

From Adam to Us

Part 2: Castles to Computers

Ray and Charlene Notgrass

Activities by Bethany Poore

Maps by Nate McCurdy



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Maps by Nate McCurdy

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The Early 1700s

Sunrise at Ahu Tongariki on Easter Island, Chile

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 - 112 - Our World Story: The Reign of Peter the Great of Russia
 - 113 - World Biography: Johann Sebastian Bach
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Literature *Madeleine Takes Command*

1701-1750

In the early 1700s, first the Dutch and later the French built colonies on the island of Mauritius, five hundred miles east of the African island of Madagascar. When the century began, Peter the Great was bringing European culture into Russia. In 1703 he established St. Petersburg as the new capital city, naming it for the apostle Peter. In Germany Johann Sebastian Bach was composing music to the glory of God. In 1722 Dutch sailors came upon Easter Island far off the coast of South America in the Pacific Ocean and were amazed at the hundreds of giant statues the Rapanui people had created there. In Germany Pietists such as the Moravians were trying to live pious lives that honored God. They began to share the gospel with people in various places in the Old and New Worlds.



God Created the Island of Mauritius

Lesson 111

God's Wonder



Mauritius Coastline Along the Indian Ocean

God placed the three Mascarene Islands in the Indian Ocean five hundred miles east of the African island of Madagascar and 2,450 miles southwest of India. The Mascarenes include the island of Réunion, which is governed by France, and the islands of Mauritius and Rodrigues, which are both part of the tiny nation

of Mauritius. The distance between the islands of Mauritius and Réunion is 140 miles. The much smaller Rodrigues is almost 384 miles from Mauritius. The islands of Mauritius and Réunion combined are less than two-thirds the size of the state of Rhode Island.

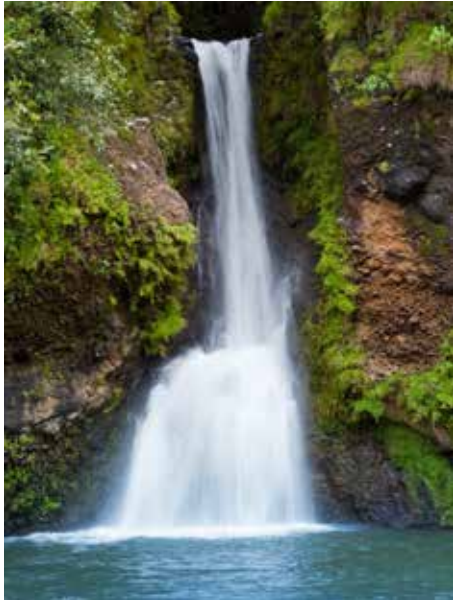
Coral reefs surround the Mauritius coastline on all sides except the south. See a section of the Mauritius coast above and a coral reef scene at right.

Much of the beautiful rainforest of Mauritius lies in Black River Gorges National Park in the southwestern part of the island. Nearby is Valley of the Colors Nature



Coral Reef off Mauritius

Park. Within the park are beautiful waterfalls and an area of dunes made of red, brown, yellow, green, blue, purple, and violet sand. See photos below.



*At Left and Below: Waterfalls in Southwestern Mauritius
Above: Black River Gorges National Park;
Bottom Row: Two Views of Sand Dunes in Valley of the Colors Nature Park*



The maps of Mauritius at lower right show both the island and its location in relation to Africa. The island is warm all year. The average summer temperature is 79 degrees, and the average temperature in winter is 72 degrees. The island's central plateau receives up to 200 inches of rainfall each year.

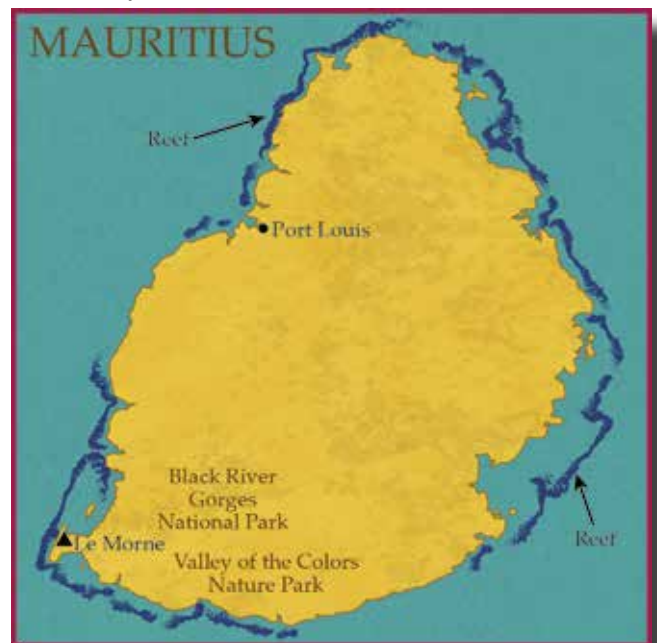
Mauritius is home to an amazing diversity of plants and animals. Ebony trees with their hard and dense wood grow there, as do ferns and wild orchids.

Many endemic species live on the island. An endemic species is a species that lives only in a certain region. The ornate day gecko, pictured at right, is a reptile endemic to Mauritius.

