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Core Paper IV

SOCIAL FORMATIONS AND CULTURAL PATTERNS OF THE MEDIEVAL WORLD

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DIRECTORATE OF DISTANCE & CONTINUING EDUCATION

UTKAL UNIVERSITY

Core Paper IV

SOCIAL FORMATIONS AND CULTURAL PATTERNS OF THE MEDIEVAL WORLD

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Chapter-I

Polity and Empire in AncientRome

Introduction

In the history of continental Europe, the Roman Empire stands as a towering monument to scale and stability; at its height, it stretched from Syria to Scotland, from the Atlantic Ocean to the Black Sea, and it stood for almost 700 years. So enormous was the Roman achievement in forging and maintaining this vast empire that the idea of Rome has left a lasting impression on the European psyche. Subsequent rulers from Charlemagne to Napoleon to Hitler were motivated to some degree by emulation of the Roman model, and if the modern movement to unify Europe under a single currency and guiding bureaucracy succeeds, it will be the first genuine and lasting realization of such emulation in 1,400 years. Under Rome, people on three continents—in Europe, Africa, and Asia—gave their allegiance to a single political system, were governed by a unified set of laws, and were members of a distinct cultural community, despite their often profound linguistic, religious, and regional diversity. So grand was the power of the idea of Rome even in ancient times that the tribesmen who destroyed the Empire in the west often called themselves Romans, and Europe has seen some form of the Holy Roman Empire for most of its subsequent history. By no means insignificant also is the huge cultural debt that Europe and the world owe to Rome in so many fi elds of human endeavor, such as art, architecture, engineering, language, literature, law, and religion. This unitwill examine how a small village of shepherds and farmers rose to be the colossus that bestrode the known civilized world of its day and came to leave such a lasting mark on European history.

Why we study Rome?

Why study ancient Rome at all? The heritage of ancient Rome is enormous. The influence that Rome exerted on later ages, has been both profound and continuous. The Roman legacy to the modern world in various spheres is inestimable. From Rome we have inherited, among other things, a reverence for the law. The Roman Catholic Church is the manifestation of Rome in the modern world.The images and themes of Roman history and culture continue to influence modern culture. Rome's is an interesting history to study due to patterns of change. Modern popular culture remains enthralled by images and themes drawn from the pagan Roman world: Julius Caesar assassinated, Nero fiddling as Rome burns, and gladiators fighting to the death before clamoring crowds.Roman society changed enormously over its long duration: It evolved from a monarchy into a republic and then back to a monarchy; it changed from a pagan to a Christian empire; and culturally it evolved from a rustic and crude place to a sophisticated and Hellenized one. The long period of Rome's survival, coupled with the processes of change,

make Rome's history more dynamic and variegated than that of any other ancient state and quite a few subsequent ones

The Impact of Geography

In the same way as theother civilizations we have examined, geographyplayed an important role in the development ofRome. The Apennines are less rugged than the mountain ranges of Greece and did not divide the Italianpeninsula into many small, isolated communities.Italy also had more land for farming than did Greece,enabling it to support a large population. The location of the city of Rome was especiallyfavorable to early settlers. Located about 18 miles (29km) inland on the Tiber River, Rome had a way to the sea. However, it was far enough inland to be safefrom pirates. Because it was built on seven hills, itwas easily defended. In addition, it was situatedwhere the Tiber could be easily crossed. Thus, it became a natural crossing point for north-south traffic in western Italy. All in all, Rome had a good central location in Italy from which to expand.The Italian peninsula juts into the Mediterranean,making it an important crossroads between the western and eastern Mediterranean Sea. Once Rome hadunified Italy, it easily became involved in Mediterranean affairs. After the Romans had establishedtheir Mediterranean empire, governing it was madeeasier by Italy's central location.

Foundation of Rome

The story of Romulus and Remus—their escape from death as infants and their founding of Rome—has characteristic folkloric elements that suggest it is very old and local in origin. The story of Aeneas founding Rome, on the other hand, derives from a Hellenized source, reflecting Greek legends, but it is probably older than many have assumed. In this story, Aeneas, the sole survivor of Troy, wandered the Mediterranean before settling in Italy at Lavinium, where he founded a town. The two stories were united into a single tradition by making Romulus and Remus descendants of Aeneas. Aeneas founded the Roman people; Romulus and Remus founded the city of Rome.Archaeological evidence suggests that settlement at Rome began as early as 1500 B.C., but it does not offer any evidence that substantially contradicts the ancient legends. The site of Rome was advantageous. It overlooked a ford in the Tiber near an island in the stream; it could control north-south traffic between Etruria and Latium and east-west traffic from the interior to the coast. It was hilly, defensible, and well-watered. Signs of early human habitation (i.e., pottery shards) date to circa 1500 B.C., with the fi rst permanent settlement, as indicated by graves, founded in circa 1000 B.C.

Originally and into the 8th century B.C., Rome was a series of small, separate villages on neighboring hilltops; evidence of these settlements has been found. At some stage—the dates are impossible to establish—these communities coalesced into a single community, and Rome, as an entity, was born. Spectacular fi nds on the Palatine Hill in Rome in the 1930s revealed postholes for wooden huts that dated to the mid-8th century, circa 750 B.C. Later Romans maintained a hut

on the Palatine that they called the Hut of Romulus.That said, archaeology cannot confirm Rome's founding legends either.

Archaeological evidence needs to be interpreted to make sense. The presence of worship centers embracing Aeneas in Lavinium does not prove the Aeneas legend; it is likely the result of the fame of the legend, not vice versa. The coincidence of the Palatine huts and the traditional foundation date does not prove the Romulus legend. In fact, the settlement of which the huts are part dates to 1000 B.C. Archaeological evidence is mute; it cannot prove legendary evidence, but occasionally it can disprove it. The archaeology does suggest an early pattern of settlement at Rome, becoming more complex in the 8th century and coalescing into a single community sometime after that (a process termed synoikism). Therefore, the issue of sources for this early period of Roman history is an important consideration to bear in mind.

The Roman Republic

Roman tradition maintains that early Rome(753–509 B.C.) was under the control of seven kingsand that two of the last three kings were Etruscans.Historians know for certain that Rome did fall underEtruscan influence during this time. In 509 B.C., the Romans overthrew the last Etruscan king and established a republic, a form of government in which theleader is not a monarch and certain citizens have theright to vote. This was the beginning of a new era inRome's history.

War and Conquest-Expansion of Rome

At the beginning of the republic, Rome was surrounded by enemies. For the nexttwo hundred years, the city was engaged in almostcontinuous warfare. In 338 B.C., Rome crushed the Latin states inLatium. During the next 50 years, the Romans wageda fierce struggle against people from the centralApennines, some of whom had settled south ofRome. Rome was again victorious. The conquestgave the Romans control over a large part of Italy. It also brought them into direct contact with theGreek communities of southern Italy. Soon, theRomans were at war with these Greek cities. By 264B.C., they had overcome the Greeks and completedtheir conquest of southern Italy. After defeating theremaining Etruscan states to the north over the nextthree years, Rome had conquered virtually all of Italy.

To rule Italy, the Romans devised the Roman Confederation. Under this system, Rome allowed somepeoples—especially Latins—to have full Roman citizenship. Most of the remaining communities weremade allies. They remained free to run their ownlocal affairs but were required to provide soldiers forRome. The Romans made it clear that loyal alliescould improve their status and even become Romancitizens. The Romans made the conquered peoplesfeel they had a real stake in Rome's success.

The First Phase

In the first phase of its expansion Rome was engaged in bringing the entire Italian peninsula under its control. This phase lasted for more than two centuries, from c. 500 to 280 BCE. Rome began by establishing its supremacy over central Italy. It forged alliances with the Latin-speaking people of the area. These alliances provided the Romans with resources for successful campaigns against non-Latin states. The crucial event in the struggle against non-Latin states of central Italy was the conquest of Veii in 396 BCE after almost ten years of struggle. Veii was an Etruscan city situated close to Rome and was for a long time its main rival. The victory over Veii placed the land and wealth of Veii at the disposal of Rome. Rome could now pursue its expansionist programme more aggressively. A little later the Celts invaded Rome and destroyed it. They withdraw with lots of booty. This was a serious setback. The Romans recovered soon and established their supremacy in warfare. They succeeded in bringing large parts of central Italy under them. Having brought most of central Italy under its rule by c. 295 BCE, Rome turned its attention to southern Italy. The Greek states of southern Italy strongly resisted Roman expansion. Eventually after some fiercely fought battles these states were subjugated by the Romans. This completed the first major phase of Roman expansion. At the end of this phase the entire peninsula was directly or indirectly subject to Rome.

The Second Phase

The Romans were now in a position to embark upon a second phase of expansion the objective of which was to extend Roman influence to the Mediterranean. This immediately resulted in a conflict with the Carthaginians who at this time dominated the western Mediterranean. Carthage, strategically located on the North African coastline (in modern Tunisia), was originally a Phoenician trading settlement which had been founded sometime in the ninth century BCE. This had grown into a vast empire which included large parts of the western Mediterranean (including Sicily, Spain etc.). When Rome tried to annex Sicily after having consolidated its position in southern Italy, it got involved in a prolonged military contest with the Carthaginian empire. It should be borne in mind that Roman expansion into the western Mediterranean could only have taken place at the expense of Carthage. For over a century Rome fought a series of wars against the Carthaginians. The wars between Rome and Carthage are known as the Punic Wars. There were three Punic Wars (First Punic War, 264-241 BCE; Second Punic War, 218-201 BCE; and Third Punic War, 149-146 BCE). By the end of the Third Punic War the Carthaginian empire had been completely destroyed and the city of Carthage itself was occupied. Carthaginian territories were annexed by Rome. The territories taken over during the course of the Punic Wars were reorganized into Roman provinces - the Roman provinces of Sicily, Spain and Africa (Africa was the name given to theprovince consisting of Carthage and its adjoining territory situated in north Africa, broadly corresponding to present-day Tunisia). Simultaneously, the Romans had brought Macedonia and the Greek states under their control. The Antigonids who ruled over Macedonia were defeated (167 BCE) and subsequently in 147 BCE Macedonia was annexed by Rome. Macedonia became another Roman province and the Greek states were placed under indirect Roman rule, supervised from Macedonia. Soon Roman influence extended to Egypt as well. Egypt was, as you might recall, ruled by

the Ptolemid dynasty. It became a Roman protectorate which implied that it could no longer pursue an independent foreign policy. Western Anatolia too had passed under Roman rule and was constituted into the province of Asia (not be confused with the continent of Asia). Thus, by the middle of the second century BCE the entire Mediterranean was directly or indirectly under the Romans. The Roman empire continued to expand for more than two centuries after this, but the main contours of its territorial orbit were already well defined. The Mideterranean Sea remained the nucleus of the empire. Before we look at the subsequent expansion of Rome, it is necessary to examine the Roman political structure and the society on which it was based.

Why Rome Was Successful

Romans believed that their early ancestors were successful because of their sense of duty, courage, and discipline. The Roman historian Livy, writing in the first century B.C., provided a number of stories to teach Romans the virtues that had made Rome great. His account of incinnatus, a simple farmer who was chosen as a temporary ruler to save Rome from attack, is one such example. Looking back today, how can we explain Rome's success in gaining control of the entire Italian peninsula? First, the Romans were good diplomats. They were shrewd in extending Roman citizenship and allowing states to run their own internal affairs. Although diplomatic, however, they could be firm, and even cruel when necessary, crushing rebellions without mercy.

Second, the Romans excelled in military matters. They were not only accomplished soldiers but also persistent ones. The loss of an army or a fleet did not cause them to quit but instead spurred them on to build new armies and new fleets. In addition, they were brilliant strategists. As they conquered, the Romans built colonies—fortified towns—throughout Italy. By building roads to these towns and thus connecting them, the Romans could move troops quickly throughout their conquered territory.

Finally, in law and politics, as in conquest, the Romans were practical. They did not try to build an ideal government but instead created political institutions in response to problems, as the problems arose.

POLITICAL STRUCTURE AND SOCIETY

The early Romans had kingship along with the senate and assembly. The senatewielded many powers and there were regular conflicts with the kings. In 510 BCEmonarchy came to an end at Rome and a republican state was established whichlasted till 27 BCE. At the beginning of the Republic political power wasmonopolized by the Roman aristocracy. Now, almost complete power was vested inthe Senate an oligarchical council. Membership of the Senate was open only to thearistocracy.

The Government of Rome Early Rome wasdivided into two groups or orders—the patriciansand the plebeians. The patricianswere great landowners, who became Rome's

rulingclass. Less wealthy landholders, craftspeople, merchants, and small farmers were part of a largergroup called plebeians.Men in both groups were citizens and could vote,but only the patricians could be elected to governmental offices. The chief executive officers of theRoman Republic were the consuls and praetors. Two consuls, chosen every year, ranthe government and led the Roman army into battle.The praetor was in charge of civil law—law as itapplied to Roman citizens. As the Romans' territoryexpanded, another praetor was added to judge casesin which one or both people were noncitizens. TheRomans also had a number of officials who had special duties, such as supervising the treasury.The Roman Senate came to hold an especiallyimportant position in the Roman Republic. It was aselect group of about three hundred patricians whoserved for life. At first, the Senate's only role was toadvise government officials. However, the advice ofthe Senate carried a great deal of weight. By the thirdcentury B.C., it had the force of law.

The Roman Republic had several people's assemblies in addition to the Senate. By far the most important of these was the centuriate assembly. Thecenturiate assembly elected the chief officials, such asconsuls and praetors, and passed laws. Because itwas organized by classes based on wealth, thewealthiest citizens always had a majority. The council of the plebs was the assembly for plebeians only,and it came into being as a result of the strugglebetween the two social orders in Rome.

The Struggle of the Orders

There was often conflict between the patricians and the plebeians in theearly Roman Republic. Children of patricians andplebeians were forbidden to marry each other. Plebeians resented this situation, especially since theyserved in the Roman army that protected the Republic. They thought that they deserved both politicaland social equality with the patricians.The struggle between the patricians and plebeiansdragged on for hundreds of years. Ultimately, it ledto success for the plebeians. A popular assembly forplebeians only, the council of the plebs, was createdin 471 B.C. New officials, known as tribunes of theplebs, were given the power to protect the plebeians. In the fourth century B.C., plebeians were permittedto become consuls. Finally, in 287 B.C., the council ofthe plebs received the right to pass laws for allRomans. By 287 B.C., all male Roman citizens were supposedly equal under the law. In reality, however, a fewwealthy patrician and plebeian families formed anew senatorial ruling class that came to dominate thepolitical offices. The Roman Republic had notbecome a democracy

Roman Law

One of Rome's chief gifts to theMediterranean world of its day and to later generations was its system of law. Rome's first code of lawswas the Twelve Tables, which was adopted in 450 B.C. This code was a product of a simple farmingsociety and proved inadequate for later

Roman needs.From the Twelve Tables, the Romans developed amore sophisticated system of civil law. This systemapplied only to Roman citizens, however.

As Rome expanded, legal questions arose thatinvolved both Romans and non-Romans. The Romansfound that although some of their rules of civil lawcould be used in these cases, special rules were oftenneeded. These rules gave rise to a body of law knownas the Law of Nations. The Romans came to identifythe Law of Nations with natural law, or universal lawbased on reason. This enabled them to establish standards of justice that applied to all people.

These standards of justice included principles stillrecognized today. A person was regarded as innocentuntil proved otherwise. People accused of wrongdoing were allowed to defend themselves before a judge.A judge, in turn, was expected to weigh evidence carefully before arriving at a decision. These principleslived on long after the fall of the Roman Empire.

From Republic to Empire

By the second century B.C., the Senate had become the real governing body ofthe Roman state. Members of the Senate were drawn mostly from the landed aristocracy. They remained senators for life and held the chief offices of the republic.The Senate directed the wars of the third and second centuries B.C. and took control of both foreign and domestic policy, including financial affairs. The Senate and political offices were increasingly controlled by asmall circle of wealthy and powerful families.Of course, these aristocrats formed only a tinyminority of the Roman people. The backbone of theRoman state and army had always been the smallfarmers. Over a period of time, however, many smallfarmers had found themselves unable to competewith large, wealthy landowners and had lost theirlands. As a result, many of these small farmersdrifted to the cities, especially Rome, forming a largeclass of landless poor.

Some aristocrats tried to remedy this growingeconomic and social crisis. Two brothers, Tiberiusand Gaius Gracchus, believed that thebasic cause of Rome’s problems was the decline ofthe small farmer. To remedy the problem, theyurged the council of the plebs to pass land-reformbills that called for the government to take backpublic land held by large landowners and give it tolandless Romans.

Many senators, themselves large landownerswhose estates included large areas of public land,were furious. A group of senators took the law intotheir own hands and killed Tiberius in 133 B.C. Hisbrother Gaius later suffered the same fate. Theattempts of the Gracchus brothers to bring reformshad opened the door to more instability and moreviolence. Changes in the Roman army soon broughteven worse problems.

A New Role for the Army

In 107 B.C., a Roman general namedMarius became consul and began to recruithis armies in a new way. For a long time,the Roman army had been made up ofsmall farmers who were landholders. NowMarius recruited volunteers from theurban and rural poor who owned no

property. To recruit them, he promised themland. These volunteers swore an oathof loyalty to the general, not to theRoman state. As a result, Marius created a new type of army that was notunder government control. In addition, generals were forced to becomeinvolved in politics in order to getlaws passed that would provide theland they needed for their veterans.

Marius left a powerfullegacy. He had created anew system of militaryrecruitment that placedmuch power in the handsof the individual generals.Lucius Cornelius Sullawas the next general totake advantage of the newmilitary system. The Senate had given him command of a war in AsiaMinor. The council of theplebs tried to transfer command to Marius, and acivil war broke out. Sulla won and seized Rome itselfin 82 B.C., conducting a reign of terror to wipe out allopposition. Then Sulla restored power to the handsof the Senate and eliminated most of the powers ofthe popular assemblies.

Sulla hoped that he had created a firm foundationto restore a traditional Roman republic governed bya powerful Senate. His real legacy was quite differentfrom what he had intended, however. His example ofusing an army to seize power would prove mostattractive to ambitious men.

The Collapse of the Republic

For the next 50 years (82–31 B.C.), Roman historywas characterized by civil wars as a number of individuals competed for power. Three men—Crassus,Pompey, and Julius Caesar—emerged asvictors. Crassus was known as the richest manin Rome. Pompey had returned from asuccessful command in Spain as a military hero. Julius Caesar also had a military command in Spain. The combinedwealth and power of these three men wasenormous and enabled them to dominatethe political scene and achieve theirbasic aims.

The First Triumvirate In 60 B.C.,Caesar joined with Crassus andPompey to form the First Triumvirate. A triumvirate is a governmentby three people with equal power.Pompey received a command inSpain, Crassus was given a command in Syria, andCaesar was granted a special military command inGaul (modern France)—where he achieved successand distinction as a military leader.

When Crassus was killed in battle in 53 B.C., however, only two powerful men were left. Leading senators decided that rule by Pompey alone would be totheir benefit. They voted for Caesar to lay down hiscommand.

Caesar refused. During his time in Gaul, he hadgained military experience, as well as an army ofloyal veterans. He chose to keep his army and movedinto Italy by illegally crossing the Rubicon, the riverthat formed the southern boundary of his province.("Crossing the Rubicon" is a phrase used today tomean being unable to turn back.) Caesar marched on Rome, starting a civil warbetween his forces and those of Pompey and hisallies. The defeat of Pompey's forces left Caesar incomplete control of the Roman government.Caesar was officially made dictator in 45

B.C. Adictator is an absolute ruler. Realizing the need forreforms, Caesar gave land to the poor and increasedthe Senate to 900 members. By filling it with many ofhis supporters and increasing the number of members, he weakened the power of the Senate. Caesar planned much more in the way of buildingprojects and military adventures to the east. However, in 44 B.C., a group of leading senators assassinated him.

The Second Triumvirate A new struggle for powerfollowed Caesar's death. Three men—Octavian, Caesar's heir and grandnephew; Antony, Caesar's allyand assistant; and Lepidus, who had been commander of Caesar's cavalry—joined forces to formthe Second Triumvirate. Within a few years after Caesar's death, however, only two men dividedRoman world between them. Octavian took the west;Antony, the east. The empire of the Romans, large as it was, was stilltoo small for two masters. Octavian and Antony sooncame into conflict. Antony allied himself with the Egyptian queenCleopatra VII. LikeCaesar before him,Antony had fallendeeply in love withher. At the Battle ofActium in Greece in31 B.C., Octavian'sforces smashed the army and the navy of Antony andCleopatra. Both fled to Egypt, where they committedsuicide a year later. Octavian, at the age of 32, stood supreme over theRoman world. The civil wars had ended. So had the republic. The period beginning in 31 B.C. and lasting until A.D. 14 came to be known as the Age ofAugustus

The Early Empire

Beginning in A.D. 14, a series of new emperorsruled Rome. This period, ending in A.D. 180, is calledthe Early Empire.Emperors of the Early Empire Augustus's newpolitical system allowed the emperor to select hissuccessor from his natural or adopted family. Thefirst four emperors after Augustus came from hisfamily. They were Tiberius, Caligula, Claudius, andNero. During their reigns, these emperors took overReading Checkmore and more of the responsibilities that Augustushad given to the Senate. At the same time, as theemperors grew more powerful, they became morecorrupt.

Nero, for example, had people killed if he wantedthem out of the way—including his own mother.Without troops, the senators were unable to opposehis excesses, but the Roman legions finally revolted.Nero, abandoned by his guards, chose to commit suicide by stabbing himself in the throat after allegedlyuttering these final words: "What an artist the worldis losing in me." At the beginning of the second century, a series offive so-called good emperors came to power. Theywere Nerva, Trajan, Hadrian, Antoninus Pius, andMarcus Aurelius. These emperors created a period ofpeace and prosperity known as the Pax Romana—the"Roman Peace." The Pax Romana lasted for almost ahundred years. These rulers treated the ruling classeswith respect, ended arbitrary executions, maintainedpeace in the empire, and supported domestic policiesgenerally helpful to the empire. By adopting capablemen as their sons and successors, the first four goodemperors reduced the chances of succession problems.Under the five good emperors, the powers of theemperor continued to expand at the expense of theSenate. Officials who were appointed and directed bythe emperor took over the running of the government. The

good emperors also created new programs to help the people. Trajan, for example, created a program that provided state funds to assist poorparents in the raising and education of their children.The good emperors were widely praised for theirbuilding programs. Trajan and Hadrian were especially active in building public works—aqueducts,bridges, roads, and harbor facilities—throughout theprovinces and in Rome.

Extent of the Empire Rome expanded further during the period of the Early Empire. Trajan extendedRoman rule into Dacia (modern Romania),Mesopotamia, and the Sinai Peninsula. His successors, however, realized that the empire was too largeto be easily governed. Hadrian withdrew Roman forces from much ofMesopotamia and also went on the defensive in hisfrontier policy. He strengthened the fortificationsalong a line connecting the Rhine and DanubeRivers. He also built a defensive wall (Hadrian's Wall)about 74 miles (118 km) long across northern Britain tokeep out the Picts and the Scots. By the end of the second century, it became apparent that it would be moreand more difficult to defend the empire. Roman forceswere located in permanent bases behind the frontiers. At its height in the second century, the RomanEmpire was one of the greatest states the world hadever seen. It covered about three and a half millionsquare miles (about 9.1 million square km) and had apopulation that has been estimated at more than fiftymillion.

The emperors and the imperial government provided a degree of unity. Much leeway was given tolocal customs, and the privileges of Roman citizenship were granted to many people throughout theempire. In A.D. 212, the emperor Caracalla gaveRoman citizenship to every free person in theempire.

