

Unit 1 The European and Mediterranean world

The Ottoman Empire

The Ottoman Empire lasted for over six centuries, from the Middle Ages to the start of the 20th century. This chapter focuses on the period from its beginnings in 1299 to 1683, when the Ottoman Empire was at its greatest extent. The location of its territories meant the Ottomans controlled the most important trade routes for gold, spices and other goods between Europe, Asia and Africa. This brought them great wealth, which they used to build powerful navies and armies. The Ottomans introduced Islamic faith, law and culture to the lands they conquered, but they also supported religious diversity and a level of self-government in their territories.



chapter 11

11A

How was society organised during the Ottoman Empire?

- 1 Unlike in many other societies, slaves in the Ottoman Empire could achieve great power and high positions in the sultan's household, the government or the military forces. How do you think this was possible?

11B

What were the most significant achievements and developments of the Ottoman Empire?

- 1 When the Ottomans conquered a new territory, they allowed the local inhabitants some independence in governing their own communities and also to practise their own religion. Why do you think the Ottomans did this?

11C

What challenges and developments caused progress or decline for the Ottoman Empire?

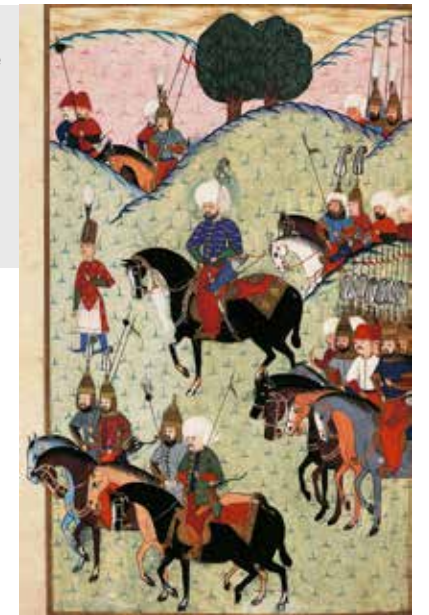
- 1 By the time the Black Death pandemic began, numerous land and sea trade routes had been established all over Europe, Asia and Africa. How do you think these trade routes might have quickened the spread of the Black Death?
- 2 How do you think the Black Death pandemic may have helped the Ottomans to expand into other territories?

Source 1 Matsumoto Castle was built in 1504 and is typical of most Japanese castles built during the rule of the shoguns in Japan.

11.1 The Ottoman Empire: a timeline



The Topkapi Palace – one of the finest examples of Ottoman architecture



A 16th-century Ottoman miniature showing Ottoman troops departing for their campaign against the Hungarians in 1526.



A portrait of Mehmed II



A portrait of Suleiman I

Osman I declares independence from the Turkish tribes in Anatolia.

1299

The Black Death reaches Constantinople.

1347

Ottoman forces defeat the Serbs at the Battle of Kosovo. Bayezid I becomes sultan of the Ottoman Empire.

1389

The Gallipoli peninsula is captured. This allows expansion into Europe.

1355

1350

1300

Osman I expands his territory, conquering parts of Anatolia. His tribal group become known as the Osmanli Turks (or 'Ottoman' in English).

1307

The Ottomans capture Adrianople, in north-west Turkey; it becomes their next capital.

1361

The Ottomans capture Constantinople and rename it Istanbul. This marks the end of the Byzantine Empire. Istanbul becomes the final capital of the Ottoman Empire.

1453

1450

The Topkapi Palace is completed in Istanbul and remains the primary residence of the sultans for nearly 400 years.

1465

The Spanish king and queen order all Jews to leave the kingdom of Spain. Sultan Bayezid II sends his navy to Spain to collect Jews forced from their homeland.

1492

The Ottomans win military campaigns in Persia and Egypt. The holy cities of Mecca, Medina and Jerusalem become part of the empire. Sultan Selim I becomes caliph (leader of the Muslim faith).

1517

Suleiman I (the Magnificent) rules the empire until his death in 1566.

1520

Hungary is defeated at the Battle of Mohacs.

1526

1529

Vienna is besieged by Suleiman I, but the attack fails.

1530

The second Ottoman attack on Vienna fails, marking the end of the Ottoman Empire's expansion.

1683

Osman I's son Orhan conquers the Byzantine city of Bursa, which becomes the first Ottoman capital.

1326



A view of Bursa as it looks today

Check your learning 11.1

Remember and understand

- 1 In chronological order, name the different cities that functioned as the capital of the Ottoman Empire.
- 2 Where did Ottoman sultans live for 400 years?

Apply and analyse

- 3 How many times did Ottoman armies attempt to capture Vienna? Why?

Evaluate and create

- 4 Conduct some internet research to create a timeline of all the sultans who ruled the Ottoman Empire from 1299 until 1683. For each sultan, include the years of their reign and one major achievement or event during that time.

11.2 The origins of the Ottoman Empire and extent of its territories

The birthplace of the Ottoman Empire was a small area in north-west Anatolia, near the site of Ankara, the capital of present-day Turkey. By 1000 ce, Anatolia had been part of the Roman Empire, and its successor state the Byzantine Empire, for over a thousand years. The Byzantine emperors ruled their territories from the city of Constantinople. Around this time, Turkish tribes began to move into Anatolia from the east. The Turks were a **nomadic** people, migrating from their ancestral lands in central Asia in search of new farmland. They had converted to Islam and, as a result, the population of Anatolia changed from primarily Greek-speaking Christians to Turkish-speaking Muslims.

keyconcept: significance

Osman I (ruled 1299–1324)

The name of the Ottoman Empire comes from its first ruler, Osman I. Osman's followers called themselves Osmanli, which English scholars later recorded as 'Ottoman'.

Osman I founded the empire in 1299 when he declared independence for his tribe. Up until this point, he had given his loyalty to the Seljuk Empire, which controlled most of Anatolia. But by the end of the 13th century the Seljuk Empire was weak. Osman realised that the time was right for him to seize more land and power so he broke away from the empire.

Osman's territory bordered poorly defended lands belonging to the Byzantine Empire. He used this to his advantage, declaring religious war against the Christian Byzantines. This attracted the support of Muslim warriors throughout the region and greatly increased his power. But Osman also fought other Muslim leaders. By the end of his reign in 1324, Osman had

The first Ottoman

In 1299, the Turkish tribal leader Osman I declared himself independent from other neighbouring Turkish tribes. More Turkish migrations from Asia into Anatolia created population pressures, and the Ottomans continued to look further west for land.

Osman I's lands bordered those of the Byzantine Empire and he began to wage a religious war against the Christians of the empire. The war attracted followers from all over Muslim Anatolia. Osman I died in 1324 and was succeeded by his son Orhan I (1324–62).

considerably expanded his original possessions. He had also started a dynasty of rulers that would last six centuries.



Source 1
A portrait of Osman I



Source 2 Bursa, the first capital of the Ottoman Empire, photographed in 1932



Source 3 The extent of the Ottoman Empire at its height in 1683

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The expanding empire

In 1326, Orhan, the son of Osman I, captured the strategic city of Bursa from the Byzantine Empire. It became the first capital of the Ottoman Empire. In 1354, the Ottomans crossed the Dardanelles, a long narrow body of water dividing Europe from Asia Minor along the Gallipoli peninsula. In 1355, they captured Gallipoli. From here, the Ottomans had the perfect launching point for future attacks on Europe. They pushed on into the Balkans, capturing the major Byzantine city of Adrianople in 1361 and making it their new capital. In 1389, they marched on Kosovo, defeating the Serbian army.

From here the empire expanded in three great waves. The sultans Mehmed II (ruled 1451–81), Selim I (ruled 1512–20) and Suleiman I (ruled 1520–66) vastly increased the territories of the empire. Mehmed II was most famous for capturing Constantinople and destroying the Byzantine Empire. Selim I gained control of Syria and Egypt, and the holy sites of Mecca, Medina and Jerusalem. Suleiman I took the Ottoman Empire to its largest size, ruling over much of south-eastern Europe, the Middle East and northern Africa.

Check your learning 11.2

Remember and understand

- 1 How and when did the Ottoman Empire begin?
- 2 Where does the name 'Ottoman' come from?

