Western Civilization

A BRIEF HISTORY VOLUME I: TO 1715

NINTH EDITION

Jackson J. Spielvogel

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JACKSON J. SPIELVOGEL
The Pennsylvania State University

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JACKSON J. SPIELVOGEL is associate professor emeritus of history at The Pennsylvania State University. He received his Ph.D. from The Ohio State University, where he specialized in Reformation history under Harold J. Grimm. His articles and reviews have appeared in such journals as *Moreana, Journal of General Education, Catholic Historical Review, Archiv für Reformationsgeschichte, and American Historical Review*. He has also contributed chapters or articles to *The Social History of the Reformation, The Holy Roman Empire: A Dictionary Handbook,* the *Simon Wiesenthal Center Annual of Holocaust Studies,* and *Utopian Studies*. His work has been supported by fellowships from the Fulbright Foundation and the Foundation for Reformation Research. At Penn State, he helped inaugurate the Western civilization courses as well as a popular course on Nazi Germany. His book *Hitler and Nazi Germany* was published in 1987 (seventh edition, 2014). He is the author of *Western Civilization*, first published in 1991 (ninth edition, 2015), and the coauthor (with William Duiker) of *World History*, first published in 1994 (eighth edition, 2016). Professor Spielvogel has won five major university-wide teaching awards. During the year 1988–1989, he held the Penn State Teaching Fellowship, the university's most prestigious teaching award. In 1996, he won the Dean Arthur Ray Warnock Award for Outstanding Faculty Member, and in 2000, he received the Schreyer Honors College Excellence in Teaching Award.

TO DIANE,
WHOSE LOVE AND SUPPORT MADE IT ALL POSSIBLE
J.J.S.

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Preface

DURING A VISIT to Great Britain, where he studied as a young man, Mohandas Gandhi, the leader of the effort to liberate India from British colonial rule, was asked what he thought of Western civilization. "I think it would be a good idea," he replied. Gandhi's response was as correct as it was clever. Western civilization has led to great problems as well as great accomplishments, but it remains a good idea. And any complete understanding of today's world must take into account the meaning of Western civilization and the role Western civilization has played in history. Despite modern progress, we still greatly reflect our religious traditions, our political systems and theories, our economic and social structures, and our cultural heritage. I have written this brief history of Western civilization to assist a new generation of students in learning more about the past that has shaped them and the world in which they live.

At the same time, for the ninth edition, as in the eighth, I have added considerable new material on world history to show the impact that other parts of the world have had on the West. Certainly, the ongoing struggle with terrorists since 2001 has dramatized the intricate relationship between the West and the rest of the world. It is important then to show not only how Western civilization has affected the rest of the world but also how it has been influenced and even defined since its beginnings by contacts with other peoples around the world.

Another of my goals was to write a well-balanced work in which the political, economic, social, religious, intellectual, cultural, and military aspects of Western civilization would be integrated into a chronologically ordered synthesis. Moreover, I wanted to avoid the approach that is quite common in other brief histories of Western civilization—an approach that makes them collections of facts with little continuity from section to section. Instead, I sought to keep the story in history. Narrative history effectively transmits the knowledge of the past and is the form that best enables students to remember and understand the past. At the same time, I have not overlooked the need for the kind of historical analysis that makes students aware that historians often disagree in their interpretations of the past.

Features of the Text

To enliven the past and let readers see for themselves the materials that historians use to create their pictures of the past, I have included in each chapter **primary sources** (boxed documents) that are keyed to the discussion in the text. The documents include examples of the religious, artistic, intellectual, social, economic, and political aspects of Western life. Such varied sources as a description of the life of an upper-class Roman, marriage negotiations in Renaissance Italy, a debate in the Reformation era, and the diary of a German soldier at Stalingrad all reveal in vivid fashion what Western civilization meant to the individual men and women who shaped it by their activities. Questions at the end of each source aid students in analyzing the documents.

A second primary source feature, **Opposing Viewpoints**, introduced in the seventh edition, presents comparisons of two or three primary sources along with focus questions to facilitate student analysis of historical documents. A visual feature, **Images of Everyday Life**, combines two or more illustrations with a lengthy caption to provide insight into various aspects of social life. Another boxed feature, **Film & History**, presents a brief analysis of a film's plot as well as its historical significance, value, and accuracy. (For more specifics about all of these features, see "New to This Edition.")

A section entitled "Studying from Primary Source Materials" appears in the front of the book to introduce students to the language and tools of analyzing historical evidence—documents, photos, artwork, and maps.

Each chapter has an **introduction and an illustrated chapter summary** to help maintain the continuity of the narrative and to provide a synthesis of important themes. Anecdotes in the chapter introductions dramatically convey the major theme or themes of each chapter. **Detailed chronologies** reinforce the events discussed in the text, and a **timeline** at the end of each chapter enables students to review at a glance the chief developments of an era. Many of the timelines also show parallel developments in different

cultures or nations. **Suggestions for Further Reading** at the end of each chapter reviews the most recent literature on each period and also points readers to some of the older "classic" works in each field. Also at the end of each chapter, a chapter review that includes **Upon Reflection essay questions and a list of Key Terms** provides valuable study aids.