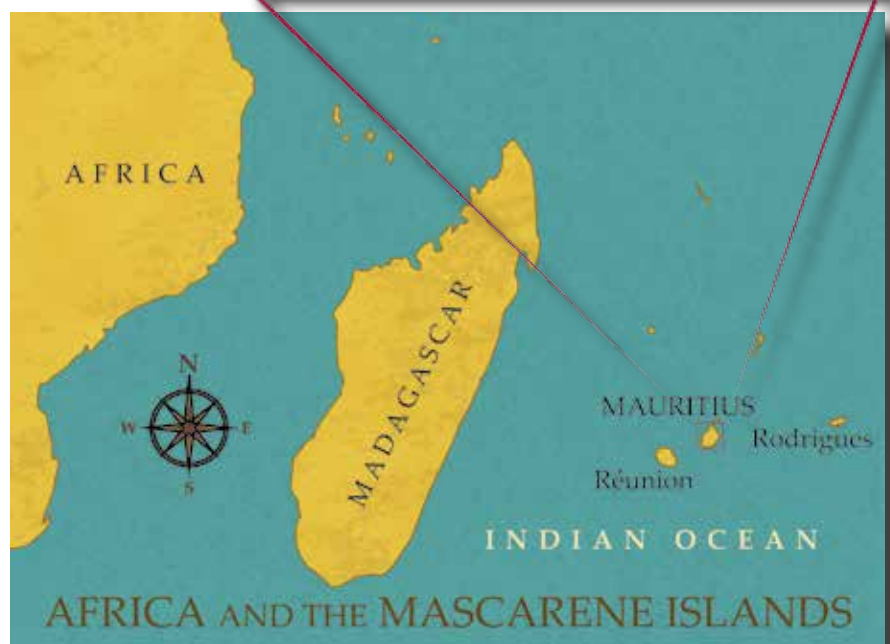
As far as we know, the island of Mauritius was uninhabited before the late 1500s. Sometimes endemic species are threatened when people bring in new plants or animals. This happened in Mauritius. The island was once the home of the dodo, a large member of the pigeon family that did not fly and was about the size of a wild turkey. Early residents killed dodos for food and sport, and animals they brought in were enemies of the bird. The dodo became extinct about 1681. See an illustration of the dodo below.



Ornate Day Gecko



1974 Cuban Stamp with Dodo



Flying Creatures of Mauritius



Endemic Creatures on Top Row: Cuckoo Shrike; Mauritius Parakeet, Pink Pigeon



Left Column: *Utetheisa Cruentata* Moth, Whimbrel, Ruddy Turnstone, Common Waxbill; Second Column: Baby White-tailed Tropicbird, Plains Cupid Butterflies, Violet Dropwing Dragonfly, Common Moorhen; Third Column: Red-whiskered Bulbul, Madagascar Fody, Malagasy Grass Yellow Butterflies; Right Column: Mauritian Flying Fox (Endemic), Black Percher Dragonfly, Striated Heron

History

Arab sailors visited the island of Mauritius as early as the 900s, as did sailors from the Malay Peninsula and the African Swahili tribe. Mauritius was unknown to European explorers when the Portuguese came upon it in 1498. They began using the island, which they called Cirné, as a port of call, but they did not establish permanent settlements there.

Mauritius remained uninhabited until the Netherlands claimed it as a territory in 1598 and established a colony there in 1638. The Dutch renamed it for Prince Maurice of Nassau (a region in the Netherlands). Maurice later became ruler of the Netherlands.

Dutch colonists started sugar plantations on Mauritius (see photo above). They brought African slaves to the island to cut forests and to work on these plantations. However, the Dutch were not able to make a profit from their efforts, so they abandoned the island in 1710. After that, pirates lived there.

French explorers claimed the island in 1715 and named it Ile de France (Island of France). French colonists settled there in 1721 and once more brought in slaves to work. The French governor founded the city of Port Louis in 1736. He named the city for King Louis XV of France. See French cannon below.

Mauritius became an important stop in the trade routes that passed through the Indian Ocean. Because of the island's history, modern residents are descendants of European settlers, African slaves, Chinese traders, and Asian Indian laborers and traders. About two-thirds of the population is considered Indian, one-fourth is called Creole (European-African or European-Indian), and the rest are either Chinese or European. Most of the Europeans are of French descent.

Le Morne

Slavery is a sad part of human history. It began long before the coming of Christ. The apostle Paul urged Christian slaves and slave owners to see each other as brothers. This new perspective on slavery helped lead to an end of slavery in Europe in the early Middle Ages. However, traders and explorers renewed the practice of slavery after Europeans began to plant colonies in various parts of the world. We learn more about the history of slavery in Lesson 124.



Mauritian Sugar Plantations



French Cannon on Mauritius

Le Morne Mountain



Le Morne, pictured above, is a rugged, isolated mountain that stands on a peninsula on the southwestern tip of Mauritius. Runaway slaves, called maroons, used caves and crevices in the mountain as well as the surrounding forest as places to hide when slave traders brought them to the island from Africa, Madagascar, India, or Southeast Asia.

God created an amazing, beautiful world. He created people in His image who are capable of doing wonderful things. But human beings are sinners, and they often fail in how they treat other people and God's amazing world. We see these truths on the tiny island of Mauritius.

*Bless the Lord, all you works of His,
In all places of His dominion;
Bless the Lord, O my soul!
Psalm 103:22*

Assignments for Lesson 111

Our Creative World — Look at the illustrations of the dodo on pages 95-96.

Timeline Book — In the box for Lesson 111 on page 25, write "French settlers arrive in Mauritius."

Student Workbook or Lesson Review — If you are using one of these optional books, complete the assignment for Lesson 111.

Thinking Biblically — Read Psalm 103.

Creative Writing — Write a short story of at least one page that relates to slaves and the mountain of Le Morne.

Literature — Read chapters XI and XII in *Madeleine Takes Command*.

The Reign of Peter the Great of Russia

Lesson 112

Our World Story

As Europe experienced the Reformation and Renaissance, Russia was mired in the past. The Rurik Dynasty had begun in 862 with Prince Rurik (mentioned on page 584). This dynasty fell in 1598. The new dynasty of the Romanov family began in 1613. Between those two dates, Russia experienced what is now called the Time of Troubles. A famine took the lives of one-third of the population. The country fought a long war with Poland. Many Russians were struggling and expressed their anger and frustration in protests.

The vast majority of Russians were serfs, who were little more than slaves on the estates where they lived and worked. A series of laws issued in 1649 gave new rights to the upper classes but made life harder for the serfs.

Peter Becomes Czar

Peter of the Romanov family was born in 1672, the son of Czar Alexis by the czar's second wife. Alexis died in 1676, and he was succeeded by his oldest son, Fedor. Fedor died in 1682. Peter, who had not expected to rule at all, found himself co-czar at the age of ten with his half-brother Ivan V, who had severe mental and physical limitations. Ivan's sister Sophia actually ruled the country as regent for seven years. In 1689 Peter's supporters forced Sophia to retire. Because of Ivan's disabilities, the nobles, the military, and the people recognized Peter as the real czar of Russia. Ivan died in 1696.

