



JOURNAL OF THE ASIA EDUCATION
TEACHERS' ASSOCIATION

ASIA

Volume 45, No 3 September 2016



Celebrating 40 Years – Valuing cultural diversity and promoting
intercultural understanding in a networked world



Mission Statement

AETA, a voluntary non-profit organisation, dedicates itself in this Mission Statement to endeavour to:

1. promote Asian Studies in Australian schools whether as a separate discipline, or as part of studies in other disciplines;
2. publish a journal dedicated to providing appropriate input about Asia to school teachers, as well as being a forum for the dissemination of ideas for improving Asian Studies in Australian schools;
3. publish resources which can be helpful in teaching about Asia in Australian schools;
4. promote and/or participate in conferences, seminars, or other discussions which are aimed at promoting Asian Studies or enhancing their quality
5. make representations to governmental or other bodies regarding Asian Studies courses or their content in school curricula;
6. make representations to tertiary institutions regarding Asian Studies in tertiary courses, particularly for teacher education; and
7. disseminate news about this Association's activities and its views about Asian Studies education through the media and through specialist newsletters and journals.

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Cec White - Advisor and Assistant to Executive (co-opted member)	

Contributions to the Asia Education Teachers' Association journal are most welcome. For policy guidelines for submission of articles to the AETA journal go to – www.aeta.org.au/journals.

Please send to:

The AETA Journal Editor
GPO Box 2393
Sydney NSW 2001

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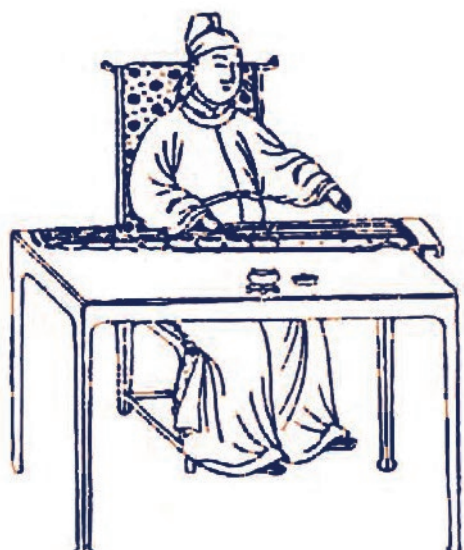


ASIA

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From the Editor's Desk

In 2015, a number of the Executive of AETA travelled to Turkey, the Cross-road of Europe and Asia. Although we all had some knowledge of Turkey because of our historical links, everyone was amazed at the diversity of culture, geography and history that we experienced. We all felt welcome and relaxed as we immersed ourselves in new experiences, sights and sounds.

Since we were there, terrorism has become an issue for the Turkish people especially in Istanbul and its airport. There has been an attempted coup and serious repercussions for thousands of citizens with arrests of teachers, judges, military personnel and public servants, but, do not take Turkey off your "bucket list" in the long term, it is really worth the journey. We hope that normality and human rights will be restored in the near future. Istanbul alone, is worth the trip, a most exciting, beautiful and interesting city. We were enthralled to visit the sites of ancient Troy, Pergamum and Ephesus as well as Gallipoli, a beautiful but haunting place.

The city of Istanbul, sits astride the Bosphorus, where Asia begins and Europe ends. It has the legacy of the Ottoman Empire on every street corner. The Grand Bazaar with its thousands of stalls, reflects the connection between Europe and the Silk Road which stretched all the way to Xian in China. As a result, the culture of Istanbul and indeed Turkey as a whole, is a vibrant mix of so many cultures evolved over the centuries e.g. the beautiful mosques, the food and music, the carpets and textiles, the generosity and hospitality of the people and the famous "Turkish Baths" or Hamams.

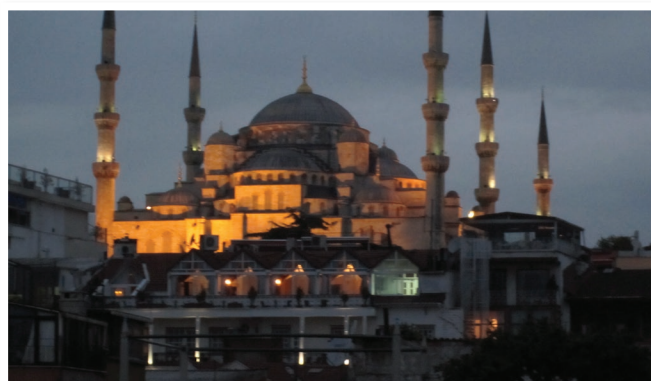
This Journal attempts to give teachers some insights into this wonderful country and its culture. Dr Susan Bliss has provided many units for teachers in both Primary and Secondary and we appreciate her dedication to curriculum based material for busy teachers. Thank you to Sedat Bulgu and Dr Jennifer Lawless for a challenging piece on Gallipoli. Dr Jennifer Curtis has contributed a piece on Calendars that examines the differences between cultures.

I would also like to thank Jenny for her amazing contribution as tour leader on our trip. Thank you too, to Phillip O'Brien for his wonderful piece on The Ottoman Empire.

Another delight for our trip was sharing it with our tour guide Mehmet. His knowledge and passion for the history and culture of Turkey made our trip the success that it was and every one of us wants to return.

Please use these units to expand the curriculum that you teach.

Di Dunlop



Valuing cultural diversity and promoting intercultural understanding in a networked world



Turkey

An Introduction

by Dr. Susan Bliss

Republic of Turkey: Turkiye Cumhuriyeti in Turkish

Size: 780,580 km²

Flag: Turkey's flag was adopted in 1844. The flag has a red background with a white crescent and a white five pointed star. The crescent represents the Sun and Moon. The crescent and star are symbols of the Islam religion.



Government: Democratic Republic.

Latitude and longitude: 39°N 35°E.

Turkey connects Europe and Asia 97% of Turkey is in Asia called Anatolia
3% of Turkey is in Europe called Thrace.

Population 79.5 million (2016). Equivalent to 1.07% of the world population.
Growth rate 1.34% pa.
Life expectancy 79 years.
Urban: 71.9% of the population.
Median age is 30.2 years (young population).

Turkey-located between Europe and Asia



Major Cities: Istanbul 14 million, Ankara 5 million (capital), Izmir 3 million.
In 1930 Constantinople was renamed Istanbul.



Istanbul from Galata Bridge over the Golden Horn, water transportation, Suleymaniye Mosque in background (J. Bliss)



Map Ankara: http://ichef.bbc.co.uk/news/624/cpsprodpb/7794/production/88321603_ankaramap.jpg



Activities-contemporary issues:

- *Research the city of Izmir and its problems managing large numbers of refugees swarming into the city in 2015-2016. Where do they come from? Where are they going? What was the Turkish government's response?*
- *List the terrorist attacks over the last few years in Istanbul and Ankara. Who was responsible? What were their impacts? What strategies have been implemented to reduce these horrendous attacks?*

Climate: Mediterranean-hot, dry summers with mild, wet winters. Climate harsher further west and inland

Climate data for Istanbul												
Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Temperature °C	5.6	5.7	7.0	11.1	15.7	20.4	22.8	23.0	19.7	15.6	11.4	8.0
Precipitation mm	105.3	77.3	71.8	44.9	34.1	34.0	31.6	39.8	57.9	87.7	101.3	122.6

<https://en.wikipedia.org/wiki/Istanbul>

General landforms: high central plateau (Anatolia); narrow coastal plain; several mountain ranges.

Highest point: Mount Ararat 5,166masl.

Main bodies of water: Mediterranean Sea, Aegean Sea, Black Sea, Kizilirmak River, Kura River, Tigris River, Euphrates River, Lake Van, Lake Tuz and Lake Beysehir.



Map: <http://www.mapsofworld.com/physical-map/maps/turkey-physical-map.jpg>



Activities:

- *What is the range in temperature for Istanbul?*
- *What is the annual average precipitation for Istanbul?*
- *Draw a climate graph of Istanbul.*
- *What is the latitude and longitude of Ankara?*
- *Name two lakes, two rivers and two mountains in Turkey.*
- *List two countries surrounding Turkey.*

Major Landforms: Pontic Mountains, Taurus Mountains, Mount Ararat, Gallipoli peninsula.



Gallipoli, Plugge's Plateau, Gelibolu, battlefields, cliff (J. Bliss)



Gallipoli, Ari Burnu Cemetery (S. Bliss)



Little Ararat (left) Mount Ararat (right)

https://en.wikipedia.org/wiki/Mount_Ararat#/media/File:Agry%28ararat%29_view_from_plane_under_naxcivan_sharur.jpg

Famous Places: Blue Mosque, Ruins of Ephesus, Hagias Sophia, Topkapi Palace, Fairy Chimneys in Cappadocia, Pamukkale, Bodrum Castle, Mount Nemrut, Grand Bazaar in Istanbul and Sultan Ahmed Mosque.



Photograph: Cappadocia, Monks Valley, fairy chimneys, World Heritage (S. Bliss)



Ephesus, Roman ruins, Celsus Library (J. Bliss)

Religions: Muslim 99.8% (mostly Sunni), other 0.2% (mostly Christians and Jews). Turkey is a secular state. There is no state religion.



Photograph:
Whirling
Dervish (J. Bliss)

Photograph: Istanbul, world heritage, Sultan Ahmed Mosque, Blue Mosque (J. Bliss)

Human Wellbeing

Developing country.

High Human Development-69 out of 187 countries.

Gender Inequality Index (GII)-69 out of 149 countries.

Below poverty line 22%.

During last two decades, infant mortality rates fell, literacy rates climbed and absolute poverty fell.

GDP rose (18th largest in world) and GDP per capita 17th largest in world.

Unemployment is high and income inequality is high.

Istanbul is the richest area in Turkey and Van is the poorest.

Wealth mainly concentrated in the northwest and west of Turkey.

Poverty tends to be in east and southeast with higher levels of unemployment.

Ethnic groups: Turkish 80%, Kurdish 20%

Languages: Turkish (official), Kurdish, Arabic, Armenian, Greek

Famous People:

Kemal Ataturk

- Revolutionary and first President of Turkey.
- 1923 founder of the Turkish Republic.
- Responsible for many economic and social reforms.
- Abolished polygamy, removed Islam as the state religion; introduced western-style legal codes.

Justinian I: Byzantine Emperor.

Saint Nicholas: Saint in the early church.

Osman I: Founded the Ottoman Empire.

Suleiman the Magnificent: Emperor of the Ottomans for 46 years.

Theodosius II: Roman Emperor.

Major Industries:

Textiles, food processing, electronics, mining, steel, petroleum, construction, lumber, paper.

Agricultural Products:

Tobacco, cotton, grain, olives, sugar beet, pulse, citrus, livestock.

Natural Resources:

Around 60 different minerals are currently produced e.g. boron salts, coal, iron ore, copper, chromium, antimony, mercury and gold. Hydropower and geothermal power.



Activities:

Primary:

Find Turkey on a globe.

Complete the questions on similarities and differences

Your place	Turkey
Where is your place located in Australia?	Where is Turkey located? How far is it from Australia?
What are the natural and human features?	Refer to the photographs and list the human and natural features
What is the capital of the country?	What is the capital of the country?
Does your place have festivals? What are they?	What are the festivals in Turkey?
Where do you go shopping?	Many Turks shop in Bazaars? What is a Bazaar?

Secondary:

Design an annotated e-collage of Mosques in Turkey.

ICT: Turkey is a country in transition (great for history)

<http://www.prometheanplanet.com/en-us/Resources/Item/44472/turkey#.Vone3FJBmjE>



THE OTTOMANS:

Europes' Moslem Emperors

A Visual History Study (Stages 4 to 6) by Di Dunlop

There are three episodes in this series by DOCUBOX, narrated by Rageh Omaar.

The Ottoman Empire was the world's last Islamic Empire, a Superpower of two million square kilometres. Its capital, Byzantium, Constantinople, now Istanbul matched the glories of Ancient Rome. For six centuries it was the source of power but collapsed at the beginning of the twenty first century. Rageh Omaar examines why the Ottomans have disappeared from our understanding of history in West Asia[the Middle East]. An understanding of the story of the Ottomans will help to establish the roots of many of the "trouble spots" of today: Palestine, Iraq, Israel, Libya, Syria ,Bosnia etc.

EPISODE 1...ROOTS OF THE EMPIRE.

This episode reveals the origins of nomadic horsemen in rural Turkey who became the rulers of an empire that spanned three continents. The Ottomans took control of the holy sites if Islam, Mecca, Medina and Jerusalem as well as reaching into North Africa and Europe.

EPISODE 2...SULEIMAN THE MAGNIFICENT AND ABDUL HAMID 11.

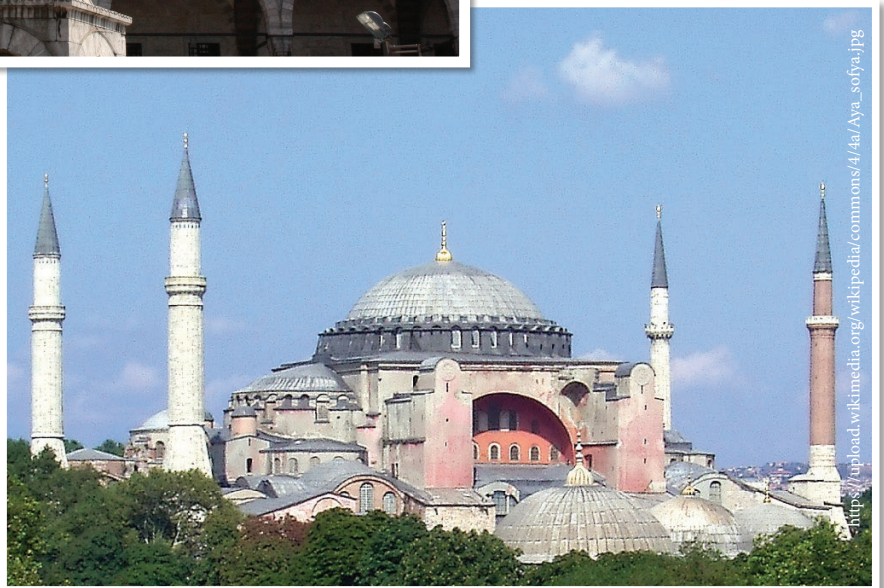
In this episode the contrast is made between the greatest emperor of the " Golden age" and the ruler who was in control of "the sick man of Europe" [Turkey] at the end of the nineteenth century. The cultural legacy of Ottoman rule is examined in both its political and religious architecture.

EPISODE 3...MUSTAFA KEMAL- ATATURK.

The Islamic Superpower of the Ottomans collapsed after World War 1 as the European powers divided up the spoils of the Empire. The last Emperor left Turkey but the legacy of brutality and massacres is still the basis of conflict and tension today. The centre of the former Empire, modern day Turkey, underwent a social revolution led by Mustafa Kemal Ataturk, a military commander from the Gallipoli campaign and a visionary who made Turkey a modern, secular democracy whilst still being a Muslim country.



The Blue Mosque

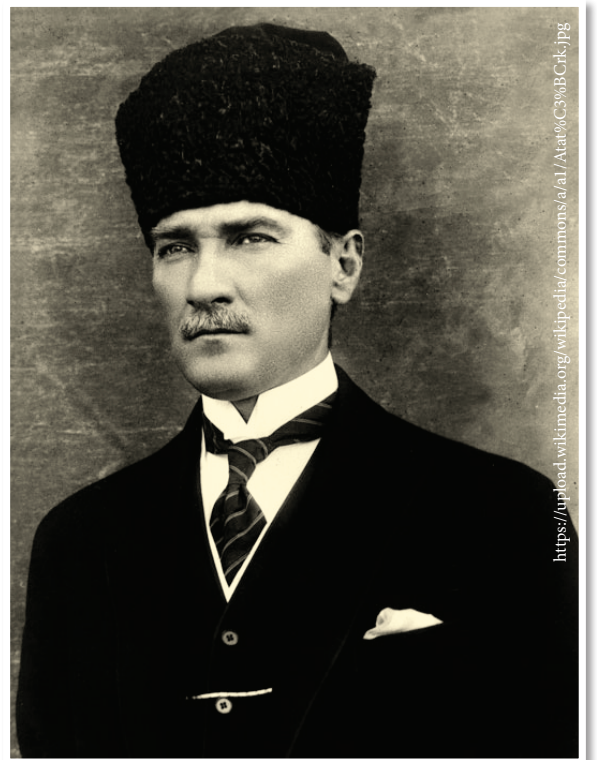


Aya Sophia

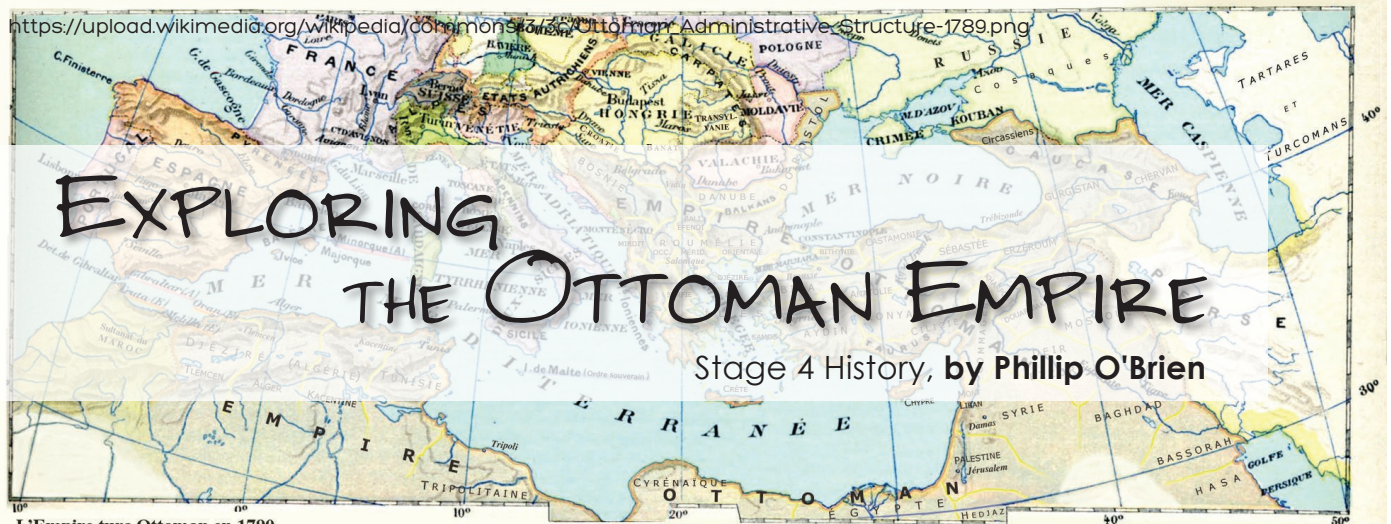


Activities

- Prepare a timeline for Istanbul from the time of Constantine and through the rule of the Ottomans. Mark in the time that the capital's name changed from Byzantium to Constantinople to Istanbul.
- On a blank map draw in the boundaries of the Ottoman Empire at its peak and on a second map draw in today's political boundaries and name the countries.
- Prepare a profile of Suleiman the Magnificent, Abdul Hamid 11 and Mustafa Kemal Ataturk.
- Research the importance of the following buildings in Istanbul: the Blue Mosque, Aya Sophia and Topkapi Palace. Find photos to accompany your research.
- What is the modern day capital city of Turkey. Why was it changed from Istanbul.



Kemal Ataturk



L'Empire turc Ottoman en 1790.

Sources : Schrader, Prudent, Anthoine : *Atlas historique universel*, Hachette, Paris, 1887, carte 53, et Baldamus, Schwabe et Koch : *Historischer Grosser Atlas*, Putzger, Leipzig 1898, pp. 20, 23, 51 pour les provinces.



Figure 1: Yenî Cami and Eminönü bazaar, Constantinople, Turkey, ca. 1895



Figure 2: Illustration of Osman rallying Gazi warriors into battle

The Australian Curriculum: History offers a plethora of diverse teaching and learning opportunities. Depth study options open up the possibility for schools to explore 'non-traditional' content, particularly outside the confines of European history. Such content not only allows students to engage with new material and expand their intercultural understanding, but also affords them the opportunity to deepen their contextual understanding of the modern world through the study of history.

In year 8, students undertake a broad study of the period encompassing c.650-1750CE, when, - as outlined by ACARA (2015) - "major civilisations around the world came into contact with each other. Social, economic, religious and political beliefs were often challenged and significantly changed. It was the period when the modern world began to take shape." Given that this period then forms a significant bridge between the distant past and near present, there is much to be gained taking up the change to study the Ottoman Empire.

The Australian Curriculum for History at Year 8 is driven by four key inquiry questions:

- How did societies change from the end of the ancient period to the beginning of the modern age?
- What key beliefs and values emerged and how did they influence societies?
- What were the causes and effects of contact between societies in this period?
- Which significant people, groups, and ideas from this period have influenced the world today?



Working with the strands of historical skills, historical knowledge and understanding, these inquiry questions are outlined accordingly by ACARA:

Key Inquiry Framework	Sample Elaboration:
They Way of life in the Ottoman Empire (social, cultural, economic and political features) and the roles and relationships of different groups in society. (ACDSEH009)	E.g.: <i>Describing the way of life of people in the Ottoman Empire (for example, the role of the coffee house and bazaar or marketplace, the power and responsibility of the Sultan to ensure that justice was served within society)</i>
Significant developments and/or cultural achievements that reflect the power and influence of the Ottoman Empire, such as the fall of Constantinople in 1453 AD (CE), art and architecture. (ACDSEH053)	E.g.: <i>Describing Ottoman art and architecture (for example, the Selimiye Mosque in the city of Edirne in Turkey, and Islamic geometric design)</i>
Relationships with subject peoples, including the policy of religious tolerance. (ACDSEH054)	E.g.: <i>Outlining the millet system that regarded non-Muslim people as subjects, but as not being subject to Muslim law and explaining the tolerance of the Ottomans towards Christians and Jews</i>
The role of significant individuals such as Selim I or Suleiman the Magnificent in maintaining the strength and influence of the Ottoman Empire (ACDSEH055)	E.g.: <i>Investigating the achievement of individuals (for example, Selim I in establishing the empire and capturing Jerusalem; or Suleiman the Magnificent in expanding the empire to Belgrade in Europe)</i>

This framework presents plenty of opportunities for teaching and learning. A loose sequencing of lessons may include:

1. The Mohammed and the beginning of Islam
2. The spread of Islam
3. The Golden Age of Islam
4. The beginnings of the Ottoman Empire
5. Fall of Constantinople
6. The reign of Suleiman the Magnificent
7. Daily life in the Ottoman Empire
8. The legacy of the Ottoman Empire

These eight sub-topics allow sufficient scope to the Australian Curriculum content and explore the key inquiry questions, whilst also establishing and reinforcing contextual links with the twentieth century, Australia and the modern world. Given the ever-increasing diversity of Australian society, as well as the emphasis on intercultural understanding mandated by the Australian Curriculum, a thorough understanding of the beginnings of Islam and its influence on much of the world will set students in good stead for skill and knowledge application across a multitude of disciplines.

Suggested Teaching and Learning Content	
<i>Mohammed and the beginning of Islam</i>	<ul style="list-style-type: none"> • The life of Mohammed • Arabia in the seventh century • the Quran • Islam • Hijra (migration) • The Splitting of the Moon
<i>The spread of Islam</i>	<ul style="list-style-type: none"> • Timeline of the spread of Islam • The attraction of Islam • Divisions within Islam (Sunni/Shia) • The relationship between Islam and other regional faiths (including Christianity and Judaism) • The Byzantines and the Persians
<i>The Golden Age of Islam</i>	<ul style="list-style-type: none"> • The crossroads of India, China, Greece and Rome • Advances in education, literature, medicine, astronomy, geography and mathematics • The House of Wisdom
<i>The beginnings of the Ottoman Empire</i>	<ul style="list-style-type: none"> • From 1200 CE • Competing states: the Byzantine and the Persians • The role of Venice, the Crusaders and the Seljuk Turks • Osman I and other key leaders
<i>The Fall of Constantinople</i>	<ul style="list-style-type: none"> • The jewel of the Byzantine Empire • The gateway to Europe and Asia • The use of gunpowder and the cannon • Siege warfare • Janissaries • The Hagia Sophia
<i>The reign of Suleiman the Magnificent</i>	<ul style="list-style-type: none"> • The height of the Ottoman Empire • The Hapsburgs • The Siege of Vienna • Suleiman the Lawmaker • The Millet system
<i>Daily life in the Ottoman Empire</i>	<ul style="list-style-type: none"> • Housing • Women/children • Marriage • Slavery • Trade • Bazaars • Coffee houses
<i>The legacy of the Ottoman Empire</i>	<ul style="list-style-type: none"> • Art • Architecture • Poetry • Literature • Achievements • The spread of Islam

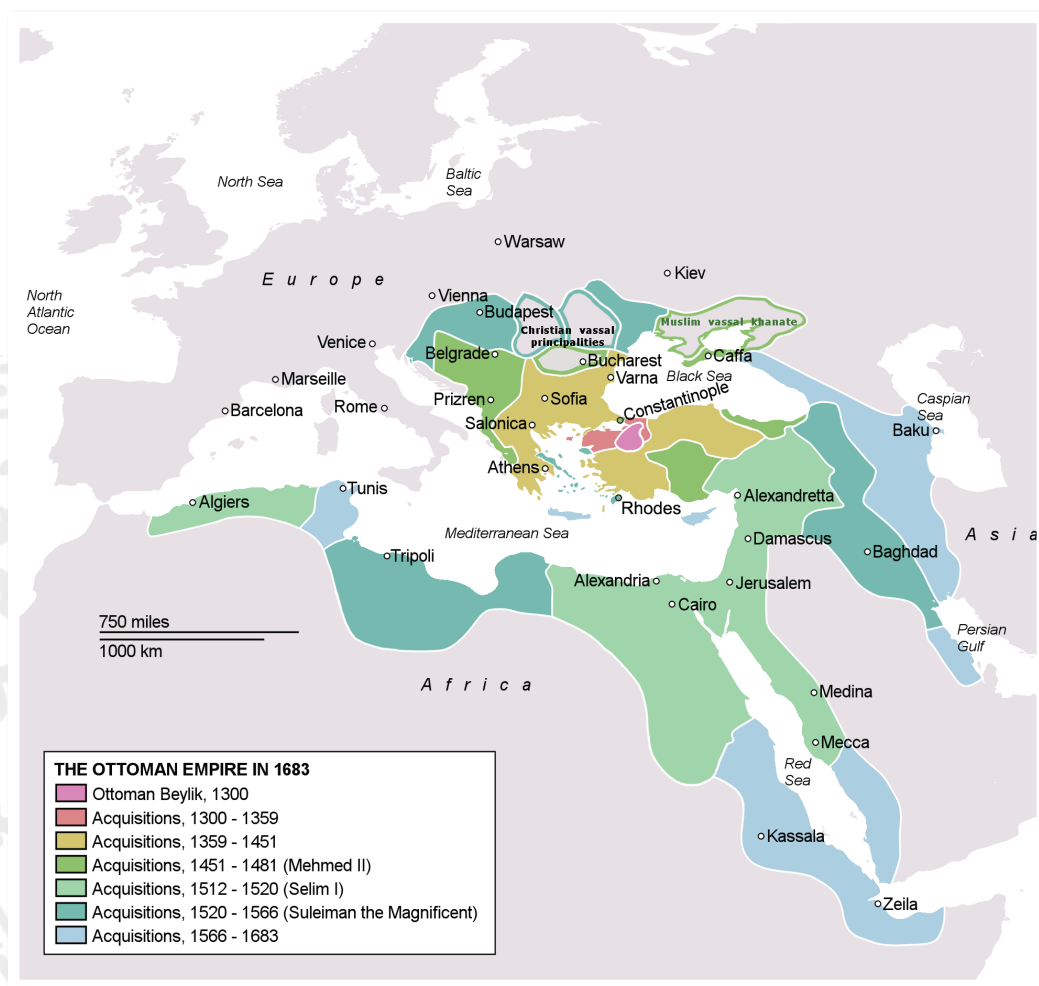


Figure 3: The Spread of the Ottoman Empire

Assessment and activities within studies of the Ottoman Empire ultimately contribute to the demonstration of capabilities towards the Year 8 Achievement Standards under the Australian Curriculum. Suggested activities could include the following:

Suggested Task/Activity	Achievement Standards (ACARA)
Create three annotated maps: Arabia in the time of Mohammed, the Ottoman Empire under Osman I and the Ottoman Empire under Suleiman. Explain differences in the annotations.	<i>Students recognise and explain patterns of change and continuity over time.</i>
Jigsaw learning groups expanding on cause and effect diagrams for the rise of Islam, the Golden Age of Islam, the Crusades, the Siege of Constantinople and the Siege of Vienna.	<i>Students explain the causes and effects of events and developments.</i>
Class discussion on why the Ottoman Empire spread, what motivated them? Students to prepare individual responses.	<i>Students identify the motives and actions of people at the time.</i>
Prepare profiles of key Ottoman leaders, particularly Suleiman the Magnificent, including their achievements and influences.	<i>Students explain the significance of individuals and groups and how they were influenced by the beliefs and values of their society.</i>
Work with sources relating to the same event. Consider differing perspectives of the Crusades and describe the differences.	<i>Students describe different interpretations of the past.</i>

Create annotated timelines of key events of the period.	<i>Students sequence events and developments within a chronological framework with reference to periods of time.</i>
Individual exploration questions developed about aspects of daily life within the Ottoman Empire for different social groups.	<i>Students develop questions to frame a historical inquiry.</i>
Acquisition and use of sources in support of developed exploration questions.	<i>Students analyse, select and organise information from primary and secondary sources and use it as evidence to answer inquiry questions.</i>
Source analysis tasks: short tests were given documents to explore historical knowledge and understanding, as well as skills.	<i>Students identify and explain different points of view in sources. When interpreting sources, they identify their origin and purpose, and distinguish between fact and fiction.</i>

Exploring the Ottoman Empire is an engaging exercise for students. Further resources for enrichment include the *Islam: Empire of Faith* documentary, as well as carying sources in Turkish, Middle Eastern, Arabian and Islamic history. The Golden Age of Islam, in particular, we well-sourced online, including the excellent *1001 inventions and the Library of Secrets* documentary (available vis YouTube) and materials.

