Amplify Core Knowledge Language Arts®



Unit 2

Reader | Grade 4

Empires in the Middle Ages

Grade 4 | Unit 2

Empires in the Middle Ages

Reader

Amplify Core Knowledge Language Arts | Core Knowledge®

This file is provided exclusively for use by students and teachers for whom the corresponding materials have been purchased or licensed from Amplify. Any other distribution or reproduction of these materials is forbidden without written permission from Amplify.

ISBN 978-1-68161-264-5

Part 1 © 2015 The Core Knowledge Foundation and its licensors
www.coreknowledge.org

Cover and Part 2 © 2017 Amplify Education, Inc. and its licensors
www.amplify.com

All Rights Reserved.

Core Knowledge Language Arts and CKLA are trademarks of the Core Knowledge Foundation.

Trademarks and trade names are shown in this book strictly for illustrative and educational purposes and are the property of their respective owners. References herein should not be regarded as affecting the validity of said trademarks and trade names.

Contents

Empires in the Middle Ages

Reader

Part 1

Chapter 1 Welcome to the Middle Ages 2

Chapter 2 To the Manor Born 10

Chapter 3 Gloomy Castles and Jousting Knights. 18

Chapter 4 Merchants, Markets, and Mud: Towns in the Middle Ages 28

Chapter 5 The Power of the Church 38

Chapter 6 1066: The Battle that Changed History 48

Chapter 7 Henry II and Law and Order 58

Chapter 8 The Wayward King: King John and Magna Carta 68

Chapter 9 A Changing World 78

Enrichment The Canterbury Tales: Selection I. 88

Enrichment The Canterbury Tales: Selection II 96

Part 2

Chapter 10 Arabia 107

Chapter 11 The Birth of a New Religion 112

Chapter 12 The Caliphate 125

Chapter 13 The Civil War 143

Chapter 14 The Classical Age 153

Chapter 15 The Crusades 170

Chapter 16 *Kalila and Dimna* 181

Enrichment West Africa 189

Enrichment Scheherazade 197

Glossary 209

Part I

Chapter 1

Welcome to the Middle Ages

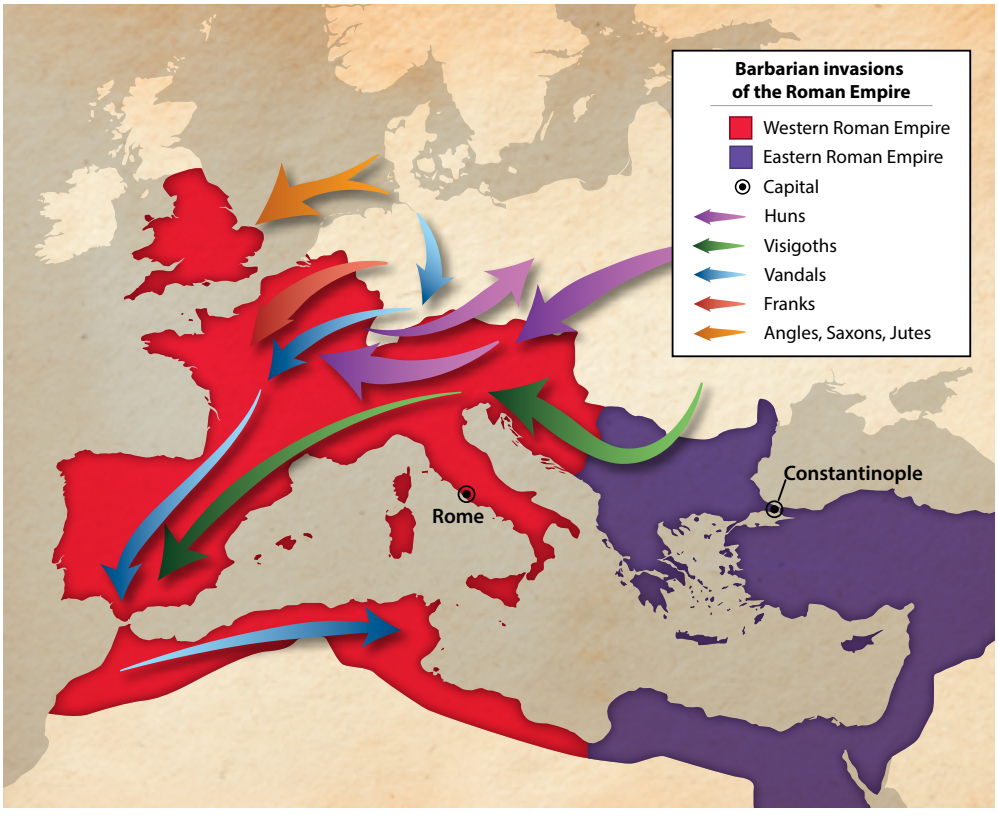
THE BIG QUESTION
What are some of the events that led to the Middle Ages?

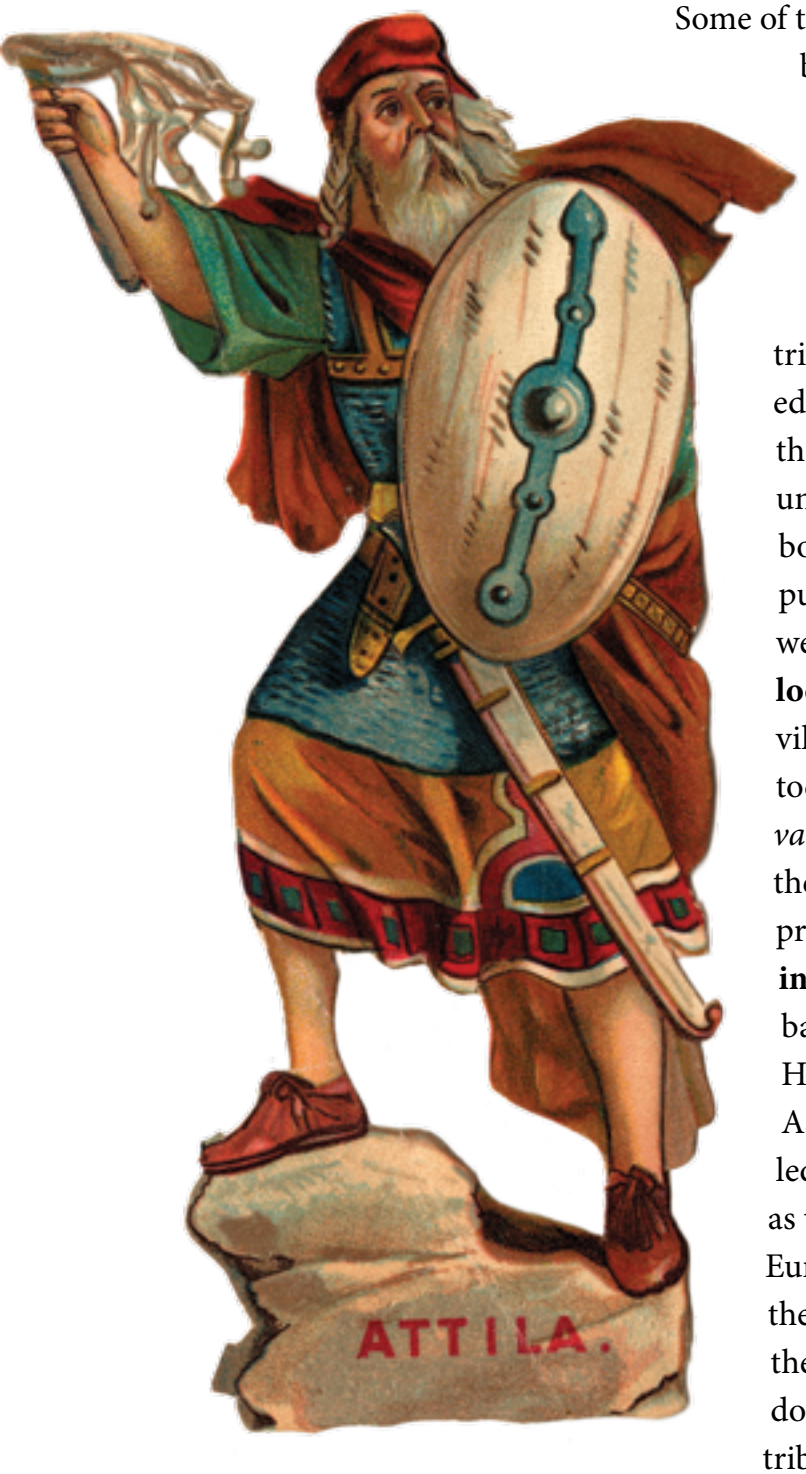


Medieval knights riding into battle

If you know anything about knights, castles, or Robin Hood, then you already know something about the Middle Ages in Europe. "The Middle Ages" may seem to be an unusual name for a historical period—especially one that lasted for more than 1,000 years. People in the Middle Ages did not know they were in the middle of anything. They thought they were modern—just as you and I do today. In fact, the Middle Ages was not a phrase used by the people who lived during that time period. It is a term modern historians use today to refer to that time period between ancient and modern times.

We begin our journey into **medieval** Europe—another name for the Middle Ages—by examining some key events that happened long before this age began. The first major event that helped to **transform** western Europe occurred when the mighty Roman **Empire**, having grown too big for one emperor to rule, broke apart into the eastern and western parts of the empire. This division had a major impact on western Europe. With the Roman Empire split into two parts, different tribes took the opportunity to **seize** some of its lands. Interestingly, some of these people were given the name *barbarian* from the Latin word *barbarus*, meaning foreigner, or not Roman. The Romans may have considered these people to be uncivilized because they did not speak Latin, the language of the Roman Empire.





Attila the Hun

Some of the most successful barbarian invaders were Germanic tribes, such as the Franks, the Visigoths, and the Vandals. These tribes lived on the edges of the empire. As the Romans became unable to defend their borders, these tribes pushed farther to the west. The Vandals **looted** towns and villages so badly that today we use the word *vandalism* to describe the destruction of property. The most **infamous** so-called barbarians were the Huns from central Asia. Attila the Hun led this nomadic tribe as they invaded parts of Europe in the 400s. As the Huns conquered, they drove the once dominant Germanic tribes even farther into the Western Roman Empire.

As warlike tribes swept across western Europe, and powerful kings emerged, another transforming force appeared—the Christian Church. Throughout these years of change, many people turned to the Church because it offered them a sense of stability and hope. The heart, or center, of the Church was in Rome, the seat of the **papacy**. Slowly, more and more groups of people became Christians, including the Germanic tribes. Over time, the Church became even richer and more powerful than many kings and queens.

It is this time—when the Roman Empire was no longer the only powerful force in Europe—that many historians consider to be the start of the Middle Ages. Roman, Germanic, and Christian ideas, as well as powerful kings, began to shape western Europe.

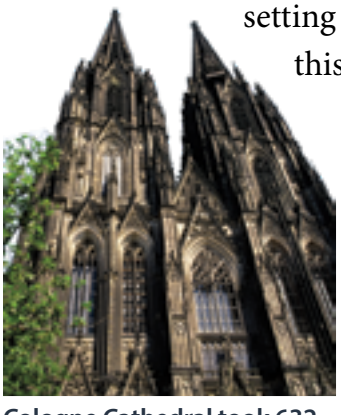
In one of the Germanic regions, a great ruler emerged. His name was Charles, and he took control of much of the land that later became France. Charles ruled for more than 45 years. He increased the size of his empire by gaining land in areas that are now part of Germany, Austria, Italy, and Spain. As king, Charles defended the authority of the Church. He promoted the spread of Christianity. On Christmas Day, in 800 CE, he was crowned Roman emperor by the pope in Rome. His reputation was so great that, later, writers called him Charlemagne, which means "Charles the Great."



Pope Leo III crowned Charlemagne Roman Emperor in 800 CE.

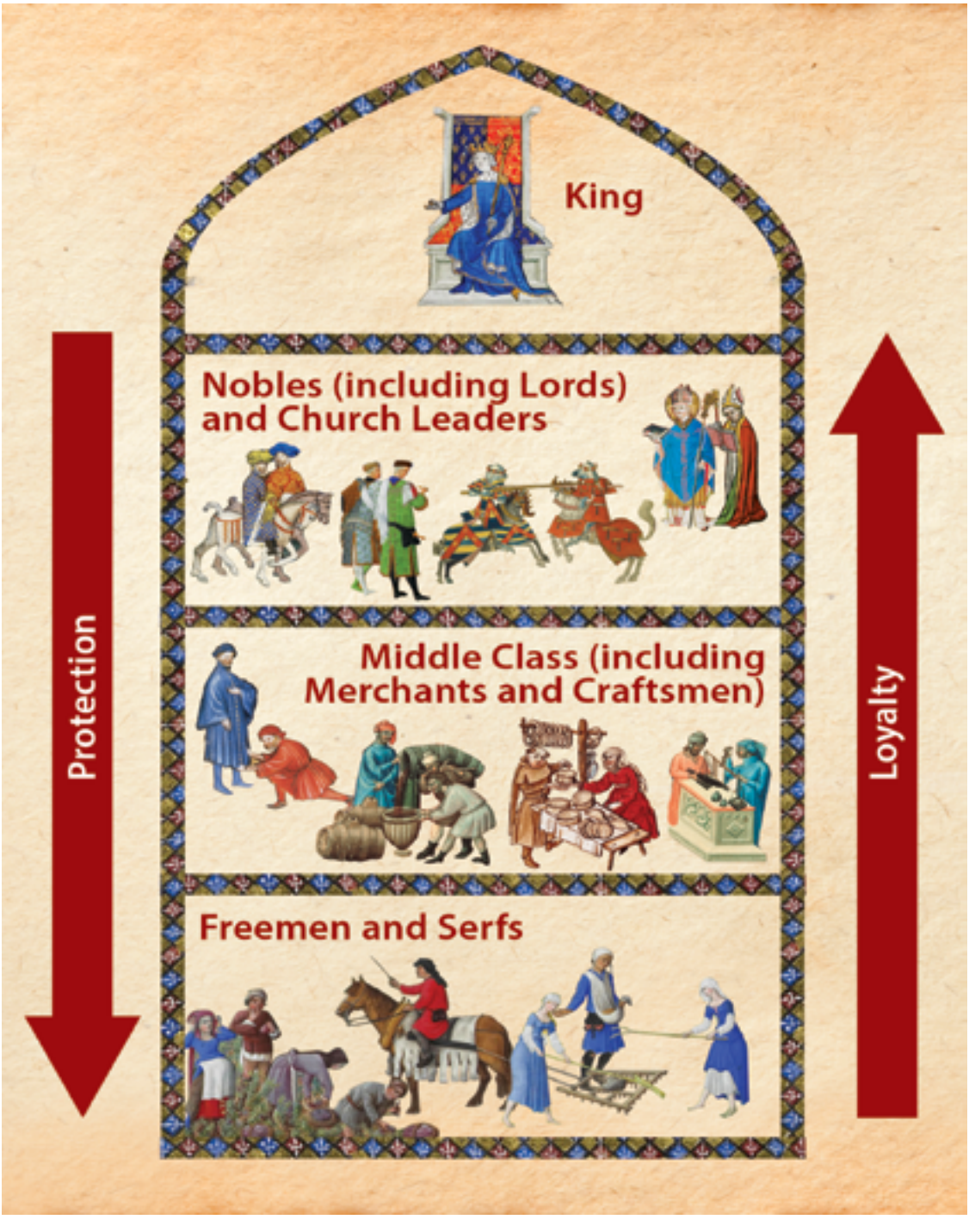
Charles encouraged new ideas and promoted an interest in education and art. To help him rule his empire, Charlemagne also encouraged a system of government that we now call feudalism. He gave land, instead of money, to those who worked for him in the military or government. The practice of paying men with land spread throughout other countries in western Europe.

Life in the Middle Ages was not the same as it is now. For one thing, people who lived back then probably thought about time differently. Many people measured time by the rising and setting of the sun and the passing of the seasons. For this reason, life likely had a slower, steadier pace. In addition, there was a strong desire to honor God that appeared to transcend time. As a result, people undertook impressive, long-term projects such as building magnificent cathedrals that took centuries to complete.



Cologne Cathedral took 632 years to complete.

Language and location helped shape people's lives, too. Because travel was so difficult, many people didn't do it. Generally, only rich, educated people in Europe traveled. Almost everyone else stayed close to home. Although Latin was the language of both the Church and government, only select members of society could understand that language. Most people lived an isolated existence. They did not travel far from home. As a result, most people communicated using the language, or dialect, spoken in the place of their birth. As strange as it may seem to us, in certain parts of Europe villagers from places just 30 miles apart could not easily understand each other. For this reason, most people during the Middle Ages were concerned with the affairs of their village, what they owed the local lord in the way of payment, and how to ensure their place in heaven.



Although this diagram does not include every aspect of medieval feudal society, it does show the people with the most power at the top, and the people with the least power at the bottom.

There was another force that had a huge impact on western European society during the Middle Ages. This force came in the form of a deadly disease. The disease, called the Black Death or plague, certainly made its mark upon medieval Europe. This dreadful plague first appeared in the 500s. In the second half of the 1300s it swept through Europe once again. Spread by infected fleas that lived on rodents, the Black Death probably killed one-third of the population of western Europe.





Despite conflicts and hardships, this period in history was also a time when people created impressive and inspiring architecture. Great castles and churches began to adorn the landscape. Kings, queens, and **noblemen** held jousts, and court jesters entertained noble families.



In the Reader for this Unit, you will discover what it was like to work on the land for the local lord. You will learn about what life was like in the incredibly crowded towns of the Middle Ages. You will wander through a castle and find out how young men trained to be knights. Are you ready to explore this fascinating time in history?

Medieval Musings

1. In the Middle Ages, people used a pleasant-smelling plant, sometimes used in cooking, to clean their teeth. What is the name of the plant? (Clue: The first letter is R.)

2. An instrument that helps us to see faraway objects, such as stars, was invented in the Middle Ages. What is the name of this instrument?



Picture of night sky from medieval manuscript

3. During the early part of the Middle Ages, the Angles, Saxons, and Jutes invaded an island nation and remained as settlers. The Angles gave their name to this land, or kingdom. What is this kingdom called?

Chapter 2

To the Manor Born

THE BIG QUESTION
How were the lives of serfs and lords different from one another?

If you lived during the Middle Ages, your life followed one of a few set paths. If you were the child of a king and a queen or a **lord** and a **lady**, you lived a **privileged** life. You had enough food to eat and clothes to wear. You lived in a relatively nice house. You had servants, too. You may have been one of the few who learned to read and write. You even learned to ride a horse. If you were a boy, you learned to become a skilled swordsman. Privileged girls may have learned to embroider, to dance, and to play a musical instrument. Occasionally girls, too, learned to read. As a privileged child, you likely grew up to become a king or a queen, or a lord or a lady, yourself.



Privileged family in the Middle Ages

But most people in the Middle Ages were not privileged. In the early Middle Ages, nearly everyone in Europe worked on the land. Most farmworkers were called serfs. Serfs grew the food and tended to the livestock, or animals, that fed the people. Some had more freedom than others and were called freemen. Serfs were at the bottom of the social order and had the least amount of power.

Serfs usually spent their entire lives working on a landowner's or lord's estate. In return for the work they did, the lord allowed serfs to use some of the land to grow their own food. The lord lived in his castle or manor house. He owned all the land around his home and often the nearby towns and villages, too. The lord also controlled the lives of most of the people who worked for him.



Serfs worked on the land throughout the year.

Serfs were not educated. They did not learn to read or write. If serfs wanted to travel to a nearby town, they needed permission from the lord. When serfs wanted to marry, the lord had the right to approve or disapprove of the match. When serfs had children, those children usually grew up to work as serfs for the same lord.

In the Middle Ages, serfs worked on farmland that was divided into strips. The serfs spent about half of their time working for the lord. The rest of the time, they worked on the strips of land where their own crops were grown.

Most serfs lived in small, simple houses in or near a village. Their houses were made from wood and mud. The roofs were thatched, meaning they were made from rushes, or straw. They usually had just one room. Serfs slept on straw beds. Inside each house was a small fireplace for cooking. Smoke from the fire escaped through a hole in the roof.

The lord increased his wealth in many different ways. In addition to working the farmland for the lord, serfs paid taxes to the lord in the form of money, crops, and livestock. Sometimes the lord ran a mill and even charged his serfs a fee to grind their grain into flour.

If crops failed or illness struck, people during the Middle Ages struggled to survive. In times of hardship, the lord did not always come



to the aid of his serfs. Even when food supplies were low, serfs were not allowed to hunt in the lord's forests. However, to avoid starving, people sometimes hunted illegally. This was called poaching, and serfs who were caught poaching were severely punished.

Some farmworkers were freemen. Freemen were not under the same strict control of the lord. If a serf ran away from his home, and managed to live for a year and a day in a town without being found, he could become a freeman, too.

The Middle Ages was a violent time compared to how we live today. There were frequent wars and uprisings, including rebellions against the king by **rival** nobles. The need for armed protection shaped medieval society. Usually, high-ranking nobles swore their loyalty to the king and lords swore their loyalty to higher-ranking nobles. Freemen and serfs had to be **loyal** to their lord. In exchange for their loyalty, the lord offered his protection. If the lord needed to raise an army, he would require freemen on his estates to serve as foot soldiers.



If You Were a Boy Serf



Boy serf plowing fields

From an early age, you work a full day. You wake up just before sunrise and go to sleep when it is dark. For breakfast, you have rye bread and water, or perhaps watery ale. Even before the sun is fully risen, and regardless of the weather, you begin your work on the land. In springtime, you are busy plowing and planting seeds. You assist in the delivery of baby lambs and calves. At midday, you walk home for a simple meal of rye bread and maybe a small piece of cheese. After lunch, you return to work, cutting logs for the lord's fire.



Boy serf chasing birds away from crops

In the summer months, you tend to the crops you planted in the spring. You keep the hungry birds and insects away from the growing crops.

Autumn, the time to harvest crops, is perhaps the busiest time of all. You help your mother and sisters pick fruits and berries, which they preserve and store for the winter. Using a simple tool



Boy serf harvesting grain

called a **scythe**, you harvest grain crops such as wheat, oats, rye, and barley. You help store the grain. A good harvest makes everyone, especially the lord, very happy. It means there is food to eat during the winter months. A good harvest is a time of celebration for all.

Nevertheless, you have to get used to having less food to eat in the wintertime, and to feeling hungry and cold more often than not. At times, your parents find it difficult to make ends meet. Even if ice and snow lay upon the frozen earth, you still have jobs to do. You have to feed and care for the livestock. You repair fences and barns. All the while, you continue to work on your family's strips of land. Each evening as the sun is setting, you return home quite exhausted. You end your day with a meal called pottage that your mother or sisters have prepared. Pottage is a vegetable stew with grain and a tiny piece of meat or fish in it. After a good night's sleep, you will wake up and do it all again!



Serf family eating a meal together

Medieval Musings

1. In the Middle Ages, a kind of food made from grain was used as a plate. What was it?

2. In the Middle Ages, people kept coins in clay pots. The pots were made from a type of clay called *pygg*. Today, many children place coins in a special container, the name of which originates in the Middle Ages. What is the container called?

3. A popular board game that is still played today arrived in Europe from Persia in the 800s. What is the name of that game? (Clue: Make sure you check your answer.)



Wealthy lords and ladies played games like this.

Letter Quest

Stained-glass windows adorned medieval churches. Most people in the Middle Ages could not read and write. Stained-glass windows depicted stories from the Bible and helped to communicate Christian beliefs.

Look closely at this stained-glass window; a letter of the alphabet has been hidden for you to find. When you find it, record this letter on Activity Page 2.3. After you find all the letters in the Letter Quest activities, you will rearrange them to spell a word related to the Middle Ages.



Chapter 3

Gloomy Castles and Jousting Knights

THE BIG QUESTION
Why was there a need for knights and castles during the Middle Ages?

Whether rich or poor, young men in the Middle Ages learned how to use a weapon of some kind. Rivalries between nobles, wars with other nations, even violence between neighbors required that they be able to fight. When a lord needed to raise an army, he turned to those he governed.

In the Middle Ages, ordinary foot soldiers were trained to fight with an axe and a long spear called a pike. Others were trained to be skillful archers and crossbowmen. Some foot soldiers might have worn chainmail, an early form of metal **armor**, but most had padded coats and carried daggers. However, the most **esteemed** soldiers were knights.



Crossbowman and pikeman



Knight in suit of armor riding armored horse

Knights were soldiers who fought on horseback, and sometimes on foot, for their lord. If you wanted to be a knight, you had to be able to afford horses and armor. You also had to find someone willing to train you. Because it was very expensive to become a knight, these mounted warriors were usually sons of wealthy, **influential** members of society.

Being a knight was one way of making a fortune. If you were involved in successful battles and wars, you might receive money or land as payment for your services. Sometimes a king might also reward you with a **title**. Having a title usually meant that you were an influential member of society. Knights also made money by looting and by holding certain people for **ransom**.

If You Were a Knight



Young boy training to be a knight

Your training to become a knight begins at a young age. You leave home to live with a family friend or relative who has agreed to train you. In the first several years of your training, you help to dress and to serve the lord. You are known as a page. During these early years as an **aspiring** knight, you probably learn to use a sword, to ride a horse, and to wield a lance, or long wooden pole with a metal tip. Later, when you are ready to learn more challenging skills, you become a squire.

Although you are still a servant, as a squire you are now responsible for grooming and saddling the lord's horses. You are also responsible for cleaning and polishing his armor. You learn how to fight while riding a horse. You learn to use other weapons, including a heavier lance. This part of your training lasts for several years.



Squires learned to fight with swords.

If you are a successful squire, you might be knighted by the lord. In what is called the dubbing ceremony, the lord taps you on the shoulder with the flat part of his sword. Then, a priest might bless you with a prayer.



King knighting a squire

The Way of the Knight



Knights were supposed to be brave in battle.

In France in the 1100s and 1200s, certain expectations about how knights should behave in society were developed. The term *chivalry*, which refers to a warrior horseman or knight, became the term used to describe these expectations. These ideas of chivalry spread to other European countries. Knights were expected to serve their lord. They were required to honor and protect the Church and weaker members of society. They were also expected to treat other knights captured in battle as honored guests until a ransom was received. Sometimes it took months before a captured knight's family paid up. Once payment was received, the captured knight was free to go home.



A knight was expected to guard and protect weaker members of society.

Charge!

Knights could prove their strength and abilities by taking part in jousting matches. Jousting matches were mock, or pretend, battles between two or more knights. Knights rode horses, wore full armor, and carried lances. Those who took part in jousts did so to gain respect and possibly a generous prize. For the privileged, attending the jousting matches was considered to be a day of excitement and entertainment. It was very much like watching a football or baseball game today. When the joust began, the knights charged at each other. With the aid of a lance, each knight attempted to knock his opponent off his horse.



Jousting was a popular sport.



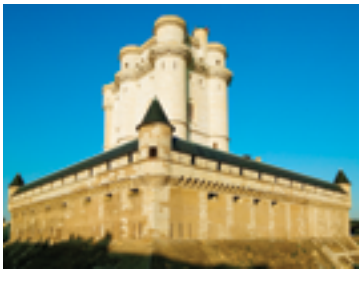
Knights competing in a joust

Cold, Dark, and Gloomy

Many kings and nobles lived in castles. Castles provided the inhabitants, or people who lived there, with a certain amount of protection from the enemy. They were also fairly safe places to store weapons and food supplies. The first castles were wooden forts. Later, people built stronger castles made of stone.



Modern reconstruction of wooden castle



Stone castle in France

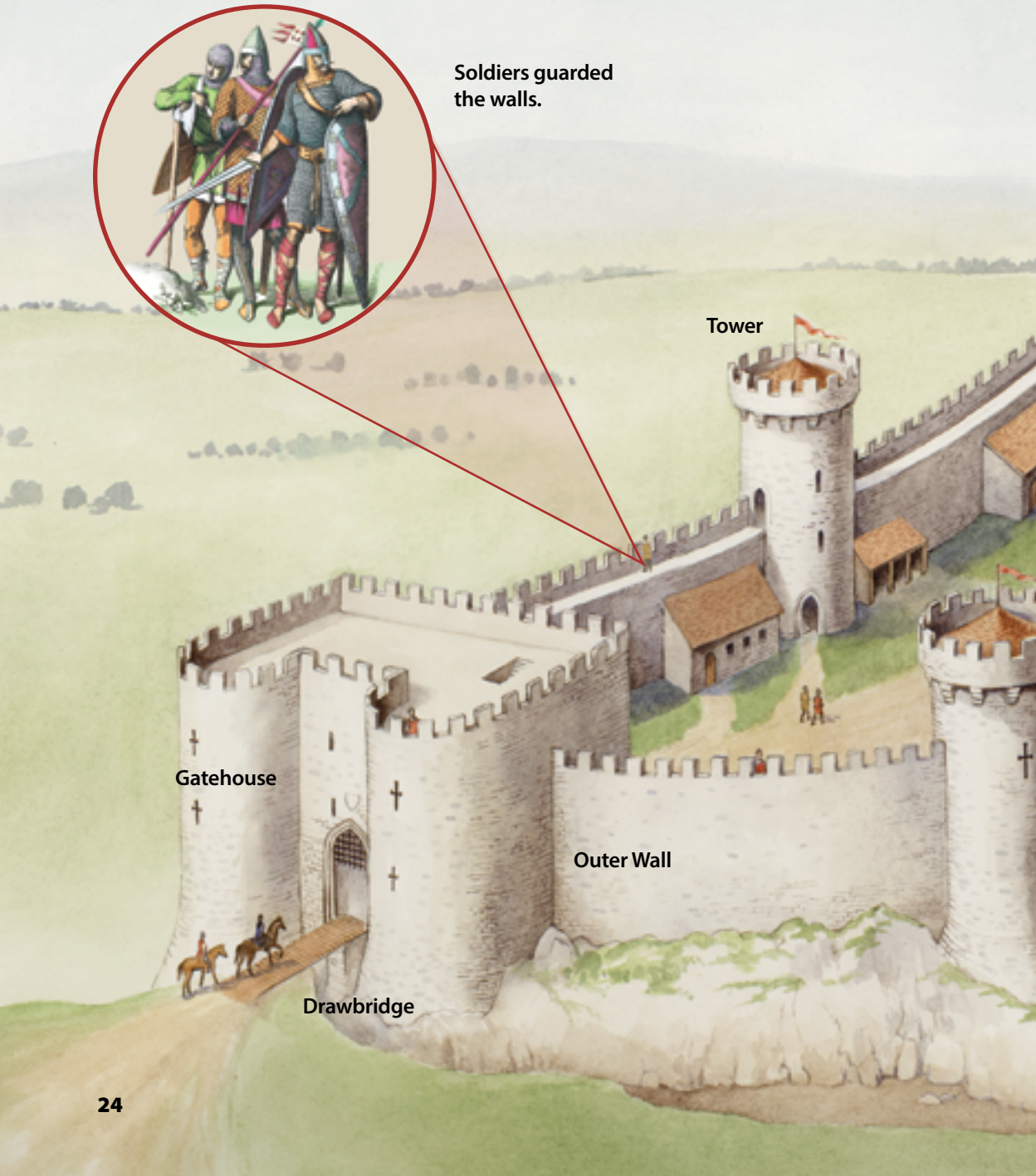
Castle walls sometimes **enclosed** a series of small buildings, like a little town. The castle had a water supply within the walls. Residents also needed a good supply of food inside so they could withstand a **siege**. For added protection, some castles were surrounded by moats. The moat was a deep trench, often filled with water. Sometimes there was a drawbridge that could be raised or lowered. Over time, castles became more elaborate with interior courtyards, living quarters for soldiers, and stables.

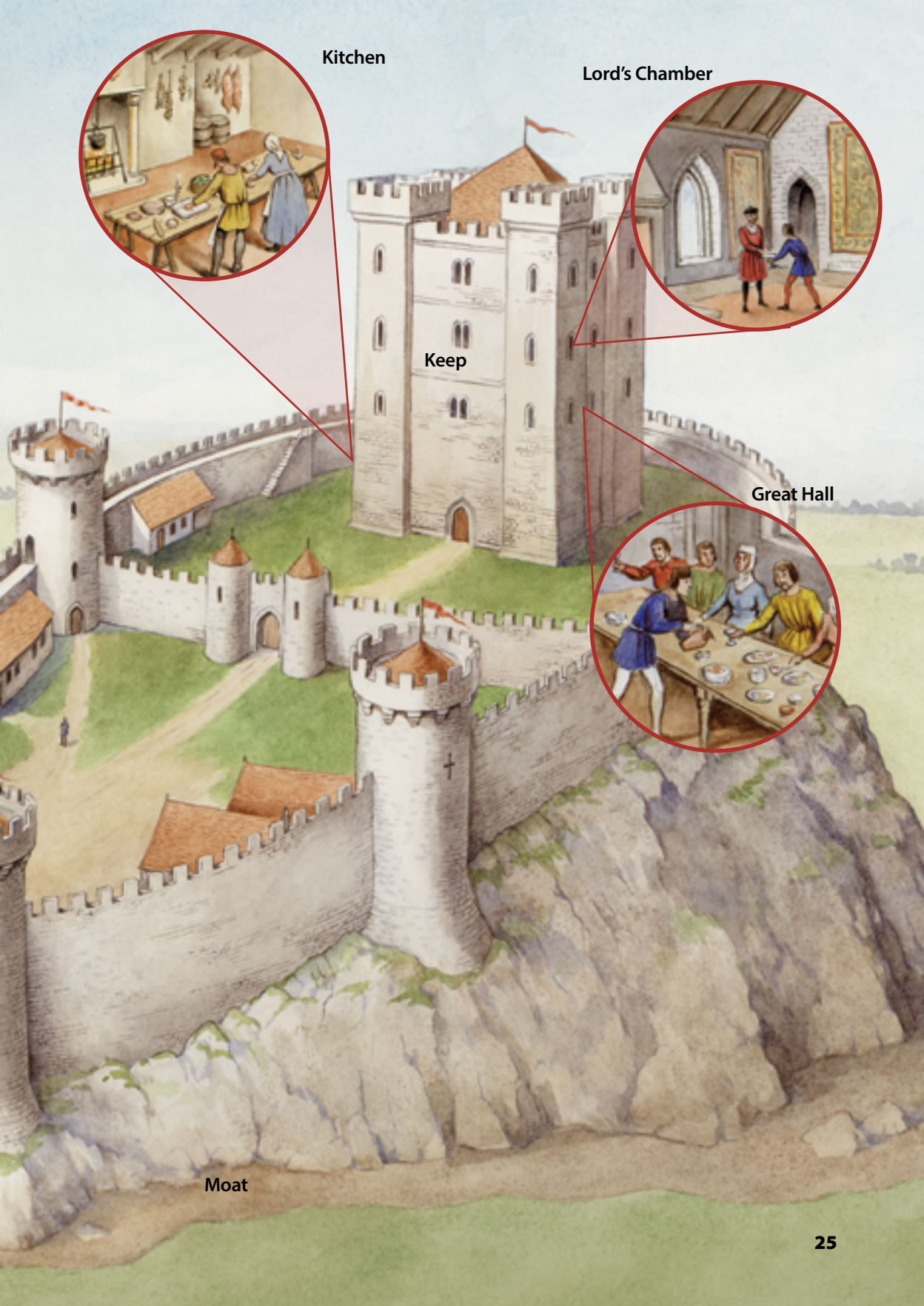
By today's standards, life in a castle was not very pleasant. Castles were cold and gloomy. They were designed for protection, not comfort. Most castles had only a few rooms. There was typically a Great Hall, a kitchen, and two or three private chambers, or rooms, for the lord and his family. There was no bathroom, just a tiny alcove that jutted out of the castle wall. The contents of the toilet emptied into the moat or a pit directly below. Can you imagine the smell?



