



EIILM UNIVERSITY
S I K K I M

ANCIENT AND MEDIEVAL SOCIETIES

SYLLABUS

Early Human Societies

Hunting and Gathering, Pastoral Nomadism, Transition to Agriculture, the Neolithic Revolution, Implications for the World

Bronze Age Civilizations

Cultural and Natural Settings of the Early Civilizations, Technological Foundations and Socio-Economic Parameters, Writing and Artistic Expression, the Social Structure Reconstructed

Formation of States and Empires

Formation of States and Empires - A General Introduction, the Persian Empire, Ancient Greece, the Roman Empire

Alternative Social Formations

Latin America, Africa, Nomadic Empires

Religion, State and Society

The Late Roman World, China

Feudalism

Feudalism: All Aspects

Trade and Commerce in the Medieval World

Oceanic Trade, Business Communities, Commercial Practices, Craft Production

Medieval World in Transition

Science and Technologies and Expansion of Knowledge, Religious Establishment, Transition to Modern World

Pre-modern World: An Overview

Trends and Transition In Population, Urbanism, Technologies of Warfare and Communication, Kinship Pattern and Family Structure

Suggested Reading:

1. Monumental History: Ancient and Medieval Societies by Michelle Schwarz, Richard Malone
2. Transnationalism in Ancient and Medieval Societies: The Role of Cross-Border Trade and Travel by C Howard Michael
3. Transnationalism in Ancient and Medieval Societies: The Role of Cross-Border Trade and Travel by Michael C. Howard

CHAPTER 1

Early Human Societies

STRUCTURE

- Learning objectives
- Hunting and gathering
- Pastoral Nomadism
- Transition to agriculture
- The Neolithic revolution
- Implications for the world
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Give a brief account of the periodisation of Paleolithic cultures.
- Discuss in brief the evolution of hominids to *Homo sapiens sapiens* stage.
- Briefly analyze the economy of pastoral nomads.
- Give a brief account of early agriculture in South-West Asia.
- Give a brief account of development of *Homo Sapiens Sapiens*.

HUNTING AND GATHERING

Development of Contemporary Humans

Before we take up the revise of the communities which depended on hunting and gathering since a mode of survival we would like to give an extremely brief explanation of the development of contemporary humans.

Approximately 60 million years ago few of primates, the order to which our ancestors belonged, acquired significant aspects that were to be establish later in humans. The location of the thumb, frontally arranged eye sockets and dentition same to humans were few of the aspects that are noticeable in several fossils discovers. On the foundation of biogenetic data it is now whispered that approximately 5 or 6 million years ago the *hominidae* branch separated from that of the *Pongidae*. Separating east and South Africa from central and West Africa, was the reason of this dichotomy. The *Pongidae* remained in

the humid zone of western and central Africa. They adapted to their new surroundings and their remains are established largely in this area. It is here that the *hominidae* became bipedal approximately 3.5 to 4 million years ago - the mainly significant scale in the process of hominisation. The standing location affected the anatomy of the *hominidae*. The foot became the largest organ of propulsion, while hand now freed from the task of walking could be used for other behaviors. Its increased dexterity was a necessary prerequisite for creation apparatus. The era from 3.5 million years to 1.5 million years ago saw the emergence of dichotomy flanked by Australopithecines and Homo. The process of growth is not unilinear and was much more intricate. One of branches evolved since *Homo habilis* almost certainly the first tool makers. They were largely confined to Africa. The after that scale of development of humans is recognized since *Homo erectus* with few separate anatomical characteristics. In the light of the accessible fossils Leakey estimated that they existed one and a half million years to approximately 300000 year ago when *Homo sapiens* began to emerge. Unlike *Homo habilis* whose bones have been establish only in Africa the proof for the attendance of *Homo erectus* has been establish in a number of regions like Europe, Western Asia, Southern Asia, China and Indonesia. According to thinker, “the skeleton of *Homo erectus* was essentially contemporary. The head and face, though, were still ‘primitive’: the forehead sloped backwards and was mounted with prominent brow-ridges, while the brain however larger than that of *Homo habilis*, was only seventy per cent of the size of a *Homo sapiens* brain. The face protruded less than in *Homo habilis*, but it was not since flat or ‘tucked in’ since in *Homo sapiens*. The chin that is therefore feature of contemporary humans was present but poorly urbanized’. The transition from *Homo erectus* to *Homo sapiens* was again gradual and is dissimilar in several areas in conditions of the era of subsistence and physical characteristics. The *Homo sapiens* again evolved by a gradual process in dissimilar areas. In Europe and few other areas urbanized a dissimilar branch termed *Neanderthalensis*.

They disappeared approximately 35,000 years ago without leaving distinct line of descendants. In the entire world *Homo sapiens sapiens* appeared in dissimilar eras. In Europe it is 40,000 years ago where **Neanderthals** survived face through face. In relation to the process of development from *Homo erectus* to *Homo sapiens sapiens* Leakey says: “If one views the development of the *Homo* line since having more to do with the programme of cultural capabilities than with environmental condition, then it is possible to imagine that *Homo erectus* populations during the world became more and more dependant on the growth and use of technology, and that this created its own selection pressure that propelled the species towards *Homo sapiens*. In each section of the world where there had been *Homo erectus*, there would eventually raise an early grade of *Homo sapiens*. Since selection pressure sustained

by the demands of civilization, each population of early *Homo sapiens* ultimately appeared since *Homo sapiens sapiens*, contemporary man.”

The contemporary humans have evolved by a long and complicated process of hominid development and of the biological formation of human genus. *Palaeoanthropologists* have studied the process by the changes in physical aspects. Archaeological discoveries and scientific growths help us to understand this process.

Since distant since cranial capability is concerned it is estimated that *Australopithecus* had a volume of brain round 400 – 500 cc. This increased to 700 cc in *Homo habilis* to flank by 900 to 1100 in *Homo erectus* and finally to flanked by 1250 – 1450 cc in *Homo sapiens*.

Revise of Hunting Gathering Civilizations

Until the advent of agriculture all human species made a living through gathering plant food and hunting. In last one hundred years archaeologists have establish and unearthed an extremely large amount of artifacts, substances and positions.

The Biggest Characteristics of Revise

The accessible source material has helped archaeologists, anthropologists and the scholars of pre-history in learning and analyzing all characteristics of life of hunters and gatherer who were spread in dissimilar sections of the world. The largest characteristics studied contain:

- The changes in physical and anatomical aspects of several species of humans from *Homo habilis* to contemporary humans,
- The areas of the globe inhabited through these hunting-gathering humans,
- The kind of food accessible to them and the modes in which they procured it for their subsistence. Did they have access to few apparatus and implements for acquiring their daily requires and subsistence?
- The changes their apparatus underwent by 3 million years of history,
- At what scale of development and growth they exposed fire and in what methods it was put to exploitation to their advantage?
- Nature of their social organisation and bands they existed in. Was there any sort of social interaction and discourse in the middle of the bands?
- The way of discourse within and outside bands,
- How they disposed off their dead?
- Did they have any art form and what does it represent?

Separately from these, lot more characteristics have been studied through hundreds of scholars. Several a times the information and knowledge is accessible for a limited area and it may not be proper to apply it crossways the board.

Question of Periodicities and Spread of Early Civilizations

From the chronological point of view the era by which hunting and gathering civilizations lived is rather long. Scholars have provided divisions into eras on the foundation of apparatus used and few other cultural traits. The era described Stone Age covers the longest era of the total era of human history and is measured since pre-history since there are no written sources accessible for it. It is, divided into two broad eras the Paleolithic and the Neolithic. The later is recognized with the era when production of food rather than the gathering became the dominant form of living. One may say that it is the Paleolithic era throughout which humans depended largely on hunting and gathering mode of life. We are focusing on this era only. Throughout the entire of this era humans predominantly used stone apparatus. These apparatus underwent a lot of transform like the kinds of stone used, the shape of apparatus, the method and purposes for which apparatus were used since also other materials used face through face with stone i.e. wood, bones and others. It was not only the apparatus which underwent transform, even the physical characteristics and anatomy of humans changed.

One may mention *Homo habilis*, *Homo erectus*, *Homo sapiens*, *Neanderthalensis*, and *Homo sapiens sapiens* since the biggest human species by stone apparatus. Depending on the tool kinds, the human species and other cultural traits the Palaeolithic era has been subdivided into lower Palaeolithic, transitional Paleolithic and upper Paleolithic. In the archaeological context the substances exhumed at the lowest stratum are the earliest and on the upper scales the latest. So, the lower is the earliest while the upper the later Paleolithic.

Several scholars even further divide them into sub-sub divisions. At this scale you necessity bear one significant point in mind that in chronological conditions these eras did not start or end approximately the same time in all areas inhabited through hunting gathering people. In sure areas exploitation of apparatus, human kinds and cultural traits which recognized transitional Paleolithic or upper Paleolithic may be quite dissimilar from the others. Another point to be kept in view is that in no area or lays one kind of apparatus or human species or cultural traits were totally replaced through the other. There are at times few amount of overlap in continuance of the kinds of apparatus and aspects of users belonging to dissimilar eras. Though, inspire of these limitations of classification few dominant identification of an era with people living therein can be suggested.

The earliest hominids date back to approximately more than 2-6 million years. Their spread is largely confined to Africa, Ethiopia, Kenya and Tanzania or few sections of Asia. Closely following

them we have more urbanized hominid species recognized since *homo erectus* dating back to approximately 1.5 million years. They have been noticed till approximately 2, 50,000 years. Their attendance has been recorded in fairly wide spread areas. Proof for their attendance is accessible in Europe, Africa, and Asia. The attendance of both these hominids has been confirmed through the attendance of fossilized bone of skull fragments, apparatus and other artifacts. The era is referred since lower or earlier Paleolithic.

Throughout the long eras when *Homo erectus* inhabited several pockets, few sub species began to develop in dissimilar sections. These were several species of *Homo sapiens*. Of these mainly robust and wider spread were *Homo Sapiens neanderthalensis*. They were exposed in all sections of Europe. There were a number of variants of these which are traceable from approximately 400000 years. Though, Neanderthal proper are more clearly to be establish from approximately 230000 years and their stable lineage from approximately 100000 years to 40000 years. In information from approximately 400000 years to 100000 years dissimilar variants of species having mixed aspects of *Homo erectus* and Neanderthals are recorded in dissimilar sections. Though, from 100000 years all the areas had peculiar Neanderthals. These Neanderthals had a short and stout body, away chin, protruding brow-ridges, a narrow forehead and a standard cranial capability of 1450 c.c.

The era of flourishing of their civilization is referred since Transitional Paleolithic and their technology since Mousterian. The name is drawn from the position of Le Moustier in Southern France where their apparatus were established. The spread of Neanderthals is accounted from Northern Africa; Southern Africa; East Africa; Europe; Asia; *Homo sapien Neanderthalensis* gave method to *Homo sapiens sapiens* approximately 40000 – 35000 years back. These were like contemporary humans in physique, brain capability, building and facial characteristics. The first fossils of this contemporary man were exposed close to Les Eyzies in Southern France and were given the name Cro-Magnon after the rock shelter where it was establish. There have been considerable debates in the middle of scholars since to whether this contemporary man first emerged in Africa, Asia or Europe. The latest researches are more inclined to indicate that it first emerged in Africa. The sudden disappearance of Neanderthals was also one of the intricate questions. Did large level interactions and movements of Neanderthals provide rise to *Homo sapiens sapiens*? Were they exterminated since a result of violent conflict? The detection of skeletal remains in Krapina in Yugoslavia; Petralona in Greece and mainly significant of all in six caves of Palestine indicate the mixture of Neanderthals and *sapiens sapiens*. There is no proof of violent extinction and transition looks smooth. It is mainly probable that large level migration and interbreeding led to the extinction of Neanderthal genes. They represent the last stage of Paleolithic which lasted till approximately 12000 years back after which the Neolithic Civilization seems. This stage since an entire

is described upper or later Paleolithic. Though, within this stage a number of civilizations flourished with separate aspects, tool kinds and regional and geographic differences. The significant stages of upper Paleolithic are:

- Aurignacian
- Solutrean
- Magdalenian

Other small cultural bands recognized are Perigordian, Gravettian, and Szeletian etc. Upper Paleolithic civilization has been recorded with a large number of proofs from all sections of the world including Australia, and North and South America. Their penetration into every continent, in dissimilar areas especially to Americas might have been tedious by frozen tundras and grassy plains and Australia moving by islands. It was almost certainly made possible through their skill to adapt quickly and perfectly to changing circumstances due to the development of mental faculties.

After the upper Paleolithic civilizations and before the Neolithic civilizations another stage of hunting and gathering civilizations an intermediate scale described Mesolithic civilization is also recognized. This stage is recognized largely with European hunting gathering civilization. It is also termed since final Paleolithic and spans 10000 to 5000 BC years ago. In Northern Europe it can be divided into Maglemose; Kongemose and Ertebølle. BP here symbolizes before present and is reckoned from 1950 AD. Let us now move on to the creation and exploitation of apparatus through the hunting and gathering people.

Growth of Apparatus

A vital definition of a tool could be that it is a substance other than body section which is used to do few manual jobs through the user. This vital definition does not automatically connect the apparatus with humans since its manufacturer. Chimpanzees are also recognized to exploitation seals to dig and discover insects or roots or exploitation stones to crack nuts to eat. In its earliest scale the humans also necessity has used such natural substances to obtain food.

This sort of usage at best creates humans merely since apparatus user and not a tool maker. In the context of apparatus what separates humans from other animal shapes is creation of apparatus and that brings us to a customized definition of apparatus. Jean Chavallan describes it in the human context. According to him tool is 'A human-made substance used to perform manual job' and goes on to add "Prehistorians and archaeologists can but approve this lexicographical definition The word 'human made' should be stressed, though, because it clearly distinguishes the unworked implement, a pebble or piece of wood that human and ape similar can exploitation, from the formed tool made with a specific purpose in mind and whose function would be to scrape, cut or break. The adjective 'human-made'

confers on the tool a social value and it plays an increasingly challenging and pervasive role in human life, to such an extent that since the technology of artificial intelligence advances one may wonder whether the roles are not distant from being inverted. Are we still able to manage our apparatus, and if therefore, will we always be able to do therefore?"

These human made apparatus have been establish in all sections of the globe usually spread in and approximately the settlements inhabited through their users. We propose to talk about the development of apparatus and their technology for the entire of Paleolithic era identifying clear scale of growth in the apparatus, raw materials used and their technology.

Lower Paleolithic: Oldovian and Acheulian Apparatus

It is whispered that regular tool creation started with the emergence of *Homo habilis*. The earliest stone apparatus have been established in Olduvai and Melka Kunture. These date back to 1.8 to 1.6 million years. These apparatus are referred since Oldovian apparatus. They were put to exploitation to cut plant foods, digging roots and to skin meat of small animals. It is whispered that meat constituted a small proportion of food throughout this era. Moreover there is no proof to suggest that large game animals were killed. Procurement of meat at best was by scavenging of dead animals. The apparatus establish at these positions are recognized since choppers and were made through removing flakes from one face of stone providing it with a cutting edge. The apparatus were mostly made from the stones accessible in the regionalized area with minimum changes in their natural form. It is suggested that almost certainly flakes were also used for scrapping. *Homo habilis* were the users of these apparatus.

Further changes in apparatus are noticed in Acheulian apparatus. These are accessible for an extremely long era of time, from approximately 1.4 million years to 200000 years in Africa and 100000 years in Europe. They attract their name from St. Acheul a position in North France. *Homo erectus* was the largest users of these apparatus. Acheulian apparatus had an easy range which was used for chopping, cutting, piercing and pounding. These were effective for both butchering meat and preparing plant food. The hand axe, cleavers and bolas were the largest tool kinds. The hand axes were pear formed or tear drop formed with a pointed end and a broad end. These hand axes had sharp cutting edge on both sides which was obtained through removing flakes from both sides towards the pointed end. The apparatus made through removing flakes from one face are termed unoficial and when removed from both sides are termed bifacial. In Levant apparatus were oval or almond formed bifacial. Now for the first time a distinction flanked by core apparatus and flake apparatus is made. Flakes were those pieces which were detached from a large block while core apparatus were those from which flakes were removed. Flakes could be used for tasks which required sharp edges. In several cases edges were retouched to obtain a desired edge or to facilitate holding in hand. Flaking was done with a hammer

stone. It is noticed that sure materials were favored for creation apparatus in specific areas even if it meant procurement from few aloofness. Usually siliceous rocks, chert and quartz were used for small apparatus which required sharp and tough edges. Lime stones were used for heavier apparatus. Quartzites, sand stones and basalt were other materials in exploitation. Throughout this era subsistence of some bone or ivory apparatus has also been confirmed.

Transitional Paleolithic: Mousterian Apparatus

The apparatus which are classified since Mousterian have been established in Transitional Paleolithic positions. The largest discovers are from Europe and Asia and their users have been recognized since several species of *Homo sapiens* and predominantly *Neanderthals*. A large number of dissimilar kinds of varying apparatus have been ascribed to this civilization. In the middle of the stone tool kinds establish are scrapers, borers, knives, blades, burins etc. Binford analyzed apparatus from three dissimilar positions in Syria, Israel and France and analyzed their kinds and exploitations and classified them into five largest specified tool kits.

- ***Tool kit I:*** Twelve tool kinds including borers, end scrapers, and knives. These may have been used to job bone and wood into shafts or hafts and to job skins for cordage. These apparatus are associated with tool creation and maintenance behaviors.
- ***Tool Kit II:*** Twelve tool kinds, including three kinds of points, scrapers and burins. The inferred function is hunting and butchering.
- ***Tool Kit III:*** Seven tool kinds, mainly of them flakes and knives. the inferred function is fine butchering.
- ***Tool Kit IV:*** Four tool kinds, including used flakes and scrapers. The suggested function is preparing wood and plant foods and perhaps the scraping of bones.
- ***Tool Kit V:*** Six tool kinds, including a projectile-point kind, discs, scrapers and blades. This kit seems to be a blend of hunting and butchering and possibly other kinds of apparatus.

One important aspect of the transitional Paleolithic apparatus is the exploitation of bones, horns and wood. Sharpened wooden seals with points hardened with fire to be used and spears are indicative of the hunting of large animals.

Upper Paleolithic Apparatus

The art of tool creation reached new heights with *Homo sapiens sapiens*. Their biggest attainments in tool creation were:

- Large diversity of apparatus,
- Regular exploitation of materials other than stones,
- Apparatus which could be used from a aloofness,

- Composite apparatus,
- Exploitation of apparatus for creation apparatus,
- Apparatus for fishing,
- Production of microlithic apparatus, and
- Sure artistic and aesthetic sense in tool creation.

Throughout this era technology of blade production was perfected. The shape of blade was regular with similarity edges to serve since knife. The apparatus were now processed through pressure flaking with stone, bone or wood. It was perfected through retouching the edge and point. Burins were perfectly made and were a significant tool for engraving or drilling.

New weapons for killing a prey at aloofness were light spear, spear thrower and bow and arrows. Atlatls or spear thrower was akin to a mechanical device which, through one estimate, could augment the range of spear throwing to 150 meters. It is hard to say exactly at what times bows and arrows made their first appearance. It was almost certainly approximately the later era of upper Paleolithic. A much more advanced tool noticed in West Asia towards the end of Upper Paleolithic is a sort of sickle formed tool with edges which was almost certainly used for cutting grasses. It is hard to say what sort of grasses were cut with it for what purpose but necessity have been used extensively once the domesticated granules were sowed and harvested.

Selection of raw material for creation apparatus is extremely diverse. For creation stone apparatus flint, horn stones, quartzite, quartz, clay stones and crystalline schist were used. Exploitation of valuable stones like rock crystal, chalcedony, obsidian, opal, agate and jasper etc. has been indicated. Several of these were acquired from far spaces. The attendance of non-regional stone apparatus in an area designates few sorts of barter or swap of materials. The exploitation of material other than stones is on a much larger level in an organized manner. These were bones, horns, antlers, teeth, tusks and wood.

According to thinker “Although organic material were worked in the previous eras too, it was not until the upper Paleolithic that apparatus of these materials become, alongside that stone apparatus, a average component of the full toolkit. These apparatus comprised standardized shapes such since spear points, daggers several points, picks, polished apparatus, retouches, pins, needles, awls, hammers, cylindrical grinding implements, shovel-like and spoon like implements, clubs, perforated antlers and others which were intended for several significant tasks. Few of them were composite apparatus or were lengthened through a handle.” Several of these apparatus made of organic materials have not survived due to natural decay. Their extra ordinary characteristic is that has not been establishing only in their natural form but has been worked upon by shaping and creating edges, points etc. These modifications

suggest that people were aware of physical and chemical aspects by observation. Several accessible materials were put to other exploitations too such since hollowed logs since boats, concave stones since vessels or dishes.

Another significant characteristic was introduction of extremely small apparatus described microliths. These were used since self-governing apparatus or were joined with few handle, or a sharp edge or harpoon or heads of projectiles for specialized tasks for hunting small animals, fishing, processing the hunted animal or giving shape to apparatus or engraving few aesthetic and art job. Though, the full potential of microliths was exploited throughout the Mesolithic era only. Finally, now we notice exploitation of apparatus for creation apparatus. Patterns of flaking or tool working illustrates that many apparatus were made from the same stone indicating that the ways of tool creation also advanced.

Environment and Method of Life

The information on mode of living, environment, and means of survival, disposal of dead and rituals and belief organizations of hunting gathering people is fragmentary. Mostly the inorganic objects have survived while the degradable organic material has not. Though, the small fragments, apparatus, artifacts, positions of discovers and conditions of their preservation throw few light in relation to the environment, means of survival and their social organisation. Throughout lower Paleolithic era extremely small is recognized in relation to the dwellings or size of the bands of *Homo habilis*. Their largest food came from plants and a small proportion from scavenging dead animals or extremely small animal hunt which was almost certainly consumed in raw form.

From the era of *Homo erectus* we notice sure important characteristics like the exploitation of fire, structure dwellings, living in groups of 25 – 30 people, social relations and intended hunting. All these gave them a sure life approach. Their shelters are in the form of natural caves since well since built dwellings which were oval or circular in shape. Tree branches and covering of skins were used to erect these. Attendance of hearth in dwellings designates regular exploitation of fire. Now the meat was consumed grilled on fire or cooked in pits. The hearths are open. Hunting was a regular practice which was largely the job of men while women were involved in gathering of plant food and foraging. Human bands existed apart but did approach jointly on seasonal or cyclic manner. The movements of bands were within a limited territory.

Throughout the era of *Neanderthalensis* and *Homo sapiens sapiens* the ways of hunting, kinds of hunt, consumption of food, kinds of tool and the bones accessible at environment positions suggest that large animals especially herbivores were also hunted beside with smaller animals. We have proof of hunt of large animals like bison, mammoths, horses, wild boar, Reindeer, several species of deer and

other cattle. In Europe Reindeer was the largest animal hunted and approximately 90% of the bones accessible pertain to them only. The exploitation of spears necessity have facilitated large game hunt. The hunt of large animals was a band action and confined to men folk. The hunted animals were to be shared through the entire band. Meat was consumed cooked, grilled or baked on fire. All sections of animals were consumed even the bone marrow was extracted with specific apparatus or through smashing the bones. The new thing in animal food now added was fish and other water animals. Approximately 26000 bones establish in Kudaro caves in great Caucasus belong to Salmon fish. At Ogzi kitchick in Kazakhstan out of 15000 bones approximately 13000 are the remains of steppe turtle. In upper Paleolithic availability of appropriate apparatus for hunting and catching increased the proportion of fish. This is especially apparent in Europe where fish consumption is extremely high flanked by 14000 and 10000 years.

In plant food also the diversity looks to have increased. Apparatus for extracting roots were varied and the storage of plant food is also apparent. Usually the consumption of plant food was dictated through the immediate habitation and accessible flora. Though, the survival requires were fulfilled by collection of food and exploiting the resources accessible in natural form without altering the nature. The accessible proof also suggests the domestication of dog which was almost certainly an asset in hunting operations.

Environment positions of Neanderthals indicate that caves and positions were engaged repeatedly through dissimilar bands inhabiting these areas. The significant cave positions are caves of Kilna, Bockstein caves, Hortus Caves, Shanidar Caves and Teshik-Tash Cave. Caves are more significant for discovers of artifacts, bones etc. Throughout upper Paleolithic era human made habitations and settlements are numerous since compared to earlier era. Caves and rock shelters accessible in environment zones **were** sustained to be engaged. Environment positions look to have been chosen close to water bodies, rivers and fords since also close to spaces where prey animals were accessible. The construction of huts is refined with clear demarcations. Wooden frames with covering made of skins were the largest material used. Bones, stones and mud also seem to have been used. The forms of huts are varied, irregular, oval, round and even kidney formed. Few of these were temporary tent like while others of little permanent nature especially throughout the late Paleolithic. Separately from securing the dwellings the people protected their bodies with the exploitation of animal hide.

Attendance of hearths inside or outside is strongly indicated. These are open since well since sheltered and a tendency to preserve fire is suggested. Wood and even bones were used since fuel. The large deposits of ash and bones close to the environment positions indicate the size and frequency of by a position for long eras. The size of band does not transform much and is estimated approximately 30 –

50 persons. Since a method of life they look highly mobile however the region of movement was limited. It is whispered that this movement was within a small area.

According to thinker their movements were largely restricted to specific territories generally 25 – 30 kilometers in all directions from a central water source or house foundation. It is also indicated that smaller bands came jointly for short eras where swap of materials or mates might have taken lay. Social relationships were strong. Little proof suggests that wounded persons were looked after and the healing process is also apparent which designates social bonding and taking care of the infirm persons in the band. Throughout the transitional Paleolithic strong proof is accessible to suggest that the dead were disposed off or buried through the surviving members of bands. In Shanidar Cave in the Zagros Mountains of Iraq a burial, which is approximately 60,000 years old, almost certainly of few leader or significant person has been laid on bed of branches and even flowers are placed.

Approximately 50 burials were studied belonging to approximately 20 positions in Europe, Africa and Asia. Here approximately one third is children and some women which designate love and care for children since some of them are new born. The burials are mostly in shallow trenches. The cemetery of La Ferrassie contains the burial of a man, a woman and children. They almost certainly belong to the same family. In several cases few apparatus, horn, animal bones and even flowers have been placed on the bodies and buried. In few cases red powder is sprinkled. These sorts of burials indicate few ritual practices associated with it.

Arts and Discourse

Several expressions of arts have approach down to us from hunting gathering communities. These are in the form of engravings, markings, coloring of bones, few polishing, or holes in bones etc. from the transitional Paleolithic era. It is only with upper Paleolithic era that we get a lot of proof in the form of substances, artifacts, statues and cave or rock paintings. Mainly of representations of arts belong to the later stage of the upper Paleolithic era.

The mainly elaborate surviving art is in the form of rock or cave art. This is accessible in the form of drawings made on walls, ceiling or floor of caves. The engravings and colors have been used to attract them. The drawings largely pertain to animal figures on behalf of mammoths, deer, fishes, birds etc. Human figures are less regularly drawn. Several figures are drawn where dissimilar sections of dissimilar animals have been shown in one imaginary animal. Hunting scenes with weapons in the hands of hunters are also drawn. The mainly extra ordinary discover of cave paintings is in Spain in the Altamira caves. Altamira meaning ‘high look out’ has an elaborate cave organization. The paintings done on the ceiling had bison, horses, deer, wolves and boars. These are life size and brown, yellow, red and black colors were used. These have been dated flanked by 34000 and 12000 years. In Las Caux cave

in France some paintings were established, estimated to be approximately 15 – 14000 years old. The figures here are not merely portraits of animals but seem full of action, movement and life. Bulls, horses, stags, wild goats, bison, cows even lion are represented. Arrows or spears stuck in animals, even a dead man and some geometrical designs are shown. In Africa and Asia a number of such caves have been established. In all more than 200 decorated caves of varying sizes with few unique characters are recognized.

A lot of parallel in subjects and approach can be noticed. In mainly of the cases figures are jumbled up one on the other, no specific direction of figures. In mainly of the paintings the representations of fishes and birds are nominal since compared to other animals. Human figures wherever drawn are sketchy, stick like and only lines have been drawn to represent them. The colors look to have been obtained through natural mineral pigments of manganese oxide, ochre, even charcoal. Little sort of binding material is also used. The colors have been applied by few seals, brush like substances, or fingers. There is a lot of debate in the middle of scholars to ascertain the meaning and purpose of this cave art. Few see it since on behalf of few sort of magic or ritual for hunting. Others see it since representation of social band with the help of animal form on behalf of males, females and children. It is also seen through some since representation of few festivities on the occasion of coming jointly of smaller bands.

Other art shapes are decorated apparatus of bones, horns or stones. Some decorated substances have been established which look like ornaments. These were used to adorn arms, wrists, neck or feet. The decoration is done through coloring, drawing lines, engraving, polishing, drilling holes and giving specific forms to art substances. Another instance of art is in the form of statues or figurines. One of the earliest discovers of statues approach from a cave position Vogelherd in Southern Germany. Here a 6 cm. large horse, a mammoth with zigzag spots and other substances with engraving made of ivory, bones and horn, are exposed. These are approximately 32000 years old. In the cave organization of Pyrenees 2 clay figures of bison which are approximately one meter long each have been established. These are estimated to be approximately 15000 years old.

Since distant since discourse is concerned there is complete unanimity that *Homo habilis* and *Homo erectus* were not capable of having a verbal discourse since is apparent from the building of thorax. Since distant since *Neanderthals* are concerned revise of the anatomy of their thorax designates that they were capable of creation limited languages but whether they were able to speak sentences or communicate verbally is doubtful. They might have communicated with the exploitation of representations, markings or limited sounds. It is whispered that *Homo sapiens sapiens* throughout upper Paleolithic was capable of speech since they are akin to contemporary humans. One can with a degree of

certainly say that means of discourse urbanized throughout this era. Now speech since also drawings, representations and markings were used for discourse within the band and with other bands and the exploitation of representations can be measured since forerunners of writing which urbanized throughout subsequent eras.

PASTORAL NOMADISM

Domestication of Animals

The domestication of animal amounted to capturing, taming and breeding wild animals. They were separated from their natural habitat and provided shelter and food. Domestication of several species was followed with breeding taking place under captivity. According to thinker “It is a long and complicated process. Animal domestication was the culmination of experience and knowledge gained by tens of thousands of generations of hunting, in relation to the anatomy, biology, physiology, behaviour and therefore on of a number of wild animal species. The domestication itself was not a process that occurred from one animal generation to the other but took many and sometimes up to thirty generations”. Sure thoughts necessity has guided the selection of animal species to be domesticated. The significant ones of these were:

- The provision of food for these species was easily accessible by human attempts and guidance,
- The domesticated species were of few exploitation to humans either since animal meat or any other purpose,
- They were not too aggressive to reason harm to the persons domesticating them, and
- They could easily move from one place to the other with the bands keeping them under captivity.

It has been suggested through few scholars that the animals were also domesticated for by them for sacrificial purposes and proof for it has approach by their attendance in graves. To begin with mainly of the domesticated animals were herd animals. The largest purpose of domestication necessity has been to get food reserve when hunting failed to deliver require.

In many areas the dog was almost certainly the first animal which was tamed and domesticated. It looks that throughout the late upper Paleolithic sure species of wolf or wild dog were tamed and domesticated to help in **tracking** and hunting action.

Pig was another early domesticated animal. Both Dog and Pig did not need any specific and elaborate food to be arranged. They could survive on the left in excess of food of hunting gathering people. This comprises the refuge of plant since well since animal food consumed through these people. The other three early domesticated species incorporated sheep, goat and cattle. All three required vegetation accessible in the wild forests and grass lands. This incorporated grasses and leaves of shrubs in the natural form. These species were of great advantage to the people domesticating them. The major

gain was a reserve source of meat which was rich in protein. Sandor Bokonyi has analyzed the accessible proof in relation to the early domesticated animals. He believes them since five early Neolithic domesticated animals. He feels that the earliest proof of their domestication comes from West Asia due to:

- Availability of all these species in this area,
- Specifically goat and sheep
 - Could survive on fodder rich in cellulose therefore providing meat from a food that could not be used through humans or dog and pig,
 - They were small sized and posed no danger to humans, and
 - Their undemanding feeding habits were precious characteristic in the conditions of primitive animal husbandry,
- In South West Asia wild shapes of cereals were also present and their farming started at in relation to the same time since animal domestication and the two processes went hand in hand.

He also gives approximate dates of these domesticated species in this area. The earliest proof for the domestication of dog comes from north-east Iraq approximately 14000 years ago. Perhaps the earliest proof for domesticated sheep is establish in Zawi Chemi Shanidar from early 11th century BP. Ali Kosh has acquiesced definite evidence of the domestication through in relation to the 9500 to 8750 years ago. Asiab and Ganj Dareh give proof of domestic goats from the 10th millennium BP since also Jericho and Alikosh. The proof for the earliest domestic pig is established in Qala'at Jaruso in relation to the 8750 years ago. The earliest domesticated cattle existed in Catal Huyuk, in Anatolia in relation to the 8400 years ago. This data suggests that through the transitional of the 9th millennium BP all five domestic animal species had been acquired. Though, goat and sheep out number all other species because of their capacity to survive in all weather circumstances and all kinds of wild vegetation establish in plains and mountains. In relation to the rapid spread of sheep and goat Wenke comments "Through 6000 B.C. there is proof of domestic sheep and goats at positions all in excess of Southwest Asia and even into Greece and southern Europe, and it seems that once domestication was well advanced, the spread of sheep and goat raising was extremely rapid. In every agricultural society there are hedgerows, thorny plants, clippings, and stubble that are perfectly acceptable to the rather indiscriminating sheep and goats, and these animals, with their heavy fleece, are well protected against the sun and heat of the Transitional East".

Donkey looks to have been domesticated in Egypt and Eastern Sahara approximately 7th century BP. They were largely used since beast of burden to carry loads and attract carts. Later Arabia also looks to have adopted them. Domestication of camel is first accounted from Eastern Sahara. Its breeding

almost certainly started in the 4th millennium BC. In Arabia proof of its breeding is confirmed in the second millennium BC. Though it was only towards the end of 1st millennium BC a new saddle was devised in North Arabia for its effective exploitation. This saddle had a pommel and was placed on the animal's hump leaving the arms of the rider free. Since a result the efficiency of camel warriors was significantly increased and they became a formidable military force. This growth gave nomadic a new impetus and camel in the area played the same effective role since horse did in the Eurasian steppes. In Arabia it proved of immense exploitation with its capability to carry loads, which was several times more than the ass, and could survive without water for days in high temperature areas of Arabia and Sahara desert traveling for miles.

Domestication of horse was the biggest break by which totally changed the **socio**-economic and political scenario of rustic itinerant civilizations. The proof for domestication of horse and its breeding is accessible from the Eurasian steppes little time before fourth millennium BC. There are conflicting views in relation to the exploitation to which the domesticated horse was put to. According to one view they were first used since a draught animal and since food. While the second view suggests that they were used for riding purpose and since draught animal only subsequently. But the proof for the exploitation of wheeled carts is not accessible prior to 3rd millennium BC. At the same time we do not have proof for the exploitation of harness and saddle, which was crucial for effective riding of the horse before the 2nd millennium BC.

Notwithstanding the conflicting opinions in relation to the, its first usage for riding or since draught animal, once effective riding was mastered it proved to be the mainly effective in managing and leading large herds of cattle. It also enhanced the mobility of the riders to travel long distances and equipped its users with a lot of attacking authority. The horse was the single mainly significant factor which helped the itinerant bands in establishing itinerant empires spread crossways huge areas.

Reindeers were domesticated and herding was practiced in the area of Siberia i.e. Urianghai of the Altai Mountains. Yaks were likewise domesticated in the specific areas of high mountains in the area of Tibet. They were also herded in Mongolia, Manchuria, Sayan and Altai Mountains. In South East Asia dog, pig, fowl and duck were domesticated approximately 7000 years ago. Animal husbandry was brought to Europe through two succeeding waves of immigrants from Anatolia – the first reaching Greece by the Aegean and the second reaching Balkans by the Dardanelles and the Bosphorus. All the five domestic species of West Asia are established in Europe a small later. Sheep and goat was not natural fauna of Europe and did not have favorable circumstances. In Greece they could adapt extremely well. Cattle and pig grew at a faster pace in all sections of Europe. Horse and ass also began to be

domesticated and were used largely since job animal. In Southern Italy animal husbandry started in 7th millennium BP and Southern France approximately 6000 years ago.

Rustic Nomadism

The accessible proof and data for the earliest era is extremely limited. The archaeological proof for material civilization is also fragmentary for the earlier era. Anthropological studies mannered in the middle of the rustic itinerant bands in the contemporary times and the explanations of observers from sedentary civilizations for first millennium BC throw little light on them. According to thinkers “Itinerant bands recognized relationships not only flanked by themselves but also flanked by humans and animals. In this biotic symbiosis they adjusted themselves fairly comfortably to a scrupulous natural nearby. ... This scrupulous association of people and animals led to bigger administration and to an understanding of the authority that was potential in animals. Through harnessing this authority for their own purposes, herders took another step forward towards progressive culture. The bull or horse was harnessed to the plough and the horse or camel was used for quicker ride crossways the grassy steppe land or sandy deserts. In easy conditions itinerant pastoralist is characterized through two dominant characteristic general to approximately all such communities:

- Dependence of their economy on breeding of herd animals who give sustenance to their method of life and shape the community they live in, and
- The migratory character of life in contrast to settled method of agriculturists.

If we take both these units apart then we may have rustic societies or bands who are pastoralists and their survival is based on animal breeding but they follow a settled life. At the same time there are itinerant bands that are occupied in vocations, like deal, or craft production and lead a migratory life and do not involve themselves with breeding of animals. One more thing to be borne in mind is that within itinerant rustic bands there are few who also participate in agriculture and other professions face through face with pastoralist. It is so.

Khazanov lists five significant aspects defining economic essence of rustic nomadic:

- Pastoralist is the predominant form of economic action,
- Its long character linked with the maintenance of herds all year round on a organization of free-range grazing without stables,
- Periodic mobility in accordance with the demands of rustic economy within the boundaries of specific grazing territories, or flanked by thee territories,
- The participation in rustic mobility of all or the majority of the population,
- The orientation of production towards the necessities of survival.

Separately from the vital feature characteristics there are a number of factors which give a unique identity to dissimilar rustic itinerant bands. The itinerant mode of production, method of life, the building of community and economy was not uniform in all areas and historical eras. It was largely formed through the geography, habitation, kinds of animal breeding, technology accessible, neighboring sedentary community and resources accessible to the itinerant bands. We propose to talk about a wide range of these bands cutting crossways eras to give you a common understanding in relation to the rustic itinerant civilizations with dissimilar differences.

There are dissimilar views in the middle of scholars in relation to the origin of rustic nomadic. One view the origin of rustic nomadic can be traced back to Paleolithic times when hunters followed the large herd mammals and in due course supervised to tame and domesticate them. Such bands did not at any scale engage themselves in agriculture. Reindeer herding is cited since the earliest form of pastoralist through them. This view is more inclined to assume that pastoralist since a mode of production predates agriculture and several of these rustic bands later on took up agriculture while some sustained with itinerant rustic method of life. A second view believes both agriculture and pastoralist starting approximately simultaneously and feels that domestication of large herd animals was accomplished in sedentary agricultural societies. They feel that with the development of animal herds it became hard for these agriculturists to arrange food and pastures in the regions approximately habitations. Few from in the middle of them had to carry the herds to pastures and approach back after migratory trips. In due course of time in few specific conditions several of these bands adopted pastoralist since a full time vocation and itinerant method of life ensued. Several scholars do not accept this theory of expansion of cattle population to the point of moving absent from the agriculturists and becoming nomads. Yet two more variants of the second view or since its extension were also put forward. One of these explains the taking up of full time pastoralist due to climatic changes which made agriculture nonviable in few areas and such agriculturists moved out with their animals and started an itinerant method of life. In the middle of these climatic changes one may contain natural disasters also which might have forced abandoning agriculture in few areas. Another variant is what has approach to be measured since displacement. This view sure agricultural cum rustic societies was attacked through their stronger neighbors and was forced out of their cultivated lands. Such bands took up itinerant pastoralist since a mode of life.

Two more points require to be kept in view while analyzing the origin of itinerant pastoralist. First, the ethnographic studies taken up on itinerant pastoralist and settled agriculturists do indicate few similarities in cultural traits of both the bands in specific areas. These set up strong linkages within the areas rather than in the middle of the nomads from far areas. The second is that itinerant pastoralist

appeared in dissimilar areas at dissimilar eras of time. In view of these, it is hard to say with certainty the conditions under which rustic nomadic originated and whether these were same in all areas in all eras. The trend of declining number of rustic itinerant societies by the historical times does suggest that several of these bands gave up their rustic itinerant method of life at several points of times and settled for sedentary mode of life.

Common Survey of Spread of Rustic Nomadism

The domestication and breeding of animals clearly illustrates that while few species could be bred in a range of climatic and geographical areas some were confined to specific areas only. Sheep, goat, cattle, pig and horses had more adaptability to the food accessible and climatic changes and could spread to wider areas while camel, yak, reindeer and llamas remained confined to specific areas where climatic and ecological circumstances suited them. The rustic nomads also bred specific species but in several cases had combination of species in their herds for instance sheep and goat beside with horses or cattle with horses, or sheep or goat with camels have been accounted in dissimilar areas. In mainly of the cases nomads shared the same zones with agriculturalists for their survival and that of their stock.

Dissimilar Areas

Pastoralist was practiced in Eurasian steppes from approximately 7th millennium BC. It had also penetrated to east European steppes through the 6th millennium BC and spread quickly to adjoining regions. The mobility was limited in early stage. The exploitation of horse on a large level from 2nd millennium BC gave an impetus to nomadic proper and it engaged pride of lay in itinerant pastoralist and sheltered large regions since a dominant and separate civilization for approximately 3000 years. Approximately the end of 2nd millennium and beginning of first millennium BC this nomadic penetrated to Mongolia and China also. In information Chinese sources refer to content disagreements with northern barbarians of dissimilar names, and the continual opposition of itinerant and settled people. It is suggested that the structure of the Great Wall of China was a result of this opposition. Since already indicated the areas of Mesopotamia, Syria, Palestine and Arabia almost certainly were the centers of origin of agriculture and domestication of animals.

The subsistence of rustic nomadic in this area has been attributed through scholars to the dates ranging from 4th millennium BC and 2nd millennium BC. Here the nomads had secure association with agriculturalists and for this reason several scholars believe the dominant trend since being semi itinerant and movement restricted within a limited territory. In the area of Arabia nomadic dominated and had a wide spread up to Sahara in Africa. Camel played a crucial role in nomadic in this area.

In the area of Afghanistan, Iran and Asia Minor pastoralist was practiced from 3rd millennium BC but nomadic appeared much later and was at its peak throughout the transitional ages. Nomadic in

this area is ascribed to the displacement of sedentary populations. The nomads of Eurasian steppes greatly convinced nomadic in this area.

In Africa the domestication of animals was adopted first in Egypt and North Africa almost certainly approximately 7th millennium BC and from 5th and 4th millennium BC we can trace the subsistence of pastoralist in this area. Though, nomadic proper looks to have been adopted in the transitional of 2nd millennium BC. Horse is to be establishing in Egypt and other areas of North Africa in 2nd millennium BC. But it was camel which played a significant role in nomadic in the entire of north and east Africa from the 1st millennium BC and not the horse. The latter was used more in chariots and wheeled carts and not since a riding animal throughout this era. In the area recognized since Horn of Africa nomadic proper emerged only in the first millennium AD.

Since distant since other areas are concerned reindeer herding was prevalent in the middle of nomads in Siberia and other sections of North Eurasia almost certainly from 1st millennium BC. Approximately the same time nomads of the area of Tibet were breeding yaks. Both these are measured since basically nomads who descended directly from hunting gathering people and sustained till the transitional ages since nomads only. In the American continent only two largest domesticated animal species were bred. These were llama and vicuna. They were a source of meat and wool and also served since pack animals. Horse was introduced here through Spaniards in the 16th century only. Soon horse was bred on large level and itinerant pastoralist bands are noted in the subsequent era only. In India pastoralist was prevalent at a large level and even had distinct social bands occupied in herding and breeding. Though, mainly of these bands were semi itinerant agriculturalists. Though some were pure pastoralists but their migratory pattern was flanked by summer and winter abodes and had habitats at one fixed position where they would return after the seasonal changes. Gujjars and Bakarwals of sub-Himalayan ranges and Rajasthan, Gaddis and Rabaris of Kashmir, Changpas of Laddakh, Gollas and Kurubas of South India and Lombards and Sugalis in other sections are few of these rustic nomads.

A survey of development and spread of itinerant pastoralist in dissimilar areas by historical eras illustrates that horse and camel played an important role in shaping nomadic. Commenting on the contribution of horse Dani and Jean Pierre say, "Although other areas relied on other animals, the horse has retained its value right up to extremely recent times. Its domestication, training and proper exploitation and its companionship with its owner have left lasting memories in art, in sure rituals and in Shamanistic practices and ceremonies. Since the food crop is the foundation of agricultural cultures, therefore the horse is the mainstay of the itinerant method of life and all that implies in the process of itinerant cultural development to steppe culture. The horse was a means of controlling other animals and

placing them too in the service of human beings, just since the rising of crops enabled them to produce a surplus and head for new ventures towards civilization”.

Steppes and highland of South-east Europe, Mongolia, Transcaspia and few other sections in Asia witnessed the flourishing of nomadic and provided it military superiority to control the sedentary communities for long eras of time. They even succeeded in establishing itinerant empires that extended their reach up to Europe and convinced the course of history in Europe and Asia. Several of these sedentary communities in the area borrowed horse breeding and skills of riding from these itinerant bands. According to thinker, “Weapons which could be accepted on horses, such as the compound bow, were a contribution of the nomads to the art of warfare. Also the techniques of bridles and saddles urbanized during this early time although the exploitation of the stirrup is later. The nomads approximately existed on horses which became essential to the itinerant method of life, and in warfare the nomads, of course, were always larger to the settled folk as the nomads were mobile and could easily retreat into the steppes or surprise their opponents through virtue of that mobility”. Likewise the exploitation of camels in Arabia and Sahara in Africa helped in subjugation of large desert regions and provided an edge in long aloofness deal. This helped in unifying small tribal societies in the area.

Extent of Mobility

The mobility of rustic nomads is largely since a response to unfavorable habitat for their stock. It depends on seasonal differences in temperature, rainfall, sowing or harvesting of crops through agriculturists in the areas. The movement is towards a more attractive destination since per the scheduled seasonal time table. Several a times they follow the pattern of rains therefore that more healthy fodder is accessible to live stock. Several a time their stock may be dangerous to the crops sown through neighboring agriculturists and they move absent to approach back after harvesting when their flocks can graze in these meadows and may even fertilize them for new crop sowing. One mainly general pattern of movement noticed in several areas is referred since Transhumance. This is the regular seasonal movement of flocks flanked by summer and winter pastures. Transhumance is measured through several scholars since dissimilar from true nomadic. In this case a fixed circuit is followed and fixed abodes are accessible in sections of year.

The region sheltered through true itinerant bands is varied in dissimilar areas. Khazanov has given estimates for several itinerant bands. It is approximately 50 – 100 kilometers in the middle of reindeer herders in Chukotkas, 100 – 200 kms amongst the Lapps in Finmark, 150 – 200 kms amongst the Nentry of Kanin – Timan tundra, 400 – 500 kms amongst the Chukchi if Elvuney and Anyuy, 1200 kms amongst sure bands of the Nentsy. Navajos move in an region of 2500 sq miles. In the Steppes amongst the Mangols of Inner Mangolia it has been less then 150 kms while in Gobi zone of outer

Mongolia it amounted to 600 kms and amongst the Kazakhs of the Small and Transitional Hordes it has been 1000 – 1500 kms. Amongst the Kirghiz the extent of vertical rustic migration has varied flanked by some dozen and 150-200 kms and amongst the Turkmen the extent of radial circular migrations has varied flanked by 20 – 30 and 150 – 200 kms. Amongst Rwanda in close to east Africa the migrations cover 1500 kms, amongst Tuareg 300 – 1000 kms.

In several cases their routes are traceable for thousands of years. In relation to the nomads of Eurasian Steppes Strabo writes ‘they follow the grazing herds, from time to time moving to other spaces that have grass, living only in the marsh-meadows in relation to the Lake Malotis in winter, but also in the plains in summer’. Plano Carpini provides a same explanation of the nomads of the Golden Horde: “All these men go south in the winter towards the sea and in the summer they go up north beside with banks of the same rivers to the mountains”. The movement of Kazakhs was also dependent on availability of pastures and water. The routes of Kalmucks migration in Eastern Europe look to have been unchanged for more than two thousand years.

Community and Economy

The itinerant method of life by history was viewed since barbaric and can be established listed beside with natural disasters through settled communities and cultures. Throughout transitional ages, the Mongol and Huns with their periodic raids by the cities of Asia and Europe destroying all representations of cultures reinforced the savage barbarian images of these nomads. The data accessible on nomads in the era of prehistory and early history is extremely limited and fragmentary. Though, with limited sources the researches through anthropologists archaeologists, pre-historians and scholars working on itinerant bands could somewhat displace the notions of savagery attached to nomads and set up that there was much more to these civilizations than merely plundering savagery. Since a result of these researches we are now in a location to understand to little extent the method of life, social and political buildings and economy of rustic nomads. Separately from the archaeological materials, documentations and historical proof studies on these nomads are based on the living civilizations of these bands to the present day. Scholars have made exploitation of all these to have an insight in itinerant civilizations.

In approximately all itinerant rustic societies, the family is the vital element which consists of a man, wife and their children. The combination of these families shaped smaller bands that moved and existed jointly. A number of such bands could have descended from the one general ancestor and were measured belonging to the same clan with general lineage. The ownership of animal herds lies undisputedly with the individual families approximately in all cases. Though, the right on the pastures is not since uniform. In few cases individual families have their recognized territories of the general

pastures of the society. In few societies the pastures are shared through all the families since a general territory. Mongol aristocracy or chiefs were recognized to have reserved best pastures for their own stocks and nobody was allowed to exploit them. The same applies to the water resources. Tending and breeding of stock belonging to each family was their responsibility since also manage on products of their flocks. Dahl and Hjort taking into explanation several factors have given common estimate for the survival of family of nomads. According to their estimate a family should possess 50 – 64 head of large stock, or 28 camels, or more than 100 head of small stock. There were sure degrees of social stratification in the middle of nomads but in few cases it was extremely pronounced since in case of nomads of steppes.

The matrimonial relations in these civilizations were governed through customary laws in dissimilar shapes. Monogamy is dominant but polygamy and polyandry is also prevalent in some societies. Cattle play a significant role in their traditions and rites. Wearing horns, tails, and skins at times are methods of expressing their identity with cattle. Ritual sacrifice of cattle is also practiced since section of their religious expressions. The meat, milk and dairy products beside with vegetables food are their staple diet. Practice of consuming blood through obtaining it through bleeding the animal was also prevalent in a number of societies. The network of swap is recognized with agricultural sedentary neighbors. They obtain grain and other vegetable products by swap of animals and animal products. The hair of sheep and other animals used to weave blankets and other such substances or raw wool swap is quite general in societies breeding the species producing wool. Their material civilization was very easy which suited their itinerant method of life. Wood and leather were primary materials used through them. Requirement of pottery and other artisanal products was also met by swap from the sedentary societies. Vadin M. Mason, script in relation to the methods of life of nomads of Southern Siberia and Mongolia, remarks, “Enormous changes occurred in methods of life and in social psychology. In the itinerant and semi-itinerant economies new kinds of collapsible and easily transportable dwellings were made beside with more easily transportable kitchenware and crockery, mostly of wood and leather. New items of clothing came into general exploitation including soft, heelless shoes, long, wide trousers and extremely decorative belt plates generally indicative of rank and prestige. This dynamic and inventive community also recognized new aesthetic canons which were reflected in the therefore-described Scytho-Siberian animal approach, in which animals are depicted in flight or entwined in fierce thrash about”.

When we examine the continuity and potential of their economy it is apparent that to begin with pastoralism was able to use the ecological zones which were not appropriate for agriculture and other shapes of economic action. It provided a food producing mode of economy in dry, semi-dry and tundra zones. It survived because it was the mainly advantageous organization in these zones. Though, it had its

limitations in developing in to intricate economy and was based basically on easy reproduction of the same kinds of animal species. However few limited changes could be brought by the practice of having mixed herds to meet requires of food and swap. But limits to rising productivity are obvious. It was prone to natural disasters like drought, excess of rains or snow or spread of disease in the middle of the cattle. Its dependence in more than one method on other economies for acquiring granules, craft products and even exchanging or selling its own products was inbuilt. In spite of these limitations several scholars feel that the rustic itinerant economy was able to control on its own in a much bigger method than several sedentary communities and this according to them was the reason for their continuation in several diverse areas. The other view is that the rustic itinerant economy was unstable and lacks self sufficiency and bound to stagnate. According to thinker, “mainly importantly, nomads could never exist on their own without the outside world and its non-itinerant communities, with their dissimilar economic organizations. Indeed, an itinerant community could only function while the outside world not only lived but also allowed for those reactions from it – reactions which were economic, social, political, and cultural in a word, a multi-faceted response – which ensured that the nomads remained nomads. In this method, in my view, the significant phenomenon of nomadic really consists in its indissoluble and necessary relationship with the outside world; that is to say, with communities which have dissimilar economic and social organizations.”

Several scholars feel that lack of self sufficiency was the vital reason for the decay of these communities and if it could survive it was because of attendance of the sedentary communities approximately them. The regular raids and plunder through several of the rustic itinerant band may be seen since events and tactics for subsistence evolved through such bands. It is a bit hard to fully agree with either of these views for the long eras of history of subsistence of rustic itinerant economy. While some were unstable and fragile, others could control and sustained to control their economies with a fair amount of success.

TRANSITION TO AGRICULTURE

Theoretical Approaches for Understanding Transition

Many accounts have been offered to explain the transition from hunting and gathering to agriculture. Sure vital questions have been at the back of researchers collecting data regarding this. Did agriculture begin at a scrupulous lay and time and get diffused elsewhere? Was agriculture the ‘invention’ of a single genius? Were plants and animals domesticated simultaneously or one after another? Innumerable scholars have raised questions of this nature and their job has contributed to the knowledge that we now have of the subject. No longer is agriculture measured the brainchild of a single genius who exposed the process of sowing the seed and reaping a harvest or a lucky accident of nature.

The transition occurred in many sections of the world and not once but many times in excess of. The time of transition could be placed flanked by 12,000 BP to almost 5,000 BP.

Climatic Stress Model – The Oasis Theory Civilization Model

One of the early accounts, described the ‘Oasis Theory’, was propounded since early since 1908. It was popularized through Gordon Childe who pioneered the revise of pre-history and provided the condition ‘Neolithic Revolution’ to convey the overall significance of the transition. The largest thrust of the theory was on the suggestion that cultivation began in few sections of the Fertile Crescent due to severe climatic changes. The dramatic reversals were due to the northward movement of the rain-bearing clouds from this area. These changes caused the formation of oases – small patches of green where men, plants and animals got concentrated, separated through large tracts of deserts. Scarcity of food in the nearby regions attracted the starving to the oases. Such secure environment encouraged the process of ‘domestication’. The ‘oasis theory’ was based on the thought that socio-economic measures like the beginning of agriculture do not take lay on a worldwide level. They take lay in restricted blocks of region measuring some hundred miles. Sure caused like desiccation and formation of oases operated in such restricted zones. It is only after the completion of the experiment in such regions that the thought of farming spread to other areas. While the information of climatic shift cannot be denied, it has been hard to discover proof for widespread desiccation in Southwest Asia in the era immediately after the Pleistocene epoch. One of the biggest challenges to the ‘oasis theory’ has approach from Robert Braidwood. In the course of field investigations in Iraq in the 1950’s and subsequently he failed to get any proof for intense desiccation. He has instead argued that there was a gradual development to the scale of food production. According to him cultivation began in the ‘nuclear zones’ i.e. regions that had abundant animal and plant species. He proposed several cultural scales beginning with food gathering till the food-producing scale. In his estimate the process of transform had to be seen in the context of changing human civilization. The transform did not take lay earlier because ‘civilization was not ready to receive it’. Therefore the transition to agriculture was largely due to a combination of changes in human nature and environmental conditions. Though, in this cultural model, the vitality of human nature causing cultural development is an assumption that cannot be tested.

The thought that the early agriculturists could have been fishermen was first suggested through Carl Sauer and subsequently through Robert McC Adams. In their estimate fishing rather than hunting predisposed people to agriculture. Fishing allowed greater sedentism i.e. it enabled people to keep in a scrupulous lay for a longer time. And agriculture demanded greater sedentism. Sauer suggested that fishermen living in a mild climate beside fresh waters would be more innovative. The leisure time that

fishing provided would have encouraged them to use the neighboring areas for plants. But the variation in acquiring these two differently Located staples – fish and grain at a time when populations were slowly growing would have also encouraged a more advanced fishing-gathering subsistence and slowly adoption of cultivation. The plants that provided starch foods and object for toughening fishing nets and lines and creation them water-resistant, for example, root crops, were domesticated first. Food production was not the mainly significant reason for bringing plants under farming. Though it should be pointed out this kind of a ‘water-source-centered model’ ultimately remains untested except for sections of Southeast Asia. In west Asia cereal production and herding of animals had taken lay with no preceding efforts at root-crop production.

From in relation to the 1968 efforts were made to put forward more elaborate theories in relation to the origin of agriculture. Geological research and archaeological excavations had revealed fresh proof from dissimilar sections of the world. It showed that environmental changes affected dissimilar sections of the world differently. The understanding that the onset of the Holocene epoch saw sudden and sharp difference in temperature especially in Southwest Asia was no longer acceptable. At the same time environmental transform since a factor was not totally abandoned. Focus, though, shifted to other factors like population development and social consequences of a more sedentary life approach.

Demographic Model

Few scholars have suggested that a biggest transform like the beginning of agriculture can happen only if there is enough incentive in the form of pressure or tension. Lewis Binford formulated a model incorporating such models. He has accentuated more on the demographic rather than environmental pressures. He differentiates flanked by internal and external demographic pressures. In Binford’s view population is likely to augment in optimal regions i.e. regions that are well provided for. This kind of internal augment in population can be contained either through ways of birth manage or through emigration. Usually emigration is to marginal regions that exist in the margin of the optimal regions and are engaged through less sedentary bands. The resulting stress may be relieved either by events that help in the reduction of birth rate or through more rigorous use of accessible resources.

Agriculture was one of the responses to demographic tensions. Not ruling out the importance of environmental transform, he commented on the augment in oceanic scales in the post-Pleistocene times. These circumstances were initially favorable to the coastal societies who were more dependent on fishing. Though once the population increased beyond the carrying capability of the area, there was a disequilibrium flanked by the resources and the people of the coastal settlements. Demographic tension of this kind pushed few parts of the population into the marginal regions. He provides the instance of coastal Peru to prove his case. One of the weaknesses of the argument is that his optimal habitation is

limited to some eco-organizations creation the argument limited in scope and nature. Besides it has been hard to test or prove the prevalence of the phenomenon.

Separately from Binford others like David Harris have also suggested that agriculture is the result of an imbalance flanked by population and resources. Though unlike Binford, Harris has argued that population does not normally outgrow resources. The situation occurred due to environmental shifts. Environmental changes affected the mobility of advanced hunter-gatherers, encouraged sedentism and caused population stress. Since a result of environmental shifts, human population in sure sections of the world tended to settle in regions which he refers to since middle zones flanked by forest and steppe, savanna, river or coast or on the margins of upland and lowland. The middle zones enjoyed an eco-organization where there were a large diversity of plant and animal species. In these zones, people could use a 'broad-spectrum' economy. A broad-spectrum economy is an economy in which there is a possibility of exploiting a diversity of plant and animal species by cultivation and herding. Though, the hypothesis does not explain the occurrence of the same phenomenon in several sections of the world at approximately the same time.

J.T. Meyers alternative demographic model is, to begin with, based on Binford's location that population is likely to augment in a region where plant and animal resources are abundant and where there is successful version to the habitation. But the situation could transform if the population increased beyond the carrying capability of the region. Binford had suggested on the foundation of ethnographic examples from marginal regions like coastal settlements that the means adopted to manage the population and emigration were incomplete solutions to trade with the problem. Meyers, on the other hand, extends an argument based on a more rigorous use of an optimal region where the possibilities of controlling the augment in population do not exist. In his opinion, internal pressure would result in farming of plants and herding of animals. Siting the case of upland valleys of Mexico and the nearby valleys, he felt that both the high mountain walls and the tropical jungles at the exit of the valley would restrict emigration since a solution to a demographic problem. The problem in his estimate had to be supervised by internal version.

The vital weakness in Meyer's argument is that of proof. Scholars have doubted whether the semi-dry valleys of central Mexico can be measured optimal environments. It has also been hard to discover proof for few kind of population pressure or resource imbalance that forced people to take up cultivation. Few have argued instead that Meyers has neglected the possibility of population pressure contributing to more rigorous use even when the alternatives of cultural manage or migration were accessible.

While the significance of demographic pressures cannot be neglected, it is also significant that we acknowledge the information that high densities of population do not necessarily lead to transition to agriculture. A scarcity of resources induced through rising density of population necessity has occurred in many sections of the world throughout the late Pleistocene epoch. Likewise, throughout the early Holocene, such densities necessity has occurred at numerous times and spaces. Yet we discover that beginning of cultivation was not simultaneous everywhere. Therefore population pressure is not the only account for beginning of cultivation. The archaeological data that can prove the inevitability of population pressure bringing in relation to the transform has also not been recovered.

Organizations Model

Beside with Binford and Harris, Kent Flannery has also adopted a gradualist approach to explain the transition from hunting and gathering to agriculture. The view could be traced back to Darwin's account of the first steps in farming. It stressed the continuities rather than the contrast flanked by hunting gathering and agriculture. Binford and Flannery did contrast 'food production' from 'food procurement' since done through the hunter-gatherers. But as they were explaining the transition in systemic conditions i.e. in conditions of analyzing the interaction of environmental, demographic and cultural variables, they also accentuated on continuities.

Flannery does not give caused for the beginning of food-production, but examines the mechanism for the transition to food-production. His hypothesis is based on three assumptions:

- That the hunting-gathering population had increased before food production.
- That food production began in the marginal regions, i.e. the regions that were not extremely well provided for through nature, of the mountain zones of Iran, Iraq and Turkey and the woodland zones of Palestine.
- That there were several centers of food production from the beginning. The pre-agricultural people were adapted not to specific environments but to animals and plants accessible in dissimilar environments. Therefore the mobile bands of hunter-gatherers exploited dissimilar environments. They also accepted the seeds of mutant diversity of plants and planted them in the new terrain.

Kent Flannery used the 'Organizations' theory to explain the transition to agriculture both in the Zagros Mountains and the southern uplands of Mexico. The seasonal movement of hunter-gatherers enabled them to experience the flora and fauna of dissimilar zones. In the southern uplands in Mexico due to the principle of 'negative feedback' i.e. a principle operating in nature that dissimilar plants accessible in dissimilar regions ripened at dissimilar times, the hunter gatherers scheduled their hunting-gathering strategy likewise. Availability of dissimilar plants and animals regulated the movement and

mass of the band. People therefore became dependent on a 'broad-spectrum' economy, rather than one based on some plants and animals.

At the same time hunter-gatherers could have also attempted to widen the region in which a scrupulous plant grew. Few times such plants had a tendency to outgrow other plants. In the Zagros mountain area it was wheat and in upland Mexico it was maize. Such plants disturbed the equilibrium and provided 'positive feedback' i.e. they could be grown at dissimilar times of the year. With hybridization and combined with other plants like beans and squash, maize could now be procured approximately the entire year round and in spaces where it was not accessible earlier. The old pattern of subsistence of hunter-gatherers that demanded seasonal movement was slowly replaced through a survival pattern based on prolonged keep and food production. Other scholars like Colin Renfrew have also carried the organizations theory since an explanatory model for civilization transform. In M. Cohen's view, human response rather than environmental transform was more crucial for the beginning of agriculture. He agrees with Ester Boserup's contention that augment in population contributes to rigorous cultivation. This is not due to require for additional food, but due to the information that rigorous cultivation could be done only with additional input of labour. Therefore even however the advantages of food production were recognized, it came to be practiced frequently only when the population reached a sure limit and there was scarcity of land creation slash and burn cultivation hard to continue. In Cohen's opinion population development in the middle of the hunter-gatherers was continuous rather than occasional. This caused territorial expansion and infiltration of unused regions. Though a point was reached when the population increased to such an extent that the avenues for further expansion were exhausted and the hunter-gatherers had to meet their requirement for food by cultivation. An account of this kind highlights the significance of population expansion not throughout the post-Pleistocene epoch alone but during pre-history.

Scholars like Barbara Bender have argued that population development does not take lay in isolation. Many other growths like the nature of survival behaviors, the scale of technology, the pattern of sharing and swap etc., have a bearing on demographic scales. In her view it is only when social relations transform that there is a transform in adaptive strategies and the method in which people procure food. Likewise recent studies are questioning the thought that a broadening of the economy led to a more close survival foundation and the emergence of settled societies of farmers. Though, despite the arguments and counter arguments, the general theme running by all the theoretical approaches is that survival behaviors became more dependent on a sedentary lifestyle after 12,000 years BP. The pace and the nature of transform varied in dissimilar sections of the world. There were many factors responsible for such difference. Since the theories suggest, environmental transform, demographic shifts, greater

cultural interaction and many other factors following the Pleistocene epoch caused hunter-gatherer bands to undertake domestication of plants and animals.

Domestication of Plants and Animals

The transformation of hunter-gatherers to farmers is usually heralded since an extra ordinary attainment, which reduced hunting to a ritual action or sport. It resulted from a process of domestication of plants and animals. It can be detected on the foundation of three primary classes of proof:

- On the availability of animals and plants outside their natural range,
- Morphological changes,
- Augment in numbers of animals and plants.

The process required human intervention and manage in excess of these species. It should be remembered that this was neither a totally post-Pleistocene version nor did it suddenly replace the life of hunter-gatherers with a relatively sedentary subsistence in villages.

Domestication of Plants

The attendance of seeds and plants at Nahel Oren in Israel illustrates that sure plants may have been selectively cultivated at an extremely early date when humans were primarily itinerant. The nature of vegetation changes in sections of West Asia after 20,000 BP was such that it made large seeded grasses accessible. These grasses had a propensity to scatter their seeds in excess of a large region. When this happens regularly the seed-holding spike of, for example wild wheat and barley become brittle. The seeds disperse even before the plants ripen. The seeds of the plants of a shattering nature could be harvested through tapping the stem with a stick. If these seeds were sown, 'selective pressure' in favor of plants of a shattering diversity or with natural means of dispersal would be at job. Wenke has called the changes taking lay in cultivated wheat. According to thinker, "Domestication of wheat, one of the world's mainly significant crops, involved both human manipulation and natural hybridization flanked by related genera. Human intervention seems to have been aimed at producing free threshing, non-shattering diversities. The simplest, wheats are "diploid" meaning that they have two sets of seven chromosomes. Hybridization with related species produced tetraploid wheats, with four sets of chromosomes. Hybridization eventually produced hexaploid wheats, with six sets of chromosomes, which happen only in cultivated species of wheat. Through mixing genetic material from several species, early farmers produced shapes of wheat that could adapt to diverse habitats".

Since dissimilar from the some wild plants have a gene that produce tough spikes that do not become brittle. The seeds of these plants last longer, but they do not disperse well in nature. Approximately 20,000 BP when the hunter-gatherers were gathering edible plants to supplement their diet, it was advantageous to harvest plants with tough spikes whose heads were intact. Though, the

farming of these plants required additional attempts. These wild cereals had grown beside with other plants in the hilly areas that had well drained loamy clay soil which was mainly conducive for the development of these plants. But the seeds of the plants to be cultivated had to be sown in regions absent from the wild, self-seeding plants in order to avoid competition in the middle of these plants.

The seeds had to be brought to more scale ground close to reliable sources of water and a fairly adequate rainfall. The piedmont of the Fertile Crescent area that came to support the Neolithic positions of Syria, the upper reaches of the river Euphrates and Jarmo on the Zagros Mountains provided the natural circumstances in which these plants could thrive. The remains of cereals give the proof for this. These plants have tough spikes and are indistinguishable from the wild diversities. They are establishing in spaces absent from the natural habitat of these species. Human intervention widened the gene pool of these plants. It also highlighted the indispensable role of human beings in the process of farming. Likewise the potentialities inherent in food-farming for the emergence of a more intricate community due to prolonged keep in a scrupulous lay and the storage of the produce slowly transformed the life of people.

Domestication of Animals

A domesticated animal is one that is bred in captivity for the purpose of economic gain to a human society that maintains complete mastery in excess of its breeding, territory and food supply. These animals that got included into the social building of humans ultimately became substances of ownership. In information, what separated herding and eventually animal husbandry from hunting is the concept of ownership. The domesticated dog, sheep, cattle and pig, were therefore driven beside with their owners since 'livestock', rather than being followed and hunted like wild animals.

The initial steps in the domestication of animal's necessity have been since halting since in the domestication of plants. The history of domestication of animals is now being reconstructed from fresh morphological and genetic data. It illustrates that the process necessity have begun in the middle of the hunter-gatherers. They necessity have realized that they could tame sure animals when the young ones of the animals they hunted when abandoned attached themselves to people. This was due to 'imprinting' i.e., the tendency of animals to follow the first living being throughout an impressionistic era in their infancy. The hunting-gathering societies could have sporadically reared the animals that they could exploitation since decoys in the hunt. The traces of the first domesticated dog could be dated back to c.24.000 BP. Controversy persists regarding whether the domesticated dog was the offspring of the wild dog or wolf. Undoubtedly it was a significant aid or rather an assistant in the hunts of the Upper-Paleolithic and Mesolithic hunts. Although the domesticated animals necessity have certainly provided ready food throughout times of crisis it does not look that a scarcity of food had caused the

domestication of animals. The first of the tamed and hunted animals could have been used in ritual sacrifices.

Not all the animals that people hunted could be tamed, herded and domesticated. Few scholars have so argued that animals that were eventually domesticated were physiologically and psychologically pre-adapted to being tamed without losing their skill to reproduce. The animals that bred well in captivity necessity have been selected for domestication. For example, when animals were herded people would have opted for the submissive animals in the herd that comprised aggressive, unmanageable and submissive animals. An intervention in the breeding organizations of these animals through slaughter or castration of aggressive adult-male animals would have, in excess of an era of time, produced a race of submissive creatures. It can so be observed that an unplanned breeding way preceded the cautious artificial selection that produced dissimilar breeds of the same domesticated species.

Dogs and pigs that had been tamed more than 18,000 years ago functioned since scavengers of human debris. They did not need large quantities of vegetable fodder and ate the same food since the hunter-gatherers. Because of their dietary and living habits they soon began competing for food with human beings and this may have hindered their large-level domestication. In the early stages of domestication, the goat, sheep and cattle could only be used for meat and hide. It has been observed that wild cattle produce small milk and wild sheep are not woolly but hairy. It is only with domestication that the milk and the wool producing strains emerge in these animals. But these traits would not have appeared/developed immediately. Recent experiments illustrate that measurable morphological changes require in relation to the thirty generations after domestication before they seem.

Early Agricultural Positions

Archaeological proof from dissimilar sections of the world has recognized that the transition to agriculture was not therefore much a result of intention or zeal to create the plants and animals more useful. Rather, social forces since density of population and changing ecological circumstances compelled human societies to tap the potentiality inherent in sure plants and animals in such a manner that they became useful to them on a sustainable foundation.

The life of hunter-gatherers in West Asia was affected through climatic fluctuation that occurred towards the end of the Pleistocene. Fresh research has shown that climate and changes in vegetation varied in dissimilar sections of West Asia. New proof from deep-sea cores, surface sediments and the pollen cores recovered from the lakes of South West Asia illustrate that the climate was cool and arid throughout the Upper Paleolithic era. The augment in temperature immediately after the end of the Pleistocene was followed through an augment in dryness approximately 12,000 BP.

Beginning of Food-production in South-West Asia

The augment in temperature after 15,000 BP had encouraged the expansion of forests in the Levant and in Syria in relation to the 3,000 years later. Therefore at the beginning of the Holocene, the climate was cooler and humid here. These circumstances were particularly favorable for human resolution. The forest zone expanded during the coastal mountains of Eastern Mediterranean area due to an augment in the rainfall. The mountains and lower hills of Contemporary Turkey, Syria, Israel, Iraq and Iran received adequate rainfall in winters. Both the forests and the steppe that place beyond them were rich in plant and animal species. Levant, for example, could support two kinds of wild wheat and barley. The wild ancestors of sheep and goat also inhabited the hilly regions. The herding of animals had begun throughout the Late Kebaran era in relation to the 15, 7000 years BP. Through 11,000 BP the Mesolithic society of the Natufians in the Jordanian valley had supervised to develop a fairly broad survival foundation. They followed the migratory movement of wild sheep and goat when these moved uphill in mid summer in search of grass. Being secure to the coastal waters they could use the marine resources and fish in the freshly shaped lakes of the area. The hunter-gatherers could also collect the wild cereals and other plants widely establish here.

The food gathering skills were mastered to such an extent through the Natufians that they could slowly afford to prolong their keep in scrupulous areas. The Natufians who engaged the rock shelters on Mount Carmel and the surrounding open settlements reduced the extent of their foraging behaviors. This strengthened the trend towards a more sedentary pattern of life. This becomes apparent in the cultural record of 11,000 years BP. Besides apparatus like harpoons, microliths and fishhooks, the Natufians made and used axes and sickles. The sheen on the sickles due to the silica deposits establish in the cereal grasses confirms the information that they had begun harvesting these plants. They would have also turned to other stable plant foods such since acorns to support a more sedentary subsistence. This is a hypothesis supported through availability of mortars, pestles and other grinding stones establish in the Natufian positions. The temperatures began to rise and it grew increasingly warm in the southern Levant from in relation to the 10,000 years BP. The gradual decrease in forest cover and in rainfall could have forced the Natufians to follow the migration of animals towards Lebanon and Syria. Several Natufian positions were abandoned, some, like Jericho, were reoccupied few time later.

After 10,000 BP the Natufians moved to regions that offered more favorable habitation, largely water and grazing land for the newly herded animals. The early Neolithic villages were confined to the upper and transitional Euphrates, not the lower Euphrates that saw the emergence of first municipalities some millenniums later. The early Neolithic villages like Tell Mureybit were engaged through c.12, 250 BP. They were more dependent on more rigorous collection of wild food. Food production was so, not a

necessary precondition for the emergence of permanent settlements. Though, once the food gatherers settled in regions that had already been engaged through others, there was a possibility of an augment in population. This would have somewhat disturbed the equilibrium flanked by the accessible resources and the people feeding on them. It is possibly under these conditions that the food procurement strategies were intensified. Animals were brought under greater manage and plants came to be grown in a more systematic manner. In Southwest Asia extremely rarely did domestication of plants and animals happen independently of each other. Since shown earlier, the early Neolithic villages were founded in regions where there was water, arable land since also land for grazing. The settlements where these were within reasonable aloofness would have been highly advantageous. Both Beidha and Jericho were secure to sources of supply of water - an essential requirement for a rising agricultural resolution. Archaeological excavations have shown that in the Natufian scale at Beidha, Capra comprised 76% of the total faunal assemblage showing that it was the mainly hunted species. In the succeeding early Neolithic era, through 10,000 BP, herding of goats had begun. Vegetable sources of high quality protein like field peas; lentils and other leguminous plants are also represented in the early Neolithic scales. The proof of knowledge of rudimentary irrigation techniques in Beidha in the subsequent stage illustrates that it had made advances in farming.

The lower scales of Jericho were engaged flanked by c. 10,350 - 9,350 BP. This is described the Pre-Pottery Neolithic A stage. The wheat and barley grown in this stage were not native to the area. The seeds of these grasses may have been brought from the Jordan Valley. Soon after the initial efforts at cultivating these grasses here, the early farmers exploited the habitation in such a method that they grew capable of producing a surplus. Gazelle, pig and wild cattle are the animals represented in the early scales of PPNA. There is no proof of domestication of animals in this stage. The proof that comes from Jericho establishes an extremely important point that while specialized hunting could have led to the beginning of large-level domestication of animals, not every hunting economy necessarily led to domestication.

The trend suggests that sheep and goat were being selected in excess of gazelle. This could have been due to few desirable traits or feeding habits of these animals. Gazelle is supposed to have had a selective diet and restricted habitat, which made it unsuitable for domestication. Same shifts were at job at Abu Hureyra in Syria. In relation to the three hundred years, i.e. in relation to the 7,000 BP, we have proof here of a Neolithic village based on farming of fully domesticated cereals and pulses. Through 9,000 BP the early settlers who have switched in excess of to herding sheep and goat had given up hunting of gazelle. The Neolithic villages at Beidha and Jericho disappeared after 8,000 BP except for in the north of Palestine-Damascus Basin and the Mediterranean coastline. There was a shift in resolution

since the steppe was abandoned due to environmental degradation and an augment in aridity. In the opinion of few scholars domestication of plants and animals caused the beginning of the process of deforestation. How did this approach in relation to the? Domestication of plants required clearing up of small patches of land for farming. The herding and domestication of animals increased require for land for grazing purposes. This jointly with the practice of felling trees to get wood for fuel had a damaging effect on the ecology of the area. The long-condition damage to the vegetation can be confirmed from the decreasing pollen core in the stratigraphical layers of the Neolithic era here.

Few of the other agricultural positions in West Asia, for example, those in the Zagros Mountains and Anatolia, also experienced a stability of settlements. Ganj-dareh on the Zagros Mountains was engaged in relation to the 10, 5000 years ago since a seasonal camp of hunter-gatherers. Throughout the Neolithic era it appeared since a village. Ali Kosh, on the dry steppe of Western Iran, was engaged in mid tenth millennium BC. At that time the hunter-gatherers hunted gazelle, wild ass, pig, fished in the Mehme River, composed shellfish and snared wild fowl. Excavations at the older positions in Kurdistan like Karim Shahr, Shanidar and Tepe Asiab illustrate that hunter gatherers had grown and reaped wild cereals and other plants here. Small villages like Jarmo in the Kurdish foothills had been engaged through in relation to the 8,750 BP. The settlements here lasted for a fairly long time since compared to the early eras. Throughout diggings here archaeologists have recovered seeds of domesticated wheat and barley, field peas and lentils. The ontological proof illustrates that the early farmers had also domesticated sheep, goat and pig. Hunting-gathering behaviors were though not given up.

Considerable advances could be seen in the advanced civilizations of Syria and Mesopotamia from c. 8,250 years ago to in relation to the 7,000 years ago. These civilizations have been recognized in the positions of Halaf, Hassuna, Samara and Ubaid. The advance was marked largely through introduction of new pottery approach and in the architectural pattern of homes. Through in relation to the 7,500 years BP, irrigation agriculture, cattle and sheep breeding, date palm farming and fishing had urbanized in sure sections of southern Mesopotamia, particularly Akkad and Sumer.

Proof from Anatolia, Europe, Meso-America and China

Rainfall sustained to augment in the early Holocene in Anatolia. This helped in the spread of forest cover especially in the western and central sections of the area. The circumstances for human environment improved much later than in the Levant but lasted for a longer time. The Neolithic era here could be divided into two scales - from 10,000 to 8,000 BP and a later scale that lasted till in relation to the 7,000 BP. Cayonu, one of the early agricultural positions, was engaged from 9,400 to 8,750 BP. It had a broad survival foundation dependent on the farming of cereals and plants and domestication of

caprines, principally sheep and goat. This illustrates that early efforts at agriculture were preceded through a long era throughout which the transformation from hunting and gathering to settled agriculture had occurred.

Catal Huyuk was the largest and one of the mainly prominent of the late Neolithic positions in Anatolia. It was engaged in early ninth millennium BP and was abandoned in c.7, 400 BP. It was located on rich alluvial soil beside a stream and therefore presented excellent opportunities for domestication of plants and cereal hybridization. Cattle were the mainly prominent animal domesticated here. Same trends were at job in Hacilar, one of the oldest recognized Neolithic positions on the western Anatolian plateau, and in Suberde. It is not sure whether the animals established in Suberde were being hunted or had been herded. It so requires being mentioned that in all the positions in West Asia a complete and profitable animal husbandry could not develop from the in accessible efforts at domestication. Large scale domestication of animals started beside with the beginning of cereal production. This provided relatively large amount of rough fodder necessary for the caprines, the leading species of the earliest efforts at animal husbandry at the advent of the Neolithic.

It should be apparent now that the long eras of glaciations and inter-glaciations and other climatic shifts had constantly caused alterations in the methods of acquiring food. The hunting-gathering strategies had never remained consistent and nor did these changes happen in a same manner in dissimilar sections of the world. The advanced hunter-gatherers of north Europe, for example, had become fully dependent on the hunting of reindeer in the late Pleistocene. With the onset of post-glacial warm circumstances and the gradual contraction of the ice-sheets, other herbivorous animals like the red deer and elk in northwestern Europe replaced reindeer. Through 12, 000 BP a temperate climate had set in few sections of Europe. The contraction of ice-sheets in the extreme north revealed land regions in Scandinavia that provided additional plots of land.

Bands of hunter-gatherers had already taken advantage of the newly shaped lakes and streams since the Mesolithic positions of Hungary, Germany and France have revealed. Elsewhere, since beside the Baltic and the Caspian Sea area, fishing and fowling were providing additional means of survival. The archaeological record of the Mesolithic era in northwestern Europe illustrates that the climatic changes had resulted in the abundance of small, fleet footed animals, water birds, fish, snails and mussels. The Mesolithic societies had, so, taken recourse to an intensified food gathering. This way of acquiring food could be pursued in only the areas rich in natural resources.

In Europe the earliest proof of cultivated emmer wheat and barley and domesticated cattle and pig comes from Greece in 9, 000 BP. The early experiments in cultivation were quite successful in the fertile floodplains of the Balkans where the farmers grew wheat and barley and domesticated sheep and

goats. The Balkans is a region with since much environmental variability and ranges in temperature since West Asia and Anatolia. This has led few scholars to emphasize on cultural contacts with the neighboring Anatolia which helped in the spread of cultivation in the Balkans. But the information that the Mesolithic hunter-gatherers had engaged these regions illustrates that the indigenous nature of early cultivation here. They may have definitely been in touch with their West Asian counterparts.

An intricate set of population movement from the Balkans and the adaptive processes in the middle of the hunter-gatherers helped them in settling down in the fertile loess soil area of temperate or central Europe in relation to the 7,000 years ago. The circumstances here were conducive for the farming of barley, wheat and minor crops like the flax. The early farmers resorted to crop rotation. The practice widely adopted was of cultivating few plots and to leave few fallows. The stubble of the crop that was harvested was burnt to allow the land to regain its fertility, which repeated farming robbed it of. This enabled the farmers to remain in a lay for a longer time.

Compared with the Balkans and temperate Europe, food production began much later in the northwestern Mediterranean areas. It is only in the eighth millennium BC. that we get proof of land clearance, domestication of cereal grasses and sheep and few kind of a swap taking lay in the middle of the coastal societies of the Mediterranean. As hunting sustained to be practiced it is ironical that few of the last of the large game animals like the elephant and hippo were exterminated at this time in the islands of the area. Biological variety and a rich flora and fauna enabled hunter-gatherers to thrive in Eastern Europe. Approximately 10,000 BP Eastern Europe was sheltered with pine and birch forest with a mixture of broad-leaved species of trees in the north and steppe vegetation in the south, which supported large animals. These could give a substantial foundation to the hunting-gathering economy. Few scholars even observe that subsequently there was a budding-off of surplus population from the Neolithic zones to these ecological niches where they adopted the Mesolithic method of life. Therefore a reversal in the method of acquiring survival was also possible! The discussion therefore distant on the beginning of agriculture aims to illustrate that the early farmers did not adapt to specific environments but to the plants and animals accessible in many environments. Familiarity with the development of sure cereal plants necessity has begun by the collection of the seeds of these plants. The Natufians had scheduled their hunting and collecting behaviors according to the movement and /or availability of plants and animals in specific spaces throughout specific times of the year. Eventually, scheduled, i.e., time-bound methods of acquiring food, rather than erratic and unplanned food-procurement strategies, made them dependent on specific plants and animals. The reference to several positions in West Asia and Europe establishes the information that there could be yearlong and repeated settlements in the same area without the growth of full-blooded agriculture.

Yet, the reverse could also be true. Nomadic could persist even after the domestication of sure crops. This happened in areas like the Mesoamerica where the habitation was not favorable. The hunter-gatherers here establish it hard to locate game. In the Tehuacan Valley area, which is 125 miles south east of the Mexico Municipality, the climate grew increasingly dry/arid after 11,000 BP. The hunter-gatherers resorted to season-bound hunting and gathering which did not reason exhaustion of resources. In winter people existed off the hunt and in summer they gathered fruits and seeds in the bigger-watered areas of the valley.

Since people moved from one eco-zone to another, their knowledge of the accessible species also increased. They domesticated maize, squash and beans in both the highland and lowland Mesoamerica and also sustained to explore new terrain. Through 7,000 BP small hunter-gatherer groups were occasionally settling down close to the riverbanks. The initial impulse for agriculture and village life came from the coastal regions almost 4,000 years after the efforts at domesticating maize. Through 5,400 BP people had begun living in villages and grew maize. Squash and bean grew alongside maize since weed plants and comprised the bulk of the diet of the inhabitants of this area. The new proof of domestication of maize from the Central and South American areas of Peru, Argentina and Chile, dating back to 5,000 BP amply demonstrates that a cereal which essentially belonged to the highland had now been domesticated in approximately all the eco-zones. A mobile and itinerant life-approach had not, though, been fully given up.

The beginning of agriculture in China is recognized primarily on the foundation of two regional civilizations – the Yang-shao and the Lung-shan civilizations. The Yang-shao civilization of north China dates back to in relation to the 6,000BP. It originated in the Transitional Huang valley – approximately the confluence of Fen and Wei rivers and further diffused eastward into central Shansi and eastern Kansu. The economy seemed to have been a mixed economy characterized through hunting, fishing, gathering and farming of millet and later wheat, domestication of dog and pigs and less regularly cattle, sheep and goat. Mulberry trees were utilized for silk worms. The Lung-shan civilizations succeeded the Yang-shao civilization in c. 5,200 BP. K.C. Chang has hypothesized that it urbanized out of the Yang-shao civilization and expanded eastwards and southwards to Honan, Shantung, Hupei, Kiangsu, Chekiang, and Taiwan. The primary domesticates explored here were millet, wheat, rice, soybean, chicken, sheep and cattle.

THE NEOLITHIC REVOLUTION

Changes in Dietary Pattern

One of the first consequences of the Neolithic method of life was a radical transform in human diet. Whereas the Paleolithic diet was largely meat-based, it became more and more diversified in the

Mesolithic. Now, in the Neolithic, it was based primarily on cereals – wheat and corn in western Asia and Europe, rice in southern and eastern Asia, sorghum and millet in Africa, maize in America. The growth of the food producing economies took lay in two scales. The first saw little cultivation and herding of animals and bulk of the diet came from game and wild vegetable foods. This created the fully agricultural and stock-raising economy that persisted into historic times, of course in more elaborate shapes. The domestication of animals added an entirely new unit in the diet: milk and its derivatives. The replacement of a meat diet with a largely vegetable one necessitated the exploitation of salt which became a thing of deal. These radical changes in diet had consequences for human metabolism and diseases – regions of research that are being explored.

Resolution Pattern

The domestication of plants and animals seemed to have brought in relation to the important changes in the method people existed. A sedentary method of life was one of the largest consequences of food production. Earlier it was felt that a position was permanently settled if it contained relics like flint sickles, blades, querns and facilities like storage pits. Research has shown that there have been villages without such apparatus and without farmers. For example, throughout the Upper Paleolithic and the Mesolithic advanced hunter-gatherers who adopted an annual migratory cycle and practiced seasonal nomadic, existed in camp like dwellings. Early Neolithic villages in Mallaha, Tell Mureybit and Suberde were more dependent on rigorous collection of wild food. The pattern of resolution changed in excess of an era of time. The Neolithic method of life had considerable demographic consequences. Even in the absence of reliable figures or statistics it can be said that populations were rising. In approximately all the Neolithic civilizations, the number and mass of settlements and the number of cemeteries substantially increased in the Neolithic compared with earlier eras.

Excavations in Cayonu, Jericho and Jarmo and in the Mediterranean islands of Crete and Cyprus have revealed successive scales of job at the same positions. This had resulted in mounds and an augment in the circumference of the position. The Neolithic village of Jarmo was engaged more than 7000 years ago and considered almost three to four acres. It was a cluster of in relation to the 24 homes built of baked mud. These were repaired and rebuilt on the same mark, possibly to economies on land and to guard against floods. Since a result of the extremely frequent reoccupation of the region, the elevated regions created in relation to the 12 separate scales of occupancy. Villages of mud-plastered walls, since in Jarmo and pavements of limestone cobbles and stone walls in Cayonu, hint at a somewhat elaborate village network of in relation to the 150 people.

Beidha reveals two kinds of resolution. It is simple to distinguish flanked by the layers of Natufian open-air settlements which had living floors with postholes and sunken hearths which suggest a

temporary resolution and the substantial semi-subterranean round home up to four meters in diameters and built with stone walls of the subsequent Neolithic era. A terrace wall to retain the sand dunes on which it was built bounded the village, entered through some stone steps. When the village was rebuilt, after the fire of 8,650 BP., the homes were freestanding and rounded. They finally became rectangular in shape. Since compared to these, a rectangular plan of homes lived in Jericho from the extremely beginning of the PPNB stage. A rock-cut ditch more than 9 feet deep and 10 feet wide was bordered through a finely built stone wall with towers. The beehive formed huts of Jericho were within these defenses. While the Neolithic positions here date from 10,500 years ago, the protection wall was constructed in relation to the nine thousand years ago. While the exact reasons for the wall are not clear, the competition for scarce resources and require for protection was possibly one of the reasons for it. Few recent geomorphologic researches hint that the walls may have been flood manage jobs.

In relation to the 8000 to 7000 years ago, the Neolithic resolution of Catal Huyuk sheltered in relation to the 32 acres. Numerous homes of sun-dehydrated bricks of average sizes were built. The basis of homes also consisted of mud bricks. The homes were rectangular with a small storeroom attached to them. They were intended to back onto one another, occasionally separated through small courtyards. The insides of the homes illustrate an extra ordinary consistency of plan with specific regions for resting, cooking and for worship. The entrance to the homes was by the roof, access to which could have been with the help of a moveable ladder. This could have provided defense against outsiders and floods. This organization of protection necessity has been quite successful because the only form of destruction suffered through Catal Huyuk was fire. In Europe, initially Greece or rather the Aegean world, where Neolithic began nine thousand years ago, i.e., in relation to the two thousand years later compared with Anatolia, the structures were largely made of sun-dehydrated bricks, wood and wattle and daub. The settlements of the Yangshao civilization in the Henan province in China go back to c.7100 to 4900 years ago. Life had become sedentary and settlements considered from tens of thousands to a hundred thousand or more square meters. Few of the villages had suspicious moats. The homes were either semi-subterranean or surface structures of wooden constructions. The remains of the homes illustrate that the Yangshao civilization had reached a high scale of competence in home structure.

Apparatus

Farming and all the processes associated with it like clearing of forestland, turning in excess of the soil, sowing of seeds, harvesting, thrashing and grinding of cereals, required special apparatus. There had been few efforts in this direction throughout the Mesolithic. A digging stick and a hoe were few of the early apparatus used to prepare the ground for farming. While a hoe helped in turning in excess of the soil, a digging stick was used to dig furrows in soil for planting seeds. Reaping knife and sickle

helped in harvesting ripened plants. Cereals like wheat and barley had to be separated from the husk through threshing and winnowing, and then ground into flour. The grinding and pounding apparatus like mortars, querns and pestles had to be of tough stone.

Though, only sure relics used for cutting like axes or adzes were polished. Moreover the technique of polishing was only a minor innovation for it involved application to stone of an earlier technique for working bone that had been in exploitation as the Upper Paleolithic or possibly even earlier. New technology was being devised for the manipulation and use of plants and other sources of food. A specialized tool like a sickle was made through attaching short blades of flint on to a wooden handle. The sickle blades of Jarmo were made of chipped flint. When used for harvesting grain they could be mounted on a piece of wood or bone. For the first time the farmers of this area began by apparatus of obsidian – a volcanic glass which provided a cutting edge sharper and harder than stone. Apparatus like axes were polished through rubbing the edges on stones because people necessity have realized that they could fell trees more effectively with a polished axe than with an axe-head made basically through flaking the material roughly into shape. This was achieved through removing extremely small flakes from the surface through pressure-flaking, i.e., through pressing against the edge of a flint or obsidian with a pointed bone or hardened wood, rather than through striking flakes with the stone. It had been recognized earlier, but it came to be widely used now.

Pottery Creation and Weaving

People had now begun by the material naturally accessible quite ingeniously. Clay was one such material. It was used for laying down floors and for creation toys and other relics. It has been suggested that small geometric substances such since spheres, cones and disks made from clay were used in recording information pertaining to the changing seasons, harvests etc. In the absence of script, stray ways since these could have served the purpose of storing vital information. Clay was hardened through firing and formed into bowls and other pots. The hunters and foragers had used organic material since hide and wood and vegetables like gourds and pumpkin to create containers. But these had a limited utility. They could not be used for cooking purposes. Pots are particularly useful for bands that collect or cultivate durable foods such since nuts, grass-seeds and grain.

Slowly Neolithic pottery became more sophisticated than the plain earthenware of the Mesolithic. It is significant to note that clay was mixed with other materials such since sand or even organic materials to prevent excess shrinkage throughout drying to prevent the clay from breaking when it was fired. The early farmers look to have been quite cautious in relation to the quality of the finished product. To facilitate the retention of liquids the potters of West Asia may have been the first ones to glaze the surface of the vessel or to burnish it with a stone. The way of burnishing had earlier been

practiced to polish the floors and the wall of the early homes. A question regularly asked is how did the early agriculturists shape the vessel in the absence of the wheel? Possibly this was done through initially creating the foundation of the pot in excess of few hemispherical substance and then they necessarily have added rings of clay to give the vessel a building and height. The early pottery could have been either sun dehydrated or fired in domestic hearth or a bonfire. We have no proof of a furnace or a kiln specifically for this purpose at this early date.

In mainly Neolithic communities pottery and weaving came to be associated with agriculture. These behaviors involved creating or creation new objects that did not ready-made in nature. The vessels cut out of wood or soft stone or formed from vegetables like gourds and used through hunter-foragers sustained to be used but were not useful if food had to be cooked or stored for a long time. Few bands of hunter-gatherers of the Upper Paleolithic already knew that clay hardens on get in touch with fire. This is evidenced through the terracotta figures of animals of this era from few sections of the world like Moravia. It was, though, distant more hard to create a ceramic vessel. It is necessary to purify the clay, mix it with straw or small fragments of stones or shell in order to temper it and prevent it from cracking throughout firing, mould the vessel and fire it at a high temperature in a pit or primitive kiln. Therefore pottery made primarily with clay came into prominence. In few sections of the world like Anatolia, West Asia, Greece and South America the early stage of Neolithic was marked through ceramic civilizations.

Initially clay pottery was hand made, but with the introduction of the wheel in the sixth millennium BC, fine wheel made pottery became general in spaces like West Asia. In excess of an era of time, Neolithic societies began decorating their pottery. The approaches and the designs chosen changed extremely gradually. Pottery has therefore appeared since one of the best indicators for the identification of scrupulous civilizations and for determining the era of these civilizations. The ceramic products of the earliest inhabitants of Catal Huyuk in Anatolia for example, consist of several forms – oval bowls, handled jars, and flat based vessels. Through the time of the Halaf civilization the motifs on the ceramics had become distinctive, indicating the attendance of regional centers in the production of pottery. In Merimde and Fayum in North Africa and in the Danubian Neolithic positions in Europe, ceramic pots look to imitate leather vessels. In the Yangshao civilization in the Henan province of China, dating back to c.7, 100 to 4,900 years ago, kilns establish close to the settlements illustrate that they were capable of firing pottery at an extremely high temperature to produce a red ware and hand-made pottery like bowls, jars and tripods.

Though, there is no easy co-relation flanked by the beginning of agriculture and pottery-creation. This and other kinds of craft production are dependent on factors like habitation and social and economic requires and pressures. There are hunter-gatherers who create pottery and who grind and

polish stone apparatus. There are farmers who do neither. Sure apparatus like flint sickles and adzes and axes were used approximately 11,000 BP. in Wadi-en- Natuf and other spaces in Southwest Asia through bands who were selectively hunting and herding and harvesting wild wheat and barley. In the Tehuacan Valley of Meso-America, the earliest cultigens are establish approximately 7,000 BP. pottery 4,300 BP. and polished stone axes much later approximately 3,200 BP. Granaries were dug to store the crop. In Fayum , dating back to in relation to the 6300 BP, straw-lined pits were establish filled with granules of domesticated emmer wheat and barley.

Weaving is also more likely to develop under more sedentary circumstances. It needs a steady supply of fibers, wool, flax or cotton. The domestication of goat and sheep in West Asia and of the llama and other animals like guanaco and vicuna in the Andes led to the beginning of weaving only when the fleece of these animals grew appropriate for spinning and weaving. This happened when sure mutations had occurred due to domestication. Therefore, as the earliest domesticated sheep had hairy coats, woollen textiles urbanized long after the beginning of sheep herding. This further establishes the point rose earlier in the context of domestication of animals that the herders could not have knowingly selected sheep for 'woolliness'. Since distant since the apparatus are concerned, the early settlers made bone needles, including net creation needles, awls and fishhooks since in Nea Nikomedeia in Greece approximately late 7th millennium BC.

Swap and Exploitation of Metals

The advances made in creative abilities did not take lay in isolation. The advanced hunter-gatherers and early farmers depended on each other for the swap of products and the movement of flocks flanked by seasonal pastures. Few of the stone apparatus could not have been used without few kind of a swap mechanism. Rare stones were exchanged for surplus seeds or other non-perishable items. To cite an instance, apparatus made from obsidian have been established all in excess of southwest Asia. It is a difficult volcanic glass which produces a very sharp cutting edge. It was used for creation scrapers and knives since early since 30,000 years ago. Apparatus made from obsidian have been establish in Shanidar approximately 10,000BC. And in other Natufian positions like Jarmo in the Levant. In the Neolithic resolution of Catal Huyuk both obsidian and flint were used for creation daggers, scrapers, firestones and knives. The biggest source of obsidian were areas of recent volcanic action, for example, spaces approximately Italy, few islands in the Aegean Sea, Taurus and Armenia. The attendance of the material thousands of miles absent from its source designates an active swap in it.

Approximately 10,000 years ago obsidian was traded in the form of glass lumps or cores. The extent of exploitation of this material depended largely on the aloofness from the sources of supply. While Jericho, which was in relation to the 500 miles absent from Anatolia, used more flint than

obsidian, farmers of Jarmo were approximately totally dependent on it. They acquired it from crossways the Zagros Mountains. It could have been transported largely on foot or through boat from crossways the mountains down the Tigris River. The farmers of West Asia and the Mediterranean area exchanged flint and Spondylus shells and valuable stones since jadeite and greenstone. Separately from on behalf of development of economic get in touch with flanked by geographically separated regions, swap of such materials also encouraged and strengthened social ties in the middle of people. Therefore none of the Neolithic societies were totally self-enough. Both essential items like granules, game and jungle products and luxury articles were bartered and exchanged. Proof for these illustrates that interaction of Neolithic societies with other bands was more frequent and long than in the middle of Paleolithic food gatherers. In Gordon Childe's languages, "the pooling of human experience had to that extent been accelerated through the Neolithic revolution".

It is now whispered that the widespread swap of raw materials accelerated the diffusion of an entire range of innovations distant and wide, in the middle of them, the introduction of pottery and eventually copper and bronze metallurgy. Metalworking was one of the biggest inventions at the extremely beginning of the Neolithic era. Metals like copper began to be used in positions in western Asia approximately 10,000 years ago. Though, copper was not a substitute for stone or obsidian. Colorful stones like the native copper could have initially aroused the artistic sensibilities of the early settlers. This was establishing on the ground and was not mined. Copper was quite abundant in West Asia. At first, only native copper was used through hammering it with a stone hammer on an anvil of stone. The ductility of copper and its tendency to brighten since blows were struck on its surface encouraged toolmakers to exploitation them for creation easy decorative items, trinkets like rings and small apparatus. The after that scale was reached approximately eight thousand years ago when it was realized that copper could not only be hammered but also heated to a extremely high temperature, melted and poured into moulds to create large substances with complicated forms. Still later people learned how to extract copper from less pure ores like cuprites, me taconite, azurite and malachite through means of successive smelting to remove dross and impurities. Other metals such since gold, silver, lead and tin began to be used approximately the same time.

The first proof of trinkets made from copper comes from the Shanidar caves in the Zagros Mountains where a perforated pendant dating back to 11th millennium BP. was established. They are more abundant flanked by 8500 and 7200 BP. The earliest environment scales at Catal Huyuk have acquiesc a necklace made from copper tubes and carnelian drops. Copper trinkets have been establish in Yarim Tepe and copper drops have been establish in Ali Kosh and the late agricultural position of Hacilar in Turkey dating to 7000 BP. By new ways of dating and other researches it has been amply

demonstrated now that copper-working ways were exposed indigenously in the Balkans approximately seven thousand years ago and, in relation to the a thousand years later in Italy and the Iberian Peninsula. Significantly, copper was not indigenous to all the positions where the relics were made. For example, there is no copper within hundreds of mile of Ali Kosh where a copper tube, hammered into shape and dating back to 8500 BP has been exposed – information that clearly establishes the case for an active swap throughout the transition to agriculture.

Social Building

It should be apparent from the discussion therefore distant that the shift from hunting gathering to more scheduled food collecting techniques was backed through subtle changes in the social building. A family since an element of residence or working bands of men and women could have engaged the villages that appeared with early cultivation practices. Since compared with hunter-gatherers, early agriculturists needed a more corporate social building. There had been an augment in economic behaviors pursued in the Neolithic villages. In the Upper Paleolithic there was but one specialist, the sorcerer-shaman, while all other members of the society shared the same behaviors: the creation of apparatus and other relics, hunting, fishing and therefore on. In the Neolithic villages, on the other hand, a diversity of behaviors like cultivation, stock-breeding, pottery-creation, weaving, stone and **metal** job, carpentry etc. demanded a more intensive division of labour in the middle of sexes and in the middle of dissimilar parts of people.

In Gordon Child's estimate, detection of appropriate plants and suitable ways for their farming were tasks accomplished through women. Pottery-creation and spinning and weaving and approximately all the biggest inventions and discoveries were jobs of women. Recent studies illustrate that question of whether men or women should get 'credit' for the innovation of agriculture in any scrupulous area is rather irrelevant. First, it ignores the information that plant and animal reproductive biology was well recognized to people even in the Pleistocene. Second, the successful commitment to agriculture is something that the whole community has to accept. Though, it is clear that the transition to agriculture was accompanied through dramatic changes in the economic and social roles of men and women. Working on the meadows with a hoe, pottery-creation, weaving, tending to the animals, collecting ripened seeds, grinding flour and cooking, besides other kinds of household behaviors, came to be performed through women. In cultivation communities, the desire for more children to fuel the agricultural workforce, further added to the responsibilities shared through women. Clark Larsen's revise has shown that men accepted on hunting and fishing after the adoption of agriculture, possibly at a more leisurely rate, whereas women took on the taxing field and household chores.

The possibility of a storable surplus since in Jericho and Catal Huyuk necessity have slowly necessitated sharing and redistribution of land in the middle of individual families within the larger kinship organisation of the Neolithic communities. These families now sought facilities that were held together earlier. These growths encouraged competitiveness and a feeling of economic insecurity. A stone wall bounded the closely clustered homes in Jericho. A stone tower of few 8 meters in height was built outside the wall. This is measured world's first monumental architecture. A ditch was also cut into the bedrock outside the wall. None of these structure behaviors would have been possible without supervision and manage through a cohesive band. Besides Jericho in the PPNA scale, suspicious walls came approximately villages in late Samarran stage in Iraq and in early Meso-America. In Merimde huts were arranged in regular lines beside streets. In Catal Huyuk few of the buildings were establish to be larger and more elaborately equipped than others. This has given the impression that it had religious cult centers or shrines for the performance of ritual functions.

The building of the homes is in information an indication of the social organisation of the individuals inhabiting these. The circular huts of the early era were small and could hardly be seen in the archaeological record flanked by 11,000 and 8,500 BP. These homes built with thatched roof could be easily accepted beside. Though, more rooms could be added to the rectangular homes of the later Neolithic era, for example, in early Meso-America and West Asia flanked by 9,000 and 7,500 BC. These homes could accommodate more members. They had waddle and daub walls, which are a sign of permanence. The attendance of individual storage-bins since compared with general granaries or storage-pits seen in villages with circular huts designates the importance of families since social elements. The multi-room rectangular residences of Jarmo for the era 6,750 to 6,000 BC illustrate that few herding and cultivation families had opted for large families that could assist in many dissimilar behaviors associated with agriculture.

This also meant that there was now require evolving some social mechanisms to prevent tension and manage strife. It is quite possible that the early Neolithic villages dealt with the social problems generated through a more sedentary life through seeking the intervention of some individuals or a set of people who began functioning since arbiters in disputes. Let us visualize the relatively new set of living circumstances and problems associated with village life. There was now a greater require for band attempt to build shelters and storage facilities; to guard the society against threat of diseases related to crops and stagnant water, threat of loss of food by rotting or rodents and due to the threat of expropriation of the surplus produced. Individuals who helped the society to overcome these threats could have appeared since 'leaders'. The attendance of 'valuable goods' of the Neolithic era like

obsidian and some kind of shells in the graves of some in Abu Hureyra and Catal Huyuk is at times cited since an indication of their high status in community.

Belief Organization

In a Neolithic set-up, agriculture and the social network that supported it had to have commonly carried traditions to ensure smooth relations in the middle of the inhabitants. The unwritten legislation contains the roots of the laws of the historic era. Responsibility for ensuring that these rules were respected fell either on village chief or the priest. A general religion and a general language possibly bound the Neolithic villagers jointly. The physical habitation they existed in establishes a reflection in the world-view or the belief organization of the early farmers. Same to the inter-relationship flanked by the hunting-gathering economy of the Paleolithic and the symbolic representation of animals in the cave art of the Upper Paleolithic era, there was now throughout the transition to agriculture a renewed interest in the reproductive/procreative abilities of plants, animals and human beings.

A persisting concern with fertility and procreation is natural to agricultural communities. The religions of the Neolithic were clearly fertility cults with dual male and female principles. Female figurines, molded in clay or carved in stone or bone, have been established in approximately all the Neolithic communities. These are ancestors of the 'Mother Goddess' cults of the subsequent era. It is inferred in these practices that the earth from whose bosom the grain sprouts is a woman who would be convinced through prayers, sacrifices and rites and incantations. The male partner in fertilization is depicted by phallic representations since phalli of clay and the like. In the opinion of few scholars, when the growth of agricultural techniques like tilling with a plough, drainage and irrigation made it too difficult for women to job in the meadows and when domestication of animals like aurochs made stock-raising too dangerous for them, the male principal in the religion of the agriculturists slowly became more significant. The plaster relief's of monumental mass, bullheads projecting from the walls and wall paintings established in few of the structures in Catal Huyuk are a proof of religious observance, art and symbolism that was rising elaborate and intricate.

Magic and ritual became an essential section of these communities. Burial of the dead came to be performed with greater pomp compared with the Paleolithic civilizations. At Jericho and Ain Ghazal in Jordan, the dead were buried with their heads severed, sometimes under the floors of the homes. At both the positions plaster figurines modeled after the characteristics of the deceased have been established, indicating few form of an ancestor cult. The archaeological remains illustrate that the early farmers whispered in few form of subsistence after death. The cult of the dead played a significant section in their societies. Neolithic burials were characterized through both, single graves and communal tombs. Since Neolithic communities came to be differentiated on the foundation of prestige and authority, the

pattern of burial for dissimilar bands in community changed similarly. In Europe an extremely elaborate form of burial is represented through the megalithic tombs, possibly meant for a small number of privileged people who enjoyed great prestige in their communities. Likewise, at the beginning of the Neolithic, grave goods i.e. the goods that accompanied the dead were easy. But since social variations grew, the resulting stratification of community was reflected in the grave goods. Exceptionally lavish tombs for sure parts of community have been established in the Varna necropolis in Bulgaria and in Catal Huyuk in Anatolia.

IMPLICATIONS FOR THE WORLD

Sources of Revise

The past which has been reconstructed belongs to a period when our ancestors did not know script. Historians have learnt in relation to the ancestors through learning bones, and stone apparatus of those times. Archaeology has borrowed from approximately every discipline of science to decipher the meaning of substances from the past. A typical excavation team today consists of a network of scholars who will look at human and animal bones, plants and exploitation radio carbon dating. To be able to understand the meaning of things, historians have learnt from the insights provided through studies of foraging communities surviving in the contemporary times. The revise of modern foraging people whom we assume to be living in environments and patterns same to our ancestors helps us understand the pre – literate past bigger. Studies of the !Kung Bushmen accepted out through anthropologists like R.B. Lee have given us several insights in relation to the hunting- gathering mode of life. One new region of research which has helped historians is the revise of the non-human primates. Scholars like Jane Goodall have studied the behaviour of chimpanzees in the wild. Earlier it was whispered that humans were the only tool by animals. Goodall has shown that chimpanzees too exploitation apparatus. It is in the mists of this past that few of the greatest landmarks of human history are hidden. We shall trade with few of the turning points in human history.

Origin of Humans

Humans originated in Africa. Our earliest recognized ancestors are described Australopithecus. Remains of the Australopithecines, have been establish in fossils dating from in relation to the 2-4 million years ago at such positions since Laetoli in Tanzania and Hadar in Ethiopia. Analysis of skeletal material, plus amazing footprints preserved in volcanic ash at Laetoli, illustrates that Australopithecus walked bipedally. How could such ape like creatures be described our ancestors? This is because in the middle of the animals of his kind humans alone walks on two feet. Other animals walk on all four. The bones of this ape like creature illustrate that it walked on two feet. Except for their bipedal gait these Australopithecines almost certainly looked a lot like contemporary chimps. It now seems that many

dissimilar species of Australopithecines existed for an era of 2 million years or more in east and southern Africa. The diet of the Australopithecines consisted largely of gathered plant foods.

Experts do not agree since to which kind of Australopithecine was the ancestor of the after that significant fossil hominid, *Homo habilis*. The latter emerged approximately 2 million years ago in east and southern Africa. The brain of *H. habilis* showed a definite augment in mass in excess of Australopithecus. *H. habilis* made stone apparatus, few of which were undoubtedly used to butcher meat. They subsisted on plant food and meat, which they scavenged. *H. habilis* is measured ancestral to *H. erectus*, who emerged in Africa in relation to the 1.5 million years ago. In the after that million years our ancestors moved out of Africa. Their remains have been established in China, Java and Europe. *H. erectus* showed a further augment in brain mass and left proof of more advanced apparatus, hunting of large animals, and exploitation of fire. When our ancestors became non-vegetarians they tapped a new source of food power. Animals like deer converted vegetation often not consumed through humans into meat. When they hunted migratory birds and animals humans began to attract food nutrients from a wide range of resources. Animals migrating from spaces distant off were bringing food supplies from regions which place beyond the range of human bands.

H. erectus existed for in relation to the 1 million years. In relation to the 350,000 years ago emerged another species described the Neanderthal man. They were short, stocky and had powerful physique. Nevertheless they too were not quite human. They used stone apparatus alright but they did not have language or art. Our habitation was formed through natural forces which in turn formed our evolutionary path. Nature created dissimilar kinds of environments like – hot or cold weather circumstances, arid deserts or wet river valleys, sea coasts and mountains. Temporal variants produce changes and modifications few of which led to evolutionary changes.

Contemporary Humans

The fully contemporary humans are present in the Klaiser River mouth caves in South Africa from 120,000 – 60,000 years ago. Theories based on DNA also support the thought of the African origins of humans in relation to the 200,000 years ago. They emerged in the West Asia approximately 90, 000 years ago. Earlier, our ancestors like the *Homo-erectus* and the Neanderthals had colonized regions of Africa, Southeast Asia, China and Europe. There were plenty of spaces in the globe where they had not reached. Siberia, Australia and the entire huge breath of the Americas remained untouched. Contemporary humans by their greater adaptability to climate supervised to colonies every section of the globe where it is possible for humans to live. Moving out of Africa in relation to the 120000 thousand years ago they had reached Australia 60,000 years ago and America in relation to the 20,000 years ago. Several scholars consider that variations in skin color and body mass belong to this age.

Contemporary humans look to have introduced a range of innovations which are unique to humans. Few of these advances were art, invention of new apparatus and tailored clothing. The European examples which have been cautiously studied illustrate that the *Homo sapiens sapiens* emerged in that region in the interglacial era. This era was relatively warm and provided favorable circumstances and niches for the early humans to evolve. These humans were carrying the knowledge acquired through their ancestors. They controlled fire and built shelters for themselves. These innovations gave them the flexibility to colonize new regions through adapting to changing circumstances. With their improved weapons they were able to hunt down large game and use marine resources. All this designates that through this time civilization and acquired knowledge began to outpace easy biological version.

How are Humans Dissimilar from Animals?

We have selected six defining aspects of humans which create them dissimilar from other animals –

- Humans create apparatus and eat uncooked since well since cooked food.
- Humans have a large kinship organization consisting of comparatives through descent and marriage. This means that unlike other animals they have added social relationships to biological relationship in the web of kinship.
- Humans barter and swap with other human societies.
- Humans communicate by a highly urbanized language.
- Humans have invented arts.
- Human societies grow food.

