendants mounted and went out. As I had made a vow not to kill any animal with my own hands. I told Nur Jehan to fire my musket. The smell of the tiger had made the elephant restless and he would not stand still, and to take good aim from a howdah is a very difficult feat. Mirza Rustam, who after me has no equal as

a marksman, had fired three or four shots from an elephant's back without effect. Nur Jehan, however, killed the tiger with the first shot . . .

On her coins Nur Jehan had the inscription 'By the order of the King Jehangir, gold has a hundred splendours added to it by receiving the impression of Nur Jehan, the Queen Begum'.

4. Succession

The internecine wars which followed the death of the emperor as brothers fought for power (a) undermined the stability of the empire, which was crucial; (b) with the kings having many wives and large numbers of children the succession was not always clear—did a younger son of a senior wife have a better claim than an older son of a lesser wife?

5. Shah Jehan's development of industries

The European interest in India, already strong in Jehangir's reign, was especially enhanced by Shah Jehan's development of local industries, which consisted of small-scale domestic manufactures.

6. Extravagance at the court of Shah Jehan

Although the empire seemed so prosperous, the gross extravagance of the court, especially the emperor's predilection for jewels, began to undermine the whole economic structure of the state. One writer comments:

All the writers of the time extol the splendours of the court, the liberality of his rule and his own personal popularity. At the same time they do not conceal the fact that this splendid facade hid a crumbling interior. Such extravagant expenditure was a crushing burden upon the country: while the greed and corruption of the officials and the tyrannical caprice of the local governors added to the misery of the people, who had little or no means of obtaining redress . . .

As agriculture became economically unviable because of increased taxation, many people were forced to cultivate crops. When Aurangzeb came to the throne, the state was already in financial decline.

7. The Taj Mahal

The Taj Mahal was built by Shah Jehan as a mausoleum for Mumtaz Mahal, his beloved wife. Mumtaz Mahal was the daughter of Nur Jehan's brother, and was perhaps used by the old queen as a power ploy to extend her 'reign'. Ask pupils to make a wall chart of Mumtaz Mahal, including drawings and pictures of the Taj Mahal, sketch maps of its position, and information on its present condition.

Atmospheric pollution has already begun to destroy the Taj Mahal. Discuss pollution in general—atmospheric (factories, cars, domestic fires), water-borne (discharges by industry, agriculture), visual pollution (hoardings etc.). It might be worth mentioning that the writings on a number of famous statues and monuments of the Greek/Roman world, such as Trajan's Column in Rome and the Acropolis in Athens, have become largely indecipherable because of pollution by industrial and car fumes. The authorities had to work in conjunction with museums in London and elsewhere, where plaster copies were made in the 19th century. The reproductions were later cast in fibreglass to replace some of the missing features.

Answers to Workbook pp. 64–65

1. (a) Muslims—banned sale of alcohol; reduced some taxes. (b) Hindus—married seven Hindu women. (c) Afghans—appointed the defeated Afghan nobels of Bengal to high positions in his empire.
2. (a) Signed new laws; (b) minted coins with her image on them; (c) became chief adviser to the emperor and in effect ruled the empire.
3. Discussion question.
4. (b) is correct.

Guerilla war: see if pupils spot the narrow gorge immediately after the river crossing: they could possibly place a few warriors on the hillsides on the left of the river ford, who could shoot down and confuse the enemy. The army would then have to wade through the water, so that by the time they reach the right bank, they would be wet and disorganized. The remaining bulk of the guerilla troops could be concentrated on the hillsides here, ready to attack.

AURANGZEB'S CAREER

86/87

Points to emphasize

1. Assessments of Aurangzeb

Tell pupils of the complex and controversial nature of Aurangzeb's reputation. This is summed up by the Muslim historian, Professor S.M. Ikram. He writes:

Perhaps the time to make a final assessment of Aurangzeb has not yet arrived. More than five thousand of his letters are extant but only a handful have been published and until this rich material is studied, a proper appraisal of his personality is not possible. At present evidence about him is fragmentary and contradictory, and his personality was more complex than either his admirers or critics are willing to acknowledge. In the light of conflicting evidence the tendency for each group is to emphasize the elements supporting its point of view . . . All judgement of Aurangzeb, at this stage, can only be provisional . . .

Complaining of the lack of good officers, Aurangzeb said:

My great-grandfather, Akbar, had many faithful servants. He entrusted them with the work of gaining successful victories and performing many affairs, and in the time of my father, Shah Jehan, there came forward many brave and faithful servants, well-behaved officers and able secretaries. Now I have not one competent person . . . who is honest, for the *Diwani* of Bengal. Alas! Alas! for the rarity of useful men . . .

One wonders whether Aurangzeb's expectations were too high; being such an outstanding person himself in so many ways, he perhaps found it difficult to realize the limits of ordinary people.

On his deathbed, Aurangzeb whispered, 'My years have gone by without profit. God has been in my heart, yet my darkened eyes have not recognized His light.'