Cities were important in the spread of Roman culture, Roman law, and the Latin language. Provincialcities resembled each other with their temples, markets, and public buildings. Local city officials acted asRoman agents, performing many government duties,especially taxation. Latin was the language of the western part of theempire, whereas Greek was used in the east. Romanculture spread to all parts of the empire and freelymixed with Greek culture. The result has been calledGreco-Roman civilization.

Conclusion

In this unit you have gone through around five hundred years of the history of Roman republic. It is very difficult to provide details of all aspects of this period in one unit. We, therefore, confined our discussion to select specific features and major landmarks. The major expansion of the Roman empire took place over a long period of time with first phase up to 280 BCE and the second till the middle of the 2^{nd}century BCE. The main emphasis was given to the political structure and social organisation in the Roman empire. The social orders, the Senate and the Assembly wasanalysed. The conflict of social orders led to the empowerment of the plebeians in Roman society. Rise of a professional army influenced the course of history of the last century.

Chapter-II

CRISES OF THE ROMAN EMPIRE-RISE AND FALL OF JULIUS CAESAR

Introduction

Gaius Julius Caesar (100-44 BCE) known by his nomen and cognomen Julius Caesar, was a populist Roman dictator, politician, and military general who played a critical role in the events that led to the demise of the Roman Republic and the rise of the Roman Empire. After assuming control of government, Caesar began a program of social and governmental reforms, including the creation of the Julian calendar. He gave citizenship to many residents of far regions of the Roman Republic. He initiated land reform and support for veterans. He centralized the bureaucracy of the Republic and was eventually proclaimed "dictator for life", giving him additional authority. His populist and authoritarian reforms angered the elites, who began to conspire against him. On 15th March, 44 BCE Caesar was assassinated by a group of rebellious senators led by Gaius Cassius Longinus, Marcus Junius Brutus and Decimus Junius Brutus, who stabbed him to death. A new series of civil wars broke out and the constitutional government of the Republic was never fullyrestored. Caesar's adopted heir Octavian, later known as Augustus, rose to sole power after defeating his opponents in the civil war. Octavian set about solidifying his power, and the era of the Roman Empire began.

EARLY LIFE AND CAREER OF JULIUS CAESAR

Gaius Julius Caesar was born into a patrician family, the gens Julia, which claimed descent from Iulus, son of the legendary Trojan prince Aeneas, supposedly the son of the goddess Venus. The Julii were of Alban origin, mentioned as one of the leading Alban houses, which settled in Rome around the mid-7th century BCE, after the destruction of Alba Longa. They were granted patrician status, along with other noble Alban families. The Julii also existed at an early period at Bovillae, evidenced by a very ancient inscription on an altar in the theatre of that town, which speaks of their offering sacrifices according to the legeAlbana, or Alban rites. The cognomen "Caesar" originated, according to Pliny the Elder, with an ancestor who was born by Caesarean section. The Historia Augusta suggests three alternative explanations: that the first Caesar had a thick head of hair (Latin caesaries) that he had bright grey eyes or that he killed an elephant in battle. Caesar issued coins featuring images of elephants, suggesting that he favoured this interpretation of his name.Despite their ancient pedigree, the JuliiCaesares were not especially politically influential, although they had enjoyed some revival of their political fortunes in the early 1st century BCE. Caesar's father, also called Gaius Julius Caesar, governed the province of Asia, and his sister Julia, Caesar's aunt, married Gaius Marius, one of the most prominent figures in the Republic. His mother, Aurelia Cotta, came from an influential family. Little is recorded of Caesar's childhood. In 85 BCE, Caesar's father died suddenly, so Caesar was the head of the family at 16. His coming of age coincided with a civil war between his uncle Gaius Marius and his rival Lucius Cornelius Sulla. Both sides carried out bloody purges of their political opponents whenever they were in the ascendancy. Marius and his ally Lucius Cornelius Cinna were in control of the city when Caesar was

nominated as the new Flamen Dialis(high priest of Jupiter), and he was married to Cinna's daughter Cornelia.

Following Sulla's final victory, though, Caesar's connections to the old regime made him a target for the new one. He was stripped of his inheritance, his wife's dowry, and his priesthood, but he refused to divorce Cornelia and was forced to go into hiding. The threat against him was lifted by the intervention of his mother's family, which included supporters of Sulla, and the Vestal Virgins. Sulla gave in reluctantly and is said to have declared that he saw many a Marius in Caesar. The loss of his priesthood had allowed him to pursue a military career, as the high priest of Jupiter was not permitted to touch a horse, sleep three nights outside his own bed or one night outside Rome, or look upon an army.Caesar felt that it would be much safer far away from Sulla should the Dictator change his mind, so he left Rome and joined the army, serving under Marcus Minucius Thermus in Asia and ServiliusIsauricus in Cilicia. He served with distinction, winning the Civic Crown for his part in the Siege of Mytilene. He wenton a mission to Bithynia to secure the assistance of King Nicomedes's fleet, but he spent so long at Nicomedes' court that rumours arose of an affair with the king, which Caesar vehemently denied for the rest of his life.Hearing of Sulla's death in 78 BCE, Caesar felt safe enough to return to Rome. He lacked means since his inheritance was confiscated, but he acquired a modest house in Subura, a lower-class neighbourhood of Rome. He turned to legal advocacy and became known for his exceptional oratory accompanied by impassioned gestures and a high-pitched voice, and ruthless prosecution of former governors notorious for extortion and corruption. On the way across the Aegean Sea, Caesar was kidnapped by pirates and held prisoner. He maintained an attitude of superiority throughout his captivity. The pirates demanded a ransom of 20 talents of silver, but he insisted that they ask for 50. After the ransom was paid, Caesar raised a fleet, pursued and captured the pirates, and imprisoned them. He had them crucified on his own authority, as he had promised while in captivity-a promise that the pirates had taken as a joke. As a sign of leniency, he first had their throats cut. He was soon called back into military action in Asia, raising a band of auxiliaries to repel an incursion from the east.

On his return to Rome, he was elected military tribune, a first step in a political career. He was elected quaestor for 69 BCE, and during that year he delivered the funeral oration for his aunt Julia, and included images of her husband Marius in the funeral procession, unseen since the days of Sulla. His wife Cornelia also died that year. Caesar went to serve his quaestorship in Hispania after her funeral, in the spring or early summer of 69 BCE. While there, he is said to have encountered a statue of Alexander the Great, and realised with dissatisfaction that he was now at an age when Alexander had the world at his feet, while he had achieved comparatively little. On his return in 67 BCE, he married Pompeia, a granddaughter of Sulla, whom he later divorced in 61 BCE after her embroilment in the Bona Dea scandal. In 65 BCE, he was elected curule aedile, and staged lavish games that won him further attention and popular support.

In 63 BCE, he ran for election to the post of Pontifex Maximus, chief priest of the Roman state religion. He ran against two powerful senators. Accusations of bribery were made by all sides. Caesar won comfortably, despite his opponents' greater experience and standing. Cicero was consul that year, and he exposed Catiline's conspiracy to seize control of the republic; several senators accused Caesar of involvement in the plot.After serving as praetor in 62 BCE, Caesar was appointed to govern Hispania

Ulterior (the western part of the Iberian Peninsula) as propraetor, though some sources suggest that he held proconsular powers. He was still in considerable debt and needed to satisfy his creditors before he could leave. He turned to Marcus Licinius Crassus, the richest man in Rome. Crassus paid some of Caesar's debts and acted as guarantor for others, in return for political support in his opposition to the interests of Pompey. Even so, to avoid becoming a private citizen and thus open to prosecution for his debts, Caesar left for his province before his praetorship had ended. In Spain, he conquered two local tribes and was hailed as imperator by his troops; he reformed the law regarding debts, and completed his governorship in high esteem.

Caesar was acclaimed Imperator in 60 BCE (and again later in 45 BCE). In the Roman Republic, this was an honorary title assumed by certain military commanders. After an especially great victory, army troops in the field would proclaim their commander imperator, an acclamation necessary for a general to apply to the Senate for a triumph. However, he also wanted to stand for consul, the most senior magistracy in the republic. If he were to celebrate a triumph, he would have to remain a soldier and stay outside the city until the ceremony, but to stand for election he would need to lay down his command and enter Rome as a private citizen. He could not do both in the time available. He asked the senate for permission to stand in absentia, but Cato blocked the proposal. Faced with the choice between a triumph and the consulship, Caesar chose the consulship.

CONSULSHIP AND MILITARY CAMPAIGNS

In 60 BCE, Caesar sought election as consul for 59 BCE, along with two other candidates. The election was sordid – even Cato, with his reputation for incorruptibility, is said to have resorted to bribery in favour of one of Caesar's opponents. Caesar won, along with conservative Marcus Bibulus.Caesar was already in Marcus Licinius Crassus' political debt, but he also made overtures to Pompey. Pompey and Crassus had been at odds for a decade, so Caesar tried to reconcile them. The three of them had enough money and political influence to control public business. This informal alliance, known as the First Triumvirate ("rule of three men"), was cemented by the marriage of Pompey to Caesar's daughter Julia. Caesar also married again, this time Calpurnia, who was the daughter of another powerful senator.

Caesar proposed a law for redistributing public lands to the poor - by force of arms, if need be - a proposal supported by Pompey and by Crassus, making the triumvirate public. Pompey filled the city with soldiers, a move which intimidated the triumvirate's opponents. Bibulus attempted to declare the omens unfavourable and thus void the new law, but he was driven from the forum by Caesar's armed supporters. His lictors had their fasces broken, two high magistrates accompanying him were wounded, and he had a bucket of excrement thrown over him. In fear of his life, he retired to his house for the rest of the year, issuing occasional proclamations of bad omens. These attempts proved ineffective in obstructing Caesar's legislation.

Roman satirists ever after referred to the year as "the consulship of Julius and Caesar."When Caesar was first elected, the aristocracy tried to limit his future power by allotting the woods and pastures of Italy, rather than the governorship of a province, as his military command duty after his year

in office was over. With the help of political allies, Caesar later overturned this, and was instead appointed to govern Cisalpine Gaul (northern Italy) and Illyricum (south-eastern Europe), with Transalpine Gaul (southern France) later added, giving him command of four legions. The term of his governorship, and thus his immunity from prosecution, was set at five years, rather than the usual one. When his consulship ended, Caesar narrowly avoided prosecution for the irregularities of his year in office, and quickly left for his province.

Conquest of Gaul

Caesar was still deeply in debt, but there was money to be made as a governor, whether by extortion or by military adventurism. Caesar had four legions under his command, two of his provinces bordered on unconquered territory, and parts of Gaul were known to be unstable. Some of Rome's Gallic allies had been defeated by their rivals at the Battle of Magetobriga, with the help of a contingent of Germanic tribes. The Romans feared these tribes were preparing to migrate south, closer to Italy, and that they had warlike intent. Caesar raised two new legions and defeated these tribes.In response to Caesar's earlier activities, the tribes in the north-east began to arm themselves. Caesar treated this as an aggressive move and, after an inconclusive engagement against the united tribes, he conquered the tribes piecemeal. Meanwhile, one of his legions began the conquest of the tribes in the far north, directly opposite Britain. During the spring of 56 BCE, the Triumvirs held a conference, as Rome was in turmoil and Caesar's political alliance was coming undone. The Lucca Conference renewed the First Triumvirate and extended Caesar's governorship for another five years. The conquest of the north was soon completed, while a few pockets of resistance remained. Caesar now had a secure base from which to launch an invasion of Britain.

In 55 BCE, Caesar repelled an incursion into Gaul by two Germanic tribes, and followed it up by building a bridge across the Rhine and making a show of force in Germanic territory, before returning and dismantling the bridge. Late that summer, having subdued two other tribes, he crossed into Britain, claiming that the Britons had aided one of his enemies the previous year, possibly the Veneti of Brittany. His intelligence information was poor, and although he gained a beachhead on the coast, he could not advance further, and returned to Gaul for the winter. He returned the following year, better prepared and with a larger force, and achieved more. He advanced inland, and established a few alliances. However, poor harvests led to widespread revolt in Gaul, which forced Caesar to leave Britain for the last time.

While Caesar was in Britain his daughter Julia, Pompey's wife, had died in childbirth. Caesar tried to rescuer Pompey's support by offering him his great-niece in marriage, but Pompey declined. In 53 BCE Crassus was killed leading a failed invasion of the east. Rome was on the brink of civil war. Pompey was appointed sole consul as an emergency measure, and married the daughter of a political opponent of Caesar. The Triumvirate was dead.Though the Gallic tribes were just as strong as the Romans militarily, the internal division among the Gauls guaranteed an easy victory for Caesar. Vercingetorix's attempt in 52 BCE to unite them against Roman invasion came too late. He proved an astute commander, defeating Caesar at the Battle of Gergovia, but Caesar's elaborate siege-works at the Battle of Alesia finally forced his surrender. Despite scattered outbreaks of warfare the following year, Gaul was effectively

conquered. Plutarch claimed that during the Gallic Wars the army had fought against three million men (of whom one million died, and another million were enslaved), subjugated 300 tribes, and destroyed 800 cities.

Civil War

In 50 BCE, the Senate (led by Pompey) ordered Caesar to disband his army and return to Rome because his term as governor had finished. Caesar thought he would be prosecuted if he entered Rome without the immunity enjoyed by a magistrate. Pompey accused Caesar of insubordination and treason. On 10th January 49 BCE, Caesar crossed the Rubicon river (the frontier boundary of Italy) with only a single legion, the Legio XIII Gemina, and ignited civil war. Upon crossing the Rubicon, Caesar, according to Plutarch and Suetonius, is supposed to have quoted the Athenian playwright Menander, in Greek, "the die is cast". Erasmus, however, notes that the more accurate Latin translation of the Greek imperative mood would be "aleaiactaesto", let the die be cast. Pompey and many of the Senate fled to the south, having little confidence in Pompey's newly raised troops. Pompey, despite greatly outnumbering Caesar, who only had his Thirteenth Legion with him, did not intend to fight. Caesar pursued Pompey, hoping to capture Pompey before his legions could escape.

Pompey managed to escape before Caesar could capture him. Heading for Spain, Caesar left Italy under the control of Mark Antony. After an astonishing 27-day route-march, Caesar defeated Pompey's lieutenants, then returned east, to challenge Pompey in Illyria, where, on 10 July 48 BCE in the battle of Dyrrhachium, Caesar barely avoided a catastrophic defeat. In an exceedingly short engagement later that year, he decisively defeated Pompey at Pharsalus, in Greece on 9 August 48 BCE. In Rome, Caesar was appointed dictator, with Mark Antony as his Master of the Horse (second in command); Caesar presided over his own election to a second consulship and then, after 11 days, resigned this dictatorship. Caesar then pursued Pompey to Egypt, arriving soon after the murder of the general. There, Caesar was presented with Pompey's severed head and seal-ring, receiving these with tears. He then had Pompey's assassins put to death.

Caesar then became involved with an Egyptian civil war between the child pharaoh and his sister, wife, and co-regent queen, Cleopatra. Perhaps as a result of the pharaoh's role in Pompey's murder, Caesar sided with Cleopatra. He withstood the Siege of Alexandria and later he defeated the pharaoh's forces at the Battle of the Nile in 47 BCE and installed Cleopatra as ruler. Caesar and Cleopatra celebrated their victory with a triumphal procession on the Nile in the spring of 47 BCE. The royal barge was accompanied by 400 additional ships, and Caesar was introduced to the luxurious lifestyle of the Egyptian pharaohs.

Caesar and Cleopatra were not married. Caesar continued his relationship with Cleopatra throughout his last marriage—in Roman eyes, this did not constitute adultery—and probably fathered a son called Caesarion. Cleopatra visited Rome on more than one occasion, residing in Caesar's villa just outside Rome across the Tiber.Late in 48 BCE, Caesar was again appointed dictator, with a term of one year. After spending the first months of 47 BCE in Egypt, Caesar went to the Middle East, where he annihilated the king of Pontus; his victory was so swift and complete that he mocked Pompey's previous

victories over such poor enemies. On his way to Pontus, Caesar visited Tarsus from 27 to 29 May 47 BCE (25–27 Maygreg.), where he met enthusiastic support, but where, according to Cicero, Cassius was planning to kill him at this point. Thence, he proceeded to Africa to deal with the remnants ofPompey's senatorial supporters. He was defeated by Titus Labienus at Ruspina on 4 January 46 BCE but recovered to gain a significant victory at Thapsus on 6 April 46 BCE over Cato, who then committed suicide. After this victory, he was appointed dictator for 10 years. Pompey's sons escaped to Spain; Caesar gave chase and defeated the last remnants of opposition in the Battle of Munda in March 45 BCE. During this time, Caesar was elected to his third and fourth terms as consul in 46 BCE and 45 BCE (this last time without a colleague).

DICTATORSHIP AND ASSASSINATION

While he was still campaigning in Spain, the Senate began bestowing honours on Caesar. Caesar had not proscribed his enemies, instead pardoning almost all, and there was no serious public opposition to him. Great games and celebrations were held in April to honour Caesar's victory at Munda. Plutarch writes that many Romans found the triumph held following Caesar's victory to be in poor taste, as those defeated in the civil war had not been foreigners, but instead fellow Romans. On Caesar's return to Italy in September 45 BCE, he filed his will, naming his grandnephew Gaius Octavius (Octavian, later known as Augustus Caesar) as his principal heir, leaving his vast estate and property including his name. Caesar also wrote that if Octavian died before Caesar did, Decimus Junius Brutus Albinus would be the next heir in succession. In his will, he also left a substantial gift to the citizens of Rome.

Between his crossing of the Rubicon in 49 BCE, and his assassination in 44 BCE, Caesar established a new constitution, which was intended to accomplish three separate goals. First, he wanted to suppress all armed resistance out in the provinces, and thus bring order back to the Republic. Second, he wanted to create a strong central government in Rome. Finally, he wanted to knit together all of the provinces into a single cohesive unit. The first goal was accomplished when Caesar defeated Pompey and his supporters. To accomplish the other two goals, he needed to ensure that his control over the government was undisputed, so he assumed these powers by increasing his own authority, and by decreasing the authority of Rome's other political institutions. Finally, he enacted a series of reforms that were meant to address several long-neglected issues, the most important of which was his reform of the calendar.

Dictatorship

When Caesar returned to Rome, the Senate granted him triumphs for his victories, ostensibly those over Gaul, Egypt, Pharnaces, and Juba, rather than over his Roman opponents. Not everything went Caesar's way. When Arsinoe-IV, Egypt's former queen, was paraded in chains, the spectators admired her dignified bearing and were moved to pity. Triumphal games were held, with beast-hunts involving 400 lions, and gladiator contests. A naval battle was held on a flooded basin at the Field of Mars. At the Circus Maximus, two armies of war captives, each of 2,000 people, 200 horses, and 20 elephants, fought to the death. Again, some bystanders complained, this time at Caesar's wasteful

extravagance. A riot broke out, and only stopped when Caesar had two rioters sacrificed by the priests on the Field of Mars.

After the triumph, Caesar set out to pass an ambitious legislative agenda. He ordered a census be taken, which forced a reduction in the grain dole, and decreed that jurors could only come from the Senate or the equestrian ranks. He passed a sumptuary law that restricted the purchase of certain luxuries. After this, he passed a law that rewarded families for having many children, to speed up the repopulation of Italy. Then, he outlawed professional guilds, except those of ancient foundation, since many of these were subversive political clubs. He then passed a term-limit law applicable to governors. He passed a debt-restructuring law, which ultimately eliminated about a fourth of all debts owed.

The Forum of Caesar, with its Temple of Venus Genetrix, was then built, among many other public works. Caesar also tightly regulated the purchase of statesubsidised grain and reduced the number of recipients to a fixed number, all of whom were entered into a special register. From 47 to 44 BCE, he made plans for the distribution of land to about 15,000 of his veterans.

The most important change, however, was his reform of the calendar. The Roman calendar at the time was regulated by the movement of the moon. By replacing it with the Egyptian calendar, based on the sun, Roman farmers were able to use it as the basis of consistent seasonal planting from year to year. He set the length of the year to 365.25 days by adding an intercalary/leap day at the end of February every fourth year.

To bring the calendar into alignment with the seasons, he decreed that three extra months be inserted into 46 BCE (the ordinary intercalary month at the end of February, and two extra months after November). Thus, the Julian calendar opened on 1st January 45 BCE. This calendar is almost identical to the current Western calendar.Shortly before his assassination, he passed a few more reforms. He established a police force, appointed officials to carry out his land reforms, and ordered the rebuilding of Carthage and Corinth. He also extended Latin rights throughout the Roman world, and then abolished the tax system and reverted to the earlier version that allowed cities to collect tribute however they wanted, rather than needing Roman intermediaries. His assassination prevented further and larger schemes, which included the construction of an unprecedented temple to Mars, a huge theatre, and a library on the scale of the Library of Alexandria.

He also wanted to convert Ostia to a major port, and cut a canal through the Isthmus of Corinth. Militarily, he wanted to conquer the Dacians and Parthians, and avenge the loss at Carrhae. Thus, he instituted a massive mobilisation. Shortly before his assassination, the Senate named him censor for life and Father of the Fatherland, and the month of Quintilis was renamed July in his honour.

He was granted further honours, which were later used to justify his assassination as a would-be divine monarch: coins were issued bearing his image and his statue was placed next to those of the kings. He was granted a golden chair in the Senate, was allowed to wear triumphal dress whenever he chose, and was offered a form of semiofficial or popular cult, with Mark Antony as his high priest.

Political Reforms

The history of Caesar's political appointments is complex and uncertain. Caesar held both the dictatorship and the tribunate, but alternated between the consulship and the pro-consulship. His powers within the state seem to have rested upon these magistracies. He was first appointed dictator in 49 BCE, possibly to preside over elections, but resigned his dictatorship within 11 days. In 48 BCE, he was reappointed dictator, only this time for an indefinite period, and in 46 BCE, he was appointed dictator for 10 years. In 48 BCE, Caesar was given permanent tribunician powers, which made his person sacrosanct and allowed him to veto the Senate, although on at least one occasion, tribunes did attempt to obstruct him. The offending tribunes in this case were brought before the Senate and divested of their office. This was not the first time Caesar had violated a tribune's sacrosanctity. After he had first marched on Rome in 49 BCE, he forcibly opened the treasury, although a tribune had the seal placed on it. After the impeachment of the two obstructive tribunes, Caesar, perhaps unsurprisingly, faced no further opposition from other members of the Tribunician College.

When Caesar returned to Rome in 47 BCE, the ranks of the Senate had been severely depleted, so he used his censorial powers to appoint many new senators, which eventually raised the Senate's membership to 900. All the appointments were of his own partisans, which robbed the senatorial aristocracy of its prestige, and made the Senate increasingly subservient to him. To minimise the risk that another general might attempt to challenge him, Caesar passed a law that subjected governors to termlimits.

In 46 BCE, Caesar gave himself the title of "Prefect of the Morals", which was an office that was new only in name, as its powers were identical to those of the censors. Thus, he could hold censorial powers, while technically not subjecting himself to the same checks to which the ordinary censors were subject, and he used these powers to fill the Senate with his own partisans. He also set the precedent, which his imperial successors followed, of requiring the Senate to bestow various titles and honours upon him. He was, for example, given the title of "Father of the Fatherland" and "imperator". Coins bore his likeness, and he was given the right to speak first during Senate meetings. Caesar then increased the number of magistrates who were elected each year, which created a large pool of experienced magistrates, and allowed Caesar to reward his supporters.