Castle in England with moat

A Medieval Castle




Kitchen
Lord's Chamber
Keep
Great Hall
Moat



A castle's Great Hall had many uses.

The Great Hall was where family members and their guests gathered. Meals were served in the Great Hall. Entertainers performed there, and guests and even servants slept there. Buckets of hot coals or fireplaces provided the fire needed for heat and cooking. Small windows and candles offered little light.

Traveling storytellers, minstrels, and troupes of actors often visited a castle. Quite often, jesters lived in the castle, ready to perform whenever requested. Noble children and adults in the Middle Ages enjoyed music and dancing. They played outdoor sports as well. Tennis, croquet, and bowling all began as lawn games during this period in history.



Medieval musicians

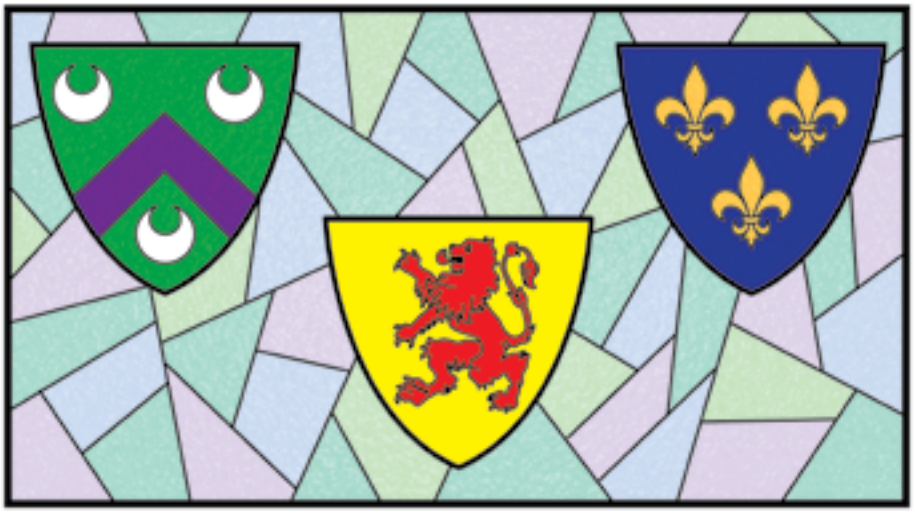
Medieval Musings

1. The invention of new weapons brought an end to the era of knights and jousting. What were these noisy weapons called?

2. If a knight dishonored himself in some way by being disloyal or dishonest, he stood trial before a very important member of society. Who would have been his judge?

Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.



Chapter 4

Merchants, Markets, and Mud:

Towns in the Middle Ages

THE BIG QUESTION
How did the growth of trade during the Middle Ages affect the way people lived?

It is raining again! You stand in a puddle on the edge of a narrow street. You have just entered town through one of two gates. The gates are the only ways in and out of this walled town. Inside the walls, tiny townhouses stand side-by-side. As you move through the crowd, you spot rats scurrying about, feeding on discarded trash. Nearby, you hear the varied cries of people selling fruits, vegetables, eggs, and pies. It is market day and people have set up their stalls in the town square.

As you make your way through the muddy streets, you hear the sound of church bells. They ring out to sound the hour and to call people to church.



Metalworker's stall in medieval market

You have just caught a glimpse of a town in Europe during the late Middle Ages.



Streets in medieval towns were often crowded and muddy.

In the early part of the Middle Ages, most people lived in the countryside. Between the years 1000 and 1350 CE, **fueled** by trade, towns began to grow. New jobs **emerged**, and, as a result, more and more people left the countryside to live and work in towns.



Peasants farming in the countryside

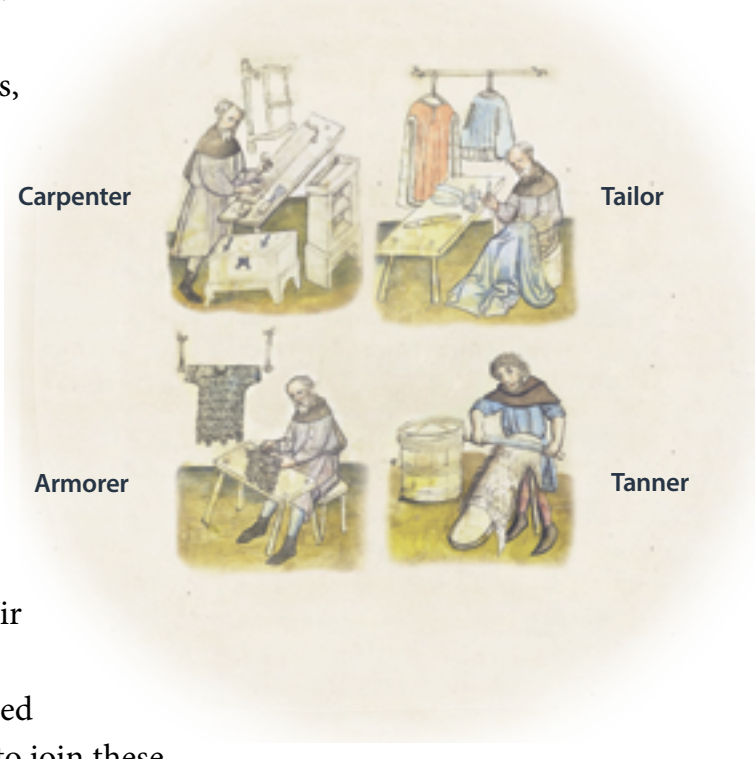
With this growth in trade, an increased number of people became involved in commerce, or business. As a result, a class of people, called the middle class, grew in importance. **Merchants** and craftsmen were part of the middle class. Towns grew as the middle class created successful businesses, and therefore jobs. Some merchants became rich and influential members of town communities.



Merchants and artisans sold goods in town markets.

To protect their businesses, merchants established guilds in towns throughout Europe. Guilds were organizations made up of merchants. Guilds controlled wages as well as the price and quality of the goods the merchants sold.

Medieval Craftsmen

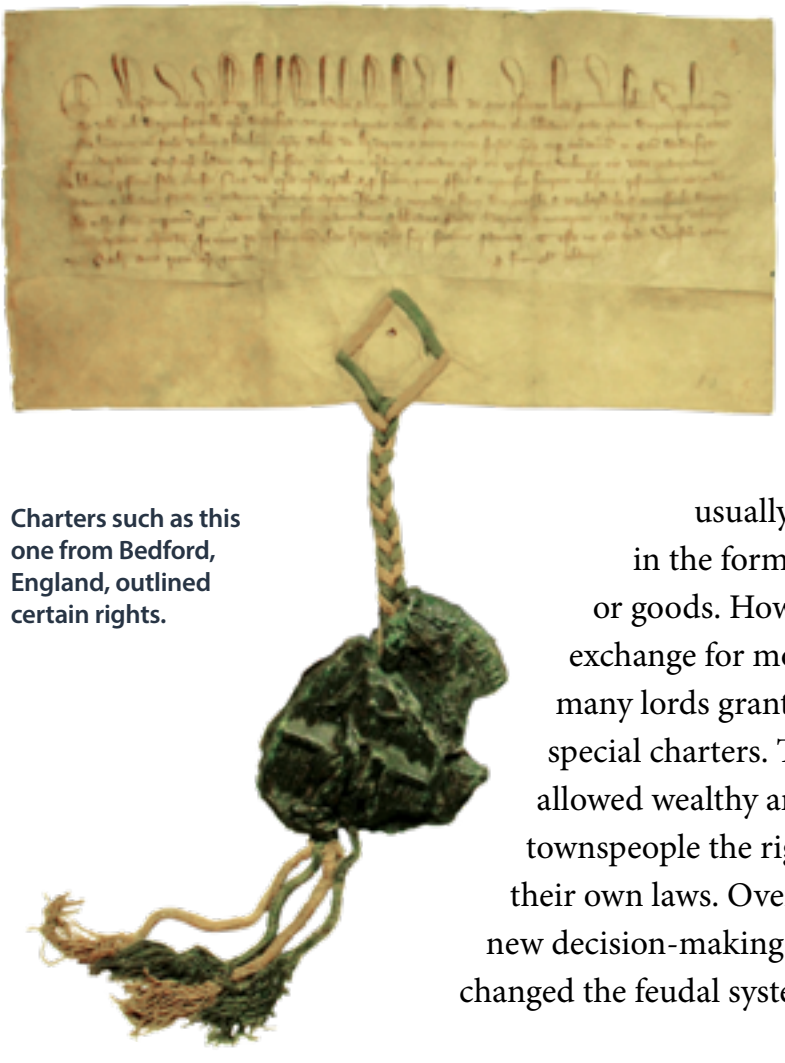


Not only did merchants **thrive**, so too did skilled craftsmen, such as carpenters, papermakers, glassmakers, and blacksmiths. Skilled craftsmen were also important members of town communities. They made and sold their goods in the towns in which they lived and worked. Just like merchants, skilled craftsmen protected their businesses by forming guilds. Only highly skilled craftsmen were invited to join these guilds. Many years of training went into becoming a skilled craftsman.

There was a certain pattern to daily life in towns in the Middle Ages. From Monday to Saturday, towns were busy with the **hustle and bustle** of street vendors, shopkeepers, craftsmen, and market sellers. Pickpockets and purse snatchers were afoot, too. Shops opened as early as 6:00 a.m. Most towns held markets two or three times a week. Local farmers sold produce and animals.



Town scene in medieval manuscript



Charters such as this one from Bedford, England, outlined certain rights.

Towns were not outside the control of the local lord. Merchants and craftsmen usually paid lords in the form of money or goods. However, in exchange for money or goods, many lords granted towns special charters. The charters allowed wealthy and influential townspeople the right to make their own laws. Over time, this new decision-making process changed the feudal system.

With a growing economy, a banking system began to develop. The increasingly wealthy churches in towns created schools called universities. Places such as Oxford and Cambridge in England, and Paris in France, became important centers of learning.



Construction on the chapel at Oxford University's Merton College began in the 1200s.

It was not long before many European towns and cities became terribly overcrowded. People lived in small houses crowded together. The towns and cities were also disease-ridden. Rats scurrying about helped spread disease. Unless you lived in a castle, you did not have a toilet inside your home. Instead, people used chamber pots and threw the contents into the streets!



Rats spread disease in towns.

Local water supplies, polluted with the waste that was discarded daily, carried disease. Sickness and disease were common. The Black Death spread easily in such conditions.

As they did in the countryside, people in towns cooked on small fires inside their homes. Fires frequently broke out and were difficult to control. Townspeople were required to keep buckets of water outside their homes—just in case.



Fires spread quickly in medieval towns.

Many Middle Age towns were walled. People entering or leaving did so through gates. Often a toll, or fee, was charged to enter a town. A toll collector stood at the gate to collect the fee. The tolls were either paid in money or in goods. Gates were designed to keep criminals out, or if necessary, to lock criminals in so that they could be caught. There was no organized police force, but instead there were watchmen. Any member of the public could be asked to help catch an escaping criminal. The town gates were locked at night when the **curfew** bell sounded.

This gate leads into the town of Besalú, Spain, built in the 1100s.

Originally, curfew bells rang to inform those in the **taverns** that it was time to leave. However, they soon became a signal to everyone that it was time to go home.

If You Were an Apprentice Craftsman

Just like the boys who go off to train to be knights, you, too, are sent away at an early age. Your family arranges your training. You must live in the home of a master, or highly skilled, craftsman. It is unlikely that you will return home again during your **apprenticeship** years.



Apprentice blacksmith assisting his master



A journeyman blacksmith continued to work for his master.

you are paid by your master each day for your work. Usually, you continue to work for your master as an employee. After several years as an employee, you might take the next step in your career. You might be ready to submit a piece of your best work, called your masterpiece, to the guild for approval. If the guild accepts your work, you finally become a master craftsman. You might even be able to open your own shop with your name above the door!

Your training will take many years to complete. You will not receive payment for any of the work you do. During this time, you are part of your master's household. You live in his home or shop. You usually eat with his family. Your new family provides the clothes you wear. Even if you are homesick, or sad, you have to obey your master.

After a specified period of time, you advance from being an apprentice to becoming a journeyman. As a journeyman,



A master blacksmith might open his own shop.

Women in the Middle Ages

Women in the Middle Ages had few legal rights. However, a small number of women in positions of power had significant influence. For example, women who became queens were often in a position to **advise** their husbands and sons, the kings and princes. A lord's widow who did not have sons could manage her deceased husband's land, and make important decisions. Women could become skilled in a particular craft, and some trained to be merchants. Other women joined the Church and became nuns. Many women worked alongside their husbands in the fields. Regardless of whether they were part of the privileged class or were serfs, as important members of their households, women managed their families' daily needs.



Empress Matilda, daughter of Henry I of England

Two interesting women from this time period were Empress Matilda and Abbess Hildegard of Bingen. Empress Matilda lived during the 1100s and was the daughter of King Henry I of England. She was involved in leading an army against an English king. She escaped capture and went to France. She was also the mother of King Henry II of England.



Abbess Hildegard of Bingen

Abbess Hildegard was a writer and composer who lived during the 1100s. She wrote about many different subjects, including philosophy, science, and medicine. She also developed an alternative English alphabet.

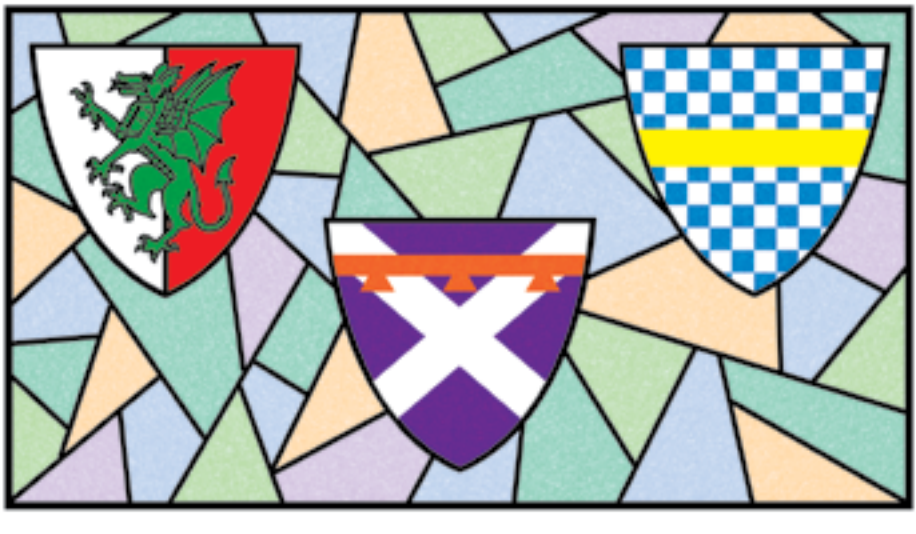
Medieval Musings

1. In the Middle Ages, townspeople tried to avoid drinking water because it was so polluted. What did they drink instead? (Clue: It's a drink made from grain.)

2. In the Middle Ages, people created last names to describe the job they did. What did men with the last name *Shoemaker* or *Cooper* do?

Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.

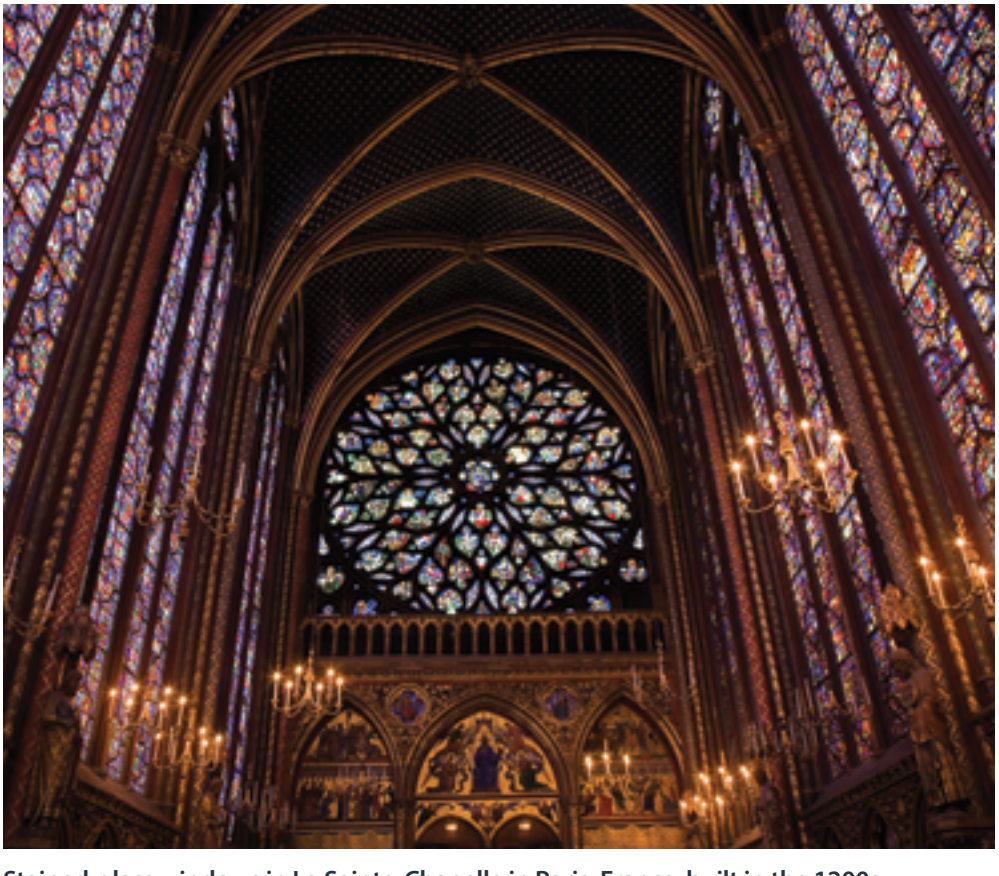


Chapter 5

The Power of the Church

THE BIG QUESTION
What practices in the Middle Ages show the influence and power of the Church?

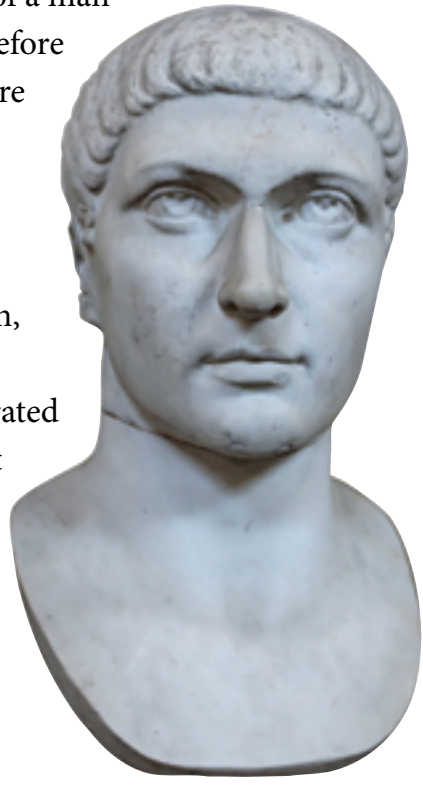
It is 6:00 a.m. The church bells are ringing to welcome the day and to ***summon*** *you to church. The early morning sunlight illuminates the stained-glass windows. Sometimes, at daybreak, you attend a church service before starting work. You pray often and your life is* ***anchored*** *to the Church.*



Stained-glass windows in La Sainte-Chapelle in Paris, France, built in the 1200s

It may be impossible for us to understand just how important the Christian Church was to most Europeans in the Middle Ages. Not only did the local lords have great influence over people's lives, but the Church did, too. The power of the Church had grown gradually over a long period of time.

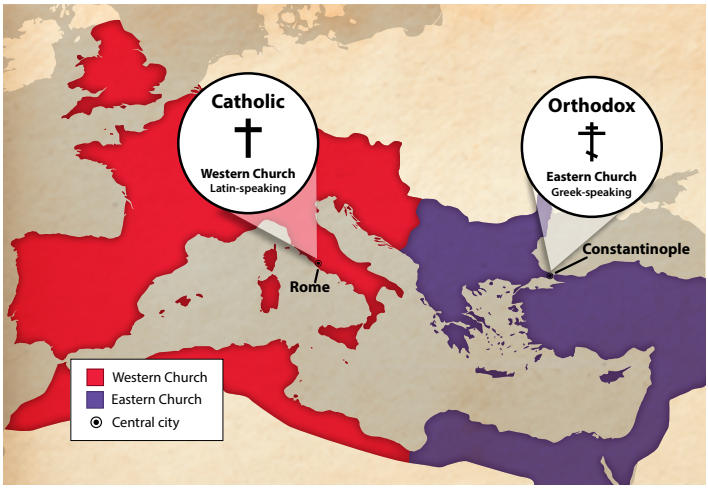
Christianity is based on the teachings of a man named Jesus who lived hundreds of years before the Middle Ages began. Jesus's followers were known as Christians.



Under the Roman emperor Constantine the Great, Christianity was accepted as one of several religions in the Roman Empire.

In the first 300 years after Jesus's life, Christianity grew slowly. In fact, in the early years of the ancient Roman civilization, Romans were not permitted to practice the Christian faith. Later, Christianity was tolerated as one religion among several. Eventually, it became the official religion of the Roman Empire. Christianity spread throughout the Empire. As it spread, the power and influence of the Church in Rome grew. The pope was the leader of the western Church.

As time went on, during the Middle Ages, conflicts developed between the eastern followers of the Church, who spoke Greek, and the western followers, who spoke Latin. Finally, in 1054 CE, the two sides split over differing beliefs. The eastern Church was called Orthodox. Members of the Orthodox Church thought their beliefs were orthodox, or correct. The western Church, based in Rome, was called Catholic. Members of the Catholic Church thought their beliefs were catholic, or universal. The two Christian Churches that emerged



The Christian Church split apart

during the Middle Ages still exist today.

In western Europe, almost every village and town had a church. Most people attended church on Sunday. In addition, certain days were considered holy days to mark important events in the life of Jesus and his followers. People did not work on these days, but instead went to church. Some holy days were feast days and other holy days were days of **fasting**. Christmas, an important Christian holiday, was a time of feasting, or celebration. The 40 days before Easter, another Christian holiday, were a time of fasting called Lent.

Architects and craftsmen in the Middle Ages built beautiful churches to express their love for God. New engineering skills enabled stonemasons to create a style of architecture that later became known as Gothic. They built tall towers, arches, **rose windows**, and **spires**. Sometimes it took hundreds of years to complete a great medieval cathedral.



Chartres Cathedral

Holy shrines dedicated to people who played an important role in the history of Christianity were scattered across western Europe. These shrines were usually places where religious figures had been killed or buried, or where miracles were believed to have happened. Most Christians hoped to go on at least one journey, or pilgrimage, to visit one of these shrines in their lifetime. For many, going on a pilgrimage meant walking or riding long distances, and eating and sleeping in roadside taverns or religious houses. Many men and women made the journey to fulfill a vow to God, to seek a cure for a disease, or just to travel abroad.



Medieval pilgrims

Monks were men who chose to live apart from society and to **devote** their lives to the Church. They spent their lives in monasteries, working on the land, studying, and praying. Monks were often the most educated people in Europe, especially in the early part of the Middle Ages. A monastery was a building, or collection of buildings, that housed monks. Monasteries were usually contained within high walls that provided a certain amount of protection.



Sénanque Abbey in Provence, France, was founded in 1148 CE.

Women also joined the Church. Women who devoted their lives to the Church were called nuns. Nuns lived in convents, or nunneries. Nuns received many of the same benefits as monks. They were educated and were taught crafts and other skills.



A painting from the 1400s shows nuns kneeling in prayer.

As the Church grew in power and influence, it became very wealthy. The Church raised taxes and it owned land. People who held powerful positions within the Church often came from wealthy noble families. They gave large amounts of money to the Church. The Church also influenced political decisions and supported or opposed kings.

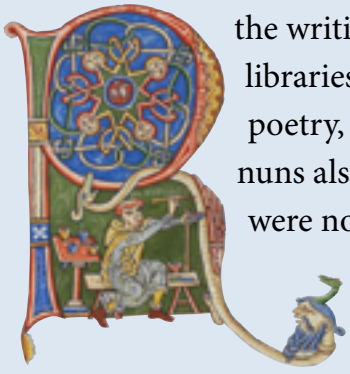


Interior of the Duomo, or Cathedral, of Pisa, Italy, begun in the 1000s

Not only powerful people gave money to the Church. All Christians were required to pay one-tenth of their earnings to the Church. This payment was known as a tithe.

However, there was a troubling side to this deeply religious period in history. Some people expressed ideas with which the pope and other Church leaders disagreed. Church leaders called these contradictory opinions heresy, and the people who held them were called heretics. Heretics were treated cruelly.

Precious Books



Illuminated manuscripts were works of art.

During the Middle Ages, monks and nuns studied the writings of ancient Greeks and Romans. Their libraries contained books about religion, science, poetry, mathematics, and history. Monks and nuns also copied ancient writings by hand. There were no machines or printers that made books. By copying these texts, monks and nuns helped to preserve, or save, ancient knowledge that would otherwise have been lost.

In the late Middle Ages, the higher social classes who could read, and even write, owned their own prayer books, such as the *Book of Hours.* These prayer books were read at different times of the day. In addition to prayers, the books included biblical texts, calendars, hymns, and painted pictures.

Many of the books produced by monks and nuns contained **exquisite** art and design features. After the Middle Ages, as a result of Johannes Gutenberg's invention of the printing press around 1450 CE, more affordable books were produced. These printed books began to replace the beautiful handmade books and made these original manuscripts even more rare.



Page from *Book of Hours* created in the early 1400s for John, Duke of Berry (France)

If You Were a Monk

Young boys like you are often given to a monastery. Even a serf can become a monk. Therefore, if you are not **destined** to become a craftsman or a merchant, then becoming a monk is a good option.



Novice

Life within a monastery certainly is hard. However, you are assured of a place to sleep, clothing, food, medical care, and an education. Your training will take many years. When you start your training, you are called a novice, another word for *beginner*. You begin by learning to read and write. You study texts from the Bible, pray, and learn to farm or to acquire a certain skill. If, at the end of your training, you are certain you want to join the Church, you take part in a special ceremony. In this ceremony, you vow, or promise, to dedicate your life to God. You also vow not to marry, and to live a **humble** and obedient life. Then, the top of your head is shaved, identifying you as a monk.



Novice working in the monastery garden



Novice taking his vows



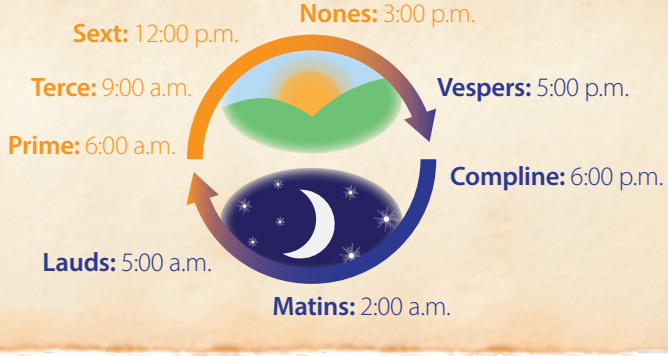
Monks chanting hymns

As a monk, you spend a large part of your day in worship and prayer. However, you also spend time working on the land or in the monastery itself. You might wash clothes, cook, or tend to the vegetable garden. You might learn to make honey, wine, or beer. Or, you might learn how to make shoes or furniture. If you have a beautiful singing voice, you might participate in the performance of Gregorian chants. Gregorian chants are a form of **sacred** vocal music, or musical speech, based on hymns or passages from the Bible. Monks perform these chants on certain holy days. As a gifted artist, you might work in the scriptorium copying the work of classical writers or producing new books. For many like you, the life of a monk provides a degree of security and protection from some of the challenges of medieval life.



Monk working in the scriptorium

A Monk's Daily Prayer Schedule



Medieval Musings

1. What did monks and nuns write with?
(Clue: This writing tool was once attached to a creature that can fly.)

2. Certain religious people provided serfs with medical care. Who do you think those people were?



John Duns Scotus, a member of the Church

Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.



Chapter 6

1066: The Battle that Changed History

THE BIG QUESTION
How did the Battle of Hastings change history?

It is October 14, in the year 1066 CE, near the small coastal town of Hastings, England. At the top of a rolling hill known as Senlac Hill, thousands of foot soldiers stood in a line. At around 9:00 a.m. on this autumn day hundreds of years ago, English soldiers prepared to battle an invading army. What happened next changed the course of English history.



The English soldiers formed a shield wall at the top of Senlac Hill.

The English soldiers, led by their king, Harold, stood at least 7,000 strong. However, these brave

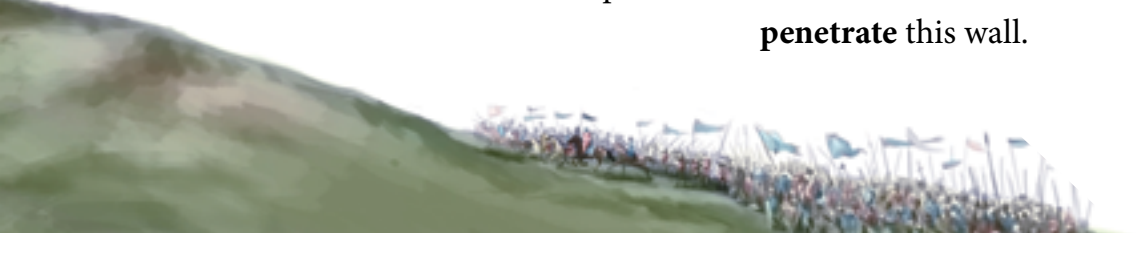
and loyal soldiers had recently marched about 200 miles. They came from the north of England where they had already fought an invading force. Though victorious, these soldiers were tired.



The English soldiers marched about 200 miles to reach the battle site.

As they stood on the hill, the English soldiers could see that they faced a large, well-equipped Norman army. The Normans, who came from a region of France, had approximately 10,000 men. They had thousands of skilled archers. They also had thousands of foot soldiers and knights who fought on horseback. The English, however, had mostly foot soldiers armed with simple weapons, such as bows and arrows, axes, spears, swords, and daggers.

Nevertheless, the English line was strong. What they lacked in energy, they made up for in **determination**. They stood with their shields raised, creating a strong shield wall. From their position on top of Senlac Hill, they made it almost impossible for the Norman archers to **penetrate** this wall.



The Normans needed to change their **tactics**. William, Duke of Normandy and leader of the invading army, sent his knights charging up the hill. The English responded with arrows, spears, and even stones. They forced the Norman knights to **retreat**.



Bayeux Tapestry section showing English foot soldiers and mounted Normans

The English soldiers once again defended their position. Still unable to break the wall, the Norman knights retreated. Seeing this, some English soldiers broke the wall and **pursued** the fleeing knights. This proved to be a fatal mistake. The English shield wall now had gaps in it.

Throughout the day, Norman attacks and retreats **drew** the English soldiers out of their positions. As more and more English soldiers left their positions on Senlac Hill, they encountered Norman knights on horseback. The knights surrounded them. Then King Harold was killed. Although the English soldiers fought bravely, the Norman knights charged up the hill. Without a strong defensive line, the Norman knights were able to overwhelm the English soldiers. What was ultimately an eight-hour bloody battle ended with a Norman victory. The Duke of Normandy and his army had defeated the English.



Death of King Harold

Although victorious, William could not yet pronounce himself king. He and his soldiers began to march to the capital city of London. They chose to follow the old Roman road to London. Along the way, William met little **resistance** until he reached the capital.



William meeting with his nobles

The first real armed resistance came when the Norman army arrived at London Bridge. This bridge was the only way across the river into the city. Instead of fighting, William decided to send his soldiers into the surrounding countryside to burn the local villages. Fearing **mass** destruction, a number of important English lords surrendered and vowed to be loyal to William.

On Christmas Day in Westminster Abbey, in the year 1066 CE, the Norman duke was crowned King William I of England. From that moment on, he became known as William the Conqueror.



William as king

Why did the Battle of Hastings take place? It took place because Harold and William each believed he was the true king of England. There could be only one victor, and, in the end, it was William.

About 20 years after the Battle of Hastings, William decided that he wanted to know how rich England was. He wanted to know how much money people had in order to determine what taxes he could collect. William ordered officials from different counties to ride out across the land to find out. Although these men did not visit every location, or record every piece of property, they did collect a lot of information. They sent the information to the king's clerks who recorded it in two books. These books later became known as *Great Domesday* and *Little Domesday*. Today we simply refer to these books as the *Domesday Book*.



Page from the *Domesday Book*

Bayeux Tapestry

The Bayeux Tapestry is a medieval embroidered cloth that tells the story of the Norman Conquest. The story is told in Latin text and beautiful images that were embroidered onto 231 feet of linen cloth. The Bayeux Tapestry is believed to have been **commissioned** around the year 1075 CE by a member of William's family. Much of what we know about the Battle of Hastings is because of this extraordinary tapestry.