*See also "A Visual Study, - East to West" (seven part series) - AETA Volume 42, No. 3, September 2014 Journal.

Islam

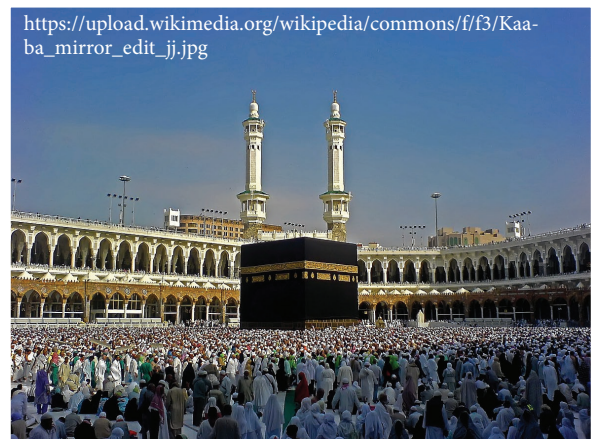
An Introduction with activities (Stage 3/4)

by Di Dunlop

The beginnings of Islam

- The word 'Islam' means, among other things, submission to the will of God. To a Muslim there is one and only one God and he is called Allah. *Allah* is the Arabic word for 'God'. A Muslim's life is devoted to performing his or her duty to Allah.
- Muslims believe that their religion began with Adam, then was continued and developed by all the other prophets in the *Bible*, including Jesus, throughout the advancement of human civilisation.
- Islam in its present form originated in West Asia around AD 600. The religion spread quickly, and now has followers in most countries of the world. Indonesia is a good example of a large non-Arabic country where Islam is the religion of most people. Islam's Arabic origins provide an explanation for and understanding of some of the practices of Muslims.
- The practices of Islam are based around the Five Pillars of Faith. They involve the Muslim declaring their belief in one and only one God, being obliged to pray five times a day, fasting during the month of Ramadan, paying a percentage of earnings to the poor, and endeavouring to take part in the holy pilgrimage to Mecca at least once in a lifetime.
- Muslims believe that the word of God was spoken to his messenger Muhammad through the Angel Gabriel. Muhammad passed on the word of God through his teachings, and these words were the first mesmerised by Muhammad's followers, and later recorded to become the Islamic holy book the *Qur'an*.
- Muslims believe that the word *Qur'an* is the very word of God and these words were passed to Muhammad in Arabic. To this day the *Qur'an* exists in the same form as the words were first recorded. It is not permitted to change the wording in any way.
- It should be noted that Muslims should not be referred to as Muhammadans, nor Islam as Muhammadism, as this incorrectly suggests that the believers may workshop Muhammad. As far as the Prophet Muhammad or any other Muslim is concerned, there is no God but the one God and Muhammad was chosen to be his last messenger.
- Islam is very much a religion that determines and guides the way of life for its millions of followers. The practices of Islam are basically the same, although cultural variations do occur, and like all religious practice the followers do vary in the strength of their commitment. A variety of sects do also occur in Islam.

**Islam
is considered to
be the newest of the
world's major religions.
Any person who believes
in the teachings of
Islam is called a
Muslim.**



The Kaaba in Mecca

The Life of Muhammad

- Muhammed was born in AD 570 at Mecca in Arabia (which is now known as Saudi Arabia). He was to bring to people the message of Islam with his belief in one God.
- Orphaned as a child, he was brought up by his grandfather and his uncle. As a boy he worked as a shepherd. Later he worked on the trade routes helping with the camel caravans. He became a well-respected merchant. He married his employer, a rich woman called Khadijah and they had six children. Fatima was the only one of his children to produce grandchildren, as the others either died when they were young or their children died.
- During these times the people worshipped many idols and many drunk alcohol and gambled excessively - which displeased Muhammad.
- Muhammad began to spend many days alone fasting and praying in a cave at Mount Hira. When he was around forty, Muslims believe that he heard the words of God (*Allah* in Arabic), spoken by the Angel Gabriel. Muhammad was terrified and rushed home to his wife Khadijah claiming that he was either possessed or he had just become a prophet. These revelations continued, reassuring him and entrusting him with what Muslims believe is the original divine message in its final form.
- These revelations from God, passed on through Muhammad, are the foundations of Islam. The words spoken to Muhammad were recited by him, memorised by his followers, and later carefully recorded.
- Muhammad began to preach Islam to the people of Mecca. He especially called on them to stop worshipping their many idols and to believe in the one and only

The journey from Mecca to Medina is significant for Muslims. It is called the Hijra (migration). Muslims count their years from that date in the same way Christians count their years from the time that Christ was born.

God. The people of Mecca saw these teachings as a threat to their way of life and persecuted Muhammad and his followers, and later drove Muhammad from the city. Muslims believe that he was commanded by Allah to go to Medina.

- In Medina, Muhammad



Miniature of Muhammad re-dedicating the Black Stone at the Kaaba

was welcomed and his teachings were respected.

Muhammad was not only a spiritual leader but also a political leader, and he formed the first Muslim state. His tormentors from Mecca pursued him to Medina, but in each battle fought with Muhammad as commander. His followers were able to defeat the aggressors even though they were outnumbered. More and more followers came to his teachings.

- Muhammad eventually returned to Mecca. The religion which he has passed on to the people began to spread throughout West Asia [the Middle East], and later throughout the rest of the world. By the time of his death Muhammad virtually controlled the whole of Arabia, and the majority of people had become Muslims.
- Muhammad died when he was sixty-three and was buried in Medina. During his twenty-three years of preaching he had changed the lives of many of the people who had come into contact with his teachings. Many tried to proclaim him a saint, but in all his teachings he had stated that he was just a man who had been chosen by God to give people God's message. Muslims believe that Muhammad was the messenger and last prophet of God.
- No picture of Muhammad exists as he would not allow his image to be drawn in case people began to idolise him and perhaps put him before the one God.
- The messages given to Muhammad by the Angel Gabriel were constantly recited, recorded as they were revealed, and became the basic source of Islamic teachings and law - the Qur'an, the Holy Book of Islam. Stories of the way Muhammad lived his life and conducted himself were also recorded, providing Muslims with an example and explanations of how they should live their lives. These are called the Sirah and Sunnah. A collection of the sayings of Muhammad was also recorded in the Hadith.

Timeline

- CE 570** Muhammad was born. After his mother died, when he was five, he was raised by his grandfather and uncle, his father having died before he was born. Muhammad grew up to be a well-respected and trusted merchant.
- CE 610** When Muhammad was around forty, the Angel Gabriel began to reveal the word of God to him in a cave on Mount Hira.
- CE 622** Muhammad and his followers were driven out of Mecca as they were seen as a threat to the way of life of the Meccans. The journey from Mecca is called the Hijra and it is from this date that the Islamic calendar begins. Muhammad made his home Medina and became both the spiritual and political leader of the city.
- CE 630** Muhammad returned triumphantly to Mecca and became the spiritual and political leader of most of Arabia as Islam spread.
- CE 632** Muhammad died and was buried in Medina. Muslims believe Muhammad was a messenger of God and the last of God's prophets.



WEST ASIA AT THE TIME OF MUHAMMAD

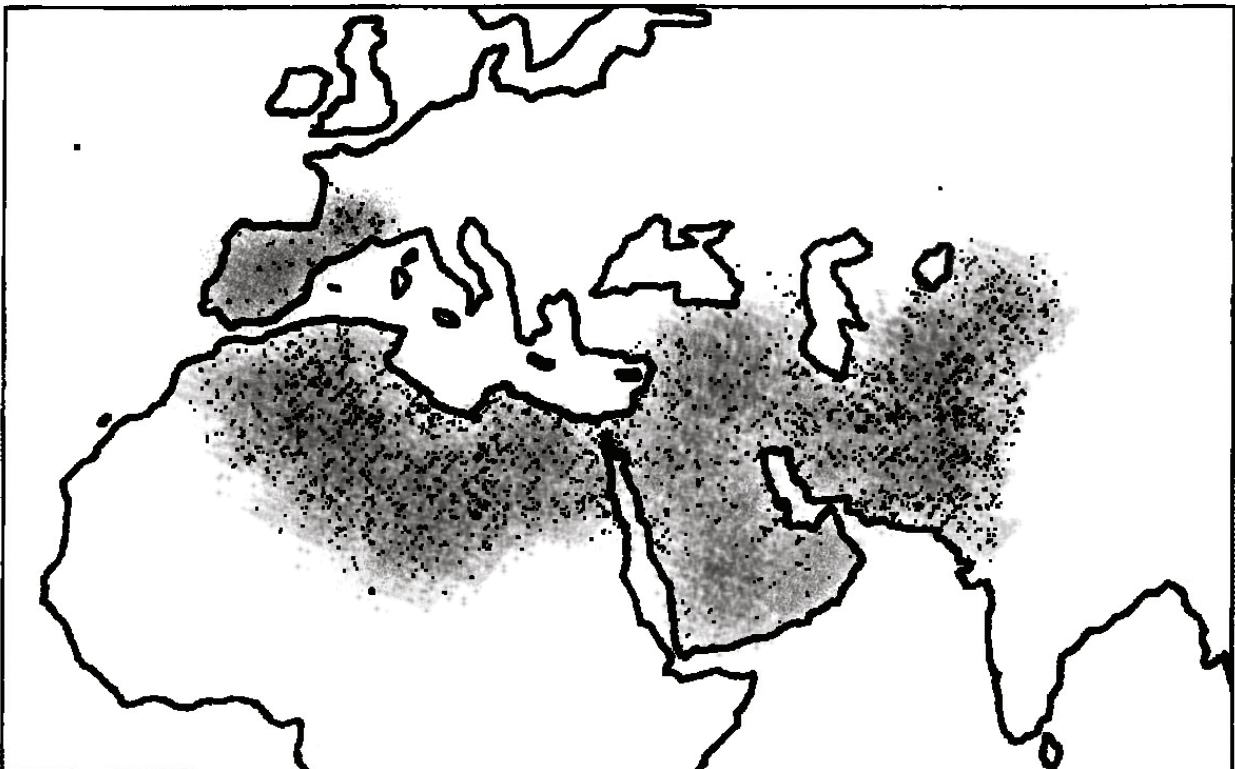


The Spread of Islam

- While Muhammad was alive, he was not only the Muslim religious leader but also the leader of State. Soon all of Arabia was united under Muhammad's leadership.
- Following Muhammad's death he was succeeded by a Caliph (which means successor).
- The first of the Caliphs was Abu Bakr, Muhammad's closest companion. He performed the task of bringing the *Qur'an* together into one book from the followers who had memorised the Prophet's revelations.
- Some of the tribes began to turn away from Islam, and Abu Bakr went to war against them. Upon their submission, the wars continued against the non-Muslim empires of Byzantium and Persia, and large areas of the Middle East came under Islamic control.
- 'Umar was the second Caliph. He was Muhammad's close companion and son-in-law. Following him was Uthman, who saw the written *Qur'an* published.
- Ali, the first youth to embrace Islam, was Muhammad's cousin. He was a close companion and son-in-law, and became the fourth Caliph. He was murdered in 661. The Umayyad family appointed a Caliph and began a dynasty.
- It was at that time that supporters of Ali rejected the Umayyad's right as Caliph, and the Muslim group known as the Shi'ites began. Those who accepted the Umayyads belong to the Sunni.
- Islam spread west into Egypt and North Africa. By 732, Spain and Portugal were occupied by Muslims.
- Later, Islamic influence was spread into Turkey and throughout Persia to India and China.
- Three major empires grew out of this as Islam continued to spread. These empires were the Sassanids in Persia, the Moghuls in India and the Ottomans in Turkey.

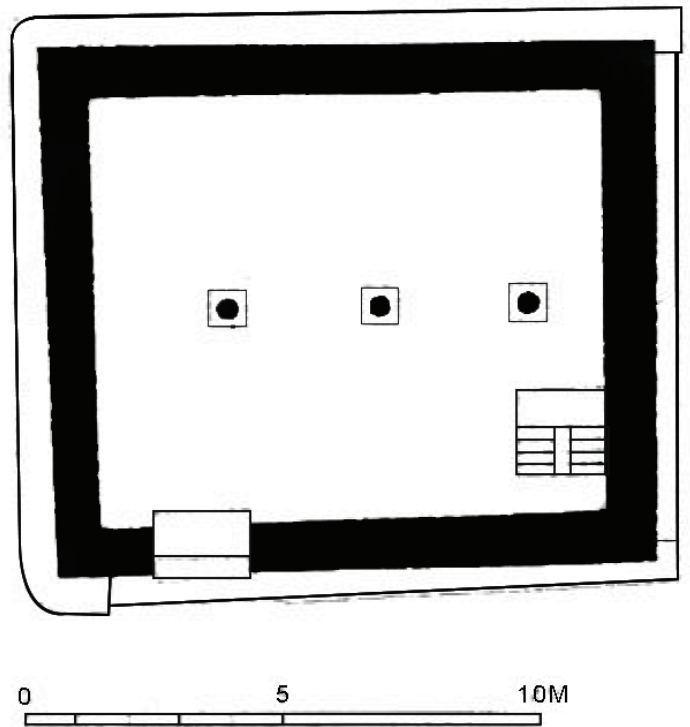


The Spread of Islam by AD 750

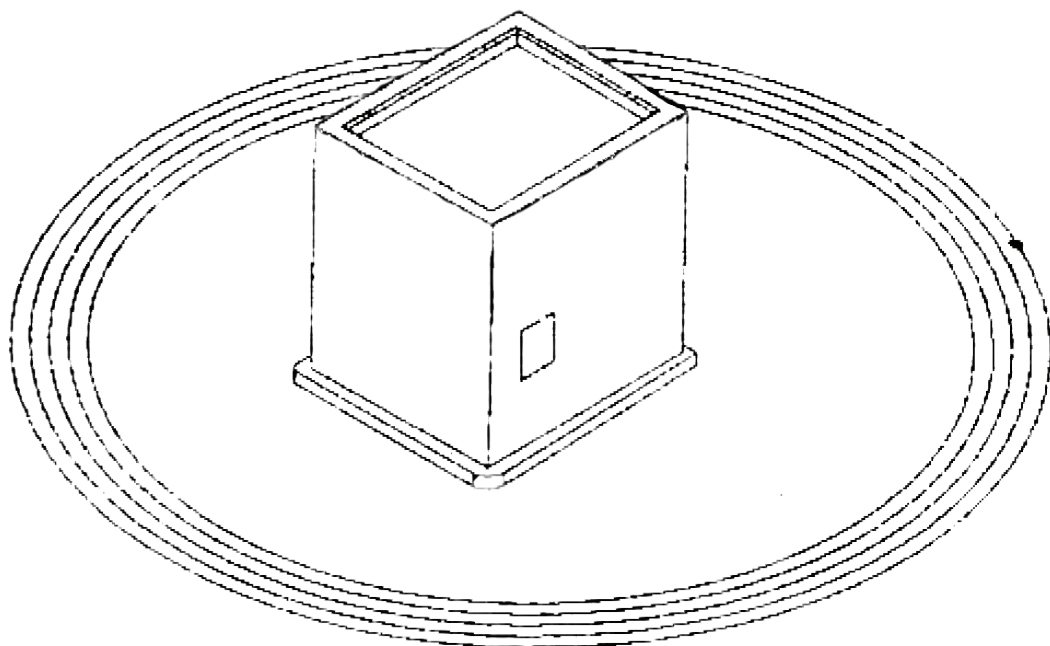


The Ka'ba

- This is a cube-shaped structure which is located at the centre of the Masjid al-Haram in Mecca.
- Today, it stands 15 metres high and 10.5 x 12 metres on the outside. It is oriented so that its four corners roughly align with north, south, east and west.
- The original structure predates Islam. It is believed to have been built by the Prophet Abraham (although there are no archaeological findings to support this). Used to house sacred objects, including the Black Stone, interior walls were decorated with paintings. The exterior was covered with *Nabrat* cloth from Yemen.
- The *Baqara* verse, revealed to the prophet Mohammed, established the Ka'ba as the direction (*Qibla*) which Muslims must face for their daily prayers. And as the destination for the pilgrimage (*Hajj*) required once in a lifetime of every Muslim (if they are able).



- Each year pilgrims gather at the courtyard and encircle the Ka'ba seven times (*Tawaf*), during which they kiss and touch the Black Stone (a Muslim object of veneration embedded in the eastern corner of the Ka'ba).
- The Abbasid Caliphs contributed to the design of the Ka'ba by covering it with the *kiswa*, a black cloth brought from Tanis in Egypt. The *kiswa* comprised of eight curtains (a pair on each side of the cube) embroidered with gold calligraphy expressing the Muslim shahada or oath: 'There is no God by Allah and Mohammed is the Prophet of Allah.'
- On the south-western side of the Ka'ba is a semicircular wall about one and a quarter metres tall, which represents its border (*al-hatim*) as built by Abraham. The Black Stone is embedded in the eastern corner, one and a half metres above the ground. During the first Saudi extension to Masjid al-Haram in 1976, the interior of the Ka'ba was decorated with gold geometric motifs and inscribed with Quranic verses.



WORKSHEET - READ FACT SHEETS 1, 2 & 3

- ☐ RESEARCH the life of Abu Bakr. Prepare a 2 page report on him.
Include answers which cover
 - who he was
 - what he did
 - where he did what he did
 - why he is significant in history.

- ☐ RESEARCH the spread of Islam throughout the world.
Prepare a detailed TIMELINE of the spread and its extent.

- ☐ RESEARCH the Moghul dynasty in India. What impact did this Islamic family have on India. List five (5) significant buildings constructed during this time which were influenced by Islamic values.

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- ☐ Through RESEARCH, learn more about the life of Muhammed.
Prepare a story of his life and achievements in your own words.

- ☐ RESEARCH the Sunni and Shi'ite sects, then fill in the compare and contrast chart below.

COMPARE / CONTRAST CHART

SUNNI	SHI'ITE
1.	
2.	
3.	
4.	
5.	
6.	

WONDERWORD: THE BEGINNINGS OF ISLAM

M	U	H	A	M	M	E	D	I	P	R	O	P	H	E	T
A	D	F	E	G	H	F	A	T	I	M	A	L	A	J	K
Q	B	C	P	R	A	Y	Z	Y	L	S	O	M	J	N	M
U	M	O	D	R	J	K	X	Y	G	O	L	A	C	D	I
R	S	U	C	C	E	S	S	O	R	S	R	A	G	P	G
A	M	O	I	A	A	B	C	D	I	I	M	N	M	Q	R
N	O	I	B	L	C	C	A	X	M	E	D	I	N	A	A
U	U	R	A	I	H	R	J	G	A	B	R	I	E	L	T
V	N	Q	R	P	A	C	A	F	D	G	C	V	E	S	I
W	T	O	A	H	K	L	M	M	E	C	C	A	V	U	O
X	H	C	S	R	I	P	J	H	A	D	I	T	H	I	N
Y	I	H	K	N	M	J	E	T	P	D	B	A	N	J	K
A	R	F	A	S	T	R	R	T	N	K	A	L	L	A	H
P	A	B	U	B	A	K	R	A	U	S	L	N	S	T	U
R	E	L	I	G	I	O	N	T	R	M	U	S	L	I	M

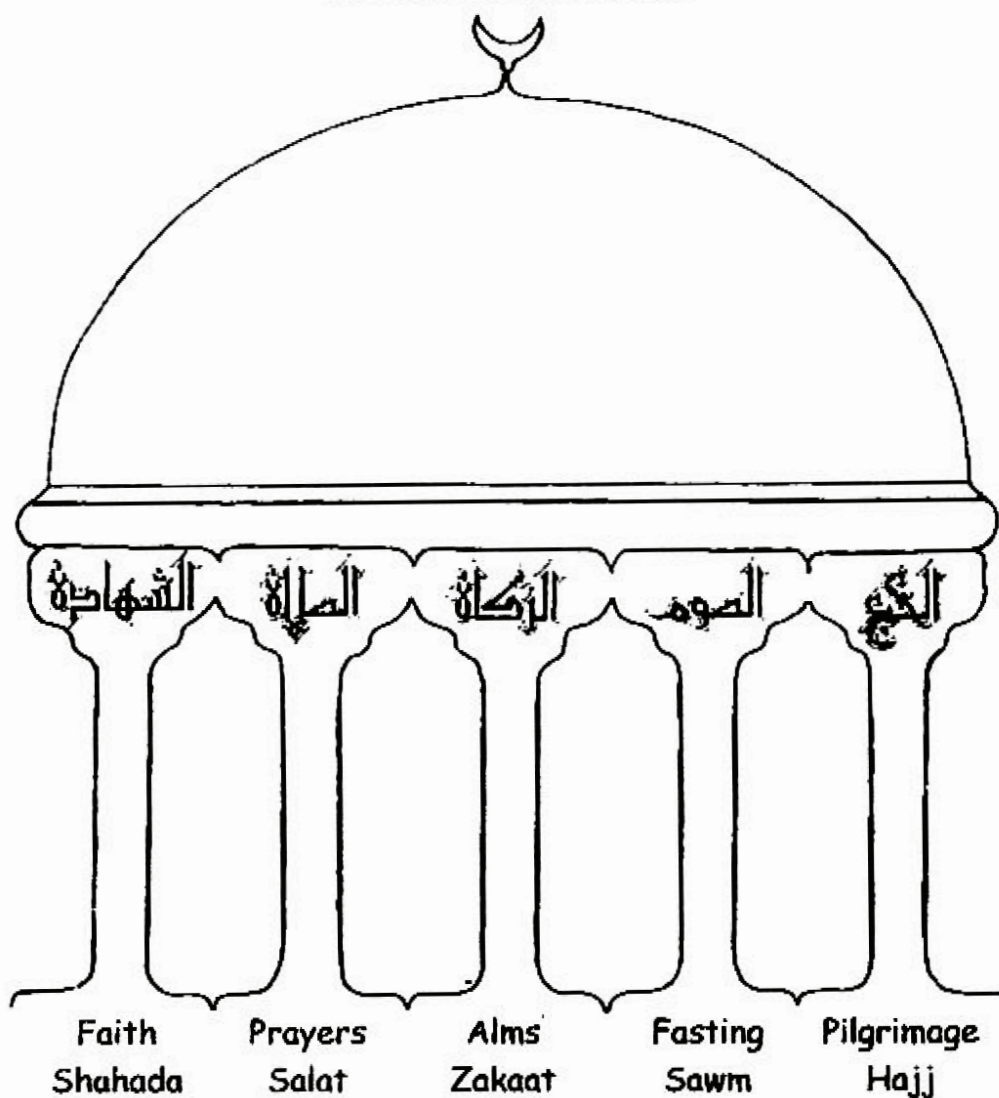
(a) READ the Fact Sheets 1, 2 & 3 and complete the following:

(b) Fill in the Wonderword with your answers.

1. This word means submission to the will of God (5 letters)
2. The language of the Qur'an (6 letters)
3. A follower of Islam (6 letters)
4. A system of beliefs that are followed by a group (8 letters)
5. The Islamic name for a God (5 letters)
6. The two holy cities of Islam are (5 letters) and (6 letters)
7. The prophet who received the Qur'an (8 letters)
from the angel (7 letters)
8. The holy book of Islam (5 letters)
9. The daughter of Muhammed (6 letters)
10. The name of the fasting month in Islam (7 letters)
11. The journey by Muhammed from Mecca to Medina was called (5 letters)
which means (9 letters)
12. In the Hajj, this journey is reenacted as part of the (10 letters)
13. A collection of the sayings of Muhammed (6 letters)
14. On the death of Muhammed he was succeeded by a (6 letters)
which means (9 letters)
15. The mountain where Muhammed spent time fasting and praying (5 letters) (4 letters)
16. A person chosen by God to spread the holy word (7 letters)
17. The pilgrimage that Muslims make in their lifetime (3 letters)
18. What Muhammed did on Mount Hira (4 letters) and (4 letters)

FIVE PILLARS OF FAITH

NSW Curriculum Document



FAITH

The declaration of faith that there is only one God and that Muhammad is his Prophet.

PRAYERS

Muslims are obliged to pray five times a day to remind them of God throughout the day. Many Muslims perform other prayers in addition to this.

ALMS

Zakaat is an obligation for all Muslims to contribute a percentage of his or her wealth each year to assist the poor.

FASTING

Fasting occurs in the month of Ramadan. A Muslim must refrain from all food, drink and sensual pleasure each day during Ramadan from dawn to sunset.

PILGRIMAGE

The Hajj is an aim for all Muslims and involves the pilgrimage to Mecca at least once in a Muslim's lifetime if he or she has the means to perform it and if his or her health permits.

THE BOOK OF ISLAM

NSW Curriculum Document – ACTIVITIES by DI DUNLOP

The *Qur'an* is the Holy Book of Islam. Muslims believe that the *Qur'an* was revealed to Muhammad through the Angel Gabriel. The words of the *Qur'an* are considered to be the actual words of God passed on to Muhammad over a period of 23 years.

To a Muslim the *Qur'an* is the complete book of guidance. The *Qur'an* is considered sacred and is the source of the laws of Islam.

The *Qur'an* today is exactly as it was fourteen hundred years ago. Muslims believe that as it is the word of God no man would have the right to change it. The *Qur'an* is written in Arabic for Muslims believe that this is the language of Paradise. Although translations of the *Qur'an* are available in the many languages of the world's Muslims, these translations are considered as an explanation of the *Qur'an*, but they cannot be regarded as the *Qur'an* itself. The *Qur'an* is always recited in Arabic. All good Muslims are expected to be able to recite major portions of the *Qur'an* as part of their duty to God, indeed many Muslims memorise the entire 114 Surah (chapters) of the *Qur'an*.

As Gabriel revealed the word of God to Muhammad he in turn recited it to his followers and over the years the words of the *Qur'an* were memorised, recorded and later collected into one book.

To follow the teachings of the *Qur'an* is to do one's duty to Allah and so be able to look forward to the paradise that Allah promises. The *Qur'an* teaches Muslims to live their life according to what Allah has created people for; and that is to serve Allah by doing good.

There are also rules and regulations about the way that the *Qur'an* is to be read and recited and as a sacred book a Muslim will ensure that he or she would only touch the *Qur'an* when he or she is in a state of cleanliness and purity.

Beautiful calligraphy is a feature of Islam and great care is taken to record the sacred words of the *Qur'an* in accurate and beautiful volumes.

It is interesting to note that the *Qur'an* shares many stories with the *Bible*. The Prophets of the *Bible* are recognised in the *Qur'an*. Muhammad is considered to be the last messenger of God.

Al-Fatiha (the Opening)

In the name of Allah, most Gracious,
most Merciful.

Praise be to Allah, the Cherisher and
Sustainer of the Worlds;

Most Gracious, Most Merciful;

Master of the Day of Judgment;

Thee do we worship, and Thine aid we seek.

Show us the straight path,

The path of those on whom You have
bestowed your Grace,

Those whose portion is not wrath and
who go not astray.

The first chapter of the *Qur'an*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

THE BOOK OF ISLAM

THE SUNNAH, SIRAH AND THE HADITH

The *Sunnah*, *Sirah* and the *Hadith* should not be confused with the *Qur'an*. Although they are closely linked with the holy *Qur'an* they are not considered to be the actual words of God.

Each of the *Sunnah*, the *Sirah* and the *Hadith* support the teachings of the *Qur'an* by providing examples from the way of life of Muhammad or by explaining or interpreting the *Qur'an*.

THE SUNNAH

The word *sunnah* means 'habit, custom or usual behaviour'. The *Sunnah* uses the example set by the Prophet Muhammad including his sayings and his habits to provide an interpretation of the *Qur'an*. For instance the Prophet Muhammad fasted every Monday and Thursday throughout the year. A Muslim who follows this example is following the *sunnah* of the Prophet Muhammad.

The *Qur'an* in providing the laws and guidelines for the Islamic way of life sometimes must be interpreted so that these guidelines can be practised in life. The *Sunnah* can be thought of as an accompanying volume which seeks to define and explain the messages of the *Qur'an*. Where a verse of the *Qur'an* needs to be interpreted the *Sunnah* is consulted.

Together with the *Qur'an*, the *Sunnah* provides the basis for Islamic law.

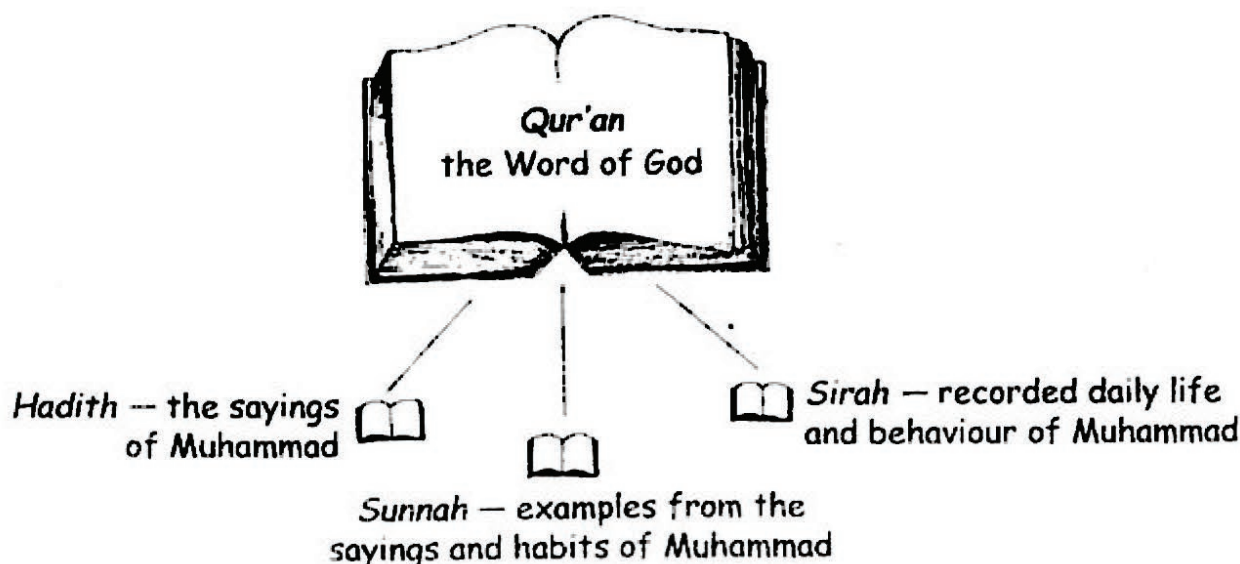
THE SIRAH

These are the recordings made by the companions of the Prophet Muhammad about his daily life, his personality and his behaviour in handling different situations.