Caesar even took steps to transform Italy into a province, and to link more tightly the other provinces of the empire into a single cohesive unit. This addressed the underlying problem that had caused the Social War decades earlier, where persons from outside Rome or Italy did not have citizenship. This process, of fusing the entire Roman Empire into a single unit, rather than maintaining it as a network of unequal principalities, would ultimately be completed by Caesar's successor, the Emperor Augustus.

In February 44 BCE, one month before his assassination, he was appointed dictator in perpetuity. Under Caesar, a significant amount of authority was vested in his lieutenants, mostly because Caesar was frequently out of Italy. In October 45 BCE, Caesar resigned his position as sole consul, and facilitated the election of two successors for the remainder of the year, which theoretically restored the ordinary consulship, since the constitution did not recognise a single consul without a colleague.

Near the end of his life, Caesar began to prepare for a war against the Parthian Empire. Since his absence from Rome might limit his ability to install his ownconsuls, he passed a law which allowed him to appoint all magistrates in 43 BCE, and all consuls and tribunes in 42 BCE. This, in effect, transformed the magistrates from being representatives of the people to being representatives of the dictator.

Assassination

On the Ides of March of 44 BCE, Caesar was due to appear at a session of the Senate. Several Senators had conspired to assassinate Caesar. Mark Antony, having vaguely learned of the plot the night before from a terrified liberator named Servilius Casca, and fearing the worst, went to head Caesar off. The plotters, however, had anticipated this and, fearing that Antony would come to Caesar's aid, had arranged for Trebonius to intercept him just as he approached the portico of the Theatre of Pompey, where the session was to be held, and detain him outside (Plutarch, however, assigns this action of delaying Antony to Brutus Albinus). When he heard the commotion from the Senate chamber, Antony fled.

According to Plutarch, as Caesar arrived at the Senate, TilliusCimber presented him with a petition to recall his exiled brother. The other conspirators crowded round to offer support. Both Plutarch and Suetonius say that Caesar waved him away, but Cimber grabbed his shoulders and pulled down Caesar's tunic. Caesar then cried to Cimber, "Why, this is violence!" ("Istaquidem vis est").Casca simultaneously produced his dagger and made a glancing thrust at the dictator's neck. Caesar turned around quickly and caught Casca by the arm. According to Plutarch, he said in Latin, "Casca, you villain, what are you doing?" Casca, frightened, shouted, "Help, brother!" in Greek. Within moments, the entire group, including Brutus, was striking out at the dictator. Caesar attempted to get away, but, blinded by blood, he tripped and fell; the men continued stabbing him as he lay defenceless on the lower steps of the portico. According to Eutropius, around 60 men participated in the assassination. He was stabbed 23 times.According to Suetonius, a physician later established that only one wound, the second one to his chest, had been lethal. The dictator's last words are not known with certainty, and are a contested subject among scholars and historians alike. However, Suetonius' own opinion was that Caesar said nothing.

Plutarch also reports that Caesar said nothing, pulling his toga over his head when he saw Brutus among the conspirators. The version best known in the English-speaking world is the Latin phrase "Et tu, Brute?" ("And you, Brutus?", commonly rendered as "You too, Brutus?"), best known from Shakespeare's Julius Caesar, where it actually forms the first half of a macaronic line: "Et tu, Brute? Then fall, Caesar." This version was already popular when the play was written, as it appears in Richard Edes's Latin play Caesar Interfectus of 1582 and The True Tragedie of Richarde Duke of Yorke & etc. of 1595, Shakespeare's source work for other plays.According to Plutarch, after the assassination, Brutus stepped forward as if to say something to his fellow senators; they, however, fled the building. Brutus and his companions then marched to the Capitol while crying out to their beloved city: "People of Rome, we are once again free!" They were met with silence, as the citizens of Rome had locked themselves inside their houses as soon as the rumour of what had taken place had begun to spread. Caesar's dead body lay where it fell on the Senate floor for nearly three hours before other officials arrived to remove

it.Caesar's body was cremated, and on the site of his cremation, the Temple of Caesar was erected a few years later (at the east side of the main square of the Roman Forum). Only its altar now remains. A life-size wax statue of Caesar was later erected in the forum displaying the 23 stab wounds. A crowd who had gathered there started a fire, which badly damaged the forum and neighbouring buildings. In the ensuing chaos, Mark Antony, Octavian (later Augustus Caesar), and others fought a series of five civil wars, which would end in the formation of the Roman Empire.

Aftermath of the Assassination

The result unforeseen by the assassins wwas that Caesar's death precipitated the end of the Roman Republic. The Roman middle and lower classes, with whom Caesar was immensely popular and had been since before Gaul, became enraged that a small group of aristocrats had killed their champion. Antony, who had been drifting apart from Caesar, capitalised on the grief of the Roman mob and threatened to unleash them on the Optimates, perhaps with the intent of taking control of Rome himself. To his surprise and chagrin, Caesar had named his grandnephew Gaius Octavius his sole heir (hence the name Octavian), bequeathing him the immensely potent Caesar name and making him one of the wealthiest citizens in the Republic.

The crowd at the funeral boiled over, throwing dry branches, furniture, and even clothing on to Caesar's funeral pyre, causing the flames to spin out of control, seriously damaging the forum. The mob then attacked the houses of Brutus and Cassius, where they were repelled only with considerable difficulty, ultimately providing the spark for the civil war, fulfilling at least in part Antony's threat against the aristocrats. Antony did not foresee the ultimate outcome of the next series of civil wars, particularly with regard to Caesar's adopted heir. Octavian, aged only 18 when Caesar died, proved to have considerable political skills, and while Antony dealt with Decimus Brutus in the first round of the new civil wars, Octavian consolidated his tenuous position.

To combat Brutus and Cassius, who were massing an enormous army in Greece, Antony needed soldiers, the cash from Caesar's war chests, and the legitimacy that Caesar's name would provide for any action he took against them. With the passage of the lex Titia on 27th November 43 BCE, the Second Triumvirate was officially formed, composed of Antony, Octavian, and Caesar's loyal cavalry commander Lepidus. It formally deified Caesar as DivusIulius in 42 BCE, and Caesar Octavian henceforth became Divi filius ("Son of the divine").Because Caesar's clemency had resulted in his murder, the Second Triumvirate reinstated the practice of proscription, abandoned since Sulla. It engaged in the legally sanctioned killing of a large number of its opponents to secure funding for its 45 legions in the second civil war against Brutus and Cassius. Antony and Octavian defeated them at Philippi.Afterward, Mark Antony formed an alliance with Caesar's lover, Cleopatra, intending to use the fabulously wealthy Egypt as a base to dominate Rome. A third civil war broke out between Octavian on one hand and Antony and Cleopatra on the other. This final civil war, culminating in the latter's defeat at Actium in 31 BCE and suicide in Egypt in 30 BCE, resulted in the permanent ascendancy of Octavian, who became the first Roman emperor, under the name Caesar Augustus, a name conveying religious, rather than political, authority.

Julius Caesar had been preparing to invade Parthia, the Caucasus, and Scythia, and then march back to Germania through Eastern Europe. These plans were thwarted by his assassination. His successors did attempt the conquests of Parthia and Germania, but without lasting results.

Conclusion

In 60 BCE, Caesar, Crassus and Pompey formed the First Triumvirate, a political alliance that dominated Roman politics for several years. Their attempts to amass power as Populares were opposed by the Optimates within the Roman Senate, among them Cato the Younger with the frequent support of Cicero. Caesar rose to become one of the most powerful politicians in the Roman Republic through a number of his accomplishments, notably his victories in the Gallic Wars, completed by 51 BCE. During this time, Caesar became the first Roman general to cross both the English Channel and the Rhine River, when he built a bridge across the Rhine and crossed the Channel to invade Britain. Caesar's wars extended Rome's territory to Britain and past Gaul. These achievements granted him unmatched military power and threatened to eclipse the standing of Pompey, who had realigned himself with the Senate after the death of Crassus in 53 BCE. With the Gallic Wars concluded, the Senate ordered Caesar to step down from his military command and return to Rome. Leaving his command in Gaul meant losing his immunity from being charged as a criminal for waging unsanctioned wars. As a result, Caesar found himself with no other options but to cross the Rubicon with the 13th Legion in 49 BCE, leaving his province and illegally entering Roman Italy under arms. This began Caesar's civil war, and his victory in the war by 45 BCE put him in an unrivalled position of power and influence. In 44 BCE Caesar was assassinated by a group of rebellious senators led by Gaius Cassius Longinus, Marcus Junius Brutus and Decimus Junius Brutus, who stabbed him to death. A new series of civil wars broke out and the constitutional government of the Republic was never fully restored. Caesar's adopted heir Octavian, later known as Augustus, rose to sole power after defeating his opponents in the civil war. Octavian set about solidifying his power, and the era of the Roman Empire began.

Chapter-III

Agrarian Economy

INTRODUCTION

Agriculture in ancient Rome was not only a necessity, but was idealized among the social elite as a way of life. Cicero considered farming the best of all Roman occupations. In his treatise On Duties, he declared that "of all the occupations by which gain is secured, none is better than agriculture, none more profitable, none more delightful, none more becoming to a free man." When one of his clients was derided in court for preferring a rural lifestyle, Cicero defended country life as "the teacher of economy, of industry, and of justice" (parsimonia, diligentia, iustitia). Cato, Columella, Varro and Palladius wrote handbooks on farming practice.In his treatise De agricultura ("On Farming", 2nd century BCE), Cato wrote that the best farms contained a vineyard, followed by an irrigated garden, willow plantation, olive orchard, meadow, grain land, forest trees, vineyard trained on trees, and lastly acorn woodlands. Though Rome relied on resources from its many provinces acquired through conquest and warfare, wealthy Romans developed the land in Italy to produce a variety of crops. "The people living in the city of Rome constituted a huge market for the purchase of food produced on Italian farms."

Land ownership was a dominant factor in distinguishing the aristocracy from the common person, and the more land a Roman owned, the more important he would be in the city. Soldiers were often rewarded with land from the commander they served. Though farms depended on slave labour, free men and citizens were hired at farms to oversee the slaves and ensure that the farms ran smoothly.

FARMING PRACTICES

In the 5th century BCE, farms in Rome were small and family owned. The Greeks of this period, however, had started using crop rotation and had large estates. Rome's contact with Carthage, Greece, and the Hellenistic East in the 3rd and 2nd centuries improved Rome's agricultural methods. Roman agriculture reached its height in productivity and efficiency during the late Republic and early Empire. Farm sizes in Rome can be divided into three categories. Small farms were from 18–108 iugera. (One iugerum was equal to about 0.65 acres or a quarter of a hectare). Medium-sized farms were from 80–500 iugera. Large estates (called latifundia) were over 500 iugera.n the late Republican era, the number of latifundia increased. Wealthy Romans bought land from peasant farmers who could no longer make a living. Starting in 200 BCE, the Punic Wars called peasant farmers away to fight for longer periods of time. Cows provided milk while oxen and mules did the heavy work on the farm. Sheep and goats were cheese producers and were prized for their hides. Horses were not widely used in farming, but were raised by the rich for racing or war. Sugar production centered on beekeeping, and some Romans raised snails as luxury food.The Romans had four systems of farm management: direct work by owner and his family; tenant farming or sharecropping in which the owner and a tenant divide up a farm's produce; forced labour by slaves owned by aristocrats and supervised by slave managers; and other arrangements in which a farm was leased to a tenant.

CROPS

From humble beginnings, the Roman Republic and empire expanded to rule much of Europe, northern Africa, and the Middle East and thus comprised many agricultural environments of which the Mediterranean climate of dry, hot summers and cool, rainy winters was the most common. Within the Mediterranean area, a triad of crops was most important: grains, olives, and grapes.

Grains

Staple crops in early Rome were millet, and emmer and spelt which are species of wheat. According to the Roman scholar Varro, common wheat and durum wheat were introduced to Italy as crops about 450 BCE. Durum (hard) wheat became the preferred grain of urban Romans, because it could be baked into leavened bread and was easier to grow in the Mediterranean region than common (soft) wheat. Grains, especially baked into bread, were the staple of the Roman diet, providing 70 to 80 percent of the calories in an average diet. Barley was also grown extensively, dominating grain production in Greece and on poorer soils where it was more productive than wheat. Wheat was the preferred grain, but barley was widely eaten and also important as animal feed.

Olives

The Romans grew olive trees in poor, rocky soils, and often in areas with sparse precipitation. The tree is sensitive to freezing temperatures and intolerant of the colder weather of northern Europe and high, cooler elevations. The olive was grown mostly near the Mediterranean Sea. The consumption of olive oil provided about 12 percent of the calories and about 80 percent of necessary fats in the diet of the average Roman.

Grapes

Viticulture was probably brought to southern Italy and Sicily by Greek colonists, but the Phoenicians of Carthage in northern Africa gave the Romans much of their knowledge of growing grapes and making wine. By 160 BCE, the cultivation of grapes on large estates using slave labour was common in Italy and wine was becoming a universal drink in the Roman empire. To protect their wine industry, the Romans attempted to prohibit the cultivation of grapes outside Italy, but by the 1stcentury CE, provinces such as Spain and Gaul (modern day France) were exporting wine to Italy.

Other crops

The Romans also grew artichoke, mustard, coriander, rocket, chives, leeks, celery, basil, parsnip, mint, rue, thyme 'from overseas', beets, poppy, dill, asparagus, radish, cucumber, gourd, fennel, capers, onions, saffron, parsley, marjoram, cabbage, lettuce, cumin, garlic, figs, 'Armenian' apricots, plums, mulberries, and peaches.

ACQUIRING A FARM

Aristocrats and common people could acquire land for a farm in one of three ways. The most common way to gain land was to purchase the land. Though some lower class citizens did own small pieces of land, they often found it too difficult and expensive to maintain. Because of the many difficulties of owning land, they would sell it to someone in the aristocracy who had the financial backing to support a farm. Though there were some public lands available to the common person for use, aristocrats also tended to purchase those pieces of land, which caused a great deal of tension between the two classes. "Mass eviction of the poor by the rich underlay the political tensions and civil wars of the last century of the Roman Republic". Another way to acquire land was as a reward for going to war. High ranking soldiers returning from war would often be given small pieces of public land or land in provinces as a way of paying them for their services. The last way to obtain land was through inheritance. A father could leave his land to his family, usually to his son, in the event of his death. Wills were drawn out that specified who would receive the land as a way of ensuring that other citizens did not try to take the land from the family of the deceased.

ARISTOCRACY AND THE LAND

Though some small farms were owned by lower class citizens and soldiers, much of the land was controlled by the noble class of Rome. Land ownership was just one of many distinctions that set the aristocracy apart from the lower classes. Aristocracy would "reorganize small holdings into larger more profitable farms in order to compete with other nobles". It was considered a point of pride to own not just the largest piece of land, but also to have land that grew high quality produce. As Marcus Cato wrote "when they would praise a worthy man their praise took this form: 'Good husband good farmer'; it is from the farming class that the bravest men and the sturdiest soldiers come". The farms would produce a variety of crops depending on the season, and focused on trying to acquire the best possible farm under the best possible conditions. Cato discusses many of the primary focuses of the farmer and how to distinguish a great piece of land. He notes that a good farmer must take precious time to examine the land, looking over every detail. Not only did the land need to be perfect for purchase, but the neighbours must maintain their farms as well because "if the district was good, they should be well kept". Individuals looking to buy a piece of land had to also take into consideration the weather of the area, the condition of the soil, and how close the farm would be to a town or port. Careful planning went into every detail of owning and maintaining a farm in Roman culture.

RUNNING A FARM IN ROME

While the aristocracy owned most of the land in Rome, they often were not present at the farms. With obligations as senators, generals, and soldiers at war, many of the actual landowners spent very little time working on their farms. The farms instead were maintained by slaves and freedmen paid to oversee those slaves. The overseer of the farm had many responsibilities that coincided with maintaining the land. He was responsible for ensuring that the slaves were kept busy and for resolving conflicts between them. An overseer had to be dependable and trustworthy in that the land owner had to know that the person he hired to run the farm was not going to try to steal any of the produce from the farm. Overseers were also responsible for ensuring that both servants and slaves were properly fed and housed, and that they were assigned work fairly and efficiently. They had to ensure that any orders

given by the owner of the land were followed diligently and that everyone on the farm honoured the gods completely and respectfully, which Romans believed was necessary to ensure a bountiful harvest. Good inscription evidence of how the system was organized is visible in the Lex Manciana.

The majority of the work was done by servants and slaves. Slaves were the main source of labour. In Roman society, there were three main ways to obtain a slave. The first and possibly most common way to gain a slave was to buy one on the market. Slaves were purchased at auctions and slaves markets from dealers or were traded between individual slave owners. Another way slaves were acquired was through conquest in warfare. As Keith Hopkins explains in his writings, many landowners would go to war and bring back captives. These captives were then taken back to Roman territory and either sold to another citizen or made to work on the capturer's farm. The final way a slave could be obtained was through birth: if a female slave gave birth to a child, that child became property of the slave's owner. Extramarital relations with women who were not citizens was not considered to be adultery under Roman law (and Roman wives were expected to tolerate such behaviour), so there was no legal or moral impediment to having children being fathered by a slave's owner or overseer.

Slaves were relatively cheap to use because they were property, their treatment depended on the humanity of their owners, who met the needs of their slaves on what they cared to spend, not what they had to. Overseers motivated slaves by imposing punishments and by giving rewards. "If the overseer sets his face against wrongdoing, they will not do it; if he allows it, the master must not let him go unpunished". Although outright cruelty to slaves was considered a mark of bad character in Roman culture, there were few limits on the punishments an overseer or slave-owner could inflict.

PROBLEMS FOR FARMERS

Roman farmers faced many of the problems which have historically affected farmers up until modern times including the unpredictability of weather, rainfall, and pests. Farmers also had to be wary of purchasing land too far away from a city or port because of war and land conflicts. As Rome was a vast empire that conquered many lands, it created enemies with individuals whose land had been taken. They would often lose their farms to the invaders who would take over and try to run the farms themselves. Though Roman soldiers would often come to the aid of the farmers and try to regain the land, these fights often resulted in damaged or destroyed property. Land owners also faced problems with slave rebellions at times. "In addition to invasions by Carthaginians and Celtic tribes, slaves' rebellions and civil wars which were repeatedly fought on Italian soil all contributed to the destruction of traditional agricultural holdings. Also, as Rome's agriculture declined, people now judged others by their wealth rather than their character".

Conclusion

The great majority of the people ruled by Rome were engaged in agriculture. From a beginning of small, largely self-sufficient landowners, rural society became dominated by latifundium, large estates owned by the wealthy and utilizing mostly slave labour. The growth in the urban population, especially of the city of Rome, required the development of commercial markets and long-distance trade

inagricultural products, especially grain, to supply the people in the cities with food.

Chapter-IV

Urbanization and Trade

INTRODUCTION

The Roman empire became the largest and most enduring empire in antiquity. The nucleus of the empire lay in Italy and subsequently it encompassed the entire Mediterranean world. Roman expansion into the Mediterranean began soon after the break-up of the Macedonian empire. By this time the city of Rome in Italy had succeeded in bringing almost the entire Italian peninsula under its control. The Romans also engaged in trade across the Mediterranean Sea. Their network of trading contacts expanded along with their political influence since trade relations were usually dependent on good political relations. The combination of fighting piracy, building roads, minting coins, and extending military protection over an increasingly large area created many opportunities for economic interactions and growth.

URBANIZATION

During the first two centuries CE the cities of the empire blossomed and had flourishing populations. The urban network was strongly hierarchical, levels of urbanisation were relatively high, and some cities were astonishingly large. Measured by preindustrial standards the Roman urban network was unique. According to recent work, there were some 1,400 sites with urban characteristics in the Roman world in the Imperial period. At its peak, the city of Rome had at least one million inhabitants, a total not equalled again in Europe until the 19th century. As the imperial capital, Rome was sustained by transfers in kind from throughout the empire; no other city could be sustained at this level.

Urban Architecture

With the increase of wealth and population, the ancient Romans had to find architectural solutions to deal with these increases. The Ancient Romans took influences from the Greeks in their architectural works.Architects began to use vaults and arches more in their works. Concrete, marble and bricks were mainly used to construct the arches. Notable places with these features include the aqueducts of Rome, the Baths of Caracalla, and the Colosseum.The Colosseum and Amphitheatres used to entertain the masses pronounced power and exemplified dominance through sacrifices of men through battles with crocodiles, leopards, elephants, lions and tigers.Temples and Basilicas, the bridges and aqueducts within played important roles in the empire unification. Roads and bridges eased communication around the large empire. The temples and Basilicas were located in the center of the city. Basilicas served administrative functions, had a projection which served the magistrate in dispensing law, and idea of Roman authority. Temples are important to emperors, and Religion and politics allied the Roman world. Aqueducts served to provide people with more fresh water, and built as cities grew within the empire.Over the course of the period, the Ancient Romans believed that public buildings should

be made to impress and used as a public function. A prime example of one of these type buildings is the Pantheon.Pantheon was constructed by Emperor Hadrian, reigned from 117-138 CE, been deemed an architectural revolution,vaulted architecture, concrete, as well as traditional building materials, and embodied Greek idea of cosmos.Insulae, or multi-story apartment blocks, during the time period accommodated many people. They often were several floors in height. Each of these apartments had their own terrace and private entrance.

City Planning

Modern Rome has been shaped by its past dating back centuries. Planning factors were decided long ago, beginning with Rome's establishment near the Tiber River and Alban Hills around 753 BCE. This site offered many benefits as the river was a natural border, it flowed through the city offering water, transport, and sewage disposal, and the hills gave a safe defensive position. The site was also located on an intersection between two principal roads leading to the sea coming from Sabinum in the Northeast and Etruria in the Northwest. The Ancient Romans used a specific scheme for city planning that centered around military defense and civil convenience. The basic city plan consisted of a central forum with city services, surrounded by a compact grid of streets and wrapped in a wall for defense. The wall was also used to mark the city limits and was covered by a Portcullis, or fortified gate at the front of the city. They would lay out the streets at right angles, in the form of a square grid. All roads were equal in width and length, except for two diagonal ones that intersected in the middle to form the center of the grid. Each square marked by four roads was called an insula, the Roman equivalent of a modern city block. Each main road held a gateway with watchtowers. The collapse of Roman civilization saw the end of Roman urban planning. The Ancient Roman city planning style is still very clear in Modern Rome and it has influenced many towns across Europe and the world.

Economic Condition

Trade with nearby colonies was vital to the development of Rome. At the height of the Roman Empire the population of Rome was estimated to be around 1 million people. In order to sustain the population, trade and commerce became a necessity.The Roman Empire traded by land and by sea: their sea routes spanned throughout the Mediterranean and the Black Sea, the two main reasons for building roads was to facilitate trade and movement of the Roman Army. Rome's main trading partners were Spain, France, the Middle East, and North Africa. Trade in the Roman Empire was encouraged by many years of peace. Rome imported a variety of goods such as: beef, corn, iron, leather, marble, silk, silver, spices, tin and wine.

Political Condition

Rome was very progressive when it came to politics. Rome was set apart from many other countries during this time period. Rather than having kings rule the citizens would meet to elect their officials. Elected officials consisted of judges magistrates and tax collectors. These

officials were supervised by the senate. The senate usually consisted of the leading citizens of Rome, which were about 600 men. These men were a major part in establishing new laws for the country, and handling any financial issues. Among the senate's other obligations, they were delegated the task of electing an emperor. The emperor was supported by the army along with some of the senators and other elite advisors. This extreme support led the emperor to have the most authority in Rome. The Palazzo Senatorio was the primary meeting place of the senators. It was built by Michelangleo in the 13th and 14th century. It also holds the archives of ancient Rome.