2. The arts

The great creative outburst in painting and the arts reached its peak under Shah Jehan but Aurangzeb generally discouraged the arts, apart from Arabic calligraphy. Architecture particularly declined, partly through Aurangzeb's rejection of materialism, and partly through the weight of sheer economic pressures. Many of the wealthy nobles became patrons of the arts, though naturally they could not be as lavish as the emperor. The emperor's patronage was transferred to education and Islamic learning with generous grants to scholars. It was at this time that the first major poet in Urdu, Wali (d. 1707), flourished.

At Aurangzeb's death the imperial treasury contained about rupees 12 crore, this being equivalent to the inheritance of one major noble.

3. Prayer caps and rugs

The oft-quoted anecdote of Aurangzeb obeying the Quranic instruction that every man must have a trade by sewing prayer caps and prayer rugs is almost certainly true, but he would not have been able to pay for his expenses from the money earned from this. Even if it is true that the caps were sold at very high prices, it would have taken a lifetime's sewing to pay for just one of the jewels which the emperor wore.

4. Aurangzeb's tented capital

During the Deccan campaign, the camp that was set up near Ahmadnagar was said to contain half a million camp followers, and streets of shops and bazaars. It was estimated that on the campaigns 100,000 men and 300,000 animals were killed or died annually. The 1702/1703 plague wiped out another 2 million people.

After one defeat by the Marathas, part of Aurangzeb's army was forced to march on foot, soldiers and officers alike, in torrential rain. They covered approximately 45 miles (72 kilometres) in 35 days. When a river bank broke and the camp was flooded, hundreds were drowned, and Aurangzeb himself, fleeing from the rising water, dislocated his knee. He limped thereafter; his sycophantic nobles said that he had inherited this limp from his ancestor, Timur the Lame.

5. The Mughal army

The Mughal army had changed considerably from what it was during Babur's time and had become more Indianized, with thousands of elephants, heavily-armoured horsemen and thousands of attendants. These huge numbers demanded large amounts of supplies, which left the army very vulnerable to guerilla attacks. The swift mobile horsemen of the Marathas could cut the supply lines easily.

6. The Marathas

The Marathas were the downfall of Aurangzeb and a terrible threat to the state in general. They were lodged in almost impregnable fortresses in the mountains, and after the death of Shivaji, they did not have one discernible kingdom. Independent Maratha nobles had their own small armies, which could move from place to place with great speed. The Mughals could not capture their capital city or central fortress because the Marathas really had none. When a great fortress was captured by Aurangzeb, it was relatively easy for the Marathas to retake it as it was generally garrisoned by a handful of Mughal soldiers.

It is said that as early as 1685 Aurangzeb had realized that the Deccan campaign was unwinnable, and that he would have to remain there for the rest of his life.

7. Aurangzeb and Shah Jehan

Dr Francois Bernier, who spent several years at Aurangzeb's court, wrote:

Although Aurangzeb kept his father closely confined in the fortress of Agra . . . the deposed monarch was treated with indulgence and respect. He was allowed to occupy his former apartments, and enjoy the company of Begum Saheb and the whole female establishment. No request was ever denied him, and the old man wondrously devout . . . Aurangzeb's behaviour was throughout kind and respectful, and he paid attention to his aged parent in every way. He loaded him with presents, consulted him as an oracle and the frequent letters of the son to the father were expressive of duty and submission. Shah Jehan frequently wrote to him [Aurangzeb] on political affairs . . . he even granted his rebellious son paternal pardon and benediction . . .

Answers to Workbook p.66

1. Refer to the maps on pp. 86 and 87 of the Pupil's Book.
2. Points to include:
 - (a) Age (in his 90s his skill and endurance were rapidly going); (b) lack of money due to considerable war expenses; (c) lack of good commanders towards the end of his reign—the faithful, skilled men were largely dead as Aurangzeb had outlived them. The new ones, partly through the ageing king's irascibility and partly because of their own short-comings, were largely 'yes-men'; (d) shortage of good soldiers: the constant wars had depleted the reserves of good fighting men; (e) the undefeatable Marathas; (f) the corruption of officials and the breakdown of good administration in the north during the long absence of the emperor; (g) disastrous wars against the Rajputs, who had hitherto played such an important role in the Mughal armies; (h) the lines of communication were impossibly long, making it difficult to maintain contact with the whole of the empire.
3. Individual work.

AURANGZEB'S ACHIEVEMENTS

88/89

Points to emphasize

1. Aurangzeb's last letters

However one feels about Aurangzeb, one cannot read the letters he wrote from his deathbed without a great sense of pity for the old man. Writing to Prince Azam, he said:

I came a stranger into this world and a stranger I depart. I know nothing of myself, what I am or for what I am destined . . . The instant which passed in power hath left only sorrow behind it. I have not been the guardian of the empire. My valuable time has been passed vainly . . . I fear for my salvation and dread the torments with which I may be punished . . .