THE HADITH

The books of the *Hadith* record the sayings of the Prophet Muhammad. The *Hadith* provides living examples of Muhammad's way of life which illustrate and explain the teachings of the *Qur'an*, for example:

- 'Whoever of you sees an evil action, let him change it with his hand, if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart—and that is the weakest form of faith.'
- 'Seek knowledge even unto China.'
- 'Be good to women, they are the twin halves of men.'



THE BOOK OF ISLAM

Read Fact Sheet 5 and complete the following close passage.

ARABIC	MUHAMMED	BIBLE	QUR'AN
ALLAH	SURAH	CALLIGRAPHY	SIRAH
PURITY	DOING GOOD	PARADISE	MEMORISE
SUNNAH	PROPHETS	MESSENGER	CLEANLINESS
WRITING	INTERPRETATION	HADITH	GABRIEL

The Holy book of Islam is the which was revealed to through the angel It is written in as Muslims believe that this is the language of Many Muslims the entire 114 of the Holy Book.

The *Qur'an* teaches Muslims to do their duty to and to live their lives in service to Allah by

A Muslim will only touch the Holy Book when they are in a state of and The *Qur'an* is written in which is beautiful and handwritten *Qur'ans* are highly prized.

The *Qur'an* shares many stories with the and the Biblical are recognised in the *Qur'an*. Muhammed is considered to be the last of God. The means habit, custom or usual behaviour and contains examples of Muhammed's sayings that provided of the *Qur'an*. The are recordings made by companions of Muhammed about his daily life. The provides living examples of Muhammed's way of life which explain the teachings of the *Qur'an*.

TROY

WORLD HERITAGE SITE

by Dr. Susan Bliss

Troy (Tuva or Troas) is located in Anatolia in western Turkey. It lies within the boundaries of Çanakkale province. The first mention of Troy was made by Homer in his poem *The Iliad* around 750-700 BC. However, the site was not located until 1870AD by archaeologist Heinrich Schliemann.

What did the archaeological excavations show?

Approximately 24 excavation campaigns, spread over the past 140 years found:

- Troy had acted as a cultural bridge between Anatolia, the Balkans, Aegean and Black Sea regions through migration, occupation, trade and the transmission of knowledge.
- the area had been inhabited for around 8,000 years.
- features from all the periods of occupation at the citadel at Hisarlık and the lower town.
- at Hisarlık citadel there were thirteen layers of ruins numbered Troy I–Troy IX, containing theatres, sewerage system, bath houses and artefacts.

What caused the growth and decline of Troy?

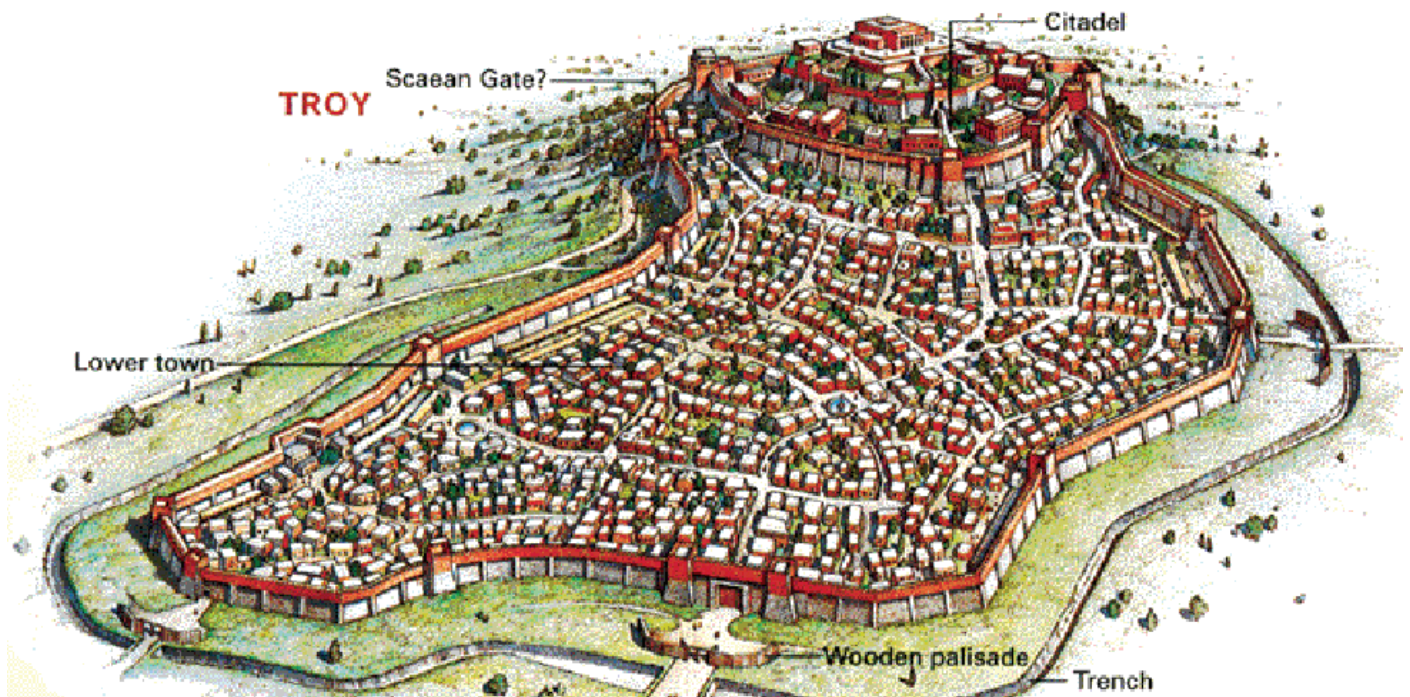
From 3000 BC until today, Troy's population grew and declined:

- *growth of Troy*: was founded around 3000BC when it became the capital city during the reign on Roman Emperor Augustus.
- *decline of Troy*: when it was abandoned around 500AD during the Byzantine era and when Constantinople (now called Istanbul) became a large city.

Over 500,000 people visit the site every year, bringing money to the local community.

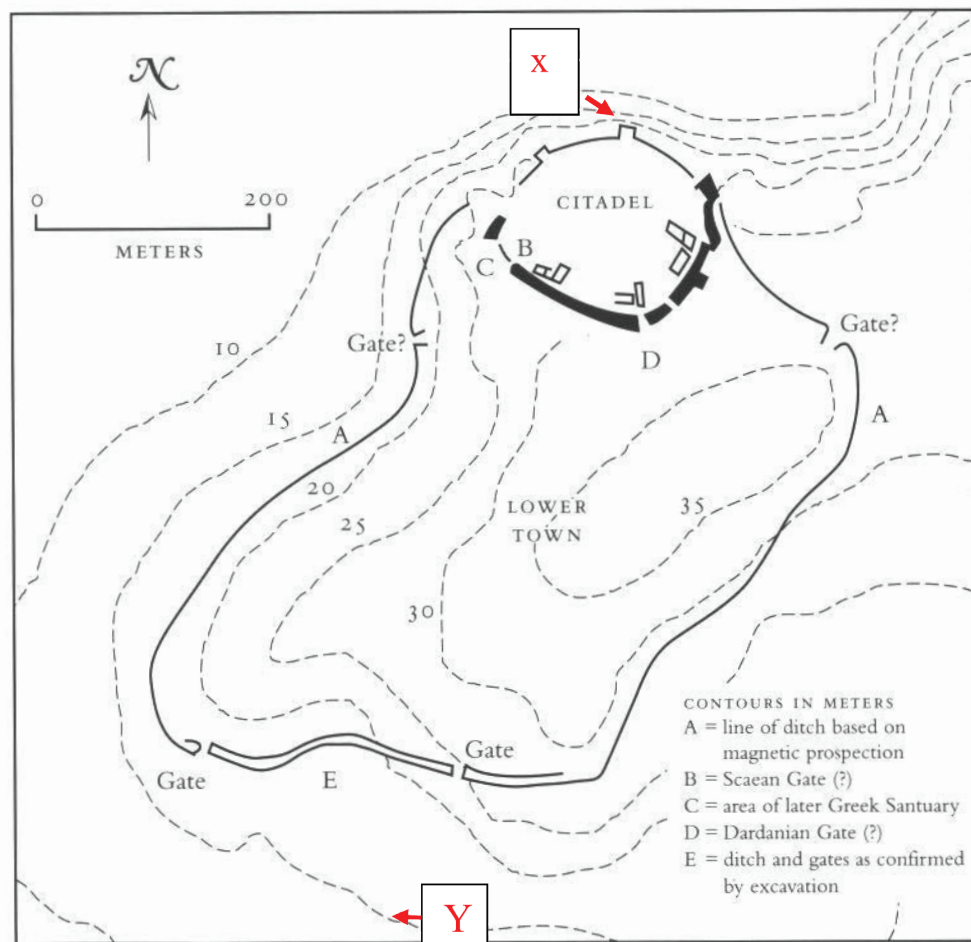


Image: Replica of the Trojan Horse at Troy (J. Bliss)



Artist Reconstruction: Detail of Troy Citadel and lower town

<https://cerenozsu.files.wordpress.com/2015/10/troybywilliamcook-troyproject.gif>



Map 3. Troy: The System of Fortifications in the Late Bronze Age

Topographic map of Troy Citadel and lower town

<https://s3.amazonaws.com/classconnection/724/flashcards/7647724/jpg/47troycitadelplan-1518D35E249334ED954.jpg>

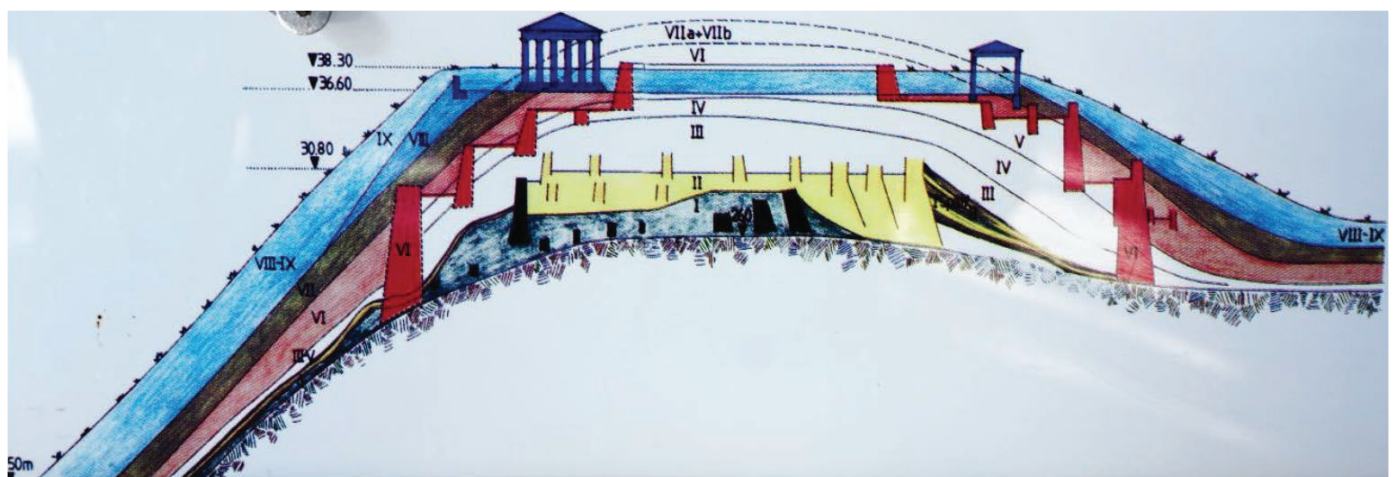
The settlement hill of Hisarlık citadel contained layers of ruins numbered Troy I–Troy IX:

1. Troy I 3000–2600 BC
2. Troy II 2600–2250 BC
3. Troy III 2250–2100 BC
4. Troy IV 2100–1950 BC
5. Troy V: 20th–18th centuries BC
6. Troy VI: 17th–15th centuries BC
7. Troy VIIh: late Bronze Age, 14th century BC
8. Troy VIIa: c. 1300–1190 BC, most likely setting for Homer's story
9. Troy VIIb1: 12th century BC
10. Troy VIIb2: 11th century BC
11. Troy VIIb3: until c. 950 BC
12. Troy VIII: c. 700–85 BC
13. Troy IX: 85 BC–c. AD 500

Source: https://en.wikipedia.org/wiki/Troy#/media/File:Plan_Troy-Hisarlik-en.svg 3D diagram



Source: <http://whereisdave.com/turkey09scan3.jpg>



Layers at Hisarlık citadel-information sign (J. Bliss)



Troy, Schliemann's Trench, archaeological site showing different layers of ruins, UNESCO, world heritage (J. Bliss)



The view from Hisarlık across the plain of Ilium to the Aegean Sea (J. Bliss)



Portion of the walls of Troy (VII) (J.Bliss)

World Heritage Site

Troy was inscribed on the UNESCO World Heritage List in 1998 as it possesses Outstanding Universal Values. The Bronze Age city with Greek and Roman buildings have been inscribed as they encompass three criteria.

Adapted source: <http://whc.unesco.org/en/list/849>

Criterion (ii)	Criterion (iii)	Criterion (vi)
The archaeological site of Troy is significant: <ul style="list-style-type: none">• in the development of European civilisation• for uninterrupted settlement over 3,000 years• for its succession of civilisations• in documenting relations between Anatolia, Aegean and the Balkans• as it is where three cultures met	The Archaeological Site of Troy bears witness to: <ul style="list-style-type: none">• civilisations that occupied the area for over 4,000 years• Troy II and Troy VI provide examples of an ancient oriental city with a fortified citadel enclosing palaces and administrative buildings, surrounded by a fortified lower town.• monuments and remains reflect Roman and Greek settlements• attributes to Ottoman settlements	The Archaeological Site of Troy is of exceptional cultural importance because of its influence on: <ul style="list-style-type: none">• literary works such as Homer's <i>The Illiad</i> and <i>The Odyssey</i> and Virgil's <i>Aeneid</i>• the arts for over more than two millennia

The landscape surrounding Troy contains prehistoric settlements, monumental tumuli (mounds of earth and stones raised over graves), Greek and Roman settlements, Ottoman and Roman bridges, and Battle of Gallipoli monuments.

The site is protected and movable properties discovered at Troy are State property. No works are to be carried out without the authorisation of the Regional Council. The General Directorate of Cultural Heritage and Museums has the main responsibility for protection and conservation. Cooperating institutions includes Çanakkale Council for Preservation of Cultural Heritage, Governorship of Çanakkale and Çanakkale Museum.

Activities:

- Where is the city of Troy?
- Why was it listed as a World Heritage Site?
- How is it been conserved?
- Draw a cross section from X to Y on the topographic map

ICT

Ruins of Troy <https://seanmunger.com/2013/07/10/earth-the-ruins-of-troy-yes-that-troy/>

Virtual fieldwork: Google Earth <http://virtualglobetrotting.com/map/troy/view/google/>; [http://maps.pomocnik.com/satellite-maps/?map=2295](http://maps.pomocnik.com/satellite-maps/?map=2295;);

https://www.virtualltourist.com/travel/Middle_East/Turkey/Canakkale_Ili/Troy-1822224/Things_To_Do-Troy-TG-C-2.html

YouTube

Heinrich Schliemann and the discovery of Troy – 1, 2 and 3

<https://www.youtube.com/watch?v=K0jkFPDx8k0>,

<https://www.youtube.com/watch?v=KOS5exQ2Uyw>,

<https://www.youtube.com/watch?v=K0jkFPDx8k0>

THE TROJAN HORSE

by Dr. Susan Bliss

<http://graphics8.nytimes.com/images/2014/02/05/business/dbpix-helen-of-troy/dbpix-helen-of-troy-tmagArticle.jpg>

The old saying 'beware of Greeks bearing gifts', comes from the legend of the Trojan Horse. Recorded in Virgil's Aeneid, 'Do not trust the horse, Trojans. Whatever it is, I fear the Greeks even when they bring gifts.'

The following story of the Trojan War is only one of many versions.

Golden Apple

The Trojan War, is said to have originated around 12000 BC, when Peleus an adventurer who was also King of the Myrmidons married Nereid Thetis, a Goddess. Unfortunately, Eris the Goddess of Discord was not invited to their wedding. As a result the outraged Eris stormed into the wedding banquet and threw a golden apple onto the table with the words 'for the fairest' or 'kallisti' in Greek.



https://commons.wikimedia.org/wiki/File:Golden_Apple_of_Discord_by_Jacob_Jordaens.jpg

Golden Apple of Discord

Beauty wins over power and wealth

Who was the 'fairest' or the most beautiful woman?

Well, the competition was between:

- *Athena* – Zeus' daughter
- *Hera* – Zeus's wife and Queen of the Gods
- *Aphrodite* – The Goddess of Love

Zeus, the King of the Gods, was asked to name the 'fairest' at the wedding. As this was a very difficult task, clever Zeus gave the task to Paris, who was the son of Priam, the King of Troy.

To win the prize the ladies strived to convince Paris to select them by promising him wealth, power or beauty:

- *Athena* promised wealth
- *Hera* promised power
- *Aphrodite* promised the most beautiful woman in the world.

Paris chose Aphrodite who selected Helen as the great beauty. Helen was alleged to be so beautiful that her face is said to have *'launched a thousand ships.'*

Unfortunately Helen was married to Menelaus who was King of Sparta in Greece.

Paris travels to Sparta, in Greece

Paris departed from Troy and travelled to Sparta with the aim of capturing Helen.

When he arrived at Sparta, Menelaus treated him as a royal guest. However, when Menelaus left Sparta to attend a funeral, Paris abducted Helen and some of Menelaus's wealth.

Paris then took Helen to Troy, where they were married.

Outrage leads to war

In response to the abduction of Helen, Odysseus and Menelaus travelled to Troy and visited King Priam. At their meeting they demanded Helen and the stolen treasure. King Priam refused their requests.

In response, Menelaus was so furious he announced war on Troy. The Trojan War lasted ten years.

Achilles, was a strong and powerful Greek warrior who killed many of Troy's warriors. Despite his bravery, the Greeks could not break down the high walls that protected the city of Troy.

The Trojan soldiers had a strategic advantage when



Image of Helen <http://www.historyandwomen.com/2012/07/the-face-that-launched-thousand-ships.html>



*Troy is located in northwest Turkey.

Map locating Troy and Sparta <http://4.bp.blogspot.com/-3Voae-MQoeE/UDuQV-D3bul/AAAAAAAAAok/3c653iUnTmM/s1600/trojan-war-map.jpg>

they stood on the high wall and propelled arrows down on the Trojan warriors below. Heavily guarded gates allowed people in and out.

The high wall is a problem!

The Greek warriors had been trying to breach the wall around the city of Troy for about ten years. Then clever Odysseus ordered the construction of a large wooden horse. The inside of the horse was hollow to allow 30 soldiers to hide.

The Greeks left the wooden horse outside the walls and pretended to leave Troy as if they had finally admitted defeat. However, Sinon a Greek, pretended to be angry with the Greeks. He told the Trojans that the Greeks had deserted him and suggested they take the wooden horse and place it inside the wall, as it would bring them luck. The Trojans placed the horse on wheels and rolled it through their gates as a trophy of their victory. This resulted in celebration festivities in Troy.

That night when most of Troy was asleep Sinon let the Greek warriors out of horse. The soldiers opened the gates to enable the Greeks to enter Troy. The Greeks burnt the city, slaughtered the Trojans and killed King Priam. The war had ended.

Menelaus was determined to kill his faithless wife but was captured by Helen's beauty. The Greeks then set sail for home.

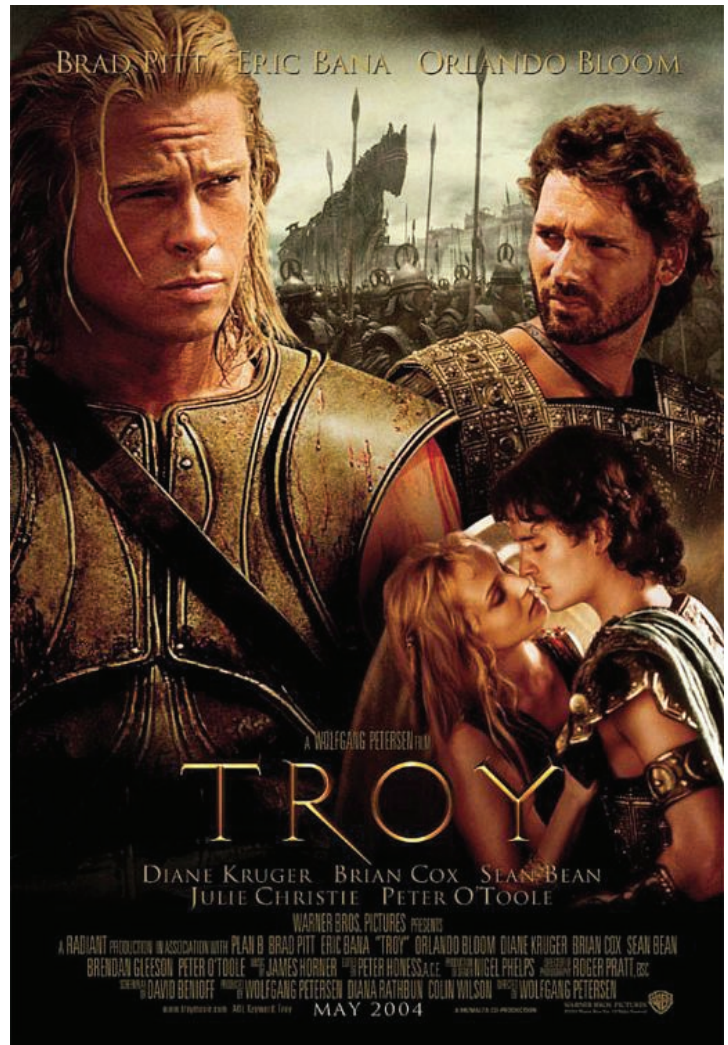
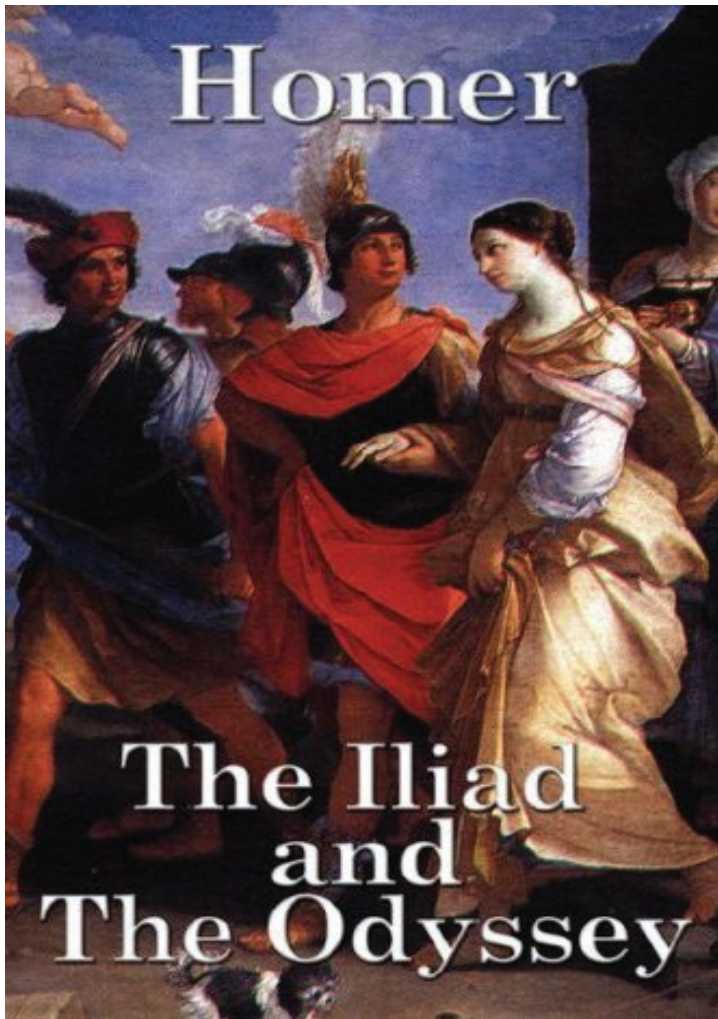


Image: Movie Troy <http://static.tvtropes.org/pmwiki/pub/images/TROY.jpg>



Image The fall of Troy <http://www.historyandwomen.com/2012/07/the-face-that-launched-thousand-ships.html>



Fact or fiction?

The Trojan War was a 10 year conflict between the Achaeans of mainland Greece and the people of Troy. The story is retold in Homer's poem *The Illiad* and *The Odyssey*. The mythological city of Troy was a real city that is now declared a UNESCO World Heritage Site (Refer to other pages in the journal)

Poem

Homer lived around 750BC. His poem about the legendary Trojan War was called *The Illiad* and *The Odyssey*.

- *The Illiad* focuses on several weeks during the tenth year of the Trojan War. The great warrior Achilles becomes angry with the Greek King, Agamemnon and quits fighting. Eventually Achilles is convinced to return to the battlefield.
- *The Odyssey* describes the adventures of the Greek hero Odysseus on his way home from the Trojan War.

Achilles

Achilles was a Greek hero known as being one of the reasons the Greeks won the Trojan War. Achilles was a special child because his mother, Nereid Thetis was a Goddess and his father,

Image <http://ecx.images-amazon.com/images/I/51N7m-vLFYL.jpg>

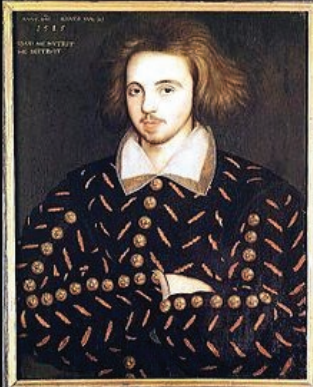
Peleus was King of the Myrmidons. This meant Achilles was considered a half Greek God. Some sources state that Paris killed him near the end of the Trojan War, when he shot him in the heel with his arrow. The term *Achilles' heel* has come to mean a person's point of weakness.



Image: Triumphant Achilles dragging Hector's lifeless body in front of the Gates of Troy (from a panoramic fresco) https://upload.wikimedia.org/wikipedia/en/5/58/Triumph_of_Achilles_in_Corfu_Achilleion.jpg

‘The face that launched a thousand ships’

The abduction of beautiful Helen by Paris of Troy triggers a long war. As a result a thousand Greek ships were launched to attack Troy. It initiated the Trojan Wars.



Was this the face that launch'd a thousand ships,
And burnt the topless towers of Ilium? Sweet
Helen, make me immortal with a kiss. — Her lips
suck forth my soul; see, where it flies!

(Christopher Marlowe)

izquotes.com

Image: <http://izquotes.com/quotes-pictures/quote-was-this-the-face-that-launch-d-a-thousand-ships-and-burnt-the-topless-towers-of-ilium-sweet-christopher-marlowe-378265.jpg>

Christopher Marlowe (1564–1593). Doctor Faustus.

The Harvard Classics. 1909–14.

Scene X111

The Face That Launch'd A Thousand Ships

Re-enter HELEN

Faust.

Was this the face that launched a thousand ships
And burnt the topless towers of Ilium?
Sweet Helen, make me immortal with a kiss. [*Kisses her.*]
Her lips suck forth my soul; see where it flies!—
Come, Helen, come, give me my soul again.
Here will I dwell, for Heaven is in these lips,
And all is dross that is not Helena. *Enter OLD MAN.*
I will be Paris, and for love of thee,
Instead of Troy, shall Wittenberg be sack'd;
And I will combat with weak Menelaus,
And wear thy colours on my plumed crest;
Yea, I will wound Achilles in the heel,
And then return to Helen for a kiss.
Oh, thou art fairer than the evening air
Clad in the beauty of a thousand stars;
Brighter art thou than flaming Jupiter
When he appear'd to hapless Semele:
More lovely than the monarch of the sky
In wanton Arethusa's azured arms:
And none but thou shalt be my paramour.

Source: <http://allpoetry.com/The-Face-That-Launch'd-A-Thousand-Ships>;
<http://www.bartleby.com/19/2/23.html>

Activities

Draw a line between the character and their role

Character	Role
Paris	King of Sparta
Helen	Goddess of Love
Aphrodite	King of Troy
Athena	Queen of the Gods
King Priam	Greek hero in the Trojan War
Menelaus	Abducted Helen to Troy
Hera	Zeus's daughter
Achilles	Face that launched a 1000 ships
Zeus	King of the Gods

Themes	Example
Beauty	
Love	
Bravery	
Anger	
Theft	
Cunning	

Answer the following questions:

Questions	Answers
How did the Greeks get over the high wall in Troy?	
What was the Apple of Discord?	
Who was the main cause of the war? <ul style="list-style-type: none"> • Helen • Paris • Peleus and Thetis • Eris Give reasons for your answer	
Why was Paris chosen to be the judge?	
How many years did the war last?	
Whose idea was it to build a wooden horse?	
What was the outcome of the war?	
Why do you think the Greeks were unhappy of Helen eloping with Paris to Troy?	
Why was Helen referred to as the ' <i>Face that launched a thousand ships</i> '	
Explain the phrase ' <i>beware of Greeks bearing gifts</i> '	
How did the Trojans, surrounded in their high walled fortress, have enough food and water to sustain them for years?	