Social Condition

Ancient Rome set the premiere example of a modern city; one that would be copied and improved countless times. The information outlined below represents some of the crucial data influencing the urban design of the city as well as the daily lives of the inhabitants. The forum was a central meeting place located in the heart of the city where citizens and politicians would gather to discuss pertinent issues, broker business deals, and generally congregate. As time went by, and the Roman Empire grew in splendour and size, more and more emphasis was placed on the Forum (in addition to more forums being constructed). Like many modern cities, traffic posed a huge problem, so in an effort to reduce congestion any vehicle with wheels was outlawed except for the 2 hours around sunrise and sunset. In one of the earliest examples of internal spatial structures of cities, ancient Rome can be represented by the sector model in the early years, that is, clear residential patterns based on affluence are present. The city's poor were concentrated to the east of the original forum in an area known as the subura. As the city grew progressively larger and more advanced, more and more forums were constructed under different emperors. As these additional forums were built, business districts and markets would spring up in the immediate area, thus creating multiple centers of commerce in the city. During the height of its power in antiquity, the city of Rome had made a spatial shift away from the sector model and resembled more closely the multiple nuclei model, despite the fact that these multiple nuclei were all in close proximity.

The affluent of Rome lived in multi-roomed houses called domus. Despite the fact the vast majority of the city wasn't wealthy enough to live in domus, they made up a disproportionately high percentage of the city landscape, upwards of 30%. Most citizens of Rome lived in what many would describe as an ancient apartment; multileveled buildings called insulas. These buildings were fairly simplistic in nature, without indoor plumbing and with little insulation from the weather. As a result, the inhabitants of insulas would have to venture to public wells for a steady water supply.

While Rome in antiquity featured few if any schools, education still played a crucialrole in the upbringing of children in society. The majority of the basic knowledge was taught through the medium of family life. Many of the rudimentary skills for farming, craftsmanship, and warfare were passed down generation by generation. The children of Rome's affluent were often

schooled by private tutors in the fields of the classics and philosophy, as well as many of the prominent Greek works, such as the Homeric and Hesiodic epics.

Slaves played a crucial role in not only the construction of ancient Rome but also the everyday lives of Rome's many citizens. Many menial or lesser tasks were assigned to slaves, such as woodworking, beauticians, and messengers; however, it was not uncommon for slaves to also hold more prominent positions in business and to some extent, government. The wealth and prestige of a man in Rome was often based on the sheer number of slaves owned. Ironically, the fact that slaves were employed in such great numbers during the construction and rise of Rome probably aided its downfall. Through a relatively simple process called manumission, it was possible for a slave to receive full citizenship and freedom. Over time, when enough slaves went through this process, Rome experienced a massive lack of manpower which served as a contributing factor in the eventual downfall of Rome.

TRADE IN THE ROMAN WORLD

Regional, inter-regional and international trade was a common feature of the Roman world. A mix of state control and a free market approach ensured goods produced in one location could be exported far and wide. Cereals, wine and olive oil, in particular, were exported in huge quantities whilst in the other direction came significant imports of precious metals, marble, and spices.

Factors Driving Trade

Generally speaking, as with earlier and contemporary civilizations, the Romans gradually developed a more sophisticated economy following the creation of an agricultural surplus, population movement and urban growth, territorial expansion, technology innovation, taxation, the spread of coinage, and not insignificantly, the need to feed the great city of Rome itself and supply its huge army wherever it might be on campaign.The economy in the Roman world displayed features of both underdevelopment and high achievement. Elements of the former, some historians have argued, are:an over-dependence on agriculture,a slow diffusion of technology,the high level of local town consumption rather than regional trade, anda low level of investment in industry.However, there is also evidence that from the 2nd century BCE to the 2nd century CE there was a significant rise in the proportion of workers involved in the production and services industries and greater trade between regions in essential commodities and manufactured goods. In the later empire period, although trade in the east increased - stimulated by the founding of Constantinople - trade in the western empire declined.

The Roman attitude to trade was somewhat negative, at least from the higher classes. Land ownership and agriculture were highly regarded as a source of wealth and status but commerce and manufacturing were seen as a less noble pursuit for the well-off. However, those rich enough to invest often overcame their scruples and employed slaves, freedmen, and agents

(negotiatores) to manage their business affairs and reap the often vast rewards of commercial activity.

Traded Goods

Whilst the archaeological evidence of trade can sometimes be patchy andmisrepresentative, a combination of literary sources, coinage and such unique records as shipwrecks helps to create a clearer picture of just what the Romans traded, in what quantity, and where.Trade involved foodstuffs (e.g. olives, fish, meat, cereals, salt, prepared foods such as fish sauce, olive oil, wine and beer), animal products (e.g. leather and hides), objects made from wood, glass, or metals, textiles, pottery, and materials for manufacturing and construction such as glass, marble, wood, wool, bricks, gold, silver, copper, and tin. Finally, there was, of course, also the substantial trade in slaves.

The fact that many goods were produced as regional specialities on often very large estates, for example, wine from Egypt or olive oil from southern Spain, only increased the inter-regional trade of goods. That such large estates could produce a massive surplus for trade is evidenced at archaeological sites across the empire: wine producers in southern France with cellars capable of storing 100,000 litres, an olive oil factory in Libya with 17 presses capable of producing 100,000 litres a year, or gold mines in Spain producing 9,000 kilos of gold a year. Although towns were generallycentres of consumption rather than production, there were exceptions where workshops could produce impressive quantities of goods. These 'factories' might have been limited to a maximum workforce of 30 but they were often collected together in extensive industrial zones in the larger cities and harbours, and in the case of ceramics, also in rural areas close to essential raw materials (clay and wood for the kilns).

Goods were not only exchanged across the Roman world, however, as bustling ports such as Gades, Ostia, Puteoli, Alexandria, and Antioch also imported goods from such far-flung places as Arabia, India, Southeast Asia, and China. Sometimes these goods followed land routes such as the well-established Silk Road or travelled by sea across the Indian Ocean. Such international trade was not necessarily limited to luxury goods such as pepper, spices (e.g. cloves, ginger, and cinnamon), colouredmarble, silk, perfumes, and ivory, though, as the low-quality pottery found in shipwrecks and geographical spread of terracotta oil lamps illustrates.

Transporting Goods

Goods were transported across the Roman world but there were limitations caused by a lack of land transport innovation. The Romans are celebrated for their roads but in fact, it remained much cheaper to transport goods by sea rather than by river or land as the cost ratio was approximately 1:5:28. Nevertheless, it should be remembered that sometimes the means of transport was determined by circumstances and not by choice and all three modes of transport grew significantly in the 1st and 2nd centuries CE.Although transport by sea was the cheapest and fastest method (1,000 nautical miles in 9 days) it could also be the riskiest - subject to the

whims of weather and the from piracy - and was restricted by the seasons as the period between November and March (at least) was regarded as being too unpredictable for safe passage.From the analysis of over 900 shipwrecks from the Roman period the most typical size of merchant vessel had a capacity for 75 tons of goods or 1500 amphorae but there were bigger vessels capable of transporting up to 300 tons of goods. One interesting example is the 40s CE Port Vendres-II wreck located in the Mediterranean o the Spanish-French border. The cargo was taken from at least 11 different merchants and contained olive oil, sweet wine, fish sauce, ne pottery, glass, and ingots of tin, copper, and lead.

State Control of Trade

In the imperial period, there was great state control over trade in order to guarantee supply (the annona system) and even a state merchant fleet, replacing the systemduring the Republic of paying subsidies (vecturae) to encourage private ship-owners. There was a specific official in charge of the grain supply (the praefectus annonae) who regulated the various ship-owner associations (collegianavicularii). The state taxed the movement of goods between provinces and also controlled many local markets (nundinae) - often held once a week - as the establishment of a market by a large land-owner had to be approved by the Senate or emperor.The greatest state expenditure was on the army, which required some 70% of the budget. The state's apparatus of taxation to acquire revenue may be considered a success in that, despite the tax burden, local prosperity and economic growth were not unduly hampered.Evidence of state control can be seen in the many goods which were stamped or carried markers indicating their origin or manufacturer and in some cases guaranteeing their weight, purity or genuineness. Pottery, amphorae, bricks, glass, metal ingots (important for coinage), tiles, marble and wooden barrels were usually stamped and general goods for transportation carried metal tags or lead seals. These measures helped to control trade, provide product guarantees and prevent fraud. Inscriptions on olive oil amphorae were particularly detailed as they indicated the weight of the vessel empty and of the oil added, the place of production, the name of the merchant transporting them and the names and signatures of the officials who carried out these controls.

Trade was also carried out completely independent from the state, though, and was favoured by the development of banking. Although banking and money-lending generally remained a local affair there are records of merchants taking out a loan in one port and paying it o in another once the goods were delivered and sold on. There is also abundant evidence of a free-trade economy beyond the reaches of the empire and independent of the larger cities and army camps.

Conclusion

Even as the empire expanded, all important political decisions for the empire were still made in Rome, and the city itself grew and changed with its empire. An increasingly large urban

population required the development of sanitation systems to maintain a minimum level of public health. The Romans had developed a sewer system early in the city's history. The first aqueduct—a structure to deliver water to the city over long distances—was built in 312 BCE, as was the first road, the ViaAppia. The ability to collect taxes in currency, growth of economic production and trade, and military victories all provided funds for building projects in Rome. Besides roads, aqueducts, and sewers, the Romans built temples and political buildings. Victorious generals would dedicate temples to particular gods, and they paid for these temples with the loot they captured on campaign

Unit-II
Economic Developments in Europe from 7th to 14th Centuries:

Chapter-I
Agricultural Production

INTRODUCTION

Agriculture in the Middle Ages describes the farming practices, crops, technology, and agricultural society and economy of Europe from the fall of the Western Roman Empire in 476 CE to approximately 1500 CE. The Middle Ages are sometimes called the Medieval Age or Period. The Middle Ages are also divided into the Early, High, and Late Middle Ages.pidemics and climatic cooling caused a large decrease in the European population in the 6th century. Compared to the Roman period, agriculture in the Middle Ages in western Europe became more focused on self-sufficiency. The Feudal period began about 1000 CE. The agricultural population under feudalism in northern Europe was typically organised into manors consisting of several hundred or more acres of land presided over by a Lord of the Manor, with a Roman Catholic church and priest.

Most of the people living on the manor were peasant farmers or serfs who grew crops for themselves and either laboured for the lord and church or paid rent for their land. Barley and wheat were the most important crops in most European regions; oats and rye were also grown, along with a variety of vegetables and fruits. Oxen and horses were used as draft animals. Sheep were raised for wool and pigs were raised for meat.

Crop failures due to bad weather were frequent throughout the Middle Ages and famine was often the result. Despite the hardships, there is anthropometric evidence that medieval European men were taller (and therefore presumably better fed) than the men of the preceding Roman Empire and the subsequent early modern era.The medieval system of agriculture began to break down in the 14th century with the development of more intensive agricultural methods in the Low Countries and after the population losses of the Black Death in 1347–1351 CE made more land available to a diminished number of farmers. Medieval farming practices, however, continued with little change in the Slavic regions and some other areas until the mid-19thcentury.

Three events set the stage—and would influence agriculture for centuries—in Europe. First was the fall of the Western Roman Empire which began to lose territory to "barbarian" invaders about 400. The last western Roman emperor abdicated in 476. Thereafter, the lands and people of the former Western Roman Empire would be divided among different ethnic groups, whose rule was often ephemeral and constantly in flux. Unifying factors of Europe were the gradual adoption of the Christian religion by most Europeans and in Western Europe the use of

Latin as a common language of international communication, scholarship, and science. Greek had a similar status in the Eastern Roman Empire.

Secondly was an era of global cooling which started in 536 and ended about 660. The cooling was caused by volcanic eruptions in 536, 540, and 547. The Byzantine historian Procopius said that "the sun put forth its light without brightness." Summer temperatures in Europe dropped as much as 2.5°C (4.5°F) and the sky was dimmed from volcanic dust in the atmosphere for 18 months, sufficient to cause crop failures and famine. Temperatures remained lower than the preceding Roman period for more than one hundred years. The Late Antique Little Ice Age preceded, and may have influenced, a number of disruptive events, including pandemics, human migration, and political turmoil.

Third, was the Plague of Justinian which began in 541, spread throughout Europe, and recurred periodically until 750. The plague may have killed up to 25 percent of the people of the eastern Roman or Byzantine Empire and a similar percentage in western and northern Europe. The double impact on population of climatic cooling and the plague led to reduced harvests of grain. John of Ephesus's account of travel through rural areas speaks of "crops of wheat...white and standing but there was no one reap them and store the wheat" and "Vineyards, whose picking season came and went" with nobody to pick and press the grapes. John also speaks of the "severe winter", presumably caused by volcanic dust.

The consequence of these factors was that the population of Europe was substantially less in 600 than it had been in 500. The estimate of one scholar was that the population on the Italian peninsula decreased from 11 million in 500 to 8 million in 600 and remained at that level for nearly 300 years. The declines in the population of other parts of Europe were probably of similar magnitude.

THE DARK AGES

The popular view is that the fall of the Western Roman Empire caused a "dark age" in western Europe in which "knowledge and civility", the "arts of elegance," and "many of the useful arts" were neglected or lost. Conversely, however, the lot of the farmers who made up 80 percent or more of the total population, may have improved in the aftermath of the Roman Empire. The fall of Rome saw the "shrinking of tax burdens, weakening of the aristocracy, and consequently greater freedom for peasants". The countryside of the Roman Empire was dotted with "villas" or estates, characterized by Pliny the Elder as "the ruin of Italy". The estates were owned by wealthy aristocrats and worked in part by slaves. More than 1,500 villas are known to have existed in England alone. With the fall of Rome, the villas were abandoned or transformed into utilitarian rather than elite uses. "In western Europe, then, we seem to see the effect of a release from the pressure of the Roman imperial market, army and taxation, and a return to farming based more on local needs". The population declines of the 6th century, and, thus, a

shortage of labour may have facilitated greater freedom among rural people who were either slaves or had been bound to the land under Roman law.

The Eastern Roman Empire. Early in the Middle Ages the agricultural history of the Eastern Roman Empire differed from that of western Europe. The 5th and 6thcenturies saw an expansion of market-oriented and industrial farming, especially of olive oil and wine, and the adoption of new technology such as oil and wine presses. The settlement patterns in the east were also different than the west. Rather than the villas of the Roman Empire in the west, the farmers of the east lived in villages which continued to exist and even expand.Iberian peninsula. The Iberian Peninsula seems to have experienced a different experience than eastern and western Europe. There is evidence of abandonment of farmland and reforestation due to depopulation, but also evidence of expanded grazing and market oriented livestock raising of horses, mules, and donkeys. The economy of the Iberian peninsula seems to have become disconnected from the rest of Europe and, instead, it became a major trading partner of North Africa in the fifth century, long before the Umayyad conquest of the peninsula in 711 CE.

MUSLIM AGRICULTURE IN IBERIA

In what historian Andrew Watson called the Arab Agricultural Revolution, the Arab Islamic rulers of much of Al Andalus (8th through the 15th centuries) introduced or popularized a large number of new crops and new agricultural technology into the Iberian peninsula (Spain and Portugal). The crops introduced by the Arabs included sugar cane, rice, hard wheat (durum), citrus, cotton, and figs. Many of these crops required sophisticated methods of irrigation, water management, and "agricultural technologies such as crop rotation, management of pests, and fertilizing crops by natural means". Some scholars have questioned how much of the Arab (or Muslim) Agricultural Revolution was unique, and how much was a revival and expansion of technology developed in the Middle East during the centuries of Roman rule. Whether credit of invention belongs mostly to the people of the Middle East during the Roman Empire or to the arrival of the Arabs, "the Iberian landscape changed profoundly" beginning in the 8th century.

FEUDALISM

Gradually, the Roman system of villas and agricultural estates using partly slave labour was replaced by manoralism and serfdom. Historian Peter Sarris has identified the characteristics of feudal society in sixth century Italy, and even earlier in the Byzantine Empire and Egypt. One of the differences between the villa and medieval manor was that the agriculture of the villa was commercially oriented and specialized while the manor was directed toward self-sufficiency.Slavery was important for the agricultural labour force of the Roman Empire, and died out in western Europe by 1100. The slaves of the Roman Empire were property, like livestock, with no rights of personhood and could be sold or traded at the will of his owner. Similarly, the serf was tied to the land and could not leave his servitude, but his tenure on the land was secure. If the manor changed owners the serfs remained on the land. Serfs had limited

rights to property, although their freedom of movement was limited and they owed labour or rent to their lord.

Feudalism was in full flower for most of northern Europe by 1000 and its heartland was the rich agricultural lands in the Seine valley of France and the Thames valley of England. The medieval population was divided into three groups: those who pray, those who fight, and those who work. The serf and farmer supported with labour and taxes the clergy who prayed and the noble lords, knights, and warriors who fought. In return the farmer received the benefits (or burden) of religion and protection by mounted and heavily armoured soldiers. The church took its tithe and the soldiers required a large economic investment. A social and legal gulf resulted between the priest, the knight, and the farmer. Moreover, with the end of the Carolingian Empire (800–888), the power of kings declined and the central authority was little felt. Thus, the European countryside became a patchwork of small, semi-autonomous fiefdoms of lords and clergy ruling over a populace mostly of farmers, some relatively prosperous, some possessing land, and some landless.

A major factor contributing to the death of feudalism in most of Europe was the Black Death of 1347– 1351 and subsequent epidemics which killed one-third or more of the people of Europe. In the aftermath of the Black Death, land was abundant and labour was scarce and the rigid relationships among farmers, the church, and the nobility changed. Feudalism is generally regarded as having ended in western Europe around 1500, although serfs were not finally freed in Russia until 1861.

The Manor Agricultural land in the Middle Ages under feudalism was usually organized in manors. The medieval manor consisted of several hundred (or sometimes thousand) acres of land. A large manor house served as the home or parttime home of the lord of the manor. Some manors were under the authority of bishops or abbots of the Catholic church. Some lords owned more than one manor, and the church controlled large areas. Within the lands of a manor, a parish church and a nucleated village housing the farmers was usually near the manor house. The manor house, church, and village were surrounded by cultivated and fallow land, woods, and pasture. Some of the land was the demesne of the lord; some was allocated to individual farmers, and some to the parish priest. Some of the woods and pasture were held in common and used for grazing and wood-gathering. Most manors had a mill for grinding grain into flour and an oven to bake bread.

FIELDS

The field systems in Medieval Europe included the open field system, so called because there were no barriers between fields belonging to different farmers. The landscape was one of long and uncluttered views. In its archetypal form, cultivated land consisted of long, narrow strips of land in a distinctive ridge and furrow pattern. Individual farmers owned or farmed several different strips of land scattered around the farming area. The reason for farmers

possessing scattered strips of land was apparently to reduce risk; if the crop in one strip failed, it might thrive in anotherstrip. The lord of the manor also had strips of land scattered around the fields as did the parish priest for the upkeep of the church. The open-field system required cooperation among the residents of the community and with the lord and the priest. "Strips of land were cultivated individually, yet were subject to communal rotations and (typically) communal regulation of cropping".

Two patterns of cultivation were typical of the open-field system. In the first, the arable land was divided into two fields. One half was cultivated and the other one was left fallow every year. Crops were rotated between the two fields every year, with the fallow field being allowed to recover its fertility and used for livestock grazing when not dedicated to crops. The two-field system continued to be most prevalent throughout the Middle Ages in dry-summer Mediterranean climates in which grain crops were planted in fall and harvested in spring, the summer being too dry for spring-planted crops to prosper.

A three-field pattern was typical of the later Middle Ages in northern Europe with its wetter climate. One field was planted in fall, one field was planted in spring, and the third field was left fallow. Crops were rotated from year to year and field to field. Thus, cultivation was more intensive than it was under the two-field pattern. In both patterns, common areas of wood and pasture as well as fallowed fields were used for communal grazing and wood-gathering.The woods and meadows comprising common lands were open to exploitation to all farmers in the manor, but under strict management of the number of livestock allowed each farmer to avoid over grazing. Fallow fields were treated as common lands for grazing.

The open-field system had a more individualistic, less-communal variant, usually prevalent in less productive areas for agriculture. The strips of land cultivated by farmers were more concentrated, sometimes into a single block of land rather than scattered holdings. Crop decisions were often made by individuals or a small group of farmers rather than a whole village. An individual farmer might possess not only cultivated land, but woods and pastures, rather than the commons of the pure openfield system. Villages were often strung out along a road rather than nucleated as in the archetypal open-field system.An enclosed field system was found mostly in pastoral areas, areas of mixed farming and pasture, and more marginal farming areas. The enclosed field system was characterized by individual decision making. Farmers typically enclosed their land with hedgerows, stones, or trees. The village church was often at a prominent location and houses were scattered rather than collected into a village. This individualistic field system was found in eastern and south-western England, Normandy and Brittany in France, and scattered throughout Europe.

FARMERS' HOLDINGS

Farmers were not equal in the amount of land they farmed. In a survey of seven English counties in 1279, perhaps typical of Europe as a whole, 46 percent of farmers held less than 10

acres (4.0 ha), which was insufficient land to support a family. Some were completely landless, or possessed only a small garden adjacent to their house. These poor farmers were often employed by richer farmers, or practiced a trade in addition to farming.

Thirty-three percent of farmers held about one-half virgate of land (12 acres (4.9 ha) to 16 acres (6.5 ha)), sufficient in most years to support a family. Twenty percent of farmers held about a full virgate, sufficient not only to support a family but to produce a surplus. A few farmers accumulated more than a virgate of land and thus were relatively wealthy, although not belonging to the nobility. These rich farmers might have tenants of their own and would hire labour to work their lands.

Thirty-two percent of arable land was held by the lord of the manor. The farmers of the manor were required to work for a specified number of days per year on the lord's land or to pay rent to the lord on the land they farmed.

CROPS PRODUCTIVITY

In the late Roman Empire in Europe the most important crops were bread wheat in Italy and barley in northern Europe and the Balkans. Near the Mediterranean Sea viticulture and olives were important. Rye and oats were only slowly becoming major crops. The Romans introduced viticulture to more northerly areas such as Paris and the valleys of the Moselle and Rhine rivers. Cultivation of olives in medieval France was traditional on the south-eastern coast bordering on Italy, but apparently the cultivation of olives in Languedoc began on a large scale began in areas only in the 15th century.

In Roman times, spelt, a kind of wheat, was the most common grain grown on the upper Danube River in Swabia, Germany, and spelt continued to be an important crop in many areas of Europe throughout medieval times. Emmer wheat was of much less importance in Swabia and most of Europe. Bread wheat was relatively unimportant in Swabia.

In the eighth through 11th century, in northern France, the most important crops were (in approximate order) rye (Secale cereale), bread wheat, barley, and, oats (Avena sativa). Barley and oats were the most important crops in Normandy and Brittany. Rye is more winter-hardy and tolerant of poor soils than wheat, and thus became the dominant crop on many marginal and northernmost European sites. Another hardy crop were a kind of barley, was grown in Scandinavia and England and especially in marginal agricultural areas in Scotland.

In the lowlands of the Netherlands and adjacent France, soil influenced the crops planted. On sandy soils, in a three-field system, wheat was nearly absent as a crop with rye planted as a winter crop and oats and barley being the principle springplanted crops. On more fertile loess and loamy soils, wheat, including spelt, became much more important replacing rye in many areas. Other crops included pulses (beans and peas) and fruits and vegetables. Farmers of loess and loamy soils planted a wider variety of crops than those on sandy soils.