Apply and analyse

- 3 Explain why the capture of Gallipoli was important to the Ottomans.
- 4 Use an atlas to identify the present-day countries with territories that were ruled by the Ottomans in 1683.

11.3 The rule of the sultan

From 1299 to 1453, the Ottoman leader was one of a group of Turkish lords and princes. He was followed by other leaders in the region because his growing success brought power and wealth to those associated with him. The first Ottoman ruler to call himself 'sultan' was Bayezid I, the great-grandson of Osman I.

The sultan

In Ottoman society, the sultan had political, military, religious, judicial and social authority and control.

In the view of his subjects, he was responsible only to God.

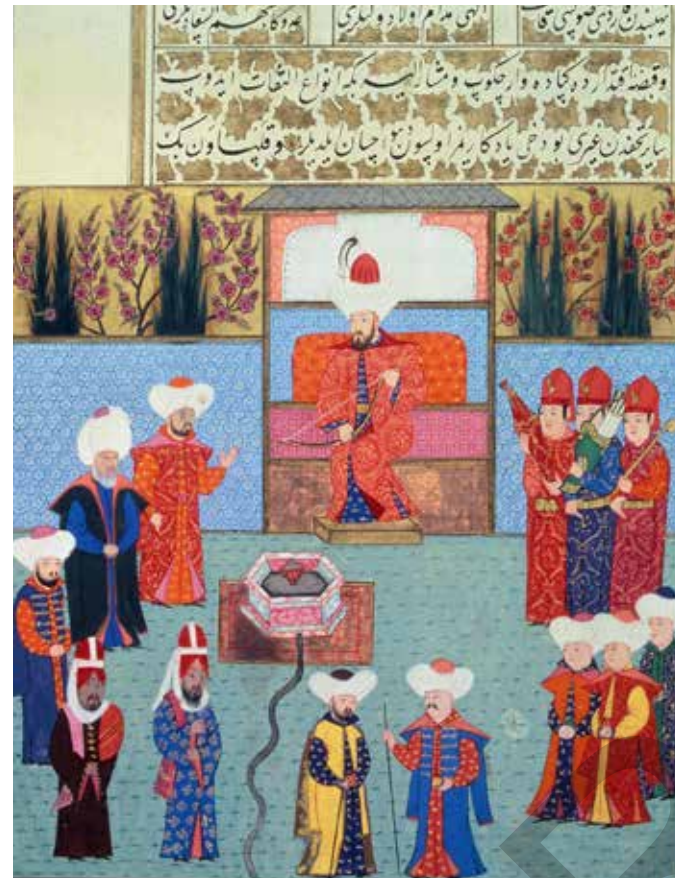
During the reign of Sultan Mehmed II (1451–81), following the conquest of Constantinople in 1453, the sultan's status and power increased enormously. He used this new status to strip away wealth and authority from other Turkish leaders. He introduced the idea that the sultan should have absolute power. Mehmed II also installed his own men in important positions of government and administration.

From then onwards, the sultan possessed total authority. In theory, he exercised life-and-death control over his military and all government administrators. In reality, the power of the sultan varied over time.

The high point in the power of the sultans was the period 1453–1566. After the reign of Suleiman I (1520–66), the wars of conquest slowed and then halted. Administrative skills became more important than the skills of the warrior in managing the empire. Genuine power began passing from the sultan to other members of the royal household. Between the late 16th and mid-17th centuries, the mothers and wives of the sultans took more control over political matters, wielding considerable power.



Source 2 A portrait of Mehmed II



Source 1 An illustration of a sultan and his court, c. 1330

Caliph

From 1517 onwards, the Ottoman sultans claimed the title of **caliph**, or universal leader of the Muslim faith. The first Ottoman sultan to become caliph was Selim I. Selim I took the title after conquering Egypt and forcing the previous caliph to sign over power to him. He also took control of the holy cities of Mecca and Medina, sacred to Muslims as the birth and burial places of the prophet Muhammad.

Choosing a successor

A smooth transition from one sultan to the next was important. If there was no clear leader to take over when the sultan died, the empire could become unstable. The Ottomans tried several methods over the centuries of passing on power to the sultan's sons. From the 14th through to the 16th century,

succession depended on the survival of the fittest – and the fastest. The reigning sultan sent all his adult sons to the provinces to serve as military commanders and administrators. When the sultan died, the first son to reach the capital and win recognition by the court and the imperial troops became the new ruler.

Fratricide

It was common for a new sultan to commit **fratricide** (kill all of his brothers) or at least to order their execution after taking power. By doing this, the sultan could remove any possible challengers to his rule. Sultan Bayezid I (1389–1403) began the practice when he had his brother Yakub executed.

Although fratricide was against Islamic law, it was declared legal during the reign of Sultan Mehmed II (1451–81). Mehmed II argued for the practice to be allowed because as God gave the sultanate to only one of his sons, then that son should be entitled to kill his brothers for sake of stability in the empire. Mehmed II's argument was accepted by religious leaders and fratricide became legal. Mehmed II then ordered the execution of all his brothers. The preferred method for these approved executions was strangulation by a thin cord.

Religious leaders justified the practice by saying it strengthened the empire. Accordingly, when Mehmed III became sultan in 1595, he 'strengthened the empire' by having his 19 brothers executed.



Source 3 Islamic pilgrims flock to Mecca each year for the Hajj (pilgrimage).

Check your learning 11.3

Remember and understand

- 1 Who was the first sultan to gain absolute authority?
- 2 When did the Ottoman sultans also take on the title of caliph?

Apply and analyse

- 3 Explain why the son of a sultan might be afraid of his brothers.

- 4 Describe in your own words what happened after the death of a sultan during the period when fratricide was practised.

Evaluate and create

- 5 Create a graphic organiser (for example a flow diagram) to show how the role of sultan changed over time.

11.4 Ottoman society

Ottoman society was complex. At its largest, the empire spanned dozens of provinces in Asia, Europe and northern Africa. Within this enormous territory lived many different groups of people, each with their own customs, beliefs and history. To hold the empire together, the Ottomans developed unique social and political systems. The empire was Islamic but promoted religious tolerance. Women had fewer rights than men. However, they exerted strong influence over their families, and at various times the women of the sultans' **harems** had considerable political influence. Slavery was also an important feature of Ottoman society – one in five people in Istanbul were slaves.

The Ottoman political system

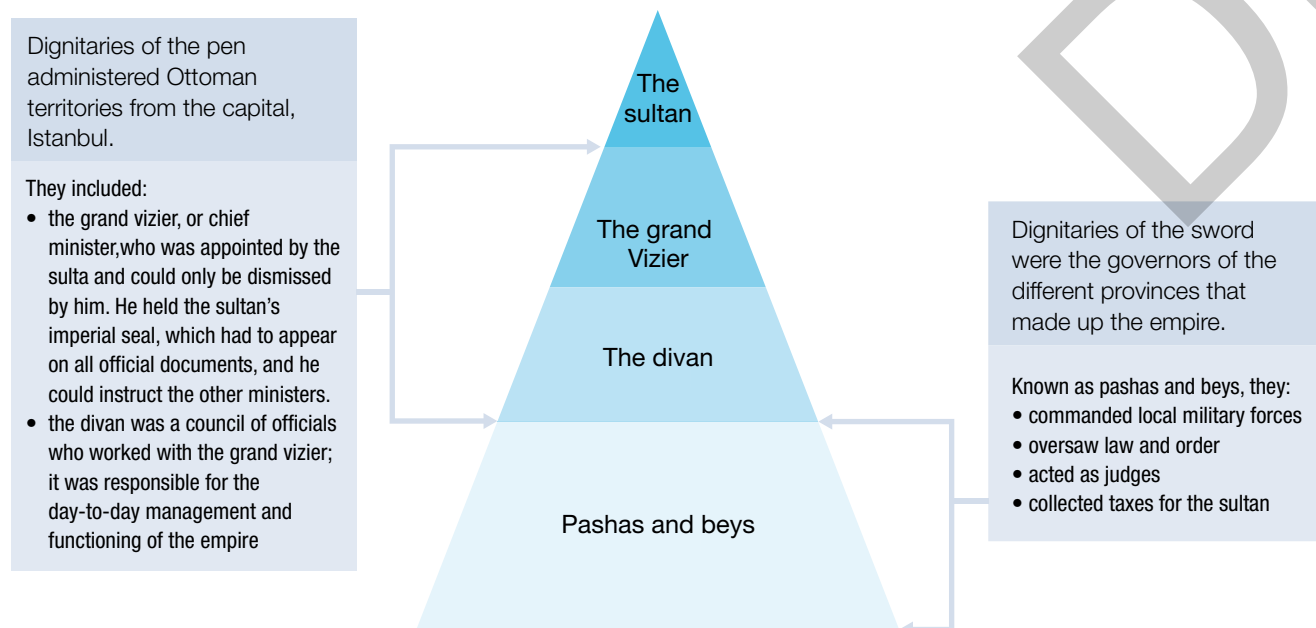
At the absolute top of the Ottoman political system stood the sultan. The sultan could appoint or dismiss any official at his pleasure. Every decree or law came from him. In addition, the sultan was both supreme military commander and the religious leader, responsible only to God.