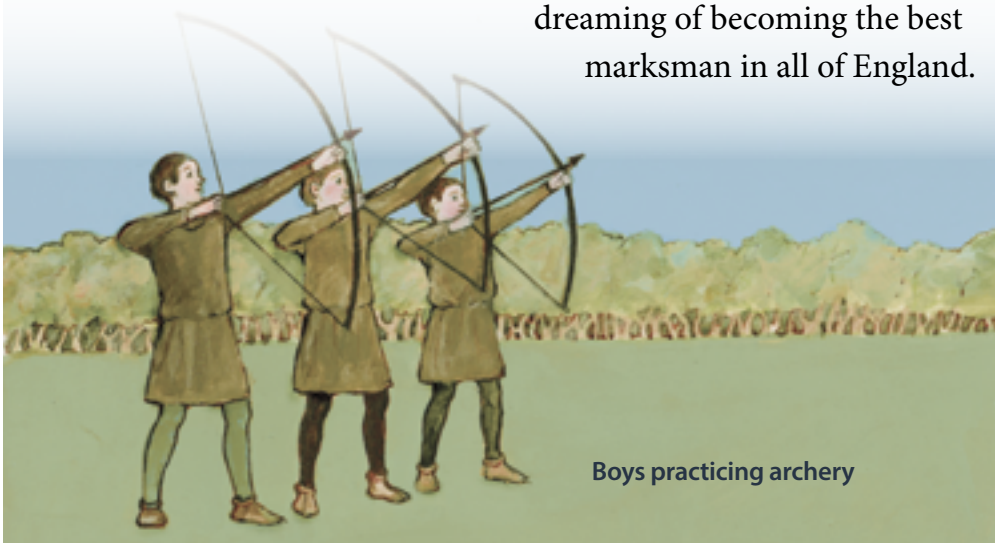
In the top image you can see William the Conqueror on horseback. In the bottom image, you can see English soldiers defending themselves against Norman cavalry using a shield wall.

If You Were an Archer



Bow, quiver, and arrows

Your family farms land for the lord. You work from sunrise to sunset tending to the crops and animals. However, you are not only a freeman, you are also a young warrior, or at least you hope to be. You are the son, grandson, and nephew of skillful archers. You, too, are training to be an archer, or longbowman. It is the law in England that you practice this skill. You have been learning the skills needed to be an archer since you learned how to walk. Your first longbow and set of arrows were carved from the wood of a yew tree. Your older brother gave them to you. Your mother made your quiver. At the very first glimmer of light, you run to the training field. You and the other boys your age love to practice hitting the set targets. You love to hear the cries, "Ready your bows! Nock! Mark! Draw! Loose!" Before the sun sets, you return to practice until your target is lost in the darkness. As each day ends, you return home dreaming of becoming the best marksman in all of England.



Boys practicing archery

The Changing of a Language



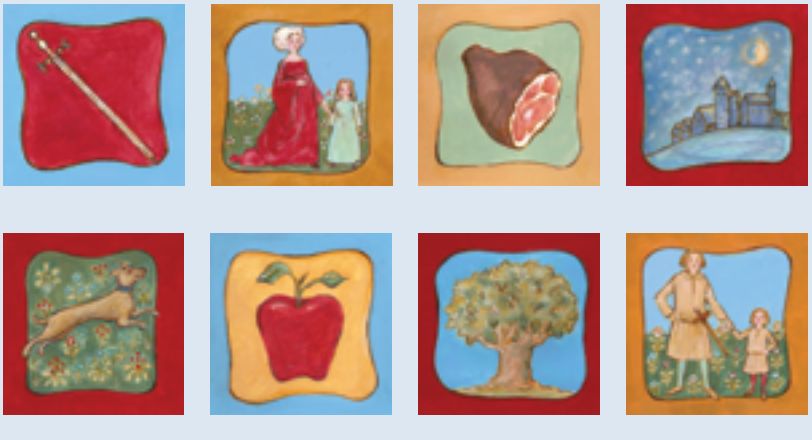
Geoffrey Chaucer

You might not realize it, but you, too, have been affected by William's victory over the Anglo-Saxon people of England. Before the Normans conquered this kingdom, Germanic tribes who invaded England after the Romans left spoke Anglo-Saxon, or Old English. William and his lords spoke Norman French and Latin. After his victory, William invited many people from his native land to settle in England. Over time, these languages were blended together and became what is called Middle English. In the 1300s, Chaucer wrote *The Canterbury Tales* in Middle English. If William had not defeated King Harold, we might be speaking a different language!

Anglo-Saxon Words

Anglo-Saxon words usually have one or two syllables, and many Anglo-Saxon words are still recognizable. Can you match each Anglo-Saxon word to the correct picture?

aefan, āctrēow, æppel, mete, hund, modor, swurd, faeder



Medieval Musings

War was a constant part of life in the Middle Ages. Men had to be able to fight, often to the death. Below are a number of medieval weapons of war. Match the weapons to the descriptions that follow.

1. 

2. 

3. 

4. 

A. This kind of weapon was used in hand-to-hand combat by knights.

B. This was an interesting weapon because it was used to launch all kinds of objects over long distances, as well as over castle walls. For example, stones, burning oil, animal dung, and plague-ridden dead bodies were launched into the air.

C. This was perhaps the weapon of choice in England in the Middle Ages. Archers were expected to be expert marksmen. Archers spent a great deal of time training. In England, in the 1200s, a law was passed stating that all men between the ages of 15 and 60 years old must have these weapons and know how to use them.

D. These partner weapons were used by knights and some foot soldiers.

Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.



Chapter 7

Henry II and Law and Order

THE BIG QUESTION
Why was King Henry II such an important English king?

The great conqueror is dead. He died 21 years after his incredible victory at the Battle of Hastings. William I had ruled England with an iron fist. He punished anyone who refused to be loyal to him. To defend his newly ***acquired*** *kingdom, he built great castles. He kept a close eye on finances. After his death, England experienced a period of turmoil and unrest. As a result, power-hungry nobles fought each other, and some even challenged the ruling kings.*



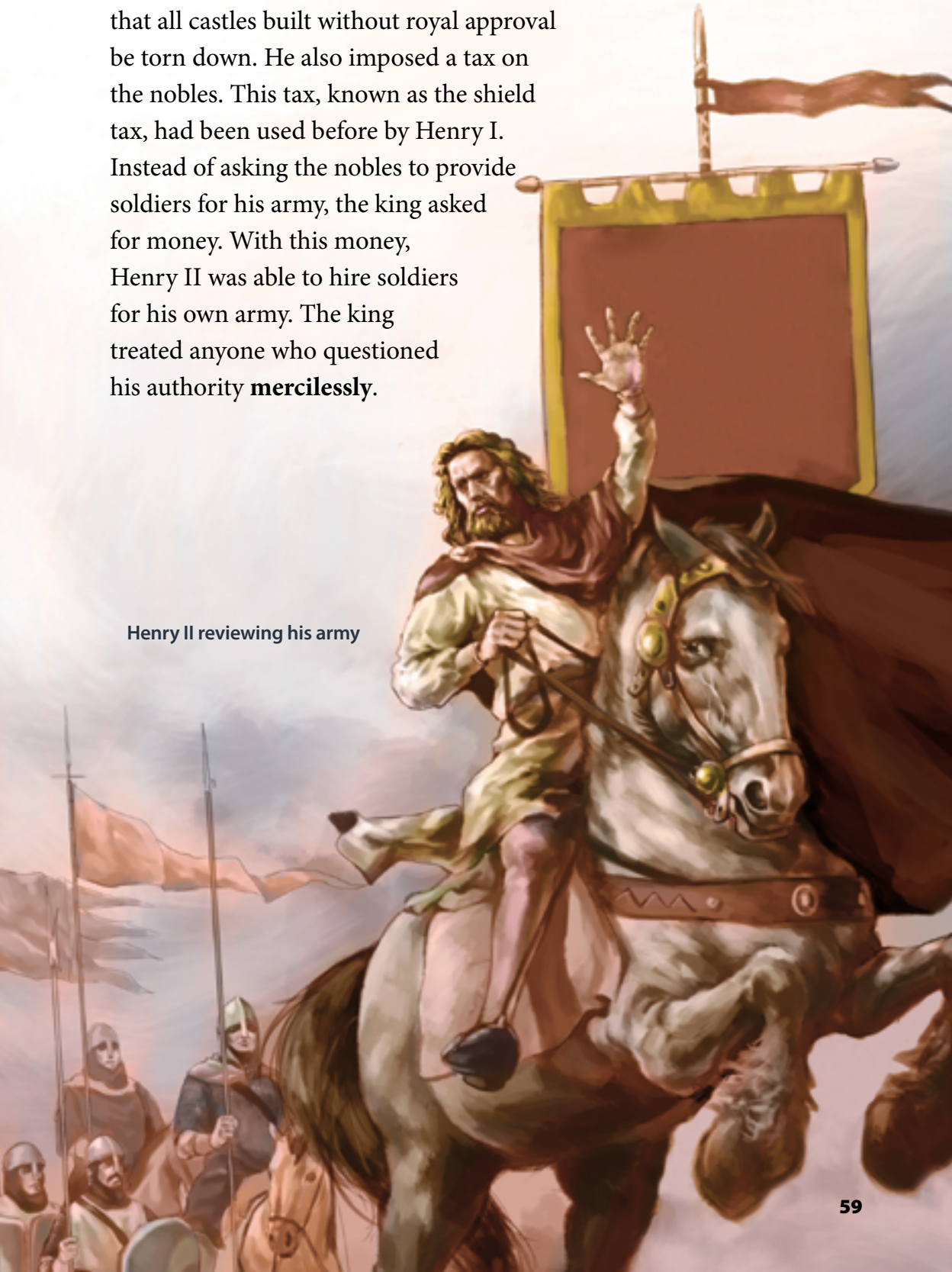
White Tower within the Tower of London, built by William the Conqueror



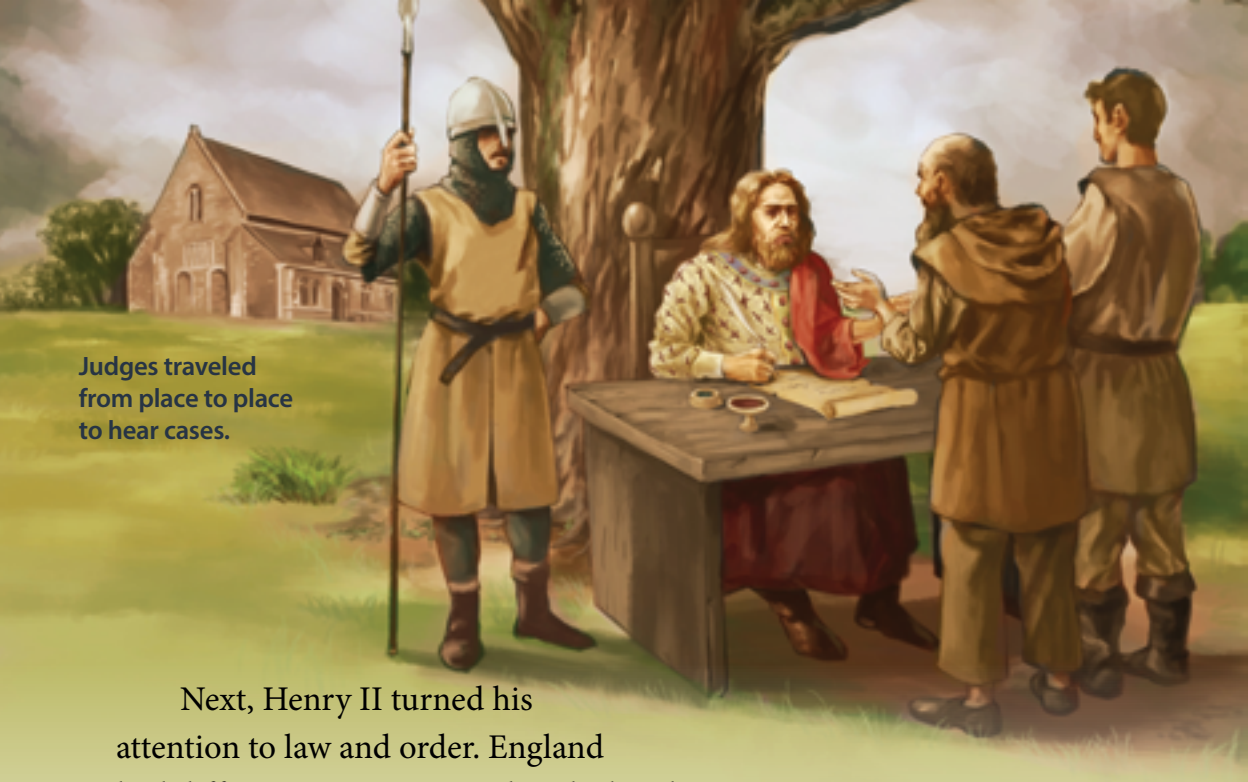
Henry II holding model of the abbey church he founded

Finally, in 1154 CE, 67 years after William's death, his great-grandson, Henry II, became king. Just like his great-grandfather, Henry II became the Duke of Normandy. Bright and determined, he made major reforms in justice, finance, and the armed forces. The first thing he did was to challenge the nobles who had been fighting among themselves for years. By this time, many nobles had acquired great wealth. They built castles for themselves. They formed their own armies, led by knights. Henry II ordered

that all castles built without royal approval be torn down. He also imposed a tax on the nobles. This tax, known as the shield tax, had been used before by Henry I. Instead of asking the nobles to provide soldiers for his army, the king asked for money. With this money, Henry II was able to hire soldiers for his own army. The king treated anyone who questioned his authority **mercilessly**.



Henry II reviewing his army



Judges traveled from place to place to hear cases.

Next, Henry II turned his attention to law and order. England had different courts assigned to deal with various crimes. For example, local lords held manor courts to deal with local affairs. There were also Church courts. The king's court took care of serious crimes such as murder and **treason**.

In the Middle Ages, there was a method of proof called trial by ordeal. This meant that the accused might be asked to prove his innocence by going through a certain ordeal. For example, the accused might have to pick up a piece of red-hot metal, be tossed into a pond, or fight an opponent. People believed that if the accused survived the ordeal, it was a sign from God that he was **innocent**.

Henry II set up a fairer legal system. He created a circuit court system. This meant that royal justices or judges went out into the countryside to hear cases. Their decisions helped decide future cases and ultimately became the basis of common law, or the law of the land. By the time he died in 1189 CE, Henry II had done a lot to **restore** the power and authority of the English monarchy.

Murder in the Cathedral



Thomas Becket, Archbishop of Canterbury

In the beginning of his **reign**, Henry II **appointed** a man he trusted named Thomas Becket to be his chief advisor. As well as controlling the nobles, Henry also wanted to limit the power of the Church in England. To help him do this, he appointed Thomas to the position of archbishop of Canterbury. This meant that Thomas had become the most powerful Church leader in all of England. Henry was confident that his friend would support his decisions regarding the Church.



Henry II and Becket arguing

But things did not work out that way. Thomas took his new job very seriously. When Henry wanted to reduce the power of the Church courts, Thomas disagreed with him. Furious, Henry thought about having his friend arrested. However, before this could happen, Thomas escaped to France. The pope supported Thomas and threatened to excommunicate, or remove, Henry from the Church. In the Middle Ages, excommunication was a terrifying prospect. Many Christians believed that if they were not part of the Church, they would not go to heaven.

Eventually, Henry and Thomas reached an agreement and Thomas was allowed to return to England. Henry and Thomas's relationship did not improve, though. They continued to argue over Church matters. Henry became so frustrated that during a royal dinner, with many nobles in attendance, he is said to have uttered the words, "Will no one rid me of this troublesome priest?"



Knights murdering Becket in Canterbury Cathedral

Was Henry just **sulking**, or was he encouraging the **assassination** of Thomas? We will never know for sure. Four knights who heard these words murdered the archbishop while he was kneeling in prayer in Canterbury Cathedral. These knights may not have set out to kill the archbishop. The reasons behind the murder of Thomas Becket are still a mystery.



Canterbury Cathedral

Three years after Thomas's death, the pope declared him to be a saint. Thomas Becket's tomb in Canterbury Cathedral became a holy shrine that many **pilgrims** visited during the Middle Ages. It is said that Henry never forgave himself for the death of his friend.

A Most Extraordinary Queen

In 1153 CE, Henry II married a woman named Eleanor of Aquitaine. Eleanor came from a noble family who controlled Aquitaine, one of the richest regions of France. She had been married previously to the king of France. Henry and Eleanor had eight children. In 1173 CE, two of their sons plotted against Henry.



Eleanor with her sons, Richard and John



Eleanor of Aquitaine's seal

Henry believed Eleanor had been involved in the plot to overthrow him, so he had her placed under house arrest. When Henry died in 1189 CE, Eleanor was released by her oldest son, Richard I. Richard was crowned king after the death of his father, Henry II. Eleanor helped to govern England during the years King Richard was away fighting in the wars known as the Crusades. Because he was so brave, Richard earned the name *Lion–Hearted*. Eleanor of Aquitaine is thought to have been one of the more influential women of her time.

The Crusades



Pope Urban II encouraged the First Crusade at the Council of Clermont in 1095 CE.

A series of wars that became known as the Crusades helped to define and shape the Middle Ages. The origin of these wars began in 638 CE when Arab armies captured the holy city of Jerusalem. Despite this conquest, Jerusalem remained open to travelers, traders, and pilgrims. The city was, after all, sacred to Jewish people, Muslims, and Christians. Then, in 1095 CE, Muslim Turks took control of Jerusalem. This time the city was closed to Jewish and Christian pilgrims. The pope commanded that the kings of Europe raise an army to reclaim Jerusalem. Between 1095 and 1291 CE, there were nine crusades, or attempts to recapture Jerusalem. Despite these periods of confrontation, trading relationships developed between Europe and the Middle East. In addition to trading goods, people exchanged knowledge of science and mathematics, as well as views on art and architecture.



Crusader

If You Were a Crusader

As a young crusader, you would have traveled to faraway lands. This could have been your experience.



Crusaders traveled to the Middle East and North Africa.

Your eyes are red and itchy! It is difficult to see through the cloud of dust that has been kicked up by the many horses galloping across the dry desert land. Your mouth is parched and dry. Two years have passed since you left your father's country home and the beautiful rolling hills of your homeland. In that time you have been traveling across land and sea. You have experienced incredibly hot and cold climates. You have recovered from disease—you are one of the lucky ones for sure. You wear a red cross on your shirt of armor, and you carry a flag that **bears** the same **emblem**. Some of the men you travel with fought alongside King John's brother, Richard the Lion-Hearted. Like all Christian crusaders, it is your intention to help recapture the city of Jerusalem in the Holy Land.



Crusader crossing the desert

As you and your fellow knights rest and water your horses, you can see the city of Jerusalem in the distance. When the time comes, you and your fellow knights will fight to the death to recapture this holy place. But before that moment comes, you kneel down in the warm sand and pray for victory.



A group of crusaders sees the city of Jerusalem in the distance.

Medieval Musings

1. In the Middle Ages, the poor had a very simple diet. They ate mostly from three food groups. What were these food groups? Clue: Even today they are important foods!

2. In the Middle Ages, to whom did people go if they needed to have a tooth removed? Clue: These people also cut hair.



Medieval man having tooth pulled

Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.



Chapter 8

The Wayward King:

King John and the Magna Carta

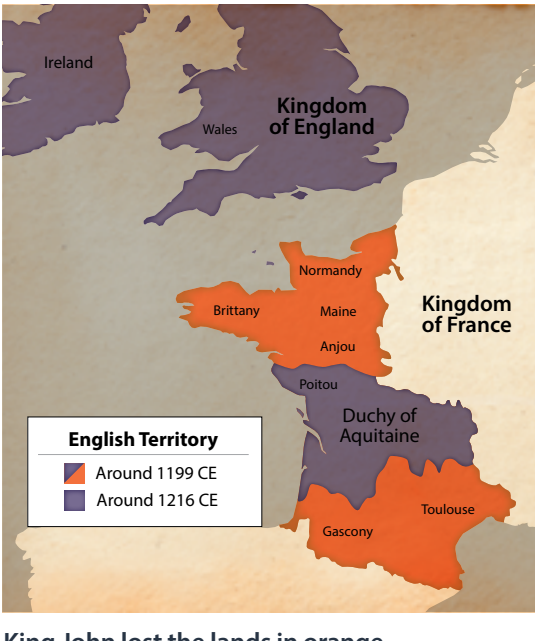
THE BIG QUESTION
Why is Magna Carta such an important document?



Richard I

King Richard I died in 1199 CE. Although he had spent very little time in England, people there still mourned the death of Richard the Lion-Hearted. Many people had taken up arms and followed this royal crusader to the hot deserts of the Middle East. Many fought alongside him in battle. Without children to **succeed** him, Richard's youngest brother John became the next king.

King John was not as popular as his brother. For one thing, he failed to hold on to some of England's lands in France. Less than five years after John became king, the king of France attacked the regions of Normandy and Anjou. These were King John's **ancestral** lands. John attempted to defend these lands, but without his nobles' support, he was unsuccessful.



King John lost the lands in orange.



King John holding model of the abbey church he founded

Wars cost money and someone had to pay for them. To do this, King John raised taxes. He taxed nobles and wealthy merchants, and he placed taxes on cities. He also made it more difficult for people to hunt in the royal forests. Dissatisfaction with King John grew among the ruling class.

Then, King John claimed Church property and disagreed with the pope's choice of who should become the archbishop of Canterbury. Now he had yet another enemy. In fact, the pope was so angry with King John that he instructed the priests in England to limit church services. Most people were prevented from participating in the daily and weekly rituals of the Church. These were **unsettling** times, indeed. Two years later, in 1209 CE, the pope excommunicated King John.

Many of the English lords were now completely dissatisfied with their king. The king was just as unhappy with his nobles.

The pope ordered English priests to limit church services.

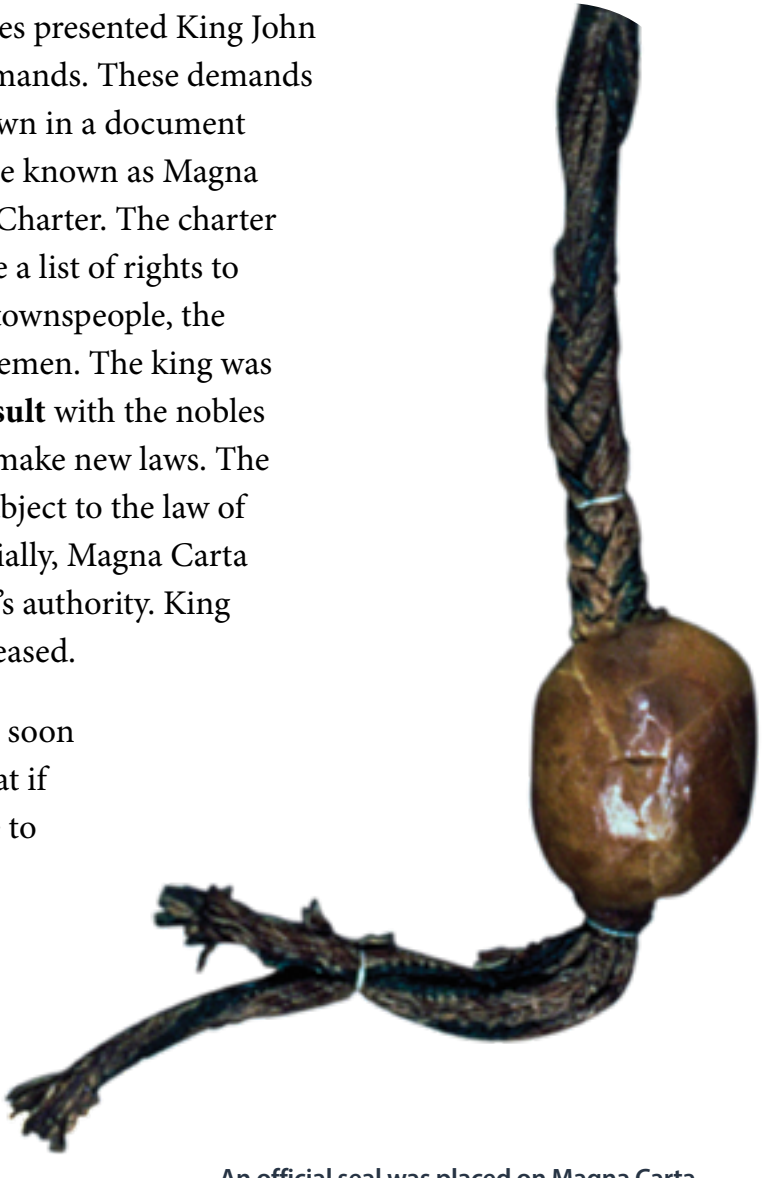
As a result of the feudal system, nobles had a huge amount of power. King John wanted to lessen their power and claim some of their land. The nobles wanted to limit the king's authority. A major conflict was **inevitable**.

Eventually, King John agreed to the pope's candidate for archbishop of Canterbury. But by this time, some of the more powerful nobles had already decided to act against him. In 1215 CE, following another English military defeat in France and additional taxes, these nobles rebelled and turned against King John. They captured London. For a short time, there was a military stand-off between the rebellious nobles and King John.



An important group of English nobles rebelled against John in 1215 CE.

In the summer of 1215 CE, both sides agreed to talk about their differences. After much debate, the nobles presented King John with a list of demands. These demands were written down in a document that later became known as Magna Carta, or Great Charter. The charter would guarantee a list of rights to the barons, the townspeople, the Church, and freemen. The king was required to **consult** with the nobles if he wanted to make new laws. The king was also subject to the law of the land. Essentially, Magna Carta limited the king's authority. King John was not pleased.



An official seal was placed on Magna Carta.

However, it soon became clear that if he did not agree to the charter, his nobles would continue to rebel. In June 1215 CE, an official seal was placed on Magna Carta. Copies of Magna Carta were sent out to different parts of the kingdom. Magna Carta was an important written statement that limited the power of English kings.

Magna Carta

Magna Carta really only benefited some members of society: feudal lords, the Church, the merchant class, and, in a general way, all freemen. Still, the document stated that the king must consult with others if he wanted to make new laws or raise taxes, and that courts must recognize the rule of law. In this respect, it is considered to be one of the most important documents in English history. Many of the ideas in this document have been included in the constitutions—or governing documents—of modern democracies.

King John did not have to endure this **humiliation** for too long. Four months later, he died of a fever as conflict continued to rage throughout England. King John's son Henry was crowned king of this troubled land. Henry III was just nine years old!

Within 50 years of King John's death, England would have a new governing body, or parliament. This parliament included the king, the lords, the knights, and the townspeople in England, providing more people a say in the government and laws.



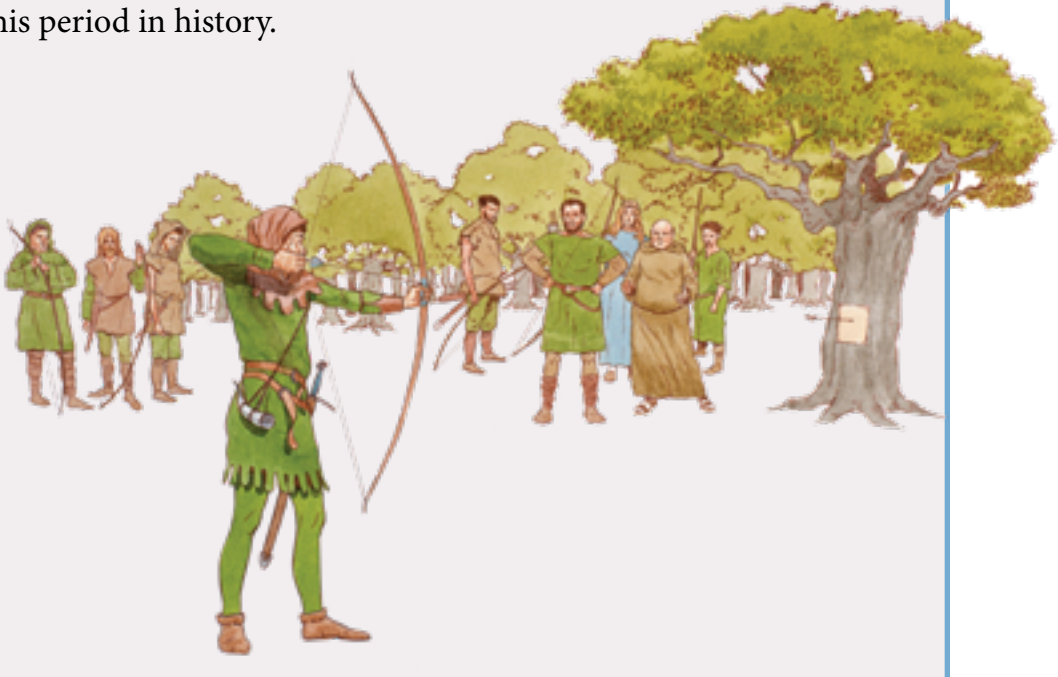
Marble coffin lid of King John



Copy of Magna Carta from 1225 CE

Robin Hood

Did the English hero Robin Hood really exist? It is difficult to say. The earliest reference to the legend of Robin Hood appears to date from about 1377 CE, and the oldest manuscript is from the late 1400s. The stories of Robin Hood's adventures first appeared in the form of **ballads**. As the legend goes, Robin and his band of men lived in the forests of northern England. Robin was thought to be a hero because he challenged the local lords, and even the king. English kings had raised taxes and introduced strict hunting laws, which prevented many people from entering royal forests. It is possible that there really was an outlaw like Robin Hood who challenged these laws. However, it is also possible that a fictional character named Robin Hood was created by storytellers to explain how difficult life was for many people during this period in history.



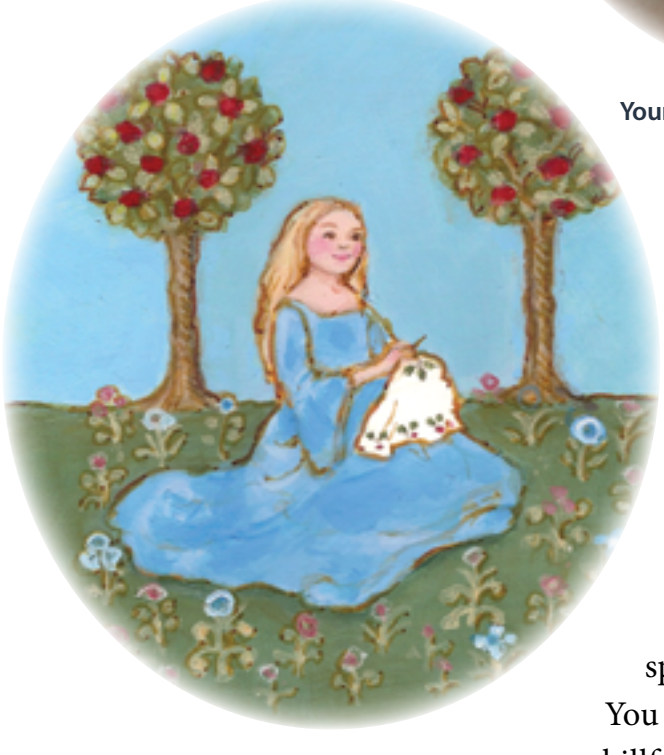
Robin Hood and his band of outlaws

If You Were a Lady–in–Waiting

Queens during the Middle Ages would have had ladies–in–waiting to attend to them. If you are destined to become a lady–in–waiting, you too will leave home at an early age to begin your training. Only girls from noble households can wait upon other noble ladies, including members of the royal family.



Young girl from a noble family



A lady-in-waiting learned to sew.

Therefore, your training takes place in a noble household. You are expected to acquire excellent manners. You learn to dance, sew, and ride a horse. You learn to read and, often, to speak a foreign language. You might even learn to be a skillful archer.



Your many duties include helping to dress your mistress, brushing her hair, and helping her bathe. You also tend to her clothes, repairing them and cleaning them. As with all ladies–in–waiting, the purpose of your training is to ensure you eventually marry a nobleman.

A lady-in-waiting would brush her mistress's hair.

Medieval Musings

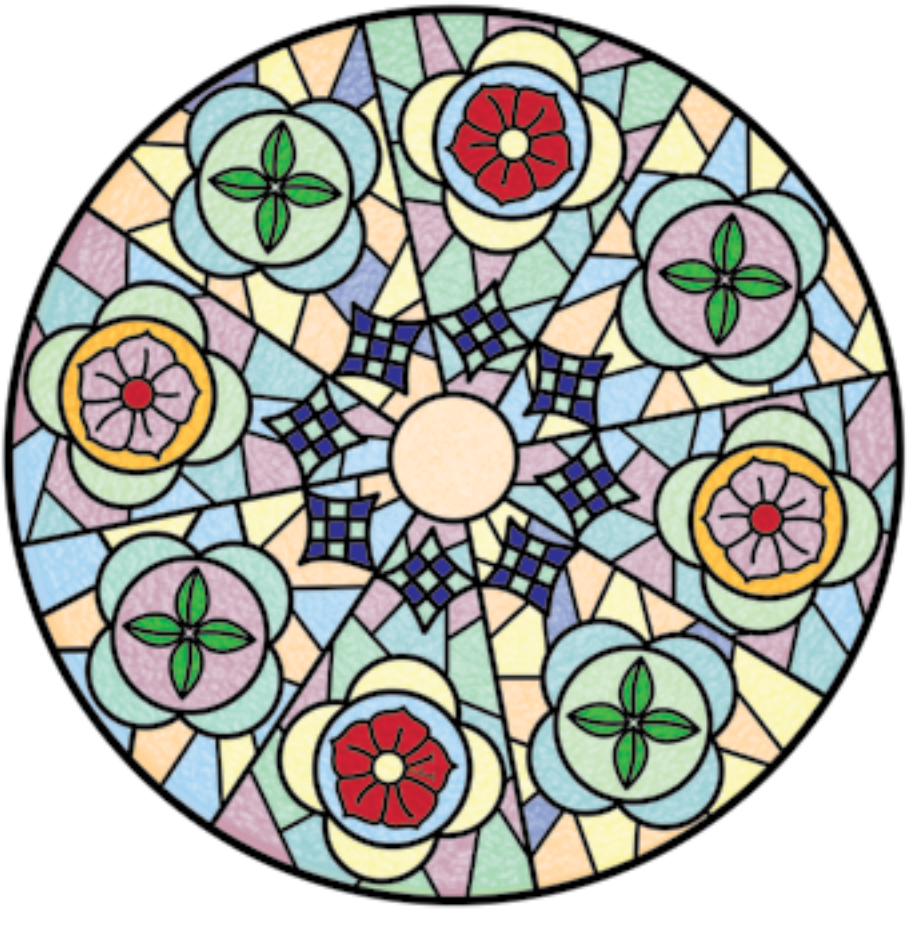
1. King John inherited a nickname that pokes fun at the fact that he did not have as much land or wealth as other kings. What was his nickname?

