

Changing Cultural Traditions in Europe 1300-1800

The Medieval World in Europe

During the ancient period, Europe was dominated by the Roman Empire which controlled much of Europe, Turkey and Egypt for a long time. Great cities like Rome and Alexandria flourished. The culture that had been developed in Greece and Rome - the sculpture, painting, buildings as well as literature, philosophy and science was of a very high order. When the Roman Empire declined after 400 AD, there were no large empires in Western Europe. The cities too had declined and most people lived in villages. Trade was minimal. Europe came to be dominated by a social system called Feudalism. Under feudalism, political power was with large warrior-landlords who controlled the villages and peasants. The peasants were mostly 'serfs' who were bound to their lords and had to till the lands of the lords, work in their workshop and also fight for them in wars. They also had their own lands and sustained their families by working on them too. The lords were constantly at war with each other and this created a lot of insecurity for the peasants. Culture of people came to be dominated by the Roman Catholic Church which emphasised adherence to Christian faith. It discouraged people from thinking for themselves and asked them to believe what the priests told them. The great cultural achievements of the Ancient period were forgotten and lost.

This situation began to change after 1300 AD. The peasants had begun to resist and fight against serfdom and control of the lords and the Church. For example, there was a great revolt of the peasants in England in 1381 which ended serfdom in England. Similar movements were taking place in other countries too. The control of the lords and the church over people had begun to change and people enjoyed more freedom. Long distance trade between European countries and China, Arabia, India and Egypt was reviving and many new towns and cities sprung up in Europe where traders and artisans lived. Many of these cities were politically independent and ruled themselves through municipalities.

Periods in European History

Ancient Period - upto 400 AD

Medieval Period - 400 AD to 1300 AD

Early Modern Period - 1300 to 1800 AD

Modern Period - 1800 to present

Note that these are rough dates.

Different historians may use different dates.

A new cultural movement began to develop in Europe which is called Renaissance or rebirth. People began to go beyond the limits set by religious priests and raised new questions and found new ways of answering those questions. Traders and adventurers set out on long voyages to find out new routes and lands. New trends in art, painting, sculpture and literature developed. Science too developed rapidly. People also started questioning religious authorities and wanted to find simpler and direct ways of reaching God. We will study in detail about all this in this chapter.

- You have read about the zamindari system and *vetti* in Hyderabad state in Class VIII. Compare it with 'serfdom' in Europe.
- How do you think trade helps in the development of towns?
- Do you think there is a greater possibility of knowing new ideas and trying out new things in towns rather than villages? Discuss.

Renaissance

There is a vast amount of material on European history from the fourteenth century - documents, printed books, paintings, sculptures, buildings, textiles. Much of this has been carefully preserved in archives, art galleries and museums in Europe and America. Historians study these to understand what was happening and how and why they happened.

From the nineteenth century, historians used the term 'Renaissance' to describe the cultural changes of this period. The historian who emphasised these most was a Swiss scholar - Jacob Burckhardt (1818-97) of Switzerland. In 1860, he wrote a book called 'The Civilisation of the Renaissance in Italy', in which he called his readers' attention to literature, architecture and painting to tell the story of how a new 'humanist' culture had flowered in Italian towns from the fourteenth to the seventeenth century. This culture, he wrote, was characterised by a new belief - that man, as an individual, was capable of making his own decisions and developing his skills. He was 'modern', in contrast to 'medieval' man whose thinking had been controlled by the Church.

- In the view of Burckhardt, which of these would be associated with modern view and which would be medieval view?
Faith in the ability of human beings to know and decide for themselves
Faith in the Religious books and priests
Faith in divine revelation
Faith in human reason

The Revival of Italian Cities



Map 1: The Italian States.

With the expansion of trade between the Byzantine Empire and the Islamic countries, the ports on the Italian coast revived. From the twelfth century, as the Mongols opened up trade with China and as trade with western European countries also increased, Italian towns played a central role. They no longer saw themselves as part of a powerful empire, but as independent city states. Two of these - Florence and Venice - were republics, and many others were court cities, ruled by princes.