When Peter began his reign, he ruled the largest country on Earth in terms of land area.



Illustration of Peter the Great Created in 1718



See map above. However, the country was sparsely populated, with only about eight million people. This was about the same number of people as Poland and much fewer than the nineteen million in France. Both of those nations had much less territory.

Peter Leads the Military

Peter grew up with the freedom to study and investigate whatever he wished. He was an **inquisitive** and eager learner. From childhood Peter loved the military. In 1695 at age twenty-three, he led his army against the Ottoman Empire. The next year the Russians captured from the Ottomans the port city of Azov on the Sea of Azov (pictured on page 387 and shown on the map above). Russia's northern ports were iced over in the winter. Capturing Azov gave the Russians a warm water port. Because the Sea of Azov empties into the Black Sea, this new port provided greater opportunities for Russian traders and for the Russian military.

Around 1700 several countries in northern Europe wanted to limit Sweden's power. In 1700 Russia entered the Great Northern War when it joined an alliance with other countries against Sweden. In order to be able to carry on the war, Peter improved the Russian army and created a navy. He established a military draft that required men to serve in the army. To build **artillery**, Peter ordered men to work in iron mines, to build **forges**, and to establish transport lines to run between the mines and forges. Peter ordered the construction of shipyards to build a fleet for trade and warfare on the Baltic Sea.

Peter lost Azov to the Ottomans in 1711. However, Russia gained territory from Sweden during the Great Northern War. It gained ports on the Baltic Sea that Russians could use to

reach Europe. A treaty signed in 1721 ended the war. In 1722-23, Russian forces captured more territory when they took land along the Caspian Sea from Persia.

Peter Makes Changes Inside Russia

In 1697 and 1698, before Russia entered the Great Northern War, Peter toured Europe with about 250 other Russians in what was called the Grand Embassy. For part of the time Peter traveled in disguise under the name Sergeant Peter Mikhaylov. He worked in shipyards in the Netherlands and Great Britain. When he was not in disguise, Peter tried to get European monarchs to join him as allies who would help him fight against the Ottoman Empire. During these travels, Peter also learned European customs. He recruited experts to help Russia in engineering, architecture, art, and science. After eighteen months, Peter's royal guards at home in Russia revolted, so he cut his trip short and returned to Russia, where he put an end to the revolt.

During his reign, Peter modernized Russian government and society. In 1703 he founded the city of St. Petersburg on land Russia had won from Sweden. He made the city the new capital of Russia. Among the grand buildings he had built there is his palace Peterhof. Peter's goal was to make St. Petersburg the heart of his reforms and of the new Russia he hoped to create.



The monument at top left was erected in Moscow in 1997. It honors Peter the Great for forming the Russian navy 300 years before. At left is a close-up of Peter on the monument. Above: This 2014 Russian stamp commemorates the Battle of Gangut, fought during the Great Northern War.

Peterhof Palace in St. Petersburg



Left Column: Two Views of the Palace's Chapel; Above: Fountain and Pool, Sitting Room; Below: The Palace



Peter made government more honest and efficient. He encouraged education and created the Russian Academy of Science. He also established a museum, a library, and an art gallery. Peter modernized the Russian calendar and alphabet. He started the first Russian newspaper. The first newspaper in Europe had begun publication in 1605, and others had quickly followed. Peter required nobles to adopt European customs, obtain an education, and devote their lives to **civil** or military service. He encouraged Russians to wear the clothing styles of Europe. Peter built new roads and canals and helped to build more industry. Through these changes, he increased trade with Europe and raised the stature of Russia in the minds of Europeans.

Not all of Peter's changes were positive. Leaders of the Russian Orthodox Church, fearing a loss of their power because of change, opposed the reforms that Peter made. As a result, Peter made the Church a department of the government that answered to the czar. This put the Church under the czar's control and made its considerable financial resources available to him for his plans.

Peter raised taxes to pay for wars and for projects. The new taxes fell hardest on the poor. A "soul tax" enacted in 1718 required a certain amount to be paid by every person (every "soul") in Russia. This required a new census to get an accurate count. He ordered men to work in mines and factories against their will. Peter strengthened the manorial system that tied serfs even more firmly to the estates. A 1722 law said that a serf could not leave the land where he lived without written permission. A later addition to the law required a serf to get written permission from the military as well before he could leave an estate. Peter treated harshly those who did not approve of his reforms and building projects.

Landowners had the responsibility for collecting taxes, for controlling the movement of the serfs, for deciding what work the serfs did, and for punishing people who violated the law. In other words, the landowners served as heads of little governments on their estates. After Europe had left serfdom behind, Russia became even more dependent on it. In Peter's day an estimated 95 percent of Russians were serfs, who were bound either to the land, the mines, or the factories where they worked.

The Impact of Peter's Reign

Peter stood an imposing six feet seven inches tall. He inspired deep loyalty from many of those who served him, but he was not able to overcome the **corruption** that existed in Russia. He was not able to change the desire for the old ways that many Russians felt.

Peter's rule as emperor of Russia brought great changes to his country and helped to bring Russia into the modern age. However, his failure to make life better for the serfs remained a serious problem in Russia. Peter died in 1725. A series of weak rulers followed him until Catherine II, often called Catherine the Great, became empress in 1762.

Catherine honored Peter the Great by commissioning the statue at right, which depicts the czar as “The Bronze Horseman.” The statue is perched on a single piece of red granite. The horse stands on a snake, which represents Peter’s enemies, including those who opposed his reforms.

Peter the Great chose to name his new capital city after the man who wrote down these words in his first epistle, words from God which instruct us in how to treat all people:

*To sum up, all of you
be harmonious, sympathetic,
brotherly, kindhearted, and humble in spirit;
not returning evil for evil or insult for insult,
but giving a blessing instead;
for you were called for the very purpose
that you might inherit a blessing.*

1 Peter 3:8-9



*“The Bronze Horseman”
in St. Petersburg, Russia*

Assignments for Lesson 112

Our Creative World — Read about Russian games on page 97.

Map Book — Complete the assignments for Lesson 112 on Map 34 “Russia of Peter the Great.”

Timeline Book — In the box for Lesson 112 on page 25, write “St. Petersburg is founded in Russia.”