The grand vizier

Underneath the sultan, a group of officials known as the 'dignitaries of the pen' administered his territories from the capital. The most important of these was the grand vizier, or chief minister. He was appointed by the sultan and could only be dismissed by him. He held the sultan's imperial seal (signature that had to appear on all official documents) and could instruct and order the other ministers. The grand vizier's office was in the Topkapi Palace. He worked with a council of officials, called the **divan**, which was responsible for the day-to-day management and functioning of the empire.

Pashas and beys

Further down in the political system were the 'dignitaries of the sword'. Known as pashas and beys, these were the governors of the different provinces that made up the empire. The pashas and beys commanded the local military forces and oversaw law and order. They acted as judges in their province and collected taxes for the sultan.



Source 1 An organisational diagram of the Ottoman civil administration



Source 2 An 18th-century illustration of a grand vizier

Social advancement

The Ottoman political system allowed non-Muslim men to advance socially. Regardless of their position at birth, those who demonstrated skill and intelligence could climb through the ranks to achieve important positions. For example, many Christians took senior roles such as grand vizier. However, the requirements for advancement were usually the acceptance of Islam, loyalty to the sultan and compliance with the standards of the court.

key concept: perspectives

Devsirme

One Ottoman practice that divides modern historians is the **devsirme**. The **devsirme** was a system for training future government officials, engineers and soldiers. Children from the Christian villages of Anatolia and the Balkans were taken from their families and taught a craft or apprenticed to Turkish farmers. The most promising were sent to Istanbul where they received the best education the state could provide, including religious training. The best students eventually became government officers and administrators. Many rose to become commanders and grand viziers and played an important role in Ottoman history.

Only Christian boys were chosen. This was to prevent the development of a powerful Muslim upper class that could threaten the position of the sultan. The **devsirme** offered great opportunities for males. It allowed peasant boys to rise to the highest military and administrative positions in the empire. On the other hand, Christian boys recruited to the **devsirme** were also cut off from any further contact with their families. The Ottomans believed that their loyalty should be to the sultan. They were also forced to convert to Islam.

So was the **devsirme** good or bad? While some families resisted the **devsirme**, others wanted their sons to be taken because they thought it would lead to a better life. Some Muslims resented the lack of opportunities available to them. Muslim families

sometimes even asked their Christian neighbours to take and raise their children, hoping they might have a chance of being chosen for the **devsirme**.



Source 3 An illustration from a 16th-century manuscript showing a Janissary recruiting for Sultan Suleiman I

Slavery

Slavery was an important part of Ottoman life. Slaves made up approximately one-fifth of the population of Istanbul. In the early centuries of the empire, most slaves were brought in from Africa. But as the empire expanded, slaves were taken from many other lands, often they were captured in battle.

Unlike in many other societies, Ottoman slaves could achieve great power and high positions. Although they were technically slaves, they were given roles as servants and officers to the sultan. Many became involved in politics. Others held senior positions within the military or as guards of the harem. The sultan's elite fighting corps, the Janissaries, were made up of slaves and almost all of the government officials were trained slaves. The Ottomans believed that slaves would be more loyal to the sultan as they had no family ties. They also thought slaves made better government officials as they came from outside the region they worked in and so were less likely to favour one group over another or be open to bribery and corruption.

Women

Women in the Ottoman Empire had fewer rights than men, but they generally enjoyed rights superior to women in many other countries at the time. Though it was normal for women to socialise separately from men, women participated actively within Ottoman society. Women had legal rights to property and wealthier women often ran businesses or traded goods. They used male agents to open shops or sail merchant ships on their behalf. Women from poorer families often worked as weavers, servants for wealthy businessmen or farmers.

Most women married, but it was rare for Ottoman women to be able to choose their husbands. The woman's parents arranged most marriages and often women would not even see the groom before the wedding. A man could legally take up to four wives but was required to support them financially. He also had to pay each bride a dowry, or sum of money. If a husband failed to provide for his wife, she could apply to a judge for a divorce.

Women held considerable power within families. In the case of the royal family, the wives and mothers of the sultans became some of the most powerful

people in the empire. They had unrivalled access to the ruler and helped him make political decisions.

Roxelana

One of the most powerful influences in Suleiman I's life was his wife, Roxelana. Suleiman I was very much in love with Roxelana and their wedding was spectacular. They celebrated with music, jugglers and a procession of wild animals that included giraffes. The marriage shocked many at the Ottoman court because Roxelana was originally a foreign slave, kidnapped and brought to Istanbul to be one of the sultan's **concubines** (women kept for the entertainment and pleasure of the sultan). She became deeply involved in court politics. Suleiman I sought her advice on major decisions and relied on her for news when he was away from Istanbul fighting wars.



Source 4 Anton Hickel's 1780 painting, Roxelana and the sultan.

The sultan's harem

The word harem means 'forbidden'. Harems were the separate living quarters for the women and were part of many households. Men, other than the head of the household, were forbidden to enter the harem.

The largest harem belonged to the sultan and was in the innermost section of the Topkapi Palace. This harem had dozens of richly decorated rooms, complete with mosaics and fountains. It was guarded by eunuchs – men who had been castrated by having their testicles removed. The sultan's mother, wives, concubines and daughters lived inside the harem.

The harem had its own complicated social structure. The mother of the sultan (or valide sultan) ruled over the other women. Next in the hierarchy was the mother of the sultan's first-born son, then the sultan's other wives and concubines. The sons and daughters of the sultan were educated within the harem until they left the palace.

Eunuchs

Eunuchs guarded the harem. They were mostly (though not always) African men who were taken as slaves. The position of chief eunuch was a powerful position because the eunuchs were in such close contact with the sultan and his family. They supervised the education of the sultan's children and were in charge of the sultan's treasury. They also looked after the relics of the prophet Muhammad, held in the Topkapi Palace.



Source 5 A harem room in the Topkapi Palace, Istanbul

Check your learning 11.4

Remember and understand

- 1 Who were the 'dignitaries of the pen' and what were their roles?
- 2 List the responsibilities of the pashas and beys.
- 3 Identify the social groups in Ottoman society by occupation.

Apply and analyse

- 4 Using a Venn diagram, compare the rights of women in the Ottoman Empire and the rights of women in your community today.
- 5 Describe the positive and negative impacts on boys of the devsirme.
- 6 Slaves often held important positions in Ottoman government administration, the military and the sultan's household. Explain two reasons for this.

Evaluate and create

- 7 Conduct research to write a biography of Roxelana. Include discussion of the type of relationship she had with Suleiman I and examples of her political influence. Explain how she ensured the succession of her own son as sultan.

11.5 Daily life in the Ottoman Empire

In Istanbul and other Ottoman cities, life for ordinary people was centred on the local community, or mahal. Each mahal was made up of a particular religious or ethnic group living in a certain area. At the heart of the mahal was a religious building: a mosque, church or synagogue. Virtually every mahal also had its own school, drinking fountain and other public facilities.