One of the most vibrant cities was Venice, another was Genoa. They were different from other parts of Europe - the clergy were not politically dominant here, nor were there powerful feudal lords. Rich merchants and bankers actively participated in governing the city, and this helped the idea of citizenship to strike root. Even when these towns were ruled by military despots, the pride felt by the towns people in being citizens did not weaken.

- Locate Republics and three court cities on the outline map of Italy.

Clergy: Members of the Church - the priests, bishops, cardinals and the Pope

Humanism and Universities

The literature of the ancient Greeks had reflected an interest in life. They had been vitally interested in the world in which they lived. Later, students of the ancient Greek literature, which dealt with the nature and interests of man, were called Humanists. They became interested in this world rather than in a future life as the scholars of the Middle Ages had been. Everything in nature, science, and the arts that affected man now was important to the Humanists.

In 1453, Constantinople was overthrown, and the Turkish, or Ottoman Empire took the place of the Eastern Roman Empire. Many of the educated men who spoke Greek fled to Italy for safety. Some of them brought their Greek books with them. This increased interest among Italians in the ancient Greek Literature and language so that it became quite the fashion in Italy to know a little Greek.

Humanism started in Italy but soon spread into France, England, and the Netherlands. Universities were established to teach new subject-law and religions. Educated men became interested. One of the greatest of these was the Dutchman Erasmus (1466-1536). He studied earnestly the New Testament in the original Greek and the writings of the early Greek Christians. He criticised some of the beliefs of the Church, which he said were based on superstition, in his book, *Praise of Folly*. During the Renaissance, the humanist scholars acquired the books from the Arabs and retranslated them into Greek and Latin and studied them.

- Who were the humanists, what did they teach?

Artists and Realism

The Humanist ideas extended to art and architecture too. In the sphere of visual arts like painting and sculpture this took the form of 'realism'. Artists observed nature, the people and places around them and sought to represent them as they were. This was very different from the spirit of the religious art promoted by the Church in the feudal times. The religious art emphasised religious themes and depicting people and things according to some ideal forms. Art was supposed to represent those ideals and not the reality around them. Now the artists of Renaissance began to portray themes from around them, from Greek and Roman literature which showed the feelings, power and strength of human beings. One implication of this trend was to study the real world of nature and human beings.

Artists also began to study remains of Roman culture - their buildings, sculpture etc. Their admiration for the figures of 'perfectly' proportioned men and women sculpted so many centuries ago, made Italian sculptors want to continue that tradition. In 1416, Donatello(1386-1466) broke new ground with his lifelike statues. Artists' concern to be accurate was helped by the work of scientists. To study bone

structures, artists went to the laboratories of medical schools. Andreas Vesalius (1514-64), a Belgian and a professor of medicine at the University of Padua, was the first to dissect the human body. This was the beginning of modern physiology.

"Art" is embedded in nature; he who can extract it, has it... The more closely your work abides by life in its form, so much the better will it appear... No man shall ever be able to make a beautiful figure out of his own imagination unless he has well stored his mind by much copying from life.' - Albrecht Durer (1471-1528)

This sketch by Durer (Praying Hands) gives us a sense of Italian culture in the sixteenth century, when people were deeply religious, but also had a sense of confidence in man's ability to achieve near-perfection and to unravel the mysteries of the world and the universe.



Fig. 12. 1: The statue 'The Pieta' by Michelangelo depicts Mary holding the body of Jesus.

Many artists like Leonardo da Vinci studied human anatomy so as to make their painting and sculpture realistic.

Painters found that knowledge of geometry helped them understand perspective, and that by noting the changing quality of light, their pictures acquired a three dimensional quality.

Perspective - a way of depicting different things on a painting so that we can feel the depth in the painting. This is done by showing objects in front as larger and objects behind as smaller.

The use of oil paint as a medium for painting also gave a greater richness of colour to paintings than before. In the

colours and designs of costumes in many paintings, there is evidence of the influence of Chinese and Persian art. Thus, anatomy, geometry, physics, as well as a strong sense of what was beautiful, gave a new quality to Italian art, which was to be called 'realism' and which continued till the nineteenth century.