Updated maps and extensive illustrations serve to deepen readers' understanding of the text. **Detailed map captions** are designed to enrich students' awareness of the importance of geography to history, and numerous spot maps enable students to see at a glance the region or subject being discussed in the text. Map captions also include a map question to guide students' reading of the map. To facilitate understanding of cultural movements, illustrations of artistic works discussed in the text are placed near the discussions. Throughout the text, illustration captions have been revised and expanded to further students' understanding of the past. **Chapter outlines and focus questions, including critical thinking questions**, at the beginning of each chapter give students a useful overview and guide them to the main subjects of each chapter. The focus questions are then repeated at the beginning of each major section in the chapter. A **glossary of important terms** (boldfaced in the text when they are introduced and defined) is provided at the back of the book to maximize reader comprehension. A **guide to pronunciation** is now provided in the text in parentheses following the first mention of a complex name or term. **Chapter Notes** are now at the end of each chapter rather than at the end of the book.

New to This Edition

As preparation for the revision of *Western Civilization: A Brief History*, I re-examined the entire book and analyzed the comments and reviews of colleagues who have found the book to be a useful instrument for introducing their students to the history of Western civilization. In making revisions for the ninth edition, I sought to build on the strengths of the previous editions and above all to maintain the balance, synthesis, and narrative qualities that characterized those editions. To keep up with the ever-growing body of historical scholarship, new or revised material has been added throughout the book on all of the following topics:

Chapter 1 religion and society in the Neolithic Age; new Opposing Viewpoints feature on "The Great Flood"; Akhenaten of Egypt; new historiographical subsection, "The Spread of Humans: Out of Africa or Multiregional?"

Chapter 2 the Persians; new document on "Customs of the Persians"

Chapter 3 Minoan Crete; the role of the phalanx and colonies in the rise of democracy; sports and violence in ancient Greece

Chapter 4 new historiographical subsection, "The Legacy: Was Alexander Great?"; Demosthenes and Isocrates; Alexander; military institutions; new document on "Relations Between Greeks and Non-Greeks"

Chapter 5 the origins of the Etruscans; early Rome, especially the influence of the Etruscans

Chapter 6 new critical thinking question on the Roman military; client kingdoms; the *pax Romana*; new Images of Everyday Life feature on "Children in the Roman World"

Chapter 7 the labor of women in Frankish society; Pope Gregory the Great; the Byzantine military; new document on "A Byzantine Emperor Gives Military Advice"

Chapter 8 the *missi dominici*; new historiographical subsection, "What Was the Significance of Charlemagne?"; new Opposing Viewpoints feature on "Lords, Vassals, and Samurai in Europe and Japan"; new section on "Women in Byzantium"; new section on "Women in the Slavic World"; women in the world of Islam

Chapter 9 roles of peasant women; commercial capitalism; women in medieval cities; new document on "Goliardic Poetry: The Archpoet"

Chapter 10 the Crusades; new historiographical section, "What Were the Effects of the Crusades?"

Chapter 11 reorganized material on art and the Black Death: new subsection on "Art and the Black Death" located in section on "The Black Death in Europe" and another new subsection on "A New Art: Giotto" located in section on "Culture and Society in an Age of Adversity"; *condottieri* in Italy; new document on "A Liberated Woman in the Fourteenth Century"

Chapter 12 new section on "The Birth of Modern Diplomacy"; shortened section on Machiavelli; the impact of printing; new historiographical subsection, "Was There a Renaissance for Women?"; new subsection on "The Artist and Social Status"; new document on "The Genius of Leonardo da Vinci"; the English civil wars in the fifteenth century

Chapter 13 Luther's conservatism; new historiographical subsection, "Catholic Reformation or Counter-Reformation?"; new document on "Queen Elizabeth I: 'I Have the Heart of a King'"

Chapter 14 the West Indies; new section on "Disease in the New World"

Chapter 15 Bernini; new document on "The King's Day Begins"

Chapter 16 Galileo's telescope; new document on "Margaret Cavendish: The Education of Women"

Chapter 17 women and salons; new document on "The Punishment of Crime"

Chapter 18 agricultural practices and taxation

Chapter 19 de-Christianization and the new calendar; Treaties of Tilsit

Chapter 20 the cotton industry; new document on "The Great Irish Potato Famine"; new historiographical subsection, "Did Industrialization Bring an Improved Standard of Living?"

Chapter 21 the revolution of 1848 in Austria; Romanticism

Chapter 22 the Crimean War; Robert Koch and health care; new document on "Flaubert and an Image of Bourgeois Marriage"

Chapter 23 the Latin American economy; food and population growth; mass consumption; new document on "Bismarck and the Welfare of the Workers"

Chapter 24 Impressionism; imperialism; new document on "Does Germany Need Colonies?"