In 1672, there were 253 Muslim and 24 non-Muslim mahals in Istanbul. These included Christian and Jewish mahals. Each mahal was responsible under Ottoman law for maintaining law and order within its own small territory, along with the correct payment of taxes.

Social institutions

The Ottoman Empire encouraged wealthy subjects to care for the less fortunate. Under Islamic law, giving a portion of your wealth to charity was considered a religious duty. This was done through special charities called waqfs, and through soup kitchens, known as imarets.



Source 1 Inside a traditional Turkish public bath, Istanbul

Waqfs (charitable foundations)

Islamic law had promoted waqfs since the 7th century as a way to provide money for community purposes. Wealthy townspeople were fond of contributing to waqfs to finance shops, public baths and bazaars. The sultan also regularly paid for the building of mosques, fountains and other buildings for public use.

A waqf, or 'charitable foundation', was a kind of charity created when a wealthy person donated farming land or a shop to the foundation so that its income could be used to benefit the community. Whatever was donated belonged to the foundation forever. Fields and pastures were the property of the state under Ottoman law, so could be given only if the sultan agreed.

These foundations came to play a vital role in the economic life of the Ottoman Empire. They provided for the maintenance of mosques, schools, soup kitchens, libraries and orphanages.

Imarets

Imarets were soup kitchens built in the major cities throughout the Ottoman Empire from the 14th century. The imarets gave out free food to people such as travellers and the needy. They reinforced Islamic teachings about the importance of charity. They also strengthened the position of the sultan, who was seen to be caring for the welfare of his people.

The bazaar

The bazaar was a place of public gathering and commerce. It was a huge market place that sold many different items. The Grand Bazaar of Istanbul was opened in 1461 and is still an active centre of trade, making it one of the oldest covered markets in the world. It contains 58 covered streets with over 1200 shops and stalls selling all manner of goods from jewellery to carpets. The spice bazaar, completed in 1660, became the centre of the spice trade in Istanbul.



Source 2 The Grand Bazaar of Istanbul still attracts thousands of visitors today.

Coffee houses

The prophet Muhammad said that the drinking of alcohol was wrong because it interfered with the ability to worship God. It was seen as the devil's drink.

Coffee was seen as a better and more social drink. It came into the empire from Yemen, on the Red Sea, where it had been grown and drunk for many years. From the second half of the 16th century onwards, it was consumed both at home and in coffee houses throughout the Ottoman Empire. In the seventeenth century, drinking coffee was frequently prohibited by sultans' decrees, forcing coffee houses to close. One reason for the government's concern was that coffee houses very quickly became meeting places. They were worried that poorer men might gather there to discuss rebellion or revolt.

Despite these prohibitions, the drinking of coffee became a typical feature of Ottoman and Middle Eastern culture. In coffee houses men drank coffee, smoked, played cards, told stories, made music and played backgammon.



Source 3 A 19th-century European painting of a coffee house in Istanbul



Source 4 A Turkish coffee house in 2013

Food

The Ottomans ate a wide range of foods. As the empire grew, new ingredients and recipes circulated throughout the major cities. The food eaten by the common people was simple. At the palace court, however, hundreds of cooks sometimes worked in teams to prepare huge banquets.

Court foods

The royal family’s Topkapi Palace had 10 kitchens and hundreds of cooks. By the 17th century, 1300 kitchen staff fed up to 10&&000 people a day! Specialist cooks used spices and recipes from all over the empire to develop special dishes, such as stuffed pigeon and stuffed melon. As Islamic law forbade drinking alcohol, the cooks carefully prepared alternative drinks such as sherbets (sweet, chilled drinks made from fruits or flower petals) and coffee.

Common foods

Common people normally ate a diet that included meat and vegetables local to their area. In Anatolia, a region of modern-day Turkey, a common dish was a thick porridge made up of whole wheat, berries and meat. People baked flat breads and ate them with spreads made from various grains and vegetables, such as hummus made from chickpeas. Many of these dips and spreads are common in Australia today. Often the Ottoman diet was based more on vegetables than on meat. Falafel (fried balls of chickpeas and spices) were widely cooked and then wrapped in breads with sauces.

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Fried pigeon

Fried spicy kebabs

Vine leaves stuffed with meat and rice

Soup with rice and wheat

Pilaf with chicken and pine nuts

Raisin compote

Pastries filled with meat

Milk pudding and baked desserts sweetened with honey

Lemonade and sherbets

This just needs some different design treatment (e.g. a different font and shaded background) maybe present like a menu, and add a colourful decorative element such as a traditional as placed

Source 5 An Ottoman banquet menu from 1675

Source 6 A selection of Turkish foods, including a variety of dips typically eaten with flat breads

Source 7 Modern oil wrestling

Sport

The favourite sports of the Ottoman Empire were those that prepared people for war. Archery and horse riding were extremely popular. Another much-loved sport was oil wrestling. The wrestlers poured olive oil over their bodies before they began their fight. Strong men were selected, usually from groups of slaves. The sport was carried on throughout the empire, including during religious festivals. Oil-wrestling matches were even held on special evenings during Ramadan, the holy month of fasting. Success as an oil wrestler brought rewards.

A slave who was accepted into formal training as a wrestler had a chance of entering the sultan’s elite infantry troops, the Janissaries. Jared was an equestrian sport involving two teams of horsemen armed with rubber-tipped sticks. Teams were made up of six, eight or 12 riders. The riders started on opposite sides of a square. Then they rode towards each other and threw their sticks, trying to hit one of the opposing players. A rider won if he hit an opponent or caught his stick. It was a fast and furious game, decided by the number of hits or catches at the end.

Check your learning 11.5

Remember and understand

1

In Ottoman cities, what was a mahal?

2

What was the name given to the institution that gave out food to the poor?

3

Describe the function of the bazaar.

Apply and analyse

4

Explain the waqf system and say why it was an important part of Ottoman society.

5

Examine Sources 3 and 4. What do these images tell you about continuity and change in Turkish society since the time of the Ottoman Empire?

List two things that have stayed the same and two things that have changed.

6

Explain why sports such as archery, horse riding and oil wrestling were popular in the Ottoman Empire.

Evaluate and create

7

Source 5 is a list of dishes served to foreign ambassadors at an Ottoman royal court in 1675. In groups, conduct research to find recipes that would be the equivalent of one of these dishes. On a nominated day, have each group bring in Atheir dish, and have an Ottoman banquet.

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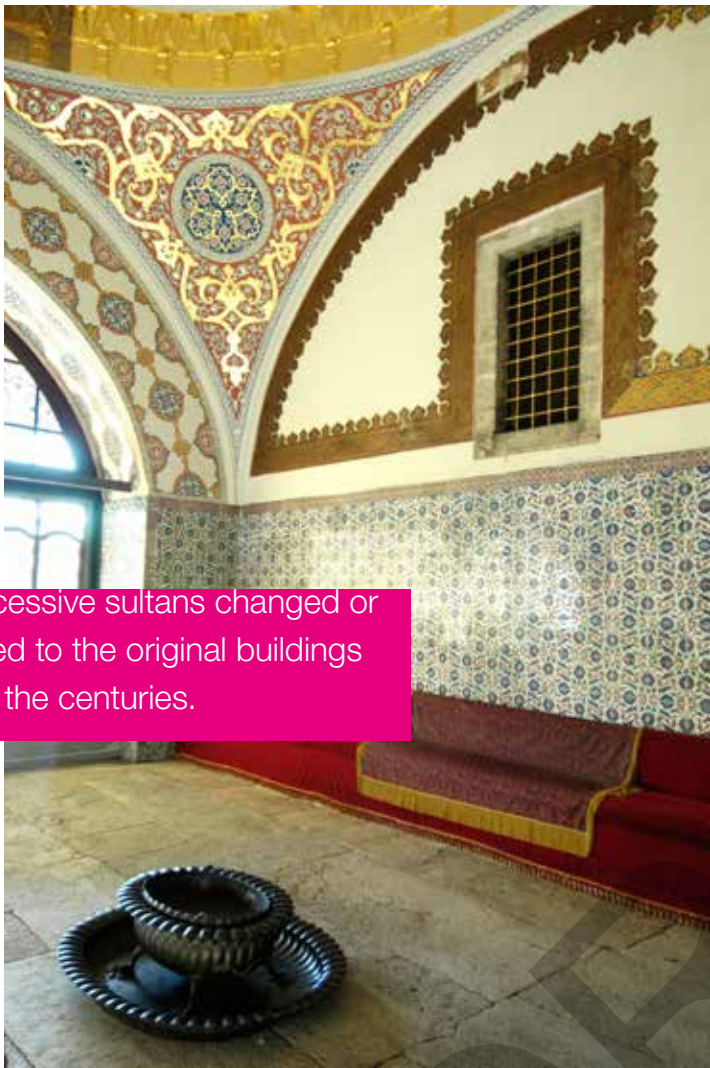
11A Rich task

A day at the Topkapi Palace

The Topkapi Palace was home to the sultans for almost 400 years between the 15th and 19th centuries. Mehmed II ordered the palace to be built after conquering Constantinople in 1453. He wanted his new home to display the majesty of the Ottoman dynasty. The inner palace was completed by 1465 and contained lush parkland, fountains and highly decorated buildings.