In Wiltshire England in the 13th and 14th centuries, wheat, barley, and oats were the three most common crops, with varying percentages of each on different manors. Legumes were planted on up to 8 percent of the common fields. In addition to the grain crops in the common fields of the open-field system, farmer's houses usually had a small garden (croft) near their house in which they grew vegetables such as cabbages, onions, peas and beans; an apple, cherry or pear tree; and raised a pig or two and a flock of geese.Livestock was more important in northern Europe than in the Mediterranean area where dry weather in summer reduced the fodder available for animals. Near the Mediterranean, sheep and goats were the most important farm animals and transhumance (seasonal movement of livestock) was common. In northern Europe cattle, pigs, and horses were also important. Mediterranean soils were lighter than those commonly found in northern Europe, thus reducing the need of Mediterranean farmers for oxen and horses as draft animals. Cattle, especially oxen, were vital in northern Europe as draft animals. Plough teams, ideally comprising eight oxen, were necessary to plough the heavy soils. Few farmers were wealthy enough to own a full team and thus ploughing required cooperation and sharing of draft animals among farmers. Horses in Roman times were owned mostly by the wealthy but they were increasingly used as draft animals to replace oxen after about 1000. Oxen were cheaper to own and maintain, but horses were faster. Pigs were the most important animals raised for meat in medieval England and other parts of northern Europe. Pigs were prolific and required little care. Sheep produced wool, skin (for parchment), meat, and milk, though less valuable in the marketplace than pigs.

PRODUCTIVITY

Crop yields in the Middle Ages were extremely low compared to those of the 21st century, although probably not inferior to those in much of the Roman Empire preceding the Middle Ages and the early modern period following the Middle Ages. The most common means of calculating yield was the number of seeds harvested compared to the number of seeds planted. On several manors in Sussex England, for example, the average yield for the years 1350– 1399 was 4.34 seeds produced for each seed sown for wheat, 4.01 for barley, and 2.87 for oats. Average yields of grain crops in England from 1250 to 1450 were 7 to 15 bushels per acre (470 to 1000 kg per ha). Poor years, however, might see yields drop to less than 4 bushels per acre. Yields in the 21st century, by contrast, can range upwards to 60 bushels per acre. The yields in England were probably typical for Europe in the Middle Ages.

Scholars have often criticized medieval agriculture for its inefficiency and low productivity. The inertia of an established system was blamed. "Everyone was forced to conform to village norms of cropping, harvesting, and building". Two reputed inefficiencies of the predominant open-field system were the communal management of land which resulted in less than optimal allocation of resources and the fact that farmers had small, scattered strips of land to cultivate which was wasting of time in traveling from one strip to another. Despite the reputed inefficiencies, the open-field system existed for roughly one thousand years over large parts of Europe and only disappeared slowly from 1500 to 1800. Moreover, the replacement of the open-

field system by privately owned property was fiercely resisted by many elements of society. The "brave new world" of a harsher, more competitive and capitalistic society from the 16th century onward destroyed the securities and certainties of land tenure in the open-field system.The "Postan Thesis" is also cited as a factor in the low productivity of medieval agriculture. Productivity suffered because of inadequate fertilization to keep the land productive. This was due to a shortage of pasture for farm animals and, thus, a shortage of nitrogen-rich manure to fertilize the arable land. Moreover, because of population growth after 1000, marginal lands, pasture, and woodlands were converted into arable lands which further reduced the number of farm animals and the quantity of manure.

The earliest evidence of progress in increasing productivity comes in the 14th and 15th centuries from the Low Countries of the Netherlands and Belgium, and Flanders in northern France. The agricultural practices there involved the near elimination of fallow land by planting cover crops such as vetch, beans, turnips, and broom and high-value crops such as rapeseed, madder and hops. As opposed to the extensive agriculture of medieval times, this new technique involved intensive cultivation of small plots of land. Techniques of intensive cultivation quickly spread to Norfolk in England, agriculturally-speaking the most advanced area of England. These advancements aside, it was the 17th century before England saw widespread increases in agricultural productivity in what was called the British Agricultural Revolution.

The low level of medieval yields persisted in Russia and some other areas until the 19th century. In 1850, the average yield for grain in Russia was 600 kilograms per hectare (about 9 bushels per acre), less than one half the yield in England and the Low Countries at that time.

FAMINES

Famines caused by crop failures and poor crop years were an ever present danger in medieval Europe. It was often not possible to relieve a famine in one area by importing grain from another area as the difficulty of overland transportation caused the price of grain to double for each 50 miles it was transported.One study concluded that famines in Europe occurred on an average every 20 years between the years 750 and 950. The principle causes were extreme weather and climatic anomalies which reduced agriculture production. Warfare was not found to be a major cause of famine. A study of crop failures in Winchester, England from 1232 to 1349 found that harvest failure occurred an average of every 12 years for wheat and every 8 years for barley and oats. Localized famine may have occurred in years in which one or more crops failed. Weather was again identified as the chief cause. Climatic change may have played a part as the Little Ice Age may have begun between 1275 and 1300 with a consequent shortening of the growing season.Warfare was apparently responsible for a major famine in Hungary from 1243 to 1245. These were the years in the aftermath of the Mongol invasion and widespread destruction. Twenty to fifty percent of the population of Hungary is estimated to have died of hunger and war.

The best known and most extensive famine of the Middle Ages was the Great Famine of 1315–1317 (which actually persisted to 1322) that affected 30 million people in northern Europe, of whom five to ten percent died. The famine came near the end of three centuries of growth in population and prosperity. The causes were "severe winters and rainy springs, summers and falls." Yields of crops fell by onethird or one-fourth and draft animals died in large numbers. The Black Death of 1347–1352 was more lethal, but the Great Famine was the worst natural catastrophe of the later Middle Ages.

TECHNOLOGICAL INNOVATION

The most important technical innovation for agriculture in the Middle Ages was the widespread adoption around 1000 of the mouldboardplough and its close relative, the heavy plough. These two ploughs enabled medieval farmers to exploit the fertile but heavy clay soils of northern Europe. In the Roman era and on light soils, the scratch plough had sufficed. The mouldboard and heavy ploughs turned the soil over which facilitated the control of weeds and their incorporation into the soil, increasing fertility. Mouldboard ploughing also produced the familiar ridge and furrow pattern of medieval fields which facilitated drainage of excess moisture. "By allowing for better field drainage, access the most fertile soils, and saving of peasant labour time, the heavy plough stimulated food production and, as a consequence 'population growth, specialization of function, urbanization, and the growth of leisure".Two additional advances coming into general use in Europe around 1000 were the horse collar and the horseshoe. The horse collar increased the pulling capacity of a horse. The horseshoe protected a horse's hooves. These advances resulted in the horse becoming an alternative to slow-moving oxen as a draft animal and for transportation.

These technological innovations and the additional agricultural production they stimulated resulted in Europe experiencing a large increase in population from 1000 (or earlier) to 1300, an increase that was reversed by the Great Famine and the Black Death of the 14th century.

Conclusion

Compared to the Roman period, agriculture in the Middle Ages in western Europe became more focused on self-sufficiency. Barley and wheat were the most important crops in most European regions; oats and rye were also grown, along with a variety of vegetables and fruits. Oxen and horses were used as draft animals. Sheep were raised for wool and pigs were raised for meat. Crop failures due to bad weather were frequent throughout the Middle Ages and famine was often the result. The medieval system of agriculture began to break down in the 14th century with the development of more intensive agricultural methods in the Low Countries and after the population losses of the Black Death in 1347–1351 made more land available to a diminished number of farmers. Medieval farming practices, however, continued with little change in the Slavic regions and some other areas until the mid-19th century.

Chapter-II
Towns and Trade

Introduction

After the lapse of severalcenturies since the break-up of the Roman empire, the eleventh was the first to witness positive signs of economic recovery in Western Europe. We hear of enhanced commercial activities, of new commercial settlements along highways and water-routes, of draining of vast swamps and projected expansion in agriculture and all that, in the eleventh century.

The history of the cities during the first ten centuries of the Christian era is obscure. The old Gallic and Roman towns suffered much during the barbarian invasions. But as the barbarians began to settle down to quieter life, the towns and cities began to assume their former importance and activities. During and after the barbarian invasions the control of the towns and cities lost their municipal form of government and passed into the hands of bishops or nobles, or sometimes control was divided between bishops and nobles. It was Charles the Great who introduced some uniformity into the government of the cities by placing each of these under an officer with the title of Count. These counts were either churchmen or laymen, and were responsible for their government to Charles. They ruled the cities in the name of the emperor. But after the dismemberment of the empire when feudalism was established, these counts assumed a feudal proprietorship over these cities.

Throughout the twelfth century towns and cities steadily grew in increasing numbers and were of diverse origin, and varied greatly in legal status, size and importance; each different frlJm the other yet all had some family resemblance. The violence of the times, specially the invasions of the Huns and Norsemen, compelled people to live together in walled enclosures, and these m course of time became cities.Growth of trade and commerce also encouraged establishment of towns and cities. Towns on trade-routes by land and water grew up in this way.

Inside the towns everything was crammed into their narrow space surrounded by walls and closely guarded gates. Churches, chapels, monasteries, counting houses, town halls, guild and fraternity houses, dwdling houses of the leading citizens of the towns, schools, colll-gesand universities were all to be found in eminent towns and cities.

The most noteworthy characteristics of the town life was the organisations of people of common interests into guilds. The chief land-owners and traders formed the merchants' guild while the manufacturers of the same article or commodity would form into separate guilds of their own, called craft guilds. Weavers' guild, spinners' guild, shoe- makers' guild, millers' guild, carpenters' guild, bakers' guild, etc., were the illustrations of craft guilds.

It may be noted that cities of different parts of Europe had different causes behind their growth. The Italian cities had the advantage of taking share in the trade that passed through the Mediterranean between the European and the Asiatic continents. Acquisition of wealth led to the acquisition of power.

The main causes of the growth and development of the Italian towns were their trade with the East and the fillip that it received as a result of the crusades.

Violence of the time and invasion of Huns and Norsemen i11duced living within walled enclosures; Growth of trade and commerce- encouraged development of towns and cities; Towns and cities had very necessary institlltion within them; Guilds-the most characteristic part of town life Cities of different parts had different ca11ses behind their growth Itinerant Towns also grew up once the itinerant traders settled down in one or other place and became down giving merchants.Walled episcopal centres and monasteries also served as nucleus of towns.

With the coming of wealth came power and the chief Italian towns became self-governing states with only a seeming dependence upon the pope or the emperor. In the course of time some of the more important c1t1es became entirely independent republics. There was also a competition among the large and the small cities. For instance, the comparatively small cities of Amalfi, Siena and a dozen other towns were laid low by cities like Venice, Milan, Florence, Genoa, etc.

France had her cities and St. Louis' grandiose settlement in Provence, Aig11es-Mertes, towns of Champagne which were proudest in Europe during the twelfth century, but lost their importance. They attracted no trade or commerce. In many of them grass grew again and they reverted to their former agricultural states.In France not a single city became independent republic. French cities did not even succeed in ridding themselves entirely of the feudal lords. After much struggle the cities acquired some measure of liberties and in many cases liberties were purchased on payment to the lords. The cities of France may be divided into three categories according to the measure of liberties they succeeded in acquiring. In the first category were the cities called villes de bourgeosie besides personal liberties of the citizens some remission of feudal dues was allowed.

The second category called the consular c1t1es acquired all rights of administration except the administration of justice. The courts remained in the hands of the lords. The consuls were responsible to the lords for the administration of the cities. The institution of the consuls was, eedless to point out, was an imitation of the Roman system.

The third category of cities were communes proper. The lords' rights over the cities were recognised in two ways, namely, the city paid the lord certain tolls and taxes and could hear appeals from the cities but the lord was excluded from the admi- nistration of the cities. At the head of the administration was the mayor assisted by a council. The violence in the communes and the mismanagement of their administration led to the destruction of the French communes and gradually the power of administration was assumed by the king.

In Germany the traders and later in history with the coming of the Vikings, their Viking successors were itinerant traders. The tendency of these traders to colonise one or the other place or to settle in some convenient places gave rise to many towns and cities. The Rhenish towns particularly acquir- ed eminence as towns and cities in the twelfth century.

The medieval English towns were small like most of their continental sisters, with population varying between one and six thousand. Only York and London were exceptions. The importance of the city of London would be noticed even in the Anglo- Saxon period.

The towns of medieval Europe differed radically from those of the near east, Arab world and also of Russia. These non-European towns and cities were often far more advanced than the European in tech- nology, hygiene, industrialisation and the general level of civilisation. Between the ninth and the twelfth centuries even the Russian towns were superior to many towns of Northern Europe.

Everywhere in Europe the object of the towns and cities was freedom from serfdom and its annoying entanglements. The townsman wanted freedom of movement, freedom of trade, freedom to marry,

freedom for his children to inherit •his property without any interference from his lord. The struggle for such liberties succeeded in a large measure and charters were granted guaranteeing privileges to the towns. The towns could offer shelter to anybody even the runaway slaves and serfs who after a period of continuous stay in the cities or towns would become free. Hence arose the fiction "city air makes man free". If there were some fully independent towns as the republican cities of Italy, most towns never secured more than dementary urban liberties. These towns were under the control of municipal magistrates; supreme judicial authority, powers of taxation, military command regularly remained with the lord or the suzerain. While the secular lords agreed more easily to the status of partial autonomy of the towns, the ecclesiastical lords were slow in coming to terms. In Northern Italy and along the Rhine the towns had to wrest privileges from their ecclesiastical lords through violence.

The towns had their prnblcms of defending their liberties and for that purpose maintain militia, pay both for defence and administration by taxation. As it was well neigh impossible for any town to defend itself alone, there arose union of towns such as the Lombard League of North Italy, Spanish League, Rhenish League, Swabian League, and the Hanseatic League. In the autonomous towns the representatives of the different guilds in which the population was organised carried on the adminis- tration. No foreigner was allowed to trade in the town without becoming a member of any guild. Equality of status was the chief characteristic of the guilds and hence of the towns. All had to serve for the defence of the country and pay for it This was necessary due to the smallness of''t}Je population of the town.

Contributions of the Medieval Towns

The urban revolution in the eleventh and the twelfth centuries had far-reaching economic, social, political and cultural effects. The contributions of the medieval towns have to be discussed with reference to these diverse aspects.

(a) To the society the medieval towns introduced two new classes, (i) the bourgeoisie of merchants, bankers, capitalists, industrialists, etc., and (ii) the working classes of both skilled and unskilled labou- rers. With the introduction of these two classes the major part of the economic, social and even political history of the west was dominated by these two classes. In the working classes of skilled and un- skilled labourers we sec the beginning of the prole- tariat class of the future and in the bourgeoisie we notice the beginnings of a new order, i.e. the third estate or the commons destined to play so important part in modern history.

The towns played an important part in under- mining the feudal and manorial systems. Possession of land was no longer the only title to rank and status. Fortunes earned through industry and trade made the capitalists equally, if not more, important than the former.

The towns and the cities became haven of free- dom for the serfs. Serfdom received its burial ground in towns where they were no longer bound by feudal ties and could sell their agricultural pro- duce in open market for money. Runaway serfs could get easy shelters in towns and cities where a continuous stay for ninety days would make them free citizens. From this practice emerged the fiction 'city air makes man free'.

(b) In their political effects, the towns may be said to have contributed to the emergence ofabsolute national monarchy. The kings relied on the middle class, i.e. the bourgeoisie and drew the burghers with

the Parliaments and States Generals or the Cortes. In the bourgeoisie, i.e. the third estate the kings found a natural ally against the feudal anarchy and recalci- trance. The middle class paid for the maintenance of the standing army which freed the kings from dependence on feudal military service. Without the middle class the political development of the later middle ages and of the modern times is inconceivable.

(c) Economically the medieval towns may bt" regarded as a transitional structure bridging the medieval with the modern economic systems. Medieval towns and cities formed into independent economic units with tht"ir respective customs barriers. It worked as an intermediate stage between the natural economy of modern states and the medieval manor. Mercantilism which began with the medie- val towns was one of the major economic weapons in the hands of the absolute monarchs of Europe.

Medieval towns and cities were centres of industrial and commercial life and it was from the medie- val towns that the system of international exchange and traffic emerged, which forms one of the most characteristic features of modern European civilisation..

(d) Culturally speaking, the development of towns and cities meant an acceleration of all the social processes of growth and change. New ideas followed the merchants and goods and travelled from town to town.

The moneyed burghers contributed liberally for the improvements of the towns and cities. With the growth of urban population new experiments in municipal life were undertaken to solve the problems that emerged. The wealth of the burghers, i.e. merchants, brought liberal patronage of arts, archi-tecture, paipting, etc. The ruihed high-gabled houses, sculptured guild halls, artistic gateways, superb palaces, imposing cathedrals even today bear testimony to the fact that the medieval towns and cities were the foster home of culture.

The urban life with all its amenities made life worth living and the luxury that came in the wake of wealth made monastic life or asceticism naturally less attractive.

Conclusion

Europe in the Middle Ages was dynamic and prosperous. Such widespread prosperity had not been seen since the Pax Romana. In certain respects it would not be seen again until the dawn of modern times. When we talk about the society, government, politics, culture, art, architecture, trade and literature of Medieval Europe, we want to have in mind a picture of this growing, expanding Europe.

Chapter-III
Feudalism- Origin, Growth and Decline

What is Feudalism? IT 1s DIFFICULT to define Difficulty in 'Feudalism' in a precise manner for the enormous defining complexities the term indicated. But a near app- feudalism roach to a more or less good definition may be madeby calling it a system of economic, political and social relationship that subsisted in Europe between the ninth or tenth and the thirteenth centuries.Myers defines 'Feudalism' as 'a special form of Myer's society and government, based upon a peculiar definitio11 tenure of land which prevailed in Europe during thelatter part of the Middle Ages, attaining, however, its most perfect development in the eleventh, twelfth and thirteenth centuries.' Indeed, it was typically 'a medieval system of government whose chief characteristic was the exercise by large land-owners of sovereign rights formerly exercised by the monarch; the inseparable association, in other words, of landownership with powers of government.'To sum up, Feudalism as a whole was a 'combination of private government, a particular system of land-holding, and a personal dependence-the last two also entailing a military system.'

Essential Features of Feudalism:

The most characteristic feature of Feudalism was the private, personal government by the local landowners who had assumed sovereign rights in their areas after the break-up of Charlemagne's Empire. Even weak kings unable to set up or control an efficient government during the period of general dislocation that followed the break-up of the Empire entrusted political rights to private individuals who were able to exercise them. The situation was that each pettylord though theoretically subject to an overlord and ultimately to the king, was master over his own acres, with the result that for all practical purpose Europe was made up of thousands of loosely associated little lordships.

Second characteristic of Feudalism was the system of land tenure on which the entire system was based. The socio-economic status of an individual would go with the particular piece and size of land he would occupy. His official position would also be inseparably connected with the plot of land he occupied. An individual would hold and use land belonging to another on a contractual basis which would oblige him to assist his lord in performing his duties of government. Such assistance would mean attending the Lord's court for the administration of justice, police functions ofmaintaininglawandorder, to serve him as a soldier or supply him with soldiers. The last obligation of the vassal to his overlord made the Feudal system a military system as well.

The third characteristic of Feudalism was the division of the social classes into two strata: the rulers and the ruled. The rulers were the individuals who possessed land, and the ruled- the people who tilled the soil. Land determined the structure of society.

The fourth characteristic was the personal bond that governed the relationship that bound the lord and the vassal. The mutual obligations were cement- ed by a ceremony called oath of loyalty sworn by the vassal to the lord. The land tenure and the relationship between the vassal and the overlord were guided by the personal relationship established as a result of the oath-taking ceremony and not by any laws of the state.

The above characteristics of Feudalism have been summed up by Myers in what he calls the beneficiary nature of the property in land, close personalbond between the grantor and the receiver of it, full or partial rights of sovereignty of the lord oyer his land.

Origin and Development of Feudalism:

Although Feudalism did not take its final shape before the ninth or the tenth century yet its beginnings can be traced from the late Roman Empire. Even under the Carolingians there was a general tendency towards Feudalism which the Carolingian kings were unable to stop. In the century following the death of Charlemagne, Feudal system resumed its growth with tremendous acceleration. Thus Feudalism took about five hundred years before it developed into any well-defined form or manifested its characteristic features.

It is worthwhile to mention here that Feudalism derived its elements from both Roman and Teutonic customs and expedients. When entrance into knight- hood took the character of a Christian sacrament and the life of the knight became a specialized type of Christian life, Feudalism became an aspect of medieval Christianity. Thompson and Johnson rightly observe that Feudalism was "a compound of Roman, Christian and German elements, moulded into a new form by contemporary conditions oflife."

The sources of the elements of Feudalism may be traced back to the ancient Roman institution of Patrocinium or Patronage whereby wealthy and influential persons would keep themselves surround- ed by followers called clients who were dependents of the patrons and enjoyed their aid and support. In the time of confusion this system extended considerably. The landless, the impoverished land- owners, the weak landlords, etc., would offer their services to a powerful landlord in return for shelter and support.

The Celtic Vassus and the German Comitatus were institutions almost similar to that of the RomanPatrocinium. The German Comitatus was a sort of personal dependence of warriors on their lords. The weaker men would hold themselves in personal dependence on the stronger, and would render ser- vice, often military, in return for protection and support.

The systems of Precarium, Commendation, Benificium, etc., were the other similar institutions which sup- plied the early elements of Feudalism. It was under Charles Martel that the military side of Feudalism received particular stimulus as he had to meet the repeated raids of the Arab horse-men into Southern Gaul. Charles Martel appropriated the Church lands and by granting the same as fiefs created a cavalry force to cope with the inroading Arab horse-men. This system of obtaining military service in lieu of the grants of land became hence-forth so general that the former method of occasional levy of foot soldiers was given up.

The internal disorders as well as the externalexternal causes invasion of the Holy Roman Empire after the deathof Charlemagne all the more accelerated the growth of this defensive system. This naturally strengthened the military character of feudalism. The partition of Charlemagne's Empire on his death between his feeble successors, served as an extra-inducement to chaos. The struggle between the Saracens and the Christians, the attack by the Scandinavian pirates from the north, the Hungarians from the east, hastened the disturbed state of the society every- where within the Holy Roman Empire and it was this anarchical state of things that caused the rapid development of Feudalism. All classes of society hastened to enter the system in order to secure the protection which it alone could afford. As the system became universal, the rights and obligations of the tenant were being recognised in law. No longer was the position of the tenant precarious in the face of threatened eviction; his status andhis rights were now legally recognised. The urgent need of security compelled the kings, princes, the church and the wealthy persons who had not yet parcelled out their lands into fiefs, to do so. Most lands which were even now allodial in character were transformed into fiefs under vassals who were bound to protect them by all sacred obligations of homage and fealty. Small-holders of land under the alloidal system, on the other hand, surrendered their rights to the neighbouring lords and received them back as fiefs. For the same reason the churches and monasteries, etc., also entered into the feudal system. Even the churchmen had to render military service, although occasionally there were instances of church service in lieu of military service.

In the above ways the state, church and all classes of the society were fcudalised and were bound up by feudal tics from the highest feudal suzerain to the humblest vassal. Needless to point out that when feudalism thus brought the entire society, the state and the church within its pale, of necessity Feudalism became a political system besides being a social and economic one. The political rights and obligations of the tenants were determined with reference to the position they occupied in the feudal structure. The Tenant-in-Chief now began to enjoy the rights of private jurisdiction, of building castles and filling them with armed supporters, of striking coins, etc. They also had a right and an obligation to assist the king with their counsel and to render military service. The mutual relations of the different strata of the feudal structure were now well defined and Feudalism became a perfect system.