To his youngest and favourite son, Prince Kambakhsh, he wrote:

My son, nearest my heart, though in the height of my power, and by God's permission I gave you advice, and took with you the greatest pains, yet, as it was not the Divine Will, you did not attend with the ears of compliance. Now I depart a stranger, and lament my own insignificance, what does it profit me? I carry with me the fruits of

my sins and imperfections. I came here alone, and alone I depart. The leader of this caravan hath deserted me. My fears for the camp and followers are great, but alas I know not myself. My breath which rose is gone, and left not even hope behind it. I have committed numerous crimes and know not with what punishments I shall be seized. Though the Protector of mankind will guard the camp, yet care is incumbent on the faithful and my sons. When I was alive no care was taken, and now that I am gone, the consequences may be guessed . . . Be cautious that none of the faithful are slain, or their miseries will fall upon my head . . .

2. Historical assessment

Professor Sarkar's great five-volume *History of Aurangzeb* ends with:

The failure of an ideal Muslim king like Aurangzeb with all the advantages he possessed at his accession and his high moral character and training—is, therefore, the clearest proof the world can afford of the eternal truth that there cannot be a great or lasting empire without a great people, that no people can be great unless it learns to form a compact nation with equal rights and opportunities for all. A nation the component parts of which are homogeneous, agreeing in all essential points of life and thought, but freely tolerating individual differences in minor points and private life, recognizing individual liberty as the basis of communal liberty—a nation whose administration is solely bent upon promoting national as opposed to provincial or sectarian interests—a society that pursues knowledge without fear, without cessation, without bounds.

Although written in 1925 this is a wonderful counsel of perfection: states, east and west, could well learn to apply it today.

While the above passage will probably be too difficult for students at this stage, the basic elements can be discussed in class. Ask pupils to what extent people should be allowed to do what they like. When does liberty become anarchy? What basic rules should govern society? In western society, the Mosaic Ten Commandments were supposed to be the governing rules in the past, but today we tend to select those which we think we can obey and reject the others.

Ask pupils in a good class to draw up a list of basic laws which they think should be rigidly imposed by any government.

Perhaps discuss the position of minority views—of obscure religious creeds or ways of life. Should these be allowed? Or should the ideas of the Benthamite philosophers—'The greatest good for the greatest number'—be enforced?

3. Length of reign

Aurangzeb's reign was exceptionally long: the most brilliant people are bound to decline from their peak as they reach their 70s and 80s, and Aurangzeb went on into his 90s. With age, he probably became embittered with everything – the failure of his dreams, the lack of good men about him, the frustration of his campaigns, the corruption of his officials. Ask pupils if leaders should be subject to age limits as people at work are.

Answers to Workbook pp. 67–68

1. Nobles had become used to a life of idle luxury, were reluctant to embark on tough military expeditions and were neglecting their Islamic duties.
2. (a) Enforced laws against alcohol, gambling, and drugs; (b) 'public morals' officials enforced Islamic laws; (c) banned some art forms; (d) encouraged Islamic scholars and educational

institutes; (e) closed Hindu temples and schools.

3. Good for the state; imposition of *jizya* tax and customs duties. Bad for the state: abolition of transport duties; abolition of taxes which contravened Islamic law.
4. Found it difficult to delegate responsibility; made some military mistakes; lenient taxation policy impoverished the state treasury; constant wars depleted what was in the treasury; antagonized Hindus who demanded independence; antagonized the Rajputs; refused to abandon war with Marathas.

THE END OF THE MUGHAL EMPIRE

90/91

Points to emphasize

1. Some causes of the decline

The Mughal dynasty was foreign to the great majority of the population of India. The empire could be maintained only by a strong ruler; good administration and a powerful army. When any of these was lacking, the state was liable to crumble.

A vital factor was the quality and leadership of the nobility. The decline in leadership and in the military began in the later years of Shah Jehan's reign, steadily deteriorating thereafter. Aurangzeb managed to hold the empire together, but only barely, and within a few years of his death, total anarchy broke out. Within a decade of his death, there were seven fierce battles for the imperial crown, in which a majority of the best remaining nobles and soldiers were killed. The emperors who succeeded Aurangzeb lacked the strength and necessary leadership qualities to prevent further decline.

2. Military decline

The greatest strength of the armies in the earlier days of the Mughal empire were the tough, skilful and dedicated soldiers from beyond the north-west. The number of soldiers from this region diminished rapidly, especially after the links with central Asia were severed. The harsh Indian climate coupled with the tempting life of luxury in the courts made the military profession less desirable. The commanders were no longer of the same calibre as the great military leaders of the early Mughal period.

3. Economic problems

The economic and financial policies of the government contributed considerably to the decline of the empire. Akbar's economic policies were severe but equitable; later monarchs increased the burden of taxation to pay for ever-increasing military campaigns and the luxuries of the court. The peasants were consequently under severe economic pressure and had to endure many hardships.

4. Religious policies

Aurangzeb's policies alienated some religious groups like the Hindus and Shiahhs, thereby reducing the pool of cultured and educated men from which the emperor could choose his administrators.

Answers to Workbook p.69

- Marathas, 1737; Persians, 1739; Afghans, 1749–1759; European presence throughout the 18th century.
 - Weak rulers; internecine wars; nationalism; bankruptcy of state; low quality officials and military officers; corruption.
 - Ambitious nobles/governors seeking power as independent rulers: Deccan, 1723; Oudh, 1724; Bengal, Orissa, Assam, 1740; Sindh, Gujarat, 1750.
- Refer to pp.87 and 90 of the Pupil's Book.
- Initial prosperity; expansion of trade; expansion of industry; improved transport facilities; good administrative system, parts of which have survived to the 20th century; culture of all kinds—art, music, literature, and especially architecture.