At the height of its use as a royal residence, the palace housed as many as 4000 residents. For ordinary people, it was mostly a forbidden city. The palace was built around four main courtyards, set one inside the other. The general public could enter through the main gate into the first courtyard but could go no further. Ministers, foreign ambassadors and those on official business passed into a second courtyard. Here the imperial court (or divan) received them and considered their requests. The third courtyard was reserved for the sultan's royal household. Only the sultan's family, servants and specifically invited guests were permitted to enter. The final courtyard was an area of private relaxation for the sultan and his family.

The grand vizier directed the government (or divan) from a chamber in the second courtyard. The sultan listened to his ministers from behind a golden grill set into the wall. From behind the grill he could hear everything but not be seen. Ministers never knew whether the sultan was listening or not. If he rapped on the grill, the meeting ended and the ministers had to report to the sultan in another room, one by one.



Successive sultans changed or added to the original buildings over the centuries.

Source 1 The grilled window of the sultan in the chamber of the divan

Accounts of the time describe the splendour of the palace and royal ceremonies. On special days, such as holidays, the sultan sat on a throne in front of the Gate of Felicity, leading to the third courtyard. Surrounded by eunuchs and Janissaries he received foreign dignitaries and other guests. The sultan forbade anyone but himself from riding a horse on certain paths leading through the second courtyard. In the inner courtyards he was even stricter. Servants were prohibited from speaking in his presence, having to communicate in sign language.

Today, the Topkapi Palace is listed as a World Heritage site along with other parts of the inner city of Istanbul. Since 1924, it has been a museum. Many tourists visit the Topkapi Palace each year to learn what daily life was like in the sultan's palace and to visit the treasury, kitchens and harem.

skilldrill

Writing descriptions

The purpose of descriptions is to give clear information about people, places or objects at particular moments in time. They focus on the main characteristics or features of particular people or things. They 'paint a picture' in words for readers to increase their understanding.

Descriptions must be well planned. Different types of sources need to be used to ensure that historical writing presents a balanced view and is supported by reliable evidence. Descriptions must follow a set structure, and events must be organised in chronological order. Use the following structure to guide you.

Structure of a description

Introduction	<ul style="list-style-type: none">Introduces the subject.States the name of the person or event.Outlines why the topic is important.
Body	<ul style="list-style-type: none">Provides details about the person or event (including dates and important facts).Information must be organised in paragraphs, with a new paragraph for each detail.Quotations and descriptive words should be used where relevant.
Conclusion (optional)	<ul style="list-style-type: none">Revisits the most important details and provides a concluding statement.

Apply the skill

- Create a presentation titled 'A day at the Topkapi Palace', exploring life at the palace from the perspective of one of the following people:
 - a servant or member of the kitchen staff
 - the grand vizier or a member of the divan
 - the sultan or a woman in his harem.

Use information and sources from the text and your own research. Your presentation could be an 'interview', a short story, a diary entry, or another format you and your teacher agree on.



Source 2 Sultan Selim III receiving visitors in front of the Gate of Felicity, Topkapi Palace Museum, Istanbul

Extend your understanding

- You are a foreign ambassador visiting the Ottoman royal court. Write a letter to home describing what you would have seen and experienced in the palace during your visit. For example, you might include in your letter an account of your audience with the sultan or of an elaborate banquet.

11.6 Expansion of the Ottoman Empire

Between 1299 and 1683, the Ottoman territories grew from a tiny tribal kingdom to an empire with vast territories. The Ottomans achieved their remarkable success because they had a powerful military. Both at sea and on land the Ottomans had impressive, well-trained forces. For a long time, the Ottoman army was better disciplined and equipped than its European rivals.

Key events that led to expansion of the empire

The Ottoman Empire expanded most under sultans Mehmed II, Selim I and Suleiman I.

OTTOMAN EMPIRE FROM 1300-1683



Source 1 The expansion of the Ottoman Empire from 1300 to 1683

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Events during the rule of Mehmed II (1451–81)

Mehmed II (the Conqueror) is most famous for capturing Constantinople in 1453, when he was only 21 years old. He renamed the city Istanbul and made it the capital of his empire. He also conquered many other lands during his reign, including Serbia, parts of Greece and most of the coast of the Black Sea. He built new forts along the empire's coasts to guard against enemy ships and increased the size of the navy.

The conquest of Constantinople

By the mid-15th century, Constantinople, the capital of the Byzantine Empire, was in decline. Yet it was still regarded as the centre of the Christian world. By then, the Ottomans had conquered all of the surrounding land, and Mehmed II wanted to make Constantinople less of a threat to Muslims by making it a city for Muslims, Jews and Christians alike.

Mehmed II's military forces vastly outnumbered those of the Byzantine Emperor Constantine XI. According to one estimate, the city had only 4983 soldiers, whereas the sultan's army consisted of 300,000 men. As well as greater numbers, Mehmed II had the advantage of better cannons. The largest of these was so heavy it took 60 oxen to move it. It could fire stones weighing over 250 kilograms, doing terrible damage to the city walls.

The attack began on 6 April 1453. Constantinople's defenders fought bravely but after a battle of 53 days, the city's defences failed. Cannons blasted a hole in the city walls and the attackers rushed into the city. Mehmed II allowed his men to loot and kill for three days before ordering them to stop. Many Christians were captured as slaves. After the city fell, Mehmed II allowed some of the former inhabitants to return and regain their possessions. Others fled westwards to Christian lands.



Source 2 Fausto Zonaro's 1903 painting of Mehmed II's army approaching Constantinople, dragging a cannon

Events during the rule of Sultan Selim I (1512–20)

Under Sultan Selim I (the Grim) the Ottomans defeated their rivals in Persia, Syria and Egypt. Gaining control of Syria and Egypt, and the great trading cities of Aleppo and Cairo, added greatly to the Ottomans' wealth because it enabled them to increase trade with India and Asia. The Ottoman Empire doubled in size under Selim I, and its Islamic population was strengthened by the addition of provinces on the Arab Peninsula. The Ottomans also became the guardians of the holy sites of Mecca, Medina and Jerusalem.

Events during the rule of Suleiman I (1520–66)

Probably the most famous of all Ottoman sultans was Suleiman I. Under his rule, the Ottomans fought almost constantly in Europe, the Middle East and across northern Africa. The territory under their control reached its greatest extent in this period. Suleiman I was so successful in war that European rulers grew terrified he might conquer the whole continent.

In Europe, Suleiman I captured Belgrade in 1521, and the island of Rhodes in 1522, after a siege lasting five months. In 1526, he defeated Hungary at the Battle of Mohacs. He marched further into Europe, laying siege to Vienna in 1529. But as winter set in, his army was forced to retreat. The Ottomans' advance into Europe had reached its limits.

keyconcept: significance

Suleiman I (ruled 1520–66)

Suleiman I was known in Europe as Suleiman 'the Magnificent'. His subjects also knew him as Suleiman 'the Lawgiver' because he put together the empire's first complete set of laws. Among these laws were rules governing fair collection of taxes



Source 3 Suleiman I

and the ownership of property. Suleiman I promoted meritocracy (or rule by the most talented, no matter what their birth) as the basis for promotion to high positions in government. He reduced the severity of some punishments for criminals. He also guaranteed some rights for Christians living in his empire. The system of laws he introduced became known as the Ottoman Laws and lasted into the 19th century.