We shall attempt to trace the acquisition of these aspects through our ancestors. Our reading of the past suggests that these aspects were acquired in dissimilar eras of history. The other equally motivating information is that the changes were not incremental in nature. There were large eras of extremely slow growth followed through an era of rapid growth.

Invention of Apparatus and Detection of Fire

Tool creation is measured a defining characteristic of the humankind. Although few other animals like chimpanzees and crows are recognized to exploitation apparatus, they do it rarely and in an episodic fashion. They do not shape their apparatus either. Australopithecines were almost certainly the first tool makers. The earliest apparatus might have been made of bone or wood. They have not survived to the present. The earliest apparatus were almost certainly made through women to create gathering more efficient. In addition, women devised containers to facilitate the transportation of gathered food and for hauling infants throughout gathering. In relation to the 2.5 million years ago our ancestors

exposed that stone could be used since weapons. With stone apparatus they could kill animals and break shells of edible seeds. Tool creation through our ancestors marked the beginning of technology. Think of the methods in which technology has made job easier. For instance if you needed wood you would not wait for a tree to fall down but basically cut it with a saw. Also technology helps produce more goods. Before the invention of printing press books had to be copied through hand. Since such books were rare and expensive. Since our technology has changed, our method of life has changed. Just since early technology made it possible to hunt and cook in new methods, therefore too, the contemporary technology has made our present day lifestyle possible.

Detection of Fire

Food can be cooked only if fire is accessible. The first proof for fire is established 500,000 years ago at Zhoukoudien cave, China. It is associated with *Homo erectus*. Manage of fire is one of the mainly significant growths in human history. Through doing therefore our ancestors could cook food and therefore create it more digestible by chemical transformation. For instance, starches in roots could be broken down and made easier for complete digestion. Toxins in plants could be destroyed; bacteria and other harmful mediators in putrefied meat could be destroyed with heat. In addition, fire allowed expansion into new environments through providing light, warmth, and defense from predators. The potential for environmental transform was present if fire was employed to hunt game and to burn plant societies.

Kinship

All human bands regulate marriage and kinship with other bands. Kinship has been defined since the recognition of relationships based on descent and marriage. Relations based on brotherhood or sisterhood is establishing in the middle of the primates. The well recognized anthropologist R. Fox maintains that the combination of “alliance” with “descent” in one organization was a unique human innovation. Basically stated no other species has in-laws. This innovation allowed humans to link up and ally with other bands. Through maintaining ties with a son or daughter who moved to another band after marriage, humans created relationship with the band to which the offering had moved.

The mainly significant aspect of kinship is that it is not basically in relation to the biological relationship, it is in relation to the social relationship. Biological connections are extremely narrow. Kinship on the other hand, can be extended since distant since the regional conventions need. In several human societies every recognized person is treated since a kinsman therefore that marriages are basically renewals of links that have already lived. With kinship humans could depend on each other in times of food shortage or incursion through a hostile band. This also ensured distribution the knowledge

of a large number of bands. As, it ensures a healthy flow of genes in excess of a large region, societies having kinship would have a greater chance of biological subsistence and expansion.

How did Kinship Emerge?

R. Fox considers that the emergence of kinship is related to the gradual shift to a non-vegetarian diet. This “hunting transition” was well under method through early *H. erectus*. This had significant consequences for the relationships in the middle of the early humans. The large level hunting of the larger animals might have led to the making of a more rigid sexual division of labour. This form of hunting required a mobility that would exclude women who were hunting or nursing young children. Foraging could be undertaken through the entire society and fully integrated with other social behaviors such since singing, chatting and child care. Hunting on the other hand needs stealth and silence and tended to become the preserve of able bodied men.

Men went for hunting, women for gathering. Earlier everyone foraged for himself or herself. With the new sexual division of labour came require for swap in food flanked by male and female. This deal changed their relations with each other. Before this time there were all-male associations and all-female associations. With the sexual division of labor, though, men and women needed one another in a new method: for food, for the swap of vegetables and meat. This deal “is almost certainly at the root of a truly human community.” This encouraged the making of domestic elements that would eventually bring jointly adult males, females and their young. There are two other distinctive characteristics of human kinship. Mainly human communities practice incest taboo. Humans also invented exogamy, the rule whereby one necessity marry outside a sure band. Exogamy helped people to create connections with other bands. If a band forbids marriage within itself, it is forced to acquire spouses from other bands. When that happens, harmonious relationships flanked by the bands are promoted through the information of their interdependency for spouses. This was significant to early humans armed with lethal weapons. Since bands expanded and bumped into one another, perhaps competing for **resources**, the thought of kinship and marriages could be used to prevent hostilities. Contemporary ethnography suggests that kinship was tightly interwoven with economics, politics and religion.

When did Kinship Emerge?

It is hard to write the history of kinship. Fascinating proof for kinship comes from 17,000 years old settlements on the Kom Ombo plains beside the Nile in Egypt. It illustrates a cluster of settlements of in relation to the 25 to 30 people each. Each of these bands made scrupulous kinds of apparatus and their techniques of food gathering too, were distinctive. Considering the information that these bands existed in secure proximity for a long time, it is likely that kinship linked them all. Ethnography suggests that one of the biggest functions of kinship is swap of humans since well since goods. In the

context of the prehistoric past the proof for swap can be a pointer to the attendance of kinship. That is why we shall look at the proof for swap in prehistoric communities.

Swap

When Adam Smith wrote that humans have bartered and exchanged from times immemorial he was creation a report in relation to the a unique feature of the human societies. Unlike other animals' humans barter and swap goods with outsiders. It is relatively easier to write a history of swap. This can be judged from the information that if few substances are establish which are not accessible in the vicinity; one can presume that they have been procured from other societies who live in those regions. Although that, too, will not be true in all cases, this is because we know that hunting-gathering societies are mobile bands. This means that they might have picked up those stones throughout their seasonal migrations. When our ancestors realized the potential and possibilities of stone for shaping apparatus, they began looking for stones that could provide sharper edge and had longer life. Obsidian is one such stone. But it is a rare kind of stone. In relation to the 130,000 years ago two positions in Tanzania have acquiesced proof for the exploitation of obsidian. This stone had been obtained from Kenya's Central rift valley Located at an aloofness of 300 kilometers. Hunters moved approximately quite a lot. Therefore, obsidian could have been obtained throughout a hunting expedition. It is a solitary proof.

Flint is another stone which our ancestors establish useful. Its crystalline texture helps produce sharp and efficient apparatus. Another stone which was chosen through our ancestors was quartzite. These stones are not accessible everywhere. Our ancestors tried to get them from far spaces. For instance it has been establish that at the 20,000 year old position of Kostenki in Russia flint tool had been brought from an aloofness of in relation to the 160 km. Based on parallels with contemporary ethnographic proof we can assume that these flint stones were procured through the people at Kostenki by a process of swap. Contemporary foraging societies periodically gather in one lay and swap women and gift valuables to each other. There is a well-known saying, "Gifts create friends and friends create gifts". The accessible proof does not permit us to take back the history of swap of goods earlier than 20,000 BC.

Invention of Arts and Language

Almost certainly, the surest feature of humans is their skill to speak. Language is unique to humans. Other animals can emit a limited range of sounds. For instance a dog barks differently to register its happiness or anger. Other dogs too, understand these sounds. Same is true of all other animals. Though, the range of voices produced through them is extremely limited. In the case of humans the range of meaningful sounds produced through them verges on infinity. Think of the large dictionaries in all the words of the world. Each word symbolizes a separate meaningful sound. That is

why language is measured unique to humans. The beginnings of words are hidden in the mists of the past. Human beings were anatomically ready to speak more than 150,000 years ago. Though, unequivocal proof for language does not seem for the after that 100,000 years. For instance we know that the contemporary humans who are establishing in Europe in relation to the 40,000 years ago had a language. This is proved through several related proofs. Anatomically, the arrangement of their oral and nasal cavities, their longer pharynx i.e. the part of throat the vocal cords and the flexibility of their tongues would have enabled them to shape and project sounds in excess of a wide range. Though, the proof for this biological capacity has to be combined with proofs that would indicate the skill for socially shared meanings. There is no logical relationship flanked by the sounds of a language and the substances signified through them. These sounds are understood because the speakers and listeners have a socially shared meaning for them. Jobs of art are understandable to a society because it has a mutually understandable meaning for representations like painting and icons. In short art seems when a band has acquired symbolic thinking. That is why art and language reflect each other. Both involve representations that are not just the fancies of an individual but creations of a community.

Art is unique to humans. No other animal is recognized to paint and attract pictures. No other animal is recognized to understand or appreciate pictures either. Contemporary humans all in excess of the world have left proof of their art jobs. Therefore beautiful are the paintings establish in the caves of Lascaux in France and Altamira in Spain that the great twentieth century painter Picasso exclaimed, “We, have invented nothing.” The unequivocal traces for art and language establish therefore distant are not earlier than 50,000 years.

The invention of arts and language meant the acquisition of the capability to conceptualize things remote in time or legroom. Scheduling, foresight, social organisation, rituals, intricate swap – in short an entire new world of possibilities appeared in its wake. It was these new shapes of cooperation, this skill to plan in advance that enabled our ancestors to sweep crossways the globe in a extremely short time. It was the invention of language that enabled our ancestors to transmit knowledge to children in relation to the things they had not seen. It was the birth of thought and imagination.

Hunter-Gatherers – What can we Learn from Them

Until 12,000 years ago virtually all humanity existed since hunters and gatherers. They stand at the opposite pole from the contemporary urban life. They have existed in small bands, without centralized power or standing armies. They have **supervised** to solve their problems without war and without much violence. With relatively easy technology – wood, bone, stone, and fibers – they were able to meet their necessities. Instead of the eight hour job schedule of the industrial communities they control to collect a nutritive diet with two to three hours of job. No wonder the American anthropologist

Marshall Salons calls them, “the original affluent community”. Hunter- gatherers have existed without destroying their habitation. We live in communities divided into haves and have-nots. The ten thousand years of agricultural and industrial cultures have brought us to the brink of environmental disaster. May be the surviving hunting-gathering bands deserve a rethinking. They might have answers to few of the central questions in relation to the human condition – in relation to the social life, politics, and gender, in relation to the diet and nutrition and living in nature.

The Great Transformation

The history of Homo- sapiens sapiens is one of progressive acquisition of new skills. They learnt to create apparatus combining wood and stone. They learnt fishing, boating and swimming. It was approximately this time that the Holocene period began. Weather became warmer causing dissimilar kinds of changes crossways the globe. For instance in West Asia arid deserts replaced forests. In Europe on the other hand snow melted absent and forests grew. Faced with these climatic changes our foraging ancestors devised new shapes of version. These new shapes of version moved beside four dissimilar trajectories. Mainly of the societies sustained their hunting- gathering life. They basically added new marine species and several seeds into their food kitty. In several regions forests and rivers could supply them food in plenty. Also several of these bands preferred the freedom and leisure of the hunting gathering method of life. That is why even in AD 1500 foragers engaged fully one third of the globe. This incorporated Australia, mainly of North America, since well since large tracts of South America, Africa, and Northeast Asia. Even today hunter- gatherers live on in forty countries, in the attendance of hundreds of thousands of descendants a generation or two removed from a foraging method of life.

In few sections of the world hunter–gatherers began cultivating plants but sustained to live like itinerant foragers. Proofs have been established in China and Mexico that plants were cultivated through itinerant foragers. They did not settle down in villages. They sustained to thrive in this mixed form of food acquisition for more than two thousand years. Therefore, it cannot be regarded since a middle scale. There were two other shapes of version to the changes in habitation had the potential for the growth of human civilization. These were rustic nomadic and agriculture.

Rustic Nomadism

Few hunting gathering societies took up cultivation and herding of animals. Proofs from West Asia suggest agriculture and animal domestication appeared at almost the same era. Few societies preferred herding of animals in excess of agriculture. The Central Asian steppes consisting of countries like Mongolia, Turkmenistan, Kazakhstan, Azerbaijan etc. was a region where herding of animals was the dominant form of living until in relation to the three hundred years ago. There are indications for the domestication of dogs, pigs and horses from the Mesolithic era. It was the domestication of cattle, sheep

and goat that imposed a new pattern of living on the humans. Pastoralist generated a dissimilar lifestyle. The domestication of animals represented a radically new method of life. In the hunting gathering mode of life animals were killed and consumed immediately. Now animals were reared to act since walking larders that could be used in times of scarcity. Unlike the agriculturists who usually settled down in villages, pastoralists moved from one lay to another in search of pastures. Historically the itinerant people existed in the grassy plains of Asia, Africa, and the Americas, where the grasses provided the sustenance for their herds.

Cattle Herders, Horse Nomads and Others

Goat, Sheep and cattle herding was general in West and South Asia and during the plains of southern and eastern Africa. Cattle became the foundation of wealth for several of these warrior-dominated communities. Hittites, Hyksos, early Greeks, and Aryans were horse nomads. The earliest horse nomads did not ride their animals, but fought from chariots. Reindeer herding since a form of rustic nomadic may have urbanized even before herds were kept on the Eurasian steppes. They were mostly confined to northern Europe and Siberia. These societies were at an aloofness from the largest centers of modern cultures. In Arabia and the regions approximately Sudan in Africa, camel nomadic became general in the early centuries of the Christian period. Able to subsist on limited water and fodder, camel nomads controlled deal routes that crossed the great Saharan and Arabian deserts. In the Andean highlands in America llamas and alpacas were domesticated and led to a limited pastoralist. Maintenance of herds was critical to the subsistence of itinerant bands. These animals supplied meat and milk to the nomads. Camels, horses and oxen also helped transport goods from one pasture land to another and to markets.

Contemporary studies of the itinerant bands in get in touch with agricultural communities have revealed few of the dynamics of these communities. It has been said that a true nomad is a poor nomad. Wealth is a burden to him. Everything he has necessity be light sufficient to be accepted, to be set up every evening and to be packed again the after that morning. If his herd increases beyond a sure number he is forced to move quickly from one lay to another in search of pastures because grazing is exhausted extremely quickly. The augment in the number of animals hampers movements on the one hand and needs greater mobility on the other. That is why they are forced to get rid of few of their animals through exchanging it with few other goods. If they acquire wealth they cannot carry it. Therefore, they are forced to settle down. Therefore rich nomads settle down. Extremely poor nomads too cannot survive for long. Herds of sheep and goat are prone to infection and can die in large numbers. Herders can suddenly discover themselves without any sheep or goat. In that situation they tend to take up works with settled societies.

This inherent instability of the rustic itinerant bands dictates its relationship with other rustic or settled societies. A society suddenly finding itself without its herds can attack neighboring rustic or settled societies. Rustic communities are characterized through the power of warlike males bound to each other through ties of loyalty. Physical valor and courage are in the middle of the mainly valued attributes. Their mobility provides them important advantages since warriors, even against the armies of sedentary peoples. Several scholars consider that early states appeared when itinerant bands conquered agricultural societies. Early Mesopotamian literature refers to itinerant bands that created kingdoms. Early Greeks and Aryans were itinerant people who formed the nature of cultures in Greece and India. The Hsiung-nu destroyed the Roman empire and Indian kingdoms in the fourth- fifth century. The mainly well-known leader of itinerant bands was Chinggis Khan. In the thirteenth century he created the largest empire hitherto recognized. Rustic nomads often destroyed kingdoms in regions where sedentary agriculture was practiced. The capability of the civilized centers to support vastly greater populations, to develop greater occupational variety, and to produce lasting organizations has given agriculturists advantage in excess of itinerant peoples. Though, the impact of rustic nomads has been important in history.

Agriculture

In spaces like West Asia, Egypt, India and China climatic changes led to the emergence of cultivation since the dominant form of living. These people also domesticated animals. Though, agriculture was the dominant subsistence strategy for them. When food production and animal domestication combined since a mode of life it was a revolution. The transition from foraging to cultivation is one of the turning points in our history. The seasonally mobile life of hunter-gatherers, who obtained their food from wild plants and animals, was replaced through the settled life of farmers, who cultivated crops and raised domesticated livestock. This shift to sedentary life led to the development of population and village resolution, the growth of crafts such as pottery and metallurgy, and eventually to states and municipalities.

Food production and animal domestication represented a changed outlook for food quest. It represented a scheduling not for a day but for a season – for the long condition. This new agricultural economy expanded at the expense of the old foraging method of life. Gradually and steadily agriculture became the dominant mode of life. Even today it remains the dominant job of the majority of humans. Last two hundred years of industrial revolution have reshaped the contours of the world. Though, even now in a country like India approximately 75% of the people are agriculturists. The soil they job on is an artificial soil fashioned through thousands of years of labour.

Consequences of Agriculture

The beginning of agriculture and its spread to large sections of the earth had distant reaching consequences for the human communities.

Birth of Village Civilization

Hunter-gatherers moved their houses according to the seasonal migration of animals and availability of fruits and roots. Unlike hunting gathering, agriculture needs that the farmer stays in one lay for a long era. He has to sow seeds, he has to water the plants and he has to protect the saplings from birds and animals. Only after four to six months are the plants ready for harvesting. This means that unlike hunting-gathering, agriculture encourages settling down in one lay. That is why the beginning of agriculture is linked with the emergence of villages. Although, foraging societies founded villages and cities in few spaces where plentiful supply of food was accessible all the year round, such spaces were rare. In domesticating animals and plants humans necessarily domesticated themselves. This world sheltered with roads and paths, huts and homes, hamlets, villages and cities is a making of our agricultural ancestors. These are the spaces archaeologists dig up.

Augment in Population and Expansion of Settlements

Settled agricultural populations tend to expand both numerically and territorially. Population development is higher in the middle of sedentary societies. Crops provided farmers with more dependable supplies of grain based weaning foods such as gruel and porridge, since well since milk, once the goats and sheep began to be milked. The standard interval flanked by births would have been reduced, leading to augment in population. It has been estimated that in the Fertile Crescent the mass of settlements increased ten fold in the transition to food production. Hunter - gatherers existed in bands of twenty or thirty because large numbers could make food shortages. Farmers could grow more food than hunter-gatherers could collect. They could support more people on small plots of land. Unlike the hunter-gatherers, farmers could grow food which they could store for a long time. Therefore, villages with population of hundreds of people came into subsistence.

The coming of agriculture meant that crops were sown in regions where they did not grow naturally. Therefore, there was an artificial extension of the production niche. While hunter-gatherers depended on nature to give them food, agriculturists actively created new landscapes of cultivated crops. Therefore, cultivators colonized several new regions uninhabited in the earlier era. Agriculture also led to an augment in the carrying capability of land. Several calculations suggest that a hunter-gather would require roughly four square kilometers of land to feed him in a year's time. An extremely small chunk of land could support large number of agriculturists. Though, the coming of agriculture also meant slavery

for several people. Chiefs hungry for authority and wealth forced other members of the society to take up farming and section with a section of the produce.

Emergence of Tribal Societies

Coming of agriculture is also related to the emergence of long conditions patterns of cooperation. Hunting–gathering bands require cooperation for organizing hunt. Once the hunt is in excess of and game has been shared the band ceases to exist. Agriculturists require cooperation from sowing to harvesting. Unlike a typical hunting expedition which might last a day or a week, agriculturists have to cooperate in the production process lasting at least four months. While agriculturists are waiting for the crops to grow, they survive on the food produced through farmers in the previous season. Therefore, there is require for cooperation in the middle of food producing bands crossways the year. No wonder agricultural communities are characterized through large kinship networks which are the institutional frame for cooperation in the middle of the farmers.

New Epidemics and Diseases

The coming of agriculture had few significant consequences for the health and hygiene of people. While a regular supply of food looks to have increased their longevity, sedentary life created ideal environments for mosquitoes especially when they started storing water, irrigating crops, or settling close to swampy or marshy land. These mosquitoes were the carriers of diseases like malaria. The trash that accumulated approximately villages attracted pests, few of which were hosts for diseases. A well-known, later, instance was the medieval spread of bubonic plague by the infestation of rats whose fleas accepted the disease.

New Shapes of Order and Dispute

Permanent homes meant substantial investments in labour. Likewise, agricultural meadows too required a considerable investment of labour. Agricultural societies would defend their meadows and houses much more than the foraging bands. In case there is a clash in the middle of foragers the losing face basically leaves the lay. Agriculturists tend to keep in their villages even if the victors take absent section of their produce or provide them a subordinate status. Therefore coming of agriculture changed the significance of war. It also paved the method for the making of communities based on inequality.

REVIEW QUESTIONS

- How archaeology does help us in knowing about early cultures?
- What were the means of subsistence of Paleolithic people?
- What do you understand by nomadic pastoralism? How is it different from pastoralism?
- How does systems model explains the transition from hunting gathering to agriculture?
- How in the early phase wild plants were domesticated?

- How Neolithic society did influence their belief system?
- What is kinship? How did it emerge?
- Discuss in brief the consequences of agriculture.

CHAPTER 2

Bronze Age Civilizations

STRUCTURE

- Learning Objectives
- Cultural and natural settings of the early civilizations
- Technological foundations and socioeconomic parameters
- Writing and artistic expression
- The social Structure reconstructed
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Outline the changes in Mesopotamia in Uruk period from the Ubaid period.
- Describe different types of seals you studied in this unit.
- Give a brief account of the use of objects of copper and its alloys in activities other than wars.
- Give a brief account of the topics covered in early writing samples available to us.
- Give brief account of social structure in Mesopotamia and Egypt.

CULTURAL AND NATURAL SETTINGS OF THE EARLY CIVILIZATIONS

Egypt, the Gift of the Nile

The Egyptian civilization area lies north of Aswan and the First Cataract of the Nile valley northward to the Delta. The valley of the river Nile is 700 km long in this stretch, but on standard only in relation to the 10 km wide. It is sunk flanked by two deserts. The Delta of the Nile consists of three biggest distributaries and their numerous branches. The ancient Egyptians distinguished the two areas since Lower Egypt and Upper Egypt south of it.

As prehistoric times, people exploited a diversity of micro-environments not only in the alluvial valley, but also close to the hills of the western desert, and beside the wades of the eastern desert. There are some springs in the western desert, creation the development of vegetation possible. And when it rained there was grazing. The ostrich, oryx and ibex were hunted there. In Egyptian art, the inhabitants of the western desert were portrayed since men with curly hair, wearing feathers on their heads. The eastern desert, with its numerous wadis and occasional grazing, was a source of several metals, structure stones, and semi-valuable stones. Fine-grained wood that could be seasoned was not, though, accessible in these dry zones, and therefore for boats, cedar wood was imported from the Lebanon.

The immensely long Nile gets mainly of its water in the high mountains of Ethiopia in the monsoon season, therefore that the high flood reaches Aswan in June. The floods proceed north. In Upper Egypt, flood water stands for four to six weeks in small basins on either face of the river channel, after which, in early October, the flood subsides, having left behind a film of silt that is extremely fertile. Sowing of wheat or barley starts in November, and the crop generally requires no irrigation—in spite of rainfall being less than 100 mm in the year— because the standing flood water in the basins has moistened the soil adequately. Egypt is truly the gift of the Nile.

In the Delta, the basins remain flooded for long weeks after the floods, and only few sections are cultivable. There is thick reed development, and the Delta was the rustic area of Egypt where vast herds of cattle grazed after the flood subsided. In the middle of the reeds that grew in the Delta was the papyrus, now approximately extinct. The outer casing of its stalk was removed, many strips of the sticky pith were placed alongside one another, and they were moistened and beaten flat into a smooth sheet.

The farming of wheat, barley, beans, gram and other winter crops required small labour when compared with South Asia. For irrigation of the soil before planting, Egyptians had to pay attention to their regional natural basins, creation cuts in, or raising, their walls according to require, and guiding the flow of the flood from one lay to another, therefore that the maximum region was inundated. Occasionally a natural basin might have to be subdivided with low mud walls, or the overflow channels deepened. Because of this and the information that the gradient of the Nile is gentle, ancient Egyptian agriculture did not utilize radiating canal networks. In other languages, ‘irrigation’ was neither labour-rigorous nor a centralized organization dependent on the state for its implementation. It was organized at the scale of the regional flood basin. Therefore the origins of the Egyptian state and kingship do not seem to have been linked with requires of irrigation.

Egypt was a highly productive land by the centuries, and since late since the Roman era was the supplier of the bulk of the wheat that the municipality of Rome consumed. Yields were high in conditions of seed and labour inputs. Correspondingly, population densities were high. We are reminded of the information that the gigantic pyramids could only have been built through a vast labour force recruited from possibly the whole valley, at no cost to agricultural production. Besides, thick populations could mean, theoretically, that at sure times and in few spaces, land became scarce, and hence a resource that was fought in excess of. Warfare in excess of land can result in the subjugation of one band through the leader of another band. Though, in the case of Egypt it is unlikely that population pressures built up in the era just before the emergence of the state. We therefore have no ready account for the proof of war heroes in the Archaic or pre-dynastic era. Flanked by in relation to the 3500 and 3000 BC, sure settlements seem to have urbanized since centers of political-military or economic

importance. In southern Egypt there was Nekhen or Hierakonpolis, where archaeologists have established a perimeter wall, a sacred precinct with the remains of stone columns, and a cache of beautifully carved stone vases, ivory labels for goods, and cosmetic palettes, few of which seem to depict kings exercising military authority. There is also a cemetery in which some burials, with jewellery of gold, silver, turquoise, carnelian and garnet, seem to be those of the elite.

Close to the head of the Delta, south of Cairo, was the resolution of Maadi, which, after in relation to the 3500 BC, reveals several cultural units such as carved palettes and pottery of the Upper Egyptian sort, but also some kinds of homes and pottery that are Palestinian in origin. Since much copper occurs at the position, and also bones of the donkey and material from Upper Egypt, it is whispered that Maadi handled an overland deal flanked by the Nile valley, Sinai, and Palestine. This was an era of political unification in which the Pharaoh or king assumed the defense and patronage of some deities and wore the crowns of both Upper and Lower Egypt, and when a fairly unified material civilization extended beside the Nile valley. Script came into subsistence, and technical advance related to copper metallurgy was made.

In the Old Kingdom the mainly spectacular innovation was the advent of the pyramid, a vast stone memorial cum tomb that ensured not only the subsistence of the bodily remains of a dead pharaoh, but also that people on earth worshipped the dead and deified ruler. Several of the pyramids were built close to the apex of the Delta, where also, on the left bank of the Nile, the municipality of Memphis was founded. All the early pharaohs were crowned at Memphis. Close to through were the *mastabas*, stone-built tombs of the nobility. Meanwhile, Abydos was another center with newly appeared elites, judging from its brick-built and roofed tombs with jeweler and boat models, and also flanked through store rooms, presumably stocked with provisions for the dead in the after-life. The large tombs were bounded through groups of humble graves.

The mainly striking units of ancient Egyptian culture are its material prosperity, exquisite script, painting, and relief's on the walls of temples and tombs, pyramid structure and cultural emphasis on mortuary memorials and the cult of dead kings, expert craftsmanship in many stones and metals, and continuous contacts with the world outside: Nubia, Sinai, Palestine, and the Mediterranean islands.

Mesopotamia and its Municipalities

If we were to sum up the personality of Bronze-Age Mesopotamia in a same method, we would mention its precocious urban growth and its cultural emphasis on the superiority of municipality life; in contrast to Egypt, there were numerous municipality-states often contesting authority, deal routes, and land. Rather than high populations per se, this area saw an exceptional degree of nucleation of population in large urban centers. Also feature of Mesopotamia is the wealth of its cuneiform literature

on clay tablets, and the propensity of the state organization to keep written records of all public transactions. Exquisitely carved cylinder sticks that were rolled on clay tablets after they were written but still wet, or on the clay sealing's of jars or packages, represent an extension of literacy. There was also openness to the world from an extremely early date. Mainly significant were Mesopotamia's contributions to the growth of mathematics and astronomy. Mesopotamia is the land of the Euphrates and Tigris rivers, and the Euphrates is the 'lifeline' of the ancient culture. Here too, since in Egypt, it was the flood plain of a biggest river that was cultivated through what seems to have been a prosperous peasantry.

The southern plains are also described 'Sumer', for this was the land of the Sumerians, the first municipality dwellers of the land. Sumer is a semi-dry desert, sparsely vegetated. In the lowest reaches of the Euphrates and Tigris rivers, the land is marshy, and boats connect the small villages to one another. Fishing is significant to the economy, and in the tall reed developments, birds and wild pigs were hunted. Before the full growth of agriculture, the earliest settlements of Sumer —of hunters and fisher folk—were Located in this southern marsh area.

In Sumer the rainfall is not adequate for the staple crops, wheat and barley. Agriculture so depended on the rhythm of the Euphrates. The Euphrates rises with the onset of winter and spring rains on the mountains of Turkey in November, and reaches its height in April. Because of the slope of the land, the river branches into many arms on entering Sumer; these divide into further branches, therefore that the force of the water is dissipated. Therefore, flanked by November and April, with an easy technology the water of the Euphrates can be diverted into canals or ditches and thence into individual meadows. To regulate the flow of water to the meadows, vast rolls of date palm-leaf mats were placed crossways the ditches, and topped with mud. When the rolls were lifted from one end, the water was released. Irrigation and the exploitation of the seeder plough contributed to tremendously high outputs per hectare and labour input, and high yields per sown seed.

Unlike the Nile, the Euphrates brings down salts dissolved in its water. In the extreme heat of the Iraqi summer, capillary action in the harvested meadows reasons the salts to be brought to or close to the surface, which is not good for the crop that will be sown in the following autumn. Therefore the traditional way has been to leave meadows fallow in alternate years, therefore that bushes grow wild and their deep roots lower the water table. These weedy bushes are eaten through goats and sheep; and letting flocks graze on fallow meadows contributes fertilizing manure to the soil. This practical dovetailing of animal herding with agriculture had significant social and political consequences in ancient Mesopotamia. Pastoralist was complementary to agriculture, and often members of the same society could be either pastoralists, or cultivators. Because few families dedicated in pastoralist, the

animal wealth of ancient Mesopotamia was enormous and wool, the chief fabric, was exported. Rustic produce, jointly with river fish, provided a reliable buffer against harvest failures. This wide-based survival foundation was offset through poor mineral wealth. Mesopotamia's wood for carts, boats, and roof beams came mostly from the Zagros and the Lebanon. Therefore too, metals were imported from the Zagros and the Anatolian and Iranian plateaus.

The organization of irrigation made for clash flanked by agricultural societies. Those who utilized the upstream part of a channel could either exploitation too much water, or neglect to clean the bed of the channel, or release destructive water, to the detriment of downstream meadows. Friction in excess of irrigation schedules flanked by upstream and downstream users has by history led to the repudiation of kinship flanked by societies in Iraq. Moreover, this is an unstable organization because canals get silted rapidly and are short-existed; and the channels of the Euphrates may abruptly transform their course, leaving a settled tribe without irrigable land. Warfare in excess of land, in other languages, was always in the offing, not because land was scarce for the population, but because of the volatile ecosystem.

The plains of the lower Tigris and Euphrates were engaged soon after in relation to the 5000 BC, in the Ubaid era. There were small fishing settlements in the beginning, but agricultural life was recognized soon thereafter. Material civilization was limited. The significance of the Ubaid era also lies in proof for Mesopotamian ventures into the Gulf, and in the information that the temple, which was to develop into the urban institution par quality, is already present. At this scale the temple was an easy shrine that would have housed the image of a deity. On temple floors were establish the residues of worshipper offerings Uruk, era, the population rose, several more villages came into subsistence, there is proof for the plough and the wheel, and, towards the end of the era, written records are attested. The late Uruk era, best represented at the long position of Uruk, also saw the invention of the cylinder seal, and experiments with the construction of large, monumental, temples. The range of materials in exploitation widened substantially. How these growths in the south are connected with an 'expansion' up the Euphrates and eastward into what is now Iran, has not been worked out. All we know is that Mesopotamian temple architecture, script, and pottery shapes seem to have been emulated through many societies outside Sumer, alongside their own material civilization. It is not simple to read the archaeological proof since 'deal'. Yet, what is important is that, since in Egypt, several growths look to happen jointly in a short span of time preceding the first proof for rulers and municipality life.

Throughout the short Jamdat Nasr era the script organization and seal carving underwent little growth. Thereafter, the Early Dynastic is the era of the municipality-state with its numerous temples and fortified palaces. There was no particularly smooth progression, though, from the Late Uruk into the

Early Dynastic eras. Several architectural manners attempted in Uruk were abandoned. In mass and prosperity Uruk was superseded through municipality-states such as Lagash.

The Harappan World

In the Harappa world, survival depended on much the same species since in western Asia and Egypt. On the greater Indus plains, barley and wheat, jointly with peas, gram, sesame and mustard, were grown. Cotton was grown for fiber. Sheep, goat and cattle bones attest to animal husbandry, and cattle comprised both western Asiatic species since well since the humped Indian diversity. In Kutch, millets are attested, and at Lothal rice husk impressions have been detected in clay. The Harappan heartland place in a middle zone flanked by the winter rainfall regime of western Asia and the monsoon rainfall organization of South Asia. Punjab may get only 120 mm rainfall in winter, and Sind just 30 mm, but even this is of critical importance because wheat and barley are winter crops.

More reliable—and so significant—than rainfall, though, is ground or subsoil water. You may keep in mind that the municipality of Mohenjo-daro had an estimated 700 wells for its domestic water supply. Beside the now arid stretch of the Hakra river in Pakistan, the water table is high and wells would have been significant. Many Harappan positions in western Sind lie secure to natural springs or artesian wells. Until recently, in Sind and western Punjab good wheat crops have been linked with well irrigation. At Allahdino, a small Harappan resolution close to Karachi, it seems that water from a stone-lined artesian well was utilized. In Saurashtra, Lothal and other settlements were located close to a low trough containing, until the 19th century, fresh water that was lifted to irrigate wheat—Gujarat has no winter rainfall. At the significant position of Dholavira on Khadir island in Kutch, where there are no perennial rivers, bunds were constructed crossways the channels of minor rivulets to pond the seasonal flow and divert it into reservoirs in the municipality. The annual discharge of the Indus is roughly eight-fold that of the Euphrates, and more than twice that of the Nile. Because of the volume of water that it carries, and the slope of the land, the velocity of the Indus is also much the highest. It is so a destructive river, and does not bring sheet floods. Much of the flood escapes in well-defined and wide channels like the Western Nara, but in living memory the Indus has also been recognized to have swept absent hundreds of villages.

The seasonal rhythm of the floods is also unique. Being at its highest in August, the scale of the river is low flanked by April and February, the wheat and barley season. Therefore canal irrigation would not have been possible for these winter crops in pre-historic times. Moreover, it was only in spaces where the floodwater stood for few time and thoroughly soaked into the ground, that the winter crops could be raised without further irrigation. In regions that had not been therefore flooded, farmers would have raised water from pools, springs, depressions, or lakes. This in turn meant that irrigation

required high labour inputs in comparison with irrigation in the Nile and Euphrates valleys. Lift irrigation would have depended on animal authority working sweeps or lifts, therefore that in this area the cattle population would have been high. In such an organization, working cattle would have had to be raised within/close to the villages, although sheep and goat herders could have moved in excess of long distances. In Harappan agriculture so, we infer that there were labour bottlenecks in the winter months, and that cattle breeding was a biggest factor in the raising of crops.

The Harappan settled region was not distanced from sources of good wood, or stone or metal, in the same method since were Egypt and Sumer. Good wood from the shisham was accessible in northern Punjab, teak in sections of Gujarat. Settlements like Ropar gave access to the Shivaliks and the wood of the cedar for the roof beams of Mohenjo-daro. Not distant south of Mitathal and Rakhi Garhi existed the copper producing tribes of northern Rajasthan. Shells were obtained off the coast of Saurashtra. And within the greater Indus valley, at Rohri, there were outcrops of chert stone, used all in excess of the Harappan area for household apparatus. The Harappa culture was modern with the Egyptian Old Kingdom and First Intermediate era, and the later-Early Dynastic to the Isin-Larsa era in Sumer.

The formative era, dating almost 3300 to 2600 BC, saw the spread of agricultural settlements in excess of the plains of the Indus organization, and the farming of the same crops and animals since in the urban era. This incorporated the farming of cotton, and large numbers of bone awls may reveal the exploitation of leather also. In the formative era there was structure in brick, the exploitation of wells, the beginnings of working with copper, the fashioning of stones such since steatite and shells into ornaments, the exploitation of the plough, and contacts at aloofness crossways the highlands of Baluchistan and Afghanistan. Although there were regional civilizations, there was also much get in touch with flanked by them? Paradoxically, there is also proof for inter-society warfare, including the appearance of perimeter walls approximately sure settlements. Two boundary villages, Mehrgarh and Rahman Dheri, that had grown to large mass and had many craft behaviors, could have been the seats of tribal chief ships. Possibly at these two centers, chief ships urbanized in the process of managing relationships flanked by the regional agriculturists and itinerant pastoralists who brought their herds of goats and sheep down from the mountains of Baluchistan to graze on the plains in winter.

In South Asia, since in Egypt and Sumer, there is proof for the gradual growth of few techniques, but there were also disjunctures or abrupt changes in resolution, including the abandonment of many positions after this antecedent era and the establishment of new villages or cities in the following era. Rahman Dheri and Mehrgarh, for example, do not have urban Harappan material at all; even however these villages did flourish at least partly modern with Mohenjo-daro and Harappa. It is also important that in the urban era the pattern of external contacts changed. Instead of interaction with the uplands of

Baluchistan and Afghanistan, there was now sea deal with Oman, Bahrain, and southern Sumer. The carving of ivory for several kinds of domestic and ornamental artifacts; the prolific exploitation of faience, a synthetic quartz-containing object, for ornaments, cosmetic vessels, and seal tokens; the creation of long and thin drops in lustrous red carnelian stone; the decoration of small carnelian drops with etched white designs; stamp sticks with the emblems of generally wild animals; the exploitation of silver containers; skillfully fashioned gold ornaments; large baked brick buildings for storage; and script are few of the new units linked with municipality life in the Harappan era proper.

The Shang Culture of Northern and Central China

China was the last of our areas to see the Bronze Age. Although Neolithic civilizations in China are dated since early since 6000 BC, the first stage of the Bronze Age, described the Erhliou stage, when the Hsia dynasty ruled and bronze came into exploitation, dates flanked by 2200 and 1760 BC. In this stage, Erhliou was one of the largest settlements, with walls of rammed earth encircling it. The Hsia dynasty was succeeded through the Shang, whose tenth ruler recognized the municipality of Chengchou approximately 1500 BC. Ritual human sacrifice is now in proof and therefore also, script. The widest sharing of Shang positions occurred in this transitional stage. The culture is named after the chief ruling dynasty, even however there was almost certainly no political unification and other states also contested for authority. The twelve last Shang kings ruled from the municipality of Anyang, for an era of approximately three centuries. The dynasty was defeated through the Western Chou in relation to the 1122 BC.

In the Neolithic scale villages were founded on the Huang Ho and the Yangtze. Foxtail millet, broomcorn millet which was to be the chief crop of the Shang villages, and rice were domesticated, the latter beside the east coast and in the Yangtze valley. Hemp gave a coarse fiber for clothing. The apparatus of farming were made of bone and stone. Although dedicated pastoralist, with emphasis on the milk products of animals, was never significant in China, the buffalo, cattle, goats, sheep and pig were kept, and also poultry. Grain was stored in sunken pit buildings. A fine grey pottery was made in the Longshan Neolithic civilization on the wheel, but no wheeled transport lived until the Shang era. The carving of jade, the exquisite but difficult stone of China, began in the Neolithic civilizations. There is small proof of a heliolithic scale in China.

Bronze-Age positions were spread beside the Huang Ho valley and to its north and south and to a small extent on the coast. There were settlements on the River Wei, a tributary of the Huang Ho, in the loess area, and on the River Hwai since well. The range of animal species represented through bones at Anyang testifies to thick forest development in the Huang Ho basin in ancient times. The Huang Ho is not navigable in any stretch. While this river gives an expanse of cultivable alluvium, it is the Yangtze,

flowing further south, that is the larger river, its rice cultivators taking advantage of the higher rainfall in its valley, and, in contemporary times, the more developed zone. The Huang Ho, the millet and wheat rising area of China, is a turbulent river carrying a vast load of yellow silt, regularly flooding or changing course. Mainly Bronze Age positions were settled close to small tributaries rather than on the Huang Ho itself. This valley of northern China has harsh winters and temperatures can fall to - 8° C. It is the summer that is the wet season, monsoon rains amounting on standard to 360 mm a year. Rain water is complemented through water from wells or from small ditches cut from the tributaries to sown meadows.

Erhlitou, a biggest resolution of the Hsia dynasty, was Located in south-west Shanxi on a tributary of the Huang Ho. In few methods it gives a transition flanked by Neolithic and Shang China. The exploitation of rammed earth for structure the perimeter wall and home foundations was feature of the Chinese Bronze Age. Few of the fine grey pottery was made with hollow legs, since would be the bronze sacrificial vessels of the Shang. Metal apparatus such since knives were rare. It seems that the same language was in currency from Hsia to Western Chou times. The tenth Shang king moved his capital to Chengchou, on a plain fed through three small tributaries of the Huang Ho since it leaves the mountains. There were graves with sets of pots for the afterlife, the buried personage often accompanied through a dog. There were bronze casting regions to the north and south of the resolution enclosure wall. Several kinds of bronze apparatus and vessels were exhumed, and a some inscribed bones were established.

The Shang era is characterized through the exploitation of bronze on an enormous level, although stone sickles and bone apparatus and weapons such since arrowheads remained in exploitation; script; the exploitation of the horse and chariot in warfare; and walled settlements. The population of a Shang walled city consisted of one or more lineages, who's leading clan provided the rulers. Anyang, 150 km north of Chengchou, was built through the nineteenth Shang king since his capital. It lies on the plain of the Huan, a tributary of the Wei, which flows into the lower Huang Ho. Its best exhumed region is Hsaio Tun, with pit homes since well since buildings on beaten-earth platforms, craft workshops, storage facilities, and elite graves with ritual bronzes and jade, with or without human sacrifices. Sixteen elite burials in underground wooden chambers had chariot trappings, weapons and armour. The two-horse, two-wheeled chariot had arrived fully urbanized approximately 1200 BC at Anyang and became a spot of royalty. This, in an area that had no previous history of wheeled transport! The horse chariot was an instrument of warfare, but exactly how effective it was, we cannot tell. A text of a later era refers to the injuries suffered through a prince when he fell out of one.

Fine white pottery made of kaolin clay was in exploitation jointly with other pottery. Wooden furniture was lacquered red with the object of a tree. Coarse hemp cloth was worn, and silk came into exploitation. Marine cowrie shells were in exploitation. The object par quality, though, was jade and it was used for several kinds of ornaments and ritual substances. The material civilization labeled “Shang” occurs at positions from Shensi to the Pacific ocean, and scholars have suggested that no single state could have encompassed such a vast area. “Shang”, so, refers to a era and a culture that laid the foundations of classical Chinese culture, but politically almost certainly involved many state polities in get in touch with each other, the Shang being the mainly powerful and ritually supreme of them.

TECHNOLOGICAL FOUNDATIONS AND SOCIOECONOMIC PARAMETERS

The Exploitation of Copper and Bronze

Before we proceed we require to understand what the exploitation of metal entailed. Copper was the first metal to be used in mainly sections of the world, followed through bronze, an alloy of copper with a low percentage of either arsenic, lead, or tin. The advantage of these metals is not necessarily that they are more resilient than stone, but that they can be melted and cast into a wide range of forms and sizes of apparatus and weapons, with their working edges or points in the desired form. Bevelled-edge chisels in a range of sizes, toothed saws, and adzes with sharp edges, and heavy-duty axes were apparatus possible or more effective in metal rather than stone. They made good apparatus for carpentry, for carving stones and ivory, for cutting shells or leather, and therefore on. In addition, copper is malleable, and can be beaten into thin sheets or vessels of the desired shape. This creates for extremely thin substances, not possible when copper is cast, and therefore is an economical exploitation of the metal.

Metallurgy was specialist job. Not everyone could recognize ores on the ground, or know their properties under heat, leave alone build and manage the working of a kiln, by the best charcoal. It is possible that early metallurgy was ability and lore passed down the generations in the middle of few small bands of people. These people would require to be mobile because the ores of copper, lead and tin are scarce and dispersed on the crust of the earth, and also because in their own tribes the scope for utilizing copper would have been limited. Metallurgy came into its own when specialists produced substances for royal ancestor rituals since in China, or apparatus for urban workshops of the Mesopotamian temple and palace establishments, or for mortuary cults since in Egypt. Not only were such organizations a source of continued demand, but the infrastructure, such since fuel, raw material and the day-to-day requires of metallurgists, could be provided. Hence the implications of metallurgy

were fully realized only with the coming of states and/or municipalities, and not in the context of Neolithic, cultivating or animal-herding, tribal community.

In western Asia copper was first used through tribal agriculturists approximately 7000 BC. Native copper was beaten into ornaments in this first scale of technical growth. Cultivation villages in northern Mesopotamia learnt to exploitation native copper approximately 5000 BC. In the Ubaid civilization in the south of Mesopotamia, casting of artifacts was recognized. The smelting of copper ores needs brick kilns or even easy clay-line depressions in the ground, in which wood charcoal and the powdered ore are placed for few hours in temperatures approximately 700°C. For casting copper—it melts at 1084°C—a higher temperature is required, however for a short time, and the molten metal is quickly poured into a mould to set in the required shape. The ancient Egyptians are recognized to have used blow pipes and bellows to augment the oxygen supply in the kiln, and thereby raise the temperature. Alloying 9 to 17 per cent tin with copper effectively lowers the melting point of the metal. Another advantage is that tin bronze is a harder material than pure copper.

Intricate casting, with the exploitation of closed mould and lost wax techniques, came into exploitation in Early Dynastic Mesopotamia for temple statuary, for shaft-hole axes used since weapons, etc. Beaten copper helmets were worn through warriors. In Mesopotamia, arsenic alloying was more general in the earlier scales, but tin bronze came into more frequent exploitation approximately 2500 BC. The range of apparatus and weapons of copper and bronze exhumed at third-millennium positions in Sumer testify to mastery in excess of metallurgy, but no early production center has been exhumed therefore distant. Copper was acquired from the peninsula of Oman, and from many spaces in upland Anatolia and Iran. Egypt acquired copper from the peninsula of Sinai, and later also from the Eastern Desert, from Cyprus, etc. Unalloyed copper was in frequent exploitation, and also little arsenic bronze. The regular exploitation of tin bronze is evidenced after in relation to the 2000 BC.

In Egypt, the exploitation of native copper and few smelting began after 3500 BC, the biggest artifact kinds being daggers and axes. In the Archaic era too, much copper production went towards weaponry, largely spearheads and daggers. Saw spots have been detected on a stone bowl. Thereafter, we have proof for a prolific range of copper apparatus for carpentry, stone job, leather industries, etc. Splayed and convex-formed knives were used for cutting leather; adzes, chisels of varying forms and sizes, saws, nails, and pierces for advanced carpentry for the construction of boats; the carving of stone palettes and vases also required metal apparatus of suitable mass and accurate working edges.

In South Asia exhumed material of the era preceding the municipalities of Mohenjodaro and Harappa has produced extremely small metal. Some crucible fragments, and few pieces of rods and bangles, are the largest discovers. We see a marked augment in the diversity of metal tool shapes and

techniques with the onset of the urban Harappa era. Difficult and fine-grained ivory, one of the new materials in exploitation, could not have been carved without fine and sharp metal chisels and drills. The perforation of long and slender carnelian drops also was done with the exploitation of bronze drills. Blocks of steatite, for creation sticks and ornaments, would have been cut with saws. Faience carvings would have been finished off with a knife. Seal carvers' tool kits would have incorporated small awls, drills, and burins. Shell cutting was done with metal saws. There were, in addition, metal fishing hooks and razors for everyday exploitation. Large vessels were beaten out of copper. Weighing-level pans were made of metal, for accuracy. Metal weaponry incorporated arrows, daggers, and sword blades; since elsewhere, there was weaponry both in bronze/copper and in stone. Metallurgical techniques in exploitation in the Harappa world incorporated cold hammering, shallow casting, two-piece stone moulds, and occasionally, lost wax casting. There is also proof for soldering, riveting, etc. In the Harappa era, pure copper, lead alloys, and tin alloys were in exploitation.

In China there is scarce proof of a heliolithic or copper-stone scale, but we can tell from the fine, thin grey ceramics that the technology of the reducing kiln had been mastered in the early Shang era and almost certainly earlier. Pottery kilns were not easy bonfires, but two-tier clay buildings with flues or air circulation devices, the fuel burning in the lower chamber and an upward draught being created. No potter's bonfire could provide steady temperatures above 900°C since these kilns could.

The advent of metallurgy itself may have been distant speedier in China than in western Asia. In the Erhlitou stage copper was alloyed with either tin or lead, and multiple-piece moulds were used for casting. A large proportion of metal output, since evidenced archaeologically, was vessels for the ancestor rites. Such bronze vessels often imitated the forms of pottery. The Shang procured their copper from areas beyond their political boundaries: mines in mountains close to the Yangtze and North Shensi, and tin from South Shensi province. There were many sources of copper and tin within a 100-km radius of An Yang. In the Chinese custom since recognized from records of later eras, it was held that the founder of the Hsia dynasty commissioned the mining and casting of round four-legged bronze vessels, with 'all the myriad creatures' depicted on them. These were in time handed down to the Shang rulers, and then to the Western Chou. This custom designates that bronze casting, closely associated with royal sacrifice, symbolized authority and legitimacy. The horse-drawn chariot was constructed of wood with presumably bronze apparatus, and had a bronze draught pole, tubular bushings for mounting the wheels, and harness.

The bronze ritual vessels of the Shang have been written in relation to the voluminously. There are dozens of intricate forms, for cooking, storing, serving food, for washing and for water. At feasts, each aristocratic person was served his food in a set of dishes. Ornate figurative schemes on the vessels

were possible because they were cast with the exploitation of multiple-piece clay moulds that were cautiously fitted jointly. The decorative schemes were suitable to the ancestral feast in that they portrayed mythological units such as the dragon, the symbol of water, the phoenix which embodied the wind, and therefore on. One of these vessels is inscribed, "*King Wen Ding is creation a sacrifice to his Mother.*"

Such vessels have been exhumed in vast numbers. Once used, they were buried as is, never to be melted and re-fashioned into utilitarian substances. True, apparatus made of bronze were in exploitation in Shang China. Yet these have not been establishing in large numbers because they were the kind of substances that would have been melted down. Instead, it is stone or clay moulds for arrows, knives, leaf-formed spearheads; also jingles used with chariots; and some heavy rectangular axes that have been established. This said, the seemingly wasteful exploitation of bronze is only partly explained through the ample supplies of tin and copper in China. More relevant to the level of utilization was requires of ritual vessels. In the tomb of a Shang queen were buried 217 of these sacrificial vessels, incorporating 21 dissimilar shapes. There were 130 bronze weapons also, therefore that the total weight of the bronze in this single tomb was 1,625 kg.

In summary, we can state that the Bronze Age symbolizes a true leap in technology since distant since metal job, and so other crafts by metal apparatus, are concerned. Mainly significant is a point realized best through Gordon Childe: these were produced for the urban elite rather than the populace. The frequent exploitation of moulds points to mass production, at least where metal weaponry is concerned. The social context of such technical growth was the emerging division of labour and specialization, and also demands from ruling elites and their productive establishments.

Urbanism

We have placed the flowering of bronze metallurgy in the context of the Bronze Age municipality. Let us explore urbanism now. In common, the settings of our cultures are the broad expanses of the valleys of great river organizations, but due to requires of irrigation from river floods, or short canals/ditches, or ground water, actually it was a series of enclaves in each valley that were populated. Urbanism is possible only when the land has a capability to support a large number of people per element region: for it entails the clustering of people in thick settlements, rather than an even dispersal crossways the landscape. Also necessary are technologies that create feasible the transport of bulky food grain to the non-cultivation populations of urban nodes. In Egypt the Nile was the largest artery of discourse for the narrow valley. The power of winds and the river current were freely accessible. In Mesopotamia too, a great trade of transportation was handled beside the Euphrates, and municipality temples employed large numbers of boatmen. The Indus, too, is a navigable river, but here

since in Mesopotamia, we also have proof for the exploitation of wheeled vehicles. And there were pack animals too: the donkey in Egypt and Mesopotamia, oxen in India.

Yet there was nothing inevitable in relation to the development of municipalities. Municipality life and clustering creates sense only when there are many persons occupied in diverse non-food producing occupations such as metallurgy, seal carving, management, serving the temples, etc. In the Bronze Age, producers of non-survival goods were largely dependants of the rulers or temples. A non-laboring ruling elite ensured not only law and order, but the administrative building on which the division of labour could be organized. The ruling elite demanded the labour of the populace, if not token tribute since well. An overarching administrative and regulatory building such as this ran on organizations of recording and calendar keeping. It was in this kind of community that the specialist seal cutter, for example, was assured of his supplies of stone and bronze apparatus, and his day-to-day requires such as pottery or grain.

Therefore we discover that the municipality was not just a thicker and larger resolution than the villages that supported it with food and fuel. It was also since a social entity, extremely dissimilar from the village society or the tribe. People were connected jointly not through the ties of kinship since in tribal community, not through tradition, custom and beliefs since co-residents of a village society, but through interdependence and functional complementarity. The more specialization there was, the more the individual depended on suprahousehold institutions mechanisms and less on face-to-face society ties. Instead of being a total of therefore several tribes and clans, the municipality was a population held jointly through regulation and co-ordination. This is why there is a logical relationship flanked by the coming of municipalities and the subsistence of states or communities ruled through elites. In short, rulers have a central role in this social transformation. This is why; too, script often comes into being when municipalities and states emerge.

Of all our areas, Sumer was the mainly developed. Mesopotamian art and literature were essentially urban in their ethos. The great centers of public life, the temple and the palace, with their imposing architecture and immensely intricate record keeping, were urban organizations. One of the mainly skilled of its crafts, was the carving of cylinder sticks, intrinsically linked with life in municipalities. These sticks were rolled on to freshly-written clay tablets or on to the clay sealing's of packages or containers. Urban relations were often impersonal and amongst individuals who were not related or personally recognized to one another, therefore that such impressions on messages, records, and commodity containers were essential.

Throughout an early stage temples were constructed on a tripartite plan, a long central hall ending in the podium for the deity's statue flanked through an aisle on each face. Possibly because of

enlargement in the scope of its behaviors, the Mesopotamian temple later came to be built on the plan of a home, with a central courtyard open to the sky. And possibly because priesthood now interceded flanked by worshippers and their gods, one did not now approach face to face with the cult statue on entering the temple. There was, instead, indirect access by courtyards, antechambers, and a bent approach axis. During, the temple retained its distinguishing architectural characteristic, buttressed and recessed outer walls. With some good woods and stones in the vicinity accessible, architects had to create the best exploitation of mud bricks. Frequently spaced niches and projections gave brick temple facades a play of light and shadow, a device no secular building ever had. Several municipality temples were actually quite small, prompting the inference that their multifarious behaviors were accepted out elsewhere: for multifarious they were, judging through clay tablet archives attesting to the institutions of survival production, bread creation, weaving, archive keeping, and several craft workshops. Palaces, on the other hand, were truly imposing buildings: vast, with protective perimeter walls, storerooms, and indirect and closely guarded access to the ruler's throne room.

We have said that there was nothing inevitable in relation to the growth of municipalities. There was nothing particularly gradual in relation to the either, and this is clear from the resolution history of Mesopotamia. A vast municipality like Uruk came in relation to the, in the beginning of the Early Dynastic era, more through the desertion of numerous small villages for Uruk, than through the regional development of its own population in excess of the centuries. One reason for such population shifts could have been tensions flanked by societies resulting in militarism and population nucleation behind protective municipality walls, under the rule of newly-appeared kings. For certain, people are closer in walled and large settlements than in small villages dispersed in excess of the landscape. This, then, is the backdrop to the Mesopotamian "municipality state".

In the Mesopotamian literary custom, Gilgamesh was a heroic king who built the municipality wall of Uruk. The Epic of Gilgamesh, which narrates his uses and dwells on the inevitability of the death of even a great king like him, creates frequent references to the municipality wall, to "Uruk the enclosure", and to the brickwork of Uruk. In the opening portion the text states, *"Climb Uruk's wall and walk back and forth! Survey its foundations, look at the brickwork! Were its bricks not fired in an oven? Did the Seven Sages not place its foundations?"*

The municipalities of Egypt, in total contrast to those of Mesopotamia, are largely inaccessible to the archaeologist's pick. The exceptionally narrow valley of the Nile has been continuously engaged and built on for thousands of years, therefore that several ancient municipalities lie buried under contemporary cities. Growing subsoil water, the tendency for ancient cities to spread laterally beside the valley, contemporary farming, and the position of a great number of cemeteries close to habitations are

other factors that have made urban archaeology hard in Egypt. What small we know is that homes were rectangular, streets narrow, and the cities often divided into four quarters, each with its temple. More significant, though, is the proof for the establishment of pyramid cities and later, temple cities. Pyramid construction required the recruitment of vast numbers of men, vast quantities of supplies for them, and supplies of apparatus, raw materials, and crafted items—and hence state-scale institutions. For each dead king or god installed in a temple, a cult endowment had to be set up, and few of these centers urbanized since the nuclei of urban centers.

Since distant since urban archaeology is concerned, Mohenjo-daro occupies pride of lay. The walls of Mohenjo-daro still stand several feet high, because they were exceptionally well constructed. In spite of the absence of written testimony to rulers and dynasties, there were, at Dholavira, Kalibangan, and other Harappan cities, bastions where public structures and elite residences were built, approximately always on elevated ground. On the Mohenjo-daro citadel were Located the Great Bath, the storage building, a large residence with a fenestrated courtyard, and a hall therefore large that its roof was supported through brick pillars. On the Kalibangan citadel there were ritual buildings and elite residential architecture. It is important that several of the Harappan bastions had perimeter walls, indicating that the rulers required defense from the ruled that existed “downtown”. Because of the scope for long excavation, several craft job loci have been established. We know that shell cutting, bead creation, seal carving, metallurgy, pottery production and other crafts were, somewhat unexpectedly, Located at settlements large and small, approximately since if we necessity study our definition of urban centers. But if we accept that Bronze-Age craft production and sharing of craft items were elite-organized, we can understand that few industries were Located close to the source of raw material and/or fuel, few where there was maximum consumption. Households in Mohenjo-daro depended on water from hundreds of wells dug in the municipality itself; well rooms were often Located close to the doorways of multiple-room homes built approximately one or more courtyards. Mainly motivating is the information that the substances and residues left behind in the homes illustrate that behaviors —shell cutting, bead creation, seal carving, etc. — varied from home to home, even in the same neighborhood. There is also the testimony that Harappa urban centers give, in the form of the street drainage organization, of civic infrastructures. Street drainage functions only since an intended entire; individual homes cannot organize it piecemeal; this organization therefore seems to have been the outcome of elite regulation and coordination. Since in Mesopotamia, here too, we discover small stability of resolution at individual positions flanked by the formative and the urban eras. In other languages, some Harappan municipalities have earlier environment scales, and we had seen that significant earlier settlements such since Rahman Dheri and Mehrgarh had no Harappan job. The Shang municipalities were dissimilar yet.

They were often rectangular, and bounded through beaten earth walls; since in Mesopotamia, text references reveal that the walls were constructed through deploying mass labour. Housing was either in pits or in wooden buildings built on top of beaten earth platforms. Few platforms at Chengchou were bounded through lines and lines of post holes, which look to indicate elite residences. Since for below-ground homes, these kept people warm in the intensely cold winters of northern China; also, they were simple to dig out from the soft loess and redeposit-loess soils of the north. Moreover, a minimum of wood was required for their construction: “pillars” of earth could be left standing in the center of a pit, or where desired, to support a wood or thatch roof. Craft production regions were marked through dozens of conical pits with copper residues, crucible fragments, and pieces of casting moulds; through thousands of clay mould fragments in a small region; and through pits with sawed pieces of bone jointly with bone arrowheads and hairpins.

In the mainly extensively exhumed region of Anyang, the late Shang capital, there were regions with pit homes of the populace with bone and stone apparatus, in their vicinity were pits used for storage of grain, metal weapons, stone sickles, and workshops. The rich queen’s grave that we had mentioned, was establish in the elite residential region comprising dozens of rammed earth platforms for wooden posts and wattle and- daub walls. Few of these platforms were extremely long, say 85 m beside one face, and besides actual housing, could have supported ancestral temples. The relationship flanked by newly founded urban centers and political processes comes out not in resolution history, but in customs of a later era which illustrate that several Shang municipalities were deliberately built and peopled through kin bands six generations deep. The king would grant a kinsman or high ranking official the right to set out to a new region and build there, with the labour of his own clan or lineage, a city. Lands approximately the new resolution were cleared for agriculture. With this went a new name granted through the king for the city and its region, and ritual paraphernalia for its ancestor temples. Such a resolution functioned since a kin band and ritual element, and also a politico-military element owing loyalty to the king. Possibly such new foundations were too small to be termed ‘urban’ in the strict sense. In the case of municipalities like Anyang, though, it requires to be said that the degree of technological proficiency apparent in the ritual bronzes speaks not for hereditary smiths working from their family workshops, nor for the labour of gangs of unskilled prisoners-of-war, but for what has been described “attached specialists”, a highly-skilled workforce producing under the direction of the elite. Two metallurgical production loci here were long, and in one case there was a building housing a foundry, with runnels in the floor.

The relationship flanked by Bronze-Age urbanization and the political growth of states and emergence of ruling elites, is hopefully now clear. Also, urbanization is linked with the growth of new

crafts and craft skills, i.e. with specialization, and also with organizations that coordinated multiple production behaviors and infrastructure. This is why, as Gordon Childe, scholars have used the condition “Urban Revolution” for this transformation.

The Role of Deal

Did external deal contribute to the building and scrupulous aspects of Bronze Age states and early cultures? We know that the exploitation of copper, tin, lead and arsenic was integral to the Bronze Age social and economic transformation. We also know that the elites of the newly-shaped states lacked full-fledged military authority and administrative institutions. They assumed a sacral role, distinguishing themselves from the rest of the populace more through consumption scales and mysterious dominations, than through special privileges in excess of land, water sources, mines, or pastures. Therefore there were imperatives to organize the imports of high status-cum-utilitarian things like cedar wood; the turquoise of Sinai to Egypt; jade from the Kunlun Mountains of Central Asia in the case of China; lapis lazuli from north-eastern Afghanistan in the case of Mesopotamia, South Asia and Egypt; or finely cut and polished carnelian drops, but also ivory, gold, lapis lazuli and wood from the Harappa area to Sumer; and cowries from the Pacific coast south of the Yangtze mouths in the case of China. These are only some instances.

This brings us to the point that much of what we call “deal” was actually import-oriented missions organized through the state. It is important that in both Mesopotamia and Egypt we have references to dragomans or official interpreters of foreign words. The Pharaohs of Egypt would equip vast expeditions to go out to the eastern desert, to quarry, say, amethyst; the force would build barrack-like housing close to the quarries and would be provisioned with food, fuel and clothing through the palace. After an enough quantity of the stone was quarried, the expedition would secure and return to the valley. This was the pattern regarding the procurement of turquoise and copper from Sinai also. Cedar of the Lebanon is a prized structure wood, since the tree grows high and the wood has a pleasing fragrance when burnt; the literary custom records that few kings of Sumer organized cedar procurement through having bronze axes cast to equip a job force, and sending/leading it out to the far and high Lebanon or Amanus range, to cut down the trees.

The ancient Egyptians—and not only the Pharaohs—spent much idea, institutions and resources on their tombs, and those of few of the elite displayed long biographies. Close to Aswan, the tomb of one Harkhuf, a high state official throughout Dynasty VI, carries a narrative in relation to the his three expeditions to Nubia, each lasting many months. Harkhuf interacted with the chiefs of the inhabitants of Nubia, and “*returned with 300 asses laden with incense, ebony, oil, leopard skins, elephant tusks, and boomerangs and all goodly products.*” Since he sailed down the Nile on the successful completion of a

mission, he was met through another high official, “*with ships laden with date wine, cake, bread, and beer*”, presumably since a reward. Harkhuf also displays on the wall of his tomb the text of a letter he received from the Pharaoh’s son, urging him to bring for him a dancing pygmy he had taken captive, and written in relation to the in a letter from Nubia to the Pharaoh. The prince urges Harkhuf to hurry and bring the pygmy to him, and in return he will grant such a wish of Harkhuf that all the people will know.

Instead of continuing with this account of trading patterns, fascinating since they are, we shall now address questions that arise. Scholars have not solved a number of the puzzles. We had referred to the movement of Upper Egyptian crafted palettes to Lower Egypt, rising reliance on copper, and the links of Maadi at the Delta head with Sinai and southern Palestine. In western Asia there was not only the occurrence of Uruk-related pottery, sticks, temples and occasionally script at positions on the upper Euphrates organization and eastward on the plains of Iran; there was also an Elamite expansion eastward into the Iranian highlands, immediately following the Uruk era. Elamite written tablets and sticks occurred at some positions on the Iranian plateau and since distant east since the Makran plain of Pakistan. In South Asia, land routes from Baluchistan that brought materials like lapis lazuli to the Indus area ceased to function; a Harappan village was recognized close to the lapis mines in eastern Afghanistan; and now lapis went out to Mesopotamia through sea. Did these seemingly dramatic expansions and shifts of deal play a causal role in the emergence of kingship and the state? Did procurement of the relevant materials provide emerging war leaders additional prestige and legitimacy? Or can we argue the other method, and suggest that such expansions are a symptom of early state formation and the search for metals and prestige materials?

Regarding the fallout, within an early state, of such engagement in deal and how regional economies of the Indus or Nile were affected, some observations can be made. We discover that the Harappan necessities of fine wood from the Himalaya/Shivaliks prompted the establishment of villages at the navigation heads of the Chenab and the Sutlej rivers. Roof beams of deodar wood from the Shivaliks have been recognized at Mohenjodaro, for example. Deodar could also have been used for carts, fine furniture, and ships, and for export to Mesopotamia. Therefore it seems that the search for raw materials convinced the position of Harappan resolution. In the temple workshops of Sumer, large numbers of women were employed in spinning and weaving of wool, Mesopotamia’s export par quality. Clearly, involvement in external deal heavily convinced the deployment of labour.

There are few motivating references in Sumerian literature/inscriptions to kings organizing the mass casting of weapons for military expeditions, and we can also surmise that the more successful a ruler/chief was in procuring copper and the alloying metals, the more militarily successful he would be. It also seems that the procurement of metals and semi-valuable stones from afar for the elite created

requires for ever larger quantities of them, or, since elite locations were contested through others, ever more persons desired the same goods. Possibly, so, the Bronze-Age economies had external expansion built into them. At the edge of Ur, a southern Sumerian municipality lays a large graveyard with ordinary burials but some immensely rich graves of the Early Dynastic era. It is reasonable to assume that these were the burials of men and women of the ruling class. They are buried with exquisitely crafted gold and silver vessels, symbolic weapons with gold handles or sheaths, masses of jewellery of gold, lapis, carnelian, etc., and artistically inlaid furniture. Therefore too, we have seen the enormous quantities of bronze that were buried with the elite at Anyang. Such funerary usage meant that costly and imported wealth went permanently out of circulation, and new supplies of metal and stone had to be acquired for succeeding generations.

Since regards the areas abroad that provided the raw materials, we can inquire if get in touch with the centers of culture generated in them the require to acquire their own bronze weaponry to defend themselves, or created elites in the middle of them, with whom the foreign rulers decided to trade. If therefore, these would have been impulses towards social transform in the peripheries of culture. We discover Harappan jewellery cached in peripheral positions such since Kunal in Haryana and Burzahom close to Srinagar. Since all the Harappan material at these positions was establish in one locus instead of being distributed amongst the several homes, we infer that these were gifts made through visiting Harappans to the regional elders or chiefs. Though, we see no subsequent growth of these centers into settlements with more intricate technical or economic scales.

Since regards the world of Egypt, Byblos, on the coast of Lebanon, became a port whence Egypt procured cedar, and used since a station en circuit to Crete and the Aegean. Egyptian enterprise here dates from Dynasty II. Possibly visiting Egyptians built a temple here since well. But Byblos did not remain just a source region; we know that Egypt had to bring to Byblos fine linen garments, and expensively carved stone cups. Mainly significant, Egyptian literature and royal correspondence refer to the rulers of Byblos. In contrast, communities south of Byblos in the southern Levant, nearer Egypt, were not reached through Egyptian arts, script or metallurgy, in spite of a modest scale of deal.

At the mouth of the Gulf, the peninsula of Oman, which is immensely rich in copper, was visited through Mesopotamians and Harappans, but does not look to have seen the growth of municipalities, script, its own deal network, or social stratification. In information, the inhabitants of this richest of copper zones seem to have used tin bronze on an extremely limited level in the third millennium. Archaeology has unearthed dozens of centers in Syria, Anatolia, Iran, and Central Asia, that were in get in touch with the river valley cultures and have produced proof for prosperous chiefs, fortified centers, and richly appointed graves. But we cannot ascribe the growth of these to deal in any simplistic fashion.

WRITING AND ARTISTIC EXPRESSION

Writing

Writing or script has been described a method of encoding information, or an organization of symboling. A set of visibly recognizable signs stands for a coherent pattern of sounds that hold meaning in a scrupulous language. This is the intellectual attainment that script symbolizes. In another method, script brings with it a new 'technology' since it were, its own **skills** and apparatus. Today script is possible for a seven-year old because we exploitation paper and pens/pencils. But the Sumerian scribe had to press signs with a wedge-shaped stylus on to clay, his Egyptian counterpart had to attract picture signs on papyrus and on temple and tomb walls— clearly adult job The first script organizations of the world each consisted not only of hundreds of signs that had to be learnt, they also involved the handling of papyrus and reed brushes, or inscribing a tortoise shell, or handling a moist clay tablet and shaping a stylus and receiving the script done while the tablet was still wet. In all the cultures except for the Mesopotamian, the script organization was logographic, with one sign on behalf of one word. Egypt maintained this organization till in relation to the fourth century AD, and China, with great modification, until today.

The Harappan script organization died out with that culture. In the case of Mesopotamia, the script organization was urbanized for the Sumerian language, but through 2000 BC the public language changed to Akkadian, and in the process of version to the new language, the writing became approximately fully syllabic, with one sign on behalf of one syllable. Script made possible the keeping of records and it is no coincidence that it seems at those historical junctures when public architecture, elite burials, sticks, and deal expansion is first apparent. Neither is it a coincidence that script died out when the Harappan culture, state and urban life came to an end, just since the scripts of the Minoans of Crete were forgotten when the Minoan culture came to an end. Archives of written tablets in Mesopotamian temples, and of inscribed oracle bones in pits in Anyang, testify to the principle that script enables a community to store information. Stored information in turn facilitates the intricate swaps that state organizations handled: multiple and otherwise anonymous participants, transactions staggered in excess of time, diverse outgoings and incoming goods, since well since stock in storage, etc. It also made possible calendars and time reckoning. It was because of an early custom of literacy that Mesopotamia was able to develop mathematics and astronomy long before any other area. Script is also a device that renders feasible a series of discourses flanked by persons at a geographic aloofness from each other. The dispatch of the written command or order, or the identity of a state official, through method of letter or seal impression, would have been necessary for the political unification of large

regions like the Indus plains. Not every regional chief or elder would require to repeatedly approaching face-to-face with a ruling king, if he received written messages.

Script organizations did not grow through incremental processes—they did not “evolve”. Potters’ spots may be visually same to the characters of writing, but the meaning of potters’ spots is extremely limited, signifying the owner or the potter. Like contemporary dhobi spots, they have never evolved into scripts. Though, small clay tokens of several forms were used in Mesopotamia and the nearby lands, before and after the invention of script, since “calculi”. Many such counters could be enclosed in a hollow clay ball since a record of the numbers of male and female sheep and lambs that a shepherd had taken out from a village to graze on the steppe. He would be bringing the flock back to the village after many months and a record had to be kept, even if those involved did not know how to read and write. In Egypt, soldiers on royal expeditions were given wooden tokens formed like dissimilar kinds of bread and inscribed with numerals. These tokens denoted the ration allotments from the state that the holder was entitled to collect at suitable times.

The first written substances in Egypt were painted or incised potsherds of in relation to the 3100 BC. The script was “cursive” and recorded the names of chiefs or rulers, or deliveries of goods to their tombs/homes. Egyptian “hieroglyphic” script began a small later, on votive substances deposited in temples, on the walls of the **tombs** of chiefs or rulers, and on small ivory tags tied to substances deposited in tombs. It was used to create notations on highly symbolic relief’s depicting royal feats, on stone palettes, and ceremonial maces. At Hierakonpolis, the first capital of an inchoate Egyptian state, several inscribed substances were established in a cache of old things ritually buried in a temple. The signs of the second kind of script were pictures, largely of recognizable substances, but also the names of persons and deities.

While the cursive script, for humdrum record keeping, was written with some strokes, the unique quality of Egyptian hieroglyphic or formal script was its aesthetic properties. Equipped with cakes of soot and red ochre, occasionally other colors since well, the scribe was an artist by reed pens, thin and dense brushes, and pointed erasers. Signs were closely spaced and their shapes standardized, living things having to be shown in profile, but horns and eyes frontally and therefore on. In few cases, script blends into what we would call relief or painting. Sometimes hieroglyphic script occurred jointly with painting on a temple or tomb wall, since an adjunct to art. It is the cursive form that changed in excess of time, whereas the formal and aesthetic hieroglyphic writing used concurrently, changed small. Note that hieroglyphic was not an organization of picture script pure and easy. The signs also had phonetic values. A sign depicting the *por* or ‘home’ also stood for the sound *por*. Because this could lead to ambiguity,

there urbanized the exploitation of an organization of determinatives that indicated what kind of word would follow.

From a starting scale in which script was used largely to identify things or for labels, it progressed to continuous texts, therefore that through the late Old Kingdom, letters, mortuary spells, and the autobiographies of persons were also written. It was in the Transitional Kingdom that fictional narratives and dialogues were written, since also the wisdom of sages and laments in relation to the bad times in the country. Egyptian literature affords us a glimpse of what it was to be a scribe. Boys were taught on practice pottery pieces and flakes of stone, since papyrus was expensive. They learnt the signs through creation copies of inscriptions, but were also taught mathematics and composition. A father tells his son it is bigger to be a scribe than a metal worker who stinks worse than fish-roe, or a barber who *“takes himself here and there”*.

Just since the earliest script in Egypt was limited and could not depict continuous language or long sentences, and so could not express abstract considerations, therefore too was the case with the first written records of Mesopotamia. Approximately 4,000 tablets were established in late Uruk era scales in Uruk. This was the era when the cylinder seal came into exploitation, and temple architecture became ambitious, if you recall. The “expansion” northward was also of this era. The tablets were established in the temple region, but not since they had been stored: they were used for leveling the ground for new constructions! Each of the earliest tablets recorded a single transaction. They may mention goods; numbers or quantities of them; spaces, and personal names. In the later tablets, many transactions were recorded in distinct columns, and they clearly involved many persons. In the middle of the latter were lists of rations handed out to individuals. One sign stood for one word, but this early script did not completely encode spoken communication with complete sentences. The reader would have to supplement the written semantic referents with his own sense of what was meant. Therefore *“7 rationed; 1 returned”* had to be actually read, *“7 events of barley given since rations; 1 measure of barley returned.”* Early Dynastic tablets refer to the “home” of a deity or of a king—the temple or the palace—in such records.

In the course of ensuing centuries, though, with the exploitation of phonetic signs, ideograms, etc., the written text came increasingly to encode the sounds of the Sumerian language, however not of a scrupulous spoken vernacular. In time this organization of script became less picture-like. Languages and sound-syllables were impressed on the wet surface of clay tablets with the wedge-formed end of a reed stylus therefore that the script was described “cuneiform”. Several changes came in relation to the since Sumerian was slowly replaced through Akkadian since the usually spoken language of Mesopotamia. Texts were written to record the transfer of lands to royal homes; to inscribe royal

messages on victory stelae and votive substances in temples; the laws propagated through sure kings; hymns to individual deities; lexical lists of professions, plants, animals, or minerals. Through 2000 BC, literary form was given to a series of myths, epics, and heroic tales and folk wisdom that had been the oral custom of Mesopotamia.

This organization of script had small artistic attraction and was very hard to learn. Yet, it spread to several sections of western Asia: to kingdoms in Syria on the coast and on the Orontes river, to the Hittite kingdom in Anatolia, and therefore on. Akkadian cuneiform was also the language of diplomatic correspondence flanked by Egypt and the western Asiatic. This spread had small to do with political hegemony: Mesopotamia had none in excess of these areas. It had approximately since small to do with deal. The writing and organization of script spread jointly with sure genres of literature –the mainly striking being the narrative in relation to the Gilgamesh— that urbanized in and strongly associated with, Mesopotamian high civilization.

Orality, Literacy, Literature

What happens when a transition occurs from morality to the written word? First, we necessity admit that in few cases no lasting literary custom was created. We have suggested that one reason was the collapse of the state and culture and of interregional interactions. Was it also because of an extremely limited and utilitarian exploitation of script in the Harappan era? What in relation to the possible role of a plethora of spoken words and dialects in northern India and Pakistan at that time, especially with the migration of speakers of Indo-Aryan words? The social status of the literati is also relevant. Shulgi, a king of Ur approximately 2100 BC, claims in his inscriptions that he was an exceptional ruler in that he knew how to read and write. Script was not a prerogative of the rulers, and its advent did not, anywhere, make a “class”. But Shulgi expressed satisfaction that, because the hymns he had collected were written down, they would not be changed in times to approach.

It has been suggested through scholars that with the coming of script, the manners of verbal expression would have changed, because now the teller and the listener were no longer in discourse. A narrator could no longer resort to body language or inflexions of the voice in order to provide meaning or lend excitement to his languages. With nothing but languages accessible for discourse, it is therefore suggested, script involves a much more precise exploitation of language and, inevitably, an expansion of the vocabulary of the concerned language. Besides, until the invention of the alphabetic organization of script, no singer of epics could maintain his flow if he had to slow down sufficiently to dictate his languages to a scribe. The written adaptation of any text is, so, bound to be dissimilar from the traditional, oral, adaptation. There is another implication. That language or dialect in which the greatest literary output occurred in a country would become the average language.

Though, it has also been said that the implications of literacy should not be overestimated. Script does not dispense with speaking. The king Shulgi writes, in a hymn, “*Let the singer approach, let him read aloud*”; and the “*tablet-knowing scribe*” and the “*song-knowing singer*” are mentioned jointly. Shulgi also refers to “*flute songs and drum songs*”. Rhythm, rhyme and meter, therefore essential to effective oral delivery, remain in the written adaptations of many texts when the morality-literacy transition occurs. And except for some hymns of a royal princess-priestess, Enheduana, daughter of the great Sargon King of Akkad, mainly of Mesopotamian literature is, like the oral custom, anonymous. Early Mesopotamian narratives reveal several aspects of morality, such since stock epithets and opening phrases, and long repetitions. In few genres of Sumerian and Akkadian literature we discover proverbs or idioms couched in popular folk language and not in scribal diction.

And therefore we require exploring the interface flanked by orality and literacy, and the dimensions of literacy in any community. The Mesopotamian proof teaches us, in other languages, that orality and literacy are not two distinct compartments. Oral transmission continues in all communities after the advent of literacy, even after the coming of simple-to-learn-and-write alphabetic script, therefore that changes in the written adaptation may well be due to the history of the oral custom. Conversely, oral customs are sometimes convinced through a written adaptation. The continuing scribal and literary custom of Mesopotamia ensured that archives and their catalogues were maintained, therefore that a poem in relation to the Gilgamesh, first put to script approximately 2000 BC, was re-written or copied hundreds of miles absent in Anatolia, four centuries later, and the last written adaptation was written approximately the first century BC. There were schools to train scribes, and the profession was neither hereditary nor wrapped in secrecy. Much of the literature that has approach down to us in exhumed cuneiform tablets is the job of school students set to the task of copying.

Such a scribal custom also involved “intertextuality”: one text could illustrate familiarity with another, referring to its measures or protagonists in brief. It is the literary custom that in several methods gave ancient Mesopotamia its civilizational stamp. This literary custom, in the singular, took its form from the schools and school curriculum. A reading of Sumerian poetry in translation can be extremely rewarding. The imagery is often striking. Rhythm, meter, and rhyme are lost in translation, but Sumerian poetry, since we know it is characterized through repetitions of a scrupulous sort.

Non-Verbal Discourse

We have spent little time on oral and written discourse; both of these are verbal, requiring the exploitation of languages or language. To balance things, let us also believe, unluckily in extremely brief, discourse by the exploitation of images. Presented in Illustration 5 is a tomb painting that depicts the inspection of cattle. This shows the simultaneous exploitation of visual and verbal discourse. More

intricate is the combination of verbal and non-verbal discourse on the well-known Narmer Palette of the Archaic Era. It was established in Hierakonpolis, in or close to a band of ritual artifacts cached absent in a temple. It belongs to a category of sculpted mace-heads and cosmetic palettes that date to the Archaic Era and **carry** a kind of political message, in that a hunter, lion, bull or king is shown, subduing or vanquishing wild animals or human enemies.

On the Narmer Palette, horizontal lines or foundation lines spot out the dissimilar registers/frames. The lowest registers of the obverse and reverse are thematically linked, depicting the siege of a fort through Narmer since a Bull who also tramples an enemy chief. Bearded Asiatic chiefs flee the fort or lie dead. In the center of the reverse, the enormous figure of Narmer in the white crown of Upper Egypt and on a foundation line is shown dispatching a bearded enemy with his mace. Behind him, shown on a much smaller level, are his sandal bearer and feet washer. He carries the king's sandals and a water jug; at his neck is suspended the king's seal; approximately his waist, a bowl for washing. The hieroglyphs above his head identify him since "*Sandal bearer of the Ruler*". On the obverse, a central cavity is shaped through the intertwining serpent necks of two animals. This register, Narmer is shown in the red crown of Lower Egypt, followed again through the sandal bearer, and preceded through a procession of average bearers with clan or emblems surmounted on tall poles. They move toward a battlefield in which lie lines of beheaded enemy corpses. On both faces, are the heads of bovid flanking hieroglyphic signs, viz. the fish and chisel signs that stood for "*Narmer*". The scholarly consensus is that the series of images on this palette recount a dramatic narrative that may well have actually occurred.

Our largest source on Harappan images and script is the corpus of sticks, mainly **of** which were established in the large municipalities. Approximately a hundred kinds of images happen, the greatest number being single creatures, animals or hybrid/mythical creatures. There are comparatively some "scenes" depicting action. These emblems have no geographic patterns in the sense that we cannot say that a sure kind of emblem comes from scrupulous Harappan positions. It is likely that the images are social representations, the emblems of descent bands, clans, or tribes. The Bronze-Age state was superimposed on a community until recently structured on kinship, with several tribal organizations and identities continuing to function.

The script on the Harappan sticks, it was established by computer analysis, has no correlation with the image. Therefore we cannot suggest any intrinsic relationship flanked by the script and the visual component. Though, on in relation to the 200 thin and small copper tablets from Mohenjo-daro, there does look to be a correlation. These sheets were incised with sharp apparatus, with an image on one face, and script on the other. The images incorporated few of the seal animals like the elephant, bull and Unicorn, but also creatures like the hare, and a curious leaf-clad man whom scholars call the

“hunter”. These copper sheets were individually incised and not mass produced. What is important is that in several cases the same symbol and the same series of written signs occur on many of them. Therefore in this case there does seem to be a logical relationship flanked by word and image.

The copper tablets could have been used in the same method since is the *tawiz* today. Where the latter is concerned, a copper sheet or piece of paper carrying the name of a Pir written on it is tied with a black thread and worn on the body. Instead of the name of the Pir, a sacred formula may be written on it. Either of these is whispered to protect the wearer from evil spirits or malicious ghosts that bring disease or misfortune; they seem in an instant, doing misfortune, and then vanish. In keeping them absent, languages and speech are significant. Through uttering the name of a being you can propitiate it and keep it from doing you harm, or else, if it is a benign being, you can call it/him to your face. Therefore the *tawiz*, and through logical transference possibly the Harappan copper tablet, illustrate the authority of utterance and of the word. In the Harappan case, the “utterances” are both verbal and visual. Therefore we see once again that orality and literacy were not distinct in their social operation.

As we are concerned in this course with the emergence of ruling classes in history, let us take a brief look at how the king was depicted in Mesopotamian sculpture. If you consult books on Mesopotamian archaeology you will see that from the Early Dynastic era onwards, much of the imagery incorporates the figure of the king since a dominant male. There is Illustration 9, the stele of Naram Sin of Akkad, one of the mainly militarily successful kings of the third millennium BC. Naram Sin’s inscription designates that this monument commemorated the defeat of the Lullubi, a mountain tribe. We see a vast mountain on top. One or possibly two trees are fitted in to indicate the forests on the mountain. The largest, dominant, image is that of Naram Sin climbing the mountain with his bow, arrow, and battle axe. He wears a horned headdress, which, in Mesopotamian imagery, was a sign of divinity. His soldiers climb up the mountain in two files, since if all are marching in time. Naram Sin has his left foot on an enemy’s body, and just ahead, there are two other Lullubi men, pleading for mercy.

This stele was set up in the vanquished municipality of Sippar, and on top you see two solar emblems, the symbol of the Sun God of Sippar. The stele was exhumed, though, in Iran, at the great municipality of Susa, to which a king who ruled approximately a thousand years after Naram Sin had accepted it, after a successful invasion of Mesopotamia. The Iranian king had his inscription engraved on the stele, in **addition** to that of Naram Sin. The history of this stele therefore speaks eloquently for the impact that monuments and their imagery would have had on their viewers.

A statue of another king, Gudea, who ruled a small later in Lagash also portrays the dominant male, but with a subtle variation. It is carved in a difficult, black, and naturally glossy stone, diorite. You will notice that although the right arm is one with the rest of the statue, for the rest there is absolute

technological mastery of carving. Observe the perfect proportions of the head, the muscles of arm and chest even when sheltered through the garment, and the slender fingers. This is not light or graceful, but monumental, job. While on the one hand it depicts Gudea in person or since a person, it is also the depiction of the ideal strong king in the royal robe. Yet muscles, forcefulness and physical strength are not the only issue. The king is shown with clasped hands, in the attitude of prayer and there is piety in the figure of the king. Unlike the carved narrative relief, this was a statue placed in the largest temple of Lagash, since a report of Gudea's perennial devotion and service to his deity. At the literal scale it was designed to remind the deity always to protect Gudea.

Possibly now you may be able to see the head of the Mohenjo-daro "Priest King" with new eyes. In the Harappan culture, only statues of males were ever carved in stone, and in a formal or monumental approach. The Priest King is the mainly written in relation to the stone statues, all of which came from Mohenjo-daro. It will not take you long to answer why women were never depicted in this manner! To see what "monumentality" means, and it does not always refer to mass, contrast this statue with Harappan clay figurines of the therefore-described "mother goddess".

THE SOCIAL STRUCTURE RECONSTRUCTED

The Social Building of Bronze-Age Communities

It is time we attempted a definition of the kind of social building peculiar to the Bronze Age. This reconstruction shall depend largely on the Mesopotamian proof. It is for this area that thousands of written tablets of the third millennium BC are accessible to the historian. A large segment of an archive for example, documents the month-through-month job of an official in charge of grain disbursements in one small center. Moreover, there is a wealth of archaeological and resolution pattern data, because the Euphrates and its branches have shifted to the west as the third millennium, therefore that the region under intense farming today has not damaged Bronze-Age positions.

Regarding Mesopotamia, since distant back since 1972 the Russian cuneiform scholar, I. Diakonoff, had concluded that its economy after 3000 BC had two distinct “sectors”, the “collective-and-private” sector, and the sector supervised through the state. The first was peopled through rural societies, still structured on descent, and tribal in the sense that private property in agricultural land had not approach into subsistence. Since distant since the written proof goes, only some members of the elite actually purchased land and became private owners. Some third-millennium legal texts attest to the sale of large tracts of land through multiple sellers, to individuals who were either the rulers themselves, or high functionaries. These were the only “contracts” that were inscribed on stone, and they create references to sure rituals being performed after the transfer, like the pouring of oil and the driving of nails into walls and feasting the whole band of sellers. All this designates that the transfer of communally owned lands into private hands was a highly rare deed. References in royal inscriptions indicate that people could be summoned through clan or lineage to labour in the municipality or on temples or their estates. Nowhere in the Bronze Age are there references to land registration, or to the state keeping records of land holdings. The state sector comprised the economies of the temple and palace, the property of gods/kings/sacral rulers. The Mesopotamian temple owned large tracts of land and herds of livestock. The palace of the king also owned land, occasionally that bought from rural societies. Agriculture on such land was performed through the populace under one or other form of allocation, for some months in the year, or, in the case of prisoners of war and clients and warriors of the king, by the year. The produce of the land and animal herding was also processed. Temples and palaces organized the grinding of flour, the baking of bread, and the production of woolen cloth from sheep’s wool, jointly with a number of crafts utilizing metal, stone, and shell from afar..

There is absolutely no proof that the rural people had to pay a tax in grain on their harvests. It was periodic labour that they owed to their king and gods. Sometimes temple offerings would have been

obligatory, and in this era of extremely early state formation, when there would have been no standing armies, young men would have been described up for war since and when the require arose.

The state sector was of large proportions. A whole palace archive accessible from excavations at the municipality-state of Mari has been studied, and it seems that the palace itself engaged 3 hectares, with 260 rooms and multiple courtyards. The king allotted parcels of land approximately the city or further field, to his men. Allotments of 50 to 80 hectares were worked through 10 to 15 men. People were recruited from the respective rationalities when labour requires were high, e.g. at harvest time. Texts indicate that palace workshops organized the crafting of textiles, weaponry, leather, bronze apparatus, etc. The palace provided the raw materials and supplied food and clothes since rations to since several since 400 individuals at any one time. The produce was stored in palace magazines. Merchants went abroad on behalf of the king, and his personal seal was often rolled on packages.

Payments made for labour in the state sector were rations rather than wages. They took the form of flour, bread, wool, fish, etc. They were paid monthly.

The king and his extended family and military officials not only laid claim to the palace lands, they were also de facto owners of the temple's estates, herds, fisheries and workshops. They are not mentioned ever since performing any kind of labour, but instead often had vast amounts of wealth expended on their burial. Therefore we conclude that class formation was present but inchoate—it was not yet based on the ownership of vital resources such since land. We could suggest that in any Bronze Age situation it was one kin band that had acquired the permanent authority to impose its will on community. This meant that the several tribes and descent bands in the land lost the right to declare war on each other, or resort to blood vengeance. Since an elite came to assert its power with the backing of force, it was the king and his administrators who alone could decide who was right or wrong, and the punishments for misdeeds.

There is proof that in broad outline community in Bronze-Age Egypt was likewise structured. You may recall that on the Narmer Palette, ahead of the Pharaoh in the red crown of Lower Egypt, walk four average bearers, with bird or animal emblems, of which each almost certainly represented a tribe or a clan. Therefore here too, since in Mesopotamia, recruitment to warfare may have been through descent band or clan. Expeditions consisting of in excess of a thousand men were on occasion equipped to settle for many months in the eastern desert, to quarry stones or mine metal. Elsewhere, the remains of barrack-like housing testify to an expedition force that built a new municipality. Records were maintained of apparatus handed out or given for repair, of presence, and of ration payments. Attached smiths repaired the apparatus, scribes kept the records. Once the required quantities of stone or metal were ready, or the new municipality built, the expedition would secure.

Hundreds of wooden or faience statuettes of hoe carriers have been established in ordinary Egyptian tombs. They depict the *ushabti* or “answerer” who would respond to any calls made on the dead person. When a person died and went to the afterlife, he wanted to cease to join up, with his hoe, for labour on the meadows. Therefore an inscription could read, “*O Answerer, if I am described up, if I am appointed any job in the Hereafter—even since man is required to cultivate meadows, to flood banks, or to carry sand of the East to the West—then speak you: “Here I am!”*” Quite literally, the statue was expected to take the lay of the tomb owner in labour service in heaven.

The Egyptian organization of creating estates, though, has no similarity in Mesopotamia. Where the pyramids or mortuary temples of Pharaohs were built, land was endowed for the future cult of these dead kings. These had to give a range of staple food and luxuries for the continuance of the cult and the wellbeing of the appointed high priests. Therefore the elite did live on the income of such endowments and it seems that the cultivators were not allowed to move absent from such estates.

Where the pyramids of the Old Kingdom are concerned, several scholars have tried to job out the labour force that was employed. Almost certainly the Great Pyramid was built in excess of twenty years. One estimate is that a gang of 8 men was required to put in lay each of its 2, 300, 00 vast blocks of stone. Possibly 100,000 men were employed at this structure position in excess of three-month stretches each year and for several years.

Likewise, it has been calculated that the municipality wall, made of hundreds of layers of beaten down mud that protected Chengchou in northern China, took 10,000 men eighteen years to build. Shang oracle inscriptions indicate that up to 13,000 men could be taken prisoner in one military campaign. Hundreds of prisoners of- war were sometimes sacrificed to a royal ancestor. Almost certainly it was these prisoners who built the municipality walls and dug the royal tombs at Anyang. Given such proof, it is reasonable to ascribe the intended Harappan municipalities to state initiative. Where proof exists on the origins of intended settlements in the ancient world, it is recognized that street plans did not slowly evolve, but were created at a sure historical juncture, in several cases because a resolution had to be relocated. If this is carried, you will also discover reasonable the argument that in Harappan cities the sizes of bricks were uniform not because of “tight administrative dominates”, whatever that may mean, but because the populace was ordered or recruited to creation bricks on a mass level. It is in this context, too, that we can begin to appreciate why the copper/bronze apparatus and pottery establish at Harappan positions are therefore uniform. The state sector, again, is the context of street plans and drains at Harappan positions.

Though, it requires to be said that the state did not yet have the means to organize irrigation on a large level. In Egypt it was at the scale of the nomes that irrigation basins were controlled. In ancient

Iraq, since in the medieval and early contemporary eras, it would have been tribes with their customs of showing up periodically at the call of their chief to desilt or dig canals, who coordinated the flow of Euphrates water for irrigation.

Within the umbrella of these fledgling states, we anticipate flourished enclaves of autonomous tribes, and hunters and gatherers. The archives of the Mesopotamian municipality-state of Mari, Located on the northern edge of the cultivated zone and the southern boundary of the itinerant pastoralists' domain, illustrate that sheep herders' movements into the irrigated alluvium had to be watched, sometimes controlled. Pastoralists could be of exploitation but also destructive. Rustic tribes like the Yaminites grazed their flocks in the steppe and desert to the west, north, and east of the Euphrates lowlands in the autumn and winter, moving into the valley for a long sojourn flanked by April and October. If their relations with agrarian societies were amicable, or the state dominates were in lay, agriculture would benefit from sheep manure on their fallow or newly-harvested meadows, and from the extra labour that pastoralists could give for the harvest. Though, flocks could do damage to the standing crop if they entered the arable zone at the wrong time, or disrupt significant routes of discourse. Urban literary texts sometimes disparaged the nomads since people who knew no cults and did not bury their dead. Possibly it is the Mesopotamian data alone that also afford us a glimpse of people like the Habiru, who existed on the margins of community, taking to brigandage on the steppe or on the roads, and dwelling in camps. They were not pastoralists in the strict sense, and not integrated into state community. They seem to have always been on the move. "Habiru" was therefore not the identity of a people/tribe—there are no references, for example, to their elders or chiefs—therefore much since of marginalized vagrants.

The fledgling state, the state sector, and script and records/archives do not, it requires to be said, amount to the formation of a bureaucracy in any of these communities. Bureaucracies involve specialization of duties and a chain of command. They involve salaried officials, who function in an impersonal manner and not since the son of X or the father-in-law of Y. In the tomb inscriptions of Egyptian state officials we read that one high functionary could enjoy since several since eighty titles, such since "Seal bearer", "Overseer of the Two Bathrooms", or "Sole Friend". These were honorifics or titles rather than the designations of scrupulous administrative functions. An administrator could recruit soldiers, organize the quarrying of turquoise and the structure of monuments, and also hear disputes. The Bronze-Age state had, we said, appeared from a community in which kinship was the relations of production. There was no money economy, and some organizations for the codification of law or for executive action.

The Institution of Sacral Kingship

People perform rituals in order to purify either themselves or a scrupulous lay; to predict what will occur; to propitiate a divine being; or to make abundance. When a person moves from one scale of his/her social life to another, from, say, the daughter of a home to the wife of someone in another village, a ritual generally spots the transition. In mainly easy civilizations, where an individual has multiple roles, the suitable etiquette is significant. Because a tribal chief eats the same food and exploitations the same apparatus since his followers, representations and social etiquette are, again, necessary to assert that he is the leader, spokesman, and performer of ancestral rituals. Early kings, too, had small coercive force at their command, and small privilege since regards ownership of land or irrigation water. The more the potential for clash in their communities, the more they vested their office in mystical values that placed them above criticism. Since an Egyptian text of the Transitional Kingdom says, *“What is the King of Upper and Lower Egypt? He is a god through whose relations one lives, the father and mother of all men, alone through himself, without equal.”* We recall that the “Uruk expansion” involved not just the implanting of Mesopotamian ways of sealing and recording in settlements at an aloofness, but also architecture typical of Mesopotamian religious structures.

Even therefore, in Bronze-Age Egypt and Mesopotamia, there were several rebellions, wars of succession, and assassinations of rulers. This paradox puts the issue of sacral kingship in perspective. The anthropologist Webster pointed out that theocracy never meant that the early king was exclusively a cult figure, or that the polity was wholly religious, or that sacral kingship made physical power and warfare redundant. He insisted that we do not allow the ceremonial façade to mask the true content of kingship or, worse, think that religion was the source of royal authority. Authority came from command in excess of the labour of others, from military might, and the skill to enforce the obedience of others.

The word “Pharaoh” comes from an Egyptian root word meaning “Great Home”. Wearing both crowns in turn, the Pharaoh united the land of Egypt. He was an incarnation of Horus the falcon, and when a ruler died, it was said, *“The falcon has flown to the horizon”*. The rulers of Egypt had, through the time of the Old Kingdom, acquired a series of titles associating them with several deities, and occupied in rituals to guard the cosmic order. Yet they were not gods since such, and we anticipate that their subjects understood the distinction. We see that in the era of state emergence the Narmer Palette portrayed the Pharaoh since largely a conqueror. Approximately 1850 BC, a Pharaoh recorded that *“...aggression is bravery, retreat is vile...One is aggressive to the Nubian and he illustrates his back. But retreat and he becomes aggressive.... I have plundered their women, and accepted off their underlings, gone to their wells, driven off their bulls, torn up their grain and set fire to it....”* One can detect a great trade of swagger in this inscription. Let us, also believe the pyramids of the Old Kingdom.

Several of these were built on the edge of the valley and the western desert, close to the capital, Memphis, in the direction of the setting sun. The Great Pyramid of Khufu, of the Fourth Dynasty, at Giza, symbolizes the apogee of pyramid structure. The foundation is square, covering 5.1 hectares and the height when complete, 481 feet or 144 m. It is a marvel that this foundation is absolutely horizontal, deviating through only half an inch flanked by corners. The Great Pyramid was built of 2,300,000 blocks of limestone, each weighing in relation to the 2.5 tons. Inside this truly gigantic building were built, in relation to the 16 m above ground scale, a series of chambers and corridors, with the King's chamber and sarcophagus robbed, through ancient looters, of the royal corpse and the offerings. Other pyramids in Giza have revealed that funerary offerings comprised copper vessels, gold vessels, razors and knives, stone statues, alabaster vases and miniature perfume bottles, silver jewellery inlaid with malachite and carnelian, and therefore on.

Clearly, such phenomenal buildings were designed to protect the body of the Pharaoh and to keep him happy in the afterlife. But beyond this, there is a distant more intricate and rich meaning. We had said that throughout life-cycle transitions rituals are significant. At such a time, the death ritual would have expressed the stability and cosmic character of kingship. It would have offered the public a grand spectacle. And from now on, the cult of a dead king was initiated, with regular offerings and ritual personnel associated with it. Since for the symbolism of the vast pyramid, there is legroom here only to say that it was the loftiest building to capture the first sun's rays of the day, but it also represented the celestial rays on which the Pharaoh could climb to the heavens and become a star.

Sure wise and understanding people can understand what lies above and below, and have the insight to perceive the far. It is they who supervise the locations of the spirits throughout rituals. They alone had access to the heavens. The Shang rulers were such persons. They visited the heavens and brought down prayers and songs of several rituals to the earth. The ruling dynasty belonged to the Tzu clan, whose ancestors were periodically consulted for guidance. Cattle bones and turtle shells were heated and the cracks that emerged on them were studied through the kings to answer questions in relation to the future. The answers were then spelt out on the bones/ shells. *"It is asked, shall an army of 5000 men be raised?"* Or, *"will there be rain for the millet crop?"* The ancestors were consulted in relation to the journeys, war, illness, the hunt, and the prospects of a good harvest. It was the king who had the gift of prediction. Only he had the status and skill to create get in touch with the ancestral spirits.

The ritual bronze vessels that we have mentioned were used for sacrificial feasts. The decorations on them depicted all manner of real and mythical beasts in a highly schematic method. It is these creatures who helped the kings to cross in excess of into the heavens and create relationship with ancestors. Actual animal and human sacrifices were also made. You may keep in mind that such vessels

were buried with the dead kings. In the case of Mesopotamia, the royal burials of Ur involved the authentication of all kinds of costly and skillfully crafted items with the dead. Great amounts of silver and gold, and valuable stones and shell, much art job too, went into royal burials. More intriguing, guards armed with weapons, musicians and domestic staff was also buried with the dead. Since elsewhere, there were rituals of royal rejuvenation. The Sumerian king took section in the New Year's ritual each year. At this time, the Sacred Marriage was ritually re-enacted flanked by the deities Dumuzi and Inanna.

The Fate of the Bronze-Age States

It is necessary to have a brief thought of what transpired in the four areas after the Bronze Age. In northern and central China, the Western Chou, who had been powerful in the Shaanxi province since the western neighbors of the Shang, defeated the Shang and dominated the area from 1122 to 771 BC. There was stability in the ancestor rituals and casting of bronze vessels, in iconography and in the practice of royal lineage fissioning. But the Chou did not themselves inscribe oracle bones. Their inscriptions on bronze ritual vessels are much longer than Shang inscriptions, and this was a time when literary output increased. A collection of historical narratives and few poetry of this era, recognized to us in later compilations/editions, are a precious source of history. The Iron Age came to China in approximately 500 BC. The political unification of all China was achieved in 221 BC.

Since regards the huge area flanked by the Nile and the Indus, we require to believe not just the great river valleys, but also their hinterlands. We have made passing references to the world in which the Bronze-Age communities of Egypt, Mesopotamia, and South Asia functioned. We sometimes mentioned hinterland regions such since the desert east of the Nile, or northern Rajasthan, or Oman, from which copper and other products were extracted. There were, though, also secondary centers like Byblos, where ruling homes seem to have appeared. It is possible that the island of Crete saw the emergence of a palace-centered state organization and script since an outcome of engagement in interactions with Egypt and Mediterranean Europe. The island of Bahrain, which in the third millennium BC seems to have handled few of the onward deal flanked by Sumer and South Asia— and also to have been in self-governing cultural interaction with Sumer—lacked script, but seems to have seen few degree of urbanization. Through 1200 – 1100 BC, though, the Bronze Age since we know it was in excess of everywhere in western Asia and Egypt.

The end came much sooner in South Asia. Although numerous folk customs undoubtedly survived, we know that the Harappan great custom came to an approximately abrupt end. The greater Indus valley did not play a central role in any later Indian empire. The continuing stream of what we call Indian culture derived its script organization from the Brahmi alphabet, not the Harappan logographic

writing. Organizations of drainage and sewage in the ancient and medieval municipalities were vertically laid, involving water-tight ceramic encasement. Urbanized in the first millennium BC on the Gangetic plain, it is these rather than the small open drains of Mohenjo-daro and Harappa that are whispered to be the more efficient and hygienic organizations of waste disposal. Technologies of crafting jewellery of shiny red carnelian drops, and the aesthetic associated with them, did not survive the Indus culture. The sea deal with Oman, Bahrain, and Mesopotamia came to an end, and the largest urban centers were deserted at the end of the Harappan era. It seems that much of the population reverted to life in small villages.

In information, after the Harappan Bronze Age, we discover many rural and chalcolithic civilizations in Gujarat, Sind, and the Ghaggar-Sarasvati-Hakra plains. Metal was used on a restricted scale, and these civilizations were marked through an absence of full-fledged metallurgy, literacy and municipality life; crafts were some and technically modest. The concept of the rotating device and the potter's wheel were recognized, but wheeled transport was rare. We shall not repeat details that you are expected to know, but it would be useful to bear in mind some points. There is no difficult proof for huge floods of the Indus. Archaeologists have been prompted to suggest this since a reason of the Harappan decline largely on a reading of the explanation of Alexander Burnes in 1830. Burnes recorded that a huge earthquake had disrupted the flow of the Indus in 1819, therefore that a vast lake was shaped. In 1826, this lake burst its banks and there was a devastating flood. Yet, archaeologists have not given attention to the information that Burnes does not report that agriculture or city life been in abeyance in 1830. Therefore, though "gigantic" a flood, we cannot anticipate one such event, or even a series of floods, to have brought a whole culture to an end. The Nile and Euphrates valleys, after all, were also vulnerable to floods.

On the other hand, we may discover clay models of wheeled carts in 2000 BC, and same ones in, say, 500 BC. The material from both eras may be same to bullock carts in exploitation in recent times in Sind. I leave you to think out for yourself whether this is adequate justification for the claim that "the bullock cart has survived from Harappan times until today". Possibly you can put this problem in perspective through reading in relation to the end of the western Asiatic Bronze Age. The end of the temple- and palace-centered polities of the western Asiatic Bronze Age have, in the past, been attributed variously to climatic transform, earthquakes/ volcanoes, famines, or floods. Such arguments enjoy small credibility today, because it is acknowledged that natural disasters have been frequent in history, and civilizations/cultures have survived them.

Linked with the end of the polities is the coming of the age of iron. Flanked by 1200 and 1000 BC, from the Mediterranean to the Iranian plateau, a transition was made to iron since the chief material

for apparatus and weapons. The reasons may have been many. It was suggested that, with the disruption of sure deal routes, and the mass migrations of the Sea Peoples in the eastern Mediterranean and inland since well, few areas were deprived of supplies of tin and were forced to replace bronze with iron. It was also establish that bronze metallurgy utilizes many times more fuel than does iron metallurgy. Iron came relatively late to the world not because the smelting temperatures had to be much higher but because metallurgists had to learn to manage the supply of oxygen in the smelting kiln. In the course of smelting copper supplied ores, a small amount of carbon monoxide is produced, but for smelting iron ores the proportion of carbon monoxide has to be several times higher. Once the reduction process was learnt, iron, which is freely accessible all in excess of the crust of the earth, became the obvious metal of everyday exploitation. It did not need palace economies to organize the procurement of ores from afar. Instead, small-level rural production of iron became the rule. This, in common, is how the transform from bronze to iron is connected with the end of the Bronze-Age palace-centered economies of western Asia.

Several municipalities on the coasts of Anatolia, Syria and Palestine, and inland municipalities such since Hattusha, the capital of the Hittite empire, were destroyed through marauding migrants recognized since the Sea Peoples, who arrived suddenly in the Mediterranean. The destruction of a Bronze-Age municipality meant the destruction of the economic nerve-center of the concerned polity. The marauders did not have the skill to rule those municipalities themselves. In urban economies several specializations were symbiotic. Once the municipalities were destroyed, people abandoned them and resettled in the countryside, therefore that they reverted to agricultural life. In Syria and Palestine, in course of time new tribal polities arose.

Egypt was possibly the only state that withstood the attack. And of course Mesopotamia was at a safe aloofness absent. Yet these river valleys too saw sure structural changes towards the end of the Bronze Age. The states of the iron age were long, verging on empires. Jointly with Egypt and Assyria and Babylonia in Mesopotamia, there were Elam in Iran, and Urartu in north-eastern Anatolia. These were all militarily expansionist states.

True, Bronze-Age Mesopotamia also had seen episodes of imperialist expansion, but in the iron age a new factor looks to have prevailed. The authority and wealth of the ruling elites of the Iron Age depended less on the institutions of agricultural and craft production and deal missions, than filling their coffers through by their armies. They existed off their subject populations, acquiring booty, enslaved labour, captive artisans, and regular flows of tribute. In other languages, those polities of the iron age flourished whose subject populations were large. Everywhere, it seems, economies utilizing bronze apparatus of production were doomed to be dependent on elite institutions of external deal and regional

production. In the ultimate analysis, they were structurally weak, and doomed to disintegrate, sooner or later. In few regions of the world they left lasting legacies in the realms of art, iconography, literature, and religious idea. In other spaces, such organizations do not seem to have had a role in the civilizational processes that would later unfold. It will remain a challenge to historians for decades to approach, to explain this variation.

REVIEW QUESTIONS

- Compare agricultural production of Egyptian and Mesopotamian Civilizations.
- Explain the changes in Mesopotamia in Uruk period from the Ubaid period.
- Discuss various techniques used to extract copper from Ore?
- Compare the urban plan of Mesopotamia and Shang cities.
- Describe the transition from oral tradition to early written literature.
- Discuss various images found in early Egyptian and Harappan Civilizations.
- Write a note on burial practices followed in different early civilizations.

CHAPTER 3

Formations of States and Empires

STRUCTURE

- Learning Objectives
- Formation of states and empires – a general introduction
- The Persian Empire
- Ancient Greece
- The Roman Empire
- Review Questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Understand a general introduction to the process of formation of States and Empires.
- Give a brief account of the expansion of the Persian Empire under the rule of Cyrus and Darius I.
- Give a brief account of the early Greek Civilizations
- Explain the expansion of Roman Empire in the early phases.

FORMATION OF STATES AND EMPIRES – A GENERAL INTRODUCTION

Backdrop to the Emergence of Empires

With the development of Bronze Age technology both Egypt and Mesopotamia had recognized relationships of swap with those sections of West Asia which could frequently supply goods such since metal and wood, which were in short supply in these two centers of culture. These relationships led to contacts with the less advanced societies which existed on the margins of settled agrarian communities. We know that Anatolia, Lebanon, and regions lying south of the Caspian Sea were significant for procuring copper, tin and wood. We have proof, for example, of the subsistence of colonies of Mesopotamian merchants in central Anatolia who were involved in this deal. Records which have survived from one such resolution at Kanesh, north of the Taurus Mountains, indicate that the rich Anatolian deposits of copper were being systematically exploited much before c. 2000 BC. The thriving deal in minerals speeded up Anatolia's transition to the Bronze Age. Anatolia became the house of another great Bronze Age culture, the Hittite culture. Of course the historical roots of this culture place in the social growth of Anatolia itself. Though, one can be sure that the power of Mesopotamia and Egypt acted since a catalyst for the growth of neighboring regions.

Tribal Migration

The second half of the third millennium BC was an era of large-level tribal migration during mainly of West Asia and the eastern section of Central Asia. Numerous tribes and/or ethnic and linguistic bands were on the move, mingling with or displacing earlier settlers. Few of these bands were nomads in search of bigger means of survival or were looking for fresh pastures for their animal herds; several were dislocated through other tribal bands; many were pushed out of their original habitations due to the pressure of settled agrarian communities. This process sustained with great intensity for almost 1500 years and brought in relation to the several changes in West Asia, Egypt and the lands of the eastern Mediterranean zone.

The history of these tribes is obscure. Historians have used the clues accessible in these records to reconstruct the tribal movements. It has been establish convenient to classify these tribes on a linguistic foundation. The words of the tribes can be grouped into two broad divisions: Indo-European and Semitic. There are some linguistic bands which do not fall into either category. The prominent Semitic tribes were the Amorites, who were to be establishing in Syria and sections of Mesopotamia; and the Canaanites in Syria and Palestine. One branch of the Canaanites, the Phoenicians, settled beside the Lebanese coast and played a key role in the expansion of deal in the Mediterranean. The Indo-Europeans incorporated the Indo-Aryans, the Nesians, the Greeks and the Mitanni. Besides, there were the Hurrians and the Kassites whose words were neither of Indo-European nor of Semitic origin.

State Formation

Social differentiation and state formation in the middle of these tribes led to the emergence of a large number of new states in northern Mesopotamia, Syria, Palestine, Anatolia and the eastern Mediterranean and, later, in Iran. The new ethnic bands shaped a biggest component of the ruling classes of these states. These states borrowed many characteristics of Egyptian and Mesopotamian culture such since script, military techniques, and administrative institutions. Therefore, even however they were dominated through tribal bands which were relatively backward in conditions of their social growth, several of the recently shaped states made extremely rapid progress. The Amorites contributed to the establishment of a Babylonian empire in Mesopotamia, the Nesians founded the Hittite empire in Anatolia, and the Phoenician settlements grew into municipality-states beside the Lebanese coast.

Emergence of Empires

A new kind of state, which may loosely be referred to since an 'empire', began to emerge, initially in West Asia, from approximately 1800 BC onwards. Since a kind of state the empire encompassed a fairly large territory which was not confined to a given geographical zone; was generally monarchical; had long military resources; and was based on the collection of a large tribute. Every

empire had a core region since its political center, and the ruling class of the empire belonged overwhelmingly to this core region. However few élites from other sections of the empire might be co-opted into the ruling class, it was the élites from the core region who were dominant. Often the élites from the core region came from a specific ethnic or tribal band and had kinship bonds in the middle of themselves. The bulk of the tribute flowed to the core region.