Student Workbook or Lesson Review — If you are using one of these optional books, complete the assignment for Lesson 112.

Thinking Biblically — Copy 1 Peter 3:8-9.

Vocabulary — Look up each of these words in a dictionary and read their definitions: inquisitive (758), artillery (758), forge (758), civil (761), corruption (761).

Literature — Read chapters XIII and XIV in *Madeleine Takes Command*.

Johann Sebastian Bach

Johann Sebastian Bach was a musical genius. He was an accomplished organist and music instructor, and he was one of the most prolific and creative composers of all time. He wrote many different kinds of works. Musicians still perform and audiences still enjoy his compositions today. Most importantly, Bach composed music to the glory of God.

Music in European Life

In the late 1600s and early 1700s, local churches played an important part in village, town, and city life in Europe. Most people attended church services. Ministers were well educated and townspeople generally respected them. Those who attended church services appreciated music for singing and music for instruments. Singers and musicians who performed such works were often local celebrities.

Music was also a big part of social life in individual homes and citywide events. Families who could afford it often gave their children music lessons. Royal and noble families often hired court musicians to compose works and to perform at social gatherings. Town festivals featured

music, and sometimes composers premiered original works that they had written especially for the occasion. Composers wrote the first operas during this time period. These operas told stories through vocal and instrumental songs with elaborate presentations on stage.



Above: 1982 Stamp from the German Democratic Republic with *Painting, Music Making at Home*, by Frans van Mieris; Left: Illustration of a Home Concert in the 1700s by Saint-Aubin, Published 1844



The Baroque Era

Historians call the period from 1600 to 1750 the Baroque Era. The word *baroque* comes from the Portuguese word *barroco*, which means an irregularly shaped pearl. Baroque art, architecture, and music were elaborate and included complicated details. On page 746 we mentioned that St. Paul's Cathedral in London was an example of baroque architecture.

Baroque music has multiple lines which are played at the same time and which interweave and play off of each other. This results in an intricate composition that appeals to the emotions of the listener. Music experts consider the work of Johann Sebastian Bach to be the high point of baroque music.



*St. George's Church,
Eisenach, Germany*

Bach's Life

Johann Sebastian Bach was born in 1685 in the German city of Eisenach. A church in his birth city is pictured above. Bach was born into a family that produced fifty-three prominent musicians over seven generations. The extended Bach family was close and scheduled annual gatherings, which continued even when the family became quite large and spread out. This family of Protestants began their get-togethers by singing a Christian chorale. Afterward, they enjoyed improvising music and laughing together.

Bach's father had an identical twin brother. Both became musicians. They were so alike in almost every way that even their wives had difficulty telling them apart. Bach's father, Johann Ambrosius Bach, probably gave Sebastian his first music lessons, but both his parents died before Sebastian was ten years old. Bach and a younger brother then lived with an older brother who was an organist and who continued their music lessons.

When Bach was fifteen years old, he became part of the choir at St. Michael's School in Lüneburg and later a violinist in its orchestra. He then became the organist at the Church of St.

Boniface, called the New Church, in Arnstadt, Germany, home to many members of the Bach family.

In Arnstadt Bach began to compose music for the organ. He worked in this position until 1707. During his time at New Church, Bach traveled 200 miles to Lubeck (tradition says that he walked) to hear the great organist and composer Dietrich Buxtehude. Bach stayed in Lubeck for many weeks to be near Buxtehude. His employers in Arnstadt were displeased that he was gone so long. Bach was frustrated that his superiors did not appreciate his compositions. He soon left Arnstadt and took a position as organist at the Church of St. Blaise in Muhlhausen.



*Portrait of Johann Sebastian Bach by
Elias Gottlieb Haussmann, c. 1746*

Bach had similar problems while working in Muhlhausen. In 1708 Bach took the position of church organist and chamber musician for the Duke of Saxe-Weimar. He remained in this job for nine years. Here he composed religious music. For a time, Bach composed a new cantata each week. A cantata is a composition that includes several songs. During the same time, he was composing works for organ. Though he very much wanted the position of *kapellmeister* (musical director), he never received this position for the Duke.

In 1717 Bach became kapellmeister for Prince Leopold of Anhalt-Cothen, Germany. Here he wrote some church compositions and many nonreligious pieces.

In 1723 Bach moved to Leipzig, in the German state of Saxony. Here he lived for the rest of his life. Bach was kapellmeister for Thomaskirche (German for St. Thomas Church) and for the Thomaskirche School. This church provided the music for other churches in the city, so Bach became in a sense music director for all of Leipzig. Bach created some of his greatest works in Leipzig.

Thomaskirche, Leipzig, Germany



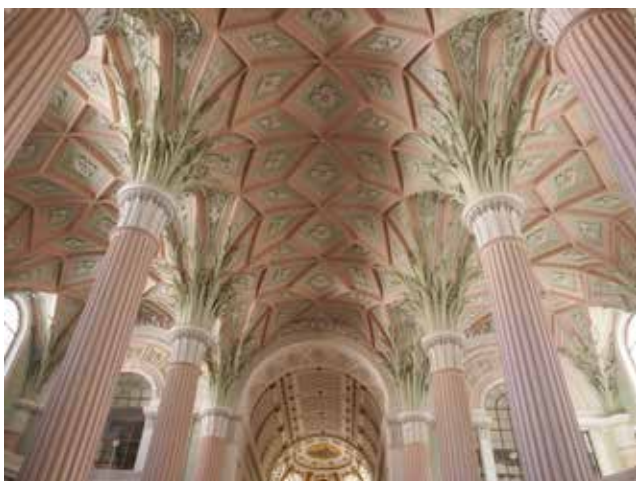
These views of Thomaskirche include the Bach stained glass window inside and the Bach statue outside the church.

Bach's Music

Bach's intricate work appealed to people's intellect and also to their senses. In each of his compositions or movements within a composition, Bach conveyed one emotion and used one rhythm. In a composition, Bach would usually establish a theme and then restate it in a slightly different way in a higher or lower voice. Writing music this way became a common practice among composers of classical music.