Feudal Theory and Obligations:

Feudalism had practically destroyed the power of the king, yet it saved a place for the king whose power it had destroyed. Although all real political power was in the hands of the local lords, the feudal theory madethe king the fountain-head of law and justice. The king was also, in theory, the final source of all political rights and all land tenures. Further, the king's person, according to the feudal theory was sacrosanct and therefore inviolable. Thus in theory the feudal king possessed all the rights, a practical application of which by the king himself would destroy Feudalism itself. "Feudal theory, therefore, in its very fundamentals provided for the destruction of feudalism." Further, according to the explanation of the later feudal lawyers the legal fiction was that the king had parcelled out his kingdom into fiefs which were held from him by his vassals variously called princes, dukes, margravcs, earls and counts. These lords in their turn let out their portions to their vassals by the practice called sub-infeudation. These lesser vassals were called sub-tenants or mesne lords who distributed their lands to the serfs.

The vassal was bound to his lord by (i) ceremony of homage and (ii) oath of fealty. Ceremony of homage meant an expression of willingness on the part of the vassal to be completely the lord's man, and fealty meant a promise to be faithful to the lord. The lord would in return invest the vassal with his fief. As a result of the contractual relation struck between the lord and his vassal, the latter had the right of protection and of justice from his lord. On his part, there was the obligation (i) to render military service, (ii) to provide his lord with food and lodging while he would travel through his fief, (iii) to attend his lord's court and assist in the administration of justice, (iv) to pay money which was, however, not regarded as tax but as aid such as scutage, payment at the time of the knighting of the king's eldest son, marriage of his eldest daughter, ransoming the king himself, to pay relief or heriot which was more or less an inheritance tax, to pay wardship,. i.e., the fee of guardianship when the king or the lord looked after the minor son of thedead vassal.In the event of the failure of the line of the vassal System of the fief would escheat, that is, revert to the lord. Escheat The lord might forfeit the fief if the vassal violatedthe contract.

Contributions made by Feudalism:

In spitemany dangerous potentialities that the feudaldevelopedsystem always possessed and the many evils that itsystem of brought in, it had itsown importance.

(i) The greatestcontribution of feudalism to the medieval societyneeded in the was the protection it gave to it after the breakuprough ageof Charlemagne's empire."Arising spontaneously to meet \the need of law and order in a disorderly age, it served roughly the purpose of that rough age." It has, therefore, been regarded as the 'protest of barbarism against barbarism'. Feudalism saved the society from the marauding Danes, Saracens and the Hungarians. "Under its auspices slowly some order came out of anarchy, some justice out of force, some law out of custom, some honour out of fealty."

(ii) Feudalism fostered among the lords who enjoyed a considerable amount of local independence, a spirit of individualism and personal independence. The Teutonic character also had this love of personal independence. The feudal lords who were naturally turbulent, violent and refrac- tory, kept the spirit of liberty alive during the later medieval period. They were very much sensitive about their rights and would not hesitate to stand against an arrogant king. This prevented monarchy from becoming despotic. King John of England was held in check by the feudal lords and the Magna Carta was essentially a feudal document. Feudalism "nourished a colourful, live, eager, intellectually curiousnourished a civilization, moreover of great significance for thefuture, inasmuch as it contained many of the seedsof modem principles of democratic institutions. Thefeudal courts of kings and nobles developed trial by jury and such fundamental concepts of common law as the right to be deprived of neither life nor property without due process oflaw."

(iii) Feudalism also gave an impulse to certain forms of polite literature. Philosophy and learning were fostered in the cloister of the church and poetry and romance fostered by the open, joyous hospitalities of the baronial hall. Wandering singers and story-tellers always found the doors of the feudal halls open to them.

(iv) The code of honour and the exalted consideration for women, which chivalry had given rise to, were also the contributions of feudalism. Chivalry was, in fact, the flower of feudalism. Chivalry brought about an excellent moral effect on the civilisation and social life of Europe.

(v) Feudalism also gave rise to numerous sovereign territorial states, as in Germany. Theking having been looked upon as the owner of all land in the country and the fountain head of law and jus- tice, in fact, all powers exercised by the lords, gave a legitimate ground to the kings having enough strength, intelligence and ability to create national states.

(vi) The architectural contribution of the feudal contributionssociety was the castle. The castle was, however, not extraordinary in its refinement but certainly massiveand elaborate. Later, the feudal castle began to incorporate somewhat refined architectural shapes.

Defects of Feudalism: Every shield has two sides and feudalism had its defects also.In the first place, it hindered the growth of strong national monarchy by dividing the country into a vast number of practically independent principalities. France, for example, was divided into 150 fiefs in the tenth century. The fact that many of thesefief-holders were stronger and richer than tht king himself would in itself by a challenge to the exercise offull sovereignty by the king. It was difficult for the king to make himself obeyed and revolt of the over- grown lords against a weak king was almost chronic in feudal kingdoms. William the Conqueror made himself independent of the French king when he was the Duke of Normandy. The weakness of the central authority in comparison to the strength of the local lords produced widespread disorder and wretched- ness.

In the second place, the feudal society in its rigidRigidity of structure did not leave any scope for the growth of social individualism among the lowest stratum of thestructure society. The society with the feudal aristocracy atthe top was exclusive, proud and oppressive. It was precisely for this exclusive and repressive conduct of the feudal aristocracy that in every revolt duringthe medieval timesattempts weremade to burn the manor houses and kill the lords.

Causes of the Decay of Feudalism:

The Causes of decline and the extinction of feudalism had been duedecay varied to different causes in different countries. Yet it is from country possible to point out certain factors which may be to country considered as the common causes.First, the feudal system was hated by the people Hatred of and disliked by the kings. It was never liked by any the people section of the society except the lords and nobles whoenjoyed various privileges that the feudal system had ensured them. The artificial distinction between the common man and a lord, which made the former no better than games in the lords' hunting park, made struggle between the privileged and the non-privileged classes inevitable. This struggle continued through decades till the French Revolution wherein feudalism found its burial ground.

Secondly, the kings opposed the system and were King'seager to break it down. It was only natural with the kings to seek to break the system which had reduced them into the position of puppets.

Thirdly, the Crusades which had agitated the whole of Europe during the twelfth and the thirteenth centuries had taken a huge toll from among the lords who joined it in large numbers. Those who returned from the Crusades were impoverished both in health and wealth. All this had weakened the feudal aristocracy. It was almost common among the lords to raise money by selling or mortgaging their estates to meet the expenses of the Holy War. This gave opportunities to the kings and the wealthy merchants to acquire their estates. One cause which was most responsible for the decline and extinction of feudalism was the Crusades.

Fourthly, the improvement and change in the method of warfare with the invention of gunpowder and the monopoly that the king exercised over its manufacture made the king militarily more powerful than the feudal lords. A musketeer was surely more powerful than a feudal lord with his armour and sword.

Fifthly, various forces reduced the number of the serfs and villeins, such as constant private war- fare, crusades, etc. Feudal lords were naturally left without sufficient number of tenants to do their work. Further, there was increasing demand for labourers who worked on wages. Many serfs left their landed slavery to join these free labourers. In the fifteenth century feudalism as a system broke up although it had left its annoyances, particularly in France, till the French Revolution.

Unit-III:
Religion and Culture in Medieval Europe: Medieval Church

INTRODUCTION

Church and state in medieval Europe includes the relationship between the Catholic Church and the various monarchies and other states in Europe, between the end of Roman authority in the West in the fifth century and the beginnings of the Reformation in the early sixteenth century. The relationship between the Church and the feudal states during the medieval period went through a number of developments. The struggles for power between kings and popes shaped the western world.

ORIGIN

Church gradually became a defining institution of the Roman empire. Emperor Constantine issued the Edict of Milan in 313 proclaiming toleration for the Christian religion, and convoked the First Council of Nicaea in 325 whose Nicene Creed included belief in "one, holy, catholic, and apostolic Church". Emperor Theodosius I made Nicene Christianity the state church of the Roman Empire with the Edict of Thessalonica of 380.After the fall of the Roman Empire in the 5th century, there emerged no single powerful secular government in the West. There was however a central ecclesiastical power in Rome, the Catholic Church. In this power vacuum, the Church rose to become the dominant power in the West. The Church started expanding in the beginning 10th century, and as secular kingdoms gained power at the same time, there naturally arose the conditions for a power struggle between Church and Kingdom over ultimate authority.

In essence, the earliest vision of Christendom was a vision of a Christian theocracy, a government founded upon and upholding Christian values, whose institutions are spread through and over with Christian doctrine. In this period, members of the Christian clergy wield political authority. The specific relationship between the political leaders and the clergy varied but, in theory, the national and political divisions were at times subsumed under the leadership of the Catholic Church as an institution. This model of Church-State relations was accepted by various Church leaders and political leaders in European history.

The classical heritage flourished throughout the Middle Ages in both the Byzantine Greek East and the Latin West. In the Greek philosopher Plato's ideal state there are three major classes, which was representative of the idea of the "tripartite soul", which is expressive of three functions or capacities of the human soul: "reason", "the spirited element", and "appetites" (passions).

The Catholic Church's peak of authority over all European Christians and their common endeavours of the Christian community — for example, the Crusades, the fight against the

Moors in the Iberian Peninsula and against the Ottomans in the Balkans — helped to develop a sense of communal identity against the obstacle of Europe's deep political divisions. This authority was also used by local Inquisitions to root out divergent elements and create a religiously uniform community.

The conflict between Church and state was in many ways a uniquely Western phenomenon originating in Late Antiquity. Contrary to Augustinian theology, the Papal States in Italy, today downsized to the State of Vatican, were ruled directly by the Holy See. Moreover, throughout the Middle Ages the Pope claimed the right to depose the Catholic kings of Western Europe, and tried to exercise it, sometimes successfully, sometimes not, as with Henry-VIII of England and Henry-III of Navarre. However, in the Eastern Roman Empire, also known as the Byzantine Empire, Church and state were closely linked and collaborated in a "symphony", with some exceptions.

Before the Age of Absolutism, institutions, such as the Church, legislatures, or social elites, restrained monarchical power. Absolutism was characterized by the ending of feudal partitioning, consolidation of power with the monarch, rise of state, rise of professional standing armies, professional bureaucracies, the codification of state laws, and the rise of ideologies that justify the absolutist monarchy. Hence, Absolutism was made possible by new innovations and characterized as a phenomenon of Early Modern Europe, rather than that of the Middle Ages, where the clergy and nobility counterbalanced as a result of mutual rivalry. There are few historical events given below which leading to make Church as a powerful institution.

INVESTITURE CONTROVERSY

When the Holy Roman Empire developed as a force from the tenth century, it wasthe first real non-barbarian challenge to the authority of the Church. A dispute between the secular and ecclesiastical powers emerged known as the Investiture Controversy, beginning in the mid-eleventh century and was resolved with the Concordat of Worms in 1122 CE. While on the surface it was over a matter of official procedures regarding the appointments of offices, underneath was a powerful struggle for control over who held ultimate authority, the King or the Pope

MAGNA CARTA

In England, the principle of separation of Church and State can be found in the Magna Carta. The first clause declared that the Church in England would be free from interference by the Crown. This reflected an ongoing dispute King John was having with the Pope over Stephen Langton's election as Archbishop of Canterbury, the result of which England had been under interdict for 7 years. The barons, who forced King John to sign the Magna Carta, wanted to create a separation between Church and State powers to keep the Crown from using the Church as a political weapon and from arbitrarily seizing its lands and property. However, the Pope annulled the "shameful and demeaning agreement, forced upon the king by violence and fear"

one month after it was signed. The Magna Carta was reissued, albeit with alterations, in 1216 and 1225 but continued to be a subject of contention for several centuries as it was either seen as providing legal precedence or by later monarchs as restricting their authority.

PHILIP THE FAIR

Pope Boniface VIII put hungrily some of the strongest claims to temporal as well as spiritual supremacy of any Pope and intervened incessantly in foreign affairs. He proclaimed that it "is necessary for salvation that every living creature be under submission to the Roman pontiff", pushing Papal Supremacy to its historical extreme. Boniface's quarrel with Philip the Fair became so resentful that he excommunicated him in 1303. However, before the Pope could lay France under an interdict, Boniface was seized by Philip. Although he was released from captivity after four days, he died of shock 6 months later. No subsequent popes were to repeat Boniface-VIII's claims.

THOMAS BECKET

Although initially close to King Henry-II, as Archbishop of Canterbury Thomas Becket became an independent figure. King Henry devoted his reign to the restoration of the royal customs of his grandfather King Henry I, as part of this he wanted to extend his authority over the Church and limit its freedoms. The Becket dispute revolved around the Constitutions of Clarendon, a document which Becket and the Pope largely condemned. Becket eventually fled England and went into exile in France; during these six years there were a number of attempts at restoring peace. The fourth meeting at Freteval ended in an agreement and Becket decided to return to Canterbury. However the King reneged on his promises made at Freteval and in response Becket produced a number of censures on royal officials and clergymen. Four barons of the King sought to gain the King's favour and therefore proceeded to Canterbury Cathedral to confront Becket; some claim that they intended to scare and possibly arrest Becket rather than to kill him. Nonetheless after a heated argument the four barons murdered Becket on the steps of the altar in Canterbury Cathedral. The King publicly expressed remorse for this killing, but took no action to arrest Becket's killers. He attended Canterbury in sackcloth and ashes as an act of public penance. Later in 1174 he submitted himself before the tomb of Thomas Becket, thus recognizing St. Thomas's sanctity.

GUELPHS AND GHIBELLINES

The conflict between the Guelphs and Ghibellines began as part of the secular-papal struggle. Guelf (also spelled Guelph) and Ghibelline, were members of two opposing factions in German and Italian politics during the Middle Ages. The split between the Guelfs, who were sympathetic to the papacy, and the Ghibellines, who were sympathetic to the German (Holy Roman) emperors, contributed to chronic strife within the cities of northern Italy in the 13th and 14th centuries.

FIRST CRUSADE

There was some uncertainty about what would happen to Jerusalem after it was conquered in 1099. Godfrey de Bouillon refused to take the title "king", and was instead called "Defender of the Holy Sepulcher". Dagobert of Pisa was named Patriarch in 1100, and attempted to turn the new state into a theocracy, with a secular state to be created elsewhere, perhaps in Cairo. Godfrey soon died however, and was succeeded by his brother Baldwin, who did not hesitate to call himself king and actively opposed Dagobert's plans. By Dagobert's death in 1107, Jerusalem was a secular kingdom.

Conclusion

The relationship between the Church and the feudal states during the medieval period went through a number of developments. Church gradually became a defining institution of the Roman empire. The classical heritage flourished throughout the Middle Ages in both the Byzantine Greek East and the Latin West. Catholic Church authority was also used by local Inquisitions to root out divergent elements and create a religiously uniform community.

Chapter-II

Monastic Communities

Introduction

Theform of asceticism that the Christian church adopted is called Monasticism.Monasticismnaturally had its origin in asceticism. The philosophic basis of asceticism was the belief that matter is the seat of evil, and therefore, all contacts with matter must be avoided.Such ideas grew in people who would like to abandon formalised religion that Christianity had become. Such people sought salvation far away from the crowd, in the solitude of the desert, swamp, forest or mountain fastness. Monasticism came as a protest against the semi-Pagan and semi-Christian form that Christianity had taken in the Roman empire in the fourth century.

The licentiousness of the world dismayed more sensitive souls who fled to find peace in seclusion.Renunciation of property, home, kith and kin, and living in poverty, austerity, hardship and loneliness, it was believed, could amend for sin and save from temptations.Mortification of the flesh, scourging of the body and the like, it was thought, ministered to the spiritual life.Yet it must not be thought that the ideal of asceticism came simply as a protest against the falling standard of Christianity. In fact, asceticism began as early as the second century when decay of the Roman empire had strongly set in and violence consequent upon the invasions of the barbarians be- came widespread. Many people lost interest in life.

It must also be pointed out that asceticism is more or less natural to civilised man. It has ber:omeinstitutionalised in many religions. Asceticism was quite strong among the pagans and it is not impos- sible that Christianity borrowed it from the pagans.It originated in the east, like almost •all else in Christianity. The fathers of monasticism were two Egyptians, St. Anthony and St. Pachomius.When asceticism became institutionalised in Christianity, it came to be believed that salvation is attainable in two ways: through the church, and through asceticism.The beginning of monasticism is lost in obscurity. It is usually thought that monasticism began in the third century. The earliest monks were hermits who lived either in a hut, or in a cave or in the shadow of a rock or a tree. But in course of time to protect themselves from imposters and other dangers, they began to build their huts close together. Gradually a common chapel, common meal, etc., bound them closer still. As time went on they began to live in houses, each having his own cell and maintained some amount of independence. In this way ascetic life was organised on semi-social basis. Gradually three vows: (i) obedience to the rules and interests of the monastic house, (ii) poverty, and(iii) chastity, had to be taken by every member of the monastic house.

It is this form of loosely cenobitic life that be- came common and prevailed in the Greek church. It was in the fourth century (340) that monks were first seen in the west when Athasius brought two of them with him to Rome. These monks excited both curiosity and

disgust among the Romans until Augustine and Jerome supported their mode of life and monasticism began to spread in the west rapidly. The spirit of the west took hold of it, organised it and it became one of the most effective tools in the hands of the pope and the emperor to Christianise and civilise the barbarians and extend the church and the state.

Monastic clergy were of three types : Greek,Benedictine and Celtic. To begin with each monastichouse or monastery made its own rules of dis- Greek, cipline.But Benedict ofNurisa succeeded in har- Benedictine monising the rules of different monasteries into a and Celtic common code. After a monastic life of severalyears Benedict went to Monte Cassino, near Naples with several of his associates and founded the monastery of Monte Cassino and prepared his rule, famous Benedictine as Benedictine Rule.He succeeded in organising theRule monks into a close corporation and none was permitted to leave the monastery without the consent of the Abbot. Rules of monastic duties were drawn up by him and strict discipline was enforced and the three vows of poverty, chastity and obedience had to be taken by all. The eastern monasticism had a hold on Italy before Benedict. But Pope Gregory the Great established Benedictine rule in many places in Italy, Sicily and England. Circumstances favoured the spread of Benedictine rule to many monasteries. In the seventh century Benedict's rule was much more widely used. In the eighth century it was the only form of monasteries both inGaul and Germany.In the next century Benedict'sSpread of rule of monasticism governed more than fortyBenedictize thousand monastic houses. It was, however, undermonasticism the bishops of Rome that the monks were madescholars and also missionaries. Benedict did never contemplate these aspects of the monks. Papacy gradually came to use monks in such a way that it seemed as if the monks were peculiarly suited for missionary work. Ireland, Central Europe, Spain, Italy and Britain were also influenced by Celtic monasticism. It was through the monks that the barbarians were converted into Christianity. Cassio- dorus, the prime minister of Theodoric the Great made it a rule for the monks to spend some time every day in study. This was imitated by the monks of every monastery, till at last everymonastery became a seat of learning, and of Monasteries scholars. It was the learning and scholarship became seats of the western monks that had distinguished them of learningfrom the monks of the east who had nothing to dowith learning.

Regular andIt must, however, be mentioned that the monks secular clergy werenotnecessarily clergymen.There were more amo11g oflaymen to begin with, to become monks. Monas- monasticstic life came to be regarded as an ideal life for the Christians and laymen joined the monkish order.

The monks who would live in monastic houses together came to be regarded as regular rlergy whereas those who lived in outlying districts or villages came to be called secular clergy. This was due to the great esteem in which the monks living in monateries were held.

In the tenth century monasticism was in a state of wretchedness and decline. St. Benedict's rule was so universally disregarded that it seemed that it was forgotten. Monasticism

was on the verge of extinction. It was from this slough of degeneration that it was raised by the reform movement set afoot formsOrders of Carthusians, Cistercia11s, Premonstants, Carmelites, etc.

Luxury and idlenessby the monastery at Cluny. Cluniac reform pro- gramme stressed celibacy of the monks and the clergy, complete authority of the monks and the clergy over the laity in religious matters, clerical investiture, etc. The discipline and new ideas of the Cluniac monks soon made it possible for the monas- tery of Cluny to send out colonies of monks and to establish new monasteries.

In the next century (11th) monastic spirit acquired a much greater puritanism and to many even the rule of the Cluny was considered as lax. This extraordinary puritanic spirit gave rise to several orders like the Carthusians, Cistercians, Premonstants, Carmelites, etc.

Evils of Monasticism

Monasticism was not always an excellent thing. In days of its deca-dence monasteries became decrepit.,.The monasteries originally by their piety, social .service, and virtueearned a great 'popularity. This brought them wealth along with honour. But with the growth of wealth came in luxury and idleness. The monks who were formerly models of virtue ceased to be so. They ceased to perform their traditional functions of education, hospitality and charity. Further, when the dignity of family life was fast growing, monasti- cism who opposed to that and did not accord proper position of woman in society. There was yet another evil that arose from monasticism. The talents of the society would often be drawn into the monastic life and that was a great loss to the society. After all, the ideal of personal salvation was purely selfish.

Contributions of Monasticism

But the evils of monasticism were far outweighed by the good that came out of it. If many of the best talents were lost to the society, monasticism more than compen- sated that loss by rendering untold services to it in the name of God. The work of the monk as a stu- dent, scholar, teacher, copyist, author was enough to justify his profession. Good monks with their lofty character and moral virtues were models of Christian life and were an inspiration to common people, nobility and the secular clergy as well. The monasteries were confortablc havens for the weary travellers, were almshouses for the needy, hospitals for the sick.

From the monasteries men knew how to drain and till land scientifically, how to build and organise educational institutions, how to manage large house- hold without confusion. If men learned "to value economy, punctuality and dispatch, nay more, if minor obligations of social life, unwritten laws of natural respect, good breeding, and politeness have grown up amongst men, those were all derived from the monasteries". Likewise the landlords, the court, the universities, merchants, the architect, the artists, the musician and 'the author, the stone-mason, the jeweller, worker in metal, the carpenter, the weaver, the gardener, etc., and men of

many n.ore trades, each learned the lesson of his peculiar trade or craft from the societies of monks.The papacy used the monks for the purposes of conversion. Pope Gregory the Great sent monks to convert the Anglo-Saxons of Britain. Monasticism furnished the missionaries who converte-d and civi- lised western and northern Europe.Every monastery was a centreoflife and learning and served as a beacon to the surrounding.

In times of violence learning and literature- found a refuge in the monasteries. The lamp of learning was kept burning in the monasteries which facilitated the Renaissance of the sixteenth century.The monasteries and monasticism were excellentthings of those days. But in the fifteenth and the sixteenth centuries monasticism had no longer any great mission to fulfil. Other institutions had then grown up to carry the work begun by monasticism. In the fifteenth century monasticism began to die out.

Chapter-III

Papacy

THE INITIAL TWO HUNDRED YEARS of the existence of the Church was a period of its loose and hap- hazard organisation. Bishops were mutually inde- pendent, although the tendency was towards closer union. The imperial organisation of Rome was gradually being copied almost unconsciously by the Church. Gradually the Church hierarchy became a replica of the imperial organisation with the Pope at the head, archbishops, bishops, abbots, etc., in a descending order and with comparatively small area under control.

The position of the Pope-the Bishop of Rome, as the head of the Church was due to the claim, and the general belief among the Christian community and the medieval scholars, that Pope was the vicar of St. Peter. The Lord (Jesus) said: "Thou art Peter, and. upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose in earth shall be loosed in heaven." The Bishop of Rome, that is the Pope, as vicar of St. Peter was regarded as having inherit- ed the divine commission and therefore marked off as the successor of St. Peter from the other holders of apstolic Sees. The medieval theologians and scholars believed that St. Peter was the direct vicar of God on earth and the Bishop of Rome was St. Peter's vicar and in that capacity was the head of the entire church. St. Peter and St. Paul, both had preached in Rome. None of the patriarchates, i.e. heads of the church, could claim this direct and double link and, therefore, the Bishop of Rome was the inheritor of the divine commission from St. Peter.