Chapter 25 new historiographical subsection, "The Assassination of Franz Ferdinand: A Blank Check?"; trench warfare; women and work

Chapter 26 the democratic states; new historiographical subsection, "The Retreat from Democracy: Did Europe Have Totalitarian States?"; Nazi culture

Chapter 27 new focus questions; invasion of Poland; the *Einsatzgruppen* in the Holocaust; new document on "Heinrich Himmler: 'We Had the Moral Right'"

Chapter 28 new historiographical subsection, "Confrontation of the Superpowers: Who Started the Cold War?"; the Algerian revolution; the denazification of postwar Germany; the European Common Market; new document on "The Burden of Guilt"

Chapter 29 new document on "Betty Friedan: The Problem That Has No Name"; new Film & History feature on "*The Iron Lady* (2011)"; land art

Chapter 30 the global economy; Great Britain, Germany, France, the United States, and Canada; Russia and Ukraine; new historiographical section, "Why Did the Soviet Union Collapse?"; new section on "The West and Islam"; the war in Afghanistan; the Catholic Church; technology; new Images of Everyday Life feature on "The New Global Economy: Fast Fashion"

The enthusiastic response to the primary sources (boxed documents) led me to evaluate the content of each document carefully and add new documents throughout the text, including new comparative documents in the feature called **Opposing Viewpoints**. This feature has been expanded and now appears in most chapters, including such new topics as "Lords, Vassals, and Samurai in Europe and Japan," "Causes of the Black Death: Contemporary Views," "Attitudes of the Industrial Middle Class in Britain and Japan," and "Czechoslovakia, 1968: Two Faces of Communism." Two additional features have also been revised. **Images of Everyday Life** can now be found in twelve chapters, including such new topics as "Children in the Roman World" and "The New Global Economy: Fast Fashion." **Film & History features** now appear in twelve chapters, including the addition of *The Iron Lady*.

A new focus question has also been added at the beginning of each chapter. Entitled **Connections to Today**, this question is intended to help students appreciate the relevance of history by asking them to draw connections between the past and present.

Also new to the ninth edition are **historiographical sections**, which examine how and why historians differ in their interpretation of specific topics. Examples include "Was There a United Kingdom of Israel?"; "Was There a Renaissance for Women?"; "The Retreat from Democracy: Did Europe Have Totalitarian States?"; and "Why Did the Soviet Union Collapse?"

Because courses in Western civilization at American and Canadian colleges and universities follow different chronological divisions, the text is available in both one-volume and two-volume versions to fit the needs of instructors. Teaching and learning ancillaries include the following.

Instructor Resources

MindTap™ MindTap for *Western Civilization: A Brief History* 9e is a personalized, online digital learning platform providing students with an immersive learning experience that builds critical thinking skills. Through a carefully designed chapter-based learning path, MindTap allows students to easily identify the chapter's learning objectives, improve their writing skills by completing unit-level essay assessments, read short, manageable sections from the e-book, and test their content knowledge with a Chapter Test that employs Aplia™ (see Chapter Test description on next page).

- ***Setting the Scene:*** Each chapter of the MindTap begins with a brief video that introduces the chapter's major themes in a compelling, visual way that encourages students to think critically about the subject matter.
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- ***Reflection Activity:*** Every chapter ends with an assignable, gradable reflection activity, intended as a brief writing assignment through which students can apply a theme or idea they've just studied.
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- Kaltura allows instructors to insert inline video and audio into the MindTap platform.
- ConnectYard allows instructors to create digital "yards" through social media–all without "friending" students

MindTap for *Western Civilization: A Brief History* 9e goes well beyond an eBook and a homework solutions. It is truly a Personal Learning Experience that allows you to synchronize the reading with engaging assignments. To learn more, ask your Cengage Learning sales representative to demo it for you—or go to www.cengage.com/MindTap.

Instructor Companion Website This website is an all-in-one resource for class preparation, presentation, and testing for instructors. Accessible through Cengage.com/login with your faculty account, you will find an Instructor's Manual, Powerpoint presentations (descriptions below), and testbank files (please see Cognero description).

- ***Instructor's Manual:*** This manual contains for each chapter: chapter outlines and summaries, lecture suggestions, suggested research topics, map exercises, discussion questions for primary source documents, and suggested readings and resources.
- ***PowerPoint® Lecture Tools:*** These presentations are ready-to-use, visual outlines of each chapter. They are easily customized for your lectures. There are presentations of only lecture or only images, as well as combined lecture and image presentations. Also available is a per chapter JPEG library of images and maps.

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Student Resources

MindTap™ The learning path for *Western Civilization: A Brief History* 9e MindTap incorporates a set of resources designed to help students develop their own historical skills. These include interactive, autogradable tutorials for map skills, essay writing, and critical thinking. They also include a set of resources developed to aid students with their research skills, primary and secondary source analysis, and knowledge and confidence around proper citations.

MindTap Reader MindTap Reader is an eBook specifically designed to address the ways students assimilate content and media assets. MindTap Reader combines thoughtful navigation ergonomics, advanced student annotation, note-taking, and search tools, and embedded media assets such as video and interactive (zoomable) maps. Students can use the eBook as their primary text or as a multimedia companion to their printed book. The MindTap Reader eBook is available within the MindTap found at www.cengagebrain.com.

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Writing for College History, *1e [ISBN: 9780618306039]* Prepared by Robert M. Frakes, Clarion University. This brief handbook for survey courses in American history, Western Civilization/European history, and world civilization guides students through the various types of writing assignments they encounter in a history class. Providing examples of student writing and candid assessments of student work, this text focuses on the rules and conventions of writing for the college history course.