SOCIAL LIFE IN MUGHAL TIMES

92/93

Points to emphasize

1. Social life

There is so little historical information available on the social life of Mughal times. Chronicles, of which there are many, deal with the lives of kings, courts, and conquests. We only glimpse, therefore, one per cent of the population, while the rest is cloaked in anonymity. The lives of the masses seem to have changed very little in 2000 years.

2. The lives of the masses

The lives of the masses were dominated by famines and plagues—and in some areas by floods or droughts. In heavily forested areas, wild beasts posed a constant threat. Cholera was rampant. Mohammad Khan in *Iqbalnama* says:

When the disease is about to break out, a mouse or rat would rush out of its hole, as if mad, and striking itself against the door and walls of the house, would expire. If, immediately after this signal the occupants left the house and went away to the jungle, their lives would be saved; if otherwise the inhabitants of the whole village would be swept away by the hand of death.

The above extract is interesting, showing that, as early as the 17th century, the writer had realized that cholera was somehow associated with rats and mice, and that immediate evacuation of the area was essential to prevent the spread of the disease. These were facts which are now recognized by modern medical science.

With the prevalence of disease, the danger of wild beasts and the exaction of tax collectors, life must have been very difficult indeed for the peasants.

3. Sports

Again, we only have information on the sports that were played by the upper classes. Hunting seems to have been the greatest activity of the nobles, who hunted everything from tigers to small animals and birds. Hawking was one of Emperor Akbar's favourite pastimes. Animal fights—from elephants to cocks—were very popular, and the occasion of furious gambling. No doubt the peasants also held animal fights, but on a much smaller scale.

European observers, who much admired Akbar, were shocked to see his delight in gladiatorial contests like those of ancient Rome, where men fought to the death. Wrestling (also no doubt popular with the masses), polo, and pigeon flying were much practised. (Akbar is said to have had 20,000 pigeons.)

Indoors, the main games were chess, a variant of backgammon and playing cards. The nobility also enjoyed watching dancers and musicians perform.

Surprisingly, swimming was also a fairly common sport. Babur was renowned for his skill as a swimmer and on campaign is said to have swum every river he came across. In the *Baburnama* he records that he crossed the Ganges in 33 strokes and immediately swam back in the same number. He must have selected his crossing point with some care to achieve such a phenomenal record.

4. Alcohol and drugs

It is well-known that alcohol and drugs were commonly available at the Mughal court, apart from during the reigns of Aurangzeb, and, to a lesser extent, Shah Jehan. Intemperance was very widespread among courtiers despite the Quranic prohibition. Drugs, especially opium and hemp, were widely used at court. However, among the people as a whole, neither alcohol nor drugs seem to have been used on a large scale. Reverend Edward Terry, writing between 1616 and 1619, says:

The temperance of many both among the Mahometans and Gentiles [i.e. Hindus] is such as that they will rather die than eat or drinke any thing their law forbids. Such meate and drink as their law allows they use only to satisfie nature, not appetite, hating gluttonie, and esteeming drunkenesse a second madnesse, and therefore they have but one word in their language for a drunkard and a mad-man . . .

5. Food

Apart from food prohibited by religious interdictions, almost everything was eaten by those who could afford it. The poorer ate within their means, but meat formed little part of their diet except on feast occasions. An unvarying diet of *kichri* is said by travellers to be the main foodstuff.

A common strain in the writings of Mughals and Europeans is the description of famines:

1594–1598: Men ate their own kind. The streets and roads were blocked up with dead bodies and no assistance could be made for their removal . . . 1630–1632: Men began to devour one another, and the flesh of a son was preferred to his love . . . [A Dutch merchant during the same famine wrote, ‘Men lying in the street, not yet dead, were cut up and men fed on living men, so that even in the streets, and still more on road journeys, men ran great danger of being murdered or eaten . . .’ This was the most severe famine of the period.]

Answers to Workbook p.70

1. This should be treated primarily as an oral spread. The pupils can draw their own ‘Mughal miniatures’ with reference to the paintings in the Mughal section of the Pupil’s Book (pp. 78–95). Arrange visits to museums which have Mughal artifacts such as costumes, jewels, weapons, furniture, and fabrics.
2. Muslims adopted some forms of Hindu dress because they were more suited to the warm climate.

3. (a) For the wealthy: music and dancing; horse-racing; polo; hockey; animal fights; hunting; picnics; cards; chess; backgammon; feasting. For the peasants: dancing and music wrestling and fighting with weapons; animal fights; archery competitions.
(b) Almost all of the above, except for hunting, animal fights and archery competitions, which are not very popular today.
4. (a) Whereas Muslims eat most types of meat (except pork), Hindus are vegetarians.
(b) Research work.