The Church too now encouraged the new art. Popes and other leaders of the Church commissioned great artists like Michelangelo and Raphael to paint for them and also design buildings for them and even make elaborate graves and memorials for them.



Leonardo da Vinci (1452-1519) had an amazing range of interests from botany and anatomy to mathematics and art. He painted the Mona Lisa (*on left*) and The Last Supper. One of his dreams was to be able to fly. He spent years observing birds in flight, and designed a flying machine. He signed his name 'Leonardo da Vinci, disciple of experiment'.

Architecture

The city of Rome revived in a spectacular way in the fifteenth century. The Popes actively encouraged the study of Rome's history. They studied the ruins of old Roman buildings to revive the old Roman style which used tall pillars, arches and domes in buildings. This inspired a 'new' style in architecture, which was actually a revival of the imperial Roman style – now called 'classical'. Popes, wealthy merchants and aristocrats employed architects who were familiar with classical architecture. Artists and sculptors were also to decorate buildings with paintings, sculptures and reliefs. Another remarkable change was that from this time, artists were known individually, by name, not as members of a group or a guild, as earlier.



Fig. 12.2: St Peter's Square, Rome and the basilica. This Church and the court in front of it was designed by several artists including Michealngelo and Bernini. This uses many architectural ideas from Ancient Rome.

Some individuals were skilled equally as painters, sculptors and architects.

- Describe the different scientific elements in the work of sixteenth century Italian artists.

The most impressive example is Michelangelo (1475-1564) – immortalised by the ceiling he painted for the Pope in the Sistine Chapel, the sculpture called 'The Pieta' and his design of the dome of St Peter's Church, all in Rome.

Filippo Brunelleschi (1337-1446), the architect who designed the spectacular Duomo of Florence, had started his career as a sculptor. Italian architecture in the sixteenth century copied many features of imperial Roman buildings.

The Printing Press



Johannes Gutenberg

If people in other countries wanted to see paintings, sculptures or buildings of great artists, they had to travel to Italy. But in the case of the written word, what was written in Italy travelled to other countries. This was because of the greatest revolution of the sixteenth century – the mastery of the technology of printing. For this, Europeans were indebted to other people - the Chinese, who first developed paper and printing with blocks.

Earlier, texts existed in a few hand-written copies. In 1455, 150 copies of the Bible were printed in the workshop of Johannes Gutenberg (1400-1458), the German who made the first printing press. Earlier, a monk would have taken the same amount of time to write out one copy of the Bible!

By 1500, many classical texts, nearly all in Latin, had been printed in Italy. As printed books became available, it was possible to buy them, and students did not have to depend solely on lecture-notes. Ideas, opinions and information moved more widely and more rapidly than ever before. A printed book promoting new ideas could quickly reach hundreds of readers. This also made it possible for individuals to read books, since it was possible to buy copies for oneself. This

- There was no printing press in India during the same period. Let us suppose Krishnadeva Raya wrote a book. How do you think it would have reached scholars in different parts of India?
- What do you think would have been the reaction of kings and priests to the Printing Press? Would they have welcomed it or would they have been worried by it?

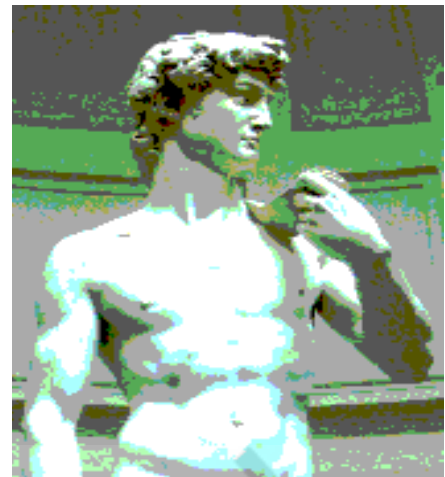
developed the reading habit among people. The chief reason that the humanist culture of Italy spread more rapidly in Northern and Western Europe from the end of the fifteenth century is that printed books were circulating. This also explains why earlier intellectual movements had been limited to particular regions.