The History Handbook, *2e [ISBN: 9780495906766]* Prepared by Carol Berkin of Baruch College, City University of New York and Betty Anderson of Boston University. This book teaches students both basic and history-specific study skills such as how to read primary sources, research historical topics, and correctly cite sources. Substantially less expensive than comparable skill-building texts, The History Handbook also offers tips for Internet research and evaluating online sources.

Doing History: Research and Writing in the Digital Age, *2e [ISBN: 9781133587880]* Prepared by Michael J. Galgano, J. Chris Arndt, and Raymond M. Hyser of James Madison University. Whether you're starting down the path as a history major, or simply looking for a straightforward and systematic guide to writing a successful paper, you'll find this text to be an indispensible handbook to historical research. This text's "soup to nuts" approach to researching and writing about history addresses every step of the process, from locating your sources and gathering information, to writing clearly and making proper use of various citation styles to avoid plagiarism. You'll also learn how to make the most of every tool available to you—especially the technology that helps you conduct the process efficiently and effectively.

The Modern Researcher, *6e [ISBN: 9780495318705]* Prepared by Jacques Barzun and Henry F. Graff of Columbia University. This classic introduction to the techniques of research and the art of expression is used widely in history courses, but is also appropriate for writing and research methods courses in other departments. Barzun and Graff thoroughly cover every aspect of research, from the selection of a topic through the gathering, analysis, writing, revision, and publication of findings, presenting the process not as a set of rules but through actual cases that put the subtleties of research in a useful context. Part One covers the principles and methods of research; Part Two covers writing, speaking, and getting one's work published.

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Introduction to Students of Western Civilization

CIVILIZATION, AS HISTORIANS define it, first emerged between five and six thousand years ago when people in different parts of the world began to live in organized communities with distinct political, military, economic, and social structures. Religious, intellectual, and artistic activities assumed important roles in these early societies. The focus of this book is on Western civilization, a civilization that many people identify with the continent of Europe.

Defining Western Civilization

Western civilization itself has evolved considerably over the centuries. Although the concept of the West did not yet exist at the time of the Mesopotamians and Egyptians, their development of writing, their drafting of law codes, and their practice of different roles based on gender all eventually influenced what became Western civilization. Although the Greeks did not conceive of Western civilization as a cultural entity, their artistic, intellectual, and political contributions were crucial to the foundations of Western civilization. The Romans produced a remarkable series of accomplishments that were fundamental to the development of Western civilization, which came to consist largely of lands in Europe conquered by the Romans, in which Roman cultural and political ideals were gradually spread. Nevertheless, people in these early civilizations viewed themselves as subjects of states or empires, not as members of Western civilization.

With the rise of Christianity during the late Roman Empire, however, peoples in Europe began to identify themselves as part of a civilization different from other civilizations, such as that of Islam, leading to a concept of a Western civilization different from other civilizations. In the fifteenth century, Renaissance intellectuals began to identify this civilization not only with Christianity but also with the intellectual and political achievements of the ancient Greeks and Romans.

Important to the development of the idea of a distinct Western civilization were encounters with other peoples. Between 700 and 1500, encounters with the world of Islam helped define the West. But after 1500, as European ships began to move into other parts of the world, encounters with peoples in Asia, Africa, and the Americas not only had an impact on the civilizations found there but also affected how people in the West defined themselves. At the same time, as they set up colonies, Europeans began to transplant a sense of Western identity to other areas of the world, especially North America and parts of Latin America, that have come to be considered part of Western civilization.

As the concept of Western civilization has evolved over the centuries, so have the values and unique features associated with that civilization. Science played a crucial role in the development of modern Western civilization. The societies of the Greeks, the Romans, and the medieval Europeans were based largely on a belief in the existence of a spiritual order; a dramatic departure to a natural or material view of the universe occurred in the seventeenth-century Scientific Revolution. Science and technology have been important in the growth of today's modern and largely secular Western civilization, although antecedents to scientific development also existed in Greek and medieval thought and practice, and religion remains a component of the Western world today.

Many historians have viewed the concept of political liberty, belief in the fundamental value of every individual, and a rational outlook based on a system of logical, analytical thought as unique aspects of Western civilization. Of course, the West has also witnessed horrendous negations of liberty, individualism, and reason. Racism, slavery, violence, world wars, totalitarian regimes—these, too, form part of the complex story of what constitutes Western civilization.

The Dating of Time

In our examination of Western civilization, we also need to be aware of the dating of time. In recording the past, historians try to determine the exact time when events occurred. World War II in Europe, for example, began on September 1, 1939, when Hitler sent German troops into Poland, and ended on May 7, 1945, when Germany surrendered. By using dates, historians can

place events in order and try to determine the development of patterns over periods of time.

If someone asked you when you were born, you would reply with a number, such as 1997. In the United States, we would all accept that number without question because it is part of the dating system followed in the Western world (Europe and the Western Hemisphere). In this system, events are dated by counting backward or forward from the year 1. When the system was first devised, the year 1 was assumed to be the year of the birth of Jesus, and the abbreviations B.C. (before Christ) and A.D. (for the Latin words *anno Domini*, meaning "in the year of the Lord") were used to refer to the periods before and after the birth of Jesus, respectively. Historians now generally refer to the year 1 in nonreligious terms as the beginning of the "common era." The abbreviations B.C.E. (before the common era) and C.E. (common era) are used instead of B.C. and A.D., although the years are the same. Thus, an event that took place four hundred years before the year 1 would be dated 400 B.C.E. (before the common era)—or the date could be expressed as 400 B.C. Dates after the year 1 are labeled C.E. Thus, an event that took place two hundred years after the year 1 would be dated 200 C.E. (common era), or the date could be written as A.D. 200. It could also be written simply as 200, just as you would not give your birth year as 1997 C.E. but simply as 1997. In keeping with the current usage by most historians, this book will use the abbreviations B.C.E. and C.E.