ICT:

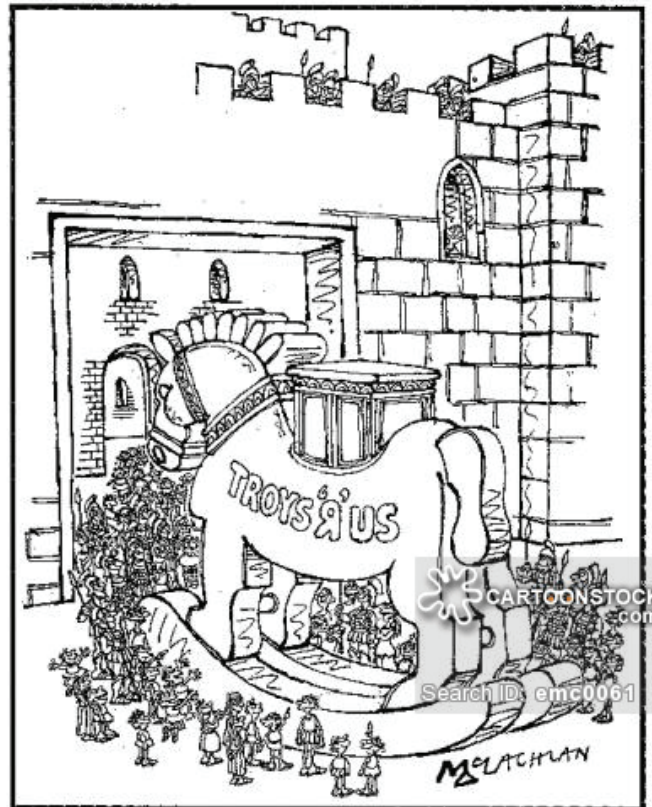
Stories about the Trojan War have been passed down orally and have influenced artists and writers. Refer to the internet and collect paintings and statues on five important people involved in the Trojan War.

Resources:

- Helen of Troy for primary students <http://quatr.us/greeks/religion/myths/helen.htm>
- Helen of Troy - Paris and Helen Audio mp3 - Short stories for kids <https://www.youtube.com/watch?v=0PhMzW6sO2M>
- The Battle of Troy-One of the Greatest Stories ever Told <https://www.youtube.com/watch?v=OeY2r2DxcuE>, 45 min, September 21, 2015
- Helen of Troy mini-series <http://www.imdb.com/title/tt0340477/>
- Prezi-Trojan War <https://prezi.com/bmt4wcp7cicg/trojan-war/>
- YouTube Helen of Troy - The Hidden Secret of Troy - Documentary Films <https://www.youtube.com/watch?v=CrW3JDcB3vQ>. 1.29 minutes, January 25, 2015
- 'Tales from the Public Domain' is the fourteenth episode of The Simpsons thirteenth season. In this story, Homer is Odysseus, and delivers the King of Troy (Ned Flanders) a Trojan horse. He and his crew, including Apu, Lenny, Moe, Professor Frink and Carl, kill all of Troy's citizens and win. https://en.wikipedia.org/wiki/Tales_from_the_Public_Domain
- PowerPoint www.rcboe.org/.../filedownload.ashx?...Trojan%20War%20II%20PPt.pp..



Cartoon: <https://s-media-cache-ak0.pinimg.com/236x/a1/8b/d0/a18bd01e5c806b98970ccc0dd0f6cd48.jpg>



Cartoon: <https://s3.amazonaws.com/lowres.cartoonstock.com/animals-troy-battle-of-troy-horse-of-troy-toys-r-us-trojan-emc0061-low.jpg>

The **CHANGING** relationship between **AUSTRALIA AND TURKEY** as a result of the Gallipoli campaign

by Dr. Jennifer Lawless & Sedat Bulgu

Before Gallipoli

Prior to the Gallipoli campaign in 1915, Turks and Australians knew little about each other and certainly had had no reason to go to war. There were few Turks living in Australia and attitudes to Turks generally reflected British views. For centuries the Ottoman Empire occupied vast territory that stretched from Iran to Vienna. In the Crimean War (1854-1856) Turkey sided with Britain and France against Russia. However, in the years leading up to the war, relations with Britain soured and the Empire was weakened by a series of revolts and uprisings.

Typical of the British attitude was being that the Turkish capital Istanbul was still referred to as 'Constantinople' despite the city renamed 'Istanbul' when conquered by the Turks 450 years previously.

Whilst researching Gallipoli veterans in 1991, Turkish Professor Mete Tuncoku found that the majority of Australian Gallipoli veterans admitted knowing nothing about Turks before being sent to fight at Gallipoli. 'I must confess that the only thing I knew about the Turks was Turkish cigarettes', stated one veteran. 'When enlisting, the Australians believed they were off to fight the Germans in Europe, not to be diverted to invade Turkey.'

The Gallipoli Campaign

Prior to the outbreak of World War I, Germany actively attempted to gain the favour of the Ottomans and Turkey was seen by the British as being an ally of Germany. Britain declared war on Turkey on 31 October 1914 and Australians joined the Allied invasion of the Gallipoli peninsula. The British command underestimated the Turkish army and Australian soldiers were told that Turkish troops mutilated and killed prisoners against international conventions of warfare. When a Turkish soldier was captured soon after landing at Gallipoli, the only response from the men following was 'Shoot the bastard!'. It was only after seeing the damage to bodies by conventional gunfire that Australians realised the wounds were not caused by mutilation. Both sides were guilty of shooting soldiers who had surrendered, generally in the heat of battle.



Each knew little about the other. A Turkish soldier noted:

‘..we crept up to the enemy’s trenches. We listened to them ... but their language was gibberish.’ (Halil Koç).

Many Turks at first believed that the invasion was yet another crusade of Christian Europeans invading their Muslim world as in the Middle Ages. They were not aware that Australians were involved and thought all were ‘British’. Once aware that Australians were present, they were surprised that soldiers travelled so far to take part in the invasion. A Turkish officer remembered an incident involving an Australian POW:

‘.. I asked one of the prisoners, ‘Why did you come here, all the way from Australia?’ He replied, ‘Sport!’³

A poem ‘*To the Martyres of Canakkale*’ by Mehmet Ersoy noted:

‘... The Old World and the New World, all have come this way...
Different are these hordes in face and skin and sound.
Only their violence, indeed, is equal all round’.

Australian soldiers often called out to the Turkish troops in the few words in Arabic learnt in Egypt, assuming that they spoke Arabic. They were not aware that Turkish was a separate language.

Initially, the Allies believed there were many German officers in the Turkish ranks as many looked ‘European’. A surprised Australian historian Charles Bean commented ‘many Turks are as white as Europeans.’⁴ Bean later wrote a sympathetic poem about the common Turkish soldier, titled *Abdul*.

Changing Attitudes

After the landing on 25 April 1915, both sides dug in and secured supply lines. Fighting was bitter and continuous. By May 1915 many soldiers had been killed and were lying unburied between the trenches. The Turks first suggested a brief ceasefire to bury the dead. This occurred on 24 May. During the time of burying the dead, each side was able to observe the other and attempts were made to communicate. A Turkish soldier remembered:

‘.. That was when we met the soldiers called the Anzacs. They were sympathetic and cheerful men...tokens like coins changed hands... the soldiers were offering chocolates and sweets to each other whilst trying to communicate in sign language.’⁵

An Australian observed: ‘(the Turks) were very friendly, puzzled why we were there, what we were fighting about.’⁶

From that time on, attitudes changed. Australians and Turks sometimes threw food or notes across into enemy trenches but fighting continued. Both sides developed a respect for the bravery of ‘the enemy’.

An incident at Quinn’s Post was reported by Charles Bean. A packet was thrown towards the Australian trench from the Turkish side. ‘It was a small packet of cigarettes. In it, scrawled in indelible pencil and in badly spelt French, were the words ‘A Notre Herox Ennemis’. (‘To our heroic enemies’). Of course, some return had to be made, and so our men threw over a tin or two of bully beef. Presently back flew a piece of paper wrapped around a stone. It read ‘Bully beef Non!’. After that we threw some sweet biscuits and a tin of jam...another note read ‘Envoyez milk!’ (Send us milk!). Fighting then resumed as before.

Gallipoli veterans recorded by Tuncoku recalled thinking that the Turkish soldiers ‘were good soldiers, not afraid to die’ and that ‘They fought valiantly for and on behalf of their country’.

In December 1915, the Allies retreated from Gallipoli, unable to defeat the Turks, leaving most of the villages and towns on the peninsula in ruin and many citizens killed or wounded by bombardments.



Charles Bean returned to Gallipoli after the war in 1919. He was assisted by a Turkish officer in recording the events in the campaign and collecting relics for the planned War Memorial back in Canberra.

The Gallipoli campaign came to be nationally symbolic for both countries. Colonel Mustafa Kemal, commander of the 19th Division at Gallipoli, went on to become the first President of the new Turkish Republic in 1923. The following words written by him in 1934 and now inscribed on a monument at Anzac Cove is an incredible tribute to past enemies:

‘Those heroes who shed their blood and lost their lives...
You are now lying in the soil of a friendly country.
Therefore rest in peace.
There is no difference between the Johnnies
And the Mehmetts to us where they lie side by side
Here in this country of ours...
You the mothers who send their sons from far away countries
Wipe away your tears,
Your sons are now lying in our bosom and are in peace.
After having lost their lives in this land they have
Become our sons as well.’

Australian/Turkish relations

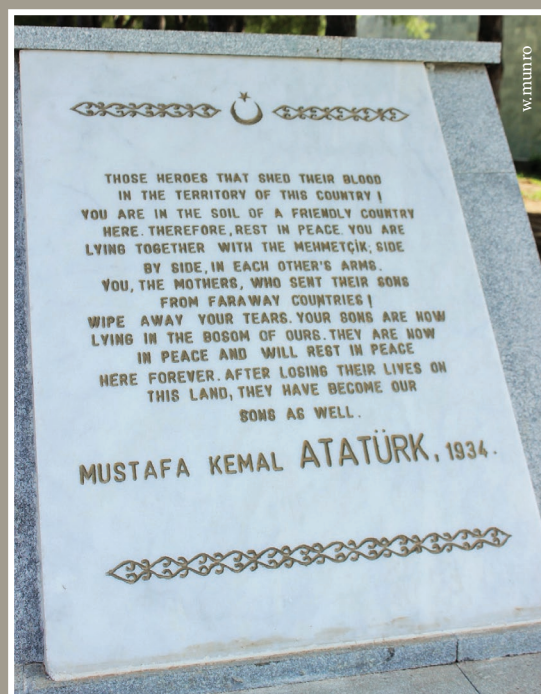
Over the years, Australians and Turks have gradually come to know each other better. A Turkish Embassy in Canberra was opened in 1967 and an Australian Embassy in Ankara in 1968. The first official Australian government sponsored Turkish migrants arrived in Australia in 1968. Many were unskilled and worked in factories, providing labour for the much needed manufacturing work-force. A number of governmental visits have been made to both Australia and Turkey over the years, with increased trade developing between the two countries. In the 2011 Australian census, 66,919 Australian residents claimed Turkish ancestry, with 32,847 being born in Turkey.

Initially, Turkish citizens were not allowed to march on Anzac Day. In Sydney in 1972, nine Turks marched in the Anzac Parade under the banner ‘Turkish Australians. Friendship will never die’. It took some time for Turkish marchers to be accepted in all cities. Some Turkish organisations commemorated their own ceremonies for Anzac Day. The mosque at Auburn in Sydney was named ‘the Gallipoli mosque’ in a generous gesture by the local Muslim community.

Growing numbers of visitors

Thousands of Australian and New Zealand visitors now travel to Gallipoli, particularly for the Anzac ceremony on 25 April. In 1985 the Turkish Government agreed to the official renaming of the landing site (*Ari Burnu*) as ‘Anzac Cove’ (*Anzak Koyu*). In return, the Australian Government named a stretch of Lake Burley Griffin in Canberra ‘Gallipoli Reach’. In 1990 the 75th Anniversary of the campaign was celebrated with 54 veterans travelling to Gallipoli with the Australian Prime Minister Bob Hawke. This emotional ceremony was broadcast live to Australian by the ABC and both Australian and Turkish veterans met and exchanged greetings and gifts.

Professor Tuncoku was present at that ceremony. He noted: ‘Interesting enough, there was no enmity or anger, as if it had never been them who fought there 75 years ago. You could have thought that they were old friends who had just met after a very long time.’





In 2000, the site for the ceremonies was moved to North Beach to cater for the increasing numbers of visitors. A new road was later constructed that did much damage to the beach at Anzac Cove. The peninsula is now a 'peace park' with 31 Allied cemeteries carefully tended by Turkish workers for the Commonwealth Graves Commission.

The nearest town, Canakkale, caters for Australian tourists. Cafes offer vegemite with breakfast; the *Troy-Anzac Travel Agency* organises tours of the battlefield in English, a back-packer hotel, *Anzac House*, features the Australian film *Gallipoli* each night and there is an *Anzac Hotel*. Australians are welcomed. An old Turk told a group of Australian tourists that they were 'good grandchildren' to come so far to visit the dead.

Official Views of the Significance of the Gallipoli Campaign

Both Australian and Turkish governments place considerable importance on the significance of Gallipoli for the continuance of strong relationships between the two countries.

Prime Minister Julia Gillard, April 2012

The speech by Julia Gillard in 2012 acknowledged that the Turks were 'a skilled enemy' and that from the Turkish perspective the campaign 'was a defence of the soil and sanctity of home'. She acknowledged the terrible death rates on both sides, 'a place where foes met in equality and respect'. She recognised that 'the Turkish honoured our fallen and embraced them as their own sons and later did something rare in the pages of history – they named this place in honour of the vanquished as Anzac Cove. We therefore owe the Republic of Turkey a profound debt. No nation could have better guarded our shrines or more generously welcomed our pilgrims. A worthy foe has proved to be an even greater friend... And for Turkish-Australians ... have not one but two heroic stories to tell their children'.



The Turkish Ambassador, Mr Reha Keskintepe, April 2013

'In 1915 Turkey and the Turks were engaged in a life and death struggle. For more than 100 years the major Western powers had been trying to partition the Ottoman Empire, and the First World War presented them with such an opportunity. Gallipoli landings were a crucial time in history, when Turkey faced grave danger to its very existence. If it had succeeded, it is hard to imagine the fate of our country. This explains why Turks fought as they did.

After the war, Turks and Australians drew the right lessons from their tragic past and established strong bonds of friendship owing mainly to the eloquent words of Ataturk addressed to Anzac mothers. This friendship needs to be cherished and nurtured as we approach the centenary of the Gallipoli landings in 2015.

History has taught us that battles and wars are the exception rather than the rule among nations, and those brave men who fought for their country, for their freedom and independence and for their flag and honour, who were one time enemies on the battlefield, proved to become friends in peacetime, with their countries sharing the same values and ideals for a better world, united in the spirit of 'never again'.

It is our firm belief that the next 100 years and beyond shall bear testimony to the fact that Turks and Australians have developed an exemplary relationship based on their common history'.



¹ A.Mete Tuncoku, *Anzaklarin Kaleminden Mehmetcik*, (Anzac Through Mehmet's Pen), Ankara, 2005.

² C.E.W. Bean, *Official History*, Vol. 1, pp. 258-259.

³ *Cemil Conk's Memoirs*, Canli Tarihler, 1947. Translated by Sedat Bulgu.

⁴ K. Fewster, *Gallipoli Correspondent. The Frontline Diary of C.E.W. Bean*, Allen & Unwin, Sydney, 1983.

⁵ From the Memoirs of General Fahrettin Altay, Akcelik, 1986, p. 10

⁶ Tuncoku, p. 232.



Istanbul

West meets East Tradition encounters Modernity

by Dr. Susan Bliss

Photograph: Sultanahmet Mosque, Blue Mosque (J. Bliss)

With a history of more than 2,500 years Istanbul is renowned for its palaces, mosques, harems, sultans, antique water cisterns, restored timber houses (Yali) and remnants of Byzantine, Roman and Ottoman architecture. Today, a fusion of tradition and modernity, has seen Istanbul emerge as a democratic, secular, multicultural and rapidly modernising mega city.

Istanbul the only city in the world that spans two continents, contains over 14.7 million residents and growing at 3.4% a year is Turkey's commercial, cultural and heritage centre. Istanbul is ranked as 29th richest city in the world contributing 27% to Turkey's GDP. The diverse character of this dynamic city attracts 13 million visitors a year, making the city the world's fifth largest tourist destination. People are attracted to visiting World Heritage Sites such as the 5th century Walls of Constantinople, 6th century Hagia Sophia and 15th century Topkapı Palace. Unfortunately the city is subject to earthquakes, rapid urbanisation, traffic congestion, air pollution and terrorist attacks. In 2016 Istanbul contained more Syrian refugees (366,000) than all of Europe (224,000). Approximately 2.5 million refugees have relocated to Turkey.

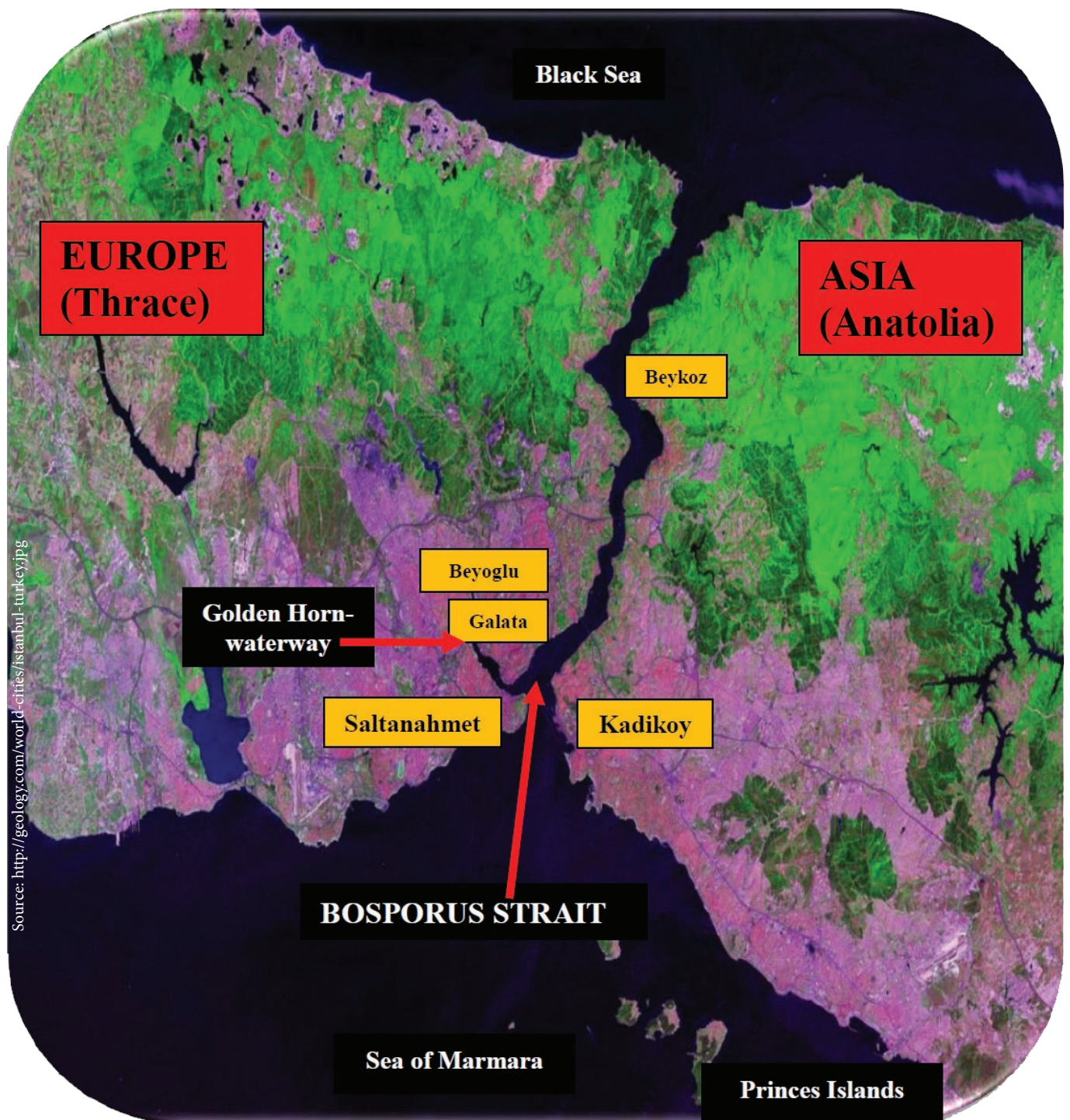
Location

Istanbul, located in north western Turkey at 41.02°N 28.57°E, is the gateway to Europe and Asia. The city divided by the Bosphorus *Strait:

- *connects* the Black Sea to the Sea of Marmara.
- *divides* Istanbul into the west side or European side, and east side or Asian side. The European side of the city is further divided by the Golden Horn into Old Istanbul to the south and New Istanbul to the north.

**A strait is a narrow, navigable channel of water that connects two bigger bodies of water. Bosphorus Strait joins the Sea of Marmara with the Black Sea.*

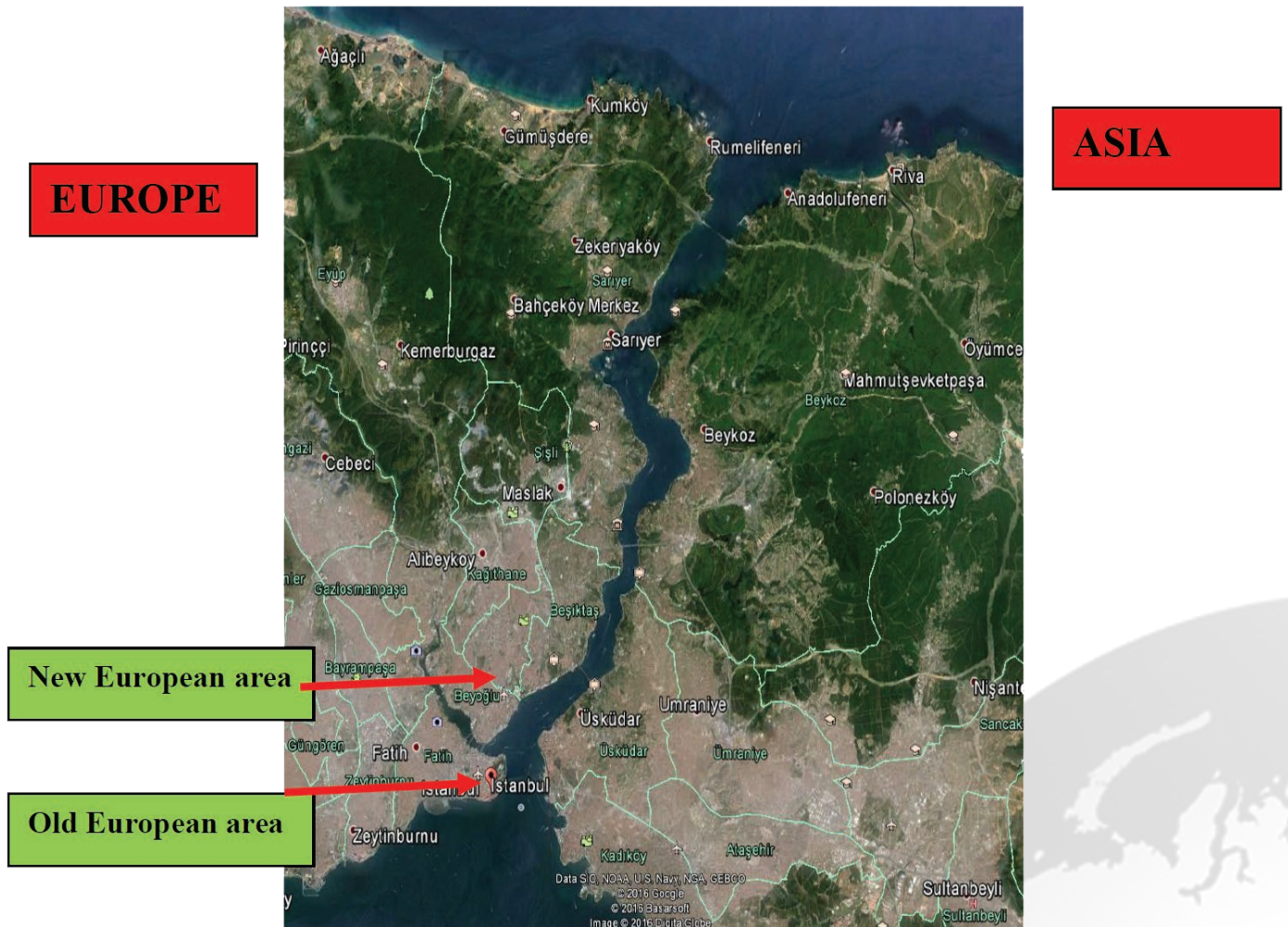
Satellite image of Istanbul



European Istanbul, west side of the Bosphorus (64% of the population)
Asian Istanbul east side of the Bosphorus (36% of the population)

Google Earth

Istanbul divided by the Bosphorus Strait- western and eastern districts



Istanbul in numbers

- Population over 14.7 million
- Aydos Hill at 537 metres is the highest hill located on the Asian side
- Districts 39
- Islamic mosques 3,269
- Population born outside Istanbul-84.2%
- Suspension bridges-3 over the Bosphorus Strait
- Literacy rate 97.3%
- Universities 47
- Hospitals 232
- Hotels-five star 471
- Museums 63
- Water consumption 174 litres per day
- Experiences a Mediterranean climate with warm, dry summers followed by cool wet winters. Average temperature in January is 6.7°C with 104.5mm of precipitation compared to June with 23.3°C and 21.4mm.

Tradition meets modernity



Istanbul Topkapi Palace, Second Courtyard, changing of the guards, period uniform (J. Bliss)



Bosphorus Strait, Ortaköy Mosque, modern Bosphorus Bridge (J. Bliss)

European Istanbul

European Istanbul is located on the east side of the Bosphorus Strait. It is further divided by the Golden Horn into the old area (south) and the new area (north).

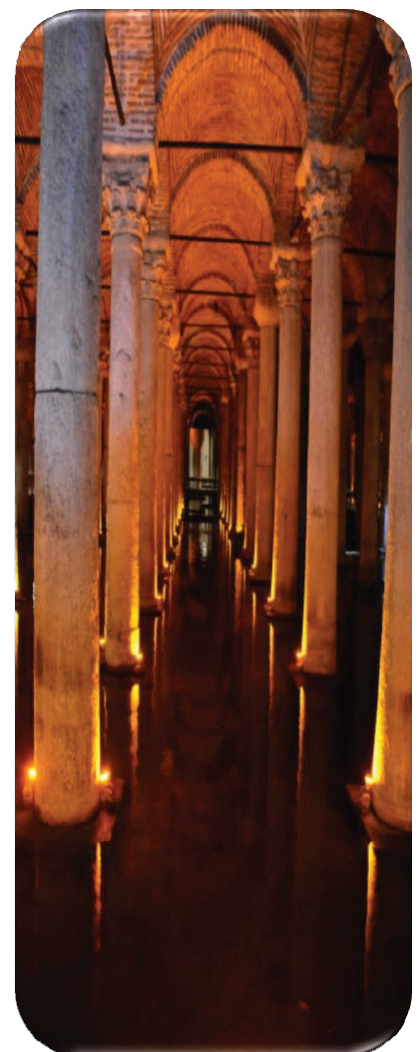
a. Old European area

Is located south of the Golden Horn

- originally an ancient fishing village
- 13th-11th century BC founded by Thracian tribes
- 7th century BC colonised by Greeks
- 196 AD fell to the Romans. Constantinople (later called Istanbul) was the capital of the Byzantine Empire.
- 1453 Ottoman conquest

Around 1200 AD, the city extended as far as the Walls of Theodosius (west of the old Constantine Wall) which withstood countless sieges until the Ottoman conquest of the city in 1453. The city contained about 500,000 inhabitants and population density was low with space within the old city walls for orchards and fields. Daily life centred round market squares and scarce fresh water was supplied by a network of aqueducts and underground cisterns.

Today, many of these old buildings have become World Heritage Sites.



Basilica Cistern, Yerebatan Sarnici, water (J. Bliss)

Old European city divisions

The old European city formed in the Byzantium-Constantinople era is divided into, Seraglio Point, Sultanahmet and the Bazaar Quarter:

- **Seraglio Point:** is located on a hilly wooded promontory where the Bosphorus Strait and Sea of Marmara meet. At this location the magnificent, Topkapi Palace was built between 1459 and 1465. This palace was the residence of Ottoman sultans and their harems for 400 years.

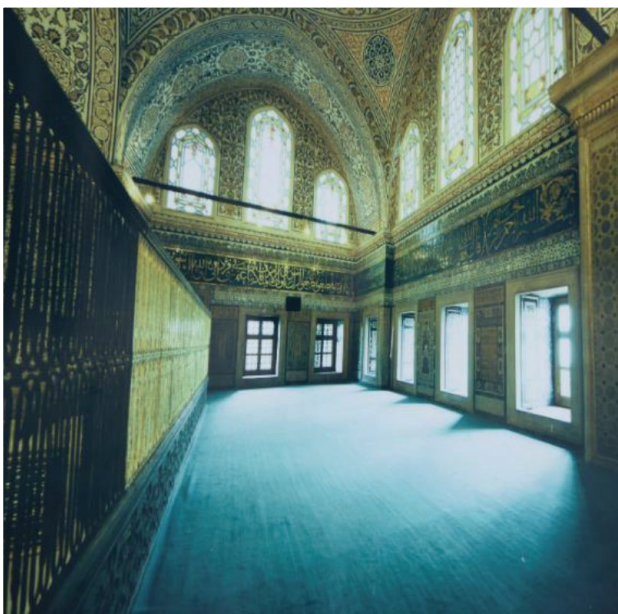


Topkapi Palace, throne room (J. Bliss)

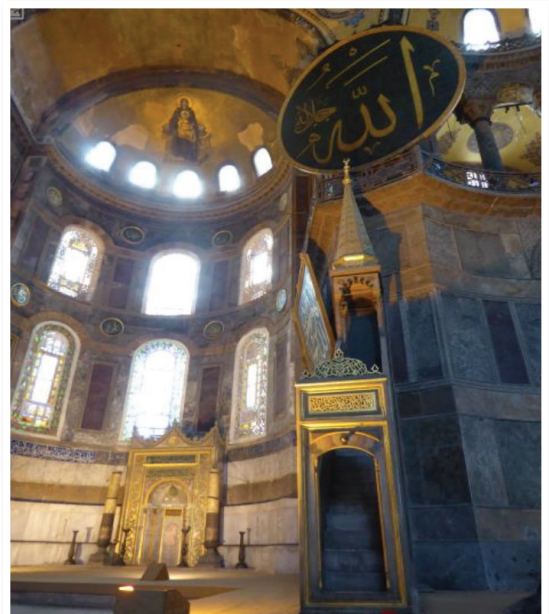


Topkapi, Library of Ahmed III (J.Bliss)

- **Sultanahmet:** contains the famous Blue Mosque (Six minarets, blue iznik tiles, built 1609-1616), Hippodrome (chariot racing stadium built by Romans in 22AD), Basilica Cistern (Byzantine water cistern built in 532AD) and Hagia Sophia (Byzantine architecture over 1,400 years old). The restoration of these historic buildings have been subsidised by the government and tourism.