The growth of the spiritual autho1;ity of the Roman Pope was very much due to the importance of Rome, the capital of the empire. It seemed natural that the Pope at Rome should be the first bishop in the world. Analogy between the Em-peror and the Pope was naturally drawn. l\IissioPary work in the west and in the continent was carried on by the Pope.

It was, however, under bishop Boniface, a west Saxon, that the church was organised among all the Germans. It was ever since that tirnc the Roman Pope had comf' to regard Germany as a part of his diocese. Boniface received great support from Charles Martel and after him from Pipin. In 74·3 Boniface was made the archbishop of Mainz. It goes to the credit of Boniface to have made Germany Christian and placed it under Rome. From the German Church Christianity now began to spread among the remaining German tribes such as Saxons, Danes, Scandinavians, and to the Slavic people east of the Elbe.

The growth of temporal power of the papacy began with Constantine's ever-increasing amount of civil power that he invested them with. The bishops acted as judges, as guardians of morals, they had a share in the government of cities and would enjoy immunity from magisterial authority. To these the Pope added still more powers and became easily the most important man

in Rome. It may be cited as an illustration that in the wake of the Iconoclastic movement that had begun from the Byzantine court, when Emperor Leo III forbade use of images in the Church, Pope Gregory II replied that "it was not the Emperor, but the bishop of Rome who had authority over the beliefs and practices of the Church." Pope Gregory III went to the extent of putting, the Emperor under a ban....

The origin of the Papal state has to be tracedto the Lombard attack. The Pope requested intervention ofPipin who made two campaigns into of temporal Italy and compelled the Lombards to cede to the power of Pope a strip of territory which lay to the south of the Papacy: Lombardy. This was the beginning of the temporalPipin made sovereignty of the Papacy. He was freed from thePatricius eastern Emperor, and recognised as the political aswell as the ecclesiastical ruler of Rome and its surrounding territory, under the overlordship ofPipin, who had the title of Patricius.

It is necessary to mention here that with the Roman Pope founding of Constantinople with a Patriarch there, symbol of the eastern church arose. The western church and unity particularly the Pope of Rome looked upon thePatriarch as an upstart. In the meantime tow;ird the end of the fifth century (476) when the western Roman empire was broken up by the invading barbarians, the Roman Pope remained as the symbol of unity of the western church. The eastern church as well as the eastern empire continued to exist. Although the west Roman empire was broken up, legally the area still belonged to the eastern Emperor who was a scion of the Roman imperial house. But barring this legal fiction of an authority, never exercised, the cast Roman empire did nothing to save the Pope from external attack. In the neighbourhood again there arose a mighty conqueror Charles the Great who was destined to wrest the imperial crown of the west. Pope Leo who had rea- sons to be disgruntled due to lack of support from the eastern Emperor, and who had to request Charles' help in dire necessity, paid back his grati- tude to Charles by coronating him Emperor of the west on the Christmas day of 800 A.D. when Charles went to reinstate Leo in his Papal chair wherefrom he had been driven out bv a faction. In 800 A.D. therefore, the Pope had taken the final step in his revolt from the eastern Empire by crowning Charles the Great as the Emperor.

Undefined nature of Charles' coronation led to later preposterous claims by theChurchRoman laws adapted lo canonical lawsPersonal influence of Leo I, Gregory I, II, III,Nicholas I strengthened claims of the Church on temporal authorityPurification of the Church enabled Gregory Ill toUnder Charles the Great, the papacy was occu-pying a subordinate position to the emperor. But the undefined nature of Charles' coronation and crowning of successive emperors by the popes later on led to preposterous claims by the papacy on the emperor and the empire.

Roman laws were adapted to the canonical laws and a medieval theory of the church was put forth. According to this theory, as in the case of an individual the soul is more important than the body, and whereas the soul remains even after the body perishes, it is the soul that

matters. It is for the protection of the soul that there is the need of the body. Likewise the church which deals with the soul is more important than the state which is nothiug but the outward cover of the soul, i.e. the church. If the soul dies, body is useless, but if the body dies, the soul remains. It is from this theory of the relationship of the body and the soul that the medieval theory of the church was built. It goes without saying that the church which deals with matters spiritual must control the state which con- trols only the matters temporal.

The claim of the church upon the temporal authority was strengthened all the more by the personal influence of men like Leo I, Gregory I, Gregory II, Gregory III, Nicholas I, and others who were the real makers of the papacy by their virtue, honesty, etc.

The attitude of the Ottonians also helped the Papacy to cure its ills and to emerge as a great force which enabled it under Gregory VII to put forward wide, even preposterous claims over the state. The three Ottos unwittingly served the cause of the church as against the state, by giving it menlike Bruno and helping it to rise in higher moral plane.

Henry III was an exception after the churchhad acquired so much strength, to have made and putforward unmade popes. He treated the popes and the bishops wider claims as his subjects owing allegiance to him. Despitethe tremendous authority exercised by Henry III Investiture over the papacy, the very Pope Leo IX whom he had contest cast appointed in 1048 showed signs of independence its shadow towards the end of his reign. The coming event-thebefore investiture contest-was casting its shadow before.

The attitude of Pope Leo IX portended the coming storm. The popes were slowly perceiving how vast were the opportunities of universa} domination. With the death of Henry III leaving a boy of six to succeed him and the man Hildebrand, a papal official as power behind the throne, the struggle between the empire and the papacy was not long to begin.

Unit-IV: Societies in Central Islamic Lands:

The Tribal background, Rise of Islam; Rise of Sultanates

INTRODUCTION

During the hey days of the Byzantine empire in the early 7th Century CE another major force was emerging in the neighbouring Arab World. This new force had its origin in the Saudi Arabia and drew inspiration from a new religion the Islam. During the whole of the 7th century large scale territorial expansion of Islamic state took place in and outside Arabia. They conquered Iraq, Syria, Palestine, Egypt, Iran (including Khurasan), and stretched from Spain to China. The Byzantine empire lost Syria, Palestine and Egypt while the Sassanid empire was completely overrun. In this Unit we will familiarise you with the society, state and religion in Arabia and the region around it before the rise and spread of Islam. This will be followed by an account of the rise of Islam and foundation of the Islamic State. We will discuss how the advent of Islam contributed in transforming a tribal society and polity. After the death of Prophet Muhammad the institution of Caliph comes into existence. The Caliph was the head of Islamic State and was also vested with religious authority in the absence of a separate priesthood in Islam. Besides the period of first four caliphs we will also discuss two major dynasties, following their rule, the Umayads and the Abbasid. Instead of a separate discussion on society, religion and state we propose to discuss it interwoven with the history of caliphates up to the Abbasids.

The Arabs

Like the Hebrews and the Assyrians, the Arabswere a Semitic-speaking people who lived in theArabian Peninsula, a desert land sorely lacking inrivers and lakes. The Arabs were nomads who,because of their hostile surroundings, moved constantly to find water and food for their animals.Survival in such a harsh environment was noteasy, and the Arabs organized into tribes to help oneanother. Each tribe was ruled by a sheikh (SHAYK) who was chosen from one ofthe leading families by a council of elders. Although each tribe was independent,all the tribes in the region were loosely connected to one another.

The Arabs lived as farmers and sheepherders on theoases and rain-fed areas of the Arabian Peninsula.After the camel was domesticated in the first millennium B.C., the Arabs populated more of the desert.They also expanded the caravan trade into theseregions. Towns developed along the routes as theArabs became major carriers of goods between theIndian Ocean and the Mediterranean, where the SilkRoad ended.Most early Arabs were polytheistichey believedin many gods. The Arabs trace their ancestors toAbraham and his son Ishmael, who were believed tohave built at Makkah (Mecca) the Kaaba,a house of worship whose cornerstone was a sacredstone, called the Black Stone. The Arabs recognized asupreme god named Allah (Allah is Arabic for “God”),but they also believed in other tribal gods. Theyrevered the Kaaba for its association with Abraham.The Arabian Peninsula took on a new importancewhen political disorder in Mesopotamia and Egyptmade the usual trade routes in Southwest Asia toodangerous

to travel. A safer trade route that wentthrough Makkah to present-day Yemen and then byship across the Indian Ocean became more popular.Communities along this route, such as Makkah,prospered from the increased caravan trade. Tensionsarose, however, as increasingly wealthy merchantsshowed less and less concern for the welfare of theirpoorer clanspeople and slaves.

The Life of Muhammad

Into this world of tension stepped Muhammad.Born in Makkah to a merchant family, he became anorphan at the age of five. He grew up to become acaravan manager and married a rich widow namedKhadija, who was also his employer.Over time, Muhammad became troubled by thegrowing gap between what he saw as the simplehonesty and generosity of most Makkans and thegreediness of the rich trading elites in the city. Deeplyworried, he began to visit the hills to meditate.During one of these visits, Muslims believe,Muhammad received revelations from God. According to Islamic teachings, the messages were given bythe angel Gabriel, who told Muhammad to recitewhat he heard.Muhammad came to believe that Allah hadalready revealed himself in part through Moses andJesus—and thus through the Hebrew and Christiantraditions. He believed, however, that the final revelations of Allah were now being given to him.

Out of these revelations, which wereeventually written down, came theQuran, the holy book of the religion ofIslam. (The word Islam means "peacethrough submission to the will ofAllah.") The Quran contains the ethicalguidelines and laws by which the followers of Allah are to live. Those whopractice the religion of Islam are calledMuslims. Islam has only one God,Allah, and Muhammad is God'sprophet.After receiving the revelations,Muhammad returned home andreflected upon his experience. His wife,Khadija, urged him to follow Gabriel'smessage, and she became the first convert to Islam. Muhammad then set outto convince the people of Makkah of thetruth of the revelations. People were surprised at his claims to be aprophet. The wealthy feared that his attacks on corrupt society would upset the established social andpolitical order. After three years of preaching, he hadonly 30 followers.

Muhammad became discouraged by the persecution of his followers, as well as by the failure of theMakkans to accept his message. He and some of hisclosest supporters left Makkah and moved north toYathrib, later renamed Madinah. The journey of Muhammad and his followers to Madinah is known as the Hijrah. The year the journey occurred, 622,became year 1 in the official calendar of Islam.Muhammad soon began to win support from people in Madinah, as well as from Arabs in the desert,known as Bedouins. From these groups, he formedthe first community of practicing Muslims.Muslims saw no separation between political andreligious authority. Submission to the will of Allahmeant submission to his prophet, Muhammad. Forthis reason, Muhammad soon became both a religious and a political leader. His political and militaryskills enabled him to put together a reliable militaryforce to defend himself and his followers. His military victories against the Makkans began to attractlarge numbers of supporters.

In 630, Muhammad returned to Makkah with aforce of ten thousand men. The city quickly surrendered, and most of the townspeople converted toIslam. During a visit to the Kaaba, Muhammaddeclared it a sacred shrine of Islam. Two years afterhis triumphal return to Makkah, Muhammad died,just as Islam was beginning to spread throughout theArabian Peninsula. All Muslims are encouraged tomake a pilgrimage to Makkah, known as the hajj(HAJ), if possible.

The Teachings of Muhammad

Like Christianity and Judaism, Islam is monotheistic. Allah is the all-powerful being who createdthe universe and everything in it. Islam emphasizessalvation and offers the hope of an afterlife. Thosewho desire to achieve life after death must subjectthemselves to the will of Allah.Unlike Christianity, Islam does not believe that itsfirst preacher was divine. Muhammad is considereda prophet, similar to Moses, but he was also a manlike other men. Muslims believe that because humanbeings rejected Allah's earlier messengers, Allah senthis final revelation through Muhammad.Islam is a direct and simple faith, stressing the needto obey the will of Allah. This means practicing acts ofworship known as the Five Pillars of Islam. The faithful who follow the law are guaranteed a place in aneternal paradise.Islam is not just a set of religious beliefs but a wayof life as well. After Muhammad's death, Muslimscholars developed a law code known as the shari'ah. It provides believers with a set ofpractical laws to regulate their daily lives. It is basedon scholars' interpretations of the Quran and theexample set by Muhammad in his life. The shari'ahapplies the teachings of the Quran to daily life. It regulates all aspects of Muslim life including family lifebusiness practice, government, and moral conducts. The shari'ah does not separate religious matters fromcivil or political law.Believers are expected to follow sound principlesfor behavior. In addition to acts of worship called theFive Pillars, Muslims must practice honesty and justice in dealing with others. Muslims are forbidden togamble, eat pork, drink alcoholic beverages, orengage in dishonest behavior. Family life is based onmarriage.

The Foundation of the Islamic State

A group of Jews had settled around the oasis at Medina a prosperous date growing center. Its prosperity encouraged local tribes to invade and occupy it. It was not a compact commercial centre like Mecca, but an oasis inhabited by different tribal groups and a number of smaller but influential Jewish groups. The laws of the dessert exacted a life for life. A tribe maintained and defended itself by force and this was unsuitable in a situation where a number of warring groups lived in close physical proximity of each other. Since it was neither a trading centre nor a religious one, there had been little incentive to work out a system of communal peace. The result was constant inter-group warfare and .killing. In 618 CE there had been a fight with a great deal of slaughter and the conflicts over blood money or revenge had still not been worked out. Muhammad with his new vision of a community was invited to fill the traditional role of arbitrator or judge (hakam) between the various groups.

Thus to his religious role as a Prophet was added a political role. We are fortunate that the text, often referred to as the 'Constitution of Medina,' has survived. This charter regulated the relationships in the new political entity that had come into being at Medina. It explicitly states at the outset that "they are single community" comprising of two major groups: the Muslims emigrants (muhajirun), the hosts in Medina, (the ansar). There were also the Jews who were protected in their religion. Muhammad's position as the undisputed leader of the muhajirun was accepted but his position vis a vis the others was one of moral authority. He was accepted as an arbitrator (hakam) but had no powers to enforce his judgments. In Medina the Muslims couldn't suddenly become agriculturists. They were a trading community and competition with Mecca was inevitable. Muhammad challenged the Meccan trade system by harassing caravans going to or coming back from Syria with disregard for 'sacred months' decided by the Meccans. In 624 CE a large caravan going to Mecca was attacked. The Muslims were successful and gained a large booty. Muhammad kept one-fifth of it as leader to be spent on community affairs.

The rest was distributed among the Muslims. Muhammad's prestige received a tremendous boost when he proved himself a successful military leader. It was also seen as a confirmation of the truth of his mission. More Arabs began to convert. Dissensions appeared between the Muslims and Jews in Medina. Originally, Muhammad had been reconciliatory towards the Jews. Islam recognized Abraham, Moses and Jesus as prophets sent by Allah. The Jews were monotheists like the Muslims and the Muslims faced Jerusalem when they prayed. The Jews however did not accept Muhammad's claims. Some Jewish tribes also began to conspire with the Meccans. A clan of the Jews was expelled with their families but without their weapons. Muhammad also ordered the Muslims to now face the Kaba when they prayed.

In 625 CE a major attack was launched by the Meccans to destroy the Muslims. Muhammad faced them with a small force at Uhud. Seventy-five Muslims were killed but the Meccans failed to destroy the young community. In order to solve the problem of the widows of those killed at Uhud, Muhammad encouraged the Muslims to take four wives.

The desperate Meccan's collected a much larger force. In order to blunt the charge of the cavalry, the Muslims dug a ditch to protect themselves. This has therefore come to be known as the "battle of the ditch." The Meccans failed again. Following this, the last group of Jews left in Mecca who had shown signs of treachery during the siege were massacred.

Muhammad's success attracted more tribes to him. The Meccans realised that they would have to reach a compromise with the Muslims. Muhammad himself was not interested in destroying the Meccan trade and must have realised that any prolongation of conflict would destroy the trade throughout the peninsula. He made a gesture towards the Meccans by trying to go to the Kaba to perform Hajj. Finally a truce was arranged and Mecca surrendered without a fight in 630 CE. Once he had the control of Mecca more tribes joined him. Muhammad was careful not to harm Mecca. He had earlier treated those whom he had captured in the various encounters with Mecca very leniently. He had also shown that his religion held Kabain greatest

of esteem. Not all the elements of the old religion were discarded. Many rituals of pre-Islamic days were incorporated into the new religion. When Mecca fell, the people were graciously accepted into the ummah. Muhammad's consolidation of power shows how well Muhammad understood political realities. Often these superseded his religious mission. In the alliances made during the early period he had not insisted that his allies become Muslims. It was after the fall of Mecca that he started insisting on conversions. But he did not cease to make alliances with tribes, particularly the distant and the powerful ones, with no religious strings attached.

Theoretically Muhammad's position never changed for there was no new constitution or charter. However, in real terms it altered radically. From being an arbitrator with undefined powers, he became, after the conquest of Mecca, an undisputed leader. He came to possess supreme authority in the ummah. People were deputed to act on his behalf as personal agents of the Prophet. It becomes difficult to distinguish between his political and religious roles. His commands, even when they concerned purely secular matters, came as revelations from God. Most of the people of Medina, where he returned after the conquest of Mecca, professed Islam and the few Christians and Jews who remained were treated as Zimmis or protected people.

Changes in Society

The ummah of Medina was a heterogeneous group united no longer by blood ties but by their religion and acted as a large tribe with Muhammad as their chief. Other tribes joined this community by either becoming Muslims or in some cases by entering into a treaty relationship according to which they paid a certain tax in return for protection. The last years of the Prophet's life saw a tremendous increase in the numbers of Muslims.

What were the bonds that united this new political society? Many western scholars have been sceptical of the religious motivation of the mass of converts. This contrasts with the over simplified and idealistic explanation of Muslim writers who tended to represent the process in completely religious terms. Did the tribes joining Muhammad's system accept his religious authority along with his political one? It would be a mistake to pose this question because it is unlikely that the Arab tribes appreciated this dichotomy. They realised that in Islam cultural, economic and religious concerns were completely intermixed. Muhammad also presented a religion, revealed to the Arabs in their own language and particularly suited to their needs. He did not insist on conversions and the Meccans were not forced to convert. Yet, many did.

It would be correct to say that they would have been more conscious of Muhammad than of his mission and that their response was to the Prophet rather than to the teachings of Islam. Most of them must have been incapable of making a distinction between the temporal and the secular and once they realised that the future lay with the Muslims there was no reason for them to stop short of complete allegiance. The effort to distinguish between the secular and religious motive for joining Islam are therefore futile. The religious revelations embodied in the Quran are the core of Islam but the message from 622 CE onwards was one of an expanding and aggressive

political power. Islam not only responded to the spiritual needs of the religious but also suited many of the political, cultural, economic, social and psychological needs of the Arabs. It was a new version of the old idea of group solidarity.

Muhammad was truly convinced of his mission to unite the Arabs in true worship of Allah. This mission could not have been accomplished in a vacuum. To say that he was a successful political leader is .not to deny his religious charisma. The nature and character of his authority grew and changed with time. He was a visionary and towards the end of his life, having established peace in Arabia, he realised that the young community would not survive unless a new outlet was found for their energies. No effective political unification of the Arabs had been possible because they lived off each other. An external target had to be found. So among his final acts had been attempts to secure the roads to Iraq and Syria.

THE RULE OF THE FIRST FOUR CALIPHS

Following the death of the Prophet the first divisions appeared among the Muslims. No one could succeed Muhammad as a Prophet. Muhammad had designated no political successor though someone to guide the temporal affairs of the community was clearly needed. (This need was met through the appointment of his successors who came to be called Caliphs. (Arabic world meaning successor). The Caliphs had both spiritual and temporal authority. (Since there was no priesthood in Islam). However, the Caliphs had no authority in the matters of the religious doctrine which was available to the prophet. There were three main groups supporting rival contenders as successor of which Ali and Abu Bakr were the most important. Umar, who was to become the second caliph, was instrumental in getting a consensus in favour of Abu Bakr a senior companion of the Prophet. The decision over succession ' was taken according to tribal custom where a sayyid was chosen, not according to any formal democratic process but through a process of discussion and consent. The first four Caliphs had all been closely associated with Muhammad and are referred to the 'Rightly Guided' ones.

Abu Bakr (632 - 634 CE)

Abu Bakr, as the first Caliph was mainly concerned with what have come to be known as wars against apostasy. Many of the tribes who had joined Muhammad, particularly those far from Medina felt that their alliance would be of little use now that Muhammad was dead. Abu Bakr had to reassert the authority of the ummah. There were six main areas of conflict. Interestingly, four of these were led by men claiming to be Prophets. Fighting occurred in many parts of Arabia and Abu Bakr succeeded in establishing the leadership of Medina all over the peninsula. Though these wars are referred to as ridda (apostasy) this was not always true. Many of the tribes who Abu Bakr fought had never accepted Islam. Muslim expansion had clearly begun. Outside the peninsular, in 633 CE a fortified Sassanian town near the Euphrates was taken and a Byzantine force was defeated in Southern Syria.

Umar (634 - 644 CE)

It was during Umar's caliphate that most of the Fertile Crescent, Egypt, and much of Iran was conquered. It was also under him that the patterns of the government and finance of the Islamic regime were first worked out. A man of tremendous energy, he was at first a violent opponent of Muhammad at Mecca, but once converted had become his great champion. His succession was uncontested. Islamic tradition however, has magnified his contribution attributing to him a series of political economic and social institutions, which were developed over succeeding generations. Nevertheless his contributions were significant. The list of the victories of the Arab armies under him is impressive. The Byzantine army was crushed in 636 CE Damascus and most of Syria was taken. In 637 CE a major Sassanian army was defeated and their capital fell. The Arab armies got unimaginable wealth as booty from the sack of this city. In 63 8 CE Jerusalem was taken. In 639 CE Egypt was invaded and by 640 CE. Byzantine power in Syria was wiped out. In 641 Mosul in Iraq fell and in 642 CE the port city of Alexandria in Egypt was conquered.

Umar consolidated these new territorial gains administratively. He appointed governors (amirs) to administer the newly acquired provinces. Invading troops were not allowed to settle on lands or own it and the original cultivators were left in the possession of their lands on the payment of tribute. People of the conquered lands continued to live and work as before. The invasions had wiped out the landholding allies of the former regimes who had been passing on their share of the tax burden on to the cultivators as well as extracting their share from the total revenues. With their disappearance, the taxation became lighter and the cultivator welcomed the new regime. Umar ordered that movable booty belonged in part to the soldiers but that land belonging to the former rulers and the taxes belonged to the entire community. Previous administrators were reemployed and the conquered people were allowed to live according to their own laws.

Umar's policy made it easy to establish control over the newly conquered areas. He then used them as a base to push further. He did not let his armies settle on the land for that would have deprived the conquests of its momentum. The economic and social structure of these lands was left undisturbed and economic activity continued without interruption. The religion of the subject people was also left alone. There was no push for conversion. The differing religious communities were given a status of zimmis who had to pay kharaj (land tax) and poll tax (jaziya) but did not have to fight for the state.

Except in Iran the armies were quartered away from urban centres. Special garrison cities were built for them. This was done to ensure better control over the tribal units of which the armies were formed. It also made the Islamisation of the army easier. These garrisons developed into full-fledged culturai and commercial centers likeBasrah and Kufah in Iraq and Fustat (later Cairo) in Egypt and became focal points of Islamic civilization in the early centuries. Almost all

the Islamic historians and jurists worked in cities and Islamic law grew out of the custom of these cities.

Umar also created a diwan, a register of those who were to be supported by the state. It included all the Arab Muslims and was a way of paying the troops and sharing the wealth of the empire with the non-combatants. At the top of the list were the wives of the Prophet and it included all residents of Mecca and Medina. It was also Umar who decided to use the Islamic calendar for administrative work.