2. Skilled craftsmen made armor. What kind of craftsmen did this?



Letter Quest

Find the letter in this stained-glass window and record it on Activity Page 2.3.

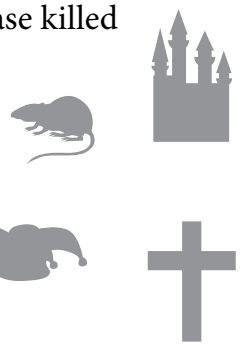


Chapter 9

A Changing World

THE BIG QUESTION
How are our lives today affected by things people created or invented during the Middle Ages?

The Middle Ages lasted for more than a thousand years. Wars occurred, kings and queens ruled, and a deadly disease killed one-third of the population of Europe. People lived their lives, seasons came and went, and history was made. Those days are long gone, but the people who lived long ago have touched our lives. Many ideas, laws, inventions, and important decisions made in the Middle Ages still affect our lives today.

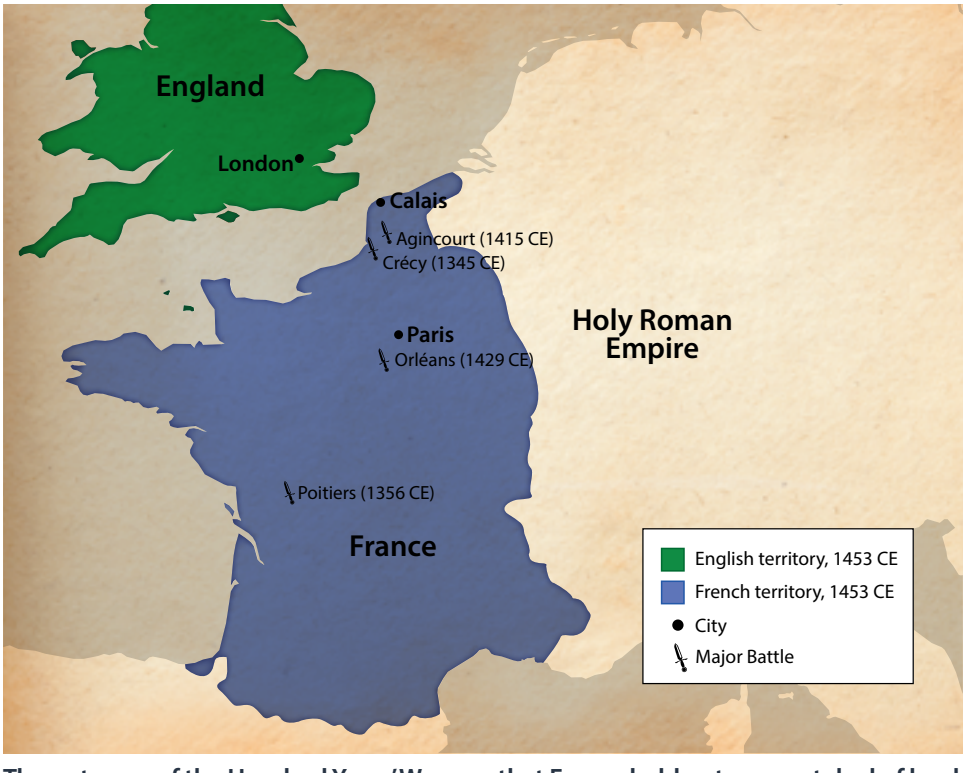


Certain key events helped define the Middle Ages. You have already heard about many of them. The Hundred Years' War is another. This war began when one man claimed to be the true king of another land. This time it was the English king, Edward III, the great-great-grandson of King John. He claimed to be the rightful king of France.



Scene from Hundred Years' War

The Hundred Years' War was not one war, but rather a series of military **encounters** that began in 1337 and ended in 1453 CE. Between the battles and sieges were **truces** and **negotiations**, and periods of peace.



The outcome of the Hundred Years' War was that France held onto a great deal of land.

When this war began, France was probably the most powerful kingdom in Europe. People did not expect this war to last long. The English, however, made good use of their skillful archers. Many of these archers used longbows. This powerful weapon helped the English archers defeat the French knights on the battlefields of France. One good example was the famous battle of Agincourt. On October 25, 1415 CE, a **mighty** French army faced a much smaller English army. The English archers with their longbows could not be overpowered by the French soldiers.

Although this was **indeed** a great victory for the English, France won the war in the end. They held onto almost all of the lands that the English had hoped to control. Out of wars such as this one, a stronger sense of nationalism developed. People fought and died for their king and for the land they belonged to.

Joan of Arc



Portrait of Joan of Arc from the 1400s

France won the Hundred Years' War. This might not have happened if it had not been for the bravery of a young girl. Her name was Joan of Arc and this is her story.

Joan was born into a peasant family in eastern France in 1412 CE. She lived a simple life. She did not go to school and never learned to read or write. During her childhood, the Hundred Years' War was raging. The mighty French army had not been able to defeat the English. This war caused hardship and poverty in France.

When Joan was 13 years old, she began to have visions and to hear voices. Joan believed that God was speaking to her. These experiences continued for several years. When Joan was 17 years old, the English burned her village of Domrémy. Joan heard the voices again. This time she believed that God was telling her to lead the soldiers of France to victory against the English.



Joan riding into battle



Joan of Arc entering town of Orléans

Joan traveled to a nearby town. There she told the governor of the town that she had a message for the dauphin. The dauphin was next in line to the French throne. Incredibly, the governor agreed to allow Joan to speak to the dauphin. Joan convinced the dauphin to give her a sword, a horse, and some soldiers. She was able to free the town of Orléans from English control and helped to ensure that the dauphin was crowned King Charles VII.

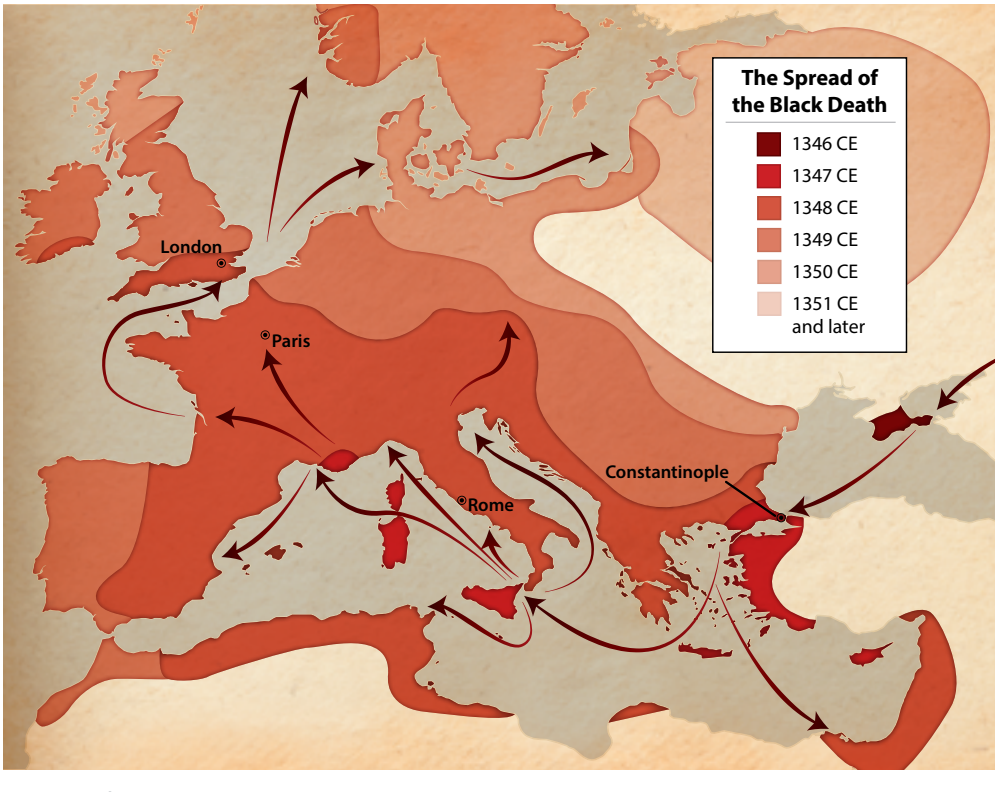


Joan was captured by the English army.

But in another battle, Joan was captured by the English. She was accused of being a heretic and was found guilty in a trial. As a punishment, she was put to death.

The Black Death

Some historians have concluded that traders who had been trading in the Middle East brought the plague to Europe. This first outbreak in the 600s was the most terrible of all. It is estimated that at least one-third of the population of Europe died during this outbreak. The plague existed throughout much of Europe, but it arrived in England in 1348 CE. This terrible disease created a sense of terror. It spread throughout England and eventually made its way into Wales, Scotland, and Ireland. Carried by infected fleas that lived on rodents, it spread quickly through the dirty towns and cities. It affected every level of society. Nobles as well as serfs were struck down by this terrible disease. The plague returned at least eight times in the 1300s, and another 14 times in the 1400s.



Spread of the Black Death

The following account of the plague was written down by a man named Henry Knighton. Henry Knighton was a canon, or member of the church, in Leicester, England. This is what he said in 1348 CE:

*The dreadful **pestilence** penetrated the sea coast by Southampton and came to Bristol, and there almost the whole population of the town **perished**, as if it had been seized by sudden death; for few kept their beds more than two or three days, or even half a day. Then this cruel death spread everywhere around, following the course of the sun. And there died at Leicester in the small parish of St. Leonard more than 380 persons, in the parish of Holy Cross, 400; in the parish of St. Margaret's, Leicester, 700; and so in every parish, a great **multitude**.*

All Kinds of Changes

People fought wars differently by the end of the Middle Ages than they had earlier. Cannons and firearms changed what happened on the battlefields of Europe. Skilled archers and mounted knights were no match for such devastating weapons. The machinery of war was changing and becoming even more deadly.



Cannons used during the siege of Orléans

Another significant occurrence in the Middle Ages was the growth of towns and cities. This development transformed European society. As more and more people moved from the countryside to seek employment elsewhere, the lord's role changed. Over time, townspeople were no longer subject to his authority. The ties of feudalism began to **unravel**.

In addition, exploration and trade opened people's eyes to other places, ideas, and cultures. The invention of the compass and a navigational tool called the astrolabe enabled sailors to embark on even more daring voyages.



An astrolabe from the 1400s



Printing press from 1498 CE

The invention of the printing press in 1450 CE, without a doubt, transformed European society. The ability to produce books, pamphlets, and newspapers helped to spread knowledge and new ideas. Books, once a luxury, gradually became more affordable. The desire and need to know how to read and write grew among different social groups.

Medieval Musings

1. Many people in the Middle Ages believed that something that one of your senses could detect caused the plague and other diseases. What was it?



Medieval illustration of priest blessing victims of disease

Letter Quest

Look for the last letter in this stained-glass window and record it on Activity Page 2.3. Now you have all the letters which, if put in the correct order, spell out something that relates to the Middle Ages. Do you know what it is?



Enrichment

The Canterbury Tales

Selection I

Introduction to The Canterbury Tales

Geoffrey Chaucer was born in London, England, in either 1342 or 1343 CE. He was the son of a wealthy wine merchant and lived a privileged life. Chaucer was well educated. He could read and write, and he spoke Latin, French, and a form of English we now call Middle English. He was a skilled horseman and knew how to use a sword. As a teenager he served as a page in a royal household.



Geoffrey Chaucer

Chaucer had many rich and influential friends. As one example, his wife was a lady–in–waiting in the queen's household. He was well-traveled. He fought in the Hundred Years' War and was captured by the French. He lived through the years when the plague spread throughout Europe. Chaucer had several important jobs, including, at one point, being in charge of the Tower of London. However, people tend to think of him first as having been an extraordinarily talented poet.

During Chaucer's lifetime, people in England spoke several languages and many **dialects**. Chaucer chose to write in what we now call Middle English, but most people did not read his work. There are a

number of reasons why most people did not read what Chaucer wrote. One reason is that most people could not read. Another reason people did not read what Chaucer wrote is that books were rare, hand-scribed luxury items. Instead, people listened to his poetry read aloud, and they came to like it.

The Canterbury Tales was Chaucer's last work. In this work, a number of pilgrims travel together from London to the holy shrine of Thomas Becket in Canterbury. Each pilgrim agrees to tell two tales on the way to Canterbury, and two on the way back to London. Chaucer introduces 29 pilgrims. The characters themselves are from every social class. Many of the tales are humorous, and they provide wonderful insight into life in the Middle Ages. The following translated excerpt is part of the introduction to *The Canterbury Tales*. The introduction is called the Prologue. In the Prologue, Chaucer introduces the characters who will tell their tales. In this excerpt, you will discover how the journey began. You will also meet a knight, a squire, and a yeoman, or farmer. Alongside this translation, you will also be able to view the original Middle English text. The English language has changed quite a lot since Chaucer's time. However, it is still possible to read and understand many Middle English words.

The Canterbury Tales was so popular that several copies were written, some of which survived into the mid 1400s. Luckily, in 1476 CE, the first English printer, William Caxton, produced one of the first books ever printed in the English language:*The Canterbury Tales*. The stories were very popular at the time.

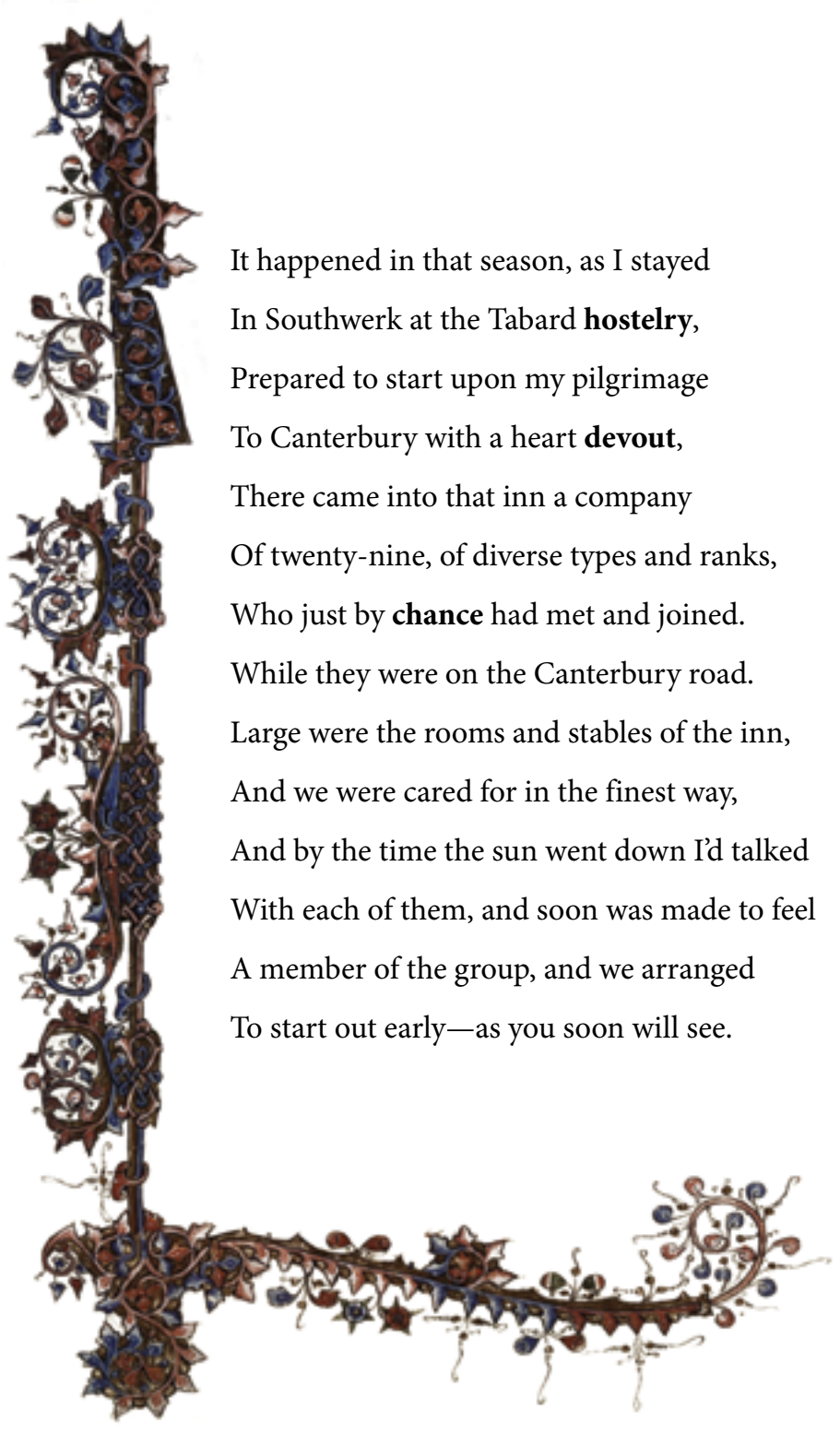
To gain the right feeling for *The Canterbury Tales*, it is important to understand that Chaucer read his poetry aloud. Therefore, it is helpful to hear his work. As you read, try to hear the words in your head; or better still, read them aloud. To this day, *The Canterbury Tales* is regarded as one of the greatest works of English Literature.

Excerpts translated by E.D. Hirsch, Jr.

When April comes again with his sweet showers
That pierce the drought of March down to the root,
And bathe each vein with potent liquid that
Has power to make the flowers bud and grow,
When Zephyrus also, god of winds,
Inspires with his sweet breath the tender buds
In every meadow, grove and wood. And when
The sun has run his halfway course across
The constellation of the Ram, and when
The little birds make **melody**, that sleep
The whole night through with open eyes,
So strong does nature prick them in their hearts.
Then people long to go on pilgrimages,
To see strange shores and distant foreign shrines.
And specially from every English **shire**
To Canterbury they go, where they will seek
The holy, blissful martyr who had helped,
When they were feeling sick, to make them well.



Whan that Aprill with his shoures soote
The droghte of March hath perced to the roote,
And bathed every veyne in swich licour
Of which vertu engendred is the flour;
Whan Zephirus eek with his sweete breeth
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his half cours yronne,
And smale foweles maken melodye,
That slepen al the nyght with open ye
(So priketh hem Nature in hir corages),
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straunge strondes,
To ferne halwes, kowthe in sondry londes;
And specially from every shires ende
Of Engelond to Caunterbury they wende,
The hooly blisful martir for to seke,
That hem hath holpen whan that they were seeke.



It happened in that season, as I stayed
In Southwerk at the Tabard **hostelry**,
Prepared to start upon my pilgrimage
To Canterbury with a heart **devout**,
There came into that inn a company
Of twenty-nine, of diverse types and ranks,
Who just by **chance** had met and joined.
While they were on the Canterbury road.
Large were the rooms and stables of the inn,
And we were cared for in the finest way,
And by the time the sun went down I'd talked
With each of them, and soon was made to feel
A member of the group, and we arranged
To start out early—as you soon will see.

Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay
Redy to wenden on my pilgrymage
To Caunterbury with ful devout corage,
At nyght was come into that hostelrye
Wel nyne and twenty in a compaignye
Of sondry folk, by aventure yfalle
In felaweshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And shortly, whan the sonne was to reste,
So hadde I spoken with hem everichon
That I was of hir felaweshipe anon,
And made forward erly for to ryse,
To take oure wey ther as I yow devyse.
To take our way where I (will) tell you.

Nevertheless—while I have time and space
Before I go much further in this tale,
It's suitable to say what type of folk
They seemed to be, and what their social rank,
And what they wore, and with a knight I'll start.



But nathelees, whil I have tyme and space,

Er that I ferther in this tale pace,

Me thynketh it acordaunt to resoun

To telle yow al the condicioun

Of ech of hem, so as it semed me,

And whiche they weren, and of what degree,

And eek in what array that they were inne;

And at a knyght than wol I first bigynne.

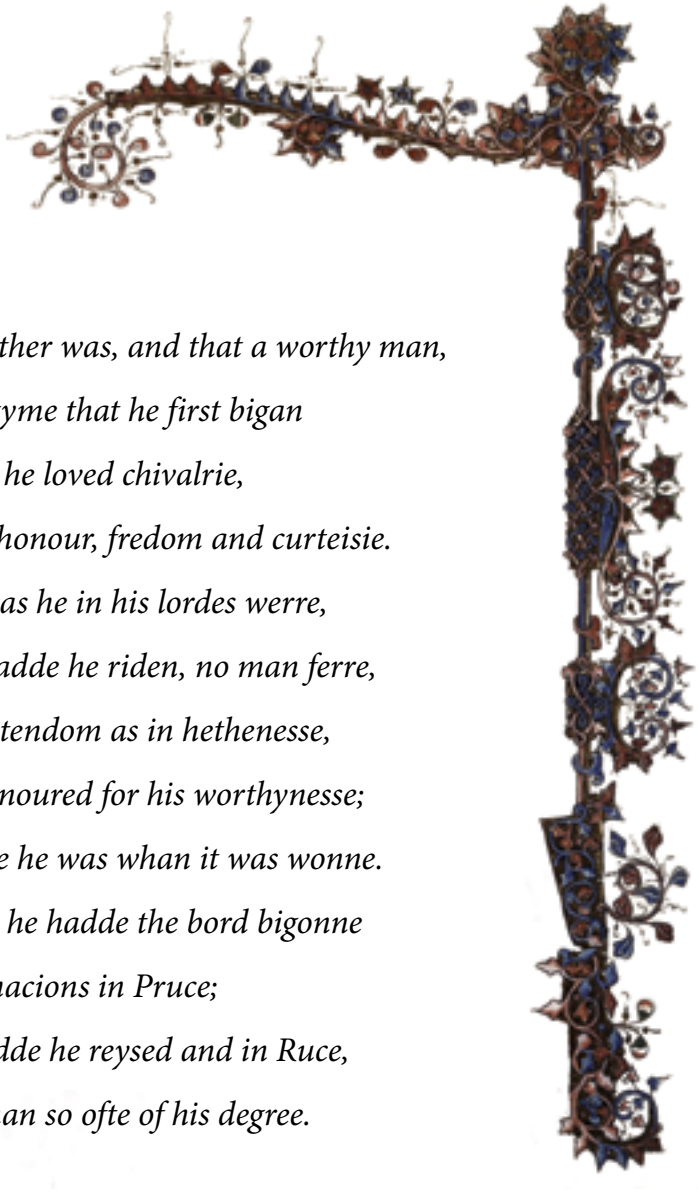


Enrichment

The Canterbury Tales

Selection II

A knight there was, and that a **worthy** man,
Who, since he first rode out, loved chivalry
And truth, and honor, largesse, and courtesy.
And **valiant** was he in his sovereign's war,
In which no other man had voyaged further
Whether in Christian or in heathen lands.
And he was honored for his worthiness.
He helped when Alexandria was won;
He sat in Prussia at the table's head,
Above all knights from nations everywhere.
He fought in Lithuania and Russe,
More oft than any Christian of his rank.



A KNYGHT ther was, and that a worthy man,
That fro the tyme that he first bigan
To riden out, he loved chivalrie,
Trouthe and honour, fredom and curteisie.
Ful worthy was he in his lordes werre,
And therto hadde he riden, no man ferre,
As wel in cristendom as in hethenesse,
And evere honoured for his worthynesse;
At Alisaundre he was whan it was wonne.
Ful ofte tyme he hadde the bord bigonne
Aboven alle nacions in Pruce;
In Lettow hadde he reysed and in Ruce,
No Cristen man so ofte of his degree.

He battled in Grenada at the siege
Of Algezir. He rode in Belmarye.
At Ayash and at Satalye when they
Were won. He fought with many a troop
Around the Mediterranean Sea.
In fifteen deadly battles had he fought,
And battled for our faith at Tramyssene
Three times in lists and always killed his **foe**.
With lord of Batat also fought this knight—
In Turkey 'gainst a heathen enemy.
And always did this knight gain great **repute**.
Not only was he worthy, he was wise;
In his behavior modest as a maid.
He never once used **coarseness** in his speech
In all his life to any mortal soul.
He was a true and perfect noble knight.
But to inform you of the clothes he wore,
His horse was good, his clothing unadorned,
His shirt was fashioned from the coarsest cloth,
All rusty from his heavy **coat of mail**.
For he had just returned from many trips,
And meant to go upon his pilgrimage.



In Gernade at the seege eek hadde he be
Of Algezir, and riden in Belmarye.
At Lyeys was he and at Satalye,
Whan they were wonne, and in the Grete See
At many a noble armee hadde he be.
At mortal batailles hadde he been fiftene,
And foughten for oure feith at Tramyssene
In lystes thries, and ay slayn his foo.
This ilke worthy knyght hadde been also
Somtyme with the lord of Palatye
Agayn another hethen in Turkye;
And everemoore he hadde a sovereyn prys.
And though that he were worthy, he was wys,
And of his port as meeke as is a mayde.
He nevere yet no vileynye ne sayde
In al his lyf unto no maner wight.
He was a verray, parfit gentil knyght.
But for to tellen yow of his array,
His hors were goode, but he was nat gay.
Of fustian he wered a gypon
Al bismotered with his habergeon,
For he was late ycome from his viage,
And wente for to doon his pilgrymage.

And with him was his son, a youthful SQUIRE,

. . . . . .

With curly locks, as if they had been curled,
Age twenty years he was, I'd estimate.
In stature: of the middle height, I'd say
And agile as could be, and of great strength,
He'd just been riding with the cavalry
In Flanders, Artois, and in Picardy,
And well did bear himself for one so young,
To gain approval from his lady friend.
His clothes were broidered like a summer field
All filled with freshest flowers white and red.
He sang all day or played upon his flute.
He was a fresh as is the month of May.
His gown was short, his sleeves were long and broad.
He well could sit a horse, and well could ride,
He made both tunes and words for his own songs,
Could fight, and also dance, and draw and write.

. . . . . .

Polite he was, and always humbly helpful,
And carved before his father at the table.



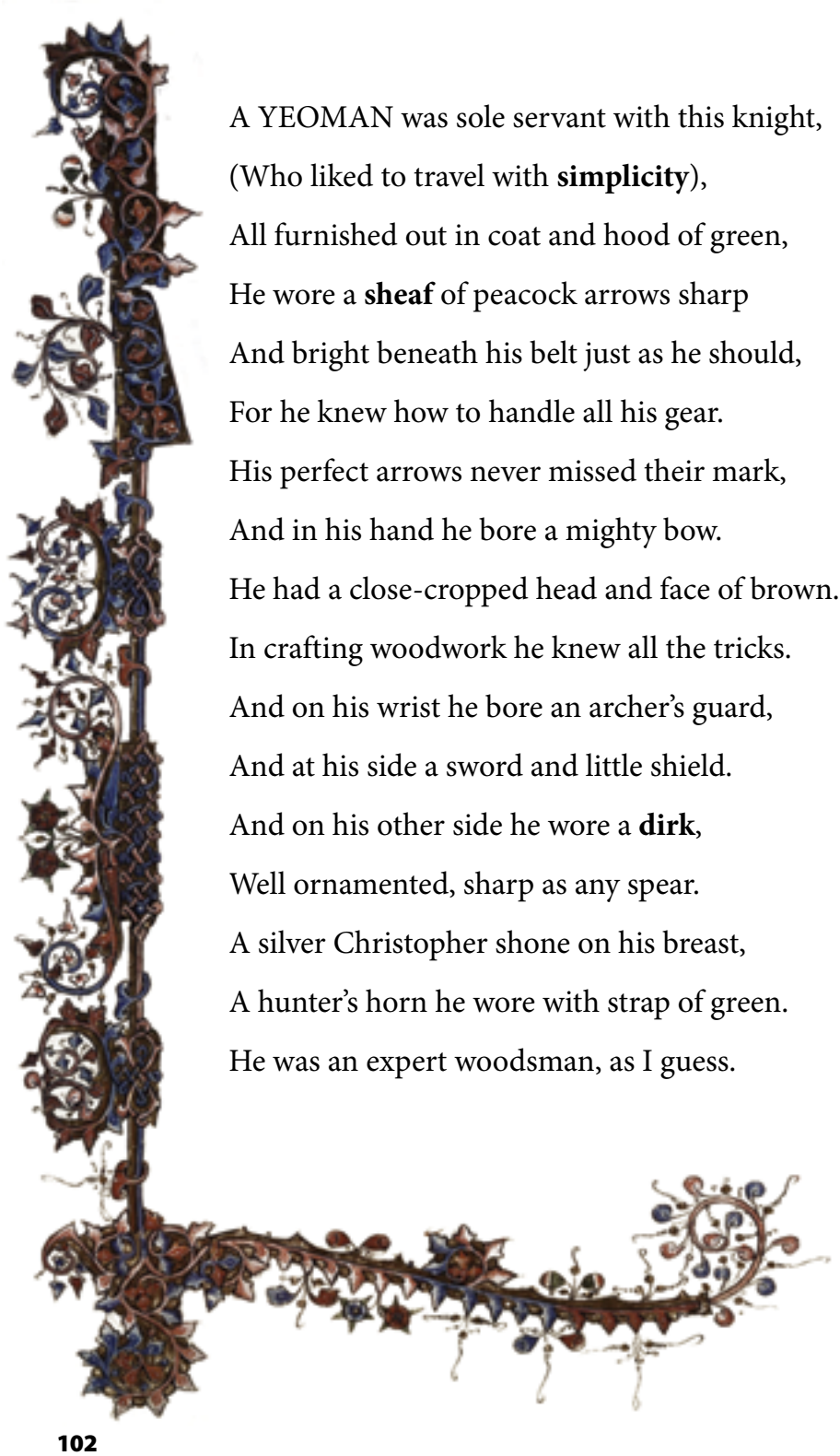
With hym ther was his sone, a yong SQUIER,

. . . . . .

With lokkes crulle as they were leyd in presse.
Of twenty yeer of age he was, I gesse.
Of his stature he was of evene lengthe,
And wonderly delyvere, and of greet strengthe.
And he hadde been somtyme in chyvachie
In Flaundres, in Artoys, and Pycardie,
And born hym weel, as of so litel space,
In hope to stonden in his lady grace.
Embrouded was he, as it were a meede
Al ful of fresshe floures, whyte and reede.
Syngynge he was, or floytynge, al the day;
He was as fressh as is the month of May.
Short was his gowne, with sleves longe and wyde.
Wel koude he sitte on hors and faire ryde.
He koude songes make and wel endite,
Juste and eek daunce, and weel purtreye and write.

. . . . . .

Curteis he was, lowely, and servysable,
And carf biforn his fader at the table.



A YEOMAN was sole servant with this knight,
(Who liked to travel with **simplicity**),
All furnished out in coat and hood of green,
He wore a **sheaf** of peacock arrows sharp
And bright beneath his belt just as he should,
For he knew how to handle all his gear.
His perfect arrows never missed their mark,
And in his hand he bore a mighty bow.
He had a close-cropped head and face of brown.
In crafting woodwork he knew all the tricks.
And on his wrist he bore an archer's guard,
And at his side a sword and little shield.
And on his other side he wore a **dirk**,
Well ornamented, sharp as any spear.
A silver Christopher shone on his breast,
A hunter's horn he wore with strap of green.
He was an expert woodsman, as I guess.

A YEMAN hadde he and servantz namo
At that tyme, for hym liste ride so,
And he was clad in cote and hood of grene.
A sheef of pecok arwes, bright and kene,
Under his belt he bar ful thriftily
(Wel koude he dresse his takel yemanly;
His arwes drouped noght with fetheres lowe),
And in his hand he baar a myghty bowe.
A not heed hadde he, with a broun visage.
Of wodecraft wel koude he al the usage.
Upon his arm he baar a gay bracer,
And by his syde a swerd and a bokeler,
And on that oother syde a gay daggere
Harneised wel and sharp as point of spere;
A Cristopher on his brest of silver sheene.
An horn he bar, the bawdryk was of grene;
A forster was he, soothly, as I gesse.

Part II





Top: An illustration showing Byzantine Emperor Heraclius (at right), discussed in Chapter 3, **Bottom:** Ancient Persian art showing the passing of power from one ruler to another

Chapter 10

Arabia

THE BIG QUESTION
How can we describe the environment into which Muhammad was born?

The Middle Ages (Part 1) revealed a time in Western Europe when the Christian Church slowly replaced the Roman Empire. You learned about the extraordinary power of the Church and its complex relationship with rulers and the nobility.

While Western Europe became Christian, other powers and ideas arose in the rest of the former Roman Empire. In the East, a new religion **emerged**: Islam. From the seventh century CE, the followers of this religion, Muslims, created enormous empires that lasted hundreds and hundreds of years.

Muhammad, the founder of Islam, was born hundreds of years after Jesus, but both men had such a tremendous influence, shaping the world in which we live. Today, Christianity and Islam are the two largest religions in the world. More than half of the world's population, over four billion people, is either Christian or Muslim.

The Byzantine Empire and Arabia

Muhammad was born at a time of enormous change. The Roman Empire had **dominated** for centuries. It had covered land that more than forty different countries occupy today. Europe, large parts of Africa, and the Middle East were all once part of the Roman Empire. Many believed it would last forever.



Map of the Roman Empire in 117 CE

They were wrong.

The Roman Empire became too big to govern, splitting into two. Over time, the Western Empire collapsed, and Medieval Europe emerged. In the East, the Empire continued for 1,000 years under a different name: the Byzantine Empire.

Muhammad was born in Arabia, a part of the world greatly influenced by the Byzantine Empire. Arabia benefited from Byzantine trade. For many centuries, the West had traded with the East. Trade ran along the famous Silk Road from Western Europe all the way to India and China. Although travel would take months or even years, **caravans** and ships endlessly carried glass, cloth, and silver and gold to the East and brought back silk and spices in return. People then, like today, wore clothes "made in China," although Chinese silks were affordable only to the wealthiest.

Trade across the empire, including along the Silk Road, benefited the people of Arabia. Arabians also traded with people outside of



Map of the Byzantine and Persian Empires from the sixth century CE

Arabia, many becoming **merchants** with their own trade caravans. Some became very wealthy.