A New Concept of Human Beings

One of the features of humanist culture was a weakening of the control of religion over human life. Italians were strongly attracted to material wealth, power and glory, but they were not necessarily irreligious. They considered the acquisition of power, wealth and bodily pleasure as desirable and not something to be avoided.

There was also a concern at this time with good manners – how one should speak politely and dress correctly, what skills a person of culture should learn. Humanism also implied that individuals were capable of shaping their own lives through means other than the mere pursuit of power and money. This ideal was closely tied with the belief that human nature was many-sided.

Niccolo Machiavelli wrote a book on politics for rulers of his times. He did not try to advise the rulers about religious ideals of ruling but how real politics functioned in society. He studied real human beings and their actual political life.



Statue of David by Michelangelo

- The Renaissance was considered a New Age, because people considered it proper to pursue pleasure, seek wealth and comfort and also act in self interest. This was in contrast to teachings of religions that one should not act in self interest and forsake comfort and wealth. Do you agree with this view point of the Renaissance humanists?

Scholars like Machiavelli began a study of human society as they were instead of trying to just say what an ideal society should be like. Since they felt that human beings were motivated by self interest, they studied self interest of people and how it could be used.

The Aspirations of Women

The new ideal of individuality and citizenship excluded women. Men from aristocratic families dominated public life and were the decision-makers in their families. They educated their sons to take their place in family businesses or in public life, at times sending their younger sons to join the Church. Although their dowries were invested in the family businesses, women generally had no say in how their husbands should run their business. Often, marriages were intended to strengthen business alliances. If an adequate dowry could not be arranged, daughters were sometimes sent to convents to live the life of a nun. Obviously, the public role of women was limited and they were looked upon as keepers of the households.

The position of women in the families of merchants, however, was somewhat different. Shopkeepers were very often assisted by their wives in running the shop. In families of merchants and bankers, wives looked after the businesses when the male members were away on work. The early death of a merchant compelled his widow to perform a larger public role than was the case in aristocratic families.

A few women were intellectually very creative and sensitive about the importance of humanist education. 'Even though the study of literature promises and offers no reward for women and no dignity, every woman ought to seek and



Isabella d'Este

embrace these studies' wrote the Venetian Cassandra Fedele (1465-1558). She was one of a handful of women who questioned the idea that women were incapable of achieving the qualities of a humanist scholar. Fedele was known for her proficiency in Greek and Latin, and was invited to give orations at the University of Padua.

Fedele's writings bring into focus the general regard for education in that age. She was one of many Venetian women writers who criticised the republic 'for creating a highly limited definition of freedom that favoured the desires of men over those of women'.

Another remarkable woman was the Marchesa of Mantua, Isabella d'Este (1474-1539). She ruled the state while her husband was absent, and the court of Mantua, a small state, was famed for its intellectual brilliance. Women's writings revealed

- In what way do you think women of those times have benefitted from studying Greek and Roman books?

their conviction that they should have economic power, property and education to achieve an identity in a world dominated by men.

Debates within Christianity (Reformation)

Trade and travel, military conquest and diplomatic contacts linked Italian towns and courts with the world beyond. The new culture was admired and imitated by the educated and the wealthy. Very few of the new ideas filtered down to the ordinary man who, after all, could not read or write.

You had seen earlier that the Church had dominated the religious and cultural life of people in medieval times. In this process it had become very powerful and rich and also corrupt. Humanist scholars began attacking this and questioning the need for a priesthood and its interpretation of Christianity.

In the fifteenth and early sixteenth centuries, many scholars in universities in north Europe and members of the Church too were attracted to humanist ideas. Like their Italian colleagues, they too focused on classical Greek and Roman texts along with the holy books of the Christians. In northern countries, the humanist members of the Church called on Christians to practise religion in the way laid down in the ancient texts of their religion, discarding unnecessary rituals, which

they condemned as later additions to a simple religion. Theirs was a radically new view of human beings as free and rational agents. Later philosophers were to return to this over and over again, inspired by the belief in a distant God who created man but allowed him complete freedom to live his life freely, in pursuit of happiness 'here and now'. Christian humanists like Thomas More (1478 -1535) in England and Erasmus (1466-1536) in Holland felt that the Church had become an institution marked by greed, extorting money at will from ordinary people. One of the favourite methods of the clergy was to sell 'indulgences', documents which apparently freed the buyer from the burden of the sins he had committed. Christians came to realise from printed translations of the Bible in local languages that their religion did not permit such practices.