An empire was a geographically long entity which brought jointly diverse peoples and societies within a single, unified political element. This obviously involved the making of elaborate bureaucratic buildings for governance and systematic collection of taxes, growth of discourse facilities, and maintenance of vast armies. There had to be legal organizations which could accommodate the varied necessities of the societies which inhabited the empire, several of these societies being at dissimilar scales of social growth. As it was not possible under the given historical circumstances for pre-contemporary empires to carry out centralization beyond a sure point, considerable autonomy had to be allowed to regional and regional élites to regulate the day to day affairs of their respective regions. This was especially true of territories which were not section of the core region. Such territories might, for all practical purposes, be left free to control their internal affairs since long since tribute was paid on a regular foundation. In information outlying regions were rarely integrated on a long-condition foundation and their subjugation depended upon the success of occasional military campaigns.

Empires were the result of military conquests accepted out in excess of an extended era. It was by conquest that the ruling élite of a region could set up its power in excess of other regions. The process of conquest and expansion could at times go on for many generations till a scale was reached beyond which it was just not possible to expand further given the specific limitations of pre-modern empires. The sheer logic of empire-structure necessitated the mobilization of a large well-trained army and resources to sustain such an army. Regular expansion provided more resources and each expansion made it both possible and necessary to have an even better army. Therefore empire building, appropriation of large surpluses in the form of tribute, and maintaining vast armies were all closely interlinked.

From approximately 1800 BC onwards we discover a number of states Located in West Asia attempting to build up large empires. These efforts were being made at regular intervals in dissimilar sections of the area. Initially the Babylonian state in Mesopotamia and, somewhat later, the Hittite state in Anatolia were successful at bringing large territories under manage. Hittite raids were responsible for the destruction of the first Babylonian empire. Yet from a historical point of view it was the Mesopotamian experiment which was to have distant-reaching consequences. The Assyrians, who were

one of the people settled in northern Mesopotamia created a mighty empire—the Assyrian empire—which lasted for many centuries and became the model for several of the other early empires of the area.

The Babylonian Empire

It was under the First Dynasty of Babylon that Mesopotamia became a great authority in West Asia. This dynasty was founded through Sumu-abum. The sixth ruler of the dynasty, the well-known Hammurabi, unified southern Mesopotamia and then extended his manage in excess of large sections of northern Mesopotamia. Hammurabi created an empire and his successor, Samsu-iluna expanded the empire through adding new territories. This empire is generally referred to since the ‘Old Babylonian Empire’. Although the empire began to decline after Samsu-iluna, henceforth Babylon was to remain the largest political center of southern Mesopotamia, for which reason ancient southern Mesopotamia is designated since Babylonia while referring to the history of this area from the era of the Old Babylonian Empire onwards. Babylon was one of the several Amorite settlements which had approach up in Akkad, in northern Mesopotamia and in Syria. The Amorites, who are placed in the large band of tribes, described Western Semites, played a crucial role in developing the Old Babylonian Empire.

Akkadian became the official language of the empire and sustained to be the largest language of Mesopotamia for several centuries. Many characteristics of Sumerian and Sumero-Akkadian culture, such since the cuneiform writing and religious practices, were adopted through the Amorites/Western Semites. Monarchical customs which had evolved under powerful Sumerian and Akkadian rulers, since for instance Sargon and the kings of the Third Dynasty of Ur, shaped the foundation of the concept of monarchy in the Babylonian empire. The Old Babylonian Empire eventually collapsed since a result of Hittite raids. Soon afterwards another tribal people, the Kassites, who certainly incorporated an Indo-European component, recognized themselves since the rulers of Mesopotamia. The Kassites were earlier settled in the region of the Zagros Mountains. They took advantage of the disturbed circumstances following Hittite raids and set up a new kingdom in Mesopotamia which lasted from c. 1595 to 1157 BC. The Kassites ruled from Babylon. They maintained and sustained Mesopotamian customs. At the same time they brought with them horse-rearing skills, which they had learnt earlier, and are credited with having popularized the exploitation of the horse in Mesopotamia. Kassite authority was largely concentrated in the south while the north was controlled through dissimilar bands, of which the Mitanni were the mainly noteworthy, till in relation to the 1350 BC.

The Assyrian Empire

Approximately c. 1350 BC an important new growth took lay in northern Mesopotamia. This was the rise of Assyria, which was to have a profound impact on the history of West Asia. The Assyrians founded a huge empire which dominated West Asia for many centuries. We may say that it

was the Assyrians who really inaugurated the 'age of empires'. Throughout the course of the tribal movements, numerous Semitic bands had moved into and engaged northern Mesopotamia. Few of the bands which settled in the Upper Tigris region came to be recognized since Assyrians. They got their name from *Ash-shur*, the largest god worshipped through them. Although *Ash-shur* was the name through which their mainly prominent municipality and subsequently their empire was recognized, contemporary historians generally designate the municipality since 'Assur' and the kingdom and the people since 'Assyria' and 'Assyrian' respectively, whereas *Ash-shur* is used primarily while referring to the god of the Assyrians.

Territorial Expansion

The Assyrian state rose to prominence following the end of Mitannian power in excess of northern Mesopotamia. Having brought mainly of the Upper Tigris region under their rule through in relation to the 1300 BC, the Assyrians began to expand westwards into Syria under king Shalmaneser I. They also threatened the Kassite kingdom of Babylon. The Assyrians enlarged and consolidated their authority under the successors of Shalmaneser I. Eventually the Assyrian king Tiglathpileser I conquered Syria, extracted tribute from the Phoenician municipalities on the Lebanese coast, and subjugated Babylonia, thereby creation Assyria a great authority in West Asia. This was the first stage of the rise of the Assyrian empire.

The newly created Assyrian empire was disrupted through fresh tribal incursions throughout the tenth century, but had recovered through in relation to the 900 BC. From c. 900 BC onwards the Assyrians steadily expanded their power and recognized the 'New Assyrian Empire'. The real founder of the New Assyrian Empire was Ashurnasirpal II. Ashurnasirpal II attempted to restore the Assyrian empire to the mass that it had attained under Tiglathpileser I. He consolidated Assyrian hold in excess of northern Mesopotamia and undertook many military campaigns into Syria. Ashurnasirpal II built a new capital close to Assur, named Kalhu since the seat of his government. He was succeeded through his son, Shalmaneser III. Shalmaneser III accepted out numerous campaigns in Armenia, Syria, Palestine, and the regions lying beside the Persian Gulf. Though, he was unable to create any important additions to Assyrian territories. Shalmaneser III failed to annex Syria, but Babylon carried nominal Assyrian over lordship. Thereafter Assyrian authority declined for many decades till the time of Tiglathpileser III, one of the mainly outstanding Assyrian kings. The reign of Tiglathpileser III witnessed a revival of the empire. In information it was under Tiglathpileser III and his successors that the Assyrian empire reached its greatest extent.

Tiglathpileser III succeeded in annexing Syria and a large section of Palestine to the Assyrian empire. He reasserted Assyrian supremacy in excess of Babylon. In the east he crossed the Zagros

Mountains and conquered the area of Iran which was then recognized since Media. In other languages Tiglathpileser III created a huge empire extending from the Mediterranean coast to the Caspian Sea and from the Taurus and Zagros mountains to the Persian Gulf. Assyrian authority sustained to grow under his successor Sargon II. Sargon II's descendants ruled down to 612 BC when the empire was destroyed. Under the Sargonids the municipality of Nineveh became the capital of the empire.

Administrative and Military Tools

Tiglathpileser III was instrumental in developing elaborate administrative and military tools for the Assyrian empire. This stabilized the empire for almost a century. A significant objective of Tiglathpileser III was to centralize the building of the Assyrian state and to strengthen monarchical power. The conquered territories were constituted into administrative districts. These elements or districts were placed under 'governors' who were directly answerable to the king. The 'governors' had long administrative, financial, judicial and military power in their respective regions. They were responsible for the collection of taxes and the regular flow of tribute to the center. Further they were expected to rally troops for the Assyrian army.

One of the mainly significant attainments of Tiglathpileser III was the formation of a well-trained standing army. Assyrian rulers had therefore distant relied on troops supplied through large landowners of Mesopotamia. These were invariably peasants and slaves from the core regions of the Assyrian kingdom, who were forced to serve since soldiers for the duration of a military expedition. Tiglathpileser III realized that a permanent professional army was essential in order to manage and expand his huge empire. Troops were now recruited from dissimilar sections of the empire and provincial 'governors' were entrusted with the task of raising armed contingents from the territories under their jurisdiction. Instead of being a loose formation in which dissimilar kinds of troops were all mixed up, the army was now divided into distinct elements. Each element had dedicated military duties. Chariot elements and the cavalry had a special lay in this new kind of army. The infantry was largely recruited from Anatolia and Syria-Palestine, while there were camel riders from Arabia. These events resulted in an important augment in the mass and effectiveness of the Assyrian army.

It was with this new army that Tiglathpileser III was able to conquer territories which had earlier never shaped section of the Assyrian empire, such since Media in northern Iran. It has been pointed out that require to discover resources for such a large standing army itself required consistent campaigns of conquest. Igor Diakonoff has remarked that Tiglathpileser's reform of the Assyrian army was based on its being kept permanently active and sustaining itself through plunders. Moreover, as there was greater emphasis on chariots and the cavalry, the army needed to have an assured supply of horses. The people

living in the mountain pastures of northern Iran dedicated in horse-rearing. The annexation of Media placed a biggest source for the supply of horses at the disposal of the Assyrians.

Tiglathpileser III also initiated a ruthless policy of large-level transfers of populations from one section of the empire to another since a strategy to minimize the possibilities of rebellion within the empire. People or societies living in one section of the empire would be uprooted from their original regions of resolution and forcibly settled in another section of the empire. This was often the fate of territories which were subjugated after a fierce military contest. In Iran, for example, approximately 65,000 persons were deported at the end of a campaign in 744 BC. This policy of mass deportation was one of the reasons for the intense hatred which subject peoples of West Asia had for the Assyrian empire, something that is reflected in the Old Testament of the Bible. Nevertheless, Tiglathpileser III laid the foundations of a powerful empire and his Sargonid successors sustained with his customs. These customs provided the inspiration and framework for several of the subsequent empires in the region.

Migrations, Disagreements and New Stage of Empire Structure

A new stage of empire structure began in the mid-seventh century BC in West Asia with the rise of the Median empire which was succeeded through the much larger Achaemenid Empire. The core regions of these empires were Located in Iran. The Achaemenid empire may be regarded since the first 'world empire' in the sense that it had a huge territorial extent, encompassing Egypt, mainly of West Asia and extended from Aegean Sea in the west to the Hindukush mountains in the east. It lasted for more than two centuries, till it was destroyed through Alexander the Great. Since a result of many centuries of tribal migrations a large number of new tribes, especially those belonging to the Indo-Iranian or Indo-Aryan branch of the Indo-European people, moved into Iran in the latter half of the second millennium BC. Iran came to be inhabited predominantly through tribes of the Indo-European linguistic family. Through in relation to the eighth century BC these tribes were dispersed during Iran totally altering the linguistic character of the lands lying flanked by the Zagros Mountains in the west and the Hindukush mountains in the east, and flanked by the Caspian Sea in the north and the Persian Gulf in the south. This phenomenon was more conspicuous in the eastern sections of Iran whereas in the west pre- Indo-European units survived for somewhat longer. Nevertheless, through the seventh century BC Iran had acquired a high degree of linguistic and cultural uniformity.

Several of the Iranian tribes had given up their itinerant lifestyle and adopted a sedentary subsistence. Dissimilar sections of Iran came to be associated with specific tribal bands. The Medes were settled in the region lying south-west of the Caspian Sea; the Persians in the area of Fars, i.e. south-western Iran; the Parthians east of the Caspian Sea; and the Bactrians north of the Hindukush. Separately from their linguistic affinity, these tribal bands also shared several cultural and religious customs. With

the rise of Zoroastrianism in the eastern settlements and the spread of this belief to other sections of Iran, the ties which connected the Iranian tribes were further strengthened.

The Iranians succeeded in exploiting the natural resources of the area more efficiently than earlier settlers and urbanized a new pattern of survival based upon dedicated animal husbandry and bigger utilization of water resources. Since we have already noted, Media dedicated in horse-rearing. Rearing of the double humped camel became a significant characteristic of the Bactrian economy. Goats and sheep were reared in dry and semi-dry zones. This dedicated animal husbandry was combined with traditional cattle-rearing. Historians have drawn attention to the information that horses and camels played an important role in the development of the Iranian economy at this scale. They helped to expand deal and swap both through facilitating travel and bringing commodities for swap. These animals increased the surplus accessible to the societies which bred them. Horses and camels increased the overall mobility of the tribes. In the case of the Medes, horses ensured their initial economic and military superiority, without which they could not have created an empire. In agriculture the Iranians initiated new irrigation techniques to optimize the exploitation of water. This they did through introducing underground canals which prevented the water from rapid evaporation. A long network of such canals was created in the whole area. The construction of such a network required greater cooperation within and in the middle of the agrarian societies, which in turn led to the development of a more intricate social and economic institutions.

These were the historical circumstances in which the Median kingdom came into subsistence. Media was the ancient name for north-western Iran, roughly the triangle shaped through the contemporary municipalities of Zanzan, Hamadan and Tehran. Towards the end of the eighth century BC the Median tribes settled in this region were living in fortified villages, few of which subsequently urbanized into urban centers. The tribes came jointly since a confederacy at the beginning of the seventh century BC. We have already referred to Assyrian military expeditions into this region, and the annexation of Media through Tiglathpileser III. Later, taking advantage of the weakening of Assyrian manages the Median tribes constituted they into a confederacy. This would have helped the Medes to fight the Assyrians more effectively. Although we have extremely small information in relation to the early stage of the rise of the Median kingdom it would look that in c. 675 BC the tribes were unified through a ruler named either Phraortes or Khshathrita.

Initially he may have been an elected king, chosen from in the middle of the chieftains of the Median tribes and clans. Since such he would just have been the first in the middle of equals. Though, since soon since Khshathrita had consolidated his location he further increased his power and recognized a hereditary monarchy. Khshathrita was succeeded through his son Uvakhshtra, recognized since

Cyaraxes in Greek sources—the name through which he is more well-known. The Medes suffered a setback for a brief era when their kingdom was conquered through an itinerant people described the Scythians. Scythian power lasted from c. 652-625 BC. In c. 625 BC Cyaraxes eliminated the Scythian chiefs and re-recognized the Median state. He founded a powerful Median kingdom and expanded it through annexing several of the neighboring sections of Iran. The event which transformed this new kingdom into an empire was the conquest of Assyria.

Cyaraxes made exploitation of the existing resources of Media to make a regular standing army beside the lines of the Assyrians. The army was divided into distinct elements with specific functions. There were infantry elements, cavalry elements and elements of specialist archers. It may be recalled that the Medes were expert horse-breeders and simple access to horses greatly increased the strength of their army. With this army Cyaraxes extended his territories beyond the Median homeland. Many sections of the Iranian plateau, since for example Fars, came under the Medes. It is likely that Cyaraxes undertook expeditions since distant since Bactria in the east, but there is no difficult proof to suggest that this area was included within the empire.

For the invasion of Assyria the Medes allied themselves with Babylonia. Assyrian power in excess of Babylonia had weakened under the later Sargonids and in c. 626 BC Babylonia reasserted its independence. This was the time when a new dynasty rose to prominence in southern Mesopotamia. The rulers of this dynasty are generally referred to since the Chaldean kings. They had their origins in Chaldea, the ancient name for the marshland in the southernmost section of Mesopotamia. The Chaldean king Nabopolassar captured Babylon from the Assyrians. Under the Chaldeans Babylonia became a biggest authority in West Asia for almost a century. This is recognized since the New Babylonian Empire that reached its zenith under Nabopolassar's son Nebuchadnezzar II. The resurgence of Babylonia was reflected in its outstanding attainments in the meadows of science, civilization, art and architecture. There are many references to these measures in the Old Testament of the Bible. In biblical literature Chaldean is used since a synonym for Babylonian. The Medes and the Babylonians shaped an alliance against their general enemy, Assyria, at a time when the authority of Assyria was declining. The widespread resentment in West Asia against the oppressive policies of the Assyrians and the vast burden they had placed on their subjects resulted in intense hostility against the small Assyrian ruling elite, facilitating the downfall of the empire. The Assyrian empire was destroyed since a result of the combined onslaught of the Medes and the Babylonians. Cyaraxes invaded Assyria and engaged its leading municipalities in 612 BC. Nineveh was captured and its palaces were burnt down. The Assyrian state survived only in name for another three years with its center in Harran in northern Mesopotamia. Then in 610 BC the Medes and the Babylonians jointly invaded Harran and put an end to the Assyrian

state. Assyria itself was partitioned flanked by the Medes and the Babylonians, although few historians are of the view that the Medes did not inhabit any territory but only took with them a vast booty. A substantial portion of the enormous wealth which the Assyrians had accumulated for centuries was now at the disposal of the Medes and substantially enhanced their resources. The wars against Assyria also flooded Media with slaves. Babylonia now became the dominant authority in Mesopotamia.

Unluckily we hardly have any information in relation to the institutions of the Median state or its administrative building. It would seem that the empire was loosely organized and that the aristocracy drawn from the leading families of the Median tribes sustained to wield considerable power. Eventually it was this aristocracy, or rather a part of it, that undermined the location of the king and paved the method for the overthrow of Median rule. The municipality of Ecbatana or Agbatana was the capital of the empire. As Media was a relatively backward area since compared to Mesopotamia, it borrowed several characteristics of Mesopotamian culture. Babylonian civilization left a strong imprint on Media. Its ruling class adopted many Babylonian traditions. At this time early Zoroastrianism was creation inroads into Iran from the east.

Cyaxares was succeeded through his son Astyages who ruled from 585 to 549 BC. Not much is recognized in relation to the reign of Astyages. The Median empire sustained to expand under Astyages. Few of this expansion were at the expense of Babylon. It may be mentioned here that the New Babylonian Empire had reached its climax under Nebuchadnezzar II. Mainly of Mesopotamia had approach under Babylonian rule and Syria-Palestine was added to the empire. This was partly due to frequent rebellions in this region and partly due to Egyptian military intervention. Egypt was at this time attempting to bring Palestine under its manage. There had been two Jewish kingdoms in Palestine as approximately the ninth century BC: the northern kingdom of Israel and the southern kingdom of Judah. Jerusalem was the capital of Judah. In 722 BC Israel, i.e. the northern kingdom had been subjugated through the Assyrians. Then in 597 BC Nebuchadnezzar II besieged and captured Jerusalem. Thousands of Jews were forcibly deported to Babylon and a heavy tribute was extracted from Judah. The Babylonians invaded Judah a second time in 586 and destroyed Jerusalem. Babylonian power was now supreme in Palestine. For a short time Babylon was the center of a huge empire in West Asia. This empire did not last extremely long and came to an end within some decades after Nebuchadnezzar II. The center of political gravity in West Asia shifted from Mesopotamia to Iran.

Important political changes were taking lay within the Median empire at this time. Astyages had expanded the empire, but he was facing internal problems. For reasons which are not extremely clear a part of the Median aristocracy had become hostile to the Median king and plotted to overthrow him. Few provincial elites who were not Medes were also involved in this plot. These provincial elites

incorporated Cyrus, 559-29 BC, the semi-independent ruler of the area of Parsa. This area was Located south of Media in south-western Iran. Parsa was a section of the Median empire and Cyrus was subject to the over lordship of Astyages. Cyrus was almost certainly related to Astyages. Cyrus belonged to the Achaemenid dynasty which traditionally ruled in excess of Parsa. The Achaemenids were descended from Achaemenes, an Iranian warrior chieftain of the seventh century BC. They were subsequently subjugated through the Medes.

In the mid-sixth century BC the Achaemenids under Cyrus revolted against the Medes. In this they had the support of the part of the Median aristocracy which was opposed to Astyages. Cyrus defeated Astyages and engaged the Median capital Ecbatana in 549 BC. This brought the Median empire to an end. The territories ruled through the Medes now came under Achaemenid rule. Since we have already noted the Achaemenids created a huge empire in West Asia. This empire lasted for in relation to the two centuries, c. 549-330 BC.

THE PERSIAN EMPIRE

Expansion and Consolidation of the Empire

The territorial expansion and consolidation of the Persian Empire was accomplished in more than fifty years. A number of rulers contributed in the entire process. Though, Cyrus the great and Darius I stand out since the key figures in the process of expansion and consolidation.

Cyrus

After Cyrus had overthrown Astyages he sustained with several of the characteristics of the Median state. Like the Medes the Persians too were initially a confederacy of many Iranian tribes settled in Parsa. They were closely connected with the Medes. The overthrow of Astyages did not imply a sudden disruption of the Median state. Cyrus combined in his person the unified kingship of the Median and Persian tribal confederacies. In view of the active support which Cyrus had received from a part of the Median aristocracy in the thrash about against Astyages, he allowed the Median elite to have a share in political authority. The Median aristocracy was not immediately dislodged and sustained to perform several functions in the new Achaemenid state. In excess of an era of time the Persian unit became more pronounced in the governance of the empire. Simultaneously, the state became more centralized and monarchy since an institution became more powerful.

Having stabilized his location Cyrus immediately embarked upon an ambitious programme of expansion. The Achaemenids rapidly filled the political vacuum that had been created in West Asia through the disappearance of the Assyrian empire. Their expansion, though, was on a much better level. The Babylonians were unable to consolidate their hold in excess of the territorial acquisitions of Nebuchadnezzar II. In information Babylon looks to have lacked the resources to build an empire that could have lasted for a long duration. The Medes under Astyages had already begun to encroach upon Babylonian resources. The successors of Nebuchadnezzar II were unable to resist these onslaughts. They eventually succumbed to the Achaemenids who became the real successors to the Assyrian empire.

Cyrus first concentrated on the conquest of Anatolia. The Median rulers had been attempting to subdue the states of Anatolia, especially the kingdom of Lydia. There were at this time many states in Anatolia, of which Lydia was the mainly powerful. This was one of the states that had appeared in the area after the collapse of the Hittite empire. The Lydian language was closely related to the Hittite language. Croesus, who ruled in excess of Lydia from 561 to 545 BC, was responsible for creation Lydia the paramount authority in western Anatolia. Lydia under Croesus is credited with having been the first state in history to issue coins on a regular foundation.

Croesus exercised nominal suzerainty in excess of the Greek settlements on the west coast of Anatolia. These Greeks were collectively referred to since Ionians. The Ionians existed in self-governing municipality-states. They had shaped a confederacy to pool jointly their resources and defend themselves. Cyrus first tried to persuade the Ionians to revolt against Lydia. When this strategy failed he invaded Lydia and succeeded in defeating Croesus in 545 BC. Lydia, and with it mainly of western Anatolia, became a section of the Achaemenid empire. Following this the Ionian states were also annexed. Cyrus's territories now extended to the shores of the Aegean Sea. Throughout the after that

fifty years the Achaemenids launched a series of military expeditions to bring the whole Aegean and mainland Greece under manage. In Anatolia Sardis, the capital of the erstwhile Lydian Kingdom, became the seat of Achaemenid power in the area.

We have already referred to the decline of the New Babylonian Empire under the successors of Nebuchadnezzar II. Nabonidus was the reigning Babylonian king at the time of Cyrus. Babylon was invaded and captured through Cyrus in 539 BC. This was a biggest event in the history of ancient West Asia and is mentioned in several modern records including the Old Testament and a cuneiform inscription dating back to the time of Nabonidus. Cyrus allowed the Jews who had been deported to Babylon through Nebuchadnezzar II to return to their homeland. This might have been related to his policy to make a friendly buffer flanked by Egypt and the Achaemenid resources in Syria-Palestine. Nevertheless his action earned him the reputation of being a just and tolerant ruler. Cyrus pursued a liberal policy with regard to the religious and cultural customs of several of the people he conquered. Separately from facilitating the return of the Jews, he showed respect for Babylonian customs. Modern Greek writers also speak favorably of him. Cyrus looks to have been usually held in high esteem in antiquity.

With the victory in excess of Babylon, all of Mesopotamia since well since Babylonian territories in Syria-Palestine was included within the Achaemenid empire. This completed the shift in political gravity in West Asia from Mesopotamia to Iran, a process which had started under the Medes. We do not possess much information in relation to the Achaemenid expansion in the east under Cyrus. It is likely that Bactria was added to the empire and that through the time Cyrus died Achaemenid rule extended to the Hindukush mountains.

Cambyes

Cyrus died in 529 BC while on a military expedition. He was succeeded through his son Cambyes, 529-522 BC. Not much is recognized in relation to the brief reign of Cambyes, except for that he was largely preoccupied with campaigns in Egypt. Under Cambyes Egypt was added to the Achaemenid empire. He invaded Egypt c. 525 and quickly defeated the Egyptian ruler Psamtek III, who belonged to the XXVIth Dynasty of Egypt, also described the Saite dynasty after Sais which was the lay of origin of the dynasty. The Saite dynasty was already on the verge of collapse due to internal problems. This might explanation for the ease with which Cambyes conquered Egypt.

Later Greek explanations of Cambyes are highly prejudiced. They portray him since a mad and tyrannical ruler who had no respect for Egyptian customs. This is not confirmed through the Egyptian proof that has approach to light in the past some decades. Cambyes took in excess of the throne since a traditional Egyptian ruler and adopted the representations associated with the pharaohs in order to

legitimize his power. Persian rule in excess of Egypt lasted for almost two centuries, i.e. till Alexander the Great's conquest. In the context of Egyptian history the Achaemenids are designated since the XXVIIth Dynasty, indicating a unit of stability from the Saite to the Persian era.

Cambyes is supposed to have undertaken a series of military expeditions into few of the regions nearby Egypt proper. These setbacks undermined his location in Iran itself. The last days of Cambyes are shrouded in mystery but the accessible proof designates that he was faced with revolts in his homeland. The long absence of the king from Iran and statements of his military failures necessity have encouraged these revolts. Cambyes died in 522 BC while still in the midst of dealing with the upheaval. The measures following his death are even more confusing. This confusion is largely due to the information that soon after the death of Cambyes a dissimilar branch of the Achaemenids usurped authority. The political crisis in the Achaemenid state towards the end of Cambyes's reign facilitated this growth. It is hardly surprising that in this situation dissimilar adaptations of what actually happened were put forward.

One adaptation a person through the name of Gaumata declared himself since king. Gaumata is said to have claimed that actually he was Smerdis, the younger brother of Cambyes. A band of nobles then killed the fake Smerdis. This adaptation holds that Smerdis had already been killed through Cambyes much earlier and that Gaumata was impersonating Smerdis. Another adaptation states that Cambyes was succeeded through Smerdis, who had not been killed, and that it was the real Smerdis who was overthrown. In any case it is clear that there was a conspiracy through few of the prominent Achaemenid officials. The leader of this conspiracy was Darius I. The coup was successful and Darius I became the ruler of the Achaemenid empire in 522 BC.

Darius I

Darius I was the son of Hystaspes, who was a leading Persian official, almost certainly a provincial governor. Hystaspes was descended from a collateral branch of the Achaemenids. It was this branch which ruled from 522 BC onwards. Darius I was the mainly outstanding of the Achaemenid rulers. Under him the long territories acquired through Cyrus and Cambyes were systematically organized to make a stable empire. Till in relation to the 519 BC Darius was occupied in restoring order and reasserting Achaemenid power in areas which were in rebellion. It may be mentioned here that after the death of Cambyes the Medes had attempted to break absent from the Persian empire and Gaumata/Smerdis had the support of the old Median aristocracy of Ecbatana. Within a year of occupying the throne Darius had put down the Median revolt.

Darius sustained the process of expansion, both in the east and the west. In the east the empire extended up to the Hindukush mountains and the outlying territories in this area were properly

integrated with the empire. In the west a large section of the Aegean Sea and possibly Thrace came under Persian manage. Attempts were made to strengthen Persian manage in excess of coastal regions in the Persian Gulf, the Red Sea, the Eastern Mediterranean, and the Aegean Sea. Ships were stationed in the Persian Gulf and a navy was maintained off the Anatolian coast. It should be borne in mind that the military strength of the Persians place primarily in their land-based army. Darius also accepted out campaigns in the Greek peninsula, but was unable to annex the states of mainland Greece. For the Greeks of the classical era the Persians were a consistent political and military factor to be reckoned with.

The historian Herodotus who wrote an explanation, in Greek, of the encounter flanked by the Persians and the Greeks is a biggest source for the Achaemenids. Herodotus was born c. 485 BC at Halicarnassus Located on the south-west coast of Anatolia. Halicarnassus was an Achaemenid territory. His well-known history is essentially a narrative of the westward expansion of the Persian empire. Herodotus had traveled widely before script his explanation. Mainly of his information in relation to the Persia was derived from modern Greek sources and from few prominent people who had been linked with the Persian court. Another Greek source, however not extremely reliable, is the *Persica* of Ctesias. Ctesias belonged to Cnidus, Located just south of Halicarnassus in south-western Anatolia. He was taken since a prisoner through the Persians throughout the course of a military campaign and became a doctor at the Persian court, where he stayed for in relation to the seventeen years. His explanation is regularly at variance with that of Herodotus. The consensus in the middle of contemporary scholars is that much of the information contained in *Persica* is inaccurate.

Darius I himself has left behind a record of the opening years of his reign in the form of a large trilingual inscription carved on the face of a cliff at Behistun in western Iran. This inscription, recognized since the 'Behistun inscription', is in the Old Persian, Elamite and Babylonian words. It provided the key for the decipherment of the cuneiform writing. The inscription is accompanied through a huge relief carving of Darius. The Behistun inscription and Herodotus's history are the two largest written sources for this era.

We have noted that Herodotus was largely concerned with Persian military campaigns against Greek states. At this time the Greek-speaking world consisted of numerous states which were spread in excess of a sizable region extending from western Anatolia in the east to southern Italy in the west and incorporated the Aegean islands, Thrace, the Greek peninsula, Crete and Sicily. Sparta and Athens were the two mainly prominent states on the mainland. They were also militarily the mainly important. Anatolia was already a section of the Achaemenid empire and the Persians had acquired a foothold in

the Greek world through subjugating the Ionian states. The Persian effort to set up supremacy in excess of the Greeks was a prolonged affair which sustained approximately till the end of the classical era.

Since soon since Darius had put down rebellions in the empire he embarked on an expedition in Thrace. He crossed the Sea of Marmara into Europe and placed a Persian garrison at the southern extremity of Thrace. At the same time he sent messengers to several Greek states, including Sparta, challenging that they acknowledge him since their ruler. The Greek response to this move was not favorable. Subsequently Darius had to turn his attention to the Ionian states in Anatolia. These states revolted against the Persians in 499 BC. The Ionian revolt lasted for in relation to the six years and was eventually crushed. The support extended to the Ionians through few states of the Greek mainland became one of the reasons for Darius to launch a full-level invasion of the mainland. The coast of Thrace had been secured earlier and from here the Persians moved into Macedonia and then southwards in the direction of Athens. There is reason to consider that the elite of several Greek states were won in excess of through the Persians and that they were integrated into the empire through being given leading locations in regional management and the army. Nevertheless Darius's invasion ended in failure. The Persian army was defeated through the Athenians at the battle of Marathon.

Following the death of Darius I in 486 BC his son and successor Xerxes I, 486-465 BC, renewed the invasion of the Greek mainland. He made elaborate arrangements for this purpose. These incorporated setting up supply depots, lying of roads, construction of bridges, and securing allies. Xerxes attempted a two-pronged attack from both land and sea. The Persians were routed at sea through the Athenian navy in the battle of Salamis. This was the turning point of the war. It dashed Persian hopes of controlling the Aegean Sea. The battle of Salamis was followed through a decisive victory of the combined Greek armies on land, at Plataea. At Plataea the Greek troops were led through Sparta. The Persians totally withdrew from the Greek mainland after these reverses. However there were no further military offensives into this area, from the point of view of the Greeks the Achaemenids sustained to be a factor. Moreover, given their attendance in Anatolia the Persians tried to interfere in Greek affairs whenever they got an opportunity to do therefore. For many decades throughout the fourth century BC they enjoyed a location of virtual hegemony in excess of the Greek states. Yet in territorial conditions Anatolia marked the extremity of the empire in the west.

Administrative Reorganisation

Throughout the rule of Darius I the Persian Empire was the largest empire of the era. Its territorial expansion incorporated Asia minor, Armenia, Palestine, Syria, Mesopotamia, Egypt, Persia, Northern section of Arabia, Afghanistan, Turkistan, Azerbaijan, Uzbekistan, Tazakistan, Macedon,

sections of Indus Valley and a number of smaller areas. Administrative governance of such a huge empire required effective administrative tools. Darius I set in relation to undertake the work.

His lasting attainment was reorganization of the Achaemenid empire. He welded into a compact political element the far-flung territories inherited through him. A regular organization of tribute realization was instituted in order to ensure enough resources for supporting the centralized administrative building of the state and a large army. A powerful monarchical state appeared under Darius with a huge amount of wealth concentrated in the hands of extremely small ruling elite. These elite were increasingly drawn from prominent Persian families who now totally monopolized political authority, at least at the central scale. The prestige and power of the king was crucial for legitimizing the enormous authority exercised through the imperial elite. An elaborate court ceremonial accentuated the majesty of the king. The development of the monarchical state under the Achaemenids was convinced through Egyptian, Assyrian and Babylonian monarchical customs. In turn Achaemenid customs were adopted or imitated through later rulers including Alexander the Great and his successors.

A prominent characteristic of the institutions of the Achaemenid empire was its division into a number of provinces governed through 'satraps'. The division of the empire into satrapies goes back to the Median period when these elements corresponded to the respective conquered lands. Darius I made satrapies the vital element of management at the provincial scale. Henceforth the boundaries of satrapies did not necessarily coincide with the original boundaries of conquered lands. Though, they were often named after the principal people who inhabited them. A satrap could be a semi-autonomous provincial ruler or a high official appointed through the king. In either case satraps had wide-ranging power within their own domains, but were subject to overall supervision through the imperial government by civil and military officials appointed directly through the king.

Herodotus enumerates twenty satrapies while the Behistun inscription has a list of twenty-three satrapies. Few of these can be easily recognized—since for instance Parsa, Yauna, Mada, Armina, Sparda, and Parthava. Since has been pointed out few of these satrapies were already recognized prior to Darius. Darius gave to the satrapies a concrete shape since elements of provincial management. It was in this form that the satrapies survived for many centuries, however with few modifications. Alexander took in excess of the satrapy building when he conquered the Persian empire and the building remained more or less intact in the successor states since well.

The ruler enjoyed the absolute authority in excess of the territories of the empire by the army and appointment of Satraps. The Satraps were supposed to keep regular get in touch with the rulers by frequent correspondence. The kings had special officials to keep a vigil described 'listeners' the ears of the king. They sent statements from provinces. The Satraps were to look after regional management,

maintain law and order and contingents of Army. The large mass of the Satrapies at times made Satraps powerful and encouraged them to rebel. The situation demanded regular attention of the ruler because of the huge mass of the empire.

The institutions of a powerful army also provided the king with striking capacity and help in suppressing the rebellions. The Persians shaped the core of the army with men from other nationalities joining in. The elite band of the army mainly loyal to the king was termed 'Imperishable Ten Thousand' comprising of Persian spearmen and cavalry.

The empire was territorially too large to be efficiently governed from a single fixed capital. The king generally establishes it necessary to move one biggest administrative center to another. This was particularly the case with the early Achaemenid rulers. Once Achaemenid rule had stabilized under Darius and his successors, preference was increasingly shown for Susa in southwestern Iran. Darius built a large palace at Susa and in the following centuries this municipality was the 'normal established center of government' of the Achaemenids. Babylon retained its prominence both due to its strategic position and its historical importance. Babylon was, in information, the foremost urban center of the empire. In Parsa proper the Achaemenids urbanized an impressive imperial municipality which was recognized to the Greeks since Persepolis. Darius and his successors constructed a series of grand palaces at Persepolis. This municipality primarily served a ceremonial purpose. This was the lay where the kings celebrated the New Year festival and where regional chieftains made ritual offerings of tribute. It has been suggested that the largest treasury of the Achaemenid rulers was Located at Persepolis. The magnificent royal municipality was destroyed through Alexander the Great, but the remains which still survive point towards the vast dimensions of the palace. Large blocks of stone were used to construct the palace. The walls are decorated with relief carvings. There were many lines of pillars. Persepolis is one of the finest examples of Achaemenid art and architecture.

The Achaemenid rulers were buried close to Persepolis, at a lay described Naqsh-e Rostam. Persepolis was Located secure to the municipality of Pasargadae which was founded through Cyrus the Great since the capital of the Persian empire. Under the early Achaemenids the old Median capital, Ecbatana, still had considerable significance since an administrative center. Since already noted, Sardis was the largest center of Achaemenid government in western Anatolia.

Organization of Coinage

The Achaemenids ruled in excess of an empire which was inhabited through diverse ethnic and linguistic bands. It is extra ordinary that they were able to keep the empire unified in excess of a long era of time despite this variety and heterogeneity. Darius introduced a uniform coinage, standardized weights and events, and promoted a new writing to create the empire more cohesive. A uniform coinage

with a high scale of metallic purity promotes economic behaviors and swap. At the same time circulation of this currency in excess of a wide region is an assertion of political power. The conquest of Lydia, the first state in history to issue coins on a regular foundation, had a profound impact on Achaemenid monetary growth.

The striking of coins was at this time a relatively new phenomenon. Issuing of coins through the state implied stamping pieces of valuable metal with representations that signified the power of the government and guaranteed the value of each piece. This was preceded through, and closely connected to, a long process of standardization of weights and events. In excess of an era of almost two centuries the Assyrian and Babylonian empires had achieved such standardization. The Achaemenids inherited the Babylonian average that was widely prevalent in mainly of West Asia. Silver was the largest average for worth, i.e. the value of other valuable metals since well since goods was considered in conditions of their value in relation to silver. The metal was used for swap without being coined. Fine silver was basically weighed for the purpose of swap. Nevertheless the standardization of weights was crucial for developing a usually acceptable organization of determining the worth of goods for swap, and was a significant prerequisite for the introduction of coinage.

The Babylonian weight average was based on a sexagesimal organization of multiples in which 1 biltu of 29,472 grams equaled 60 manû; 1 manû of 491.2 grams equaled 60 shiqu; and 1 shiqu of 8.18 grams equaled 2 zuzu. This average was revised through Darius I therefore that henceforth the weight of the talent was 30,240 grams, that of the mina was 504 grams and that of the shekel was 8.40 grams. The coins of Darius were based on the revised shekel. Coinage was an innovation which the Achaemenids borrowed from the Lydians.

A somewhat dissimilar organization had evolved in western Anatolia, especially under Lydian power. Here gold, rather than silver, was initially the average for worth. The earliest coins to be issued were struck out of an alloy of gold and silver. Electrum was accessible since a natural alloy in several sections of western Anatolia. Lydia and almost certainly few of the Greek settlements in Anatolia began issuing electrum coins approximately 600 BC. Through the time of Croesus Lydia had a bimetallic currency. Croesus is credited with this reform. This meant that both gold and silver coins were issued and that the state recognized a fixed swap rate flanked by the two. The fixed rate of swap flanked by gold and silver since metals was expressed in the form of a guaranteed swap rate flanked by gold and silver coins.

When Lydia was annexed through the Achaemenids the kind of gold and silver coins which were mainly general in the area were of a kind referred to through historians since 'light Croeseids'. These were struck apart in gold and silver. The 'light Croeseids' remained in circulation within Persian

territories in the west for many years after the conquest of Lydia, and were even minted through the Achaemenids for few time. It was under Darius that coins of a dissimilar design began to be issued—both in silver and gold. These were the first truly Achaemenid coins and were minted at Sardis, the former capital of Lydia and headquarters of the Persian territories in western Anatolia. The silver coins were recognized to the Greeks since siglos, while the gold coins of Darius are referred to since ‘Darics’. The gold Darics conformed to the shekel and weighed 8.40 grams while the silver siglos were of the same weight since the former silver Croeseids. The swap rate was 1 gold Daric = 20 silver sigloi. The proof from coin hoards designates that the circulation of coins issued through Darius and his successors remained confined mostly to the western portions of the empire, particularly Anatolia. Separately from Achaemenid coins Athenian coins too were in circulation in this area. In other sections of the empire uncoined valuable metal remained the medium of swap.

The standardization of coinage, weights and events helped the trading behaviors. A unified large empire with relative security provided markets for large level trading behaviors. We get proof of fairly good quality artisanal production with craftsmen of dissimilar nationalities occupied in production of goods.

Language and Discourse

In order to rule in excess of an empire inhabited through therefore several dissimilar linguistic bands the Achaemenids needed to evolve a link language which would facilitate discourse. Darius actively pursued a policy for encouraging the growth of such a link language. It is usually established that the mainly widely spoken language of the empire was Aramaic. Aramaic was originally spoken through few of the tribes living in northern Mesopotamia. The exploitation of Aramaic had steadily grown in the Assyrian empire and the language had subsequently penetrated the New Babylonian Empire. In other languages, Aramaic was already spoken through a large proportion of the population in Mesopotamia, Syria and Palestine through the time the Persian Empire came into being. What is more, Aramaic had appeared since the largest language of deal in West Asia. It is not surprising that Darius and his successors promoted the exploitation of Aramaic during the empire. An Aramaic writing had also evolved which, because of its simplicity, could be used for a diversity of purposes. This was an alphabetic writing of twenty letters. It was derived from the Phoenician writing and convinced the growth of several other scripts of West Asia, including Hebrew.

Whereas Aramaic was essentially the language of the general people, the language of the Achaemenid elite was a form of Persian which is designated since Old Persian. This may be regarded since the official language of the Achaemenid state. Old Persian was the language used in inscriptions and royal proclamations. The cuneiform writing of the Mesopotamians was customized for script Old

Persian. Darius categorically states in one of his inscriptions that he invented a new cuneiform writing. However the process of adapting cuneiform to suit the necessities of Old Persian might have begun earlier it was almost certainly completed under Darius. Though, Aramaic was the largest language of official documents and day-to-day imperial discourse. The Aramaic writing was sometimes also used for script Old Persian. It requires to be noted that many other words were routinely used for official purposes, of which the trilingual Behistun inscription is an outstanding instance.

Religion

The fast expansion of the Persian Empire brought a large number of territories inhabited through people of dissimilar faiths and beliefs. The attitude of the Achaemenid state was open towards them. The Achaemenid state had a well deserved reputation for religious tolerance. Although through the time of Darius I Zoroastrianism had become the dominant creed of the Persian elite, the religious customs of the many societies which inhabited the empire sustained to thrive. This was a key unit of Achaemenid policy towards the conquered people's right as the time of Cyrus the Great. Cyrus definitely looks to have protected regional cults since is apparent from his support to the Jews. He also helped to rebuild few of the sacred shrines of the Babylonians, for instance the temple of the moon-god at Ur.

Personally Cyrus might have carried few Zoroastrian rituals, but we have small information on this point. It is sure that under Darius Zoroastrianism had approach to inhabit a prominent lay in the religious life of the Persian ruling class. The rise of Zoroastrianism goes back to the seventh century, or possibly even earlier, when the prophet Zarathustra taught the largest tenets of this religion. Mainly scholars are of the view that Zarathustra existed and preached in north-eastern Iran. The semi-itinerant people of this region were his earliest followers. From here the thoughts and beliefs of Zarathustra spread to other sections of Iran. We know that Zoroastrianism had made a lot of progress in the middle of the Medes.

Throughout the course of its development Zoroastrianism included few of the older Iranian religious customs, including few characteristics of polytheism. Zarathustra had taught a monotheistic doctrine, the fundamental characteristic of which was the worship of Ahura-Mazdah. Since this doctrine urbanized, the universe was seen since being governed through two opposing forces. On the one hand are the forces of light and goodness, and on the other are the forces of darkness and evil. A cosmic thrash about is constantly going on flanked by the two. The forces of light and righteousness are represented through Ahura-Mazdah. Ahura-Mazdah is worshipped since the divine creator and lord of wisdom. The worship of fire is a significant component of Zoroastrian ritual. Fire symbolizes light in the

Zoroastrianism. It is important that whereas Darius generally projected himself since a worshipper of Ahura-Mazdah he patronized few ancient Iranian cults since well.

Despite his adherence to Zoroastrianism Darius sustained with the liberal policy of Cyrus. He is recognized to have respected Greek gods and goddesses. A Greek inscription from Darius's reign records his regard for Apollo. At the same time Zoroastrianism appeared since the official religion of the state. In other languages it became an integral section of the state tools. This growth was connected to the rising importance of the Magi, a hereditary priestly class which began to monopolize Zoroastrian rituals especially at the official scale. The Magi had become quite powerful under Xerxes and their power sustained to grow.

Decline of the Empire

The Achaemenid Empire flourished for more than 200 years with minor ups and downs. Every time a ruler died there was few sort of upheaval in dissimilar satrapies. The revolts in dissimilar areas occurred intermittently and were suppressed. Skirmishes on the borders were also taking lay and creation small dents but through and large the empire remained intact. The major blow came in the form of the attack of Alexander.

The Achaemenid Empire came to an end since a result of the invasion of Persian territories through Alexander the Great. The Achaemenid ruler at this time was Darius III. Alexander inflicted a series of defeats on the Persian army, beginning with the battle of Granicus in western Anatolia. Following this battle western Anatolia became a Macedonian territory. Subsequently Alexander moved toward Syria and defeated the Persian army led through Darius III at Issus. Egypt was taken in 331 BC. Alexander then marched towards the Tigris and after crossing it defeated Darius at the battle of Gaugamela. While Darius fled to Ecbatana, Alexander captured Babylon, Susa and Persepolis. Since a symbolic act, marking the end of the Persian empire, Alexander ravaged the municipality of Persepolis. Darius himself was assassinated in 330 BC. Alexander the Great's conquests in effect amounted to the conquest of the Achaemenid empire.

ANCIENT GREECE

Geographical Characteristics

Before we proceed to look at the development of Greek culture it would be useful to outline the geographical characteristics of Greece. It should be noted that when we speak of ancient Greece we are referring to a region that was much larger than the present-day state of Greece. The Greek world in antiquity encompassed western Anatolia, Thrace, the islands of the Aegean Sea, Crete, Cyprus, mainland Greece, southern Italy and Sicily.

Mainland Greece is an irregularly formed peninsula in south-eastern Europe, enclosed through the Ionian Sea in the west, the Aegean Sea in the east and the Mediterranean Sea in the south. The southern section of the peninsula is in the shape of a palm which extends into the Mediterranean. This is recognized since the Peloponnese. The Peloponnese is approximately an island, separated from the rest of the mainland through the Gulf of Corinth. A thin strip of land connects the northeastern corner of the Peloponnese with the mainland. The prominent ancient municipality of Corinth is Located at the junction of the Peloponnese and continental Greece. Beyond the narrow strip of land which shapes the bridge flanked by the Peloponnese and the mainland lies the area of Attica in the east. Attica is bound through the Aegean Sea on all sides. Athens is Located in Attica. To the north-west of Attica is the region described Boeotia. Thebes was the dominant municipality of Boeotia. Further north, beside the Aegean coast, is the area of Thessaly. Moving in a clockwise direction from Thessaly we approach to Macedonia and Thrace. Macedonia was the house of Alexander the Great. Thrace, section of which now constitutes the European zone of Turkey, is the easternmost section of southern Europe. It is separated from Asia through the Sea of Marmara. Crossing the Sea of Marmara brings one to western Anatolia. Western Anatolia and the Greek Peninsula lie on either face of the Aegean Sea.

The Aegean Sea was the geographical nucleus of the ancient Greek world. In the Aegean Sea itself there are a large number of islands of varying sizes. Off the west coast of Anatolia are few large islands such since Lemnos, Lesbos, Chios, Samos and Rhodes. Then there is a band of islands concentrated in the southern Aegean. The islands of this band are collectively described the Cyclades. The large rectangular island of Crete is Located south of the Peloponnese and the Cyclades. It may be mentioned here that Greek settlers had also colonized few regions of southern Italy and Sicily. These settlers are collectively referred to since Western Greeks.

The Early Greek Cultures

The early Greek Cultures would be discussed in three sections the Minoan Culture, Mycenaean Culture and the Dark Age.

The Minoan Culture

In deciding the chronology of ancient Greece the Minoan Culture can be measured since the first bronze age culture of the area. The culture appeared towards the end of third millennium BC and flourished till approximately 1400 BC. The culture came to light in the early 20th century by the attempts of Sir Arthus Evans who mannered the diggings in the area. This was named after the legendary king Minos of the Crete mythology. The ruins are accessible in a number of cities the mainly prominent being Knossos, Phaistos and Mallia. It looks that palaces were the mainly prominent buildings in these centers. Besides being centers of political power the palaces were also centers of economic action.

Sheep rearing and wool production were largest produce of rural economy. Wheat, grapes and olives were largest agricultural products. The goods were brought from rural regions to the municipalities for redistribution and deal. It looks that the Minoans had trading links with Egypt, Anatolia, the Lebanese Coast, Cyprus and Aegean by the sea routes. The Minoans had urbanized script. The writing remains undeciphered. It has been named Linear 'A'. It looks to have been used for deal and swap. The Minoan culture of Crete came to an end approximately 1400 BC. Natural calamities, triggered through a biggest volcanic eruption in the southern Aegean, might have caused its sudden collapse. Eventually Crete was overwhelmed through colonizers from mainland Greece who, while they borrowed few characteristics of Minoan culture, urbanized a new bronze age culture—the Mycenaean culture.

The Mycenaean Culture

Whereas Crete was the center of the Minoan culture, the Mycenaean culture was a product of mainland Greece. This culture, which flourished flanked by c. 1600 and 1200 BC, came to light since a result of the pioneering excavations of Heinrich Schliemann. The culture is named after the position of Mycenae Located in the north-western corner of the Peloponnese. Other biggest Mycenaean positions are Tiryns, Pylos, Thebes, Orchomenos and Knossos. When we speak of the Mycenaeans we are not referring to a single political entity but many separate settlements which shaped distinct states. These states were ruled through warrior chiefs. The chiefs generally bore the royal title wanax and ruled in excess of their territories from fortified palace complexes which dominated the Mycenaean urban centers. A powerful warrior aristocracy and an elaborate bureaucracy constituted the ruling elite. The fortified palace complexes exercised long manage in excess of the respective economies of the Mycenaean states by centralized bureaucratic buildings. This bureaucracy regulated virtually every aspect of the economy. The Mycenaeans had a long foreign deal. Oil, pottery and textiles were their largest exports. They imported gold, copper and tin. Community was highly stratified with the ruling elite having access to a large surplus. The Mycenaean chiefs were buried in large beehive formed tombs or in large chamber tombs. The resources that would have to be mobilized for constructing these tombs, since well since the fine craftsmanship of the substances establish in them, leave us in no doubt since to the wealth possessed through several of the Mycenaean chiefs/kings.

The Mycenaeans have left behind abundant written records which give us with details in relation to the role played through the palaces in the economy. The Mycenaeans evolved a writing which is referred to since the Linear B writing. The Linear B writing was deciphered in 1952 through Michael Ventris. Ventris establish that the language of the writing was an early adaptation of the Greek language. The Mycenaeans were in the middle of the earliest Greek-speaking people to settle in the peninsula. The

language of the Mycenaeans was somewhat dissimilar from that spoken through later Greek settlers and is labeled through scholars since 'proto-Greek'. This is the language of the Linear B writing.

The Linear B records that have survived are largely in the form of clay tablets. They are invariably inventories or explanations and include no references to political history or religious practices. They were obviously compiled through palace officials to keep track of the surprisingly large number of transactions that the palace had to undertake in order to regulate a wide range of economic behaviors. The information that the writing exhibits a great trade of uniformity during the Mycenaean region illustrates that the bureaucracy, or at least the professional scribes, were drawn from a secure-knit band with links extending in excess of many sections of the peninsula. The Mycenaean culture lasted till c. 1200 BC. Another round of tribal migrations coincided with the simultaneous collapse of bronze age cultures in the eastern Mediterranean through 1200 BC. In the traditional periodization of ancient Greek history the four centuries from 1200 to 800 BC are referred to since the Dark Age. Mycenaean municipalities went into decline, the Linear B writing disappeared and deal was disrupted. It was traditionally whispered that Dorian invasions were responsible for the destruction of the Mycenaean culture. Source material for this era is rather scanty.

The Dark Age

The Dark Age lasted for almost four centuries, coming to an end in c. 800 BC. The significance of this date is that approximately this time two great Greek epics, *Iliad* and *Odyssey* were written. Their composition is attributed to a poet through the name of Homer. These epics spot a turning point in Greek history. With *Iliad* and *Odyssey* written records are once again accessible for ancient Greece after a long gap. Separately from their great literary merit, these epics are an extremely rich historical source. The two jobs are section of the custom of epic poetry. The largest theme of *Iliad* is the war of a coalition of Greek states against the state of Troy. *Odyssey* recounts the adventures encountered through Odysseus, one of the heroes of the war, on his homeward journey after the conclusion of the campaign. The epics provide us few thought in relation to the several characteristics of modern religion, mythology, beliefs, food habits and dress.

Scholars earlier held the view that *Iliad* and *Odyssey* were inspired through measures which had taken lay in the Mycenaean age and spoke in relation to the era. There can be no doubt that few of the stories in these epics are derived from the Mycenaean period. They illustrate an awareness of an earlier culture in which great heroes, kings and warriors existed. It was so idea that the Homeric epics were essentially a portrayal of Mycenaean community. The reinterpretation of these poems, particularly in the light of the more exhaustive archaeological proof, has allowed scholars to view *Iliad* and *Odyssey* since compositions of the Dark Age.

Historians now divide the Dark Age into two sub-eras:

- 1200 to 1050 BC and
- 1050 to 800 BC.

In the first sub-era Mycenaean urban centers declined and there are signs of long depopulation. The archaeological proof reveals a sharp decline in population flanked by 1300 and 1100 BC. Settlements are fewer and are smaller in mass. Tribal migrations, at times violent, were also taking lay in this era. The Mycenaean economy based on centralized regulation through the palace bureaucracy collapsed approximately 1200 BC. With it written records in the Linear B writing also disappeared. Long aloofness deal was disrupted creation it hard to procure copper and tin for producing bronze substances. The reasons for this kind of widespread disintegration are still not clear and continue to be debated through scholars.

A small before 1000 BC a new economy and social building began to emerge in Greece. Through this time tribal migrations had resulted in Greek speaking people occupying the whole peninsula. Simultaneously the Aegean islands and the western coast of Anatolia were included in the Greek linguistic zone. Southern Italy was also in the process of being colonized. The biggest Greek dialects evolved in this era. There were three biggest dialects: Ionic, which incorporated the sub dialect Attic spoken in Athens; Doric; and Aeolic. An important characteristic of this era was the introduction and dissemination of iron technology from c. 1000 BC onwards. This era spots the transition to the iron age. The origins of iron technology remain obscure. Though the archaeological proof that has accumulated in excess of the years designates that Anatolia and northern Mesopotamia pioneered the exploitation of this metal. It is not hard to explain the rapid advance of iron in Greece once the technology became accessible. The people of the region had to depend wholly on imports for their supplies of copper and tin. The decline of eastern Mediterranean deal after 1200 BC created problems for Greek metallurgy because the supply of copper and tin could not be maintained. The introduction of iron offered a viable alternative. As Greece had adequate deposits of iron ore the Greek states with their limited resources would have preferred the exploitation of this metal rather than swap their meager surpluses for imported copper and tin. Iron technology became one of the factors that contributed to the recovery which took lay in the era flanked by 1050 and 800 BC.

The end of the Dark Age saw the revival of script in Greece. We have seen that the Linear B writing had already disappeared with the collapse of Mycenaean culture. When the Greeks began by writing towards the end of the Dark Age it was a new writing. This writing was borrowed from the Phoenicians. The Phoenicians had evolved a writing which was based on the phonetic principle. The representations in this writing stood for dissimilar sounds, i.e. it was an alphabetic writing. The Greeks

adopted the Phoenician writing and customized it to suit their language. The Homeric epics were written in the new Greek alphabet. Greek community since reflected in the Homeric epics was extremely dissimilar from that of the Mycenaean era. It was simpler, largely self-enough with small deal or swap, and did not have powerful kings. In the latter half of the Dark Age the Greeks were divided into a large number of petty-states. These states were ruled through kings or chiefs with limited power. They had to share political authority with other members of the elite. In several states, such as Athens, monarchical rule had approach to an end through the beginning of the Archaic Era and was replaced through oligarchical political buildings.

The Archaic and Classical Era

The era following the Dark Age is referred to since the Archaic era. The foundations of classical Greek Culture were laid in this era. The era from 500 BC to 338 BC is usually referred since the classical age of Greece. Few prominent changes take lie in archaic and classical era and require specific discussion. Though, the division into these two eras is not always extremely sharp and there is lot of overlapping and stability in several characteristics of community, economy and civilization. In view of this we would like to talk about it since one broad era of ancient Greece. Wherever the characteristics are clearly demarcated and can be distinctly confined to either of the eras it would be mentioned throughout the course of our discussion.

Clash of Landed Aristocracy and Peasantry: Reforms Start

The Archaic Era witnessed an intense clash flanked by the landed aristocracy and the peasantry during Greece. The origins of this thrash about may be traced to the latter half of the Dark Age when historical changes had placed landowning aristocrats in a strong location. Flanked by c. 800 and 600 BC the landed aristocracy consolidated its hold in excess of land and the political buildings of the Greek states. This led to the impoverishment of the small landholders. In their desperation the small landholders put up a tough fight against the aristocracy. The consistent upheavals caused through this thrash about reached a point of crisis through c. 600 BC. Parts of the aristocracy realized that unless little method was established out of the crisis their own prosperity would be threatened. Consequently they were forced to initiate reforms which included concessions to the peasants.

We have little information on the reforms undertaken at Athens. The proof from Athens is complemented through references to other states and illustrates that same historical growths were taking lay in large sections of Greece. In 594 BC the Athenians resorted to the solution of nominating an arbitrator, named Solon, to carry out reforms. On the foundation of a consensus Solon was vested with wide-ranging dominations for a specified duration. The mainly radical reform of Solon was the abolition of debt bondage. This had appeared since one of the mainly serious problems faced through the

peasantry. Impoverished peasants, who often had meager holdings Located in hard terrain such since hillsides, had to take loans from prosperous landowners. When poor peasants failed to repay their debts they were forced into bondage. Laws pertaining to repayment of loans had stringent provisions which required a person who was unable to pay back a loan to accept bondage to the creditor. Peasants were therefore simultaneously being deprived of their land and were being reduced to the status of slaves. The biggest demands of the peasantry were redistribution of land and abolition of debt bondage. The abolition of debt bondage under Solon implied that henceforth Athenian free peasants could not be enslaved if they failed to repay their loans. The existing debt of the peasants was cancelled.

Nevertheless, Solon did not carry out redistribution of land. He did, though, introduce changes in the political organization which gave ordinary Athenians the right to participate in government. Since suggested, talk about these later in the context of the development of Greek democracy. The abolition of debt bondage prevented the enslavement of the impoverished peasants, but in the absence of land reforms the aristocracy sustained to possess a disproportionately large share of cultivable land. After 594 BC there was a shortage of rural labour. The large landowners, who required labour to cultivate their large holdings, solved this problem through increasingly employing slaves brought from outside. Not surprisingly there were fresh upheavals in Athens within some decades of Solon's reforms. Same circumstances prevailed in other states where partial reforms or no reforms had taken lay. In these disturbed circumstances few political leaders accepted out a series of coups and assumed dictatorial dominations in their respective states. This growth totally altered the nature of governance in a large number of Greek states. The measures at Athens typify the process. Peisistratus was the person responsible for the coup at Athens. He first attempted to seize authority in 561, but was unsuccessful and had to flee from the municipality. He eventually supervised to succeed in 545 BC. Peisistratus installed himself since supreme ruler of the municipality, setting aside existing constitutional arrangements and defying oligarchical organizations.

What was emerging was a new form of government for which contemporaries used the condition 'tyranny'. Rulers like Peisistratus who had usurped authority in this manner were described 'tyrants'. An important aspect of Greek tyranny was that it had considerable popular support, largely from in the middle of the impoverished peasantry and from bands which had accumulated wealth by deal but had traditionally no access to political authority. When Peisistratus seized authority he took in excess of public wastelands that had been engaged through the aristocracy and distributed these in the middle of the small or dispossessed peasants. He also confiscated the property of few of the rich landowners who had gone into exile following the establishment of tyranny and gave these to needy farmers. The policies pursued through Peisistratus had a twofold outcome. First, the location of the peasantry was stabilized.

Second, the monopoly of the entrenched landed aristocracy in excess of the political building was broken. Peisistratus died in 527 BC. He was succeeded through his son Hippias. This emerged to be an effort to change tyranny into dynastic rule and caused much resentment in the middle of the people. In any case, the historical relevance of tyranny was now in excess of. In 510 BC Hippias was overthrown. This date spots the beginning of classical democracy at Greece.

Transition to Democracy

In the Classical Era, and subsequently, the Greeks referred to the age of tyranny with intense dislike. Yet it should be borne in mind that tyranny speeded up the transition from oligarchical rule to democracy. The tyrants helped to undermine the organizations by which the aristocracy has therefore distant exercised political authority. This phenomenon was not confined to Athens alone. At Corinth the tyrant Periander came to authority c. 600 BC. A small before periander, Cypselus had overthrown the Bacchidae--the ruling aristocratic band at Corinth. We also have information in relation to the other tyrants. Polycrates became tyrant of Samos c. 545 BC and Lygdamis seized authority at Naxos approximately the same time.

The tyrants were instrumental in doing absent with the traditional hereditary foundation of political authority. The Greek aristocracies were secure-knit hereditary elites. They enjoyed authority not merely because of their wealth but more significantly through virtue of their birth. The aristocratic families automatically held all executive, judicial, and military locations. That is why we refer to the political buildings of the Greek states throughout the Archaic Era since being oligarchical in nature. The tyrants struck at the roots of this oligarchical manage, thereby creating circumstances for the transition to democracy. Throughout the course of the Archaic Era a number of Greek states evolved into democracies. Few of the earliest democracies that we have information in relation to were those of Chios and Megara where democratic organizations had approach into subsistence approximately c. 600 BC.

Even however the degree of democratization varied from state to state, it would not be incorrect to say that in Greece through the beginning of the Classical Era general people participated in the political process to a much greater degree than what we discover in other modern communities. This was a fundamentally new organization of government, especially for communities with class differentiation. *Polis* was the condition mainly regularly used to denote those political entities in ancient Greece which had few characteristics of democratic functioning. The shapes of government of the several *polis* ranged from purely oligarchical on the one hand, to the mature democracy of Athens on the other. In flanked by stood the states, almost certainly the majority, with units of oligarchy combined in varying proportions. The states in relation we have information do not illustrate any homogeneity in the

building of the *polis*. Athens and Sparta had appeared since the two leading *poleis* in Greece through the beginning of the Classical Era. The historical proof is also quite uneven. While we have several details in relation to the Athens, and to a lesser extent Sparta, modern sources tell us extremely small in relation to the significant democracies such as Corinth and Syracuse. The *polis* was territorially a small political entity. The mass of the population was also relatively small. Given the constraints of ancient community, democracy would not have been functional had the *polis* been large either territorially or in conditions of its inhabitants. This point requires to be accentuated because Greek democracy was a direct democracy. In contemporary democracy the people choose their representatives who then legislate and govern on their behalf. In ancient Greece, democracy implied participation through all the citizens in the vital organ of the democratic organization, namely the assembly.

The concept of citizenship was a restricted one. Only the indigenous, native, residents of a *polis* were established since citizens. Citizenship rights did not extend to all inhabitants, not even all the free inhabitants. Firstly, women were excluded. Only male adults enjoyed the privilege of being citizens in the political sense. Secondly, all those who were not original residents of the *polis*, or were measured outsiders for little reason or the other, did not form section of the citizen body. In Sparta the free non-citizens were described periodical; at Athens they were recognized since metrics. Several of the traders settled at Athens were metrics. Of course slaves had no rights whatsoever.

One should add here that only citizens could own land. There was also a secure link flanked by citizenship rights and military service. The Greek states did not maintain standing armies of professional soldiers. To a large extent this was because they lacked the resources for financing such an army. All free adult males of the society were expected to render military service. In other languages, the citizens were simultaneously soldiers. Citizens had to equip themselves with their fighting gear out of their own resources, something that was possible only if they possessed few land. The backbone of the Greek armies was the hoplite infantry. The overwhelming majority of the hoplites were small and transitional farmers. We could say that Greek armies were essentially armies of peasant-citizens.

The citizens of the Greek *polis* could exercise their right to participate and vote in the assembly, which was the vital right of citizenship, through personally attending the meetings of the assembly. One had to actually go to the meetings of the assembly, generally held in few open legroom in the municipality-center, in order to exercise this right. Such a conception of democracy would have been unworkable if the respective Greek states possessed a large region or a large population. The actual task of governance was accepted out by a smaller body, the council. With the decline of monarchy, real authority had passed into the hands of oligarchical councils dominated through the hereditary landed elite. Given its nature and large mass the assembly could not meet extremely regularly. Even when it

met it could only debate and vote on some issues. This gave the council wide ranging power for intervening in the functioning of the assembly. Generally the council convened the assembly, prepared its agenda, and guided its sessions. To little extent this was designed to be a check on the assembly. The council was an extremely powerful body in mainly states and however in several cases its membership was monopolized through the landed aristocracy yet at least at Athens it had become genuinely representative through c. 500 BC.

Athens has a special significance in any discussion on Greek democracy due to the scope of its accomplishment. Moreover, our knowledge in relation to the political building of Athens is longer than that of other states. It may be stated at the outset that in conditions of the growth of its democratic building Athens was an exception rather than the rule in ancient Greece. We have already stated that Solon made changes in the political organization which gave ordinary Athenians the right to participate in the government. His reforms represent a significant scale in the development of Athenian democracy. Solon revived the Athenian assembly which had not met for a long time and had ceased to function. He simultaneously constituted a new Athenian council described the *bouclé*. This council had four hundred members and it superseded the old oligarchical council. The old Athenian council, described Aeropause, was an organ of the aristocracy. Membership of the latter body was traditionally monopolized through a hereditary elite recognized since the 'Eupatridae'. The Aeropause was not abolished, but its functions were curtailed till eventually it ceased to play a significant role. The *bouclé* now became the largest center of political authority. Membership of the *bouclé* was based on property qualifications and not on hereditary right, which in itself was an innovation.

Solon divided the Athenian citizens into four classes. The property or wealth possessed through a citizen determined the class in which he was placed. Right at the top were the *pentacosiomedimni*, who possessed land which acquiesced at least 500 *medimnoi* of wheat, or its equivalent value in wine or oil. After that were the citizens whose land acquiesced at least 300 *medimnoi*. The third category was that of owners of land yielding at least 200 *medimnoi*. Those belonging to this class were described the *zeugitai*. The *zeugitai* were small and transitional peasants who also constituted the largest strength of the Athenian hoplite infantry and could not so be easily ignored. Right at the bottom were the *thetes* who had property yielding less than 200 *medimnoi*. The *thetes* were the poor peasantry. We can see that political participation was intimately tied up with landownership and the amount of land owned through a citizen determined his lay within the political building.

Membership of the *bouclé* was open only to the first three classes. The impoverished parts, i.e. the *thetes* were excluded from the council. In other languages the council was essentially a body of the rich and transitional peasantry. Qualifications for public offices corresponded to the four-fold class

division. The first two classes held the principal political and military offices. The *zeugitai* held minor offices. The *thetes* only had the right to participate in the meetings of the assembly. After the overthrow of Hippias in 510 BC the political building was further reformed. The crucial democratic reforms at the beginning of the classical era are attributed to Cleisthenes, who for few years was the mainly significant political figure at Athens following the end of tyranny. A brief outline of few of the key political measures in Greece throughout the Classical Era might be useful for a bigger understanding of the development of the political building of Athens in this period.

Clash with Persia: Formation of Delian League

Greek history in the latter half of the sixth century BC has to be viewed against the background of the westward expansion of the Persian Empire. Persian expansion into western Anatolia, the Aegean and mainland Greece coincided with the stage of tyranny and the beginning of the Classical era at Athens. Flanked by c. 500 and 480 BC the states of the Greek peninsula were locked in a fierce contest with the Achaemenids. Sparta was at this time the foremost military authority on land. Athens was the largest naval authority; however it also had a fairly strong army. The Athenians had built a strong navy which played a leading role in the clash with Persia. Themistocles was the architect of Athenian naval strength. The Greeks pooled jointly their resources under the leadership of Athens and Sparta in order to resist the Persian onslaught.

Whereas the decisive battles of Salamis had halted the Persian advance into the Aegean Sea, the threat of further Persian campaigns still remained. The Greek states were aware of require to pool jointly resources on a long-condition foundation to thwart further invasions. No state had the capability to fight the Persians entirely on its own. On the Peloponnese there was a strong military alliance under the leadership of Sparta. With this arrangement the Peloponnesians were bigger placed to defend themselves. The problem was much more serious for the Aegean islands and the coastal states as they had no such mechanism. It was since a solution to this problem that Athens, after Salamis and Plataea, took the initiative to form a confederation of states under its own leadership. This confederacy has approach to be recognized since the Delian League. The Delian League derived its name from the island of Delos where the general treasury of the confederacy was Located. The primary objective of forming this confederacy was to maintain a strong navy in the Aegean Sea. The members of the Delian League made regular contributions for this purpose.

Once the Persian threat receded, the Athenians transformed the character of the League. They used their dominant location within the League to utilize its resources for promoting its own interests. From a voluntary confederation the Delian League slowly became an empire ruled through the Athenians. The contributions to the League now became enforced tribute payable to Athens. The wealth

that the empire, and manage in excess of the Aegean Sea, brought to Athens was crucial for sustaining its democratic organizations in the Classical Era and keeping discontent in check.

Having recognized its hegemony in excess of the Aegean, Athens tried to expand its empire through including the Peloponnese in it. This brought it into clash with Sparta. A prolonged military contest flanked by the two states ensued. This is recognized since the Peloponnesian War which lasted from 431 to 404 BC. Through 404 BC Athens had been defeated through Sparta and its navy was destroyed. For many decades after that Sparta remained the biggest Greek authority, however it was subsequently challenged through Thebes. The disagreements in the middle of the Greek states after the Peloponnesian War gave the Persian an opportunity to interfere in their affairs, and therefore to become politically dominant in Greece.

Democratic Political Building: Emergence of Deme

The hundred years flanked by the overthrow of Hippias and the defeat of Athens in the Peloponnesian war witnessed the development of a highly evolved democratic political building at Athens. This building owed a lot to the initiatives of Cleisthenes. Athenian citizens had been traditionally divided into four Ionian tribes. These traced their descent from the tribes or clans which had originally settled in Attica. Following the political reforms of Solon, each tribe sent one hundred members to the *bouclé*. Cleisthenes did absent with the kinship principle for grouping the citizens, and replaced it with ten residential tribes or *phylai*. These new *phylai* were based on a radically new concept. The *phyle* to which a citizen belonged was determined through the lay where he resided and not through his kinship ties.

The primary element of the democratic building recognized through Cleisthenes was the 'deme'. Every citizen was first and foremost a member of a scrupulous deme. The deme was the negligible geographical element into which the *polis* of Athens was divided for political purposes. There were 139 demes in all. The demes were responsible for maintaining registers of citizens. They had their own regional elected governments, including an assembly and officials. The regional governments were headed through the *demarchos*. Cleisthenes reformed the *bouclé* since well. The strength of the council was raised from four hundred to five hundred members. Fifty members were selected from each of the ten *phylai*. Membership of the *bouclé* was thrown open to all citizens, including *thetes*. Any citizen in excess of the age of thirty was eligible for membership of the *bouclé*. The largest executive and military officials of the *polis* were the *archons*. Ever as monarchy had approach to an end in Athens the *archons* had been the chief executive and military administrators. During the Archaic Era the aristocracy had monopolized these posts. Throughout the Classical Era the archonship was slowly made an elective post

and it became possible for ordinary citizens to hold these locations. Despite its limitations, Athenian democracy was an outstanding attainment.

Slave Labour

A distinctive characteristic of ancient Greek culture was the widespread exploitation of slave labour in several sectors of the economy. There is proof of the attendance of large numbers of slaves in other ancient cultures, such as those of Egypt, Mesopotamia, Persia and the Hittites. The Mesopotamian and Hittite law codes indicate that institutionalized slavery lived in these cultures. Here for the first time in history slave labour was used extensively for production. The initial pool of slaves was shaped of prisoners of war. This source was complemented from within the society through those who were enslaved due to their inability to pay loans. Nevertheless wars brought captive slaves in much larger numbers. The earliest slaves in Greece, since in other communities, were women. Women slaves shaped an important portion of the workforce in Mycenaean palaces. For instance, the palace at Pylos had at least 550 women occupied in textile production. In the Linear B tablets the condition used for slaves is *doer*. The Homeric epics also include numerous references to women being enslaved throughout wars.

Through the Archaic and Classical Eras slaves were to be established in every sector of production, especially in mining, handicrafts and agriculture. Few historians are of the view that the role of slavery in Greek agriculture has been exaggerated and that the agrarian economy depended largely on the peasantry and free labour.

At the end of the Dark Age Sparta was already by slave labour on a level that was unprecedented. Sparta had annexed the territory of Messenia Located in the southern Peloponnese and had converted the whole population of this region into slaves. The Spartans introduced a peculiar form of slavery described 'helotry'. Helots were slaves who were owned collectively through the whole Spartan society. Agricultural land in Messenia was divided into holdings described *cleric* and allotted to Spartan citizens. These holdings, along with the land already possessed through the Spartans, were cultivated with the labour of helots. As there was considerable social differentiation in Sparta, the *cleric* was not distributed equitably. The aristocracy got a much better share.

The sharing of helots was regulated through the state. The state assigned a sure number of slaves to each family depending upon its necessities for labour. **The variation flanked by helotry and other kinds of slavery was that helots were not owned individually.** Moreover, they were allowed to maintain family ties. The children born to the helots had the same status since their parents. This meant that Sparta was able to meet its necessities of slave labour from in the middle of the Messenia's for many generations. It should not be assumed that helotry was a more humane form of slavery since few

scholars have suggested. Helotry was a more primitive form of slavery which in turn reflected the comparative backwardness of Spartan economy. Private property was not fully urbanized in Sparta and there were several tribal survivals in its social institutions. Helotry was prevalent in other Greek states since well, since for example in Thessaly, Crete and Argos. In other sections of Greece privately owned slaves increasingly became a typical characteristic of Greek community and economy. Many conditions were used to define such slaves, the mainly general being *doubles*.

In Athens slaves were mostly privately owned. These slaves were regarded since property and bought and sold in the market since commodities. The prosperity of Athens throughout the Classical Era rested on the expansion of slave labour. Historians have offered figures for Athenian slaves throughout the fifth century BC ranging from 60,000 to 110,000. It has been estimated that of these, almost 20,000 to 30,000 worked in the Athenian silver mines. Besides agriculture and mining, slaves dominated handicraft production and were occupied in several kinds of domestic and menial job. It is necessary to emphasize that while there was slave labour in every sector of the economy, free labour was also to be establish in all kinds of production.

Growth of Philosophical Idea

The ancient Greece may be credited with an extremely rich intellectual contribution. Due to constraints of legroom it would not be possible for us to go into detailed analysis of the Greek philosophical custom. We intend to familiarize you with little vital factual information on the philosophical idea that urbanized in Greece. Their intellectual custom touched several characteristics of human community and knowledge. History, Philosophy, Mathematics and Medicine were few of the largest regions convinced through the thoughts of the Greek thinkers. The growth of democratic customs in Greece helped in creating a habitation conducive to intellectual communication and development.

The Ionian School of idea was one of the earliest philosophic customs. Thales, Anaximander and Amazements were the largest proponents of this school. They were largely concerned with the vital units of nature and their driving force. Pythagoras, an outstanding thinker whispered in the transmigration of the soul and laid emphasis on achieving harmony for the soul. He was involved with the revise of nature, musical level and mathematics. Though, he is mainly well-known for his geometrical theorem which states that, in a right angled triangle, the square of the length of the hypotenuse is equal to the sum of the squares of the other two sides. Hippocrates was one of the outstanding thinkers of the classical era in the region of medicine. He gave medicine a scientific basis replacing magical cures. He whispered in treating diseases through diagnosing on the foundation of examining the symptoms scientifically. Herodotus is described 'the father of history' for giving it a separate identity since a branch of knowledge. History which was treated since a mix of facts, fiction, myths, legends, fables and anecdotes

was given a new meaning based on authentic facts and their verification. He widely traveled and gathered information in relation to the several countries. He always verified and evaluated his information before script his explanations.

Socrates, Plato and Aristotle are measured since the mainly towering thinkers of the classical Greek Philosophy. Socrates is credited with a shift from thinking in relation to the nature to thinking in relation to the nature of human subsistence. The refinement of several categories of philosophy was his biggest contribution. His student Plato recognized an academy at Athens and taught philosophy. He is regarded since an 'idealist'. He argued that things have no self-governing subsistence outside our minds and whispered that experience is unreal, only thoughts are real. He convinced later Arab and Western idea in a large method. Plato's disciple Aristotle held thoughts which were dissimilar from those of his teacher. He disagreed with Plato's view that experience was unnecessary to understand reality. He was a keen student of Science and studied plants and animals. Both Plato and Aristotle were opposed to the thought of involving masses in all decision creation processes. They held the view that people have a limited role to play in the government. This was, to little extent, a reflection of the thinking of the elite in Athens who whispered in curtailing democratic rights.

The End of the Classical Era

The Classical Era came to an end in 338 BC when the Macedonians subjugated the *poleis* of the Greek peninsula and the Aegean Sea. Macedonia, just since other areas Located north of mainland Greece, had been a relatively backward region. By improved military techniques and the resources of the Macedonian plains, King Philip II created an empire which eventually incorporated the Greek states of the peninsula and the Aegean. In 338 BC Philip defeated the Greek municipality-states at Chaeronea and placed them under Macedonian rule. With the Macedonian conquest the period of the *polis* came to an end. Since a political entity the *polis* ceased to exist after 338 BC. Philip II was succeeded in 336 BC through his son Alexander the Great who founded a huge empire.

Alexander launched a huge expansionist programme following his accession. His primary aim was to destroy Persian authority in West Asia therefore since to consolidate Macedonian rule in excess of the whole area. Through 330 BC Alexander had conquered the Persian empire after defeating the last of the Achaemenid emperors. His subsequent campaigns brought him to the banks of the Indus. Alexander died at Babylon in 323 BC. The eastward expansion of the Macedonian empire under Alexander had made Anatolia, Syria, Mesopotamia, Egypt, Iran, Afghanistan and few sections of Central Asia and northwest India, Macedonian-ruled territories. Following the death of Alexander few of the outlying areas of the empire were lost but the greater section of Alexander's territories remained under Macedonian manage.

Alexander had left no heir to his huge empire and had made no arrangements for appointing a successor. A bitter authority thrashes on in the middle of his leading officials and military commanders broke out after his death. This thrash about lasted approximately till 275 BC. The empire was eventually partitioned in the middle of three of the Delaroche—Seleucids, Ptolemy and Antigens. The dynasties of these successors ruled in excess of their respective portions of the empire: the Seleucids in Iran, Mesopotamia and Syria; the Ptolemy's in Egypt; and the Antagonist in Macedonia. The era from the death of Alexander and the founding of the Seleucid, Ptolemy and Antigonic empires down to the time when Rome became the supreme authority in the eastern Mediterranean is referred to since the Hellenistic age. The successor states which came into subsistence since a result of the division of Alexander's empire are described Hellenistic kingdoms. The Hellenistic kingdoms were governed through a Macedonian/Greek ruling elite and Greek became the official language of Iran, West Asia, Egypt and the eastern Mediterranean. Greek also became the chief language of intellectual communication in this region. The Hellenistic kingdoms created circumstances for disseminating the accomplishments of classical Greek culture in excess of a large section of West Asia and in Egypt. As the Asian and north African territories of the Hellenistic kingdoms were centers of grand ancient cultures, the Greek ruling classes of these empires adopted many traditions of their subjects. This gave rise to a dynamic cultural custom which may be conveniently labeled since Hellenistic culture.

THE ROMAN EMPIRE

The Roman Expansion

The Roman Republic lasted approximately 500 years from c. 510 to 27 BC. It was throughout this era that the municipality state grew into a vast and powerful empire. The development came by series of wars and disagreements. The expansion was achieved in excess of a long era of time in two separate stages.

The First Stage

In the first stage of its expansion Rome was occupied in bringing the whole Italian peninsula under its manage. This stage lasted for more than two centuries, from c. 500 to 280 BC. Rome began through establishing its supremacy in excess of central Italy. It forged alliances with the Latin-speaking people of the region. These alliances provided the Romans with resources for successful campaigns against non-Latin states. The crucial event in the thrash about against non-Latin states of central Italy was the conquest of Veii in 396 BC after approximately ten years of thrash about. Veii was an Etruscan municipality Located secures to Rome and was for a long time its largest rival. The victory in excess of Veii placed the land and wealth of Veii at the disposal of Rome. Rome could now pursue its

expansionist programme more aggressively. A small later the Celts invaded Rome and destroyed it. They withdraw with lots of booty. This was a serious setback. The Romans recovered soon and recognized their supremacy in warfare. They succeeded in bringing large sections of central Italy under them.

Having brought mainly of central Italy under its rule through c. 295 BC, Rome turned its attention to southern Italy. We referred to the attendance of Greek settlements in this section of Italy. The Greek states of southern Italy strongly resisted Roman expansion. Eventually after few fiercely fought battles these states were subjugated through the Romans. This completed the first biggest stage of Roman expansion. At the end of this stage the whole peninsula was directly or indirectly subject to Rome.

The Second Stage

The Romans were now in a location to embark upon a second stage of expansion the objective of which was to extend Roman power to the Mediterranean. This immediately resulted in a clash with the Carthaginians who at this time dominated the western Mediterranean. Carthage, strategically Located on the North African coastline, was originally a Phoenician trading resolution which had been founded sometime in the ninth century BC. This had grown into a huge empire which incorporated large sections of the western Mediterranean. When Rome tried to annex Sicily after having consolidated its location in southern Italy, it got involved in a prolonged military contest with the Carthaginian empire. It should be borne in mind that Roman expansion into the western Mediterranean could only have taken lay at the expense of Carthage. For in excess of a century Rome fought a series of wars against the Carthaginians.

The wars flanked by Rome and Carthage are recognized since the Punic Wars. There were three Punic Wars. Through the end of the Third Punic War the Carthaginian empire had been totally destroyed and the municipality of Carthage itself was engaged. Carthaginian territories were annexed through Rome. The territories taken in excess of throughout the course of the Punic Wars were reorganized into Roman provinces—the Roman provinces of Sicily, Spain and Africa.

Simultaneously, the Romans had brought Macedonia and the Greek states under manage. The Antigonids who ruled in excess of Macedonia were defeated and subsequently in 147 BC Macedonia was annexed through Rome. Macedonia became another Roman province and the Greek states were placed under indirect Roman rule, managed from Macedonia. Soon Roman power extended to Egypt since well. Egypt was, since you might recall, ruled through the Ptoleimid dynasty. It became a Roman protectorate which implied that it could no longer pursue a self-governing foreign policy. Western Anatolia too had passed under Roman rule and was constituted into the province of Asia. Therefore, through the transitional of the second century BC the whole Mediterranean was directly or indirectly

under the Romans. The Roman empire sustained to expand for more than two centuries after this, but the largest contours of its territorial orbit were already well-defined. The Mediterranean Sea remained the nucleus of the empire. Before we look at the subsequent expansion of Rome, it is necessary to look at the Roman political building and the community on which it was based.

Political Building and Community

The early Romans had kingship beside with the senate and assembly. The senate wielded several dominations and there were regular disagreements with the kings. In 510 BC monarchy came to an end at Rome and a republican state was recognized which lasted till 27 BC. At the beginning of the Republic political authority was monopolized through the Roman aristocracy. Now, approximately complete authority was vested in the Senate an oligarchical council. Membership of the Senate was open only to the aristocracy.

Social Orders and the Senate

Here one would like to attract attention to a distinctive characteristic of Roman social institutions. Roman community was marked through a permanent division of the inhabitants into two *orders*: the patrician order and the plebeian order. The patricians constituted small secure-knit hereditary elite while the plebeians were the general people. The division of the Romans into two orders has some similarities with the Indian caste organization. This division had a permanency which resembles the permanency of being born into a scrupulous caste. A citizen was born a patrician or a plebeian. A plebeian could not become a patrician just through acquiring wealth or political authority. For a long time intermarriage flanked by the two orders was prohibited through law. The patricians were the economically, politically and socially dominant band in Roman community. Being born a patrician meant automatic access to wealth, political authority and a high social and ritual status. Patricians had long manage in excess of Roman religion. Several of the significant priesthoods remained closed to the plebeians approximately till the end of the Republic.

Right as the beginning of the Republic the Senate, which was the largest organ of the state, was monopolized through the patricians. Only patrician males could be members of the Senate. The plebeian citizens were excluded from it. In the early Republic the Senate had 300 members. In the later Republic the number went up to 600. Membership of the Senate was through cooption, i.e. the original members themselves chose additional or new members. The initial member's necessity has been the heads of powerful aristocratic families who had overthrown the monarchy. Membership of the Senate was for life. The Senate had wide-ranging dominations, mainly of which were not formally defined. The overwhelming majority of senators were large landowners. In other languages, the Roman Republic was ruled through a landed patrician aristocratic oligarchy.

Officials of the Republic

The highest officials of the Republic were two annually elected magistrates recognized since Consuls. They presided in excess of the Senate and performed executive, judicial and military functions. It should be noted that the Consuls were elected through an assembly of all the citizens and not through the Senate. Consuls could seek re-election without any restrictions. Till 367 BC only patricians could become Consuls. In 367 BC, following a prolonged thrash about, one of the consulships was thrown open to the plebeians. This provision remained a mere formality for a long time because the patricians controlled the electoral process and could manipulate the choice of candidates. It was only in the late Republic that plebeians actually started receiving elected to the consulship. This was the only method in which a plebeian could enter the Senate as a Consul was automatically made a senator. Towards the end of the Republic few privileged plebeians were therefore able to become members of the Senate.

The Roman Republic had many other elected magistrates who looked after several characteristics of governance. There were two extremely powerful magistrates described Censors. They were elected once in every five years and held office for eighteen months at a time. Throughout their tenure they had to carry out a census of Roman citizens. This was extremely dissimilar from the contemporary concept of a census. It was confined only to citizens. The Censors recorded the names of citizens and the amount of property possessed through each citizen. The census determined the eligibility of a citizen, depending upon the value of his property, to hold several elective offices of the Roman state. The Censors also controlled public morality and had the right to take action against any citizen who violated norms of public morality. The Censors had some additional functions such since leasing out public lands and granting state contracts. All these functions combined to create the censorship an extremely powerful office. In the early Republic only patricians could be elected since Censors. Later, just since in the case of the consulship, plebeians too became eligible for the censorship. Besides the Consuls and the Censors, there were numerous junior magistrates, since for instance Aediles and Quaestors. These magistrates were also elected. All magistrates served in an honorary capability.

Thrash about Flanked by Patricians and Plebeians

The history of the early Republic was marked through a consistent thrash about flanked by the landed aristocracy and the general people. While on the one hand the patricians tried to concentrate all political authority in their hands, on the other hand the plebeians began to assert themselves and demanded that they should also have a say in the political process. The organization evolved through the patricians after the establishment of the Republic totally denied the plebeians any say in the government. It is not hard to see why the peasantry could not be easily ignored. The Roman aristocracy had to seek the support of the peasantry for defending the municipality and subsequently for expansion in Italy.

Roman military institutions were heavily dependent on the peasants who constituted the largest fighting force. The army comprised unpaid soldiers who were primarily recruited from the peasantry. The soldiers had to supply their own fighting equipment. All able-bodied male adults had to render military service. We have seen that this was the pattern of military institutions in Greece since well. Since Rome began to expand, require to have the support of the peasant soldiers increased. Initially the peasantry derived few minor benefits from this expansion, but it was the patrician aristocracy that was the largest beneficiary of the empire. The development of the empire made the aristocracy fabulously prosperous and widened the gap flanked by the rich and the poor. In the early stage of Roman expansion the peasantry was able to extract biggest political concessions. By these concessions a small part of the plebeians got few share in political authority.

The Assembly

Given the role which the plebeians played in the Roman military building, they were able to successfully organize themselves to thrash about for their demands. The political organization of the municipality of Rome incorporated a tribal assembly which had been in subsistence as the time of monarchy. The members of this assembly were all male adults of the tribes which originally inhabited Rome.

Comitia Curiata

The Roman assembly, i.e. the assembly of all citizens, was described *comitia curiata*. When the patricians assumed authority and set up an oligarchical state the *comitia curiata* more or less ceased to function. It sustained to exist formally but had no real authority.

The *comitia curiata* was organized on the foundation of kinship-based social elements described *curiae* into which the original inhabitants of Rome were divided. The *curiae* were extended clans which incorporated both patricians and plebeians. Throughout the early Republic the total number of *curiae* was thirty. These were grouped into three tribes. Each tribe contained ten *curiae*. The patricians were able to manage the proceedings of the *comitia curiata* through choosing suitable presiding administrators. Voting in the assembly was not based on the principle of 'one member, one vote'. Each *curia* voted collectively therefore that only the opinion of the *curia* since an entire was expressed. By their kinship ties patricians were able to power the opinions of the respective *curiae*. They would speak on behalf of the whole *curia*. Mainly of the citizens were therefore reduced to the status of observers. The participation of the bulk of the members slowly became therefore irrelevant that eventually one official representative from each *curia* was sent to attend its sessions and vote on matters placed before it.

In view of the in egalitarian nature of the *comitia curiata* it could hardly be expected that this assembly would reflect the interests of the plebeians. Since a result of rising pressure from the plebeians the citizens were regrouped to form a new assembly.

Comitia Centuriata

This assembly was described *comitia centuriata*. The *comitia centuriata*, like the *comitia curiata* was an assembly of all Roman citizens. The variation flanked by the two organs place in the manner in which the citizens were grouped. In the *comitia centuriata* the citizens were grouped into 'centuries'. A century was the negligible element of the Roman army and was technically supposed to consist, since the condition designates, of one hundred men however in practice the number might have varied. In the initial scales the *comitia centuriata* resembled a military formation. There were 193 centuries in all.

The 193 centuries were grouped into five classes. These classes were constituted on the foundation of property qualifications. The 193 centuries were not distributed equally in the middle of the five classes. The largest number of centuries was placed in the first three classes, which were the classes of the aristocracy and the large landowners. In the *comitia centuriata* the century was a notional element. Each century did not have the same number of citizens. The centuries of the first two classes had extremely some citizens in them. At the other end were the propertyless citizens. These citizens were labeled since *proletarii*. The *proletarii* were placed in the lowest class. This class, however numerically extremely large, was assigned just one century. With this kind of classification the participation of the poorer citizens in the assembly had no meaning at all. As voting in the *comitia centuriata* was through centuries and not on the principle of 'one man, one vote', the aristocracy and large landowners had more votes even however they were numerically in a minority. The process and functioning of the assembly was also strictly regulated through the patricians.

The *comitia centuriata* was almost certainly shaped approximately 450 BC. For mainly of the republican era this was the largest assembly of citizens. Consuls and Censors were elected through the *comitia centuriata*, and all legislation had to be approved through it. War and peace were the prerogative of this assembly. The *comitia curiata* now only looked after some matters of a social and religious nature.

Concilium Plebis

Whereas the *comitia curiata* and the *comitia centuriata* were assemblies of all Roman citizens, there was also an assembly consisting only of plebeians. This plebeian assembly was recognized since the *concilium plebis*. The *concilium plebis* discussed issues which concerned the plebeians. Soon this plebeian assembly got institutionalized and evolved its own building. It had regular processes and elected its own officials. In 494 BC the plebeians forced the Roman state to formally accept two administrators elected through the *concilium plebis*, recognized since Tribunes, since spokesmen of the plebeians. The responsibilities of the Tribunes slowly multiplied leading to an augment in the number of officials with this title. Through 448 BC there were ten Tribunes. The Tribunes were elected annually through the *concilium plebis*. For the wealthier plebeians this became a much sought after office. Being elected Tribune gave to a plebeian few access to political authority, something that was otherwise not possible at the beginning of the Republic.

Clash of the Orders

In the traditional periodization of the history of ancient Rome, the two centuries or therefore from 510 to 287 BC are referred to since the era of 'clash of the orders'. The recognition accorded to the Tribunes in 494 BC was one significant stage in this clash. After this growth there were four other biggest landmarks in the thrash about of the plebeians.

- One of the foremost demands of the plebeians was that there should be a written code of law therefore that there was no arbitrary exercise of judicial power. In the absence of written laws the patricians had uniformly abused their judicial dominations. The plebeians threatened the Senate that they would not perform military service if it not initiates steps to make a proper legal framework for the Roman state. The Senate set up a ten member commission presided in excess of through Appius Claudius. The commission prepared a set of laws for the Romans. This set of laws is recognized since the Code of the Twelve Tables. It was introduced in c. 450 BC, approximately the same time since the establishment of the *comitia centuriata*. The Twelve Tables were the foundation of Roman law. Unluckily, the full text of the Twelve Tables has not survived. This code reduced the scope for arbitrary exercise of judicial power through the patricians.
- The second landmark was the provision whereby one of the consulships was opened to the plebeians in 367 BC. The actual election of a plebeian to the post of Consul came much later. As the Consuls were elected through the *comitia centuriata* and the names of candidates had to be proposed through senators, it was not simple for a plebeian to be elected to the highest magistracy of the Roman state. It was only in the last hundred years of the Republic that

plebeians began to frequently hold consulships. These plebeian Consuls became members of the Senate via the consulship. Through utilizing this circuit a handful of senatorial plebeian families rose to prominence in the late Republic.

- Another crucial reform was introduced in 326 BC. Roman law had an extremely harsh provision which related to the strict enforcement of formal contracts or *nexum*. If a Roman entered into a formal agreement or *nexum* while contracting a loan in which the debtor's person was pledged since security, failure to honor the agreement resulted in debt bondage. Debts incurred due to frequent participation in wars, since well since to meet diverse economic requires, had made indebtedness a chronic peasant problem. When the peasants and other poor people were unable to repay their loans they were enslaved. *Nexum* therefore became a device for the large landowners to convert free peasants into unfree labour. The abolition of *nexum* was therefore a crucial issue for the plebeians. In 326 BC a law was enacted which prohibited the enslavement of Roman citizens for non-repayment of debts.
- The fourth, and politically the mainly important, landmark in the clash of the orders throughout the early Republic was a step taken in 287 BC which gave the plebeian Tribunes full-fledged magisterial dominations. There looks to have been a serious crisis at this scale which culminated in another threat through the plebeians to withdraw from military service. The political crisis at house coincided with the plan to subjugate the Greek states of southern Italy. Through a law of 287 BC the decisions of the *concilium plebis* were made binding on the Roman state. Henceforth the Tribunes were authorized to enforce the decisions of the *concilium plebis* with the full sanction of the Roman state, with suitable punishments for violation. This legislation greatly increased the clout of the *concilium plebis*. Its decisions had full legal power. Correspondingly, the tribuneship became a powerful magistracy. The measures of 287 BC are supposed to have brought to an end the clash of the orders.

It requires to be accentuated that the Senate—the membership of which remained predominantly patrician—never gave up its preeminent location within the Roman state. It made some concessions through allowing the assemblies of Roman citizens and the *concilium plebis* to have few say in the affairs of the Roman state. But the Senate retained its overall manage in excess of the decision-creation process. This gave rise to new contradictions which eventually brought in relation to the end of the Republic.

Social Differentiation in Plebeians

At the beginning of the Republic mainly of the plebeians had been peasants. Through the late Republic the plebeian order had become socially differentiated. At one end was tiny elite in the middle

of the plebeians. These elite had used political concessions to gain access to authority and wealth. A handful of plebeian senatorial families came into subsistence which enjoyed approximately the same status since the patrician aristocracy. This small part of the plebeians had fully become a section of the ruling oligarchy of Rome through the late Republic. The plebeian elite had small in general with the rest of the plebeians and were no longer interested in struggling for the rights of the peasantry.

At the other end were the propertyless citizens. In the early Republic mainly of the plebeians had owned few land, but through the third century BC several of them had lost their holdings. In the *comitia centuriata* the propertyless citizens were placed in the single century allotted to the *proletarii*. In flanked by the plebeian elite and the landless class stood the peasantry. The Roman small peasants were described *assidui*. The *assidui* constituted the bulk of the Roman infantry.

The abolition of debt bondage in 326 BC had placed restrictions on the enslavement of peasants for non-repayment of loans. Though, the peasants sustained to lose their landholdings. This situation was further aggravated due to their participation in wars of expansion that went on for several centuries. After 146 BC the thrash about of the peasants centered approximately the question of land reforms. The question of land reform had assumed urgency not only due to the desperate condition of the *assidui* but also because without land peasants were unable to rally resources to render military service. Land reforms were unacceptable to the aristocracy. Due to their violent opposition, it was just not possible to carry out any redistribution of holdings.

Disagreements and Expansion

The republic experienced few unique changes throughout last hundred years of its subsistence. The mainly significant of these was the making of a professional army under individual commanders. These armies were fiercely loyal to their commanders. These commanders led campaigns for enhancing their dominations and resources. The commanders with augment in their dominations entered into disagreements with each other since well since the senate to manage the republic.

Professional Army and War Lords

In the Roman republic small land holding peasants were the largest strength of the army. These soldiers had to arrange their own weapons and battle gear.

The opposition to land redistribution and the dwindling mass of the *assidui* class necessitated an immediate solution to the problem of recruiting soldiers. Landless citizens could not be made to render military service out of their own resources. Earlier, a incomplete solution had been establish through raising auxiliary contingents from subjugated territories. A portion of the cavalry was also maintained at state expense. In 100 BC Marius who held the post of Consul for many conditions and was a leading political and military figure, introduced changes in the military institutions of Rome through inducting

paid troops. Roman soldiers now began to receive a salary from the state. The making of a professional standing army which was commanded through military leaders drawn from the aristocracy gave a new dimension to the political disagreements in Rome. Previously the *assidui* soldiers would return home after a campaign and go back to their meadows. Paid soldiers were permanently occupied in campaigns and were stationed for long eras outside Italy in far sections of the empire. The army elements urbanized an identity and cohesiveness which was not present earlier. The elements were fiercely loyal to their commanders to whose scheduling and strategy they attributed their attainments. This was particularly the case with the more successful commanders. Victory in war gave a chance to the soldiers to loot and plunder.

With large well-trained armies under them the military leaders of the aristocracy could violently assert themselves for controlling the Roman state. There were many such commanders in the era flanked by 100 BC and 27 BC: Marius himself, Sulla, Crassus, Pompey, Julius Caesar, Mark Antony and Augustus. The army was increasingly deployed to suppress discontent and to promote the interests of the aristocracy. It was also used in the personal factional disagreements of the aristocracy. The army itself became a factor in the politics of Rome. The disappearance of the *assidui* since a class transformed the character of the Republic. Roman citizens in central Italy were now largely propertyless plebeians. Having no means of survival at their disposal they congregated in the municipality of Rome where cheap rations were accessible. Considering that mainly of the *proletarii* could not afford even subsidized grain the Roman state began to distribute free grain to the mainly destitute citizens. It has been estimated through c. 50 BC in relation to the 320,000 citizens were receiving free grain. These impoverished *proletarii* could be easily manipulated through the aristocracy in their political disagreements.

Wars for Expansion

The social and political growths at Rome in the late Republic coincided with biggest military campaigns in West Asia. In continuation of the objective to bring the Hellenistic kingdoms in this area under its manage, Rome had been constantly intervening in the affairs of the western Mediterranean area and West Asia. Macedonia had been annexed, the Greek states had been forced to accept Roman supremacy, western Anatolia had been organized since the province of Asia, the Seleucids had been defeated in war, and Egypt was made a protectorate. The Romans had to maintain a extremely large army in the east in order to consolidate their location and to crush resistance. The command of this huge army became a matter of dispute in the middle of the political and military leaders of Rome. Marius, had been given charge of the campaigns in the east for few time. He was opposed through Sulla who at that time headed the mainly conservative band within the patrician aristocracy. Sulla was stationed in the east and he refused to hand in excess of command to Marius. Instead, he marched to Rome with the

army and tried to forcibly seize authority. Since a result a Civil War broke out flanked by the supporters of Sulla and Marius.

In this Civil War, which lasted from 88 to 82 BC, Sulla soon got the upper hand. His task was made easier through the death of Marius in 86 BC. Following this he accepted out military campaigns in Anatolia and Greece and was successful in putting down the resistance to Roman job in the region. This added to his prestige and increased his hold in excess of the army. He used his authority to become absolute ruler of the Roman empire. Sulla returned to Rome in 82 BC and with the help of the army brutally suppressed his opponents. In 81 BC he got himself appointed Dictator. Sulla defied the rule just since to which six months was the maximum era for which a Roman Dictator could retain this office. He extended his dictatorship indefinitely. Sulla retired in 79 BC due to personal reasons and died the following year.

The dictatorship of Sulla was a turning point in the history of the Republic. From now on powerful military commanders, or 'warlords', controlled the Roman empire. The violent disagreements of these warlords speeded up the collapse of the Republic. The military situation was critical at the time of Sulla's retirement. The east had not been fully pacified and Rome was faced with a biggest revolt in the west. Few of the supporters of Marius had launched a movement against Sulla's dictatorship. The province of Spain was the largest center of this revolt. The movement urbanized into a guerrilla war under the leadership of Sertorius. Flanked by 80 and 72 BC the province was virtually self-governing. Within Italy itself a biggest slave uprising broke out in 73 BC and went on till 71 BC. This uprising, which was led through a slave named Spartacus, was the major slave revolt in Graeco-Roman antiquity. The Spartacus revolt, since it is described, engulfed a large section of southern Italy and could only be crushed after extremely heavy fighting.

In this situation Rome had to carry out military mobilization on a huge level. The military campaigns of this critical era brought four warlords to the forefront of Roman politics: Lucullus, Crassus, Pompey and Julius Caesar. Their thrash about for authority dominated the closing years of the Republic. All four derived their strength from the armies which they commanded and the prestige that they gained due to their victories. They were also prominent figures in the politics of Rome. Pompey was responsible for the defeat of Sertorius, Crassus suppressed the Spartacus revolt and Lucullus led many successful campaigns in the east. In 70 BC Crassus and Pompey strengthened their political location through receiving elected since Consuls for that year. Julius Caesar was sent to Spain to restore order in the province after the victory in excess of Sertorius.

In 67 BC Lucullus was recalled from the east and subsequently retired from public life. This left three warlords—Crassus, Pompey, and Julius Caesar. Pompey was now sent to replace Lucullus. He was

given long dominations which were more wide-ranging than those of any other Roman military commander before him. He was fully authorized to settle the east in whatever manner he measured suitable. Through 63 BC Roman power in excess of Anatolia was fully recognized. Following this Pompey supervised to annex the Seleucid territories in Syria. Syria became a Roman province with headquarters at Antioch. These growths made Rome a biggest political authority in West Asia.

Thrash about of War Lords with the Senate

The Roman Senate attempted to curb the authority of Pompey and the two other leading warlords, Julius Caesar and Crassus, but eventually failed to do therefore. This was largely because the Senate was unable to exercise complete managing in excess of the armies which these three warlords commanded. Nevertheless the tussle flanked by the Senate and the warlords created a serious political crisis. Against the background of this crisis Pompey, Julius Caesar and Crassus joined hands to take in excess of the Roman state. The three warlords shaped a coalition in 60 BC. This coalition is referred to since the First Triumvirate. The historical significance of the Triumvirate can only be understood when we realize that the constitutional machinery of the Republic had broken down through this time and there was no effective government at Rome. Pompey, Crassus and Julius Caesar tried out a new experiment through concentrating all authority in their hands. The whole power of the Roman state was vested in the Triumvirate. The other organizations of the Republic were not abolished but they were made ineffective.

The Triumvirate was renewed in 56 BC. Though, soon after 56 BC this arrangement began to face problems. Crassus was killed in a battle in northern Mesopotamia. Thereafter relations flanked by Pompey and Julius Caesar deteriorated. The thrash about for authority flanked by them led to a full-fledged civil war. Pompey was defeated in 48 BC and fled to Egypt where he was murdered. Julius Caesar was now the supreme warlord of Rome. In 48 BC he became Dictator with long dominations. In 47 BC he was made Dictator for ten years. Caesar's effort to become absolute ruler was challenged through few parts of the aristocracy. He was murdered in 44 BC. The leaders of the conspiracy to assassinate Caesar belonged to the faction of the aristocracy which wanted to prevent Julius Caesar from converting the Republic into a monarchy. It is a matter of debate whether or not this was the ultimate aim of Julius Caesar. Yet there can be no doubt that he was trying to alter the vital building of the Republic and this was resisted violently.

The supporters of Julius Caesar quickly reorganized themselves under the leadership of Spot Antony, Lepidus and Octavian Caesar. Spot Antony was one of the mainly prominent allies of Julius Caesar while Lepidus was 'master of the horse' throughout the dictatorship. Octavian was a grand-nephew of Julius Caesar and was established since his adopted son. Spot Antony, Lepidus and Octavian

shaped a new triumvirate, recognized since the Second Triumvirate, in 43 BC. Within a year the Triumvirate had suppressed all opposition. Brutus and Cassius were defeated in battle. Soon afterwards, Lepidus was forced to retire from the Triumvirate, leaving Spot Antony and Octavian complete masters of the empire. Subsequent variations flanked by the two led to a authority thrash about which culminated in an open war. The thrash about for authority flanked by the two coincided with further Roman campaigns in the east. Spot Antony sought the support of Cleopatra, the Ptoleimid ruler of Egypt. The combined forces of Spot Antony and Cleopatra were defeated through Octavian at Actium on the western coast of mainland Greece in 31 BC. Spot Antony and Cleopatra were dead through 30 BC and Octavian had a virtual monopoly of political authority in Rome. In 27 BC Octavian assumed the title Augustus, the name through which he was henceforth recognized. He simultaneously declared himself since *Princeps*, i.e. the first and foremost citizen. 27 BC formally spots the end of the Republic and the beginning of the Principate.

Augustus was the supreme ruler of the Roman Empire for four decades till his death in AD 14. He successfully transformed the character of the Republic— a process which had begun since early since 81 BC under Sulla's dictatorship. Augustus was cautious not to hurt the sentiments that the people had for Roman republican customs. These customs had a history of many centuries and could not be immediately abandoned. Mainly of the political organizations of the Republic were retained and the designations of mainly of the public officials remained the same since before. Augustus himself did not assume any royal title. *Princeps* merely implied first citizen. In information it might not have been apparent to his contemporaries that a monarchical form of government was coming into subsistence. It is only when we lay the Augustan period in a historical context that we can understand the implications of his actions and see how he replaced the Republic with a monarchy.

It requires to be pointed out that Roman monarchy under the Principate had few extremely rare characteristics which were in information products of the long republican past of Rome. Whereas Augustus supervised to fundamentally alter the nature of the Republic we necessity bear in mind that the final transition to a monarchical form of government were actually completed in a era spread in excess of many generations. For a extremely long time Augustus and his successors maintained the fiction that the Republic had not approach to an end. In theory the power of the emperor was not derived from any divine right to rule but was based on the consent of the citizens. The ruler was supposed to be the embodiment of the Republic. In practice this meant that a ruler had to have the sanction of the Senate and the army. Unlike mainly of the other republican organizations which lived only in name, the Senate did retain little power after 27 BC. However there were no formal rules in relation to the how the emperor was to be chosen, recognition through both the Senate and the army gave the stamp of

legitimacy to an emperor and made his rule relatively stable. The three largest components of the new political building were the emperor, the Senate and the army. The continuity that he imparted to the new arrangement allowed the Principate to survive for almost 250 years. The Roman Empire sustained to expand under the Principate till AD 117 when it reached its greatest territorial extent. The empire incorporated Spain, Gaul, Britain, Italy, and all of central and eastern Europe south of the river Danube. Romania, Located crossways the Danube, was also a Roman territory. In the east the empire encompassed Anatolia, Syria, Palestine, sections of northern Mesopotamia and Egypt. The whole Mediterranean was politically unified for many centuries under the Romans and was basic for sustaining its economy. Manage in excess of the Mediterranean facilitated long-distance deal and discourses.

Slavery

We have noted that large-level slavery was an significant characteristic of the Greek social formation. The Roman aristocracy had acquired huge landed estates in the western portion of the empire. The conquest of these territories opened up new possibilities for the expansion of slavery. The agrarian economy of Western Europe was dominated through the vast landed estates recognized since *latifundia*. The estates of large landowners in classical Greece bear no comparison with the mass of the *latifundia*. In Greece large holdings ranged in mass from 75 to 100 acres. Estates above 100 acres were rare. The *latifundia* of the Roman aristocracy were normally many thousand acres in mass. The large latifundists possessed holdings amounting to many hundred of thousands of acres.

Agricultural labour on the *latifundia* was accepted out through slaves. The possibilities for the expansion of slavery were quite limited in Greece due to the small mass of land holdings. Now the *latifundia* could absorb ever-rising numbers of slaves. War and piracy continued slave supplies for these estates. It has been estimated that in the Italian peninsula itself the slave population rose from 600,000 to 3 million flanked by 225 and 43 BC. The consolidation of Roman rule in the western provinces under Augustus and his immediate successors led to the extension of agriculture and of slavery in Spain and Gaul. The period of peace and continuity ushered in through the Augustan age allowed the Roman ruling class to amass vast fortunes.

Roman law established slaves since a form of property. The commonly used condition for a slave was *servus*. Slaves were commodities, bought and sold in the market in the same method since cattle. Slave labour was to be establishing in every sector of the Roman economy. Agriculture, mining, and handicraft production were the sectors in which they were the mainly numerous. Slaves accounted for since much since ninety per cent of handicraft production. Slaves were also employed since clerks in government offices. The majority of the slaves worked on *latifundia*. Agricultural slaves, since well since slaves occupied in mining, were often bound through chains. The Roman State used force to keep

a strict manages in excess of the slaves. Special care was taken to disperse them and prevent formation of any solidarity in the middle of slaves. They spoke dissimilar words and had no kinship ties. In spite of the strict manage of the state we approach crossways several uprisings and revolts of these slaves. We have proof for three biggest slave revolts. The first took lay in Sicily. The second such revolt on this island occurred in 104 – 120 BC. One of the mainly serious of slave revolt took lay in approximately 73 – 71 BC described Spartacus revolt which started in Capua. All these were ruthlessly suppressed. In no community during human history did the exploitation of slaves attain the same magnitude since in ancient Rome. Rome, like Greece, was not just a community with slaves, but was a slave community. Graeco-Roman community throughout antiquity may be regarded since a slave community because slave labour was employed on a large level in production.

REVIEW QUESTIONS

- Write a brief note on the background of the emergence of empires.
- Discuss the main characteristic features of early empires.
- Write a brief note on the standardization of coinage in the Persian Empire.
- What were the main features of the institution of slavery in ancient Greece?
- How was *Comitia Centuriata* different from *Comitia Curiata*?

CHAPTER 4

Alternative Social Formations

STRUCTURE

- Learning Objectives
- Latin America
- Africa
- Nomadic Empires
- Review Questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Understand the Maya settlements.
- Give a brief account of the nature of kingship and government in Egypt.
- Give a brief account of the pattern of migration from the Steppes.
- Analyze with examples the process through which some nomadic groups could establish empires.

LATIN AMERICA

The Maya Culture

The Maya culture flourished flanked by 500B.C. and 1000A.D. The area where this culture nestled comprises contemporary Guatemala, Belize, southeastern Mexico, and the western sections of Honduras and El Salvador. The Maya Culture did not present itself since an empire or unified political entity, but was a cultural element of scattered urban and rural centers, both small and large; however several of the centers were related or rather linked with causeways. Also, the political power of few of the large centers was apparent from the exploitation of their emblem glyphs on the monuments at smaller centers. The administrative building also suggests that few centers were subordinate to larger municipality-states. At sure scale, four vast primary regional centers were emerging, each with its own emblem glyph and ruling dynasty. These were Tikal, Calakmul, Copan, and Palenque. In information, during their history the Maya centers established only four centers since paramount, each on behalf of one of the cardinal directions. Their monumental architecture, fine art, hieroglyph or script, astronomy and calendar create them one of the mainly sophisticated cultures of the world.

Settlements and Architecture

Municipalities and ceremonial centers are established approximately in all Maya settlements and the number of remains of vast buildings is staggering. The layout of the municipalities was somewhat since follows; the central ceremonial court, bounded through a large plaza where markets were held, then were arrayed the homes of chiefs, priests, and other functionaries, and further absent from these were the homes of the general people. There were other buildings also from small plazas to enormous reservoirs, broad causeways, ball courts, and smaller monuments. In the highland Maya settlements there were *cenotes* for procuring usable water.

The exploitation of lime mortar and corbelled arch was the distinguishing feature of the Maya architecture. In the corbelled arch, the stones are therefore placed that each projects a small beyond the one below it; eventually the walls meet and a vault is created. To support this kind of arch, a weight mass was necessary. Since a result of this a comb like design urbanized into the roof. This also because an overhanging to act since cantilever to the vaulting. Maya architectural façades therefore had lavish and complex designs. Besides the spectacular Pyramids the Mayas also constructed ball courts, gateways, sweat/steam baths, vaulted bridges and raised platforms where plays were performed.