We have over 1,000 compositions by Bach, and scholars believe that many more were lost. Bach wrote a variety of music, but he wrote about three-fourths of his works for use in worship. He wrote various organ and choral works for church services, including:

- **Cantatas.** A cantata presents a story (usually from the Bible) by means of songs, which singers and a small orchestra perform. Bach also wrote some cantatas for local festivals with nonreligious themes. These were sometimes based on a poem. About 200 Bach cantatas are known, although he probably composed many others.
- **Oratorios.** An oratorio is a long musical composition that presents a story through songs. Oratorios are different from operas in that oratorios do not include action and are performed without scenery. Probably the most famous oratorio is *Messiah* by George F. Handel, which was first performed in 1741. Bach wrote several oratorios for Christmas and Easter. He apparently wrote five oratorios about the suffering and crucifixion (called the Passion) of Christ, although the only ones that survive today are those he wrote based on the accounts in the books of Matthew and John. Bach included the older hymn "O Sacred Head, Now Wounded" in his *Passion According to St. Matthew*. The premier performance of *St. John Passion* was performed in Leipzig's Nikolaikirche (translated St. Nicholas Church). The interior of the Nikolaikirche and its organ are pictured below.
- **Motets.** A motet is a musical composition based on Scripture that includes lyrics for singers. Sometimes performers sing motets a cappella.



Ceiling of the Nikolaikirche and Its Organ

Bach's compositions for non-church settings included:

- **Works for Individual Instruments.** Bach wrote for the organ, cello, flute, violin, and viola.
- **Chamber Orchestra Suites.** During this time in history, a chamber orchestra was a small ensemble that often performed for an invited group in a large room in a private home. Today chamber orchestras, such as the one pictured at right, often perform in public.
- **Concertos.** A concerto is a work with three movements or parts. A concerto often features a particular instrument such as a harpsichord or violin. Some of Bach's most famous works are his six Brandenburg Concertos.
- **Coffeehouse Music.** This type of music served as entertainment at public coffeehouses. Both well-known and up-and-coming musicians performed at coffeehouses. One Bach work is a humorous composition called the "Coffee Cantata."
- **Music for Harpsichord Instruction.** In addition to writing music and performing it, Bach also taught others how to play music.
- **Experimental Music.** Bach experimented with music to see what was possible. Musicians did not perform these pieces during his lifetime, but today musicians appreciate them as demonstrations of Bach's genius.



Four Seasons Chamber Orchestra performs music by Bach in Dnepropetrovsk, Ukraine.

Today musicians and listeners alike consider Bach's music to be some of the most beautiful and important musical compositions ever written.

Bach's Family

In 1707 Bach married his second cousin, Maria Barbara Bach, with whom he had seven children. She died in 1720. The following year he married a professional singer, Anna Magdalena Wilchen, with whom he had thirteen children. Bach was a devoted father. Sadly, nine of his twenty children died before their father. The happiest times of Bach's life were the years when all of his children were still around him. He also enjoyed being a grandfather. Bach died in Leipzig in 1750.

Bach's Faith

Bach was a devout Lutheran. He sought to express and reflect his faith in all of his compositions. He once wrote, "The aim and final end of all music should be none other than the glory of God and the refreshment of the soul." At the end of his musical scores, even ones that were "nonreligious," Bach usually wrote "S.D.G." These are the initials of the Latin words *Soli Deo Gloria*, which means "Glory to God Alone."



*Praise the Lord!
Sing to the Lord a new song,
And His praise in the congregation of the godly ones.
Psalm 149:1*

Assignments for Lesson 113

Our Creative World — Read the "Letter to Georg Erdmann" by J. S. Bach on pages 98-99.

Timeline Book — In the box for Lesson 113 on page 25, write "Bach becomes a musical director in Leipzig."

Student Workbook or Lesson Review — If you are using one of these optional books, complete the assignment for Lesson 113.

Thinking Biblically — How can music bring glory to God and refreshment to the soul? Write a paragraph answering this question.

Literature — Read chapters XV and XVI in *Madeleine Takes Command*.

Family Activity — Hold "A Musical Evening." Instructions begin on page FA-46.

Easter Island

Lesson 114

World Landmark

Easter Island, which is now part of the country of Chile, South America, is an isolated place in the Pacific Ocean. The people who live there are far away from any other people. The nearest other inhabited island is Pitcairn Island, which is over 1,000 miles away. The nearest point of land on a continent is in Chile, over 2,000 miles away.

The native inhabitants of Easter Island call it Rapa Nui. The people are known as the Rapanui. Our best understanding is that their ancestors were some of the Polynesian people who spread over the islands of the Pacific. Those Polynesians likely first came to Easter Island around the time of the Crusades, between 1000 and 1200 AD.

Easter Island has a triangular shape formed by three volcanoes rising from the ocean. The middle of the island has high plateaus and **craters**, and much of the coastline consists of cliffs. Some of the craters, such as Rano Kau, pictured at right, contain lakes of collected rainwater.



Rano Kau Volcano, Easter Island

When humans arrived, the island was probably covered with millions of palm trees, some perhaps 100 feet tall (as tall as a ten-story building). Birds such as rails, parrots, herons, and owls lived on the island, along with lizards and geckos. Migratory seabirds nested there. Many types of sea creatures swam around the island, including nanue, poopó, mahi-mahi, tuna, and lobsters. Turtles occasionally came ashore.

The Moai

According to local legend, the chief of the original settlers was named Hoto-Matua. As generations passed, the people divided into several clans. The clans generally recognized one chief who was king over all of the clans. Honoring their ancestors was an important part of Rapanui culture.

Along the shoreline of Easter Island are stone platforms of varying sizes called *ahu*. The *ahu* usually include a ramp paved with pebbles leading up to a raised rectangular platform. Archaeologists believe that the Rapanui used the *ahu* as places to **mourn** islanders who had died. The islanders also erected *moai* (large stone statues) on the platforms.

The most recognizable artifacts on Easter Island are oversized moai heads, such as the one pictured at right. Actually, artists carved the statues down to the waist including arms and hands, but many of these are buried. Some of the statues also have carvings on their backs, which match tattoos that some islanders had on their backs.

The average height of the statues is thirteen feet, over twice as tall as the average adult. The average weight is thirteen tons, which is about the same as seven minivans. Many of the statues are much larger. The largest moai erected on the island was thirty feet tall and weighed eighty-two tons.