MUGHAL ARTS AND ARCHITECTURE

94/95

Points to emphasize

Ask pupils to carefully examine all of the photographs that appear in the Mughal section of the Pupil's Book. This should be treated largely as an oral spread. Pupils should discuss Mughal miniatures (a) as works of art in their own right, and (b) as valuable historical documents that contain a wealth of information on the social practices of the time. Ask pupils to design ornaments of their own in the Mughal style.

1. Influence

Mughal art and architecture was broadly Islamic but was quite distinctive from that of western art. This was largely owing to the influence of indigenous culture: at the peak of Mughal power in India, the Muslims formed less than 10 per cent of the population of Delhi and Agra, so there were strong Hindu influences. The strongest single influence, however, was that of the court in Persia: Seljuk ceremonies and etiquette were widely practised at the Mughal court.

2. Art

The Mughal period produced exquisite art, especially in the form of miniatures. These were very strongly Persian in background. Humayun in particular was interested in art and brought many Persian artists to Delhi. Akbar had more than a hundred court painters, binders, and gilders produce the twelve-volume *Hamzanama*, the story of the hero Hamza. Only the names of the most famous artists appeared on paintings. Of those who illustrated the *Hamzanama*, only twenty-one names are known.

Point out to pupils the exquisite workmanship of the miniatures and the fact that they were painted with single-hair brushes. Also note the wonderful gold overlays. The majority of the faces are shown in profile rather than from frontal or three-quarter views.

Towards the end of Akbar's reign the influence of European painting was felt both in the treatment of themes and in painting technique (eg. the use of perspective).

Art declined under Aurangzeb, who withdrew the royal patronage of arts, but calligraphy flourished. Wall paintings of outdoor scenes were very common in Mughal palaces and garden rooms, but Aurangzeb had these plastered over.

3. Textiles

Because there was so little furniture in the Islamic world, textiles acquired great importance. Exquisite garments, bedding, carpets, couches, and tents in bright colours were produced during the Mughal period.

4. Jewellery and ornamentation

Jewellery and ornamentation were used extensively by wealthy Mughal men and women. Precious metals and jewels lavishly encrusted thrones and other articles of furniture. While Aurangzeb fought against this extravagance, most nobles spent huge amounts of money on these ornaments. This expenditure was also detrimental to the economy of the empire: as in China, the idea of wealth as the sheer possession of bullion retarded the future economic growth of the subcontinent.

CENTRAL AND SOUTHERN ASIA

96/97

Points to emphasize

The history of southern India is incredibly complicated. Pupils need not memorize dates, but they should have a general idea of the events described in the Pupil's Book.

1. Vijayanagar

The Vijayanagar empire, as well as being very tolerant towards non-Hindus and magnanimous in warfare, had a particularly high regard for women, who were active in the political, social, and cultural life of the country. A 16th century Portuguese traveller writes:

The king [of Vijayanagar] has women who wrestle, and others who are astrologers and soothsayers. He has women who write the accounts of expenses that are incurred inside the palace and others whose duties are to write the affairs of the kingdom. He has women for music, and even the wives of the king are well-versed in music . . . he has judges, as well as watchmen who every night guard the palace, and these are women . . .

It was a very rich state, trading in spices, textiles, and jewellery with the west, through its '300 seaports', according to one foreign writer. Nuniz says:

The kings eat all sorts of things, but not the flesh of cows or oxen because they worship them. They eat mutton, pork, venison, partridges, quail, and all kinds of birds: even sparrows, rats, and cats and lizards, all of which are sold in the city . . . everything has to be sold alive so that he may know what he buys . . .

Probably the 'rats, cats, and lizards' were eaten by the poorer, non-Aryan section of the population. But there were problems: child marriage and *suttee* were universal; the peasants were savagely taxed, and blood sacrifices were everyday occurrences. Another traveller, Paes, records that the king would often watch the sacrifice of 24 buffaloes and 150 sheep at a time, each decapitated by a single blow from a massive sickle.

2. Shivaji

Shivaji, a brilliant general, was eventually forced to surrender to Aurangzeb's army, and had to sign an agreement to supply 5000 horsemen to fight with the Mughal army against Bijapur. The Mughal general, Jay Singh, persuaded Shivaji to visit Agra to meet Aurangzeb by 'a thousand devices', and, surprisingly, Shivaji agreed. Some think he went, despite the dangers, to spy out the strength of the Mughal army in view of a future conflict.

The 'insult' he was offered was to be given a third-degree *mansabdar* of only 5000 men, when he had expected a much higher number, befitting his station as king. He created a scene and 'fainted'. On 'recovering', Shivaji was accused by Aurangzeb of a breach of faith and was imprisoned, together with his son. 'Recovering' from his pretended illness, Shivaji began sending large baskets of fruit and sweetmeats from his guarded quarters each night to the Brahmins and beggars as a thank-offering for his fictitious return to health. After a few days, when the guards had become accustomed to this procedure, he concealed himself and his son in two baskets and escaped. He eventually reached his own kingdom and maintained peaceful relations with the Mughals for three years. Aurangzeb granted him the title of raja, and his son, Sambhaji, was given a *mansabdar* of 5000 men. When war was resumed in 1670, Shivaji recovered almost all of his lost territory and forts, and as Aurangzeb was then involved in tribal uprisings in the north-west, the Marathas were able to invade Mughal territory.