Uaxactun was one of the oldest, however not one of the mainly elaborate instances, of the municipalities of the Maya. This municipality symbolizes the common character of Maya Culture. The principal temple pyramid, although only 27 feet high, is motivating as it illustrates the development of the pyramid form, which in the surrounding Tikal was to reach a height of in excess of 200 feet. The wide stairway was ornamented through stucco-masks few of which were even 8 feet high. In a series of isometric drawings the development of the temple intricate can be seen. The first building was a raised stone platform on which rested a wooden home. In the after that scale of growth, three identical temples were built with same stairways and decorated roof-crests facing each other. There is proof of a high priest, buried in the plaza; the floor scale was raised to include his tomb and a same temple, presumably above the grave, was added.

At Tikal, approximately first century A.D., three large platforms and two smaller ones were built on the North Acropolis. The large platforms, whose earth and rubble cores were faced with stucco, were in relation to the 4 to 4.5 meters high. Their stairways were decorated with painted stucco-masks, almost certainly on behalf of supernatural jaguars. Same stucco masks were used to ornament the facades of the platforms at Cerros and at other positions. Monumental structures were also constructed throughout the late formative stage at El Mirador, Lamanai, Cuello, and Alter de Sacrificios in Peten, and at Dzibilchaltun in the northern Yucatan. The deities whose representations were carved on the stucco masks and who were worshipped in the temples on the platforms “may have been claimed since

ancestors through the chiefly lineages. The rich burials establish within Tikal's North Acropolis hint at this sort of special relationship flanked by deities and rulers." Besides the monumental buildings that the Mayas built, they had easy native homes for the peasants and other plebians, described the *na*. It was a kind of home where the material used was wood for the wall and palm leaf for thatch. The Mayas had a organization of raised causeways or a road organization described *scabe* or *scabeob*. These used to connect ancient municipalities of the Maya. The straight causeways even traversed jungles and swamps. The height of these causeways varied from 2 to 4 feet, the width from 15 to 33 feet and the length from 600 feet to 60 to 70 miles at a stretch. These roadways or causeways were ceremonial, economic and administrative in function. Pilgrims, who had a 'right of asylum', necessity have walked beside these causeways from the hinterland to the elite/ceremonial/urban centers carrying offerings, tributes, since also goods for deal. The causeways did not only connect the hinterland with the center but also linked dissimilar several centers.

The Mayas also used the sea-circuit. The first things that Columbus encountered when he landed at Guanaja in 1502 were the Maya boats. At one island he saw and examined one "since long since a galley, 8 feet in breadth, rowed through 25 Indian paddlers," and laden with commodities –cocoa, copper-bells, flint-edged swords, cotton cloth- brought from the mainland, twenty miles far.

Polity and Community

The head of the Maya municipality-states were the "real men", or the *halach uinic*. This office was neither elective nor selective. It was hereditary. The office descended from father to son. If the lord died, then it was the eldest son who succeeded him. Though, if the sons of the chief were not fit to rule then, a brother or comparative of the ruler became the chief. The *halach uinic* were both the spiritual and temporal power of their municipality-states. Subordinate to him and chiefs of other municipalities, or in other languages regional governors under the *halach uinic*, were a set of officials who were recognized since *ahau* or more commonly *batabob*. The *batabobs* were, more than likely, related to the *halach uinic* through blood ties.

A *batabob* was responsible for the governance of his own resident municipality. He also had a retinue of deputies to assist him. Besides this there was a city council constituted of the chiefs of the several subdivisions of the city. However nominally under the *batabob*, they could veto any move through the *batabob*. These councilors were described *ah cuch cabob*.

The *batabob* settled disputes, generally contract violations and land disputes. And when the priests made recognized their oracles since to when the people should sow, reap, or create merry, the *batabob* saw to it that the functions were accepted out. In the time of war, although the *batabob* was the *de facto* head of the province, actual command was in the hands of a war captain, recognized since

nacom, who was elected for three years. But at times of must the *batabob* also used to lead his army since against the Spaniards. The *batabobs* also composed tax and tribute.

The commoners used to carry the *batabob* in a litter, wherever he used to go. They also used to serve him in several other methods. There were a great several people who made up a bureaucracy, which was quite exacting; governors, bailiffs, war captains, and down to the lowest, the *tupil*, or a constable. All these officials constituted the upper class and never paid any tax.

The commoners or the peasants used to serve the men of upper class in several methods. Since laborers, both skilled and unskilled, they built the enormous plazas and pyramids; since skilled artisans they needed to cut and place stones, to plaster, to carve and cast and since unskilled laborers they filled the ditch with mud and helped the skilled craftsmen in numerous methods. They were the primary producers also. The Maya agriculture was quite varied with innumerable kinds of crops, fruit bearing plants, dye producing plants etc., all of which needed dissimilar kinds of attention and labour, however maize was the primary crop. Along maize, they planted beans, grew squash and pumpkin, sweet potato, sweet cassava, a kind of turnip.

Land and salt pits were communally owned. Individual society members were assigned plots of land to cultivate and grow food. Availability of water was a regular problem for the Maya in spite of the information that the whole zone used to get high rainfall. Except for the settlements, which were close to rivers, availability of water was hard. In the lowland settlements, the surface soil was thin and could not retain water, the rainwater used to seep into the subsoil, due to the porous limestone. Tikal repeatedly suffered droughts however it was in the wettest region. There the engineers had cemented an whole ravine of porous limestone's close to the plaza and had created a giant sized reservoir.

There was Chac, the rain god, who had to be propitiated before the agricultural operations. There was also Yum Kaax or the corn god, who had to be worshipped. There was a ritual for every action of planting, sowing and harvesting. In one of the Maya codices it was stated, "This is the record of year-bears of the *unial*..." This was a weather forecasting based on the observations of the last year. "In the ninth month, Chen, and the tenth Yax, planting was to be done throughout sure lucky days." The scribe-priest or the *chilan*, used to guide the peasants on this, yet much of this was based on the observation of earth-bound man or the peasant, who related them to the priests. The priest in turn put it all down in glyph writing therefore that it could be remembered. The high priest, described *Ahkin*, was also the teacher in Maya community. A Bonampak mural details the role of the High priest in the Maya community. He used to teach how to compute years, months, days, festivals and ceremonies, fateful days and seasons, in short, to read glyph and to interpret the almanac. But this was not taught to the men of the lower class. It was reserved for the nobles and the priests' sons.

The Maya peasants used to store food granules for rainy days. The lower part of the Maya community was also made to pay the tax or tribute. Maize was the first tax. Section of a farmer's surplus was turned in excess of to the 'state' depositories. Then, since a form of job-service tax, the personal maize meadows of priest and nobility were cultivated and harvested. Construction was also a section of personal tax. The homes of the upper classes were built through the general men at their own expense. The causeways were built since section of the job service; it was accepted out through *corvee* through the clans that existed close to the road. Working for the construction of Public structure, was the principal labour tax. It is quite apparent that enormous religious centers, temple municipalities, causeways, ball courts, etc. presupposed a intricate social institutions with mechanism to suitable job/service and products. The nobles, priests, and civil and military officials existed on the tax-tribute of the man of the lower rungs of community. In addition a sizeable number of artisans, who decorated the temples, carved the stelae, were supported out of the accumulated surplus brought to the official storage chambers through the tax-paying Maya. Whether the must of labour made the Maya people to fight and capture slaves is not recognized. But they used to go into wars, capture slaves and employ them for several tasks since well since sacrifice few of them to propitiate their gods.

Along working in the meadows, weaving was one of the largest job of the Maya. Both men and women were occupied in this. They used to carve and create baskets, rope, mat, and pots. Swap of goods and deal with other people was a regular action. But one of the mainly important characteristic of Maya civilization was the calendar and the hieroglyph. The Maya had three dissimilar calendars. The *haab* year was of 18 eras or months, of twenty days each, plus a terminal era of five days described *Uayeb*. The second was the *tzolkin*, a sacred calendar of 260 days. The third calendar was the "long count," which reckoned the number of days as the mythical beginning of the Maya period, which was dated 4Ahau 8Chamhu for reasons inexplicable till date. In this calendar, 20 *kins* or days made a Maya month. 18 Uinals and 5 Uayeb made a *tun* of 365 days. After that came the *katun*, a era of 7200 days or 20 years. And 52 years made a cycle of years. The nine recognized Maya time eras, such since days, months etc., had corresponding glyphs. Glyph actually was their language to record, which has therefore distant not been totally deciphered. Only those glyphs, which pertain to calendars etc., have been somehow read.

Why and how did the Maya Culture Collapse?

Approximately the 9th century A.D., the Mayan construction of structures looks to have stopped, marking the beginning of the collapse of the culture. But how and why did it occur? There are several accounts offered through scholars speculating on this question. Few scholars have argued that it was an epidemic such since malaria or yellow fever, or it might have been the social consequence of few

calamity such as a drought or earthquake. Few others have suggested that the reason was an agricultural collapse, or peasant uprisings, or severing of trade routes, even an invasion through the Mexicans.

There was a demographic transform throughout the Late Classic stage due to development of population. Consequently there was a pressure on the limited agricultural resource of the area. There is few archeological proof, of the Late Classic time, in the form of human skeletons of commoners mostly. The skeletons attest stunted development, scurvy, anemia, and periodontal disease, suggesting malnutrition, which in turn, implies food shortages. To overcome the food shortage, the people might have intensified the exploitation of the natural resources accessible since shortening of the interval of leaving land fallow or burning forest to clear land to extend farming. Such agricultural behaviors necessity have led, in the long run, to transform in rain-fall pattern, fertility of the soil and therefore on. It is suggested that this caused agricultural exhaustion and ecological disaster. But such account fails to answer the question since to why the rising population did not augment the kind of agriculture, which they used to practice. Why did they transform in excess of to a dissimilar and detrimental practice? Few other methods of looking at the agricultural crisis and the decline of the Mayas have to be establish. This question becomes more significant in the light of the recent archeological discoveries of the practice of a extremely rigorous agriculture in this culture.

Peasant rebellion being one of the reasons of the decline of the Maya culture has been largely derived from a reading of the Bonampak murals and the proof of attacks on the monuments and consequent mutilation and destruction of those monuments,. This account has its protagonists and detractors. The detractors would say that Bonampak murals may be on behalf of any captured commoners or nobles and not necessarily that of peasant rebels; and that the rebels could not be upsetting the demography of the lay if they eliminated the nobles, who were a small fraction only. But the information is that the elite center did not constitute the Maya civilization or culture. It was only a section of the civilization. And the rebel peasant did not intend to create variation in population figures but necessity has tried to reconstitute the social relationship. That is why we have flourishing villages even after the collapse of elite centers, since in Belize valley. The relation recognized flanked by the finding of Fine paste pottery and Mexican invasion looks quite tenuous, if not untenable.

The decline and demise of the Maya culture was no doubt a intricate process. It involved the competition flanked by dissimilar settlements in excess of manages of trade routes of the west and war for the same. Rebellion from within can never be ruled out since several nobilities to remain in authority used to extract immense amount of surplus from the peasants and producers. These exploited bands might have remained since disgruntled units of the community. They were no more willing to bear the

burden in the name of the divine and were ready to overthrow the organization. Here one can ascribe a role for the Aztec or Mexicans, who came since merchants and traders and taking advantage of the situation started dominating in excess of the centers and then controlling and displacing them since well. The decline and demise, though cannot be put since a uniform story for all the settlements, sure difference flanked by settlements might have lived.

The Inkas

The Inca culture territorially spread in excess of sections of contemporary Ecuador, Peru, Bolivia, Chile, and Argentina, or the central Andean highlands, and for a substantial section of their history they were under a single Inca state described Tawantinsuyu, flanked by 12th and 16th centuries A.D. The Inca culture or more correctly, the Inca Empire had dominated in excess of other lesser pre-Inkan communities and settlements from 13th Century till the coming of the Spanish Conquistadors in 1532 AD. The Incas of Cusco had dominated in excess of several ‘ethnic’ societies in the whole area. The ethnic societies had tension and clash in the middle of themselves, which was almost certainly advantageous to the Spanish conquistadors. The pre-Inkan societies, who were settled agriculturists were the Chavin, Mochica, Nazca, Paraca, and Chimu amongst others. Don Francisco Cusichaq, lord of Xauxa, the earliest colonial capital had testified that he “regretted having opened the country to the Europeans.”

Institutions of Polity

The consolidation of the Inca authority occurred flanked by 13th & 15th centuries

. The Incas united a huge territory with an long network of paved roads radiating outward from their central municipality of Cuzco. This, of course, happened throughout the 15th century when Cusco, “changed from being the nucleus of a regional polity to being a biggest urban center, capital of the Tawantinsuyu called through the Europeans. It was not only the administrative headquarters of the Inca realm but also a ceremonial center, where a hundred pieces of fine cloth were sacrificed daily and scores of priests fasted while watching the movements of the sun from their palace-observatories.” The roads considered more than 20,000 kilometres in length and facilitated the movement of troops and officials, luxury and exotic goods, and transmission of information since well. This network of roads also facilitated manages of the several ethnic bands, which constituted the Tawantinsuyu. Several of the roads lived prior to Inca supremacy and were only maintained and used through the Tawantinsuyu. In mountain terrains the roads were cut out of bedrock; particularly steep slopes were traversed through means of stone steps or zigzags. Wherever the highways had to be accepted crossways wide rivers, suspension bridges were built with cables made through braiding twigs and vines and were strung flanked by stone towers on either bank of the river. These bridges were maintained through scrupulous

villages responsible for reweaving, on a regular foundation. Relay runners were stationed beside the roads, at intervals of a kilometer or therefore, who memorized and transmitted government messages. The Inca expansion was achieved, it has been suggested, through “absorbing entire political entities, not distinct villages or valleys. The regional lords were fitted into a organization of ‘indirect rule’; it was they who enforced and administered the new order, which may have seemed novel as its ideology claimed no more than a projection onto a wider screen of patterns of existing power.”

The European conquistadors had established that there were many ethnic bands spread all in excess of. At Huallaga, in today’s central Peru, the Europeans establish a Chupaychu society since large since containing 4000 households in the Inka’s decimal organization of accounting. There were smaller ones also of only 200 ‘fires’ with their distinct coca-leaf gardens. The regional lords remained responsible to the royal administrators of the Inkas, for 10, 50, 100, 200, 1000, ‘fires’ or households. Although usually left alone to govern the area, the regional lord’s son was required to be sent to Cusco, the Inca capital. There they were educated at the court in the Quechua language of the Inca.

Royal functionaries were placed beside the roads at administrative centers and used to inspect and oversee the subject provincial lords and their territories. These functionaries used to summarily punish the regional lords or subordinate rulers if they used to discover them guilty of:

- Disobedience of any royal inspector,
- Rebellion,
- Not depositing dues,
- Engaging his people in personal service, or
- Engaging them in jobs which hindered performance of their own duties, or for other same offences.

The regional lords were removed from their offices and their able sons or brothers or other close to comparatives was appointed in their lay. In case of rebellion the regional lord and his kin were all executed. The regional lords were not always from the regional ethnic societies. They could be any royal kin, or when they ran out of kin, few promoted loyal inhabitant from neighboring villages were appointed since regional governors and were recognized since *allikaq*.

The regional lords and their societies provided labour services since well since military services to the Inkas at Cusco just since to the principle of *mit’a*. This principle each commoner and society was obliged to devote few of his time and power for the jobs of the state. The societies mobilized both men and women for public jobs on rotation, *allyu* through *allyu*, one ethnic band after another. For military services they used to bring their own arms and weapons. Few societies, such since the Chimu who were a coastal society, were sending artisans and women to Cusco but were not expected to do military

services, almost certainly because they were unfit for battles at high altitudes. Also sure other ethnic bands since the Aymaras, stated that they were warriors only, of a larger nature, and so, cited precedence when they were exempt from other tributes, taxes, any other services or public jobs. Public jobs incorporated such acts since construction of structures, attending ritual ceremonies and paying tribute, or giving personal services since herding, or serving since *mit'a* at the court at Cusco, or working since masons and weavers of cloth, or carpenters or quarrying and cultivation. It may have incorporated working since dancers and clowns in the court since well. The Inca armies were rewarded with *cicha* and clothes.

Economic Life

Historians also suspect that the long military services from sure societies might have had adverse consequence on their agricultural practice, which were quite laboured rigorous. They used to grow several diversities of tubers, the *Kinuwa*, the *Tarwi*, the thirst-quenching coca-leaf. Maize was, it seems, the staple crop, in mainly sections of the Inca territories. They fed their populace by advanced agricultural techniques, including terrace farming, crop rotation, and irrigation. It is quite amazing that, “In several areas, the canal organizations, terraces and ridged meadows made it possible to cultivate at least 35% more land than at present. Whether this discrepancy is due to social, technical, economic, or environmental factors are a question, which has puzzled the archeologist”. *Ayllu*, supposed to be a lineage, owned the land for all its members. There was no individual landholding in Quechua or Inca. At this scale of our knowledge of the Inkas, we are not certain how this social element held people of dissimilar classes jointly. The *ayllu* also held the herds of the society.

The Andean topography had extremely small land in the first lay. The climate was, since it is now also, that of extremes; the day temperature of blistering heat contrasts sharply with the freezing cold nights, the variation of temperature flanked by day and night being 25-30 degree Celsius. Pastures were/are widely dispersed. The arid lands of the coastal belt needed irrigation facilities. But the Andean or Inca peasant had overcome all these disadvantages and harnessed these to their own benefit. They used to process and preserve vegetables and all edible flesh through freezing in the night and drying out in the sun the after that day. These frozen foods were recognized since *ch'unu* and *charki*, and perhaps through several more names. These were not only preserved for long durations but were also simple to transport. Likewise the require of water for the desert plantations on the coast, was fulfilled through irrigation canals from the Andean glaciers. Several a times these irrigation canals were the reason of tension flanked by the highlanders and the coastal people. The highlanders were in such a location that they could easily cut and divert these canals, stopping supply of water to the coastal people.

Salt, fish and edible algae were accessible at the coast. At extremely high altitude of Lake Titicaca, tuber was accessible since also animals which provided meat and wool. At the transitional scale maize was abundant, a crop which had few ceremonial importance also. Swap used to take lay flanked by these dissimilar ecological tiers. But more interestingly, people from one tier used to go, or rather were sent, and settled at other tiers to produce and procure the products for themselves. These people were described colonists or *mitmaq*. Few historians, of course, maintain that *mitmaq* or *mitima* were loyal colonists brought through the Inkas to settle in newly acquired territories, whereas ethnic bands, who were likely to reason trouble were sent off to far spaces. The *mitmaq* could be since distant since 'a day's walk' from their native lay or their kinsmen or more. Slowly, it looks, the distances increased to eight days' walk, ten days' walk and therefore on, indicating development of intricate mechanism for the colonist's access to the product and also sociability, marriage of offspring and ceremonial participation at the nucleus. Throughout the Inca times, when the discourse organization was bigger organized and it was safer, or in other languages the hegemonic attendance of the state was strongest, then one could discover *mitmaqs* at a aloofness of 60 to 80 days' walk from their ethnic societies. In the Inca census the *mitmaqs* were enumerated at their native lay or nucleus.

These settlements of *mitmaqs* almost certainly led to crafts specialization. Besides being ecologically specific, the resolution, for few historical reason, became artisan specific. There are proof from Lupaqa of a village of potters and another village of metallurgists. Throughout the Inca times, new functions had been assigned to the *mitmaq*; close to Huancane on the shore of Lake Titicaca, there was a manufacturing center run through the state, a village where 'a thousand weavers' and 'a hundred potters' used to job. 'Chosen women' separated from their own ethnic surroundings were engaged in fulltime weaving which had a special lay in the Inca political/ ritual life. Throughout the Inca times again, the state used the *mitmaq* for military services to suppress rebellions and to expand the territorial boundaries. To guard the fortress of Colpagua, the *mitmaqs* had received the city of Guarapa, where people of their ethnicity produced and provided them with food. This is again an attestation of the sophistications of the Inca polity since the Inca state expanded both territorially and demographically. Earlier when the level of operation was small, the state parceled out lands to several regional governors or lords, who in turn got the land worked through the regional society through rotation, lineage through lineage, since they had worked the meadows of their lords or that of the temple. With the expansion of the Inca state, *mitmaq* were sent to ensure the Inca rule and revenue. This was affected by the old lords and so remained an 'indirect rule.' There was no tribute or tax to be paid, nothing was demanded of the peasants, which they themselves had grown or had stored.

Religion

It was not only in the matters of governance and collection of revenue that the old lords were retained through the Inca rulers. In the matters of religion too the regional religious beliefs were respected, however the people of the acquired territory were asked to worship the Inca lords of nature since the Sun and the Mother Earth. The deity of the regional society was taken to Cuzco, where it was placed either in the Temple of the Sun or in a special shrine and it was looked after through a priestly staff recruited from that province.

Human Sacrifices were section of rituals performed through the Inkas. They urbanized a calendar and a decimal number organization. Yet they did not have money or almost certainly did not feel its must. They also did not have wheel. However they had no writing or practice of script, yet they kept records. They used to keep records in knotted strings described *quipu* or *kipu*. On pieces of cloths they even painted maps. Textiles, besides being used for clothing, had a ritual value also. In information, a lot of burial cloth has also been exposed through archeologists. The corn-stores were a unique characteristic of the Inca architecture. In Huanaca Pampa, 480 structures have been exposed which had a storage capability of approximately 40,000 cubic meters, where thousand of tons of potatoes, corn and other goods were kept. In the huge expanse of their territory the Incas used one language, Quechua, which symbolized the cultural unity of the culture in spite of the diversities of ethnicity incorporated in it.

The Aztecs

This too, like the Maya, was a Central American culture. It flourished flanked by the 12th and 15th century. The present area of Mexico was the region where this culture flourished. It was a huge empire spread in approximately a region of 20000 square kilometers. The empire was divided into a number of provinces. Each of the provinces was ruled through a governor who ruled in excess of the tribes in the area. It was the last indigenous culture, before the Spanish colonized Mexico.

Settlements and Institutions of Polity

The Aztecs supplanted the Toltecs approximately 1100 AD and recognized settlements which grew into a sophisticated polity in the Americas. It is said that the ultimate dominance of the Aztecs in excess of the Toltecs place not only in their intrepid, highly skilled community, but also in the Aztec's systematic, sacrificial way of dealing with the enemy. They were a conquering tribe who slowly extended their power in excess of the neighboring tribes/settlements and people such since the Totonacs, Tabascans, Tlaxcalans and the Cholulans. These tribes used to pay 'taxes' to the Aztecs and follow their own shapes of governance and worship their own deity. Still the Aztec tax-collectors with crooked staffs wearing richly colored and embroidered cloaks would seem and inquire them to give victims for sacrifice at the temple of Huitzlopochtli. The 'taxes' or the tributes they paid to the Aztecs were in kind

such since maize, fish, gold, jade and turquoises, birds and animals. Often they used to contribute through feeding the Aztec garrisons and providing land to Aztec nobles/administrators.

The Aztecs recognized the twin cities of Tenochtitlan and Tlatelolco on the western shore of Lake Texoco in the early 14th century. And their ultimate power of the area was signified through the rule of Moctezuma II. This was the era of pinnacle of glory of the Aztec capital, Tenochtitlan. Important attainments of the Aztec cultures incorporated the establishment of a canal organization, public structures, and wide roads and causeways. The prosperous and huge capital of Tenochtitlan exemplified the accomplishments of the Aztecs.

Drawing on the surpluses of the conquered tribes the Aztecs built their capital Tenochtitlan into a wonderful municipality. The gigantic monuments and their grandeur, even in dilapidated circumstances, attest this. This municipality grew on an island and extended into the lake Texoco through means of floating gardens and through pushing piles into the shallow water of the lake. It was linked to the mainland through three causeways, which were since wide since 30feet. It seems that several of the settlements were linked with their neighboring settlements with causeways since Ixtapalapan and Coyoacan. Tenochtitlan was protected from flooding or any rise in the scale of water in the lake through a concrete dyke crossways the lake Texoco. This dyke apparently divided the lake into two. There was an embankment also built to protect the municipality on the port end or the southern end. This was kept lit in the night through flaming braziers. The peasants from Anahuac used to visit this port in their canoes laden with several agricultural products since tributes. The municipality was receiving drinking water from Chapultepec through two aqueducts, which reflects scheduling and sense of hygiene and health of the Aztecs. Besides the temples, which were vast buildings, the elite used to live in stone homes, which were either red or whitewashed. And the plebeians, quarters were absent from the center of the municipality, and their homes were of mud and thatch.

Economic Behaviors

The Aztecs used cocoa beans, cotton cloaks, copper blades, small folded mantles, and quills filled with gold dust since average elements of value or money/ currency in their commercial relations. But the chief means of swap was either barter or elements of hours of jobs. Tenochtitlan had a market intricate each part was with its dedicated merchandise. In the first part gold, silver and valuable stones like jade from the country of the Zapotecs, and feathers & mosaics made from the feathers of birds through the Tarascans were sold. In the second chocolate and all kinds of spices; in the third cloth and all kinds of clothing material since well since slaves and animals; in the fourth foods such since corn, bean, tomatoes, *chiles*, seeds, salt, turkeys, deer meat, rabbits, hares, ducks, honey, vanilla, rubber,

cochineal, beehives, pottery etc; therefore on and therefore forth. The market lay actually was not only a lay of exchanging material goods. It was also a lay for social discourse.

Religious Life

At the meeting lay of the largest three causeways was the temple enclosure, bounded through an eight-foot wall, which was surmounted through snakes of carved stones. There were more than thirty temples in the enclosure and incorporated ones specialized to Huitzilopochtli the chief deity of the Aztecs and also to the chief deity of the Toltecs and other deities of the conquered tribes. Not only the deities of the conquered people were admitted into the Aztec pantheon but also the conquered people were allowed to retain their political organization and social practices without any interference or imposition.

AFRICA

North Africa

The Nile Valley culture has been a fascination for not only archeologists and historians but also for the general tourists. The high Pyramids and the Sphinx have been architectural marvels of the ancient culture of this area. It has often been said that Egypt was more of an Arabic culture than an African one. But this has been refuted. It has been asserted, that “Egypt was African in its method of script, in its civilization, and in its method of thinking, in spite of the information that it borrowed from outside civilizations since it is Located at the convergence of outside powers”.

A Chronology

The Ancient Culture of the Nile Valley dates back to prior to 3000 B.C. Historians have, for convenience, classified the history of the area in the following chronological fashion. First are the Pre-dynastic settlements, then the Pharaonic Egypt divided into Old, Transitional and New Kingdoms and spanning 31 dynasties till 332 B. C. The Romans engaged Egypt and ruled in excess of it from 30 B.C to 345 A.D. Thereafter, the Byzantine rulers were the masters of Egypt. From 642 A.D., the Arabs became the rulers of Egypt till 1517 A.D., when the Ottoman Turks took in excess of. In 1798 A.D., the French entered Egypt for a brief era and the British engaged it from 1882 A.D.

Pharaonic Egypt

The Pharaohs' Egypt has also been chronologically mapped since follows. The first interval recognized since the Old Kingdom was founded through Zoser or Djoser of the Third Dynasty. Throughout the whole length of this kingdom there was no standing army of the King or the Pharaoh. Approximately 2200 B.C., the Old Kingdom ended with the Sixth Dynasty. Throughout the Old Kingdom the first Pyramids were built. The Old Kingdom was followed through approximately two

centuries of rivalry and fighting flanked by the nobles of several principalities, which is recognized since the First Intermediate era.

Through 2050 B.C., in the Eleventh Dynasty, again centralized rule was recognized and sustained till 1786 B.C. This rule is recognized since the Transitional Kingdom and had its capital at Thebes in Upper Egypt. This era is important for its focus on utilitarian projects such as construction of drainage organization and irrigation facilities. Some pyramids were built throughout this era. The Egyptian religion also looks to have changed a small in its emphasis on this life than on life after death since in the Old kingdom. From 1786 B.C. to 1560 B.C., again the rule of Pharaohs was challenged through the Hyksos. The Hyksos were tribes of western Asia who used horse and chariot in wars. This era of foreign invasion and instability was recognized since the Second Intermediate Era.

The rulers of the Upper Egypt revolted against the Hyksos and finally in the year 1560 B.C., Ahmose, who founded the Eighteenth Dynasty, succeeded in driving the invaders out and establishing indigenous rule in Egypt again. This was the beginning of the New Kingdom or the Empire, which sustained till 1087 B.C. Throughout the New Kingdom/Empire, the Eighteenth, Nineteenth and the Twentieth Dynasties ruled. Throughout these rules, the Pharaoh had a standing army, unlike the earlier ones.

Pyramids and Egyptian Religion

The mention of Egypt commonly evokes the images of the Pyramids and the Sphinx. Djoser, the second king of the 3rd dynasty was the first one who is given credit for structure the earliest pyramid. The pyramid that he got built is usually recognized since the Step Pyramid of Saqqarah. A short aloofness from Saqqarah, towards the south, is the more sophisticated rhomboidal pyramid at Dahshur. This was built through a king named Snefru of the 4th dynasty. The other famous pyramids are establish at Giza which were built through pharaohs Khufu, Khafre and Menkure

The pyramids were built to home the mummy of the dead ruler. The burial chamber of the ruler was bounded through other burials since well since a intricate of temples built to worship gods and the dead rulers. These burials contain the ruler's servants, wives and sometimes children too. Within the tombs were placed furniture, jewelry other crafted substances and few personal belonging of the deceased. The structure of pyramids suffered a set back throughout the end of the Old Kingdom because of civil war, political instability and economic depression. But this architecture again revived under the New Kingdom. It was throughout the regime of the New Kingdom that the Valley of the Tombs of the Kings got built at Thebes.

The Egyptians whispered in the stability of life after death. When a king died it was whispered that he would continue to rule in his after life since Osiris or the dead king. So they kept several valuable

and useable goods for the dead king in the pyramid. Cults were urbanized after the dead kings and they were worshipped beside with other gods in temples.

Before the political unification in 2925 BC, there were several regional cults and guardian deities. After unification a syncretism started which could associate any number of gods with several others without any apparent contradiction. The sun god Ra/Re had universal acceptance because of his universal attendance. Temple was a lay where people used to assemble and worship. It was therefore the symbol of their regionality and society. At times regional temples also served since national representations such since the temple of Ra at Heliopolis throughout the Old Kingdom, and the temple of Neith at Sais throughout the 26th dynasty. Temples also, with the passage of time, had assumed biggest economic and political roles. Towards the end of the New Kingdom, the temple of Amon Ra at Karnak was the chief political power in the whole Upper Egypt. The temple, or the priests to be more precise, had not only religious obligations but administrative responsibilities also, such since looking after the arable lands, flocks, mines and granaries, treasuries, river-transport, dispensing justice and therefore on.

The Pharaohs were ruling since the mediators of god or sons of god on earth and were recognized since Horus. Horus was supposed to look after the maa't, which was justice/fair play or a perfect order created through gods for man on earth. We discover in the papyrus script the King Semsret-I said, "He created me since one who should do that which he had done, and to carry out that which he commanded should be done. He appointed me since herdsman of this land, for he knew who would keep it in order for him." In the literature at the end of the Old Kingdom and the Transitional Kingdom, the theme of chaotic community abounds, where chaos was caused through natural calamities, foreign aggression, absence of 'justice', etc. The king was supposed to be generous and pious a herdsman for such a community. It is, of course, quite hard to map the changes in the concept and perception of the king of the Egyptians, for the whole Pharoanic era due to lack of sources accessible therefore distant.

Kingship

The Egyptians whispered that the kingship was a divine office. But this divine office was not free from worldly games of authority such since family intrigues, usurpation etc. In a book, which is a manual for the exploitation of royal authority for the coming generations of Kings, named the 'Instruction of King Amenemhat', the King mentions in relation to the intrigues and treachery nearby the divine office of the King. The dynastic changes in the history of Pharaonic regimes have not been explained fully. Usurpation has been recognized at least in one case. King Amenemhat-I, the founder of the 12th Dynasty, was the vizier of the previous King.

Disputes of succession of Kingship also could not be ruled out. The practice of co-regency or overlapping reigns throughout the 12th dynasty, in which the heir was made the king while the father was alive and his reign was established from the time of declaration is an attestation of the information that rules were not faithfully followed. There were also Kings, such as Seti-I, Ramses-II, Ramses-III and Ramses-IV, who are said to have been chosen as successor of the throne through their fathers in face of stronger claimants. The tombs of the princes were not prominent or commensurate with their status, whereas since women of the King established lay in royal pyramids and their tombs were separate. Even the princes did not discover lay in the administrative texts of the Old Kingdom, may be they were not high in the administrative hierarchy. This according to a historian may have “contributed to the continuity of government throughout the sensitive moment of succession.”

The authority and power of the divine office of the Pharaohs were at times contested through the powerful provincial governors and administrators. The fall of the Old Dynasty was caused largely through the great chiefs or prefects of the southern provinces. Likewise the authority of the Theban priests and the generals of the southern military proved to be the bane of the New Kingdom. The social costs of such royal crisis and how did the royal crisis affect the general people of Egypt is not recognized.

The king was not only an agent of the god to ‘herd’ the Egyptians. He was also the chief arbitrator of justice and keeper of the maat or order. His chief consultant and advisor was the vizier or the prime minister. The stability of this office under successive kings for long eras made them quite powerful. The institutions of production and generation of revenue, maintenance of law and order were the concerns of the prince or the priests of the temples. This is elicited from the list of titles and genealogies. One prince, Nefer-Seshem-Shesat, of the 5th dynasty, was the vizier and the overseer of the King's jobs. Another prince is referred to since the overseer of the jobs of the king and a commander of an army. There were titles of officials such as ‘the elder of the portal,’ from which it is hard to know the duties of the official.

Institutions of Government and Community

All the title holding officials were not necessarily princes or of the royal household. But all of them were literate or scribes. The papyrus or the flexible script medium made out of the tree of the same name was a unique contribution of the Egyptians to human culture. There were scribal schools, which under strict discipline trained people in the art of script. This knowledge of script was essential for any office in the Pharaonic Egypt. And the officialdom was a caste in itself enjoying not only authority but also luxury, which was denied to the illiterate peasants of their community. Architects, engineers, military commanders, religious ritualizers, accountants all were scribes. These scribes had exhibited a

extra ordinary ability in administrative and accounting works. The texts they have left behind beside with other scholarly jobs speak volumes in relation to the how systematic and well organized was the Pharaonic state. We also get details, of the institutions of the provincial government, the several kinds of priests and their duties, the working of the arable land, mines, river transport, granaries, rituals, justice etc. through the royal officials and the priests.

Their luxury since evidenced through the findings in the Pyramids, speaks volumes in relation to it. The management was organized extremely efficiently. The whole kingdom was divided into *nomes* and there was a hierarchy of officials to look after the nomes who were mostly from the royal families. The hierarchy of priests is also indicated. The *tjaty* was the prime minister and the sole advisor of the Pharaoh.

The largest resource of job and labour were the people from lower strata. The wheel was not used through them. So they used to drag heavy loads, for structure and other purposes, on the slush and mud after floods. Both high flood and low flood were harnessed for agriculture. Because of the fertility of the flood plains one crop in a year was enough to leave plenty of surpluses to be used in the structure of gigantic buildings since well since the running of the organizations such since the temples and kingship and scribes. After the agricultural operations labour was accessible for other behaviors. The absence of wheel was no deterrent to transport organization. The Egyptians had urbanized a network of waterways and built boats of varying sizes and tonnage. Agricultural products and food-granules were transported to granaries and markets from the meadows largely by this transport network.

West Africa

West Africa, since other areas of Africa, was dotted with human settlements of Stone Age and Iron Age cultures,. From 11th century onwards, we have, beside with archeological proof, the writings of Arab geographers and scholars in relation to the West Africa. And it is in relation to the this era, that is, from the 11th to 16th century A.D. West Africa usually speaking, consists of the region flanked by the western borders of contemporary Mauritania to the eastern borders of contemporary Nigeria.

Backdrop

Before the Arab power came, there were a some monarchical states in this area. Significant of these were Kawkaw, Malel besides Ghana in the west and Kanem in the east close to Lake Chad. These kingdoms may seem small in conditions of geographical region since compared to later ones, yet these were urbanized state organizations with recognized cities and municipalities. They also had long networks of markets and deal centers which were supported through urbanized agricultural hinterland. There is archeological proof of development of a cattle-herding and settled agricultural economy in the middle of a mixed population of Libyan Berber and African 'black' agricultural population in the Sahara

through at least 4000 B.C., which is when the Nile Valley culture was taking same shape. Through 2000 B.C., when Sahara desiccated and took its present form since a desert, there was out-flowing of population. In the process, it seems, the 'blacks' concentrated in the Savannahs south of Sahara. By disagreements in excess of land, water rights, and use and manage of agricultural surpluses in the very fertile land of Nile Valley, the pharaohs built dramatic kingships and spectacular cultures. At approximately the same time less spectacular monarchies evolved here in the savannahs of West Africa. In information, the biggest West African monarchies urbanized not in the river valleys of Senegal and Niger or approximately Lake Chad, rather in flanked by them and the edges of south Sahara. Trans-Saharan deal which was accepted by this area was the mainstay of these monarchies and determined their mass and nature substantially. The West African societies had gold, ivory, and other agricultural commodities to offer in return for salt, which was scarce and was essential. Salt was not accessible except for in the coastal area. They also had plenty of iron, which they had been working, in few instances, as 500B.C. In return of iron they composed copper, other metals and Arab horses. They also could offer slaves.

This trans-Saharan deal could be older than the desert. Few surviving rock engravings in Sahara indicate subsistence of horse-drawn chariots and horses, the former for raids and the later for long aloofness deal. The engravings also indicate a line of discourse from Fezzan and South Morocco to the valleys of Senegal and Niger, attesting an interest of the northerners in the alluvial gold of those river valleys. Manage of this deal and the deal routes/deal centers had gone into the creation of the powerful ancient kingdom of Ghana in West Africa. The "Hamitic hypotheses" which proposed that the growth in the middle of the 'blacks' was the result of infiltration of the Hamitic speaking Berbers from Libya, does not stand any scrutiny. First of all, not all infiltration was through Hamitic people. There were 'black' dynasties also since the Kanems. That there was infiltration is not disputed. But the infiltrators, wherever they succeeded was due to the assimilation into existing communities and civilization and appropriation of existing political organizations.

Few Biggest Monarchies of West Africa

Ghana was a powerful kingdom. The account of its capital through the Corbodian geographer Abu Ubayd al-Bakr, may be that of Kumbi Saleh of southern Mauritania. Kumi Saleh was divided into two separate sections. One section was built in the regional African approach with round mud homes and a walled one since the palace of the king. The other section of the municipality had homes built of stone and had some mosques. The quarter possibly was for the merchants of the North. The municipality was spread in excess of more than two square kilometers and the nearest cemeteries were also quite long. The two sections of the municipality were connected and had other residential settlements. Al-

Bakr called that the king was ruling since a divine representative on earth. It was the King or the heir apparent, who could put on sewn clothes besides other ritual apparels, turbans, necklaces and bracelets. General men, who emerged before the King, used to prostrate before him with their heads powdered with soil. This custom sustained for a extremely long time and was establish throughout the Mali empire too. The King was succeeded through his sister's son, and on death was buried under a large mound of earth beside with the bodies of a number of his retainers. His army was large, which enforced subordination of his vassal kings. Archeological relics indicate its relation with North Africa and the long-alooftness deal of the municipality's inhabitants. The prosperity of ancient Ghana depended on this deal which was mannered chiefly in gold from south and salt from Sahara and other manufactured commodities and copper from North Africa. The King used to manage and tax this deal. The majority of the people of kingdom of Ghana were almost certainly of northern Mande stock.

Throughout the 10th century the monarchs of Ghana extended their power in excess of the Sanhajah, a conglomeration of Berber pastoralist tribes approximately Audaghost. The Sanhajah were suppliers of salt and North African goods to the Ghanaians. This power not only upset the economic balance flanked by the agricultural Ghana and the pastoralist Sanhajah, but also unleashed a process of counter-power through the Sanhajahs. The Sanhajah tribes were partially Islamized people like the Berbers, and soon became section of a militant and puritanical Islamic movement recognized since the Almoravid. This helped them settle variations flanked by tribes and unite to expand their power in excess of the productive lands of surrounding regions. Through the end of 11th century they had complete power in excess of the ancient Kingdom of Ghana. The indigenous rulers and traders were converted to Islam. The rulers, in spite of the conversion, sustained with their ancestral rites and land cults, with the explicit purpose of not receiving rejected through the subjects who were not Muslims.

But through the beginning of the 13th century, the depredations of the Almoravids and their internecine fights led to the undermining of the agricultural economy and authority of Ghana. And now the Mande speaking societies towards the south, who were till now the vassals of Ghana, raised their head against their power.. In 1235 A.D., Suniata, the Mande speaking Keita King of Mali, in the well-irrigated and fertile lands of the uppermost Niger valley came to incorporate Ghana in his territory. Gold was established abundantly in his land. The Keita clan had the singular objective of extending their authority beside the Niger bend towards Timbuktu and Gao, which were two biggest centers of the gold deal with North. But the authority thrash on within the Almoravids of Ghana, which led to the rise of the Keitas, also had dislocating impact on the deal routes towards the North. Because of this impact the northern terminus of the deal routes were no more within south Morocco but shifted towards Ifriqyah. Therefore the river Niger was becoming more significant for deal with the North than Bambuk or other

municipalities since the southern centers of the same deal since a shorter circuit. Through the 14th century the Dyula Mande merchants were going for deal since distant east since Hausa. The success of the Mali kingdom and the Mande merchants depended on manage in excess of the Niger water-methods. And in this thrash about for manage the Mali Kingdom became weak. They were also vassal of the Mali kingdom. In late 15th century, King/Sultan Sonni Ali, a Songhai, recognized his supremacy in excess of the Mali kingdom and made Gao the Capital of the Songhai kingdom. And as then the hegemony of the Songhai sustained for sometime in West Africa. This enlarged Songhai kingdom, though, was short-existed. In real conditions it could not set up its hegemony in excess of the multiple monarchies/states in the west in the custom of the Ghana and Mali kingdoms. Sultan Ali could extend the Songhai rule eastwards by Hausaland and northwards to Air. In the east, there was the Kingdom of Kanem, whose rulers had been converted to Islam in the 11th century, and through the 14-15th century the kingdom declined in its authority and power in excess of the resources, people and the deal. This decline was due to the infighting of its ruling elite, however it could somewhat revive in the former province of Bornu.

Through the 16th century the Songhais had extended their power in excess of Kanem in the east and also up to the salt mines of Taghza, secure to the Moroccan borders in the north. This provoked an invasion of the Songhai land through the Sadi dynasty of Morocco in 1591. The Moroccans came with firearms and 4000 soldiers, took Gao and Timbuktu and composed plenty of booty. But they had no means of retaining and administering the lands they conquered. Through the end of 16th century, one Idris Alawma of Bornu, revived the Kanem-Bornu state again for a short era of time, which was followed through manage of much smaller Hausa kingdoms since Kano & Kastina. Through the 16th century, the Europeans had also started settling for gold and slaves. The history of West Africa, before the arrival of Europeans was dominated through the ascendancy of the Falunas.

Community, Economy and Polity

The information in relation to the community and economy throughout the Ghana, the Mali and the Songhai regimes in West Africa is quite sketchy. New researches and archeological findings are adding to the information everyday. The Ghana kingdom had its agricultural production, which was not only enough to feed the whole kingdom but also helped in the consolidation of the Kingdom. Yet, the Ghana kingdom derived its economic authority through imposing tax on the Saharan deal. From the north salt was passed to the south and from the south gold and copper were in demand. This seemed to have sustained till the Songhays regime. The king was a divine figure under the Ghanas. The dissimilar ethnic bands and clans were following their traditions. Throughout the heyday of the Mali Empire of the Mande or Mandigo ruler of the Keita tribe, who were partly Islamized through the 12th century, the community was of matrilineal families, since the children belonged to the mother's lineage. Some

families, which claimed general ancestry constituted a village. The traditional village chiefs described *dugu-tigi* – were the first and the negligible administrative element of the empire. Few of the clans jointly constituted the province under a provincial governor described the *farin*. Provinces, largely organized since ethnic bands, were allowed to retain several of their regional and indigenous organizations of law and faith under the regime of the *manses* or the Mali emporers/kings. This led to the strengthening of the empire since a federation of several ethnic tribes with their own beliefs, traditions, ‘laws’, etc. The commoners were basically the producers for the empire. They were occupied in agriculture, animal-rearing, fishing, mining and worked since craftsmen for non agricultural production. Throughout the Mansa rule, crafts were made hereditary and specialization was encouraged. However the Mali Empire was recognized for its gold, the economy was continued through the agriculture and several nobles were also occupied in it. Millet, beans and rice were the chief crops of the western provinces of Mali, which were watered through rivers and also rain. Hunting was also closely associated with agriculture. The *Somono* of the upper Niger, the *Bozo* of the transitional Niger, and the *Sorko* in the neighborhood of Timbuktu were clans that dedicated in fishing and exported smoked and dehydrated fish to the whole empire. The *Siaki* clan worked the gold. Plenty of gold and copper were exported through the Mali empire and its imports incorporated salt and kola-nuts. The *dioula* and the *wangaras* were the traders who used to carry these items in caravans of donkeys and other drought animals.

Throughout the Songhay ascendancy the scenario looks to have sustained since it was in the Mali Empire. There is no indication of any revolutionary transform in conditions of technology or governance entailing consequent changes in taxation and subjugation of the primary producers of the community. Peasants existed in hamlets close to their lands and cultivated it extensively. Rural population was thick. They produced rice, millets and beans and several other vegetables, again an indication of same crops since in the earlier regimes. Fishermen since other crafts men also, were partly fishermen and partly peasants, tilling their own lands. The division of such labour was seasonal.

Cities were also quite populated and housed not only nobles/aristocrats who took care of government, army and priesthood, but craftsmen also. Several smiths were living in cities, which were chiefly deal centers. The traders were mostly foreigners, and they gave a cosmopolitan character to the cities. The chief cities throughout the Songhay were, Timbuktu, Gao, Jenne. The aristocracy had a luxurious life, which is attested through their large homes and the garments they used. The attendance of numerous courtesans is indicative of the luxurious lifestyle of the aristocrats and the moral laxity prevalent in the upper echelons of the community. Slaves, captured throughout war and through other means, were a labour reserve for all the West African regimes.

South Africa

South Africa is a contemporary nation state, which is of recent origin in comparison to the long history of human culture it had had. It is hemmed in the north through Botswana and Namibia and bounded through sea on other sides.

Mapping the Societies

We have proof to suggest that human resolution lived in the southern area even before the beginning of Christian Period. The proofs of their subsistence suggest that they were largely hunter-gatherers, meaning they existed through hunting wild animals, fishing and gathering fruits and edible plants. These societies were described 'Bushmen' through the European colonizers of Africa, when they came in this area in the 17th century. Thereafter, it sounds historically plausible, that pastoralists arrived on the historical scene of South Africa. Whether few of the hunting-gathering societies, started domesticating sheep or cattle and became pastoralist, or there was immigration of pastoralists from the north, has not been conclusively recognized. These pastoralists were described 'Hottentots' through the European colonizers.

These mixed farmers used iron, made pottery and were settled in villages for reasonably long era of time. These were described the 'Kaffirs' through the Europeans. However we have placed hunter-gatherers, pastoralists and mixed farmers chronologically one after the other, they may have lived simultaneously for a extremely long era of time.

The societies were differentiated ethno-linguistically also, since San and were largely hunter-gatherers, then Khoikhoi towards a small north of the Sans, who were largely pastoralists, and Nguni, the mixed-farmers, and Sotho-Tswana etc. The Nguni language is further differentiated into Zulu, spoken in the north, and Xhosa, spoken in the south, and the societies named after the dialects,. The words of the high veld, Sotho, Tswana and Pedi, are more deeply differentiated than the Nguni words.

The Khoikhoi were, it has been said, pastoralists and the San were hunter gatherers. Though, it looks that when few pastoralists lost their herds, either due to few cattle epidemic or too few rival tribe in a clash, they again took to hunting and gathering. In due course when few of them supervised, largely by banditry, to capture few herds, they resumed the practice of pastoralists. It has been observed that there were San in northern Namibia also, who were settled in villages and possessed copper mines unlike other Sans.

Likewise the southern Bantu speakers since the Nguni and Sotho-Tswana could move from one society into another and were assimilated into the new civilization and adopted the new language. So, it is extremely hard to classify the people into exclusive societies since hunter-gatherers/ pastoralists and settled mixed-agriculturists or Ngunis/ Sans.

Economy

The mixed-cultivation was the mainly productive economy; it was more productive than both the pastoralists and the hunter-gatherers. The mixed-cultivation practices incorporated not only agriculture and metallurgy, but also a degree of pastoralism since well since few amount of hunting and gathering. The mixed-farmers, so, had a stable and richer supply of food than the hunters or the pastoralists, and had societies of denser population that created political elements of chiefdoms. The Bantu speakers,, had harnessed the surface deposits of magnetite. They used to smelt it and through re-heating and hammering shape it since spear-heads, hatchets and hoes. It was a biggest deal thing also. They also had the ability to exploitation the copper deposits establish in northern Botswana and northern Transvaal, which was used to create hair ornaments, earrings, necklaces, bells, anklets and crowns.

Cattle overwhelmingly shaped the mainstay of the economy of the Southern Bantu communities. Cows had entered the idiom and proverbs and songs, general in the South Bantu communities, since for instance, “Cattle are bank of a Mosotho.” In Mpondo, there were more than fifty dissimilar conditions for describing the cattle and at least five dissimilar conditions to define the horns. Historian Elizabeth Isichei writes, “Wealth could be stored in the form of herds, which offered a sure measure of defense against famine. Cattle were valued since a medium of swap, needed to obtain wives and by them children: ‘Cattle beget children.’ The ownership of cattle led to an rising gap flanked by the rich and the poor, and may also have contributed to an rising polarization of gender roles which few discover reflected in the ruins of fifteenth century Zimbabwe. The bride-wealth could only be made in cattle. A fortunate Khoikhoi elite herder could acquire a large number of cattle and sheep through which he could have several wives. He could also help his sons with them since well since ‘buy’ clients and become political leader or ruler. Khoikhoi community was therefore a plutocracy. The ruler’s power depended on his wealth, if his wealth diminished or lost to his enemy, his power also collapsed. But generally, the ruler’s power was quite stable till the advent of the colonial dominations. Slowly in excess of centuries agro-pastoralism came to be practised through the Bantu societies in the whole eastern half of South Africa and northern Namibia. The agro-pastoralists cleared the bushes and turned regions into cultivable land, and therefore contributed further through restricting the deadly tsetse fly, which posed a threat to both human beings and cattle.

An extremely sharp division of labour flanked by the sexes characterized the agro pastoralist community. The men were responsible for the livestock. Herding was their largest pre-job. This, of course, did not need much involvement since the younger boys were deputized to do that throughout the times of peace. The boys also used to tend the cattle at the early age of ten years or therefore. They, also from a extremely tender age, used to get trained in milking the cows, thickening and souring the milk

into *amasi*, butchering animals, and working the leather from the animal skin for dissimilar exploitations, all of which were the domain of the men. Men also used to build byres, *kraals* for the cattle with poles and brushwood. Smithing was another exclusive vocation of the men. In eastern Transvaal area copper and iron were established abundantly and were processed through the regional men who had been following it for hundreds of years. In the Olifants River drainage organization few men dedicated in production of salts from the crusts shaped through the seepage from saline springs. These areas traded with other areas where such goods were not accessible. The South African villages were not self enough since had been suggested through several a European visitors to the lay. The Xhosa chiefdoms used to swap cattle for copper and iron goods, and the Ngunis were connected with others in a same method. Hunter-gatherers also exchanged cooper goods or ornaments with agro-pastoralists for meat and cattle. Metal goods were prized through the populace. In 1689, a Dutch traveler accounted that a traveler with metal goods was never safe there. Therefore distant no proof of any market lay has been established, which suggests that there was only relay deal flanked by several societies inhabiting dissimilar spaces. The people of South Africa perhaps did not exploitation any oxen for transport, and the swaps were barter swap. Trading too was the job of men. Zulu men, it has been said, used to 'build huts, keep them in repair, erect and renew several fences,..... to hew the bush,....from such marks since the females are to cultivate; to milk cows and usually tend all stock... Several elder men.... constantly occupied with special offices.... doctoring, divining, metalworking, wood-carving, basket-creation etc.' War, politics and all public affairs was the work of men.

In 1635, it was accounted of few South African society that the women do the entire job such since planting, tilling the earth with a stick etc. A large number of Europeans have mentioned that women were in excess of-burdened with manual chores. The women used to take care of the whole agricultural operations after the land was cleared through men.

Clearing of the land had to be done periodically since they were practicing swidden agriculture, that is, they cultivated a field for few years and then allowed it to lie fallow for few time and shifted to few other field. They grew much diversity of millets, pumpkins, watermelons and calabashes, a kind of tobacco. At few spaces they grew beans and yams. Maize was introduced into South Africa throughout the 18th century.

After the men cleared the field, it was the task of the women to take in excess of. Women did the hoeing, planting, weeding, harvesting and thrashing. Women also had to look after the young and the household chores since preparing the staple food and the cleaning of utensils, fetching water and firewood wherever necessary. The home built through men was plastered through women with cowdung and was also kept clean. Girls from an early age were supposed to help their mothers and in the process

learn how to cook food and to job in the field. The job of the women was certainly more arduous and continuous than that of men. They were excluded from public affairs and were subordinate to men. Few women expressed their resentment against this state through running absent from their husbands and other same acts, which have been recorded in the 18th century.

The Bride Wealth

The bride-wealth was a unique institution in the South African Bantu speaking community. A woman moved from her parental home to that of her in-laws after marriage. She was supposed to shoulder the responsibility of agricultural production, food preparation, up-keep of the home and giving birth and rearing up children. To compensate for this loss of source of labour and responsibility of procreation, the husband used to provide a bride-wealth to the family of the wife. This normally used to be in the form of cattle. In case of divorce,, the bride-wealth was to be returned but only when the woman had begotten any child. Before she gave birth to a child, she was allowed to have milk at her home. But if she was unable to bear children, then she had a tougher life.

Possession of more cattle enhanced the skill to pay bride wealth and procure more wives which was the case with clan chiefs and other privileged elites. Bride's parents were willing to provide their daughters to men of object or the chiefs, therefore that they may get good bride-wealth. The chiefs, in their turn, used the labour of their several wives to provide feasts and seal his power. When the children reached puberty, they were initiated into adulthood. The initiation ceremonies were quite elaborate. The elderly exercised sure manage in excess of the young by this.

Institutions of Government

The people south of Limpopo had separate political organizations and identities. They had all the aspects of kingdoms. The sizes of these kingdoms or 'principalities', varied. Nguni principalities were dispersed and smaller, apparently because water was accessible in plenty and the kinds of pastures were establish secure to each other. The states of southern Sotho were also smaller and were largely on fertile river valleys since the Caledon. The chief resolution of the Thalping, it was accounted in 1801, was 'since large in circumference since the Cape City'.

The chief of these clans/societies/states were supposed to bring in good rain, which would ensure good harvest. In case of a drought the power of the chief was challenged and his people did desert him beside with their cattle. Deserting the chief could also occur throughout a disputed succession. The office of the chief was mostly hereditary, yet some could acquire chieftdom through laying a claim to few chiefly lineages. Joining of new followers or desertions could create a clan small or large. In relation to the fusion and fission of the elements of politics Elizabeth Isichei says, "the conquest of a hero, the ambition of rival princely brothers" were few reason, "but it is likely that the underlying

reasons were often ecological, the pressure of a rising population and expanding herds on the resources.” Amongst the Xhosa, it was mandatory for the brother and the son of the chief to leave the homestead of the father. There were Sotho-Tswana customs describing the isolation of two chiefly lineages from 1500 A.D. Intermarriage flanked by chiefly families was another reason of fusion of smaller polities into large ones. The cattle resources could help set up new chieftaincies. Few chieftaincies attracted bands of followers and had combined totem since the Rolong.

Usually speaking however, at least until the mid-eighteenth century, the political elements south of river Limpopo were small, particularly in KwaZulu- Natal and Mpumalanga. In the Eastern Cape and on the high Veld, the principalities or kingdoms were large and had a hierarchy of confederate chiefs. Towards the 16th century the arrival of the colonial dominations changed the whole situation for the people of the southern section of Africa since in other areas of Africa.

NOMADIC EMPIRES

Nomads, Empires, few Issues

There is a variation flanked by ‘nomadic’ and ‘rustic nomadic’. The former refers to movement of people who are not directly occupied in herd rearing and herd tending. In the Indian context several such societies can be establish today who are itinerant but not rustic. Gaudiya Lohars for example, who rework the iron and repair the iron implements is one such society which migrates from its foundation in Rajasthan and wanders from lay to lay in a rhythmic cycle practicing their profession of creation iron implements.

We will be dealing with societies/people, bands that were rustic itinerant, and played a biggest role in the making of the empires on the Eurasian steppe. Rustic Nomadic has been variously understood. A.M. Khazanov describes it since a ‘food extracting economy where the whole society is dependent on its herds for the supply of food.’ Dyson-Hudson suggest that rustic nomads are those who choose since their vital strategy for providing year round food for their herds the movement of livestock to pasturage rather than bringing fodder to herds. The aloofness traversed through such movement, its duration, frequency and pattern may modify depending on several a variables. This was not aimless wandering in search of grass and water, since the cliché of the Chinese sources would have it. The ecology of a given band’s scrupulous zone determined, to a considerable extent, the composition and mass of its herds and the attendant human camping elements. This is a form of economic production that seems to have urbanized out of sedentary animal husbandry in the middle of bands that practiced both agriculture and stockbreeding. Mainly rustic itinerant communities of Eurasia sustained to practice few form of at least vestigial agriculture. Separate shapes of social and political institutions evolved or were

brought into being in response to the demands of this kind of economic action and the nature of the interaction of the nomads with their sedentary neighbors.

Given this vital understanding, we require to broaden the concept if we are to understand the level at which the empires on the steppe were conceived. Nomadic and its mirror image the sedentism are fuzzy regions, where they transform given the understanding of the situation and context. We should understand nomads since a fairly frequent, seasonal movement of people with its economy based in pastoralism. Nomadic should be seen since a vibrant, rational response to the ecological, political and societal context that has economic dimension to it. It is this economic dimension that in the middle of other things leads to the huge steppe empires in the 'early' and 'transitional' eras of history of the steppe. The history of the steppe is the history of the ebb and flow of its empires.

Before we get into the nuances of the steppe empires there is require understanding the notion of the empire itself. Empires have been essentially understood since dissimilar than the 'kingdoms'. They are often distinguished from Kingdoms for their structural sophistication. Because of their large landmass, empires needed to integrate both the several regional civilizations within the empire and the several key areas. To do this, they build roads crossways their territories and created a cultural superstructure to integrate its people. Rulers solidified their legitimacy through structure impressive capitals and fielding impressive armies. Another striking parallel was their attitudes towards foreign states. Persian rulers measured themselves King of Kings. The Chinese *Huang Di* was measured larger to foreign *Guo Wang*. The ruler of the Mongol Empire took the title Khan of Khans. An empire may be collected either:

- Of subject territories under the sway of an individual ruler, with no one of these territories having manage in excess of the others, or
- Of a metropolitan state jointly with the territories subordinate to it.

The European overseas empires of the contemporary period were examples of the latter kind, the Romanov and Habsburg empires of the former diversity. This variation is on explanation of the nature of manage, territoriality and the number of social and political organizations it encompasses in the imperial organization. Since argued through Romila Thapar, empires have been understood since having three essential components. At the core of the empire is the 'metropolitan state', ringed approximately through the core areas, which are kingdoms in themselves. Then there are the peripheries, fuzzy boundaries that distinct the cores or lie in flanked by the cores. The metropolitan state exerts to set up manage and ensure a flow of resources to it from the cores and the peripheries. The Mauryan Empire is good examples of this model for the early historic stage. Here the core of the empire was the state of

Magadha, which encompassed in it several cores such since the Kalinga, Kaushambi and others to name some.

The problem with these definitions is that it does not contain a quantitative aspect of the imperial organization. How much is measured a large sufficient territory? How sophisticated is sophisticated? And of course, we have “empires” that fit the category of authority and territory extremely well, but fails in building. This list would contain Alexander the Great’s Empire, Attila the Hun’s empire, and Tamerlane’s Empire. Therefore possibly these were not empires but large states; regions temporarily governed through Alexander or Attila the Hun? There are dissimilar methods to look at these issues. We can also look at it from the perspective of the world organizations theory and what it can tell us in conditions of the imperial integration of the steppe and the clash with the littoral world. Although we should be aware that the world organization theory primarily explains the contemporary capitalist world and its functions, yet it would be motivating to see the application of the same to the steppe empires of the past.

The Geographic Settings

The Eurasian continent is the largest landmass on the globe. Within this largest landmass we are concerned with the relationship of two separate geographical areas, the Littoral states with access to the seas, and wealth accumulated from deal and agriculture and the Inner Continent of Eurasia, which was characterized through the rustic land exploitation pattern. Here in the littoral states resided the sedentary population, which enjoyed the fruits of agriculture and deal. The inner arc of the crescent of the Eurasian Continent follows the Arctic Ocean coastline of Scandinavia and the Siberia. The littoral states lie on the outer crescent of the Eurasian continent. This outer arc of the crescent stretches from the west to the east and comprises in itself the Europe, Asian Minor, and Iran, the Indian Peninsula, the mainland countries of South East Asia, China and the Siberian seaboard. These littoral states discover its mirror image in what has been characterized since the Heartland. Essentially the geographical characteristics of the Heartland are easy. The Arctic Ocean spots the northern limits of the Heartland. The great massif of the Hindukush and the Himalayan Mountains form the southern limits of the Heartland. Flanked by the Arctic and the Himalayas the rivers that do not merge in the navigable seas drain this enormous region. The topography of the Heartland is essentially easy. At its southern end is the Pamirs. The Heartland consists of four immense plains, the uplands of the central Siberia, the featureless plain of the western Siberia, the lonely and majestic Mongolian plateau and Gobi, at five thousand feet above the mean sea scale.

It would be significant to understand the biggest variation of the land exploitation pattern that demarcates the Heartland from the Littoral states. Four layers of plants crisscross the Heartland. Beside

the distant north stretches the Tundra, its expanses hidden beneath the long winter nights. South of the tundra lies the taiga, the immense stretch of green coniferous forest that starts from the Baltic and to the Pacific. The land is matted with the waste of the conifer waste and creates poor quality timber. The third belt, bright and green, lies further south of the taiga. This is the steppe, the sea of grass, rooted in rich humus soil increased in fertility by the centuries partly through the decay of the grass itself, and also due to the minerals establish in the rock bed below. This group of grass stretches from the foot of the Carpathian mountains by the Urals and the Caspian to the Khingan range east of Mongolia. It also extends beyond the Carpathian in the Hungarian plains and beyond the Khingan range in the Manchurian lands. Therefore the steppe not only cuts huge scythe crossways the Heartland but into the Littoral states at both the ends of Eurasian landmass. The fourth belt is of the tiger strip deserts curving round the Heartland crescent and straddles the central Asia. Few of these deserts are the Kara Kum, the Kyzyl Kum and the Ust-Urt, bleak landscapes with harsh environments. So also more than elsewhere, environment was and still is often at a periphery of survival, which is sensitive to minor changes in delicate ecological balances. Even small climactic and ecological changes can have large human consequences — and vice versa.

Itinerant Migrations

Given the meager rainfall in the region the land exploitation pattern has been pastoralism. Though there is one noticeable variation in the pastoralism practiced on the steppe and in other region. The steppe pastoralism was the mounted itinerant pastoralism. It was in essence a horse civilization. It was migratory in nature, always on the lookout for bigger pastures and bigger grasslands for the herds. Marija Gimbutas records radiocarbon proof of three biggest westward thrusts of migratory waves through steppe pastoralists in 4300-4200 BC, 3400-3200 BC and 3000-2800 BC. For more recent eras other secondary sources have also pointed out recurrent waves of migration emerging from Central Asia into all directions. Though, the predominant direction was westward; possibly, since Khazanov suggests because that is where the more fertile and richer areas were. Each of these waves was also in relation to the 200 years long and they occurred at interval of in relation to the 500 years. This has been attributed to recurrent migrations to a 640 year cycle of climactic transform in Central Asia. Others dispute the same. Gills and Frank suggest the subsistence of long cycles of almost 200 year upswings and 200 year downswings in economic development and hegemonic expansion, which we have tried to identify as 1700 BC.

Whatever the reasons for the migrations, possibly through 1900 BC but certainly flanked by 1700 and 1500 BC, Hittites and Kassites moved to Asia Minor; Aryans moved into India and Iran; and the Hurrians and Hyksos went to the Levant and Egypt. These and other migrations out of Central Asia

affected not only each of the receiving areas and peoples. The consequences also altered the relations in the middle of these outlying peoples and areas themselves, since for example those flanked by Mesopotamia and Egypt. Another biggest migratory movement occurred approximately 1000 BC, from possibly 1200 to 900 BC. Indo-Europeans moved eastward and possibly became ancestors of the later Tocharians of the Tarim Basin in Xinjiang. In the middle of others, Phoenicians, Arameans and Dorians moved into the Levant and Greece. They contributed to dramatic growths in Assyria, including Nineveh and Babylon, and later in Persia and Greece. Approximately a half millennium before the birth of Christ, the movement of the Massagetae drove the Scythians westward, and they in turn pushed the Cimmerians west- and southward. The latter crossed the Caucasus and arrived in Asia Minor in 680-670 BC. Later, Herodotus recorded their incursions – and their supposedly exceptional savagery – for history. They were followed through the Sarmatians.

Approximately the beginning of the Christian period, migratory movements emerging from Central Asia contributed to distant reaching changes. On China's "Inner Asian Boundary" the Ch'in and Han rulers fought off the Hsiung Nu in Zungaria crossways the Tien Shan Mountains. To do therefore, the Chinese tried to enlist the aid of the Yue Chi beside the Kansu Corridor and Dunhuang. Though, the Hsiung Nu defeated the Yue Chi, who migrated westward. It is still disputed whether the former became the Huns who later invaded Europe. Though, the latter did conquer the Saka people and/or the Bactrian successors of Alexander the Great. Their descendants founded the Kushan Empire, which ruled the North of India. Parthians invaded Persia from the North to conquer the Selucids who had taken in excess of there from Alexander.

Approximately 500 AD, new movements of peoples from Central Asia spread in all directions and had Domino effects. Ephtalites moved into India, Goths and Huns into Europe. Tang China, Western and Eastern Byzantine Rome, Persia, and the later spread of Islam in the middle of others would not have become what they did without the impact of these migrants and invaders from Central Asia. Before 1000 AD, the Turks, who originated in the Altai close to Mongolia, moved into Anatolia, which became Turkish and eventually Turkey. Possibly the mainly memorable migratory and invasory movement was that of the Mongols under Genghis Khan and his successors to Tamerlane in the 13th and 14th centuries. The world's largest empire they created was only short-lived. But its consequences were extremely long existed and distant reaching in the growth of Ming China, Mogul India, Safavid Persia, the Ottoman Empire, and possibly even by its effects on subsequent European growth and expansion.

We require understanding the two vital characteristics of the Eurasian steppe that have decisively convinced the itinerant empires. These are the primarily distinct habitat for the nomads and sedentary

population and the relatively higher density of the itinerant populations within the Heartland that sometimes facilitated its unification. Therefore the sedentary population was on the rim of the Heartland and in the littoral states, while the nomads had the pastures to themselves. It was this clear-cut division borne out of ecological factors amongst other things that facilitated a dissimilar cultural context to both the Heartland and the Littoral States. The subjugation through the heartland of the Littoral States was then a must for the nomads to survive. We necessity keep this aspect in mind since we turn to the state formation processes now that laid the basis of the several itinerant empires on the steppe.

Chronology of the Empires

From 9,000 to 5,000 BC the Neolithic Revolution expanded by Southwest Asia and Southern Europe, since well since into India and Northern China, producing settled cultivation and herding societies and a tremendous augment in population in these regions. Through 4,000 BC, though, another sort of revolution in human economy had begun taking lay in the huge grassland regions of Central Eurasia, the steppes that stretch from Southern Europe to North China. In what might be termed the “Rustic Revolution,” early cultivation societies on the East European steppes domesticated the horse and, since their land became drier and less appropriate for cultivation, they came to rely approximately exclusively on their herds of cattle, goats and sheep. In excess of the after that 1,500 years these people slowly abandoned sedentary and urbanized a method of life involving itinerant migrations with their herds. After in relation to the 2400 BC, when the first itinerant invasions of Europe began, until the Mongols of the 13th and 14th centuries AD, the history of Europe and Asia was one of clash flanked by sedentary farmers and mobile, warlike steppe nomads. Three great peoples played the biggest role in Eurasian Rustic Nomadism: Indo-Europeans, Turks, and Mongols. The following eras can be discerned in the alternating dominance of these three bands in excess of the steppe lands.

The Indo-European Era

Throughout this era, Indo-European speaking tribes urbanized a tough, mobile method of life which allowed them to spread from the coast of the Black Sea to what is today the western area of China. Throughout this time, the political center of gravity flowed from West to East, with the mainly powerful tribes, such since the Iranian speaking **Scythians**, centered in Eastern Europe. Though, few tribes such since the Iranian-speaking **Sakas** and **Alans** brought rustic nomadism to non-Indo-European bands in northern Central Asia, notably the ancestors of the Turks, Mongols, and the Tungusic and Manchu-speaking tribes of present-day northwestern China. Through late Roman times, predominate movement of tribes on the steppes would be from Central and Northern Asia to China and westward to Europe and Iran.

The Hsiung-nu Era

Turkic-speaking tribes, few of whom later went westward and became the Huns, who, led through Attila, were the terror of Europe, almost certainly led the first powerful steppe confederation in present-day Mongolia. The Xiong-nu repeatedly invaded Han China, who responded through extending its political power beside the Silk Circuit distant into Central Asia. The eastern Hsiung-nu divided into northern and southern branches, the latter falling under the power of Chinese civilization.

In 155AD the Northern Hsiung-nu were destroyed and replaced through a people of Mongol stock, the **Hsien-pi**. Another Mongol-speaking band, the Ju-Juan whom the Chinese disparagingly described the Juan-Juan, a pun that means “unpleasantly wriggling vermin”, replaced these, in turn in 402AD. While these Mongolian-speaking tribes controlled Mongolia, much of northern China sustained to be ruled through the Hsiung-nu and other Turkic-speaking peoples.

The Turkic Kaganate (552-744)

In 552 the Mongol Ju-Juan was destroyed through the Turks, who were idea to be the direct descendants of the Hsiung-nu. The **Avars**, a section of the defeated Mongols, moved westward and invaded Europe in the 7th century. At its height the Turkic Kaganate sheltered mainly of Central Asia and northern China. Throughout the 6th and 7th centuries, the Turks urbanized an alphabet and inscribed section of their history on stone stelae.

The Uighur Empire (744-840)

Their cousins, the Uighurs, who displaced the Turks in 744 set up their own Empire, centered in present-day Mongolia. The Uighur adopt **Manichaeism** and urbanized a vertical writing based on an alphabet used in Persia. This new **Uighur alphabet** supplanted the script of the Orkhon-Yenisei inscriptions. The Uighurs were the allies of the Tang Chinese and absorbed several traits from their sedentary civilization. In 840 the still itinerant Kirgiz destroyed the Uighur Empire. Remains of the Uighur fled their foundation in Mongolia and entered the presentday Xinjiang.

Steppe Kingdoms in North China

Since the Tang Dynasty moved toward collapse, a number of steppe peoples rose to dominance in northern China. They incorporated the Mongol **Khitan**, the Tibetan **Tanguts**, and the **Jurchens**, ancestors of the Manchu. Meanwhile, on the steppes and forests of Mongolia, Chingiz Khan united all of the itinerant tribes, a process completed through 1206. The Mongols conquered all of the kingdoms of northern China. Through 1278 Kubilai Khan conquered southern China, since well.

The Mongol World Empire

Chingiz Khan united the Mongol and neighboring Turkic tribes through 1206. The Uighurs, who submitted peacefully, provided their vertical writing since the first Mongol script organization. **Mongol-**

Tatar armies conquered all of the steppes, since well since the sedentary cultures of Russia, Persia and Mesopotamia. Mongol power in Islamic Southwest Asia lasted until 1355, in China until 1368, and in Russia well into the 15th century.

Political Decline of the Steppe Peoples

Since Mongol rule was overthrown, the sedentary peoples rebuilt their political authority and slowly encroached on the peoples of the steppes. Several pockets of Turkic-speaking peoples were left behind from Europe to Mongolia since the Russians advanced eastward. Few of these Turkic speakers retained the old Mongol ethnonym Tatar, corrupted through Europeans into the word “Tartar.” The spread of Russian and Chinese political power climaxed in the 18th to 20th centuries, when all of the steppe peoples were included into either the Russian or Chinese Empires. Today, with the collapse of the Soviet Union, new countries have sprung up in Central Asia, and **Mongolia** has become truly self-governing of both Russian and Chinese power for the first time in centuries.

Understanding the Empires

The central thesis of Anatoli Khazanov’s *Nomads and the outside World* is that “nomads could never exist on their own without the outside world and its non-itinerant communities” and that “the significant phenomenon of nomadism... consists in its indissoluble and necessary relationship with the outside world”. The same relationship extends to the formation of the state in the middle of the nomads— and possibly in the middle of their sedentary neighbors also. Khazanov links state formation in the middle of nomads mostly but not always with external expansion at the expense of their sedentary neighbors. He distinguishes flanked by conquest and subjugation of sedentary peoples, from whom the nomads exact tribute, and sedentarization of the nomads themselves on their neighbors’ territory. In either case, state formation is a significant instrument for the nomads. Sometimes also, a nomad state may be shaped to derive tribute from a sedentary one to which it offers defense from other nomads. Thomas Barfield goes one step further. In his analysis of *The Perilous Boundary*:

- *Itinerant Empires and China*, Barfield criticizes the “general assumption that the making of an itinerant state was the result of internal growth. Yet historically recognized itinerant states were organized on a scale of complexity distant beyond requires of easy itinerant pastoralism.... The growth of the state in the middle of itinerant pastoralists, so, was not a response to internal requires; rather it urbanized when they were forced to trade with more highly organized sedentary state communities on a continual foundation. Drawing on cases from southwestern Asia, Irons came to the same conclusion and reduced it to a hypothesis: “In the middle of rustic itinerant communities hierarchical political organizations are generated only through external

relations with state communities and never develop purely since a result of internal dynamics of such communities”.

Barfield devotes much of his book to confirming this hypothesis for Eastern Central Asia. He extends it through showing that

- “Powerful itinerant empires rose and fell in tandem with native dynasties in China. The Han and Hsiung-nu empires emerged within a decade of one another, while the empire of the Turks appeared just since China reunified under the Sui/Tang dynasties. The unification of China under the Ch’in/Han dynasties and the steppe under the Hsiung-nu after centuries of anarchy occurred within a single generation. Three hundred years later, dissolution of central authority in both China and the steppe also took lay within a generation. It was no accident that the steppe and China tended to be mirror images of one another. Ultimately the state institutions of the steppe needed stable China to use.”

Nomadism, since we have noted, is an organization that necessity interact with other economies. Rustic production is capable of creating great individual wealth, but it cannot generate the great quantity and diversity of foodstuffs that sedentary community does. Hence, it cannot support since large a population. Although sedentary and nomad similar faced the uncertainties of nature and man, nomadism was through distant the more precarious organization. A disturbance caused through epizootics, rustic overproduction or raids could have distant-reaching consequences in the steppe, bringing in relation to the migration of tribes in search of new pasturage or the assaults of half-starved raiding parties on agrarian societies. In short, it resulted in war and conquest. Nomadism was merciless to those who could not maintain the minimum herd necessary for subsistence. Those who could not discover comparatives willing or able to help them rebuild or even to hire them since herders were often forced to sedentarize. Such nomads became willing members of predatory groups that raided nomad and sedentary similar. Desperate men shaped the nucleus of the rebellious bands that future conquerors gathered. The nomad with his highly urbanized equestrian skills was a redoubtable and feared warrior. These skills were exploited through both itinerant and sedentary communities. Few itinerant bands or individuals took service with nearby sedentary states since allies, mercenaries or slave-soldiers. Whatever the condition or relationship, each of the sedentary states ringing the Eurasian steppes, had such elements.

Clash with sedentary community came largely in excess of access to the goods of agrarian and urban production. Nomads traded or raided for these goods, adopting whichever strategy suited their capabilities of the moment. In essence, the militarily stronger of the two parties determined what form

this swap would take. Powerful empires, like China, whose posture towards the nomads was generally suspicious, often used the prospect of deal since a means of manage. Such get in touch with and clash could give the impetus for itinerant state structure. Successful raiding was also a means through which the itinerant chieftain was able to strengthen his location, providing booty to be distributed to his followers and enhancing his charisma since warlord and diplomat.

The formation of itinerant states is still not fully understood, largely because we have some documents coming from within the itinerant world that define the goals of the state-builders. Given their tribal institutions, continual training for war and the executive talents needed to move herds and people little aloofness, the state was latent in mainly Eurasian itinerant polities. It could be brought to the fore through internal pressures, stemming, possibly, from fights in excess of pasturage or access to goods. Even here, though, it is possible that the reasons originated outside itinerant community. In these struggles, nomad was pitted against nomad, the victor either driving off the vanquished or incorporating the former foe into the triumphant tribal union. It is by this process of super stratification that a conquest state might be born. This was through no means a predetermined outcome. Moreover, sedentary states, responding to itinerant pressures or adopting an aggressive posture towards the steppe, might also serve since the catalyst. Or, nomads, seeking to use a sedentary community, were compelled through the military and diplomatic necessities of these behaviors to organize themselves into a state. In any event, current anthropological thinking spaces the greatest emphasis on outside catalysts deriving from relations with sedentary state communities in the process of the formation of the states in the itinerant world. Centralized power, though, could just since quickly disappear when the catalyst that had brought it into being was removed. Barfield views itinerant state-formation on the Chinese boundary since essentially deriving from the desire to use a strong Chinese economy. He has attempted to correlate itinerant state-formation, which he views since cyclical, with eras of strong, not weak, rule in China. Therefore, united prosperous China was a necessary precondition for the growth of a united itinerant state whose central ruling power would be able to survive only through exploiting the agrarian giant to the south. The nomads, moreover, with the exception of the Cinggisid Mongols, did not seek to conquer China, which would disrupt the flow of goods in which they were vitally interested, but to extort from it, what they could. Conquest came from the Manchurian Mongolic and Manchu-Tungusic peoples, pursuing mixed itinerant and forest economies, who moved into the authority vacuum when Chinese dynasties collapsed and recognized border statelets that eventually came to manage much of Northern China. Barfield's conceptualization of this process has several motivating since well since disputed points to which we shall return in the course of this job.

Omeljan Pritsak has suggested another model of itinerant state-formation. He provides a primary role to the impact of international deal and “professional empire builders rooted in urban cultures.” Tribal chieftains, stimulated through get in touch with the municipalities and having urbanized a taste for the products of urban production that passed in caravans crossways lands controlled through them, created a “pax” which both guaranteed the safety of the merchants and their goods and provided them with a share of the profits.

Despite or possibly because of their appeal, the attitude of the nomads towards the rich municipalities of their sedentary neighbors was ambiguous. The urban centers with their mercantile populations and desired goods certainly beckoned. But, danger lurked in this temptation. In the Kul Tegin inscription, the Turk Bilge Qagan warns of the lure of China’s “gold, silver and silk.” “The languages of the people are sweet, their treasure soft. Deceiving with sweet languages and soft treasure, they create a far people approach secure.” Once lured in, the doom of this people is intended. China, the inscription cautions, “does not allow freedom to good, wise men, good, brave men.” The Hsin tang-shu statements that when this same Bilge Qagan was tempted through the idea of structure municipalities and temples, his well-known counselor, TONUQUQ dissuaded him from doing therefore through pointing out that it was their itinerant method of life that made them militarily larger to the armies of the T’ang. “If we adopt a sedentary urban life approach,” he notes, “we will be captured after only one defeat.” The municipality, then, beckoned but also threatened with a loss of authority and ultimately cultural genocide.

Nomads continually tested the military defenses of their neighbors. Momentary weakness or decline could result in their conquest of a sedentary state. This, though, could have distant-reaching and often unwanted repercussions in itinerant community. The first of these was generally the sedentarization of the ruling clan, now a royal dynasty, and units of the itinerant elite. Since they adopted the trappings and civilization of their newly conquered subjects, they became alienated from those of their fellow tribesmen who remained in the steppe. The rank and file nomads did not share in these benefits. The transformation of their chieftains into heaven-ordained rulers held small appeal for them. The take-in excess of a sedentary state, after the initial sharing of booty, gained them small. Indeed, insult was added to injury when the government then sought to tax them and manage their movements. Nor were there necessarily opportunities for them in the new building. The nomads, not having urbanized much in the method of government, were not, through and large, trained to be functionaries in agrarian based, bureaucratic states, the vital organizations of which were left untouched through the itinerant conquerors. Such locations were, invariably staffed through those who had done

therefore before, or through others, acquired elsewhere who were likewise trained. It was the itinerant elite and skilled sedentary bands that had joined them that gained from state-formation.

Statehood tended to further social and economic differentiation on all scales. Itinerant egalitarianism, an ideal not a reality in any event, was now even farther. Chieftains became heavenly-conceived qagans who ruled because heaven therefore decreed and because they possessed the mantle of heavenly good fortune. The qagan might later become sultan and padisah, but the gulf that urbanized flanked by the nomad, in excess of whom the government now sought greater manage, grew ever wider. The conquest of the sedentary states of the Close to and Transitional East or China led, for the mainly section, to the sedentarization and acculturation, to varying degrees, of their itinerant overlords and their immediate supporters. The tribesmen were often left not richer, but poorer and with less freedom. This could and did lead to revolts.

It is motivating to note that the itinerant charismatic ruling clans, the great imperial lines of which were remarkably long-existed, even when transformed into territorial rulers of largely sedentary communities, on the entire failed to resolve the question of orderly succession. The state was viewed since the general property of the ruling clan that exercised a “communal sovereignty” in excess of the realm. Any member of the charismatic clan could claim leadership to the entire or at least section of the polity. This invariably led to bloody throne-struggles in which the mettle of the would-be ruler was not only tested but also demonstrated on the battlefield. Let us now look at the context in which these empires appeared. We require looking at the process of state formation in the context of the itinerant states; moreover we also require taking into explanation the intrinsic nature of the itinerant empires, the forces that held these huge entities jointly since well since the reasons for their breakup. Since suggested, take two cases in point to show the process, the Huns and their failed bid for an empire and the Mongol imperium. Both the measures were to shake the sedentary world to its core.

The Huns and the Empire

Since one story goes, a mounted herdsman within the Heartland followed a heifer crossed in excess of by the shallow waters of the Strait of Kerch flanked by the Black Sea and the Sea of Azov. The mounted herdsman was surprised to approach crossways a settled landmass and returned to tell the tale. These settlements were of the Ostrogoths and the nomads were the Huns. Through this time the Huns had consolidated their hold on the forward grazing foundation of Hungary and had recognized their center flanked by the Theiss and the Danube. The Huns slowly expanded their rule, largely by vassal kings in excess of the huge region of northern Europe stretching from the Rhine to the Baltic and the Russian forests. A raid crossways Caucasus was mounted in search for food. The Roman world, coping with the chain of migrations that the Huns had set up, did not see the horse archer for a while.

The early lines of the Hunnish royalty are shrouded in mystery. Though the picture becomes clear approximately 420AD. Oktar was succeeded through his brother Rua; Rua through his two nephews who ruled for a time being together. One was Bleda, and other one who subsequently murdered his brother to approach to the throne. His name was Attila, the Hun. With the forward grazing foundation of Hungary firmly under manage, Attila launched full level raiding expeditions in the eastern Roman Empire. In three quick successive raids the back of the Eastern Empire was broken and Attila himself was at the gates of the municipality of Constantinople. Attila withdrew from the battle field and back to the bases. The East Roman Empire described for a truce and offered tribute. Accepting the tribute and extracting a promise of regular payments of tribute, Attila made his decision and turned his attention to the Western Roman Empire. He led a march of loot and burn in the Western Empire to the Gaul. Here, flanked by Troyes and Chalons the two supreme dominations of the Heartland and the Littoral State came to grips with each other on the Catalaunian meadows. It was a stalemate, since the nomads did not have the advantage of the mobility that was essential for the cavalry. The Huns retreated back to their forward grazing bases, leaving behind them a bleeding Western Empire in Europe. From the Huns the mantle of the foremost steppe authority in the Heartland was being passed on to the Turks.

Mongol Empires

Let us believe one more instance before we talk about the finer points of the Nomads and the Empires. The second instance is of course the huge empire that the Mongols built in the 13th century. One may see the Mongol Empire since a gigantic political force, bringing approximately the whole continent of Asia under manage of one Great Khan. The Empire created a vast economical boom and a great swap of civilization and knowledge during the whole world. Since a result of the Mongols, the Silk Road was reopened and the circuit from Europe to Asia was no longer idea to be impassable. A great trade of knowledge reached Europe, including art, science, and gunpowder; which greatly contributed in bringing Western Europe out of the dark ages. Similarly, in Asia, we saw a swap of thoughts flanked by Persia and China. China was once again united under a single ruler. Russia was separated from the rest of Europe, but was no longer a disunited feudalistic community. The Mongols ended the short-existed Kwarezmian Empire, and brought the fall of the Abbasid Caliph and dealt a great blow to Islamic civilization. Although the Mongols did indeed bring a vast list of deaths and destruction, the economical boom that followed is obviously something not to be overlooked. One of the only ones that clearly did not benefit from Mongol conquest was Poland and Hungary, and that was because the Mongols withdrew and did not set up a revitalizing government.

One biggest factor that comes by examines of the itinerant world and the empires it built are the inherent weakness of the nomad economy. This economy demanded a consistent flow of resources from

the sedentary world. The failure to garner that flow of resource meant a tremendous setback to the economy. It was this inherent weakness combined with the cavalry that led to the huge thrusts in all the direction of the littoral states and became the foundations of the nomad polity. The empires that the nomads built were so short-lived. They though made a lasting impact on the littoral states that ringed the heartland.

REVIEW QUESTIONS

- What in your opinion was a remarkable feature of the Maya settlements?
- How did the Inkas preserve their food?
- Discuss in brief the Economy of the region of South Africa.
- What was bride-wealth and how did it control social relations?
- Discuss the geographic features of the regions from where the nomadic migrations started.

CHAPTER 5

Religion, State and Society

STRUCTURE [MH]

- Learning objectives
- The late roman world
- China
- Review questions

LEARNING OBJECTIVES [MH]

After reading this chapter, you will be able to:

- Give a brief account of the State and administration in the late Roman Empire.
- Can the emperor be considered as an autocratic head of the Chinese State?

THE LATE ROMAN WORLD [MH]

Early Backdrop [h]

After the death of Julius Caesar in 44 B.C. it took Octavian approximately 13 years of thrash about and war to defeat his rivals. In 31 BC he supervised to emerge since ruler of Rome. It was hard for him to crown himself since monarch in view of customs of the republic. Instead of assuming manage by exalted titles he described himself *Princeps* or the first citizen. Not to annoy the senators he sustained to maintain mainly of the organizations of the republic but appointed his chosen men to significant locations. He assumed manage of provinces and got delegates appointed through senate to govern them. The senate honored him with the title of *Augustus* ‘the revered’. He ruled in excess of Rome for four decades till his death in 14 A.D. Throughout this era the republican organizations survived in name only for all practical purposes he enjoyed the authority of monarch.

Throughout the reign of Augustus there were three components of the Roman state—the emperor, the senatorial oligarchy and the army and Augustus successfully maintained balance flanked by these three components of the state. He also urbanized an imperial bureaucracy which was responsible only to the emperor. The bureaucrats were recruited largely from in the middle of the *equestrians*. The *equestrians* were constituted from the plebeians and patricians. Throughout Augustus period new colonies were recognized in Spain and Gaul and huge landed estate described ‘latitudinal’ came up in both the areas. New urban centers and cities also urbanized in both the countries from where Latin civilization was disseminated to the countryside of Spain and Gaul. Latin civilization was also

spread in the African provinces of Roman Empire. These provinces are contemporary Morocco and Ethiopia. After taking in excess of Egypt and Syria the entire Mediterranean area came under the rule of Romans. This unification of the Mediterranean area gave rise to the long aloofness sea born deal. Throughout his rule Augustus concentrated all dominations in his hands and took approval of the senate only since a formality. At this time Augustus was projected since a semi-divine King although this process of semi-divine kingship had already begun after the assassination of Julius Caesar. Augustus inaugurated a long and glorious period of peace and continuity lasting approximately 200 years which was **defined** through the condition of *pax Romania*.

Augustus died in 14 A.D. and his adopted son Tiberius became the emperor and he ruled till 37 A.D. Flanked by 14 A.D. and 68 A.D. four rulers ruled in excess of Rome. All of these were related either to him or his 3rd wife Livid. These are recognized since Judio-clandian dynasty. In 68 A.D. Nero the last king committed suicide bringing to an end the rule of the dynasty. This was followed through a brief civil war and in 69 A.D. Vespasian gained manages of Roman Empire. He was succeeded through his sons Titus and Domitian. The latter was assassinated in 96 A.D. Now senate chose Nerva.

Nerva could rule only for 2 years. He adopted Trojan, the governor of upper Germany to succeed him. Trojan ruled from 98 to 117 A.D. The practice of adopting successor started through Nerva was followed through his successors and sustained till approximately 180 A.D. The era from 98 to 180 A.D. witnessed extra ordinary rulers like Trojan Hadrian, Antoninus Pius and Marcus Aurelius. Throughout this era the empire enjoyed an era of authority and prosperity. Throughout their rule infrastructure growth in the form of roads, repair of harbors, water jobs, and irrigation facilities resulted in extension of agriculture and deal. Law and order greatly improved and justice and peace prevailed. The era of *pax romana* came to end after these prosperous times. Through the end of second century A.D. the political situation of the Roman Empire was stable. Now the senate had become a defunct political institution. The landed classes outside Italy had become the section of the Imperial organization throughout the principate. Through the mid-third century A.D. the Roman Empire had a truly composite ruling class. Despite Roman attendance in Syria, Palestine and Anatolia, the Parthian remained the mainly formidable polities and military force in West Asia.

Late Roman Empire [h]

After approximately a hundred years of prolonged anarchy and instability in which more than twenty emperors came to rule the Roman Empire and triangular clash flanked by the emperor, the senate and the army, in 284 A.D., Diocletian came to authority and the empire was stabilized. He streamlined the management and for this purpose he divided the empire into four autonomous sections of which each

one was ruled through an emperor. Diocletian received the eastern sections; Maximian Italy and Africa; Constantius got Spain, Gaul and Britain and Galerius, Illyricum, Macedonia and Greece.

The *tetrarchy* did not produce any kind of problem due to forceful personality of Diocletian. After the retirement of Diocletian, Constantine I became the emperor of the empire. The dynastic ambitions resulted in the end of the *tetrarchy*. Through 324 A.D. Constantine could manage the empire and became mainly powerful and absolute monarch. Constantine I Founded the municipality of Constantinople which became the capital of the eastern sections of the Roman Empire. Therefore Constantine I completed the process of shifting the seat of the emperor to the east. With this the political role of Rome came to an end. Under the rule of Constantine I the character of the Roman state changed significantly. Diocletian and Constantine were the chief architects of this transform. Constantine I was the first Roman emperor who stopped the persecutions of Christians in the empire and he was baptized to the Christianity just before his death. After the death of Constantine the largest emperors to rule were Constantius, Valentinian I, Valens 364-78 A.D. and Theodosius throughout Theodosius reign in 391 A.D. Christianity became the state religion and all heathen sects were prohibited.

After the death of Theodosius in 395 A.D. the Roman Empire was partitioned into two distinct sections, the Western Roman Empire and the eastern Roman Empire, flanked by his sons. Arcadius was the emperor in the east with Constantinople since his capital. The former had the support of Visigoths and the latter the Vandals. From the transitional of the 4th century the central Asian tribes had increased their incursions on Eastern Europe. The pressures created through them resulted in the movement of Germanic tribes into Roman territories also. Through the end of 4th Century and beginning of the 5th century the attacks of Germanic tribes in Roman territory caused the collapse of the borders. Vandals the Suebi and the Alani tribes crossed the Rhine and began the job of Western provinces of the Rome. Other tribes who followed were the Visigoths, Ostrogoths and the Burgundians. Mainly serious blow came in 410 A.D. when Visigoths attacked the Rome and plundered the municipality.

In the transitional of the 5th century the Huns launched a vigorous invasion under the leadership of Attila. Their attacks incorporated Italy and Gaul. The Germanic tribes joined hands with Romans to defeat them. In 455 A.D. Rome was again invaded through the Vandals. The entire era from 395 A.D. to 476 A.D. witnessed these sustained incursion and skirmishes. Finally with the authentication of Romulus Augustulus in 476 A.D. the Western Roman Empire ceased to exist. Even the eastern Roman Empire was much weakened with loss of a number of territories. This weakened eastern empire came to be referred since Byzantine Empire which claimed it to be the legitimate successor of the great Roman Empire. Though, it was much dissimilar in its new form but enjoyed comparative continuity and survived for a long time. The great network of Roads was shattered, mainly of the organizations totally

transformed. The territories under manage of Western empire were engaged through Germanic tribes and some nobles of the erstwhile Roman Empire. The Visigoths controlled Spain, the Vandals, Africa, the Burgundians Southern Gaul and the Ostrogoths Italy. One last effort was made through the Byzantine emperor Justinian I to revive and unify the empire through conquering Italy. But the attempt proved temporary without much success. New Socio-economic buildings appeared in the West since a result of the job and rule in excess of Roman territories through the Germanic tribes. The existing Roman organizations and buildings were not totally removed. Mainly of the civil and judicial organizations sustained to co-exist with the new buildings for a long time. Though the army was totally under manage of the new rulers.

Roman State [h]

Augustus successfully maintained a balance flanked by the three components of the Roman state—the emperor, the senatorial oligarchy and army. Augustus urbanized a distinct bureaucracy which owed its power to him and was loyal to him only. He **was** cautious to exploitation the titles of the officials on the lines of the republic and got them appointed by senate which was only notional and satisfied them to few extent. His priority was the consolidation of the empire rather than expansion. He succeeded in monopolizing all the authority of the state. After the fall of the Judio-claudian dynasty the Army asserted itself and appointed Vespasian since the emperor. His dynasty which sustained till 96 A.D. is referred since Flavian dynasty.

After the fall of Flavian dynasty the senate appointed Nerva since emperor through reasserting its power. Since referred earlier till 180 A.D. the practice of naming the successor started through Nerva sustained. Throughout this era the expansion of the Roman territories was witnessed beside with the strengthening of the monarchy since an institution. From the end of the 2nd century the army began to play a crucial role in the selection of emperor and was playing an assertive role. The situation sustained for approximately after that hundred years. The relationship flanked by the senate and army slowly weakened and ultimately broke down.

Kingship in the Late Roman Empire [sh]

In the reign of Diocletian the Roman Empire was finally divided into two territorial sections—one was recognized since Western section and the second since Eastern. Italy, Gaul, Spain and North Africa were the sections of Western empire and Syria, Palestine, Egypt, Iraq and contemporary Balkan countries of east Europe were sections of the Eastern empire. The monarchy of late Roman Empire was firmly rooted in the eastern provinces. In this area the emperor could exercise unrestricted power without caring in relation to the western aristocracy. Diocletian spent mainly of his time in eastern section of the empire and he made his capital the municipality of Nicomedia close to the Black Sea in

northern Anatolia. Maximian was the ruler of Italy and he stayed at Milan rather than at Rome to avoid the interference of the senate and the army in his management. Now the Emperors were decided through factional struggles flanked by military commanders. The senate had become a defunct institution. In the late Roman Empire mainly of the emperors came from Danubian—Balkan area of Europe. The reason for the rise of these Pannonian or Illyrian rulers was the role played through the Danubian and Balkan provinces in the supply of recruits for the army. These areas had become traditional reservoir of professional soldiers and administrators for the army.

In the later Roman Empire Diocletian was the first emperor who organized the state on monarchical pattern and Diocletian's customs of monarchical organization sustained for after that hundred years. In the beginning the emperors of the Roman Empire did not adopt any royal title nor did they wear any crown and splendid dress to illustrate their imperial status. Diocletian finally abolished finally the customs of republic and he started the customs of Hellenistic emperors. He presented himself since a divine monarch. He began to wear splendid beautiful royal dresses. He also started to lay a crown on his head. He adopted the royal title since *dominus et deus*. The later Roman Empire is being described the *control* through the historians. Diocletian introduced new ceremonics in the court to maintain the dignity and power of the monarch. Diocletian built a magnificent palace at Salonae where he existed after his retirement. In this manner he started the period of pomp and splendour of monarchical custom. The glorification of the emperor and his military abilities became permanent aspects of a Roman emperor. The ordinary citizens were reminded of their victorious campaigns in several methods on a regular foundation. In creative writings this custom was initiated through the leading Roman poet Publius Vergilius Maro. The victory arches were not only built in Rome but in other significant municipalities of the empire. Honorary statues of the emperors were also built with glorifying inscriptions.

Senate at Constantinople [sh]

In the period of republic and principate the senate was a significant political institution. Its members were elected from in the middle of the patricians of Rome for life and these members made a ruling oligarchy. This ruling oligarchy ruled the Roman republic and later on it started to elect the emperors of Roman Empire. In this method senate was an extremely powerful body to run the management of Roman republic in the period of Roman emperor also. But after the emergence of absolute monarchy in the reign of Diocletian and Constantine I, it had become a defunct political body. Although Constantine recognized similarity senate in Constantinople this senate was constituted from the members of provincial elites of the east. It had no legislative dominations and it was completely submissive to the emperor. It had largely municipal role in Constantinople.

Army [sh]

From the extremely beginning the army was a significant component of the Roman state. Roman army was the key factor in the expansion and defense of the Roman Empire and it was headed through the emperor. In the period of emperors the Roman state had become the strongest military authority of its time. The army was frequently deputed through several emperors in the border provinces to protect its territory against the non—Roman World especially against the Parthians in the east and the Germanic tribes on the Rhine and Danube. The soldiers of Roman republic used to keep absent from their houses when they were in the battlefields and often they lost their property at house too. After the downfall of Republic, the soldiers were being used for political advancement through the army generals. From the first century A.D. the Roman army had become largest instrument in installing several generals to the throne of the Roman Empire since emperors. It was Augustus who allotted the land to thousands of soldiers. Such events created discipline and loyalty in the army and helped to convert the army into a permanent and professional force. In the late Roman Empire, Emperor Diocletian reorganized the army and introduced conscription. In third and fourth century A.D., the total strength of the army was almost 450,000 soldiers. It had now become the tradition for sons of soldiers to enter the army. It was ordered through Diocletian and Constantine that the sons of soldiers who were fit for service necessity adopt a military career and through applying the new capitation organization of taxation required landed proprietors to send a given proportion of their *coloni* since the levy. From early 3rd century onwards number of soldiers was stationed in guard—posts beside highways to maintain internal security and police the countryside. The rising number of these stations was a symptom of the enhancing social unrest in this period. Roman officials were also forced to take steps to check dissatisfaction in the middle of provincial citizens with the practices of the Roman management and other regional social disturbances destabilizing peace in the Roman territory. In the late empire large number of barbarian volunteers was included into the army and these barbarian volunteers provided several elite regiments of later empire. Mainly of the top military commands were now entrusted to men of equestrian rank only. Previously the top officials of the military were being selected from the senatorial aristocracy, but Diocletian displaced systematically the officials of senatorial aristocracy not only from the military but from the civil management also. This action of Diocletian restored the civil management, but it created a fissure within the building of authority. The political unification of the Mediterranean now brought with it a social division within the dominant classes. Constantine I changed his predecessor's policy towards the traditional nobility of the West and appointed several of them since governors of provinces and officers. But their relegation from the officials of the army was permanent. After the conversion of Constantine and the defeat of Maxentius at the Milvian Bridge the character of the aristocracy crossways

the empire since an entire was radically transformed through the great institutional transform of Constantine's rein, the Christianization of the state. A number of newly converted Christians were appointed to the significant locations of the management and this had an institutional impact in excess of the later Roman state. Mainly of the newly converted Christians were recruited from the East and number of them became the members of the second senate urbanized in Constantinople. The establishment of the Christianity since the official religion of the Roman Empire, threatened the secular fabric of the state. The clerical bureaucracy was a new addition with the secular bureaucracy of the Roman state and the clerical bureaucracy became more powerful than the secular.

The command of the military was in the hands of *magister equitum* and below them were the *duces* of the *limitanci* and the *comites* of the *comitatness*, all possessing commands which were exclusively military. In the reign of Valitine I forts and camps were constructed with a rational place out. In the reign of Constantine the army was again expanded. He created new cavalry and infantry elements. He also built up its strategic reserves. Through the end of the 4th century A.D. the army's strength of Roman state went up to almost 650,000—more than four times of the early Principate. In this method the later Roman Empire was a powerful state with huge military political and ideological superstructures.

Civil Management [sh]

In the later empire the career in the civil services was built up approximately a pyramidal hierarchy of bureaucrats. The post of a bureaucrat would confer on him a sure approach and dignity from whatever point he started. The rulers were the head of officials. The officials were being described magistrates and they were also heads of several departments. The officials were supposed to remain standing in the attendance of their sovereign. Several changes were introduced in the management after the partition of the empire. The making of a second capital at Constantinople caused two senates to approach into being, and a double set of sure posts, such since the prefecture of the municipality and the presidency of the senate. Mainly of the officials were nominated apart through both the emperors from the year 396 onwards. Every metropolis was to have its own police, corn supply, and judicial organization, and each had its proctors and quipsters.

The provincial management was extremely crucial in the late Roman Empire for maintaining law and order in the distant—flung regions. With the down—fall of the senate's authority the senatorial provinces disappeared and their management became an absolute preserve of the emperor. Diocletian made radical reforms in the provincial management and he divided the entire empire into hundred provinces. The number of officials was increased and they had become efficient officials of the empire. The frontiers were made more protective. Diocletian merged several provinces into a single diocese

which was administered through an official acting on behalf of the praetorian prefect and under the military manage of a leader. In the 4th century the East, Pontus, Asia, Thrace, Moesia, Pannonia, Italy, Africa, Spain, Viennensis, Gallia and Britain were the significant dioceses. The management of the provinces in the late empire was headed through the governors.

Judicial Organization [sh]

The Roman civil law was the foundation of the Roman imperial state. The principate raised Roman jurists to official locations within the state when Augustus selected prominent juriconsues since advisers and conferred imperial power on their interpretations of the law. The emperors, on the other hand, made the legislations through edicts and introduced new rules bringing few modifications in the traditional law. The growth of an autocratic public law had become much more intricate and composite than it had been under the Republic. In the later Roman imperial state the emperor's will had force of law. Under Diocletian all justice was exercised in the emperor's name and administered through his officials in the provinces through the *praesides* and in the capital municipalities through the *praefectus Urbi*.

The civil law protected the interests of the rich classes and had provided the guarantee of property right to these classes from the extremely beginning. The criminal law was essentially intended for the lower classes and remained since arbitrary and repressive since it had always been a social safeguard for the entire ruling order. Under Constantine criminal law became exceptionally severe. Severe criminal laws were shaped through the Roman ruling class to take action against several Christian sects which had been declared heretical sects. Despite all these shortcomings, the Roman Empire produced the great systematization of civil jurisprudence in the 3rd century. Though, it was only in the 6th century that a codification was accepted under the emperor Justinian. His *Corpus Juris Civilis* became the basis for the legal organization which was subsequently devised during Europe.

Economy of Late Roman State [h]

Reorganization of Roman state in the 4th Century A.D. produced a temporary development in the urban growth and restored monetary continuity with the issue of gold coins. But both recoveries were limited. The urban development was largely concentrated in new military and administrative centers. This development was patronized through the emperors and Milan, Sardica and above all Constantinople became significant urban centers in the late Roman Empire. According to thinker, urban deal and industry progressively declined in all provinces of late Roman Empire. There was a gradual realization of the Empire. But in rural regions distant—reaching changes were taking lay and new mode of production began to approach into subsistence. In the Antiquity the slave mode of production was linked to an organization of political and military expansion. Now the imperial boundary had ceased to

advance in the late Roman Empire. The slaves so were converted through landowners into dependent tenants to the soil. The villages of smallholders and free tenants lost their self-governing character to the landlords in the search for defense against fiscal extortions and conscription through the state and their economic location had become like ex—slaves. In this method from the second century A.D. onwards the free peasants started to lose their self-governing status and they were tied to that landlords' estate. The emperors of the later Roman Empire from Diocletian to Valens and Arcadius had proclaimed that tenants were to be regarded to be bound to their villages for the purposes of tax collection. Thereafter the judicial dominations of landlords had been increased in excess of the dependent tenants in the 4th and 5th centuries. But the slavery did not disappear with these changes and the state building was still based on slavery in the later Roman Empire and it also sustained till the end of the empire in the West. The role of slaves in urban artisanal production began to decline, but they were still the backbone of household services for the patricians. In Italy, Spain and Gaul the slaves were being used since the largest labour force through the landlords at their latitudinal.

The entire economic organization of late Roman Empire was based on the relationships flanked by the dependent rural producer, the landlord and the state. In the later Roman Empire the rise of army and bureaucratic machine had become extremely huge and the late Roman state imposed several kind of taxes to fulfill requires of huge state machinery. The citizens were taxed in the form of unpaid military service for the state and they had to procure their own fighting equipment. According to Marx, "It was by wars that the Roman Patricians destroyed the plebeians, through compelling them to serve since soldiers.... and made paupers of them." Another kind of compulsory services was to be performed through the general people for the state. These services were recognized since *angaria*. For these kind of services the laboring people could be hired for official purposes like carrying loads, construction of structures and creation roads without paying the wages.

In the later empire the policy of increased taxation was pursued through the Roman state. This policy was successful in the east but it produced crisis in Western section of the empire. The Western aristocracy continuously increased their share in the taxes and the rising weight of taxes was passed on to peasants, *coloni* artisans and petty-traders. It had negative impact on agricultural production, production and deal. The state appointed tax collectors described *decuriones* and *curiales*. The *curiales* became hereditary tax collectors and mainly of them were absentee landlords. They had to collect taxes from the peasants, artisans and traders for the state. In collusion with the landlords the *curiales* stole the state taxes. This practice of stealing taxes was prevalent even in the third century A.D. Diocletian made legal provisions to check these malpractices of *curiales*. In the late Roman Empire Diocletian and his successors streamlined the tax organization. But they could control it successfully in the eastern section

of the empire only. Through this time the Western oligarchy had ceased to support the emperors and the collection of taxes in the Western section of the empire by *curiales* became a hard task for the state. Now the Western oligarchy had no role in the selection of the emperor and the municipality of Rome had also lost its administrative importance. The Western ruling class not only refused to pay the imperial taxes but they started to protect the peasants against the imperial tax organization. Since a result it was now harder for the state to collect the regular taxes from the landed classes of Western section of the empire. This speeded up the process of disintegration of the empire in the West.

Social Building [h]

In the reign of Diocletian and Constantine a number of changes in social economic circumstances within Roman community can be noticed. Throughout this era the colonate appeared since the foundation of agricultural production to few extent replacing slavery. This meant the making of self enough estates worked through quasi-slaves dependent upon their landowner. They had to pay tributes and taxes to their *latifundias*, but the organization became more and more self-governing of a market based monetary economy. The rise of this new form of use and organization brought in relation to the several social tensions, rebellions and popular movements. Diocletian tried to take these conditions into explanation and to discover new models to preserve the empire, its territory and its army.

Upper Classes [sh]

The propertied classes of the late Roman Empire were recognized since equestrian class. This class was not only settled in Italy, but the members of this class were also settled for business reasons in provincial cities and occupying magistracies and priesthoods in their municipalities and providing commanders of the army. It became the tradition too, to grant Roman citizenship and equestrian status to men who had done useful job for the state. In the late Roman Empire the equestrians were faithful adherents of the emperors and they were being appointed on the prominent locations of civil management and military through the emperors. The prosperous plebeians and freedmen made efforts to attain equestrian status, or they tried to acquire the right to display the outward signs of equestrian rank, such since the exploitation of 'gold ring'. There were other social bands that had higher social status, but they had not attained the membership of equestrians. They were owners of lands, shopkeepers, entrepreneurs, traders and high—grade employees. They existed in Rome, other cities of Italy and provincial municipalities.

The era from transitional of the 4th century to the end of 6th century witnessed several changes in the nature of the dominations and power of the upper classes. The higher bureaucrats appeared since a new hereditary aristocracy. The phenomenon was more apparent in the east. The senate of the Constantinople was collected of 2000 such families through the end of 4th century who had acquired

this by hereditary claim through passing of power from father to the son. New ecclesiastical class of bishops and priests also appeared with manage in excess of large landed properties under the power of the church.

Lower Classes and Slavery [sh]

The lower classes consisted of such men who provided the services to the higher classes. The peasants were the major such band. Potters, teachers, entertainers and prostitutes may be incorporated in the middle of them. There were also the free laborers, whose numbers were also quite high. They were hired for the construction of structures and manual job. While the upper classes expanded the enhanced taxation and burden of providing them fell on the peasantry. The peasantry tried to escape to army, church, and since workmen into municipalities. This created an unprecedented shortage of farm labour. There were also skilled workers, such since bakers, silversmiths, wool workers. These workers belonged to deal associations or *collegia*, which possessed social, religious and sometimes quasi—political functions, since well since providing organization for the business with which they were concerned. The deal guilds were also active in their municipalities.

The lives of the lower classes were transformed when the economic location of the empire worsened in the late Roman Empire and the government became more autocratic. Hereditary organization was introduced in several professions through the late Roman emperors. This organization became a common characteristic of the ordering of community. To keep several professions going they were slowly transformed into caste membership from father to son. This occurs in the army and also in civil management.

Slavery was a significant social category in the Roman republic since well since in the reign of Roman emperors. In second century B.C. the Punic Wars fought in Greece, Macedonia and Syria gave a boost to the slave deal and slave labour became extremely cheap. There was enormous augment in their numbers and they were put to job on the *latitudinal* of Italy, Spain, Gaul and the province of Africa. The Roman aristocracy extracted the surplus from the agrarian production which was produced through the difficult labour of slaves and they became extremely rich. Roman law recognized slaves since a form of property. The Roman law did not give any kind of defense to the slaves and the master's power in excess of the slave was absolute. The slaves in the Roman Empire were bought and sold like the cattle and they were like a commodity. The state tools, even in the late empire, rested on slave labour. Slaves provided lavish household services for the rich classes in the Western and eastern sections of the empire. In Italy, Spain and Gaul they remained relatively dense on the ground in the countryside. They did difficult job at the *latitudinal* of provincial landowners. But from third century A.D. the slave mode of production began to face a crisis.

In the late Roman Empire there were two kinds of changes in the countryside. First it had become hard to maintain or keep the slaves because the cost of slaves had become too high due to short supply. The supply was related with the wars and in the third-fourth centuries A.D. the expansion of the empire came to a halt. Their demographic development became extremely low because the life circumstances of slaves were extremely oppressive.

Now the slaves were permanently settled through the landlords on their estates and they were given small plots to look after themselves. This was in accordance with the Roman law which had a provision which entitled slaves to own few property described *peculium*. The earnings of *peculium* could be used through slaves to engage in economic behaviors pursued through them. The landlords started to collect surplus produce from these slaves. Secondly, at the same time villages of smallholders and free peasants which had always lived face through face with slaves in the empire fell under the patronage of great agrarian magnates in their search for defense against fiscal exaction and conscription through the state and came to inhabit economic location extremely same to those of ex—slaves. From the 2nd century A.D. the new category of *coloni* came into subsistence. They were originally tenant farmers and it was also applied on those free tenant farmers who did not own their land. They had limited means and were provided seeds and implements through landlords and the *coloni* in turn handed in excess of a share of produce to the owners. The number of Roman and Italian colonies was also recognized since *colonus*. Diocletian systematized the arrangement through imposing restrictions on the movement from the lay where they were registered. In the reign of Constantine new regulations were made to permanently attach the *coloni* to the soil. These provisions laid down that *coloni* are transferred with the land if there was a transform of ownership. This put an end to the status of a *coloni* of free tenants who had autonomy to move to other plots since they wished.. This situation had led to the emergence of the colonate and simultaneous decline of *latitudinal*. The *colonus* of the principate a voluntary tenant of land, free to move when his lease expired, became like a serf of the later empire, tied to the land through a hereditary bond. Constantine declared in 332 A.D., “ Any person with whom a *colonus* belonging to few other person is establish shall not only restore him to his lay of origin but be liable for his poll tax for the era. It will furthermore be proper that *coloni* themselves who plan flight should be put in irons like slaves, therefore that they may be compelled through a servile penalty to perform the duties suitable to them since free men.” This hereditary character of the bond had become law in 364 A.D. According to this law, ‘ the slaves and *coloni* and their sons and grandsons who had deserted imperial estates to join the army or the civil service should be recalled’. These growths in the late Roman community and state illustrate that the free peasant and tenant lost their independence and heralded the beginning of serfdom of Medieval Europe.

But the slavery did not totally disappear. It sustained in the late Roman community and *latitudinal* also remained in subsistence in few regions. Even in the 5th century A.D. few large landowners were the owner of thousands of slaves. The slaves were also employed for domestic job, mining and at the lowest scales of the community and state. As the third century A.D. the barbarian tribes started to invade Roman territories and in 4th and 5th centuries A.D. they became inhabitants of these territories. The dissimilar tribes like Germanic in the north, itinerant, Asian in the north—east, Arab or Semitic origin in the south, became neighbors more or less well acquainted with the empire, well-known with the Roman mode of life and community or even themselves since members of Roman community. These dissimilar tribes not only introduced new thoughts in relation to the political and social organizations but also realized them inside the Roman Empire. Therefore an era of crisis, decline and break—up convinced and at last determined the history in the Mediterranean flanked by the fourth and seventh century.