A gold coin from the Byzantine Empire

But not all of the contact with the Byzantines was positive. As was typical at the time, the Byzantines were always looking to conquer new territories and become more powerful and influential. They waged war against rival empires and used smaller, less powerful nations to help them.

One of the biggest rivals of the Byzantine Empire was the Persian, or Sasanian, Empire. The Roman Empire had fought the Persians for hundreds of years, with constant battles and wars. The Byzantine Empire carried on the struggle. Trade was one of the reasons they fought: both empires wanted to control the taxes from trading. Arabia was wedged exactly between the Persian and Byzantine Empires, often caught in the middle of the two rivals. This was a challenging position!

Arabia

Arabia was a very **diverse** place. As people traveled, trading between the West and the East, some settled in Arabia. These included Christians and Jews, who believed in one god—they were **monotheistic**. There were also local people who were polytheistic.

Most people in Arabia lived in tribes, without a formal government. Each tribe was divided into many clans. Tribes were family based: you were born into a particular clan, within a particular tribe.



A silver coin from the Persian Empire

Clans would often fight one another, but they would also band together to fight other tribes. Your fate was tied to the others in your tribe (your family). If your clan or tribe became richer or more successful, you would find your fortunes rose or fell with theirs.

Some of the Arabian tribes founded towns such as Mecca in western Arabia, which was important for two reasons. First, it had a water well. Life was harsh and dangerous in the **arid** Arabian climate, and without a regular supply of water, families could not survive and settle in one place. As a result, most people were nomadic. But in Mecca, because of the water, they could stay in one place. That made Mecca a perfect town for people to settle.

Second, Mecca held a famous **shrine** worshipped by the local polytheists: the Kaaba (see box on page 122). A tribe called the Quraysh looked after the Kaaba and traded with other towns. One day, toward the end of the sixth century CE, a boy was born into that tribe. His name was Muhammad.



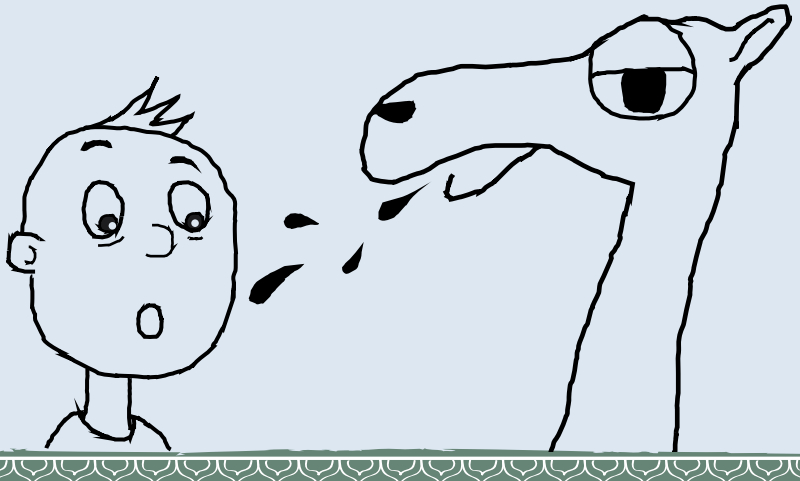
Camels

Camels are perfectly suited to arid climates. They can store water for days, and their humps contain fat for nutrition if they cannot get food.

Some time around 100 BCE, the North Arabian saddle was invented. This allowed camels to be used for fighting and for carrying heavy packs for trade. Without the invention of the saddle and the **domestication** of camels, the Islamic empires may never have existed, because trading—and, later, **conquests**—were essential to the spread of Islam.

In North Africa, the Middle East, and Central Asia, camels are still used today for transporting goods.

Fun Fact: Camels have a very effective way of keeping unwanted people away. They mix the half-digested contents of their stomachs with their saliva and then spit it all over you.





Chapter 11

The Birth of a New Religion

THE BIG QUESTION
How did Muhammad become one of the most influential religious leaders of all time?

No one present at Muhammad's birth could have guessed his future. He had an **inauspicious** beginning. Although he belonged to the tribe that ruled the town of Mecca and looked after its shrine, Muhammad's father died before he was born. In the sixth century in Arabia, your father's death meant you were legally an orphan—and your position in society was not secure.

How did an orphan, born in a remote part of Arabia, become one of the most influential religious figures of all time? How did a boy in the desert grow to found a new religion and a mighty empire?

Life Among the Bedouins

While still a baby, Muhammad was sent by his mother to be nursed and raised, as was traditional for infants in Mecca, in the desert among the **Bedouins**. Removing a child from its mother may seem



cruel, but at the time it was actually a way of keeping babies safe. Illness was more common in crowded towns, and if babies became ill there was no modern medicine to cure them. The desert was healthier.

Life for the Bedouins was difficult and dangerous. Finding enough water in the desert to survive was a constant struggle, and there were barely enough crops and cattle to feed everyone. From a very young age Muhammad worked for his foster family. As a boy he would have tended to the camels, taking them to the well to drink and watching out for hyenas and other **predators**.

At night, in the desert, the sky is very clear, and the temperature **plummets**. In the freezing air, under the stars, the men of the tribe would recite long **oral** poems—stories of battles won, of grand adventures, of loves gained and loves lost. Hours-long poems were recited by heart. The Bedouins valued honor, bravery, and survival in the face of hardship. Their tales were full of these values, and Muhammad would have absorbed



A modern-day Bedouin boy

them. Muhammad, though believed to have been illiterate, understood clearly the importance of words and stories. For the Bedouins, life in the desert was one of poverty and danger—but also one of beauty.

There are still Bedouins today, some who lead similar lives to those of their ancestors. If you wish to cross the Arabian Desert the Bedouins are your best guides—they know how to find water, handle camels, and how to survive.



An illustration of Mecca

Back in Mecca

At five, Muhammed was taken from his Bedouin foster family, the only family he had ever known, and returned to Mecca and his mother. Imagine how strange the city must have seemed after the empty desert: people **bustling** through the streets, merchants shouting about their **wares**, rich and poor living side by side.

Just a year after Muhammad returned to Mecca, his mother died. He then lived with

his elderly grandfather, the head of the tribe, until he also died, just two years later.

In his first eight years of life, Muhammad had lost both parents, had been taken away from his foster family, and had then lived with his grandfather only for him, too, to die. This was a time when death and disease were common, but even so, Muhammad had a tragic childhood.

These losses may have made Muhammad particularly sensitive to the least powerful in society. He later preached that it was very important to help the most **vulnerable**, including orphans.

Fortunately, Muhammad's uncle, Abu Talib, the new head of the tribe, took him in. From the age of eight, Muhammad worked looking after the camels, traveling along Mecca's trade routes.

These trade routes were very dangerous; it was while traveling along them that Muhammad's father had died. The desert was **scorching** in the day and freezing at night. Most people walked for hundreds of miles, as camels were needed to carry the goods. During the day they had to watch for **raiders** who would attack caravans and leave the people to die. At night, people took turns keeping watch for wolves, hyenas, or thieves attempting to steal the camels.

Muhammad rose from being a **humble** camel boy to a merchant and his uncle's closest adviser. He earned a **reputation** for **integrity**. As a young man, Muhammad caught the eye of a wealthy widow and successful merchant named Khadijah, who asked Muhammad to marry her. Muhammad agreed, and they are said to have had a very happy and successful marriage resulting in several children.

The Revelations

Muhammad lived quietly and peacefully for many years, busy with his business and his family. He was a thoughtful man, and sometimes

he would leave the city for several days for the peace and **solitude** of the mountains. It was on one of these trips, in approximately 610, when Muhammad was around forty years old, that Muslims believe he had his first vision of the angel Gabriel. Muhammad heard Gabriel commanding him to recite a verse that would later become part of the Qur'an, the main religious text of Islam.

The Qur'an and the Hadith

The Qur'an ("the **recitation**") contains the messages Muhammad believed he heard from God through the angel Gabriel over a period of twenty-three years and which were written down by **scribes** and memorized by others during his lifetime. It consists of 114 *surahs*, or chapters, and is one of the authoritative sources on what Muslims should believe and how they should behave.

In addition to the Qur'an, Muslims follow the Hadith, a collection of reports on the teachings, deeds, and sayings of Muhammad and his close companions that was **compiled** after his death.

One of the Hadith summarizes what are generally called the Five Pillars of Islam:

Shahadah. The belief in one god, and Muhammad as his prophet

Salat. Prayer five times a day

Zakat. Giving a portion of one's income to the poor and needy

Sawm. Fasting during Ramadan, the ninth month of the Islamic calendar

Hajj. **Pilgrimage** to Mecca once in a lifetime



The Qur'an

Up until this moment, Muhammad had been a polytheist. But through his visions he came to believe there is only one God, the God of Abraham who is worshiped by Jews and Christians.

At first, Muhammad was terrified by his experiences. He first told only his wife, Khadijah, who comforted him and believed him. Then he shared what he had seen and heard with some of his closest relatives and friends, who also believed what he was saying. In 613, Muhammad started publicly **preaching** his message.

Muhammad continued to have visions, or **revelations**, throughout his life. They were collected after his death and together form the Qur'an. Muslims believe that the revelations in the Qur'an came from God, just as Jews believe that the Torah, their own holy book, is from God. Muslims see Muhammad as the last prophet (someone who speaks the will of God)—following Moses, Jesus, and others.

Medina and the Growth of Islam

Some welcomed Muhammad's message, particularly the less powerful and wealthy of Mecca. But for Muhammad's own tribe, the Quraysh, it was **blasphemy**. The Quraysh, who worshipped additional gods, did not like being told that their religion was wrong. They made life very difficult for Muhammad, particularly after his uncle Abu Talib and wife both died in 619.

The next three years were a constant struggle for the first followers of Muhammad, the first Muslims. They were facing violent

The Abrahamic Religions

Muhammad came to believe that the god he heard through Gabriel was the God of Abraham, also worshipped by Jews and Christians. Muslims call that God "Allah" (the word for "the God" in Arabic).

Islam, Judaism, and Christianity are sometimes called the Abrahamic faiths, because they all trace their origin to Abraham, believed by Muslims, Jews, and Christians to be God's first prophet. Followers of the Abrahamic faiths believe many of the same things, and follow many of the same practices. For example:

- All three religions are monotheistic, the belief in only one god.
- All three religions have Holy Scriptures that are believed to reveal the word of God (the Qur'an for Islam, the Torah for Jews, and the Old and New Testaments for Christians), as well as additional guides for living (in the Hadith for Islam and in the Talmud for Jews).
- The guidelines about food in Islam (*Halal*) have similarities to the guidance about food in Judaism (*Kashrut*).

persecution in Mecca; their future looked **bleak**. Some sought refuge in the Christian kingdom of Ethiopia.

Neighboring towns were beginning to hear about Muhammad's message (and his reputation for honesty). In 622, the people of Yathrib, a town about 250 miles north of Mecca, invited him to become their **arbiter**, and in many ways the ruler of the town.

Muhammad agreed. He moved there that same year, in 622, and this became known as the first official year of the Islamic era, the year of the Hijra Calendar. Yathrib was renamed Medinat al-Nabi, which means "the Prophet's city" (Medina for short).

Muhammad's move to Medina as a ruler meant that for the first time, Muslims had political power, as they would continue to have to the present day. Over the following 12 years, Muhammad's reach grew rapidly. He used three **tactics**. He preached, winning many new believers; he conducted raids on nearby towns that fought him and his caravans as well; and he made deals with important people, additionally offering wealth to towns willing to join his "Community of Believers." But while his influence grew, he continued to struggle with the people of his own town, Mecca. Many Meccans refused to **acknowledge** Muhammad as a true prophet.

By 630, eight years after leaving Mecca, Muhammad had converted thousands of people to Islam. He was able to march to Mecca with a force of 10,000 men. When Mecca surrendered to Muhammad, he **pardoned** his enemies and gave them many important positions. By doing this, Muhammad showed his political wisdom. He knew that if he had **humiliated** the Quraysh

Religion and Politics

In the United States, the First Amendment of the Constitution prohibits the establishment of an official religion. This is sometimes called the "separation of church and state." For example, government funds cannot be used to benefit or advance the interests of a particular religion.

But for the Islamic and European dynasties of the Middle Ages, religion and government were not separate. Wars were often fought in the name of religion, and religious figures often had political and military **authority**. You cannot truly understand Muhammad's life, or what happened after his death, without remembering this. You also cannot understand the Crusades or life in the Middle Ages without understanding the relationship between religion and government.



A map of Islam's expansion under Muhammad

they would have hated and tried to destroy him. By offering peace and power he instead made them his allies.

Once Muhammad had gained control of Mecca, he quickly used his expanding political and military power to expand Islam. By the time of his death in Medina in 632 CE, all of western Arabia was under his control, and a huge number of people had converted to Islam.

This was the first time that the region had been united by religion or politics. It had happened amazingly fast—just two years after Muhammad had conquered Mecca.



Futuh al-Haramayn, a well-known Persian guide to the Holy Cities of Mecca and Medina

Muhammad's legacy

In 632, just before he died, Muhammad went on a pilgrimage from Medina to Mecca. On the way back to Medina he stopped and gave a **sermon** to his followers. He told them he was about to die, and that they must continue to follow the Qur'an.

But who would succeed Muhammad? There was no unified view, and Muhammad's own words arguably did not make this clear. In his

Kaaba

The Kaaba (the "cube") was a famous shrine in Mecca that Muhammad's tribe, the Quraysh, looked after and where its members worshipped their gods. It is an ancient stone structure that Muslims believe was originally built by Abraham.

When Muhammad returned to Mecca in 630 he destroyed all of the **idols** in the Kaaba and made it a place of worship for Muslims. Today, it is inside the Grand **Mosque**, the center of the Muslim world.

When Muhammad returned to claim Mecca most of the people there chose to convert to Islam. In 632 CE, just before his death, Muhammad called on his followers to make a pilgrimage to Mecca. More than 100,000 people joined him.

Since then, there has been a pilgrimage every year to Mecca (the *Hajj*). Going on this pilgrimage is one of the Five Pillars of Islam for those who can afford it. Over two million people now travel to Mecca every year for the pilgrimage, and as many visit it outside of the *Hajj* season.

final sermon he had talked about his son-in-law, Ali. Therefore, some of Muhammad's followers believed he had intended for Ali to lead the Muslims after his death. Others who heard the same words, however, felt that Muhammad had not intended for Ali to be the new leader but was instead merely using him as an example of an important and faithful Muslim. As you will discover later, this disagreement was very important in Islam's history: the **ambiguity** over the role of Ali caused a lot of **discord** among the new Muslims, even as they continued to expand and conquer. Eventually, this led to the formation of two different branches of Islam—the Shia and the Sunni.

Muhammad left a great legacy. He overcame many challenges as a young boy and became the most important religious and political leader in Arabia. It was in many ways his continued influence after his death that was most extraordinary.

Worshippers at the Kaaba in Mecca





The first four caliphs of Islam

Chapter 12

The Caliphate

THE BIG QUESTION
How did people in the remote region of Arabia defeat two mighty empires?

The First Caliph: Abu Bakr

Muhammad died 20 years after he began preaching his message. Many of his "Community of Believers" had only recently converted, and their loyalty was not always strong. It was not clear if Islam would survive.

There needed to be a successor to Muhammad, and fast. The important people of Medina, which remained the most central city after Muhammad's death, met in private. When they emerged, they announced that Abu Bakr would be the **caliph**, or successor (meaning Muhammad's successor).



Abu Bakr and the Muslims

Muhammad had many children, all of whom died during his lifetime, except for Fatimah (wife of Ali). He also had a large extended family. After the death of his first wife, Khadijah, he had married again



An Islamic sword

several times. Abu Bakr was Muhammad's father-in-law by his wife Aisha (we will hear more of Aisha later). He was also one of Muhammad's closest friends and known to be a wise and strong man.

Abu Bakr had an immediate, and difficult, task. Many tried to leave Islam after Muhammad's death, or stop paying taxes to the new Muslim leaders. Abu Bakr fought many battles with people who wished to secede.

Abu Bakr was successful for two reasons. First, he was a great military leader. Second, he was a great preacher himself. The story was that he had convinced six of his friends to become Muslims within one hour after he himself had converted.

Abu Bakr turned his former enemies into committed Muslims. Eager to follow his lead, they became part of a **formidable** military force. He continued the **campaign** that Muhammad had begun, and within two years of Muhammad's death the Muslims ruled the entire Arabian **Peninsula** and had started campaigns to conquer Syria and Iraq.

Arabia became truly united. It had always been a mix of Bedouin tribes, towns, and small countries, often ignored or **exploited** by the Byzantine and Persian Empires. Now it was a power in its own right.

The Second Caliph: Umar

Abu Bakr died just two years after becoming the first caliph. On his deathbed, he **nominated** his successor: Umar, a close colleague of Muhammad's, and his father-in-law's as well (Muhammad had married Umar's daughter, Hafsa).

The Story of Umar's Conversion to Islam

Umar had an interesting past. He had been an enemy of Muhammad's before converting to Islam. Umar was a well-traveled and literate man born to a powerful family in Mecca. He had a reputation for being hard and sometimes cruel. At first, he hated Muhammad's message and was one of the worst persecutors of the early Muslims.

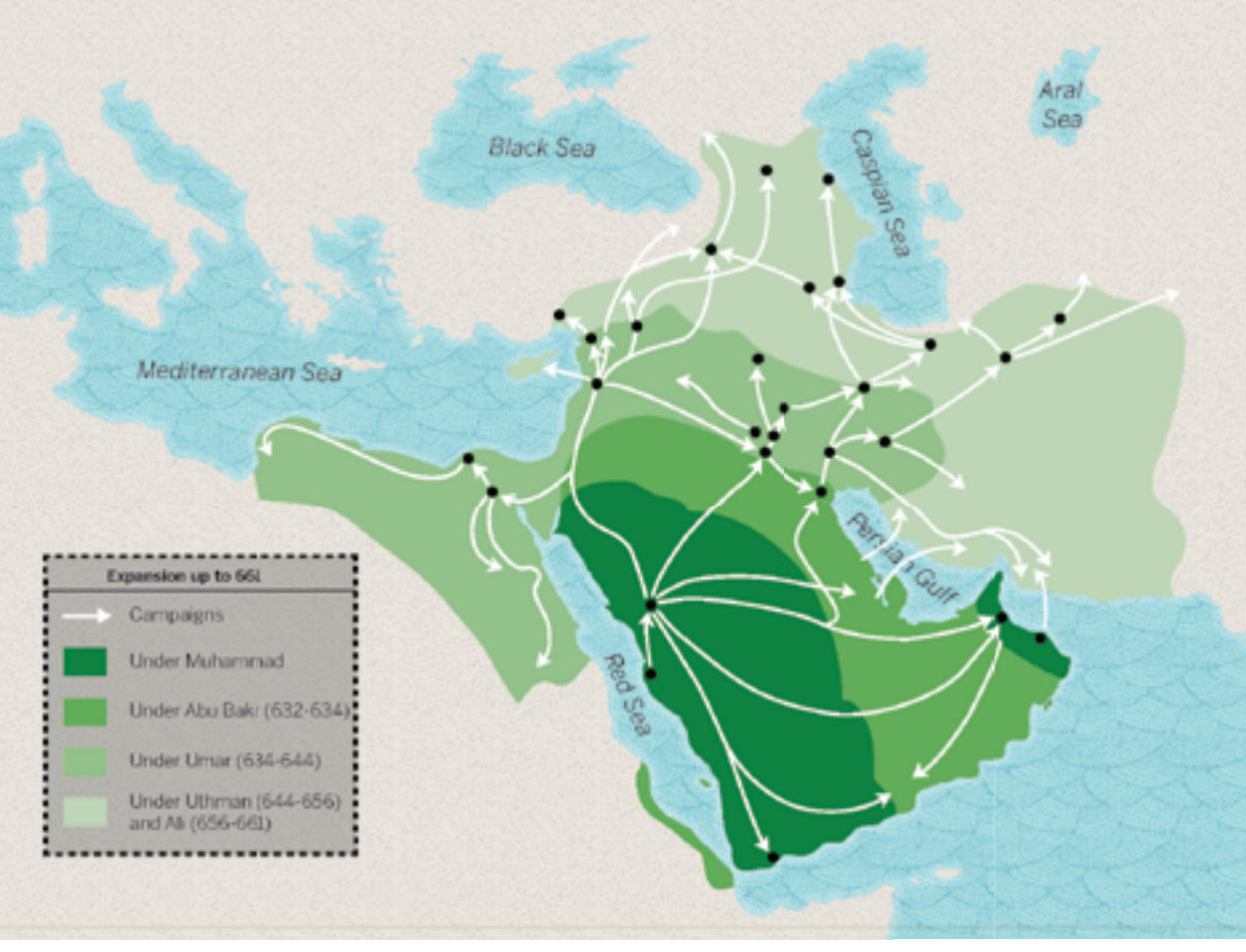
The legend is that in 616 CE, three years after Muhammad began converting people in Mecca, Umar decided to have him **assassinated**.

Striding toward Muhammad's house, he met a passerby who told him that Umar's own sister, Fatimah, had converted to Islam. Furious, Umar changed direction and rushed to Fatimah's house. He burst in, and his sister hurriedly hid the papers she had been reading. He shouted at her and demanded to see what she was reading.

Angry herself, Fatimah told him it was the Qur'an, and that he was too impure to touch it. He grabbed the Qur'an and began to read.

Immediately, he started weeping, and converted to Islam on the spot. He became one of Muhammad's closest allies.

Umar was a political genius. He established one of the greatest empires in history, winning battles and expanding that empire at an even faster rate than Muhammad and Abu Bakr had. He also put structures in place to keep the empire strong.



A map of the Islamic Expansion up to 661

He appointed regional governors to the places he conquered and required them to live in a humble way. Their doors had to remain open to the people. Umar himself is believed to have led a very simple life. He lived in a small home and wore inexpensive clothes. If he felt officials were **flaunting** their wealth, he had them **dismissed**. He created a special department that would investigate complaints about state officials. If they were found guilty, they could be **flogged**.

Umar also created a taxation system for the new Islamic empire. All Muslims had to pay a tax of two percent of their earnings to help the poor and needy. Non-Muslims also had to pay a tax. Umar used these taxes, among other things, to help the unemployed and the

elderly, just as many governments today use taxes to support people in need.

Umar was not only a political genius but a military one. In his 10 years as caliph he fought many wars. With his greatest generals, Abu Ubayda and Khalid, he **devastated** the great Byzantine and Persian Empires. In 636 and 637, two decisive battles were fought that led to the Muslims conquering huge portions of Byzantine territory and breaking the Persian Empire completely.

By his death in 644, just 12 years after Muhammad's own death, Umar had captured much of the Persian Empire. He had moved through Syria and into Egypt. He had taken the great cities of Damascus and Jerusalem from the Byzantines.

Politics, not Religion

The Muslims conquered many lands, but they did not force Jews and Christians to convert. They recognized the common roots of Christianity, Judaism, and Islam. Some Christians and Jews were attracted to Muhammad's message and did choose to convert, but this happened over a long time.

Christians and Jews did pay higher taxes than poor Muslims, but less than under the Persians or Byzantines. In general, they were treated better in the first Islamic empires than they had been under earlier empires and often preferred living in Islamic lands.



The Yarmouk River valley

The Battle of Yarmouk: An Introduction

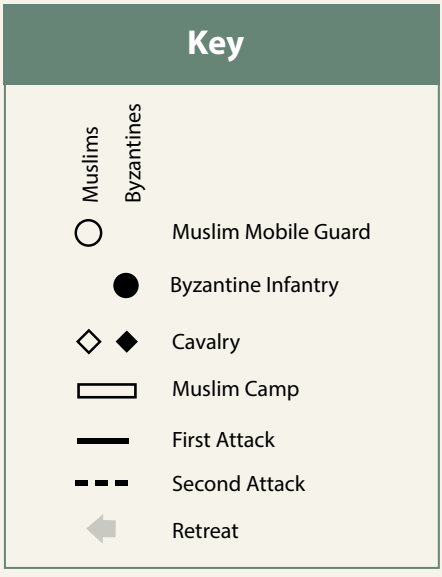
The Byzantines largely ignored the Muslims, until Umar conquered the great city of Damascus in 635. It was then that the emperor, Heraclius, realized this new foe must be crushed.

He raised a huge army from across his empire to drive the Muslims back into Arabia. The Muslims retreated and regrouped on the edge of the desert (in modern-day Jordan) and then they met the Byzantine forces on the plains overlooking the Yarmouk River valley, northeast of Jerusalem.

The Battle of Yarmouk was one of the great turning points in history. The Muslim army defeated a much larger, technologically superior force through strategy and determination. Umar had appointed a great general to lead his troops against the Byzantine army—Abu Ubayda, who was assisted by another **savvy** general, Khalid.

This is a fictionalized story of General Vahan, the leader of the Byzantine troops, and his experience through the long Battle of Yarmouk.

The Battle of Yarmouk



General Vahan was confident. The loss of territory to the newly united Arabs had been an **unbearable** humiliation for the Byzantine Empire. He was proud that Emperor Heraclius had given him, his greatest general, 80,000 troops to crush the new Muslim army.

In the past few weeks, he had swept through Syria, and the Muslims had retreated before him. Now was his chance to end their expansion. Twenty-five thousand Muslim troops were gathered before him on the Yarmouk plains. Deep ravines with rushing waters surrounded them—there were few ways to escape.

Not that escaping should be necessary for the Byzantines. Vahan's army was larger, more experienced, and had superior technology. There was little doubt of victory.

Vahan watched his army train. **Infantrymen** jogged up and down under the watch of a steely-eyed officer, holding their spears and shields aloft. In battle they would form a perfect barrier, preventing any of the enemy from attacking the troops within. Behind them the rest of the infantry would be sheltered, ready to throw javelins and shoot arrows at the enemy.

Then there were the mighty **cavalry**. He could see them, making **crude** jokes and **jostling** one another. Little could dent the **arrogance** of a cavalryman. Armed with lances, **long-swords**, and short-bows, they would be the key to crushing the enemy. They would charge at the Muslim soldiers, shooting arrows as they advanced. Then they would crash into them with their battle-trained horses, scattering men left and right.

Finally, there were the champions. Seasoned officers and warriors, they would begin the battle by fighting **duels** to the death against their Muslim opponents. General Vahan knew many would die. But those who succeeded would strike fear into the hearts of the other soldiers.

The Byzantine soldiers were as diverse as the empire itself. People from Armenia, Syria, Egypt, Greece, the Balkans, and more. They were also unstoppable.

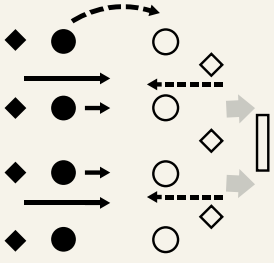
At least, they should be. Vahan **suppressed** a **twinge** of doubt. His soldiers were tired after fighting the Persians for so many years.

Still, Vahan believed victory would be within reach.

Day 1

The battle began, as was the tradition, with the dueling of champions. Vahan was surprised at the number of champions the Muslims managed to slay. Still, it had been a fruitful day. Vahan had tested the Muslim lines with his army and now understood their strength and formation. He had a plan.

Day 2



Now the real battle began! Vahan launched a major attack, with cavalry and infantry striking hard at the center of the Muslim forces. He attacked before dawn, when the Muslims would be praying. But the Muslim general Abu Ubayda

was prepared for this stratagem. He was ready to meet the Byzantines on the battlefield.

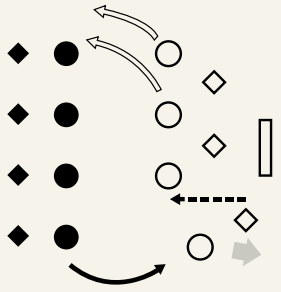
Abu Ubayda may have seen through Vahan's **ploy**, but he was still **overwhelmed** by the Byzantines' numbers. Soon, the Muslims' right flank collapsed! The soldiers fled back to their camps. Vahan watched with satisfaction.

Suddenly, he saw the Muslim soldiers returning. Sure it was a trick, he shouted for a messenger to discover what was happening. When the messenger returned, panting and breathless, he told an astonishing story. The Muslim women in the camps were furious with their husbands for fleeing the battle. They charged at them with tent poles, threw rocks at them, and sang songs of betrayal. Their fury had forced their husbands back into the battle!

Vahan was amazed but carried on with the attack. This time he pushed on the left flank. Again, the Muslim soldiers fled, only to be pushed back into the battle by their wives.

Thwarted, Vahan **retired** to sleep. His dreams were troubled. The day should have seen the destruction of the Muslim soldiers. Instead, little had been gained.

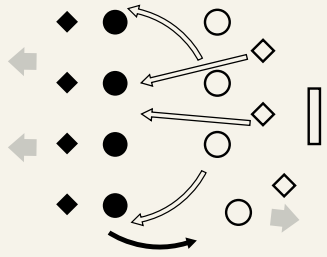
Day 3



Vahan tried a new strategy: pushing hardest on the right flank to break it apart from the main Muslim army. Yet again, the soldiers retreated, only for their wives to push them back into the **fray**.

But while Vahan was concentrating on the right flank, Abu Ubayda ordered Khalid to sneak round and attack Vahan's own left side! Khalid's "mobile guard," his best soldiers, caused **havoc**. The battle descended into bloody fighting, with many dying on both sides. By nightfall, the Byzantines had still made no progress.

Day 4



Vahan decided to repeat the previous day's strategy. The Muslim right flank had been damaged, and, with one more hammer **blow**, should collapse.

Once again, the Muslims fell back under his attack. But, once again, Abu Ubayda **outwitted** him. In a **three-pronged maneuver** the Muslims' mobile guards attacked the flanks of the Byzantine army while the cavalry attacked the front. The Byzantine army began to retreat.

The Muslims ended the day with ground gained. But it had come at a huge cost. Already, Vahan heard from his spies, the day was being called the "Day of Lost Eyes" in the Muslim camp. Huge numbers of Muslim soldiers had lost their sight to the Byzantine archers, and some of Abu Ubayda's best officers had been killed.

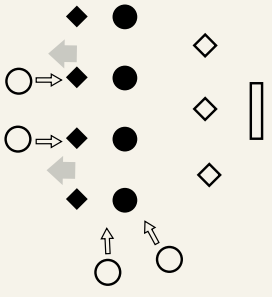
Day 5

Vahan had been fighting for four days against an inferior force. He had killed many, but many had died on his own side, too. He had failed to gain any ground. Filled with **self-loathing** but knowing it was necessary, he sent a courier to the Muslim camp offering a truce.

After some hours, the **courier** came galloping back. "General," he gasped, "they have declined the truce. Battle will begin again tomorrow."

For the first time, Vahan knew real fear. By offering a **truce** he had signaled to the Muslims that he might lose. Now they would be excited and eager, believing they could win. He could be in trouble.

Day 6



The sixth day of battle dawned. Vahan looked at his troops, seeing the worry in them that he tried to mask on his own face.

As the fighting began, Vahan realized the Muslims had indeed gained confidence. They attacked in force, while Abu Ubayda's mobile army galloped around and attacked the Byzantines from the left and the rear. The Byzantines' left wing collapsed.

Vahan, seeing the disaster, tried to order his cavalry to respond. But he was too late. While the Byzantine cavalry were forming, Khalid attacked them. The cavalry fled to the north. Abu Ubayda's mobile guard rejoined the other Muslim soldiers, continuing to destroy the Byzantine army's left wing.

Vahan knew he was beaten and ordered a retreat. The Byzantines fled, only to find troops blocking them. As they scrambled, many fell into the deep ravines surrounding the plains, or dove into the waters only to be smashed by the rocks below.

Some soldiers did escape, including Vahan. But shortly afterward, Abu Ubayda's soldiers found them and fought them again near Damascus. This time, Vahan was killed. At least, he thought as he died, I will not see my Emperor's face when he realizes his Great Empire has been broken.

Uthman

In 644, Uthman was appointed Umar's successor. Like Abu Bakr and Umar, he had been a close companion of Muhammad's; he was also his son-in-law (Uthman had married two of Muhammad's daughters).

Uthman continued to expand the Islamic empire, but his reign was more **controversial** than those of his **predecessors**. Some felt Uthman favored his own clan, the Umayyads, too much, and that he did not behave as a **pious** Muslim should. There were stories of **lavish** parties, of Uthman taking taxes from the people and spending the money for his own pleasure, on his family, and on his friends.

Regardless of whether those stories were true they convinced many. Uthman's enemies joined the cause of Muhammad's closest relative, Ali.

Do you remember the sermon Muhammad delivered shortly before he died? The one where he spoke about his son-in-law Ali? Ali and his family believed that Muhammad had meant Ali to be caliph.

Ali and his family had accepted Abu Bakr and Umar as strong leaders. But under Uthman their supporters' belief that Muhammad's direct relatives ought to be caliphs resurfaced (Ali was also Muhammad's cousin).

Uthman was assassinated in 656, leading to the first great crisis for the new Islamic empire.

The Codification of the Qur'an

In one of Abu Bakr's early battles, around 700 Muslims who had memorized the Qur'an were killed. Until that time, the Qur'an mostly existed in people's memories. Muhammad had recited the Qur'an to his followers, some of whom wrote parts of it down.

After that battle, Abu Bakr was afraid that knowledge of the Qur'an would be lost through future deaths. Although some written copies existed, he was not confident in their accuracy. He ordered a copy to be compiled that he then passed on to his successor, Umar.

But it was during the caliphate of Uthman that the final, "official" version of the Qur'an was established and distributed to the Muslims in the different parts of the new empire.

From the Lips to the Pen

In Muhammad's time, oral poetry was prized. Most people were illiterate, but they memorized long tales with beautiful language, adding to and adapting them down the generations.

That ability to memorize is why so many could learn the Qur'an by heart. But, as Abu Bakr realized, the times became too dangerous for the holy book to live only in people's heads.

Once the Qur'an was written down, people wanted to make it as beautiful as possible. Over time, calligraphy—the art of decorative handwriting—became the most important Islamic art. Calligraphy was not only used for the page: you can see it decorating the walls and roofs of mosques, and on bowls and vases. Great calligraphers became famous and set up schools of their own. Some could even create writing in the shape of animals.



A manuscript page from the Qur'an



The Battle of the Camel
142

Chapter 13

The Civil War

THE BIG QUESTION
Why are there Shiite and Sunni Muslims?