3. Maratha armies

The Mughal armies, as mentioned earlier, had by this time lost the vigour and discipline of earlier times. They had also become more and more Indianized, with a heavy emphasis on massed ranks of elephants, camels, horsemen and large numbers of foot-soldiers. The Marathas were highly disciplined, fast, and mobile. They were also masters in the arts of ambush and guerilla warfare. The Maratha army, under Shivaji, was also free from the usual female following of the Mughal armies.

4. River Bhima

In 1698 Aurangzeb, due to administrative problems within the military, took charge of part of the army and led a campaign against the Marathas. He was in his eighties. But even the elements seemed to conspire against him. The historian Khafi Khan wrote the following description of events at the River Bhima where the Mughal army had camped for the night:

The waters began to overflow at midnight when all the world was asleep. The flood carried off ten to twelve thousand men, together with the establishments of the king, and princes, and amirs, horses and bullocks and cattle in countless numbers, tents and furniture beyond all count . . . Great fear fell on the army . . . the king wrote out prayers in his own hand, and ordered them to be thrown into the water for the purpose of making it subside but it was of no avail . . .

Answers to Workbook p.71

- 1347 Zafar Khan declares independent Muslim kingdom of Bahmani.
1358–73 Muhammad Shah expands Bahmani from coast to coast.
1481 Death of Mahmud Gawan, wise minister of Bahmani.
1482 Breakup of Bahmani empire.
1520 Bijapur defeated by Vijayanagar.
1564 Vijayanagar defeated by Bahmani alliance. Vijayanagar power broken.
1659 Bijapur defeated by Marathas under Shivaji.
1665 Aurangzeb defeats Marathas. Shivaji taken to Agra but escapes.
2. The Marathas were a tough warrior-tribe from the Western Ghats. Kingdom protected by mountains and sea; harsh battle-toughened soldiers; many leaders trained in Muslim armies; had great fortresses which could be taken only by terrible losses; skilled guerilla fighters. Map: refer to p.97 of the Pupil's Book.

3. Guidelines:

- (a) Announcement of death, with dates of birth and death, and any special circumstances such as accident, battle etc.;
- (b) brief résumé of life and career;
- (c) surviving children on heir who assumes the office.

THE EUROPEANS COME TO INDIA

98/99

Points to emphasize

1. Indian factories

The 'factories' so often mentioned in the Pupil's Book were not factories in the modern sense. They consisted of a series of fortified warehouses, together with offices and accommodation for the staff. Ships arrived generally once or twice a year from Europe with goods or cash for trading. Throughout the year, European merchants traded with the Indians, storing silks and spices etc. in warehouses, ready for the arrival of the ships. European trading goods were likewise stored in godowns until they were required for trading purposes.

2. Portuguese expansion

The Portuguese systematically set about dominating the Indian Ocean with their superior battleships. They seized ports in west Africa, the west coast of India, Hormuz, and Malacca (in Malaysia) as staging posts. They tried, but failed, to take Aden, but from the ports they did hold, they could impose a stranglehold on shipping. They went so far as to impose a ban on Arab shipbuilding (including large rowing boats), which they enforced with their guns. They sailed up and down the west coast of India, destroying all towns where Arab traders might form competition.

Under Albuquerque they seized Goa, which remained Portuguese until 1961. It became a strongly Catholic settlement with, as one contemporary observer said:

More churches than factories, and more monks than merchants. In the 1540s when the Inquisition was introduced to Goa there were mass burnings and torturing of heretics—that is, Muslims, Hindus, and any non-Catholic Christians. The strong Syrian Christian Church which had been there for many centuries was destroyed.

The granting of what is now Brazil to Portugal by the Pope in 1494 later diverted much Portuguese colonial activity to South America.

3. Commercial interests

The private British East India Company that was established in around 1600, and the state-owned Dutch company (established in 1602), were solely concerned with commerce, money and good quality commodities. The religion of the traders or the indigenous population was not a consideration. The state-owned French India Company (1664), though manned by Catholics, did not attempt to impose Catholicism on the Indians. Their object was trade, and very quickly, a struggle for political power and territory.

4. Dutch expansion

Although the Dutch still held bases in the subcontinent, their main expansion was in the area of the Spice Islands—Indonesia, Java etc.—most of which remained under Dutch control till well after World War II.