Check your learning 11.6

Remember and understand

- 1 Name the three sultans that achieved the greatest expansion of the Ottoman Empire.
- 2 What motive did Mehmed II have for attacking Constantinople?

Apply and analyse

- 3 Describe what happened to the inhabitants of Constantinople after the arrival of the Ottomans.
- 4 What was the system of laws Suleiman I introduced and what were they called? Why do you think they lasted for so long?

Evaluate and create

- 5 Choose one of the three Ottoman sultans mentioned on these pages. Conduct further research into his life and achievements. Write a biography of him, including evidence of how he improved and maintained the strength of the empire.

11.7 The Ottomans and the people they conquered

The Ottoman Empire came into contact with many other societies. It conquered the Byzantine Empire and took Christian lands in Greece, the Balkans and Hungary. It fought with other Muslim states in Egypt, Syria and Mesopotamia. For the rulers of these lands, conquest by the Ottomans meant humiliation at the very least, and possibly exile or death. For the ordinary people, however, Ottoman rule could be economically preferable. Ottoman officials seized for the empire land and money that had slipped into the hands of local lords and monasteries. The new Ottoman subjects often found themselves paying fewer taxes than they had to their former rulers.

Forced relocation

One of the ways that the Ottomans sought to integrate newly conquered peoples into their empire was through forced relocation. Conquered peoples would be forced to move to other parts of the empire, while others would be brought in to take their place. This was done to strengthen the Ottomans' hold on their new lands. With many of the original inhabitants gone, it was less likely that the new territory would try to revolt.

Religious tolerance

Christian leaders in Europe described the Ottoman Empire as the 'cruellest enemy of Christ's name'. The Ottomans, however, were actually very tolerant of different religions. Under the laws of Islam a person could not be forced to convert to Islam, so the Ottomans did not usually attempt to make people do so (with the exception of the *devsirme* – see section 11.4 Ottoman society). When Suleiman I conquered Rhodes he promised the Christian knights defending it that if they surrendered, 'I shall not require of you any tribute, or do anything ... against your religion'.

In particular, many Greek Orthodox subjects welcomed the Ottomans as they allowed them to practise their faith. By contrast, the Roman Catholic



Source 1 The Fetiye Cami Mosque, Ioannina, Greece. Muslims were settled in Christian lands such as Greece to strengthen the Ottomans' hold on their new territories.

Church, led by the pope, had tried to stop them. In 1454, Sultan Mehmed II granted the leader of the Orthodox Church (known as the patriarch) total authority over his community in return for the payment of a special tax. He did the same for the Armenian Church. This system became known as the millet system.

Many different types of Muslims lived within the Ottoman lands. The empire did not persecute those that were not of the sultan's sect, or branch of Islam. As followers of the Sunni branch of Islam, the sultans also took care to address the needs of their Shi'a Muslim subjects.

Defeated peoples were integrated into Ottoman society and could gain wealth and a level of prestige. No attempt was made by the state to assimilate the various religious and ethnic communities within its borders. As long as the empire's laws were followed, individuals and communities could carry out their customs and religious practices freely.

Millet system

Although the empire was officially Islamic, the Ottomans developed a special legal system for non-Muslims called the millet. Under the millet, non-Muslim communities used their own laws and largely governed themselves. This system allowed different religious groups to live side by side in relative peace.

Officially, each millet was a separate legal court. Usually, the head of the millet was the leader of a significant religious group. For example, the Patriarch of Constantinople governed the Greek Orthodox Christians in the empire. There were four very strong millets: the Greek Orthodox, the Armenian, the Syrian Orthodox and the Jewish.

The millet set and collected taxes for its members. It also applied laws, gave punishments and settled disputes within its religious community. The only exception was when a dispute involved someone from outside the millet. If the victim belonged to another religious community, its millet had the right to use its laws to settle the case. Islamic law was used whenever a Muslim was involved.

The Spanish Inquisition

In the late 15th century, the Spanish Inquisition began. The king and queen of Spain set up tribunals of inquisitors (religious officials). The inquisitors were ordered to convert or expel non-Catholics and to burn witches at the stake.

Thousands of Protestants, Jews and Moriscos (Muslim converts to Christianity) were tortured and killed. In 1492, the king and queen ordered all the Jews in the kingdom to leave.



Source 2 The spiritual leader of the Greek Orthodox Christian Church still resides in Istanbul.

On hearing of this order, Sultan Bayezid II sent ships to Spain. He offered the Jews resettlement within his empire and free practice of their religion under the millet system. Many Jews accepted his offer, settling in Istanbul, Salonika in Greece, Cairo and cities in coastal Arabia.



Source 3 The Alhambra Decree of 1492, ordering that the Jews be expelled from Spain

Check your learning 11.7

Remember and understand

- 1 What was forced relocation?
- 2 Describe the millet system. Which were the major millets under the Ottomans?
- 3 Why would Jewish people expelled from Spain be glad to live within the Ottoman Empire?

Apply and analyse

- 4 Why do you think many ordinary people would have been content under the rule of the Ottomans?

Evaluate and create

- 5 In class, conduct a debate on the topic: 'Religious tolerance is as strong in Australia today as it was in the Ottoman Empire.'

11.8 Ottoman art and architecture

Conquest brought the Ottomans increased wealth through trade. There were also other benefits – art and architecture thrived. The period from about 1450 to 1680 is seen as a golden age for the arts in the Ottoman Empire. Architecture, literature and fine arts flourished. Sultans, princesses and viziers commissioned many mosques, palaces, religious schools, drinking fountains and alms houses. They spent significant sums of money on these buildings.

Architecture

Following the conquest of Constantinople in 1453, Sultan Mehmed II began a great building program. He ordered the magnificent Topkapi Palace to be built in the Iranian style. He also employed the architect Atik Sinan to create a mosque and school buildings on the site of the former Byzantine Church of the Apostles.

Later Suleiman I sought to turn Istanbul into the centre of Islamic civilisation by building bridges, mosques and palaces. In 1539, he ordered religious, educational and commercial buildings to be built in honour of his wife, Roxelana. These included a mosque, a madrasa (religious school), a hospital and hospice.



Source 1 The Selimiye mosque in Edirne

The greatest architect of these times was Mimar Sinan who was responsible for over 300 monuments throughout the empire. Sinan's two masterpieces were the Suleymaniye and Selimiye mosques. The Selimiye mosque was completed in 1575, in Edirne, during the reign of Suleiman I's son, Selim II. At its centre is a huge domed mosque, surrounded by two mausoleums, baths, schools and soup kitchens.

Literature

Literature, and especially poetry, was popular at the Ottoman court. The first Ottoman poet was Ali Asik Pasha (1271–1332) who moved to the empire from Iran. Sultans not only rewarded poets with money and gifts, many of them actually wrote poetry themselves. Common themes for poems were love, heroism and death.

The kinds of poetry favoured at court were less popular among commoners. Instead, ordinary people preferred folk tales, which were spread by travelling storytellers and singing minstrels. Printed books were rare. Although the printing press was invented in Western Europe in the 15th century, no books were printed in the Ottoman Empire until 1726. The art of calligraphy was promoted instead.

Fine arts

Calligraphy

Calligraphy developed into a high art under the Ottomans. The Muslim holy book, the Qur'an, was passed down to each new generation in carefully handwritten copies. Making these copies was one way of earning religious merit.

One of the reasons that the Ottomans preferred this method of copying to using a printing press was that any mistake by the copier only appeared once. A printing press could duplicate a single mistake many times. Many Ottoman scholars and literary figures were also concerned about the survival of

calligraphy. They saw the arrival of ugly printed texts as a threat to the beauty of this art.

Almost every Islamic building had some form of calligraphy inscribed on it. Often this was a verse from the Qur'an or lines of poetry.