Historians also make use of other terms to refer to time. A decade is ten years, a century is one hundred years, and a millennium is one thousand years. Thus "the fourth century B.C.E." refers to the fourth period of one hundred years counting backward from the year 1, the beginning of the common era. Since the first century B.C.E. would be the years 100 B.C.E. to 1 B.C.E., the fourth century B.C.E. would be the years 400 B.C.E. to 301 B.C.E. We could say, then, that an event in 350 B.C.E. took place in the fourth century B.C.E.

Similarly, the "fourth century C.E." refers to the fourth period of one hundred years after the beginning of the common era. Since the first period of one hundred years would be the years 1 to 100, the fourth period or fourth century would be the years 301 to 400. We could say, then, that an event in 350 took place in the fourth century. Likewise, the first millennium B.C.E. refers to the years 1000 B.C.E. to 1 B.C.E.; the second millennium C.E. refers to the years 1001 to 2000.

The dating of events can also vary from people to people. Most people in the Western world use the Western calendar, also known as the Gregorian calendar after Pope Gregory XIII, who refined it in 1582. The Hebrew calendar uses a different system in which the year 1 is the equivalent of the Western year 3760 B.C.E., considered to be the date of the creation of the world according to the Bible. Thus, the Western year 2015 is the year 5775 on the Hebrew calendar. The Islamic calendar begins year 1 on the day Muhammad fled Mecca, which is the year 622 on the Western calendar.

Studying from Primary Source Materials

Astronomers investigate the universe through telescopes. Biologists study the natural world by collecting plants and animals in the field and then examining them with microscopes. Sociologists and psychologists study human behavior through observation and controlled laboratory experiments.

Historians study the past by examining historical "evidence" or "source" materials—church or town records, letters, treaties, advertisements, paintings, menus, literature, buildings, clothing—anything and everything written or created by our ancestors that give clues about their lives and the times in which they lived.

Historians refer to written material as "documents." Excerpts of more than 150 documents—some in shaded boxes and others in the text narrative itself—appear in every chapter of this textbook. Each chapter also includes several photographs of buildings, paintings, and other kinds of historical evidence.

As you read each chapter, the more you examine all this "evidence," the more you will understand the main ideas of the course. This introduction to studying historical evidence, along with the visual summaries at the end of each chapter, will help you learn how to look at evidence the way historians do. The better you become at reading evidence, the better the grade you will earn in your course.

Source Material Comes in Two Main Types: Primary and Secondary

Primary evidence is material that comes to us exactly as it left the pen of the person who wrote it. Letters between King Louis XIV of France and the king of Tonkin (now Vietnam) are primary evidence (p. 343). So is the court transcript of a witchcraft trial in France

(p. 360), or a diagram of the solar system drawn by Copernicus (p. 389).

Secondary evidence is an account by someone about the life or activity of someone else. A story about Abraham Lincoln written by his secretary of war would give us primary source information about Lincoln by someone who knew him. Reflections about Lincoln's presidency written by a historian might give us insights into how, for example, Lincoln governed during wartime. But because the historian did not know Lincoln in person, we would consider this a secondary source of information about Lincoln. Secondary sources such as historical essays (and textbooks such as this one) can therefore by very helpful in understanding the past. But it is important to remember that a secondary source can reveal as much about its author as it does about its subject.

Reading Documents

We will turn to a specific document in a moment and analyze it in some detail. For now, however, the following are a few basic things to be aware of—and to ask yourself—as you read any written document.

1. Who wrote it? The author of the textbook answers this question for you at the beginning of each document in the book. But your instructors may give you other documents to read, and the authorship of each document is the first question you need to answer.
2. What do we know about the author of the document? The more you know about the author, the more meaningful and reliable the information you can extract from the document.
3. Is it a primary or secondary document?
4. When was the document written?
5. What is the purpose of the document? Closely tied to the question of document type is the document's purpose. A work of fiction might have been written to entertain, whereas an official document was written to convey a particular law or decree to subjects, citizens, or believers.
6. Who was the intended audience? A play is meant to be performed by actors on a stage before a group of onlookers, whereas Martin Luther's Ninety-Five Theses were posted publicly and intended to be seen by ordinary citizens.
7. Can you detect a bias in this document? As the two documents on the siege of Jerusalem (p. 244) suggest, firsthand accounts of the Crusades written by Christians and Muslims tend to differ. Each may be "accurate" as far as the writer is concerned, but your job as a historian is to decide whether this written evidence gives a reliable account of what happened. You cannot always believe everything you read, but the more you read, the more you can decide what is, in fact, accurate.

"Reading" and Studying Photographs and Artwork

This book pays close attention to primary source and written documents, but contemporary illustrations can also be analyzed to provide an understanding of a historical period.