Uthman was assassinated by people who believed he was **nepotistic**. In particular, they felt he had unfairly placed people from his own clan in charge of Egypt, Syria, and other territories. So when the important people of Medina chose a new caliph after Uthman's death, they did not choose someone from Uthman's clan. Instead, they chose Ali, Muhammad's son-in-law and cousin.

Others opposed this decision, including Uthman's family. Their **opposition** to Ali grew, because they felt he did not punish the rebels who had killed Uthman. In the end, as is often true when people disagree about who should rule, civil war erupted.

The Civil War Begins

This civil war was **traumatic** for many Muslims. It had only been 24 years since Muhammad's death, and in that time, Muslims had fought side by side, winning over others to their faith and conquering huge amounts of land. Now, for the first time, they faced people of the same religion, and even the same tribe.

After winning the Battle of the Camel (see box on page 144), Ali moved the center of the Muslim political world from Medina to the **garrison town** of Kufa. From there, he marched north toward Syria, where Muawiyah had his armies.

Ali's forces met Muawiyah's along the Euphrates River, but both sides were reluctant to attack. The battle began only to be broken off shortly thereafter, when Ali and Muawiyah agreed to seek a compromise. They appointed arbiters to find a way out of the conflict.

Unfortunately, the arbiters offered a bargain that didn't satisfy either side. Even worse for Ali, some of his supporters left him because they were angry that he was looking for a compromise at all. In 661, five years after the civil war began, one of those former followers assassinated Ali.

After Ali's death, his son Hasan briefly became caliph before deciding to retire to Medina. Perhaps he hated the idea of Muslims

The Battle of the Camel

The civil war was mostly fought between Ali and his followers on the one side, and Uthman's relatives, led by the governor of Syria, Muawiyah, on the other. Other prominent Muslims also became involved.

One of the earliest battles in the civil war was the Battle of the Camel (656), at Basra in modern-day Iraq. It was there that Ali fought against one of his greatest opponents: Aisha.

You may remember that Aisha was a wife of Muhammad's and the daughter of Abu Bakr, the first caliph. She was also an important political adviser to the first caliphs known for her fierceness and passion.

Aisha was furious that Ali would not punish those who had murdered Uthman. She led opponents of Ali's into battle, directing them from a *howdah*, a kind of bed carried by a camel.

Aisha was defeated and retired from political life. She lived out the rest of her life in Medina, where she died at the age of sixty-four.

killing one another more than he liked the idea of being caliph. Or maybe he had seen too many caliphs suffer violent deaths. Whatever the reason, Muawiyah (Ali's rival) became the next caliph, and the first civil war ended.



What a cavalry might have looked like in the Battle of the Camel

This war, lasting five years, was very significant for the Muslims. It was the first time that they had opposed one another in battle. It also led to a **schism** that **resounded** through the centuries all the way to the present day.

The Umayyad Dynasty

Muawiyah ruled for 19 years. He was a strong ruler and kept the **discontented** supporters of Ali at peace. When Muawiyah was dying, he appointed his son, Yazid, as his successor.

This was unusual in early Islamic history. Unlike in Medieval Europe, the sons of the first caliphs had not succeeded them. Instead, it was the man considered most likely to lead the Muslims successfully who was chosen. In choosing Yazid, Muawiyah founded a dynasty of the Umayyad clan of the Quraysh.

There was immediate opposition to this dynasty.

Remember that part of the cause of the civil war had been the belief that Uthman favored his relatives too much. At the same time, many people felt that Muhammad's closest relatives should rule. So the feelings about whether authority should be inherited were complicated.

Ali's younger son, al-Husayn, led the opposition to the Umayyads. He refused to accept Yazid as the new caliph, and a new war started. It ended fast, because in 680, in the Battle of Karbala, Yazid's army killed al-Husayn and his entire family. Al-Husayn's supporters called it a **massacre** and his death **martyrdom**, and Shiite Muslims still mourn the anniversary.

Twelve more years of fighting would follow. By the end, Yazid's successor was **triumphant**, and the Umayyad dynasty continued

The Shia and the Sunni

Around fifteen percent of Muslims today are Shias, with most of the remaining being Sunnis. The Sunni are the majority in most Muslim countries, but in Iran and Iraq, the Shia are the majority. Over the centuries, there have been many tensions between the two branches of Islam.

The Shiite and Sunni divide emerged in the time of Ali, Muhammad's son-in-law and cousin. The Shia (short for Shi´at Ali, or the followers of Ali) believe that Ali and his family were the true successors of Muhammad. They trace this all the way back to Muhammad's last sermon. For them, Muhammad was clearly appointing Ali as his successor.

The Sunnis disagree with this interpretation of Muhammad's sermon. Instead, they believe that Abu Bakr, Umar, Uthman, and, later, the Umayyads, were Muhammad's rightful successors, since they were chosen by the **consensus** of the Muslim community.

The two branches of Islam have several different practices and beliefs. But they both believe in the Qur'an as Muhammad's revelation.

to rule. But winning came at a great cost: the **unity** of Islam was destroyed. Mecca and Medina, both **sacred** towns, had been attacked in the civil war, and the Shiite supporters of Ali would never forgive the Umayyads for killing al-Husayn.

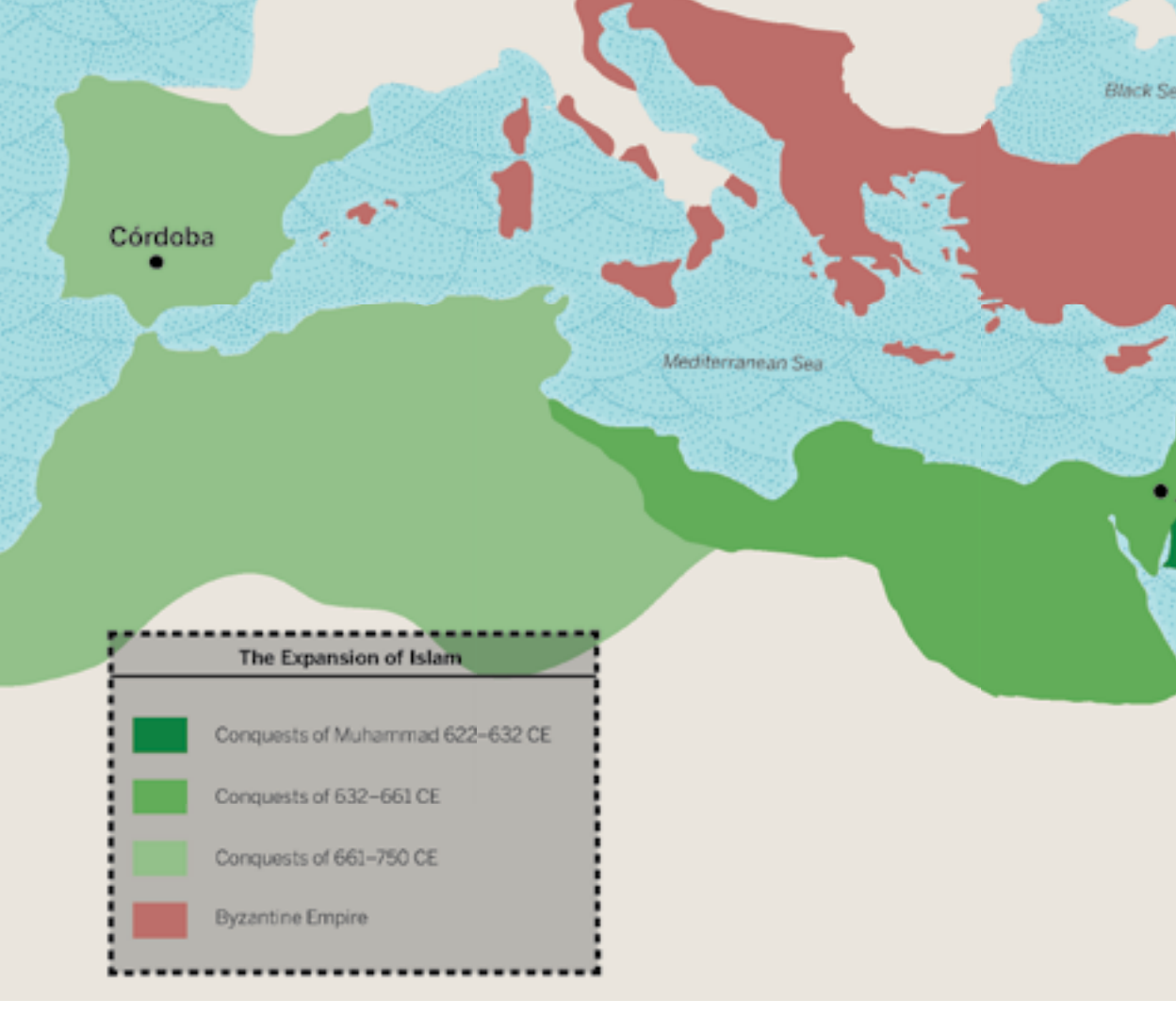
Also, the expansion of Islam had slowed almost to a halt. The Muslims had been too busy fighting one another to conquer new territory.

Remember Islam was still very new. It had only been 60 years since Muhammad had died. In that time, the growth of the Islamic empire had been extraordinary. Many had converted, and old empires had been destroyed. It is easy to forget that, at the same time, the Muslim people were trying to decide who should lead them, and why—both in politics and religion.

Given the disagreements among the Muslims, it is all that much more remarkable they were so successful. The combination of their message and their military and political genius was one the most **potent** the world had ever seen.

An Ummayad *Qasr* (castle)

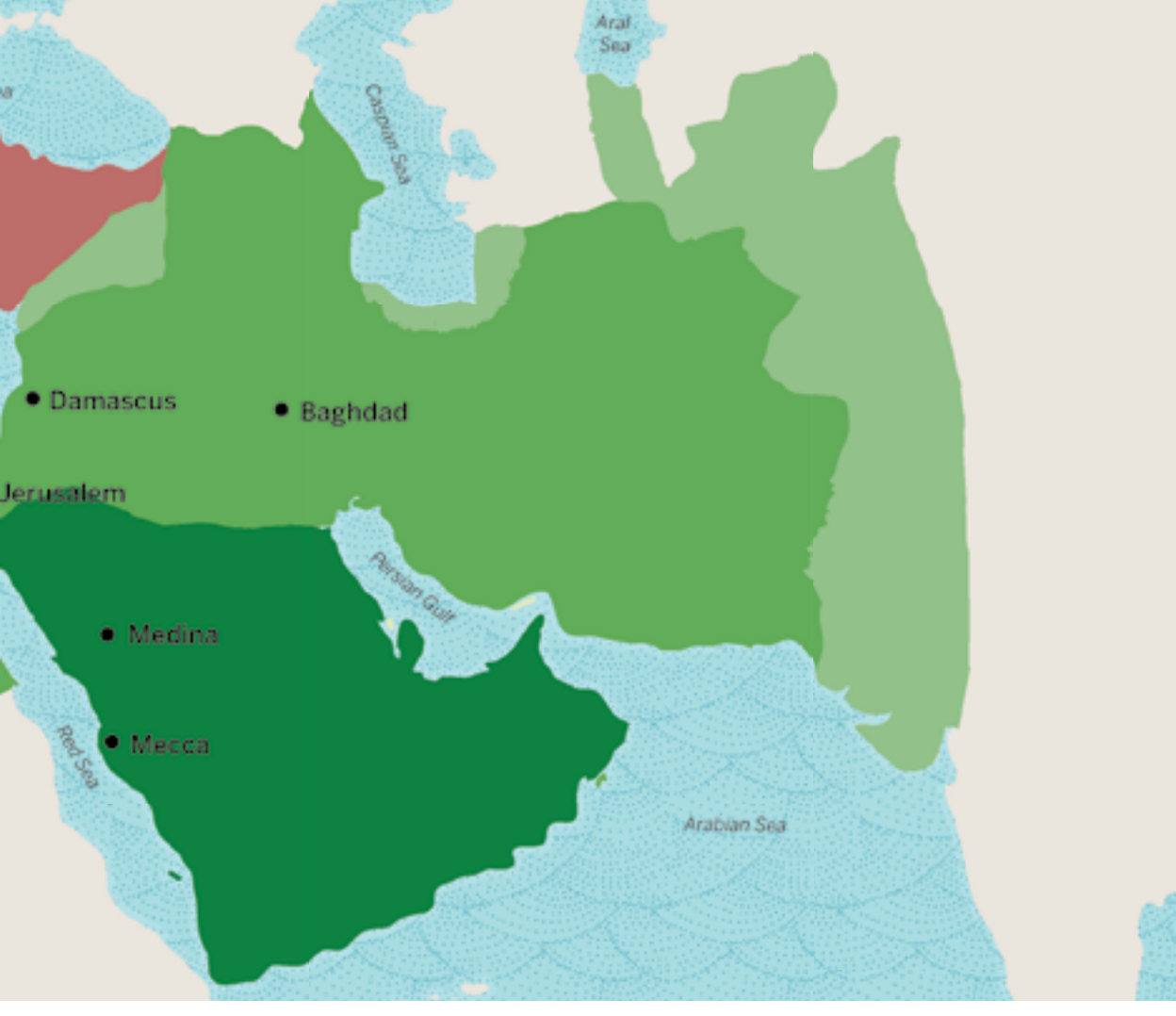




The Umayyad Caliphate

The Umayyad Caliphate, which ruled the Islamic empire for almost one-hundred years, was the first dynastic caliphate of the Muslims. Under it, the empire expanded to its greatest extent, reaching as far as Spain in the West and India in the East.

The Umayyads moved the capital of the Islamic empire to Damascus in Syria. It was an ancient city in a more central location than Medina. Islam had become a world power, and remaining in Arabia was no longer **plausible**.



The Umayyads also started making their empire Arabic. Up to this point, the countries they had conquered continued using Greek, Latin, or Persian as their main languages. Little had changed in government or daily life as a result of the invasions.

The Umayyads changed that. They made the official language of the empire Arabic. Following old Roman practices, they built and renovated roads across their empire, and they created **milestones** in Arabic showing the distance to major cities and describing the improvements they had made.

For the first time, the Islamic caliphs also built **architectural masterpieces**. These would continue to be built in the Islamic Classical Age.



The Dome of the Rock

The Dome of the Rock

Toward the end of the Islamic civil war, the Umayyad caliph Abd al-Malik built the Dome of the Rock in Jerusalem. It is one of the oldest Islamic buildings and Islam's first great masterpiece.

Muhammad was believed to have **ascended** to heaven during his lifetime in an event called the Night Journey. Muslims disagree over whether this event occurred in Mecca or in Jerusalem. The Dome is a shrine that some Muslims in later centuries (and most Muslims today) have identified as marking the location from which Muhammad was believed to have ascended.

The Dome combines architectural styles from different parts of the Islamic empire. The structure followed a Byzantine model, but the tiles were brought from Persia. The result was something completely new that changed over the centuries.



The prayer hall at the Mosque of Córdoba

The Mosque/Cathedral of Córdoba

The Mosque of Córdoba, later converted into a Catholic cathedral, was built by the Muslims when they conquered Spain. Construction began in 784 CE, and the final **modifications** were completed 200 years later. The mosque is famous for its 856 pillars that have been compared to rows of palm trees. The pillars are arranged in a series of double **arches** that were an architectural innovation allowing for high ceilings. (A double arch consists of a lower horseshoe arch and an upper semicircular arch.) Wedge-shaped elements in these arches are colored **alternately** red or white, giving the **interior** of the mosque its **distinctive** appearance. The massive dome is decorated with blue tiles and **countless** numbers of stars.



A map of the world created during the Islamic Classical Age

Chapter 14

The Classical Age

THE BIG QUESTION
What was life like for Muslims during the Islamic Classical Age?

In the 740s, fighting broke out again in the Islamic empire. Shias, who still followed Ali, continued to rebel against the Umayyad caliphate.

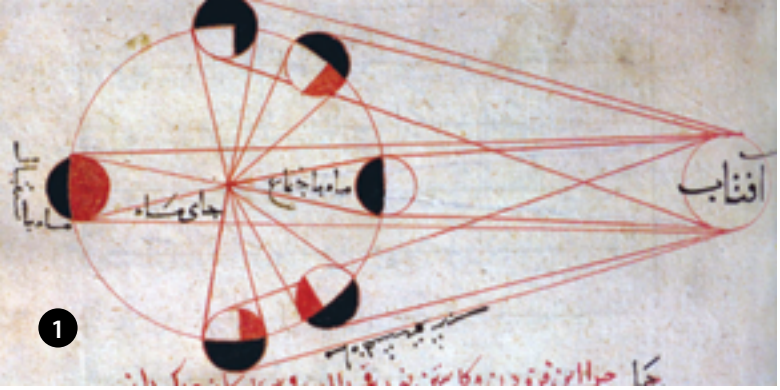
This time, the Umayyads were defeated. Only one member of the family survived: he fled to Spain, where his family continued to rule under a new, separate caliphate.

In the rest of the Muslim world a new dynasty emerged: that of the Abbasids, **descended** from another member of Muhammad's family (his uncle).

The story of early Islam might sound like one of constant battles, but it was actually very stable compared with what was occurring in Europe and elsewhere. The Abbasids ruled for 500 years, moving the capital from Damascus in Syria to Baghdad in modern-day Iraq. Under them, the Islamic empire was very **prosperous**. Art, science, mathematics, and architecture **flourished**. This period is known as the Islamic Classical Age.

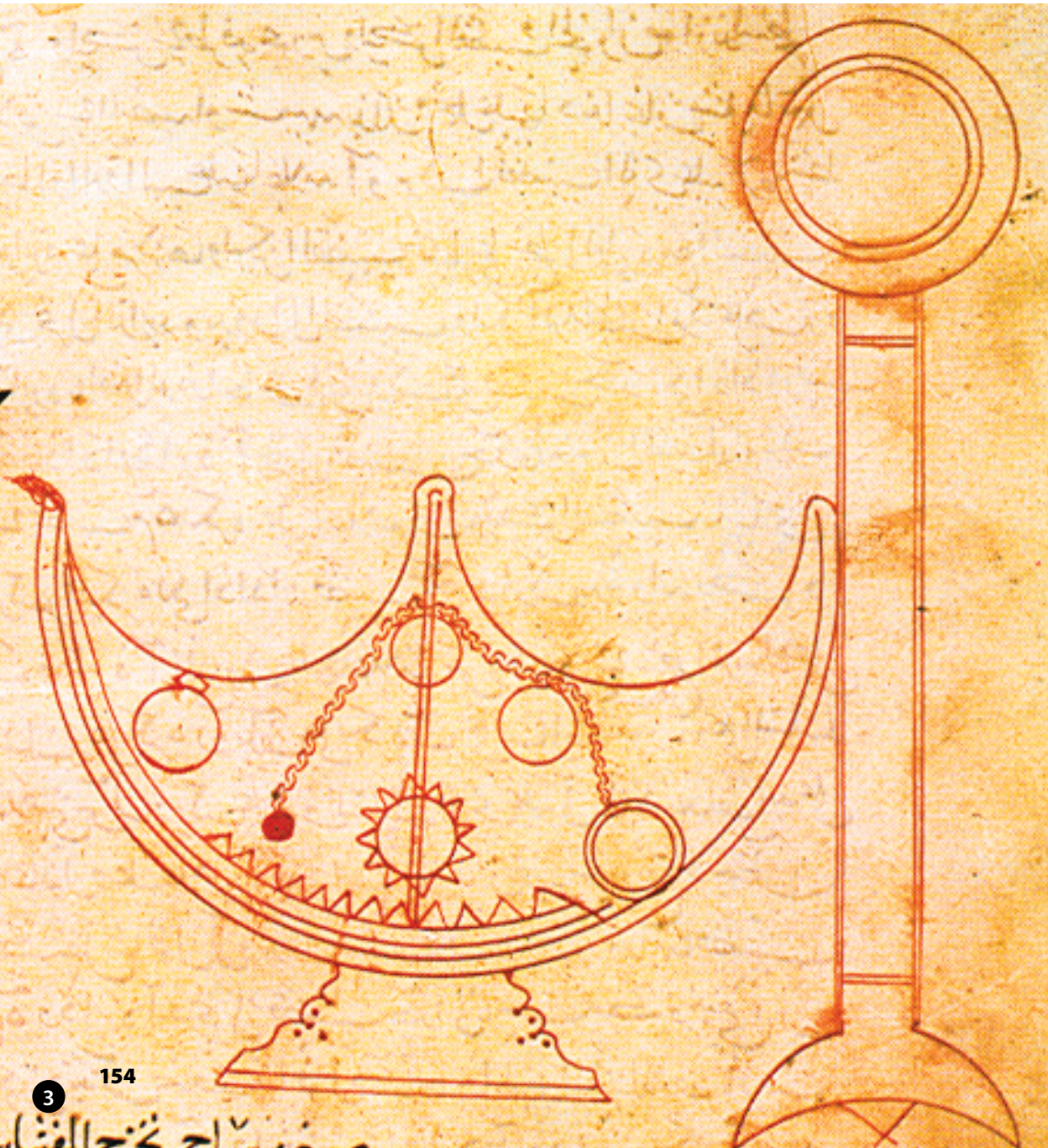
During the Classical Age, the Islamic world was much wealthier, and more scientifically advanced, than Europe. Jews, Christians, and Muslims coexisted in great cities. They lived in houses with **courtyards** and fountains and dined on **subtly** spiced foods. Their homes were filled with goods from across the empire and beyond.

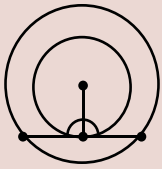
The Classical Age was possible because of the size of the Islamic empire. Muslims were able to take ideas from different parts of the world and merge them into something completely new.



1


2


3



Knowledge in the Classical Age

The Abbasid Caliphate was a magnet for scholars throughout the empire, regardless of their religion. Persians, Greeks, Indians, and others flocked there. Baghdad became one of the greatest **storehouses** of knowledge in the world, particularly of old Greek texts translated into Arabic.

As well as translating ancient Greek and Roman **manuscripts**, circles of scholars worked together and debated one another. Logic and reasoning were an important part of Islam, and that extended to the field of science.

With so much knowledge at their fingertips, scholars made countless scientific, philosophical, mathematical, and other discoveries. These contributions were often years, decades, even centuries ahead of developments in other parts of the world.

Developments during the Classical Age:
1) A drawing explaining the different phases of the moon,
2) a physician learning a complex surgical method, and
3) a drawing of a mechanical device



1



2



3



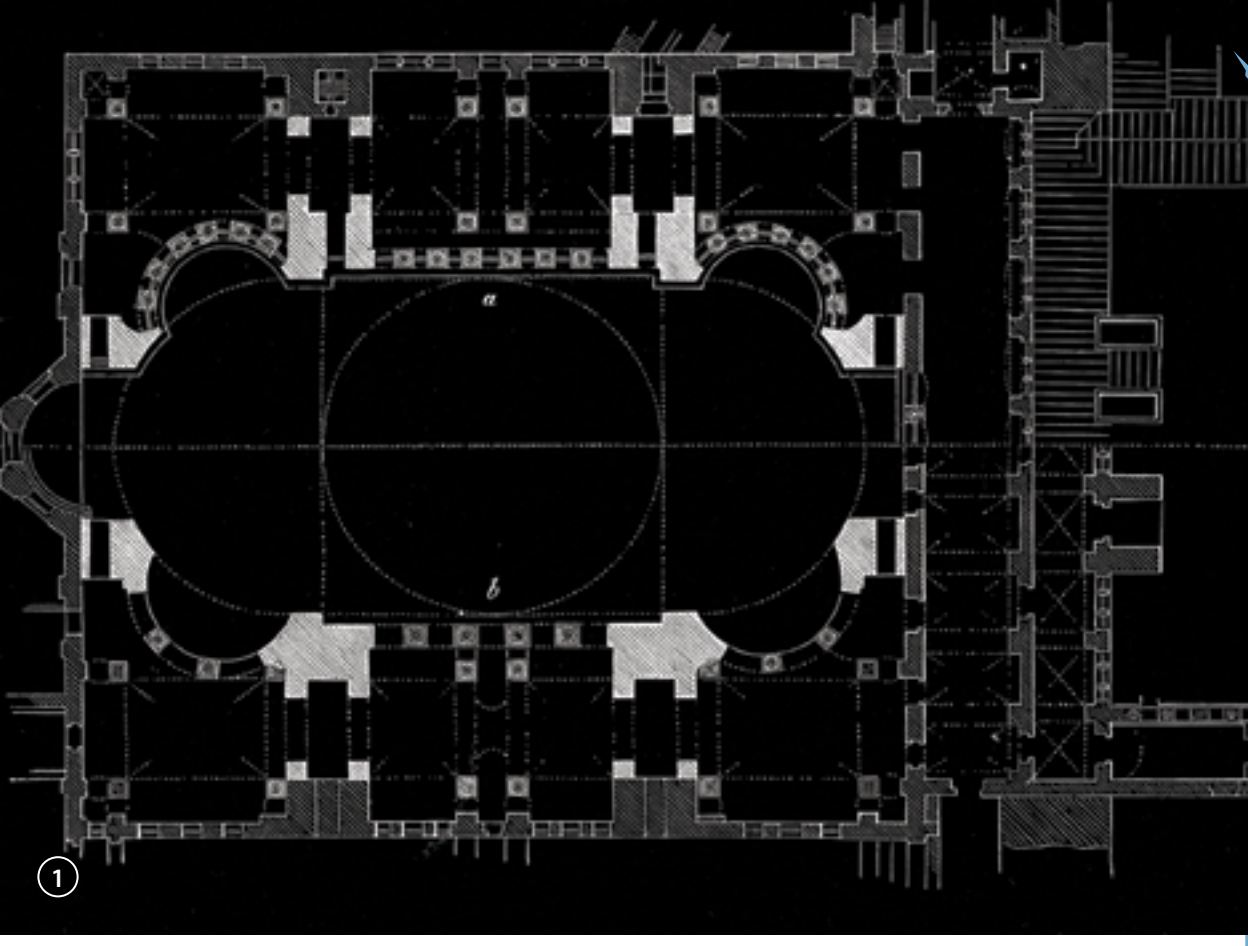
Mosques

A mosque is the name for an Islamic place of worship, similar to synagogues for Jews and churches for Christians.

Over the centuries there have been many great mosques built throughout the Islamic empire. Many share common characteristics:

- All mosques have a *mihrab*, or prayer niche, pointing to Mecca; this is the direction in which Muslims pray.
- Many mosques have minarets, or tall towers used to call people to prayer.
- Calligraphy and **geometric** designs are both common features in mosques.

1) Grand Mosque in Abu Dhabi, the capital city of the United Arab Emirates; 2) an interior view of the Hagia Sophia in Istanbul ; and 3) Islamic arches in Riad, Morocco



1



2



3



Architecture

The Islamic world created some of the greatest architectural masterpieces of all time. Just as European Christians built great cathedrals, the Muslims built great mosques.

The Muslims wanted their mosques to be beautiful, **imposing**, and noticeable from afar. One of their greatest innovations was the pointed arch. A pointed arch is very **graceful**, but it also bears a lot of weight; you can build higher using one. Other arches the Muslims developed were used for beauty—the ogee arch in the form of an *S* shape, for example.

As well as arches, many mosques had great domes, like that of the Dome of the Rock mentioned in Chapter 4. From within the mosque, people might have looked up in the huge dome and felt as though they were looking at heaven. The domes **inspired awe** in the worshippers.

Geometric patterns were central to Muslim architecture. Perhaps because some Muslims did not believe in representing Muhammad's face, other decorative elements were emphasized. Artists **inscribed** squares or triangles inside circles and **interlocked** the figures into patterns that could be repeated near-endlessly. These patterns were intended to remind their viewers of the **infinite expanse** of the universe.

1) An architectural drawing of Hagia Sophia; 2) a door of the Bab Doukkala Mosque in Marrakech, Morocco; and 3) Islamic tilework in Fez, Morocco

Another commonly used architectural pattern was the arabesque. If you were to go to a wealthy Muslim home, you might see courtyards with fountains and **elaborate** gardens. These created a sense of peace and **tranquility**. The arabesque was based on the observation of gardens, with elaborate patterns of **intertwined** plant stems and a variety of leaves. These patterns reflected both the natural world and the gardens of heaven that Muslims believed God had created for them.

1. The Great Mosque of Samarra

The Great Mosque of Samarra was built by the Abbasid caliphs in the ninth century. Its enormous **spiral** minaret, constructed entirely of baked brick, towered over the city.

2. Hagia Sophia

The Hagia Sophia in Istanbul (Constantinople) was originally a great church built by the Byzantine emperor Justinian. When the Muslims conquered Constantinople, they converted the church into a mosque; covered the many frescos of Jesus, Mary, and Christian saints; and added minarets, calligraphy, and a mihrab. The Hagia Sophia is now maintained as a museum, inside of which you can see the combination of Christian and Islamic design.



1

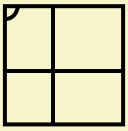


2

1

2

3



Mathematics

Have you ever tried doing math in Roman numerals? It is a nightmare, because the Romans used combinations of letters for numbers. For example, C represented 100, M represented 1,000, and I represented 1.

So, 578 = DLXXVIII

A man called Muhammad ibn Musa al-Khwarizmi solved that problem. A great mathematician, he took some of the ideas that existed in India and **refined** them into our current numeral system (1,2,3,4, and so on). He introduced the number 0 as well, which is a **foundation** of modern mathematics.

Al-Khwarizmi made many other discoveries—in **algebra**, in astronomy, and even in geography. His work spread to Western Europe, and his name in Latin led to the English term *algorithm*, which is a word we still use today. Without his work, many of the most important scientific discoveries of the past 1,000 years probably would not have been possible.

1) Astronomical tables, 2) a mathematic table from an ancient manuscript, and 3) Muhammad ibn Musa al-Khwarizmi

فاذا ورد العصير فصفه فهذا الشراب موافق لوجع الحلق والجنب والرئين
والاسترخاء الراقف ولمن به بلغم غليظ في حلقه يصفي اللون ويكثر الدم



1



164

2



3



Medicine

Medieval Europeans did not know much about **hygiene** or medicine. Cities and homes were often dirty: people did not bathe often, and sickness and death were very common.

The Islamic world was more advanced. Every city had many **bathhouses**, and the streets and homes were much cleaner than in Europe. This prevented the spread of illness and disease.

The Muslims also made many discoveries in medicine. For example, a famous physician called Ibn Sina **pioneered** a method of setting broken bones that is still used today. His book, The **Canon** of Medicine, collected all of the most **sophisticated** medical knowledge of the day. It was used throughout the empire and traveled to Europe, where it helped Europeans advance their own understanding of medicine.

Another Islamic physician, Abu al-Qasim Al-Zahrawi, wrote the first illustrated book about surgery and invented several surgical instruments. He offered **practical** advice about skincare and hair care, strengthening gums, and tooth whitening. He also discussed sunscreen, deodorants, an early form of lipstick, and ways of straightening curly hair.

Some discoveries that Europeans made during the Renaissance were only possible thanks to the translation of Arabic texts and scientific knowledge into Latin.

1) A drawing from an ancient Islamic book of medicine;
2) a manuscript drawing showing the human eye; and
3) an illustration of doctors preparing medicine from honey



1



2



3



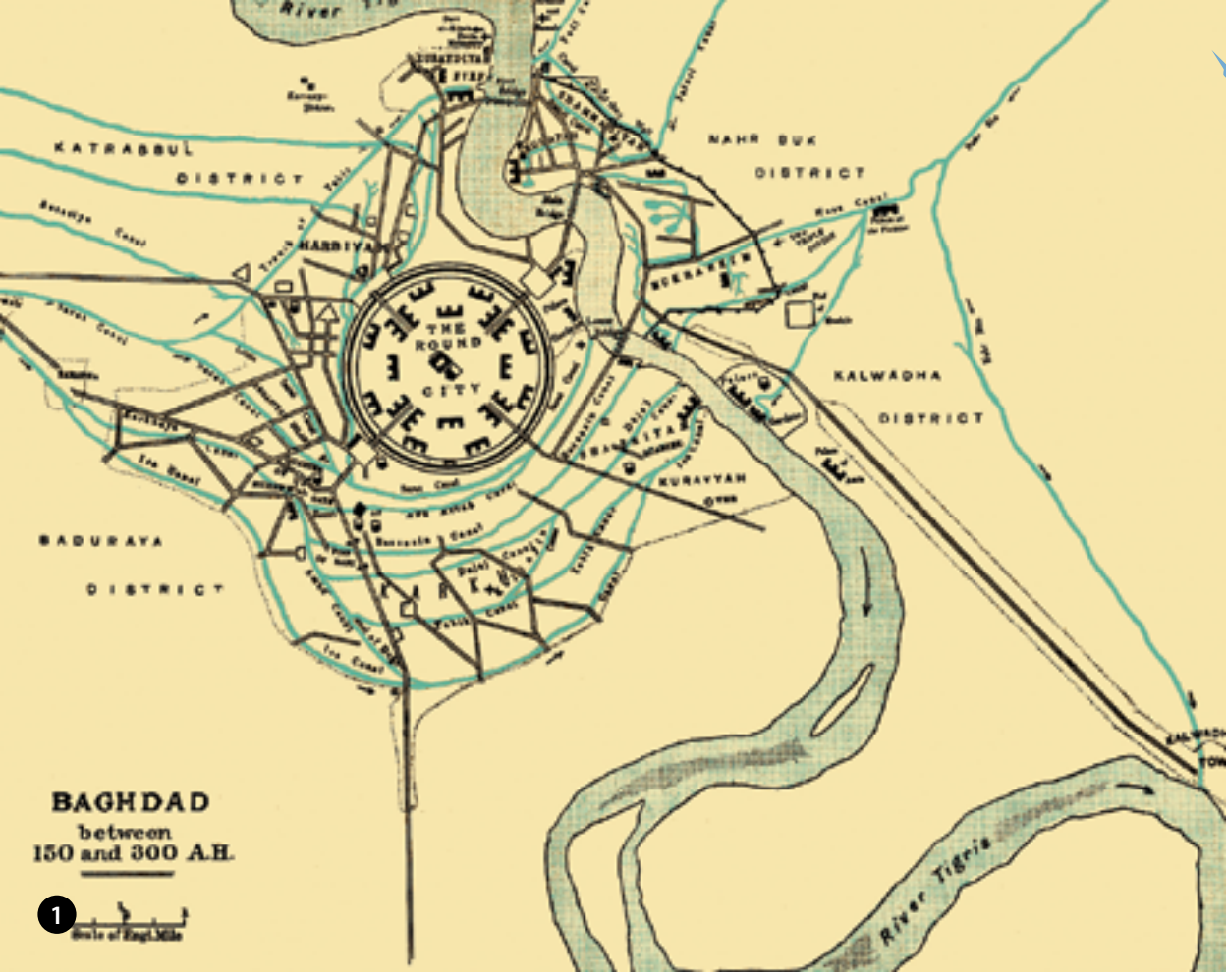
Food of the Classical Age

In the tenth century, a man living in Baghdad named Ibn Sayyar al-Warraq compiled hundreds of recipes. The resulting book, translated from the Arabic as *The Book of Dishes*, survived and gives us a fascinating glimpse into eating habits in the Islamic Classical Age.

