





Unit 3: Topic 3.2 Religious Sites, Art, and Monumental Architecture (1450 CE - 1750 CE)

<p>Created by E. Adamson. Find more at www.theadamsonadventure.net</p>	<p>Location, Time Period, & Empire</p>	<p>Historical Significance & Other Notes <i>Think SPICE-T - find ways to connect information to what you see in your "Topics" for Unit 3, especially Topic 3.2</i></p>
<p>Versailles</p> 		<p>Notes:</p> <p>How was this palace used to legitimize the rule of the French king?</p> <p>How does it illustrate <u>absolutism</u>?</p>
<p>Sistine Chapel, ceiling & altar wall frescoes</p> 		<p>Notes:</p> <p>How did these frescoes represent a new era of European history?</p>
<p>Forbidden City</p> 		<p>Notes:</p> <p>How was this palace used to legitimize the rule of the Ming and Qing Emperors?</p>
<p>Qing Imperial Portraits</p> 		<p>Notes:</p> <p>How did imperial portraits legitimize the rule of Qing Emperors?</p>

Ryoan-ji



Notes:

How does Ryoan-ji illustrate religious syncretism in Japan?

Suleymaniye Mosque



Notes:

Why does it look like the Hagia Sophia?

How does this mosque illustrate the power of Sultan Suleiman the Magnificent and his empire?

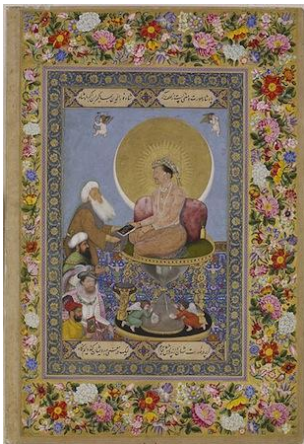
Taj Mahal



Notes:

How does Taj Mahal represent religious and cultural syncretism?

Jahangir Preferring a Sufi Shaikh to Kings



Notes:

How does this work of art legitimize and glorify the Mughal Emperor?