Holbein-Erasmus

The Sixteenth and Seventeenth Centuries : A Time line

| | |
|--|---|
| 1516 Thomas More's Utopia published | 1569 Gerhardus Mercator prepares cylindrical map of the earth |
| 1517 Martin Luther writes the Ninety-Five Theses | 1582 Gregorian calendar introduced by Pope Gregory XIII |
| 1522 Luther translates the Bible into German | 1628 William Harvey links the heart with blood circulation |
| 1525 Peasant uprising in Germany | 1673 Academy of Sciences set up in Paris |
| 1543 Andreas Vesalius writes on Anatomy | 1687 Isaac Newton's Principia Mathematica published |
| 1559 Anglican Church established in England, with the king/queen as its head | |

In almost every part of Europe, peasants began to rebel against the taxes imposed by the Church. While the common folk resented the extortions of churchmen, princes found their interference in the work of the state irritating.

In 1517, a young German monk called Martin Luther (1483-1546) launched a campaign against the Catholic Church and argued that a person did not need priests to establish contact with God. He asked his followers to have complete faith in God, for faith alone could guide them to the right life and entry into heaven. This movement - called the Protestant Reformation - led to the churches in Germany and Switzerland breaking their connection with the Pope and the Catholic Church. In Switzerland, Luther's ideas were popularised by Ulrich Zwingli (1484-1531)

and later by Jean Calvin (1509-1564). Backed by merchants, the reformers had greater popular appeal in towns, while in rural areas the Catholic Church managed to retain its influence. Other German reformers, like the Anabaptists, were even more radical: they blended the idea of salvation with the end of all forms of social oppression. They said that since God had created all people as equal, they were not expected to pay taxes and had the right to choose their priests. This appealed to peasants oppressed by feudalism.

A major achievement of the reformists was to translate the Bible into the popular languages of the people and printing large quantities and making them available to all people. Earlier Bible was only in Latin which ordinary people did not understand.

The ideas of Reformation took hold of many people in Germany, Holland, France and England. In all these countries people with diverse faith or interpretations of Christianity emerged. Thus the monopoly of the Catholic Church was for ever broken.

The Catholic Church itself did not escape the impact of these ideas, and began to reform itself from within. In Spain and in Italy, churchmen emphasised the need

- What were the issues on which the Protestants criticised the Catholic Church?
- Do you see any similarity between the Bhakti movement in India and the Protestant movement? Do you also see any differences between the two of them?

for a simple life and service to the poor. In Spain, Ignatius Loyola, in an attempt to combat Protestantism, set up the Society of Jesus in 1540. His followers were called Jesuits, whose mission was to serve the poor and to widen their knowledge of other cultures.

Beginning of the Modern Science

The Middle Ages had accepted as authority the knowledge of the past handed down from former generations. Most men were not interested in investigating the world in which they lived. The few who were interested used strange mixtures of magic and superstition. But Roger Bacon was a serious searcher for truth. He performed some experiments with metals and chemicals and probably had a crude microscope. He worked out theories that suggested the practical usefulness of many inventions that have since been made, including steamships, automobiles and airplanes. Despite Bacon's work, the true scientific spirit did not develop until late in the Renaissance.

Long after Roger Bacon, a Polish astronomer, Nicolaus Copernicus (1473-1543), made use of the scientific method. He built an observatory from which he patiently studied the heavens. He concluded that the old theory of the universe was wrong. This theory, taught by the Hellenistic geographer Ptolemy said that the earth is the center of the universe and the stars, sun, and planets revolve around

it. Copernicus claimed that the earth is one of a number of planets that revolve around the sun. The Church rejected the new theory as contrary to the teachings of the Bible and the Church. It seemed to rob man of his dignity because he was no longer in the very heart of a universe that had been made for him.