A sample recipe:

> Slice meat and chop it into small pieces (but not too small) and add some suet. Cook the meat with the green stalks of onion and kurrath, and season the meat with salt, olive oil, bruised cassia and galangal. Add coriander seeds and cumin.
>
> Break eggs on the meat. Let the eggs look like eyes.
>
> Place the pan with the meat and eggs on a reed tray and place a sprig of rue in the middle of each yolk. Drape over the pan a big thin sheet of bread and present to the table.

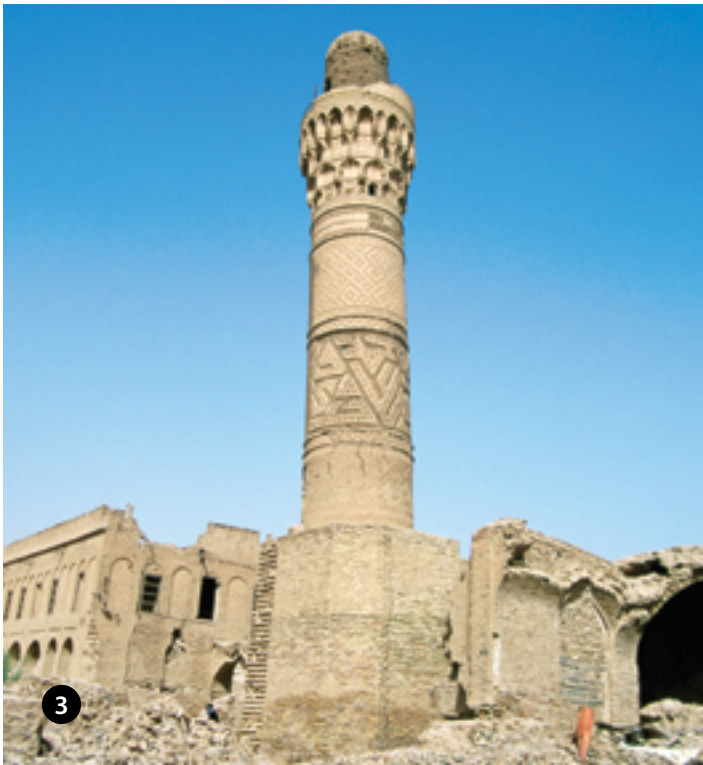
1) A traditional spice market from the Islamic culture, 2) *Halal* cooking at a Muslim gathering, and 3) an *Iftar*—an evening meal for breaking daily fast during the Islamic month of Ramadan


KATRABBUL
DISTRICT
HARBIYAH
NAHR BUK
DISTRICT
KALWADHA
DISTRICT
KURAYYAH
BADURAYA
DISTRICT
THE
ROUND
CITY
River Tigris
BAGHDAD
between
150 and 300 A.H.

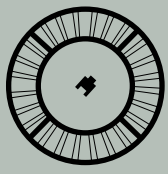
1



2



3



The Great City of Baghdad

Baghdad, founded in 762, was the capital of the Abbasid caliphs. It was centrally located within the empire and was defended by thick mud brick walls and a broad moat formed from the river Tigris. Four great gates facing different parts of the empire allowed people in and out of the city.

Within the city, four huge streets were filled with shopping **arcades** where merchants sold spices, carpets, and everything else you can imagine—sugarcane, dates, mangos, and rice all traveled across the empire to be sold in the streets of Baghdad.

Just inside the wall were houses for the caliph's family, staff, and servants. The caliphs themselves lived in a palace in the city center. An enormous building, it had two reception halls with high domes, the highest standing twelve stories aboveground. Atop this highest dome was a statue of a horseman carrying a lance. Visitors called the horseman the "crown" of Baghdad. It was said that if the lance moved, rebels would attack from where it pointed.

Many members of the ordinary public lived in stone or brick houses or even in apartment buildings housing as many as 200. **Communal** bathhouses, with one for women and one for men, were dotted throughout the city.

1) The city of Baghdad between 150 and 300 AH (767 and 912 CE), 2) an illustrated scene from the siege of Baghdad, and 3) a mosque tower in Baghdad



City of Jerusalem

Chapter 15

The Crusades

THE BIG QUESTION
Why did the Christians launch the Crusades?

The First Crusade

On November 27, 1095, Pope Urban II gave a **rousing** speech to a congregation in southern France. The Muslims, he said, had invaded Jerusalem. Christians had a duty to claim it back.

The crowd screamed in support. "God wills it," they chanted. Thousands of men, inspired by the Pope's words, went to war: the First Crusade had begun.

Jerusalem was the holy city of the Muslims, the Christians, and the Jews (remember, all three religions had a common root). Pilgrimages to Jerusalem had remained common for Christians after it became



a city within the Islamic empire. But, recently, it had become more difficult to **access** Jerusalem. A new Turkish group called the Seljuks had invaded it and did not welcome Christian pilgrims.

This is one of the reasons that the Crusades were launched. There are other possible causes. Some believe the Pope was trying to win more power in Europe by uniting soldiers and kingdoms behind him. Others think it was a way to stop war between Christian nations, by having them target a new enemy.

Whatever the cause, the Crusades were a surprise for most Muslims. It didn't occur to them that an army from Europe would cause them problems. Normally, they would have been right. The Islamic empire was larger, richer, and more powerful than Europe. But there was trouble within the empire. Different kingdoms were **jockeying** for power, and rebellions and wars were common. The Muslim armies were exhausted, and it made them vulnerable to attack from the outside.

A Fractured Empire

By the time of the Crusades, the Abbasids' power had **waned**. Different corners of the empire had started to rule themselves, only supporting the caliph in name. In Baghdad, the capital, the Seljuk Turks ruled as "sultans," with the caliph as a mere **figurehead**. The Turks were **renowned** as warriors who were particularly skilled in archery and horsemanship.

By the eleventh century, therefore, the empire was **fractured**. Some of the groups fought one another. This made them more vulnerable to attack from outside.

The First Crusade conquered Jerusalem and many other cities in less than three years. As the crusaders swept into Jerusalem, soldiers went on a **rampage**, massacring some of the inhabitants. In a letter to a relative, an elderly Jewish man described the massacre:

"They killed everyone in the city, Muslims or Jews. The few who survived were made prisoners. We all hoped that our Sultan would chase these men away. But time after time our hopes failed. Yet to this very moment we hope that God will give our Sultan's enemies into his hands."

The Second Crusade

The First Crusade had been a success for the Europeans. They had conquered Jerusalem in a very short period, catching the Muslim armies by surprise. For 40 years they ruled successfully, establishing large castles to defend their territory.

But the Muslims were regrouping. In 1144, they launched a successful attack on Edessa, a large city held by the crusaders. The fall of Edessa signaled the first major Muslim victory against the crusaders and prompted a Second Crusade from Europe, with new armies.

While the First Crusade was a victory for Europe, the second was a humiliation. The armies of the Second Crusade did not even try to

Battle between the crusaders and Muslims



The Mamluks

Early in Islamic history, beginning with the Umayyads, the caliphs had started to rely on soldiers from outside of Arabia. People from across the empire joined their armies, including non-Muslims.

Some of these people became Mamluk soldiers. Mamluks were a unique group, mostly Turkic, or from the Caucasus. Formally "property" of the caliph, they started training from a very young age. Boys as young as thirteen were converted to Islam, placed in **barracks**, and worked **intensively** to learn archery, sword fighting, and horsemanship. They developed deep friendships with one another and loyalty to their officers and caliph. They became the most **elite**, and effective, fighting force in the empire.

Many Mamluks themselves rose to power, becoming generals of the armies. Often, only those who were Mamluks were eligible for the highest positions. The Mamluks were important fighters in the later crusades, and, eventually, after they defeated the crusaders, they formed a dynasty of Mamluks that ruled Egypt, Syria, and most of Arabia.

reconquer Edessa. Instead, they tried to attack the great city of Damascus in 1148. They were defeated and had to retreat.

Saladin and the Third Crusade



Salah ad-Din, the first sultan of Egypt and Syria and the founder of the Ayyubid dynasty

Salah ad-Din (or, "Saladin," to the Europeans) is one of the most remarkable leaders in history. Before the Third Crusade he had followed his uncle (a famous general) and conquered many of the fractured Islamic territories, including Egypt and Syria. He was a great military leader and was also seen as a wise, compassionate man.

Saladin was initially willing to leave Jerusalem in the hands of the Christians, and he signed a treaty promising this. But then one of the crusader leaders, Raynald de Châtillon, broke the treaty. This caused Saladin to attack the crusaders, defeat them, and capture Jerusalem, in 1187. It was these events that sparked the Third Crusade, led by one of the most famous warriors in medieval Europe: King Richard I of England, known as the Lionheart for his bravery.

The Story of Saladin and Richard the Lionheart

"A curse on Raynald de Châtillon!" mumbled Richard the Lionheart, King of England, as he tossed and turned in his tent. His fever had raged for days, and he was desperate for water in this dry and hot land.

"Do you not mean a curse on Saladin, your Majesty?" asked one of his attendants.

"No I do not!" snapped the king, who hadn't realized he had spoken aloud. "Raynald got us into this mess. Saladin signed a treaty promising to leave Jerusalem alone, and Raynald broke it. We all knew he was an evil man, but attacking those Muslim caravans was stupid as well as wicked. Now I'm suffering, desperate for cool water in this terrible land, because of Raynald's actions."

"But Sire," protested his attendant, "Raynald de Châtillon was our ally! He died a **valiant** death at the hands of Saladin."

"Ally?" the king asked incredulously, his cheeks flushing hotter. "ALLY? The man was a menace. Remember when he decided to attack the Emperor of Byzantium? He asked that great Christian leader, the Patriarch of Antioch, to **finance** his war. When the patriarch refused, Raynald had the poor man

stripped, beaten, covered in honey, and left in the hot sun. When he was finally released, the patriarch was so exhausted, he agreed to give Raynald as much money as he liked."

"No, with allies like that," the king continued, "we are in little need of enemies. In truth, I cannot blame Saladin for killing him and retaking Jerusalem."

"Your Majesty, I do not understand," said the poor **bewildered** attendant. "You traveled all the way from England to retake Jerusalem. Now you say Saladin should have it?"

"You're not listening," the king chided. "Of course Jerusalem should be in the hands of Christians. That doesn't mean that I think Raynald behaved well. Honestly, I am far more **beset** by my so-called allies than by my enemy, Saladin!"

"Take Philip, King of France, and Leopold, Archduke of Austria," the king said, warming to his subject. "They were supposed to be on this expedition, but they ran home when things got difficult! They're rats, both of them. Leopold even complained that I had insulted him!"

Seeing the king grow **agitated**, and worried about his health, the attendant attempted to sooth him. Suddenly, running footsteps were heard, and a messenger burst breathlessly into the tent.

"Your Majesty," he panted. "A gift has arrived from Saladin. He heard of your fever and has sent you crushed snow and fruit for your health."

As the messenger spoke, several **pageboys** entered carrying huge platters of fruit and big pitchers of snow. For the first time in several days, the king smiled.

"You see?" he said. "Saladin knows how to behave in war. This is a gracious gift. Of course, we will still fight tomorrow—I mean to take Jerusalem—but at least he is behaving as **chivalry** demands."

Aftermath: King Richard and Saladin continued to fight each other for another year. Their respect for each other grew. In the end, they reached an agreement: the Muslims would keep Jerusalem but allow Christian pilgrims to visit it. Other territories conquered by the crusaders would remain in European hands.

On his way back from the Crusades, Richard was captured and imprisoned by Archduke Leopold of Austria. His former ally had not forgiven him for his insults. Eventually, England paid a ransom to have him freed, but Richard never returned to the Holy Land. He died of wounds received during a battle in France, in 1199.

Saladin founded a new Islamic dynasty, the Ayyubids, who ruled Egypt and much of the Middle East.



A page from the manuscript of *Kalila and Dimna*

Chapter 16

Kalila and Dimna

Introduction

Kalila and Dimna is a series of animal **folktales** that has been extremely popular in the Muslim world and beyond since the eighth century. Originally based on Indian stories, it was translated many times and is considered a masterpiece of Arabic writing. It is in some ways a symbol of the way the Islamic empires adopted, translated, and refined ideas from many different cultures.

Each story in *Kalila and Dimna* talks of friendship, leadership, and other human traits. "The Crane and the Crab" is one such story.

The Crane and the Crab

Once upon a time, there lived a **cunning** crane. As a young bird, he had enjoyed his life and hunting fish by the pond. But recently, life had seemed **drab**. Every day was the same: **stalking** the pool, looking for movements under the water, pouncing for his prey. It was hard work and frustrating. More often than not, he would come up empty-beaked. It took most of the day to catch enough fish, and then the next day he had to begin all over again.

The crane wanted a new life: one where he could spend his days **lazing** under the shade of the trees without having to lift a feather.

If you remember, the crane was a cunning crane. Instead of daydreaming about this new life, he instead hatched a plan.

The crane began to **cultivate** an **air** of sadness. He would stand by his pond, his beak drooping downward, balancing on his one leg. Every so often he would heave a great sigh, as if to say, "the world is a terrible place."

One day, a crab **scuttled** by and saw the crane looking miserable as usual.

"Why are you so sad?" asked the crab, who was a nice crab and always concerned about her fellow creatures.

"My dear, I have heard the worst news. And I don't know what to do about it!" the crane said, shaking his head from side to side. "I heard two fishermen talking, not twenty feet from where we are standing. They plan to drain the pond! These humans are so greedy. They don't fish a little, like I do. They want to take everything."

"But this is terrible!" said the crab. "What will my friends, the fishes, do? They will all die when the pond is drained. They don't like you much (no **offense**, Mr. Crane), but at least you don't kill them all at once."

"I know," answered the crane, "but I fear that, though I know a way out for the fishes, they will never trust me. I have eaten too many of them in the past. Alas, if only I had been a vegetarian crane."

The crab sat and **pondered** a while, her claws waving gently. "I think perhaps it was fated that I meet you, Mr. Crane. I can talk to the fishes and persuade them to listen to your plan."

The crab was as good as her word. Within a very short amount of time, fish began to bob up to the surface of the pond, including the king of the fishes himself. The crane's beak began to water, but he forced himself to remain calm.

"The crab has told us the terrible news," said the king. "But he mentioned you had a plan, Mr. Crane?"

"Indeed I do, O King of the Fishes, renowned for your wisdom and the care of your people," replied the crane. "Higher up on those hills lies another, larger pond. It has few fishes, which is why I have always hunted here."

As the crane mentioned hunting, some of the more timid fish began to dive back into the water in alarm, and it took a number of shouted commands from the king of the fishes to bring them back again.

"I could carry you to that pond," continued the crane, as if nothing had happened. "That is, of course, if you would trust me."

The fish didn't like that plan very much, but the king of the fishes was a good ruler and decided that it was worth the risk. "I will go first!" he declared. "And if

I do not return with news of this pond, we will know the crane has tricked us."

With that, the king of the fishes flung himself into the air, and the crane caught him neatly in his beak. Soaring up through the sky, the crane flew to the hills. Just as he said, a larger pond sat there, shaded by trees.

The crane carefully deposited the king of the fishes into the pond and allowed him to swim for several minutes. Eventually, the king declared the new kingdom safe, and the crane carried him back to his subjects below.

The fish rejoiced! They had been saved, and the crane had proved trustworthy. The next two fish hopped into the crane's beak to be carried off to the new pond.

Or so they thought.

For the crane had been waiting for this moment all along. He was, if you will remember, a cunning crane.

There had never been two fishermen, or a plan to drain the pond. Instead of carrying the new fish to the pond in the hills, he took them to a rock. As they flopped on the rock's surface, gasping, he ate them both in one big gulp.

This, thought the crane, was the perfect plan! The fishes will think I'm helping them—and they'll never know the difference. I could eat every fish in the pond—and they will jump into my beak!

The crane wasn't really hungry after those two fish, but he was so **smug** about the success of his cunning plan that he wanted to see some more poor fish tricked.

Meanwhile, the crab had been watching these **proceedings** with interest. She had, after all, brought the king of the fishes and the crane together. She decided to see the new pond for herself. After all, the fishermen would also destroy her home. And, secretly, the crab had always wanted to fly.

So on his next trip the crane **obliged**—he'd never eaten crab and thought it might be quite tasty. As he coasted toward the rock, though, the crab saw the bones of fish, **bleaching** in the sun. With horror, she realized what the crane had done.

"How could you?!" exclaimed the crab. "You monster!"

"Monster?" scoffed the crane. "I'm a crane. Eating fish is what I do—this was merely a more efficient method.

I experiment with new ideas all the time—for example, I think I may experiment now by eating crab, madame!"

But the crab was too quick. She normally didn't approve of violence, but her life was at risk—not to mention the other fish waiting for their trip. She reached out with her claws and gripped the crane's neck. Feeling the **pincers**, the crane was suddenly very afraid. He was too scared even to gulp.

"You will carry me back to the pond, Mr. Crane," the crab said in a soft, menacing voice, "and then you will fly away very, very fast. You will find another place to live, and if I ever hear of you playing such a trick again, you will find out just how sharp these claws are."

The crane, feeling less cunning by the minute, did as the crab said. As soon as the crab was deposited on the ground, he flew away as fast as his wings would carry him.

Meanwhile, the crab scuttled back to the old pond and told the fish the sad news of their **departed comrades**. They mourned for many days and vowed never to trust a bird again.



The Great Mosque of Djenné in Mali

Enrichment

West Africa

By the eighth century, Islam had spread all the way to North Africa, including to Morocco. From there, merchants traveled to West Africa. They carried goods from other parts of the Muslim world, and as they traveled, they spread the ideas of Islam.

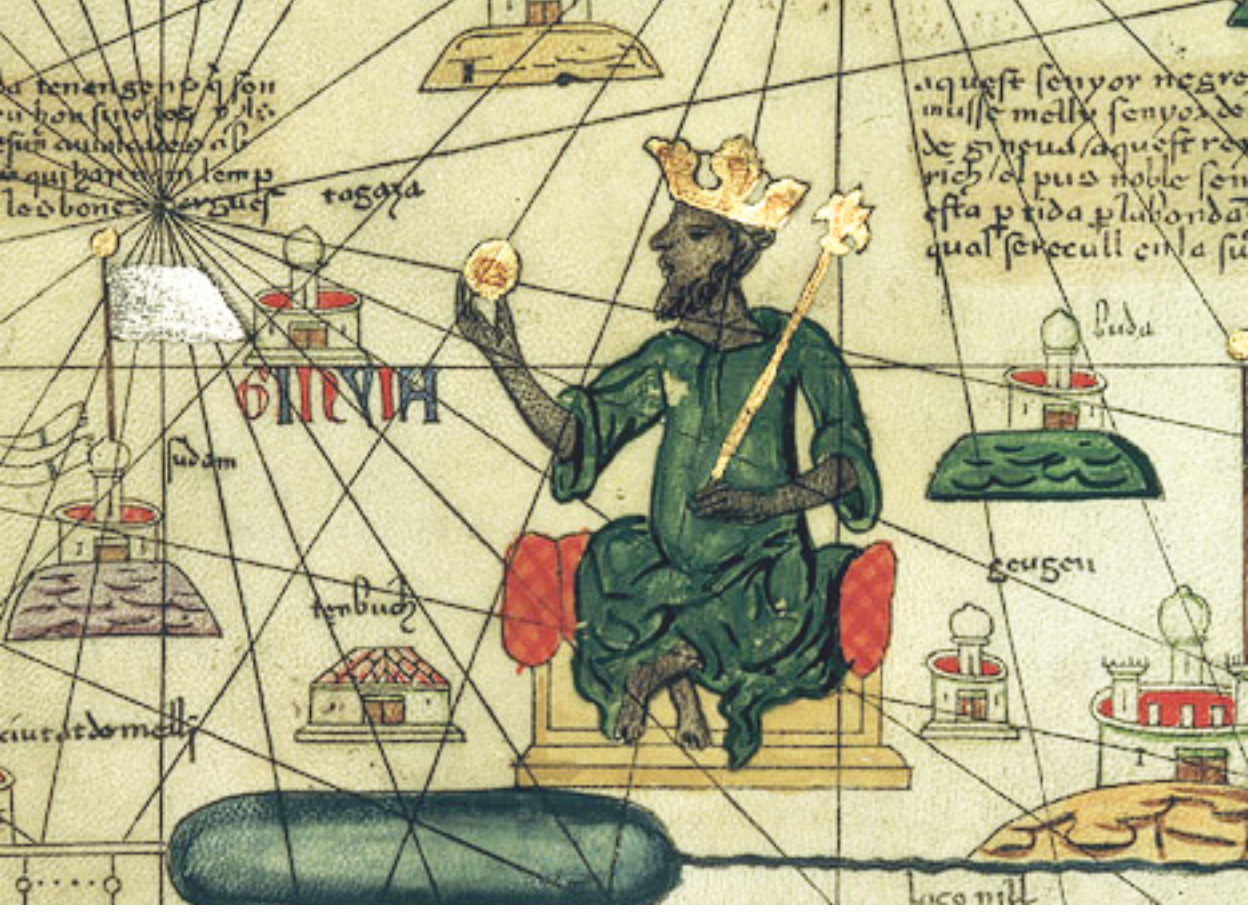
Over time, many in Africa converted to Islam. Great new cities were founded with Islamic scholarship at their heart. In Timbuktu and Djenné in Mali, and in Chinguetti in Mauritania, Islam flourished.

The Spread of Ideas into West Africa

One thousand years before the first Muslims arrived in Africa, trade had existed between the Berber people of North Africa and the Western kingdoms south of the Sahara desert.

The Berbers converted to Islam early on while still holding on to their own traditions, including their language, their distinctive clothing, and their music. As the newly Muslim Berbers continued to trade, haggling over the price of salt, horses, dates, and camels, they talked. They told West Africans about Islam and why they had converted.

Over time, Muslim scholars accompanied the traders, meeting West African rulers and becoming their advisers. Their ability to write, and their understanding of Islamic law, made them very helpful to rulers managing large kingdoms.



Depiction of Mansa Musa, ruler of the Mali Empire.

Over many generations, West Africans converted to Islam, usually starting with the ruler himself. As conversion occurred, older traditions were **incorporated** into the religion, leading to different practices across the area and continent.

The Story of King Musa I of Mali

King Musa I of Mali may have been the richest man in history. The Mali Empire he ruled stretched across the vast savanna that lay south of the Sahara. It took four months to travel from the northern to the southern border. The empire held huge gold mines, the source of King Musa's wealth.

King Musa made Islam the state religion of his empire. He was a devout man, and in 1324, he became a legend when he went on

a pilgrimage to Mecca. His procession is reported to have had 60,000 men all wearing **brocade** and Persian silk. Eighty camels accompanied them, each carrying up to 300 pounds of pure gold dust. Those who met him on his journey said he "almost put the African sun to shame."

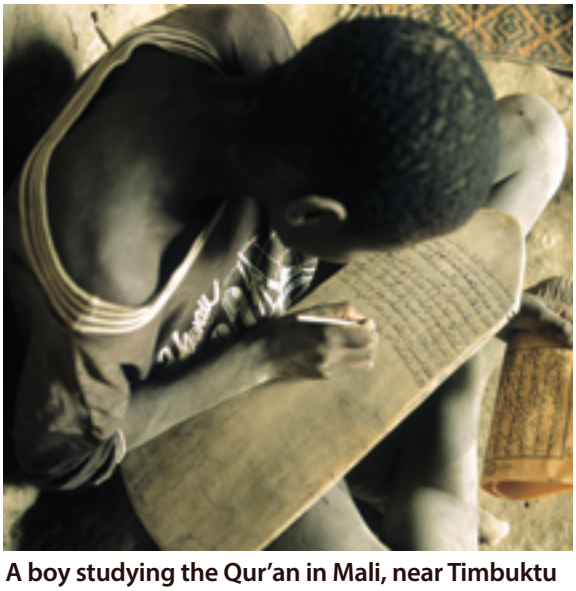
As Musa went on his pilgrimage, he gave gold to the poor. A storyteller visiting the city of Cairo 12 years after Musa had passed through found the city still singing his praises.

Musa brought back with him Arab architects and scholars to build great mosques and universities in Timbuktu and other cities under his rule. His most important contribution, though, may have been the pilgrimage itself. It reminded the rest of the Muslim world of the wealth and importance of the Mali Empire and turned Musa into a legend.

The Great City of Timbuktu

Timbuktu sits where the great river Niger flows into the Sahara. It is a crossroads where salt and gold were traded for cattle, grain, and learning. Books were one of the most important goods of Timbuktu.

This is because Timbuktu was a center of learning. It became part of King Musa's empire when he returned from his pilgrimage, and it grew into an increasingly important city. By the sixteenth century it held one of the greatest collections of manuscripts and books in the world. It was also home to a 25,000-student university



A boy studying the Qur'an in Mali, near Timbuktu



The Djinguereber Mosque in Timbuktu, Mali

teaching geography, mathematics, science, and medicine. Several great mosques were built in the city, too.

Ibn Battuta in West Africa

Ibn Battuta may be the world's greatest ever traveler. In 1325, at the age of twenty-one, he left his **native** Morocco to travel the known Islamic world, and he kept moving until he was nearly fifty years old.



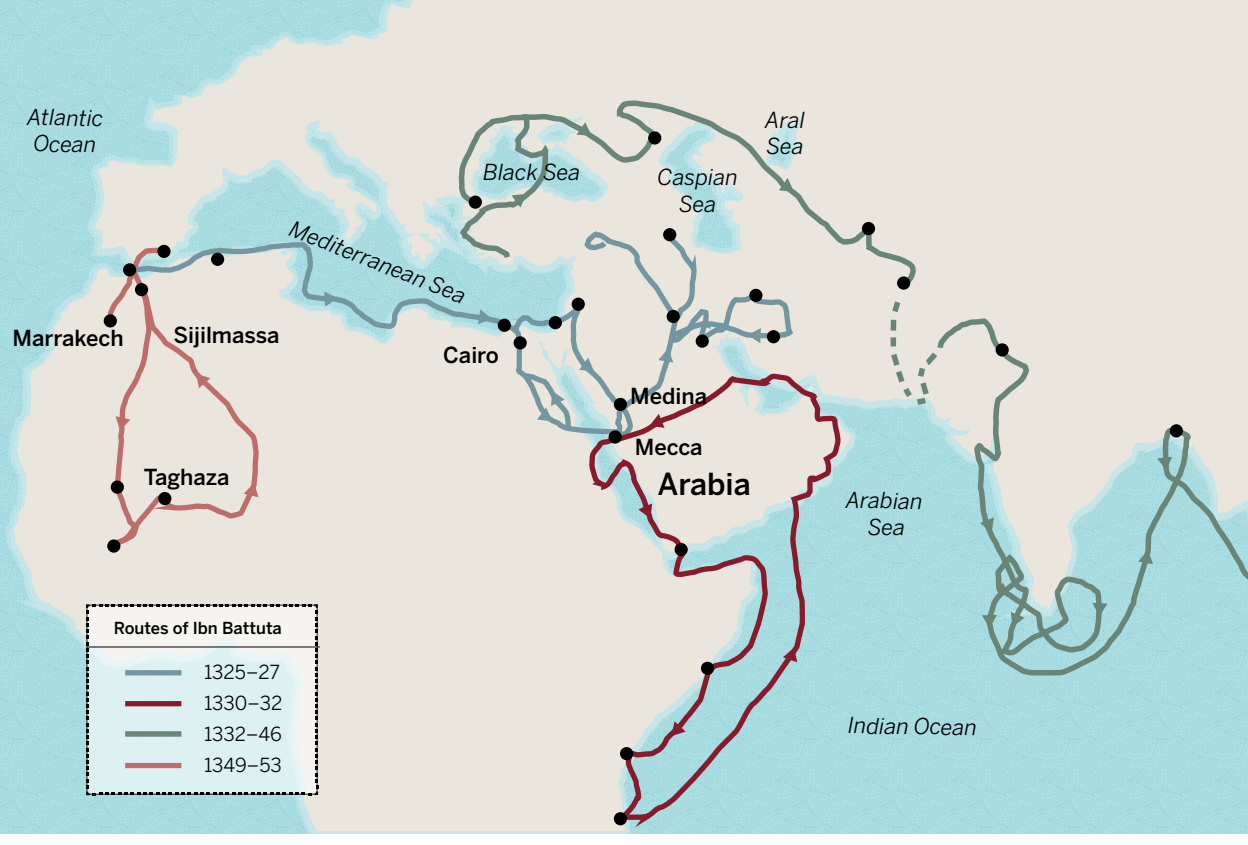
Ibn Battuta

One of Ibn Battuta's first visits was to the great city of Cairo in Egypt in 1326, just two years after King Musa had passed through on his way to Mecca. The people of Cairo were still talking about the remarkable journey and the amount of gold Musa had given them. It was probably then that Ibn Battuta decided he should visit Musa's great empire.

But it was almost 30 years later, on his last journey, that Ibn Battuta finally crossed the Sahara.

Ibn Battuta first traveled to Sijilmassa, on the northern border of the Sahara, arriving there in October of 1351. Sijilmassa lay in a huge oasis and was on the trade route through the Sahara. From south of the Sahara came gold, ivory, ostrich feathers, and hides. These were exchanged for dates, perfumes, swords, books, and more from North Africa and the Middle East.

Ibn Battuta was forced to wait four months in Sijilmassa. Even camels could not usually cross the desert without dying from lack of water and heat. Finally, in February of 1352, merchants were willing to set out.



The routes of Ibn Battuta

Ibn Battuta traveled with Berber traders across the Sahara, resting in the middle of the day to avoid the worst of the heat. After nearly a month they reached Taghaza. Taghaza was a great salt-mining area in the Western Sahara, and a source of much wealth. Workers cut huge slabs of salt from the mines and loaded it for the traders to take south, where West Africans would pay huge amounts of gold for it.

While in Taghaza, Ibn Battuta stayed in a house and prayed in a mosque made entirely of salt blocks (except for roofs of camel skin). But he did not enjoy his 10 day stay. He called the place "fly ridden" and complained the water tasted salty. The only thing that impressed him was the amount of gold traders paid for Taghaza salt.

From Taghaza, Ibn Battuta continued to travel south, eventually entering the Mali Empire. There, he abandoned the caravan, saying

that "[no one there] has anything to fear from thief or usurper." In other words, the kingdom was so strong that it was safe for anyone to travel through it, even alone.

As he journeyed toward the capital of the empire, he traded salt and glass beads for chicken, rice, **millet**, fish, pumpkins, and more. Sadly, one of his meals was of bad yams, which made him sick for two months. When he finally recovered, he met the ruler of Mali and remained in his capital for eight months, meeting with scholars in the city. On his departure, the king gave him a generous present of gold.

The journey to Mali was Ibn Battuta's last trip: he had journeyed from China all the way to West Africa. He was able to do this because of the extraordinary unification of the Muslim world, where scholars such as Ibn Battuta were welcomed everywhere.



Enrichment

Scheherazade

The Islamic Classical Age was not only a time of science, mathematics, and art, but also one of literature. *One Thousand and One Nights* (also known as *Arabian Nights*) is a collection of folktales dating from this time. Different copies have different stories, but they all share the story of Scheherazade.

Scheherazade was a great heroine. She was a brave woman, trying to help her father. And through her cleverness and imagination, she turned a difficult situation into a triumph.

"The Three Apples," one of the original tales from *One Thousand and One Nights*, is thought to be one of the earliest detective stories in literature.

Scheherazade Recounts the Tale of the Three Apples

Once upon a time, there was a cruel king. It was whispered that he had once been a good man, but that a romantic tragedy had turned his heart to stone.

Every day, the king would order his advisers to find him a bride. They would marry at sunset, but by dawn the woman was cast aside, declared unworthy by the king. The brides tried everything to please the king—they sang, they danced, they played—but in vain. Some went quietly, some begged for another chance, others called insults. But in the end, all were dismissed.

Each day, the king's chief adviser, his vizier, was forced to seek a new bride. But news of the king's behavior had spread. Soon, not a woman could be found on the streets—they were all locked in their houses, with the shutters closed and the doors barred. One day, the vizier was forced to return empty-handed. He worried that the king would punish him for his failure.

Scheherazade, his daughter, saw that the vizier was in **distress**. She loved her father very much and decided to help him by offering herself as the next bride. She marched into the palace and to the king.

Despite the vizier's protests, the marriage took place.

The king turned to his new bride. “Others have tried to amuse me, Scheherazade,” he said. “Let us see if you can succeed where they failed.”

Scheherazade calmly sat down before him. “It would be an honor to entertain you, my lord. I am afraid I do not sing, or play, or dance. But I will tell you a story.”



The story of the three apples

“I can’t sleep.”

Jafar, the caliph’s vizier, looked up from his books. “Cannot sleep, O Commander of the Faithful?”

“Every night I am wracked by nightmares. My people are abused by those I trust while I sit, ignorant and betrayed.”

Jafar rushed to reassure. “Surely not! Your governors and officials are honest men—they care for the people as you do, your Majesty.”

“Don’t try to comfort me, Jafar! My dreams are sending me a message, and I will not ignore them. Come, we will

walk the streets and talk to my subjects. There, I will discover the truth."

Jafar dragged his feet reluctantly after his master. They trailed along the streets, at last walking through a narrow alley. There, they spied an old bent man **hobbling** along, carrying a crate for fish upon his head and a net in his hand. As he walked, the peasant grumbled to himself: "It is terrible being poor. There is never enough food, and the street dogs chase me for the fish I carry. I am oppressed by the wealthy, but when I complain, no one listens. I am old and tired. Life is a burden."

The caliph heard the man and turned to his vizier. "See! I was right—all is not well with my people. I will talk with this man."

Accosting the old gentleman, the caliph asked him, "Why are you upset, old man?"