Most of the nearly 900 statues found on the island were carved at Rano Raraku, a volcanic crater. The sides of the crater are composed of **compacted** volcanic ash, known as tuff. The islanders carved the moai in the sides of the crater using stone tools.

They started by cutting the general outline of the figure and making spaces in the rock wall for several people to work on the statue. As illustrated in the photo on page 771, workers left many statues unfinished. This helped archaeologists understand the process of creating the moai.



Moai on Easter Island



Unfinished Moai at the Top of Rano Raraku Volcano

Once they had finished the main carving, they pulled a statue out of the crater. According to local tradition, the statues then “walked” to their appointed locations on the ahu. Modern experiments have attempted to discover how islanders could have moved the statues over long distances. Using multiple ropes, a group of people can rock the statues back and forth in such a way that they appear to walk as they move forward. Other experimenters have successfully rolled the statues on logs. Even with this method, the islanders might have moved the statues as they stood upright. Several roads connecting various parts of the island provided paths on which islanders could move the moai. Islanders placed some of the statues along the roads.

Islanders polished carved statues with pieces of pumice to give them a smooth exterior. They inserted eyes made of coral with obsidian or scoria stone pupils into the eye sockets. Some of the moai, such as the one at right, had *pukao* on top of their heads. These were **cylindrical** hats or topknots.

A small number of wooden objects from Easter Island feature symbols known as *rongorongo*, pictured on page 772. In the Rapanui language, this means “to recite or to chant.” Apparently only a small number of people on the island knew how to create and interpret the symbols, and their meaning is not known today. Rapanui also carved petroglyphs on rock walls and caves around the island, as seen at right.



*Center: Moai with Red Hat
Bottom: Petroglyph*



Moai on Easter Island

Changes on Easter Island

The people of Easter Island carved the moai over a period of several centuries, from perhaps 1200 to 1600 AD. After this time, the island society apparently suffered a collapse. The island lost many of its trees. Perhaps islanders cut them down, but the reason is unclear. This led to soil erosion, which made farming more difficult. The lack of trees limited the number and size of boats that could be constructed for fishing. The land birds that had lived on the island became extinct.

A Rapanui tradition took place each year when members of each clan chose one male member to represent the clan in a competition. These men swam from Easter Island to the small, rocky island of Motu Nui. The goal was to be the first one to collect an egg laid by a sooty tern, swim back to Easter Island, and climb a cliff to the ceremonial site called Orongo. The winner was called the *tangata manu* (bird-man) and his clan received special privileges until the next year's competition. The contest was very dangerous because of sharks and the steep cliff. See pictures at right.

During the 1600s, the islanders began to have serious conflicts with each other. According to local tradition, a civil war took place about 1680 and many of the inhabitants died.



Rongorongo



Motu Nui as Seen from the Ruins of Orongo



Sooty Tern



Moai with Elongated Ears

Contact with Europeans

Jacob Roggeveen was the leader of a Dutch expedition with three ships and 223 men. They left the Netherlands on August 1, 1721. After sailing around the tip of South America, they set out across the Pacific.

The expedition came upon a remote island on Easter Sunday, April 5, 1722. Since the island was not on their maps and charts, Roggeveen named it Paasch Eyland, which is Dutch for Easter Island. The natives came out to meet the ship, some in canoes and some swimming. Several of the Dutch went ashore and visited briefly with the natives.

The Dutch noted that the islanders were tall and strong. They also had strong teeth—one of them cracked a large, hard nut with his teeth. Some of the men had short hair while others had long hair that was braided and coiled on top of their heads. Another **striking** feature of the islanders was their stretched earlobes. From childhood, they gradually widened a slit in their earlobes until they could wear large ear ornaments in the enlarged lobes. The Dutch noticed that if the islanders were doing something active, they would take out their ear ornaments and hang their earlobes on the tops of their ears.

The Dutch saw the “remarkably tall stone figures” on the island. They could not understand how the statues had been erected. After a quick inspection, they incorrectly guessed that the statues had been molded in place out of clay.

During the visit, some of the Dutch soldiers felt threatened by the Rapanui and opened fire, killing several of them. Nearly 50 years passed before another outside ship came to the island. A Spanish expedition visited in 1770, an English one in 1774, and a French one in 1786. In the 1700s and 1800s, islanders knocked down all of the standing moai during conflict between the clans. The ones that are standing today were set back up beginning in the 1950s.

The people of Rapa Nui provide further evidence of the creativity of people made in God’s image. Their ancestors figured out how to travel across a wide ocean, and they established their own society far away from any other people. The Rapanui used art to express their understanding of the world.



A View of the Monuments of Easter Island, Rapanui, c. 1775-1776, by British painter William Hodges, is the earliest known painting of the monuments.



*For He looks to the ends of the earth
And sees everything under the heavens.*

Job 28:24

Assignments for Lesson 114

Timeline Book — In the box for Lesson 114 on page 25, write “Dutch sailors reach Easter Island.”

Student Workbook or Lesson Review — If you are using one of these optional books, complete the assignment for Lesson 114.

Vocabulary — Find each of these words in a dictionary, then find the definition that corresponds to the way the word is used in this lesson: crater (769), mourn (770), compacted (770), cylindrical (771), striking (773). Copy the words and definitions.

Creative Writing — Imagine that you are one of Jacob Roggeveen’s men. Write a journal entry of about one page about the day your party visited Easter Island.

Literature — Read chapters XVII and XVIII in *Madeleine Takes Command*.

The Moravians

In the Lord's church, teaching what is right is essential. It is vital that the church teaches the truth. Jesus said that He is the truth (John 14:6). Therefore the truth matters. Paul, depicted in the statue at right, warned about those whose teaching was not in agreement with the **sound** words of Jesus Christ (1 Timothy 6:3-5). If the church does not stand firm in the truth, people might teach anything, and their listeners might believe false teaching.

In the Lord's church, right living is also essential. The New Testament is clear that Christians are to live in a way that is "worthy of the calling" they have received (Ephesians 4:1). Christ died for our sins, and when we accept that truth we are to live differently. Peter told his readers to be holy in their behavior because God is holy (1 Peter 1:15-16).