Miniatures

Ottoman miniatures were tiny paintings executed with great skill. The most notable artists were Kinci Mahmut, Kara Memi and Nigari. Many artists would work together on a single miniature. A head painter drew the main outlines with thin brushes, then his assistants filled in the parts. The design was usually symmetrical and illustrated important events from the empire's history.



Source 2 The monogram of Sultan Murat III



Source 3 An Ottoman miniature showing the Battle of Mohacs between the Ottomans and the Hungarians in 1526



Source 4 Geometric design in the roof of the Beyazit mosque

Geometric designs

Under the Ottomans, Islamic artists decorated the walls, floors and roofs of important buildings with geometric patterns. They blended lines, shapes, flowers and calligraphy into intricate designs. Artists mostly avoided depicting human figures. They believed that to do so was God's privilege, not theirs.

The patterns could be astonishingly complex. Artists tried to balance light and dark. Each part of the pattern was important and had its own meaning. Circles represented the beginning of the pattern and also God, Mecca or the centres of Islam. Triangles, squares and hexagons symbolised human consciousness, physical experience and heaven, in that order.

Check your learning 11.8

Remember and understand

- 1 Name the two mosques that are considered to be the architect Mimar Sinan's masterpieces.
- 2 Why did Islamic artists avoid depicting human figures in their work?

Apply and analyse

- 3 Explain why Ottoman scholars preferred copying books by hand, rather than using the printing press.

Evaluate and create

- 4 Research examples of Islamic geometric design. Then create your own geometrically designed page incorporating the first letter of your name.
- 5 Conduct research to create the itinerary for a modern tour of Istanbul. The tour should showcase the city's architectural wonders, including its mosques, bazaars, ancient walls and other notable features.

11B Rich task

Ottoman
power on land
and sea

Source 1 A 16th-century illustration of Ottoman Janissaries

The six divisions of cavalry (soldiers mounted on horseback) were the other elite forces of the Ottoman Empire. The sipahis were similar to the European knights. They were landholders who, in return for their land, offered their military service to the sultan. They were made up of ethnic Turks and acted as the sultan's mounted guard.

Tactics and the use of firearms

The sultan took personal command of his armies during battle. He commanded his forces from a safe position, guarded by gun-wagons and artillery (mounted guns). Janissaries armed with arquebuses (an early type of gun) surrounded him as his personal guard. The infantry stood in front of the artillery and on each side were armoured cavalry. Reserve soldiers protected the baggage train in the rear.

The sipahis had the job of drawing the enemy towards the infantry. The infantry were meant to take any initial attack and then move aside so that the artillery and Janissaries could open fire. Once this had happened, the sipahis would surround the remaining enemy and defeat them.

Control of the seas

During the 15th and 16th centuries, the Ottoman navy dominated the eastern Mediterranean and the Red Sea. The Ottomans used the wealth they gained from conquest and trade to build shipyards, scattered around their empire. Mehmed II led a navy of 126 ships against Constantinople in 1453. By the mid-1500s, more than three times that number could be built by the Ottomans in any given year. Cost was not an issue. After a naval defeat in 1571, the sultan asked

his grand vizier whether it would cost much to replace the fleet. Grand Vizier Sokollu Mehmed Pasha replied, 'The might and wealth of our empire are such, that if we desired to equip the entire fleet with silver anchors, silken rigging, and satin sails, we could do it.'

Source 2 The Ottoman fleet depicted in the Battle of Lepanto, 1571



skilldrill

Creating and presenting an audiovisual presentation

A popular way to present the findings of a historical inquiry is to create an audiovisual presentation. To prepare and present a successful audiovisual presentation, follow these steps:

- Step 1** Make sure you have collected everything that you have found out in your historical inquiry. This will include any written research or findings, a list of sources you have used and a range of relevant images. If working in a group, collate your research with the other members of your group.
- Step 2** Decide on the best way to deliver your findings. You may choose to use Microsoft PowerPoint or Prezi. Or you may like to create a website or a short film. How you will present your findings may depend on the criteria set by your teacher.
- Step 3** When delivering your presentation, keep the following in mind:
- Rehearse your presentation, especially if you are working in a group. Make sure each member of the group knows exactly what they have to do.
 - Make a back-up copy of your preparation in case anything unexpected occurs, such as loss of data.

- Engage with your audience. Make eye contact, do not read from your notes, and prepare cue cards to help you remember your lines. Speak clearly and make sure your text and layout is as visually appealing as possible.
- Make sure all your material is correct and contains no factual or spelling errors.
- Speak slowly, focus on the purpose of your presentation and do not allow yourself to be distracted.
- Finish your presentation on a high note.

Apply the skill

- 1 In a group, conduct further research and create an audiovisual presentation on one of these topics:
 - a Explain how Ottoman military tactics and the use of firearms allowed the Ottomans to expand their empire over centuries.
 - b Explain how Ottoman naval power allowed them to dominate the Mediterranean for centuries, and give examples of their naval successes and exploits against European rivals.

Extend your understanding

- 1 Research the Barbarossa brothers, who were renowned pirates. Create a presentation about their characters and activities, and the times and places

in which they operated. Explain the impact of their activities on the Ottoman Empire.

11.9 The Black Death

The Black Death was a **pandemic** – a highly infectious disease that spreads across a large region in a very short time. It swept through Asia, Europe, North Africa and the Middle East from around 1330 to 1351, killing an estimated 100 million people. This represents an average of 30 per cent of the population in these areas.

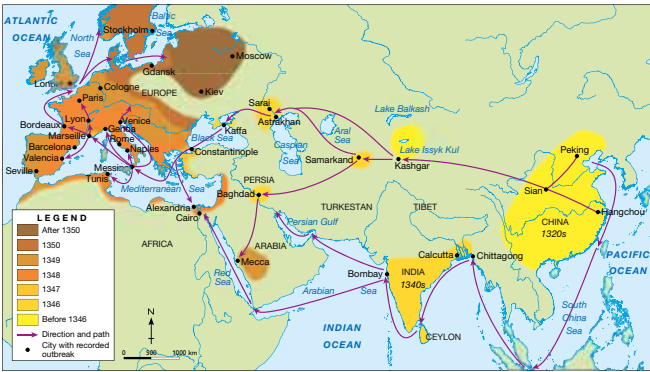
Causes and symptoms

The Black Death is so named because of the black lumps, known as buboes, that appeared on the skin of victims. Also called the bubonic plague, it was transmitted by infected fleas carried by black rats. Rats were very common in the dirty, crowded conditions of medieval towns. When the rat carrying the flea died from the plague, the flea would jump onto a person to feed from their blood. The person bitten by the flea would then be infected.

The buboes would spread all over the body. The victim would also get a fever and headaches. Over the following few days, the victim would lose motor control, so that they could not speak or walk properly. They would suffer much pain and vomiting, and become delirious. The average time of death from the first symptom was between three and seven days. It is believed that between 50 and 75 per cent of those who caught the disease died.



Source 1 This detail, called 'Suffering man', from a painting by Matthias Grünewald (c. 1480–1528) provides evidence of why this terrible disease caused such fear and horror.



Source 2 The origins and spread of the Black Death

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Spread of the Black Death

The movement of people is thought to be mainly responsible for the Black Death's spread. The plague seemed to move along the important east-west trade routes that linked China with Europe through central Asia. Increased trading along overland and sea routes, as well as a lack of medical knowledge, filthy living conditions, superstitions and fear helped the disease to spread quickly.

Effects of the Black Death

With no written records, the effects of the Black Death on Eastern societies, including the emerging Ottoman Empire, are not as well understood as they are for Europe. However, many of the effects suffered in Europe would also have been felt in other regions of the world affected by the pandemic.

Some effects were immediate and obvious, such as bodies lying in the streets. Others were slower, such as the long-term effects on the economy and politics of society.

Short-term effects

Many of the immediate impacts of the Black Death on society were the result of death on a massive scale. People from all walks of life, and all trades and professions were affected. Rich people died just as horribly as poor people.