The poor man answered, "My lord, I am a fisherman. All day I have cast my nets, but have not found a single thing for my family's supper. I am in despair."

The caliph was appalled. "Come to the bank of the Tigris with me," he offered. "Whatever you pull up in your net, I will exchange for one hundred gold pieces."

The fisherman could not believe his luck and hurried as fast as his tired old legs could carry him. Reaching the river, he cast his net. He tried to pull it ashore, only to discover it was almost too heavy to move. Heaving with all his strength, he dragged the net onto the banks of the river. Inside, he saw a heavy chest.

The caliph kept his word and handed the money to the fisherman, who left happy. His family would eat well for many nights to come.

The caliph was eager to open the chest and discover what might be found. Lifting the lid, he peered inside, only to stumble back in horror. Inside the chest was a woman's dead body!

"We will **avenge** her death," the caliph announced. "I will not allow any man, or woman, to kill one of my subjects."

Jafar protested. "Your Majesty, how are we to do such a thing? We don't even know who she is!"

The caliph looked at his vizier with narrowed eyes. "We will find the killer, Jafar. In fact, you will find him. And if you do not discover the murderer in three days, I will see you punished in his place!"

Jafar trembled in fear. He rushed home and locked himself into his bedroom. Pacing up and down the floor, he desperately tried to find a way out of his trap. But he had no idea how to find the killer of the unknown woman.

The three days dragged by, but Jafar did not act. He did not even stir out of the house. On the third day, when he did not appear before the caliph, soldiers were sent to drag him out of his house and into the palace.

"Did you find the killer?" the caliph demanded.

"No, O Commander of the Faithful," the miserable vizier was forced to reply.

The caliph sighed: "It seems that not only were you not successful, you did not even try. Very well. I said you would be punished, and I will keep my word."

Just at that moment, two guards rushed in. "Your Majesty, two men are demanding to see you! They say that it concerns the dead woman."

The caliph arched an eyebrow. "Bring them in."

Two men were brought in and fell to their knees before the caliph. The first, a young man, said, "I come to confess! I slew the woman. Punish me as you see fit."

The second man, much older, broke in: "No, O Commander of the Faithful, it was I! I killed the woman. I should be punished, not this young man."

This was a puzzle. First there were no **culprits**. Now there were too many.

The caliph separated the two men and asked each to describe what he had done. Only the young man could describe killing the woman, placing her into the chest and throwing it into the river. The older man, he explained, was his father. He had only confessed to protect his son.

"Why," the caliph demanded of the young man, "did you kill this poor woman?"

Scheherazade

At this, Scheherazade stopped. "It is late, your Majesty, and I am very tired. If I am to be dismissed tomorrow, I would at least like to leave with my eyes open. I will go to bed now."

"Go to bed?!" spluttered the king. "But I don't know why the woman was killed! You can't stop now. I order you to continue."

Scheherazade raised an eyebrow. "My lord, forgive me,

but I know you always cast your wives aside. Why should I do as you ask? At least if I am to be humiliated in the morning, I can do so with a good night's sleep."

The king hesitated. No one had ever defied his orders before. "What if I did not dismiss you tomorrow?" he asked. "Will you tell the story then?"

Scheherazade smiled to herself. All was going to plan. "I will, your Majesty, but not until tomorrow. If I am still here, I will continue then."

Grudgingly, the king agreed. The following night, Scheherazade came to him again and continued her story.

"Remember the young man?" she asked the king. "He was about to explain why he murdered the woman in the chest. This was his story."



The young man's story to the caliph

The young man turned to the caliph and spoke.

"I loved my wife very much, O Commander of the Faithful. We had three wonderful children together.

One day, my wife fell ill. No doctor could cure her, and I feared for her life. I begged her to tell me what would make her more comfortable, and she asked for only one thing: some apples.

Now, as you know, apples are hard to find this time of year. But I was determined to give my wife what she desired. I searched every orchard and talked to every merchant. But no apples could be found. In the end, I traveled for many days to your own gardens. Your gardeners sold me the apples for three dinars.

Rushing back to her bedside, I gave her the apples she desired. But by then, her fever had become worse, and she showed no interest in the apples I had worked so hard to find.

Soon after, my wife's condition began to improve. Her life was no longer at risk, and, thankful, I returned to work.

One day, a tall man walked into my shop carrying an apple. I recognized it immediately and asked him where he had received it.

"My girlfriend gave it to me," the tall man said. "Her fool of a husband rushed halfway round the country to find her apples. She didn't want them, though, so she gave one to me."

You can imagine my fury. I, who had been so worried by my wife's illness that I would do anything to help her, was betrayed.

I rushed home to confront my wife. Sure enough, by her bed there were two apples, not three. When I questioned her, she claimed not to know where the third apple had gone.

A red mist fell over my eyes. I was so angry that I killed her, and I placed her body into the chest you see before you."

The caliph listened to the man's story in horror and surprise. "But why did you confess your crime?" he asked.

"Because I discovered that my wife was innocent!" the young man cried. "The next day, my youngest son came to me. He confessed that he had stolen the apple, only to have it stolen from him in turn. A tall man had come across my son playing. My son told him the story of my search for the fruit, and the tall man grabbed the apple from him.

It was clear this was the same man who had entered my shop. He had lied to me about his girlfriend, using the story to cover up his theft. In his defense, I do not think he knew I was the husband."

"What a tragedy!" the caliph cried. "But it is clear that the tall man, too, must be punished."

"Jafar, you escaped this time, but now you must find me this man. You have three days!"

Poor Jafar! He had escaped his punishment once only to find himself in exactly the same position. Again, he locked himself indoors and sat, trembling, for three days.

On the third day, once again, soldiers came to drag Jafar to the palace. The vizier hugged his children, one by one, to say goodbye. When he came to his youngest child, he felt a hard round object in her jacket. Pulling it out, he saw it was an apple!

"Where did you get this?" he asked his child. "Our servant Rayhan gave it to me," she replied.

Jafar called his servant (a tall man) and took him to the palace. There, with the caliph, he discovered the truth. It had been Jafar's own servant who had stolen the apple!

The caliph could not believe the coincidence. "I have never heard such a story in my life!" he exclaimed.

"It is remarkable," agreed Jafar. "But not as remarkable as the story of Nur Al-Din Ali and his son. I will tell you that story now."

Scheherazade

At that moment, Scheherazade once more stopped her tale. "I am tired again, your Majesty," she explained. "I will sleep now."

"But how could the story of Nur Al-Din Ali be more remarkable than that of the three apples?" the king demanded.

"I suppose we shall never know, since I leave the palace tomorrow," Scheherazade calmly replied.

Once more, the king could not bear to miss the rest of the tale. He gave Scheherazade another day in the palace so that she could continue her story.

For 1,001 nights, the pattern continued. Scheherazade would weave a magical tale and always stop when it became most interesting. Each night, the king allowed her to stay another day to hear the rest of the story.

Slowly, the king fell in love. Through Scheherazade's influence, he became a good and just king. They lived happily ever after.

Glossary

A

abscesses, *n.* inflammations caused by bacteria

access, *v.* approach; use

acknowledge, *v.* accept; recognize

acquire, ***v.*** to get (**acquired**)

advise, ***v.*** to give a suggestion about how something should be done

agitated, *adj.* upset

air, *n.* appearance

algebra, *n.* a branch of mathematics

alternately, *adv.* switching regularly and repeatedly

ambiguity, *n.* uncertainty of meaning or intention

ancestral, ***adj.*** related to a person's relatives from long ago

anchored, ***adj.*** strongly connected

appoint, ***v.*** to choose someone to do a specific job (**appointed**)

apprentice, ***n.*** a person who learns a skill or trade by working with a skilled craftsman for a period of time, usually for no pay (**apprenticeship**)

arbiter, *n.* a person with the authority to settle disputes

arcades, *n.* covered passageways

arches, *n.* openings or gateways that are curved on top (**arch**)

architectural, *adj.* relating to the design and construction of buildings (**architecture**)

arid, ***adj.*** very dry

armor, ***n.*** a protective metal covering used to keep a person safe from injury during battle (**armored**)

arrogance, ***n.*** showing extreme pride or self-importance

ascended, ***v.*** rose; went upward

aspiring, ***adj.*** hoping to be or become something

assassinated, ***v.*** killed on purpose

assassination, ***n.*** the act of killing a well-known or important person

astronomy, ***n***. the study of stars and planets

authority, ***n.*** a source of information that people believe is correct

avenge, ***v.*** to get revenge

awe, ***n.*** a feeling of being very impressed

B

ballad, ***n.*** a simple song, usually telling a story (**ballads**)

barracks, ***n.*** housing for soldiers

bathhouses, ***n.*** buildings for bathing

bear, ***v.*** to carry or include (**bears**)

Bedouins, ***n.*** Arabic people who live in the desert

beset, ***v.*** attacked; surrounded

bewildered, ***adj.*** confused

blasphemy, ***n.*** words or actions that are offensive to a religion

bleaching, ***v.*** making white by exposing to the sun or a chemical

bleak, ***adj.*** hopeless; depressing

blow, *n.* a sudden attack

brocade, *n.* a cloth woven with an elaborate design

bustling, *v.* hurrying; moving fast and with purpose

C

caliph, *n.* an Islamic spiritual and religious leader claiming succession from Muhammad

campaign, *n.* multiple military actions

canon, *n.* a collection of rules and knowledge

caravans, *n.* groups of merchants traveling together

cavalry, *n.* soldiers riding horses

chance, ***n.*** luck

chivalry, *n.* a code of honor often connected to European knights of the Middle Ages

coarse, ***adj.*** rough (***n.*** **coarseness**, ***adj.*** **coarsest**)

coat of mail, ***n.*** armor, chainmail

commission, ***v.*** to request or order something be made or done (**commissioned**)

communal, *adj.* shared by a community

compiled, *v.* put different texts together into a book

comrades, *n.* friends

conquests, *n.* when things or places are acquired through force

consensus, *n.* agreement between different people or groups

consult, ***v.*** to ask someone for advice or information

controversial, *adj.* open to dispute

countless, *adj.* too many to count

courier, *n.* messenger

courtyards, *n.* yards open to the sky but enclosed on the sides

crude, *adj.* impolite

culprit, *n.* someone guilty of a crime

cultivate, *v.* develop

cunning, *adj.* clever; sneaky **controversial, *adj.*** open to dispute

curfew, ***n.*** an order or a law requiring people to be in their homes at a certain time, usually at night

D

departed, *adj.* dead

descended, *v.* had a specific family or person among one's ancestors

destined, ***adj.*** certain to become something or do something

determination, ***n.*** a quality that makes you keep trying to do something difficult

devastated, *v.* caused great destruction to

devote, ***v.*** to give time or attention to something (**devoted**)

devout, ***adj.*** extremely religious

dialect, ***n.*** a form of a language spoken in a particular area, including unique words and pronunciations (**dialects**)

dirk, ***n.*** a long knife

discontented, *adj.* unhappy; not satisfied

discord, *n.* disagreement

dismissed, ***v.*** fired, as from a job

distinctive, ***adj.*** different; unique

distress, ***n.*** pain or sorrow

diverse, ***adj.*** including many kinds

domestication, ***n.*** the process of training animals to live with, or work for, people

dominated, ***n.*** ruled

drab, ***adj.*** boring

draw, ***v.*** to take something out of a container, pocket, or safe place (**drew**)

duels, ***n.*** combat between two people that is planned in advance

E

elaborate, ***adj.*** fancy and detailed

elite, ***adj.*** the choice or best of anything

emblem, ***n.*** an image representing something

emerge, ***v.*** to become known or come into existence (**emerged**)

emerged, ***n.*** developed

empire, ***n.*** a group of countries or regions controlled by one ruler or one government (**emperor**)

enclose, ***v.*** to surround; close in (**enclosed**)

encounter, ***n.*** an unexpected and difficult meeting (**encounters**)

esteemed, ***adj.*** highly regarded; admired

expanse, ***n.*** a vast space

exploited, ***v.*** used selfishly

exquisite, ***adj.*** extremely beautiful

F

fast, ***v.*** to eat little or no food (**fasting**)

figurehead, ***n.*** a person who holds the title of head of a group but has no real power

finance, ***v.*** provide money for

flaunting, ***v.*** showing off

flogged, ***v.*** whipped

flourished, ***v.*** was successful and widespread

foe, ***n.*** enemy

folktales, ***n.*** traditional stories that came back from a particular group or culture

formidable, ***adj***. powerful

foundation, ***n.*** basis

fractured, ***adj.*** broken; split

fray, ***n.*** battle

fuel, ***v.*** to give strength to or cause something to happen (**fueled**)

G

garrison town, ***n***. a town that is protected, perhaps by a wall

geometric, ***adj.*** patterned with shapes

graceful, ***adj.*** beautiful; elegant

grudgingly, ***adv.*** in a way that shows reluctance

H

havoc, *n.* confusion

hobbling, *v.* walking slowly, with a limp

hostelry, ***n.*** inn or hotel

humble, ***adj.*** not thinking you are better than others, modest; not extravagant

humiliated, *v.* caused a person or people to lose their dignity or self-respect

humiliation, ***n.*** a feeling of embarrassment and shame

hustle and bustle, ***n.*** a great deal of activity and noise

hygiene, *n.* clean conditions that promote health

I

idols, *n.* a statue or image worshipped as a god or as the representation of a god

imposing, *adj.* impressive

inauspicious, a*dj.* not suggesting future success

incorporated, *v.* combined into

indeed, ***adv.*** without any question

inevitable, ***adj.*** will happen and can't be stopped

infamous, ***adj.*** well-known for being bad

infantrymen, *n.* soldiers who fight on foot

infinite, *adj.* going on forever

influential, ***adj.*** having power to change or affect important things or people

innocent, ***adj.*** not guilty of a crime or other bad act (**innocence**)

inscribed, *v.* engraved

inspired, v. produced a feeling or thought in someone

integrity, *n.* honesty

intensively, a*dv.* with great effort

interior, *n.* the inside of something

interlocked, *v.* connected

intertwined, *v.* connected

J

jockeying, *v.* competing for

jostling, v. bumping and pushing in a rough way

L

lady, ***n.*** a female member of the nobility

lavish, *adj.* fancy and expensive

lazing, *v.* relaxing

long-swords, *n.* types of swords designed for two-handed use

loot, ***v.*** to steal things by force, often after a war or destruction (**looted**)

lord, ***n.*** a man in the upper class who ruled over a large area of land

loyal, ***adj.*** showing complete faithfulness and support (**loyalty**)

M

maneuver, *n.* a planned movement of troops

manuscripts, *n.* books or documents

martyrdom, *n.* death or suffering for the sake of a cause or belief

mass, ***adj.*** widespread, or affecting many people

massacre, *n.* the killing of a large number of people

masterpieces, *n.* great works of art (**masterpiece**)

medieval, ***adj.*** of or relating to the Middle Ages

melody, ***n.*** song

merchant, ***n.*** someone who buys and sells things; the owner of a store (**merchants**)

mercilessly, ***adv.*** done with cruelty or harshness

mighty, ***adj.*** having great size or strength

milestones, *n*. stones marking the distance to some place

millet, *n.* a type of grain

modifications, *n.* changes

monotheistic, a*dj.* believing in a single god

mosque, *n.* a place where Muslims worship

multitude, ***n.*** a large number of things or people

N

native, *adj.* the place of one's birth

negotiation, ***n.*** a conversation between people trying to reach an agreement (**negotiations**)

nepotistic, *adj.* granting special favors to relatives and friends

nevertheless, ***adv.*** in spite of what was just said, however

nobleman, ***n.*** a member of the highest social class (**noblemen**)

nominated, *v.* appointed

O

obliged, *v.* did a favor

offense, *n.* insult

opposition, *n.* a group of people who are against something

oral, a*dj.* related to speaking or voice

outwitted, *v.* outsmarted

overwhelmed, *v.* felt unable to handle a situation

P

pageboys, *n.* young messengers

papacy, ***n.*** the office or the position of the pope

pardoned, *v.* forgave

penetrate, ***v.*** to go through or into something

peninsula, *n.* an area of land surrounded by water on three sides

persecution, *n.* the mistreatment of a person or group

perish, ***v.*** to die or be destroyed (**perished**)

pestilence, ***n.*** a deadly disease

pilgrim, ***n.*** someone who travels for religious reasons (**pilgrims**)

pilgrimage, *n.* a journey to a place or shrine that is important to a religion

pincers, *n.* claws

pioneered, *v.* was among the first to explore or accomplish something

pious, *adj.* following a religion with dedication

privileged, ***adj.*** having more advantages, opportunities, or rights than most people

plausible, a*dj.* seems worthy of acceptance

ploy, *n.* a maneuver designed to fool an enemy

plummets, *v.* drops very fast

pondered, *v.* thought about

potent, *adj.* powerful

practical, *adj.* useful

preaching, ***v.*** speaking publicly, usually about religion

predators, ***n.*** animals that hunt other animals

predecessors, ***n.*** people who came before another

privileged, ***adj.*** having more advantages, opportunities, or rights than most people

proceedings, ***n.*** happenings

prosperous, ***adj.*** successful

pursue, ***v.*** to follow to capture; try to accomplish (**pursued**)

R

raiders, ***n.*** robbers

rampage, ***n.*** violent, destructive behavior

ransom, ***n.*** money that is paid to free someone who was captured

recitation, ***n.*** something spoken from memory (**recite**)

refined, ***v.*** improved

reign, ***n.*** the time during which a king, queen, or other monarch rules a country

renowned, ***adj.*** famous

repute, ***n.*** the opinion generally held of someone or something

reputation, ***n.*** the opinion people hold about something or someone

resistance, ***n.*** an effort made to stop or fight against someone or something

resounded, ***v.*** echoed and repeated

restore, ***v.*** to give back or put back into existence

retired, ***v.*** went to bed

retreat, ***v.*** to back away from danger (**retreated**; **retreats**, ***n.***)

revelation, *n.* the act of a god revealing himself or herself (or his or her will) to a person

rival, ***adj.*** competing

rose window, n. a circular stained-glass window in a church that contains a pattern near the center (**rose windows**)

rousing, *adj.* exciting

S

sacred, ***adj.*** holy; deserving of special respect

savvy, *n.* knowledgeable and clever

schism, *n.* division; split

scorching, *adj.* very hot

scribes, *n.* people who copied documents before modern printing was invented

scuttled, *v.* ran with hasty steps

scythe, ***n.*** a farming tool with a curved blade and long handle that is used to cut crops such as wheat, oats, rye, and barley

seize, ***v.*** to take

self-loathing, *n.* a feeling of disgust about oneself

sermon, *n.* a speech for the purpose of religious instruction

sheaf, ***n.*** a bundle with many of the same thing

shire, ***n.*** county

shrine, *n.* a place that people visit to remember or worship a god or religious figure

siege, ***n.*** a situation in which soldiers or police officers surround a city or building to try to take control of it

simplicity, ***n.*** the state of being uncomplicated and easy

smug, *adj.* feeling confident and superior

solitude, *n.* being alone

sophisticated, a*dj.* complex

spiral, *adj.* long and winding

spire, ***n.*** a tall, cone-shaped structure at the top of a building (**spires**)

stalking, *v.* hunting for

storehouses, *n.* warehouses; places where things are stored

subtly, *adv.* in a way that is complicated and pleasant

succeed, ***v.*** to follow or replace someone in a position of power

sulk, ***v.*** to be angry or upset about something (**sulking**)

summon, ***v.*** to call or send for someone

suppressed, *v.* kept a feeling inside

T

tactic, ***n.*** planned action or method used to achieve a particular goal (**tactics)**

tavern, ***n.*** a place where people can get drinks and a meal, or sleep while traveling (**taverns**)

three-pronged, *adj.* three-part

thwarted, *v.* prevented from accomplishing something

thrive, ***v.*** to grow and succeed

title, ***n.*** a name that describes a person's job or status

tranquility, *n.* a state of calm

transform, ***v.*** to change something completely, usually in a positive way (**transforming**)

traumatic, *adj.* emotionally painful

treason, ***n.*** the crime of being disloyal to one's country

triumphant, *adj.* victorious

truce, ***n.*** an agreement to stop fighting (**truces**)

twinge, *n.* a sudden, sharp feeling or emotion

U

unbearable, *adj.* unable to be tolerated

unity, *n.* absence of disagreement

unravel, ***v.*** to come undone or fall apart

unsettling, ***adj.*** makes people nervous, worried, or upset

V

valiant, *adj.* brave

vulnerable, *adj.* weak; helpless

W

waned, *v.* faded

wares, *n.* goods or products that a merchant or shop sells

worthy, *adj.* deserving (**worthiness**)

Core Knowledge Language Arts
Amplify

Senior Vice President and General Manager, K-8 Humanities

LaShon Ormond

Chief Product Officer

Alexandra Walsh

Chief Academic Officer

Susan Lambert

Content and Editorial

Elizabeth Wade, PhD, Vice President, Editorial

Genya Devoe, Executive Director

Patricia Erno, Associate Director

Maria Oralia Martinez, Associate Director

Baria Jennings, EdD, Senior Content Developer

Sean McBride, Content and Instructional Specialist

Arysteja Szymanski, Content and Instructional Specialist

Mabel Zardus, Content and Instructional Specialist

Christina Cox, Managing Editor

Design and Production

Tory Novikova, Senior Director, Product Design

Erin O'Donnell, Director, Product Design

Julie Kim, Senior Product Design Manager

Ian Horst, Product Design Manager

Max Reinhardsen, Product Design Manager

Tara Pajouhesh, Senior Visual Designer

Product and Project Management

Nishi Ludwig, Vice President, Humanities

Amber Ely, Director, Product

Katherine Bazley, Associate Product Manager

Leslie Johnson, Director, Commercial Operations

Millie Triana, Operations Specialist

Melissa Cherian, Executive Director, Strategic Projects

Catherine Alexander, Associate Director, Project Management

Stephanie Melinger, Senior Project Manager

Zara Chaudhury, Project Manager

Patricia Beam Portney, Project Coordinator

Tamara Morris, Project Coordinator

Contributors

Cletis Allen, Nanyamka Anderson, Raghav Arumugan, Rosalie Asia, Dani Aviles, Olioli Buika, Bill Cheng, Sherry Choi, Stuart Dalgo, Claire Dorfman, Angelica Escalante, Edel Ferri, Rebecca Figueroa, Nicole Galuszka, Rodrigo Garcia, Parker-Nia Gordon, Danae Grandison, Ken Harney, Elisabeth Hartman, Molly Hensley, David Herubin, Isabel Hetrick, Sara Hunt, Sarah Kanu, Ashna Kapadia, Jagriti Khirwar, Kristen Kirchner, James Mendez-Hodes, Emily Mendoza, Francine Mensah, Christopher Miller, Lisa McGarry, Marguerite Oerlemans, Lucas De Oliveira, Melisa Osorio Bonifaz, Emmely Pierre-Louis, Jackie Pierson, Sheri Pineault, Diana Projansky, Dominique Ramsey, Todd Rawson, Darby Raymond-Overstreet, Max Reinhardsen, Jessica Roodvoets, Mia Saine, Zahra Sajwani, Natalie Santos, Meena Sharma, Jennifer Skelley, Nicole Stahl, Julia Sverchuk, Flore Thevoux, Elizabeth Thiers, Jeanne Thornton, Amanda Tolentino, Julie Vantrease, Paige Womack, Amy Xu, Jules Zuckerberg

Amplify CKLA

Core Knowledge Language Arts
Core Knowledge Foundation

Series Editor-in-Chief

E. D. Hirsch Jr.

President

Linda Bevilacqua

Editorial Staff

Mick Anderson
Robin Blackshire
Laura Drummond
Emma Earnst
Lucinda Ewing
Sara Hunt
Rosie McCormick
Cynthia Peng
Liz Pettit
Tonya Ronayne
Deborah Samley
Kate Stephenson
Elizabeth Wafler
James Walsh
Sarah Zelinke

Design and Graphics Staff

Kelsie Harman
Liz Loewenstein
Bridget Moriarty
Lauren Pack

Consulting Project Management Services

ScribeConcepts.com

Additional Consulting Services

Erin Kist
Carolyn Pinkerton
Scott Ritchie
Kelina Summers

Acknowledgments

These materials are the result of the work, advice, and encouragement of numerous individuals over many years. Some of those singled out here already know the depth of our gratitude; others may be surprised to find themselves thanked publicly for help they gave quietly and generously for the sake of the enterprise alone. To helpers named and unnamed we are deeply grateful.

Contributors to Earlier Versions of These Materials

Susan B. Albaugh, Kazuko Ashizawa, Kim Berrall, Ang Blanchette, Nancy Braier, Maggie Buchanan, Paula Coyner, Kathryn M. Cummings, Michelle De Groot, Michael Donegan, Diana Espinal, Mary E. Forbes, Michael L. Ford, Sue Fulton, Carolyn Gosse, Dorrit Green, Liza Greene, Ted Hirsch, Danielle Knecht, James K. Lee, Matt Leech, Diane Henry Leipzig, Robin Luecke, Martha G. Mack, Liana Mahoney, Isabel McLean, Steve Morrison, Juliane K. Munson, Elizabeth B. Rasmussen, Ellen Sadler, Rachael L. Shaw, Sivan B. Sherman, Diane Auger Smith, Laura Tortorelli, Khara Turnbull, Miriam E. Vidaver, Michelle L. Warner, Catherine S. Whittington, Jeannette A. Williams.

We would like to extend special recognition to Program Directors Matthew Davis and Souzanne Wright, who were instrumental in the early development of this program.

Schools

We are truly grateful to the teachers, students, and administrators of the following schools for their willingness to field-test these materials and for their invaluable advice: Capitol View Elementary, Challenge Foundation Academy (IN), Community Academy Public Charter School, Lake Lure Classical Academy, Lepanto Elementary School, New Holland Core Knowledge Academy, Paramount School of Excellence, Pioneer Challenge Foundation Academy, PS 26R (the Carteret School), PS 30X (Wilton School), PS 50X (Clara Barton School), PS 96Q, PS 102X (Joseph O. Loretan), PS 104Q (the Bays Water), PS 214K (Michael Friedsam), PS 223Q (Lyndon B. Johnson School), PS 308K (Clara Cardwell), PS 333Q (Goldie Maple Academy), Sequoyah Elementary School, South Shore Charter Public School, Spartanburg Charter School, Steed Elementary School, Thomas Jefferson Classical Academy, Three Oaks Elementary, West Manor Elementary.

And a special thanks to the CKLA Pilot Coordinators, Anita Henderson, Yasmin Lugo-Hernandez, and Susan Smith, whose suggestions and day-to-day support to teachers using these materials in their classrooms were critical.

Core Knowledge®

Author

Rosie McCormick

Expert Reviewers

Professor Ahmed H. al-Rahim, Subject Matter Expert and Expert Reviewer

Professor Suleiman Mourad, Expert Reviewer

Dr Charles C. Haynes, Expert Reviewer

Illustration and Photo Credits

Acoma / Wikimedia Commons / Public Domain: 63b; age fotostock / SuperStock: 34a, 62b; Album / Kurwenal / Prisma / Album / SuperStock: 46b; Album / Oronoz / Album / SuperStock: 26b; Album / Prisma / Album / Superstock: 7h, 11, 21a; Anonymous / Wikimedia Commons / Public Domain: 28, 31a.1, 31a.2, 31a.3, 31a.4, 36b, 41a, 41b, 41c, 41d, 52, 78e, 91, 92, 95, 97, 98, 101, 102; Bishop / Anonymous/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 7f; Bridgeman Art Library, London / SuperStock: 71, 73; Buyenlarge / SuperStock: 24; Celestial bodies / Various workshops of St Omer (Artois) and Paris/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 9b; Charlemagne / Mahiet, Master of the Cambrai Missal/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 5; Christoph Weiditz / Wikimedia Commons / Public Domain: 18; Coloured drawings / Anonymous/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 7e; Core Knowledge Staff: 8a, 8b, 8c, 17a, 17b, 27b, 27c, 37b, 37c, 45c.2, 45c.3, 45c.4, 47a, 47b, 57a, 57b, 67a, 67b, 77a, 77b, 78a, 78b, 78c, 78d, 87a, 87b; Coronation of Richard II / Virgil Master and his atelier/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 7g; David Lyons / age fotostock / SuperStock: 72; DeAgostini / SuperStock: 50a, 53a, 80a, 80b, 81b; Diane Browning: 54a, 54b, 55b, 55c, 55d, 55e, 55f, 55g, 55h, 55i, 65a, 65b, 66a, 75a, 75b, 76a; Dukes of Exeter and Salisbury / Virgil Master/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 7a, 7c; E.A. Janes / age fotostock / SuperStock: 33a; Exactostock / SuperStock: 2, 3b, 19, 40b, 42b, 45c.1, 49b, 64b, 68c, 74, 79b, 82b, 83; Frater Rufillus / Wikimedia Commons / Public Domain: 43a; Funkystock / age fotostock / SuperStock: 40c; Hemis.fr / SuperStock: 56e; Henry II / Matthew Paris/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 58b; Huntington Library / SuperStock: 88, 94, 100; Iberfoto / SuperStock: 42a, 84; Image Asset Management Ltd. / SuperStock: 22b, 50b, 53b, 61a, 61b, 62a, 64a, 81a; imagebroker.net / SuperStock: 76c; Incitatus / Wikimedia Commons / Public Domain: 56d; Ingram Publishing / SuperStock: 56c; James le Palmer / Wikimedia Commons / Public Domain: 66c, 86b; James William Edmund Doyle and Edmund Evans / Wikimedia Commons / Public Domain: 63a, 68a; Jean Bourdichon / Wikimedia Commons / Public Domain: 10; John Warburton Lee / SuperStock: 41e; Joseph Ma: 48-49, 59, 60, 69b, 70; Joust / Jean Froissart/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 22a; Kaehler, Wolfgang / SuperStock: 6; King John / Matthew Paris/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 69a; Limbourg brothers / Wikimedia Commons / Public Domain: 7d, 7l, 43b; Limbourg brothers and Barthélémy d'Eyck / Wikimedia Commons / Public Domain: 7m, 7n, 30a; Limbourg brothers and Barthélémy d'Eyck or Jean Colombe/ Wikimedia Commons / Public Domain: 7o, 7p; Marie-Lan Nguyen / Wikimedia Commons / Public Domain: 39; Martin Hargreaves: 12-13, 24-25, 25a, 25b, 25c, 26a, 29, 33b; Meister des Codex Manesse (Grundstockmaler) / Wikimedia Commons / Public Domain: 20a, 21b, 21c; Meister des Codex Manesse (Nachtragsmaler I) / Wikimedia Commons / Public Domain: 16b, 20b; Meister des Codex Manesse (Nachtragsmaler III) / Wikimedia Commons / Public Domain: 9a, 16a, 27a, 37a, 46a, 56a, 66b, 76b, 86a; Pantheon / SuperStock: 51a; Peter Barritt / Robert Harding Picture Library / SuperStock: 32b; Photononstop / SuperStock: 23c; Photoservice Electa / Universal Images Group / SuperStock: 7i, 7k; Radius / SuperStock: 38; Richard II and Philippe de Mézières / Perrin Remiet (Avril 1969) or Jean Nizières (Camille 1996)/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 7b; Science and Society / SuperStock: 85a; Shari Griffiths: 14a, 14b, 15a, 15b, 30b, 34b, 35a, 35b, 44a, 44b, 44c, 45a, 45b; Simon Speed / Wikimedia Commons / Public Domain: 32a; Stock Connection / SuperStock: 58a; Tips Images / SuperStock: 23b; Universal Images Group / SuperStock: Cover, Title Page, 1, 4, 7j, 55a; user:Hitchhiker89 / Wikimedia Commons / Public Domain: 56b; user:J.wilhelmy / Wikimedia Commons / Public Domain: 23a; user:PurpleHz / Wikimedia Commons / Public Domain: 36a; Visual & Written / SuperStock: 85b; William I / Peter of Langtoft and others/ British Library CIM / Creative Commons CC0 1.0 Universal Public Domain Dedication: 51b; Workshop of Meister der Cité des Dames/ Wikimedia Commons / Public Domain: 31b; Gift of Eve Herren, 1979, Courtesy of

Metropolitan Museum of Art, www.metmuseum.org: 109; The Madina Colletion of Islamic Art, gift of Camilla Chandler Frost, Courtesy of LACMA, www.lacma.org: 110; Hugh Threlfall/Stockbyte/Getty Images: 111; Galyna Andrushko: 112-113; Robert Churchill/E+/Getty Images: 113; Courtesy of Getty Institute: 114; Rogers Fund, 1940, Courtesy of Metropolitan Museum of Art, www.metmuseum.org: 117; Courtesy of Metropolitan Museum of Art, www.metmuseum.org: 121; Nabeel Turner/The Image Bank/Getty Images: 123; Leemage/Universal Images Group/Getty Images: 124; Courtesy Walters Art Museum: 126; H.O. Havemeyer Collection, Courtesy of Metropolitan Museum of Art, www.metmuseum.org: 141; Margaret Bourke-White/LIFE Picture Collection/Getty Images: 145; High Contrast via cc by 3.0 DE: 147; Andrew Shiva: 150; Jim Gordon via cc by 2.0: 151; (t) Alexander Yu. Zotov; (bl) Wu Swee Ong/Moment/Getty Images; (br) Edward Frazer/Corbis: 156; (bl) Paul Piebinga/Photodisc/Getty Images; (br) Danita Delimont/Gallo Images/Getty Images: 158; (t) Jane Sweeney/Lonely Planet Images/Getty Images; (b) JM Travel Photography: 161; (br) Bequest of Cora Timken Burnett, 1956, Courtesy of Metropolitan Museum of Art, www.metmuseum.org: 164; (t) Felix Heyder/Corbis; (bl) Fred de Noyelle/Godong/Photononstop/Getty Images; (br) Muhammad Owais Khan/Moment/Getty Images: 166; (bl) Louis V. Bell Fund, 1967, Courtesy of Metropolitan Museum of Art, www.metmuseum.org; (br) Jane Sweeney/Lonely Planet Images/Getty Images: 168; James Margolis/E+/Getty Images: 170-171; The Gallery Collection/Corbis: 173; Bettmann/Corbis: 175; Poncho/Photolibrary/Getty Images: 188; Luis Davilla/age fotostock/Getty Images: 191; Georges Courreges/Moment/Getty Images: 192

ISBN 9781681612645



Amplify CKLA
learning.amplify.com

910L