Religion in the Late Roman Empire [h]

The Roman Empire as the beginning had a custom which was tolerant towards several cults and sects. In the era under discussion new religions like Judaism and Christianity got introduced to the Romans. Of these Christianity after initial hostility got wider acceptance in the entire Roman World.

The Early Religious Sects [sh]

In the age of Roman republic there were several deities, goddesses and gods which were being worshipped through the Roman elites and general people. The supreme deity of the municipality of Rome was Jupiter who was regarded since the king of gods. Mars was also another significant deity because he was measured the god of war. In the Roman Empire the religion was an integral section of the Roman state and the religion was polytheistic. In every section of the empire especially in the West, the people followed dissimilar religious cults. Few of these retained their original names and cult practices, others had altered since a result of syncretism. Moreover few of the ancient shrines sustained to survive and they were worshiped through their devotees. In France, Italy, Britain and Spain, several native gods were worshiped not only under their syncretistic names of Mars and Apollo but under the names they bore of old, such since Teutates, Caturix, Dunatis, and Rigisamus. In other sections of the Roman Empire, the Greeks, the Anatolian societies and the ordinary Syrians, Mesopotamians, Egyptians and north Africans had their own gods and goddesses. Druidism was popular in Britain and Gaul. It was a tribal religion. In this religion the forces of nature were worshipped. But the Romans ruthlessly suppressed Druidism in the mid first century A.D. Woden and Thor were the deities of German tribes.

The Roman state religion was supervised and organised through *pontifex*. In the beginning of the republic the *pontifex* was elected from in the middle of the plebeians and he had to perform all the

religious rituals of the state. In later era the chief priest was described *pontifex maximus*. He was the head of Roman state religion and an extremely powerful political since well since religious power. Augustus was the first Roman emperor who declared himself *pontifex maximus* and in the later era several other Roman emperors also adopted this title. The dominant religion of the Romans may not be measured since the sole religion of all the people of the Roman Empire. There were quite a number of Eastern cults which were introduced and expanded in the empire. These cults entered the largest territories of empire by several methods of expansion and were accepted through the soldier's traders and slaves to several areas of the empire. Atagartis, Cybele and Serapis were the chief cults of the eastern section of the empire. These cults were originated in Syria, Anatolia and Egypt respectively. Atagartis was a prominent goddess in Syria. Those Roman soldiers who were stationed in Syria had faith in the Atargartis goddess. These soldiers frequently prayed this goddess for protection. When the soldiers left Syria they accepted the customs of this goddess to other sections of the empire.

The Cybele was a popular cult of Anatolia and it was related with the mother goddess described Cybele. Cybele was the first cult which was made a section of the Roman religion. It was adopted throughout the days of Second Punic War This cult was deeply associated with bull sacrifices. It had become popular in several shapes during Roman Empire from the time the Asian section of the empire was integrated into the Roman Empire. One such cult, the Mithras which originated in Iran, entered Rome throughout the reign of Pompey emperor. Mithras was God of light and of the Sun. One force is being represented through the goodness and another is evil or darkness. It was a philosophy of dualism. It was whispered that there will be a time when the forces of evil will be finally defeated through the forces of goodness. It was, so, suggested that the people should take the face of goodness. This cult was adopted through the Roman soldiers when they were posted in the eastern area of the empire. It had also become popular in the middle of Romans who were inhabitants in the Roman territories of the Western Asia. The cult's spaces of worship were being described Mithracums, spread all in excess of the empire.

Judaism [sh]

Judaism and Christianity originated in the area which at present constitutes Palestine and Israel in West Asia. Before the emergence of Christianity the Judaism was the biggest religion of this area and Judaism provided the fertile ground for the birth of Christianity. In the fourth century A.D. Christianity became the dominant religion of the Roman Empire. Before we talk about the reasons of the rise and spread of Christianity in the Roman Empire we would like to provide a brief explanation of the Judaism. Judaism is an extremely old religion of the World. The story of its origin is contained in the *Book of Genesis*. This book is a section of the Old Testament of the Bible. The Judaism had begun with the movements of Western Semitic tribes in West Asia. The Judaism was founded throughout the course of

a migration of tribes led through Abraham. These people traveled from Mesopotamia to Syria—Palestine and they were recognized since Israelites. They whispered in the subsistence of one true god Yahweh. It is understood that Abraham made an agreement with Yahweh to provide up the worship of idols and of all deities. The era is dated approximately 1800 B.C. Till eighth century B.C. the Judaism had become a monotheistic religion of West Asia with substantial number of followers. They whispered that there was only one supreme god, recognized since Yahweh. He was to be worshiped and there was no lay for idol worship in the Judaism.

It was their firm belief that Hebrew religion or Judaism was a section of the long custom of prophets who taught the people in relation to the ethics and moral values of Judaism. *Torah* was their religious book. In 63 B.C. Pompey, the Roman ruler defeated Seleucid's ruler of Syria Antiochus III and he made Syria a Roman province including Palestine with headquarters at Antioch. Later on Palestine was placed under Roman prefects. In religious matters, the Jews were given few degree of autonomy. Mainly of the Jews carried the power of the Romans but there were regular tensions and discords flanked by them because the Jews refused to recognize the gods of Romans or to participate in official Roman worship. Several Jews fled the territories of Israel and settled outside the Roman power. After some decades of Roman rule the Roman state recognized the Judaism and the Jews were granted freedom to little extent to celebrate their religious rituals.

In the process of the development and spread of Judaism a number of sects with dissimilar interpretations of religious tenets had urbanized in the middle of the Jews in the area of Palestine. Of these the four biggest one's were Sadducees, who whispered in strict interpretation of the laws of prophet Moses; the Pharisees, who whispered in varying interpretation of the laws of Moses; the Essenes whispered in physical resurrection of the body and had recognized few sort of distinct monastic society; the zealots who whispered in liberating their areas from the manage of Romans. Roman rule and their disagreements with Jewish population had given rise to a firm belief in the middle of the Jews that a god sent Messiah will approach to liberate their territories and exiled Jews will return to their free land. The Zealots resisted the Roman rule and a serious clash against them resulted in the revolt. The revolt was ruthlessly suppressed through the Romans, Jerusalem was captured and Jews were persecuted. The birth of Jesus and his early teachings were measured through several since the coming of prophesied Messiah.

Christianity in Late Roman Empire [sh]

Since we know Jesus was born at Bethlehem, close to Jerusalem sacred municipality of Jews, into a humble family. Jesus stayed in his house city Located in north Palestine, for thirty years of his life. He spent forty days in the desert of Palestine and coming out of his desert keep he began to spread the divine message which had been revealed to him.

It looks that Jesus was quite dissatisfied with the Judaism of the era. He felt that the *rabbis* were more involved with the legal issues, rituals and rules regulations of every day life rather than the moral transformation of the inner life. The thoughts of Jesus were seen since threat through the Jewish priests and scholars while a number of Jews from in the middle of general people saw him since a Messiah who was there to liberate them and illustrate the righteous path and became his followers. The well-known of these were 12 disciples. Roman rulers also saw Jesus since a threat approximately whom the rebels might mobilize approximately to revolt against the Roman rule. Few Jewish leaders handed in excess of Jesus to Romans. The Roman Governor of Judea, Pontius Pilate in 30 A.D. pronounced death sentence for him and he was crucified. At the time of his death he was not recognized with a distinct religion. It came later with the belief of his followers that he was raised from the dead on the third day after he was buried. This belief in resurrection helped his followers in spreading the message that he was a divine who was sent on earth to redeem it from misery and illustrate people the path of heaven. This led to the establishment of a new religion described Christianity.

The new religion was at first only a Jewish sect. Romans, so in the beginning could not create clear cut variation flanked by the Jews and Christians. The name Christian came from the title Christ given to Jesus. After the death of Jesus a band of his disciples became active in spreading his teachings. This band was led through his great disciple Simon Peter. In the beginning, these disciples were active in Jerusalem and they converted several Jews of Palestine into Christianity. For the purpose Peter visited several other sections of the empire including Italy and Rome. At Rome several inhabitants were converted into the Christianity through him. Christians whispered in monotheism and they were against the idol worship. The Romans converted to Christianity refused to worship the idols of Roman gods and deities and the statues of the dead emperors. The Roman emperors started the persecution of the Christians. Another reason of their persecution was that the preachers of Christianity had become popular in the middle of the general inhabitants of the Roman Empire. The Roman ruling class, began to be defensive against the Christians and Peter was executed through Roman emperor Nero. St. Peter is whispered to be the founder of Roman Church at Rome. In excess of the years other Churches were recognized in Egypt, Asia Minor, Greece and later in Gaul and in Spain. Stories of the sayings and doings of Jesus were composed and through the end of the first century came to be recognized since the New Testament and later section of *Bible*. The appeal of Jesus Christ was the greatest in the middle of the poor, laborers and slaves.

St. Paul was another Saint who made a great contribution in the development of Christianity. Paul was born in a Jewish family of Anatolia. He carried the Christianity since his religion in 37 A.D. He was regarded since the real founder of the Church. Paul traveled during the Roman Empire to

propagate the thoughts of Jesus and he sent religious missions to several spaces of the empire. Paul was a well educated person and he used the well recognized terminology of Judaism for the propagation of Christianity. In his Epistles he began the job of structure a Christian philosophy that could appeal to men of all races.

The Spread of the Christianity [sh]

The Christian religion became a popular religion of the Roman Empire through the third century AD. The imperial government persecuted Christians largely for political reasons but the popularity or acceptability of the Christianity in the middle of the general people of the Roman Empire was enhancing day through day. The Christian faith inspired the mass of people with the message of love. One to one relationship with God was a thought for the masses that did not feel any allegiance to the Roman Empire and gave them the feeling of brotherhood of a band of faithful. The appeal of Christianity in the middle of general people since articulated through Marvin Perry was due to the following reasons:

- “Stressing the intellect and self-reliance, Greco-Roman idea did not give the emotional require of the ordinary person. Christianity addressed itself to this defect in the Greco-Roman outlook. The poor, the oppressed, and the slaves were attracted to the personality, life, death, and resurrection of Jesus, his love for all, and his concern for suffering humanity. They establish spiritual sustenance in a religion that offered a hand of love, that taught that a person of worth require not be well-born, rich educated, or talented. To people burdened with misfortune and terrified through death, Christianity held the promise of eternal life, a kingdom of heaven where they would be comforted through God the Father. Therefore, Christianity gave to the general person what the aristocratic values of Greco-Roman culture usually did not—hope and a sense of dignity.”

One of the significant factors responsible for the spread of the Christianity in such a large region was the huge spread of the Roman Empire. The region which had already been united politically and culturally through the Roman Empire facilitated the spread with unified laws, management, language and network of roads. The Christianity could be presented since a religion open to all without any hidden grades of initiation. It was taken through all kind of people since their own religion and it could bring jointly poor and rich in worship, in burial and through creation women the equal to man and slave to master. Several devoted missionaries propagated the Gospel of Christ selflessly and with full devotion devoid of any selfish interests.

The Christian missionaries started to take interest in the awakening of the poor classes. This awakening was led through the social organization of Christian societies, with their sense of solidarity with the fellow human beings. The Christian missionaries also took the relief jobs for the needy in their

hands. Jesus had said, “Love your neighbor since yourself”, and his languages were followed through the missionaries. The Christianity also spread to other sections of the Roman Empire by deal and commerce. The inhabitants of great trading and commercial centers were relatively available. Antioch in Syria, Ephesus and other municipalities of Asia Minor, Corinth and Thessalonica and Rome became the center of rapid spread of religion from the end of the second century A.D. Egypt and sections of Africa too had significant centers of Christian life and preaching.

Separately from the message of love and brotherhood the institution of church also helped in this spread of the faith during the Roman Empire. The early Church had been able to develop its theology and to make an extra ordinary administrative building of the Church. Roman community was a polytheistic community where one man could belong to several cults and heresy was an issue to be dealt with. A tight organization, so, was necessary. The mainly respected members of each congregation became priests and in each municipality one priest was designated since bishop. The bishop was responsible for supervising all the Christian congregations in his municipality and in the nearby villages. Through the end of the second century A.D. few bishops were recognized since leaders in their provinces. They were authorized to resolve disputes on several interpretations and doctrines. One of the earliest controversies concerned the doctrine of the Trinity. Priest Arius argued that the Son and Holy Spirit had been created through and were so subordinate to the God the father. Other theologians attacked his arguments and bitter variations arose in the middle of the Christian theologians. For resolving these variations Constantine described a council of bishops at Nicaea in 325 A.D. After few arguments the Council of Nicaea produced a confession of faith that totally rejected the teachings of Arius. But the variations were not totally resolved through this council and new doctrinal disputes sustained to emerge and councils of bishops had to meet at frequent intervals. Those who did not accept the majority decisions of these councils were excommunicated from the Christianity. Broadly speaking through the end of fourth century A.D. the Catholic Church had prevailed everywhere in the Roman Empire. The systematic organization of the early Church was an innovation in the ancient world. It helped to set up the supremacy of Christianity in excess of several religious sects of the Roman Empire.

The bishop of Rome had the larger power in excess of all other bishops of the empire because it was usually carried that St. Peter had recognized the church at Rome and was also martyred here. The bishop at Rome was later described Pope and engaged the highest location in the hierarchy of the churches all in excess of.

Christianity and the Roman State [sh]

Christianity grew rapidly sufficient throughout the third century to alarm the Roman state and emperors. Besides, there were a number of things which made them prime suspects in the eyes of the state.

- “To several Romans, Christians were enemies of the social order—unknown people who would not accept the state gods, would not engage in Roman festivals, scorned gladiator contests, stayed absent from public baths, glorified nonviolence, refused to honor deceased emperors since gods, and worshiped a crucified criminal since Lord. Romans ultimately establish in Christians a universal scapegoat for the ills burdening the Empire, such since famines, plagues, and military reverses.”

To suppress and annihilate Christianity large level repression was accepted for a long era of time by punishments and executions. The oppressive events did not succeed in checking the popularity and spread of the Christian faith. Emperor Diocletian decided to suppress the popularity of the Christians. On February 24, 303, Diocletian declared that the property of Christians and the Church beside with the sacred books used for religious service should be confiscated. The army and the bureaucracy were empowered to impose death on those Christians who tried to oppose these orders. Large number of Christians was executed in all sections of the empire on the foundation of this decree. The emperor Galerius was not in agreement with these decrees of Diocletian and on April 30, 311, he issued an edict of toleration towards such Christians who were not willing to return to paganism.

The following of Christianity was rising extremely fast in the third and fourth century despite suppression of Christians through the Roman state. Thousands of Christians had already joined the Roman army, they were also section of the bureaucracy in the eastern section of the empire. After the battle of the Mulvian Bridge in 312, Constantine issued the Edict of Toleration ending the persecution of Christians. After this declaration the Christianity engaged the center scale and it became dominant religion of the empire through the end of the fourth century A.D. He was also converted to the Christianity and became the first Roman emperor who was a Christian. Through the year 392 A.D. Theodosius I issued orders to create Christianity since the state religion of the empire and declared worship of pagan gods against the law. The Christianity grew further in the following centuries and spread its wings in other sections outside the Roman Empire.

CHINA [MH]

The State [h]

Possibly the mainly extra ordinary product of traditional Chinese culture was the Imperial State. With a custom of more than 2000 years, and lasting in basically unchanged form for almost 1000 years, its iron frame held China jointly since a single political element by mainly of its recorded history down to contemporary times. Presiding in excess of it was the Emperor, the “Son of Heaven” whose power and prestige was acknowledged through peoples even outside China’s administrative boundaries. Though its mainly distinctive characteristic was rule by a highly structured bureaucracy or elite corps of officials, the therefore-described *mandarins*, who were in the largest recruited by an organization of examinations based on scholarship.

This state came into being in a recognizable form in 221 B.C., when the ruler of Qin, one of the several feudal states competing for supremacy at that time, unified China and proclaimed himself the First Emperor. For the first time, the whole realm was divided into average administrative elements and ruled directly through the Emperor by his officials. Although this organization underwent substantial modifications under later dynasties, and even collapsed altogether for an era of three and a half centuries after the fall of the Han dynasty, it remained the norm and the vital pattern of governing in pre-modern China.

The Scope of the Chinese Empire [sh]

One of the vital tensions in the Chinese Empire was the contradiction flanked by its universalist self-image, and the actual territorial limits of its administrative authority. Being the pre-eminent authority in East Asia, and separated through formidable mountains, desert wasteland and seas from any other authority comparable in mass and strength, it was natural that the Chinese measured their Empire to be inclusive of “all under Heaven”. The Emperor of China was seen not just since the ruler of those provinces directly governed through him, but since a benevolent power presiding in excess of peoples distant and close to. This image was reinforced through the theory and practice of the therefore-described *tribute organization*, in which envoys of a wide diversity of non-Chinese states arrived more or less frequently at the Imperial court to pay their respects to the Emperor bearing gifts that were measured a form of tribute.

The net result was that the frontier flanked by what constituted China and what was outside China was never since clearly demarcated since it would have been, say, in Europe, or since it is in contemporary times. For the mainly section, the pattern was since follows: the Emperor directly ruled in excess of a core region of in relation to the 18 provinces by a bureaucracy. Areas approximately the margin sustained to govern themselves according to their own organizations, and was through and large left to themselves since long since they did not pose a threat to or openly challenge the power of the

Chinese Emperor. In sure eras, to forestall trouble from those areas, or under a particularly ambitious Emperor, the political and military authority of the Chinese Empire was extended into these areas to the west and north. At other times, it was the rulers of these areas who took advantage of circumstances of crisis or decay in China proper, and who invaded the Chinese Empire either fully or in section. The mainly successful of these invasions, though, such since the Mongol and the Manchu conquests, resulted not in the break-up of the Chinese Empire, but only in its continuation in virtually the same form under a new “Son of Heaven”.

The Emperor [sh]

The vital function and responsibility of the Emperor in China was to maintain order—both the political-social order and also the natural order of things. In the first sense, the Emperor was the supreme civil and military head. Unlike the Emperor of Japan, for instance, he was not a figurehead but the actual head of the government. All officials were directly appointed through him and were directly accountable to him. In all eras, severe punishments could be and were often imposed on officials who fell out of favor with the Emperor. He was expected to personally go by the staggering number of documents and proposals put before him on all matters linked with government, and to take decisions on those. He was the supreme lawmaker and the final court of appeal in all cases. He also commanded the armed forces. Particularly from the 11th century onwards, the Emperors made certain that military authority was highly centralized and no regional warlords were allowed to emerge. He was also, in an important sense, the cultural head of his people, and great importance was attached to his role since the patron of studying and art.

For these reasons, the political organization in China has been characterized since a despotism or autocracy. There were, though, few restraints on the arbitrariness of an Emperor. In the first lay, because of the great veneration paid to ancestors, the Emperor could not be seen since acting contrary to the precedent set through the Emperors before him, particularly those of his own ruling home. Secondly, there was a custom of high officials criticizing an Emperor who strayed from the carried norms, and the Emperors were expected to respect their languages or at least let them speak without punishment. There was even a specific band of officials recognized since the censors whose work was to criticize the Emperor when they idea it necessary.

The cosmological role ascribed to the Emperor also put few restraints on his freedom of action. The Emperor was measured to be the intermediary flanked by Heaven and Earth. Not only was he held responsible for maintaining order in the middle of men, but he was also held responsible for maintaining the natural order of things. Rare natural disturbances, such since biggest earthquakes, flood, the appearance of comets, and therefore on, were interpreted since omens that all was not well on earth and

that the Emperor was failing in his duties. Extremely often, natural disasters went hand in hand with social and political unrest, resulting in widespread belief that the Emperor had lost the “Mandate” given to him through Heaven to rule and that his subjects were justified in rebelling against him. The Emperor may have been the “Son of Heaven”; but unlike in few other pre-contemporary communities, the special relationship with Heaven was not enjoyed through the *individual* who was the Emperor, but was the prerogative of the *institution*—in other languages, whoever engaged the imperial throne was measured to be the Son of Heaven and to enjoy Heaven’s Mandate. All Emperors and ruling homes were therefore aware of the impermanence of their location, and the theory of the *Mandate of Heaven* was often skillfully manipulated through their advisors and officials to get an Emperor to adopt a scrupulous course of action or to transform his methods.

The Bureaucracy [sh]

During its long history, China was subjected to since much warfare, internal rebellion, foreign invasions, and changes of the ruling home, since any other community. What then explanations for the rare continuity of its unified imperial state and of the organizations that were section of it? No doubt a key factor was the custom of rule through a recognized, centrally-directed bureaucracy that survived even the mainly violent upheavals.

In excess of the course of 2000 years, the bureaucracy in China acquired its own distinctive way and approach of functioning, its own elaborate set of rules governing recruitment, promotion, transfer and even appearance and behavior. Individually, a bureaucrat or official could be treated mainly arbitrarily through his Emperor and even be put to death. But collectively, the imperial bureaucracy survived even the mainly tyrannical Emperors, and no Emperor could rule without their expertise in managing the affairs of a realm since huge and intricate since China. The bureaucrats were indeed “experts”, but they were experts in the administration of *men and human affairs* in common, and through and large were not technocrats with specialized knowledge of sure subjects. They presided in excess of the key posts in the management, in much the same method that the members of the civil services in India today are expected to. The civil management in China was divided into the central and the provincial management. At the Center, the highest officials were those who directly dealt with the Emperor—the officials of the Grand Secretariat, and later, of the Grand Council. The routine business of state was divided flanked by the Six Boards, dealing with civil appointments, revenue, rites, war, punishments and public jobs. The provinces were headed through governors or governors-common, below whom were the officials in charge of circuits, prefectures and districts. Newly appointed officials generally began through presiding in excess of the management of a district, and worked their method up the provincial management or else were appointed to job in one of the Six Boards in the capital.

Through distant the mainly distinctive characteristic of the Chinese bureaucracy since compared to other pre-contemporary bureaucracies was its way of recruitment. From the 11th century onwards, the majority of officials were recruited by a series of grueling *examinations* that tested the candidates' mastery of Confucian scholarship. Examinations were open to all males, irrespective of their backdrop, and were mannered with absolute impartiality, with the identity of the candidate strange to the examiner. Except for years of acute political crisis, they were held with amazing regularity once every three years.

Preparation for the exams often took twenty years of a man's life, but success at the examinations conferred such immense social prestige on the candidate, besides creation he eligible for office, that the whole educated class measured success at the examinations their highest aspiration. As only exceptionally able and well-educated persons succeeded in passing the examinations, the government of imperial China has sometimes been described a *meritocracy*, in which only the mainly talented and competent persons were given the opportunity to govern. Though, it necessity be remembered that the examinations tested only the mastery of the Confucian classics and the literary approach of the candidates.

Just since the Emperor needed his officials in order to rule, the officialdom needed the Emperor to set in motion and preside in excess of the examination organization that legitimized their location. Though, tension flanked by the Emperor and his bureaucrats was a recurrent theme in China's history. Emperors constantly sought to manage the bureaucrats and prevent them from becoming too powerful. Several regulations, such since that which forbade an official from serving in his own district or another which prevented him from remaining at one post for more than three years, were clearly intended to curb the dominations of the bureaucrats. Separately from this, Emperors tended to resort to several means, such since the exploitation of spies or eunuchs, to bypass regular official channels. Overall, though, the two organizations of Emperor and bureaucracy worked closely jointly, and it is this that explanations for the continuity and longevity of the imperial Chinese state. The prestige of the bureaucracy also helped to set up the custom of *civilian rule* since being preferable to military rule in China. At the same time, bureaucratic rule was inherently conservative. While officials were trained to be conscientious in discharging their duties, innovation was through and large discouraged, and mainly officials tended to literally "rule through the book". This worked well much of the time, but had grave implications for the bureaucracy's skill to function when faced with crisis or challenges of an unprecedented nature.

Chinese Community [h]

We will trade with the nature of Chinese community since

- An agrarian community
- A gentry-dominated community

- A community centered approximately the family and clan

An Agrarian Community [sh]

Chinese culture first arose on the foundation of settled agricultural societies in the North China plain. The bulk of Chinese community consisted of peasants. From early on, these tillers of the soil were not serfs, unlike their counterparts in few other pre-contemporary communities, but had the status of freeholders who were obliged to pay taxes directly to the state. In excess of time, though, the burdens of paying taxes, dealing with rapacious government mediators, and eking out a living from diminishing plots of land caused rising numbers of peasants to become rent-paying tenants on the lands of large landowners. Since tenants, they sustained to be intensely exploited, with rents in few regions amounting to 50% of the harvest.

Furthermore, a weak government at the Center meant even less check on the extortion of landlords and regional officials. It also often meant the collapse of dykes, dams and irrigation and drainage organizations therefore necessary to sustain agriculture in the circumstances of China, resulting in floods, drought and other calamities. This would in turn result in mass desertion of lands through peasants, a rise in banditry and the proliferation of *secret communities*—a feature characteristic of Chinese community. Secret communities generally began since mutual self-help associations in the middle of poor or displaced villagers, which were driven underground through state persecution. Though, in times of great social unrest, these secret communities had the capability to change themselves into nuclei of biggest rebel movements that sometimes even succeeded in toppling the ruling dynasty.

In the era from in relation to the 11th to the 13th century A.D., China underwent profound economic transformation within the vital framework of the agrarian economy. Rapidly expanding internal and external deal led to the rising specialization and commercialization of agriculture, the widespread exploitation of paper money and sophisticated instruments of credit, and the rise of large merchant families, few of them amassing fabulous wealth. Merchants, though, were never accorded a high social status, and unlike in Europe, the “commercial revolution” in China did not lead to the self-governing political authority of the merchants since a class. Mainly successful merchant families tended to invest their profits in acquiring land or in striving to obtain official appointments for themselves or their sons, since a means of securing what they had. Nevertheless, the development of commerce did lead to the proliferation of cities and municipalities, the spread of literacy and the growth of a typically urban civilization which made Chinese community of the later imperial period a distant cry from that of earlier times.

Gentry-dominated Community [sh]

The 11th century also proved to be a watershed in conditions of the composition of the ruling class in China. Before that, the ruling class was a kind of aristocracy which owed its dominant location to a combination of high birth, manage in excess of vast landed estates and possession of military authority. The half century of civil war that engulfed China following the collapse of the Tang dynasty in the 10th century, effectively killed off mainly of the great aristocratic families and broke up the large landed estates. In the new dispensation that arose after that, the Emperors ensured that military authority was firmly centralized in their own hands. Thereafter, the only avenue to enjoy political authority was to enter the service of the Emperor—something that could be achieved only through spending long years acquiring an education in the classics of Confucianism that stressed the virtues of loyalty and obedience to one's larger, and then passing the imperial examinations.

The ruling elite that appeared thereafter has been described the ***gentry***—a class distinguished through a combination of landownership, education and government service. The ownership of land was significant to sustain the education of the sons of the family in excess of an era of several years before they could begin to contribute to the family fortunes. Later on, a mixture of land and commerce increasingly became the foundation of the wealth of gentry's families. Through virtue of the refinement acquired by education, the gentry's members set themselves separately socially and culturally from the rest of the population, and were entitled to several privileges not accessible to others. Within the class of gentry, the elite band consisted of the extremely small number of individuals who actually held imperial office. Access to office, particularly high office, enabled a gentry's member to protect his family members and his lands from the exactions of the state, and to acquire more wealth. In this method, gentry's families tended to perpetuate themselves, although strictly speaking the status of gentry's member was open to any male, even from a poor peasant family, who succeeded in passing the examinations. ***Social mobility***, regularly held up since a distinctive characteristic of pre-contemporary Chinese community, reflected the ideal rather than the reality.

The gentry-dominated social building reinforced the imperial political authority in several significant methods. In the first lay, several of the functions of governing and maintaining order at the regional scale were performed informally through gentry's members who did not actually hold office. This incorporated things like structure and maintaining dams, bridges, roads, granaries and other public jobs, running charitable organizations like schools, orphanages and rest homes, adjudicating disputes in the middle of the regional populace, acting since intermediaries flanked by the people and the district scale management, and even organizing militia and irregular armed forces in times of trouble. This ensured that a vital kind of management stayed in lay even in times of political upheaval. Secondly, the

gentry provided the regional know-how that the district magistrate could not have. They acted since his “eyes and ears”. Thirdly, because their status depended on the regular holding of examinations, the gentry urbanized a vested interest in the maintenance of the imperial government. It is said that the founding Emperor of the Ming dynasty in the 14th century, when reviewing the grand parade of newly successful examination candidates at Court, remarked gleefully, “All the mainly talented men of the Empire are in my bag!” Therefore, even when a ruling house was overthrown, since long since the new ruling house accepted on with the same patterns of government since their precursors, and held examinations on schedule, they were more or less assured of gentry support.

Family and Clan [sh]

The vital element of Chinese community was the family or household rather than the individual. This was therefore even in government records and tax registers. The Chinese family was patriarchic, with a strict hierarchy of relationships. Filial piety, or obedience to one’s parents, was one of the cardinal social virtues. This was reinforced through the practice of venerating one’s ancestors, an extremely significant custom in Chinese community.

The standard mass of the family in China was not large, particularly in the middle of the peasantry. But the ideal of the large joint family, presided in excess of through the family patriarch and with all the sons and their families living under one roof, was cherished and implemented where feasible particularly in the middle of the upper class. Even where all members did not live jointly, kinship links were zealously maintained. This accounted for the typically Chinese phenomenon of large clans, consisting of all those who could trace their kinship with each other by the male line. Clans had sure definite functions in the community. Clan members together observed rituals, administered general property such since burial plots and ancestral halls, looked after the welfare of members in require, sponsored the education of talented younger males, settled disputes in the middle of themselves, maintained genealogies, imparted moral-ethical training and education to younger members and enforced discipline. Clans often transcended class lines, containing both wealthier and poorer members, but the subsistence of clans nevertheless did not mitigate the class divisions in the community since an entire.

In theory, the State approved of large and well-knit families. Families were where people were taught the qualities of obedience, loyalty and respect for hierarchy—all qualities which the imperial government liked to see in the middle of its subjects. Families could also be expected to keep in check deviant tendencies in the middle of its members, and therefore helped the State to maintain order. Though, in practice, the State was also wary of clans emerging since rival centers of authority, and kept a secure watch on the behaviors and behavior of the more powerful clans.

The Religious Custom [h]

The prevalence of religion in pre-contemporary China is one of the subjects mainly hotly debated in the middle of historians, sociologists and anthropologists. On the one hand, through distant the mainly influential and dominant belief organization of the Chinese was Confucianism, which was completely unconcerned in relation to the questions such since the subsistence of God or an afterlife, and which had a pronounced this-worldly orientation. China also lacked a custom of a strong, centrally organised religion or priesthood. On the other hand, no one can deny the Chinese fascination with the supernatural, or the proliferation of gods, goddesses and spirits who were venerated with great devotion through Chinese from all walks of life in countless temples and shrines in every corner of the land. How are these two things to be reconciled? The problem stems largely from this: the Chinese had both a profound moral/ethical custom, since well since a rich custom of religious worship, but their mainly significant moral and ethical beliefs did not *derive* from an organised religion.

Since suggested, not bother with the question of whether Confucianism can be measured a religion. What is significant is that no discussion of Chinese philosophy and values or of the socio-political order carries any meaning without understanding Confucianism. So, since suggested, talk about the role of Confucianism in pre-contemporary Chinese community first, and then take a look at other religious customs in China.

Confucianism [sh]

The condition Confucianism refers to the teachings of the philosopher Confucius who existed in the 6th century BC. Living in an age of great turbulence and the breakdown of social and political organizations, Confucius' primary concern was to discover a method out of the chaos and to restore order and moral values. The center-piece of his philosophy was the notion that this could be achieved if truly moral men were to emerge. Such men were not born with the right moral qualities, though, but actively cultivated these by education and the observance of rites, propriety and proper relationships. The cardinal relationships in community were measured to be those flanked by parents and child, sovereign and subject, husband and wife, elder brother and younger brother—all relationships flanked by superiors and inferiors—and flanked by friends. Confucius stressed the supreme importance of sure qualities, such since benevolence, filial piety, loyalty, sincerity, and therefore on. If the right men were in charge of all affairs, Confucius whispered, then peace and harmony and virtue would be restored in the community.

Even throughout his lifetime, Confucius gathered approximately him a number of devoted disciples. But it is with the adoption of the teachings of Confucius and his school since the official orthodoxy many centuries later, from the time of the Han dynasty, that Confucianism became an all-

pervasive power. It molded the behavior and thinking of Chinese and reinforced their key organizations in several important methods.

- In the first lay, it lent a positive, or pro-active, unit to the Chinese outlook. The solution to man's problems place not in escape from earthly life or the denial of desires, but in actively cultivating the right qualities and rectifying things on this earth.
- It placed great emphasis on education and on public service. The upright scholar-official was the model of the Confucian gentleman.
- It stressed require for order and performance of one's social and public duties. This made it a mainly appropriate philosophy to reinforce the imperial State.
- It carried hierarchy in the social order and preached require for obedience and submission to power, equating the relationship of a sovereign to his subject with that of parent to child.
- Through stressing the notion of rule based on "virtue" or moral power rather than military authority or rules and regulations, it worked to temper or soften the harsher characteristics of imperial authority, and reinforced the custom of civilian rule.

Religious Customs Associated with Confucianism [sh]

Confucius himself was hardly concerned with notions of God or an afterlife. Nevertheless, Confucianism since it grew urbanized a cosmology and metaphysics, few units of which were derived from ancient pre-Confucian religious customs, and few of which urbanized later, partly since a response to the challenge posed through Buddhism and Taoism.

A prominent custom which came to be carried since section of the Confucian custom was the practice of ***ancestor worship***, observed through Chinese from all walks of life. The memory of ancestors was kept alive in numerous tangible methods, by several shapes of veneration. Separately from this was the notion of ***Heaven*** and of ***Fate***. It was whispered that Heaven determined destiny on all matters ranging from affairs of State to the mainly personal characteristics of an individual's life. Though, because Heaven, Earth and Man were measured to section of a single trilogy, the actions of men were measured capable of influencing the course imposed on them through Heaven. Trying to predict or understand what Heaven had in store for men, or the practice of ***divination***, was another characteristic of the Chinese religious custom. The concept of ***Yin*** and ***Yang***, or the unity of negative and positive units, and of the ***Five Units***, were also section of the Confucian belief organization. In later centuries, the rise of ***neo-Confucianism***, or the revived adaptation of Confucianism after its temporary eclipse through Buddhism, led to the incorporation of sure other concepts of a metaphysical nature into the doctrine. This incorporated the notion that all things derived from a single source recognized since the ***Supreme Ultimate***, and consisted of both ***li*** and ***qi***, loosely defined since 'principle' and 'matter'.

Taoism and Buddhism [sh]

Undoubtedly, though, the great diversity of gods and goddesses and spirits in the Chinese pantheon and the rich custom of religious worship, owed its origins not to Confucianism but to the power of Taoism and of Buddhism of the Mahayana diversity. Taoism began roughly in the same era that Confucius existed, since an easy mystical philosophy put forward through its founder, Lao Zi. In contrast with Confucianism, Taoism was not concerned with the affairs of community or the State or moral values, but with the exact opposite—with Nature, with spontaneity and a whimsical attitude towards life. Though, since it evolved, Taoism took on a diversity of units, including a pantheon of gods and a band of priests which helped it to spread in the middle of the masses of people, however it never became an organised religion on the lines of Buddhism. It exerted a profound power on Chinese poetry and painting, with their lyrical quality and recurrent theme of man-in-Nature. In the middle of the scholar official class, it offered a kind of philosophical retreat from the rigidity since well since the unending cares and responsibilities of social and public life. It was often said that a scholar-official was a Confucian when in office, and a Taoist when out of office.

Buddhism was absorbed slowly into China after its first introduction from India approximately the 1st century A.D. Its power peaked in the 5th to 8th centuries A.D., when it enjoyed the patronage of Chinese rulers, and the Buddhist *sangha* became extremely powerful. Both Buddhism and Taoism gained ground precisely in those eras when the imperial organization was in severe crisis and when Confucianism, since the ideology of the imperial organization, suffered from a loss of credibility. In scrupulous, Mahayana Buddhism, with its profound philosophy in relation to the nature of suffering in this world, and its uplifting concept of compassion and salvation for mankind by sacrifice, filled a philosophical and spiritual require in the middle of Chinese in this era in a method that Confucianism could not. In the centuries of political chaos and mass dislocation that followed the break up of the Han dynasty, the Buddhist *sangha* that extended beyond the confines of the family and the State provided a basic form of social integration. Although Buddhism's power waned with the revival of the imperial organization and Confucianism especially after the 10th century, it never faded out altogether since it did in India. Instead, it sustained to exert the mainly lively power on popular religious life. Beside with popular Taoism, it also fulfilled another important role in Chinese community, since the ideology of several significant rebel movements.

Few Common Aspects of Religion in China [sh]

In conclusion, few significant characteristics of religion in China were since follows:

- It was extremely eclectic. In other languages, since it was practiced through the people, the dissimilar religious customs were not measured mutually exclusive. An individual could follow

Confucianism, Buddhism and Taoism without feeling require to identify himself with one only. This permitted dissimilar customs to remain in the backdrop, but not disappear totally, when another custom was on the rise. Full-fledged religious wars in the middle of bands of people were approximately non-existent.

- The State in common tolerated dissimilar religious faiths, and persecuted them only when it was feared that they were becoming rival centers of authority or were undermining recognized social norms. Rarely were persecutions unleashed on the grounds of doctrinal heresy alone. Therefore, the 3 or 4 biggest instances of persecution of Buddhism generally resulted in the disbanding of the monasteries and their lands, and the return of monks and nuns to place life, rather than in wholesale extermination or re-conversion.
- The moral dimension of Chinese deities was not strong. Rather, gods and goddesses were worshipped because of their whispered authority to help or harm an individual or band.

REVIEW QUESTIONS [MH]

- Discuss in brief the extent of the Roman Empire till the 3rd century A.D.
- What was the position of lower classes and slaves in the Roman Society?
- Discuss the process of establishment and spread of the Christianity in the Roman Empire.
- How the bureaucracy in China was unique? What role did it play in running the state?

CHAPTER 6

Feudalism

STRUCTURE

- Learning Objectives
- Debates on feudalism
- Feudalism: forms and structures
- Phases of feudalism
- Trade and the decline of feudalism
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Give a brief account of the concept of feudalism as a mode of production.
- Analyze the conditions of different kinds of cultivators in a manor.
- Give a brief description of the changes in the agricultural technology.

DEBATES ON FEUDALISM

The Early Formulations

The early historians of feudalism often accentuated the purely legalistic characteristics of this organization, namely fiefs, vassalage, knightly or military service and justice through the lords. The pioneering job of F. W. Maitland, a British historian of law in the last quarter of the nineteenth century, was accepted out within this understanding of feudalism. This custom of scholarship, the vital aspects of feudalism in medieval Europe were fragmentation of political power, public authority in private hands, and a military organization in which an essential section of the armed forces was secured by private contracts. In other languages, feudalism was conceptualized since a way of government, and a method of securing the forces necessary to preserve that way of government. Drawing upon this legal and rather technological exploitation of the condition, several present-day historians think it necessary to restrict the exploitation of 'feudalism' only to the specifically voluntary and personal bonds of mutual defense, loyalty and support in the middle of the members of the administrative, military or ecclesiastical elite in medieval Europe, to the exclusion of the involuntary obligations attached to the unfree tenures. The bonds which the condition 'feudalism' excludes may be treated under a distinct category of Manorialism.

Though, approximately all these aspects of the medieval European political organization emerged to have shaped a sharp break from the customs of Antiquity. Since a form of the disintegration of the political power, the origin of feudalism was so Located in the traditions and practices of the 'barbarian' Germanic tribes who engineered the dissolution of the Roman Empire in the fifth century. In the early legalistic and dynastic histories the condition generally accepted a sense of political decline and economic retrogression. Though, through the end of the nineteenth century mainly of the professional historians came to abandon such catastrophic views of the 'barbarian invasions' and began to appreciate the complexities of the transition from the ancient world to medieval civilization. Fustel de Coulanges urbanized a theory of Roman origins of feudalism, which stressed the Roman precedence of the *mansi* and the *villa*, and had an important power on historical interpretations in his day. In the early decades of the twentieth century, several historians tended to emphasize the units of stability flanked by the Germanic kingdoms and the Roman Empire, in the middle of whom the French historian Henri See, Belgian historian Otto Seeck and the Austrian historian Alfons Dopsch were particularly significant.

Tracing the roots of the several shapes of landholding, social classes and political building to the organization of the later Roman Empire, Dopsch argued that in medieval Europe, save for the temporary disturbances caused through the invasions, deals still circulated beside the Roman roads, carrying not only the luxuries but also the necessities of life. For Dopsch, the cities sustained to exist and innumerable regional markets gave a lie to the theory of regression to natural economy. He also could not see any cultural break flanked by the late antiquity and the transitional ages: "The Germans were not enemies to destroy or wipe out Roman civilization, on the contrary they preserved and urbanized it". Even the French historian Ferdinand Lot, who whispered that the end of Antiquity had a disastrous consequence for the European civilization, held the pace of transition to have been quite slow and observed that the sustained get in touch with and gradual fusion of the Roman and Germanic worlds enabled several Roman organizations to pass into the building of the barbarian kingdoms.

The Pirenne Thesis

The question of stability with the classical world took a radically new turn flanked by the years 1922 and 1935 when the distinguished Belgian historian Henri Pirenne began to put forward his well-known thesis regarding the impact of the Islamic expansion on the growth of feudalism in Europe. The thesis was divided in two separate sections, one showing the continuation of the classical custom in the Merovingian era, the other demonstrating the fundamental transform of community in the Carolingian age. According to thinker, the Germanic invasions destroyed neither the Mediterranean unity of the ancient world, nor the cultural unity of the 'Romania' since it still lived in the fifth century. From the fifth to the eighth century the Syrian merchants sustained to bring the spices and luxury clothes of the

Orient, the wines of Ghaza, the oil of North Africa and the papyrus of Egypt to the ports of the West from those of Egypt and Asia Minor. The royal revenue was derived in the largest measure from the indirect taxes on this commerce and the exploitation of the Roman gold *solidus*, at once the instrument and symbol of the economic unity of the Mediterranean basin, was preserved. Since the land-locked sea remained the highway of discourse with the Byzantine Empire for the barbarians recognized in Italy, Africa, Spain and Gaul, the Mediterranean character of the ancient civilization was not actually ruptured in the Merovingian era.

The reason of the break with the custom of antiquity, Pirenne argued, was the rapid and unexpected advance of the Arab Muslims under the Umayyad caliphate which closed up the Mediterranean beside the coast of Gaul in relation to the year 650, and severed Gallic relations with Syria and Egypt, drying up the stream of commerce from Marseilles. Although the Byzantine imperial navy succeeded in repulsing the Arab offensive from the Aegean Sea, the Adriatic and the southern shores of Italy, the Tyrrhenian Sea fell totally under the power of the Saracens. They encircled it to the south and the west by Africa and Spain, with the strategically located naval bases at the Balearic Isles, Corsica, Sardinia and Sicily. The upshot of this advance was the final isolation of the East from the West, and the end of the Mediterranean unity. From the beginning of the eighth century the entire economic movement in the area was directed towards Baghdad, and countries like Africa and Spain, previously significant members of the Mediterranean society, were drawn into this new orbit. In Pirenne's formulation, the Mediterranean functioned no longer since a channel of commercial and intellectual discourse flanked by the east and the west, but rather since a barrier flanked by two strikingly separate, if not hostile, civilizations.

This was the founding moment of feudalism in Europe. Having been therefore 'bottled up', the West was forced to live upon its own resources. In the course of the eighth century, the urban life and the professional merchants disappeared, credit and contracts were no longer in exploitation, the importance of script decreased, gold coinage acquiesced to silver monometallic, and the former 'swap economy' was substituted through an economy without markets. This was in information an economy of regression, engaged solely with the farming of the soil and the consumption of its products through the owners, where payments were largely rendered in kind and each estate aimed at supplying all its own requires. The utility of the innumerable small weekly regional markets was limited to satisfying the household requires of the nearby population. While a number of Jew traders were certainly occupied in long-aloofness deal, this was principally a spasmodic and occasional commerce in expensive commodities which only an extremely limited clientele could afford and consequently its effect on the whole economy was minimal. Since a result of such 'commercial paralysis', the empire of Charlemagne,

in striking contrast to Roman and Merovingian Gaul, was essentially a land empire. Movable wealth no longer played any important section in economic life. The possession of land began to determine the nature and manners of social subsistence. The return of community to a purely agricultural civilization was expressed in the political sphere by the disintegration of public power in the hands of its mediators, who, thanks to their territorial resources, had become self-governing and measured the power with which they were invested since a section of their patrimony. On a larger level, again, the shattering of the Mediterranean unity restricted the papal power to western Europe, and the conquest of Spain and Africa left the king of the Franks the master of the Christian Occident, the only temporal power to whom the Pontiff could turn. In this sense, Pirenne wrote in a well-known sentence, "Without Islam the Frankish empire would almost certainly never have lived and Charlemagne, without Mohammed (Pbuh), would be inconceivable." Pirenne's thesis drew both applause and criticism. Several historians refused to admit that the development of Islam had been therefore decisive a factor in the growth of feudalism in Europe, particularly as there was no satisfactory proof indicating an active Arab policy of prohibiting commerce in the Mediterranean. Pirenne was also criticized of overstating both the cultural unity of the Roman world and the role of Oriental commerce in the economic life of Merovingian Gaul. Later research accentuated the extent of deal and commerce in the Carolingian age. The studies of M. Sabbe on the commerce in valuable commodities attempted to illustrate that the Mediterranean deal was interrupted less totally than Pirenne had idea. R. S. Lopez and F. L. Ganshof demonstrated that there was still a considerable degree of commerce in the Mediterranean ports flanked by the eighth and the tenth centuries. Though, Pirenne's job certainly inaugurated a closer scrutiny of the economic proof, widened the field of historical inquiries and stimulated research in many new directions.

Feudalism since Ties of Dependence

While the Pirenne thesis undeniably offered a powerful and provocative account of the origin of feudalism in medieval Europe, it did not concern itself extremely much with the definition of feudalism. Through the early half of the twentieth century at least two opposing, however related, conceptualizations of feudalism were in circulation. The mainstream liberal view, springing from the legalistic school of history, tended to regard it since a body of organizations that created and regulated the swap of obligations of obedience and service on the one hand and those of defense and maintenance on the other when one free man used to surrender himself to another free but more powerful man. As the lord, in order to fulfill his obligation of maintenance, generally granted to his vassal an element of real property recognized since a fief or *feodalis*, historians such since F. L. Ganshof and F. M. Stenton argued, the condition feudalism sheltered no more than the organizations which involved these practices. It was precisely in this technological sense, they maintained, that the condition could be properly applied

to define the states born of the break-up of the Carolingian empire and the countries convinced through them.

On the other hand, the Marxist and especially the Soviet historians expanded the exploitation of the condition to address a more common examination of the economic building of the concerned community. In the nineteenth century Karl Marx had already proposed an understanding of human history based on the gradual rise and fall of dissimilar manners of production which were said to have determined the common character of the social, political and ideological processes. In keeping with this formulation, they tended to characterize the organization of reciprocal but unequal personal relations in the middle of members of the military elite since a mere derivative of the larger social relations of production which had to job within a mode of production marked through the absence of commodity swap.

Largely moving absent from both the restrictive legalistic view and the economic deterministic conceptualization of 'feudalism', the French historian Marc Bloch chose to explain the phenomenon through exploring the several shapes of, what he described, 'the ties flanked by man and man'. Bloch viewed feudalism since a set of social circumstances where the relations of personal defense and subordination immensely expanded since the dispersal of political power operated by an extreme subdivision of the rights of real property. Examining the overlapping careers of family solidarity and feudalism, Bloch argued that the bond of kinship progressively tightened with the growth of feudalism. The band founded on blood relationship functioned both since a springboard of help and defense for the individual, since the authority of the state to give such defense declined, and since an impediment for his possession rights. There was an significant aspect of economic solidarity too, as many related households regularly shaped 'brotherhoods' which not only shared the same room and board and cultivated the same general meadows, but were also held collectively responsible for the payment of dues and commutation of services to the seigniorial lord.

In spite of many social and regional differences, Bloch argued, the principle of a 'human nexus' where one individual rendered himself since a subordinate to another permeated the entire life of feudal community. At one scale, vassalage was the form of such dependence peculiar to the members of the militarized upper classes. Both the political necessities and the 'mental climate' of the age attached great value to the swap of defense and obedience. As the question of salary was precluded in the overwhelmingly agrarian economy with limited money swap, fiefs or stipendiary tenements for the vassals were in widespread exploitation. At another, the lower orders of the community were bound through a entire band of relationships of personal dependence—servitude—which had since their general aspects a intensive subjection on the subordinate's section, and on that of the protector a

virtually uninhibited power, productive of lucrative revenues. Bloch did not believe the manor to have been a feudal organization in itself, however he agreed that it had positively assisted in extending the grip of feudalism in excess of a much larger population. Within this broad framework of the pervasive ties of dependence, Bloch Located the divergences both within and flanked by feudal communities, mainly notably in the shapes or complexity of noble association, the extent of peasant dependency and the importance of money payments. In this sense, for Bloch the condition ‘feudalism’ was a heuristic device for relative studies of regional phenomena, rather than since a blanket definition of the medieval social order.

Bloch also underscored the transformations that occurred in excess of time within this overall building. Arguing that the European community underwent a series of profound and widespread changes throughout the transitional of the eleventh century, he proposed a theory of two feudal ages. While the second feudal age did not create a complete break with the first, in approximately all spheres of life few qualitatively dissimilar advances were made. The development of the economy in this age—primarily involving demographic development, consolidation of human settlements, growth of intercommunication, augment in deal, urban development, and amelioration of the currency situation—entailed a genuine revision of social values. Paralleling the decay or transformation of the ‘classical feudalism’, since it were, a sort of contraction in the mass of the kindred bands since well since a loosening of the kinship bonds were in process. In the new sectors of development and growth the emergence of the individual was already being signaled. The formation of Latin Christianity, the process of linguistic assimilation, the revival of interest in Roman law and eventually the repeated enfranchisements contributed in varying proportions to this process.

While Marc Bloch’s revise constituted a definite breakthrough in the analysis of the medieval communities and continues to be a classic in the field, the researches it stimulated have proposed biggest modifications of his thesis. Historians have pointed out that while Bloch’s rich account is very well aware of the consistent however slow changes in the feudal community, there is no identification of a driving force of transform or its decline. Bloch defines, but often does not explanation for, the inner dynamism of the social process. Bloch has also been criticized on the grounds of a loose chronology, an inflexible conception of state and a dated conception of lineage.

The Feudal Revolution Thesis

Taking the cue from Bloch, Georges Duby, one of the mainly original and influential post-war historians of medieval community, attempted to look beyond the economic to the ideological dimensions of feudal organizations. His detailed revise of the political, economic, and social life in the Maconnais resolution in France from the tenth by the twelfth centuries was published in 1953 and focused a

generation of historical research on what he described the “feudal revolution” of the early eleventh century. Arguing that fief never played “more than a peripheral section in what is usually recognized since feudalism”, Duby documented how with the collapse of royal power in the late tenth and early eleventh century, the castellans forced the lesser landlords into vassalage and imposed on all peasants a new kind of lordship—*seigneurie banale*—based on taxation rather than tenure. Previously, Duby argued, the obligation to job in order to feed a master fell upon slaves, but as this era, with the increased weight of the seigniorial authority, this burden came to be borne through all villagers.

This involved a realignment of the social functions. On the one hand, the variation flanked by the freemen and the serfs came to be blurred since all the villagers were subjected to identical and heavier levies. On the other hand, the variations flanked by the laymen and the clergy came to be more sharply pronounced, with the clergy strongly defending their exemption from seigniorial exactions. The bearing of arms also became a crucial marker of social distinction in this era, with the horsemen or the knights forming a lower stratum of the aristocracy. The condition ‘feudal revolution’ signifies this whole social process, slow but unmistakable, which not only transformed the previous economy of war and plunder, but also restructured the aristocratic family into the patrilineage and effected related changes in the domains of mental attitudes. Duby urbanized a fresh perspective on the question of the decline of feudalism. Unlike the Pirennean and the dominant Marxist models, which visualized the collapse of feudalism resulting from a blow from outside—either in conditions of the Crusades or in relation to the increased peasant flight into the municipalities—Duby chose to see the decline since a slow and dynamic process which reflected the internal growths within the rural economy and community.

In his subsequent jobs, Duby turned to explore the methods in which the substantial development of the rural economy after the feudal revolution emphasized the contrast flanked by leisure and labour. His researches on the practices of family, the marriage traditions, the chivalric code and the governing medieval imagination of ideal community since a sum of three separate unequal orders attempted to elucidate the perceptions, concepts, and attitudes behind medieval organizations and practices. He described this “imaginary” or the “mental attitudes” of the era. Focusing on the construction and function of since well since the changes in the reigning ideological models of the feudal community, Duby simultaneously mapped the social changes they were reproducing.

While much of the historiography of feudalism has now moved into Duby’s perspective’s shadows, his job has also generated an intense and vigorous debate in the middle of the historians. Dominique Barthelemy has questioned Duby’s basic methodological assumptions and argued that Duby has mistaken the transform in approach of documentation since the transform in community itself. Theodore Evergates has pointed out that Duby’s insistence on the absolute dichotomy flanked by self-

governing castellanies and the monarchical state has retained an old Blochian model that does not take the diverse shapes of regional authority configurations into explanation. Constance Bouchard and other feminist historians have criticized Duby for underplaying the diverse methods in which the women related to the feudal revolution. His refusal to engage the secular documents, especially the royal and princely administrative registers, has also invited disapproval from several historians.

The Plough and the Stirrup Thesis

Lynn White Jr. made a significant intervention in the rising debate in 1962 through strongly emphasizing the role of technology in shaping the feudal communities. He argued that extra ordinary technical improvements in the meadows of agriculture continued and even improved the circumstances of the peasantry and the artisanate even while government fell into anarchy, deal was greatly reduced, and the therefore-described higher realms of civilization decayed. The larger medieval civilization of technology was rooted in the Christian theological customs, which greatly honored the dignity and spiritual value of labour and encouraged the production of labour-saving machines. At one scale, White's analysis focused on the immense significance of sure technical inventions for medieval agriculture which contain the exploitation of the iron plough for tilling, the stiff-harness for equine traction, the crank in hand querns and on rotary grindstones, the water-mill for mechanical authority, marling for soil improvement and the three-field organization for crop rotation. These constituted, in White's languages, no less than an agricultural revolution in the Transitional Ages. The growth and diffusion of the northern wheeled plough— equipped with coulter, horizontal share and mould board— not only greatly increased production through creation the tillage of rich, heavy, badly-drained river bottom soils possible, it also saved labour through creation cross-ploughing superfluous, and therefore produced the typical northern strip-organizations of land division, since separate from the older block-organization dictated through the cross-ploughing necessary with the lighter Mediterranean plough. Moreover, this heavy plough needed such authority that peasants pooled their oxen and ploughed jointly, therefore laying the foundation for the manor which was the medieval co-operative agricultural society. The effects of the heavy plough were complemented and greatly enhanced in the later eighth century through the invention of the three field organization in the late eighth century. Under the two-field organization the peasants' periphery of production was insufficient to support a job-horse; under the three field organization the horse displaced the ox since the normal plough and draft animal of the northern plains. The traditional yoke-organization of harness which neither allowed the horse to exert its full force in pulling the plough nor enabled the ancients to tie up one animal in front of another was immensely improved through the sudden and approximately simultaneous appearance of the horseshoe,

the tandem harness and the new horse-collar in the late ninth or early tenth century. By the shift from the ox and the two-field organization to the horse and the three-field organization, the northern peasantry was able to augment labour productivity through the later Transitional Ages.

At another scale, White claimed that the invention of the stirrup and the horseshoe played an important role in shaping the military organization of feudal community. The stirrup not only saved the horsemen from fatigue, it also increased the effectiveness of his charge through giving him a bigger seat and allowing him a vastly improved footing from which to hurl his lance or swing his sword, mace, or battle-axe. White went into great detail to illustrate that the stirrup had not been in common exploitation in western Europe until the Carolingian Franks adopted it for their heavy shock combat cavalry in the eighth century. This cavalry was effective and expensive in equal proportions and hence, he argued, it led the early Carolingians to reorganize their realm beside feudal lines therefore since to support mounted fighters in much greater numbers than even before. “The necessities of the new mode of warfare which the stirrup made possible establish expression in a new form of western European community dominated through an aristocracy of warriors endowed with land therefore that they might fight in a new and highly specialized method.”

White has been criticized through later historians for isolating the technological improvements from the larger social and economic processes that marked the era. In this sense, Hilton and Sawyer argued, White’s thesis retained a strong content of technological determinism. In a same vein, Perry Anderson argued that the easy subsistence of technical innovations was no guarantee of their widespread utilization. Pointing out that a gap of few two or three centuries separates their initial sporadic appearance and their constitution into a separate and prevalent organization, he criticized White for overlooking the internal dynamic of the mode of production itself. The stirrup thesis was also challenged through many military historians who pointed out that it did not explain the effective exploitation of heavily armored cavalry without by stirrups outside France long before 700 AD or the sustained exploitation of armored cavalry with stirrups outside France after 700 AD but without “feudalism”. Mainly importantly, several historians have questioned White’s fundamental assumption that the Franks were the first to use the stirrup. The individual jobs of Ian Heath, Philip Barker and David Nicolle have credited the Byzantine Empire and the Arab caliphate with its devising, and the Avars and the Lombards with its introduction to Europe, thereby disputing the proposed correspondence flanked by the stirrup and feudalism.

Feudalism since Mode of Production

The Marxist custom the importance of the forces and relations of economic production were uniformly accentuated as the other characteristics of the feudal community were measured since

reflections and expressions of this intricate. Although feudalism had sustained to be analyzed since a mode of production dominated through land and a natural economy within this custom for long, the theory was fully urbanized and worked out in the job of the British historian Perry Anderson in 1978. It is significant to mention that the dissimilar exploitation of Marxian perspective has produced a diversity of historical perspectives. While in France Guy Bois's rigorous revise of the village of Lournand not only confirmed Duby's findings on the small level but also extended Duby's thesis into an intriguing argument regarding the dialectical role of economy and productive relations throughout the era flanked by the Germanic invasions and the first millennium, in the context of late feudal England the Marxist historians like Dobb, Brenner and Hilton have argued in differing methods.

Anderson's analysis contradicted the conventional characterization of feudalism since an economy of regression or a period of decline and disintegration. Maintaining that feudalism was a more advanced organization of enhancing agricultural productivity and the agrarian surplus than the classical slave mode of production, he argued that there were many structural contradictions within feudalism whose overall consequences were to drive the entire agrarian economy forward. The class of feudal lords extracted the surplus from the peasants or the primary producers in several shapes of labour services, rents in kind or customary dues. This form was expressed by the politico-legal relations of compulsion of which serfdom was the mainly common form. Its necessary result was a juridical amalgamation of economic use with political power; in Marxist terminology it is recognized since extra-economic coercion. The peasant was subjected to the jurisdiction of his lord. At the same time, the property rights of the lord in excess of his land were not absolute. His right in land was mediated at both ends by a lord who was his larger to whom he owed military obligations, and a vassal who was subordinate to him, who in turn owed him services and dues of several kinds.

The chain of such dependent tenures connected to military service extended upwards to the summit of the organization—in mainly cases, a monarch—who at least in principle held all lands since his domain. The consequence of such an organization was that political sovereignty was never focused on a single center. Anderson contended that while the functions of the State were therefore disintegrated in a vertical allocation downwards, at each scale the political and the economic relations were integrated. In this method, the parcellisation of sovereignty was constitutive of the entire feudal mode of production. Returning to the early debates in relation to the genesis of feudalism, Anderson chose to see the phenomenon since a 'synthesis' of units released through the concurrent dissolution of primitive-collective and slave manners of production. In the real historical scene, he insisted, the mode of production never lived in a pure state anywhere in Europe. The concrete social formations of medieval Europe were always composite organizations, in which other manners of production survived and

intertwined with feudalism proper. Following the Soviet historians Liublinskaya, Gutnove and Udaltsova, Anderson advanced a three-fold zonewise typology of feudalism.

- The first zone comprised of northern France and its neighboring areas. In this 'core area of European feudalism', which roughly corresponded to the homeland of the Carolingian Empire, Anderson saw a 'balanced synthesis' of the Roman and the Germanic units.
- The second zone that place to the south of the core area incorporated Provence, Italy and Spain. Here, especially in Italy, the Roman legacy was much more dominant in the recombination of barbarian and ancient manners of production. Hence, the Roman legal conceptions of property since free, heritable and alienable, qualified feudal landed norms from the extremely beginning. The rural community was substantially heterogeneous, combining manors, free-hold peasants, latitudinal and urban landowners in dissimilar areas. Precisely for the subsistence of the classical customs, the municipal political organization could also flourish in the region from the tenth century onwards.
- In the third zone, lying to the north and east of the core area and consisting of Germany, Scandinavia and England, the power of the Roman rule was either superficial or non-existent.

Consequently, in these spaces an allodial peasantry strongly held on to its collective organizations which remarkably slowed down the pace of the transition towards feudalism. Since a result, serfdom was not introduced into Saxony until the late twelfth century, and in information, it was never properly recognized in Sweden at all. It was only due to the persistence of these older regional customs, Anderson argued, that a full-blooded feudalism arrived in Germany since late since the 12th century, while the Norman conquerors had to systematically implant from above an imported model of centralized feudalism in England.

Emphasizing the dynamic character of the feudal economy, Anderson argued that the lords and the peasants were objectively occupied in a confliction process which in the ultimate example tended to stimulate productivity at both ends. On the one hand, the lord sought to maximize labour services on his manor since well since dues in kind from the peasant strips, and net productivity on the noble demesnes remained considerably higher than on the peasant plots. On the other hand, the direct role of the lord in managing and supervising the process of production declined since the surplus itself grew. Since a combined effect of peasant resistance, improvements in technological equipment and the customary nature of the feudal dues, a periphery was created in the course of time for the results of improved productivity to accrue to the direct producer. Likewise, in feature opposition to the argument of urban decline in medieval Europe, Anderson claimed that although the largest medieval cities never rivaled in level those of the ancient world, their function within the social formation was an advanced one.

Because of this qualitative leap, a dynamic opposition flanked by an urban economy of rising commodity swap and a rural economy of natural swap was possible only in the feudal mode of production. The contradiction flanked by feudalism's own intensive tendency to a decomposition of sovereignty and the class unity of the nobility also proved to be fruitful to the extent it provided, Anderson argued, the objective condition for the political autonomy of the cities in the later transitional ages.

Though, the extremely progress of medieval agriculture began to incur its own penalties from the transitional of the thirteenth century when the forces of production tended to stall and recede within the existent relations of production. Here he considerably customized the older Marxian thesis which attempted to explain the demise of the feudal organization in conditions of growths extraneous to the medieval dynamic. Anderson argues, both in agriculture and mining a technological barrier was reached at which use became unviable or even detrimental. The 'vital motor of rural reclamation', which had driven the entire feudal economy forward for three centuries, eventually overreached this objective limit of the forces of production. In order to compensate the decline in the revenue, the lords increasingly occupied themselves in warfare and plunder which in turn, aided through the waves of pestilence, resulted in a devastating scarcity of labour. The lords responded to the crisis through trying to reinforce harsher servile circumstances that unleashed a desperate class thrash about on the land. One of the fundamental contradictions of the regime—the dual articulation of the feudal mode of production in the urban and the rural sectors— now urbanized to a point where the former, structurally covered through the parcellisation of sovereignty in the medieval polity, could decisively power the outcome of the class thrash about in the latter. The cities, which increasingly came to perceive the runaway serfs since a positive labour input for urban production, had already contributed to the slow but steady process of commutation of dues into money rents. Now they actively assisted the process of the dissolution of serfdom. Therefore the scrupulous mode of production crumbled because it had begun to impede the expansion of community's productive capability. Distant from the common crisis in the feudal mode of production worsening the circumstances of the direct producers in the countryside, it ended through ameliorating and emancipating it.

Anderson's discussion has been criticized for being too schematic. While he insists on the 'catastrophic collision' or class thrash about since the driving force which brings in relation to the both feudal community and its demise, his concentration on this single aspect leaves out the larger and more diverse picture of the feudal communities.

The Recent State of Debate

The debate on feudalism is distant from being closed. In information, in the recent years the debate on feudalism has taken another motivating turn. In a 1974 Elizabeth Brown has severely criticized the unthinking exploitation of the condition 'feudalism' to define heterogeneous phenomena in medieval Europe and argued that attention necessity be paid to the shifting meanings of the key jargons since well since to the diverse social realities they represented. Structure on the job of Brown, the historian Susan Reynolds has questioned the validity of not only the condition 'feudalism', but also the organization it claims to represent. Reynolds argued that the previous historians had been too ready to read back the eleventh and the twelfth century legal terminology onto the much more variegated ninth and tenth century communities. This had ended up creating a 'feudal world' which basically did not exist, or which, at mainly, called only small sections of France for short eras. The enormity of the claim has predictably led to a re-evaluation of the existent historical literature on feudalism.

FEUDALISM: FORMS AND STRUCTURES

Lords, Vassals and Homage

The legal intricate of acts through which one free man placed himself in the defense of another was recognized since commendation. It involved a series of obligations binding on both parties. The person who commended himself was described a vassal and assumed the obligation of serving and respecting his larger, whom he described his lord, with the reservation that this service and respect was compatible with the maintenance of his status since a free man. The lord on his section agreed to assume the obligation of providing maintenance and defense to the vassal. The validity of commendation depended on the precise accomplishment of the formalities that accompanied these acts.

The primary rite of commendation was recognized since homage, which all classes performed throughout the Merovingian era but came to be limited under the Carolingian kings to the members of the aristocratic class. Two units were comprised in the act of homage: *immixito manuum* and *volo* or the declaration of intention, whereby the placing of the vassal's person at the lord's disposition and the lord's acceptance of this surrender was verbally expressed. Reflecting the improvement of the status of vassalage in the transitional of the eighth century, the Carolingians added to the ceremony an oath of fealty to emphasize the information that the vassals, now comprising the members of aristocracy, served since free men. The man would take the oath when he would rise from his knees after performing his act of homage and while standing, since befit a free man, and swear to be loyal to his lord placing his hand on the Scriptures or on a casket containing holy artifacts. In information, the lord might demand that his vassals repeat such oaths of fealty a number of times, particularly when he had reason to suspect their

loyalty. The act of homage and oath of fealty were held binding until the death of one of the parties and, once the contract had been concluded, it could not be unilaterally denounced. In principle at least the contract of vassalage was regarded since one freely concluded flanked by the two parties. The doing of homage and the taking an oath of fealty were fairly regularly accompanied, especially in France, through a ceremonial kiss, which was not only a spectacular method of confirming the obligations contracted through the two parties, but also lent dignity to the status of the vassal.

Generally following the act of homage and the oath of fealty, an act of investiture used to be performed symbolizing the transfer of the property right and the vassal's assumption of the obligations of administering the fief which he received on this occasion. The rite consisted in the handing in excess of through the lord of little symbolic substance to the vassal. In few cases the substance was designed to signify the act of concession which was taking lay, and the lord retained the substance employed, which might be a scepter, wand ring, knife, glove etc. in other cases the substance remained in the vassal's hands and symbolized the fief itself. It might be a corn-stalk, a piece of earth or turf, a lance, a banner or a rustic staff in the case of the investiture of imperial bishops in Germany and Italy before the Concordat of Worms, and therefore on. The ceremony of investiture represented the moment from which the vassal acquired his right in the fief which was henceforth to be legally protected against any violation. In the later feudal age, the ceremony of the renunciation of a fief was modeled on this rite, where the vassal formally divested himself of the fief through handing in excess of the lord the same substance which had been used for the original investiture.

The thought of fealty implied, in its negative aspect, the principal obligation of the vassal of abstaining from any act which might constitute a danger to the person, property and honor of his lord. The positive aspect of the vassal's duty was to render sure services to the lord generally classified since aid and counsel. Military service was the essential unit in the category of aid. The lord possessed vassals in order that he might have soldiers at his disposal, and the institution had a distinctly military character. Few vassals were bound to render personal service only, while others were bound to serve with a fixed number of knights, who would usually be their own vassals. From the eleventh century onwards, these quotas usually bore little relation to the importance of the fief held through the vassal. Through that time, the vassals were also able to impose on the lords the circumstances that they could only be held to a sure number of days of service, beyond which the lord could only retain them through paying wages. In addition to its purely military aspect, the obligation of *aecidium* sheltered duties in the management of the manor or in the lord's household, the carrying of messages, the providing of escorts, and rendering financial aid to the lord in case of require. The payment of the lord's ransom if he were captured, the knighting of his eldest son, the marriage of his eldest daughter, and his departure on a

crusade were the mainly general occasions for such aids. *Console* indicated the obligation to provide counsel imposed upon the vassal the duty of meeting with his lord, generally in company with the lord's other vassals, whenever the lord might summon him. Custom limited such gatherings to two or three a year. One of the mainly significant of this duty of counsel consisted of judging, under the presidency of the lord, the cases which came before the latter's court.

The lord, on the other hand, owed to his vassal the obligations of defense and maintenance. The first implied that the lord was bound to defend his vassal against the latter's enemies both in cases of unjust military attack and in a court of law. Usually, if the vassal had been granted a fief, the lord was bound since the grantee to warrant the vassal its possession through defending it against any efforts which might be made to deprive him of it. Since distant since maintenance was concerned, it's primarily substance, from the lord's point of view, was the must of creation it possible for the vassal to give the service, and in scrupulous the military service, which he owed him. The lord might give the maintenance either through keeping the vassal in his court and household or through granting him a fief. Though, through the eleventh century mainly of the vassals were beneficed and not purely domestic, however the grant of a benefice did not necessarily exclude other shapes of maintenance at the lord's expense.

The mutual obligations created through homage and fealty was of a personal character, and therefore could affect nobody outside the two contracting parties. No legal relationship was so recognized flanked by the lord and the sub-vassal. A vassal might be bound to bring to his lord's service few or all of his own vassals, but the latter had no direct obligation towards their 'suzerain', since the lord of a lord came to be termed in late medieval France. There was, though, one significant exception to this common rule. When a lord died without a sure heir, his vassals were regarded since the vassals of his lord until an heir to the deceased was legally recognized. In other languages, the rights of a lord in the fiefs of his vassals necessarily reverted on his death without heirs to the lord of whom he ultimately held those fiefs.

Although in theory provisions of sanctions lived in the case of one party failing in his obligations, up to the twelfth and thirteenth centuries they were generally quite ineffective and in practice the disagreements which followed such breaches of agreement were mainly often settled through recourse to arms. Confiscation of the fief was of course a necessary consequence of the breach of fealty, as the grant of the fief was conditioned through the contract and obligations of vassalage. In reality, though, the progressive growth of the rights of the vassal in excess of his fief made confiscation hard, and in twelfth century France the temporary 'seizure' or 'job' of the fief was urbanized since a less drastic sanction.

Fiefs, Tenements and Allods

The lord or the chief of a band of vassals could keep the vassal in his own home and feed, clothe and equip him at his own expense, or he could endow him with an estate or a regular income derived from land and leaves him to give for his own maintenance. The tenure granted freely through a lord to his vassal in order to procure for the latter the maintenance which was his due and to give him with the means of furnishing his lord with the services required through his contract of vassalage was termed since benefice or fief. Household vassals possibly represented an older kind of relationship than the beneficed vassals, but from the Carolingian era a great augment in the sharing of the benefices took lay. This was the case because on the one hand, the regular provisioning of a fairly large band proved a rather hard undertaking for the lord. On the other hand, several of the vassals needed self-governing revenues which, associated with the political power they already exercised, would enable them to operate in circumstances constant with their prestige. Moreover, a *vases ominous* was supposed to pass the greater section of his time in his province, exercising his supervisory functions.

A fief normally consisted of a landed estate, which could modify greatly in mass. But a fief might also be few form of public power, or a duty or right, including the right to tolls and market dues, the rights of minting and justice, the functions of advocate, mayor, provost, receiver, and therefore on. These fiefs which had no territorial foundation but consisted in the right to sure payment made at regular intervals were recognized since 'money fiefs'. They lived in France, Germany and the Low Countries from the eleventh century onwards, but it was the English monarchy under the Normans and the Angevins that made the mainly long and systematic exploitations of such money fiefs. In the tenth and eleventh centuries, the place vassals often held churches—abbeys, parish churches, chapels—amongst their fiefs. This allowed them the profits of the tithe, the endowments of the church, and even in few cases the income arising from the spiritual offices themselves. One of the biggest substances of the eleventh century reform movements was the abolition of this kind of fief, and they were partially successful in checking and limiting the practice.

The nature of the rights enjoyed through the two parties, the lord and the vassal, did not remain the same crossways the centuries. The processes of patrimonialisation and subinfeudation substantially customized these rights. At the extremely beginning of the feudal era the lord held the ownership rights since envisaged in the Roman law, while the vassal was invested with rights corresponding to the Roman thought of usufruct which consisted merely of by and enjoying the fief and appropriating its produce. The situation began to transform considerably from the ninth century since the effective job of the fief enabled the vassal to strengthen and buttress his real right in excess of the land, and correspondingly, the authority of the lord tended to decline. This was mainly apparent in the method the

fiefs came to be regarded since section of the patrimony or hereditary property of the vassals. Originally parceled out since a form of life tenure that essentially represented a stipend, in theory the death of a vassal always brought the enfeoffment to an end and the legal rights of the lord in excess of the fief revived in their entirety. As vassalage was not transmitted through inheritance, the remuneration of the vassal could also not take on a hereditary character. But what usually occurred in practice was that an heir immediately engaged a fief left vacant through the predecessor from whom he hoped to inherit, and then addressed his request to the lord for investiture within a sure time limit determined through the regional tradition. The lords continually insisted on, but generally abstained from implementing, the principle of revocability. Because, in refusing the father's fief to the son the lord not only ran the risk of discouraging new commendations, he was also in the danger of provoking a serious reaction from his other vassals who nurtured same expectations. In western France and Burgundy, since an upshot of the early weakening of the royal authority, the *benefices* shaped out of public offices were in the middle of the first to become hereditary. The process was relatively rapid and widespread in the entire of France, and rather slow and arrested in Germany and north Italy, and became common in England only in the twelfth century. Nevertheless, through the end of the twelfth century the investiture of the son in succession to the father acquired a legal status approximately everywhere.

Inheritance of Fiefs

Since long since the inheritance of fiefs had not become an recognized tradition, the lord could demand few recompense from the aspiring candidate before admitting him since a vassal to fealty and homage and investing him with the fief. The payment which the lord exacted on this explanation was commonly recognized since 'relief', which could modify—depending upon the importance of the scrupulous fief in question—from a horse and the equipment of a knight to one year's revenue of the fief. The ecclesiastical tenements, though, were free from the seigniorial exactions arising out of the lord's occasional rights linked with a breach of the stability of possession. In the case of a fief descending through hereditary succession to a minor, either the adjacent comparative of the heir became a vassal of the lord and having been invested with the fief saw to the upkeep and education of the heir throughout his minority, or the lord himself was permitted through tradition to take in excess of the fief for the time being and enjoy its usufruct, on condition of providing for the maintenance and education of the minor heir. Though, in both cases the child had the right, on attaining his majority, of challenging to be allowed to do homage and take the oath of fealty and therefore obtain for himself the investiture of the fief. Although originally women were entirely excluded from any right of feudal succession, through the end of the tenth century numerous cases of female succession were being admitted. In southern

France and the Low Countries the tradition came to be carried at a relatively early date than it was in Germany.

It was the rising patrimonialisation of the fief that substantially resisted the legal thought of a fief being an indivisible right, and therefore accelerated the process of subinfeudation. According to thinker, the more a vassal came to regard a fief since one of the units in his personal fortune, the more he regarded it since natural that, like any other family possession, all his children should benefit from it. Consequently, the practice of partitioning fiefs was slowly recognized in excess of the greater section of France and Germany, although in England the tradition of male primogeniture was predominant. Beside with indivisibility, the principle of inalienability also lost its force. With the property unit in the intricate of feudal relationship becoming increasingly preponderant, the engagements and obligations attached to property rights ceased to be personal services and instead became attached to alienable property which might be sold to the highest bidder. Originally, the subinfeudation of all or section of the fief was certainly not permitted to the vassal without the lord's authorization.

But from the tenth century onwards in France, from the eleventh in Germany and after the Norman Conquest in England, cases of the gift or sale of fiefs through vassals look to have been usually and freely practiced without any intervention on the lord's section. Initially, the vassal would have to resign his fief into the hands of his lord, who would then invest the new candidate with it after having received his fealty and homage. But eventually such complicated rites of resignation and re-investiture came to be abandoned as the lords could no more effectively oppose the alienation of fiefs. Nevertheless, the lord retained the right of exacting a payment on the occasion of a transform of holder, and their explicit consent was still measured since essential. The lord's right of pre-emption, that is, his right to substitute himself if he wished for the purchaser through paying him back the price which he had paid for the fief, was also safeguarded. Though, the right of disposal eventually became much more restricted in the case of the lord than it had in that of the vassal.

Before the end of the ninth century multiple vassalage came into practice. The practice of a vassal doing homage to many lords became rampant in France in the tenth and in Germany in the eleventh centuries. Many efforts were made to prevent this plurality of allegiance from too seriously weakening the binding force of the tie of dependence. In the middle of them mainly important was the organization of liegeancy that through the end of the eleventh century was widespread in France, England, southern Italy and sections of Germany. In this organization, it was recognized that there was one in the middle of the multiple lords of a vassal who necessity be served with the full strictness of early vassalage. This lord was described the liege lord who generally provided the largest benefice to the vassal. Slowly, though, even liege homage got multiplied.

Fief involved an obligation of service which contained a extremely definite unit of professional specialization and individual action. In this respect, it was sharply separate from the *villein* tenement which was burdened with labour services and rents in kind. The usual villein tenement, ranging flanked by ten to thirty acres, was distributed in scattered acre-strips in the two or three open fields of the manor. These holdings were deemed in law to be at the will of the lord, but in practice were often protected through the regional tradition and usually subjected to quasi-legal rules of possession and inheritance on the payment of a tax.

Allods

While feudal tenure—the villein tenements and the fiefs— was certainly the mainly general mode of holding land, it was not the only form of real property rights. There were the ‘allods’, which remained self-governing to a important degree owing to the porous and limited nature of the feudal network of dependent ties. The allodial right was one of complete ownership, not subject to any circumstances of service or payment. While from the tenth century onwards, the feudal tenure rapidly spread at the expense of the allodial rights, the latter sustained to survive particularly in southern France and Germany. Marc Bloch argues that in the countries where feudalism was an importation it was much more systematically organised than in those where its growth had been more deeply rooted in regional customs. Hence, neither in Syria nor in England the allod was permitted. All land was held of a lord and this unbroken chain led link through link to the king. For mainly of Europe, though, self-governing peasant holdings were general sufficient. It necessity be clarified that they did not fully escape the economic use of the seigneurial class who controlled the regional markets and the regional economy since a entire. Regularly, the allodialists had to pay levies directly or indirectly by an intermediary. Their small individual or communal level also made their economies vulnerable to the vagaries of the predominant feudal economy.

Manors

The fundamental element of economic production since well since social life in the feudal order was the manor. A manor was first and foremost an agglomeration of small dependent farms directly subjected to the power of a lord and farmed through serfs or peasant cultivators bound to the soil. Its origins can be traced back to the Roman institution of *colonnate* or *villae* continuing to survive in Frankish Gaul and Italy in a recognizable form. But the acquisition of new dominations through the manors by the fusion of dissimilar kinds of tenures and the transference of several allods to the manage of a powerful individual coincided only with the growth of the feudal nexus. Manors expanded both through force and contracts. The estates were relatively small clearings in the middle of large stretches of forest and wastelands. In a feature manor the village was collected of peasant households clustered

jointly in crude houses approximately the nucleus of a church, grist and stone mill, blacksmith shop, winepress, bakery and other facilities.

However the manorial village was not entirely self-enough as sure essential commodities like salt or metal-ware had to be obtained from outside sources, mainly of the daily requires of the peasants could be met with the goods produced within the manor. Though, purchases had to be made outside the village, sometimes at long distances absent, for catering to the requires of the lord and his family. The village was generally Located in the center of the arable land, somewhere close to the mainly convenient water supply. Peasants since a rule existed, worked and died within the lord's estate and were buried in the village churchyard. The world of the medieval peasant was essentially the world and experience of the manor estate.

In stark contrast to the dark, damp and windowless single-roomed peasant houses made of mud brick and straw stood the lord's spacious castle or the large and well-defended manor home. Although the invasions were contained and eventually defeated in the course of the tenth century, the anxiety of lords to preserve, consolidate and expand their lordships led to small-level arms races with neighbors. Wars were fought for plunder since well since conquest. The essential units for the attacker were surprise and mobility, while the effective response for the defender was to keep wealth and human resources in well fortified and well-garrisoned spaces. Campaigns were through and large limited to the months immediately before the harvest and wasting the countryside was measured an effective ploy to bring pressure on the enemy. Particularly the high transitional ages saw expensive growths in the construction of fortifications. When a rival lord attacked a manor, the peasants generally establish defense inside the walls of the castle.

The rest of the manor typically consisted of the arable, the meadowland and the wasteland. Farmland was usually divided into strips of ploughed land, worked communally through the peasants. Crops and peasant holdings were therefore scattered in the dissimilar meadows of the manor. Nearby agricultural land place mostly open meadows, forests and wasteland, and a large amount of land recognized since the commons— land open to all to graze their animals on, gather firewood from, trap, fish and hunt from.

The majority of the manorial population was a huge body of servile peasantry of diverse origins, although in excess of the course of the centuries the traces of the distinction mostly disappeared for all practical purposes. The word 'serf' was used to denote the lowest stratum of this body—who were not basically tenants of land which they did not own, but legally had no freedom of movement, of buying and selling land and commodities, of disposing of their own labour, of marrying and founding a family, and of leaving property to their heirs. In reality a *villein* had small variation from a serf however he was

supposed to enjoy the privileges of a freedman except for in his relationship to his lord against whom he had no civil claims. One source of feudal serfdom undoubtedly was the slavery of the ancient world and the Dark Ages. When the Roman landowners began to parcel out huge portions of their former *latifundia*, which had ceased to be profitable under direct use, they allotted a sure number of indivisible tenements to their slaves in swap for tithes on crops, service in the lord's own meadows and several other kinds of dues. The manage of social justice and the offer of 'defense' were also used to reduce free peasants to servitude, creation them hereditarily bound to their tenements and liable to arbitrary levies and labour services. Poor harvests and flight from the invaders of course led few freemen to surrender their liberty, but the pressure from above was almost certainly more powerful than the consent from below. Since David Whitton points out, the mainly rapid subjection of the peasantry came not in the tenth century, the era of maximum volatility, but rather in the eleventh when harvests were improving.

The servile peasantry was bound to fulfill many obligations for the lord. Every villein household had to send a laborer to do job on the lord's farm for in relation to the half the number of days in the week. The principal of the several necessities of the demesne was ploughing the meadows belonging to the lord, and for such ploughing the villein had not only to seem personally since a laborer, but to bring his oxen and plough since well. In the same method the villeins had to go by the job of harrowing with their harrows, and of carrying the harvest in their wains and carts. Carrying duties, in carts and on horseback, were also distributed. Then came innumerable diversities of manual job for the erection and keeping up of hedges, the preservation of dykes, canals, ditches and roads, the thrashing and garnering of corn, the tending and shearing of sheep and therefore forth. Exceedingly burdensome services were required at times of mowing and reaping. The villein, besides being tied to the soil was subject to the servile fine of 'merchet' on his daughter's marriage and to the exaction of his best beast since 'heriot' or inheritance tax. He had to gain the consent of the lord since well since pay a small fee before his marriage. A lord could also select a wife for his serf and force him to marry her. Moreover, there were other substantial dues to be paid to the lord: the annual *capitation* or head tax, the *taille*, and the *heriot*. Lastly, medieval serfs paid a number of *banalities* which were taxes paid to exploitation the lord's mills, ovens and presses. Since distant since the clergy was concerned, the villeins had to render hens, eggs, wax, and other special payments to them on many occasions besides paying the regular tax of *tithe* for the upkeep of the church.

While it was assumed that everything a villein possessed was the property of his lord and liable to be resumed through him, there lived a considerable part of freeholders within the manor. These were the tenants who stood to the lord in a relation of definite agreement, paying sure fixed rents or performing sure specified services which, however burdensome, did not amount to the common

obligation of rural labour incumbent on the villeins. The freeholders could seek and in few cases obtain defense for their rights in the royal courts and thereby acquired a privileged location in regard to holdings, dues and services vis-à-vis the villeins. Though, the legal distinction flanked by the tenants in a relation of contract with their Lord and the tenants in a relation of customary subjection necessity not is overstated. The freeholders had not only to take section in the administration of the manorial village society but also to conform to its decisions. They were not free in the sense of being able to exploitation their plots since they liked, to control their arable and pasture in severalty, to keep up a distinct and self-governing husbandry. If they transgressed against the rules laid down through the society, they were liable to pay fines. Dues of all kinds, indeed, pressed equally on the villeins and the freemen. Both parts joined to frame the through-laws and to declare the traditions that ruled the life of the village and its complex economic practices.

Here it is necessary to point out that in excess of time an internally differentiated body of manorial staff grew, often out of the class of the villeins and freeholders, to ensure efficient administration of the manorial economy. This staff comprised the stewards and seneschals who had to act since overseers of the entire, to preside in the manorial courts, to keep explanations, to represent the lord on all occasions; the reeves who acted since a kind of intermediary flanked by the villagers and the lord and led the organization of rural services; the bealdes and radknights or radmen who had to serve summonses and to carry orders; the several warders, such since the Hayward, who superintended hedges, the Woodward for pastures and wood, the sower and the thrasher; the graves of moors and dykes who looked after canals, ditches and drainage; the ploughmen and herdsmen, employed for the exploitation of the demesne's plough-teams and herds. It was in the interest of the lord himself to strengthen the customary order which prevented the powerful intermediaries from ruining the peasantry through extortion and arbitrary rule. From the twelfth century this led to the enrolments of tradition since to holdings and services. They constituted a safeguard for the interests both of the tenants and of the lord. This development of the manorial staff was surely indicative of the emerging differentiation within the peasantry.

Knights, Tournaments and Chivalry

Though, "the mediators of the seigneurial use"—the phrase is Georges Duby's—was the knights. A knight was essentially a mounted warrior in the service of his liege-lord. By the speed and momentum of a charge, the horse could trample his rider's enemies and the rider could exploitation the long lance to injure his foes while he remained out of reach of their weapons. Then, with all speed, the knight could ride off, only to return for another deadly attack. This technique had the mainly devastating effect when the cavalry worked jointly in formation. The horse-mounted soldier was so of immense significance to

an army and of great value to the lords throughout the era when kingdoms and estates struggled to survive in the face of consistent threat of invasion through itinerant tribes and aggressive neighbours. They garrisoned the castle in rotation and all rallied to its defense in time of danger. They were regularly used also in intimidating and forcing peasants into paying dues etc. The location of the feudal knights was distant more socially buttressed than their Roman precursors, the *equites*.

A boy destined for knighthood had to undergo a long and cautious training. At the age of seven he was taken from his mother's keeping, and sent to the castle of one of the great nobles to be educated with the lord's own children and other high-born boys. Hence the duty of respecting God and the ladies was at once impressed upon him through the women of the household, whom he served since a page. Masters taught him few book studying, Latin and foreign words, knowledge of music, singing, and the art of creation rhymes. Great value was placed upon good modes, since courtesy was one of the mainly essential aspects of a knight. Even lighter accomplishments, such since dancing and playing at chess, tables and other games, were not despised. Physical civilization was, though, the mainly significant section of his training. From the age of fourteen, when he was promoted to the rank of a squire, he was slowly taught to exploitation knightly weapons, to bear the weight of knightly armour, to ride, to jump, to wrestle, to swim, to hunt, to hawk, to joust, and to endure the utmost fatigues of all kinds. Squires were supposed to attend their lord in his chamber, to serve in the hall, to taste his food or bear his cup, to keep charge of his horse and arms. Expert squires also attended their lords in battle, and took charge of his prisoners. In a some cases, young men completed their chivalric education through traveling, going to tournaments, and learning traditions in other lands. Generally at the age of twenty-one, the knight bachelor was accoladed.

From the end of the tenth century, beside with hunting deer or wild boar and falconry tournaments began to emerge since the biggest amusement of the knights, which was also a method for warriors to practice working jointly and rehearse their combat skills. For the knights looking for service, they provided a proving ground since well. Regularly legal disputes were settled after the contestants had asked God to grant victory to the righteous. The tourney proper was an encounter flanked by two bodies of knights while the joust was a one-on-one combat. Generally they fought in enclosures before an audience. The opponents were not necessarily enemies. They often fought for the honor of their ladies or their lieges, or to gain renown in arms for themselves. No one who had injured the Church, been false to his lord, fled without reason from the battlefield, made a false oath, committed an outrage on a woman, occupied in deal, or could not prove his descent from a noble family was to be allowed to take section in a tournament. The conqueror was entitled to the armour, weapons and horse of the vanquished, and could also demand a ransom for his person. In the early tourneys no scrupulous

safeguard used to be taken for preventing deaths. The armours and weapons that were employed in the real battlefield were also used in the tournaments. Though, the mounting financial and human losses that the tournaments involved and their potential for breeding political conspiracies worried the princes and the kings. The Church actively tried to ban the dangerous amusement and even threatened to refuse Christian burial to any knight killed in a tourney. But the institution had already evolved into a grand popular spectacle with the heralds announcing it to the public weeks in advance, colorful processions and evening banquets accompanying it. Prizes were introduced. The minstrels entertained the crowd. Merchants regularly organised small fairs to draw the numerous visitors. So, rather than prohibiting tournaments, several events were urbanized to bring them under manage. The licensing organization in England, devised through Richard I in 1192, was one such effort. Restrictions were also put on the dangerous form of combat practice. The joust, where two mounted knights raced towards each other in a test of ability and nerve, was more and more encouraged to test the horsemanship and weapons ability of the individual knight. Since section of the safety events, sure special contrivances such since blunt-tipped lances, coronals, tilt barriers and more protective armours, slowly evolved.

The tournaments immensely contributed to the fashioning of the idealized code of conduct for medieval knights which was recognized since chivalry. Derived from the French word ‘cheval’, the word slowly became associated with ‘chevalier’. It exalted courage and courtesy in battle, generosity to one’s inferiors and loyalty to one’s lord. Bravery, often verging on the border of complete recklessness, was the fundamental quality in the chivalric code. Even the slightest insult was to be avenged through blood and no knight could afford any suspicion of cowardice or treachery. Honor required that he never failed his lord or avoided a challenge. The true knight also disdained all tricks in battle and was not supposed to strike an unarmed or unprepared enemy. If defeated or captured, he could anticipate honorable treatment until he was ransomed. Slowly, the involvement of the Church in the Crusades added love of God and the defense of the Christian principles to the code of chivalry. Through the twelfth century, the meaning of chivalry was expanded to contain courtesy towards women and defense of the defenseless. Although it was held that a knight ought to help all ladies to the utmost of his authority, especially if they had been deprived of their rights, or was in distress of any kind, he was expected to choose one since the special substance of his attraction.

To win her grace, or to enhance her reputation, he sought adventures, and fought for her both in war and tournaments. Since the well-known medieval ballads *Mort d’Arthur*, *Chanson de Roland* and *Amadis de Gaul* testify, the marvelous adventures and romantic love of the knights became the favorite themes of the poems of the troubadours and the minnesingers. **Though, chivalry might be understood more since a normative guide of knightly behavior than since a true reflection of what the knights**

actually did. With the growth of firearms in the thirteenth century the importance of cavalry and knightly armours and weapons remarkably declined. In the changed context of the rising commercial and urban civilization knighthood increasingly became an obsolete order both in conditions of efficiency and expense. Chivalry was transformed into a code of gentlemanly modes in polite community.

PHASES OF FEUDALISM

Two Largest Stages

In order to appreciate the complexities of the social and economic life in medieval Europe feudalism has to be treated more since an evolving process than since a static building. The thought of two evolutionary stages in feudalism owes much to the pioneering research of Marc Bloch. The first stage, which began with the establishment of the barbarian successor states on the collapsed political organization of the Roman Empire and lasted until the transitional of the eleventh century, considerably preserved the vital social relations which characterized the late Empire. This stage corresponds to the organization of a fairly stable rural territory where deal was insignificant and uncommon, coins were rare, and a wage-earning class approximately non-existent. Ties of vassalage flanked by the greater and lesser units hierarchically connected the territorial aristocracies who monopolized both the social means of coercion and the regulation of jurisdiction. Mainly of the peasants were either totally unfree in the eyes of the law or therefore dependent in several methods on their lords that, if they were free, their freedom was a mere formality. In this stage the agrarian economy was producing extremely small surplus beyond what was necessary to support the authority and location of the landed aristocracy. Production for market was low; rents tended to be in labour or in kind; there was small money in circulation; and there was small effective demand for the luxury commodities of international deal as upper-class incomes were received in produce rather than in cash. Consequentially, western European life was predominantly rural and regionalized.

The second stage, from the mid-eleventh to the early fourteenth century, was the result of the substantial development of population, the great land clearances, the considerable technological progress, the revival of deal, the diffusion of a monetary economy, and the rising social superiority of the merchant in excess of the producer. Throughout this era, Bloch argues, the development of community and the development of the economy began to move in opposite directions: the former, which was slowing down, tended to hone the class building into closed bands, while the latter, who was accelerating, eventually led to freedom from serfdom and the relaxation of restrictions on deal and commerce. In the specific context of Maconnais, Georges Duby spaces the turning point a century later, in relation to the 1160 from when an augment in the agricultural surplus facilitated a greater

involvement in the network of a monetary economy, and rising differentiation flanked by urban and rural circumstances, and several shapes of the common social upheaval. Jacques Le Goff points out that the shift from the first to the second feudal age was a remarkably slow and stretched-out process, and was not evenly or simultaneously accomplished crossways Western Europe.

First Stage—9th to 11th Century

Although technology never remains static, in this era it was very labour rigorous and yields were low. Deal however scanty was never totally away, but it was not the economy's driving force. Production was largely for consumption rather than for the market.

Agricultural Production: Means and Ways

From the present-day point of view, the productivity of land remained highly restricted in this stage owing to the limited effectiveness and inadequacy of the apparatus and of cultivation techniques. Since a result, extremely limited returns were produced. The practice of ploughing three or four times was general since the heavy clay soils, the mainly fertile when properly worked, put up a stiff resistance. It was necessary to exploitation hands, forks, sickles, spades and harrows for breaking clods, cutting thistles and weeds, and digging up the field deeply. Artificial chemical fertilizers were strange and the accessible natural fertilizers were extremely limited. Soil exhaustion was a consistent problem owing to the long practice of the slash and burn agriculture or the farming of burnt patches. The peasants lacked pesticides and used to keep pigeons and doves that would not only eat insects, but also give a small but highly concentrated amount of fertilizer for exploitation in the gardens. In the absence of herbicides weeds often posed a serious difficulty as the organization of letting land lie fallow was the mainly general measure to recover the fecundity of land. Technological shortcomings of survival agriculture kept it still highly vulnerable to bad weather. Wet springs could reduce ploughing time, rot seed in the ground, and therefore diminish the harvest. Fall rains could wet the grain before harvesting and create it impossible to arid and thresh.

Ploughing did not go deep sufficient. The symmetrical share of the ancient swing-plough sometimes tipped with iron but generally made of wood hardened in fire, scratched rather than cut by the soil. In this respect, the introduction of the heavy plough with an asymmetrical share and a mould board with a movable wheeled front pulled through a stronger team represented a definite, considerable advance. Through the sixth century it was introduced into the Po valley of Northern Italy and through the eighth it was in exploitation in the Rhineland. The wheels allowed the ploughshare to be matched to the furrow being ploughed. The mould-board turned in excess of the sod. The iron ploughshare could create deep furrows and therefore made more soil minerals possible and the traditional criss-cross double ploughing of meadows unnecessary. Furthermore, it discovered much of those root organizations

of weeds in arable land to the open air and therefore inhibited their development. It was essential in the efficient exploitation of the rich, heavy, often wet soils of northwestern Europe. Its exploitation allowed the region's forests and swamps to be brought under farming. Open meadows ploughed in long furrows were able to absorb great amounts of water, and because of the shape of the furrow, drainage caused small erosion. This tended to protect the rich, heavy croplands of northern Europe from heavy rains.

The problem with by a heavy plough was that it involved a great trade of attractive authority. As it took from four to eight animals to pull a full-sized mould board plough, some individual farmers could own the necessary number of oxen to pull this heavy plough. Le Goff also calls attention to the information that the mass and strength of medieval job-animals were noticeably inferior to those of the contemporary animals. Approximately the year 1000 a band of technological advances were popularized which allowed men to create bigger exploitation of animal traction, to augment the job-output of the beasts and finally to replace the ox with the horse since the biggest draught and plough animal. These innovations incorporated horseshoes, which protected the horses' hooves, and the new harness with horse collars that allowed the animal to carry the traction on the shoulders and did not compress the chest, therefore permitting it to breathe more freely. Tandem harnessing also urbanized throughout the same time, which allowed since several horses since one had to be hitched to the same vehicle. This provided the medieval peasants greater attractive authority and made possible the long exploitation of the heavy plough. Though, although horses were faster, had greater endurance than oxen and did not require an additional man in the plough team to guide it with a sharp pole, ploughing with horses did not become rapidly or evenly popular because of the high nominal price of the animal and the difficulties of having to feed it on oats. Since late since the thirteenth century the employment of oxen and donkeys remained unchallenged in several meadows of southern France and the Mediterranean area.

Organization of Agricultural Production

The village operated since a ploughing cooperative because the cost of plough and draught animals was too high to be borne through a single household. In flat or gently undulating country with good soils there were open meadows, nearby the large nucleated village, in which the strips of land that made up individual family holdings were intermixed, and in excess of which, once the grain was harvested, village gleaners could first job and subsequently village animals graze, with no distinction being observed flanked by one person's land and the after that. Beyond the arable meadows generally place the woodland and the waste, accessible to the village society for gathering timber, nuts and fruits, chasing rabbits and hare, and giving extra grazing to their animals. Each household had to observe a general routine of sowing and fallowing in the open field. It had to agree on the rules determining gleaning and regarding access to the commons. Rodney Hilton specifies this since the practical

foundation of village general action which eventually underlay the manorial organization. We necessity keep in mind that there were several differences of open-field agriculture and neither strict rotational schemes characterized all of them nor were peasants' holdings always distributed evenly in excess of the largest divisions of the arable. But usually, each household owned portions in both of the two meadows into which the arable lands of the village were grouped. One of the meadows was ploughed in the early spring and planted in grain. The other field was then ploughed, but left unplanted to let the air and sunshine restore few of its fertility. Weeds were allowed to grow since they diverted few of the attention of insects and provided pasture for the animals that would manure the field since they grazed. Just before the weeds in the fallow field were ready to seed, the field was ploughed a second time and the weeds turned under. For practical purposes, the villagers could utilize only half of their land each year while expending the attempt of ploughing fallow land.

Field utilization reached a new height in the ninth and tenth centuries when several villages began to divide their two meadows into three, and plant them in a rotating sequence of beans, winter wheat, summer wheat, and fallow. With good scheduling, this could result in three annual harvests in lay of the traditional one. The replacement of the biennial crop rotation with triennial rotation succeeded in leaving land infertile one year out of three rather than one year out of two, or rather in by two-thirds of the cultivable surface region instead of only half. The villages had been primarily organised for the rising of grain—wheat in mainly spaces, but also oats, rye, barley or whatever the soil and climate permitted. Peasants started by peas and beans since a complement to their grain crops. Legumes restored nitrogen to the soil and vines choked out weeds, provided a source of protein to the humans since well since an excellent fodder for the winter stock feed. Vines also kept the soil friable and therefore made ploughing easier. To the improved way of crop rotation and limited diversification of crops, one necessity add the rising utilization of iron and the extra ordinary spread of windmills. There were sure other related changes in agriculture since well. To escape the problem of turning many teams and a rather cumbersome heavy plough approximately when the peasant got to the end of the field, the way of strip cultivation—or long-acre cultivation—came into vogue in the north. This distinguished the northern agriculture from the older Mediterranean diversity that had always used smaller, square meadows.

Survival Economy

In spite of many small innovations, the technological scale of agricultural production, transport and sharing remained quite low and the amount of surplus tiny. Human portage remained an essential form of transport. Roads were in a poor state. Carts and wagons were extremely some and extremely expensive.

Even however there was an augment in tonnage in the twelfth and thirteenth centuries particularly in the north, the number of ships was very limited. The exploitation of the compass became general only after 1280. The quadrant and the nautical astrolabe were introduced not before the Renaissance. During the medieval era the human manual job remained the principal source of power. And yet, the productivity of the working people was significantly constrained through their lack of access to suitable food and proper circumstances of living. Poor food and limited medical knowledge kept life expectancy remarkably low. Infant mortality was appallingly high. Malnutrition discovered the poor classes more gravely to the dangers of bad health and untimely death than the aristocracy. The conformity and inadequacy of production techniques, endorsed through the governing ideology, condemned the medieval economy to stagnation, to the exclusive purpose of survival and of 'prestige spending through a minority'. Coupled with the relatively small market for agricultural commodities, it also prevented the level of production from rising beyond the limits of a holding which could be worked through a family with at the mainly one or two hired hands. Since a result the internal stratification of peasant community was strictly limited throughout the greater section of the medieval era.

Second Stage—11th to 14th Century

The second stage witnessed a number of dynamic changes in the feudal buildings. The mainly important transform that took lay was phenomenal rise in agricultural productivity and development in population. This development led to the extension of cultivated region and increased agricultural production. The organization of production also underwent transform and the society based production gave method to individual peasant production increasingly destined for the market. The non agricultural production increased leading to the development of economy. The social buildings changed and especially rising stratification of the peasantry was a new unit. Let us take explanation of these changes starting with the development of population.

Development of Population

The development of population at a noticeable rate is apparent from the 11th Century. This augment sustained till the transitional of 14th century. Before taking into explanation the quantum of increase of all development of population it is significant to understand the factors that gave rise to this phenomenon. The largest reason can be traced to the sharp decline in tribal attacks in the tenth century. The making of feudal organizations for providing peace and security was also a contributory factor. Relaxation of legal restraints on peasant households helped in the process. Another significant reason was the gradual improvement in technology and organization of agricultural production without which it would not have been possible to meet the demand of food for rising numbers. The quantum of development was impressive. Flanked by the end of the tenth and the transitional of the fourteenth

centuries the population in the West doubled. Western Europe went from 22.5 million inhabitants in relation to the 950 to 54.5 million on the eve of the Black Death in 1348 while Europe since a entire had 42 million inhabitants in 1000 and 73 million in relation to the 1300. The rise in population mainly almost certainly steeped approximately 1200. The population of France, it would look, rose from 12 to 21 million flanked by 1200 and 1340, that of Germany from 8 to 14 million, and that of England from 2.2 to 4.5 million. This era of development came flanked by two eras of demographic recession when the population of Europe fell from in relation to the 67 million in relation to the 200 AD to in relation to the 27 million approximately 700, and from the 73 million reached approximately 1300 to in relation to the 45 million approximately 1400.

Extension of Farming

This sharp rise in population was the largest incentive for the great economic venture of land clearance throughout the eleventh and twelfth centuries. In mainly of the areas the accessible food resources could not keep pace with the demographic expansion, and in spite of considerable emigration the pressure on land was not effectively reduced. The focus of the new agricultural concern was a quantitative augment in the cultivable region rather than a qualitative shift in the ways of enhancing productivity or improving apparatus. Enormous stretches of wilderness began to be settled after the first millennium. A great number of deserted tracts were irrigated and colonized in Spain and sections of southern France; large forests were cleared in Wales and eastern Germany, and a laborious reclamation of land from sea was successfully undertaken in Flanders. Duby chooses to see this wave of land clearance since both a pressure from below and a sanction from above: while the peasants establish it necessary to bring new lands under the plough to give for the additional population, the lords were equally alive to the must of raising their resources. Land clearances also radically transformed the layout of the farmland through shifting the focus of long tillage from the central parcels of arable lands closer to homes to the 'asserted' or cleared region on the perimeter. Cattle cultivation was organised more methodically. Famines did not altogether disappear but substantially decreased in level and frequency through the end of the twelfth century.

Changes in Organization of Agricultural Production

Large level extension of land under the plough and improved technology for farming and irrigation was bound to transform the organization of agricultural production. Duby contends that improved equipment now enabled the farmers to slowly withdraw from communal organization of cultivation and promoted a rudimentary form of agrarian individualism. Hence freedom of a sort slowly percolated by the rural world. It was essential to create and respect large promises to those involved in the agricultural expansion. Except for in sure areas such since the countryside of southern Gaul and

northwestern Germany, the manse finally disintegrated and disappeared in the twelfth century and two new kinds of tenure—for rent and for crop-distribution payments—were becoming more usual on plots of land recently brought into farming on the margins of the existing arable. The annual rental was either fixed or proportionate to the harvest respectively. Precipitated through population development, higher agricultural yields, and land clearances, the process was certainly helped through the relaxation of seigneurial burdens. Throughout the second half of the twelfth century, the lords regularly agreed to codify customary usages, regularize their fiscal dominations and therefore loosen the strongest bonds of servitude because such concessions helped to augment the number of peasant families subject to their power and enabled the rural population to accumulate more cash. On the one hand, demographic development led to the fragmentation and multiplication of agricultural holdings, and on the other, to the increased mobility of the rural population. An abundance of unoccupied land and an extraordinary shortage of agricultural labour had marked the early medieval economy. As landed property was valueless without the labour of the peasantry, the propertied class took special care to impose heavy restrictions on the mobility of the workforce. Throughout the twelfth and thirteenth centuries increased amounts of cultivable lands with higher productivity and an increased supply of labour accelerated the process of manumission and placed large regions of farmland into the hands of the non-nobles.

Development of Economy

The regions of thick population saw the mainly rapid growth of cities and of the political importance of their inhabitants. Technical innovations not only increased production, but also increased the peasants' productivity to such a degree that a smaller portion of the population had to be directly occupied in the raising of food and a number of people could now devote themselves to the full-time pursuit of non-agricultural behaviors. The cities in late medieval Europe were sharply distinguished from those of the classical world in their emphasis on the non-agricultural functions.

In these cities the merchants, the craftsman, the moneychangers, the doctors, the notaries, and the like did not have to acquiesce in an inferior social location when they acquired wealth. In excess of the course of time they appeared since the politically, socially and culturally dominant urban band. Several drew their income from banking and mortgaging land, which could raise considerable sums when the members of nobility and upper clergy were running into financial difficulties. Particularly the Jews, who were not bound through the Christian prohibitions on usury, played a central role in these behaviors. There also urbanized large-level production and long-distance trade. The three biggest items of export for this trade were slaves, Flemish cloths and woollens and silver from Saxony. By Italy and the inland waterways of Russia these goods were traded for luxuries from the east which were at once precious and relatively simple to transport.

Loans for consumption were the largest, if not the only, form of loan throughout mainly of the feudal era. Loans for production remained approximately non-existent. Interest made on loans for consumption was forbidden flanked by Christians and was measured since usury, which was strongly condemned through the Church. The strong economic pressures against credit opposed all accumulation indispensable for economic progress. The place aristocracy generally squandered its surpluses in gifts and alms and in illustrates of munificence in the name of the Christian ideal of charity and of the chivalric ideal of largesse whose economic importance was considerable. The dignity of honor of lords consisted in spending without counting the cost; the consumption and waste used up approximately all of their income. When there was any accumulation at all, it took the non-creative economic form of hoarding. Valuable vessels and hoards of money, which were melted down or put into circulation in the hours of catastrophe or crisis, came to satisfy bare subsistence at hard moments, and did not feed a regular, continuous productive action. The higher clergy likewise used up its revenues on unproductive expenditure like construction and adornment of churches and in liturgical pomp. Though, a sizeable section of the revenue of the church was also used for the survival of the poor who were reduced to the living minimum through seigneurial exactions.

Money, historians now agree, never entirely disappeared from exploitation in medieval west. Separately from the Church and the nobles, who always had a sure supply of money at their disposal to acquire luxuries, even the peasants often had few small amount of money with which they bought things such since salt, which they could neither produce nor receive and only rarely buy through barter. But the monetary circulation, since a entire, was weak and inelastic. The subsistence of non-metallic currency, such since oxen, cows, pieces of cloth, and especially pepper was general. In the first feudal age, money was appreciated not because of its theoretical value, but for the real value of the valuable metal which it contained. Throughout the thirteenth century Le Goff notices a 'monetary renaissance', or a return to the striking of gold coins. This coincided with the striking of the silver groat in Venice, Florence, Flanders, England, France and Bohemia. The strong pull exerted through the Muslim centers of production in the south prolonged a stage of raised prices right up to the start of the eleventh century which coincided with the end of the era of the monetary economy. The eleventh century and the first half of the twelfth saw a fall in prices, indicative of a stage of natural economy, the preceding stage having accomplished the demonetization of the Christian kingdoms. From the transitional of the twelfth century, on the other hand, a stage of monetary economy evolved again when the quickening circulation of money encouraged the lords to extend the role that money played in rent. The small fines imposed in the private courts where the master settled disputes flanked by himself and his tenants in excess of services, 'new rents' to replace '*champarts*', and cash payments to buy off labour services, drew into the manorial

household a larger share of the cash which passed by the peasant hands. Nevertheless, the proportion of feudal money income remained small.

Social Stratification

The development of the economy enhanced differentiation within the community in common and stratification within the peasantry in scrupulous. Mainly peasant *hospites* or settlers obtained exemptions and freedoms on the newly cleared land. A process of liberation occurred in excess of all the landed estates of Western Europe which improved the legal circumstances of peasants if not their material welfare. Seignorial exactions were restricted through replacing labour services with a due or *census* which was often fixed, and a fixed total of the principal payments were determined through a charter. The lords were compelled to compound their rights into fixed dues and granted defined traditions to their citizens who in turn accelerated further immigration. At this time began the commutation of labour services into lump sum cash payment to the lord. While this enabled the peasant to obtain complete freedom to pursue his own dream of either migrating or devoting his whole time to his own piece of land, it also ensured that the lord obtained liquid cash with which he could purchase labour in the rising labour market. These processes symbolized and brought in relation to the sure advancement for the higher segment of the peasant classes, especially for the laborers or ploughmen who owned their own teams and gear since opposed to the less skilled farm-workers. While in the middle of several of the lesser peasants the social dependence and economic inferiority was emphasized through the process, for several others in that echelon, the opportunities to rise high were opened up. The rising gap within the class, itself rising out of the process of differentiation, redefined the social relations to a great degree.

Separately from the higher peasants, several burgesses, powerful lords and large city churches also grew rich at the expense of the poorer and middling members of the knightly class who had to sell much of their lands since they sank into debt. In information, the rising stratification within the class of the lords became an significant characteristic of the era. It was not basically the division flanked by the *milites* and the *bellatores*—the knights and the lords they served—which was intensified within the aristocratic class, but also the rising differentiation flanked by the banal and the smaller lords. The former increasingly turned to feudal privileges since a source of their sustenance while the latter can be seen since attempting to adjust themselves to the demands of the market and producing for it. The process of differentiation at both scales provided enormous dynamism to the latter stage of feudal economy and community.

In the late Transitional Ages, the social classes underwent a era of fluidity. Economic circumstances favored the merchant and craft classes, and even the peasantry could demand bigger conditions. Feudal obligations flanked by lord and vassal were being replaced through contractual

agreements based on payments of money. The economy began expanding from an agricultural foundation to contain commercial and manufacturing interests. Also, Europe was no longer in a consistent state of warfare and even the Crusades had ceased to be a focus for the energies of the martial nobility.

TRADE AND THE DECLINE OF FEUDALISM

Common Debate on the Decline

The centrality of deal in both the rise of feudalism and its decline was recognized through the Belgian historian Henri Pirenne in the 1920s and 30s in his books, *Medieval Municipalities: Their Origin and the Revival of Deal*, *Economic and Social History of Medieval Europe* and *Mahomet and Charlemagne*. For Pirenne, long aloofness deal, or 'grand deal' since he described it, was the driving force of all flourishing civilizations and its disruption, for whatever reason, brought the onward march of civilization to a halt.

It was therefore that European civilization in Antiquity had attained glorious heights owing to deal crossways the Mediterranean, for it was not only an economic motor of community, but became the conduit for the cross fertilization of thoughts and civilizations crossways long distances. Once trans-Mediterranean deal was disrupted through the Muslim-Arab invasions in the seventh century, and the Arab capture of crucial entry points to the Sea in both the East and the West and the manage of Sardinia in the transitional, the European economy turned inwards and was realized; consequently it became sluggish, even since petty deal sustained in pockets. Pirenne described it 'the break up of the economic equilibrium of the ancient world'. This also signaled the end of urban life, which could only be continued through long aloofness deal, and the end of great thoughts traveling long distances; life became dull. This was feudalism. Though, the Crusades in the 11th century pushed the Arabs back into the Transitional East, their homelands, and Europe was therefore liberated. 'Grand deal' was revived and urban centers came to life once again. This marked the beginning of the end of feudalism. He quotes the saying 'municipality life creates a man free' to emphasize the transformation.

Pirenne therefore recognized a fundamental dichotomy flanked by feudalism and deal; one was irreconcilable with the other. This was a watershed in conceptualizing European feudalism and became the center point of emulation and discussion in the middle of historians for a long time.