Galileo (1564-1642), an Italian genius, perfected a telescope that made it possible for him to see a ship fifty miles away as clearly as though it were only five miles away. This instrument also aided in the study of astronomy. Galileo was a very popular and brilliant lecturer and writer. Discussing the theories of Copernicus, he told his audiences how he himself had seen the moons of Jupiter and the revolution of the planet on its axis. For this work he was summoned to appear before a Church court, where he was compelled to take back all his teachings or suffer long imprisonment and probably torture. It is said that as he left the trial he was heard to mutter, "But the earth does move." Galileo also discovered certain laws of the pendulum which made it possible to develop more satisfactory clocks. In experiments from the Leaning Tower of Pisa he proved that heavy and light objects fall at the same speed.



Fig. 12.3: Galileo explaining his theories of universe with telescope.

Galileo also discovered certain laws of the pendulum which made it possible to develop more satisfactory clocks. In experiments from the Leaning Tower of Pisa he proved that heavy and light objects fall at the same speed.

- Who were the chief Renaissance scientists, and what work did each of them contribute to science?

Explorations of sea routes

During the Renaissance, Europeans extended their limited knowledge of Geography. There were several reasons for this. The compass and the astrolabe, which helped sailors the direction they were going and their location, had been invented. Ships were improved so that they were more seaworthy. The more thoughtful sailors now doubted that they would fall off the edge of the earth if they went too far out to sea. Better maps were made for their guidance, too. Constantinople fell into the hands of the Turks in 1453 and the trade routes between the West and East were closed. All these conditions stimulated an interest in geography and willingness, sometimes even an eagerness, to explore the new sea routes.



Map 2: Geographical explorations.

The navigators of Portugal and Spain played an important part in the geographical explorations. Prince Henry the navigator of Portugal discovered a sea route to western coast of Africa. Finally, Bartholomew Diaz, a very able Portuguese navigator sailed around the Cape of Good Hope at the southern most point of Africa. Vasco Da Gama went around Africa and landed in Calicut, India in 1498. India had finally been reached by sailing around the vast African continent.

Christopher Columbus determined to find new route to the east. He believed that the eastern shores of Asia lay across the dark Atlantic, and so he set out with three small ships to get there. After a long, dangerous voyage, Columbus reached land on an island on October 12, 1492. He thought he had reached the East Indies and called the natives, Indians. Amerigo Vespucci an Italian sailor, followed Columbus. He confirmed that the new world discovered (America) by Columbus was quite different from Asia.

Ferdinand Magellan a sailor of Spain made the voyage round the world with the help of Spanish King Charles I. He crossed the Atlantic, went around the southern tip of South America and sailing through the straits, he reached the Pacific Ocean and landed at the Islands of Philippines. This voyage was great landmark in the history of exploration of the sea routes.

- Read the map 2 and prepare a list of explorations of sea routes.

Was there a European 'Renaissance' in the Fourteenth Century?

Let us now reconsider the concept of the 'Renaissance'. Can we see this period as marking a sharp break with the past and the rebirth of ideas from Greek and Roman traditions? Was the earlier period (twelfth and thirteenth centuries) a time of darkness?

Recent writers, like Peter Burke of England, have suggested that Burckhardt was exaggerating the sharp difference between this period and the one that preceded it, by using the term 'Renaissance', which implies that the Greek and Roman civilisations were reborn at this time, and that scholars and artists of this period substituted the pre-Christian world-view for the Christian one. Both arguments were exaggerated. Scholars in earlier centuries had been familiar with Greek and Roman cultures, and religion continued to be a very important part of people's lives.

To contrast the Renaissance as a period of dynamism and artistic creativity, and the Middle Ages as a period of gloom and lack of development is an oversimplification. Many elements associated with the Renaissance in Italy can be traced back to the twelfth and thirteenth centuries. It has been suggested by some historians that in the ninth century in France, there had been similar literary and artistic blossoming.