Sultanahmet Mosque, Blue Mosque (S. Bliss)



Hagia Sophia (S. Bliss)

- **Bazaar Quarter:** has been linked to Asia and Europe through trade over many centuries. Today it remains the centre of commercial activity in the old section of the city. The two main areas are:
Grand Bazaar built around 1453 (see further details in the journal)
Spice Bazaar built in early 17th century with money paid as duty on Egyptian imports. The bazaar specialises in spices from the orient.

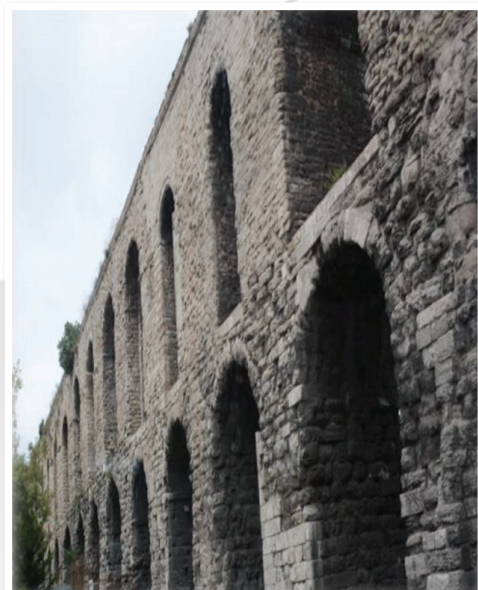


Egyptian Bazaar, dates, figs, dried fruits, business, food markets, spice markets (S. Bliss)

Little has changed to the character of Old European Istanbul. The area still contains narrow cobbled streets and restored palaces, churches and mosques as well as an Archaeological Museum, Turkish Baths, Caravanserais (originally provided food and lodgings for nomadic travellers and their animals) and aqueducts.



Renovated residential building (J. Bliss)



Istanbul, Fatih, Valens Aqueduct, Roman ruins (J. Bliss)

b. New European area

New European Istanbul is located north of the Golden Horn.

Beyoglu is situated on a steep hill north of the Golden Horn.

It is referred to as the

'new' city but is only 'new' in a relative sense as Pera, the quarter above Galata was built during the Ottoman period.

Beyoglu was originally home to foreign residents. Today, Dutch, Swedish, British and Russian consulates are located near Istiklal Caddesi, Beyoglu's main retail street. This street is lined with 19th century apartments and the narrow back streets cater for the wealthy with trendy jazz bars, stylish restaurants and expensive clothes and jewellery stores. Istanbul's middle class prefer to shop along this street rather than in the old European bazaar section.

The area has changed little over the centuries and is still a thriving commercial quarter, especially around Taksim Square.



Galata Tower, watchtower (S. Bliss)



Beyoglu district, Galata Tower, medieval, stone tower, townscape (J. Bliss)

History has a major impact on the character of this part of the city. For example the **Pera Palas Hotel** opened in 1892 originally catered for wealthy travellers on the **Orient Express**, such as Agatha Christie, Jackie Onassis and Greta Garbo. This famous hotel is now frequented by inquisitive tourists. Scattered throughout the area are old Greek and Armenian churches and Jewish synagogues, reminders of a time when virtually all of the Ottoman's business people were non-Muslims.



Galata, pedestrian zone, commercial and residential buildings (S. Bliss)



Taksim Meydani, Republic Monument,
Kemal Atatürk, bronze (J. Bliss)

Asian Istanbul

Asian Istanbul located on the east side of the Bosphorus Strait, contains more rural areas with farms and vegetated hill slopes, than the European part of the city. The Asian area consists of a mix of Ottoman places such as the 19th-century Beylerbeyi Palace, modern hotels and hiking trails to former fishing villages.

Uskudar and Kadikoy are the two major suburbs on the Asian side of Istanbul:

- **Kadikoy:** around 700BC colonists from Greece settled at Kadikoy. Today it is a prominent residential and commercial area.
- **Uskudar:** originally was the starting point of Byzantine trade route through Asia has emerged into a large and densely populated city.

The majority of the population in both cities, live in high rise apartments but work on the European side of Istanbul. The separation of workplace from residence has been possible with the growth of transport infrastructure but has created major traffic congestion across bridges and on the water during peak hours.

Florence Nightingale

During the Crimean War (1853-56) Uskudar's Selimiye Barracks served as a military hospital. Florence Nightingale, a British nurse worked at the hospital and was a tireless campaigner for hospital reform. By 1856 the death rate in the hospital had fallen from 20% to 2%.

Beykoz is located on the Asian side of Istanbul, towards the Black Sea. During Ottoman times it was a popular place for sultans. In 1970s Beykoz with a population of 80,000 contained squatter shacks, called gecekondu or 'birds that come to roost during the night.' High rural-urban migration had led to squatter homes without water, sanitation and power. Today many squatter homes have been replaced by high rise apartments.



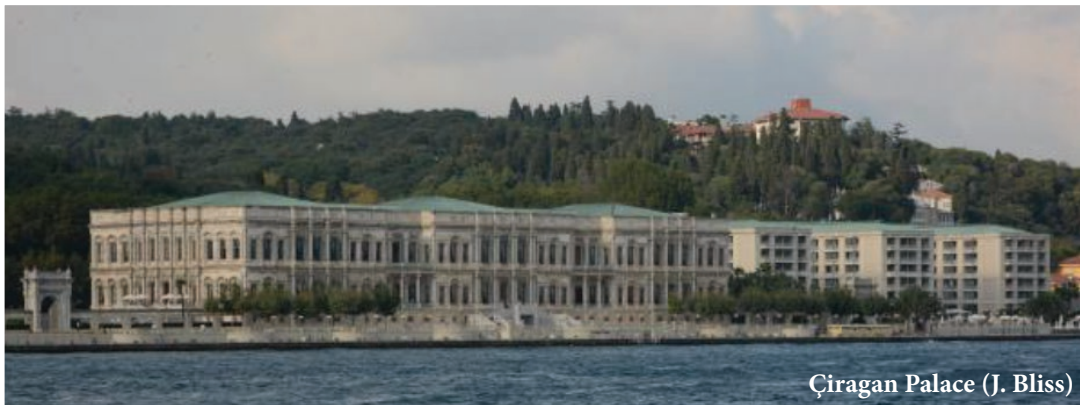
Beykoz <http://howtoistanbul.com/wp-content/uploads/2013/10/BEYKOZ-2.jpg>

Bosporus Strait

The Bosphorus Strait is Istanbul's maritime road. It was an important trade route in the ancient world when ships transported wool, timber, salted fish and meat from regions surrounding the Black Sea, and wine and olive oil from regions adjoining the Mediterranean Sea. Today there is fear of oil spills from 5,000 oil and gas carrying ships that pass through the Bosphorus annually. Workers from Asian Istanbul ferry across the congested straits to work on the European side of Istanbul. It has become popular for tourists to cruise along the Bosphorus to view old wooden waterside villas, called yalis, mosques, the Fortresses of Europe and Asia, opulent 19th century palaces (Dolmabahce Palace 1843-1856), and grand residences owned by the rich interspersed with former fishing villages.



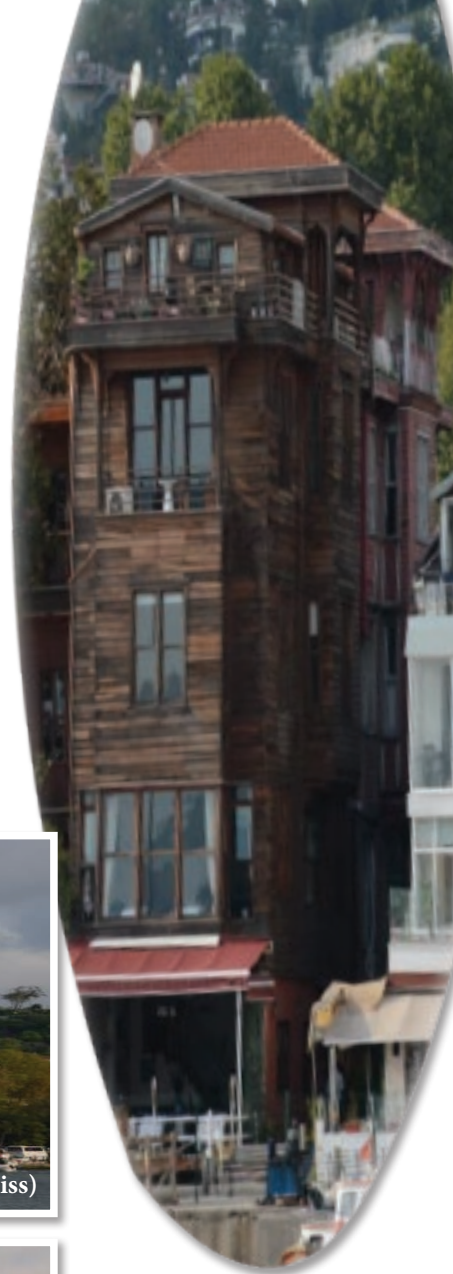
Kuleli Military High School (J.Bliss)



Çiragan Palace (J. Bliss)



Dolmabahçe Palace (J. Bliss)



Historic timber residence (Yali)
(J. Bliss)

West meets east at narrowest part of Bosphorus

Rumelian Castle is a fortress located on a hill at the European side of the Bosphorus Strait. Rumelihisarı is situated at the narrowest point (660 metres) opposite the Anatolian Castle on the Asian side of the Bosphorus Strait.



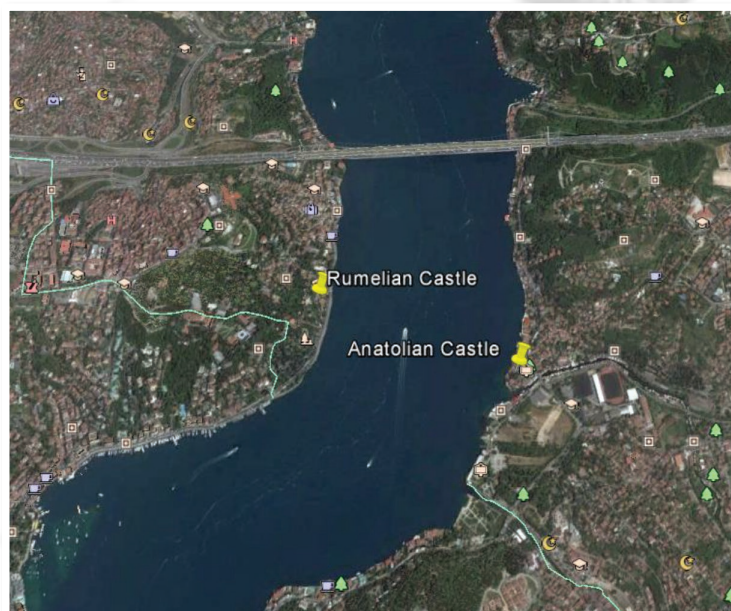
Anatolian Castle with Yali in foreground (J. Bliss) Anatolian Castle was built between 1393 and 1394 by the Ottoman sultan Bayezid I. It was part of his preparations to siege Constantinople (Istanbul).

Rumelian Castle with Fatih Sultan Mehmet Bridge in background (J. Bliss)

Rumelia means 'Land of the Romans' in Turkish. It was built by the Ottoman Sultan Mehmed II between 1451 and 1452, aimed to control sea traffic on the Bosphorus. The necessity of a fortress opposite Anatolian Castle was important to the Ottomans. An enemy ship coming from the Black Sea was bombarded and sunk.



Google Earth



Golden Horn

The Golden Horn is a flooded river valley that flows southwest into the Bosphorus Strait. For hundreds of years ships off-loaded goods into warehouses lining the shores of the Golden Horn. According to legend, during the Ottoman conquest, the Byzantines threw so many valuables into its waters that the water glistened with gold. The character of the Golden Horn has changed from the 18th century when the shores were bordered by forests, fields and palaces where today the shores are lined with high density housing, industrial plants and warehouses. This has led to the deterioration in water quality as many factories, despite legislation, dump toxic waste into its water. In the 1980's Mayor Dalan cleared some of the old buildings along the shores of the Golden Horn and landscaped the area into parks.

Today its importance as a port has changed with the development of containerisation as very large ships now use the ports on the Sea of Marmara.



Bridge across the Golden Horn connecting old and new European Istanbul: Galata Bridge, transportation, (J. Bliss)

Beyond the old city walls

Even beyond the city centre, diversity contributes to Istanbul's colourful character. Suburbs whose character has changed over time includes:

- **Haskoy** was a royal park in 15th century, later supported orchards, and then in 19th century became an industrial area
- **Ortakoy** is a fishing village but today is better known for its Sunday markets and hub of Istanbul's night life in summer.



Bosporus, cityscape of Istanbul, Bosporus Bridge (J. Bliss)

Princes Islands

In Byzantine times, the Princes' Islands located 20km south east of the city in the Sea of Marmara were the burial place of monarchs, princes and nobles. Then during the 19th century the islands became a summer resort for the rich Ottoman business community of Jews, Armenians and Greeks. Today these luxurious villas are used as tourist resorts.

There are some major challenges to living on these Islands, such as fresh water must be transported from the mainland, reliance on water transport to and from the islands and in Buyukada there are no cars.

Modernity-vibrant exciting city

Istanbul is facing urban growth that has led to increased demand for homes and infrastructure, such as schools, hospitals, and water, sewerage and electricity facilities. Modern transport, such as trams, buses and cars clutter the streets which originally catered for horse and carts. Urban renewal has seen the demolition of old homes and construction of high rise apartments, hotels, and retail and commercial areas.

Istanbul is an alive, vital city offering a variety of pleasure pursuits such as theatres, restaurants, sporting facilities, traditional music, belly dancing and Whirling Dervish shows as well as beautiful old historic buildings. The mixture of east and west, old and modern, Islam and Christian influences gives this economically growing city its unique character. Its heritage and architecture has enabled the colourful multicultural city to become a popular tourist destination today.



Tourist queue outside Topaki Palace, Second courtyard (J. Bliss)



Istanbul, new residential buildings (J. Bliss)



Istanbul, construction, residential building, high rise (J. Bliss)

There is nothing boring about Istanbul. It is a cosmopolitan, busy, historic, socially mixed, accessible, and bridges continents, civilisations, ideas, religions and people. Results from an online survey by the Financial Times found that Istanbul was voted the most liveable city in the world. Other liveability Indexes noted Istanbul ranked:

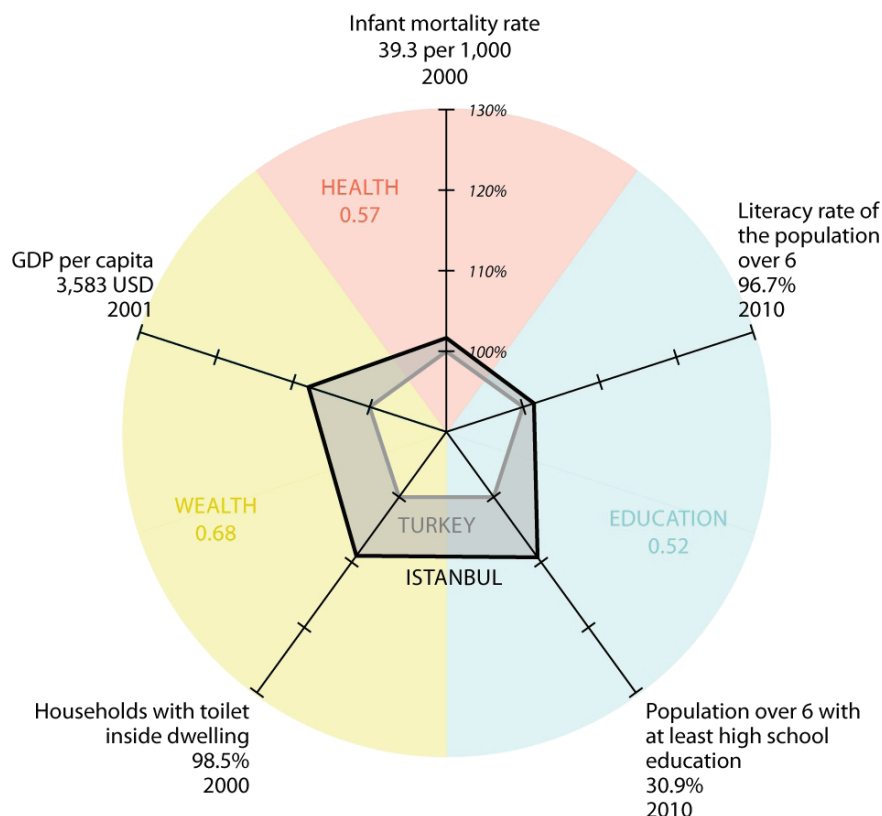
-

A vibrant, colorful row of houses in a Turkish neighborhood, featuring blue, green, and red facades with yellow accents. A black lamppost stands in the foreground, and a person is visible on the right.

62

Socio-economic inequality

Istanbul is dynamic multi-functional city with port, CBD, industrial, retail and administrative areas as well as a variety of residential suburbs (old, new, poor and rich). This residential differentiation is related to different socio-economic status of inhabitants and is expressed in the size and style of dwellings and grounds in which they are set. Differentiation results in the development of wealthy and poor suburbs. With high population growth and increasing population density most people live in high rise apartments with no surrounding grounds. High rates of urbanisation has led to major problems of urban blight, inadequate housing and traffic congestion. Istanbul is a multi-cultural city with Kurds, Arabs, Jews, Greeks, Georgians, Armenian and Syrians. Poor Kurds, gypsies and refugees from former USSR, Iraq and Syria, have less access to jobs and live in substandard housing without water, sanitation and electricity. They also experience higher Infant Mortality Rate (IMR) and lower life expectancy (LE).



Source: https://files.lsecities.net/files/2011/11/CHW_R1_HDI_Case_Study_Istanbul_bottom_left-01.jpg

'Istanbul's metropolitan region scores strongly in wealth (0.68) placing it among the top regions in emerging economies, but it achieves low scores in health (0.57) and education (0.52). Within Turkey, Istanbul also performs more strongly in wealth than in health or education, with literacy and infant mortality rates that mirror national averages. Ankara, the nation's capital, performs more strongly on education and health, with almost 9 per cent more of its population of more than six years of age having at least high school education. Istanbul's low scores in health and education may be explained in part by national school attendance patterns (adults achieve only 6.5 years of schooling on average, for example) and the high levels of rural in- migration from areas that suffer from significant regional inequalities.'

<https://lsecities.net/media/objects/articles/comparing-performance-in-health-education-and-wealth/en-gb/>

Environmental challenges

Water: Istanbul's lack of accessible fresh water is evident from the impressive aqueduct completed in 378AD to bring water to the city from outlying rivers and the construction of the Basilica Cistern built in 532AD. High rural urban migration and drought in 2006 led to inadequate water facilities and response to this has been the construction of dams and the Greater Istanbul Water Supply Project. Water quality in Istanbul has deteriorated and caused health problems, such as 'Sultans Revenge', which is severe diarrhea from drinking water. Another response to the poor water quality is the Yesilcay Project that has been built to treat 145hm³ of water per year from Canak and Goksu Creeks.

Waste: Istanbul's urban dwellers are changing into a 'disposable society.' However, most Bosphorus restaurants refrain from disposing food into the water, councils are recycling glass, government is building more sewerage treatment plants, smoking banned in some places, and ships prohibited from disposing wastes into the seas. There are constant protests concerning litter and sewage in the Golden Horn and Bosphorus Strait and sulphur dioxide in the atmosphere.



Photograph: Water pollution, garbage collection boat (flotsam) in Golden Horn harbour (J. Bliss)

Sustainable growth: Istanbul aims to follow a sustainable growth path (ecological, social and economic) with effective anti-pollution legislation. In 2012, delegates to the first Global Human Development Forum adopted the 'Istanbul Declaration' calling on the world community to take action against social inequities and environmental deterioration at the UN Conference on Sustainable Development in Rio.

Conclusion

Istanbul has been a city at the centre of life, art and culture for thousands of years. This fast growing, diverse city is divided into Old European Istanbul, New European Istanbul, Asian Istanbul, Golden Horn, Bosphorus and Princes' Islands.

The city treasures a dual heritage for Christians and Muslims. One time capital of Christendom, (e. g. Hagia Sophia) became a predominantly Muslim with the Ottoman Empire (e.g. Blue Mosque). Although today Turkey is a secular country, 99% of the population are Muslims and 80% are of the Sunni creed. Five times a day throughout Istanbul a chant is broadcast over loudspeakers set high in the minarets calling the faithful to prayer.

A booming economy has led to the building of new motorways and bridges and a public transport network revolutionised by the introduction of fast Catamaran sea buses, light railways and modern trams. As Istanbul moves further into the 21st century it is geared for the billion dollar tourist boom with adequate transport, water, sewerage and electricity supplies.

Aimed to improve human wellbeing the government plans to reduce unemployment, improve human rights, and reduce inequality between rich and poor as well as between ethnic groups and genders.



Photograph: Galata Bridge joining old and new European Istanbul (J. Bliss)

Activities

What is the site of Istanbul?

List the main city divisions and their characteristics.

- Describe what you would find along the Bosphorus Straits.
- The Marmara Sea is contaminated with mercury. Rivers that run through Istanbul are heavily polluted by sewage and are lifeless 20 metres below sea level. Research the responses to water pollution in Istanbul.
- Describe the challenges of traffic infrastructure in a rapidly expanding city.
- Istanbul is subject to earthquakes. What effects would an earthquake have on the city? How should the city prepare for this event?
- Explain why you think Istanbul is a popular tourist destination.
- Istanbul has grown from a small fishing village in 667BC with a few hundred people into a mega city with about 14 million people in the year 2016. The city now spreads west beyond the airport 23km from CBD, north halfway to the Black Sea and east into Anatolia. What are the challenges of living in this rapidly expanding city and what are the responses to these challenges. Present as a TV report

ICT

Istanbul 360 panorama

<http://www.airpano.com/360Degree-VirtualTour.php?3D=Istanbul-Turkey>

Istanbul

http://v0.urban-age.net/publications/newspapers/istanbul/media/UrbanAgeIstanbulNewspaper_en.pdf

لنظمتي

A Visual Journey

by Di Dunlop



This is a three part documentary programme produced in 2013 by Simon Sebag Montefiore for the BBC. It examines the history of the city of three names: firstly, Byzantium, secondly, Constantinople and lastly, Istanbul.

Istanbul, sits astride the two continents of Europe and Asia and has been the capital of two great empires, one Christian and one Muslim. Along with Jerusalem and Rome, it is one of the famed holy cities of the world. At one time it was the capital of the Roman Empire under Constantine and another the centre of the Ottoman Empire. As a result, it is an amazing centre of Christian and Muslim heritage with buildings such as Aya Sophia having been a Christian church [900 years], A Muslim mosque [500 years] and now a museum [over 80 years.]

- As you view the series, construct a time line of the city. Clearly mark the time when it changed from Byzantium to Constantinople to Istanbul. Show in a different colour the times when Christians ruled and Muslims ruled.
- On three outline maps, mark in the extent of the Roman Empire, the Ottoman Empire and modern Turkey.
- Explain why this Greek fishing port was chosen to be such a significant city.
- Who was Septimus Sevarus and what was his role in the development of the city? *How and when was it made a Roman capital?



Constantine, presenting a model of the city to the Blessed Virgin Mary. Detail of the southwestern entrance mosaic in Hagia Sophia

- What was the Battle of the Icons?
- Why did the Church in Rome excommunicate the church in Constantinople in 1054 C.E?
- Describe the fall of Constantinople to the Turks in 1453 C.E.
- Explain the phrase...‘one empire, one religion, one capital’.
- What was the significance of the Basilica Cistern and what does it show about its Greek and Roman past?
- What is the Hippodrome and what was its purpose?
- Outline the importance of Hagia Sophia to Constantine and when was it opened? What did it represent?

CONSTANTINOPLE was rebuilt as an inclusive, international city where all faiths were welcome. It was to be a sacred, imperial capital which nurtured a diversity of Islamic beliefs: Mysticism, Spirituality, Poetry, Sufis. Aya Sophia was turned into a mosque. During this time an amazing degree of building occurred. The architect Sinan was the ‘Christopher Wren of Istanbul’.



Suleiman the Great

- Examine the role of Suleiman the Great.
- Outline how and when the Blue Mosque was built?
- Examine and outline the clash of culture and religion between the Greeks and the Ottomans in the early part of the nineteenth century.



Mustafa Kemal Atatürk

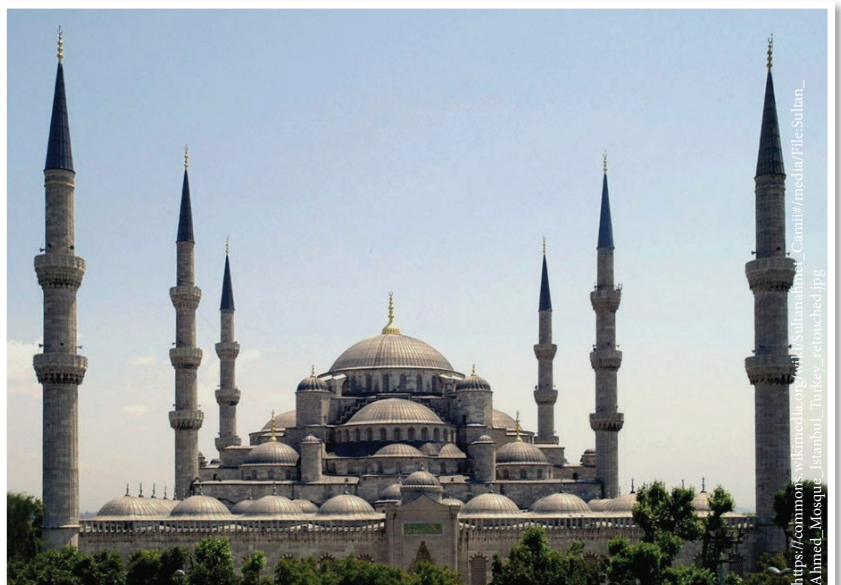


Aya Sophia



The Basilica Cistern

- What impact did the monarchies of Europe have on Ottoman politics, culture and and development?
- List the main features of the Ottoman Empire at the turn of the twentieth century. Why was Turkey called “the sick man of Europe” and how did the European powers respond to this situation?
- Briefly outline the role of Turkey in World War One. Why was Gallipoli so important to the Allies in World War One?
- What did the British encourage the Greeks to do after World War One?
- Explain how Mustafa Kemel Attaturk came to power in Turkey. What role did he play in the fall of the Ottoman Empire?
- Outline his vision for a modern, secular Turkey. How has this made the Turkey of today, different to any other predominantly Muslim nation?
- Discuss how the location of Istanbul, at the “crossroads “of Europe AND Asia has played a significant role in the history of the region.



https://commons.wikimedia.org/wiki/File:Sultan_Ahmed_Mosque_Istanbul_Turkey_retoouched.jpg

The Blue Mosque

GRAND BAZAAR

I S T A N B U L

by Dr. Susan Bliss

What is a bazaar?

The word 'bazaar' means marketplace. The Turkish bazaar should not be confused with the local Australian shopping centre containing department stores (e.g. David Jones), supermarkets (e.g. Woolworths) and small speciality shops (e.g. Smiggles).

Where is the Grand Bazaar located?

Istanbul is the largest city in Turkey. It contains the historic Grand Bazaar within the old walled city.

Why is the Grand Bazaar important?

The Grand Bazaar is one of the largest and oldest covered markets in the world.

Why is the Grand Bazaar's history?

Most Turkish bazaars were constructed over a thousand years ago. They were built by sultans and important people during the Ottoman Empire from 1299. Unlike Westfield plaza in Blacktown, Sydney that was built by a rich developer around 1959.

The Kapali Carsi (means covered bazaar) was built between 1455 and 1461. Over the centuries the Grand Bazaar has expanded.

How many people visit the Grand Bazaar?

About 500,000 people visit the bazaar daily. They enter the bazaar through one of the historic gates. The gates are made of stone and are highly decorated. The dome shaped ceilings in the Bazaar are beautifully painted.

What does the Grand Bazaar contain?

The Grand Bazaar contains 61 covered streets. Along the busy streets are mosques, restaurants and over 4000 shops.

The shops are arranged in sections according to what they sell such as:

- carpets, pottery and spices
- goods made from leather (e.g. coats), silver (e.g. jewellery) and copper (e.g. pots)



Visitors can watch the craftsmen at work as many of the items on sale are made in the shops.

If you want to know the price of the hundreds of thousands of items sold in the bazaar you will need to learn a few Turkish numbers.

The Grand Bazaar is a bustling hive of activity filled with wonderful products. What an amazing place!