A historian might ask questions about a painting like the one at the right to learn more about life in a medieval town. The more you study and learn about medieval social history, the more information this painting will reveal. To help you look at and interpret art like a historian, ask yourself the following questions:

1. By looking closely at just the buildings, what do you learn about the nature of the medieval town dwellings and the allotment of space within the town? Why were medieval towns arranged in this fashion? Why would this differ from modern urban planning?
2. Based on the various activities shown, what kinds of groups would you expect to find in a medieval town? What do you learn about medieval methods of production? How do they differ from modern methods of production? What difference would this make in the nature of community organization and life?
3. Based on what the people in the street are wearing, what do you think their economic status was? Would that be typical of a medieval town? Why or why not?
4. What do you think the artist who created this piece was trying to communicate about life in a medieval town? Based on your knowledge of medieval towns, would you agree with the artist's assessment? Why or why not?
5. What do you think was the social class of the artist? Why?

Reading and Studying Maps

Historical events do not just "happen"; they happen in a specific place. It is important to learn all you can about that place, and a good map can help you do this.

Your textbook includes several kinds of maps. The map of Europe printed on the inside front cover of the textbook is a good place to start. Map basics include taking care to read and understand every label on whatever

Bibliothèque de l'Arsenal, Paris//Snark/Art Resource, NY

Medieval Town

map you study. The map of Europe has labels for six kinds of information. Each of the following is important:

1. Names of countries.
2. Names of major cities.
3. Names of oceans and large bodies of water.
4. Names of rivers.
5. Longitude and latitude. Lines of longitude extend from the North Pole to the South Pole; one such line intersects Iceland in the top left (or northwest) corner of the map. Lines of latitude circle the globe east to west and intersect lines of longitude. These imaginary lines place countries and oceans in their approximate setting on the face of the earth. Not every map includes latitude and longitude.
6. Mileage scale. A mileage scale shows how far apart, in miles and kilometers, each location is from other locations.

Most Maps Include Three Basic Types of Information

1. The boundaries of countries, cities, empires, and other kinds of "political" information. A good map shows each political division in a different color to make them all easy to find. The color of each region or country is the decision of the mapmaker (also known as a cartographer).
2. Mountains, oceans, rivers, and other "physical" or "topographic" information. The mountains on this kind of map have been rendered by the cartographer: Switzerland and Norway are mountainous; Germany and Belarus are relatively flat.
3. Latitude, longitude, a mileage scale, and other information. These elements help the reader place the information in some kind of context. Some maps include an "N" with an arrow that points north. Most maps show northern areas (Alaska, Norway, etc.) at the top. A map that does not do this is not misleading or wrong. But if an "N" arrow does not appear on the map, be sure you know where north is.

"Political" information tends to change a great deal: maps may change after a major war if the winners take more territory, for example. "Physical" information changes slowly: latitude, rivers, distances, and the like do not change or generally change very slowly.

In addition, many maps include information about the spread of disease, the location of cathedrals and universities, trade routes, and any number of other things. There is no real limit to the kinds of information a map can show, and the more information a map can display clearly, the more useful it is. Any good map will include a "legend" stating the information that makes the map useful. The more detailed the map, the more information the mapmaker should provide in the legend.

Again, note that only the oceans, large bodies of water, and rivers—the "physical" features in a map—really exist in nature. They are relatively changeless. All other features on a map are made up and change fairly often. The maps you see here and on the next page all show the same familiar "boot" we call Italy. But all or part of this landmass has also been called Latium, Campania, the duchy of Benevento, the Papal States, the kingdom of the Two Sicilies, Tuscany, Lombardy, Piedmont, and Savoy. Populations and place names change; mountains and oceans do not, at least not much. Whenever you have trouble finding a region or a place on a map, look for a permanent feature to get your bearings.

In addition to kingdoms, cities, and mountains, maps can show the physical proximity of any two or more ideas, movements, or developments. Map 10.5 (p. 243) shows the routes of several crusades of the eleventh and twelfth centuries. Note that the legend associates the color of a crusade's route (shown as a line) with its duration in years. This map makes it possible to see a number of useful things at a glance that could take several maps to describe, including the following:

1. Where each crusade began. (Note the places that send the most crusades and those that send none.)
2. How far each crusade traveled. (Note the mileage key.)

3. Which route each crusade took. (Why did no Crusaders make the trip only on land?)
4. How much time passed between the end of one crusade and the beginning of another. (Did the rate of Crusades accelerate or slow down over time? What does this suggest?)

Ancient Italy

The Carolingian Empire

The Unification of Italy

5. Which Crusaders actually made it to the eastern Mediterranean and which did not. (Consider any correlation between route and timing.)
6. The names of the crusader states themselves.

Another kind of invasion appears in Map 11.1 (p. 253). This map shows the steady progress of the Black Death from the Black Sea and the Mediterranean north and west through Europe. Using the legend, find the shade of color that corresponds to the first outbreak of plague, in December 1347, and follow the spread of disease, shown here in six-month intervals, as you follow the colors northward.