In few fundamental methods Pirenne's thesis altered history-script altogether through widening its canvas therefore extensively since to encompass the entire community, whereas hitherto only small level, scrupulous reasons were sought out to explain the rise and decline of feudalism. One theory in the nineteenth century even traced the origin of feudalism to the horse stirrup! The discussion of the Pirenne

thesis understandably led to its questioning, and ultimately its complete rejection, especially its center piece, the deal/feudalism dichotomy. In the middle of the mainly serious challenges to the thesis was posed through a Marxist economic historian of the rise of capitalism, Maurice Dobb at the University of Cambridge. In 1946 he published *Studies in the Growth of Capitalism*, in which he began through examining the decline of feudalism. The question of deal was crucial for his examination. Since a Marxist he would not accept deal since the autonomous agent in the working of an economic organization. Deal on its own, for him, did not have the force to alter any economic organization, for it could subsist with any and all of these, be it slavery, feudalism, capitalism, or any other. It would remain subservient to what he described the organization's 'internal articulation', i.e. inherent class thrash about. To elaborate this view, he recalled Frederick Engels' nineteenth century observation that distant from dissolving feudal relations, the revival of deal in Eastern Europe in the seventeenth and eighteenth centuries led to 'the second serfdom' there. Serfdom was for Marxists like Dobb the extremely hallmark of feudalism. Deal and feudalism were in his view therefore quite compatible with each other.

What then in Dobb's perception caused the decline of West European feudalism was its 'internal crisis', a mode of analysis extremely dear to Marxists. The eleventh century Crusaders who pushed the Arabs back into the Close to East went chasing them right into their house territories. There they were introduced to the hitherto unheard of Oriental luxuries, like perfumes, silks and spices etc. Having performed their duties since religiously fired crusaders, they now turned traders and sold these luxurious items back home to European aristocrats at fabulous prices. The introduction of Oriental luxuries to the West gravely altered the cultural and economic scenario, for the aristocracy began to long for them and would pay any price. If this longing encouraged low volume high value deal flanked by Western Europe and the Transitional East, it created a crisis of resources at home. For, the incomes of the class of landlords had become inelastic because the productivity of land—the chief source of income—had reached a plateau because of the 'low scale of technology'. There was though one mode of raising resources: squeezing the peasant further. The peasant in the agricultural economy being the primary producer of wealth could still be squeezed an extra bit to yield that extra money.

Here Dobb introduces another factor, which he shares with Pirenne: the revival of the municipality. Yet, if Pirenne links this phenomenon with the revival of deal, Dobb does not set up any causal links. He just looks to assume that the municipality was growing in Western Europe of its own will. The municipality in turn provided alternative avenues of employment to the increasingly impoverished peasant; inevitably, the flight of the peasant from the countryside to the municipality to escape the growing demands of the landlord was the form class thrash about took in this case. Indeed, there was a three-method class thrash about: flanked by the lords and the serfs and flanked by the lords

and the urban bourgeoisie which was increasingly occupying economic legroom that was alternative to the feudal mode of production. The flight of the impoverished peasant from the countryside left the landlords helpless and it was therefore that feudalism collapsed. If deal had any role in it, it was entirely subordinate to class thrash about flanked by the serf and the lord. The municipality and the urban bourgeoisie aided the process of the decline. Basically then Dobb was questioning the Pirennean feudalism/deal dichotomy and instead establishing compatibility flanked by the two.

The publication of *Studies in the Growth of Capitalism* led to an international debate with resonances still not quite silenced. The book was reviewed through another eminent Marxist economist of the USA, Paul Sweezy. Sweezy through and large upheld the Pirennean thesis and the deal/feudalism incompatibility. Dobb responded to it. The debate was joined through other chiefly Marxist scholars from since distant since Japan. Kochuru Takahashi, Japanese historian, was the one who introduced yet another facet to the debate through pointing out that capitalism did not arise from the debris of feudalism by the agency of the growing bourgeoisie alone; since in the case of Japan after the Meiji restoration, the State, and not the Capitalist class, became the agency for creating capitalist economy there, a view that was greatly appreciated through the other participants.

The entire debate was published under the title 'The Transition from Feudalism to Capitalism' in 1952. Later on others joined in and a new volume with the same title was edited through R.H.Hilton and published again in 1978. The central problem in the debate still remained the role of deal and city in the decline of feudalism. The new edition had an additional contribution from John Merrington which specifically dealt with the varying views in relation to the city and country in the transition to Capitalism. Merrington does not provide a 'yes' or 'no' answer and traces the history of the 'yes' or 'no' answers given through others; himself, he is inclined towards denying to city and deal the chief agency of the dissolution of feudalism. The long debate showed decisively that there was not one, single Marxist view and that Marxists were since capable of holding variations in the middle of themselves since with others.

If Dobb argued for the compatibility of deal and feudalism, another Marxist historian from France, Guy Bois, went a step further and recognized a causal link flanked by the two, however he was not directly participating in the debate. In information his book emerged first in his native French and then in English translation long after the debate had occurred. In his book, *The transformation of the year one thousand: The village of Lournand from antiquity to feudalism*, he examines one village in transition in France at the date that conventionally spots the break and notices that growth of deal, distant from weakening the feudal ties of lord and peasant there, was actually reinforcing them. Unlike Dobb, he does not take his lead from Engels and does not revise Eastern Europe in the eighteenth

century to create his point; on the contrary he concentrates on the land that shaped the heart of feudalism and approximately the date when feudalism had reached its highest point.

Though, even since the debate on the question of deal since the dissolvent of feudalism raged, and the participants often emerged divided on two sides of the fence, there were yet a considerable number of shared assumptions in the middle of them. Pirenne's low opinion of the scale of technology and productivity of land and labour in medieval Europe, was shared through Dobb, Hilton and others. Also general flanked by them was the view that the city was the critical unit in the dissolution of feudalism and that city was external to the feudal organization. If, Pirenne provides us a reason for the revival of urbanization, Dobb does not do even that; he just assumes that urbanization necessity have occurred somehow, and having once occurred it acted since a magnet to the impoverished peasantry since a source of succor and shelter. It is time to look at both these propositions in relation to the 'low technology' and the city since the extraneous dissolvent of feudalism.

Technology and Productivity of Land and Labour

Whether technology is low or high is a purely comparative question, comparative to time and to legroom. Technology in any sector, or even in common, might be high or low comparative to an earlier or later epoch in another legroom; or else, it might be low or high in relation to the same area at another point of time. For example, the scale of technology in the twentieth century in common can be said to be much higher than say in the fifteenth century approximately the globe, just since the scale of technology in the automobile or the pharmaceutical sector can be said to be high in the U.S. than in Africa. In other languages, technology is not low or high through itself. Secondly, technology is never static, however it might seem therefore in a short condition context; it constantly keeps evolving in each and all sectors in excess of time even in the same area. Through assuming the low scale of technology in medieval Europe, both Pirenne and Dobb lost sight of the enormous changes taking lay in the long era encompassed.

It is therefore that production technology, which basically raises the productivity of labour—and in the sphere of agriculture, of land—was steadily evolving in medieval Europe, however the pace of its development stretched it out in excess of what to us seem since extremely long durations, sometimes running into decades and even centuries. The long stretches of development leave us with the impression of changelessness. As land was the primary means of creating wealth, and labour its chief instrument, an overview of changes in technology and productivity in this arena would demonstrate its enormous dynamism. In what is termed since the early Transitional Ages –fifth to eighth or ninth centuries—in mainly of Southern Europe and the area approximately the Mediterranean, which is the mainly fertile because of the prolonged sunshine, the seed: yield ratio was in relation to the 1:1.6 or at the mainly

1:2.5. That is for a seed of 10 Kilograms, the field returned at the mainly 25 kilograms of yield. Of this 10 Kgs had to be reserved since seed for the after that year's crop, leaving just in relation to the 15 Kgs for consumption. The technology that was in exploitation here was easy: a light plough scratched the surface of the soil, and was therefore recognized since the scratch plough, or *araire*. This left the deeper fertility of the soil unutilized, for the soil there remained difficult and would resist the spread of the roots of the seedling. This also necessitated large meadows and a lot of manual labour input. On the other hand, the sunshine in the region lasted few four months in the year; hence all agricultural processes had to be accepted out throughout this era. It was therefore that there was consistent tension at all scales in community in excess of the demand for labour.

This was the setting for the development of agricultural technology. Heavy plough, the *charrue*, 3-field rotation in lay of 2-field rotation, crop rotation, new crops like peas and beans which shaped a bigger diet in that they give vegetable proteins and whose roots left behind nitrogen fertiliser in the soil creation it ready for another crop of a dissimilar kind, bigger harness of the plough yoke on the draught animal like the bull, rising exploitation of the horse for draught etc. etc. all raised the fertility of land and labour considerably through the 12th century. Through then the standard seed: yield ratio stood at 1:4, which actually doubled the amount of surplus accessible for consumption. Therefore to take our earlier instance, with the new ratio, consumable amount accessible from a seed of 10 Kgs would be 30 Kgs. There were other technical innovations too: the watermill and later the windmill took in excess of several manual tasks and spared human power for agricultural production. With more food accessible and bigger quality of diet, population too rose extremely considerably even since the amount of land required for providing food for each family declined because of higher productivity. The growing populace migrated out of the old recognized villages in search of virgin land. The twelfth century is the century of both what Georges Duby has described 'agricultural progresses and huge migrations into the heavily forested eastern German lands which were brought under the plough. The first migrations therefore occurred within the countryside and not from the village to the municipality. Equally significantly, the march to this agricultural expansion was led through the peasant.

But this technology was capital rigorous. It gave great advantage to those strata of peasants who could afford to invest in the heavy plough etc.; it also gave them much higher returns on their investment. The gap within the class of peasantry, always present, began to grow. The extremely small peasant also began to invest his and his family labour and whatever savings he could control in, say, rising a vegetable crop on his small field to sell it in the rising market and create few small gain. Sometimes he did control to; at others, one crop failure and he lost the last resource and turned into a landless laborer. Of course the demand for labour, land and produce was also rising and the market was

increasingly determining the patterns of production in the field. This was the process of differentiation within the peasantry that proved crucial for the decline of feudalism. We shall return to this point below. Before we do that, let us believe the role of the municipality on the decline of feudalism.

Development of Urban Centers

Where did the medieval municipality approach from? For Pirenne its origin place in the revival of the grand deals crossways Europe. For Dobb, this is not a relevant question. But for both, the municipality remained extraneous to the feudal economy. Was it?

The face of the countryside was changing considerably, since the great historian of feudalism, Marc Bloch, had accentuated in his *Feudal Community*, and Georges Duby after him. The essence of this transform place in higher productivity and greater amount of production, availability of more and bigger food, development of population at the lower rungs of community, development of marketable surplus in the countryside and so development of the market. All this allows sustenance of a higher scale of urban population than was the case in the early medieval centuries. Therefore the development of municipalities is organically connected to growths in the countryside rather than in opposition to it. Whether and to what extent did the rise of the urban centers contribute to the decline of feudalism remains debatable. While eminent historians like Pirenne, Dobb and Sweezy highlight the role, others dispute it. The phenomenal development of cities in the thirteenth to the fifteenth century was yet incapable of absorbing more than in relation to the 10 per cent of the total population. Even since centers of production, their share in the economy was distant from preponderant or decisive.

Many historians have questioned the significance of the city since an influential factor in providing survival to fleeing rural populace or the extent of this flight; according to them the countryside still remained 'overpopulated' and that the number of large municipalities even in Flanders, industrially and economically the mainly advanced in the thirteenth and fourteenth centuries, placed an unnatural economic burden on the countryside. In the middle of many others, Robert Brenner, who initiated a biggest debate on the question of transition from feudalism to capitalism in the 1970s, questions the extent of rural migration to urban regions. Historians have also opened even the role of economic liberation of the peasant attributed to the city to question. First, if the urban income scales for the rural migrants were higher, therefore too was the cost of living. Urban employment was therefore not always an economic advantage to them and did not always function since an effective 'pull factor'. More significant, it was more advantageous for the urban bourgeoisie to use cheap rural labour in the countryside itself where the cost of living and wages were lower and workers' guilds were away.

Besides, in the village the labour of the whole family of the worker could be exploited by contractual labour, whereas in the city the worker labored alone beside with other likewise placed

individuals. The fourteenth century therefore saw the shifting of industrial production on behalf of urban merchants to rural regions first in Flanders and then elsewhere in Western Europe. This phenomenon came to be designated since Proto-industrialization in the 1970s and 80s. There is proof too that the peasants were also forced through the municipalities in Flanders to bring granules to them at cheap rates.

The flight of the peasants in later stage of feudalism in Europe was then largely confined to the countryside itself; peasants fled from one rural region to another in search of land with more favorable circumstances. When the West European peasantry burst into rebellions of continental dimensions in the fourteenth century, one of their chief demands everywhere was the right to free mobility, and the municipalities through and large looked on passively when they were not helping the feudal lord in suppressing the uprisings. Italian cities did though provide freedom to the peasants; but this freedom was 'neither common, nor always extremely lasting' in the languages of historian Guy Fourquin. The municipalities also proved to be much more oppressive than the lords, by every means to lower the peasants' standards of living while at the same time granting them juridical freedom, observes another historian, L. Genicot.

Transformation of Rural Scenario

While we are still involved with discussing the role of deal and the city in the dissolution of feudalism, we might take note of another perspective on the theme urbanized quietly, however emphatically, through a extremely distinguished French historian, Georges Duby, who bore no affinity with Marxism or with Pirenne. He took the debate absent from the contours set through Henri Pirenne, Maurice Dobb and others. It is important that Duby never participated in these discussions himself; yet his own job, published in two books of great importance, *Rural Economy and Country Life in the Medieval West* and *Early Development of European Economy*, decisively altered the paradigm. Duby concentrated on the internal growth in the sphere of land and labour by the medieval centuries in Western Europe and brought forth a picture of enormous dynamism. He did not seek out this dynamism in dramatic upheavals, but in the slow alterations in the labour process in the field in daily toil. This slow alteration, accumulated in excess of centuries, totally transformed the rural scenario. One of the biggest driving forces of this transform was the process of differentiation within the peasantry at the lower end of community since well since within the class of lords at the upper end.

The estates of the lords in the countryside were vast establishments comprising on an standard 4000 acres, often running into 10,000 acres and more. The administration of the farming, storage and disposal of the produce of these estates was left through the lords in the hands of bailiffs, provosts etc. who were themselves peasants of a slightly higher rank, for social values deterred the lords from engaging in these behaviors themselves. Slowly these bailiffs and provosts accumulated resources of

their own by the operation of the lords' estates, for not all the grain composed from the demesne would go into the lord's hall and not all the money composed from the sale of these granules would be honestly passed on to the lord's treasury. Through and through the bailiffs themselves started taking sections of the estate 'on farm' from the lord for a year, two years and longer. 'On farm' or 'cultivation' here meant taking the responsibility for the farming of land on oneself through contracting to pay a fixed amount of either grain or money to the lord. The profit or loss from this contract would accrue to the bailiff, now the contractor or 'farmer'. The lord's right to collect tolls and taxes from his estate could likewise be taken 'on farm'.

On these 'farms', the bailiffs would employ wage labour, because they were not entitled to unpaid labour services of the serfs since the lords were, and they would cultivate the land with the sole purpose of selling the produce in the market for profit. Therefore profit motive and wage labour— aspects of capitalist economy whether in agriculture or industry—began to create inroads into the feudal economic organization. This was the emerging class of capitalist farmers or kulaks, the much maligned *nouveau riche*, short on the finesse of feudal civilization and long on showing off its newly acquired wealth, the butt of social ridicule, yet increasingly beginning to control the sphere of the economy. This happened in excess of extremely long eras of time, extending in excess of a couple of centuries.

Two other segments of feudal community also helped in the process: the allods and the lower orders of the class of lords. The allods through cultivating their own lands with their own family labour and often selling the produce in the market, were a divergent unit within the feudal economy. With the market both in the rural and urban regions increasingly determining the patterns of production in the countryside, the allods were quick to attune production on their meadows to crops that the highest profits. This too turned them, especially the higher echelons in the middle of them into proto-capitalist producers, contrary to the feudal ethos. Therefore distant we have spoken of the class of lords since if it were a homogenous band. Such though was not the case, for this class too was highly stratified, like the peasantry. While the higher scales were entitled to many rights of extraction of free services and goods from the peasants, the lower ones were not therefore endowed. They had the rights to their lands but not to the multifarious services. Its wages growing, the smaller lords too were driven through resource crunch and were compelled through the growths to take to farming for the market through employing hired labour.

In this all encompassing flux, one could anticipate many movements up and down. 'Commutation' of labour services that the serfs owed to the lords, i.e. purchase of freedom in return for lump sum payment to the lord, went few aloofness in helping few peasants too, now free to move to greener pastures or to rise above their station by sheer difficult job, a some sagacious decisions and a

small bit of luck. Other peasants, given their extremely small surviving authority, were rendered resource less through any one stroke of bad luck—a crop failure or the death of the draught animal or any other. Of course these small peasants still had their labour to sell in the expanding labour market. In the class of lords too, not everyone made good in the market, to which they had to adjust since to a new, unfamiliar situation.

This then was the common scenario of great dynamism, accumulated in excess of slow growths stretched out in time in which everyone—or mainly— were progressing, but few growing higher and faster than others. Sharp social differentiation was the net result and no class, old or new, was immune to its effects. This is also the scenario where new shapes of economy and new classes were emerging which were to strike at the extremely foundations of feudalism. The decline of feudalism came not by an external push of deal or pull of municipalities, but by a process internal to the feudal economy. The decline was the result not of the static nature of feudalism but the extremely opposite, i.e. its own internal dynamism. The development of deal and city is not an autonomous variable, but is integral to this dynamism.

It was therefore that Georges Duby quietly but decisively effected a paradigm shift in the discussion of this problem. There was also another shift that was effected in the method history is studied. Until in relation to the 1950s or 60s, constituting binary opposites was the chief way of learning history and indeed social sciences in common. It was studied by the prism of lord vs. peasant, capitalist vs. worker, and slightly later women vs. men etc. In the case of both Pirenne and Dobb, the binary categories were deal vs. feudalism, or city vs. country. In the binary oppositions, transform occurred since a dramatic consequence of a head on collision flanked by the two, in the form of rebellions or clashes. The collapse of a organization too was a dramatic event rather than a long drawn process.

If, though, one moves one's attention from the dramatic measures to everyday shapes of life, transform acquires a dissimilar meaning altogether since in the historiography of Georges Duby and many others. Transform in this perspective does not happen merely in a dramatic event like a rebellion or a revolution, a battle or an assassination; nor does it follow merely a catastrophic collision flanked by two adversarial classes. It occurs too in everyday life, in everyday contacts flanked by any two persons and it occurs at every scale. Social differentiation was one such process which could not be compressed into any one day or a year or even a couple of decades; yet it decisively altered life in medieval Western Europe. It was this slow, approximately imperceptible process of transform that Duby sought to capture in his historiography.

Other Views on Decline

Somewhere beside the line throughout the 1960s and 70s, a neo-Malthusian account of the decline of feudalism too was advanced. Malthus had propounded the notion in the nineteenth century that natural resources like land, forests, water etc. etc. could sustain a sure quantum of population. Whenever in history the total human population had exceeded this sustainable scale, famines, pestilences, wars etc. have occurred that would bring the population figures down again to scales that corresponded to the resources. Few historians, like Emanuel Le Roy Ladurie, argued that the rising population in medieval Europe had likewise exceeded the sustainability scale of agriculture. So, the famines of 1314-15 and the devastating pestilence of 1348-51 that caused the Black Death which wiped out something like a quarter of the European population was such a manifestation of the Malthusian law. This upset the whole equilibrium in medieval Europe and brought in relation to the transition to capitalism.

The Malthusian theory has always been subject to great controversy; understandably so the account of the collapse of feudalism on this score establishes sharp critics. The vital flaw in the Malthusian theory is the assumption that resources are relatively inflexible and can sustain only a given scale of population. Its critics assert that resources can always be enhanced by bigger technology and bigger administration and the same amount of land, for instance, can yield much higher output with a bigger way of farming. It is so fallacious to assume that population scales in medieval Europe had exceeded what agriculture could sustain. Such an account attracts one's attention absent from social factors arising from the social building. A yet another opening up of the debate on transition to Capitalism emerged first in the pages of the British journal, *Past and Present* in the 1970s and early 80s. The new debate was initiated through an American historian, Robert Brenner 'Agrarian Class Building and Economic Growth in Pre-Industrial Europe' in 1976. Brenner essentially reiterated the superiority of the classical Marxist methodology of analyzing history in conditions of class thrash about. Although he was not directly occupied in discussing the decline of feudalism, but the debate nevertheless overlapped with this theme inasmuch since it was seeking account of the dissimilar paths followed through Britain and France into the world of capitalism. The formulation of the problem itself has classic Marxist frame of reference.

REVIEW QUESTIONS

- Write a brief note on Pirenne's thesis about the rise of Feudalism in Europe.
- What do you understand by feudal revolution?
- What were the rights and obligations of Lords and Vassal in feudatory relations?

- Write a short note on growth of population and its effect on expansion of agriculture.
- Compare the organisation of agricultural production between two phases of feudalism.
- How was the expansion of trade and growth of urban centres linked to the decline of feudalism in Henri Pirenne's view?
- What was the role of peasant differentiation in the decline of feudalism?

CHAPTER 7

Trade and Commerce in the Medieval World

STRUCTURE

- Learning objectives
- Oceanic trade
- Business communities
- Commercial practices
- Craft production
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Give a brief account of the India maritime trade in the 15th century.
- Give a brief account of the trading network of Armenian merchants.
- Give a brief account of the pattern of trade in Europe.
- Give a brief account of various operations involved in the production of woollen textiles.

OCEANIC TRADE

Rise of Islam and the Oceanic Deal

In the medieval world, the rise of Islam was one of the mainly significant growths that had a great impact on oceanic deal. For several centuries, Arab and Muslim merchants played a significant role in the growth of the huge commercial network. In information, well before the arrival of the Europeans, the coastal areas of the Indian Ocean flanked by east Africa and the China Sea constituted a zone of intense commercial swaps, largely controlled through Muslim seamen and merchants. From the transitional of the 7th century to the end of the 15th, the common direction and building of the Indian Ocean deal are remarkably clear. There was a long line of transcontinental traffic, going all the method from south China to the eastern Mediterranean. The second typology of Indian Ocean deal included shorter voyages and distances.

It looks that up to the beginning of the 10th century or even later, Arab ships and merchants had sailed all the method to China and back, calling at the intermediate ports. Since a matter of information, the commercial expansion of Muslim merchants and traders crossways the Indian Ocean to south Asia and China is historically recorded from since early since the 8th century. Again, Arab attainments made

it possible to unite the two arteries of long-alooofness deal recognized in antiquity flanked by the Indian Ocean and the Mediterranean. The twin channels of the transcontinental deal of Asia constituted of the seaborne traffic by the Red Sea and the combined sea, river, and overland journey crossways the Persian Gulf, Iraq and the Syrian Desert. Both these were brought under the political manage of single authorities, at first that of the Umayyad Caliphs and later that of the Abbasids. Even the Mediterranean, divided since it was flanked by a Christian north and a Muslim south, eventually recovered much of its economic unity by the action of merchants and traders.

The medieval deal of Asia was founded on four great products of eastern culture – silk, porcelain, sandalwood and black pepper which were exchanged for incense, thoroughbred horses, ivory, cotton textiles, and metal goods. Therefore distant since the deal with China is concerned, the Persian Gulf ships were already sailing to Canton in the late 7th and early 8th centuries to buy, in the middle of other things, the silk textiles of China. The lands of the Arabs were regarded in China since the greatest store of valuable and varied goods. Java and Sumatra came after that. The two regions shaped the ancient crossroads of intercontinental deal. Since a source of gem stones, pearls, incense, perfume, sandalwood and spices, the three areas – southern Arabia, the Persian Gulf and southeast Asia – remained for more than a millennium the cornerstones of pre-contemporary long-alooofness swap in luxury substances.

After the Mongol conquest of China in 1280, the empire's maritime connections look to have been strengthened rather than weakened. Since we know from Marco Polo, the two municipality ports of Hangchow and Zaiton flourished throughout the era. Zaiton was crowded with ocean-going ships. For every ship laden with pepper which might be sent for transshipment to Alexandria and the Christian lands, one hundred came to Zaiton. When Ibn Battuta visited the municipality in A.D. 1343-4, it seemed to him to be the greatest port in the world, its commercial traffic exceeding that of Alexandria, and Quilon and Calicut on the Malabar coast.

Though, there occurred significant changes in the direction of Indian Ocean deal from the end of the 10th century to the transitional of the 15th. The decline of the Abbasid Caliphate and the rise of the Fatimids in Egypt shifted the routing of long-alooofness deal absent from Baghdad and Damascus to Aden and Fustat. In India, the Turkish Sultans of Delhi conquered Gujarat in A.D. 1303-4, and its maritime cities were now within the reach of Islamic social and political power. At in relation to the same time, the trading ports and coastal kingdoms of the Indonesian archipelago began to accept the Islamic faith and the process of conversion sustained for the after that three centuries. These new growths in the Indian Ocean ran similarity to the growths taking lay in the Christian half of the Mediterranean. The expulsion of the Moorish rulers from Spain and the rise of Venice and Genoa to

commercial supremacy signified the symbolic beginnings of a re-alignment in the building of world economy. At the same time, the shifting of the seat of authority through the Fatimids to old Cairo, the economic importance of Alexandria since the terminus of transcontinental deal became even greater. Under the Ayyubid rulers of Egypt, followed through the Mamluks, the strong economic location of Cairo was maintained with rigorous growth of the Red Sea ports.

Though, in China, the economic policies of the Ming dynasty produced contradictory effects on maritime deal. The third Ming emperor, Yung-lo, tried a new experiment in China's economic relations with the trading nations of the Indian Ocean. It took the form of a hugely ambitious series of seaborne expeditions flanked by 1404 and 1433 but these were finally abandoned in 1433 and the future Ming emperors were determined to secure China's sea-coasts to foreign visitors. They placed an embargo on the deal of Chinese merchants to overseas destinations. Ming overseas commerce, though, sustained in many shapes, especially by smuggling voyages to the Philippines, Tongking and Malacca.

Deal in Medieval Europe

The spread of Islam into the basin of the Mediterranean in the 7th century closed that sea to the Christians of the West but not to all the Christians. The south Italian cities such as Naples and Bari in the east sustained to recognize the Emperor at Constantinople, and therefore also did Venice, which at the head of the Adriatic, never had anything seriously to fear from the Saracen expansion. Venice, already a great maritime authority, through 1100, recognized her hegemony on the entire of the east coast of that sea, which she measured her domain and which remained hers for centuries. In information, continental Europe witnessed two great commercial movements which emerged on its borders in the early medieval era, the one in the western Mediterranean and the Adriatic, the other in the Baltic and the North Sea. The latter was dominated through the Scandinavians whose maritime uses were not directed only to the west. While the Danes and the Norwegians threw themselves on the Carolingian Empire, England, Scotland and Ireland, and their neighbours, the Swedes, turned to Russia. Another significant growth was the end of Mediterranean power through Muslims after the Crusades. Now the entire of the Mediterranean was reopened to western navigation. The mainly lasting and essential result of the Crusades was to provide the Italian cities, and in a lesser degree, those of Provence and Catalonia, the mastery of the Mediterranean.

The deal of northern Europe was not greatly concerned with oriental and Mediterranean commodities. At several times, flanked by the 6th and the 10th centuries, traders and warriors brought goods from the extreme north of Europe to Byzantium and re-imported Byzantine goods into northern Europe. In later centuries, Italian merchants regularly sailed into the harbors of England and Flanders, bringing with them all the infinite diversity of Levantine and oriental products. Dissimilar centers rose to

prominence by out the medieval era. These merchants from all in excess of Europe exchanged the Italian and Italian-borne products for other goods.

The largest currents of deal crossways northern Europe and flanked by northern Europe and other countries flowed with products of northern hemisphere, cruder, bulkier and altogether more indispensable than the luxuries and the fineries. Even in the South, food-stuffs or raw materials also entered into the deal of the Mediterranean area. What gave the southern deal its peculiar character was not the deal in the bulky essentials, but those luxury deals which were associated with it. Through contrast, the deal of northern Europe was approximately exclusively devoted to the necessities of life.

Medieval commerce urbanized in Europe because of the impetus generated through long-alooofness deal. Spices were the first substances of this deal. They created the wealth of not only Venice but of all the great ports of the western Mediterranean. Syria, to which quantities were brought through caravans coming from Arabia, India and Southeast Asia, was the principal destination of European ships. Though, from the beginning of the 13th century, imports into Europe consisted of rice, oranges, apricots, figs, raisins, perfumes, medicaments and dyestuffs. To these was added cotton also. Raw silk was also imported from the end of the 12th century. In return for all these imports, the Italians supplied the ports of the Levant with timber and arms, Venice, for at least a sure time, with slaves. But woollen goods soon became the chief export, at first fustians woven in Italy, then, from the second half of the 12th century, cloths from Flanders and northern France. English shipping, though, did not advance with her wool exports. These were accepted chiefly through continental ships and through the 13th century had become approximately the monopoly of the Teutonic Hans. Therefore, if we believe the articles which fed the international or oceanic deal in the transitional ages, it will be apparent that industrial products were fewer through distant than agricultural and food commodities – spices, wine, corn, salt, fish and wools.

India's Maritime Deal

Therefore distant since India's maritime deal in the medieval era is concerned, it was characterized through both stability and transform. Since in earlier times, drugs, spices, the teak-wood of Malabar, valuable stones, and a great diversity of exotic luxuries passed westwards. What the Indian markets could absorb in swap for its exports was largely limited to strategic war-animals, spices and medicaments, rarities, toys and exotic textiles. Important growths occurred in the pattern of deal in early medieval era in the expansion of maritime action in the eastern waters of the Indian Ocean and the China Sea. The attendance of Indian traders following the emergence of great civilized states in Southeast Asia under strong Indian and Buddhist power in the earlier centuries led to an expansion of the textile deal towards these rising markets. Therefore distant since the deal flanked by India and Indonesia is

concerned, spices and raw materials of Indonesia were an significant section of Indian Ocean deal. The deal of these settlements in Indonesia and Malay Peninsula was largely in the hands of Muslim merchants of the Indian Ocean. It was largely from Gujarat that Muslims came to settle on the Indonesian littoral. There was a considerable export of cloth from Bengal to the Indonesian markets. There is also proof to Indian deal with the Horn of Africa and that the societies of the Arab peninsula who were heavily dependent on Indian imports. Though, a large portion of the westerly deal was to more far markets, particularly to Cairo, and to Old and New Hormuz for redistribution to more far overland markets in Iran, the West, Russia and Central Asia.

Portuguese Deal in the Indian Ocean

Separately from the deal in spices, luxuries and novelties, a number of staple commodities were also traded for the extremely subsistence of the societies on the Indian Ocean littoral. Of the staple commodities produced in India, teak-wood with its larger virtues for ship-structure was exported for ships plying in the Persian Gulf and the Arabian Sea. The exports from coastal regions of India of surplus granules – largely rice – provided a staple food for societies in the Persian Gulf, in south Arabia, and in the Maldiv islands since also those in many other sections of the Malay Peninsula. Gujarat, Coromandel and Bengal exported cotton cloth and staple food granules. Since regards the largest imports to India from the westerly direction, it seems that on the south face of the Persian Gulf and beside the coast of the Hadramawt, approximately every port of consequence looks to have been occupied in exporting horses to India.

The detection of direct maritime circuit to Asia round the Cape of Good Hope through the Portuguese under Vasco da Gama in 1498 marked the beginning of a new period in the history of Euro-Asian deal.

The common purpose of the Portuguese was two-fold:

- To attempt and monopolise the supply of spices to Europe, and
- To manage and tax Asian deal through force.

Two essential circumstances were necessary for the success of the Portuguese plan: first, a clear and absolute naval superiority in excess of Asian shipping and secondly, the establishment of a some key outposts which would act since strategic bases for the naval fleets with men left in charge of trading operations.

Portuguese Consolidation in Indian Ocean

Though, it was not until the capture of Goa from the Bijapur Sultan through Albuquerque in 1510 that the basis of the future Portuguese maritime empire in the Indian Ocean area was truly laid. This was followed through the basis of Goa since the chief administrative seat of the Portuguese in the East and soon followed through the job of Malacca which was very significant since an centre port in

Southeast Asia and which controlled the sea-routes in the region. In 1515 the significant port of Hormuz at the mouth of the Persian Gulf was conquered and this virtually completed the Portuguese plan of establishing forts in key regions for controlling deal in the Indian Ocean.

The Portuguese did not stop at that. They erected a number of other forts crossways the Indian Ocean littoral, many in east Africa, in the Moluccas, and on the Konkan and Malabar coasts in India. And ultimately they finished up with a string of few fifty forts and fortified regions crossways the Indian Ocean, and a total fleet of hundred ships of several sizes in the region. The principal thing sought through the Portuguese Crown in Asia was no doubt spices but overwhelmingly pepper. Indeed, pepper was the *raison d'être* of the Portuguese- Asian deal in the beginning, accounting for in the first two decades of the 16th century since much since 95 per cent of the total Asian cargo in physical and 85 per cent in value conditions. Pepper for the mainly section came from Malabar in India and spices – cloves and nutmeg – came largely from the Moluccas and cinnamon from Sri Lanka.

Cartaz and Qafila

During the 16th century, an significant aspect of the Portuguese involvement was the effort to manage and tax the deal accepted on through Asian merchants in the Indian Ocean. It was here in their *cartaz-armada-qafila* organization that the Portuguese produced their greatest impact on Asian deal. The largest instrument used for this was the *cartaz* or passport backed through armadas. The close to-absence or the inferiority of the naval authority of the Asian states greatly helped the policies of the *Estado da India*. Under the *cartaz* organization, every Asian ship was required to take a *cartaz* from the Portuguese. It authorized the vessel to embark on a specified trip. The ports of call were also specified and usually incorporated a visit to a Portuguese-controlled port to pay duties before proceeding to its destination. If a ship was establish without a *cartaz*, it was automatically confiscated and its crew immediately killed or sent to the galleys. Again, if a ship, even with a *cartaz*, violated the circumstances laid down in it, it was liable to confiscation. The fee charged for a *cartaz* was, though, extremely small.

In the second half of the 16th century, the Portuguese introduced the therefore-described *qafila* or caravan organization in the western coast of India. The largest purpose of this was to ensure that the ships carrying *cartazes* were not able to evade calling at the Portuguese-controlled ports and pay traditions duties on their goods since also to obviate the risk of attacks through Malabari pirates on these ships. Under this organization, the ships operating flanked by the specified points were required to sail in a band escorted through a Portuguese fleet. But several Indian traders were reluctant to join the *qafilas* and call at Goa to pay traditions duties there and engage in virtually forced deal. Hence the Portuguese escort fleet had to perform two functions: to guard the merchant ships against pirates and to ensure that none of them slipped to deal outside the Portuguese organization.

The principal thing exported through the Portuguese to Europe was spices – overwhelmingly pepper, however few other diversities were also exported in the early 16th century. The Portuguese job of Malacca notwithstanding, they procured the bulk of the pepper from the Malabar area on the southwest coast of India. Therefore India became the largest theatre of their trading behaviors in Asia. It was only in the context of the intra-Asian deal that other sections of Asia, including China and Japan, became quantitatively important. The Portuguese also attempted at the monopoly of horse deal. Before their arrival, there was an significant deal in horses largely in the hands of Arab merchants. These horses were imported from the Persian Gulf area since Arabia and Persia produced best horses.

Indian Maritime Deal in the Fifteenth Century

At this point it is pertinent to believe how did the Portuguese attendance affect Indian overseas deal in the 16th century? For such an analysis, it is well to have a glimpse of the Indian maritime deal in the 15th century. Genevieve Bouchon and Denys Lombard have shown that there was a “prodigious” movement in the Indian Ocean throughout the 15th century before the arrival of the Portuguese. In information, Simon Digby has pointed out the importance of the Chinese factor in the Indian Ocean in the three hundred years before the arrival of the Portuguese, however they withdrew from the western routes in the 1430s. But Malacca sustained to be the meeting lay of the Chinese, Indian and Malay traders. Again, throughout the century, the Arabs were almost certainly losing in the west while the withdrawal of the Chinese left an significant vacuum in the east. It was largely the Gujaratis who filled in the vacuum therefore created. Indeed, the 15th century witnessed a important expansion of Gujarati overseas deal. It has been argued quite convincingly through Ashin Das Gupta that the real alteration in the Indian Ocean in the 16th century was brought in relation to the not therefore much through Portuguese attendance since through the rise of three continental empires in the western Indian Ocean: the Mughal, the Safavid and the Ottoman. After the first violent overture, the Portuguese settled within this building and were in a method “swallowed through it”.

Therefore the picture of Indian overseas deal that emerges at the dawn of the 16th century can be portrayed since follows. Indian shipping, largely in the hands of the Gujarati Muslims, was occupied in deal largely in the transitional Indian Ocean, dominating the sea-routes flanked by Cambay and Malacca. To the west, Indian ships made regular trips to the Red Sea and Persian Gulf ports but Arab ship owners dominated the carrying deal in the Arabian Sea. Chinese ships excluded all others from the waters flanked by southern China and Malaya while Malay and Javanese vessels were dominant in the Indonesian waters. This loosely knit building of Indian overseas deal remained approximately intact in the after that three hundred years.

Deal Routes and Commodities of Deal

When we look at the biggest deal routes in the Indian Ocean and the significant commodities traded at the turn of the 16th century, we discover that the longest and glamorous circuit was from Aden to Malacca via either Gujarat or Malabar where the goods entering the Red Sea incorporated cottons, indigo, spices and drugs. The imports consisted of European woollens, silk and bullion. Mainly of the cloths and indigo came from Gujarat which took much of the bullion.

Few of the pepper came from Malabar by Cochin and cinnamon from Sri Lanka. Malacca received cloths from India and bullion from the Red Sea in return for pepper, mace, nutmeg and cloves from eastern Indonesia, and silk and porcelain from China. Another biggest sea-circuit, dominated through the Gujaratis, brought slaves, ebony, ivory and gold from east Africa while cloths, drops and foodstuff were provided in return. By another circuit from the Hadramawt and the Persian Gulf via Hormuz came horses, pearls, Persian silks and carpets. In the Bay of Bengal, Bengal provided cloths and provisions. Coromandel exported cloths and yarns. In the south, Sri Lanka produced valuable stones and cinnamon, and to the east, Pegu supplied valuable stones and metals in return for cloths. At the end of the 15th century, Indian traders with their large concentration in Malacca, their regular voyages to Sumatra and the strong relationship they had with the Javanese port of Grise, maintained a strong attendance in southeast Asia.

Of India's exports to the Indian Ocean markets, a some points are worth noting. First, of the textiles which were the biggest export of India during the era, the overwhelming majority was cheap and coarse piece-goods used for everyday wear and exported all in excess of seaborne Asia. Secondly, staple food items like rice, wheat, pulses, oil, and ghee were significant components of India's exports and were in great demand in the Indian Ocean area. Bengal, Orissa and the Kanara coast were the biggest grain-surplus regions. They not only supplied the deficit pockets beside the Indian coasts, like Malabar or on occasions Surat, but their supplies helped feed even municipalities like Malacca, Hormuz and Aden. It is motivating to note that these proof actually refute a section of J. C. van Leur's thesis regarding the characterization of the Indian Ocean deal in the early contemporary period.

Van Leur accentuated that Asian deal was characterized through swap of luxury goods, small in bulk but high in value. This has been ably repudiated through Meilink- Roelofz, Ashin Das Gupta, M. N. Pearson, Sushil Chaudhury and Michel Morineau, in the middle of others. Luxuries were of course exchanged and there is small doubt that India's prime import was bullion, In information, the crucial importance of west Asian market for Indian import of bullion can hardly be overstated. Since for the exports are concerned one should keep in mind that beside with the luxury goods, several more mundane goods were also exchanged and actually the latter shaped the bulk of the exports from India.

Affect of Portuguese Deal on Indian Overseas Deal

There is small doubt that the Portuguese manage of the Indian overseas deal in Gujarat had few effects, resulting in since it did in the reorientation of Gujarat's maritime deal in the 16th century. At the turn of the century Gujarati overseas deal stretched in two largest directions: the Red Sea and Malacca. But in the after that hundred years, the Red Sea became much more significant than Southeast Asia. Therefore one of the biggest changes in the Indian Ocean in the 16th century was the rising dominance of the Gujaratis in the Red Sea region while their deal in southeast Asia was marked through a slide in excess of the era. And the Portuguese contribution in these shifts can hardly be ignored.

In information, the Portuguese were not able to bring in relation to the radical changes in routes, products or productive techniques at any scale. They could do nothing except for divert deal in few goods and force the Indian traders to pay extra traditions duties. The Portuguese organization, at mainly, manipulated but could not change. The Portuguese manage in mainly sections of India was much less apparent than in Gujarat therefore that the powerful Chettiyar merchants of Coromandel were hardly affected at all. Even in Malabar where the Portuguese manage was both tight and irksome, their manage could often be circumvented.

Finally, one has to believe the common impact of the Portuguese attendance in the Indian Ocean. To W. H. Moreland, the advent of the Portuguese ushered in a new period in the area. The first challenge to the above came from van Leur who accentuated that even in the 16th century, Asian maritime deal sustained to be of basic importance. He argued that the Portuguese failed to manage even the basic pepper and spice deal. Reiterating van Leur, Niels Steensgaard has shown that there was no dramatic augment in the volume of pepper and spice export through Oceanic circuit to Europe before the export of these commodities through the Dutch and English East India Companies in the early 17th century. Even C. R. Boxer admits that approximately certainly more pepper was being accepted through Gujarati ships from Aceh to the Red Sea at the end of the 16th century than was being taken through the Portuguese round the Cape to Lisbon. An estimate through L. F. Thomaz puts the Portuguese export of cloves to Europe in excess of the entire of the 16th century at only one-tenth of the total production in Moluccas. What is of greater significance was that in conditions of the total Asian spice deal – not just the small amount which went to the Red Sea and Europe – the role of the Portuguese was even limited. They were “irrelevant”, since M. N. Pearson points out, for mainly of the time for mainly section of Asia in excess of the vast amount of spice consumed in Asia. The dominating attendance, no.” and that “there was no Vasco da Gama epoch in Indian maritime history that was inaugurated in 1500” is possibly mainly suitable.

European Companies and Indian Ocean Deal

Indian overseas deal in the 17th and first half of the 18th century underwent a considerable expansion compared to the location in the 16th century. It is to be noted that the importance of the Red Sea deal for the Indian maritime deal remained an important characteristic of the Indian Ocean throughout this era, to be customized thereafter in favor of a renewed emphasis on China deal. India's foreign deal since then witnessed a tremendous development in this era as a result of the tripartite participation of the Dutch, English and the French, besides the role played through the Indian maritime merchants. It was the huge market for spices in Europe and the high profit derived from it through the Portuguese that prompted the establishment of the English East India Company in 1600 and Dutch East India Company in 1602.

The French East India Company came into being later, only in 1664. But it was of importance only flanked by 1725 and 1770. In the middle of other European companies, the Ostend, Swedish and Danish companies began their deal only in the early 18th century and that too on an extremely modest level. Though, it was really the two giants, the Dutch and the English East India companies who, flanked by themselves, accounted for an overwhelming proportion of this deal by the 17th and first half of the 18th centuries.

Commodities Exported from India

To begin with, both the Dutch and the English concentrated on the procurement of pepper and other spices which, since in the 16th century, sustained to explanation for an overwhelming proportion of the exports from Asia. But unlike and largely because of the Portuguese, they procured pepper from the Indonesian archipelago rather than from Malabar and Kanara. The result was a marked shift of the European deal from India to Indonesian archipelago and it was only after in relation to the three quarters of a century that India again became the largest focus of the European deal. Since the Companies were largely interested in procuring pepper and spices from the therefore-described spice islands in the Indonesian archipelago, they went there to buy these commodities with silver obtained from the "new world". But to their utter surprise, they establish that it was not silver but cheap, coarse Indian piece-goods which were in great demand in those islands. Hence they turned their attention to India for procuring these textiles therefore that they could buy spices in the Indonesian archipelago in swap for Indian cloth. Therefore the Companies turned largely to the coast of Coromandel for procurement of cheap and coarse calicoes for swap in the Indonesian archipelago. When the Coromandel deal became uncertain and expensive because of wars, famines and political instability in the area, the Companies turned their attention to Bengal.

They realized that deal in Bengal had sure advantages because it was not only the largest producer of cheap cotton piece-goods, but also of high quality, inexpensive raw silk and saltpeter for which there was great demand in Europe. Therefore it was on these thoughts that both the Dutch and the English recognized their factories or trading posts in Bengal in the early 1650s, incidentally both in Hughli, the premier port of Bengal in the 17th century. But it was not until the mid-70s that the Bengal deal assumed any important importance in the Asiatic deal of either Company. It was from in relation to the 1670s that there was a sudden expansion in the European export of Bengal raw silk, which received a further boost in the eighties because of the great demand for the commodity in Europe. Though, it was the large boom in the export of Bengal textiles from approximately the early 1680s that revolutionized the pattern of the Asiatic deal of the European companies. From then onward, Bengal became the mainly dominant partner of the European deal from Asia which was mostly accepted on through the Dutch and the English companies. But after the British victory at the battle of Plassey in 1757, it was a dissimilar story altogether. The English company, beside with its servants, through virtue of its total manage in excess of Bengal polity and economy, became intent on wiping out all other European and Asian rivals from any worthwhile deal in the area.

Through the beginning of the 18th century, Bengal supplied in relation to the 40 per cent of the standard annual value of Asian commodities the Dutch company sent to Holland. And more than 50 per cent of the total value in textiles the Dutch exported from Asia was in the form of Bengal textiles. Therefore in the early 18th century, Bengal became the mainly significant theatre of the Dutch company not only in India but in the entire of Asia. Same was the case with the English East India Company. The Bengal deal was often called through the English factors since 'the best flower of the Company's garden' or 'the choicest jewel'. Though, the Companies were also active in their deal with other areas such since the Coromandel coast, Gujarat and Malabar. In the course of time, a gradual and separate pattern of deal appeared. The Dutch largely replaced and took in excess of the intra-Asian deal previously accepted on through the Portuguese. But the promotion and growth of direct Euro-Asian deal were undertaken both through the Dutch and the English companies with a vigor that was conspicuously lacking in the days when the Portuguese were the sole European traders in Asia.

Indeed, the 17th century was marked through a fundamental transform in the character of the Euro-Asian deal. While the English were not involved in the intra- Asian deal, for the Dutch this was a extremely significant component of their Asiatic deal for the greater section of the century. Cheap Indian calicoes from the Gujarat and Coromandel in the beginning, and then from Bengal, were essential for procuring pepper and spices from the Indonesian archipelago. Bengal raw silk was the principal thing

exported to Japan while opium, again from Bengal, figured prominently in the exports to the eastern archipelago.

Since Bengal was the largest supplier of textiles and silk, the two mainly significant commodities exported to Europe, its share in the export of goods from Asia through the Dutch and the English rose to since much since 40 per cent at the beginning of the 18th century. It looks that in the second half of the 17th and the first two decades of the 18th century, the Dutch were ahead of the English in the export deal to Europe but the latter almost caught up with the former at the secure of the century. It was approximately the mid-1720s that the English went ahead of the Dutch and this trend sustained till the mid-1740s when the Dutch deal picked up again to approximately equal the English deal. The French appeared since a formidable rival of the English and the Dutch only from approximately the 1730s, however for in relation to the three or four decades only.

Therefore distant since the commodity building of the Indo-European deal is concerned, textiles, raw silk and saltpeter were the principal items exported through the Companies, besides a some minor items. Opium figured prominently in the Dutch export to Batavia. Of the other commodities exported from India, indigo was at first highly priced since a profitable article but was later supplanted through Bengal raw silk and saltpeter. Though, textile was the mainly significant thing in the export list of all the European companies. The phenomenal augment in the textile export can only be explained satisfactorily through the revolutionary transform in the consumer taste in the European community throughout the 1680s. That fashion rather than cheapness of Indian fabrics worked since the mainly active factor in the sudden and vast demand for Indian textiles in Europe is revealed in many pamphlets of the time.

Imports into India

Since to the imports of the Companies into India, the largest feature was that valuable metals, largely silver, were being exchanged for manufactures and primary goods exported from India. This “bullion for goods” character was the principal characteristic of the Indo-European deal in the 17th and first half of the 18th century. However the Companies imported few other commodities like broad cloth and woollens, and a some minor items like non-valuable metals, their volume and value was very limited. The amount of treasure imported through the Companies can be gauged from the information that the proportion of valuable metals to the total value of the goods imported into Bengal, jobs out to be 87.5 per cent. The pattern was not dissimilar in the case of the English company. It does not look that the location changed to any important extent till the mid-18th century.

Though, the influx of bullion stopped approximately totally after the British conquest of Bengal in 1757 when the English company's investments were financed through the resources of Bengal. Mainly of the other European companies' investments shrank slowly and whatever was left was mostly

financed through Company servants' since well since private British individuals' money for which they received bills of swap in Europe. It should be noted here that the Europeans were not the only importers of bullion and, for that matter, not the largest at that. The Asian merchants whose exports from Bengal were much higher than those of the Europeans too had to bring in silver/cash to pay for their purchases.

Overseas Deal of Indian Merchants

Therefore distant since the overseas deal of the Indian merchants is concerned, the decline of the Portuguese sea authority in the western Indian Ocean at the turn of the 17th century gave an initial fillip to Indian maritime deal. This resulted in an augment in the volume of deal to the Persian Gulf and southern Arabia. The Indian ships could avoid Hormuz in the Persian Gulf and sail direct to Gulf ports such as Basra or Bandar Abbas. Then with the loss of Hormuz through the Portuguese in 1622, the traffic to the Persian Gulf became totally free and the Gujaratis took full advantage of this freedom. The fall of Hormuz also facilitated the entry of the Dutch and the English companies into this deal.

Their active involvement in the deal of the area contributed to the development of commercial enterprise in the western Indian Ocean in the 17th century. The Indian maritime deal was further rearranged in the 17th century through the emergence of the Dutch and the English companies in the Indian Ocean. The largest characteristic of this rearrangement was the great emphasis on the west Asian deal at the expense of the deal in Southeast Asia which was the largest feature of the Indian overseas deal in the previous century. However the withdrawal of the Portuguese liberated deal in the western Indian Ocean, in case of the east, the picture was totally dissimilar. The Dutch followed in the footsteps of the Portuguese in imposing monopoly of spice deal but with greater efficiency and ruthlessness. The Dutch monopoly was extremely real and approximately effective through the transitional of the 17th century. The result was that the Indian merchants felt the pressure keenly and therefore the Gujaratis approximately deserted the deal with Southeast Asia since was exemplified through the information that not too several ships were creation voyages to Sumatra after 1618. Again, the Dutch conquest of Malacca in 1641 and Macassar in the Celebes in 1669 led to a biggest dislocation of the Indian maritime deal with the Malay peninsula. But the Indian merchants, especially from the Coromandel, Gujarat and Bengal, tried to circumvent the Dutch efforts to manage their deal through shifting their operations to Aceh which became a large market for Indian textiles since also an significant procurement center of pepper and tin because of the long deal accepted on through the Aceh merchants with the ports of Sumatra and Malay archipelago.

Though, from approximately 1660, the Indian merchants were issued passes liberally for Aceh and Malacca, and they made mainly of the opportunities at Aceh. But they never gave in to the Dutch demand of waiting absent from the Malayan ports. Kedah, which was a biggest provider of tin, however

not a producer of the commodity, was frequented through merchants from the Coromandel. In the further north, Indian ships frequently visited Bangeri and Phuket in addition to Tenasserim and Pegu. But the Dutch conquest of Bantam in 1682 and the consequent exclusion of Indian shipping from the port resulted in the loss of the Java deal for the Indian, especially Coromandel, textiles. And in the process, the procurement of Chinese and Japanese goods, particularly copper, at Bantam suffered too. Though, a section of this loss was made up through the augment in Indian shipping to such ports since Johor, Lama and Pankor. It seems that from approximately the secure of the 17th century onward, there was a separate decline in the deal of the Indian merchants with Malay archipelago.

However the Dutch succeeded in keeping the Indian merchants out of a number of Malayan ports, for the rest of the area, the Indian merchants adjusted to the pressures generated through the Company through shifting their operations to other ports in the region rather than through reducing their deal. The close to-abandonment of the deal to the Indonesian archipelago led to the emphasis paid through the Gujaratis on the Red Sea and Persian Gulf deal. Therefore it is reasonable to hold that the later 17th century was the 'golden era' of Indian maritime deal since well since the deal in Indian textiles. However the power of the Red Sea and Persian Gulf deal through the Gujaratis was unaffected through the behaviors of the Companies, what was beginning to affect this was, though, the entry of the private English enterprise into this deal in the late 17th and early 18th century.

The English private traders consisted of two bands: the servants of the English East India Company and the therefore-described free merchants settled in India. Their deal was both to westward and eastward sectors of India's maritime deal. The deal in the westerly direction extended to the Red Sea and the Persian Gulf areas, besides the ports in the western coast of India. It is clear from the Dutch shipping lists that the expansion of the English private shipping was mainly almost certainly at the expense of the Gujarati deal. While the number of ships visiting Bengal from Surat in the early 18th century was in relation to the fifty, it dwindled to a trickle through the 1730s. It has been estimated that the total number of Gujarati fleet in the late 17th century was well in excess of a hundred, of which normally two belonged to the Mughals while the great Surat merchant, Mulla Abdul Goffur, alone owned seventeen. It was from approximately the 1760s that there was a substantive development in the eastward deal at the expense of the deal to western Indian Ocean which was called since a 'commercial revolution' through Holden Furber.

In information, even at the turn of the 18th century, a large amount of money and bullion was still being imported into Surat, especially from the Red Sea region. A rough estimate puts the figure at round six million rupees from the Red Sea alone. Therefore it is no wonder that the Mughals regarded Mocha since their "treasure chest". European deal at the time shaped at mainly in relation to the one

eighth of the total deal of Surat. But the Gujarati deal to the Red Sea and Persian Gulf began to dwindle from approximately the transitional of the second decade of the 18th century. The decline of the Mughal port of Surat and the close to-disappearance of the great merchant marine of the Gujaratis based at that port, coming down from 112 ships in 1701 to a mere 20 in 1710, were undoubtedly the mainly significant growths in the deal of the Indian Ocean throughout the era. The total turnover of Surat came down from Rs. 16 million in the late 17th century to a mere Rs. 5 million approximately the mid-18th century. To a large extent, the debacle of the Indian shipping may be ascribed to the simultaneous political collapse in India and Persia, which was accompanied through the crippling civil war in Yemen since from the second decade of the 18th century.

Finally, while discussing Indian overseas deal in the 17th and 18th centuries, a pertinent question may be asked: what was the state of the Indian overland deal *vis-à-vis* the overseas deal, especially the European export deal from India? The qualitative since well since quantitative proof we have now in our possession will negate the thesis that the Europeans were the biggest exporters from Bengal and since such they were the biggest importers of bullion into Bengal. It can be shown that the share of the Asian merchants even in the two mainly significant European export commodities, namely textiles and raw silk, was much higher than that of the Europeans. If that was therefore, the claim that the Europeans were the biggest importers of bullion into Bengal hardly stands. Since a matter of information, it was not only the Europeans but even the Asian merchants had to bring in silver/cash for their purchases in Bengal. Therefore if the Asians were the biggest exporters of Bengal commodities, naturally it was they, and not the Europeans, who were the biggest importers of bullion into Bengal.

BUSINESS COMMUNITIES

Armenians

The observation of the Court of Directors of the English East India Company in 1699 in relation to the Armenians that “mainly certainly they are the mainly ancient merchants of the world” was possibly no exaggeration. Indeed, from the earliest times to the end of the pre-contemporary period, the Armenian merchant societies occupied themselves in international and inter-continental deal in the Eurasian continuum. They ventured out of the homeland to dissimilar sections of Asia and Europe, and settled themselves not only in significant municipalities, ports and deal marts but also in remote production centers distant absent from their own country. And therefore they created the infrastructure for an efficient and successful long-alooftness deal and a commercial network with strong link with their largest center at New Julfa. This “trading Diaspora” of the Armenians was a unique characteristic of the trading world, especially of the seventeenth and eighteenth centuries.

Armenian Trading Network

The emergence of Armenian trading network and Diaspora in the seventeenth century was to a great extent helped through the historical growths of the preceding century when old Armenia was a victim to Perso-Ottoman rivalry. In the early seventeenth century, the Persian emperor, Shah Abbas I, forcibly moved the professional Armenian merchants and artisans, and settled them in the new community of New Julfa in the suburb of Isfahan. The emperor's largest objective was to utilize the services and expertise of the Armenian entrepreneurs in transforming his newly founded capital municipality of Isfahan into a biggest deal center. The latter did not disappoint him. Since they had the necessary capital and commercial network in Asia and Europe, the Armenians were able to develop "Persia's foreign deal in raw silk, make new markets and products and expand the scope of deal routes". And they ceaselessly contributed to Persia's economic prosperity under the succeeding Shahs until the invasion of Persia through the Afghans in 1722 which dealt a severe blow to the Armenians of New Julfa, and after which several of the prominent Armenian merchants migrated to other countries.

The Armenian networks extended in excess of huge geographical regions stretching from Bengal to Delhi-Agra, and even to Surat or from Surat to the Red Sea and Persian gulf ports. It is more or less well recognized now that the Armenians played an important role in the commercial and economic life of India. However it is not possible to indicate since to when the Armenians recognized their trading networks in India, it can be reasonably assumed that they began their trading behaviors in India long before the arrival of the Europeans. They were active in Bengal deal from at least the late sixteenth and early seventeenth century, if not earlier. Since an significant trading band, their attendance was a general characteristic in all the prominent centers of deal and production, municipalities and ports. But what was mainly striking in relation to them was that if there was any possibility of profit in deal, they would even go to remote spaces and trade in any commodity, unlike several other trading bands.

It was obviously the commercial expertise of Armenians in Bengal that prompted the Directors of the English East India Company to enter into an agreement in 1688 with Khwaja Phanoos Kalantar in London through which the Armenians were to give Bengal goods for the Company's investments in Bengal with their own capital and at their own risk at 30% profit on their cost and charges. It is important to note that while script to Bengal in relation to this agreement, the Court of Directors of the English Company in London observed:

- "Those people are a thrifty, secure, prudent sort of men that travel all in excess of India and know approximately every village in the Mughal's dominions and every sort of goods with such a perfect ability and judgment since exceeds the ancients of our linen drapers". A some years later, the Company made another agreement with the same Kalantar which laid down that the

Armenians would give specially Patna goods for the Company with their own money and deliver them to the Company either at Hughli or Calcutta for which they were to be allowed 15% upon the prime cost and necessary charges. Here again the Directors of the Company noted that the Armenians “are diligent, frugal and extremely experienced merchants” and asked their employees in Bengal to attempt to procure few fine Bengal piece-goods by the Armenians since they would “know how to buy bigger than you can”.

Needless to say, there were several significant Armenian merchants and traders in the flourishing Armenian resolution of Saidabad, Hughli, Calcutta, Kasimbazar, Dhaka and Patna with their own rationalities and churches. They were also to be establishing in large numbers in Agra, Delhi, Benaras, Surat, Madras, Masulipatnam, and other significant municipalities and ports in India. In the middle of the Armenians in Bengal, though, it was Khwaja Wajid who played the mainly important role in the commercial economy and political life of Bengal in the forties and fifties of the eighteenth century. His behaviors in Bengal will show the role played through the Armenians since a business society in India. What is important to note here is that the Armenians in Bengal/India were not dissociated from their mainstream in New Julfa. There are many instances that the Armenians in Bengal were in touch with New Julfa and there was regular traffic flanked by Bengal and New Julfa, which only reiterates that cultural and ethnic ties were very significant in the entrepreneurial networks built through the Armenians. The huge networks of enterprises created through the Armenians in Bengal in the seventeenth and the eighteenth centuries will be more than apparent from a secure look at Bengal’s silk and textile markets throughout this era. They were conspicuous even in the remote sections of Bengal wherever there was the possibility of good profit in mercantile behaviors.

Khwaja Wajid was one of the three merchant princes who collectively dominated the commercial life and hence, to a great extent, the economy of Bengal in the last three decades of the first half of the eighteenth century. An thought of the Armenian Diaspora and Wajid’s long networks can be shaped from the information that he was not only involved in inland deal in saltpetre, salt and opium but was also quite active in maritime deal extending in excess of a huge legroom from Bengal to Surat, and the Persian Gulf and Red Sea ports. He operated his long business empire from Hughli, the then commercial capital of Bengal. Like many other Armenians of Bengal at the time, it is possible that he too had links with New Julfa. Wajid consolidated his location by his political connections and power at the nawab’s court at Murshidabad. By subtle diplomacy and judicious financial support to Bengal nawab Alivardi Khan, he built up a powerful location at the *darbar*. He supervised to gain the virtual manage of the economy of Bihar. It is important that he was not only the leader of the Armenian merchants but also of the society of merchants in Hughli.

Khwaja Wajid was actively occupied in the inland deal of Bengal both on his own explanation and since a supplier to the European companies. He had long business transactions with the French and the Dutch, and to a lesser extent, also with the English. Very devious since he was, he had a passion for extending his commercial hegemony at any cost and was ready to swing his allegiance at the slightest prospect of commercial advantage. The largest props of Khwaja Wajid's long operations in Bengal's internal deal were the monopoly of saltpetre and salt deal.

It is no wonder that the Armenian merchant prince settled in Hughli with its rich custom of handling Bengal's maritime deal ventured also in intra-Asian and coastal deal. In the shipping lists of the Dutch records there are several instances of Armenian merchants sending their trading vessels to dissimilar sections of India and West Asia with rich Bengal commodities and bringing back bullion and other cargoes from those sections in the first half of the eighteenth century.

The Armenian Diaspora and their long trading network in Bengal will be apparent from the information that that their attendance not only in the several deal marts but also in the numerous production centers, especially of textiles and silk, of Bengal during the seventeenth and eighteenth centuries is well borne out through documentation in European records of the era. Their prominent role in the silk and textile deal of Bengal is beyond any doubt. However we are not in a location since yet to create any estimate, in quantitative conditions, of the Armenian involvement in Bengal's export deal in silk and textiles, there is no dearth of qualitative proof indicating a important role played through them in this scrupulous region. The extraordinary diffusion of silk and textile industry, especially the textile industry, in Bengal was possibly best matched through the Armenian Diaspora and their long network which made them one of the mainly significant bands of merchants in Bengal, often competing successfully with even the mainly powerful regional merchant bands.

Since the textile industry in Bengal was basically a rural domestic handicraft industry, the natural corollary was its extreme diffusion which suited the Armenians with their long networks during Bengal. That was why they could become formidable rivals of the regional/Indian merchants, not to speak of the European trading companies, in procuring textiles for export markets. In an estimate of the textile export from Dhaka in 1747, the Armenian share, in the middle of the Asian merchants, is said to have been since large since 23 per cent. In the silk market too, they beside with other Asian merchants were the dominant buyers.

Success of Armenians

That the Armenians often acted since a band rather than individual entrepreneurs is because of the pride they took in their identity. That they had one language, one civilization and one religion was the mainly crucial factor, which helped them in developing and extending their networks. Unlike other

bands of Indian or foreign merchants, the Armenians had built their own colonies and settlements with their own churches in dissimilar sections of India which only underlines the strong ethnic and cultural overtones of the Armenian entrepreneurs and their enterprises.

The crucial question that remains to be answered, though, is what were the reasons for the fabulous success of the Armenian merchants *vis-à-vis* even the advanced organizational form of the European joint stock companies. It has been suggested recently that the success of the Armenians was primarily due to “organizational form or arrangements” which looks to be quite tenable. Indeed, the widely spread but highly interrelated Armenian enterprises operated under the “ethos of trust” which served since a human capital, accrued to the society since a result of their “communal socio-political experiences in excess of several generations”. The structuring of their business enterprises, based since it was on family kinship and trusted fellow-countrymen, gave the Armenian merchants two important advantages – organizational cost savings and organizational innovations. In all probability, the Armenians succeeded because they were able to make networks of trust, shared information and mutual support based upon the information that they were a distinctive ethnic and religious minority. There is no doubt that few of the other Diaspora people like the Jews had all these aspects but possibly the Armenians were ahead of the others in these respects and hence their success was more spectacular than that of the others.

Though, the Armenian commercial organization, based since it was on secure family ties, was not something extraordinary. The famous Italian merchant families are a European instance of the same family organization. This was a general trading pattern in the early contemporary era. The Indians, especially the Marwaris and Gujaratis since also the Parsis in India, had the same organization of operations. And all of them were quite successful in their enterprises. In information, one of the largest factors that contributed to the fabulous success of the Armenians was their will to bigger their situation in exile, which gave them their knowledge of words and of the tradition of others. Their flexibility was an asset. They were capable of assuming multiple identities since and when required for the sake of their commercial prosperity. At the same time the Armenians had a higher scale of awareness of the international scene and the expertise to link up regional and regional markets to intra-Asian markets.

In information, the Armenian merchants were highly skilled arbitrage dealers who were forced by historical conditions to develop extremely flexible and geographically mobile shapes of commerce. An skill to measure the risks of overland deal and a readiness to modify the mass of commercial transactions were the special service which the Armenians brought to the trading world of the Transitional East, India and even Europe, and this was one of the secrets of their tremendous success. Indeed, the skill of the Armenians to thrive on low profit periphery, their readiness to trade in any

commodity and move into even remote producing centers when there was the prospect of a profit, their skill to adapt themselves to the language and civilization of their trading country without losing their own identity were few of the significant factors behind their phenomenal success in inter-regional and international deal in the seventeenth and eighteenth centuries.

Jews

The role played through the Jewish business societies in the field of international deal and fund was approximately since significant since the one played through the Armenians. In the early centuries of Islamic history, Jewish societies could be established in approximately every municipality and the Jews participated in deal ventures distant beyond the frontiers of the Islamic state. Everywhere from North Africa and Egypt to Persia and Khorasan and in India, since distant since Malabar, the Jewish societies had originated in antiquity. In information, on the eve of the Muslim conquests, the Jews of Iraq or Babylonia, seem to have been particularly numerous and here they were second in number only to the Nestorian Christians. In effect, when Baghdad became the capital of Islam and deal surged in the eighth and ninth centuries, the Jews there took an active section in it. In the ninth century, the Indian deal became the backbone of the international economy. This contributed to a tremendous upsurge of internal commerce and subsequently a shift towards a unified bimetallic currency organization which encompassed the eastern and western Caliphate.

At this point, the central and hegemonic location of the Babylonian Jewry gave them a head start not only in the long-alloofness deal with India but in the organization of fund and also state fund usually. In Baghdad and Isfahan, great fund and banking organizations arose with significant and pivotal Jewish connections. Indeed, corporate international fund since it has approach to be recognized today with a clear Jewish preponderance seems to date back to the Abbasid Caliphate of the late ninth and early tenth centuries. Throughout this era, Jewish bankers loomed large in the entourage of the rulers, lending money to the government and consolidating the fund of the state, at the same time becoming involved in the fiscal organization and in tax cultivation. Jewish bankers almost certainly gained manage of the Abbasid money market throughout the early tenth century and became instrumental in the growth of sophisticated financial techniques such since the exploitation of bills of swap. The same bankers also operated since traders or since financiers of other Jewish since well since Muslim traders. We discover those supplying funds for African slave deal, equipping caravans to Central Asia and China, and organizing maritime expeditions in both the Mediterranean and the Indian Ocean.

In Iraq and Persia, the Jews seem to have surpassed the Muslims in importance in the organizations of fund and credit. In Egypt, both the Jews and Christians played roles in the economic and administrative spheres which were out of proportion to their numbers. Through the tenth century,

Egypt began to seek an outlet for its rising strength, and the Fatimids took in excess of an significant section of the India deal from their rivals in Iraq. The result was a huge migration of Jews to Cairo. Abbasids began to lose more and more authority in the east and in the west from the late tenth century, especially after the Seljuq invasion, and the beginning of the Crusades and Baghdad declined. This affected deal also and even a larger portion of the India deal was redirected to Egypt. Simultaneously, the volume of transferred goods expanded steadily. In Egypt, the Jews again obtained a disproportionate share in this deal in the eleventh and twelfth centuries when it became one of their largest pursuits.

The chance detection of a large number of papers belonging to the Jewish society of North Africa who traded extensively in the eastern Mediterranean in the tenth and eleventh centuries is of great help in reconstructing the trading behaviors of the society. The geographical dimensions of long-alooofness deal are clearly visible in the correspondence of these Cairo Genizah merchants. The members of the society had attendance in cities since distant separately since Qayrawan in Tunisia, Alexandria and Fustat in Egypt, and Aden at the entrance of the Red Sea. This facilitated the sale of goods through friends and associates resident there on behalf of the far owners. The Genizah documents reveal that these Jewish merchants were held jointly in a mutual bond of personal friendship, complete trust and financial interest. In a society of such secure-knit ties, the sanction against a defaulting member was the loss of his credit and reputation; a man who was not worthy of trust would quickly exhaust his goodwill.

Moreover, the Genizah documents bring to light in vivid detail the actual circumstances under which a society of Mediterranean merchants organised their international business life from North Africa to India. The mainly motivating revelation of these documents is the action of Jewish traders from Tunisia, Andalusia, and even Sicily in the trans-oceanic deal. A great number of them were closely involved with western India, moving constantly flanked by the Malabar ports, Aden, and Fustat. The extent to which the Fatimid connections with North Africa had encouraged these merchants to engage in extremely extended commercial transactions is amply clear from the Genizah documents. But it is also true that the shipment of goods from the Indian Ocean to the Mediterranean West did not take lay on the foundation of direct connections. The commercial relations of the Genizah merchants flanked by India and the Maghreb relied on intermediaries..

In information, Jewish trading stations, connected to Egypt and the Red Sea, can be Located in excess of twenty dissimilar spaces on the west coast of India to the south of Broach, and further in Indonesia. But they were no longer since dominant since in the previous era, and the India deal of the tenth to twelfth centuries was accepted out and financed to a distant greater degree through Muslims based in the Mediterranean region. Even, Cairo became an increasingly significant center of Jewish mercantile and financial action. Egypt became the new intermediary flanked by the Mediterranean and

the Indian Ocean. In the eleventh century, so, merchants from Iraq and Persia were establishing settling in the Mediterranean region but not vice versa. From 1050 onwards, a large number of Jews began to emigrate from Baghdad to Spain. The Mediterranean in the eleventh century was even, despite Italian encroachments, largely in Islamic hands and Arab speaking Jews participated in the Mediterranean deal since well.

At the time of the expulsion of the Jews from Spain in 1492, a considerable proportion of Spanish Jewry converted at least nominally to Christianity. Hence, since nominal Christians, they had much more freedom than before. Meanwhile, the bulk of those Jews who left Spain in 1492 migrated either to the Ottoman seaports or else to Portugal. There were the two mainly decisively Located positions from which to respond to the new commercial opportunities and take section in the reshaping of the world's deal routes. Therefore almost all the Jews and crypto-Jews in the three key maritime and commercial cross-roads of the early sixteenth-century world who were in a location to participate in long-aloofness deal they could control it successfully in a new context of freedom, having been liberated from all the usual restraints besetting medieval European Jewry either through the Turks or else through more or less forced conversion. All these Jews and crypto-Jews were of Iberian backdrop, language and civilization, and were regularly connected through secure social and family ties. Their backdrop social and family ties helped them to overcome the distances and contrasting circumstances they had to negotiate. In the early sixteenth century Portuguese crypto-Jews gained an significant share in the burgeoning overseas commerce of Portugal. Spanish-speaking Jews, fanning out from Salonika and Istanbul, rapidly acquired a prominent and in sure respects dominant location in the internal deal of Greece and the Balkans. Again, when Rhodes fell to the Turks in 1523 and Cyprus in 1571, the Ottoman authorities deliberately issued orders for the resolution of Ottoman Jews on those islands since a method of reducing Italian and western Christian power. No less deliberately, the Sultan forced the ships of the Italian trading republics to leave the Black Sea area and compelled westerners to pay higher tolls and traditions than his own subjects in the inland Balkan and Anatolian commercial centers.

Karimi Merchants

If the Cairo Genizah papers richly illuminate the multi-faced life of one society of long-aloofness traders in the eleventh and twelfth centuries, they also cast few light on a baffling economic institutions recognized since the "Karim". The Karimi merchants of the Red Sea are mentioned in the Egyptian sources since being actively concerned with the spice deal of the Indian Ocean. Though, the word "Karim" also occurs regularly in the Genizah papers in the context of the India deal. It has been argued mainly convincingly through S. D. Goitein on the foundation of materials in those papers that in the twelfth century, the "Karim" was neither a guild of merchants nor a scrupulous branch of international

deal but few sort of annual convoy or a sea-borne caravan. However Goitein gives no account for this, we can only speculate since to why there should have been such an institutions at this time in the history of Indian Ocean deal.

There is no doubt that the total volume of Euro-Asian deal had become extremely considerable flanked by AD 1000 and 1300. This would have made the ships and cargo of individual merchants trading through sea to India extremely vulnerable to pirates and political taxation. A convoy organization organized through prosperous merchants may have been in a location to buy defense from the political rulers of the Transitional East and to organize bigger defense against attacks through the pirates of the Indian Ocean. There is proof to suggest that Karim merchants organised their deal from port at Quresia-al-Qadim on the Red Sea Coast of Egypt. This deal was frequent with Yemen, South Arabia and India. They dealt in pepper, spices, wheat, rice, sugar, silk and textiles.

Few other Merchant Bands of Asia and Europe

The brisk trading behaviors of the medieval world brought into prominence a number of merchant bands and societies other than Armenians and Jews. Sogdian merchants were one of the dominant bands in the deal of early medieval era. They were people of Iranian origin and inhabitants of Central Asia. They were highly skilled in crafts, since interpreters, horse breeders and craftsmen. Sogdians were in the middle of the first translators of Buddhist texts into Chinese. They usually followed Zoroastrian beliefs organization. Their attendance in China is recorded before the beginning of the Christian period. Their colonies were spread in West sections of Central Asia, China, even Ceylon and other spaces on the maritime deal circuit flanked by India and China.

Sogdians totally dominated the Silk Road one of the significant deal circuit spacing approximately 7000 kilometers which urbanized from China right crossways Asia to the eastern Roman Empire to the shore of Mediterranean. The Sogdian language was the mainly spoken language on the circuit. The deal on the circuit declined through the end of 9th century and was abandoned through the 14th century. The Sogdian dominance was mainly apparent from 4th to 9th century A.D. The Silk from China was the mainly significant trading commodity traded through Sogdians. The other items of deal through Sogdians were linen, pepper, silver and musk. The Chinese merchants got involved in the maritime deal in a large method from 10th century onwards. Their knowledge of geography, astronomy, invention of compass and technology of ship structure gave them an edge. Though, the government in China exercised a lot of manage in excess of overseas deal closely monitoring all imports and exports. Song dynasty encouraged trading behaviors. Their deal relations were with Champa, Khmer empire, port municipalities of Sumatra and Malay Peninsula. In lat 13th century Marco Polo had all praise for Chinese ships. Ibn Batuta defines their ships in details and says, “There are no people in the World

wealthier than the Chinese”. It was, though, throughout the Ming era that the large boost was given to Chinese traders. In 1405 Ming emperors founded marine expedition for business since well since collecting tribute.

The ships were loaded with silk and porcelain. They visited ports approximately Indian Ocean. Here Arab and African merchants exchanged spices, ivory, medicines, wood and pearls. Cheng Ho or Zheng He led the expedition with a fleet of more than 300 ships with approximately 27800 sailors and soldiers. In all from 1405 to 1433 Cheng Ho made seven such expeditions covering approximately 50000 kilometers and touched 37 countries by South East Asia, Arabia and Africa. These expeditions helped in forging trading links in excess of a huge area. Such expeditions were in a method an effort to keep the deal out of private hands. The Chinese government gave freedom to private merchants from China for trading in 16th century only.

The Venetian merchants were also one of the significant bands involved in overseas deal. They had their trading ventures from 12th century in Egypt but from 13th century onwards they started penetrating into Muslim territories in a large method. The Ayyubid rulers of Egypt granted them deal privileges in Egypt and Syria. However there was a break in flanked by because of the prohibition on deal with Egypt through the Church. The Mamluks who replaced Fatimids in the transitional of the 13th century granted fresh privileges. In the 14th century the Venetians urbanized deal with Cyprus, Armenia, Persia and Black sea area.. The Venetian deal was restricted to the coastal regions from where the Jewish and Muslim traders accepted it in excess of land to interior region.

Portuguese merchants since a band dominated the deal in the area of Latin America in the 16th century. They penetrated into regions of power under Spain and Portugal. They controlled deal in Mexico municipality, Lima, Santo Domingo, Cartagena, Panama, Buenos Aires etc. in the area. Separately from bringing merchandise they recognized shops also in the markets. The largest items accepted through them to these areas were Sugar, rice, fabrics, black slaves and gold. They returned largely with silver.

Biggest Business Societies in India

In medieval India the trading behaviors were extremely well urbanized and large level deal was accepted both inland and overseas. Highly dedicated business societies had appeared. There were dissimilar bands of merchants dealing in specific commodities and areas. There were few bands who dealt in trading flanked by hinter lands and cities while few others since large merchants in cities. Still other bands were involved in long aloofness deal in excess of land or seas. since suggested, talk about these varied business societies and their organization. We begin with banjaras the indigenous traders who were always on the move with the commodities they traded in.

Banjaras

The two biggest business societies in medieval India were the Banjaras and Baniyas. The Banjaras combined pastoralism and the carrying deal. Their role in Indian agrarian commerce was very significant. Goods were accepted on boats and carts, and through camels and bullocks. A bullock could travel quite fast but it would normally be more expensive than a cart. Here was therefore the opportunity for bands of cattle breeders who had large herds of oxen. They could travel with their herds in excess of long distances, moving gradually and having their beasts graze directly off the land. They had to move in large bands for safety, and were kept jointly through strong clan ties and subordination to headmen.

Organization of Banjaras and their Trading Behaviors

It is possible to construct a fairly detailed explanation of the Banjaras from modern sources. The Mughal emperor Jahangir noted in his memoirs that the Banjaras are a “fixed class of people, who possess a thousand oxen, or more or less, varying in numbers. They bring grain from the villages to the city and also accompany the army. With an army, there may be a hundred thousand oxen, or more.” Peter Mundy, an English traveler, calls the moving assemblage of the Banjaras a “Tanda”. He wrote that the Banjaras accepted all their household beside with them, since also their wives and children, and that a “Tanda” consisted of several families. In such a “Tanda” there might have been 6 or 700 persons including men, women and children. Generally, they traveled 6 or 7 miles a day. Mundy further added that they normally traded on their own explanation. Their oxen were their own. They were sometimes hired through merchants but mainly commonly they were merchants themselves, buying granules where it was cheap and carrying it to spaces where it was dearer. Again, from there they would buy anything such since sugar, salt, butter, etc. that could be profitably sold in other spaces.

It looks that the Banjaras often depended on credit. Sure verses in the *Guru Granth Sahib* depict them since factors of a great merchant-banker, obliged to buy only such goods since would have his approval. It is hard to estimate the quantities involved in the deal accepted on through the Banjaras. Thomas Roe met on his journey from Surat into Khandesh since several since “10,000 bullocks in one troop laden with corn, and mainly days, others, but less”. Mundy once met a “Tanda” or Banjara of oxen, laden with such granules since wheat, rice, etc. Two days later, he encountered another “Tanda” of oxen, numbering 20,000 and laden with sugar. Tavernier, the French traveler, spoke of the “astonishing sight of 10,000 or 12,000 oxen jointly, for the transport of rice, corn and salt”. Each ox in a Banjara convoy accepted flanked by 265 and 280 lb. av.; a small larger load is accounted through Tavernier. Therefore it looks that despite the slow speed, the quantities of the relatively cheaper goods they moved, essentially for the mass market, necessity have been considerable.

Since regards the building and traditions of the Banjara societies, Tavernier tells us that they were “idolatrous” and their “four tribes” were distinguished through the goods they accepted, namely, corn, rice, pulses and salt. Their women tattooed their skin from the waist upward. They had priests and had a serpent like idol accepted on a staff placed on a special ox. There is no doubt that Tavernier’s explanation, however essentially correct, has several inaccuracies. Not all Banjaras were Hindus. Muslims constituted a significant segment of the Banjaras in northern India. Although few Banjara societies were traditionally associated with deal in sure commodities, like the Labanas with salt, the Multanis with grain, and the Mukeris with wood and timber, it is clear that mainly of them had no inhibitions in relation to the carrying anything that acquiesced a profit. Again, the origins of the Banjaras were possibly several, they being divided in the middle of dissimilar endogamous societies with dissimilar customs, traditions, beliefs, and rites. To European observers, the Banjaras often seemed to recall the gypsies. Superstitions of all kinds, including suspected witch killings and sacrifices, reinforced the gypsy image of the class. The similarities stemmed from the circumstances in which the Banjaras existed. But unlike the gypsies, there was nothing primitive in the job they did, which was to undertake since both carriers and merchants the transport of food granules and other bulk goods.

At first sight, the operations of the Banjaras might look to be those of the “peddlers” of Van Leur’s definition. No trace of collective possession of cattle has been established in the middle of the Banjaras, and Mundy and Tavernier refer to their being owners since individuals. Their joining in large bands led Tapan Raychaudhuri to comment that “here we have an example of peddling deal organized on a huge level”. But it is doubtful whether just anyone could join a “Tanda” at his own discretion. The headman’s power in excess of the “Tanda” extended to what goods they were to carry and where. Such unified operations would enable the Banjaras’ trading to be mannered on more informed lines and with much greater effect than would have been the case if each individual made decisions on the foundation of rumor or intelligence accessible to him. Therefore possibly one may think of the “Tanda” not only since an instrument of security for its members but also since a primitive substitute for a joint-stock company.

Banias and other Merchant Bands

Baniya was used since a generic name for business societies in larger sections of India. They belonged to several casts and sub-casts specific to dissimilar areas and with sure amount of mobility. Here we are including all indigenous business societies under *Banias*. Though, since suggested, give specific names and business interests of dissimilar bands falling under this category.

However the Banjaras were quite significant for inland deal, they represented only a subordinate sector in the commercial world. Medieval India had a extremely large mercantile class, the bulk of it

collected of castes, or endogamous societies, which had been therefore marked a characteristic of Indian community. In the middle of these societies, the sub-castes grouped under the name Baniya were prominent. The Baniyas were divided into 84 sub-castes. The claim of one band to its status is usually established through other Baniya sub-castes. The recognition transcends religious affiliation to the extent that a large part of the Baniyas in Gujarat and Rajasthan has professed Jainism for centuries.

Spread of Merchants in India

The Baniyas were spread in excess of mainly of northern India and a large section of the Deccan, where they dominated the commercial world. Only in Punjab proper did the rival caste of Khatri keep them at bay; and they did not penetrate southern India. The Khatri were a vigorous Hindu urban society occupied in trading action not only in the Punjab but also in Afghanistan, Central Asia, etc.

But the Komatis in Golkunda kingdom seemed to an observer to be “Baniyas transplanted and grown up in this country through another name”. There is no doubt that in South India, the Komatis in Andhra Pradesh and the Chettis/Chettiers of the Tamil country were the mainly significant trading societies. They pervaded the entire of their native areas and were also establish operating in neighboring regions. On the Kerala coast there were no significant units in the middle of indigenous Hindu castes who were occupied in deal. Moplas who were Muslims of mixed Arab and regional descents were significant in trading, especially in inland deal. To few extent, the regional Syrian Christians also were occupied in trading behaviors. There was also the regionalized but highly significant society of Cochin Jews.

The sub-castes of the Baniyas were defined through endogamy and restrictions on dining with members of dissimilar sub-castes, since seen with few acuteness through Ovington. Though, Ovington spoke of 24 sub-castes but the more traditional figure was 84, since given through Abul Fazl. The *Mirat-i-Ahmadi* actually provides us the names of 84 sub-castes of the Maishri and Saravag *baqqals*, that is, the Hindu and Jain Baniyas of Gujatratt. In information, during the country, the Baniya sub-castes were distant more numerous than 84, and the biggest sub castes are much fewer than 24. It may be probable that there had been considerable movements of the sub-castes in excess of time. The author of the *Mirat* correctly noted that they were “mostly named after spaces, villages and settlements”. The Agarwal, widely spread in dissimilar sections of the country, is said to have originated in Agroha in Haryana, and the Oswal, with possibly even a larger spread, in Osi in Marwar. Few of the Baniya families remembered the original seats of their families. Banarasidas who was of the Srimal sub-caste, traced his sect Biholia to Biholi, was himself born at Jaunpur and married to a family of Srimals settled at Khariabad

In the course of time, undoubtedly, sure sub-castes became more prosperous than others. In the thirteenth and fourteenth centuries, the Multanis were the richest merchants and bankers of Delhi. But it cannot be said for sure whether they were Baniyas or Khattris. In the eighteenth century, the name came to stand for Hindu merchants trading in Islamic countries and, presumably thence, for a society of Lohana shroffs settled at Bombay. In information, the Lohanas look also to have their origin in western Punjab but they moved to the west and south by Sind and later to Kutch, and still later to Saurashtra and Bombay. The emergence of the Marwaris, a biggest band of Baniya sub-castes tracing their origins to Marawr in Rajasthan, can be traced to early seventeenth century. Of them, the Oswals were widely spread in dissimilar sections. Banarasidas not only mentions them in Agra, the then Mughal capital, but also tells us that even in a small municipality like Fatehpur, west of Allahabad, there was, approximately 1598, a quarter inhabited through Oswals. Santidas Sahu, the great merchant of Ahmedabad, and jeweller to Emperor Shah Jahan, was an Oswal.

The spread of merchants in dissimilar regions illustrates that a some bands more dominant in few areas. Baniyas, Bohras and Parsees in Gujarat; Hindu and Jain Marwaris in Rajasthan; Khattris in Punjab and North India; Chettis and Komatis on the east coast; Muslim merchants, almost certainly of foreign origin in Gujarat, Deccan and Bengal were a some such significant bands.

Organization of Merchants

It is possible that a sense of solidarity in the middle of members of a sub-caste may have helped in maintaining its prosperity, whereas another same band might decline for lack of it. In the original resolution of the Agarwals at Agroha, therefore the custom went, if a member of the society failed, each of the other members came forward with a brick and five rupees to enable him to reestablish his shop. The sub-caste identity lived alongside a extremely real sense of oneness of the whole Baniya caste. There was, first of all, no bar to members of dissimilar sub-castes of Baniyas forming secure business relations. Therefore Kharagsen, a Srimal and a Jain, had partnership with Ramdas, an Agarwal and a “worshipper of Siva” for conducting jewel deal at Jaunpur. Kharagsen’s son, Banarasidas had a partnership at Agra with Dharamdas, an Oswal, and later worked since a factor of a *sahu* of the Mauthia sub-caste. Therefore in addition to subcaste solidarity, there was a larger sense of fraternity in the middle of the Baniyas, enabling them to join jointly in commercial enterprises irrespective of sect or sub-caste. In the same spirit, sure codes had been urbanized to conduct their communal behaviors in case of emergencies. This was reflected in the general action through the members of the whole Baniya caste in the form of closure of shops or even departure from a lay, when roused through a grievance since happened in Surat in 1716 and 1769.

In many municipalities, especially in western India, the Baniyas organised themselves into *Mahajan* for communal action. The *Mahajan* was rather a shadowy and often ad hoc body of leading men of caste but often represented all the sub-castes. The manage the Baniyas exercised in excess of commerce was certainly aided through such actions of solidarity. But the biggest reason for their success surely place in the training they received from early childhood in arithmetic, accountancy, and ways of business, sharpened through consistent, acute competition with their peers. Since Linschoten observed, “the members of this caste are therefore subtle and therefore skilful in deal that they could provide lessons to the mainly cunning Jews”. Single-minded commitment or the capability for acquisition was the cornerstone of the Baniya’s traditional outlook. In this outlook were married two Calvinistic virtues, namely, thrift and religious spirit. The Baniyas would cautiously refrain from display of wealth and not spend lavishly on anything except for jewelry for their womenfolk, which was a form of saving. They were equally cautious in matters of ritual and prescribed diet.

The world of deal for the Baniya began with the village. The name *baqqal* for him suggests a popular picture of the Baniya since a grain merchant. He was also the regional money-lender and advanced loans to peasants at 1.5 to 2 per cent per month. In the cities the Baniyas could be establish hawking cloth, cowries or even salt. More feature, though, was the Baniya shopkeeper, commonly selling rice and *ghee* to a poor clientele, who often had to inquire for credit and expected harsh circumstances in return. Shopkeepers are naturally to be distinguished from merchants proper. In the middle of these, first there were the true peddlers. Tapan Raychaudhuri aptly compares the Baniya jewellers Kharagsen and his son Banarasidas to the Armenian Hovannes, Steensgaard’s typical peddler of the Asian markets. Such peddlers were the larger Baniya merchants, respectfully styled *sahs*. By advances, they committed artisans since well since peddlers to job in their interest. The organization of advances to artisans, binding them to job on orders of the merchant and sell at his price, was an recognized organization.

In the middle of the Baniya merchants, a process of specialization led to two separate lines of commercial action, those of brokers. K. N. Chaudhuri notes that the institution of conducting business by brokers was strange in south India, but elsewhere it was all pervasive, and the Baniyas dominated the profession. They had no inhibition against acting since brokers for anyone. The Hindus acted since brokers to all the Muslim merchants. The European companies too invariably had to create exploitation of their services.

The shroffs were practically all Hindus, and, in large all section, Baniyas. Proof has yet to turn up of the subsistence of a single Muslim shroff. The shroffs were money-changers, dealers in bills of swap, deposit receivers, and insurers. “In India”, says Tavernier, “ a village necessity be extremely small

indeed if it has not a moneychanger described ‘cheraf’, who acts since banker to create remittances of money and issue letters of swap.” The extremely dedicated profession of shroff led to a isolation flanked by them and other Baniya merchants. A classic instance of the information that divergent professional interests could divide the Baniya class vertically was the incident which occurred at Ahmedabad in 1715. There matters come almost too armed clash flanked by the merchants led through the *nagarseth* Kapur Chand Bhansali and the shroffs led through Hari Ram, factor to Madan Gopal, the head of the shroffs, in excess of the issue of an augment in the deduction described *anth* that was made when cashing bills. The Baniya generally seems since an individual merchant, broker, or banker, but the family often acted since a firm, with joint investments and profits. Tavernier, speaking of the brokers, provides a lively account of the family firm: “the brokers are commonly, since it were, chiefs of their families, for whom they hold all the joint property in trust to turn it to explanation. For that reason those qualified through years and experience is selected.” Accounts of individual firms are unluckily difficult to approach through. A second form of organization was the pure partnership firm, where kinship was not involved. For instance, the Srimal jewellers, Kharagsen and his son Banarasidas, shaped partnerships with men of other Baniya sub-castes who were unrelated to them. But we have no proof that the Baniyas urbanized organizations same to the joint-stock firms of the Europeans.

But absence of joint-stock companies did not prevent the development of large Baniya firms, whether of the individual, family, or partnership kind. In such a firm the *sahu*, or principal had a number of factors. The merchant’s home, including the warehouse, was described *kothi*. The merchants had factors placed at great distances inland. Pelsaert tells us that “few prosperous banians of Agra maintain mediators in Golconda to buy diamonds and spices, which their people in Masulipatam send” to Agra. He regretted that the Dutch had no mediators at Golconda to warn them of the quantities of goods being sent thence to Agra therefore that they could be forewarned like the Indian merchants, who received the required intelligence from their mediators. Here, then, there is an motivating inversion of the picture presented through Steensgaard of the well-informed European companies and ignorant, rumor-fed Asian peddlers.

Tavernier tells us that letters of swap on Agra could be given from Surat, Dhaka, Patna, and Benaras, and we may assume that there were several shroffs with factors at Agra and also that at the other spaces. This is the implication too of bills being drawn on Surat from Lahore, Ahmedabad, Sironj, Burhanpur, Golconda, Bijapur, and other municipalities. The shroffs necessity has had factors at Surat since well since the other spaces. Likewise, the Baniya merchants of the ports had factors overseas. Baniya merchants of Surat maintained factors at Gombroon in the Persian Gulf. In the Red Sea, the Baniya factors were almost certainly more numerous.

The conduct of deal in India was greatly assisted through the organization of brokers' services, largely supplied, through the Baniyas. The brokers performed all kinds of services for the merchants, from arranging the sale and purchase of goods to securing fund. Appreciating services of the brokers, noted that they were "therefore expert in their business, that hardly any body can be without them", and that they "reject no service, whether honorable or foundation, and are always ready to satisfy those who employ them". Still more motivating techniques adopted through the Baniyas were in the financial field, where the shroffs operated. The shroffs carried deposits of money and there therefore urbanized what can be described deposit banking. Sujan Rai, the author of *Khulasatu't Tawarikh*, cited this practice since an example of "the honesty of the people of this country", because "even when a stranger and unfamiliar person deposits hundreds of thousands in cash, for safekeeping, with the *sarrafs*, those righteous ones repay it on demand without any evasion or delay".

The quotations of a commercial rate of interest, or the rate the shroffs and merchants charged other merchants, signify a fair growth of commercial fund. One biggest instrument of extending short-condition credit, combined with a transfer of funds, was the bill of swap, described the *hundi* or *hunwi*. Sujan Rai tells us that the bill was fully saleable. The Indian practice was dissimilar from the European in that in India those who had discounted a *hundi* and the sold it became liable if the drawee failed to honor it.

COMMERCIAL PRACTICES

Pattern of Deal

The trading transactions were in staple commodities, luxurious items, valuable metals, horses, weapons and slaves. Though nature and volume of regional and inter-regional deal was not identical everywhere. India was renowned for exporting spices and cotton clothes. Africa and America were coveted for gold, silver and slaves. Arab traders were active in selling horses, Persian silk and Mediterranean products like clothes, wine and grain in Asia and Eastern Africa. They also captured slaves who were sold in Mediterranean countries.

Throughout the Ninth Century, the Byzantine Empire had trading links with the Slavic countries and it slowly opened up the markets of Russia. Byzantium was the Center of manufacturing luxury goods and was recognized for its deal in the products of Constantinople like perfumes and silk ware. Throughout this era, the interregional commercial action was Located on the fringe of Western Europe. The earliest intermediaries in the deal of North- Western Europe were the Frisians. Their deal flowed beside the Rhine. Several commodities were traded through them. They accepted clothe and fish up the river to pay for the grain and wine bought through them. Throughout Ninth and tenth centuries,

Scandinavians crossed the central Russian watershed frequently on their method from the Baltic to the Black Sea and from there to Byzantium. These traders were instrumental in exporting honey, furs and slaves to the Close to East. They imported spices, wine, textile and metal jobs. Therefore, oriental luxuries like, textiles, oil and spices were accessible to the west and latter exported timber, iron and slaves to the west.

In the tenth century Italian merchants played an significant role in deal. From the East, the Italians imported silks, velvets, damasks, Russian furs, eastern spices and dyestuffs. These were sold all in excess of western and central Europe. In return, they shipped timber, arms, woolen goods and slaves in the East. In this method, Italian merchants were largely occupied in re-export. They were purchasing goods from the East and without additional processing exported them to the Western Europe. Though, in excess of a era of time, several municipality-states in Italy urbanized manufacturing elements. The commerce of North Europe was confined to essential commodities like grain, fish and timber. The valley of the Somme and the Seine supplied grain. When Germans colonized lands to the east of the Elbe, at that time, Prussia and Poland appeared since the largest granaries of Europe. In the Baltic, fisheries of Skania, off the South Coast of Sweden supplied fish to Western Europe. The wine deal of Bordeaux was wide spread. Timber was accepted from the well-wooded countries approximately the Baltic to the plains of Flanders and the Netherlands. The cities of Northern Germany acted since intermediaries in the supply of salt. It was obtained from the Bay of Bourgneuf.

The deal in Southern Europe forged trading links flanked by Muslim world and Western merchants. While former purchased Frankish and Scandinavian swords, European timber, iron, tin and copper, latter traded in cloths and spices. In Eastern Europe, widening of trading network marked ninth and tenth Centuries. The Arab Merchants frequently reached the Slav lands. The Slavonic states of Moravia, Bohemia, Poland and Russia urbanized deal in slaves, furs, honey and wax. Russia appeared since the principal trading broker and served since the clearinghouse for other Slavonic and Baltic Countries. Throughout twelfth Century, Novgorod became the largest center of deal with Baltic. In this deal, beeswax, fur and silver engaged an significant lay. Throughout this era, fabrics of Flanders reached Bohemia and in the after that century, Bohemia imported cloth from cologne, Aachen, Mainz and other cities. It had trading links with Poland and Hungary. There was export of mining products and cattle' from Hungary to upper Germany, Italy and Vienna. Throughout the Thirteenth Century, metal and luxury goods were exported to Bruges from Poland.

The area of Low Countries was also an significant region of deal. While the Flanders was the first to develop cloth production, they faced stiff competition from Brabant in the thirteenth century. It resulted in the manufacturing of transitional quality cloth through the Flanders. There was import of

wool from England and Spain to meet the rising demand of the Mediterranean area. Throughout fourteenth century, the largest currents of commerce were from East to West beside the Mediterranean, North and Baltic Sea.

In the pre get in touch with era, long trading networks lived in Americas. In the Lawrence valley, Hurons played a significant role in fur deal. The commerce of Mesoamerica was long. Tenochtitlan received turquoise and silver from New Mexico. The Aztecs in return traded in several commodities accumulated from dissimilar spaces. They obtained rubber from Vera Cruz, chocolate from Chiapas, jaguar pelts and honey from the Yucatan, gold from Nicaragua, cacao from Honduras or El Salvador and gold from Costa Rica. The Mayan commerce was in luxury goods such as leather goods and skins. The advent of colonial rule in this area and Africa throughout the fourteenth and fifteenth centuries through Spain and Portugal also changed the extremely nature of commerce.

Throughout the era under review, the volume of inter regional deal was not extremely large. The majority of European population was still dependent on regional products. The mass movement of Goods in the transitional ages was dependent on cheap water transport. In 1273, for example, England exported 35,000 sacks of wool. Sweden was exporting 10,000 tons of herrings annually to the Hanse cities. In return 24,000 tons of salt was imported. Wine exports from Bordeaux reached 10,000 tons annually. Large level deal to Europe in spices, textiles, indigo, sugar and saltpetre were the highlight of 16th – 17th centuries. Approximately all of these commodities were taken from India and other sections of Asia.

Trading Routes

The flow of goods within areas and to outside regions rested on the extension and exploitation of trading routes. Throughout the transitional ages, land and water routes were used. Robert Lopez has highlighted the role of Arab merchants in forging widespread trading links. The deal of central Asia extensively used land routes. The caravan routes connected the Mediterranean world with India, Iran and China. The Muslim traders had trading posts in Sind and Gujarat. In the tenth century, they had a significant colony at Saimur, not distant from Mumbai. The travelers on their method to India used the Red sea ports of Jor and Jidda and Ubulah in the Persian Gulf. Since the Chinese vessels did not venture since distant since Basra, there was emergence of Siraf since an significant port of deal. It became the nodal point of deal flanked by Yemen and the Red Sea. The city of Muscat and the Coastal sections of Oman also played an significant role in the traffic. Throughout ninth century, actions of the Chinese authorities resulted in concentration of deal in Malacca. Throughout Late T'ang and Sung era, eastern and Southern coasts of China were used for foreign deal. In the Late T'ang era, bulk of foreign deal

flowed by Canton. Under the Southern Sung, Chuan-Chou Located close to the great tea and porcelain-producing regions in Fukien became the leading port. Korea also had trading links with Japan.

Central Africa had indirect get in touch with the Indian Ocean before 1100. The 'Age of Detection' resulted in the forging of more trading links flanked by Africa, Asia, America and Europe. The Mediterranean, Baltic, Atlantic, Indian Ocean and Arabian Sea were extensively used for international deal. Contrary to the Pirenne's thesis, many studies have shown that Arab expansion did not affect Mediterranean shipping. Pierre courou has listed four biggest routes, which were used through Italian merchants as Eleventh century crossways the Mediterranean. There were two overland caravan routes linked with deal in silk and Chinese curios. The first circuit stretched from china to the Black sea, beside the steppes of Southern Siberia. The second circuit passed by the Turkistan desert and linked Iran. From Iran, this land circuit was connected to the head of the Persian Gulf. Therefore the land and sea routes were interconnected. The other two sea-routes mentioned through Pierre chaunu were from the Indian Ocean. It converged at the Persian Gulf. For reaching the ports of Palestine and Syria, travelers by the sea-circuit, had to commute by the desert. The sea-circuit from the red sea to the Gulf of Aqaba or Suez substantially reduced the land journey to Alexandria.

As the eleventh century, Italian and other merchants trading to the south used many routes crossways England and France. Several routes connected Brabant to France. A network of routes crossways Northern France converged on Compiegna and Troyes. Throughout twelfth century Hellweg bisecting northern Germany from Dortmund in Westphalia was the largest link to the Slavonic East but in the coming century four trans continental routes flanked by Bruges and Baltic were urbanized. In Southeastern sections of England, it was cheap to exploitation rivers for importing timber from the Baltic and Norway. The exploitation of Dutch rivers and canals, stretching beside the east to west resulted in emergence of Holland since a center of entrepot deal. Lubeck and Hamburg acted since the largest reloading spaces for the goods of Bruges. In information mainly of the great rivers of the Europe - the Rhine, the Weser, the Elbe in Germany, the Loire, the Rhonx, the Garonne in France Accepted heavy long-alooofness traffic. In England, the Thames, the Stour, the Avon, the Trent beside with many other rivers were used for internal deal. In Eastern Europe Volga circuit was extensively used. The deal flanked by Russia and Byzantine was accepted from the Baltic either via the Gulf of Finland or via the Gulf of Riga and the Dvina. From the latter goods were accepted to the Dnieper and the Black Sea.

In the Ninth Century, Frisian Dorstad, the Danish Haithabu and the Swedish Birka were the largest center of Baltic deal. The link flanked by the Baltic countries and the northwestern Russia was provided through the waterway, which spread, from the Baltic up to Neva into lake Ladoga and the Volkhov to Novgorod. The exploitation of sea-routes was dependent on the shipping industry.

Throughout the transitional Ages, mainly merchant's ships were carvel built and were light and fast. Through 1277 Genoese Galleys began to sail via Cadiz and Seville to France, Flanders and England. In the Mediterranean, the Naves, the slow sailing ships accepted the freight. These were low cost ships in comparison with galleys. They could carry more freight.

In China, many improvements were made. Throughout the T'ang and Sung dynastic rule, stern rudder made their appearance. These were more than sixty meters in length, with flat bottoms and thin keel. These ships having three to a dozen masts were rigged with square sails. They could carry up to thousand persons. The exploitation of marine compass also facilitated navigation. In Baghdad, pontoon bridges were used. These were connected at both ends through iron chains and were attached at each bank to firmly implanted posts. Therefore Canals were put to exploitation for regional transport. There was long exploitation of camels on the land. The Arabs used galley in carrying goods overseas.

Centers of Commercial Action: Markets and Fairs

The Commercial transaction of commodities was accepted by specific centers of swap and deal. These can be traced in few form or the other to prehistoric times. We have references from ancient times from approximately all civilizations in relation to the subsistence of periodic markets at regional scale. Few of these had specific commodities of deal while others had a range of them.. With the growth of settled communities regular and fix centers for trading purposes also appeared face through face with periodic markets. The development of urban centers and large level transactions spread in excess of large areas brought in relation to the a large transform in these trading centers or markets.

Markets

The rising commercial behaviors in the medieval era saw fast development of markets and cities. Approximately all the cities had a market and in case of better cities there were more than one market. All the large cities of Europe, London, Paris, Moscow, Barcelona, Venice, Madrid, Lisbon, Bavaria, Cologne, Lyons etc. had large markets often spreading with the development of cities or in several cases rising markets were expanding the limits of cities. Markets in large cities specialized in sure commodities corn, fish, beef, cloths, livestock wine, cheese and butter fruits and vegetables and therefore on. It is estimated through Everett that in 16th and 17th centuries England and Wales had approximately 800 rationalities with regular markets. Of these “300 confined themselves to single deal: 133 to the grain deal, 26 to malt; 6 to fruit; 92 to cattle markets; 32 to sheep; 13 to horses; 14 to swine; 30 to fish; 21 to wildfowl and poultry; 12 to butter and cheese; in excess of 30 to wool or yarn; 27 or more to woollen cloth; 11 to leather; 8 to linen; at least 4 to hemp”. The regular fairs were in addition to these. The situation was not extremely dissimilar in other countries of Europe. It is estimated that

throughout the end of 16th century there were approximately 3200 cities in India. Approximately all of them had markets and better ones more than one.

The same was true of approximately all areas. Surat, Agra, Lahore, Multan, Patna, Dacca, Delhi, Bijapur, Masulipatnam, Broach, Cambay, Dindigul were centers of international deal. It is accounted that Agra was better than London throughout the reign of Akbar. The craftsmen thronged to urban centers to sell their products.. The swap of commodities can be illustrated from the instance of Delhi in 14th century. The horses reached here from Khurasan via Multan. The municipality obtained grain from since distant since Amroha, wines from Kol and Meerut, betel leaf from Dhar in Malwa, ordinary cloth from Awadh, muslin from Devagiri, striped cloth from Bengal and Brocade from since distant since Tabriz in Iran. The Arab World was dotted with markets in all large cities. Cities like Aden, Jeddah, Istanbul, Hormuz,, Baghdad, Mecca, and Basra had markets which attracted traders from distant off spaces. China was no exception having large markets, in approximately all cities and attracted traders from Central Asia, Africa and India. The special characteristics of Chinese merchants were that they moved from one market to another with their goods. Even Latin America had their own markets, when the European colonizers arrived there in Mexico, Brazil and Argentina. These further grew in mass and the commodities they traded in also increased after the arrival of colonizers.

Almost all the medieval deal had network within area and crossways areas. The village, small city and large municipalities all had regular flow of commodities. Peddlers, small merchants and large merchants all had their own specialized trading commodities which establish their method to specific destinations. Tapan Ray Chaudhuri classifies Indian market in 16th – 17th centuries into four largest kinds:

- The emporia for long aloofness deal, inland, overland or overseas;
- Small level bazaars where goods were gathered from spaces within a short radius primarily for purpose of regional consumption and *Mandy* or wholesale markets;
- Periodic fairs where specialized traders met jointly to sell and replenish their stocks but consumer were not excluded;
- The truly in accessible rural markets where the regional surplus produce was exchanged in the middle of the producers-cum-consumers.

Fairs

To begin with fairs were largely related to religious and ritual festivals and celebrations. With the expansion of trading behaviors mainly of them became centers of commercial behaviors also. These fairs were of varying sizes attracting people of only scrupulous area, crossways areas and crossways

countries. The frequency of holding fairs was also not uniform. It could be monthly, once in a some months, twice a year or once a year. In few cases it could be even once in a some years. Several of these were held in scrupulous seasons or time of the year. Since distant since the availability of items of deal are concerned, few fairs were recognized for specific commodities. The range of commodities in periodic markets and fairs was extremely wide. These incorporated slaves, cattle of all sorts, granules, arms, craft products to valuable or luxury goods.

Initially fairs were linked with religious celebrations but slowly they became center of deal. The Lendit fair held in June at St. Denis in eleventh century was a religious fair. It was the abbey of St. Denis, which obtained sanction from the royalty to hold the fair. Flanked by 1109 and 1112, Louis VI instituted another fair in the plains of St Denis. After 1213, both fairs were merged into a single fair, 'The Lendit of the plain of St Denis'. In the eleventh century, Flanders fairs at Torhout became center of rigorous commercial and industrials action. It was the fairs of Champange, which became foci of international deal. The information in relation to the these fairs is accessible from 1114 onwards. It was in the thirteenth century that they assumed the classic form. The six fairs were held in four cities of the countries of Champange and Brie. The merchants of France, Italy, England, Germany, Switzerland and Savoy brought clothes, woolen, silk, leather, fur, lines, spices, wax, sugar, grain, wine and horses for sale in the fairs. From 1250 onwards Genoa became the center of deal. The fairs of Troyes, Provins, Lagny and Bar-Sur-Aube also attracted merchants from far spaces.

There are claims to the stability of fairs for centuries. Lendit fair was traced to 9th century, Troyes fairs to Roman times and Lyons fair to 172 A.D. "In Europe Sully-sur-Loire close to Orleans, Pontigny in Brittany, Saint-Claira and Beaumont de Laumagne each had eight fairs a year. Lectoure in the *generalite* of Montauban had nine; Auch eleven". All large cities in Europe had their fairs which were recognized for large level trading behaviors and great fun for the entire city. Paris, London, Hague, Venice, Leipzig all had their specialized fairs. Antwerp and Bergen-op-zoom had four biggest fairs in 16th century. Several of the fairs were connected jointly and shaped specific circuits with merchants moving from one to the other. India had its own fairs. Several of these were religious but trading went face through face. The major fair was held once in 6 and 12 years in dissimilar religious municipalities. Mocha and significant port attracted ships laden with commodities from India and other sections of Europe. Egypt, Syria and Arabia were well-known for their fairs. The pilgrimage to Mecca was one of the large occasion for traders who reached here from distant and wide with every conceivable commodity. Hormuz had her season of deal lasting 3 – 4 months and was like a fair.

Alexandria had great trading action for two month throughout favorable season for ships to reach. In East Asia Bantam in Jawa was well-known for its brisk trading markets and fair. Like India,

China had its fairs associated with religious occasions. Here the state closely governed the markets and deal.

What is amazing in relation to these fairs is sheer range of participation. Large merchants, middlemen, small shop keepers, peddlers and general men they were all there. The transaction of highest order in wholesale deal to individual merchandise took lay. Depending on the mass and importance of each fair they attracted traders from the far countries to the areas in the neighborhood. Antwerp had two biggest fairs every year. One of them well-known for horses brought from Denmark. The fairs also had large level exploitation of credit and money market. “ If the fair is envisaged since a pyramid, the foundation consist of the several minor transactions in regional goods, generally perishable and cheap, then one moves up towards the luxury goods, expensive and transported from distant method; at the extremely top of pyramid came the active money market without which business could not be done at all – or any rate not at the same pace. It does look that the fairs were developing in such method since, on the entire to concentrate on credit rather than commodities, on the tip of the pyramid rather than the foundation”. ”.

Mainly of the times merchants came with lots of bills of swap and they were settled here. The swap rates were fixed here through large merchants for dissimilar currencies. Through the 18th century the fairs began to decline in Europe since great centers of commercial behaviors. However several of them sustained but more since custom and fun and less in commercial importance.

Commercial Practices

The development of trading behaviors and long aloofness deal in excess of land and seas made the commercial transactions intricate. The trading transitions entailed numerous risks. There was fear of sea-pirates and natural disasters at sea. The required capital was to be generated for purchasing of goods. Money was needed for buying commodities in far spaces and sale proceeds were also to be accepted back. It was hard to carry vast amount of gold currency to far regions. Since a result a number of new commercial practices and organizations appeared to take care of the rising deal.

Credit and Money Lending

The organization of Credit was widely prevalent in the trading behaviors. Even at the regional and regional scales the wholesalers would provide things on credit to retailers and latter in turn to the consumers. In small business the small traders, middlemen and suppliers were always at the brink. If the sum was not paid back it could ruin the creditor. The development of deal necessitated the funding for large level commercial transactions. To begin with this funding was provided through large merchants. In due course it appeared since a specialized action with distinct category of money lenders. Though, mainly of large merchants sustained to trade in providing money on credit. In case of India the nobles

also landed money for trading. They dealt in large amounts and gave it to recognized merchants only. In several sections of Europe also the nobles were involved in providing funding for business.

The practice of granting maritime loan to a ship owner or merchant was living in Europe for a long time. Such loan was repaid only after the vessel or Cargo had arrived safely at agreed destination. The maritime loan was of great advantage. It offered credit and insurance to the borrower. But the rate of interest on it was extremely high. In approximately 1230, this loan was banned through the church. Pierre Courou has pointed out many devices used through Italian merchants for generating capital. There was exploitation of *Commenda*, a periodic partnership for one season. The proofs accessible from Venice of eleventh century indicate that *Commenda* was a “partnership” concluded flanked by a financier and a merchant. While the former provided the capital, latter under took journey for conducting deal. There also lived another kind of partnership flanked by merchants. It was described *colleganza*. Under this arrangement, one merchant provided only the capital, another merchant, while providing capital was also involved in deal. The huge collection of Genoese notarial documents designates that the *Commenda* declined in Genoa through the latter half of the thirteenth century. The *Compagnia* or partnership replaced it. Initially such partnership brought jointly family members having capital but slowly these gave method to *Corpidi*: *Compagnia* or Capital of the community. These were open to individuals who wished to invest their capital for trading transactions.

The payment of debts was also an integral section of commercial transactions. Often merchants either did not carry cash or were short of resources to purchase commodities. They had to borrow and debts were cleared throughout the fairs. The accessible records illustrate that at the fairs, payment was done on the last day. The transactions were recorded. These written writs guaranteed the clearance of debts through merchants who had borrowed money. It was not dependent on the transportation of Coins. Henry Pirenne has rightly observed that the fair acted since an embryonic clearinghouse for the European economy.

Along currency, many ways were used to facilitate swap. One such mechanism was the “fair letter”, appearing in the Netherlands. It recorded debt in the attendance of many municipal magistrates. It was written in the form of a “divide letter, two copies being written on the one sheet of Parchment. It was torn into two and was given to Magistrate and Creditor. The fitting jointly of these two portions authenticated the deed. Therefore the “fair-letter” accepted with it the right to exact payment.