In the early days of the Protestant Reformation, both Protestants and Catholics sometimes focused on topics such as the authority of the Church and the pope and doctrines such as the role of Mary, the idea of purgatory, and the practice of selling indulgences, although they condemned ungodly lifestyles as well.

This statue of Paul stands in Basílica de Nuestra Señora de Las Angustias in Granada, Spain. Pedro Duque Cornejo created the statue in 1718.



Pietism

A few years after the death of Jan Hus (see page 540), some of the followers of Hus in Bohemia organized themselves into a fellowship of believers. These Hussites emphasized the sole authority of Scripture, simple worship as described in the New Testament, participating in Communion simply as a memorial of Christ and not as a way to obtain forgiveness, and right Christian living. Catholics and Hussites fought each other during the Thirty Years War, which lasted from 1618 to 1648. We discussed this war on page 688 and in Lesson 104. Catholics drove many of the Hussites from Bohemia, and they scattered to live in various places.

During the 1600s, some leaders in the Dutch Reformed Church placed special emphasis on the need for believers to live lives that honored the gospel. Some German Lutherans learned about these teachings. Philip Jacob Spener (born in 1635) was a Lutheran minister in Frankfurt, Germany. He spoke and wrote about the need for a heart religion instead of just a head religion. Spener held meetings in his home for believers to share Bible reading, prayer, and their life experiences with the goal of deepening their devotion to Christ. This probably doesn't sound very **radical** today, but in that day, it simply wasn't done. Spener is considered the father of German Pietism. Pietists emphasized the piety or spiritual devotion of individuals, though they also taught the importance of correct doctrine. Spener also taught in Dresden and Berlin. Two of the men whom Spener greatly influenced were August Francke and Nicholas Zinzendorf.

August Hermann Francke, pictured at right, was a Lutheran professor who taught the Hebrew language at the University of Leipzig. There he started a Bible school that led to a spiritual awakening among undergraduate students and children in the city. Francke moved



Top: Portrait of August Hermann Francke; Bottom: Bronze Statue of Francke with Two Orphans, Halle, Germany, by Sculptor Christian Daniel Rauch



Francke's Orphanage: Waisenhaus der Franckeschen Stiftungen, Halle, Germany

to Halle in 1692 to teach at an elementary school. There he encouraged godly living among his young students. He founded a school for poor children and also the orphanage at left.

Count Nicholas Zinzendorf

Count Nicholas Ludwig Zinzendorf of Saxony, pictured at right, was born in 1700. Philip Jacob Spener was his godfather. Nicholas' father died when the boy was only six weeks old. Nicholas' grandmother, who was a Pietist and a friend of Spener, reared him.



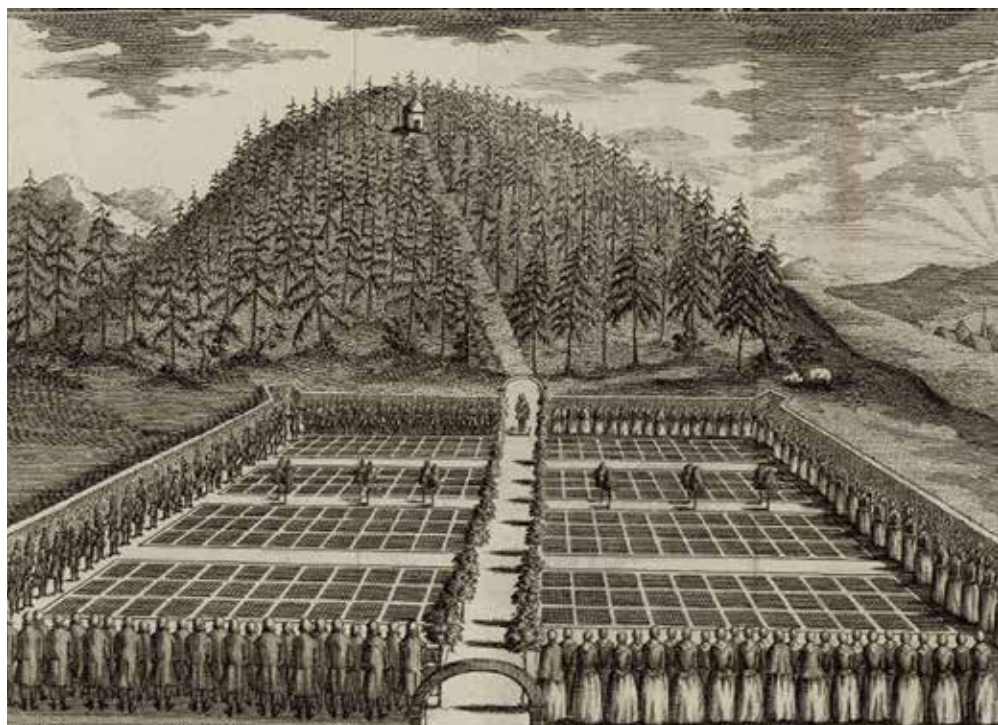
Count Nicholas Zinzendorf

From an early age Nicholas had a deep devotion to Christ. When he was ten, Nicholas began attending Francke's school. He and five other boys formed the Order of the Grain of Mustard Seed, pledging themselves to love all people and to spread the gospel. When he was nineteen, Zinzendorf visited an art gallery in Dusseldorf. There he saw a painting of Christ wearing the crown of thorns. An inscription read, "All this I did for you. What are you doing for me?" From that time forward, Zinzendorf deepened his commitment to Christian service. Though Nicholas thought about becoming a Lutheran minister, he decided to become a lawyer and worked for a time for the government of Saxony.

In the early 1700s, Hussites in Moravia were suffering persecution. Some became **refugees** in Saxony. In 1722 Zinzendorf welcomed many of them to his estate. They created a town on Zinzendorf's estate, naming it Herrnhut, which means "The Lord's Watch." Other religious refugees came also. In 1727 the group established rules for living in their community. They committed themselves to a strong fellowship and to a godly lifestyle.

During the 1700s, these Christians came to be called either Herrnhutters or, because many had come from Moravia, Moravians. They called themselves Brethren. Zinzendorf became their leader. In addition to guiding their devotion to the Lord and their community life, he also wrote many hymns and helped the Moravians develop meaningful worship services.