The documents on p. 252 give a sense of how contemporaries tried to explain the plague, and the image on p. 254 vividly illustrates how some people responded to the horrors of the plague. Map 11.1 brings to mind another aspect of this horror by tracking the plague's ruthless and irresistible advance, month by month, year by year. The more information you can gather from the map, the more the document and illustrations can tell you about the horrors of the plague.

A happier kind of movement, the advance of learning, appears in Map 9.2 (p. 212). For this map, it is important to identify the symbols for universities and schools and to see where they appear on the map. Because education does not tend to move as a wave, as the plague did, each symbol represents a place where learning flourished more than it did in places without a symbol of some kind.

Map 11.1 makes it clear that the plague began in one part of Europe and touched nearly every region as it passed through it. Map 9.2 shows that education works differently; some people have better access to it than others. Your job as a historian is to recognize this and then to figure out why.

Putting It Together: Reading and Studying Documents, Supported by Images

Learning to read a document is no different from learning to read a restaurant menu. The more you practice, the quicker your eyes will find the lobster and pastries.

Let Us Explore a Pair of Primary Sources

As the introduction to the reading on the next page makes clear, King Louis XIV of France is writing the king of Tonkin to ask permission to send Christian missionaries to Southeast Asia. But this exchange of letters tells a great deal more than that.

Before you read this document, take a careful look at this portrait of Louis XIV. As this image makes clear, Louis lived during an age of flourishes and excess. Among many other questions, including some that appear later, you may ask yourself how Louis's manner of speaking reflects the public presentation you see in his portrait.

Chateaux de Versailles et de Trianon (Gérard Blot), Versailles//© RMN-Grand Palais/Art Resource, NY

King Louis XIV

Your textbook does not show a corresponding portrait of the king of Tonkin, but you might try to create a picture of him in your mind as you read this response to the letter he receives from his fellow ruler.

The following questions about this document are the kinds of questions your instructor would ask about the document.

1. Why does Louis refer to the king of Tonkin, whom he never met, as his "very dear and good friend" (line 2)? Do you think that this French king would begin a conversation with, say, a French shopkeeper in quite the same way? If not, why does he identify more with a fellow king than with a fellow Frenchman?
2. How often do you imagine that the king of France had to persuade people to do what he wanted rather than order them to do so? Who might the people that he had to persuade have been?
3. Note that Louis uses what is referred to as the "royal we," referring to himself in the plural. When does the king of Tonkin refer to himself in the singular ("he," "my"), and when does he refer to himself in the plural ("we")?
4. Why does Louis say that he is writing at that particular time rather than earlier (lines 13–18)?
5. Why does Louis say that Christian missionaries will be good for Tonkin and its people (lines 28–33)? What reason in Louis's own letter makes you wonder if converting the people of Tonkin to Christianity is "the one thing in the world which we desire most"?
6. Does the king of Tonkin seem pleased to hear from Louis and to receive his request (lines 43–53)? How does he refer to the gift Louis offers him?
7. Louis mentions his gratitude for the good treatment of some French subjects when they were "in your realm." What do you think these Frenchmen were doing there? Do you think they were invited, or did they arrive on their own? How does the king of Tonkin respond when Louis mentions his appreciation for the "protection" they were accorded (lines 53–58)? Protection from what, do you suppose?
8. What reason does the king of Tonkin give for refusing Louis's offer of Christian missionaries (lines 59–64)? He takes care to explain to Louis that "without fidelity [to edicts] nothing is stable." What does this suggest about the king of Tonkin's attitude toward Louis and the "incomparable blessing" of faith in the Christian god? How many French people (or Europeans, for that matter) is the king of Tonkin likely to have met? What

A Letter to the King of Tonkin from Louis XIV

Most high, most excellent, most mighty and most magnanimous Prince, our very dear and good friend, may it please God to increase your greatness with a happy end!

We hear from our subjects who were in your Realm what protection you accorded them. We appreciate this all the more since we have for you all the esteem that one can have for a prince as illustrious through his military valor as he is commendable for the justice which he exercises in his Realm. We have even been informed that you have not been satisfied to extend this general protection to our subjects but, in particular, that you gave effective proofs of it to Messrs. Deydier and de Bourges. We would have wished that they might have been able to recognize all the favors they received from you by having presents worthy of you offered you; but since the war which we have had for several years, in which all of Europe had banded together against us, prevented our vessels from going to the Indies, at the present time, when we are at peace after having gained many victories and expanded our Realm through the conquest of several important places, we have immediately given orders to the Royal Company to establish itself in your kingdom as soon as possible, and have commanded Messrs. Deydier and de Bourges to remain with you in order to maintain a good relationship between our subjects and yours, also to warn us on occasions that might present themselves when we might be able to give you proofs of our esteem and of our wish to concur with your satisfaction as well as with your best interests.

By way of initial proof, we have given orders to have brought to you some presents which we believe might be agreeable to you. But the one thing in the world which we desire most, both for you and for your Realm, would be to obtain for your subjects who have already embraced the law of the only true God of heaven and earth, the freedom to profess it, since this law is the highest, the noblest, the most sacred and especially the most suitable to have kings reign absolutely over the people.

We are even quite convinced that, if you knew the truths and the maxims which it teaches, you would give first of all to your subjects the glorious example of embracing it. We wish you this incomparable blessing together with a long and happy reign, and we pray God that it may please Him to augment your greatness with the happiest of endings.