A sure interest was charged through the lenders from the debtor. In Europe the Christian Church had prohibited lending money at interest. The church was of the opinion that the only method of creation money should be by job and earning profits from money does not have religious sanction. Islam also prohibits charging interest. Since a result until 13th century Jews were the largest money lenders. A lot

of resentment against Jews and their persecution can be ascribed to their money lending business. Though, the ban through Church succeeded only partially and several Christian bands still followed money lending and at times camouflaged and circumvented it in several methods. A distinction was also put forward through articulating that if money is loaned for few personal exploitation charging interest would amount to usury and is sinful while by loan for business to earn more money should not be measured usury and just interest which was legitimate. The instruments of swap also helped in advancing money with commission built in and escaped the charge of usury.

The rate of interest was approximately 20% they could settle for up to 10%. In India the interest rates varied from area to area and could be from 9 to 18%. Though, the interest rates depended on a number of factors and could be since high since 100%. The factors taken into explanation were the aloofness, reliability of the party raising loans, the bargaining capability of debtor and risks involved in the trading commodity and lay.

Instruments of Swap, Money Changing and Banking

The exploitation of currency was integral to trading behaviors. Many ways were devised to issue required currency through the state in dissimilar sections of the world. Throughout the T'ang and Sung era in China, separately from coins, paper money and paper credit was also used. Since early since 811, the T'ang was issuing 'flying cash' to pay for goods acquired in far regions. These money drafts were reimbursable at the capital. Under the Sung several such drafts were issued. These government money drafts were exchanged flanked by merchants who wished to transfer credits. The private bankers also urbanized another kind of paper money. They used certificates of deposit, which could be cashed for a three percent service charge. Such certificates were circulated freely at face value. Those issued through the bankers of Chengtu in Szechwan were extremely well-known. In 1204, when the government took them in excess of, they became the world's first genuine paper money. These certificates were valid for a era of three years and entailed services charge of three percent. In Tokugawa Japan, individual daimyo used rice and silver certificates since paper money within their domains. In India merchants used both currency and paper transactions like *Hundi*.

It is significant to stress the foundation of by currency since the medium of trading transactions throughout the transitional ages. The money used in actual payment was first converted into the average of value and large transactions were always paid through weight. It had direct bearing on the value of a organization of coinage. The trading was mannered in dissimilar currencies like florins, guilders, ducats, pounds or any other. The specialist money changes used to assess the value of the coin through determining how much valuable metal it contained. It may be noted that people accepting coins evaluated them not at their face value but according to their metal content. In such a situation coined

money could not act since the comprehensive means of payment in the transitional Ages. The crucial role of money changers contributed to their controlling large sums of money and affecting the transfer of funds and even extended time loans to merchants and bankers.

Because of varying currencies and their value, role of moneychangers became significant. The practice of money changing was in vogue in the Western Europe throughout the ninth century. In the second half of the twelfth century moneychangers were active in Genoa. They were recognized since *bancherii*. These moneychangers exchanged coins and carried deposits from their clients. They were paid small amount for safe keeping of money. These deposits were used for clearing debts in distant absent spaces. The bill of swap also made its appearance. These bills were written through moneychangers and assured the payment abroad in foreign money to merchants. The payment was equivalent of the sum deposited through these merchants with moneychangers.

With the growth of semi-permanent money markets, moneychangers started acting since bankers. They not only deposited money but also extended credit to customers and got involved in overseas deal. They shaped partnerships, which made it possible to transfer funds even when debtors and creditors had explanations with dissimilar establishments. Through the transitional of fourteenth century non-negotiable bills and notes were widely used. Here the bills were issued at one lay which could be exchanged at another in few dissimilar currency which might have dissimilar value. The rate of swap flanked by the currency having varying value could conceal the interest charged. In India *hundi* was mainly significant instrument of swap. Tavernier, a 17th century traveler noted that approximately every village had *sarraff*, who were money changers and acted since banker to create remittances of money and letters of swap. The *hundi* in the form of a paper was issued for loans, money deposit or remittance of money from one lay to another and was saleable. It accepted the amount, the specified era and the lay where it was excusable. The interest and other charges depended on the nature of transaction.

In Europe the bills of swap themselves became an instrument of deal. They were bought at less than the face value and could be realized on profit of up to 5% for export deal in another city and branch. The quality of instrument of swap was judged through its accessibility and soundness and it was to be easily negotiable. There was strict code of behavior in dealing in them. In the Abbasid caliphate the bills of swap were described *suftaja* and cheque since *saak*.

The institution of Banking on a full level with resident banking establishments came into subsistence in approximately 13th century. Italy took the lead and municipalities like Genoa, Lucca, Florence, Tuscany, Rome and Venice became the centers of banking action. A large number of family firms recognized banks in Florence. Through the last decade of 13th century Bardi and Peruzzi families of Florence recognized Banks in England also. Peruzzi had branches in Avignon, Bruges, Cyprus,

London, Naples, Paris, Pisa, Rhodes, Sicily, Tunis and Venice. Through one estimate through the year 1338 approximately 80 banking homes were operating in Florence with swaps in every section of Europe. Through the end of 14th and early 15th century a number of European municipalities had banks recognized through business homes. The Medici Bank of Italy was one of the mainly powerful banks of the 15th century. With its headquarter in Florence it recognized branches in Rome, Naples, Milan, Pisa, Venice, Geneva, Lyons, Avignon, Bruges, London and several other municipalities. They even became financial mediators of the church, extended credit to kings and facilitated international deal in Europe. Banks participated in deal since well since creation loans to traders. In information in the early stage trading was more significant than banking.

Another significant institution that appeared in late medieval era was Swap or Stock Swap which was central to all trading action. In 1681 it was called since ‘the meeting lay of bankers, merchants and businessmen, swap currency dealers and banker’s mediators, broker and other persons’. Through 16th century every biggest commercial city in Europe had an swap. “An Swap was, relatively speaking, like the top part of a fair, but one in permanent session. Because the significant businessmen since well since a host of intermediaries met here, business of every sort could be transacted: operations in commodities, currency swap, share holding, maritime insurance where the risk was spread in the middle of many guarantors; and it was also a money market, a fund market and a stock market”.

Accounting

The recording of commercial transactions was essential for regulating deal. In maritime deal, practice of venture accounting was in vogue in Europe. It was a wide spread tradition to operate a distinct explanation for each shipment. In maritime deal, role of the scribe who maintained records was extremely crucial. He maintained the ship’s inventory. In it, all items abroad were listed and each transactions were recorded apart. Slowly all items pertaining to an individual were listed jointly. Such a process came to give a running explanation. The after that growth apparent in Peruzzi Ledgers was to adopt a approach in which all debts were written in the first half and credits in the rear half at the ledger. Italians adopted the double-entry book keeping in fifteenth century. In this method, the growth of accounting stabilized monetary transitions.

Personnel of Deal

The development of deal and business transaction gave rise to host of commercial behaviors and persons associated with it. Merchants were central to all these behaviors. Separately from buying and selling commodities they also acted since money lenders, financiers, money changers, brokers, bankers, commercial mediators etc. Mainly of the time the large merchants performed several of these functions simultaneously. The specialization of this sort appeared slowly toward the later medieval era only.

The transactions at regional scale were directly in the hands of producers. Therefore, Monks, fishermen, peasants and landlords acted since “section time merchants”. Though since deal grew in volume, it came under the manage of enterprising merchants. These merchants regulated and even controlled production processes. They enjoyed political authority and shaped guilds to maintain their hold in excess of trading behaviors. They used many ways to increase their resources. Jews, Arabs, Italians, Flanders, English, German and Scandinavians played multiple roles in this expanding deal. They made vast fortunes. Henry Pirenne has outlined details from the biography of Godric who was a trader of East Anglia. He existed at the turn of the eleventh and twelfth centuries. Initially, he was a beachcomber but slowly rose to become a substantial merchant. He was also member of a partnership. He renounced wealth in the last years of his life.

Two characteristics of trading transactions indicated an effort through merchants to organize them. Firstly, in foreign countries merchants regulated their lives and deal in such a method that they were not to encounter any opposition. In China, throughout ninth century, outside merchants existed in designated quarters in the port municipalities. In India Arab merchants were active. There was greater mobility in Europe and the role of Italian merchants was more important. Throughout Ninth Century Frisian merchants frequented London in England, Rouen, Amiens in France, Cologne and Maiz in Germany and several cities in Scandnavia and spread their deal. Though, throughout the era Italian merchants had an long trading network and obtained trading privileges in several countries. Initially where ever they went, they had small trading settlements. It was the *Fondaco*, large structure which accommodated these merchants. It was used since residence, storehouse and transaction center. Venice also provided same spaces to German merchants.

With the expansion of deal, number of merchants residing in foreign countries also rose. Through the late twelfth century 10,000 Venetians were residing in Constantinople. The Italian merchants came to monopolise the freight and passenger traffic during the Mediterranean. They were occupied in many works. They were bowmen, sailors, shipwrights, captains of merchant’s ships and fleet Admirals, textile manufacturers, mining entrepreneurs, lessees of mints, moneylenders, tax collectors and bankers in the service of the Pope and the kings of England and France. For example the Florentine Franzesi brothers were revenue mediators of Philip the fair. Under Edward II, Antonio Pessagno, a Genoese handled the royal deal. The Italian merchants composed tithe by out Europe on behalf of the Pope. They also took care of his commercial transactions. Several of these merchants like Federico Corner, Benedetto Zaccario from Genoa and Francesco Datini from Florence made vast profits.

The trading behaviors were largely based on the attempts of individuals or family enterprises. Separately from family members, outsiders were also incorporated since shareholders. The development

of permanent business organizations in dissimilar sections of Europe meant that merchants could regulate their commercial transactions by mediators and partners.

CRAFT PRODUCTION

Textile Production

The textile production is almost certainly one of the oldest craft in approximately all communities. Clothing of dissimilar kinds was produced in approximately all areas of the world at least for the regional consumption. In the medieval era India was one of the largest producers of cotton textiles. More than hundred diversities of dissimilar kinds were produced here. Large quantities were exported to several sections of Asia and Europe. It was recognized for the diversity and durable bright colors.

Two ways were used for decorating fabrics. The batik recognized through Indonesian name was a ability used for protecting the design through wax before dipping the fabric into the dye bath. The second way was recognized since patola. Under it, yarn was dyed before weaving. Afterwards fabrics were weaved since per the calculations of design. It ensured the emergence of pattern on both sides of the fabric. In Arab world combing was used for weaving wool. Cotton was carded through means of a sort of bow and weaving was done on a loom. Carpet creation was one of the biggest craft in the Central Asia and Islamic World. For this, loom was always placed vertically. The warp was of undyed wool. The children employed in the creation of carpet usually crouched on a plank. It rested on the rungs of two vertical ladders. The plank was raised, since the job progressed. Flanked by each line of wool stitches, wool left thread was passed. The stitch was made on the right face. The wool was passed with the right hand twice round a warp thread tied in a running knot on the warp thread alongside. It was then cut with a small knife, which was held in the palm of same hand. While children worked at great speed, a worker continuously guided them in relation to the design.

The weaving industry also lived in Egypt and Nubia for a long time. The accessible archaeological proofs illustrate the exploitation of cotton in Senegal flood plain throughout the tenth century. The narrow woven stripes were used for manufacturing cotton. The cotton weaving was widespread in Ethiopia also. There was exploitation of narrow loom and spindle whorls in the thirteenth century. In China, spinning and weaving were in the hands of housewives. In the production of silk labour of craftsmen was used. The get in touch with Iran brought several changes in woven motifs. The T'ang patterns woven on the weft produced Sassanid motifs like pearl entrusting medallions. Under the Sung dynasty brocaded silk woven with gold thread was produced. The Chinese also used the ancient techniques of arid lacquers. A clay model was coated with three to fifteen layers of lacquer. On this

crust, designs were made through by paste having lacquer foundation. Once the lacquer was dehydrated, the clay model was withdrawn. Finally the shell of hemp and lacquer was left. This ability was used in Japan also.

The production of textiles from wool, flax, hemp, silk and cotton was an integral section of European manufactures throughout the transitional Ages. The woollen textiles were manufactured in all sections of the continent and all parts of population used them. The large level manufacturing of woollens was apparent in Italy, England and Belgica, the land flanked by the Somme and the Moselle. Both skilled and unskilled workers were employed in the flourishing woollen industry of Southern Italy. In this area, sheep were reared on a large level. Mainly of the raw wool in the coastal regions was filled, dyed and finished. It produced high priced cloth. At Pompeii the job of fullers is vividly called in the frescoes of the Home of the Vettii. The production process called on the walls of a fullonica depicted several scales. Firstly the raw webs were pounded under foot in a troneph. For it, water, soap and fuller's earth was used. This cleansing process produced compact unshrinkable cloth. It was approximately two third of the length of the original web. The cloth was washed and then dehydrated on the frame, producing the exact length of the original web.

In the Northern Italy, woollen industry grew in the Po basin. Many items were produced, Patavium produced stout frieze described gansape. Verona was recognized for its blankets. At the end of the eighth century woollen industry urbanized in the English Kingdoms and the Northeast section of the Carolingian Empire. The fine quality cloaks were highly valued for their wool and colour. In the household industries, primitive warp weighted looms were used through the peasants to produce wool. This industry was given impetus through the Viking people in the North Sea area. They generated more demand for woollen cloth by expanding deal. Through the beginning of the twelfth century, small crafts men were organised approximately monasteries, cathedrals and castles.

In the Southern France, St Omer in Artois, Douai Lillie and Tournai were largest clothing cities. The production of fine broad cloth in these cities involved several scales of operations. Dyeing was done at any scale of production of cloth. The dyers had knowledge of properties of several materials-wool, dyes and cleansing mediators. The dyeing was separated into two separate crafts – that of the dyeing on wool and the dyeing in red and other colors. It was accepted out in large circular vats. The wool or cloth was turned in excess of with long poles through the dyers or his assistants.

The weaving of woollens involved a number of operations starting from extracting wool to finished product. After sorting, wool was readied for spinning. Both carding and combing was used for short and long staple wool respectively. For small staple, wooden instruments, set with small metal hooks were used. For combing of long staple the wooden instruments with long metal teeth were used.

The wool, duly oiled, was spun into yarn. This job was mostly in the hands of women by spindle. The introduction of the spinning wheel throughout the thirteenth century greatly improved the process of spinning.

After that scale of production was in the hands of weavers. The wrappers arranged the warp thread in the requisite number of thread of the requisite length. The spoolers wound the wool thread on to the bobbin for insertion in the shuttle. Two weavers, mostly men did the weaving of the broad cloths. They sat face through face at a broad double loom. For the weaving of narrow cloths, single loom was in exploitation. Fulling was an arduous operation. The old way of trampling in a trough was in usage in mainly of the cities. For fulling the cloth was placed in shallow troughs filled with water. The cloth was sheltered with fuller's earth. It was traded through men with feet. Later on the mechanical process was introduced for the purpose. Fulling was done to shrink the cloth therefore that lines of warp and weft were removed. The washed cloth was hung out to arid on a tenter. It was an upright wooden frame. It was fastened on this frame with the help of tenterhooks. The finishing and processing involving raising and shearing followed the tentering. The nap was the operation by which surface was given to the cloth through raising and then cutting and smoothing the short fibers. Once the cloth was arid, spear-grinder gave it a cutting edge of few eighteen inches. It resulted in the emergence of smooth surface of a fine cloth. At last, the cloth was brushed, processed and folded.

Throughout thirteenth century several small elements in regional regions manufactured cloths. The Italian merchants were also importing wool and finished cloths from other areas. These were in the vicinity dyed and then were re-exported. It led to the growth of cloth – finishing industry. In Genoa, for example spearmen worked on the northern cloths. Lucca, well-known for its vermilion dyes was occupied in finishing cloths of Pyres.

In England, woollen industry was set up in numerous cities and villages. Several innovations were also used in this industry. The fulling mill was used throughout the twelfth century. In this mill the fulling of cloths was no longer done through men with their feet. For this purpose, tilt hammer organization consisting of two wooden hammers was used. These were raised and dropped upon the cloth through means of a revolving drum attached to the spindle of a waterwheel. In this process, waterpower replaced human power. It involved the exploitation of less human labour since one person could supervise the whole operation. The bishop of Winchester set up such fulling mills in 1209. He leased these mills to earn profits. It was observed that the wide spread exploitation of fulling mills throughout the fourteenth century determined it's regional. It required watercourses and the subsistence of such watercourses in rural England facilitated the setting up of that many fulling mills in villages.

There is proof to suggest that approximately all the villages on both the Essex and Suffolk banks of the Stour built fulling mills.

Throughout thirteenth century Norfolk was recognized for producing light cloth of high quality. For it, long wool was used. The wool was only combed and required small milling. This sort of production of cloth was used for the furnishings of homes. It was initially recognized since serge but slowly was given the name of worsted. Such identification was almost certainly due to the information that production was chiefly Located at Worsteds. For the dyeing Kermes was brought from Asia Minor, Spain and Portugal. Indigo, which gave a blue dye, was imported to Europe from India.

Pottery, Porcelain and Ceramics

Pottery creation was an integral section of all communities in the world. It was largely a household action and fulfilled regional requires. Though it was in China that manufacturing of Porcelain and Ceramics was urbanized and it became an significant commodity of foreign deal. Under the T'ang dynasty, white porcelain with a special coating was exposed. Porcelain is a kind of earthenware, vitrified to the point of becoming trans-lucid. It is produced from clay which when heated at the temperature of in relation to the 1350o turns white. The clay is mixed with the powder of white stone obtained from a felspar foundation recognized since petuntse. The blending of both results in emergence of difficult and brilliant material.

There was greater exploitation of pottery in Asia. The firing workshops producing finer quality of ceramics were active in the whole Moslem world. There was exploitation of potters' wheel consisting of a slopping tray. In excess of it, wooden axis supported a piece of wood in the shape of a disc. The entire rested on a crossbar. The craftsman with his foot, an action requiring no great consumption of power, turned the Lower wheel. In consequence of its inclination, the tray was accepted round and in excess of through its own weight. After the shaping of pots the baking process was undertaken. Dissimilar methods of baking were prevalent for clay and porcelain.

Glass Creation

In Europe, The development of glass industry was connected with the church. With the construction of church structures, demand for stained glass window also rose. The stained glass window is a glass mosaic having multiple colors. A fragment of colored glass symbolizes each colour. These were prepared from ferruginous sand containing alumina. The exploitation of metallic oxides was used for giving them colour. The process of blowing resulted in the production of plates of uneven thickness. These were cut with red-hot iron and pincers. The exploitation of produced glasses depended on a given model. These pieces of glass were assembled accordingly and were painted with a grey paste recognized since grisaille. The insertion of these glasses in a lead frame added to the artistic effect.

In the thirteenth century, there was a greater demand for better stained glass windows. The workshops like those of charters and Paris produced them in bulk. The vital models and stabilization of the painting in stained glass windows was simplified. For the everyday exploitation, glass vessels were produced during Europe. Venice was the center of such production Glass made in Belgium and Bohemia was also in great demand.

Metallurgy and Mining

The exploitation of several metals and minerals was dependent upon their availability. The improvement in techniques deployed in mining and extracting metal led to augment in the production of several metals. The demand for iron was connected with demand for armaments and instruments. The valuable metals like silver and gold were used for creation ornaments, luxury items and coinage.

Throughout the transitional Ages, present-day Zimbabwe, after Nubra and West Africa was the largest source of gold. The mines were dug up in the region as tenth century. Metal smelting was in the vicinity recognized. Filigree job, which was widespread in North Africa and Andalusia, reached Zimbabwe. Copper was also mined. The extraction techniques were limited to the digging of pits and horizontal galleries. There was exploitation of Hammering and casting. The mining of iron ore and extraction of metal was general in all sections of the medieval World. In India metallurgists worked with copper bronze, Iron, Lead, Tin, Silver and Gold. The ironsmiths were renowned for their job. For instance, in the temple of Konark, iron girders more than ten meters long and almost nineteen centimeters square in part were used.

The exploitation of charcoal since fuel in China as thirteenth century helped in the refining of iron. It produced continuous fire, essential in metallurgy for the refining of iron. J.Needham has pointed out that the practice of 'co-lavation' dated back to sixth century in China. Under it, two sorts of iron were mixed and were heated continuously for days. Since a result of continuous heating, metal underwent a transform with the transfer of carbon. The repeated forging produced steel. This way was extensively used under the Sung dynasty. Japanese excelled Chinese in by steel to create sabre blades of high quality. Gold was also mined in southern Egypt and Arabia. Gold prospectors made a search through keeping a watch on the soil. Once favorable signs were detected, search party started the job. Each member worked on the patch of land in which luminosity had been detected. The earth was accepted to a surrounding well for washing. It was then mixed with mercury and smelted. Egypt and Sudan had alum. Natron was established in the well-known desert of Nitro. It was used for whitening copper, thread and linen.

Iron produced in China and India was of larger quality. Spain and Maghreb also produced iron. Soft iron was placed in a vat. It was cleansed with salt and water. Myrobalan was mixed with cleansed

iron. It was subsequently placed in a melting pot and sprinkled with powdered magnesium. The whole process lasted several days. The exploitation of hammering and filing produced iron pieces. Fine tempering involved severe processing based on the exploitation of chemicals. It was heated, until red hot and was treated. Subsequently it was cooled and was ready to be used for manufacturing dissimilar articles.

In Europe, the accessible ores, woodlands and swift moving streams formed development of metallurgical jobs. The first scale in procuring metal was linked with the ownership of the land producing ore. In this regard, the extremely organization of mining and metallurgy was separate from other crafts. The ruling families claimed shares in ore establish in their regions. In Germany, France and England permission of mining was granted through the rulers. Throughout twelfth century, special codes were formulated to organize this sector. For example, in 1185, the bishop of Trent wrote such codes for Southern Tyrol. The king of Bohemia shaped many laws for the miners of Iglan throughout the thirteenth century. In obtaining coal and metal, traditional ways of quarrying and digging were used. Throughout thirteenth century, shaft mining was used extensively in central Europe for the digging of silver. The silver bearing ores were punctured with pits. For water drainage two ways were used. The leather buckets filled with water were bound up from a pit through a hand-turned windlass. Men, standing in line in an inclined shaft, could carry these buckets In Bohemia, through the end of thirteenth century; horse-driven machines were used for drawing water from the pits.

In the preparation and smelting of ores and the refining of metals, many techniques were used. The hand-labour was used for washing, breaking and crushing. It was smelters who devised a diversity of hearths, trenches, pots, ovens and furnaces to treat dissimilar metals. For instance sometimes, smelting was done in open-air hearths on the face of hills. Here the fires were fanned through the wind. In the treatment of iron-ore, the metal was produced at tiny forges equipped with bellows. In the silver mining ore was raised from the shafts. It was washed, broken, crushed and then smelted. The process produced argentiferous lead, which was subjected to oxidation in a compelling hearth. It caused the removal of lead. The residual silver was refined in apart with bellows.

Throughout the twelfth century hammers and stamps were used for breaking and crushing the ore. For heating, bellows were used. These were driven through hand or foot labour. Through the beginning of the thirteenth century, water-driven wheels were set up at the silver mines of Trent. It was also put in exploitation in the central Tyrol. Throughout the fourteenth century, old bloomery forgers were replaced through Furnace.

Organisation of Production and Guilds

The organizational foundation of varied crafts were not identical everywhere. In Arab world, village craftsmen were householders. The Umayyad caliphs monitored and controlled all craftsmen. Their lists were compiled and in accordance with the emergent demand, craftsmen were sent to required spaces. In this method carpenters, embroiderers and masons moved from one lay to another.

In China, craftsmen were employed in the arsenals, imperial workshops, iron and salt mines. Under the T'ang dynasty, corporation subject to strict supervision appeared in China. These were in cities and enjoyed autonomy. In Japan, craftsmen were organised in clans. The authorities employed them. They also worked in the Temples. In such situating, these craftsmen engaged a location recognized since the Za. At the end of the twelfth century the Za demanded monopolistic rights.

In India, royal *karkhanas* were under the state jurisdiction of rulers and nobles. These *karkhanas* employed large number of artisans and craftsmen. The articles produced in these *karkhanas* were not for market but for the consumption of royal household or personal exploitation of nobles. Everywhere minting was controlled through the state. In France and England, minting represented building of medieval factory workers were concentrated in a single workshop headed through a licensed moneyer. Initially regional princes or regional societies controlled such operations but through the late thirteen century, government came to exercise power in excess of minting. In India mints were controlled through State but it was open to everybody. One could take the silver to a mint. Coins were minted and handed in excess of. The metal content and quality was ensured through the officials of the mint. Distinct charges for minting were taken through the mints.

It was the Guilds, which provided organizational foundation to several industries in Europe. It has been pointed out that the origins of the Medieval European guilds could be traced to the religious associations of German antiquity. Even throughout the ninth century, guilds lived in the Carolingian empire. Through the beginning of the eleventh century guilds were shaped in municipalities. These could be broadly divided into organizations having merchants since their members and those shaped through artisans. The objectives of both were dissimilar. The aim of merchant guilds was to augment their profits. For this purpose, these guilds imposed strict working regulations on workers and paid them low salaries. These guilds enjoyed political authority and used laws to defend their interests. These guilds also regularized behaviors in the middle of the merchants. They were recognized since either guild or Hanes in the Germanic countries and caritas in the Roman countries.

Throughout the twelfth century many organizations regulating industrial action were described guilds. These were set up in England, Normandy, Holland and section of Northern Germany. Each guild comprised craftsmen belonging to scrupulous profession. It also had its patron saint and in the process

generated strong sense of identity in the middle of members. In mainly European municipalities, these were designated through the Latin name *officium*. These guilds regulated production processes. They enjoyed monopolies and devised ways to eliminate competition.

In each guild a hierarchical band of workers could be recognized. There were masters, apprentices and journeymen. The workers owned raw materials and apparatus and could be defined since small entrepreneurs. Several journeymen who had completed their apprenticeship could acquire status of master but several could not obtain the rank of master. Throughout this era it was noted that the number of masters was small. To become a master, one was required to possess capital and higher social status.

The working circumstances of artisans were dependent on many factors. The extremely nature of production played a crucial role. In Europe, production was largely organised on household scale. Small artisans possessed raw material and apparatus to produce for regional requires. Rodney Hilton has pointed out that there were specialist artisans within the households and the demesne of place and ecclesiastical magnates. There also lived village craftsmen. It was smiths who also possessed landed holdings. Their surplus labour was used since a rent in horseshoes, and for repairing the rising demand of interregional ploughshares. It meant that there was easy commodity production.

The accessible proofs indicate that industrial craftsmen lived in urban societies even before the thirteenth century. They were manufacturing commodities for sale. There also appeared monopolistic guilds. The relationship flanked by artisans and merchants was complicated. Not all artisans had resources to produce independently. Large merchants met the rising demand of interregional deal. To augment production 'putting out organization' came into subsistence. In the putting out organization the intermediaries made their method into the production process. The merchants provided raw material to artisans and artisans handed in excess of the produced goods. Now the artisan, who were always short of money to procure raw material were receiving regular supply and were paid the piece rate. The artisan however was not reduced to the scale of wage earner lost manage in excess of the marketing of produce. The merchants in turn were assured of a regular supply and had few manage in excess of quality also. The middleman controlling putting out organization were either merchants or master craftsmen and cornered substantial profits. The organization helped in rising the production. Several a times artisans, in putting out organization, worked at their own spaces with their own apparatus. In sure cases where raw material involved was expensive or precious artisans could be asked to job at a designated lay through the provider.

The overall artisanal production in medieval era had a range of organizations of production. Mainly easy kind of production was accepted by through individual artisans either at their houses or

shops. Several a time they moved from village to village to create the articles of daily exploitation and marketed them. In few regions of production peasants were also involved in their spare time. This was more general in spinning yarn or working in mineral. At another scale craftsmen employed hired labour or occupied apprentices and journeymen in their small workplaces. In sure regions of production larger bands of persons were occupied and incorporated both skilled and unskilled. Such a situation was prevalent in larger ventures like mining minerals and metals, shipbuilding and construction behaviors. Several instances of large level engagement of artisans are also establish in the process of production of arms or luxury items for state and royalty. But such production was not for market but personal exploitation of royalty or ventures of state.

In cases where individual artisan production was the mode specializations had appeared. For instance in textile production dissimilar operations and process had specialized workmen to take care of each scale. Carding, spinning, weaving, washing, and dying all had skilled craftsmen to take care of each action apart since a separate artisan band.

Working Circumstances

The location of artisans was determined through possession of skills. The unskilled workers were paid low wages and were not organised. The role of guilds in providing close working circumstances to workers was limited. In several example they lacked resources and political authority to augment their profits. For example, in Florence, when masters were unable to generate resources for procuring raw material, they carried the power of capitalist merchants. These merchants provided the workers with cloth and sold the manufactured items. Many workers in Florence were occupied in the processes of washing, combing and carding. They mostly worked in the entrepreneur's capital shop and were under the supervision of his foremen. In India in the 17th century, the organization of advancing money to artisans was prevalent to get required quantities of cotton, silk and saltpetre, Hughes the English factor in 1621, establish it extremely hard to get the silk at Patna "since needs it from the dealers therein, for that they are soe poore and begerlye that they cant furnish us without trusting them with moneys before hand, which course we dare not effort, they not being able to provide security for performance" However Hughes was reluctant but it was the carried practice to advance money.

The working circumstances were difficult for workers. In Flanders and England the workers were required to job during the day, except for a mid day break of one and a half hours. The working week varied from sixty hours and more in summer to few forty-four hours in winter. The wages also varied. The master weavers, fullers, dyers and shear men having personal equipments were paid more. The wages given to beaters and washers were extremely low. In structure construction where large number of workers were occupied since masons or stone cutters etc. the circumstances were harsh. If

such construction was for state, or nobles or church a sure degrees of coercion was also used to create craftsmen job.

Throughout the thirteenth century, it was seen that workers resorted to strikes to demand for more wages. There were series of deal disputes in Flanders. The unrest unleashed through workers in 1280 spread to Bruges, Ypres, Donai and Tournai. There was protest against the authority and privileges of the collective oligarchies. There appeared a secure nexus flanked by artisans, small merchants and drapers. For the redresal of their grievances, artisans appealed to the courts. Against them, employers sought help from the King of France. Therefore regional economic issue got mixed with polity. The invasion and annexation of Flanders through the King of France became an occasion for the workers to rise in popular uprising. Pierre de Coninc, a weaver provided leadership to fullers, weavers and shear men at Bruges.

The unrest of craftsmen was a regular characteristic in other sections of Europe. In 1302 weavers and fullers of Brussels, Louain and Antwerp rose in revolt. They were successful in destroying the authority of merchant guilds. They became influential in regional polity. Though, this success was short existed. The Duke defeated the rebels on the field of Vivorde in 1306.

Many restrictions prevailed in England. At Leicester, in 1275 fullers were accused for holding an illegal meeting. In 1378 Ciompi revolt named after unorganized workers in the woollen industry was an effort to get political rights in Florence. The effort was a joint thrash about of armourers, grocers, doublet-makers, druggists, blacksmiths, furriers and hosiers. The revolt was brutally suppressed. Therefore the authority remained in the hands of mercantile and financial oligarchy. Such example pointed out the differentiated location of workers. The condition of unskilled and unorganized workers was pitiable. The redressed of their grievances was intertwined with prevailing polity. Latter was controlled and formed through dominant classes.

REVIEW QUESTIONS

- What was the pattern of European trade between 11th and 15th centuries?
- What was the impact of Portuguese on Indian overseas trade?
- How did the British and Dutch companies influence trading activities in Indian Ocean?
- How Banjaras were unique as a trading group in India?
- Discuss in brief various business groups of Baniyas in India.
- Write a short note on the growth of markets in medieval period.
- Discuss in brief the metallurgy in Europe.
- How was the production organised during the medieval period?

CHAPTER 8

Medieval World in Transition

STRUCTURE

- Learning objectives
- Science and technologies and expansion of knowledge
- Religious establishment
- Transition to modern world
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Describe Vesalius' role in development of modern anatomy.
- Describe the main ills afflicting Church in late 15th and early 16th century that gave birth to Protestantism.
- Explain the role of France in introducing modern changes in the Arab states.
- Highlight the role of trans-Oceanic trade in introducing changes in the European society.

SCIENCE AND TECHNOLOGIES AND EXPANSION OF KNOWLEDGE

Scientific Legacy of Earlier Era

Several growths in astronomy and physics were at the core of scientific revolution, we can trace the legacy of this intellectual current in the traditional European thoughts in relation to the universe. Arab scientists such as Averroes played a key role in the growth of science throughout the Transitional Ages, not only by their own contributions, but also by preservation and transmission of the ancient Greek scientific custom. In 12th and 13th centuries, the medieval scholastics in monasteries and organizations of studying during Europe adopted several jobs of Greek science from their Arabic contacts. The medieval intellectual life and universities left their imprints on the scientific revolution.

Through the thirteenth century, permanent universities with professors and large student bodies had been recognized in Western Europe. These Universities received social support because they educated and trained such professionals in diverse regions since lawyers, doctors and church leaders. The emergence of contemporary science was not an accident. The men of science built their paradigms upon the thoughts of their precursors. Though, the Church dominated the Western World. Other thoughts were brought into harmony with the official Christian doctrines. A motionless earth was fixed

at the center of the universe and ten distinct, transparent, crystal spheres moved approximately it. The moon, the sun, the five recognized planets and the fixed stars were embedded in the first eight spheres. Two more spheres were added throughout the Transitional Ages to explanation for slight changes in the locations of the stars in excess of the centuries. Beyond the tenth sphere was heaven, with the throne of god and the souls of the saved.

World Turned Outside-In: Advances in Astronomy

Copernicus, Tycho and Kepler were three learned men who introduced revolutionary changes in the method their modern community perceived the world. They provided new insights in relation to the earth and the universe by their jobs in the region of Astronomy. Astronomy was an old science patronised because it was whispered that celestial bodies convinced Kingdoms and human life. Since a result of such beliefs the revise of the locations of planets and stars in the sky became an significant region of revise. Copernicus clung to the Aristotelian thought of crystalline spheres and the thought that the stars hung on an outer sphere. But he was not fully influenced because the observed facts failed to fit in the theory.

He idea that the Sun, not the Earth, might be at the center. Still the observed facts did not quite fit with his new hypothesis. But it came a lot closer than any other thought ever put forward earlier. Tycho's scheme again put the Earth back in the center of things and he composed huge data bank of observations to prove his point. His honest and cautious observations did not validate his claims but his huge data was later on utilized through Kepler. Kepler whispered that the orbits of planets necessity be circular—the perfect harmonious making of God. But the observed facts indicated that planets orbited the Sun in elliptical paths rather than circular ones. The job of these three men spots the beginning of contemporary astronomy.

Contribution of Copernicus

Nicolaus Copernicus, the Polish clergyman and astronomer studied Church law and astronomy in several European universities such since Krakow, Bologna, Padua and Ferrara. He was bothered through several inconsistencies in the Ptolemaic model of the universe. The earth-centered model of Ptolemy, the last great astronomer, who existed in Alexandria in the second century A.D, did not fit with several actual observed facts in relation to the planets and stars. It was also a intricate and unwieldy organization of spheres and epicycles. In order to explain the apparent retrograde motion of planets, Ptolemy explained that each planet moved in small circles approximately an invisible center, which in condition moved in a larger circle orbiting the Earth. This vital concept, which he described epicycles, served roughly to reconcile the variations flanked by observation and Aristotle's earlier theory that all heavenly

substances rotated approximately the Earth in concentric spheres, set one within the other. The great medieval scholar, William of Ockham had cautioned against adopting such complicated theories.

Copernicus also preferred an old Greek thought that Sun rather than earth was at the center of the universe. Copernicus worked on this hypothesis from in relation to the 1506 to 1530. He made mathematical calculations to see the results of a heliocentric or sun-centered universe. The result of his job was published since *On the Revolutions of the Heavenly Spheres* in 1543, the year of his death. The earth, Copernicus maintained, revolves approximately its own axis once every 24 hours, causing the heavens to seem overhead. The sun's aloofness from the earth, he whispered was smallest compared to the great aloofness of fixed stars. The apparent motion of the sun by an annual cycle is caused through the earth revolving round the sun. Only moon, he said, revolves approximately the earth. And the unknown, mysterious retrogressions of Mars, Jupiter and Saturn are caused through the information, that they like the earth are moving approximately the sun—but farther absent. The earth, traveling in a smaller orbit approximately the sun, would sometimes pass up these outer planets in their longer orbits, creation them look like they were moving backward crossways the sky. This was a simpler and neat theory compared to complicate and messy Ptolemaic theory.

Copernicus's theory had enormous scientific and religious implications. It destroyed the largest reason for believing in crystal spheres capable of moving stars approximately the earth, because it was basically a result of the earth's rotation. It also suggested an infinite universe since earth took one year to revolve approximately sun and yet the stars emerged to remain in the same lay. Finally, if earth was just another planet, Copernicus destroyed the vital thought of Aristotelian model—that earthly world was quite dissimilar from heavenly one. Where were heavens and the throne of God then? The Christian clergy, including Protestant Martin Luther and Calvin declared it false since it did not fit into Christian dogmas in relation to the universe and its nature.

Tycho Brahe: Observing the Stars

The greatest astronomical observer before the invention of telescope was an eccentric and colorful Danish scientist named Tycho Brahe. Aided through generous grants from the King of Denmark, Brahe built the mainly sophisticated observatory of his times. For years, he composed a mass of data through meticulously observing stars and planets with naked eyes. The Copernicus model had simplicity, regularity and consistency, and it did create bigger astronomical predictions, at least few of the time, but Brahe clung to thought that all planets moved approximately the sun but the sun and planets revolved in turn approximately the earth. Tycho relied on exact measurements and observations to revise stars, planets and comets. In observing a comet that emerged in 1577 Tycho establish the comet followed an elliptical path deep in the skies. This delivered another blow to the thought of perfection in

the heavens, as in Aristotelian organization only circle was perfect. Tycho's assistant Johannes Kepler subsequently made brilliant exploitation of his masterly and accurate data.

Elliptical Orbit of Johannes Kepler

Johannes Kepler, the brilliant young German assistant of Tycho Brahe worked on his mentor's huge store of data. Observation showed that the planets traveled at variable speeds, at times slower, sometimes faster. Kepler also establishes that their speed increased since they drew closer to the sun. Kepler tested several hypotheses through performing voluminous calculations. After years of labour, he came to the conclusion that the orbits of planets could not be circular. In his job *Astronomia Nova* or "New Astronomy", Kepler propounded his first two laws of planetary motion. He abandoned his own platonic studying and contrary to Christian theology, he establishes that the planets moved in an elliptical path, a relatively imperfect oval path. Instead of having one center, an ellipse has two foci. This was the object of Kepler's first law. In his second law, Kepler called a planet's differences in speed throughout its orbit approximately the sun. A planet moves approximately the sun in such a method that if an imaginary line is drawn from the sun to the planet the planet would sweep in excess of equal regions in equal eras of time. Since a result, the closer the planet came to the sun, the shorter the imaginary line and faster the planet would have to move to cover an equal region.

Kepler published his third law of planetary motion in his book *Harmonies of the world*. The square of any planet's era of revolution in relation to the sun, he demonstrated, is proportional to the cube of its aloofness from the sun. Therefore, Kepler, through precisely relating the time taken through a planet to create a revolution approximately the sun to its aloofness from the sun, explained only how planets moved, and not why they moved. Since it turned out that Kepler's law of planetary motion holds true for celestial bodies that Kepler did not know in relation to the. For instance, Galileo later observed that the four moons of Jupiter that he exposed by his telescope.

Beginnings of the Experimental Way

Several of early men of science did engage in it for sheer love of it. They were not professional contemporary scientists earning living from science. Yet they adopted new ways of observation, experimentation and classification of natural phenomenon while investigating problems. Galileo's experiments, which he cautiously recorded step through step and his conclusions based on experiments, demonstrate another attribute of contemporary science—that the experiments could be duplicated to verify results of an earlier experiment, or through looking for errors in the experiments, results could be partially or wholly customized. Though, science is more than mere observation, experimentation and classified presentation of result. The cautious gathering of variable data and figures by experiments is not the sole pathway followed through the scientists. Several of them make 'theories', but ultimately

such theories necessity be verifiable through experiment and observation. Although Galileo often gets the credit for being the first scientist to frequently employ the new ways of observation and experimentation, few others also pioneered this way. The English thinker Francis Bacon rejected the Aristotelian and medieval way of by speculative reasoning to build common theories. He stressed on the value of empirical, experimental research, therefore formalizing the empirical way into a common theory of inductive reasoning recognized since empiricism. It was a process of reasoning that establishes common truths on the foundation of scrupulous instances or empirical data.

Institutionalisation of Science

The educated transitional classes of Western Europe like lawyers, doctors and members of nobility and clergy expressed their concern for scientific matters. The practitioners of the highly specialized crafts such since surveying, metallurgy, military engineering, clock-creation, industrial-chemistry and instrument- creation also were pre-engaged with scientific matters of their times. From mid-17th century science became more institutionalized. London Royal Community grew out of informal gatherings of scientists from 1645 onwards. In 1662 it was formally constituted for promotion of scientific knowledge. In its initial years the Royal Community was more concerned with the exploitation of scientific discoveries for practical, utilitarian purposes such since construction of bigger instruments and equipments and devising of techniques suited to the commercial, manufacturing problems of the times. The French Royal Academy inspired through the French mercantilist, Colbert, became the model for several such communities recognized all in excess of Europe. Astronomy still sustained to be favored through scientists, although, engineering, hydraulics, navigation, medicine, chemistry, optics and physiology also assumed great significance. Bacon's *The New Atlantis* called a research institution equipped with several apparatus of contemporary sciences including laboratories, libraries and printing presses.

Biggest Scientific Advances

The early breakthroughs made through Copernicus, Tycho and Kepler opened a window and allowed the fresh air of scientific enquiry into a long-closed and musty room. Several giants followed them—Galileo and Newton in Physics, Vesalius, the anatomist, Paracelsus, the Physician, William Harvey, the Physiologist and several others. Each of them made important contribution in his field and further advanced the reason of scientific thinking. In three subsections since suggested, talk about few of these men and their contributions.

Physics and Mechanics

Galileo Galilei, the Italian scientist stressed require for cautiously controlled experiments. He combined observation, measurement and mathematical analysis to look for reason and effect

relationships in the middle of natural measures. He exposed several vital principles of mechanics. In his well-known acceleration experiment, he showed that a uniform force produced a uniform acceleration. He also formulated the well-known law of inertia, that is, rather than rest being the natural state of substances, and substance continues in motion forever unless stopped through few external force. On hearing the invention of telescope in Flanders, Galileo procured one for him and used it to revise celestial bodies. He quickly exposed the first four moons of Jupiter. He establishes that the Milky Method in the sky was a large cluster of innumerable stars and that surface of moon was not smooth and uniform. Galileo was employed through the Medicis of Tuscany. His job eventually aroused the ire of few theologians. After the publication of his job *Dialogue on the Two Chief Organizations of the World*, which lampooned the Aristotelian views and Ptolemy's astronomy and defended Copernicus, Galileo was tried for heresy through the papal Inquisition and imprisoned. Under such tremendous pressure and persecution Galileo withdrew his opinion publicly, "renouncing and cursing" his Copernican errors.

Isaac Newton combined experimental and inductive approach of Bacon, Galileo and Gilbert with the quantitative approach. He applied mathematical apparatus to arrive at and frame experimental results. Newton used the findings of others to develop a unified view of the forces of the universe. In his *Principia or the Mathematical Principles of Natural Philosophy*, he formulated his well-known three laws of motion since well since a law of universal gravitation. The first law of inertia merely summarized what Galileo had already said: An substance at rest tends to keep at rest. An substance in motion tends to continue at consistent speed in a straight line. His second law of motion states that if more force is placed on an substance, the more it accelerates. But the huger it is, the more it resists acceleration. Finally, the third law that for every action there is an equal and opposite reaction. Newton used the three laws since a foundation for calculating the gravitational force flanked by the earth and the moon. He came to the conclusion that it is directly proportional to the product of the masses of two bodies and inversely proportional to the square of the aloofness flanked by their centers. This law of attraction was same during the universe and it also explained all of Kepler's laws. Newton's revise of lenses and prisms laid the basis for the revise of contemporary optics. Furthermore, Newton and Gottfried Wilhelm Leibniz, a German philosopher, independently urbanized a new organization of mathematics, Calculus.

Life Sciences

The same year that Nicolaus Copernicus published his helio-centric theory, Andreas Vesalius, a Belgian anatomist, published his tradition breaking job, *On the Fabric of the Human body*. In this job, Vesalius laid out in detail the mainly precise anatomical knowledge of the day, based on his observations he made while dissecting human corpses. His book slowly replaced those of Galen and

Avicenna. Galen's anatomy and medicinal theories were based on dissection of animal corpses in A.D. 100's. Avicenna was also an influential Arab Physician of late 900's and early 1000's. Galen, the Greek Physician's job, *On Anatomical Preparations*, remained the average text of anatomy in the European Universities. It contained several important errors. Vesalius tried to remove Galen's errors in his path-breaking job on human anatomy, although he retained several thoughts of Galenic physiology.

How customs sustained to impose their hold on the minds of 16th century scientists can be illustrated with the instance of Paracelsus, the Swiss Physician. He ridiculed Galen's medicinal theory that accounted for diseases in conditions of few internal imbalance of imaginary humors. Instead he hinted at external sources and reasons of diseases, few objects absorbed by air or through get in touch with skin. It was possibly, one of the earliest adaptations of germ theory. Though, Paracelsus was also a firm believer in alchemy, whose biggest objective was to change foundation metals into gold and to find the elixir of life to obtain immortality. Paracelsus was not only deeply immersed in the magic and superstition of the alchemist's art, but also whispered in astrological belief that dissimilar sections of the human body were governed through the planets. The scientific revolution also extended too several other regions. Contemporary physiology began in the early 1600's with the job of William Harvey, an English Doctor. Harvey performed cautious experiments and used easy mathematics to illustrate how blood circulates by the human body. He published his understanding on the circulation of blood in his masterpiece, *On the Movement of Heart and Blood in Animals*.

The Dutch microscope-maker Zacharias Janssen was almost certainly the first to exploitation combined lenses to aid their magnifying authority approximately 1590. Marcello Malpighi made microscopic revise of wing membranes of bats and exposed small blood vessels, later described capillaries, connecting the negligible visible arteries to the negligible- visible veins. Robert Hooke's book, *Micrographia* contained few of the mainly exacting and beautiful drawing ever made of microscopic studies. It was Dutch scientist, Antony van Leeuwenhock, who observed a fantastic new micro-universe of protozoa and bacteria.

Chemistry and Others

In the mid—sixteenth century, Robert Boyle, an Irish scientist, helped set up the experimental way in chemistry. Boyle introduced several new methods of identifying the chemical composition of objects. Though, it was in 1700's that contemporary chemistry urbanized. Scientists urbanized techniques necessary for isolating and learning gases in their pure shapes. They exposed chlorine, hydrogen and carbon-dioxide. Oxygen was exposed through the Swedish chemist Carl Scheele in the early 1700's and independently through the English chemist Joseph Priestley in 1774. Through 1777, Antonne Lavoisier of France had exposed the nature of combustion since a process of rapid union of

burning material with oxygen. He also proved the law of conservation of matter which states that matter cannot be created or destroyed but only changes its form.

William Gilbert, the English Physician made a long series of cautiously detailed experiments and observation on the nature of magnetism. His book, *In relation to the Magnates* was a classic of experimental science. Gilbert concluded that the Earth itself behaved like a giant magnet with its magnetic poles extremely close to its geographical poles. Gilbert's researches into magnetism and its properties were not surpassed until well into the 18th century when scientists began to investigate intensively on magnetism and electricity.

Few Interpretations of Scientific Revolution

The origin of scientific revolution has been keenly debated through the historians of science and other scholars. One viewpoint sees growth of science since autonomous making of some individuals' geniuses and great personalities with insight. Butterfield, for example, stresses the role of individual genius. Other scholars relate the scientific growths to changes in societal, economic requires of the growing transitional classes. They stress the lowering of social barriers flanked by the scholars and craftsmen, the new technological requires of a dynamic community undergoing demographic transform, growing productivity and commercial expansion and changes in cultural and religious spheres since factors responsible for the scientific growths. These trends, they consider led to a fusion of empiricism and rationalism, therefore giving birth to a new kind of science based on observation and experimentation. Though, it is hard to see a direct link flanked by a new secularized community, the technological requires of growing transitional classes and the birth of science. Several of the people who contributed to 16th and 17th century scientific growth belonged to the mainly divergent social bands and environments. They were professionals-university teachers, physicians, surveyors, engineers and noblemen. Several of them were steeped into medieval world of religion and magic, trying to discover accounts worthy of God's perfect making. The Medieval universities were not free from the burden of theology. The Renaissance humanism also did not create a direct contribution to the growth of science, nor was it able to purge religious ideology and traditional world-view and power of classics from universities. In a method, the jobs of scientific pioneers, since they refused to foundation their conclusions on customs and recognized sources or ancient authorities, were their own creations, autonomous of social habitation in which they existed.

We know that early discoveries of science were resented through the religious authorities including Protestant Martin Luther. The thoughts of scientist were establish to be opposite to the world-view of clergy. Though, few scholars feel that experimental science, since a corollary of the Protestant ethic, was one of the mainly important ideological manifestations of the Reformation. They point out the

involvement of Calvinism in the growth of science and scientific communities. They argue that the early Protestant ethos and scientific attitudes were same and that there was sure congruence flanked by the Protestant theology and notions of scientists. Christopher Hill, the renowned English historian, also tried to relate the puritan social ethic of merchant artisan classes with the intellectual growth of experimental science. It is argued that the bourgeoisie encouraged science and Puritanism and adopted social attitudes conducive to scientific advance. The endeavor required active co-operation of craftsmen and practical puritan merchants. Such bands might have encouraged sure technical advancement since is symbolized through the stress on navigational techniques in the Gresham College shaped through Thomas Gresham, the great London merchant and financier. This was an effort to turn science in the service of solving basic practical problems. Such co-operation flanked by practical puritan merchants and scientific action, though, was rare. Settlement of sure practical technological problems did lead to bigger instruments such since the telescope, the barometer, the thermometer, the clock, the microscope and the air pump. These instruments were utilized for obtaining more knowledge. Though, since we know from the backdrop of several scientists of 16th and 17th century, they were trained and skilled in universities for a conceptual task distant beyond the capacities of practical unschooled men.

Growth of Apparatus and Ways: Towards a Bigger Mastery in Excess of Nature

There has been a considerable debate on whether Puritanism and the merchant classes correlated in anyway to scientific growth and technical changes. It seems that specific technical advances in this era were results of the ability of craftsmen while scientific revolution was product of transitional class educated men. Their attainments owed small to the actual technological apparatus and ways of the workshops. In other languages, the brilliant job of men of science was dissimilar from the world of practical and often unlearned craftsmen who made new innovative apparatus. Several of the discoveries of scientists of this era had no immediate practical utility. On the other hand, technology and its apparatus and instruments served the reason of scientific revolution.

Sources of Authority

Several of sources of authority used in the Western Europe were still the inventions of Transitional Ages. For example, the invention of horse-shoe, the paddled rigid horse collar and the stirrup transformed horse since a biggest source of authority. Horse became more efficient draft animal due to harnessing of horse collar to the heavy plough. It could also be easily put to military exploitation. Separately from animal authority, Europe inherited from the Transitional Ages exploitation of Norse Water-Mill, by a horizontally mounted waterwheel driving a pair of grind stone directly and a customized adaptation of Water-Mill recognized since Greek Mill. The Water-Mills were extensively

used in grinding of grain, sawing of wood, crushing of vegetable seeds for oil and in woolen textile industry.

Wind-mills were another biggest source of authority especially in low-lying regions where rivers could offer small power such as in Spain, the down lands of England and the fenlands and polders of the Netherlands. Through 15th century, the post-mill were substituted through the tower-mill kind of construction. In the latter, the body of the mill remained stationary with only the cap moving to turn the sails into the wind. Mineral coal partly replaced wood and charcoal since the source of heat in the 16th and 17th centuries. It was used in many industries in Western Europe such as production of metals, bricks, glass, salt, soap and textiles.

Transport and Navigation

In the field of land transport, few improvements were achieved in road-creation. There were also experiments in bridge-structure and construction of canals. Canal du Midi flanked by the Mediterranean and the Bay of Biscay stretching in excess of 241 kms was a marvel of civil-engineering feat. The canal had a hundred locks, a tunnel and three aqueducts, several culverts and a large summit reservoir.

Though, biggest breakthroughs came in the field of navigation which saw structure of ocean-going ships dependent entirely on wind authority. The European ships combined traditional square sail with Arab triangular Lanteen sail, an innovation that allowed ships therefore equipped to sail secure to the wind. The adoption of stern-post rudder increased the maneuverability of ships. Introduction of magnetic compass provided a means of checking direction on the open sea in any weather. Other fifteenth century growths also helped in the conquest of seas. The astrolabe, an instrument Arabs had invented since early since twelfth century, could be used to determine the altitude of sun and other celestial bodies. It permitted marines to plot their latitude or location in relation to equator. Bigger navigational charts, maps and manuals further assisted this conquest. The substitution of wind authority for manpower, and mounting of cannons on ships gave Europeans advantage in excess of other people. Cipola aptly remarked in relation to the opening of China to the West “While Buddha came to China on white elephants; Christ was borne on cannon balls.”

Printing Technology

The invention of printing in the mid-1400 through Johannes Gutenberg of Germany combined many existing technological practices such as ink, movable kind, paper and the press. Printing proved to be a cost-effective and easier method of disseminating information and knowledge. Pi Sheng, a Chinese alchemist, had conceived of movable kind made of an amalgam of clay and glue through baking approximately 1041-48. He collected texts through placing the kinds face through face on an iron plate coated with a mixture of resin, wax, and paper ash. Gently heating this plate and then letting the plate

cool solidified the kind. Once the impression had been made, the kind could be detached through reheating the plate. Through 12th century, paper had been diffused since an invention by deal routes through Arabs to the European lands. Paper-mills were built in Italy, France and Germany in 13th and the 14th centuries by these techniques. Likewise, the knowledge of typographic process was spread through Uighars, a itinerant people on the border of Mongolia and Turkistan.

Johannes Gutenberg combined the process of typography with the concept of printing press. He used association of die, matrix and lead in the production of durable typefaces in large number and with each letter strictly identical. He made kind-pieces with alloy of lead, tin and antimony. Tin was used because lead would have oxidized rapidly and casting would have deteriorated the lead mould matrices. Antimony was used because lead and tin alone would have lacked durability. The printing press itself, basic for securing a firm and uniform print in excess of the entire page, was an adoption of the screw press already well-known in the wine press and other applications. The printing press with a lower scale fixed surface and a movable scale upper surface moved vertically through means of a small bar on a worm screw. The collected kind, after being locked through screwed tight into a right metal frame, was inked, sheltered with a sheet of paper to be printed, and then the entire was pressed flanked by two surfaces.

The first biggest workshop, by this technique, was recognized at Mainz. Soon several such job-shops were recognized in commercial centers of Germany, Italy and France. The printing technology was introduced in England through William Caxton in the last quarter of 15th century. Soon the revolutionary potential of this new technology was realized. It became an essential medium of commercial, social, religious and scientific discourse. Through 1500, in relation to the 40,000 recorded editions of books were printed in European countries.

Few Other Biggest Technical Changes

Mechanical clock was another important technological device manufactured throughout 14th and 15th centuries. Through mid-15th century, clocks driven through springs were constructed. It led to the growth of more compact mechanism and opened the method for portable clocks. The problem of diminishing authority of clock's spring since it unwound was solved through easy compensating mechanism of the fuses—a conical drum on the shaft that permitted to exert an rising momentum since its authority declined. It is hard to say whether this invention was due to importance of time-keeping in business or basically a product of a new sense of inquiry into the possibilities and practical exploitations of mechanical devices. The soap-creation was almost certainly a Teutonic invention of The Transitional Ages that became significant in this era. The process consisted of decomposing animal or vegetable fats through boiling them with a strong alkali.

The iron industry urbanized since a result of two inventions-bellows driven through powerful water wheels and harnessing of water-authority to job the hammers which forged iron into bar form. There were also significant technical changes in brass manufacturing. Brass was produced through heating copper with charcoal and calamine, an oxide of zinc and was worked up through hammering, annealing and wire drawing.

Impact on Society

The rise of contemporary science and the spirit of enquiry affected the community in several methods. Firstly, it went hand in hand with the emergence of a new and expanding society of professional scientists. The institutionalization of science connected members of this society in learned communities, general interests and shared values. Expansion of scientific knowledge was the primary goal of this society.

Secondly, the scientific revolution inaugurated the contemporary scientific way. This new way of acquiring knowledge in relation to the nature was highly critical, and based on experimentation and observation. It refused to foundation its results on the power of customs and sacred texts.

Thirdly, the scientific revolution did not affect the economic life and the living standards of masses to any great extent until the late eighteenth century. Although changes in navigational techniques facilitated in excess of seas deal and enriched leading merchant homes, it had relatively some practical economic applications for the general men. The scientific revolution was, at this scale, more of an intellectual revolution. It created a new world-view of Enlightenment, which is often associated with the thought of modernity. This world-view, which played a important role in the shaping of contemporary mind, was based on a rich amalgam of thoughts. The thought of reason that applied the ways of natural science to understand all characteristics of social life, though, was central to this intellectual revolution.

RELIGIOUS ESTABLISHMENT

Custom of Church since an Institution

Initially the condition Church referred to the whole assembly of Jesus' followers. After the legalization of Christianity through the Roman emperor Constantine in the fourth century, and the development of institutional offices and officials, the word Church was sometimes applied to those officials. Subsequently, the institutional foundation of Church was strengthened when the bishops of Rome recognized since 'Popes' claimed to speak and act since the source of Christian unity. In 380 AD, the emperors were expected to gain the support of ecclesiastical organization of Church to maintain social harmony and order. The institutional strength of Church also grew since a friend of the empire. The emperor Theodosius allowed the Church to set up its own courts. Church courts began to develop

their body of law, described “canon laws”. These courts, not the Roman state, had jurisdiction in excess of the clergy and ecclesiastical disputes. The basis for the authority of medieval Church was laid through these acts of monarchs. Even through the times of Theodosius Church had become therefore powerful that Bishop Ambrose of Milan refused to hand in excess of his Cathedral Church to the emperor. Ambrose insisted that the Church was self-governing of state’s jurisdiction and that in matters of faith or the Church, the bishops were to be judges of emperors, not the other method round. Ambrose’s report was to become the foundation of relations flanked by the temporal authority of state and the spiritual authority of the clergy.

The authority and power of Church kept on rising with the help of missionary action and development of monasteries since a largest prop of continuous ecclesiastical reform throughout the Transitional Ages. Church regularly became the source of social harmony and order in the times of turmoil and anarchy. The relations flanked by the rulers and Church were not always harmonious. In eleventh century, Pope Gregory decreed against place-investiture or selection and appointment of Church officials through secular rulers. Ecclesiastical opposition to such appointments was not new. It was carried doctrine of Church for centuries. But Gregory’s effort to put this principle into actual practice was a radical departure from custom. The German emperor Henry IV, the English monarch William and Philip I of France protested against Pope’s decree. The clash in excess of the issue of lay investiture had profound effect on social and political organization. It strengthened the great princes and aristocracy in Germany and prevented the growth of a strong centralized monarchy. Such tension and controversies flanked by rulers and church reveal that church was not entirely confined to religious or spiritual matters. In information, the Catholic Church and its priesthood was the cornerstone of medieval social life in Europe. The religious ideology of Church was the predominant ideology. The Church imposed its will by a number of sanctions and maintained itself through a multitude of revenue and religious demands. It was the greatest property owner in Europe and accumulated unlimited wealth.

Disorder within the Church: Social Backdrop of the Rise of Protestantism

The medieval Church was neither monolithic nor free from internal strife and tension. The Christianity and Church were used through the ruling classes to cement social-cohesion. The heretical sects threatened the social order. The condition heresy meant “individual choosing”. In the Transitional Ages, the condition came to be applied to the location of a Christian who chose and stubbornly held to doctrinal error in defiance of Church hierarchy. The ‘Waldensians’—the followers of heretic Peter Waldo of Lyons in twelfth century whispered that only prayers, not sacraments, were needed for salvation. Another band recognized since the Cathars or Albigensians also rejected the hierarchical organization and the sacraments of recognized Church. The Church used the support of equally popular

saints Dominic and Francis, and the orders of friars that they recognized, to combat popular heresies. Unlike the earlier monastic order within Christianity such as the Benedictine and the Cistercians, the friars came from urban classes and were based in the municipalities and university cities. They based their life on the Gospel's teachings, owned no property and existed on mendicancy. The Papacy used these friars to staff a new ecclesiastical court, the Inquisition. Inquisition means 'Investigation' and friars used unjust ways of psychological and physical torture in such investigations. The aim was to root out unorthodox considerations.

The defiance of clerical hierarchy was accounted from dissimilar sections of Europe. John Wycliffe in England and John Huss in Bohemia demanded a reformed Church. Wycliffe wrote that papal claims of temporal authority had no foundation in scriptures. He also urged abolition of such practices as the veneration of saints, pilgrimages and pluralism. He urged that the Church be stripped of its property. His followers came to be described as the 'Lollards'. Renaissance produced bigger educated theologians. It also strengthened humanism. Erasmus of Rotterdam studied the Greek original text of the New Testament. His satire, *The Praise of Folly* condemned the absurd superstitions of the parish clergy and the excessive rituals of Christian monks. Although he remained within the Catholic spirit and stressed slow reform of Church to remove abuses and accentuated self-training for salvation. Though, thinkers like Erasmus, Thomas More and Johann Reuchlin provided the much needed incentive for the Protestantism of Luther.

In the early sixteenth century, criticism of recognized Church hierarchy also incorporated clerical immorality, ignorance, pluralism or simultaneous holding of many *benefices* or offices and problem of absenteeism in the middle of higher clergy. Although priesthood demanded absolute celibacy, it was hard to enforce it. Immorality, of course, incorporated more than sexual transgressions. Several clerics of Italian origin, because of the papal power, held multiple *benefices* or offices in England, Spain, France and Germany. It provoked nationalistic sentiments also. It was a time when absolutist monarchies were acquiring characteristics of a national state such as a stable inner market and a national self consciousness. The institutional authority of Church weakened as a result of these growths. These royal governments were already rewarding state officials with high Church offices in order to pay them, removing the distinction flanked by secular offices and religious duties. The dissatisfaction of dissimilar classes and strata of community established expression in a negative attitude towards the Catholic clergy. The archbishops and high clergy were centers of authority and wealth. They did not symbolize the Christian teaching of "provide absent what you have to the poor, and seek salvation". The Church services were mannered in a language incomprehensible to the laymen. These

were few of the largest ideological and sociological factors responsible for destruction of the spiritual or religious unity of the Western World in the sixteenth century.

Martin Luther and the Birth of Protestantism

The Protestant revolt took lay in Germany, Scandinavia, the Netherlands, Switzerland, Scotland, England and Bohemia and few sections of Hungary in the sixteenth century. A German Augustine monk, Martin Luther was responsible for one form of Protestant Christianity, Lutheranism. Luther articulated the widespread desire for the reform of Church and a deep yearning for salvation. The concern for salvation was a chief motivation or force for religious reformers. In this sense, the sixteenth century Reformation was partially a continuation of the medieval religious search. In 1477, Pope permitted sale of indulgences for money, i.e., documents which absolved the sinner for his sins from punishment through torments in purgatory. This became the immediate reason of Protestant indignation.

Intellectual and Formative Powers on Martin Luther

Martin Luther was a product of the intellectual lives of the German Universities, which provided the milieu from which the Protestant Reformation appeared. He earned a master's degree from the University of Erfurt. His father designed his son to revise law and enter a legal career—a stepping stone to public office and material success. Though, Luther entered the monastery of Augustinian monks at Erfurt in 1505, became a priest in 1505 and obtained a doctorate degree in theology. From 1512 until his death in 1546, he served since a professor of scripture at the newly recognized university of Wittenberg. A famous revise of Luther's psychology through Eric Erikson suggests that Luther underwent a severe crisis and worried continually in relation to the salvation in the years 1505 to 1515. He had disobeyed his father, therefore violating one of the Ten Commandments of the Christian faith. He was grappling with the problem of salvation and meaning of life. It was throughout this stage of identity crisis, that revise of ancient saint Paul's letter, led Luther to a new understanding of Christian faith. He came to consider that salvation comes not by external observances and penances but by a easy faith in Christ.

Several characteristics of Luther's theology did not spot a break with the early medieval and Augustine's thoughts. But he was also convinced through the common humanistic milieu of German universities. Particularly, Luther was convinced through William of Occam's philosophy of nominalism. This philosophy whispered that there is no corresponding reality either in or out of mind which our common conditions and concepts could capture. Occam differentiated flanked by the demonstrable truth which could be verified through experience and proved through reason, and the revealed truth which could be recognized only through faith. Martin Luther came to the conclusion that the gulf flanked by reason and revelation could be bridged through faith alone. For him faith became a free gift from God's

grace which would bring salvation and for this a correct understanding of scripture—the book of faith—was necessary.

Ninety-five Theses and Protestant Thoughts

Pope Leo X wanted to continue the construction of Saint Peter's Basilica but was difficult pressed for funds. A German archbishop Albert arranged money from the Fuggers, the prosperous banking home of Augsburg. In return for this money, Albert was given many *benefices* or offices in Church through papal dispensation. Archbishop Albert was also authorised to sell indulgences in Germany to repay the Fuggers. Wittenberg, where Martin Luther was a professor of theology, was in the political jurisdiction of Frederick of Saxony. Frederick was one of the seven electors of the Holy Roman Empire but forbade the sale of indulgences within his duchy. Several people from Saxony went to other states to buy indulgences. This led to attachment of a list of ninety-five theses to the door of the Church at Wittenberg Castle on the eve of All Saint's day through Martin Luther. What was an indulgence and why Luther opposed it? Christians who sin alienate themselves from God's grace. In order to regain God's grace, the sinner necessarily confesses his or her sins to a priest and does the penance assigned. The doctrine of indulgence was indispensable section of this organization of earthly penance. It was whispered that Jesus and the saints had accumulated an inexhaustible "treasury of merits".

This could be dispensed through the Pope and the clergy for the place Christians of insufficient merit and virtue. Initially an indulgence was a remission of temporal or priest-imposed penalties for sin. Through the late Transitional Ages it was widely whispered that an indulgence secured total remission of penalties for sin on earth or in purgatory. It became a kind of spiritual insurance policy which could save from the fire of hell with an assured swift entry into the Kingdom of God. Luther in his ninety-five theses denied the efficacy of 'good jobs' such since indulgences. He also challenged the Pope's authority to grant indulgences. He advocated that the Gospel was the only divinely inspired foundation of Christianity and faith is the only means of salvation. He, therefore, rejected the role of clergy since the ordained officers of sacraments. The theses were translated into German, printed and circulated during the empire. Luther insisted that there was no validity of indulgences and other therefore described good jobs in the scriptures. He therefore raised the question of final power within Church. The Papacy and the Catholic clergy tried to hit back and ex-communicate Luther in 1519. Luther responded through publicly burning the Bull excommunicating him. In the meanwhile, Luther had translated the old and New Testaments into German from the Hebrew and Greek original. These were also printed and circulated. On the foundation of his studies, Luther denied the cult of Madonna and the saints and rejected monasticism.

Flanked by 1520 and 1530, Luther worked out the vital theological tenets of his reformed Churches. The word Protestant derives from the protest drawn up through a small band of German princes at the Diet of Speyer in 1529 against the decision of the Catholic majority. At first Protestant was applied to Lutheran Churches but slowly it became a common condition for several reformed non-Catholic sects of Christians in Europe. Since Luther rejected ecclesiastical hierarchy, Church became the whole society of Christian believers. It was no longer to be recognized with the clergy. Luther also argued that all vocations have equal merit, whether ecclesiastical or secular, and that every person should serve God in his or her individual calling. The seven sacraments of Catholic Church were reduced to three- baptism, marriage and communion. Luther articulated all his protestant thoughts in three pamphlets. In “*An Appeal to the Christian Nobility of the German Nation*,” Luther appealed to the incipient nationalism of Emperor Charles V and other princes of Germany to resist Papal claims to spiritual supremacy and their sole monopoly of interpreting the scriptures. In his second pamphlet, “*A Prelude Regarding the Babylonian Captivity of the Church*”, written in Latin, he addressed the clergy to reform the Churches. The third pamphlet, “*of the Liberty of a Christian Man*”, accentuated the notion of faith and conscience and maintained that final power rested in the word of God since revealed in the Bible. Protestantism, in sum, represented a reformulation of the Christian customs of medieval times.

The Social Impact of Luther's Thoughts

Luther's interests and motives were primarily religious, but several people responded to his thoughts for diverse reasons. The municipality governments of German cities resented clerical privileges and immunities as the fifteenth century. The clergy was exempted from taxes and from civic responsibilities such since protection of the municipality. Yet Churches held large amount of urban property. Municipality governments were determined to integrate the clergy into civic life through reducing their privileges. The prosperous burghers in several cities recognized preacherships. Luther's thoughts attracted several bigger educated preachers in cities such since Stuttgart, Eisenach, Jena and Wittenberg. Educated transitional class and professionals were also attracted through Luther's thoughts. The printing presses rapidly reproduced and made recognized his thoughts. Luther's incredible ability with language and his range of verbal expression proved a potent weapon too. Luther advocated a simpler, personal religion based on faith, the centrality of the scriptures in the liturgy and in Christian faith, abolition of elaborate ceremonials and sacraments, and end of ecclesiastical hierarchy. The humanists in northern Europe were also calling for precisely such reforms.

Protestantism also became a tool in the on-going political thrash about in Germany and other sections of Europe. Rivalry and opposition to each other flanked by emperors and the papal authority already lived. The semi-sovereign feudal lords, who stood below the King, at times supported one

faction and sometimes the other party. They strived for more and more independence. Several embraced Protestantism to gain independence. The anti-clericalism and incipient German nationalism coincided with the interest of German nobility. It demanded supremacy of secular government and state. Protestant thoughts favored such political arrangement. The imperial knights who had limited means also craved for huge material wealth and landed estates of Churches. Though, the practice of religion in sixteenth century remained in public domain and not a private matter. In German states, the religion of ruling prince determined public religious tendencies and beliefs of his subjects. Princes did not consider religious liberty. It could mean the legal confiscation of estates of clergy, monasteries, and prosperous shrines. Charles V, the Habsburg Emperor, was a vigorous defender of Catholic faith. In 1521, at the Diet of Worms, Charles V rejected Luther's doctrine and banned him from the empire. Luther and his thoughts survived due to support of other sympathetic princes. It led to political fragmentation of the German empire. Charles's attempts to crush Lutheran states were unsuccessful. Finally, the peace of Augsburg allowed each prince to decide the religion of his territory. Mainly of the Northern and central Germany became Lutheran, while the south remained Roman Catholic.

The rise of Protestantism in Germany also led to several defections of monks from monasteries. Since Luther attacked celibacy, several returned to married secular life. Since the monasteries looked after schooling and maintenance of orphanages, etc, there was incomplete disruption of such services. It was felt that society should be responsible for such services. Slowly such a organization did emerge. Although Lutheranism allowed priests and nuns to enjoy matrimony, it centered women's concern exclusively on the children, the Kitchen, and the Church. Luther whispered that marriage and child-bearing was a woman's career. The Luther's thoughts also indirectly stirred the German countryside that culminated in the peasant uprisings.

Peasant Wars in Germany

The peasants were attracted to Lutheran thoughts because it seemed to provide religious support in their fight against economic grievances. The crop failures in 1523 and 1524 aggravated their deteriorating circumstances. In 1525, the representatives of Swabian peasants drew up the twelve articles. They contained two vital themes:

- Substitution of customary law through the laws of the God and
- Emphasis on the autonomy of village society.

These contained anti-clergy, anti-feudal connotations. Peasants demanded abolition of serfdom and other feudal restraints, resented seizure of general lands through nobles. They formulated their protest against the powerful and privileged nobility and clergy in religious conditions. They whispered that their justified demands conformed to the scripture and Lutheran thoughts stimulated their unrest.

God's righteousness and 'Word of God' were invoked through rebellious peasants of Swabia, Rhineland and Saxony. The peasant rebellions were poorly coordinated, with peasants plundering castles and monasteries in 1524-25 under the leadership of Thomas Munzer. Luther warned the peasants against uprisings and said that nothing justified the exploitation of armed thrash about against legally recognized authorities. Freedom of Christian men meant for Luther independence from the power of the Roman Church, it did not mean opposition to 'divinely' ordered social order of nobles and their secular authority. The peasant uprising was section of an endemic agrarian unrest and steadily disintegrating feudal order. The religious ideology was used since a means for legitimizing their revolt through the peasants. Luther totally distanced himself from the peasant revolt in his well-known tract– "*Against the Murderous Thieving Hordes of the Peasants.*" The Protestant nobility crushed the revolt ferociously killing thousands of peasants.

Development of Protestantism

The printing press gave publicity to Luther's thoughts. Several social bands responded to them in their own methods. The Protestant spirit engulfed mainly of the northern Europe since it became associated with interests and aspirations that were not entirely theological. It led to profound changes in European life and community.

"Magisterial" Reformation

The anti-clergy feeling in Europe got crystallized broadly into two streams. One was of the radical reformers while the other was of influential moderate theologians like Huldreich Zwingli in Switzerland, Martin Bucer in Strasbourg and John Calvin of France. These moderate theologians used the services of secular state authorities in spreading their beliefs. They came to be recognized since 'magisterial' reformers because of reliance they placed on magistrates in furthering the self-governing divine mission of moral discipline by Church. In other languages, they stressed the role of reformed church since an self-governing authority standing face through face the secular state. The largest instrument of reform used through these reformers was preaching. In Switzerland, especially Zurich, Huldreich Zwingli played an active role in Reformation attempts. Monasteries were abolished and their wealth was used for humanitarian charity purposes through the municipality council. Zwingli, therefore, favored a kind of fusion of secular and spiritual society.

The Reformation, however primarily due to religious schism, also grew due to symbiosis of moderate protestant reformers with the secular requires of the state. The exigencies of strong absolutist monarchies, relying on incipient nationalism, made it necessary for them to restrict the interference of Pope in their affairs. Such rulers tried to reduce papal manage in excess of ecclesiastical appointments,

abolish church's monopoly in excess of education and check the drain of resources in the form of *annates*, titles and sale of indulgences etc. to Rome.

Calvinism

John Calvin, born in north western France, embraced Protestantism in 1533 and was invited to assist in the reformation of municipality of Geneva in 1541. Calvin worked to set up a reformed Church and Christian society by municipality magistrates and reformed ministers. Calvin's thoughts are embodied in *The Institutes of Christian Religion*. The vital unit in his theology was his belief in the absolute sovereignty and omnipotence of God and total weakness of humanity. Calvin did not ascribe free will to human beings. He whispered in the law of predestination—the eternal decree of God. It means that human beings cannot actively job by 'good jobs' for their salvation because God decided at the beginning of time who would achieve salvation and who would be damned. Though, a person necessity leads a righteous life in the hope that he was pre-destined to achieve salvation. Calvin, with his complete mastery of scriptures and by preaching since an effective mode of discourse, made Geneva since a model for several reformed Churches to emulate. Calvinist Church, though, did not give religious freedom to all dissenters. It also dealt harshly with religious dissenters who defied strict religious dogmas of Calvinists. For example, the Spanish humanist, Michael Servetus denied the Christian dogma of Trinity and rejected child baptism. He even declared that a person under twenty cannot commit a mortal sin. He escaped arrest through the Spanish Inquisition and came to Geneva. Calvin and the municipality council of Geneva got him rearrested and he was burnt at stake for his religious views.

Though, Calvinism became a prominent force in Protestantism. The Calvinist ethic of the 'calling' dignified all job. It also provided Protestantism with a systematic theology and well-organized administrative machinery. Calvin's theology and reformed Church convinced the French Protestants described Huguenots and Scottish Presbyterians. In France, spread of Calvinism, since the municipality bourgeoisie and authority knights joined the ranks of Huguenots, led to the war of Religions. Several Huguenots were massacred at St. Bartholomew night on August 29, 1572. The Edict of Nantes provided limited liberty for the Huguenots. Abolition of Edict of Nantes through Catholic monarch Louis XV in 1685, led to vast exodus of Huguenots from France to England, Holland, Sweden and the New World or America. The Protestant doctrine of secular wealth since a divine gift which one should treasure and multiply also traveled with them. This subsequently resulted in the making of entrenched European and North American capitalism.

John Knox, a passionate Calvinist preacher, tried to restructure the Scottish Church after the model of Calvin's Geneva. In 1560 Knox persuaded the Scottish parliament to enact legislation ending papal power. The mass was abolished and presence at mass forbidden under penalty of death. The

Church of Scotland came to be recognized since Presbyterian Church because presbyters or ministers-not bishops-governed it.

Calvin while upholding the sanctity of legitimate secular power since a direct instrument of divine-will also gave a qualified support to rebellion against tyrannical absolute rule. The political implications of this meant that Calvinists tried to break the authority of the Catholic and aristocratic minorities. It became the source of inspiration for the British and the North American Puritanism, and later convinced the development of contemporary constitutional states. At another social scale, Calvinism stressed high moral standards. It led to rigidity and intolerance in sexual relations.

Anglicanism or the English Reformation

The origin of Reformation in England can be traced to a number of social, economic and political reasons. Demand for reform of the Church was voiced in the fourteenth century through the Lollards. Although suppressed, they survived in London, East Anglia, Kent and Southern England especially in the middle of the workers. Their anti-clergy ideals led to a personal, scriptural, non sacramental and lay centered religion. The English humanists also stimulated such cries for reforms.

The Reformation in England, though, was a state-initiated reform programme and got entangled in the development of absolutist monarchy. Henry VIII took the initiative because of his matrimonial problems. Henry VIII wanted to divorce his wife Catharine of Aragon therefore that he could marry Anne Boleyn. After the refusal of Pope to grant permission for divorce, Henry VIII declared himself the Head of English Church. Properties of monasteries were appropriated and the ecclesiastical courts were abolished flanked by 1535 to 1540. In 1538, instructions were issued that Church services were to be compulsorily mannered in English instead of Latin. The English Reformation, though, was a gradual and piecemeal process since the majority of believers in England still clung to their Catholic faith. The Tudor state lacked the necessary bureaucratic and policing organizations to enforce religious changes. Though, the religious reforms brought in relation to the profound changes in the English community. The assertion of supremacy of general law and abolition of ecclesiastical courts was welcomed through the lawyers. It also helped in the growth of thought of national sovereignty above papal power, and of parliamentary jurisdiction above the ecclesiastical independence. The location of the Crown in the newly emerging nation-state improved. The status of parliament was enhanced since it played a key role in enforcement of Reformation by statutes enacted through it. The sale of Church property also consolidated the location of the upper landed aristocracy in English community. The location of authority within state was earlier monopolized through clerics who were suitably rewarded out of Church *benefices*. Now the monarchy recruited its professional officers from the University-educated sons of gentry.

Anabaptists

The name Anabaptist is derived from a Greek word meaning “to baptize again”. Anabaptists, the radical reformers, whispered in adult baptism or entry into the Christian society, therefore providing free choice in relation to the religious faith. They claimed that there was no scriptural foundation for baptizing children and infants. They were opposed to ecclesiastical hierarchy and wanted to create the Church a voluntary association of believers who had experienced a spiritual illumination.

They also wanted to distinct Church and state. They accentuated religious tolerance and freedom. While the Protestantism grew with the help of princes and magistrates, the Anabaptists in sixteenth century sometimes refused to hold state offices, join armies or even take an oath. For them all believers were equal. The extremely nature of democratic congregational Church and egalitarianism appealed to lower classes of people, the peasants, artisans, miners and rootless mobile units. The Anabaptists organized an uprising at Munster, where they introduced their secular ideals. The princes of Germany beside with the Protestant thinkers- Zwingli, Luther, Calvin since well since the Catholics all combined to track down and persecute these radical units. Though, traces of their thoughts survived. Later the Quakers with their pacifism, the Baptists with their stress on inner spiritual awakening and the Congregationalists with their democratic Church organization represented the stability with Anabaptist ideals.

Catholic Counter—Reformation

The revival of Roman Catholicism, since a counter-reaction to spread of Protestantism has been described Counter-Reformation. The Counter-Reformation involved Catholic attempts to convince or coerce dissidents or heretics to return to the Church. Though, it was not basically a negative reaction of Catholics. The feelings of medieval piety strengthened through a new spiritual fervor, Christian humanism, a revived scholasticism and administrative institutional reforms were few of the positive units of Counter Reformation. Efforts to reform Catholic Church began in Spain and too little extent in the papal states of Italy. The Roman Catholic Church had urbanized a vast bureaucracy and an institutional reform of such vast machinery was naturally a extremely slow process. The preoccupation of Catholic Popes in political and financial affairs was also responsible for the tardiness of reform process. The thought of reform was closely connected to the thought of a common council on behalf of the whole Christian society. Initially Popes were reluctant to convene such a council.

Council of Trent

Pope Paul III recognized the Inquisition in the Papal States and described a council that met at Trent. The Council met intermittently flanked by 1545 and 1563. Lutherans and Calvinists were also invited to participate with a view to reconciliation. Though, their insistence that the scriptures be made

the sole foundation for deliberations made reconciliation impossible. Emperor Charles V and Henry II of France also did not allow their bishops to attend sure sessions. Few bishops also wanted a concrete report asserting the supremacy of the council in excess of the papacy. Despite these weaknesses, the Council of Trent provided momentum to Counter-Reformation. It gave equal validity to the scriptures and Catholic customs. It reaffirmed the seven sacraments and Catholic notion of transubstantiation. The Council strengthened moral discipline in the middle of clergy and suppressed pluralism and sale of indulgences. It further stressed require for a bigger-educated clergy, preaching and instructing the laity.

New Religious Orders

The establishment of new religious orders to raise the moral and educational standards of clergy and laity was a characteristic of Counter-Reformation. The Ursuline order of nuns founded through Angela Merici attained enormous prestige for the education of women. The Ursulines sought to re-Christianise community through educating future wives and mothers. The Community of Jesus, founded through Ignatius Loyola, a former Spanish soldier, played significant role in checking the spread of Protestantism and converting Asians and Latin Americans to Catholicism and spreading Christian education all in excess of Europe. The goal of Jesuits, since the members of order were described, was reform of the Church by education. They also designed to teach the Gospel to pagan people. The Jesuits had a highly centralized, tightly knit organization. Emphasizing obedience, they created a contemporary, approximately quasi-military institution and achieved phenomenal success. Jesuit schools adopted contemporary teaching ways. They accepted Christianity to Asia and Latin America and brought southern Germany and much of Eastern Europe back to Catholicism.

Inquisition

The Inquisition was another powerful instrument of Counter-Reformation. In 1542, Pope Paul III recognized the sacred congregation of the Holy Office with jurisdiction in excess of the Roman Inquisition. It was a committee of six cardinals empowered to arrest, imprison, and execute any Catholic who was establishing guilty of heresy. It operated according to the Roman law. It carried flimsy proof against the supposed heretic, was not obliged to inform the accused of charges against them, and few times applied torture. It published the *Index of Prohibited Books*, a list of books forbidden to be read through the Christians. Within Papal States, the Inquisition effectively put an end to heresy. Outside the papal territories, it made small variation. Same medieval Inquisitions were also working in Spain as 1480 and the Netherlands.

Protestantism and the Capitalist Ethic

Protestantism is often credited with making of a new ethic that encouraged capitalist growth. It is claimed that the inherited medieval theology had hampered its development. St. Jerome, the Compiler of

Bible in Latin had declared in fourth century that “a rich man is either a thief or the son of a thief”. This declaration in no method stood in the method of Church to amass wealth and landed estates. The Reformation censured the riches of Pope, the bishops and the monasteries, but at the same time, sanctioned the right of every man to the fruits of his labors and his moderate methods of life. Usury was discouraged and legally forbidden to Catholic Christians in the medieval communities. The new Protestant spirit allowed amassing of wealth from production and credit. The economic role of Calvinism and Protestantism in the rise of capitalist entrepreneurs has been the subject of a prolonged controversy in the middle of social scientists.

The German sociologist, Max Weber in his well-known job, *The Protestant Ethic and the Spirit of Capitalism*, initiated this controversy. He whispered a scrupulous cast of mind and ethic encouraged through Protestantism especially of Calvinist diversity, strongly convinced the genesis of capitalism in the sixteenth and seventeenth centuries. The concept of ‘calling’ in Protestant usage, treated worldly avocations since God created, and was to be fulfilled in the spirit of worship. This notion led to flourishing of entrepreneurship in the middle of the Dutch Calvinists, French Huguenots, Scottish businessmen and British capitalists. Weber traced the emergence of a pervasive capitalist profit-creation ethos based on rational calculation and highly systematized pursuit of profit to changes in religious attitudes throughout Reformation. Others especially Marxist scholars point out the growth of sure new business techniques such since cost-accounting through the economic elite and merchants throughout Renaissance- in the Catholic milieu.

They also link the genesis of capitalism in Europe to distant more wider economic and social changes such since demographic transform in the form of population increase, family buildings, the continual rise in prices, the expansion of overseas commerce leading to diversification of production for export markets, etc. One thing is sure that centers of economic development moved from Spain, Italy, Flanders and South Germany to Protestant England, Holland, Switzerland and to Baltic municipalities through the beginning of the seventeenth century. It was because several of merchants, bankers and finances whose life-approach and attitudes were earlier tolerated were suddenly declared heretics through the Catholic Counter- Reformation and these entrepreneurs migrated to the centers in Northern Europe.

TRANSITION TO MODERN WORLD

Meaning of Contemporary World

Modernization implies creation appropriate changes and bringing reforms to meet the present day challenges. It comprises changes in political and economic buildings and to develop social attitudes

based on rationality and scientific approach. One method of looking at the emergence of the contemporary world is the process of transform in the direction of industrialization—transition from agrarian regimes to the industrial and the capitalist scale. But this is to see Modernization by a telescopic eye. A contemporary country like Denmark is not a fully urbanized industrial authority but more of agriculture based economy. Italy, the mainly industrialized area of Europe, in the late medieval era took centuries to emerge since a contemporary state. Consistent reforms in every sphere of life—management, legal organization, economy and community, religion and idea—constitute the path of modernization. From this point of view, we can say that till the end of the Transitional Ages, every community—the Europeans, the Chinese, the Indians and the Arabs made important contributions in changing the lives of the people in their own methods. Each community adopted its own model of modernization that differed in sequence. For all their dramatic novelty the oceanic discoveries of the late fifteenth century through men like Columbus, Diaz and Vasco da Gama necessity are seen in the context of a long era of preparation and growth. Till this era, the Arabs and the Chinese had led the rest.

Marshall Hodgson, in his three-volume job *The Venture of Islam: Conscience and History in the World Civilization* spaces history of Islamic civilization in the context of world history. In this he re-evaluates contemporary history and the lay of Europe in it. He partially transcends the Eurocentric modernization theory and instead treats it since a global process. Modernity does not mean westernization. Instead of treating the post Abbasid Caliphate era till the rise of the gun powder empires' of the sixteenth century since the era of decline, Hodgson considers that it was the time of the greatest advances of Islamic civilization that witnessed the elaboration of its civilization into China, India, South and South east Asia well into the Balkans and the Mediterranean States. He argues that the Renaissance did not inaugurate modernity. Instead, it brought Europe up to the cultural scale of the other biggest civilizations. It did therefore in little measure through assimilating the advances of other Asian civilizations. It is not necessary that the process of modernization take off simultaneously in all the areas of the globe, synchronizing with the rise of contemporary west. China and the Arabs had already reached a reasonable scale of maturity when the Europeans started coming out of the feudal mode. It is also true that from this era the non-European world slowed down or even stagnated for several reasons, in comparison to the west. In information, after the fifteenth century, it was Europe that led the world and dictated changes by its scientific thoughts, deal and imperialism. Henceforth, several civilizations began to move from the comparative ignorance of each other into direct and accelerating get in touch with crossways all the oceans.

The physical hindrances flanked by areas had been largely overcome through men of the fifteenth century. The pace of transform hastened everywhere from the nineteenth century onwards since

the coming of industrialization unleashed the forces of imperialism and nationalism. Several non-European communities were forced to carry out programmes of reforms and modernization to defend themselves against the imperialist onslaughts and to inhabit honorable lay in the society of nations.

Decline of Feudalism

It would be wrong to say that the decline of feudalism was a universal phenomenon and that the transition was smooth and quick-paced. In information, it was a very slow process and it approximately took three centuries and even more for the forces of capitalism to triumph. England, the Netherlands, few areas of northwestern Europe and sections of France were in the middle of the first geographical areas to experience the decline of feudal order. In eastern and central Europe, feudalism persisted and even strengthened after the crisis of the seventeenth century. Without going into the debate on the reasons for the decline of feudalism, we can say that a combination of factors- demographic, deal, inner contradiction in the feudal mode of production and class clash, led to the transition from medieval to contemporary world. Northwestern Europe came to inhabit an significant lay on the new deal circuit that urbanized beside the Atlantic coastline in the sixteenth century. Though, the feudal decline had set in earlier than this. The rising burden of population and the excessive use of the peasant population through the feudal lords had created a crisis in agriculture. The unresponsive nature of medieval agriculture, the rising demands for revenue, feudal limitations, the mounting expenses due to wars and rising price scale and the growing pressure of population had all caused this crisis. The emergence of world market became a crucial factor in the decline of feudalism. Agriculture was forced to change itself wherever the pulls of market forces became strong.

With the coming of feudal crisis the social building underwent profound transformation and the social balance began to transform however its pace varied from one area to another. The lower order began to gain greater freedom and security. Feudal dues were slowly replaced through monetary payments. The growing prices of agricultural products, the swelling of population and the development of urbanization led to a rapid expansion of commercialization of agriculture. It offered new opportunities to the enterprising landlords but caused problems for the traditional feudal lords. The feudal aristocracy experienced a steady decline while the rise of commercial economy led to the rise of bourgeoisie. Augment in region under farming and improvement in yield per element of land was the result of rising demand. In the late medieval era a three-field organization had prevailed in excess of mainly of Europe. From the sixteenth century, a diversity of cropping ways was adopted to create a more rigorous exploitation of the soil.

The practice of fallowing was abandoned, at least in sections of the Low Countries. Peas, beans, turnips and green vegetables and fodder crops were being grown. Interestingly, several of these thoughts

were also implemented in China. Robert Temple provides credit to China for spreading the thoughts of crop rotations, drilling, rigorous hoeing of weeds, etc. These were the thoughts on which the European agrarian revolution was based. Even the Arabs had shown great interest in agriculture and made several innovations. The irrigation projects on Tigris and Euphrates rivers in “Sawad” or Black land led to an extraordinary scale of prosperity under Umayyad and early Abbasid rulers. The Arabs are credited with the introduction of rice, sugarcane, cotton tree, saffron, spinach and a diversity of fruit crops to Spain and subsequently to other sections of Europe. In both the areas, China and Arab States—their respective governments showed concern in biggest agricultural projects such as flood management, artificial irrigation and transportation of agrarian products. In China, a number of agricultural techniques had been evolved such as the square pallet chain pump, swan-neck hoe for weeding purpose, the rotator winnowing fan and the multi-tubes for sowing seeds in drill fashion. Advances were made in the sphere of soil conservation, improvement of crops and canal linkages. Though, all these changes had approached in relation to the excess of a long era of time and were gradual and not revolutionary.

In contrast to these, the agrarian transformation of Europe was much broader in scope and its impact was felt beyond the territorial boundaries and even in the sphere of trade and manufacturing. It also had a strong impact on the social buildings of dissimilar states and profoundly altered their economies. European agriculture facilitated trade beyond the national frontiers, e.g. the Baltic area became the granary of European food grain, sending food granules to all sections of Europe by sea routes. The Low Countries, the Netherlands and few other areas began to specialize in dairy cultivation—Spain, England and the Alpine lands concentrated on sheep cultivation and began exporting wool to far centers of production such as Flanders. At the end of the fifteenth century and in the course of the sixteenth, a great programme of drainage and dyke-structure was set in motion. A wave of land reclamation took place in several sections of Europe. At several other places, enclosure of land became a general practice. The market pressures led to transition from arable cultivation to long grazing. Price-factor began to determine the direction of transformation in agrarian building. Throughout the sixteenth century, food production greatly increased and agriculture expanded enormously. Cultivation became more rigorous and bigger discourses flanked by areas urbanized. Agriculture grew more specialized to suit the circumstances of regional advantages and promoted division of labour.

New ways of agriculture received impetus with the setting up of printing presses in all sections of Europe that increased production of literature on new cultivation practices and agrarian manuals. Though, large sections of Europe sustained to remain entrenched in feudal organization and it took centuries to break its fetters. After centuries of stagnation, agrarian transformation became the dominant theme from the late fifteenth century. Regional specialization, which had been of only minor

significance throughout the Transitional Ages, became a significant aspect of agricultural production. To generate additional income from agriculture, farmers and landlords began to take special steps in its sale and exports. The Price Revolution of the sixteenth century played a significant role in transforming European agriculture through encouraging capitalist cultivation, and thereby hastened the process of feudal decline. The class building began to transform beside with this, thereby laying the foundations of contemporary agriculture.

Transformation of Political Buildings

Transformation of political buildings was one of the significant growths. It was witnessed in Europe, East and South Asia and in the Arab World.

Emergence of Centralized States in Europe

In the late fifteenth century the people of Europe were governed in a diversity of methods—hereditary, elective or even joint monarchies, oligarchies and confederations and even empires. Yet the European political building in the late fifteenth century remained essentially feudal in character. What was driving Europe towards the contemporary world was the emergence of strong centralized monarchies that came to rule in few sections like France, Spain, England and Muscovy. The crisis of feudal economy and the internecine feudal warfare brought in relation to the important changes that affected the relationship flanked by the changing community and state-structure process. The regional coercive authority of the lord and his retainers in excess of peasantry altered with the rise of strong rulers and the state began to monopolise the exploitation of force and subsequently reduced the dominations of the feudal lords, cities and corporate bands including the church. The rise of absolute states, particularly in Western Europe implied the absorption of smaller states to form contemporary nation-states with definite boundaries. Russia is the best illustration of this process. From a tiny principality described Muscovy, Russia became a huge empire through this policy of territorial expansion. Same transformation took lay in Spain. This also involved the strengthening of centralized government under a single sovereign head, establishment of law and order and the application of unitary and effective events. The absolute monarchy accepted out territorial expansion and consolidation, administrative centralization and political integration. They unified the economies of their respective states through centralized taxation. They urbanized the administrative tools on contemporary lines with the help of a professional bureaucracy and judiciary, and maintained their authority by permanently standing armies. The formation of contemporary administrative, judicial and financial building had its roots in the period of absolute states. Although the exact nature of the European absolutism is a subject of debate, it is usually carried that these states played a progressive role in facilitating the rise of capitalism. These states played the role of large-level tax collectors and re-distributors of private

income. However based on feudal building, these states ensured the interests of mercantile and manufacturing classes through removing internal barrier to deal, regulating external tariff in the interest of regional industries, promoting colonial behaviors and creating trading companies. In these methods, the absolute rulers encouraged primitive accumulation of capital and created preconditions for capitalism. Moreover, these absolute states became the precursors of contemporary nation-states based on the principle of sovereignty. The English Civil War destroyed the feudal building of the state and brought the new landed class and the bourgeoisie to share authority. The therefore-described Glorious Revolution ended a prolonged class war and recognized a constitutional arrangement that still continues with slight modifications. The nature and composition of Parliament changed dramatically from the late fifteenth century. It began to represent public opinion at the highest scale and recognized the importance of legislature in state affairs. In France the Revolution of 1789 overthrew the feudal building and opened the path for capitalist growth. The Revolution transformed France from a medieval state to a contemporary nation-state through adopting sweeping reforms. The new democratic concepts of equality, liberty, citizenship and sovereignty were popularized not only in the Europe but world in excess of, although the thoughts of equality and fraternity lived in the Islamic world for centuries. The relationship flanked by the government and the governed had undergone a biggest transform—subjects of monarchs became the citizens of nations.

The Reformation movement also contributed to the process of state structure through creating national church in every state. It strengthened the dominations of the rulers. The Reformation shattered the religious unity of Europe—the chief characteristic of the Transitional Ages and gave birth to several new thoughts like political rights and individual freedom. Medieval Christendom was rejected in favor of secular power.

Although Italian municipality-states do not fall into the pattern of absolutist state, they played an very significant role in developing the contemporary rules of international relations and brought in relation to the sophistication of the art of diplomacy. In the course of fifteenth century, Italian courts became the centers of politics. The concentration of authority in the hands of the rulers came to be described *stato*, a model emulated through several European rulers. These Italian princes made a separate contribution to the thought of “resident diplomacy”. Just since the Italians had laid foundations of the techniques of contemporary business organization, they also perfected techniques of contemporary international relations. These incorporated the practice of appointing resident ambassadors in the courts of foreign rulers, formation of offensive and suspicious alliances with the opponents of their enemies, non-aggression pacts and commercial treaties—practices that are followed through all contemporary states. The mainly significant contribution of the Italian states to the

contemporary concept of international relations is the thought of balance of authority. Each state tried to preserve its own territory and defend its own interests through ensuring that no single state became strong sufficient to enslave the other and for this a balance was maintained through a band of states to counter the design of few others. The cold-war era of the twentieth century demonstrated a same tendency since was the anti-French coalition against Napoleon.

East and South Asian Political Transformation

Since you have studied in the earlier elements, Chinese civilization is one of the oldest in the world. Its growths were largely indigenous. China had maintained a fair degree of isolation from the rest of the world except for the nearby states. As the eleventh century Chinese sailing vessels, few even better than European vessels of that time, sailed crossways Malay Peninsular and India into Arab area. Though, the Ming rulers imposed restrictions on this deal. Deal was allowed only with those states, which carried Chinese suzerainty. Deal was seen only since a source of taxation. The advent of the “Age of Detection” created a drastically dissimilar situation. Portuguese and Spanish inroads into southern China via new sea routes in the sixteenth century brought traders and missionaries in this area. Soon, the Russian advances crossways Siberia to the Manchurian borders in the seventeenth century broke the comparative isolations of China and set in motion a series of changes. Through mid-nineteenth century, the direct East-West get in touch with caused a head-on-collision flanked by the two in the form of Sino-British wars. This whole era from the sixteenth century coincided with the rise of the Manchus and the establishment of Ch’ing dynasty. The aspects of this era became markedly dissimilar from the earlier ones. At the same time it should be noted that although the Chinese meeting with the Europeans began in the sixteenth century, its effects did not assume significance till the nineteenth century when wide ranging political, administrative and economic reforms were introduced in China to face the challenges of western imperialism.

Historians hold two divergent views on whether the sixteenth century or the nineteenth century should be regarded since the beginning of contemporary China. One school of historians regard the Opium War of 1839-42 since the point of departure since this was the beginning of foreign imperialism and that the Chinese set in motion a series of reforms to modernize in order to face the foreign threat. This is also the time in Japan for Meiji reforms that transformed Japan into a strong contemporary nation. The second school of historians consisting primarily the Chinese scholars believes the arrival of European explorers and missionaries throughout the transition from the Ming to Ching since the real point of beginning. Western studying was first introduced in this era, and this intensified the process of transform. The intrusion of the West can be construed since catalyst that transformed traditional China into a contemporary nation, although China never followed the western model of modernization based

on capitalism. China never completely revamped the political building till the Revolution of 1911 and the Chinese identity was retained and only piece-meal administrative changes were accepted out. The strong centralized Chinese empire survived till 1911 but new administrative departments were created from time to time to face the new situation created through western attendance. These incorporated the making of *Lifan yuan* in 1638 to control affairs regarding Tibet, Mongolia and the Western Area, the Making of Grand Council in 1729 to centralise decision-creation and the establishment of *Tsungli Yamen* in 1861 to direct foreign relations. These efforts were followed through a series of reform movements that led to the formation of contemporary China. The rise of Chinese nationalism was a direct product of these growths.

South Asia had a long and rich political history on behalf of a diversity of arrangements. The huge cultural, linguistic, religious and ethnic variety made it hard to retain a centralized building. Though, at the time of the Portuguese arrival in India, the Indian sub-continent held a special lay in the trading world. The Arab merchants nominally controlled deal in the Indian Ocean but in reality the effective manage were in the hands of mixed ethnic and religious bands, who participated in this very profitable deal that incorporated items like cotton fabrics, silk and spices. Though, inter-regional traders did not exercise any power on the state management and the Mughal rulers could not foresee the Portuguese threat in this area. The Mughal Empire of the sixteenth and the seventeenth centuries was one of the three largest empires of Asia. It revealed an exceptional degree of tolerance towards other civilizations. Under their rule, a highly refined civilization appeared on behalf of a synthesis of Indian and Persian customs. From the late seventeenth century, centralized state building started disintegrating and was replaced through autonomous regional states. These political growths coincided with the rise of the English since political contenders. The whole south Asian area came under the yoke of the European dominations till the transitional of the twentieth century. The first wave of modernization was experienced in the nineteenth century on behalf of broadly two streams of responses. The first approach suggested that to reach the western standards, social awareness had to be created by reform movements based on western-model- knowledge of science, technology, political idea and liberalism. The second response stressed the superiority of the ancient civilization in comparison to the west, and accentuated the revival of past greatness. Though, this area showed an exceptional liberal and flexible attitude in adopting western knowledge and educational models despite facing insurmountable problems like mass poverty, colonial subjugation and social disunity due to a diversity of factors. The spread of national movement and the direction of political reforms under the British government helped in creating a democratic political building in mainly sections of this area.

Changes in the Arab States

The Abbasid dynasty that lasted till 1258 had brought political, economic and cultural transformation of the Arab states. The Abbasid caliphate disintegrated into separate political and regional entities. The general traits of them were their Islamic faith, the Arabic language and the Arabic intellectual customs, which slowly diversified. The caliphate broke down into three biggest regions, and they were further divided into smaller entities. The first comprised of the old lands of Iraq and Iran and the neighboring territories. The second centered at Egypt that controlled Syria and Palestine, while the third region was of North Africa and the Mediterranean territories extending up to sections of Spain. Like the Christian world of Roman Catholics and the Orthodox Christians and subsequently the Protestants, the Muslims in the Arab world came to have a sharp division flanked by Sunni and Shi'ites that sometimes caused serious political consequences.

In the era of political disintegration of the Arabs, two outside dominations held sway in excess of their territories—the Ottomans and the British. The rise of Ottoman Empire in the Balkans and the Close to East brought several Arabian territories under its subjugation. After the Transitional Ages, the history of Arabs got inevitably bound with the Ottoman Empire. The Ottomans recognized themselves in Turkey in the fifteenth century and then expanded in all directions, particularly in Mediterranean and Eastern Europe. Moving southwards, the Turks acquired Hijaz in 1517, which was ruled from Egypt through the Mamluks. While Syria and Egypt were defeated and subjugated in 1516-17, the Persian invasion in 1535 led the job of Baghdad. This was the beginning of a prolonged and costly thrash about. Yemen became section of the Ottoman Empire in 1538. A thrash about flanked by the Sunnis and the Zaydis forced Ottomans to withdraw through 1635. Henceforth, the political growths came to be closely tied up with trading behaviors of this area.

The British get in touch with in this area started in early seventeenth century to set up commercial relations. Aden had been an significant port, Located on the southwest coast of the Arabian Peninsula. It enjoyed the benefits of good anchorage facility, strategic position since it provided a link flanked by east and west and had a direct access to the Asian and African deal routes. The detection of the direct sea circuit to India in 1498 caused serious damage to the fortune of Aden. Ottoman job of this port worsened the situation. In 1618 the British recognized a factory at an alternative port- Mukha. The Dutch and the French followed them. The British supremacy in excess of Red Sea was recognized in 1763 after the Seven Years' War. From 1785, the Americans began competing with the British. Napoleon's capture of Egypt in 1798 was an epoch-creation event in several methods. It marked the beginning of the break with the past. He brought to Cairo an Arabic press, which became *Matba'at Bulaq*, the official printing institution of the government for propaganda. He also recognized *académie*

littéraire with a library. Till this time the people of the Arab world were usually leading a self-contained, conventional life. This was an abrupt encounter with the west outside the sphere of deal that kindled an intellectual spark. Napoleon's invasion of Egypt and the establishment of autonomous and westernized dynasty there brought several Syrian and Lebanese writers seeking freer habitation, creation Egypt the center of Arabic Renaissance. This *Annahdah al-Adabiyah* was a literary movement of the nineteenth century, aimed at creating contemporary Arabic literature. It was inspired through their western contacts. After the dismemberment of the Ottoman Empire following the Second World War, this movement spread to the other Arab countries. It also activated the British, who till now had confined themselves to deal and political relations. The Arab response reflects a state of paradox—resisting the political power of the west while accepting the European thoughts and their techniques. The mainly significant of these thoughts were—nationalism, democracy and the principle of self-determination. The Egyptian job of Syria was another milestone in this direction. Arab nationalism started from a wide foundation- the whole population of this area was seen since a section of one nation. The Syrians started an intellectual movement deriving thoughts from the west. In the Arab states, political intervention took the form of mandates: the British recognized their in excess of Palestine and Iraq while the French controlled Syria and Lebanon.

Later regional interests and responses led to fragmentation of the Arab lands into smaller nations, beginning with Saudi Arabia in 1927 till the British withdrawals in 1960s and 70s. Their break with the political past had been quite radical and the transformation to contemporary state dissimilar from the west.

Trading Behaviors

Trading behaviors increased to a new scale throughout the era of transition to Contemporary World. Development of maritime deal was the largest characteristic of the intercontinental deal. East Asia and the Arab World contributed and participated in this process.

Emergence of Europe since the Center of World Deal

The beginning of contemporary trading behaviors and the enlargement of commercial economy were closely connected with the fifteenth century maritime behaviors through method of geographical explorations and search of strange lands. Till these time the European states did have deal links with Asia via overland transport. Spices such since pepper, cinnamon, mace, etc. since well since silk and cotton pieces were bought from the east, from India and beyond, and trans-shipped to Europe through the Italian merchants. Likewise, few areas of Africa sent gold and valuable stones in swap for European goods. The rise of Ottoman Empire in the eastern sections of Europe in the fifteenth century caused problems for the overland deal routes to Asia. This information beside with the religious wars flanked

by the Christians and the Muslims leading to Crusades against the latter led to vigorous search for new sea routes to Asia. The Portuguese and the Spaniards provided the lead in these ventures. The year 1492 spots the detection of America through Columbus and the beginning of the world of two hemispheres and became a key step towards the circumnavigation of the globe. The importance of Christopher Columbus is not that he exposed America. His detection from the European perspective is precious because it spots the first scale of global integration that proved mainly beneficial for the Europeans. And when in 1498 Vasco da Gama successfully establish a new sea circuit to India with the help of an Arab navigator- Iben Mejid, the beginning was made of the European imperialism in Asia and Africa. Magellan was the first to circum-navigate the earth and proved that oceans are not hindrance but facilitator to journeys.

The structure of deal linkages and sea routes connecting dissimilar sections of the world made Europe the center of the emerging world economy. Oceanic deal became the mainly popular means of transporting goods from one continent to another. Not only had the volume of international deal grown enormously, the commodity pattern altered drastically. These sea journeys for economic gains proved a turning point in human history. The detection of silver mine at Potosi in Central America through the Spaniards had global repercussions. The navigational superiority of the Europeans with their exploitation of firearms in trading behaviors led to their power of the global trading network. Deal acted since a tool of expansion and helped in the making of contemporary world.

The European transformation proceeded by a diversified path. Few changes were of swift and abrupt nature, while others were gradual incorporating the old and the new to produce new methods of life. In immediate conditions, the long aloofness deal contributed to the shipping industry and provided immense incentive to the merchant marines. Historians like Fernand Braudel, Immanuel Wallerstein, Eric R. Wolf, etc., have highlighted the significance of population migrations after this era. While the scope of migration to Africa and Asia hardly lived since they were already well populated, the huge tracts of American land and the West Indies provided plenty of opportunities to those who wished to seize them. A large number of Portuguese went to Brazil while lakhs of Spaniards went to Central and South America and the West Indies. This was followed through an exodus from the continent consisting of the Dutch, the English, the French and the Germans to North America and Canada. They all left for several reasons; to use the new riches, to participate in deal, to create fortune in the new lands, to enhance their social status, to escape the tyrannical rules and oppressive religion while the missionaries moved out to proselytize their religion.

The arrival of the Europeans in America led to an swap of crops and diseases, what Alfred W. Crosby conditions since 'biological consequences'. The swap of plants and animals led to a

globalization of biology. Europe's detection of the new areas altered the nature of deal flanked by Europe and the New World. Colonial deal brought new agricultural products to Europe which was rich in diet value, such since potatoes, tomatoes, cocoa, tobacco, maize, peanuts, vanilla, rubber and kidney beans. You can visualize how these necessities have transformed the food content of the Europeans and subsequently of the other areas of the world, where these were introduced and became items of daily consumption. Maise and potato were the two crops that solved the problem of feeding the rising population too little extent. The arrival of several new crops and their version and dispersal to other climatic zones had significant nutritional results. The course of version was extremely slow since taste had to be cultivated for these.

While potato became one of the staple crops in few sections of Europe, maize slowly replaced rye and millet. Tomato, another American vegetable changed the menu of the people all in excess of the world. Products of daily consumption were exchanged from one area to another. Asian rice, ginger and pepper reached the New World, since did tea and coffee. Population migrations also resulted in the swap of diseases in both directions. While yellow fever and almost certainly syphilis affected Europe, small pox, measles, chicken pox, and bubonic plague spread to other areas. The spread of small pox caused heavy demographic losses in the New World after its first appearance in 1518. A historian defines this since 'bacteriological warfare'. The swap of animals flanked by the two worlds proved beneficial to both. On the other face, the inhuman consequences associated with the European expansion were quite glaring. Slave trading was one such result. Thousands of Africans and few Asians were bought by mediators, often kidnapped and beaten up and taken to strange lands absent from their families forever. The use of the Blacks and Amerindians caused a sharp decline of their populations. Several of them died in the course of sea journeys or due to alien circumstances. It is estimated that almost 11 million slaves were exported flanked by 1500 and 1800. Strong protests were made against such practices after the spread of enlightened thoughts throughout the eighteenth century. The detection of new routes and new territories not recognized through the Europeans resulted in the widening of knowledge of geography and cosmography, although the Arabs knew few of this. Several of the centuries old views and theories were proved wrong such since the shape of earth or the problem of distances.

New literature that began to seem on these subjects helped the process of unifying the world. The expansion of world deal on the one hand promoted commercial economy based on swap and thereby led to the rise of bourgeoisie and on the other hand, acted since the external dissolvent agent for feudalism. Although, few historians reject the notion of treating sixteenth century marking a qualitative shift from the feudal to the capitalist mode of production, we can argue that there was a huge extension and the broadening of the world-organization throughout this era of what had been gradually going on in the

earlier era. There was an acceleration of trading and commercial behaviors and a shift in the mode of production beginning in the sixteenth century that was increasingly moving in the capitalist direction.

Deal Building in East Asia

China had kept herself aloof from the West for all these years in respect of deal relations however the Chinese goods were reaching Europe via Levant by the Arabs. At the time of Marco Polo's seventeen years keep in China in 1270s, substantial quantities of Chinese silk, textiles, porcelains and other items of deal reached sections of Asia, East Africa, the Transitional East, Mediterranean and even coastal Europe partly through sea routes and partly by caravans. Though, these commercial contacts were greatly reduced and there was a contraction of commercial behaviors flanked by the early fourteenth and late fifteenth centuries affecting the whole Eurasia. Marco Polo left such a glowing account of the Asian wealth and luxuries that it drew the attention of several sea voyagers and traders including Columbus. The Chinese political problems of the Ming dynasty and economic crisis were on the wane when the Europeans were discovering new sea routes to Asia and America. The Chinese goods were highly prized in the European and the Transitional Eastern markets. The Portuguese entry into the Indian Ocean and their trading settlements in Asia gave them greater accessibility to the market. The Chinese porcelain was now reaching Lisbon and Antwerp in plenty. The Dutch also started importing large quantities of Chinese luxury goods throughout the seventeenth century. The Chinese showed no inclination to buy the European manufactured goods and the only commodity in which they were interested was silver. The pressure of growing population, the rising monetary problems, rising dependence on silver since a medium of swap and important decline in domestic production in China were the chief factors that made her to take up silver import from the West.

The government in China strictly controlled deal. It looks that few relaxations were made in state policy towards deal throughout the fifteenth century to encourage silver mining in the Chinese empire, although it failed to augment production. Though, growths outside China had substantial bearing on her economy. Flanked by 1460 and 1530, production in the silver mines of Central Europe increased through approximately 500 per cent. This stimulated and continued economic behaviors in Western Eurasia. This became a significant lay for the purchase of oriental luxury goods, particularly the Chinese. European silver was reaching China by this circuit. A small later, detection of silver mines in Central and South America greatly increased international circulation of silver bullion. This led to the formation of three biggest routes by which silver started reaching Asia:

- From Acapulo on the west coast of Mexico to Manila in the Philippines,
- From the Spanish colonies in America to Portugal and by the Portuguese traders it reached Asia,

- The other European countries like the Dutch, the English and the French also accepted huge quantity of silver to purchase Asian products.

In the meantime, the political unification of Japan brought in relation to the in the era of Hideyoshi and Tokugawa Ieyasu in late sixteenth and early seventeenth centuries greatly increased silver production in Japan. Deal flanked by China and Japan caused a large influx of silver into China and the Portuguese also participated in this deal and thereby increased its volume.