Two powerful empires had succumbed in the face of the assault of the Arab tribes, now submerged in the larger unity of Islam. The might of the Byzantine and Sassanian turned out to be a facade. It has been said that they were riddled with social and religious discontent. In the eastern provinces of the Byzantine Empire there was a nationalistic resentment against the domination of the Greeks. This resentment had been heightened by the religious intolerance of the official church. Some were unhappy with contentious debates over incomprehensible subtleties and intricacies might also have welcomed the simplicity of the new monotheistic faith. The people welcomed the Arabs as people who delivered them from oppressive Greek taxation. The new rulers were no strangers either because they had been familiar as merchants. Settlements of Arabic speakers had settled in the border areas of these empires.

The situation was similar in the Sassanian lands though there was some nationalistic opposition to the Arabs in the heartland of Iran. But the masses, burdened with the responsibility of paying for a large state and its ever enlarging apparatuses would hardly have been displeased with the defeat of their oppressors.

Usman (644 - 656 CE)

An Irani murdered Umar. On his deathbed he nominated a council of six to select his successor. Usman was chosen by the council as the caliph. In his reign expansions continued eastwards into Iran and westwards from Egypt. The text of the Quran was standardized for the sake of unity. It was also during his period that the enormous enrichment of some families of Mecca and Medina led to jealousies and discontent and the first serious divisions occurred in Islam.Usman did not break from the policies of Umar of building a strong centralized authority. To ensure loyalty of his governors and administrators he began appointing members of his clan, the Umayyah, to important posts. This was to lead to charges of nepotism. One such appointment was of Muawiyyah as Governor at Damascus. Thismeant that much power came into the hand of some Meccan families who had been one of the most hostile opponents of Muhammad. Umar's restrictions on Arabs owning property outside of the peninsular were also disregarded and some privileged families were allowed to build up large estates. Usman did not have Umar's administrative and political capabilities.

Injustice, improvisations in administration and financial irregularities appeared. This was exploited by the opponents of Usman including supporters of Ali who wished to see him as

Caliph since the death of Muhammad. However, one cannot deny that it was Ali's religious idealism which was shocked at the way in which Muhammad's legacy was being abused for the advantage of a few. Dissatisfaction also grew among the various tribal groups who felt they were being denied their rightful share. The last straw was when payment of pensions became irregular. Usman was murdered by group of Muslims in Medina.

Ali (656–661 CE)

Ali was a cousin and the son in law of the Prophet. After the murder of Usman he was recognised as caliph everywhere except in Syria where Muawiyyiih refused to accept his authority. Ali's reign witnessed the first civil war among Muslims. Ali had many of the qualities necessary to be a successor of the Muhammad. He was among the first to convert and he had been closely associated with Muhammad. He was brave, pious and loyal to the ideals of the Quran. However, some analysts feel that he lacked qualities that were necessary for political success - expediency, foresight and tenacity. When he finally acquired the caliphate its sacrosanct character had been tainted by Usman's murder.

Aisha, a wife of the Prophet, challenged Ali's authority. Accusing Ali for not avenging Usman's murder she joined Ali's former associates in open rebellion and was actually present in the battlefield at the time of confrontation between the two forces. Ali defeated the insurgents at Basrah and from then on abandoned Medina as the Caliphal capital for Kufah. This was the most serious schism within the community till now. Many conpanions of the Prophet were on opposing sides and many early Muslims were killed.

Muawiyyah also refused to pay tribute to Ali and the two armies confronted each other at Siffin. Ali let himself be out maneuvered by Muawiyyah into accepting arbitration. The arbitrators ruled against Ali and Ali refused to accept their decision.Ali's position was weakened by a connected development. A large group of his pious followers seceded from his cause because they felt that he had undermined the Caliphal authority by accepting arbitration by mere men. Known as the Kharajites, they were religious idealists who were outraged by this gesture of political expediency on the part of Ali. Before dealing with Muawiyyah, Ali decided to crush the Kharajite, which he did ruthlessly. This killing of pious Muslims led to further desertions from Ali's ranks. He had to reconcile himself on the independence of Muawiyyah in Syria and his encroachments into Egypt. A Kharajite assassinated Ali. Muawiyyah was now free to assert his authority and this was to lead to the establishment of the Umayyad caliphate.

THE UMAYYAD CALIPHATE

Many historians, both the early Arab and modem, see the establishment of the Umayyad Caliphate as an abandoning of the original ideals of Islam as a theocratic community and its replacement by secular kingship. Implied is the assumption that there was an explicitly stated Islamic ideal with regards to social and political organisation, which Muawiyyah abandoned when he established his family as the rulers of an Arab dynasty.

To the contrary, there was no clearly worked out theory of caliphate. The first three caliphs had been chosen by differing methods. Their legitimacy lay in the acceptance of their authority by the families in Medina as well as Muslims elsewhere. The first four Caliphs were all a part of the tribe of Quraysh, but this was no concession to the special lights of that tribe. What was crucial was that they were able to maintain the unity of the expanding empire through effective centralised control. The political unity of the Muslims provided by the Umayyads made it possible for Muslims to dwell on and elaborate upon the inner meanings of the Quran and it was the stability of the Islamic state that made it possible for this to be disseminated among Muslims over a span of several generations. Barring the core teachings of the Quran Islamic ideals developed over a period of time. Spread over centuries and across the world, Islamic traditions reflect their own peculiar environment and the relationships they formed with other traditions around them.

Conclusion

In this Unit we have discussed the Arab World in context with the spread of Islam in the Arabian peninsular and outside it. You must have noticed how the rise of Islam brought about a change in state and society. The predominately Bedouin tribal structures transformed into Islamic state and society. After Prophet's death the period of first four Caliphs witnessed the consolidation of polity. In the new set up the institution of Caliph got established. The Caliph assumed the position as the temporal and religious head of the state in the Islamic World. The seat of Caliphate shifted from Medina to Kufah during the period of Caliph Ali. The rule of first four Caliphs was followed by the establishment of Umayyad dynasty (661 CE to 750 CE). The seat of Caliphate now moved to Damascus. During the rule of Umayyads, contrary to the principles of Islam the dynastic rule got established. The Umayyad rule was followed by Abbasid rule (751 CE to 1258 CE) with seat of Caliphate shifting to Baghdad. The Abbasid power effectively declined from 10th century onwards. It was now symbolic only devoid of real authority outside the area of their control. We also discussed in brief the changes in the society, state and economy from the time of emergence of Islam, to the Abbasid dynasty.

Chapter-II

RELIGIOUS DEVELOPMENTS THE ORIGINS OF SHARIAH

INTRODUCTION

The word shariah is used by Arabic-speaking peoples of the Middle East to designate a prophetic religion in its totality. For example, shari-at-Musa means law or religion of Moses and shari-atu-na can mean "our religion" in reference to any monotheistic faith. Within Islamic discourse, shariah refers to religious regulations governing the lives of Muslims. For many Muslims, the word means simply "justice," and they will consider any law that promotes justice and social welfare to conform to shariah.

Classical shariah: the body of rules and principles elaborated by Islamic jurists during the first centuries of Islam.Historical shariah (s): the body of rules and interpretations developed throughout Islamic history, ranging from personal beliefs to state legislation and varying across an ideological spectrum. Classical shariah has often served as a point of reference for these variants, but they have also reflected the influences of their time and place.

Contemporary shariah(s): the full spectrum of rules and interpretations that are developed and practiced at present.The primary range of meanings of the Arabic word shariah, is related to religion and religious law. The lexicographical tradition records two major areas of use where the word shariah can appear without religious connotation. In texts evoking a pastoral or nomadic environment, the word, and its derivatives refer to watering animals at a permanent water-hole or to the seashore, with special reference to animals who come there. Another area of use relates to notions of stretched or lengthy. This range of meanings is cognate with the Hebrew sara ʿ and is likely to be the origin of the meaning "way" or "path". Both these areas have been claimed to have given rise to aspects of the religious meaning.

Some scholars describe the word shariah as an archaic Arabic word denoting "pathway to be followed" (analogous to the Hebrew term Halakhah-"The Way to Go"), or "path to the water hole" and argue that its adoption as a metaphor for a divinely ordained way of life arises from the importance of water in an arid desert environment.

In the Quran, shariah and its cognate sirah occur once each, with the meaning "way" or "path". The word shariah was widely used by Arabic-speaking Jews during the Middle Ages, being the most common translation for the word torah in the 10thcentury Arabic translation of the Torah by Saadya Gaon. A similar use of the term can be found in Christian writers. In Muslim literature, shariah designates the laws or message of a prophet or God, in contrast to fiqh, which refers to a scholar's interpretation thereof.

In older English-language law-related works in the late 19th/early 20th centuries, the word used for shariah was sheri. It, along with the French variant chéri, was used during the time of the Ottoman Empire, and is from the Turkish şer'(i).

HISTORICAL ORIGINS

According to the traditional Muslim view, the major precepts of shariah were passed down directly from the Islamic prophet Muhammad without "historical development", and the emergence of Islamic jurisprudence (fiqh) also goes back to the lifetime of Muhammad. In this view, his companions and followers took what he did and approved of as a model (sunnah) and transmitted this information to the succeeding generations in the form of hadith. These reports led first to informal discussion and then systematic legal thought, articulated with greatest success in the eighth and ninth centuries by the master jurists Abu Hanifah, Malik ibn Anas, AlShafii, and Ahmad ibn Hanbal, who are viewed as the founders of the Hanafi, Maliki, Shafii, and Hanbali legal schools (madhhabs) of Sunni jurisprudence.Modern historians have presented alternative theories of the formation of fiqh. At first Western scholars accepted the general outlines of the traditional account. In the late 19th century, an influential revisionist hypothesis was advanced by IgnacGoldziher and elaborated by Joseph Schacht in the mid-20th century. Schacht and other scholars argued that having conquered much more populous agricultural and urban societies with already existing laws and legal needs unknown to the desertdwelling conquerors, the initial Muslim efforts to formulate legal norms regarded the Quran and Muhammad's hadiths as just one sources of law, with jurist personal opinions, the legal practice of conquered peoples, and the decrees and decisions of the caliphs also being valid sources.

According to this theory, most canonical hadiths did not originate with Muhammad but were actually created at a later date, despite the efforts of hadith scholars to weed out fabrications. After it became accepted that legal norms must be formally grounded in scriptural sources, proponents of rules of jurisprudence supported by the hadith would extend the chains of transmission of the hadith back to Muhammad's companions. In his view, the real architect of Islamic jurisprudence was Al-Shafii (c. 820 CE/204 AH), who formulated this idea (that legal norms must be formally grounded in scriptural sources) and other elements of classical legal theory in his work al-risala, but who was preceded by a body of Islamic law not based on primacy of Muhammad's hadiths.

While the origin of hadith remains a subject of scholarly controversy, this theory (of Goldziher and Schacht) has given rise to objections, and modern historians generally adopt more cautious, intermediate positions, and it is generally accepted that early Islamic jurisprudence developed out of a combination of administrative and popular practices shaped by the religious and ethical precepts of Islam. It continued some aspects of pre-Islamic laws and customs of the lands that fell under Muslim rule in the aftermath of the early conquests and modified other aspects, aiming to meet the practical need of establishing Islamic norms of behaviour and adjudicating disputes arising in the early Muslim communities. Juristic thought gradually

developed in study circles, where independent scholars met to learn from a local master and discuss religious topics. At first, these circles were fluid in their membership, but with time distinct regional legal schools crystallized around shared sets of methodological principles. As the boundaries of the schools became clearly delineated, the authority of their doctrinal tenets came to be vested in a master jurist from earlier times, who was henceforth identified as the school's founder. In the course of the first three centuries of Islam, all legal schools came to accept the broad outlines of classical legal theory, according to which Islamic law had to be firmly rooted in the Quran and hadith.

TRADITIONAL JURISPRUDENCE (fiqh)

Fiqh is traditionally divided into the fields of usul al-fiqh (the roots of fiqh), which studies the theoretical principles of jurisprudence, and furu-al-fiqh (the branches of fiqh), which is devoted to elaboration of rulings on the basis of these principles.12.3.1 Principles of Jurisprudence (usul al-fiqh) Classical jurists held that human reason is a gift from God which should be exercised to its fullest capacity. However, they believed that use of reason alone is insufficient to distinguish right from wrong, and that rational argumentation must draw its content from the body of transcendental knowledge revealed in the Quran and through the sunnah of Muhammad.

Traditional theory of Islamic jurisprudence elaborates how scriptures should be interpreted from the standpoint of linguistics and rhetoric. It also comprises methods for establishing authenticity of hadith and for determining when the legal force of a scriptural passage is abrogated by a passage revealed at a later date. In addition to the Quran and sunnah, the classical theory of Sunni fiqh recognizes two other sources of law: juristic consensus (ijma) and analogical reasoning (qiyas). It therefore studies the application and limits of analogy, as well as the value and limits of consensus, along with other methodological principles, some of which are accepted by only certain legal schools. This interpretive apparatus is brought together under the rubricof ijtihad, which refers to a jurist's exertion in an attempt to arrive at a ruling on a particular question. The theory of Twelver Shia jurisprudence parallels that of Sunni schools with some differences, such as recognition of reason (aql) as a source of law in place of qiyas and extension of the notion of sunnah to include traditions of the imams.

Sources of Shariah

Quran: In Islam, the Quran is considered to be the most sacred source of law. Classical jurists held its textual integrity to be beyond doubt on account of it having been handed down by many people in each generation, which is known as "recurrence" or "concurrent transmission" (tawatur). Only several hundred verses of the Quran have direct legal relevance, and they are concentrated in a few specific reas such as inheritance, though other passages have been used as a source for general principles whose legal ramifications were elaborated by other means.

Hadith: The body of hadith provides more detailed and practical legal guidance, but t was recognized early on that not all of them were authentic. Early Islamic scholars developed a methodology for evaluating their authenticity by assessing rustworthiness of the individuals listed in their transmission chains. These criteria narrowed down the vast corpus of prophetic traditions to several thousand "sound" hadiths, which were collected in several canonical compilations. The hadiths which enjoyed concurrent transmission were deemed unquestionably authentic; however, the vast majority of hadiths were handed down by only one or a few transmitters and were therefore seen to yield only probable knowledge. The uncertainty was further compounded by ambiguity of the language contained in some hadiths and Quranic passages. Disagreements on the relative merits and interpretation of the textual sources allowed legal scholars considerable leeway in formulating alternative rulings.

Consensus (ijma) could in principle elevate a ruling based on probable evidence to absolute certainty. This classical doctrine drew its authority from a series of hadithsstating that the Islamic community could never agree on an error. This form of consensus was technically defined as agreement of all competent jurists in any particular generation, acting as representatives of the community. However, the practical difficulty of obtaining and ascertaining such an agreement meant that it had little impact on legal development. A more pragmatic form of consensus, which could be determined by consulting works of prominent jurists, was used to confirm a ruling so that it could not be reopened for further discussion. The cases for which there was a consensus account for less than 1 percent of the body of classical jurisprudence.

Analogical reasoning (qiyas): Qiyas is used to derive a ruling for a situation not addressed in the scripture by analogy with a scripturally based rule. In a classic example, the Quranic prohibition of drinking wine is extended to all intoxicating substances, on the basis of the "cause" (illa) shared by these situations, which in this case is identified to be intoxication. Since the cause of a rule may not be apparent, its selection commonly occasioned controversy and extensive debate. Twelver Shia jurisprudence does not recognize the use of qiyas, but relies on reason (aql) in its place.

Ijtihad

The classical process of ijtihad combined these generally recognized principles with other methods, which were not adopted by all legal schools, such as istihsan (juristic preference), istislah (consideration of public interest) and istishab (presumption of continuity). A jurist who is qualified to practice ijtihad is known as a mujtahid. The use of independent reasoning to arrive at a ruling is contrasted with taqlid(imitation), which refers to following the rulings of a mujtahid. By the beginning of the 10th century, development of Sunni jurisprudence prompted leading jurists to state that the main legal questions had been addressed and the scope of ijtihad was gradually restricted. From the 18th century on, leading Muslim reformers began calling for abandonment of taqlid and renewed emphasis on ijtihad, which they saw as a return to the vitality of early Islamic jurisprudence.

Decision Types (aḥkam)

Fiqh is concerned with ethical standards as much as with legal norms, seeking to establish not only what is and is not legal, but also what is morally right and wrong. Shariah rulings fall into one of five categories known as “the five decisions” (alaḥkam al-khamsa), mandatory (farz or wajib), recommended (mandūb or mustaḥabb), neutral (mubaḥ), reprehensible (makruh), and forbidden (ḥaram). It is a sin or a crime to perform a forbidden action or not to perform a mandatory action. Reprehensible acts should be avoided, but they are not considered to be sinful or punishable in court. Avoiding reprehensible acts and performing recommended acts is held to be subject of reward in the afterlife, while neutral actions entail no judgement from God. Jurists disagree on whether the term halal covers the first three or the first four categories. The legal and moral verdict depends on whether the action is committed out of necessity (darura) and on the underlying intention (niyya), as expressed in the legal maxim "acts are (evaluated according) to intention".

Aims of Shariahand Public Interest

Maqasid (aims or purposes) of shariah and maslaha (welfare or public interest) are two related classical doctrines which have come to play an increasingly prominent role in modern times. They were first clearly articulated by al-Ghazali (c. 1111 CE), who argued that maslaha was God's general purpose in revealing the divine law, and that its specific aim was preservation of five essentials of human wellbeing: religion, life, intellect, offspring, and property. Although most classical-era jurists recognized maslahaandmaqasid as important legal principles, they held different views regarding the role they should play in Islamic law. Some jurists viewed them as auxiliary rationales constrained by scriptural sources and analogical reasoning. Others regarded them as an independent source of law, whose general principles could override specific inferences based on the letter of scripture. While the latter view was held by a minority of classical jurists, in modern times it came to be championed in different forms by prominent scholars who sought to adapt Islamic law to changing social conditions by drawing on the intellectual heritage of traditional jurisprudence. These scholars expanded the inventory of maqasid to include such aims of shariah as reform and women's rights (Rashid Rida); justice and freedom (Mohammed al-Ghazali); and human dignity and rights (Yusuf alQaradawi).

BRANCHES OF LAW

The domain of furu-al-fiqh (branches of fiqh) is traditionally divided into ibadat(rituals or acts of worship) and muamalat (social relations). Many jurists further divided the body of substantive jurisprudence into "the four quarters", called rituals, sales, marriage and injuries. Each of these terms figuratively stood for a variety of subjects. For example, the quarter of sales would encompass partnerships, guaranty, gifts, and bequests, among other topics. Juristic works were arranged as a sequence of such smaller topics, each called a "book" (kitab). The special significance ofritual was marked by always placing its discussion at the start of the

work.Somehistorians distinguish a field of Islamic criminal law, which combines several traditional categories. Several crimes with scripturally prescribed punishments are known as hudud. Jurists developed various restrictions which in many cases made them virtually impossible to apply. Other crimes involving intentional bodily harm are judged according to a version of lextalionis that prescribes a punishment analogous to the crime (qisas), but the victims or their heirs may accept a monetary compensation (diya) or pardon the perpetrator instead; only diya is imposed for nonintentional harm. Other criminal cases belong to the category of tazir, where the goal of punishment is correction or rehabilitation of the culprit and its form is largely left to the judge's discretion. In practice, since early on in Islamic history, criminal cases were usually handled by ruler-administered courts or local police using procedures which were only loosely related to shariah.

The two major genres of furu literature are the mukhtasar (concise summary of law) and the mabsut (extensive commentary). Mukhtasars were short specialized treatises or general overviews that could be used in a classroom or consulted by judges. A mabsut, which usually provided a commentary on a mukhtasar and could stretch to dozens of large volumes, recorded alternative rulings with their justifications, often accompanied by a proliferation of cases and conceptual distinctions. The terminology of juristic literature was conservative and tended to preserve notions which had lost their practical relevance. At the same time, the cycle of abridgement and commentary allowed jurists of each generation to articulate a modified body of law to meet changing social conditions. Other juristic genres include the qawaid(succinct formulas meant to aid the student remember general principles) and collections of fatwas by a particular scholar. Classical jurisprudence has been described as "one of the major intellectual achievements of Islam" and its importance in Islam has been compared to that of theology in Christianity.

SCHOOLS OF LAW

The main Sunni schools of law (madhhabs) are the Hanafi, Maliki, Shafii and Hanbali madhhabs. They emerged in the ninth and tenth centuries and by the twelfth century almost all jurists aligned themselves with a particular madhhab. These four schools recognize each other's validity and they have interacted in legal debate over the centuries. Rulings of these schools are followed across the Muslim world without exclusive regional restrictions, but they each came to dominate in different parts of the world. For example, the Maliki school is predominant in North and West Africa, the Hanafi school in South and Central Asia, the Shafii school in Lower Egypt, East Africa, and Southeast Asia; and the Hanbali school in North and Central Arabia. The first centuries of Islam also witnessed a number of short-lived Sunnimadhhabs. The Zahirischool, which is commonly identified as extinct, continues to exert influence over legal thought. The development of Shia legal schools occurred along the lines of theological differences and resulted in formation of the Twelver, Zaidi and Ismailimadhhabs, whose differences from Sunni legal schools are roughly of the same order as the differences among Sunni schools. The Ibadi legal school, distinct from Sunni and Shiamadhhabs, is predominant in Oman.

The transformations of Islamic legal institutions in the modern era have had profound implications for the madhhab system. Legal practice in most of the Muslim world has come to be controlled by government policy and state law, so that the influence of the madhhabs beyond personal ritual practice depends on the status accorded to them within the national legal system. State law codification commonly utilized the methods of takhayyur (selection of rulings without restriction to a particular madhhab) and talfiq (combining parts of different rulings on the same question). Legal professionals trained in modern law schools have largely replaced traditional ulema as interpreters of the resulting laws. Global Islamic movements have at times drawn on different madhhabs and at other times placed greater focus on the scriptural sources rather than classical jurisprudence. The Hanbali school, with its particularly strict adherence to the Quran and hadith, has inspired conservative currents of direct scriptural interpretation by the Salafi and Wahhabimovements. Other currents, such as networks of Indonesian ulema and Islamic scholars residing in Muslim-minority countries, have advanced liberal interpretations of Islamic law without focusing on traditions of a particular madhhab.

Conclusion

Traditional theory of Islamic jurisprudence recognizes four sources of shariah: the Quran, sunnah, qiyas andijma. Different legal schools—of which the most prominent are Hanafi, Maliki, Shafii, Hanbali and Jafari—developed methodologies for deriving shariah rulings from scriptural sources using a process known as ijtihad. Traditional jurisprudence (fiqh) distinguishes two principal branches of law, ibadat(rituals) and muamalat (social relations), which together comprise a wide range of topics. Its rulings are concerned with ethical standards as much as with legal norms, assigning actions to one of five categories: mandatory, recommended, neutral, abhorred, and prohibited. Thus, some areas of shariah overlap with the Western notion of law while others correspond more broadly to living life in accordance with God's will. Classical jurisprudence was elaborated by private religious scholars, largely through legal opinions (fatwas) issued by qualified jurists (muftis). It was historically applied in shariah courts by ruler-appointed judges, who dealt mainly with civil disputes and community affairs. Sultanic courts, the police and market inspectors administered criminal justice, which was influenced by shariah but not bound by its rules. Non-Muslim (dhimmi) communities had legal autonomy to adjudicate their internal affairs. Over the centuries, Sunni muftis were gradually incorporated into state bureaucracies, and fiqh was complemented by various economic, criminal and administrative laws issued by Muslim rulers. The Ottoman civil code of 1869–1876 was the first partial attempt to codify shariah.

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