The cultural changes in Europe at this time were not shaped just by the 'classical' civilisation of Rome and Greece. The archaeological and literary recovery of Roman culture did create a great admiration of that civilisation. But technologies and skills in Asia had moved far ahead of what the Greeks and Romans had known. Much more of the world had become connected, and the new techniques of navigation enabled people to sail much further than had been possible earlier. The expansion of Islam and the Mongol conquests had linked Asia and North Africa with Europe, not politically but in terms of trade and of learning skills. The Europeans learned not just from the Greeks and Romans, but from India, Arabia, Iran, Central Asia and China. These debts were not acknowledged for a long time because when the history of this period started to be written, historians saw it from a Europe-centred viewpoint.

An important change that did happen in this period was that gradually the 'private' and the 'public' spheres of life began to become separate: the 'public' sphere meant the area of government and of formal religion; the 'private' sphere included the family and personal religion. The individual had a private as well as a public role. He was not simply a member of one of the 'three orders'; he was also a person in his own right. An artist was not just a member of a guild, he was known for himself. In the eighteenth century, this sense of the individual would be expressed in a political form, in the belief that all individuals had equal political rights.

Another development was that the different regions of Europe started to have their separate sense of identity, based on language. Europe, earlier united partly by the Roman Empire and later by Latin and Christianity, was now dissolving into nation states, each united by a common language.

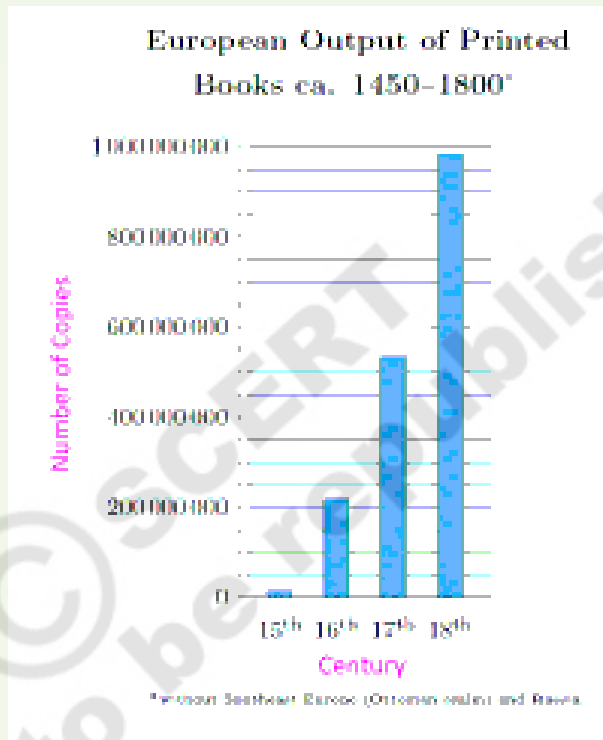
Key words

- | | | | |
|--------------|----------------|----------------|-------------|
| 1. Feudalism | 2. Serfs | 3. Renaissance | 4. Humanism |
| 5. Realism | 6. Reformation | 7. Protestant | |

Improve your learning

1. Discussion on Renaissance in this chapter was mostly in the context of _____ (England/Italy/France/Germany)
2. Write a sentence or phrase about the changes in ideas listed below during Renaissance.
 - a. Humanists: from _____ to _____
 - b. Books: from _____ to _____
 - c. Paintings: from _____ to _____
 - d. Human beings: from _____ to _____ -
 - e. Women: from _____ to _____

3. How did printing of the Bible influence the ideas about God and Church?
4. Compare the modern Italian towns with that of the Medieval towns. Do you notice any changes in their present names?
5. Which elements of Greek and Roman culture were revived in the fourteenth and fifteenth centuries?
6. Why were Italian towns the first to experience the ideas of humanism?
7. What were the features of humanist thought?
8. The following graph indicates the increase in book production. What can you tell about it?



9. Do you agree with the following statement; "Printed books continue to dominate our lives" Give reasons for your answer.
10. Write an account of how the world appeared different to seventeenth century Europeans.
11. Mention two outstanding features of the renaissance architecture.

Project

1. Collect pictures of great Renaissance artists and prepare an album.
2. Prepare a play on debate between Galileo and a priest who did not believe that the earth went around the sun.
3. Study the various ways in which we use products of the printing press today and prepare a detailed report.