The Portuguese entry into China at Macao by Malacca opened the door for the British, the Dutch and the French. On the other hand, the expansion of deal flanked by Spain and Manila proved beneficial to the Chinese since it led to a steady augment of import of her silk through the New World. It also opened up opportunities of population migrations to the centers of mining in Mexico. At the same time, foreign deal and silver imports created problems for the Chinese. Although the chronic shortage of valuable metal could not be solved, these imports contributed to the process of urbanization and caused frequent monetary fluctuations and business speculation. However the foreign deal never ceased, its volume declined substantially till the eighteenth century. In the nineteenth century, the favorable balance of deal was reversed with the coming of the British, who began selling opium since a substitute of silver. Henceforth, an aggressive form of deal since mannered through the western dominations, became a threat to the Chinese establishment. This spots the stage of western imperialism in China. Chinese response, like several other areas facing a same situation, was to pursue a programme of modernization—adopting western science and technology but retaining her civilization. Therefore, international deal became a catalyst of transform.

Trading Behaviors of the Arabs

The Arabs had successfully connected the two mainly prosperous trading zones of the medieval world—the Mediterranean and the Indian Ocean. In the Transitional Ages the bulk of the sea-borne deal flanked by the Mediterranean and the Indian Ocean passed by the Red Sea. The deal belt had shifted alternately a number of times flanked by the Persian Gulf and the Red Sea largely due to disturbed political circumstances. Cairo appeared since an significant center of deal and manufacturing. In this era Egypt maintained active deal relations with the Italian states. On the East African coast, Egypt and Persia were strong maritime states but both did not maintain permanent fleets in the Indian Ocean. Ming China was more powerful but the Chinese had started withdrawing from this area. The coming of the Portuguese in the Indian Ocean caused a breach in the Arab maritime power although it did not approach to a complete end at least till the beginning of the eighteenth century. In 1513, the Portuguese governor of Goa, Albuquerque failed to breach the strong walls of Aden, the chief entrepot at the mouth

of the Red Sea. Later he was able to capture Ormuz on the northern shore of the Persian Gulf. The Portuguese policy was to forge an alliance with Persia against the Ottoman Empire exploiting the religious variations flanked by the two. The Portuguese set up naval bases instead of undertaking the policy of territorial conquests and urbanized a network of ancillary deals. They did not make new deal routes in Asia since the Europeans had done in the New World. Asian deal routes in the Indian Ocean had lived for centuries linking East Africa, Arab coast, India, Southeast Asian islands and the Chinese coast. The Portuguese first participated in it and then recognized their dominance with the help of their naval strength. They can be described the first worldwide traders who opened up Asian oceanic deal for rest of the European nations. After the arrival of the Portuguese in the Indian Ocean, the Arab deal moved towards the west. With the decline of the Italian silk industry and the contraction of the Chinese deal, the demand for Iranian silk grew.

As the mid-fourteenth century, Tabriz was the deal emporium of Asian goods and had replaced Baghdad and the other municipalities of this area but changing circumstances made Basra a significant silk center. Slowly, the Arab area lost its lay in the world deal till the construction of Suez Canal in the nineteenth century. Its importance suddenly increased with the detection of the oil mines, which became instrumental in the making of contemporary deal organization.

Economic Modernisation—Changes in Deal, Commerce and Industry

The emergence of contemporary world economy from the sixteenth century with new deal routes and huge development of deal volume had a profound impact on the European economy. The arrival of bullion from the New World brought in relation to the a fundamental transform in the balance of European community. It resulted in rapid progress of capitalism and a spirit of enterprise in deal and manufacturing sectors. Population development caused rising urbanization that created more demand for industrial products. The building and deal also underwent important changes to handle an rising demand. With this, the financial behaviors multiplied. All these factors pushed Europe towards the contemporary period. Deal expansion was going on during the fifteenth century. The opening out of commercial economy led to changes in the form of deal organizations. In late medieval era, deal was organised either through individuals or in the form of family partnership. In Italy the business organizations like *commendas or societas* were short-condition ventures limited to single journey or a extremely brief era.

Increased volume of deal necessitated changes in deal administration. The regulated companies like Merchant Adventurers of England appeared in the late medieval era. Several others like the Eastland Company, the Levant Company, the Muscovy Company, etc., were assigned specific areas to carry out deal on monopolistic lines. These were followed through formation of the joint stock companies. These enjoyed many advantages such since permanent character, greater financial resources by public shares,

and a corporate form of functioning. A large number of these companies came into subsistence through the seventeenth century in dissimilar states of Europe, such since the Dutch East India Company or *Oost Indische Compagnie*, The English East India Company, the Mineral and Battery Jobs Company in England, the Compagnie des Indes or the French East India Company.

The rise of swap economy on international level began to transform the building of markets. The transition from a largely self-enough medieval economy to a well-urbanized swap economy led to the emergence of permanent market buildings in lay of weekly bazaars or fairs. A number of functionaries emerged performing specialized market operations like retail trading, storage, brokerage and therefore on. New trading cities were receiving connected to each other with postal services, newspapers and deal information. The nature of banking operations started changing from the scale of merchant banker family behaviors of the medieval Italy and Germany to the scale of public banking.

Many such banks were recognized in Venice, Milan, Amsterdam, Hamburg and Nuremberg. These banks had their roots in medieval era. Greater banking facilities led to the adoption of new ways of financial transactions. It marked the coming of Commercial Revolution in Europe from the late sixteenth century. The Italians had already devised a number of credit instruments like promissory notes, letters of credit, bills of swap and commercial practices such since the book-keeping organization, the double-entry ways of accounting and the insurance organization. From the sixteenth century, the rest of Europe on a much larger level adopted these ways of credit instruments. Negotiability of credit instruments became a significant characteristic of commercial transactions through the seventeenth century. Trading risks throughout long sea voyages increased manifold with the expansion of trading network and this popularized the concept of insurance. From the fifteenth century, the Italian merchants worked out maritime insurance but later it was extended to other meadows of business behaviors. An rising require of capital for the purpose of investments in deal and manufacturing led to the making of stock swaps in several sections of Europe. The stock swap of Amsterdam made important advances not only in conditions of level but also in conditions of organization. In the languages of Fernand Braudel, these stock swaps became the meeting lay of bankers, merchants and businessmen, currency dealers, brokers and investors. They introduced contemporary concept of financial relations. They also reflect an unit of sophistication in the money markets.

From the late fifteenth century started a proper integration of economic activities agriculture, deal and industry. While several of the traditional crafts sustained and expanded, many new industries urbanized such since those of glass manufacturing, copper, brass, paper and the mainly significant of all, the textiles. Although, the technology took a long time to transform, the nature of organizing these manufacturing behaviors underwent steady changes. The Black Deaths and economic recession had

resulted in a sharp decline in agricultural income. The mainly significant growth was the decline of medieval craft guilds in few sections of Europe and the setting up of the rural cottage industry in England, Holland, France and Germany. This was to avoid the strict regulations of the guilds that resulted in high cost of production with no corresponding augment in productivity. The rural industries took advantage of lower wages and cheaper waterpower and produced cheaper and affordable textiles for the ordinary people. Gradually the putting-out organization was adopted at the expense of guilds. This is described the stage of proto-industrialization that led to the formation of contemporary industries.

Likewise, coal mining made rapid strides at a time when the mounting pressure of population and shortage of wood was experienced in Europe. Subsequently, the iron industry urbanized with improvements in technology. This paved the method for industrial revolution, which had serious consequences not only on the European economy but also affected the whole world by imperialism and market forces.

Cultural Transformation—Science, Religion and Community

We will give a brief overview of the contribution of China, Arab World and Europe in the cultural transformation.

China

The Chinese civilization was in the middle of the first to develop science and technology to suit social requires. The mechanical appliances incorporated the south-pointing carriage. They urbanized kites which arrived in Europe at the end of the sixteenth century. Matches, the Chinese invention of 577 A.D. also reached Europe at approximately sixteenth century. Folding umbrella, the wheelbarrow, navigational knowledge including compass, printing, the art of creation paper and gunpowder were all-important growths. The Chinese had made astonishing astronomical observations much before the Europeans. They frequently observed novas and supernovas since early since 1006 A.D. They were the first to systematically catalog the stars. Their geographers made few of the earliest accurate maps based on grid organization, much earlier than the Europeans. The same discoveries reached Europe and revolutionized the Western European community but in China it made only a modest impact. For instance, printing immensely contributed to the spread of classical humanism and the thoughts of Renaissance and Reformation. In China it basically spread the traditional thoughts and thereby helped in sustaining the traditional scholarly class power. The introduction of gunpowder in Europe made castles and other medieval fortifications obsolete and therefore helped to liberate Western Europe from feudal, social and political power. Though, Lynda Shaffer cautions the readers against judging the Chinese history through later measures in Europe. In order to discover changes in China, she suggests, one

necessity abandon the search for peculiarly European measures in Chinese history. For instance, printing contributed to a rebirth of classical Confucian studying and affected the political organization through transforming the government administered examinations since it made accessible inexpensive books to the students learning for such examinations. Therefore the extent and intensity of impact varied from one community to another, which depended on respectability and responsiveness of each area.

With a solid economic foundation by deal and agriculture and the technological and scientific progress under the Sung dynasty suggested that China was on the brink of biggest industrialization. The whole process was delayed due to political turmoil caused through the Mongol job throughout the thirteenth and fourteenth centuries and a strong conservative state policy thereafter.

Arab World

The rise of contemporary science does not mean that other civilizations were not well-known with scientific knowledge. The Arabs had seen a extra ordinary development in the scientific field flanked by 900 and 1100 A.D. A large number of organizations of higher studying were recognized. In Baghdad, a library of precious manuscripts had been composed. It was the Arab mathematics, which is whispered to have created algebra. They borrowed concept of numerical from India which in turn was taken to Europe through scholars and came to be described the Arab numerals. Al- Khwarizmi was their renowned mathematician. Mathematics was used in the revise of astronomy and in commerce, since the Arabs were great traders. They set up observatories and achieved greater accuracy than the Greeks. Their contributions in alchemy and chemistry are well recognized. Medicine was another well-urbanized field in the Islamic world. Al-Razi was possibly the greatest physician of the Arab world who wrote many monographs including a treatise on small pox and measles. Arab's contribution to science, technology and civilization was no less than that of the Europeans and this creates Ameer Ali to define them since "the vanguard of civilization". The Europeans acquired a great trade of their scientific knowledge from the countries of the Caliphate, which had been filtered by Spain, when the Arabs conquered the latter. The Arab people were recognized for their expertise of navigation science, shipbuilding and cartography. They enjoyed an immense geographical advantage of being Located halfway flanked by the Distant east and Europe. Consequently they enjoyed a lucrative maritime deal since they had invented a number of mariner's instruments, which came to Europe much later. They had significant centers of manufacturing—silk and cotton goods in Egypt and Damascus, luxury garments in Yemen and Mosul, carpets in Khurasan and Armenia and colored glass industry in Syria from whom the Venetians learnt of this art to become world well-known. In several meadows of science, the Arabs became the teachers of later western scholars, particularly in the astronomy, arithmetic and algebra, few of which they themselves borrowed from India.

The geographical position of the Arab world enabled them to extend in all directions and led to the assimilation of the attainments of the conquered people. On the one face they became the natural heirs of Hellenistic civilization that had spread during the Close to East, the Persian Empire and Egypt. On the other face, their direct get in touch with Indian community and by it to the Distant East enriched their deal and civilization. Though, all these growths slowed down after the sixteenth century. It is hard to say whether this was due to their confrontation with the west or it was caused through internal disintegration. Perhaps both these factors were at job to delay their attempts of modernization.

Europe

The European cultural transformation began with the socio-religious movements of the fifteenth and the sixteenth centuries- The Renaissance and the Reformation. The former was a momentous cultural movement that arose since a reaction to the medieval civilization and aimed at reshaping social values. One stream of the Renaissance was Humanism, a literary movement that focused on individualism and secularism. It accentuated dignity of man and public virtues and tried to change intellectual life through providing fresh insight to education, philosophy, history and politics. Machiavelli, the well-known political thinker of that era, suggested isolation of politics from religion—that shapes the foundation of contemporary political organization. However emerging in the medieval setting, the Renaissance created a new civilization in Europe. Efforts were made in the later medieval era to reform the church but they had failed. The Protestant Reformation brought in relation to the a transform in the religious outlook and the reformed religion removed the traditional obstacles in the path of capitalist growth through encouraging thrift, worldly vocation or ‘calling’, since the reformers described it and sanctioning the charging of interest on productive loans. This new attitude cleared the method for capitalism and enterprise.

Since regards the gender relations, the social status of women in the medieval community for majority of them was hedged in relation with legal limitations and indignities. A man could divorce, even kill his wife for adultery, witchcraft or theft and remarry but this right was not with the wife. A good number of women belonging to the ordinary part of the community, whose marriage could not be arranged for several reasons, entered convents. But unlike their male counterparts, they could not move up in the church hierarchy. The location of the aristocratic women was relatively bigger. Humanist movement and Reformation recognized require of providing elementary education to women but it was not meant to widen their intellectual horizon but basically to enable them to read Bible and be good wives and good mothers. The competition in the middle of the artisans due to the development of market economy adversely affected the location of women. They were often excluded through the guilds. From the late Transitional Ages till the seventeenth century, women, particularly the widows and spinsters,

were subjected to the mainly abhorring practice of witchcrafts. They were measured morally weaker and hence an simple prey to devil's enticements. The widespread practice of witchcraft is seen since the last chapter of the medieval world. The spread of scientific idea brought an end to it. The spread of proto-industrialization saw the beginning of improvement of their plight. Though, women sustained to thrash about for their political rights and gender equality during the twentieth century. Contemporary world for them started much later.

The greatest attainment of the Europeans was in the sphere of contemporary science. A series of detection and inventions, few of them accomplished with the aid of Asian knowledge of science, transformed social climate and created contemporary attitudes to the world. No doubt, the Arabs had preserved the Greek natural philosophy and accepted out translations, while the Chinese invented technical devices but it was only in Europe that a true integration of observation, experimentation and formulation of scientific laws could take lay, based on mathematical application. A mechanical picture of world was created, which was free from divine intervention. This came to be described Scientific Revolution. It was the job of not only a handful of Scientists but also numerous organizations, including few scientific academies that created a social habitation for scientific behaviors. The role of Rene Descartes and Sir Francis Bacon deserve special mention for developing scientific way to spread scientific and rational spirit in the middle of the people. Copernicus, Keppler and Newton successfully destroyed the Aristotelian view of the world that had dominated the European mind for approximately thirteen centuries and replaced it through the contemporary scientific view.. It was this rapid progress in the field of science that laid the real foundations of the contemporary world.

New Ways of Warfare

The Economic scale is reflective of the state of technology. The medieval warfare was based more on the strength of the army and individual bravery rather than on technical knowledge. The medieval era witnessed structure of fortress like castles through the feudal nobility to meet the military requires. These proved effective therefore long since the military technique was confined to easy warfare. The introduction of catapult led to the replacement of wooden buildings through stone castles. The introduction of gunpowder completely negated the advantages which the warrior aristocracy had enjoyed till now. Gunpowder was a Chinese invention but in Europe it assumed a deadly character and had a devastating impact. The **Chinese** were producing it with Saltpetre, sulphur and crushed charcoal from the ninth century. The Chinese cannon in the early fifteenth century were equal or larger to the one used in Europe.

Though, in the subsequent era, Europe took the lead. It caused panic in the land of its origin when the Europeans used the improved adaptation in the sixteenth century. The Chinese had failed to

develop and prepare herself to war exigencies. New kind of weapons such as artillery and the improved adaptation of heavy canons revolutionized the nature of military warfare in Europe through the fifteenth century. The growth of corned gunpowder in relation to the 1420 provided an advantage of instant combustion. Two significant disagreements of medieval Europe were decided in 1453 due to the exploitation of heavy artillery. In the Hundred Years' War, the French used it to drive out the English from France and to recapture Bordeaux. The Ottoman Turks also used heavy artillery to capture Constantinople. The employment of cannon made the old form of feudal warfare redundant since its heavy cost could not be borne through individual nobles. Henceforth, the advantage passed on to national rulers who had all the financial resources at their command and their own permanent army. The large-bore and mobile artillery capable of following the swift movements of the troops made its appearance in the fifteenth century. It was first accepted on oxen but in the Spanish war in Italy in 1494 it was drawn on powerful horses.

No municipality could survive its onslaughts easily. With the passage of time, consistent improvements were accepted out. Naval artillery was introduced in the era of early colonial empires throughout the sixteenth century. The rising threat of privateers in the high seas forced all vessels to equip artillery on the ships with expert gunners to fire them. Several other weapons were devised such as arquebuses, muskets and rifles. These weapons transformed inter-state warfare and led to the adoption of aggressive policy of territorial expansion. The Europeans used cannons in their ships in quest for overseas expansion. It was with these weapons they conquered approximately the whole central and South America and accepted out settlements in the West Indian islands. It was not merely the exploitation of these weapons but its production on a huge level, the availability of capital to sustain it and consistent endeavor of the Europeans to exploitation scientific knowledge for its improvement that gave them a separate edge in excess of the rest of world. The successful manage in excess of a large section of the globe was achieved because of this armed superiority.

Why Europe Triumphed

The rise of contemporary Europe owes a great trade to the outside world. Historians emphasize the role of technology in bringing in relation to the European power. A series of inventions and discoveries in the later medieval era, few of these borrowed from the Eastern civilizations, created a fresh climate for transform. The Chinese attainments cannot be doubted in the field of technology but these breakthroughs could not be followed up at a desirable pace since had happened in Europe. Moreover, the comparative geographical isolation of the Chinese from the western world kept these inventions strange to the Europeans at least till the Scientific Revolution of the seventeenth century. Although, there were many reasons that can be cited to explain the triumph of Europe in the world

organization and list can easily be elongated, three factors can be regarded of crucial importance; technology, social attitude and the rise of contemporary science.

The great technical ‘revolutions’ flanked by the fifteenth and eighteenth centuries were artillery, printing and ocean navigation. We have already discussed the role of gunpowder in changing the world. A series of changes in the technique of shipbuilding and improvements in the ability of mapmaking led to the success of the Europeans. Greater understanding of geometry and arithmetic provided the essential basis of navigation, cartography and surveying. Mathematicians and astronomers like Martin Behaim and Gemma Frisins provided theoretical foundation to scientific navigation. The first recorded exploitation of stars to estimate latitude was made in 1462 and in 1484; Abraham Zacuto prepared a table of the sun’s height. Mercator’s compass devised a way of projecting on a flat piece of paper an accurate picture of the curved earth. These growths were accompanied through improved adaptation of ship designing. *Cobs* were replaced through *caravels* and *fluyts*. Another instrument of great significance was the mechanical clock. It was invented before 1300 A.D. Initially it was too expensive to be bought through individuals but after it became a general instrument of exploitation, it began to regulate job with new precision and brought efficiency in economic life of Europe through a new emphasis on time keeping. The invention of printing press of movable kind in relation to the 1450 brought revolutionary changes in the cultural sphere. It provided readable material to the Europeans at affordable price in dissimilar countries and municipalities. It also ensured that thoughts spread fast and authentic literature was made accessible to the readers.

The success of the Humanist movement and the religious reformation of Martin Luther owe a great trade to the spread of printing press. It contributed to the cultural transformation of Europe and hastened the pace of transform through spreading new thoughts. These new concepts emanated from the social and cultural movements like the Renaissance, Reformation and the scientific discoveries. These provided an ideal mix of factors to shake up the custom-bound community, something that was not there in China and other Non-European communities. In the subsequent era, a series of scientific discoveries and inventions slowly brought in relation to the transform in social attitude and mentality of the people. Rationality, experimentation and scientific temper became the hallmarks of the western community that broadened the geographical and intellectual horizons that brought them to the scale of modernity.

REVIEW QUESTIONS

- What was the contribution of Copernicus in the field of astronomy?
- What do you understand by institutionalization of science?

- What were the causes of Peasant Wars in Germany and what was Luther's attitude towards them?
- What do you understand by the Magisterial Reformation?
- What do you understand by the term 'modern world'?
- Examine the nature of the Chinese foreign trade. What impact it had on China?

CHAPTER 9

Pre-Modern World: An Overview

STRUCTURE

- Learning Objectives
- Trends and transition in population
- Urbanism
- Technologies of warfare and communication
- kinship pattern and family structure
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Explain the sources of computing populations in the medieval world.
- Give a brief history of Urbanisation.
- Compare the land-transport and sea-transport during 16th and 17th centuries.
- Explain the canonical view of marriage.

TRENDS AND TRANSITION IN POPULATION

Sources and Methodology

Historical demography—the revise of population, its mass, development and mobility—is severely constrained through inadequate source material. The ethnographic data compiled through anthropologists and archeological proof contributes too few understanding of the differences in population in early times. But mainly of the sources used since reference points were not actually meant for demographic purposes. The mainly significant source of information in relation to the population is the census, but the early censuses only counted those individuals who were either fit for war or liable for taxes and made no attempt to enumerate total populations. Though, these estimates have been used through historians to extract information in relation to the building of population: its age, marital status, sex ratio etc. At the same time, genealogies, chronicles, witness lists, archaeological investigation of burial grounds, appearance of new positions and extension of land under farming give extremely useful supplementary information in relation to the common trends of population transform. In the early Transitional ages though, the family farm became the vital component of manorial and fiscal assessment. The mainly well-known of these censuses like enumeration is the *polyptyque* of lands of the

Parisian monastery of St. Germain des Pres made through Abbot Irminon in the ninth century. David Herlihy's revise *Medieval Households* is based on the exploitation of this source. There are some documents of St. Remi of Rheims and St. Peter of Marseilles. Abbot Irminon's survey calculates population through a count of households of families taking 3.6 persons for each household.

In England, court rolls give detailed information in relation to the manorial levies such since marriage fees, fines for sexual misconduct and exemption from residing on the manor. Through linking these references, historians have attempted to reconstruct English manorial populations. The Domesday Book of 1086, the French Hearth tax survey of 1328 and the 1427 Florentine *Catasto* are few of the other significant sources for analyzing medieval demographic profile. Europe holds a special location in the historical revise of demographic transform with the help of the "parish registers" and the records provided through the church in relation to the baptism, marriage and burial. Aggregation of baptism and marriage data can be used to represent trends in population history. Although such series of accurate parish records are not numerous, the large diversity of proof represented through them allows few inference of long condition trends.

The Cambridge Band for the History of Population and Social Building has produced several important jobs on population. Wrigley and Schofield in their path breaking revise *Population History of England, 1541—1871*, calculate annual totals of births, deaths and marriages in England based on a technique described "back projection" and "family reconstitution". Then working backwards this initial population is adjusted through adding deaths and subtracting births since distant back since the time series reach. Migrations and uncertainties in relation to the ages at death could result in an error in calculation but it seems quite accurate when applied to large population where migration is a minor factor. By back-and inverse-projection, the parish registers have been used to reconstruct total population and its age building, the calculation of birth rates, death rates, life expectancy and marriage rates.

"Family reconstitution" is another way that uses the nominative character of parish registers. French demographer Louis Henry's pioneering revise in this region was followed through Michael Flinn and several others. This way involves the linkage of baptism and burial records in a single parish in order to reconstitute the life histories of entire families. For instance, the linkage of a woman's marriage record to her own baptism establishes her age at marriage. The linkage of the baptisms of children born to her establishes the number of her children and the ages at which she bears them; her age at death reveals her life span. Therefore when a enough number of families can be reconstituted, they form a population for which fertility and other rates such since birth rate can be calculated. Though, extremely some parish registers permit the exploitation of these ways for earlier times.

In recent times, historical demography has become more sophisticated with the exploitation of computers. It has made it possible to process vast amounts of data. Wrigley and Schofield's job is based on the summation and negotiation of millions of records of parish registers. Reconstitutions through computers have speeded up nominal linkage while analogous techniques have been used in the analysis of medieval court rolls. The revision of medieval demography in recent times reflects a shift in emphasis in research. Rising interest in the social institution of family, the functioning of the 'domestic element of production and reproduction' has taken precedence in excess of the revision of population estimates of a scrupulous time or area. The number of people comprised in a 'hearth' or household is now being examined in conditions of kinship ties, of demographic and economic constraints and juridical norms which governed medieval households.

World Population C 600 AD

Through the beginning of the seventh century AD, it looks to have increased to 195-220 million. The three largest regions of population concentration in Europe and Asia in the first six centuries AD were the Mediterranean basin, India and China..

The mainly populated regions of Europe were those lying under Roman rule, especially approximately the Western Mediterranean: Italy, Gaul and Iberia. The empires of eastern European provinces were sparsely populated. They were, though, all affected through the invasion of barbarian tribes—*Volkerwanderung* or 'migration of peoples'. Early in the fourth century AD the Huns from central Mongolia invaded northern China, the bulk though moved west by the steppe zone until they reached Gaul. This in turn drove several Germanic people into migration—Goths, Vandals, Franks, Lombards. Rome was ravaged through 'Visigoths' in AD 410 and again in AD 455 through the Vandals. Rome's population dropped from in relation to the 3,00,000 in mid-fourth century to less than 50,000 or even 30,000 through the end of the sixth century. Mainly municipalities of Western Roman Empire in Italy, Gaul and Iberia suffered a same fate. Even when population development resumed in North-West Europe, population density remained extremely low.

In Asia, population rose steadily in India since a result of progress in agriculture. But China's population suffered repeated losses since a result of invasions through the Huns. Egypt, the mainly densely populated region in Africa too suffered demographic losses since a result of these wars in the late sixth century. In sub-Saharan Africa, population development sustained to remain slow, only small pockets of population practiced slash-and-burn agriculture, while south of the Sahara, hunter-gatherer economy prevailed. The population density in the Americas in AD 600 was even lower than it was in Africa. Small scattered bands of population subsisted through hunting and gathering. Although there is

small consensus, population figures for Americas in AD 600 have been estimated approximately 5 to 7 million.

Population Estimates and Sharing: Medieval Era

Due to paucity of data it is extremely hard to job out population figures for dissimilar sections of the world throughout the medieval era. These estimates have been made based on dissimilar ways for dissimilar areas. These estimates provide us only a broad thought. Though, a lot of job has been done on the demography of Europe. The figures for the population of Europe have been calculated through Scholars following dissimilar ways. These figures were further reworked and refined and give a much bigger picture since compared to other sections of the world. Our discussion would, so, be largely on the data accessible for Europe. The estimates for Asia have been given here to give students a common thought only.

Asia

China's population estimated at 50-60 million in AD 600 rose to 110-120 million in AD 1500. The Chinese were distant more advanced in technology than medieval Europe. The art of printing; exploitation of navigational compass and gunpowder gave it an edge in excess of Europe throughout the era. Agricultural expansion particularly, south of Yangtze valley led to a rapid population development since opposed to the north, which experienced demographic losses on explanation of itinerant attacks in the twelfth century and again through the Mongols in the thirteenth century.

In India, population estimated at 50-55 million in AD 600 rose to 100-110 million in AD 1500. Its largest demographic concentrations place beside the River Ganges. Moreland for the first time provided an estimate for the population of India for the year 1600 A.D. This estimate was a population of approximately 100 million. Shireen Moosvi customized these calculations by extent of farming and land revenue figures and reached a figure of approximately 145 million in 1600 AD India.

Europe

Since already indicated the population estimates for the Europe are accessible in a much organized manner. They help us to get an thought of trends in population in excess of a long era of time. We are reproducing the two tables which provide a clear picture of changes in population flanked by 6th century and 17th century. The population figures in Western Europe which had witnessed a slow rise from AD 500 suffered a setback since a result of epidemics in the latter half of the sixth century which persisted well into the seventh century. Though there was sizeable augment in population from AD 650 to 700. The mainly rapid population augment is noticed in Italy where it doubled flanked by 650 and 1000 and again doubled flanked by 1000 and 1340. In West and Central Europe there was a three-fold development flanked by 1000 and 1340. Through the last quarter of thirteenth century population was

slowing down in its rate of augment. The large decline starts approximately the transitional of 14th century and through 1450 the total population of Europe is estimated approximately 50 million since compared to 73.5 million in 1000. The real augment is apparent in approximately 1500 when the population of Europe is 81.8 million. The stage of expansion continues thereafter and reaches approximately 115 million in 1700.

There is small consensus in the middle of historians on the overall population figures for the entire of Europe. The only fixed point in regional documentation is the figures for England approximately 1085 of 1.3 million culled from the Domesday Book. The hearth surveys from France and fiscal surveys from England, France and Italy reveal the figures of 3.5 million in British Isles, 12-16 million in France, 8-10 million in Italy, Germany and the slav countries also record a high population development.

The Demographic development throughout 1050 to 1250 was also a result of expansion in farming, augment in productivity, spread of technology and development of cities which contributed to bigger living circumstances, a bigger diet and a rise in birth rate. Famines too were receding even however survival crises struck the entire of Europe in 1005-6, 1031-3, 1050 and 1090. The twelfth and thirteenth century saw famines recur at approximately regular intervals but since they affected only in accessible areas the standard population development was not affected. The decline in wars and disagreements also had a positive effect on population development. Infanticide, contraception or abortion processes too look to have declined in the thirteenth century. This is particularly important since killing of baby girls was measured one of the reasons of stagnation of population development in the early transitional ages. Through sending their babies to paid nurses women could conceive again through reducing the interval enforced through breast feeding. Though, through the late thirteenth century population development looks to have leveled off and may even have declined in the fourteenth century much before the demographic losses inflicted through the Black Death. The beginning of fourteenth century saw population scales peak in Europe. In Central Italy there were an standard of 13 to 14 hearths per square kilometer. The survey of hearths covering 2400 parishes spread in excess of 30000 square kilometer gave standard densities of 8 to 15 hearth and in few cases since several since 30 hearths per square kilometer.

There was though no uniformity since few regions maintained their population scale, when others were falling. A revise of Picardy and Winchester flanked by 1290 and 1340 illustrates a decrease in number of children per fertile household. The infant mortality rate looks to have increased through approximately 50 per cent. The baptism and death register of Givry in Burgundy indicate that approximately ten to 15 years prior to the plague the number of deaths rose frequently. In England, on

the manor of Halesowen in Worcestershire, population declined through 15 per cent in 1316-17 while Coltishall in Norfolk looks to have maintained its population scale until Black Death. In France, Normandy, Provence and Marseille reflect decline but few regions secure to Provence illustrate small signs of deceleration. Even in Italy population decline set in much before the Plague. E. Fiumi and D. Herlihy's revise of Tuscany has shown that however population stabilized flanked by 1290 and 1320, there was marked decline before the Black Death.

URBANISM

Urban Centers: Question of Definition

These researches have provided a lot of insight in understanding the process of urbanization in medieval era in common in Europe and specifically in France and Great Britain. In India also a number of researches have brought to light a lot of material on urban history. It is extremely hard to describe a city on the foundation of extent of region under environment or large mass of population or any one scrupulous function because there is a lot of differences in mass, population or the backdrop of its rise and the nature of functions it performed. Though, broadly speaking, the city usually was a human resolution better in region than a village, having urbanized crafts, recognized markets and an administrative set up which was dissimilar from a rural resolution. Biggest segment of its population was occupied in professions other than agriculture and was dependent for its food supply and provisions on its hinterland of villages.

In dissimilar historical and geographical contexts a city or a municipality has several facets just since community has several intricate facets of individuals. The city is not merely a diachronic assemblage of structures. It has a building and is a center of dissimilar kind of social and economic relations. The aspects of a municipality are shaped through these socio-economic relations. They originated and were formed through such relations.

We require to know that the contemporary municipalities like London, New York, Bombay and Beijing are not like medieval municipalities—Venice, Paris, London, Surat and Agra etc. and the medieval cities were not like ancient municipalities—Athens, Rome, Alexandria, Patliputra, Kashi etc. All these municipalities and cities were and are dissimilar in legroom, time and formations. Since students of urban history, we necessity understand that the word 'city' or 'municipality', since a conceptual entity, has been changing in excess of times. Despite these variations in time and legroom, urban social formations, of whatever kind, served sure social and economic purposes at a given point of time. Functionally, the urban regions may be classified into administrative, religious, military, commercial and cultural centers. Any scrupulous municipality may fulfill any one of these functions or

any combination thereof. Needless to say, such a classification basically emphasizes the origin of a scrupulous city, so, such classification should not be treated since water tight as several cities, once recognized, performed a diversity of functions simultaneously. Nonetheless, this classification at least reflects the stress on the mainly pronounced character of a scrupulous city in the process of its emergence and development. At any rate, the sustenance and development of a city depended largely on the multifarious behaviors it could perform in the long run.

A city is certainly a section of few realities and processes, sure repeated and regular aspects. In mainly of the times, division of labour was one of the dominant characteristics of a city. Market is an integral section of the city and no regional or national markets can be without the cities. The inhabitants of the municipality or city always get their food supply and other items of consumption by the market, the city in other languages generalizes the market into a widespread phenomenon. Moreover the market gives the imperative dividing-line running by the transitional of communities and economics. “Wherever there are cities”, F. Braudel, points out, “there will be a form of authority, protective and coercive, whatever the shape taken through that authority or the social band recognized with it. And while authority may exist independently of cities, it acquires by them an extra dimension, a dissimilar field of application. Last of all, there can be no door to the rest of the world, no international deal without cities.”

Our effort of defining a city in this part necessity has given an impression that all cities irrespective of time and legroom were the same, but all cities are not similar. But all of them had few vital characteristics. All of them had a continuous dialogue with their rural surroundings, a prime must of everyday life; the supply of provisions and manpower. Mainly of them were Located at the center of discourses networks large and small. They had sure kind of relationships with their suburbs and with other municipalities and cities. Few cities were dominant, others subordinate. All were related to each other forming a sort of hierarchy. They all had a social and cultural ethos peculiar to community they existing in.

Cities by the History

Urbanization in Greek and Roman Civilization was an significant economic and cultural aspect of the ancient community. Cities had prospered and proliferated in the Greco-Roman world. The cities were open to the nearby countryside and were on conditions of equality with it. Athens carried inside its walls since rightful citizens the Eupatrid horse-breeders since well since the vine-rising peasants. The peasant frequently attended the Assembly of people in cities and participated in deliberations in the middle of his equals. At the beginning of the Peloponnesian war, the whole population of the Attic countryside evacuated itself to Athens where it took refuge while the Spartans ravaged the meadows,

olive groves and homes. When the Spartans fell back at the approach of winter, the country people returned to their houses. The Greek municipality was in information the sum of the city and its nearby countryside. And this was the case because the cities had only just approach into subsistence, only recently appeared from the rural backdrop.

In Roman civilization the patricians were concentrated in the municipality of Rome or in the principal Italian cities. The large landowners were absentee landlords who resided in Rome or in prominent urban centers. Their wealth followed into these municipalities. Mediterranean sea was a geographical center of the Roman deal and all biggest cities were Located on the coastline. Roman deal was boosted by the Mediterranean sea because it was unified throughout the Roman empire. Ostia was an significant port city Located close to Rome at the mouth of the Tiber. Ostia urbanized into a biggest port with traffic from all in excess of the Mediterranean converging upon it. Paris, Trier and Mainz were a some notable boundary cities which had grown out of military garrison. Since soon since the latifundists withdrew to the countryside, the realization of Western section of Roman Empire began and the rural centers of this section declined. This did not occur in the eastern section of the Roman Empire.

Cities and few amount of deal survived in this area of the empire. The three major municipalities of Roman empire were Rome, Alexandria and Antioch. Of these two were Located in the east- Alexandria in Egypt and Antioch in Syria. Alexandria was possibly the greatest port of the Greco-Roman world, surpassing even Ostia in conditions of its economic importance. Both Alexandria and Antioch sustained to prosper for long after the decline of Rome. Another significant municipality of this area was Constantinople the capital of Roman Empire of the East. It had become prominent in the fourth century A.D.

In South Asia, the earliest recognized civilization was essentially urban. The cities of Mohanjodaro and Harappa look to have intended urban settlements with a layout larger to several a medieval townships in the area. After a long gap we again approach crossways emergence of cities of substantial mass approximately the 6th century BC. From 600 BC—500 A.D. the genesis and development of cities was not uniform in Ancient India and this gave them diverse characteristics. Few grew since political and administrative centers. Several of them were the seats of authority or capitals of kingdoms, such since Rajagriha in Magadha, Shravasti in Kosala, Kaushambi in Vatsa, Champa in Anga and Ahichatra in Panchala. Some grew at deal routes such since Ujjain and some were sacred centers since Vaishali and Kashi. Excavation at positions such since Vaishali, Ujjain, Shravasti, Rajghat and Rajagriha date urban beginning to the mid of first millennium BC.

The cities of this period were enclosed through a moat or rampart and were sometimes fortified. As several cities were Located on river banks the rampart would have been a defense against flood,

since well since providing a minimal defense against attacks and raids. The homes were bigger built and, in the later scales, were of mud brick with few limited exploitation of baked bricks. Drains, ring wells and soakage pits were bigger built than the Harappan municipalities. Homes at Bhur Mound consisted of rooms built round a courtyard, and this was the prototype home-plan for several cities in India.

Literary sources explain rise of early urbanization in two methods. Some villages were since the village of blacksmiths, potters, carpenters, weavers, basket-weavers and therefore on. Such villages were Located close to the sources of raw material and connected to routes and markets. Specialized craftsmen tended to congregate because this facilitated access to resources and distributions of the craft production. Such spaces could evolve into a city and cities in turn expanded their production and their markets to become commercial centers. Vaishali, Shravasti, Champa, Kashi and Kaushambi were such market centers in the Gangetic plain. But Ujjain, Taxila and Bharukaccha had wider geographical and economic reach.

Hierarchy of settlements was a symbol of urbanization. The *grama* was the negligible element of resolution. Spaces were recognized since *nigama* and since *Pataligrama*, and *Shringaverapura*, were the centers of swap. *Nagars* were small cities and *mahanagars* were better and prosperous cities. In later Gupta era there was decay in urban centers in Ancient India because of the emergence of feudal characteristics. Throughout this era the cities not only declined, but several suffered a visible termination of commerce. Maritime deal sustained in the peninsular area but at a much reduced level. The Hun invasion of the Roman Empire would have disturbed the commercial circuits, not only in the regions beyond north-western India but in the eastern Mediterranean Sea. All these growths were responsible for the urban decline in northern-Ancient India.

Cities of Arab and Islamic World

Cities were of prime importance in Islam: Prophet Muhammad existed and propagated his message in the urban center of Mecca. In those days Mecca was a prosperous city of Arab World. It had caravan links with far, foreign municipalities, and was an significant center of large-level deal. At all measures, the approval to deal since a profession indicate the significant location urbanism engaged. The centers of faith, in those days of Islam, were Located mostly in the cities, in a method that recalls the beginnings of the Christian church in the West.

Deal-routes were of great significance for the Islamic world and its civilisation. For centuries, Arabs engaged dominant locations due to these deal-routes. For considerably long era Sudanese gold and black slaves were exported through Arabs to the Mediterranean countries. Silk, pepper, spices and pearls were also exported to Europe through the Arabs from South Asia. In Asia and Africa, it controlled deal with the Levant. Only from Alexandria, Aleppo, Beirut and Tripoli did Italian merchants take in

excess of. Islam was so above all a civilisation based on movement and transit. This meant long sea voyages and multiple caravan routes flanked by the Indian Ocean and the Mediterranean, from Black Sea to China and India, and to North Africa. Long sea voyages, multiple caravans and long deal-routes were not feasible without sizable cities. The cities flourished in Islam, and were the motors which made possible the circulation of people, money and goods. Everything passed by the network of cities, merchandise, pack animals, people and rare acquisitions. Its cultural and intellectual world was Located in cities. Even India experienced substantial urban expansion under the Sultanate and subsequently throughout the Mughal rule.

Cities had prospered and proliferated in the Greco-Roman World, but the decline of the empire brought with it their ruin. Only such urban centers survived, whose role was basically that of headquarters of religious and military administrations. In the seventh century, the Mediterranean world was split in two, and the impoverished European half tied itself more closely to the northern section of the subcontinent. Under the aegis of a general religious creed, Europe appeared in embryo. It was a poor and primitive Europe, a Europe made up of numberless rural microcosms the feudal estates, largely self-enough, whose autarchy was in part the consequences of the decline of deal and to a large extent its reason since well.

Urbanization in Medieval Era

Throughout the medieval era there is a revival of urbanism in mainly of the areas. The proliferation of urban centers is mainly extra ordinary in Europe and Asia. The mainly important aspect of the medieval cities is the stability of the settlements at scrupulous positions and their gradual development in conditions of number of inhabitants, the region of its spread, organizations of cities, the craft production and commercial behaviors. The medieval cities played a key role in the transition of medieval communities into the contemporary world. This is mainly apparent in case of Europe where the cities heralded the industrial revolution and became centers of discourse network.

The emergence of cities in the later medieval Europe is matter of little controversy. It has been suggested through some historians that medieval city was survivals of older Roman municipalities. But it is true that one or two of the larger cities almost certainly maintained little stability of organizations during the era of itinerant devastations. But this theory of stability looks manifestly inadequate. Since we have already pointed out that the mainly of the Roman cities had disappeared in the Dark Ages and the organizations and the manners of life of Roman approach totally discontinued in the early medieval age. It is usually whispered that in the Western Europe the development of deal and markets prepared the ground for the development of such forces which weakened and supplant feudalism. The process can largely be recognized with the rise of cities in 11th—14th centuries. Some historians argue that the cities

of this era had a purely rural origin. The cities grew up within the building of feudal community, its inhabitants retained sure relationships of dependence to an overlord; and qualification for citizenship remained essentially agricultural deal became largest job of the inhabitants only at a later scale. The only dividing line flanked by earlier village and later city was in the fortification of the lay at sure date with a wall for the defense of its inhabitants.

Henery Pirenne provides a dissimilar argument for origin of medieval cities. He pointed out that cities originated in settlements of merchants' caravans. Traders, at first were nomadic peddlers traveling flanked by the several fairs or from one feudal household to another often in caravans for mutual defense. They were like the hawkers and peddlers of the present day. For resolution they might select the position of an old Roman city, through reason of its favorable situation at the junction of Roman roads, or they might choose the protecting walls of few feudal castles. Such settlements were also being protected through the kings and knights on few money-payments. At little state of these growths the loose association of caravan days almost certainly assumed the more formal dignity of guild. The guild tended to claim not only immunity from feudal jurisdiction but also a measure of manage in excess of regional deal.

Some English cities originated on a ford or close to the estuary of a river which caused them to become centers of deal. Manchester grew out of a village and looks to have remained uniformly agricultural and non-commercial in character for few time even after it had secured the status of a borough. Cambridge apparently appeared from a band of villages and was Located secure to an older castle and camp, but its location on a ford was no doubt responsible for its later development, same was the case also with Oxford. Pirenne also provides another reason for the subsistence of cities after their decline flanked by the eight and the tenth centuries. The governing factor was the resurgence of maritime commerce in the Mediterranean, with its consequent incentive to the movement of transcontinental trading carvans, and in turn to regional settlements of traders. The seaborne deal had been earlier interrupted through the Islamic invasions; but in the eleventh century the old deal circuit was opened with the east. The Crusades of 11th—12th centuries created favorable circumstances for the emergence of commerce and deal in the Mediterranean sea. In this method a revival of Mediterranean commerce played an significant role in reviving transcontinental deal and hence urban life in the eleventh and twelfth centuries.

It is quite hard to discover out extent of urbanization or job out the ratio of urban inhabitants in the total population of medieval era. Another significant point which lacks any consensus is the mass of a city. Can one fix a minimum limit to the number of inhabitants to classify a habitat since a city or municipality. Both the issues have been matters of debate in the middle of the scholars.

We have references to cities in Europe whose population estimates modify from a some hundred to couple of hundred thousands. While in France the official figures measured a minimum population of 2000 to be counted since a city. While in England a population of 5000 was more acceptable. According to Braudel if 5000 is taken since minimum definition approximately 13% population existed in cities in England in 1700, 16% in 1750 and 25% in 1801. If 400 were to be taken since a figure then 10% was living in 1500 and 25% in 1700. Braudel has given few other estimates such since Germany—10% in 1500 and approximately the same for America in 1700; Japan in 1750 approximately 22%; the highest was possibly in Holland 51% in 1515, 59% in 1627, 65% in 1797; the lowest in Russia approximately 2.5% in 1630, 3% in 1724 and 4% in 1796. In case of India in approximately 1593 it is mentioned that there are approximately 120 large municipalities and 3200 small cities or *qasbas*. Irfan Habib estimates that approximately 15% of the total population in Mughal India existed in cities. It designates a high degree of urbanization in late 16th and 17th centuries. In Islamic World cities like Mecca, Jeddah, Baghdad and Cairo were recognized since large centers of splendour and wealth. Ibn Battuta refers to Cairo since having 1200 water carriers. The scale of urbanization in China was also substantial Braudel points out well defined hierarchies of cities for which suffix *fu*, *chu* and *hien* was used to indicate the descending mass of cities. There was in addition the 4th category of elementary cities.

The development of cities in Europe was extra ordinary. We have population estimates of more than fifty cities in 16th - 17th centuries which had a population of more than 40000 inhabitants. Out of these approximately 12 cities had a population of more than a hundred thousand and 3 cities had a population of more than 4 hundred thousand approximately the end of 17th century? The city of London which had a population of less than 60,000 in early 16th century grew to approximately 2 hundred thousand approximately the early 17th century and crossed 4 hundred thousand through the end of the century. In 17th century India, it is estimated that seven cities had a population exceeding a hundred thousand. Municipalities like Lahore, Agra and Delhi are estimated to have more than five hundred thousand inhabitants which are more than any modern European municipality.

Understanding Medieval Cities

The cities by the history represented a dissimilar economic, political, social and cultural habitation than the countryside or rural regions. Here since suggested, talk about the characteristics that gave pre-contemporary cities of Europe and Asia a separate identity. The cities of Asia and Europe were certainly dissimilar from each other in their physical and socio-economic appearances in medieval age, we so will talk about them apart

Europe

West European cities were based on their corporate, collective organization since a capitalist nucleus with the capability to act since the solvent of feudal social relations. Therefore capitalism and cities was basically the same thing in the west. The European cities' corporate autonomy and the comparative openness of their collective building allowed them to develop since autonomous world according to their own propensities. According to Pirenne's enormously influential studies of medieval cities and commerce, the closing of the Mediterranean deal routes was the key to the substitution of an agrarian economy in the 7th - 9th centuries: "for an economy of transform was substituted through an economy of consumption. Each demesne constituted from this time on a small world of its own—a closed domestic economy—of no markets.

They did not sell, because markets were wanting. Conversely, the reopening of long aloofness deal from the 11th century the counter-attack of Christianity against Islam-revived cities and markets and broke down the rigid confines of decennial organization. But in this case the division of labour flanked by city and country transformed the countryside; through arousing his desires the municipality multiplied the peasant's requires, raised his average of living and therefore caused the end of serfdom, which coincided with the rising importance of liquid capital, urban deal drew agricultural production towards the cities, modernized it and set it free. While the Burgher's own conception of freedom was still that of a privileged order, a corporate monopoly, nonetheless to the transitional class was reserved the mission of spreading the thought of liberty distant and wide and of becoming, without having consciously desired to be, the means of gradual enfranchisement of the rural classes ... It had not the authority to arrest an development of which it was the reason and which it could not suppress save itself vanishing." In this method the market was the only dynamic force, the principle behind all movement, all transform.

Dissimilar cities possessed economic and political independence in varying degress. The power of their attendance since trading centers, especially on the smaller estates of the knights, was a profound one. This gave impetus to the money economy. The exploitative rural exactions through the lords forced the rural population to migrate from manors to cities in the declining stage of the feudal organization. One necessity keep in mind of several cities of this era were scarcely larger than what we should call large villages to-day. It was rare for a city to exceed 20,000 inhabitants; and in the fourteenth century municipalities since large since 40,000-50,000 habitants were only establish in Italy and Flanders. York only had few 11,000 and Bristol 9,500 inhabitants. Even in the fifteenth century Hamburg only had few 22000. The urban societies of craftsmen, merchants and small traders in their early scale had

dependence on feudal economy. The mode of production of urban handicrafts was also a form of easy commodity production.

Asia

Medieval cities in Asia were somewhat dissimilar from European cities. While cities of Europe supervised to close autonomy it was not therefore in case of cities of Islamic world. Cities in Islamic world could control few kind of autonomy once the empires collapsed. Few cities here urbanized separate character and limited autonomy. But they lasted for a short while and the largest beneficiaries were only sure marginal cities like Cordoba, or the municipalities which were urban republics through the fifteenth century, like Ceuta before the Portuguese job in 1415, or Oran before the Spanish job in 1509. The usual pattern was the vast municipality under rule of Caliph: a Baghdad or Cairo. Islamic cities had neither the political liberties nor the sense of architectural order that western municipalities strove for once they were sufficiently urbanized. But the Islamic cities had all the genuine units of city life: a rising body of traders, merchants and intelligential, plus a mass of poorer people, artisans and daily wage earners. They enjoyed pleasures of municipality life and were less constrained than elsewhere. Cities in this section were also centers of education, with their schools attached to the mosques, their *madrasas*, and their organizations of higher studying. They were centers of attraction for people from the nearby rural regions, whom they employed and occupied since per the necessities and require of cities. Islamic world cities had a extremely firm grip on the highly primitive peasantry outside the gates. Damascus controlled the peasants close to the Ghouta and the mountain people of Jebel ed Druze; Algiers controlled the corsairs and the peasants of the Fahs, the Mitija and the Kabyle Mountains.

At one scale these are the aspects of all cities, Muslim and Western similar. What distinguished the Muslim cities, essentially, were their early development and their exceptional mass. The cities were the essence of Islamic civilisation. Cities, roads, ships, caravans and pilgrimages were all the section of a single entire, all since Louis Mussigron has aptly said, units of movement, all 'lines of force' in Muslim life.

In medieval India the municipalities and cities had to fulfil diverse and overlapping roles. Several of them were the centers of manufacturing and marketing, banking and entrepreneurial behaviors. They were linked through sea and land routes to the municipalities of West, East and Central Asia. Smaller urban centers performed a more modest role in relation to regional commerce, regional resources and regional consumer requires. In Mughal era several European travelers visited dissimilar municipalities of India and called the action and prosperity of these urban centers in their travelogues. The municipalities of Mughal era were not only the centers of commerce and deal, few large

municipalities had become prosperous because they became centers of political and administrative behaviors Delhi and Agra were capital municipalities of the empire, Patna, Burhanpur, Dacca Khandesh, Vijayanagar, Lahore, Thatta etc. were regionally significant municipalities and mainly of them were provincial capitals of management. Benaras, Nasik and Ajmer were pilgrimage and sacred centers of the Medieval India. These municipalities of Mughal empire were the repositories of higher civilization and studying and they were also the symbol of Samskirtic and Indo-Islamic 'Great Customs' and by them these customs could be transmitted to community since a entire.

But the cities of India and China were *incapable* of taking in excess of the artisanal deals from the countryside. They were both the open cities and subject cities simultaneously. Besides, in India since in China already existing social buildings hampered the free movement to the cities. In India, the caste organization automatically divided and broke up every urban society. In China, the cult of *gentus* on the one had was confronted on the other through a mixture comparable to that which created the Western city: like the latter it acted since a melting-pot, breaking old bonds and placing the individual on the same scale.

Physical Layout of Cities

We have a lot of proof to suggest that medieval cities in all sections of Europe and Asia were enclosed through walls with ramparts. Cities in Europe, China, India and the Islamic World had slightly dissimilar heights and mass of walls depending on the perception of threat or require for defense. The require for wall was to describe the boundaries of the city and give defense not only from outside attack but also from undesirable intruders and trespassers. The only exceptions where protective wall was not erected were few island cities, Japanese archipelago or cities like Venice. A number of gates were built at spaces to give an access to the municipality and regulate the entry of visitors. In approximately all the cases the gates were placed under the guards through the management. According to Braudel:

“the West had three vital kinds of city in the course of its development: Open cities, that is to say not differentiated from their hinterland, even blending into it; cities closed in on themselves in every sense, their walls marking the boundaries of an individual method of life more than a territory; finally cities held in subjections, through which is meant the entire range of recognized dominates through prince or state.

- Roughly, A Preceded B, and B preceded C. But there is no suggestion of strict succession in relation to the order. It is rather a question of directions and dimensions shaping the complicated careers of the Western cities. They did not all develop at the same time or in the same method.”.

In several cases dissimilar sections of the city were clearly divided into regions for residential purpose, for market, government offices and courts etc. In mainly of early European municipalities the

plans were not clearly marked and development unplanned. Because of the periodic development and migrations the necessities of residential and business regions kept rising and cities expanding from a given point. The in excess of-crowding in all large municipalities resulted in narrow streets, small dwellings and constantly widening boundaries. In several municipalities one can trace old municipality walls and its subsequent expansion which again had a wall. Usually the center of the municipality was hub of behaviors for business and official establishments. The craftsmen and producers were often at the margin of cities.

The cities of Islamic world had a lot of parallel. The streets of Islamic cities were narrow and usually sloping, therefore since to be washed automatically through the rain. A saying of the Prophet prescribed that streets should be seven cubits wide, permitting two laden asses to pass each other. Cities like Cairo, Mecca and its port Jedda had multi-storey structures. The management of a city was not run through the city or any elected body, but through the officials of the king. A French traveler Volney in 1782 gave the following account of Cairo city:

- “As they are not paved, the masses of people, camels, asses and dogs which crowd into them kick up a disagreeable dust. Regularly, people throw in front of their doors, and the dust provides method to mud and malodorous fumes. Contrary to normal tradition in the East, the homes are two or three storey tall, topped through a paved or loamed terrace. Mainly of them are built of mud or badly fired brick, the rest are made from soft stone from the surrounding Mt Moqattam. All of them look like prisons, because they have no windows on to the street”.

Significant section of the city was built in a intended manner. At the center of the city was the Great Mosque for the weekly sermon. Surrounding was the bazaar, i.e. the merchants' quarter with its streets of shops and its caravanserai's or warehouses, since well since the public baths. Artisans and shops were grouped in few sort of order starting from the Great Mosque, first, the makers and sellers of perfumes and incense, then the shops selling fabrics, the jewellers and food stores, and finally the humblest deals-carriers, cobblers, blacksmiths, potters, dyers. Their shops marked the edges of cities. In principles, each of these deals had its position fixed for all times. Prince's quarter was in principle Located on the outskirts of the municipality, well absent from riots or popular revolts. The cities were often confined within walls with grandiose gateways, and bounded through vast cemeteries.

In case of India mainly of the cities were enclosed with protective walls and guarded gates. There were distinct markets for specific commodities like grain, cloth, iron substances etc. Though in several cities such divisions were not neat and shops were to be establish on both sides of the largest road. Shopkeepers would live above or behind the shops. Several a residential regions had professional or caste bands residing in sub regions apart. The regions drew their names from the dominant bands of

inhabitants. Another important characteristics of these cities was the attendance of *sarais* for travelers and businessmen.

Relations of Cities with the Countryside

The city and countryside had a reciprocal relationship—one supplementing and complimenting the other and following the rules of co-subsistence. In reality city and countryside were never distinct like oil and water. They separated for few time and again joined. Even in Islamic countries the city cannot ignore or exclude the countryside, despite the apparently sharp divide flanked by the two. A same pattern of city growth was followed in China where the countryside was fertilized with refuse and rubbish from the city. In information the city was always dependent for its food supply on the countryside in immediate vicinity. It could have recourse to long-alloofness deal only in exceptional conditions and only if it was a privileged municipality like Florence, Venice, Naples, Rome, Peking, Istanbul, Delhi and Mecca. Several large cities had their share of rural behaviors up to the eighteenth century. Shepherds, gamekeepers, agricultural workers and vine-growers had their home even in Paris. Every city usually owned nearby region of gardens, meadows and orchards inside and outside its walls.

Innumerable small cities of Europe and *qusbas* of north India were the same since the large villages. They had few aspects of the countryside. The condition ‘rural city’ was used for them. All the same, Weinsberg, Heilbronn, Stuttgart and Esslinzen in vine rising lower Swabia took it upon themselves to send the wine they produced to the Danube and wine was an industry in itself. Throughout the harvesting season several inhabitants of the city left their residence, particularly artisans and urban laborers to go to their villages for harvesting. It was true of England, even on the eve of industrial revolution; and of Florence where extremely significant harvesting job was to be undertaken chiefly in winter in the sixteenth century.

Things were the same in 1772, when a treatise on economy deplores the information that instead of peasants, artisans were regarding themselves with agriculture in the small cities and princedoms in Germany. It would be bigger if everyone kept in his own station. Cities would be cleaner and healthier if they were cleared of livestock and their piles of dung. The solution would be to ban all cultivation in the cities, and to put it in the hands of those suited for it. Craftsmen would be able to sell goods to peasants, peasants would be certain of selling the regular equivalent to townspeople, and everyone would be bigger off.

The Indian villages were too few extent self-enough, but the village society had a relationship with the cities. The villagers had to sell their products in the city markets and *qusbas* for money and they had to purchase iron apparatus, salt and spices from the markets of the city. Several village artisans gave up their villages for settling in the cities. Mainly of the landlords and *jagirdars* were waiting in the cities

and *qasbas* which were bounded through the countryside. In China, the country craftsman complemented his difficult life through job in silk or **Urbanism** cotton. His low average of living made him a formidable competitor for the city craftsman. An English traveler registered surprise and delight at the unwanted sight of peasant women close to Peking breeding silk worms and spinning cotton, “which is in common exploitation for both sexes of the people, but the women are approximately the sole weavers during the Empire”.

The cities and countryside not only had reciprocal relationships with each other, they had also contradictory relationships. The medieval urban community grew and urbanized in sharp contrast to the nearby countryside. This phenomenon has been already pointed out in this Element. The walls of the city had a practical purpose but also a symbolic significance; they represented the frontier flanked by two civilizations in clash. It was this clash which gave to the medieval municipality its definite character and made the urban movement of the eleventh to thirteenth centuries the turning point of world history.

Medieval Cities: Management, Economy and Community

The rapid urbanism throughout the medieval era had a large impact on the management, economy and community. The changes in both these spheres had long condition consequences and to sure extent led the method to the transition to the Contemporary World. Here since suggested, provide a brief explanation of the impact of rise of cities in a some select regions only. The peasant who left his village and arrived in the city was immediately other man. Although he had left hated feudalism to become a freeman but this mattered small. If the city adopted him, he could go back to his lord when his lord described for him. However it was obsolete elsewhere, such calls were still regularly to be heard in Silesia in the eighteenth century and in Moscow up to the nineteenth.

The nobles of Venice remained a closed class for centuries. There were two categories of citizens—full citizens and ordinary citizens in Venice. Fifteen years of residence were still required to be allowed to apply for the first, twenty five years for the second. A decree through the senate of Venice in 1386 even forbade new citizens from trading directly in Venice with German merchants. The ordinary cities people were also hostile to newcomers. In June 1520, the street people attacked the peasants who had arrived from the largest land since recruits for the army, crying ‘Back to plough, shirkers!’. Venice was an extreme instance, because its aristocracy and constitution were very reactionary. But the limited conception of citizenship was everywhere in subsistence.

The industry and craft, privileges and profits, in information, belonged to the city, to its authorities and to its merchant entrepreneurs. The guild of merchants could deprive the rural regions of the municipality of the right to spin, weave and dye, or if on the contrary it would be advantageous to grant it these rights. Everything was possible in these interchanges, since the history of each individual

city illustrates. Since we have earlier pointed out the guilds of merchants had complete manage in excess of the management and deal of the city. And the municipality of London was a telling instance of guilds' power even in eighteenth century. If Westminster and suburbs of London were rising continually, noted an economist, it was for obvious reason, "These suburbs are free and present a clear field for every industrious citizen, while in its bosom London nourishes ninety-two of all sorts of those exclusive companies, whose numerous members can be seen adorning the Lord Mayor's illustrate every year with immoderate pomp."

After a prolonged thrash about which was fought flanked by the city societies and feudal lords in thirteenth and fourteenth centuries in Western Europe, the cities of medieval Europe succeeded in achieving autonomy from the feudal power. In 1327 at Burg the townsmen made forcible entry into the monastery and accepted off the Abbot and monks to imprisonment until they allowed the grant of a guild merchant—In the same year at Abingdon a crowd, swollen through allies from Oxford, laid siege to the abbey and burned down its gates. The great Peasants' Revolt of 1381 in England was actively supported through the urban units. By such struggles, the cities of Europe particularly of England acquired incomplete or complete autonomy from the feudal power.

In large municipalities of medieval Europe merchant society was a dominant one, but there were a number of older aristocratic families who were owners of land in the municipality and its neighborhood. These represented an unit of feudal community that sustained to survive inside the new urban community. In several Italian municipalities these feudal families did not only manage the urban government, but also dominated the neighboring countryside. With the support of the countryside, they converted the urban center into feudal-commercial republics. In the twelfth century, the five aristocratic families controlled Genoese deal.

In few English cities we discover larger and inferior categories of burghers at an early date. At several cities of England—Winchester, Huntingdon, Norwich and Derby the poor burghers who dwelt outside the walls were evidently treated since being of inferior status. Prior to the fourteenth century the social inequalities were not extremely sharp in England. Large traders, merchants, craftsmen and retail trader all were members of Merchant Guild—an association of urban traders and craftsmen. In the middle of the craftsmen there would have been small differentiation flanked by master and journeymen in economic and social conditions. The journeymen did job with his master in the workshop and often ate at latter's table. He was like a companion-worker and it was impossible to discover any distinction of status flanked by a trader, a master and journeymen in the early guilds. The differentiation in mainly cases inside the urban society was extremely small. In the course of time, since the city grew in population and in territory, the original owners of urban land enriched themselves from sales of lands or

from leasers at a high rent. And it was an significant source of capital accumulation in the thirteenth and fourteenth centuries.

There were two radical changes in the process of crafts production and in trading process in thirteenth, fourteenth centuries. First, a specifically trading unit, particularly in England, drawn from the more well to do craftsmen, separated itself from production and shaped exclusive trading organizations which monopolized few specific sphere of wholesale deal. Secondly, these new trading organizations extremely soon came to control the city government and to exploitation their political authority to further their own privileges and to subordinate the craftsmen. In majority of cases in the 14th century it was quite apparent that the concentration of authority in the cities represented the rule of merchant capital. It supervised to restrict the crafts to trading retail in the regional market, and here the regional market was not the largest outlet for their products. It subordinated the craftsmen to merchants with whom and on whose conditions the producers had to trade.

The increased agricultural production the countryside could spare parts of rural population from agriculture and made them accessible for engaging in craft production in cities. The increased rural produce of grain, poultry products, wines, wool and yarn had a demand and ready market in cities. The rising commercial behaviors gave an impetus to development of craft production. Now the cities, which to begin with were centers of swap, grew into the centers of production. In Europe Guilds since organization of craftsmen and merchants strengthened and dominated the urban economy and governance. The era is seen since the age of large merchants who were indispensable to industrial revolution. Large level construction behaviors were undertaken to meet the rising demand for habitations, business, industry and governance. They gave a separate physical character to cities general to approximately all sections of Europe.

The ways of governance underwent changes. A large set of regulations also came into exploitation regulating the social and business transactions and lives of people. A some significant ones were:

- Standardization of weights and events and strict implementation of these adopted through each city had its unique characteristic and accepted the seal of its guarantee;
- Cities came to have their own autonomy with restrictions on entry and keep within its limits. In several cities outsiders were to keep at designated spaces and even register themselves,
- Taking up any profession or practicing of craft was regulated and required official permission,
- Taxes on crafts and business were to be decided through the cities and not the king,
- The working hours for market and business since also for workmen were to be dictated. Even the days of the week were decided for specified business relations or holding markets. The timings

and days for courts and organizations of governance were also accordingly adopted. The earlier concept of church having the bells for timing since per their requirement was totally replaced with the concept of dividing time into fixed and equal proportions to suit the requires of cities. This gave rise to the creation of new clocks and watches,

- The constructions of houses or shops were also subjected to regulations and in mainly of the cases prior authorization was required.

The cities evolved by a process of economic, social and cultural synthesis and came to acquire a separate character. At the same time they also retained few of the social and cultural characteristics of the settlers. The cities attracted people, depending on their mass, from a given area, distant off spaces or even dissimilar nationalities. The immigrants in several a cases brought with them their folklore, customs, traditions and festivals. They shaped their own societies. Though in cities they adopted a new social life where now instead of clan the family and household was the anchor of life and new social ties evolved. Cities attracted the practioners of faith and became centers of religious preaching. In 13th century Humbert of Romans listed three reasons why Friars should choose cities for their preaching. Jacques Le Goff quotes and examines these since follows:

- Preaching was quantitatively more effective in cities, for there were more people there. This underlines the role of the cities in helping men grasp the thought of quantity, that interest in figures which meant that at the turn of the thirteenth and fourteenth centuries the transitional ages entered the statistical period.
- Preaching was qualitatively more necessary in cities, for morals were worse there. This belief in the immorality of the municipalities is the other face of the coin stamped with their civilizing mission.
- By the cities you power the countryside, for the country emulates the city. This is a extra ordinary expression of the role of the cities since producers of cultural models which they exported to the countryside.

The great importance assigned to cities through the church is quite apparent from the information that large number of cathedrals and prominent churches were recognized in them. Albert the Great in a sermon at Augsburg commented “The doctors of the faith have been described a municipality; this is because like a municipality they provide security, urbanity, unity and liberty”.

The cities throughout this era appeared since great centers of knowledge replacing monasteries. A number of schools and universities were recognized. At Florence in 1338 there were 8000 to 10000 boys and girls studying to read and six mathematical schools where 1000 to 1200 pupils were studying commercial usage before going on to a practical scale with a merchant.. Now the teaching from world of

month gave method to teaching by books. The book, to begin with was expensive but from 15th century the printing technology made the book universally available and brought it within the reach of general people. A new intellectual elite and a new aristocracy came into being. They were the educated graduates coming out of the universities and were ready to replace nobility of birth or blood. New educated class combined with scientific growth and development of arts, literature, and new thoughts flourished in the new opportunities provided through the cities. Through the end of medieval era cities totally dominated the social, cultural, political and economic life of the age.

The political and social victory of the urban transitional class, and of its peculiar sets of values, had revolutionary consequences in economics. But this was not the case with the cities of Islamic world, India and China where the transitional class could not emerge in a revolutionary fashion and the municipalities of medieval Asia were not autonomous politically, socially and economically. They were ruled and dominated through the feudal rulers of these countries. They could not provide a lead to contemporary social, political and economic transformation. With the appearance of the medieval municipality and the emergence of the urban bourgeoisie, a new Europe was to born. Every aspect of socio-economic life was transformed. The urban revolution of the eleventh and twelfth centuries was the prelude to, and created necessary circumstances for the Industrial Revolution of the nineteenth century.

TECHNOLOGIES OF WARFARE AND COMMUNICATION

Revival of Infantry and its Impact

Cavalry was the dominant arm of medieval European armies. It was the foundation of authority of the feudal lords and noblemen. The standard subject in the medieval peasant community could not take section in cavalry warfare because only prosperous feudal landowners could afford the horses and armour required. But with proper training and discipline, a peasant could certainly have been turned into an effective infantrymen. Though, infantry implies large number of soldiers in the fighting ranks. Hence, changes in the mass of army could mean placing military authority in the hands of ordinary peasants. Such changes in the composition of armed forces would have had revolutionary consequences for the rigidly stratified feudal communities.

The revival of infantry, though, was related to changes in technology of warfare itself. Before the Hundred year's war, armies of Western Europe relied heavily on the crossbow, despite religious prohibitions against it because of its lethal authority. It was a mechanical device which, since its clock job was wound against a spring, stored sufficient power to discharge a heavy bolt with precise accuracy and to long range when a release mechanism, a trigger, was pulled. Throughout 14th century, it was in general exploitation on the battle meadows since a potent weapon of war because of its bolt's authority

to pierce armour at medium and short range. The mechanism and shape of the crossbow lent itself to version for gunpowder exploitation. Throughout fourteenth and fifteenth centuries the English used longbow men to great effect. At the climax of the hundred years' war, in excess of half of the English infantrymen were longbow men. They outclassed crossbowmen, who were not employed in large number after the 15th century in European armies. In the after that century, the longbow, in turn, gave way to small fire arms and muskets. In information, the first signs of shift to infantry came throughout the Hundred Years War in which English longbow men protected themselves from cavalry charges and repeatedly destroyed French formations of heavily armored cavalry. In an effort to protect themselves, the mounted knights were first driven to exploitation plate armour—the classical iron pajamas worn through the last some generations of European cavalry. But they could not protect their horses all in excess of with same armours—the weight would have been too much for the horse. With their horses injured, the knights were forced to dismount and wearing in relation to the 60 pounds plate armour each, and attempting to charge on foot like infantrymen presented a pathetic sight. Cavalry was literally dead. Other units of infantry—uniforms, numbered elements, flags to identify them and keep them jointly, regular drill, marching in step etc. were required to mould soldiers into professionals and inculcate discipline on the battlefield.

The European States in 15th and 16th centuries reinvented the infantry armies of classical antiquity—now in a new political and social context. It was the absolutist rulers and monarchs, striving to augment the authority of State by centralization and through undermining the old feudal aristocracy, who fostered the new infantry armies. They were establish more effective and saved the king from having to call on the feudal levies of the barons in times of war. Ideally, the monarch would have liked to hire or conscript his new army from his own population. In information, there were many efforts to make national militias under the manage of Central government. For instance, there were 4,65,000 men registered in the Spanish militia in 1694. These efforts were not therefore successful due to resistance of peasants and aristocracy. Therefore the absolute rulers employed large number of mercenaries, who would fight under contract for any state ready to pay them. The export of companies of trained mercenary soldiers became practically a national enterprise in the poorer sections of Europe like Switzerland.

The rising reliance on fire authority in battle—whether with archers, field artillery or musketeers—led not only to the eclipse of cavalry through infantry in mainly armies, but also were accompanied through a dramatic augment in the mass of mainly European armies. In the sixteenth century, mainly States had armed men in thousands, with the exceptions of Charles V of Spain whose army was estimated at 1,50,000 men. Through 1630s, though, mainly of the leading European

dominations employed in relation to the 1,50,000 soldiers each. Through the end of seventeenth century, French army had in relation to the 4,00,000 soldiers. Though, the mass of army was still determined through the cost of maintaining mercenaries.

Firearms, Gunpowder and Fortification

The exploitation of gunpowder and introduction of firearms totally altered the techniques of warfare and ways of fortifications. The tactics of warfare in the battle field also underwent biggest changes.

Gunpowder Revolution

The explosive results of mixing saltpetre, sulphur and charcoal were first exposed in China. The Chinese were creation exploitation of gun-powder from 13th century onward. Mongols adopted this innovation and almost certainly transmitted it to the Europe. The triumph of longbow in Europe was also accompanied in 14th century through adoption of gun-technology. In the early 1320s, first real metal guns were being cast in Europe. From that point onward, the Europeans took the lead in developing firearms. Countries of Western Europe and the Turks competed with one another in production of better and bigger guns. The improvement in metallurgy and gunpowder also improved the accuracy and efficiency of cannons. Through fifteenth century gun technology had made enormous advances. Cannonballs had replaced arrows and guns had assumed tubular shapes. Nevertheless, the exploitation of cannon remained confined to siege warfare. The fall of Constantinople in 1453 was result of battering down of its fortification through the Turkish cannons. The cannons with which the French kings and the Ottoman Turks knocked by suspicious fortifications of their enemies suffered from several serious handicaps. They were large, heavy and mounted on immobile platforms. Since a result they could be brought into action only on the territory their owners already controlled. For cannon to become a more useful instrument of military campaign they had to be lightened sufficient to be transported on wheels at the same speed since the army that accompanied them. Only with such a mobile capability dissimilar elements of armed force are integrated otherwise artillery might be captured easily through the enemy. Through the end of fifteenth century, French had intended guns that combined the units of mobility and maneuverability.

Changes in Fortifications

The strength of medieval fortress had been based on the height of its walls and their thickness. They had withstood the pressures of enemy since it was hard to level the crest and thickness made the siege tactics less effective. Even exploitation of mines was hard task that ditches and moats easily defeated. The new mobile cannons, because they could be rapidly brought into action secure to a wall, and then handled to fire accurately in predictable region of impact, transferred the effect of mining to

artillery. Iron cannon balls, directed at the foundation of a wall in a horizontal pattern of attack could rapidly cut a channel in the stone job, the cumulative effect of which was to exploitation the building of the wall against itself the higher the wall more quickly it would become unstable and wider the breach it left when toppled. The fall of the wall automatically filled up the ditch at its foot with rubble, therefore providing passage for an assault party. This necessitated a response in the form of improvisation to strengthen old fortifications. At Pisa, for example, fortification—engineers contrived an inner earthen bank and ditch behind the municipality's stone wall. Though, an alternative organization of fortification was needed. The vital concept in the new kind of fortification of castles was easy. Since the mobile cannons did maximum damage to the high walls, new walls intended to resist them were to stand low. Though, a fortress therefore built was open to escalade. A storming party of enemy-troops with ladders to sweep in excess of the crest could easily get into the interior of fortress through surprise attack. The new organization of fortification, so, included characteristics that resisted bombardment of cannon balls and held the enemy's infantry at a aloofness.

The solution to this problem of nearby heights while acquiring depth was angular bastion, which stood forward of the walls, dominated the ditch or moat, served since a fire platform for defender's cannons and firearms, and was strong sufficient not to be battered shapeless through a concentration of enemy fire. The mainly appropriate design was with four faces: two forming a wedge that pointed towards the nearby countryside therefore since to present a glancing surface to enemy fire, and where counter-attacking artillery could be mounted, and two that joined the wedge to the wall at right angles, from the rampart of which defenders could exploitation cannon and firearms to sweep the ditch and stretches of wall flanked by the citadels. The new bastion fortress were erected at enormous cost and labour but they restored the advantage of defense in excess of offence since rapidly since cannons had reversed it at the end of fifteenth century.

Exploitation of Firearms and Military Tactics

The exploitation of firearms meanwhile grew more varied. In the fifteenth century, the hand grenade became a average military weapon, and special battalions of 'grenadiers' were trained to throw bombs in enemy-lines. The mainly extra ordinary innovation of 15th century was a hand gun—an ancestor of the contemporary rifle.

The French **arquebus** was its mainly typical model. Initially the weapon was awkward and ineffective but it was improved in the 16th century and became an effective weapon in the French-Spanish Wars. The heavier, longer and more lethal musket with larger range was also exposed throughout this era. The early musket needed two men and a support stuck in the ground for proper manipulation and targeting, but slowly it grew shorter and wieldier. In the hands of an expert gunner, it

could reach a target at 500 yards—in relation to the 200 yards beyond the range of longbow. The performance of early firearms, though, still left much to be desired. A well-trained archer could discharge ten arrows a minute, but the **arquebus** of the early 16th century took many minutes to reload. The attractiveness of small fire arms was because of small training required to exploitation them. So, the introduction of the musket in the 1550s, beginning with the Spanish army in Italy, accelerated the process. Slowly, the musketeer became the master of battle field and drove off mainly other specialists. Even however a good archer could still fire many arrows in the time it took to load a musket, the exploitation of firearms and muskets ushered in a revolution in the field warfare. English persisted with long-bowmen well into the seventeenth century, but mainly of the armies shifted to musket. The process was speeded up when the dangerous and inefficient matchlock, an attachment for priming and firing both hand gun and musket, began to be replaced through more efficient wheel-lock. But although archers gave method to musketeers, pikemen sustained. In the course of fourteenth and fifteenth centuries, the Swiss army exhibited that tightly shaped squares of pikemen could defeat both cavalry charges and attacks through other infantry elements. It was now the pikemen who protected the musketeers. The rate of firing from muskets was extremely slow. Through the beginning of seventeenth centuries, an experienced musketeer could get off one round every two minutes. It could mean only one round against a cavalry charge and the onset of hand-to-hand combat. The situation could be salvaged through improving the musket's accuracy by rifled guns.

Another strategy for rising the musketeers' rate of fire was evolved in the 1590s through the Commanders of the Dutch army, Count Maurice and William Louis of Nassau. They establish that if their men were drawn up in a series of long lines, the first rank firing jointly and then retiring to reload while the following ranks came forward and did the same, then a continuous hail of fire would be maintained to keep check on the advance of enemy troops. This came to be recognized since the 'Volley' technique. The exploitation of volley-fire changed the battle tactics. Now it became necessary for armies to spread out throughout battle, both to maximize the effect of their outgoing fire and to minimize the target for incoming fire. It also placed greater emphasis on the skill of whole tactical elements to perform the motions necessary for volley firing both swiftly and in unison. This required prolonged practice and drill. Troops had to be trained to fire, countermarch, load and maneuver all jointly. Gustavus Adolphus of Sweden in seventeenth century utilized the full potential of volley-firing technique. The infantries of Europe were transformed into body of professional soldiers—with long training and necessary discipline due to this transform in military tactics.

The effectiveness of small firearms and cannon, however modest through contemporary standards, increased steadily. Riffling was introduced in 1520s, however it was not in common military

exploitation before the end of the 18th century. Hand-grenades were improved in 1536. The pistol was invented in Spain in relation to the 1540, and wheel-lock pistol in 1543. Cartridges were becoming more lethal. The bayonet, which looks to have been originated since a dagger at Bayonne in the 15th century, became when attached to a wooden haft and plugged into the muzzle of a musket, a general weapon in battle throughout the 17th century for hand-to-hand combat. Through the 18th century the rifle, with flintlock fusil, lighter, simpler and wieldier than a musket and with attached bayonet had become the average battle weapon of an infantryman.

Reactions of the Traditional Warrior Class

The traditional warrior class of medieval Europe, trapped in the military ethos which accorded warrior status only to horsemen and accustomed to an infantry prepared to stand and fight with edged weapons, resisted the changes introduced through the gunpowder. Fighting from a aloofness with missiles and firearms, like the crossbowmen, longbowmen and musketeers did, offered no scope for the individual feats of glory and courage. The mounted knights desired that such infantry men, who accompanied them to battle field, should take the manly risks of standing to receive opposing cavalry at point of pike. If guns had to take their lay on the battle field, then let it be behind ramparts, which was where missile weapons had always belonged. The cavalry man did not want to dismount from his horse and learn the black art of gunpowder himself. A man armed with crossbow or handgun or musket, without any of the long apprenticeship to arms necessary to create a knight or even equally without the moral effect required of pike-wielding footman, could easily kill either of them without putting himself in danger. It emerged cowardly and treacherous to the nobility. The new military technology made the ability-at-arms of the knights; their strength and their honorable fight look worthless. But war is a serious business of destroying the ranks of enemy. So, despite all the indignation and protests of the traditional feudal warrior class, it was apparent through the mid-sixteenth century that firearms since well since cannons had approach to keep. Through the end of the 16th century, cavalry itself was losing its decisive purpose on the battlefield.

Beside with it the right of the knights to determine how armies should be ordered and the social-pre-eminence of feudal warrior class were also undermined. The French and German aristocracies resisted these changes, but changes in military techniques, tactics and strategy made their attempts futile. The centralized states also increasingly wanted value for money they spent on military endeavors. In England, Italy and Spain, the traditional military class was willing to learn the techniques of new arms and the technology of gun-powder and ready to persuade it that to fight on foot might be equally honorable profession after all.

Gunpowder at the Sea

The early voyages of detection through the Europeans were not made through fighting ships. Such explorers went in small ships intended for coastal deal, with some arms, beyond the personal weapons of the ships' companies. Sea-fighting in the late medieval era was largely a matter of boarding and entering the ships. The attacker sought to bring his ship into direct get in touch with the enemy, and to seize and hold fast with grappling hooks and lines, in such a location that his men could leap in excess of into enemy's vessel and overpower resistance through hand-to-hand combat. From fighting tops like the mast—heads; the bowmen and hand gunners shot at the defenders, in order to keep them scattered and under cover. Sometimes fire was employed, but in mainly sea-fighting, the attacker's aim was to capture rather than destroy the enemy's ship.

The fighting galleys represented an extension and modification of these thoughts. They were generally fitted with rams. A galley commander tried to catch the enemy broadside on, with the ram to cripple his motive authority, the oars, and if possible to hole his hull. His men-at-arms, massed on the raised platform in the bows, would leap down into the enemy's waist. Sailing ships often co-operated with galleys in naval warfare, either since transports designed to land men for fighting ashore or since armed merchant auxiliaries, slightly customized for war and with soldiers on board, a body separate from the sailors who worked the ship. It was almost certainly the Venetians who initially introduced the ship-borne artillery in the fourteenth century. But through the transitional of fifteenth century approximately all European fighting ships accepted cannons. Artillery revolutionized sea-fighting. The transportation of heavy guns was a problems on land but cannon's weight could be easily accommodated in the ship while cannon-balls and powder could easily be housed in its cargo-carrying places. The only technological problem that encountered was that of absorbing its recoil within a vessel's confined dimensions. If mounted free, its firing would damage the ship's timbers. It had to be harnessed to the building and its recoil decelerated through a breaking mechanism or else transferred to ship's own line of least résistance. The fighting ships of the 15th century accepted forged cannons of small mass only. The weapons of gun's barrel and the insecurity of detachable breech-block kept the guns small.

Though, in the 16th century, better cannons cast in a single piece, instead of forging from several pieces, from brass or gun-metals were built. This was made possible through changes in metallurgical techniques in Flanders and Germany and later in England. Likewise, breech-loading gave method to muzzle-loading in the sixteenth century guns. Although muzzle-loading of guns took more time and trouble, especially on ships, it was more then compensated through the increased strength which resulted from casting the guns in a single piece. It was the cast guns of sixteenth century, not the forged cannons

of the earlier century that dramatically changed the design of naval fighting ships since well since the tactics of their employment. The design of ocean-going ships was adapted to fit large guns on them. Port-holes were provided for guns and turrets for gunners; the effectiveness of ship's broadside became the measure of her prowess. Through the transitional of 17th century, such a fighting ship could carry fifty guns a piece and a naval fleet of seventy or more ship accentuated the authority of artillery on sea. The growth of nautical gunnery not only made European ships more formidable; it also made ships' companies more homogeneous, and so, bigger suited to long voyages. Fighting ships or galleys in the fifteenth century and for much of the 16th century accepted two separate bodies of men: seamen or sailors under their own administrators, who worked the sea; and the soldiers under their own administrators, who did the fighting. The Captain was generally a soldier, however not necessarily a professional. He might be a gentleman adventurer. The master of sailors was a technological expert under the Captain's command, and his social inferior. The hostile rivalry at sea meant that ship will embark on voyage with a large body of soldiers, untrained to the sea. The possibility of divided opinions on a voyage, in which mainly decisions would be nautical rather than military in nature, was highly dangerous. Heavy artillery on the ships necessitated that seamen understood both seamanship and gunnery.

Changes in the Military Logistics

Since the armies and navies grew in mass and since soldiers and sailors sustained for long conditions in service due to making of large standing armies through the European states, the military science of logistics appeared since a dedicated branch. Fortresses and naval stations constituted not only houses for regional soldiers and sailors but also supply centers for the troops deployed in the area. An elaborate institutional arrangement was needed to supply food, fodder and ammunitions to the troops. The constraints of land-transport and supply arrangements also obliged the armies to restrict their wars to sure well-defined border regions that were dotted with fortresses, and early contemporary warfare was mostly a slow and cumbersome business consisting largely of sieges.

However warfare in the early contemporary Europe was still a restricted warfare in comparison to the great wars of last century, there is small doubt that the mass of semi-permanent armies was rising in the 15th and 17th centuries. Flanked by 10—12 million Europeans became soldiers in the seventeenth century. The problems of recruitment, fund and supply for these troops had to be addressed through the European polities. The enlistment and recruitment of soldiers in itself was a problem of adequate supply of men for war. The early contemporary European armies were a mixture of mercenaries and volunteers. The volunteers had to be paid a 'bounty' or premium depending on the seasonal demand for agricultural labour and the current food prices. The mercenary and volunteer soldiers came from dissimilar social

backdrop and joined army for dissimilar motives but certainly hardship and want of living were the mainly prominent motives. The professional mercenary soldiers were also in great demand but it had an inherent danger that they could transform face at any moment and their loyalty could be suspect. Finland and Sweden were the first states who attempted to introduce few sort of compulsory military service or conscription in the early 17th century.

Several European states in the 16th and 17th centuries paid private contractors and entrepreneurs to supply military services which they could no longer afford to organize for themselves. Through the end of the sixteenth century, many states had begun to recruit and supply their armies—particularly elements required to serve abroad—by private contractors. The organization flourished throughout the Thirty Years War. The vital qualification of these military entrepreneurs was economic authority and resources at their disposal. The army's rank and file also received considerable sustenance through other means—food and other supplies were secured from the civilian population and regional societies by whom they passed. This “plunder”, though, was systematized and controlled since a kind of “defense-money”. In few cases, a kind of ‘contribution-organization’ was worked out through regional administrative authorities and army authorities. The organization of contractors kept the armies fed, clothed and equipped but it had its defects. A some contractors were able to give enough artillery from their own resources. For reasons of national security and exorbitant costs, mainly states deemed it necessary to make a stock of field and siege guns. The material supplied through contractors was also not always satisfactory. If arms and ammunition were not in perfect working condition, it could spell disaster for an army on the battlefield.

Transport and Navigation

The medieval Europe had inherited the legacy of Roman highways but it could not maintain it. Few of the ancient Roman roads served medieval man, not since means of discourse but since quarries for neighboring villages and cities. Nevertheless, those that were more regularly used were kept passable through consistent attention to their surfaces, face drainage, and bridges. The road maps of the late medieval times give evidence that the arterial highways of the old Roman Empire were still in exploitation. Though, only some regional roads of the medieval times were paved, Upkeep of roads, old or new, was responsibility of many authorities. King's highways were properly maintained, not only for military purposes but also since routes to seaports and biggest markets. Significant urban centers and markets also sometimes paved strategic roads with cobble stones or slabs, levying special taxes for the purpose. In England regional parishes were supposed to maintain roads, but they did not have sufficient resources for this purpose. In France and other Continental countries few sort of forced labour or *corvee* was resorted to since a means of maintaining roads. The step was not extremely successful.

Despite these weaknesses, the transport in the Western Europe was fairly well organised and a highly competitive business throughout the 14th, 15th and 16th centuries. Carts were in general exploitation, although, pack-animals and even packhumans were used occasionally for short regional trips or in excess of dissimilar terrains for carrying goods. For heavy long-distance haulage of goods, the two wheeled and four wheeled carts were average means of transport. 'Cartbrokers' in large commercial centers put merchant in touch with carters' guild. Mainly trips, especially in the bandit-infested territory, were made in slow convoys, for security was precarious and policing approximately strange in the countryside. Occasionally, though, a special courier could create fast solo trip in case of urgency.

A biggest hindrance in the method of constructing new roads was the high costs. Expenses could be sheltered through charging toll charges on travelers, but such levies proved quite burdensome. When centralized management appeared with the development of absolutist monarchies, royal government also demonstrated good interest in an efficient centralized organization of transport and discourse. King Louis XI of France renovated largest highways and in 1464 reinstituted a organization of postal couriers. In the early sixteenth century, the Holy Roman Emperor granted Franz Von Taxis power to organize a postal organization for the Empire. The organization of couriers, postal services and coach service expanded in the 17th century with the expanding intensity of circulation of goods. The London penny post was the cheapest of such services. France was developing technological expertise on road-structure in the seventeenth century since is apparent from many treatise on the subject. The practical results of such knowledge, though, became visible in 18th century only. The Tudor rulers of England also paid attention to the improvement of road-circumstances. In 1555 Queen Mary appointed inspectors of roads. Through 1663, though, a Turnpike Act in England permitted collections of tolls. After this, English roads became the enterprise of private turnpike companies operating under a government franchise. The improvement of highways also stimulated bigger construction of bridges in excess of water methods. Despite these improvements and attempts through the States, land transportation remained slow and hard. The horse remained the fastest means of transport on land in Europe until the 19th century, although oxen, mules, donkeys and reindeer were also used since draft animals. Horse-drawn wagons were generally uncomfortable. The cartwrights of Hungarian village Kocs devised a practical passenger vehicle, recognized in Hungarian since the **Kocsi**. France, Germany and England slowly adopted this mode of conveyance in the 15th and 16th centuries. In 1634, in excess of 3,400 coaches were operating on the English routes. Introduction of steel springs in coaches since a replacement for leather straps in 1670 made them more comfortable.

Water-transport was usually much cheaper mode than land in the early contemporary era. The timber shipped from the Scandinavian area used to cost less in English coastal areas than timber carted from the English hinterland. Until the fifteenth and sixteenth centuries mainly sea transport in Europe was coastwise. River-traffic was more significant to eastern Europe with its longer and slower-current rivers than to the Western Europe. Seafaring ships of the West were of two separate kinds before the seventeenth century—the oared galley and the sailing ship. In the Mediterranean Sea, until in relation to the 1500 the galley with one bank of oars was the largest vessel. Oars steadily increased in length, even to fifty feet. The steering oar gave method to the rudder, and man authority was complemented through masts and sails. The Venetians and the Genoese used vast galleys equipped with both oars and sails. Meanwhile the sailing vessels, with its stern-post rudder that permitted more effective steering, were being used on the Atlantic Sea. The Portuguese and the Spanish urbanized the caravel, a small, broad, lateen-sailed vessel for ocean-travel. This was the kind of ship used through Vasco de Gama and Columbus. Through this time, rigging had improved. The navigators could beat-up the wind and achieve greater maneuverability on high-seas, with three-masted vessels. Such sea-sailing ships became general from 16th century onwards. Telescope was quickly adapted to navigation in the seventeenth century. These new navigational aids and bigger ships facilitated opening of new markets, deal in new commodities, consumption and commerce of larger quantity of older commodities and imports of valuable metal from the New World. The aggregate effect of these changes resulted in what few historians call “the commercial revolution” of the sixteenth and seventeenth centuries.

The changes in shipping and commerce also stimulated the ship-structure industry. In the seventeenth century, however the Dutch had to import their ship-structure materials; they were possibly the leading ship manufacturers and builders of marine carriers of Europe. At the end of the 16th century, the Dutch constructed the **Fluitschip**, especially intended to carry the bulkgoods. It was of slender design, lighter weight, and shallow draft that was faster and cheaper to build and easier to run. There were also simultaneous improvements in the growth and engineering of dock, maintenance of ports, construction of new light homes etc. Internal waterways, i.e. rivers and canals also played a important role in transport. King’s encouraged the construction of canals. The Languedoc Canal in France, 148 miles long with 119 locks, connecting Rhone and Garonne, was the engineering marvel of the age.

KINSHIP PATTERN AND FAMILY STRUCTURE

Transition in Families and Kinship Pattern in Late Medieval Europe

A number of wars and violence associated with them shook the monarchies and feudal nobility flanked by thirteenth and fifteenth centuries. Economies were also rocked. The Great epidemics

especially the Black Death of 1347-48 also disrupted the social continuity. The bubonic and pulmonary plague remained endemic until the fifteenth century. The deal and commerce declined resulting in a biggest shift in the economic geography of the West. The industrial and commercial growth of Flanders and England overtook the Mediterranean area. In this era of turmoil and social disruption, the family offered few sort of tranquility and balance. The historians of family in Europe have long ago discarded the common impression that the family progressed steadily from the extended model of the early Transitional Ages to the nuclear family of contemporary, industrial era.

Few historians have argued that family and kinship relationships were strengthened and consolidated since a result of 'linear re-grouping' or expanding solidarity of lineage based on blood-relations. This was result of a decline in population caused through the Black Death and recurrence of epidemics. The demographic crisis caused through high mortality strengthened the extended family. The extended family could exploitation its resources to inhabit new territory, gather capital and manipulate useful political connections to build up a authority foundation for itself. Although actual clan had become non-existent through the end of the Transitional Ages except for in the Celtic regions of Britain, the lineage remained well-entrenched and was widely recognized with authority, wealth and honor. Solidarity in the middle of blood-relations and marriage alliances forged a bond in the middle of the aristocracy and its rival, the urban participate. They tended to group jointly for seeking revenge against enemy of the family or for fighting law-suits. Such solidarity was never complete within the aristocratic families. There was bitter rivalry and hatred flanked by close to relations and even within family circle. The lineage was at its mainly efficient when occupied in communal vengeance. The family, though, could also express its solidarity through forming a sort of mutual assistance community in which case it also helped poorer comparatives.

On the other hand, juristic proof suggests few degree of legal liberation of the individual in the late Transitional Ages. This is in contradiction to the picture of consolidation of lineage and extended family. Moreover, there was a wide range of differences beside regional and society lines in the organization of family and kinship pattern. It is sure that Christianity had led to a kind of legal and ideological unification reflected especially in the Gregorian reforms of church. Few characteristics of this unification are reflected in a general thought of marriage, general rules of consent, general tables of consanguinity and general manage of the church in excess of families and individual consciousness. Though, the Eastern Europe also borrowed sure customs from ancient Slavonic codes regarding thought of marriage and family. Likewise, Celtic countries of the West, small affected through the Gregorian reforms, retained their notions of clan solidarity and flexible notions of marriage. Then, there were Jewish and Islamic matrimonial traditions on the fringes of Roman Christianity. The contradictory

pictures and regional differences suggest that a easy chronological isolation flanked by ‘medieval’ and ‘contemporary’ social life ignores the complexity of issues involved.

Law, Marriage and Christianity

The Roman church defined the notion of familial exogamy and adopted a general model of consanguinity. The chief aim of the Gregorian reforms was to set up marriage since a true order, inferior to the spiritual order of the church but equally of divine origin. Marriage, since a contract and sacrament, became effective only by the mutual consent of both parties. The marriage bond once contracted was to be permanent and indissoluble. In principle, marriage had to be a totally free choice, with no interference from the family or from any other power. These principles, though, were overlooked in view of inheritance, family lineage and the requires of production—factors that perpetuated the social order. Parents enjoyed the power to plan and impose marriages. Families felt concerned to avoid therefore described ‘clandestine’ marriages. The church, despite its notion of marriage through consent, had to agree to a public kind of marriage, before priest and people, to curb misalliances from taking lay. In information, canon law forbade sure marriages.

Marriage was forbidden not only flanked by first cousins and their children, comparatives through marriage in the same degree but also flanked by spiritual comparatives, meaning god fathers, god mother and comparatives of children baptized through them. This demanded a wide-ranging communal memory of the family-lineage. Such a organization of prohibitions gave wide dominations to the ecclesiastical courts that saw that the rules of consanguinity were followed. Clandestine marriages and engagements forced on children through their parents became a biggest source of litigation.

The prohibitions on matrimonial relations and lineage-centered relations were the chief characteristics of Latin World. One acknowledged Kinship with one’s mother’s lineage since well since one’s father. The legal traditions governing inheritance approved and reinforced this bilateral organization. The lineage itself, since an effective tool of authority and solidarity, was not always exclusively paternal. Another characteristic of the Latin World was institutionalized celibacy of priests or ban on clerical marriage, although the priests were reluctant to accept it in actual practice. They tended to evade it through keeping concubines. This also explains the phenomenon of ‘nepotistic’ tendencies in the church or the special inclination of priests for their sister’s sons. Moreover, not all churches carried celibacy. The priests in the Celtic Ireland of the fourteenth century practiced marriage long after it vanished elsewhere, and passed on religious offices from father to son.

The Interior of Family: Love, Sex and Children in the Late Medieval Europe

The sexual relationships were not confined to monogamous marriages. With bachelor’s marrying late and a large number of celibates, especially the priests in churches, concubines, prostitutes, servant—

mistresses and slave—girls provided important emotional and sexual outlets. Subsistence of simultaneous polygamy or serial polygamy in the therefore described ‘orthodox’ families accounted for a large number of bastards. Sometimes these bastard sons were legitimized through nobles, but they would never be able to claim any of the family inheritance. These ‘sinful’ women, measured ‘enemy of house’, were infecting measured to be indispensable. It was they who guarded the honor of married women against the troublesome lust of young men, saved young men against the danger of sodomy also. There was few sort of universal obsessions with this ‘vice’ in Italy and Spain.

Premarital sexual union sometimes led to strong affectionate ties flanked by a young nobleman and a young woman. This led to strong paternal feelings towards the offspring’s of this union through the nobleman. From the women’s point of view, the subsistence of this large number of non-marital unions and such unjust polygamy increased their dependency and physical danger. The law universally acknowledged the right to kill an adulterous wife and her lover if caught in the act of love-creation. Woman, forced into secrecy, had their own underworld of crime. This led to infanticide or the killing of the shameful offspring of illicit relationship. Sometimes, husbands were poisoned. Then there was sorcery and love-magic.

The purpose of marriage, in popular perceptions since well since church’s eye was to have children. Although love, sex and procreation shaped an inseparable entire, sure contraceptive practices were recognized even in the Transitional Ages. *Coitus interruptus* was regularly used way of avoiding children. Prostitutes and girls in love also commonly used contraceptive drugs, especially mustard seed and sometimes practiced abortion to avoid producing bastards. Sure postures were also used for the purpose of avoiding children. Though, there was a strong desire to have children in the middle of the married couple. Since the men married late and the reproductive cycle was limited to some years, births were numerous and frequent especially also due to incentive of high infant mortality. Birth and fertility rates were high and correlated significantly with the wealth of household. Poorer mothers necessity have slowed down their reproductive rates through prolonged breast-feeding, through acting since wet-nurses to children from richer households, and may be through practicing contraception. Prosperous families shortened the era flanked by conceptions through putting their babies out to nurse.

Male children everywhere outnumbered females. This was reason for a large number of unmarried males in every society. This almost certainly reflected the attitude of families towards their male and female children. Male children were supposed to continue the family name. Infant mortality was quite high and sure traditions and practices were like disguised infanticide. Pregnancy was a special time in the life of a married couple. The pregnant lady was hemmed in with taboos, sheltered with

sacred amulets and every wish was granted. After a child-birth, there were visits and presents from comparatives. She would breastfeed for two or three years. The upper classes employed wet-nurse.

Aristocratic and patrician families drew their strength from their children, who served their 'father's-home' either on the battlefield or in business. Like the private armies of feudal warfare, the merchant and manufacturers of Italian municipalities and other areas based their businesses on the family. Marriages were usually arranged through families, however in few cases marriage-brokers played their role. Marriage, therefore, asserted the father's power in excess of the destinies of his children. The medieval family was marked through the age-variation flanked by husband and wife. The husband was in few cases fifteen years older than wife. The representation of mutual love in modern literature was approximately always unhappy and tragic. After the Black Death, men married earlier and reduced the age-variation in marriage to six or seven years. But since the population started rising again in relation to the 1400 A.D., the age-gap flanked by married couples widened again. This often resulted in a large number of widows. Aristocratic and patrician marriages were accompanied through celebrations, attended through great number of guests. Marriage was indeed licensed sexuality, but this was generally disguised through mannerism. It was widely held that brides ought to be chastised through their husbands. The virtues of a wife were seen primarily in religious conditions: piety, chastity and sobriety. The primary duty of wife was organization of household job and bearing of children. Everywhere domestic chores preoccupied mainly of their time and power. The women also worked in the meadows in few areas, though, in others they were kept absent from the hardest physical labour.

Pregnancy was a special time in the life of a married couple. The pregnant lady had to obey several taboos, she was sheltered with sacred amulets and her cravings had to be taken care of. The child's upbringing was purely mother's business. She would usually breast-feed for two to three years, but in the middle of the upper classes a wet nurse was commonly employed for this purpose. This created another set of relationships, with one's breast-brothers. Earlier it was whispered that no childhood lived in the pre-contemporary world because it establish no representation in modern iconography. It may be true that as children were numerous, so, parents took less interest in them individually.

The Portrayals of the virgin and child become popular in the fourteenth century and bear witness to the emotive appeal of childhood. The Italian humanists, in their educational literature, express the thought of father's responsibility for the character and upbringing of their adolescent sons. Such jobs condemned the 'coddling' of small children through mothers and nurses. At the other social end, children were sent out at an early age to be apprentices or servants in workshop or prosperous household. In several cases, as the age-gap flanked by parents was high, the father was a far figure while

feminine power of mother in excess of her sons could be more. Though, other male models like grandfather, uncles, maternal uncle also molded the roles of male children and adolescents. Disagreements could arise when the father re-married; it could potentially destroy the father-son relationship. Since children grew into adolescents, boys and girls were segregated. Girls were trained in domestic chores through their mothers and married early. Sometimes their mothering- laws guided their domestic apprenticeship.

Family and Organizations of Inheritance

Transmission of property is not only the means through which a social organization reproduces itself, it is also the method in which interpersonal relationship are structured. As inheritance usually takes lay flanked by secure kin and comparatives, the emotional links and mutual rights are often convinced through anticipation of inheritance. The manners of inheritance, whether lateral or lineal, agnatic or uterine, to females since well since males whether equal or unequal—all these factors convinced family buildings and social arrangements. The timing of transmission of property is also of critical importance. An endowment at marriage is more likely to be of movable than of landed property itself. While the division of the agricultural holding may be avoided, both in the case of peasant farms and of aristocratic estates, this preservation is often achieved at the cost of burdening the productive elements with heavy debts. Out of future-proceeds of the farm the heir is obliged to service the mortgage entered on behalf of his “non-inheriting siblings”.

Despite the norms of primogeniture or the eldest son inheriting land, younger sons and even daughters sometimes received land. The pattern of inheritance and its timing makes a scrupulous constellation of bonds and cleavages flanked by husband and wife, parents and children, sibling and sibling, since well since flanked by wider kin. The mode of tenure and organization of inheritance are connected not only to household building but also to a entire constellation of ‘demographic’ variables, factors that affect development of population and preferences for male or female children. Moreover, property was not an undifferentiated concept in pre-contemporary times. Rights relating to material substances constitute a ‘bundle’ that modify in excess of time, modify with the substance of rights, with the technology used in the productive enterprise, and with the hierarchy of class or strata that controls the social organization.

One significant characteristic of European inheritance was that even when a sure kind of property was restricted to males, women were nevertheless seen since the residual heirs in preference to more far males. This became significant because roughly 20% of all families would have daughters and no sons, the former would so inherit land and could draw men to them since marriage partners and possibly live with them. Where women received land, the vital means of production, since dowry, it had

social implication of reorganizing ownership. Large quantities of land may also approach under direct or indirect manage of women since a result of death of their husbands. Female infanticide was not altogether strange in dowry organizations. Though, women were precious if not since daughters, than since wives as both spouses often brought property into marriage. The surviving partner also enjoyed few kind of continuing right in conjugal estate, whether in conditions of widow's free bench or the husband's courtesy. Widow's rights were the mainly durable and firmly recognized in the late medieval England.

The attachment of property to women was significant not only in creation of a match; it was also relevant for a woman whose marriage had ended either through widowhood or through divorce. For if such a woman was young and had manage of property, she could augment her attractiveness since a marriage partner. The emphasis on conjugal estate and the creation of a match was closely connected to the emphasis on monogamy. The fate of a widow's marriage was of critical concern to the children of her late husband, but there was no prohibition on such marriages. Likewise women in European communities had possibility of succession to office. The entitlement to immovable property could easily be generalized to land or to office. There were intricacies and diversities of regional traditions that create inheritance organizations look dissimilar. These regional variations centered approximately the notions of primogeniture or ultimo geniture, portability and indivisibility, equality and preference and dowry and inheritance.

Inheritance is the transmission of rights in material property at death. It is everywhere dominated through kinship and conjugality. Property is generally redistributed in the middle of kin-band. In non-literate, pre-contemporary communities, this was achieved with flexibility of regional traditions. The concept of a binding testament or a written will, since against the demands of the potential heirs was not a norm, it was rather an exception. It became an instrument for alienation of property not only to 'irregular heirs' but also organizations like church.

The problem of family splitting is also connected to transmission of family property. Extremely often this point of family fission was determined through marriage, for sons since well since daughters. It is the time when sons and daughters leave parental house and are endowed. Whether such endowment incorporated landed property also, could transform the social-agrarian relation. Under the 'equalitarian' organization of Normandy, children received an equal share at the death of their parents. In other organizations children were excluded from parental property therefore since to avoid divisions of estate. Laws of inheritance supported through church and state usually upheld the interests of landlord through not allowing division of their estates. Unigeniture or inheritance through one heir was measured to be more desirable in case of feudal tenures therefore since to avoid division of parental estate. Of course,

‘exclusion’ of other children was never complete. It usually meant only exclusion from land; the other siblings have to be paid off in a manner that may insist upon equality in value since separate from equality of substance. There was a marked geographical division flanked by regions where inheritance was shared out equally—putting lineage before spouse and those where one heir took a larger share and other were ‘excluded’. The instance of former was Western France, Flanders and England under Norman law. In Southern France, Germany and Latin Europe, preference to one heir laid greater stress on unigeniture, except for a token legacy or fixed portion, children who had received a dowry were excluded. In Latin Europe, state authorities generally favored primogeniture because it facilitated manage in excess of the tax organization, military service and rural enterprise. The multiplicity of shapes and strategies adopted through families create it impossible to present a single image of the medieval family and illustrate a clear line of its development.

Manage of the Family through the Religious Authorities and the State

At the beginning of the 16th century, Christian medieval notion of marriage was contested through Protestant reformers like Martin Luther and Calvin. The Roman church had created a contradiction through creation marriage an indissoluble sacrament, while exalting the ideal of virginity. They condemned obligatory ecclesiastical celibacy, the validity of clandestine marriages and restrictions on breaking the conjugal bond even in case of adultery. For Protestants, marriage was a divine institution, but not a sacrament. It was a contract based on mutual consent. In case of minors, consent of their parents could be valid but this should not mean forced unions. Anglicans and Purists were against the abuse of parental power that forced their children into loveless marriages in order to promote their worldly interests. Protestants allowed divorce in principle, in cases of acknowledged adultery or prolonged desertion of the conjugal house. Though, in practice this possibility was not much used.

The Council of Trent condemned the Protestant location and redefined and adjusted canon Law in matrimonial matters. Marriage was defined since a sacrament instituted in order to have children legitimately and to raise them in the fear of God. There were few finer variations flanked by Protestants and Catholics regarding end of marriages. For Catholics, while procreation was the sole aim of marriage, Calvin saw the sexual act since a gift of God, which it was meant to ‘exploitation joyfully and which was justified in itself, separately from its final end, which was procreation. Both condemned contraception and abortion. The church started stressing in the 16th and 17th centuries more on the obligations of parents in matters of education notably that of teaching their children a deal and placing them in a profession suited to their state and vocation. It was the time when church was tending to encroach on this educational role itself. This was true in the first lay of religious instruction, which was henceforth provided within the framework of parish catechism. In protestant countries, the power of the

father of the family was reinforced through the role of which he played since the minister of family worship, with Bible readings and collective prayer. The Protestants stressed the importance of educating all children, or trained in few sort of job or deal that would one day allow them to earn their livings and bigger themselves. Though, Protestantism also was responsible for the incomplete dispossession of the family's educational role. The faithful were to be in direct get in touch with the word of God in the Bible, and hence reading skill was indispensable priority for Protestants. For Calvin and Luther, public instruction and religious studying were the combined—duty of reformed churches.

Since a civil contract, marriage and all that concerned the family was of direct interest to the state. The exclusive competence of church tribunals in matrimonial matters and the validity of clandestine marriages became concern of states in 16th and 17th centuries. A royal edict in France in 1556 declared marriages of minor without their parents' wishes since 'illicit', which entailed disinheritance: The Royal legislation in France was slowly to adopt mainly of the prescriptions of the Catholic Council of Trent in matters of conjugal law although few of them were applied with an ointment of the Gallican theory of marriage. There were, though, few points of divergence in excess of marriage of minors, the role of parish priest and the competence of church. Few Parliaments in France used them according to their own interpretation. The sanctions against minors marrying against the wishes of their parents were not only civil in nature, especially disinheritance, but also penal, theoretically capital. The attendance of parish priest served merely since a witness. Though, a royal declaration in 1639 gave the parish priest an active role and even made him administer the sacrament. The exclusive competence of church in matrimonial matters led to a clash flanked by the ecclesiastical power and the secular power of state. The matter of annulment of marriage brought this clash in focus. The physical isolation of spouses was a matter for the church, and isolation of property of spouses for the state. As mainly request for isolation involved both bodies and property, royal judges used this since a pretext for claiming dominations for them.

Although State was concerned in relation to the matrimonial law only, sure events regarding family legislation were equally important. One such measure was the edict of Henri II of France in 1556 on termination of pregnancies. This aimed to check the practice of infanticide. In England, a same measure in 1625 adopted a same law, but applied it only to illegitimate children. In France, State action to help children abandoned through their parents was also a rare step. In France the responsibility of feeding and incurring the cost of maintenance was of the Justice in whose fief the child has been discovered. Though, this theoretical responsibility was more often than not evaded.

To sum up, the 16th to 18th centuries witnessed an increasingly tight manages in excess of the family through the churches and states in Europe. The Protestant and Catholic Reformations both helped

in the growth of an internalized piety since well since granted a rising importance to all shapes of communal piety. Both regarded family since the primary and privileged element of individual Christianizing process. The greater authority of States also protected the institution of family. Protestant countries, for instance, put restrictions on divorce. Although mainly rulers introduced small legislation in 'family matter' yet they used the family since an essential relay and transmitter in the increasingly necessary task of supervising the individual.

Changes in the Interior of Family—16th and 17th Centuries Europe

Historians have many views of the changes which affected the method the conjugal couple urbanized and of the climate of conjugal life in pre-industrial Europe. Did it involve a rise in individualism, starting in the laboring poor, migrating to the new emergent industrial and commercial centers and liberated from the moral and social constraints of life in a countryside. Or did it, on the contrary, involve a behavioral model that affected educated upper classes and filter down in the middle of the laboring people. Through imposing an internalized piety, the Protestant and Catholics and Renaissance humanists converted upper classes elites to individualistic values. This laid the foundation for a new mode of managing conjugal feelings and relations. Denial of superiority of priestly celibacy in excess of the married state through Protestants and Puritans promoted the notion of a 'happy couple'. Catholics also used the archetype of the Holy Family since an instrument of Christianizing private life. The first view focuses on sudden socio-economic and demographic transition while the second view presupposes a slower and older development, one which was sensitive to shifts in religious and moral values. Lawrence Stone particularly tells us that from the end of 16th century, conjugal couple appeared, promoted through an austere morality which exalted individual asceticism and the head of family's responsibility and power. This allowed young people to marry according to the dictates of their hearts.

Third view point represented through Norbert Elias explains the changes in conjugal life since a result of transformation of State and community. The rising centralization of state machinery, not only gave sovereigns a triple monopoly of military, fiscal and judicial affairs, but also brought social-continuity that transformed relations flanked by individuals. Force and coercion in social life gave method to refinement and mastery in excess of impulses. The sense of modesty and resultant self-discipline was an indirect product of these changes. Avoidance of physical get in touch with in social relations, avoidance of body's natural functions in public, modesty and restraint in relations with the opposite sex; all these have a repressive affect on the handling of impulsive behavior. But these changes also created a sort of 'private life', a sphere of intimacy in excess of which the couple and conjugal relations secured exclusive rights.

It seems that all three kinds of factors—economic—demographic trends, changes in religious and moral climate and transformation of state buildings converged to power the interior of family relations. It was a long and nonlinear development. The demographic development and fluid social relations allowed young people a fairly wide periphery of freedom in their sexual life and in their choice of spouse in the sixteenth century. The seventeenth century, though, was marked through a more authoritarian trend. Both State and church used the family since their instrument for moralizing the social life and behavior patterns. It tried to put premiums on married couple and repress all extramarital sexual action. In the 18th century, when manage of religious ideology declined, a new Enlightenment-inspired ideology favored the autonomy of individual and attainment of earthly happiness based on cult of sentiment and pleasure. This brought in relation to the re-emergence of permissive climate with regard to sexuality and the promotion of the love-match since a social ideal.

The social circumstances of the 16th century—depopulated cities, deserted countryside and a climate of common insecurity largely contributed to a new conviction on the section of clerics that marriage was not the lesser evil or a duty towards procreation, but a social must. Its justification could be establish within the marriage bond itself in the relationship of mutual help and bond of affection which it instituted flanked by two individuals. In the long run, this transform in the attitude of religious authorities paved the method for the sanctification of married state through Protestant doctrine. At that time, young people wanting to marry had great freedom of choice. The authority to manage marriages and to ensure that they were valid was distributed flanked by dissimilar authorities who did not share the same organization of values or create the same demands. If necessary, eligible bachelors could maneuver flanked by the manage exercised through the church, parents, the kinship network, friends and neighbors, their peer band and professional circle, in order to decide according to the dictates of their heart.

There was also a common climate of sexual permissiveness. Such permissiveness with regard to sexual relations is attested through the great number of clandestine or contested engagements. Illegitimate children were fairly well-carried amongst high and low. Prostitution was not only allowed but also administered sometimes through the urban authorities since a prosperous and highly acceptable action. This was not sexual liberation in the ‘contemporary’ sense since it took a benign attitude to male sexual impulses and increased the sexual submission of women, who were discovered to prostitution and rape. A great number of cases of communal rape came before the civil and ecclesiastical courts. These crimes were punished with leniency with mere fines, generally proportionate to the victim’s social status. Prostitution and rape were measured through authorities since outlets for the sexuality and rebellious mood of the unmarried young which social organizations failed to manage. The authorities’

tolerance was not based on belief in freedom but rather from their inability to check social turbulence. The climate slowly changed throughout the last three decades of sixteenth century and in early 17th century. The moral pressure and imposition of religious manage, encouraged through the state and church, persisted even in 18th century. Though, the movement to impose restrictions and regulate sexual mores did not have same efficacy in dissimilar countries and parts of community.

REVIEW QUESTIONS

- What are the sources of computing populations in the medieval world? How far can they be termed as authentic?
- Write a note on the growth of towns in Europe during medieval period.
- What was the significance of infantry in the military organisation of early modern Europe?
- Explain the different viewpoints on the interior of conjugal life in the 16th and 17th centuries.
- What type of controls religious authorities and State impose on the family in the 16th and 17th centuries?

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