Answers to Workbook pp.72–73

1. Silk, cotton, spices, sugar, rice, jewels, perfumes. They took a very long time to transport to Europe; they were heavily taxed by the Arabs and Turks through whose territory the goods had to pass; many of the goods were lost or stolen *en route*.
2. That the Earth was round like a ball. The passage through western Asia where they would have had to pay taxes to the Arabs and Turks. The continent of America was between Europe and Asia.
3. Portuguese; Vasco da Gama; 1498. East African coast, Hormuz, Goa, Malacca, Diu.
4. (a) English; (b) Dutch; (c) French.
 - (a) English—Protestant; East India Company; initially only interested in trading, then political power and colonies; not concerned with religion.
 - (b) Dutch—Protestant; Dutch East Indies Company; at first only interested in trading, but quickly developed colonial empire in south-east Asia; not concerned with religion.
 - (c) French—Catholic; French India Company; initially interested in trading, then political power and colonies; not concerned with religion.
 - (d) Portuguese—Catholic; often more concerned with the conversion of people to Christianity than trading; sought to monopolize Indian trade by capturing ports on the route from Europe to India, and those ports which controlled the Indian ocean.
5. The breakup of the Mughal and Maratha empires, with nobles attempting to set up their own independent states. The French leader is thinking, ‘French cannon and muskets, and the strict discipline of French and French-trained troops, can defeat ten times the number of Indian armies. If we help one prince defeat his enemies, he will be very much in our power. Later, we can just as easily turn against him. We will force him to grant us both trading privileges and territory. We can gain political power in India and drive out our old enemies, the English.’
6. Refer to p.99 of the Pupil’s Book.

THE FRENCH AND BRITISH FIGHT FOR INDIA

100/101

Points to emphasize

1. Robert Clive

Robert Clive was the son of a lawyer of modest means and was a wild boy. He was sent from school to school, but never stayed very long at any one institution. After a disastrous exploit (climbing the church tower) he was sent to India to be a clerk in the East India Company’s offices. He hated it, and tried to commit suicide—the pistol twice failing to fire. In despair, he joined the company’s army, rapidly rose in rank and laid the foundations of almost two centuries of British rule in India. On his return to England, the House of Lords found him guilty of corruption—he had amassed a huge fortune during his term as governor. Certainly he did make a fortune, though not nearly as much as he could have done. He was so depressed after this disgrace that he committed suicide in 1774 at the age of 50.

2. Joseph Dupleix

Joseph Dupleix, the French governor-general, was undoubtedly the most brilliant of the protagonists in India, and almost wrested the country from Britain. Dupleix's grand plans, which came so near to success, would have given the French control of the whole of southern India. But they were frustrated by a number of factors, including incompetent generals and the refusal of the French government to supply funds. Dupleix's own secretive nature also worked against him: even the French government did not know his real plans. Because the French in India were a government-controlled experiment, unlike the British presence, which was solely commercial, Dupleix's plans had to be subordinate to a grand political strategy. The French were more concerned with what was happening in North America, where their position was becoming increasingly precarious. In India, as indeed in North America, British domination of the seas was the crucial factor, preventing the supply of reinforcements to the French. The British navy could blockade the French ports in India almost with impunity. Dupleix, who had spent the personal fortune he had made on his policy in India, was sent home in disgrace, and his company and the French government refused to compensate him, both regarding him as a greedy, ambitious adventurer. He died in poverty.

3. The Battle of Plassey

The Battle of Plassey was in reality little more than a minor skirmish—the company forces lost only 20 men, and Siraj-ud-daula's vast army of tens of thousands, a mere 500, which, by the standards of the time, was not much. Probably the fate of India for 200 years rested on a scuffle that otherwise might never have reached the history books.

4. Contemporary view

A company official named Richard Belcher reported to the company's court of directors in 1769 (that is, in the period of incompetent governorship after Clive had left and Hastings had not yet arrived):

It must give pain to an Englishman to have reason to think that since the accession of the Company to the *Diwani* [of Bengal] the condition of the people of this country has been worse than it was before; yet I am afraid the fact is undoubted. This fine country, which flourished under the most despotic and arbitrary government, is verging towards ruin.

5. English corruption

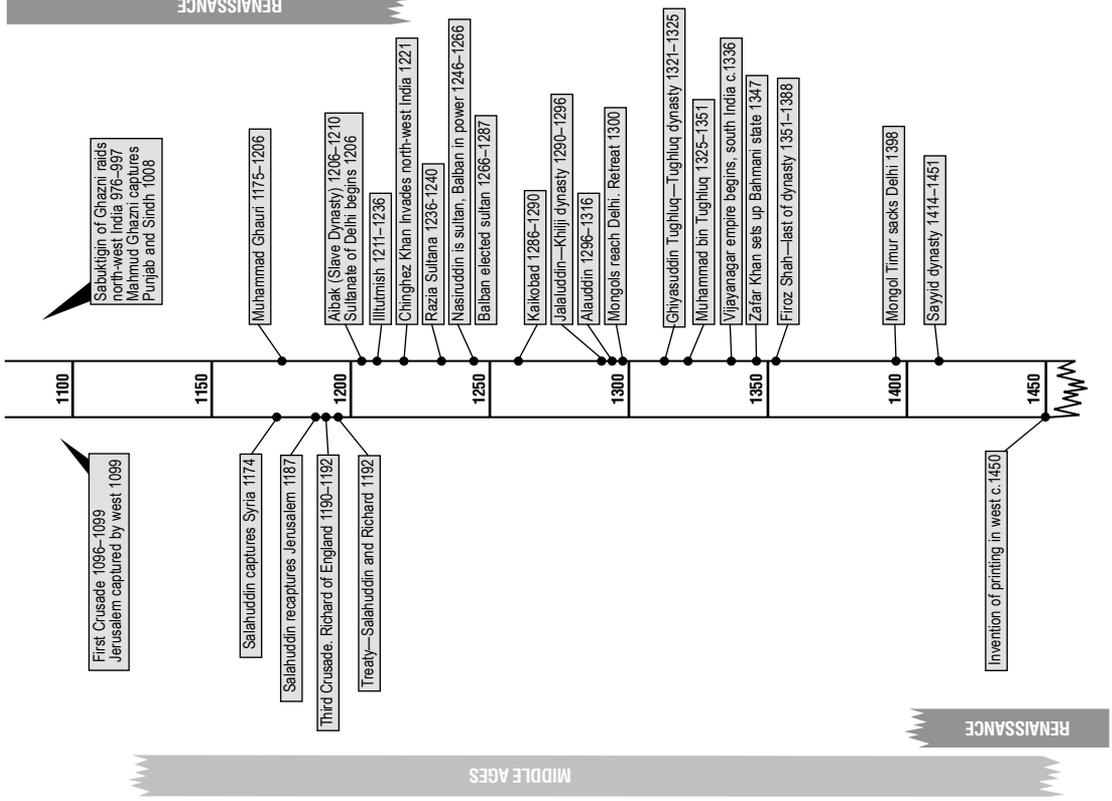
Clive, on his second term as governor, describes the state of the English traders in Calcutta:

Calcutta . . . is one of the most wicked Places in the Universe; Corruption, Licentiousness and want of Principle seem to have possess'd the minds of all Civil Servants; by frequent bad Examples they have grown Callous, Rapacious and Luxurious beyond Conception, and the Incapacity and Iniquity of some, and the Youth of others . . .

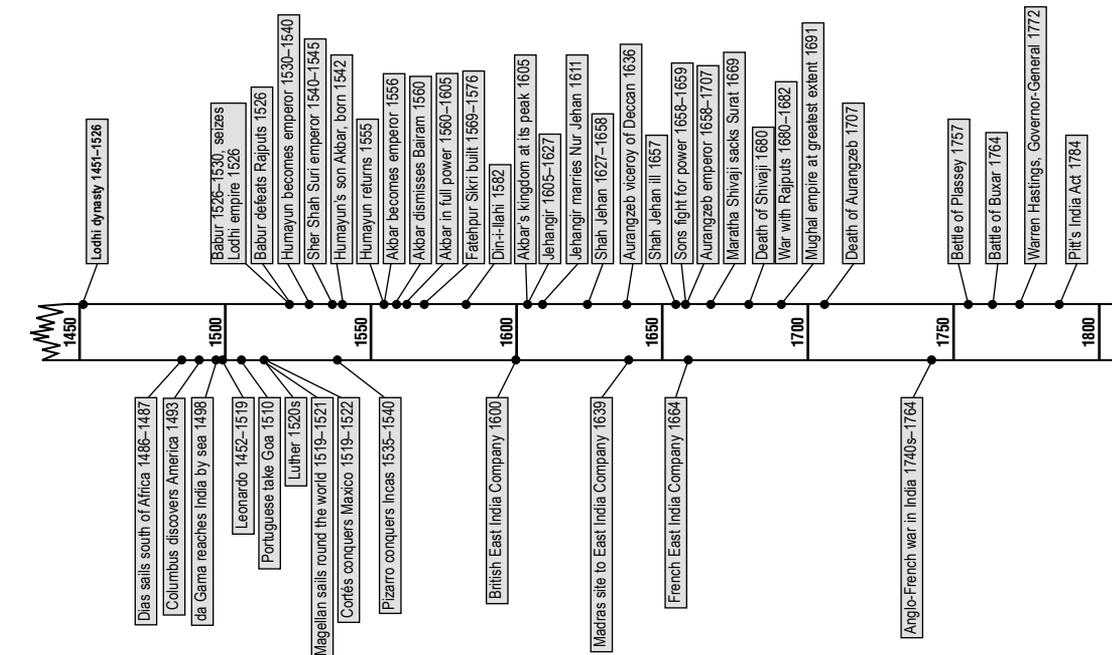
Answers to Workbook pp.74–76

1. Refer to pp.99 and 100 of the Pupil's Book. Pupils might have to refer to an atlas for certain city locations.
2. A: Board of Control; B: East India Company; C: Governor-General; D: Trade only; E: Administration and Taxation.

3. (a) Attempted to abolish corruption and bribery for services or favours; (b) well-paid officials to prevent illegal trading; (c) tax collecting under British officials; (d) independent courts.
4. This question is difficult to answer with the limited material contained in the Pupil's Book. Pupils may have to do some research of their own in the library and consult the encyclopaedia. Basic points which might be raised are:
 - (a) Mir Jaffar was greedy, ambitious for power, and above all a traitor to his nation. Once in power, he proved weak and ineffective, unable to stand up to the rapacious demands of the company officials.
 - (b) His duplicity with Siraj-ud-daula brought victory to the company troops, and marked the beginning of real British power in India.
5. Individual work that might lead to an interesting class discussion.



REFORMATION



EUROPEAN COLONIAL EXPANSION