The Black Death caused a huge labour shortage in towns and on the farms. Many workers had died or run away. Rubbish and raw sewage in the streets of medieval towns, common enough even before the plague, became even worse. Abandoned houses were left dirty and untended, and muck in the streets piled up. There were few people to tend to the disrepair, even if they had wanted to. Tradesmen and craftsmen died along with cleaners, magistrates and officials.

People were dying so quickly, and in such large numbers, that there was no time for proper burials or religious ceremonies. Mass burials became common, with corpses shovelled into large pits and covered with earth.

Long-term effects

The Black Death and the growth of medieval towns were two of the main factors that weakened and eventually ended the **feudal system**. The massive drop in population drastically affected trade, manufacturing and the production of food on the land. Skilled labourers and craftsmen were now in short supply and had more bargaining power with their employers. Consequently, their social status improved.

In time, this situation helped to break down the already weakened systems of feudalism. Instead of providing their labour free in return for a lord's

protection and support, knights and peasant workers could now demand money for their services. In towns, workers could demand higher wages. Concerned by the increase in wages being demanded (and paid), some rulers tried to introduce the regulation of wages and workers' movements. This led to further unrest and peasant revolts in parts of Europe.

One long-term effect on African society was the start of the slave trade. Africans from the Sahara region began to be taken as slaves in the 14th century, at first to boost Europe's greatly reduced labour force.

Effects on the Ottoman Empire

Historians believe that the emerging Ottoman Empire was less affected by the Black Death because at that stage the Ottomans were mostly nomadic groups that were constantly on the move. They still suffered casualties, but the plague seemed to have affected cities and settled populations the most. To some extent, the Black Death even helped the Ottomans conquer new territories.

One example is the Ottoman push into neighbouring Byzantine territory. The Black Death reached the Byzantine Empire, including Constantinople, in 1347, killing a large proportion of the population. This catastrophe, on top of two earlier civil wars, stripped the Byzantines of cash and people, and made them vulnerable to invasion. The Ottomans took advantage of this to steadily advance into Byzantine territory, eventually taking Constantinople in 1453.

OVERMATTER

Check your learning 11.9

Remember and understand

- 1 Why was the 14th-century plague called the Black Death?
- 2 Define 'pandemic'.

Apply and analyse

- 3 Explain the main factors that contributed to the Black Death's rapid spread.

- 4 Imagine how it would affect you if a third of your family and community died of a disease within only a few years. List some of the ways your life would change.

Evaluate and create

- 5 Use a graphic organiser to summarise the short- and long-term effects of the Black Death on medieval societies.

11C rich task

The consequences of population loss

The Black Death had far-reaching effects around the world. One of the most obvious and immediate consequences was the massive loss of life, which affected all aspects of society, culture and the economy.

Source 1 shows one of the consequences of the plague. Of course, this was not the only response to the crisis; in fact, the consequences were complex and far-reaching.

Source 1

It was thought that the people ... having seen the extermination of their neighbours and of all the nations of the world ... would become better, humble and virtuous and catholic, avoiding iniquities and sins and overflowing with love and charity for one another ... The opposite happened. Men, finding themselves few and rich by inheritances and successions of earthly things, forgetting the past as if it never was, gave themselves to more disordered and sordid behaviour than ever before.

Observations written in the 14th century by the chronicler Matteo Villani, son of a respected merchant family in Florence

skill drill

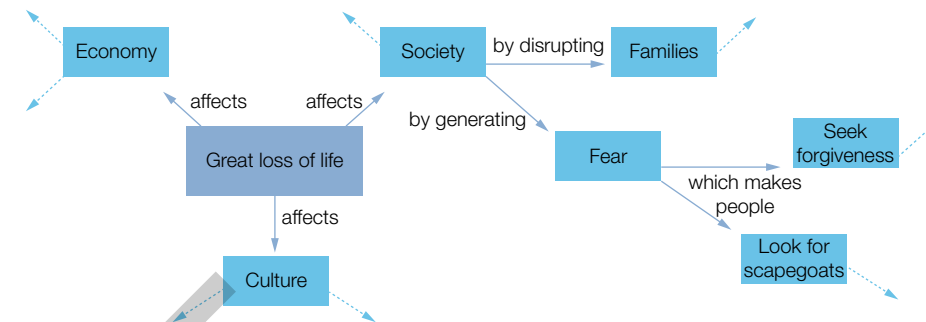
Creating a concept map

Graphic organisers are very useful tools for historians because they can help to compare a range of sources and identify connections between events. One of the simplest and most effective ways to explore connections between events is to create a concept map. Concept maps are very simple to create, and will help you organise your thoughts and more easily identify the causes and effects of different events. To create a concept map, follow these steps:

- Step 1** Identify the topic or event that you are interested in exploring.
- Step 2** In the centre of a large sheet of paper, write down this topic and draw a circle around it.
- Step 3** Brainstorm the main ideas that relate to the topic and write them around the central idea. Draw circles around each of these ideas and connect them to the main topic. Keep the concepts as concise as possible.
- Step 4** Continue to brainstorm more ideas, and connect them to relevant topics. More important ideas should be put nearer to the centre and less important ones closer to the edges. Identify the relationship between the concept groups by using a range of different colours. You can also make different connections clear by using arrows or dotted lines.
- Step 5** After you have finished work on your concept map, look carefully at the way it is organised. Check to see that nothing is missing, and that each group of connected ideas is organised logically.

Apply the skill

- 1 Copy the concept map that has been started for you in Source 1. Complete it in your notebook, or on a computer using a mind-mapping or drawing program. As you create your map:
 - think of all the logical consequences of each idea
 - draw arrows to a new concept bubble, and put words on the arrow that make a sentence (e.g. Great loss of life – affects – society – by creating – fear)



Source 2 An example of a concept map

- draw arrows between concepts on different parts of the map if you see a link
 - use colours to categorise your concept bubbles into sensible groupings once you finish
 - create a key to explain what the colours mean.
- To generate ideas, you will need to use your own

knowledge, information from this chapter and some further research. Make the concept map as big as you can, then compare it with a classmate to see what further ideas you can add. Your final map will give you a clearer picture of the many consequences brought about by population loss.

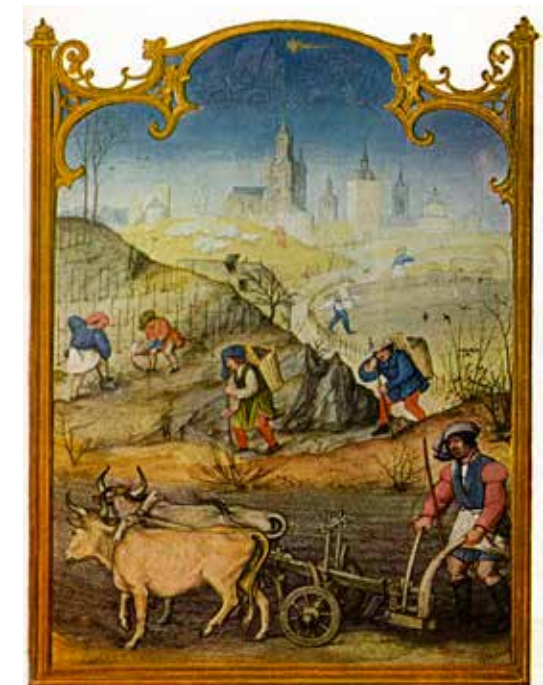
Extend your understanding

The consequences of such a large proportion of the population dying were profound.

- 1 Imagine you are a medieval peasant who has survived the Black Death. Many in your village were not so lucky. The churchyard is full of new graves, houses are empty, and hungry animals roam the roads and fields. No-one is working, and the crops need to be harvested or will soon begin to rot. For the first time, you see how important you and your work are. Without your labour and farming knowledge, the lord and his family will not have food to eat.

Prepare a speech to deliver to your lord, requesting better conditions and pay. Consider the following:

- what you will ask for and why
- the evidence you will use to convince your lord to agree
- the tone you will use – for example, will you choose to present your demands reasonably or use threats to get what you want?



Source 3
A painting showing farm workers on a manor soon after the plague ended

OVERMATTER

11.9 black death



Source 3 An 18th-century artist's impression of a mass burial during the 14th-century plague in Florence, Italy