Gifts silver and copper tea sets



Pillows, rugs, clothes



Olives



Spices



Fish



Doner kebab



Turkish delights, dates and sweets



Gold



Goatskins filled with cheese



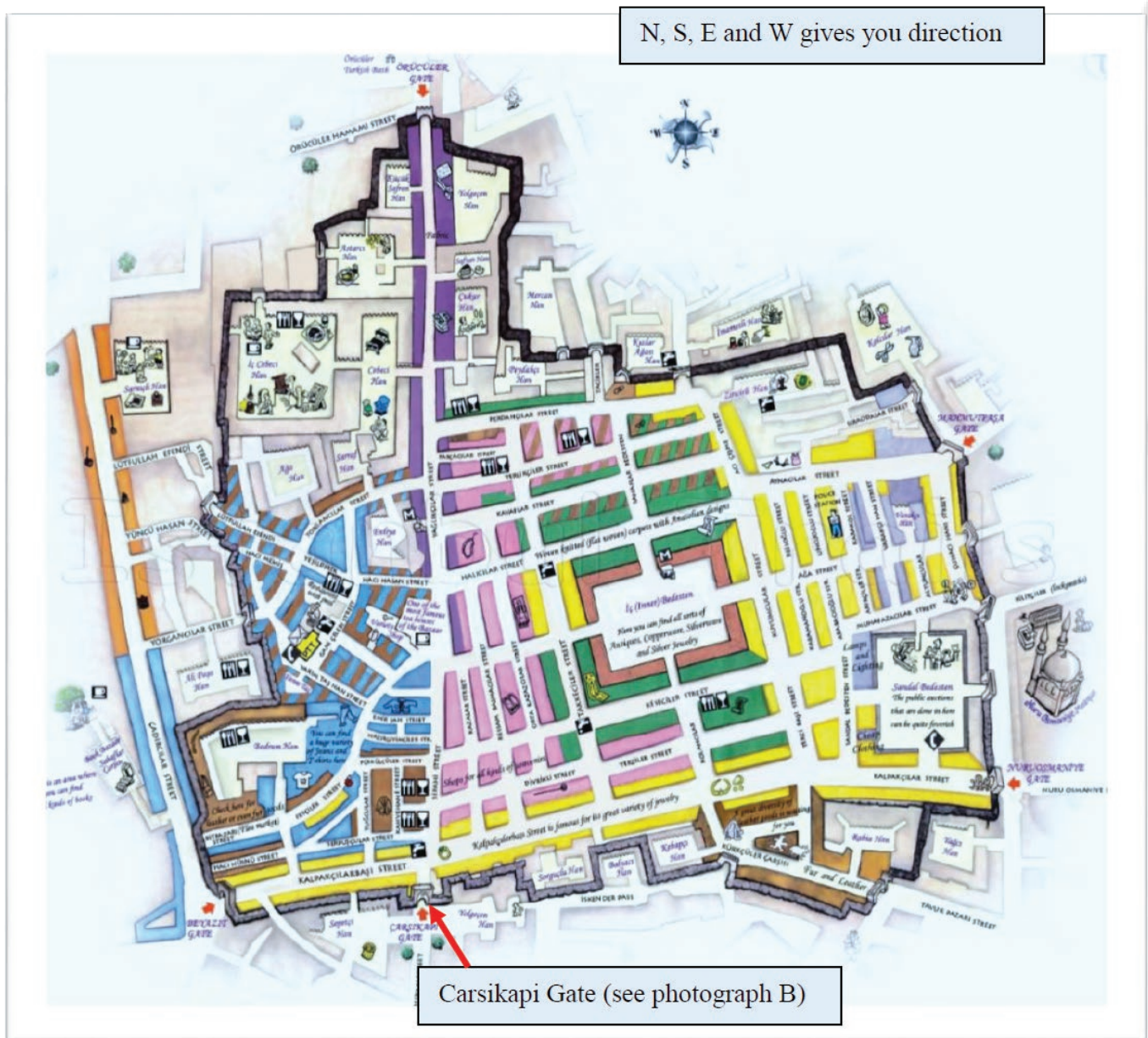
Chillies

Photographs: J. Bliss and S. Bliss

How will you find your way around the Grand Bazaar?
 You will need a map or else you can get lost in the maze of streets. Luckily
 street signs exist.

Map: <http://www.istanbultrails.com/wp-content/uploads/2008/10/istanbul-grand-bazaar-map-1.jpg>

Using the internet, click of the map to enlarge it <http://www.istanbultrails.com/2008/10/the-grand-bazaar-maze-or-oriental-feast/>



Key: The Grand Bazaar is famous for the following items:

Leather (brown on the map)
 Gold Jewellery (yellow on the map)
 Silverware (yellow on the map)
 Antiques (orange-brown on the map)
 Copperware (*İç Bedesten*)
 Carpets (orange-brown on the map)

Handbags, Briefcases & Suitcases (pink on the map)
 (Cheap) Clothing (*Sandal Bedesten*)
 Fabric (purple on the map)
 Belly-dancing costumes (pink on the map)
 Ceramic and Souvenirs (pink & green on the map)

Activities

1. On the map label the following places with letters a, b, c or d:
 - a. Where would you eat?
 - b. Where could you get a drink from a tap?
 - c. Where is the mosque?
 - d. Where can I buy a belly dancing costume?
2. What will you find in the purple area?
3. Name the south gate.
4. Is silverware east or west on the map?
5. Write a paragraph on the type of goods sold in the Grand Bazaar.
6. Explain how the Grand Bazaar differs to your local shopping centre.
7. Paint an advertisement promoting the Grand Bazaar. Decorate with traditional Turkish designs.
8. Refer to the photographs below and answer the questions
 - a. Photograph A. Describe the inside of the bazaar such as ceiling and the number of people.
 - b. Photograph B. The gates at the entrance to the Bazaar are highly decorated? Explain this comment.



Photograph A Inside the covered Grand Bazaar. People busy buying goods (J. Bliss)



Photographs B
Entrance to the Grand Bazaar. The Kapalicarsi Gate entrance (see map for the location of the gate) (J. Bliss)

Getting hungry? How about a Turkish Delight!

You may be getting hungry walking around the Bazaar and would like a Turkish Delight.

The Turkish Delight known as lokum dates back over 200 years. This famous sweet has an interesting legend and history:

- **Legend:** There was unhappiness in the harem (place for women). The Turkish Sultan asked confectionary experts to produce a sweet to be served to the ladies in the harem to make them happy.
- **History:** In 1776 a small sweet shop in Istanbul became popular. Fashionable ladies gave a Turkish Delight in a lace handkerchief to their friends. Courting couples gave them to each other, just like flowers and chocolates are given in Australia.
- **Books:** In *The Lion, the Witch and the Wardrobe* by C.S. Lewis the White Witch gives Edmund a Turkish Delight.



Mathematics





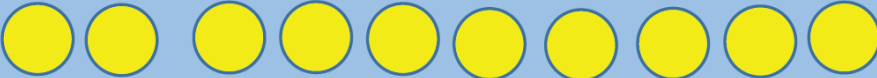

If you go to the market and buy a drink or gift you will need to count out your money. You will also need to bargain. You should expect to pay about 50%-60% of the original price, especially leather goods. You can all count one, two three in English. In Turkish is it bir, iki and uc.



Sketch: <http://www.lafactoriainteractiva.com/upload/imagenes/icon-normal.png>

English numbers	Turkish numbers
0	sifr
1	bir
2	iki
3	uc
4	dort
5	bes
6	alti
7	yedi
8	sekiz
9	dokuz
10	on

Using the table above, name the number of shapes in English and Turkish

Shape	English number	Turkish number
		
		
		
		
		
		

Activities:

Read the notes and answer the following questions

- Where is the Grand bazaar?
- How many shops are in the Grand Bazaar?
- How many people visit the Grand Bazaar each day?
- The Grand Bazaar has been a market place for how many years?
- What does Kapali Carsi mean?

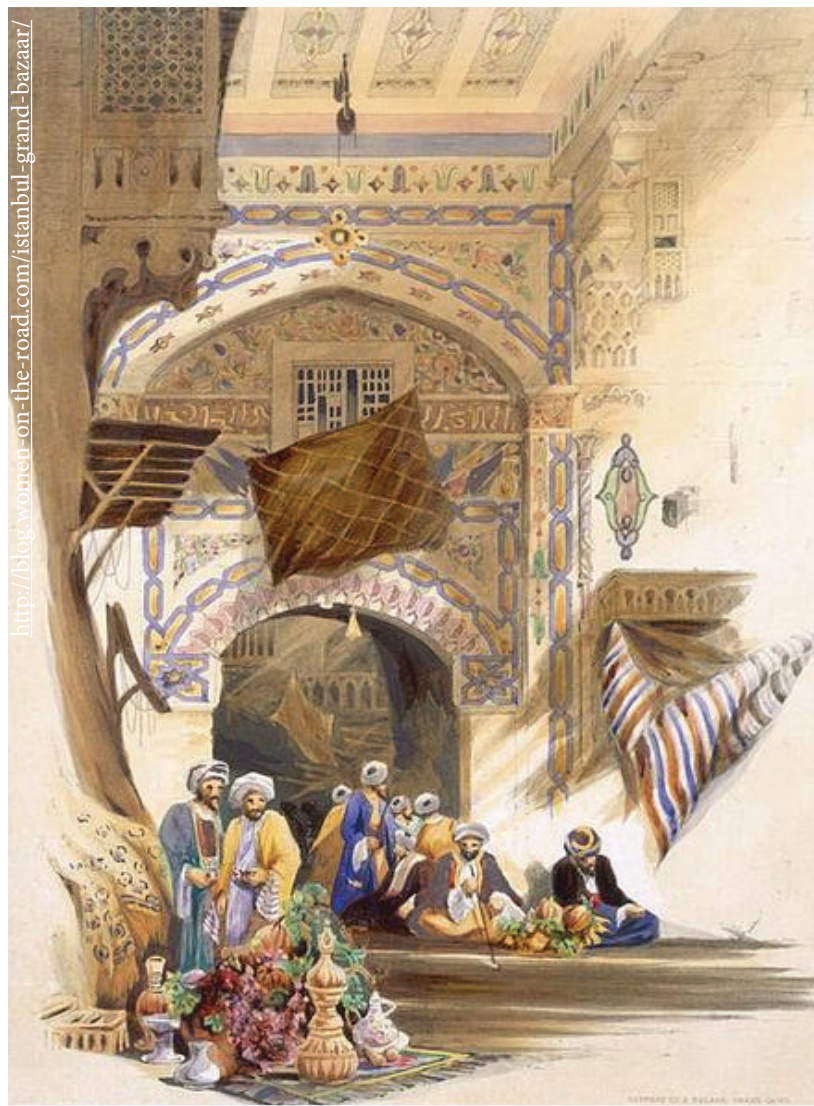
Turkish Delights are easy to make. Make a batch of Turkish Delights for your class.

Youtube: <https://www.youtube.com/watch?v=fXqwKm3ehSc>.

ICT

- Istanbul grand Bazaar-3600 view. Interactive virtual tour around part of the bazaar
- Youtube Virtual tour- Istanbul-Grand Bazaar

Assessment: Interactive website to test your knowledge. Read the book and answer questions about this story. <https://www.studyladder.com.au/games/activity/the-grand-bazaar-information-text-26467>. Suitable for year 5 students



The Istanbul Grand Bazaar entrance, as it once was.
Courtesy Wikimedia Commons

ARCHITECTURE IN HISTORY

HAGIA SOPHIA

The Church of the Holy Wisdom

by Di Dunlop

https://upload.wikimedia.org/wikipedia/commons/4/4a/Aya_sofya.jpg

Throughout history, there have been many structures that have left a legacy for the peoples and cultures that surround them. Some examples are: The Pyramids in Egypt, the Parthenon in Athens, Ankor Wat in Cambodia, the Taj Mahal in India, Borobudur in Indonesia and the Forbidden City in Beijing. Hagia Sophia in Istanbul is such a building. These structures are usually related to religion and rites from within their society at the time. Civilizations use such buildings and structures to demonstrate the greatness and superiority of their culture and beliefs and as a symbol to future generations of the greatness of their society.

This astonishing building in Istanbul that was variously called Hagia Sopia and the Church of Holy Wisdom began its life as a Greek Orthodox Christian Basilica. It is located on the hill of the Sultanahmet adjacent to the Sultan Ahmed Mosque [the Blue Mosque] and the Topkapi Palace, all of which overlook the Golden Horn and the Sea of Mamara. This is the third holy building on this site, the first was a church built by Constantius the Second in 360 C.E.in the form of a Latin, collonaded basilica. The second church was opened in the reign of Theodosius the Second in 415 C.E.[burnt to the ground in 532 C.E. because it had a wooden roof.] Some relics of the structure survive today in the form of marble blocks [one with the depiction of twelve sheep that represent the twelve apostles.] These were discovered in 1935 during excavation for repairs to the current structure and remain in an excavation pit adjacent to the entrance of Hagia Sophia.[the German archaeologist was Alfons Schneider.]



Taj Mahal





The current structure was built as a church by Justinian the First and took nearly six years to complete. It was designed and built by Isidore of Miletis and Artemius and opened for use in 537 C.E. The mosaic work inside the building was not completed until the reign of Justinian the Second [565 to 578 C.E.] These mosaics are one of the great features of Byzantine architecture and art. Hagia Sophia was the seat of the Orthodox Patriarch of Constantinople which meant that major ceremonies for the Byzantine Empire occurred there.

Constantinople [Istanbul] was captured during the Fourth Crusade, ransacked and then became a Roman Catholic Cathedral [1204 to 1261 C.E.] Constantinople was captured by the Ottomans in 1453 C.E. by Sultan Mehmet the Second and immediately turned the structure into a mosque. It was then known as Aya Sofya Cami'i. At this time, it required major conversion and renovation for Hagia Sophia to become the first Imperial Mosque of Constantinople. Since that time it has undergone many additions and renewals including the building of minarets and four buttresses. The Christian mosaics were covered in plaster and whitewash and were not uncovered till 1964. It continued as a mosque until 1932 when it was closed and changed into a museum on the orders of Kemal Attaturk, the President.



The structure of the building is a rectangle with the central section covered by the great dome as well as several smaller domes and half domes on the east and west sides. Buttresses were added outside to reduce the damage caused by earthquakes. [See YOU TUBE for programme on how experts are working on plans to deal with future earthquakes..."Hagia Sophia, Istanbul's Ancient Mystery"]

Most of the mosaics that can be seen today on the ceilings date from the end of the Iconoclastic Period [730 to 843 C.E. During that time , no figurative images were allowed.] These include mosaics of Christ and the Virgin Mary. Some of the older mosaics survive along the side aisles. They consist of floral and geometric designs on gold backgrounds.

The columns throughout the building are made from various marbles brought from all parts of the Empire during Justinian's time. When the church became a mosque, a Mirhrab and Mimbar were added as well as pulpits for the Muezzins.

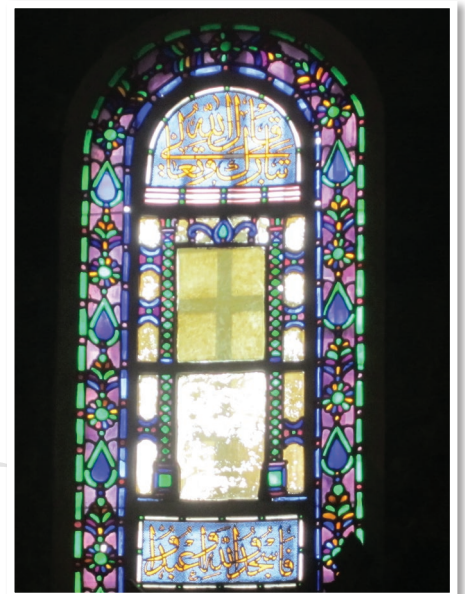


Within the courtyard of the complex of Hagia Sophia are several important structures such as the Imperial Ottoman Tombs and the Ablution Fountains.

In 1994, The World Monuments Watch began a programme of assistance for repairs and restoration that continues to this day. It is the second most visited museum in Turkey with over three and a half million visitors a year. It is the major surviving example of Byzantine architecture in the world and, was, the largest cathedral for one thousand years. Hagia Sophia was the inspiration for most of the mosques built after that time.

*See www.pallasweb.com/deesis/hagiasophia.html

This will give students access to extensive photos of the mosaics and the building.



ACTIVITIES:

- Draw a time line for the history of Hagia Sophia in its various incarnations.
- Include the times of change for the city from Byzantium to Constantinople to Istanbul.
- Research each of the people who are mentioned in the information sheet and present a five- point profile on each.
- Research the 'Period of the Iconoclasts'. Outline its significance for the development of Hagia Sophia.
- Explain the importance of the additions to the building when it became a mosque.
- Explain why the mosaics were plastered over.
- Three religious traditions have used this Building , Orthodox, Roman Catholic and Muslim. Draw a table and list the different beliefs of each.
- The Dome is architecturally significant. Find out how it was built and why it is special.
- Explain the significance of the change of use to a Museum by Kemal Attaturk.in the 1930's.
- Describe/ explain the following:
 - Basilica
 - Sultanahmet
 - Topkapi Palace
 - Mosaic
 - Patriarch
 - Fourth Crusade
 - Minarets
 - Buttresses
 - Mirhrab
 - Mimbar
 - Muezzins
- Research the organization World Monuments Watch and find out what else it has done.
- Research the Ottomans. In a one- page report, outline their importance in relation to the history of Istanbul.
- Find or draw images of Hagia Sophia and include them in your work.



Santa Claus & St. Nicholas

by Dr. Susan Bliss

HUMANITIES AND SOCIAL SCIENCES F-6/7 HASS:

Significance of traditions, ways people, places, ideas and events are perceived and connected.

OUTCOME:

This article invites students to look at St. Nicholas, the origin of the Santa legend

HISTORY

Who was the real Santa Claus?

- St. is the short word for Saint.
- St. Nicholas was also known as Santa Claus.
- St. Nicholas was born in Turkey.
- St. Nicholas was a 4th century saint.
- St. Nicholas was a Greek Bishop of Myra in Turkey.
- St. Nicolas was known for secret gift-giving. He tried to help people who were poor and in trouble.
- St. Nicholas gave special care to children. Today Santa is the special friend of children.
- St. Nicolas was a wealthy man who climbed on the roofs of houses and dropped coins down the chimney.
- St. Nicholas left gifts in the shoes of children the night before St. Nicholas Day. Today children leave stockings for Santa Claus.
- Sailors took stories of St. Nicholas around the world.



Activity:

Students donate money to go towards a special fund raising activity for needy children. (Civics and Citizenship).

MATHEMATICS

Dates

- 6 December was the feast of St. Nicolas.
- 25 December the birth of Jesus.
- Both celebrations are joined together on 25 December. The day connects Santa Clause, St. Nicolas and Christmas day.



Activities

- Write the numbers in the correct order.
- How many days in December?
- When it is 2 December, how many days to Christmas Day?



GEOGRAPHY AND ART

Turkey is in the northern hemisphere. Christmas occurs during winter. This differs to Australia that is located in the southern hemisphere and December is during summer. Draw a December scene for Australia.

ENGLISH



Santa Claus is round and plump;
Santa Claus wears a stocking cap;
Santa Claus comes 25 December;
Santa Claus is often seen in stores;
Santa Claus flies through the air from the North Pole;

St. Nicholas walked the earth, caring for those in need
St. Nicholas is tall and thin.
St. Nicholas wears a bishop's hat
St. Nicholas comes 6 December
St. Nicholas is often seen in churches.

- C. Myers & J. Rosenthal

Adapted source: <http://www.stnicholascenter.org/pages/santa-st-nicholas/>

Activity:

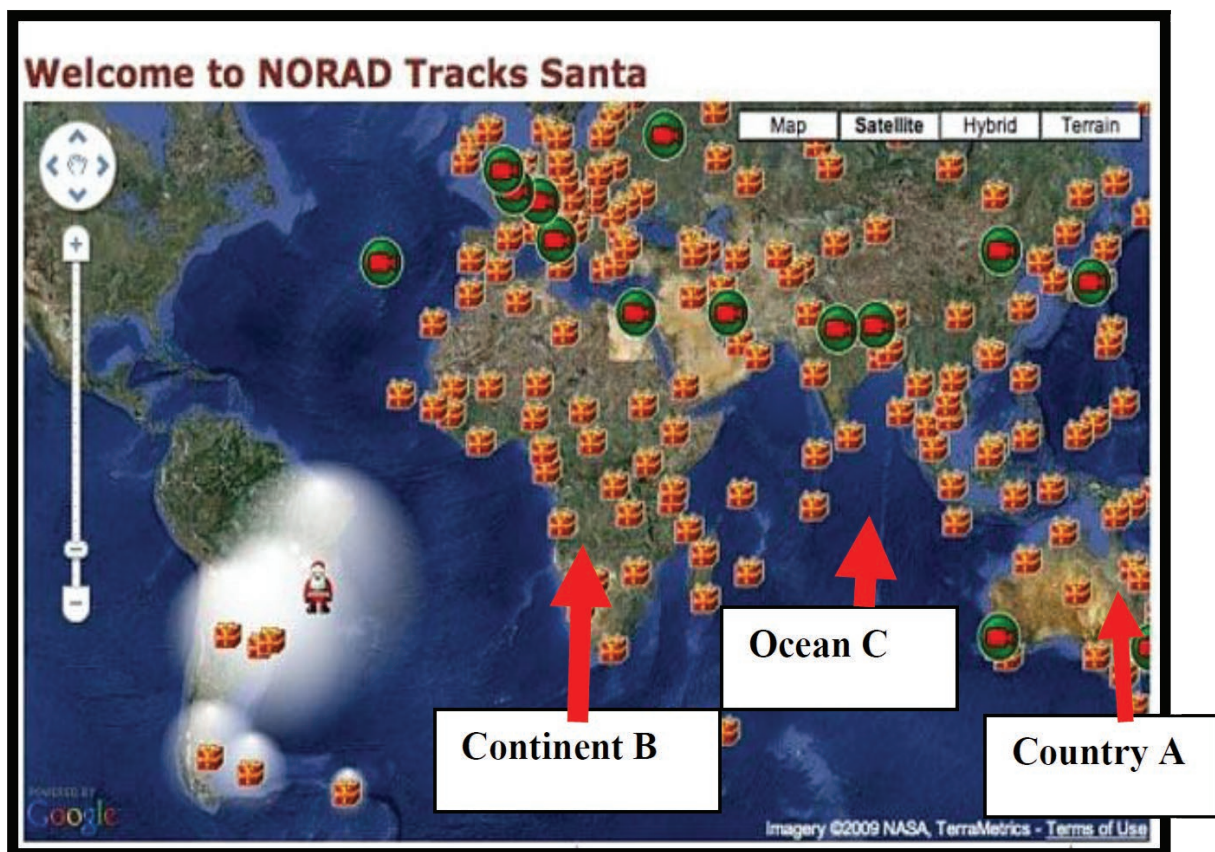
Explain in your own words the differences between Santa Claus and St. Nicholas.

TECHNOLOGIES, SCIENCE AND GEOGRAPHY

Santa tracking websites promotes space technology and exploration. It aims to educate children in geography and science.

Using technology track the movement of Santa Claus:

- **NORAD Tracks Santa** <http://www.noradsanta.org/>
YouTube <https://www.youtube.com/user/NORADTracksSanta>. NORAD website works on tablets, PCs and smartphones
- **Bing Maps Tracks Santa - 3D**
<https://blogs.microsoft.com/firehose/2014/12/22/track-santas-journey-in-3d-with-bing-maps/>
- **Airservices Australia Tracks Santa Project**
<https://www.airservicesaustralia.com/santa/>
- **NBC** <http://www.nbcnews.com/tech/internet/how-track-santa-claus-online-christmas-eve-n485526>
- **Santa Tracker** <http://emailsanta.com/santa-tracker.asp>



Source: NORD track Santa using Google
http://i.telegraph.co.uk/multimedia/archive/02768/Santa-tracker_2768022b.jpg

Activity:

Refer to an Atlas or the internet and label the following country, continent and ocean

A.....

B.....

C.....

ENGLISH



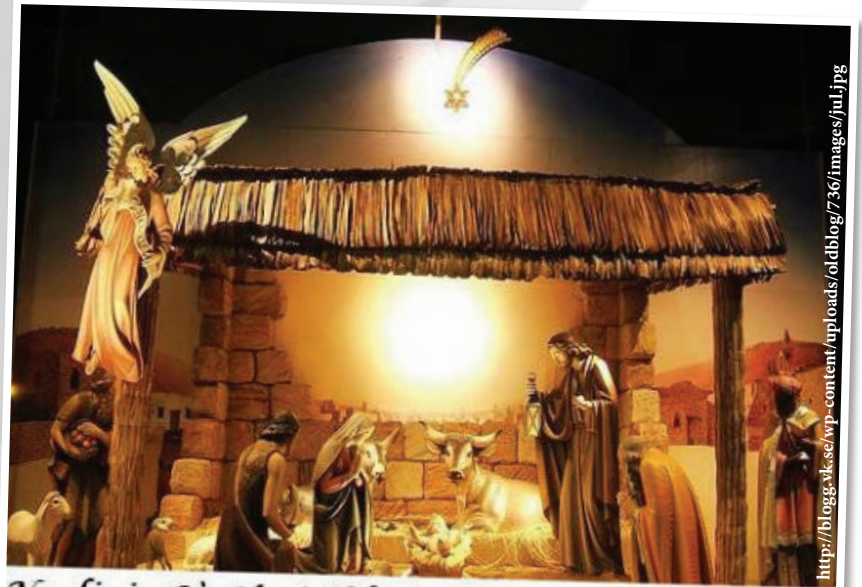
Image: https://k-3teacherresources.com/wp-content/uploads/2015/06/christmas-words-QLD_Page_02.jpg

Activity:

Refer to the spelling list and write sentences using 10 of the words

LANGUAGES

How is Merry Christmas said in the following countries?



Noeliniz Ve Yeni Yiliniz Kutlu Olsun

Arabic: Milad Majid

Chinese: (Cantonese) Gun Tso Sun Tan'Gung Haw Sun

English: Merry Christmas

Eskimo: (inupik) Jutdlime pivdluarit ukiortame pivdluaritlo!

German: Fröhliche Weihnachten

Greek: Kala Christouyenna!

Hindi: Shub Naya Baras (good New Year not Merry Christmas)

Italian: Buone Feste Natalizie

Japanese: Shinnen omedeto. Kurisumasu Omedeto

Russian: Pozdrevlyayu s prazdnikom Rozhdestva is Novim Godom

Turkish: Noeliniz Ve Yeni Yiliniz Kutlu Olsun

Vietnamese: Chuc Mung Giang Sinh

CULTURE: CHRISTMAS IN TURKEY

25 December

- Yeni yılınız kutlu olsun' is 'Merry Christmas' in the Turkish language. December 24th and 25th are normal work days.
- Most Turkish people do not celebrate Christmas because:
 - Most people are Moslems.
 - Moslems have Jesus in their Koran (Moslems' Holy book) but the most important figure in their religion is Mohammed the prophet.

31 December

- Instead Turkish people celebrate New Year on 31st December. They exchange gifts or cards on New Year's Eve.
 - December 31st is called the 'Great Day'. On this day they celebrate 'Yıl-başı', or the 'head of the year'.
 - A bingo game is played in most homes.
 - They eat a roast Turkey dinner with friends
- Istanbul is decorated with lights to celebrate the New Year.



New Year in Istanbul, Turkey

What about tradition?

Santa Claus (Father Christmas) was born in Turkey. He is called Noel Baba in Turkish. A historic temple where his home is located still exists today.

It has long been the tradition, especially amongst the more west-oriented families, that Noel Baba would bring gifts to children on the New Year's Eve.

Changing trends

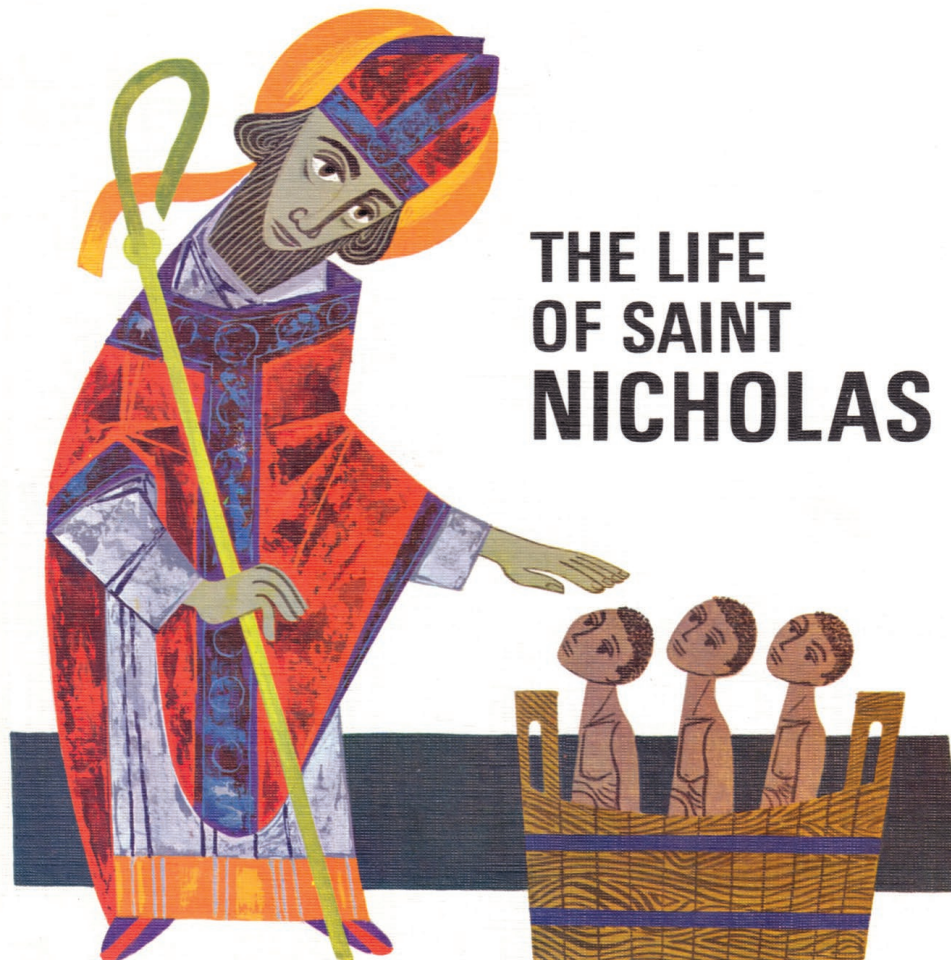
In Istanbul Santa Claus gives sweets to children in shopping malls and Christmas trees and lights are in some Turkish homes and shops. This is a sign that western ideas have come to Turkey.