The 1762 engraving at right depicts Moravians at an Easter memorial service at the Herrnhut cemetery. Notice that the men are all on the left and the women are all on the right.



Easter Memorial Service at the Herrnhut Cemetery

Moravian Mission Work

From their earliest days, the group placed great importance on mission work. They carried the gospel to other places in Europe and to other parts of the world. Their mission efforts had a profound impact on Anglican minister John Wesley. When Wesley traveled to the American colony of Georgia in 1734, he met a group of Brethren missionaries on the ship. He was impressed with the Moravians' faith and deep devotion to God. In 1738, when Wesley was back in England, he had a profound religious experience that changed the direction of his life and ministry. He became much more concerned with Christian lifestyle and devotion and began to teach a specific method of devotion to God. His followers became known as the Methodist Church. Wesley visited Herrnhut later that year.

In 1740 Moravians established four settlements in the Pennsylvania colony in America, naming them Bethlehem, Nazareth, Lititz, and Hope. They also established a settlement in Salem (now Winston-Salem), North Carolina. See a tannery in Bethlehem above and scenes from Salem at right. At this time many people in the American colonies were experiencing a time of Christian revival, now known as the Great Awakening.

Moravians taught the Inuit peoples in Greenland and Labrador, slaves on sugar plantations in the Caribbean, Native Americans in North America (the Delaware and the Cherokee in particular), and native peoples in South Africa and in Suriname and Guyana in South America.

The Moravians faced bitter opposition and harsh persecution, even from other Lutherans. In fact, in 1727 the government of Saxony **expelled** Zinzendorf for ten years because they saw him as teaching heresy and organizing a strange **sect**. He used this time to travel and to do evangelism elsewhere. The Moravians, sometimes by direct teaching and sometimes just by their lifestyle, challenged the practices and lifestyles of existing churches and the ministers who



Moravian immigrants built this tannery in Bethlehem, Pennsylvania, in 1761.

served there. As the Moravians continued to trust the Lord and lived to serve Him, the Lutheran Church eventually came to accept them as fellow brethren in Christ.

In addition to the work of Zinzendorf in Germany and Wesley in England, the Great Awakening in America, and the missionary efforts of the Moravians, other believers also encouraged people to be more devoted to Jesus. Learn about one of these in the box at left.

Finnish Pietists

Paavo Ruotsalainen, the son of Finnish farmers, became a lay preacher and led Pietists among the Finnish people. In



1977 the country honored the life of Ruotsalainen with this stamp celebrating his birth in 1777.

Scenes of Old Salem in North Carolina



Interior Photos: Tavern in Old Salem

The Pietist Movement had Hussite, Reformed, and Lutheran influences. The history of the movement teaches an important lesson about daily life for Christians. In addition to holding correct doctrinal beliefs, Christians must live out their faith in Jesus in their daily lives. Pietists made an important emphasis in their teaching about lifestyle. However, we must remember that neither being in a particular church nor following a man-made list of rules is sufficient to save. Salvation is only through Jesus Christ.

*Who is there to harm you if you prove zealous for what is good?
But even if you should suffer for the sake of righteousness, you are blessed.
And do not fear their intimidation, and do not be troubled,
but sanctify Christ as Lord in your hearts,
always being ready to make a defense
to everyone who asks you to give an account
for the hope that is in you, yet with gentleness and reverence;
and keep a good conscience so that in the thing in which you are slandered,
those who revile your good behavior in Christ will be put to shame.*

1 Peter 3:13-16

Assignments for Lesson 115

Our Creative World — Read about the Moravian missionaries on page 100.

Timeline Book — In the box for Lesson 115 on page 25, write “Moravians go to the West Indies and Greenland.”

Student Workbook or Lesson Review — If you are using one of these optional books, complete the assignment for Lesson 115 and take the test for Unit 23.

Vocabulary — Write a paragraph that uses all of these words: sound (775), radical (776), refugee (777), expel (778), sect (778). Consult a dictionary if you need help with their definitions.

Creative Writing — Write down the names of five people mentioned in this lesson. Next to each name, write an adjective that describes that person based on what you read about them in the lesson.

Literature — Read chapters XIX and XX and the epilogue in *Madeleine Takes Command*. If you are using the Student Workbook or Lesson Review, answer the literature review questions on *Madeleine Takes Command*.

A Musical Evening



This 1985 stamp from India commemorates the 300th anniversary of the birth of Handel and Bach. Though they were born in the same year less than 100 miles apart, these two great composers never met.

In Lesson 113 you learned about Bach and the way people enjoyed music in his day. This activity guides you in celebrating music with your family (and friends, if you wish) in your home.

As you share a musical evening with your family, you will learn more about music and about each other. Have each family member prepare ahead of time to share one of their favorite songs or pieces of music. It can be from any musical genre. Here are some suggestions of ways people can share about music:

- Share a favorite hymn or praise song. Lead the others in singing. Share the background story of the song and its writer. Tell about any other special historical connections. Tell why the song is important to you.
- Share a favorite folk song. Lead the others in singing. Share the background story of the song and its writer. Tell about any other special historical connections. Tell why the song is important to you.
- Share a favorite classical piece. Play a recording of it. Share about the composer and any historical information about the piece. Share about the musicians who recorded the piece.
- Perform a piece of music on an instrument or with singing. Tell about the song/piece you share.



Domenico Scarlatti was also born in 1685, in the Italian Kingdom of Naples. He worked as a composer in Italy, Portugal, and Spain.

- Share a song by a contemporary performing artist. Tell the background of the song and something about the artist.

If you wish, invite friends to join the evening. Let them know to prepare ahead of time to share a song or piece of music that is important to them. Serve refreshments and enjoy sharing the gift of music!



Two prominent English hymnwriters lived at the same time as Johann Sebastian Bach. Isaac Watts (1674-1748) wrote at least 600 hymns, including "Joy to the World," "O God, Our Help in Ages Past," and "When I Survey the Wondrous Cross." Charles Wesley (1707-1788) wrote at least 6,000 hymns, including "Christ the Lord is Risen Today," "Hark! the Herald Angels Sing," and "And Can It Be That I Should Gain?"

Credits

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