Videos and internet resources

- St. Nicholas <http://www.stnicholascenter.org/pages/videos/>
- On line activities <http://www.stnicholascenter.org/pages/online-activities-games/>; colouring pictures, crossword puzzle, St. Nicholas cut-outs
- Christmas resources on the internet-on line activities <http://resources.woodlands-junior.kent.sch.uk/teacher/christmas.html#online>

Literacy

- Send a letter to St Nicholas. Some examples http://www.ihms.mb.ca/Student%20Projects/Student%20projects%202001-02/Grade%201%20Letters%20Santa/grade_1_letters.htm
- Book: The Life of Saint Nicholas by Verena Smith, Illustrated by Emile Probst 1966 Burns & Oates and Herder and Herder



The Life of Saint Nicholas
by Verena Smith, illustrated by Emile Probst
1966 Burns & Oates and Herder & Herder



Let's travel on a magic carpet and find the answers to these questions:

- What are the traditional designs or motifs used on Turkish carpets?
- What do these designs and motifs mean?
- Why are Mosques covered with Turkish carpets?
- Why are Turkish carpets works of art?
- How do Turkish carpets tell us about the lives of people and the region in which they live?



<http://cdn.nazmiyalantiquerugs.com/wp-content/uploads/2013/0>

Did you know the following facts on Turkish carpets?

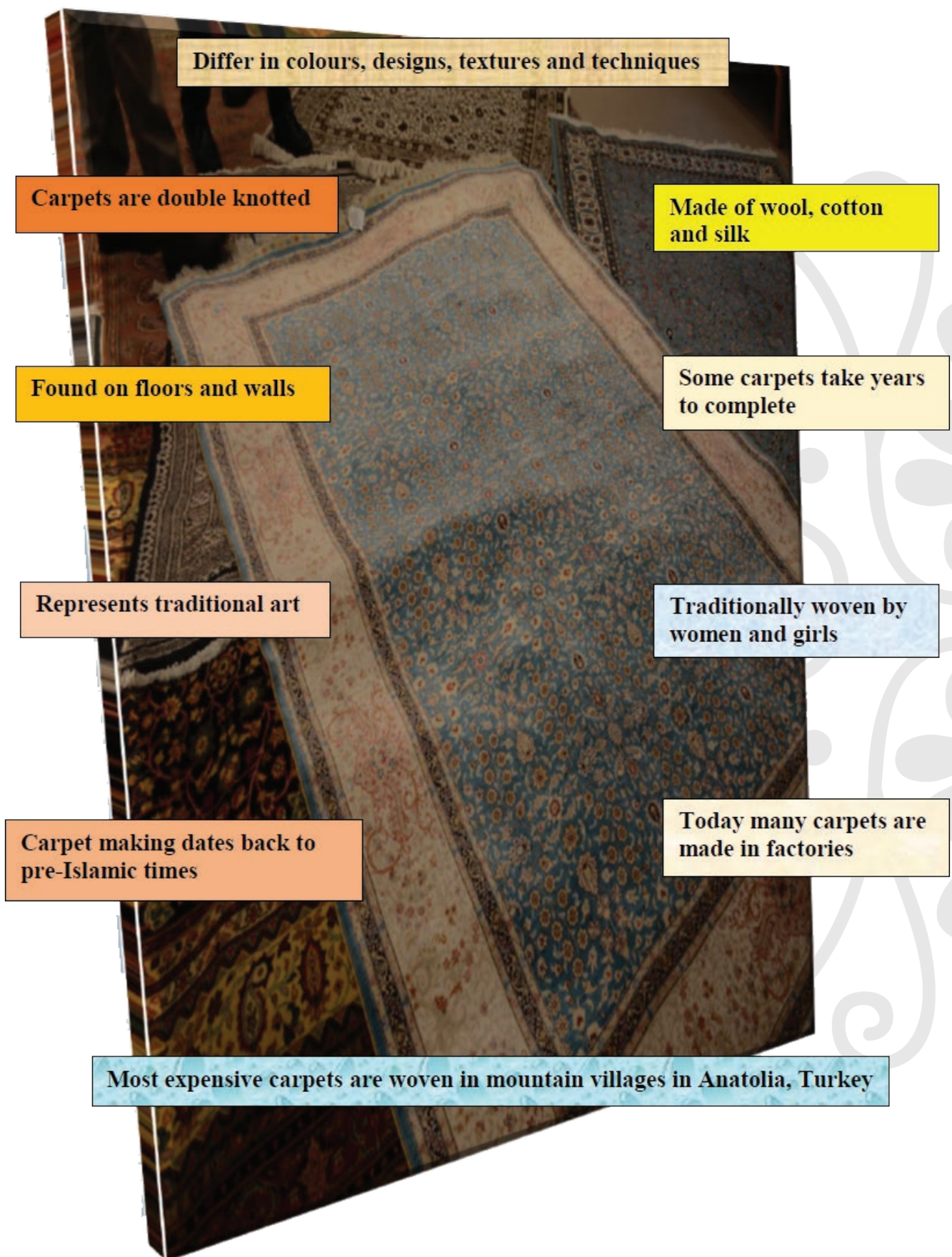


Image: Turkey, Cappadocia, Sentez Avanos Hali, carpet factory (J .Bliss)



How old are Turkish carpets?

- The oldest surviving carpet in the world dates back to the 5th century. It was made using the Turkish double knot.
- For centuries carpet and rug weaving have been a traditional activity in Turkey.
- Nomadic Turks made warps, wefts and knots from animals' wool.
- When nomads migrated from Central Asia toward the West they brought their carpet weaving tradition.
- Weaving was an important part of the nomads' life.

What was their original use?

- Saddle bags for camels and horses.
- Room dividers.
- Baby cradles.
- Tents, rugs, kilims (flat weaves) and felts.

What are they made from?

- Sheep wool, goat hair, cotton and silk.
- Goat and camel hair are used by nomadic people and village weavers.
- Sheep wool is the most common material used.
- Silk carpets are generally the most expensive.

How did carpets obtain different colours?

- **Originally:** naturally died using vegetables, roots and bark.
- **Since 19th century:** synthetic dyes.
- Natural dyes are generally more valuable and hold their colour better than chemical/synthetic dyes.



<http://www.freemages.com/photo/kelim-1-1507929>

Colours used on carpets in Turkey

Image: <http://www.jdroth.com/photos/selcuk-yarn.jpg>



Yellow: onion skin or saffron

Brown: pine cones or dried tobacco leaves

Blue: indigo

Red: cochineal or madder root

Black: oak apples or oak acorn

Green: double dyeing with indigo and yellow dye

Orange: double dyeing with madder red and yellow dye

What are the different types of motifs and designs?

- Most common is the 'Tree of Life' symbolising long life and rebirth.
- Geometrical.
- Nature and floral designs.
- The 'eye' motif is to stop harm.
- Designs reflected the Turks lives that was influenced by geographic location and climate (e.g. desert, mountain)

How are carpets named?

Carpets are usually named after the town or region where they are made. Each carpet is distinctive.

What are the different styles and motifs on carpets?

A carpets' shape and colour tells a story.

Image: <http://www.thejungalow.com/wp-content/uploads/2014/01/turkish-rug-symbols.jpg>

INTERPRET THE MOTIFS ON TURKISH RUGS

RAM HORN: SYMBOL FOR POWER



CYPRESS: SYMBOL FOR ETERNITY AND THE TREE OF LIFE



WHEEL OF FORTUNE: SYMBOL FOR WEALTH



CHEST: SYMBOL FOR A DOWRY



GRAIN: SYMBOL FOR ABUNDANCE



EYE: A MOTIF USED TO WARD OFF THE EVIL EYE



Interpreting carpet motifs

Image: <http://www.thejungalow.com/2014/01/interpreting-the-motifs-on-turkish-rugs.html>



Here I see: Hand / Eye / Grain



Here I see: Eye / Ram Horn / Eye

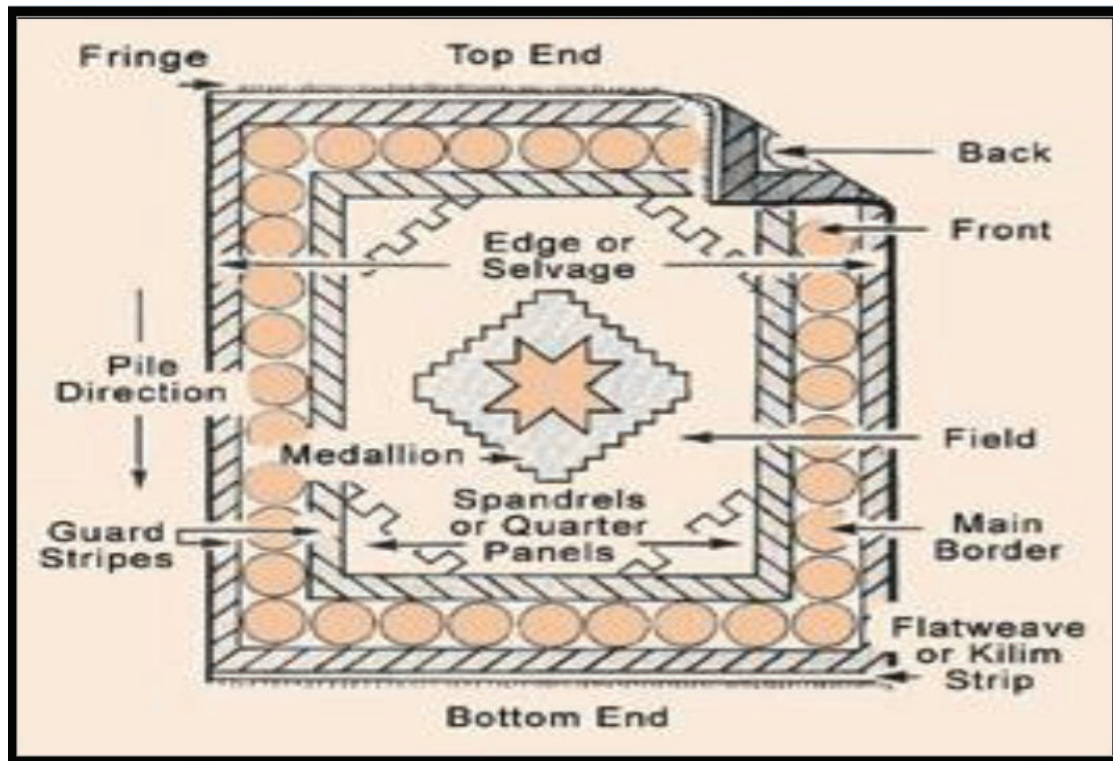


Here I see: Ram's Horn / Ram's Horn / Grain

Parts of a rug

The main background is called the field. Numerous rugs have a motif in the middle called a central medallion.

Image: <http://www.landryandarcari.com/images/RugTips/Oriental-Rug-Structure.jpg>

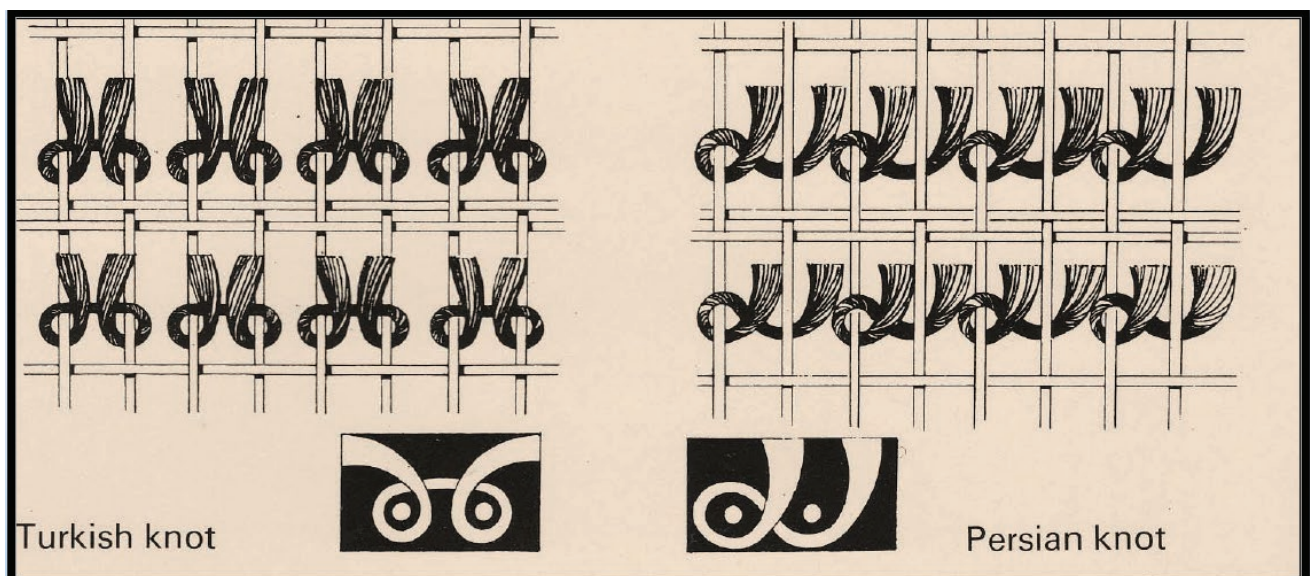


Strong Turkish double knot

Important indicators of carpet quality are the knots. For example:

- Turkish double knotted rugs are extremely durable and more expensive than the single knotted rugs.
- Hand knotted rugs are generally more expensive than factory/machine made carpets.
- Knot density determines strength.
- Knot fineness is important in small intricate designs.

Image: <http://www.kathryngauci.com/wp-content/uploads/2015/07/T-and-P-knots.jpg>



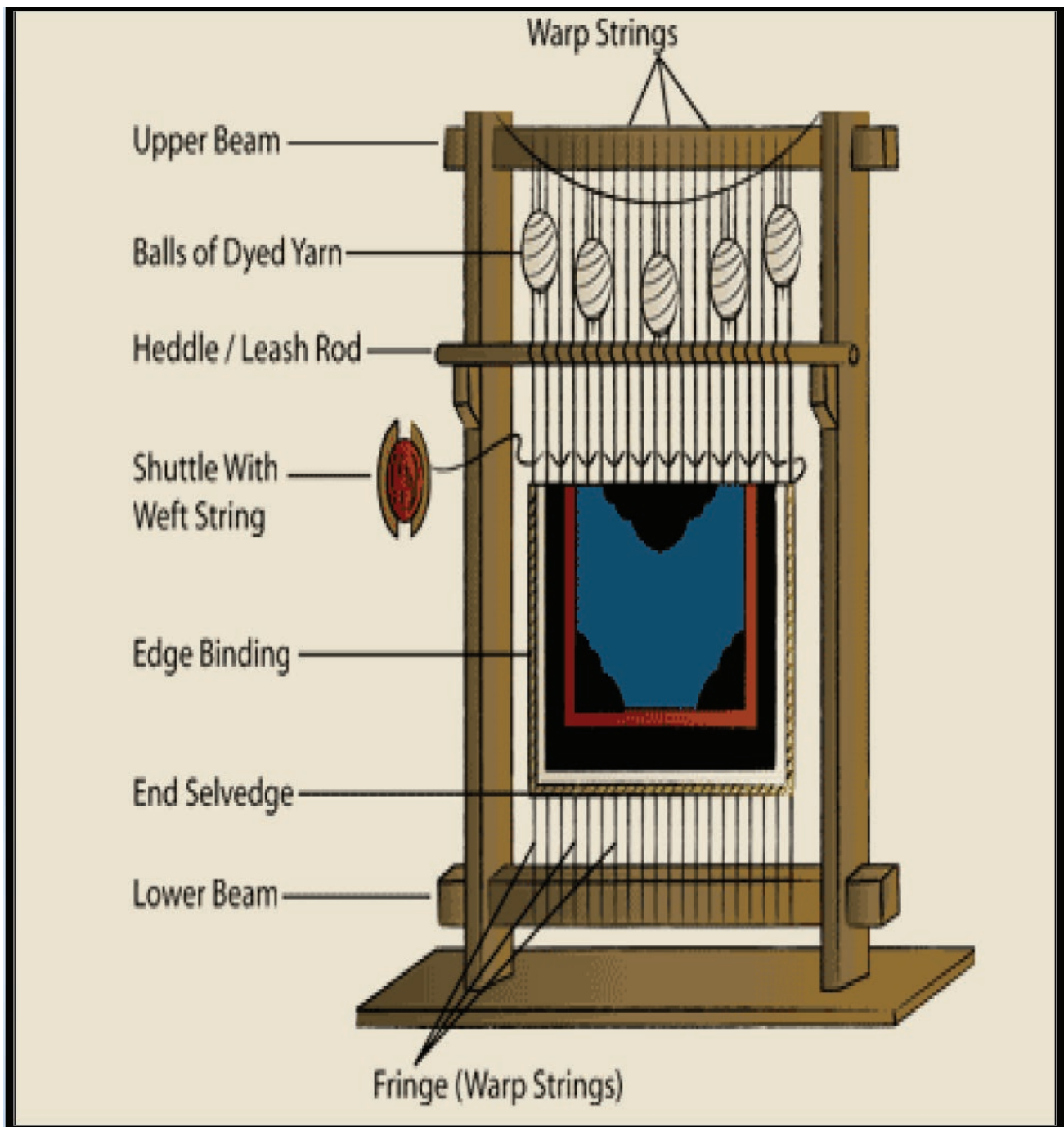
What is the hand-knotting process?

After the loom is set up, the warp (or vertical) threads are tied on the loom. These are the threads that eventually become the fringe of the rug. The weft runs horizontally and intertwines with the warp to create the foundation of the rug. The weft also creates the edges on the rug, which hold the rug together. The knots are then tied to the warp threads. The weaver uses a knife (or a hook) to cut the knot. The weaver then ties the knot with his or her hands, and finishes the process by securing and tightening the knot with a comb-like tool. An experienced weaver can tie one knot every two seconds. How fast is this?

http://www.arearugfacts.com/hand_knotted_rugs.php

Weaving loom

http://www.arearugfacts.com/hand_knotted_rugs.php



Photographs taken at a carpet factory in Cappadocia, Turkey



Coloured wool and sheep yarns (on wall), dyes (in pots on floor) (S. Bliss)



Silkworm cocoons (S. Bliss)



Spinning silk thread (S. Bliss)



Silk yarn to make carpets (S. Bliss)



Women weaving carpets on traditional looms in Cappadocia, Turkey (J. Bliss)



Turkish lady weaving a carpet using the design above as a guide (J. Bliss)

ICT Resources

- Turkish carpet information sheet
http://www.csames.illinois.edu/documents/outreach/Turkish_Carpet_Info_rmaton_Sheet.pdf
- Turkish carpet lesson plan
http://www.csames.illinois.edu/documents/outreach/Turkish_Carpet_Less_on_Plan.pdf
- Cultural interactions in traditional carpet production
https://en.wikipedia.org/wiki/Turkish_carpet#/media/File:TownVillageNomads.jpg



Activities

- Draw five traditional motifs found on Turkish carpets.
- What is the difference between a warp and weft?
- What is the difference between a Turkish knot and Persian (Iranian) knot?
- What plants produce red, blue and yellow colours on carpets?
- Explain how Turkish carpets have been a traditional occupation for centuries.
- Construct your own Turkish carpet out of paper using traditional Turkish motifs and designs. Write a paragraph explaining the symbols on the carpet and why those images were used. Hang the carpets around the classroom.
- Create a painting or drawing showing a Turkish rug using traditional designs.

Whirling Dervishes



by Dr. Susan Bliss

https://commons.wikimedia.org/wiki/Category:Whirling_dervishes#/media/File:Dervish.JPG

In Turkey, Whirling Dervishes or Sufi spinning is a customary dance where semazens spin their body in repetitive circles but do not collapse on the floor from dizziness. They believe that whirling brings a person close to God and unifies a person's mind, emotion and spirit.

Over seven-centuries this ritual called Sama is referred to as physically active meditation. It is still practiced by the Sufi Dervishes of the Mevlevi order in Turkey today.



Image: Whirling Dervish-Cappadocia, Turkey (J. Bliss)

What do these words mean?

English word	Turkish word
Worship ceremony	Sema
Ritual hall	Samahane
Whirling Dervishes	Semazens
Perfection	Kemal
Monasteries	Mevlevihane

Semazen's outfit

English word	Turkish Word	Explanation	Represents	Symbol
Hat	Sikke	Camel's hair hat	Ego	Tombstone
Skirt	Tennure	Wide, white skirt	Ego's shroud	Death
Cloak	Hirka	Black coat	Removal of black cloak means person is spiritually reborn to the truth	Grave

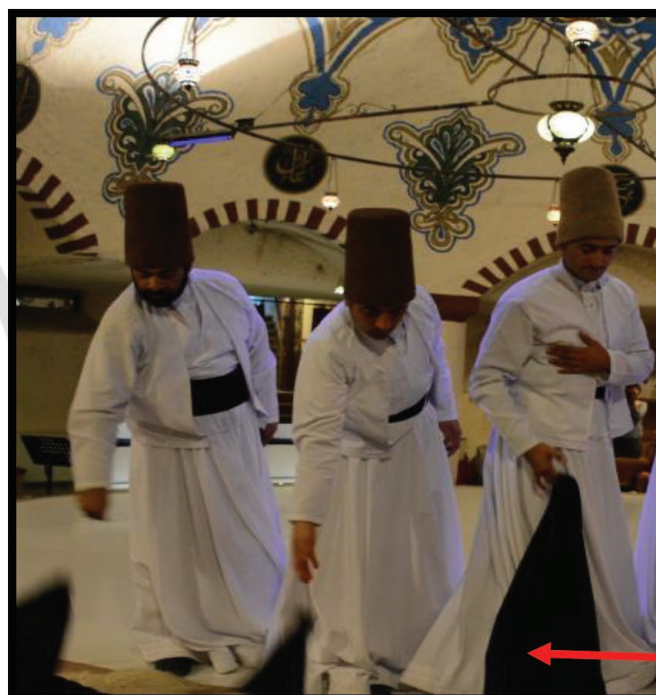
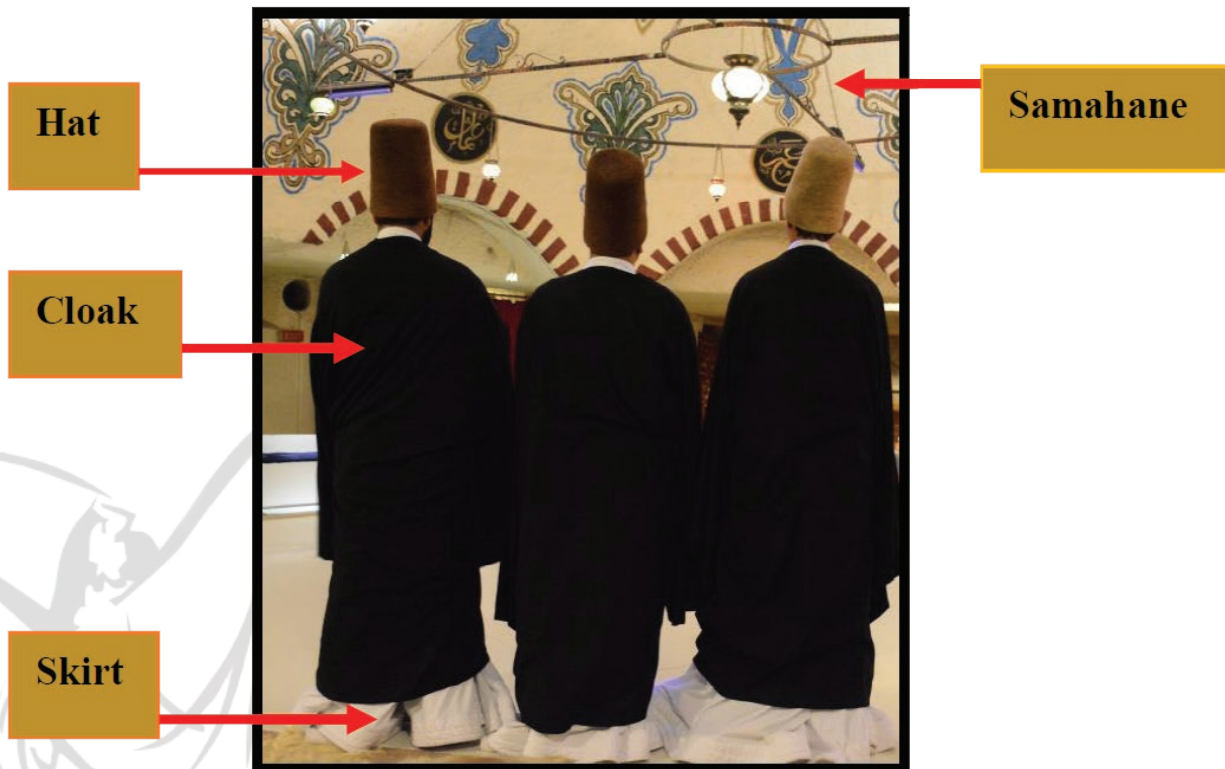
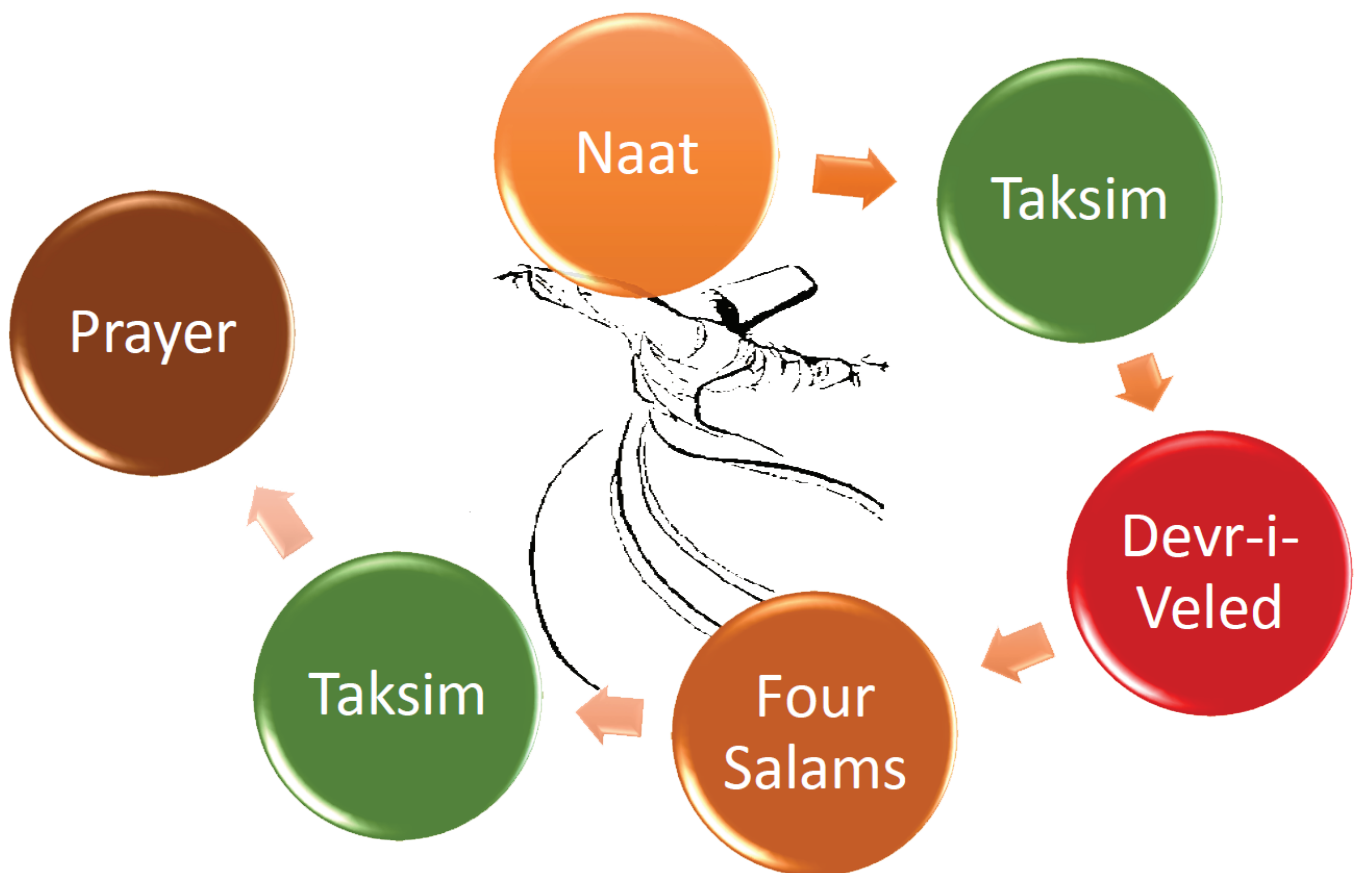


Image: Sama ceremony, semazens, religious ceremony (J. Bliss)



Sama

Sama is a ceremony involving prayer, music and dance: The musical and spiritual journey differs throughout the performance:



- **Naat** is the beginning of the Sama ceremony where a singer offers praise to the Islamic prophet Muhammad.
- **Taksim** is free rhythm symbolising man's separation from God.
- **Devr-i Veled** occurs when:
 - Whirling Dervishes bow to each other and walk around the hall in a single file. The bow represents the acknowledgement of the Divine breath.
 - Whirling Dervishes remove their black cloaks.
- **Four Salams.** The spinning cycle ends and begins four times. Each of the four Salams has its own tempo, music and spiritual meaning. The Four Salams represent the spiritual journey. For example:

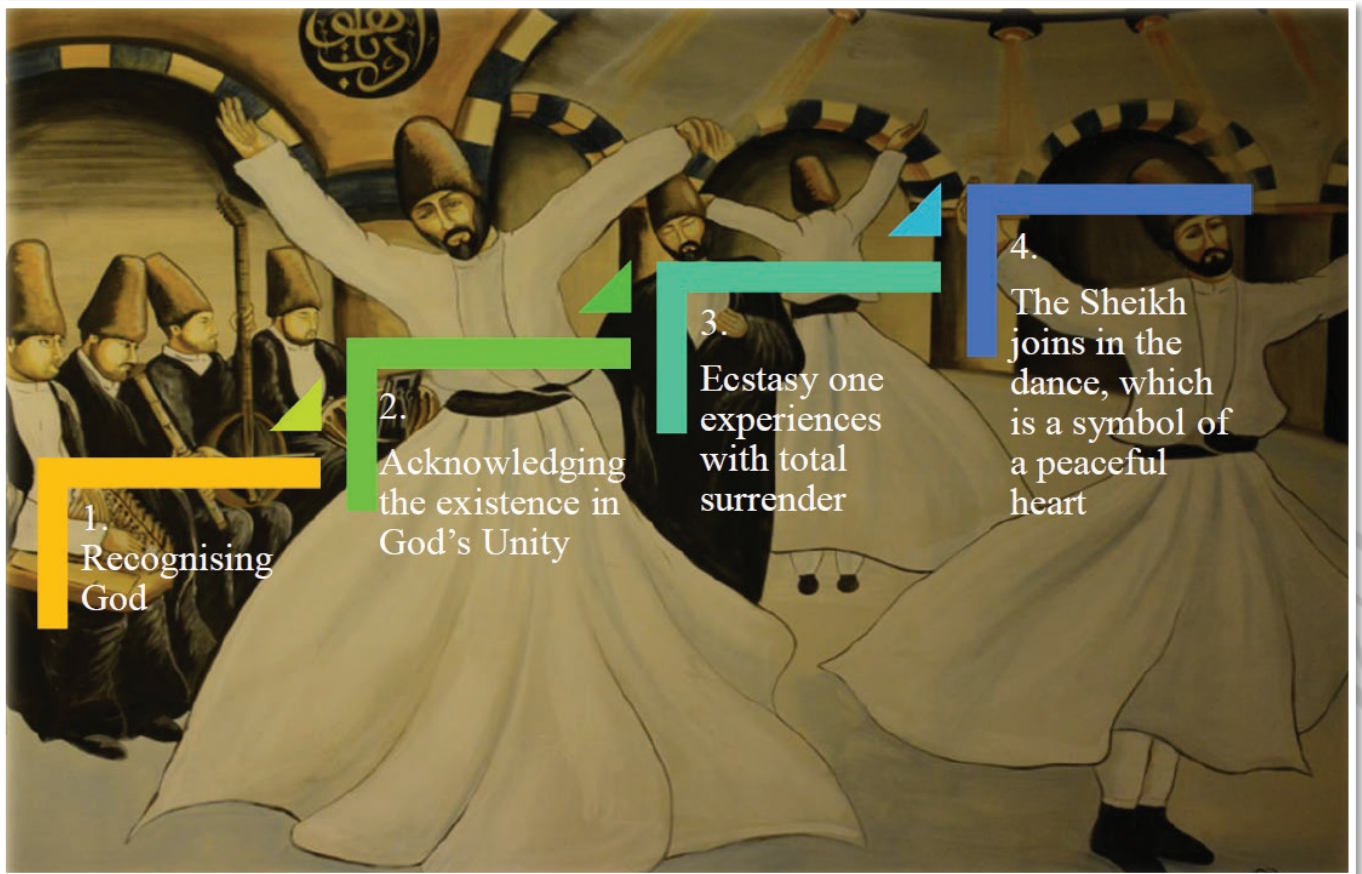


Image: Cappadocia, whirling dervish, painting, poster (J. Bliss)

- **Whirling and music during The Four Salams**

- o **Beginning:** the semazen holds their arms crosswise, affirming God's unity.
- o **While whirling:** the semazen's arms open:

- the right arm and palm point towards heaven, ready to receive God's goodness
- the left hand, upon which his eyes are affixed, is turned toward Earth

Revolving in an anti-clockwise direction the semazens whirl around the room in a circle and around their sheikh. The semazens represent the moon that spins on the outside of the sheikh (ringleader) who represents the sun.

As they turn they desert their ego and move towards the truth

- o **Music:** tends to begin gently and builds to a high energy tempo intended to induce a hypnotic state. Reed flutes and lutes alleviate the load sounds of the kettle drums and cymbals.

- **Taksim:** a singing solo occurs at the completion of the four salams
- **Concluding Prayer** is a recitation from the Qu'ran and a prayer by the sheikh



https://commons.wikimedia.org/wiki/File:Whirling_dervishes_in_Galata_Mawlawi_House_1870.png

History

Mevlana Rumi was a 13th century poet and mystic. He established the Dervish order of the Mevlevi that started the whirling dance of the sema. For seven centuries, the practice of spinning gained popularity across Cappadocia. However, in 1925 Kemal Ataturk passed a law ending the whirling in monasteries. In 1957 the practice was revived by the government as part of Turkish 'culture'. The Mevlevi order is currently led by the 20th great-grandson Rumî, Faruk Hemdem Çelebi.

In 2008, UNESCO confirmed the '*The Mevlevi Sema Ceremony of Turkey*' as a Masterpiece of the Oral and Intangible Heritage of Humanity. Similar practices are found throughout West Asia and South Asia such as the Qawwali of Northern India and Pakistan.

The postage features an image of Whirling Dervish, a dance performed in ceremony by the Mevlevi Order in Turkey.

<http://4.bp.blogspot.com/-26VbAqHRS80/Tpa-rJev4WI/AAAAAAAAACdE/OGmbN-beZPIQ/s1600/istanbul+postage+2-Sep-2011.jpg>



Did you know?

In 2015, the Guinness World Record for most Sufi whirls in one hour was awarded to Nicole McLaren, with 3,552 rotations.

Resources

- Interesting facts on Whirling Dervishes <https://veryethnic.com/2012/06/29/13-things-the-whirling-dervishes-can-teach-you-about-spinning-until-youre-dizzy-enough-to-puke/>
- Whirling Dervishes <http://www.allaboutturkey.com/dervis.htm>
- Whirling Dervishes and videos <https://veryethnic.com/2012/06/29/13-things-the-whirling-dervishes-can-teach-you-about-spinning-until-youre-dizzy-enough-to-puke/>
- Music <https://soundcloud.com/carter-williams/sama-arabic-hearing-carter>
- Whirling Dervishes Dance of Istanbul https://www.youtube.com/watch?v=luDklth_mbM;
https://www.youtube.com/watch?v=L_Cf-ZxDfZA



Calendars



by Dr. Jennifer Curtis



The calendar is a method of adjusting the natural divisions of time with respect to one another, for administrative purposes and for observance of religious festivals.

The term 'calendar' is derived from the Latin word *kalendae* which designated the first day of the month in Roman times. Celestial bodies provide the basic standard for determining the calendar.

The basic calendar units are the day, month and year, derived from the movements of the earth, the moon, and the sun respectively.

The day

Each day is measured by the rotation of the earth on its axis.

The duration of the complete rotation with respect to the stars is called sidereal day (from the Latin *sidus* which means 'star'), a unit of time that is important in astronomy.

The cycle of night and day has considerable bearing on man's life. Hence the solar day, or the interval between two passages of the sun across the meridian, is the basis of the civil calendar.

The solar day is longer than the sidereal day by approximately four minutes.

The month

A lunar month is the time it takes the moon to complete a cycle of phases. It has an average length of 29.5 days.

The year

A year corresponds to the cycle of the seasons and is the result of the sun's apparent movement through the constellations of the zodiac as the earth moves around the sun.

The astronomical year is defined as the movement of the sun over the earth's hemisphere. The instant when the centre of the sun's disk crosses the Equator is known as the vernal equinox, and the time interval between two vernal equinoxes is known as the seasonal or tropical year.

A year averages 365 days.

A week

A week is a calendar unit used almost universally.

It is an artificial unit of time, although its length of seven days relates to the phases of the moon. The Hebrews were the first to use it.

In most languages the days of the week are named after the seven moving celestial objects that were known in ancient times: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

EDITOR'S NOTE:

People in West Asia follow different calendars to that generally followed in Australia. As Asia educators, it is important to inform our students of the existence of such varied and different ways of organising time.

The following background information is about calendars found in West Asia and beyond.

Types of Calendars

There are three basic types of calendars: the lunar, lunisolar and solar. Each is based on the phases of the moon and the apparent movement of the sun.

Lunar calendar

The oldest kind of calendar is the lunar calendar. In this type the civil month is approximately the same length as the actual lunar month, and the first day of each civil month coincides with the new moon.

To establish agreement between the civil month (composed of a whole number of days) and the lunar month of 29.5306 days, an early solution was to have civil months that were alternatively 29 and 30 days long. This made for an average civil month of 29.5 days - a lag of 0.0306 days behind the actual lunar month.

Later lunar calendars grouped twelve civil months in a lunar year of 365 days. The year therefore lagged behind the cycle of the moon's phases by 0.3672 days.

One way of compensating fairly precisely for this lag was to insert one day in the calendar (intercalate) every three years.

Alternative solutions were to intercalate three days over a period of eight years, seven days in nineteen years, or eleven days in thirty years.

Lunisolar calendars

Once the significance of the solar year of 365.25 days came to be recognised, an exact relationship was sought between the solar year and the lunar month.

One of the first solutions was to add a month to every three years. Alternatively, if three months are added to eight lunar years or seven months to nineteen lunar years, the adjustment closely approximates to eight or nineteen solar years respectively.

Both the eight-year (Octennial) cycle and the nineteen-year (Metonic) cycle were used by the ancient Greeks. The Metonic cycle is fairly precise. It is still used in ecclesiastical calendar calculations.

Solar calendars

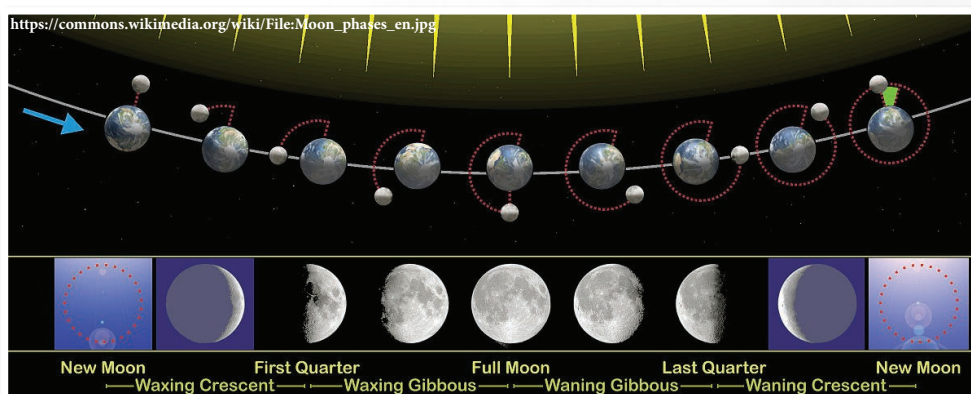
In modern times the lunar month has been largely rejected in order to ensure better agreement between the civil month and the solar year.

The twelve months are retained but are no longer lunar, so that the new moon may fall on any day of the month. Only the value of 365.2422 days as the average length of the year is fundamental to the establishment of the solar calendar.

A year of 365 days came to be used with an additional day intercalated every fourth year. This intercalary year was designated the leap year. This was the solution adopted in the Julian calendar.

However, as the fraction to be compensated for is, in fact, 0.2422 days and not 0.25 days, an addition of one day every four years results in an excess of 0.0078 days per year and a cumulative error of about three days every four centuries.

The Gregorian reforms which resulted in the modern Western calendar eliminates, to a large extent, this remaining discrepancy.



Moon phases

The Western Calendar

The Western calendar had its origin in the desire for a solar calendar that kept in step with the seasons, and possessed fixed rules of intercalation.

With the rise of Christianity it also had to provide a method of dating movable religious feasts, such as Easter, which were based on lunar reckoning. To reconcile the lunar and solar schemes, features of the Roman Republican calendar and the Egyptian calendar were used.

The early Romans used a lunar calendar in which the lengths of the months alternated between 29 and 30 days. The civil year was composed of 10 months, and therefore of 295 days. The first month of the calendar was March. The seventh, eighth, ninth and tenth months were named September, October, November and December - Latin words indicating the position of these months in the year.

According to legend, it was around 700BC that January and February were added as the eleventh and twelfth months of the year. February consisted of only 28 days. In the course of time the Roman Republican calendar became increasingly out of step with the seasons. A need therefore arose for a calendar that would allow the months to be based on phases of the moon, and the year to be in line with the seasons.

The reformation of the Roman calendar was undertaken by Julius Caesar in 46BC. The lunar calendar was abandoned. Instead the months were arranged on a seasonal basis and the solar year was used, with its length taken as $365\frac{1}{4}$ days. It was also decided that the vernal equinox would fall on 25 March. The civil year was fixed at 365 days, and an additional day was intercalated every four years so that the solar year would remain in agreement with the seasons. The extra day was added after 28 February.

The Julian reforms also reinstated 1 January as the first day of the year. January 45BC thus inaugurates the Julian calendar. A discrepancy in names was retained, however, in that the months of September to December still had their former names, although they were now the ninth to twelfth months of the year.

The Gregorian calendar

The average length of the year in the Julian calendar, fixed at $365\frac{1}{4}$ days, is eleven minutes longer than the solar year. There was thus a cumulative error amounting to nearly eight days in the course of one thousand years, and the calendar once again became increasingly out of phase with the seasons. In 1582, Pope Gregory XIII reformed the Julian calendar by shortening the year by ten days to bring the vernal equinox to 21 March. It was further ordained that no centennial years should be leap years unless they were exactly divisible by 400. Thus, 1700, 1800 and 1900 were not leap years, although the year 2000 is. The reform measures also laid down the rules for calculating the date of Easter.

Easter was the most important feast of the Christian Church, and its place in the calendar determined the position of the rest of the Church's movable feasts. Its timing depended on both the moon's phases and vernal equinox. Church authorities therefore had to seek some way of reconciling the lunar and solar calendars.

Easter was primarily designated as a spring festival and the earliest Christians celebrated it at the same time as the Jewish Passover festival - which is during the night of the first full moon of the first month of spring (Nisan 14 and 15).

By the middle of the second century most churches had transferred this celebration to the Sunday after the Passover feast. The Council of the Nicea observed the feast on a Sunday. Yet many disparities remained in fixing the date of Easter.

Today the Eastern churches follow the Julian calendar and the Western churches the Gregorian calendar, so that in some years there may be a month's difference in the times of celebration.

The Gregorian calendar was adopted exactly according to the mandate of the Pope in France, Spain, Portugal and Italy in 1582. The Protestant countries, however, were slow to adopt it. In England it was not adopted until 1752.



Pope Gregory XIII in an early 17th century engraving

The Hindu Calendar

While the Republic of India has adopted the Gregorian calendar for secular purposes, the religious life of Hindus continues to be governed by the traditional Hindu calendar, which is based primarily on the lunar cycle but adapted to solar reckoning.

The oldest form of the Hindu calendar is known from texts of about 1000BC. It divides a solar year of approximately 360 days into twelve lunar months. In order to align it with the solar year of 365 days, a leap month was intercalated every 60 months.

The year was divided into three periods of four months, each of which would be introduced by a special religious rite, the *Chaturmasya* (four-month rite), Table 1.

Each of these periods was further divided into two parts (season or *ritu*), Table 2.

The month, counted from full moon to full moon, was divided into two parts (*paksha*), of waning (*krsna paksha*) and waxing (*sukla paksha*) and special rituals were prescribed on the days of the new moon (*amavasya*) and full moon (*purnima*). The lunar day (*tithi*), a thirtieth part of the lunar month, was reckoned to be the basic unit of the calendar. However as the lunar month is only about 29½ solar days, the *tithi* does not correspond with the natural day of 24 hours.

The *Jyotisa-Vedanga*, a treatise on time reckoning dated around 100BC, adds a larger unit of five years (*yuga*) to these divisions. A further distinction was made between the *uttarayana* (northern course), when the sun rises every morning farther north, and *dakshinayana* (southern course), when it rises progressively south.

The reckoning in general was mostly dictated by the requirements of rituals, the time of which had to be fixed correctly.

When astrology came into vogue for casting horoscopes and making predictions, zodiacal time measurement was introduced into the calendar.

The year began with the entry of the sun (*sankranti*) in the sign of Aries. The names of the zodiacal signs (*rasi*) were taken over and translated into Sanskrit. Table 4 indicates the zodiacal signs in the Hindu calendar and their Western equivalents.

In the Hindu calendar, the date of the even takes the following form: month, fortnight (either waxing or waning moon), name (usually and number) of the *tithi* in that fortnight and the year of the particular era which the writer follows.

Hinduism

Important Hindu festivals are usually based on the lunar calendar. In the course of time India also adopted the seven-day week (*saptaha*) from the West, and the days were named after the corresponding planets, Table 3. While the solar system has significance for astrology, time for ritual purposes continues to be reckoned by the lunar calendar.



Table 1

Chaitra	March – April
Vaisakha	April – May
Jyaistha	May – June
Ashada	June – July
Shravana	July – August
Bhadrapada	August – September
Asvina	September – October
Karthika	October – November
Margasirsa	November – December
Pausa	December – January
Magha	January – February
Phalgun	February – March

Table 2

Spring	Vasanta	mid-February to mid-April
Summer	Grishma	mid-April to mid-June
Rainy Season	Varsha	mid-June to mid-August
Autumn	Sarad	mid-August to mid-October
Winter	Hemanta	mid-October to mid-December
Dewy Season	Sirsa	mid-December to mid-February

Table 3

Sunday	Chaitra	Sun
Monday	Somavara	Moon
Tuesday	Mangalvara	Mars
Wednesday	Budhvara	Mercury
Thursday	Brihaspativara	Jupiter
Friday	Sukravara	Venus
Saturday	Sanivara	Saturn

Table 4

Mesa	Ram	Aries
Vrsabha	Bull	Taurus
Mithuna	Twins	Gemini
Karkata	Crab	Cancer
Simha	Lion	Leo
Kanya	Maiden	Virgo
Tula	Scale	Libra
Vrschika	Scorpion	Scorpio
Dhanus	Bow	Sagittarius
Makara	Crocodile	Capricorn
Kumbha	Water jar	Aquarius
Mina	Fish	Pisces

The Jewish Calendar

The Jewish calendar in use today is lunisolar, the years being solar and the months lunar. The year consists of twelve months, which are alternatively 29 and 30 days in length.

In order to celebrate the festivals in their proper season, the difference between the lunar year (354 days) and the solar year (365 ½ days) is made up by intercalating a thirteenth month of 30 days in the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year of a nineteen year cycle.

The month so added is called *Adar Sheni* (second *Adar*) and the year, a leap year. The intercalary year can contain 383, 384, or 385 days, while ordinary years contain 353, 354 or 355 days.

The year commences at the new moon of *Tishri* (September to October) but its beginning may be shifted by a day for various reasons, among them the rule that the Day of Atonement must not fall on a Friday or Sunday, the seventh day of Tabernacles or a sabbath.

The months are counted (following a biblical custom) from Nisan. Only a few biblical month names are known. The present ones are of Babylonian origin.

The Jewish Era in use today is dated from the supposed year of the creation, calculated on biblical data to coincide with 3761BC.

In giving Hebrew dates it is customary to use Hebrew letters for numbers and to omit the thousands from the year number.

The Hebrews can be considered to have established the week as a unit of time. The pivot of the week is the sabbath, or day of rest, which corresponds to Saturday in the modern calendar.

For practical purposes, to reckon the commencement of the sabbath, the day begins at sunset. The calendar day of 24 hours, however, always begins at 6pm.

Names of the months in the Hebrew calendar and the number of days in each are listed in Table 5.



Table 5

	Hebrew	Babylonian	Length
1.	Nisan	Nisannu	30 days
2.	Iyyar	Ayaru	29 days
3.	Sivan	Shimenu	30 days
4.	Tammuz	Dumuzi	29 days
5.	Av	Abu	30 days
6.	Elul	Ululu	29 days
7.	Tishri	Tashretu	30 days
8.	Marheshvan (Heshvan)	Arakshanana	29/30 days
9.	Kis'ev	Kishrulu	29/30 days
10.	Tevet	Tebetu	29/30 days
11.	Shevat	Shabatu	30 days
12.	Adar	Addaru	29 days (30 days in a leap year)



The Moslem Calendar

The Moslem era commences from the year of Hegira (AD 622) with the migration of the Prophet Mohammed and his followers from Mecca to Medina.

The second caliph, Omar I who reigned AD634 - 644 set the first day of the month Muharram as the beginning of the year.

The Moslem calendar is based on the lunar cycle, and consists of twelve months alternating 30 and 29 days each. The first day of each month is determined by the sighting of the new moon.

The year is reckoned to have 354 days, but the last month, Dhu-al-hijjah (Zul-Hijja) sometimes has an intercalated day, bringing it up to 30 days and a total of 355 days for that year. The Moslem calendar is therefore shorter than the Gregorian calendar year.

Although the Christian era may be in official use, people in Moslem countries tend to use the Moslem era for non-official purposes. To calculate conversions from the Moslem to the Gregorian calendar, the following formula is used:

$$G = H + 622 - \frac{H}{33}$$

$$H = G - 622 + \frac{G - 622}{33}$$

G = Gregorian calendar
H = Hegira

The names of the months in the Moslem calendar, and the number of days in each, are listed below in Table 6.

Table 6

Name		Length
1	Muharram	30 days
2	Safar	29 days
3	Rabee ul-Awwal	30 days
4	Rabee ul-Thani	29 days
5	Jumadi ul-Awwal	30 days
6	Jumadi ul-Thani	29 days
7	Rajab	30 days
8	Shaban	29 days
9	Ramadhan	30 days
10	Shawwal	29 days
11	Zul-Qeda	30 days
12	Zul-Hijja	29 days

The first month (*Muharram*), the seventh (*Rajab*) and the last two (*Zul-Hijja*) are considered sacred months. *Ramadhan*, the ninth month of the Moslem calendar, is observed throughout the Moslem world as a period of fasting.

According to the Holy Quran, Moslems must see the new moon with the naked eye before they can begin their fast. Should the new moon prove difficult to sight then the month *Shaban*, immediately preceding *Ramadhan*, will be reckoned to have 30 days, and the fast will commence on the day following the last day of *Shaban*.

The number of months with Allah has been twelve by Allah's ordinance since the day he created the heavens and the earth. Of these, four are known as sacred.

The Holy Qur'an 9:36

They ask thee, O Prophet, concerning the phases of the moon. Tell them: these alterations are a means of determining time for regulation of people's affairs and for pilgrimage.

The Holy Qur'an 2:190

The solar system of reckoning time is used as the basis for the five daily prayers, as well as for determining the beginning and breaking of the fast during Ramadhan. When worship is to be completed within a particular month or part of a month, the lunar system is used - as in the determination of the month of fasting or fixing the time of Haj, the pilgrimage.

Islamic festivals, however, are based on lunar sightings rather than lunar reckonings. It is therefore not possible to have the exact dates of these festivals very much in advance.

The Zoroastrian Calendar

The Zoroastrian calendar has a solar year of 12 months, each of 30 days, and five additional days.

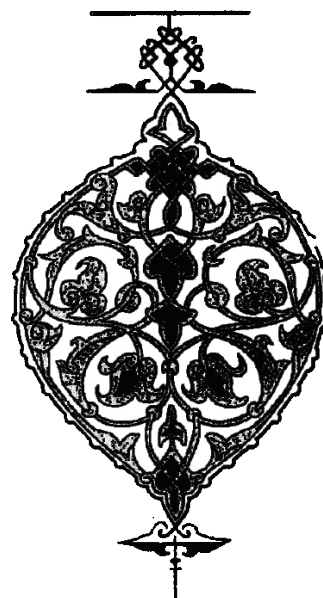
The week has no place in the system. Each of the 30 days of the month is named after and presided over by its own angel or archangel.

The 1st, 8th, 15th and 23rd of each month are holy days. As in the Persian calendar, the Zoroastrian year begins in March at the vernal equinox.

The months of the Zoroastrian calendar (most of which have the same names as the Persian calendar) are shown in Table 7.

Table 7

SPRING (Bahar)	<i>Farvardin</i>
	<i>Ordibehesht</i>
	<i>Khordad</i>
SUMMER (Tabestan)	<i>Tir</i>
	<i>Amordad</i>
	<i>Sharivar</i>
AUTUMN (Pa'iz)	<i>Mehr</i>
	<i>Aban</i>
	<i>Azar</i>
WINTER (Zarnestan)	<i>Dei</i>
	<i>Bahman</i>
	<i>Andarrnaz</i>



Faravahar (or Ferohar), one of the primary symbols of Zoroastrianism, believed to be the depiction of a Fravashi (guardian spirit)

The Chinese Calendar

Evidence from the Shang oracle bone inscriptions shows that as early as the fourteenth century BC, the Shang Chinese had established the solar year at 365¼ days and lunations (the time between new moons) at 29½ days.

The ancient Chinese calendar was lunisolar and the ordinary year contained twelve lunar months. As this was shorter than the solar year, in seven years out of every nineteen a thirteenth intercalary month was inserted during the year to bring the calendar back in step with the seasons.

Because of this, and the need for accurate dates for agriculture, there was an underlying solar year which was divided into twenty-four sections. These have colourful names such as the Waking of Insects, Grain in the Ear and White Dew. Although most festivals are fixed by the lunar calendar, some, such as Qingming, are fixed in the solar cycle.

The Chinese new year begins with the first new moon after the sun enters Aquarius; that is, the second new moon after the winter solstice. Thus New Year's Day falls any time between 21 January and 20 February.

The years in the Chinese calendar are named after twelve animals, which follow one another in rotation.

According to one form of the legend, these animals quarrelled one day as to who was to head the cycle of years. When asked to decide, the gods suggested a contest. Whoever was to reach the bank of a certain river first would head the cycle, and the rest of the animals would be grouped accordingly.

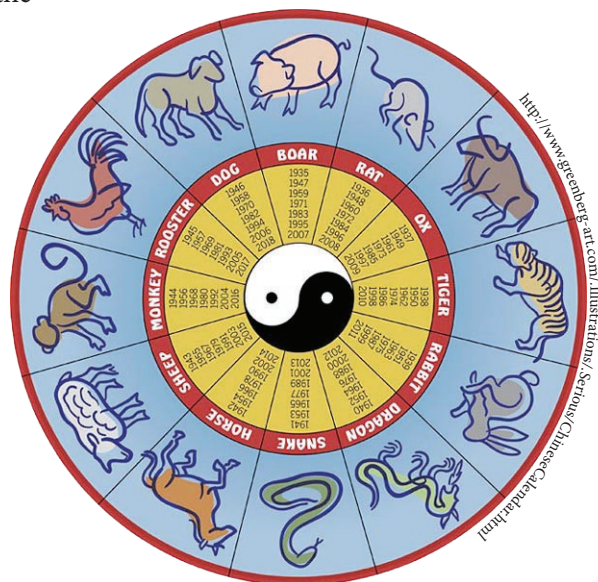
All the animals assembled at the river and the ox plunged in. Unknown to him, the rat jumped on his back. Just before the ox reached the bank, the rat jumped off his back and stepped ashore. Thus the cycle starts with the rat.

The animals in order, with their Chinese names are:

<i>Shu</i>	Rat
<i>Niu</i>	Ox
<i>Hu</i>	Tiger
<i>Tu</i>	Hare
<i>Long</i>	Dragon
<i>She</i>	Snake
<i>Ma</i>	Horse
<i>Yang</i>	Goat
<i>Hou</i>	Monkey
<i>Ji</i>	Cock
<i>Gou</i>	Dog
<i>Zhu</i>	Pig



2000 - The Chinese Year of the Dragon



Chinese calendar

Chinese horoscopes are based on the characteristics of the animal sign for the year of a person's birth, rather than on the month as for Western horoscopes. All Chinese know their animal sign, and from it one can easily guess a person's age (to a multiple of twelve years).

Nowadays in China and Hong Kong the Western calendar is used for all administrative purposes, but the lunar calendar is still popularly used for most festivals, religious activities and birthdays.

The Baha'i Calendar

The Baha'i era dates from 1844. The calendar year consists of nineteen months each of nineteen days duration, adding up to 361 days, with four intercalary days between the eighteenth and nine-teenth months. The leap year has five intercalary days.

The cycle of the year ends with nine-teen days of fasting to prepare for the coming of the New Year (*Naw-Ruz*).

The Baha'i day starts and ends at sunset. Dates for the celebration of feasts are adjusted to conform with Baha'i calendar time.

The name of the nineteen months represent various sublime attributes, and the avoidance of references to old pagan feasts and Roman holidays emphasises the arrival of a new era. The months are shown in Table 8.

Table 8

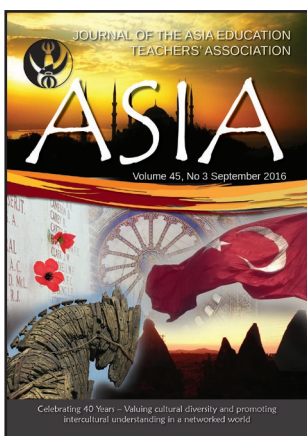
Month	Arabic Name	Translation	First Days
1	<i>Baha</i>	Splendour	21 March
2	<i>Jalal</i>	Glory	9 April
3	<i>Jamal</i>	Beauty	28 April
4	<i>'Azamat</i>	Grandeur	17 May
5	<i>Nur</i>	Light	5 June
6	<i>Rahmet</i>	Mercy	24 June
7	<i>Kalimat</i>	Words	13 July
8	<i>Kamal</i>	Perfection	1 August
9	<i>Asma'</i>	Names	20 August
10	<i>'Izzat</i>	Might	8 September
11	<i>Mashiyyat</i>	Will	27 September
12	<i>'Ilm</i>	Knowledge	16 October
13	<i>Quadrat</i>	Power	4 November
14	<i>Qawi</i>	Speech	23 November
15	<i>Masa'il</i>	Questions	12 December
16	<i>Sharaf</i>	Honour	31 December
17	<i>Sultan</i>	Sovereignty	19 January
18	<i>Mulk</i>	Dominion	7 February
19	<i>'Ala</i>	Loftiness	2 March





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ASIA EDUCATION TEACHERS' ASSOCIATION

GPO Box 2393, Sydney NSW 2001

Web: www.aeta.org.au

ABN 56 541 380 28