Written at Saint-Germain-en-Laye, the 10th day of January, 1681,

Your very dear and good friend,

Louis

Answer from the King of Tonkin to Louis XIV

The King of Tonkin sends to the King of France a letter to express to him his best sentiments, saying that he was happy to learn that fidelity is a durable good of man and that justice is the most important of things. Consequently practicing of fidelity and justice cannot but yield good results. Indeed, though France and our Kingdom differ as to mountains, rivers, and boundaries, if fidelity and justice reign among our villages, our conduct will express all of our good feelings and contain precious gifts. Your communication, which comes from a country which is a thousand leagues away, and which proceeds from the heart as a testimony of your sincerity, merits repeated consideration and infinite praise. Politeness toward strangers is nothing unusual in our country. There is not a stranger who is not well received by us. How then could we refuse a man from France, which is the most celebrated among the kingdoms of the world and which for love of us wishes to frequent us and bring us merchandise? These feelings of fidelity and justice are truly worthy to be applauded. As regards your wish that we should cooperate in propagating your religion, we do not dare to permit it, for there is an ancient custom, introduced by edicts, which formally forbids it. Now, edicts are promulgated only to be carried out faithfully; without fidelity nothing is stable. How could we disdain a well-established custom to satisfy a private friendship? . . .

We beg you to understand well that this is our communication concerning our mutual acquaintance. This then is my letter. We send you herewith a modest gift, which we offer you with a glad heart.

This letter was written at the beginning of winter and on a beautiful day.

French person or persons might have already expressed to the king the ideas that Louis offers?

9. Compare the final lines of each letter. What significance do you draw from the fact that Louis names the day, month, year, and location in which he writes? Apart from later historians, to whom in particular would this information be of greatest interest? What is the significance of the king of Tonkin's closing line?

If you can propose thoughtful answers to these questions, you will have come to know the material very well and should be ready for whatever examinations and papers await you in your course.

CHAPTER 1

The Ancient Near East: The First Civilizations

Essam Al-Sudani/AFP/Getty Images

Excavation of Warka showing the ruins of Uruk

CHAPTER OUTLINE AND FOCUS QUESTIONS

The First Humans

Q How did the Paleolithic and Neolithic Ages differ, and how did the Neolithic Revolution affect the lives of men and women?

The Emergence of Civilization

Q What are the characteristics of civilization, and what are some explanations for why early civilizations emerged?

Civilization in Mesopotamia

Q How are the chief characteristics of civilization evident in ancient Mesopotamia?

Egyptian Civilization: "The Gift of the Nile"

Q What are the basic features of the three major periods of Egyptian history? What elements of continuity are there in the three periods? What are their major differences?

CRITICAL THINKING

Q In what ways were the civilizations of Mesopotamia and Egypt alike? In what ways were they different?

CONNECTIONS TO TODAY

Q What lessons can you learn from the decline and fall of early civilizations, and how do those lessons apply to today's civilization?

IN 1849, A DARING YOUNG Englishman made a hazardous journey into the deserts and swamps of southern Iraq. Moving south down the banks of the Euphrates River while braving high winds and temperatures that reached 120 degrees Fahrenheit, William Loftus led a small expedition in search of the roots of civilization. As he said, "From our childhood we have been led to regard this place as the cradle of the human race."

Guided by native Arabs into the southernmost reaches of Iraq, Loftus and his small group of explorers were soon overwhelmed by what they saw. He wrote, "I know of nothing more exciting

or impressive than the first sight of one of these great piles, looming in solitary grandeur from the surrounding plains and marshes." One of these piles, known to the natives as the mound of Warka, contained the ruins of Uruk, one of the first cities in the world and part of the world's first civilization.

Southwest Asia was one area in the world where civilization began. Although Western civilization did not yet exist, its origins can be traced back to the ancient Near East, where people in Southwest Asia and in Egypt in northeastern Africa developed organized societies, invented writing, and created the ideas and institutions that we associate with civilization. The later Greeks and Romans, who played such a crucial role in the development of Western civilization, were nourished and influenced by these older Near Eastern societies. It is appropriate, therefore, to begin our story of Western civilization with the early civilizations of Southwest Asia and Egypt. Before considering them, however, we must briefly examine prehistory and observe how human beings made the shift from hunting and gathering to agricultural communities and ultimately to cities and civilization.

The First Humans

Q FOCUS QUESTION: How did the Paleolithic and Neolithic Ages differ, and how did the Neolithic Revolution affect the lives of men and women?

Historians rely primarily on documents to create their pictures of the past, but no written records exist for the prehistory of humankind. In their absence, the story of early humanity depends on archaeological and, more recently, biological information, which anthropologists and archaeologists use to formulate theories about our early past.

The earliest humanlike creatures—known as hominids—existed in Africa as long as 3 to 4 million years ago. Known as Australopithecines (aw-stray-loh-PITH-uh-synz), they flourished in East and South Africa and were the first hominids to make simple stone tools.

Another stage in early human development occurred around 1.5 million years ago when *Homo erectus* ("upright human being") emerged. *Homo erectus* made use of larger and more varied tools and was the first hominid to leave Africa and move into both Europe and Asia.

The Emergence of *Homo sapiens*

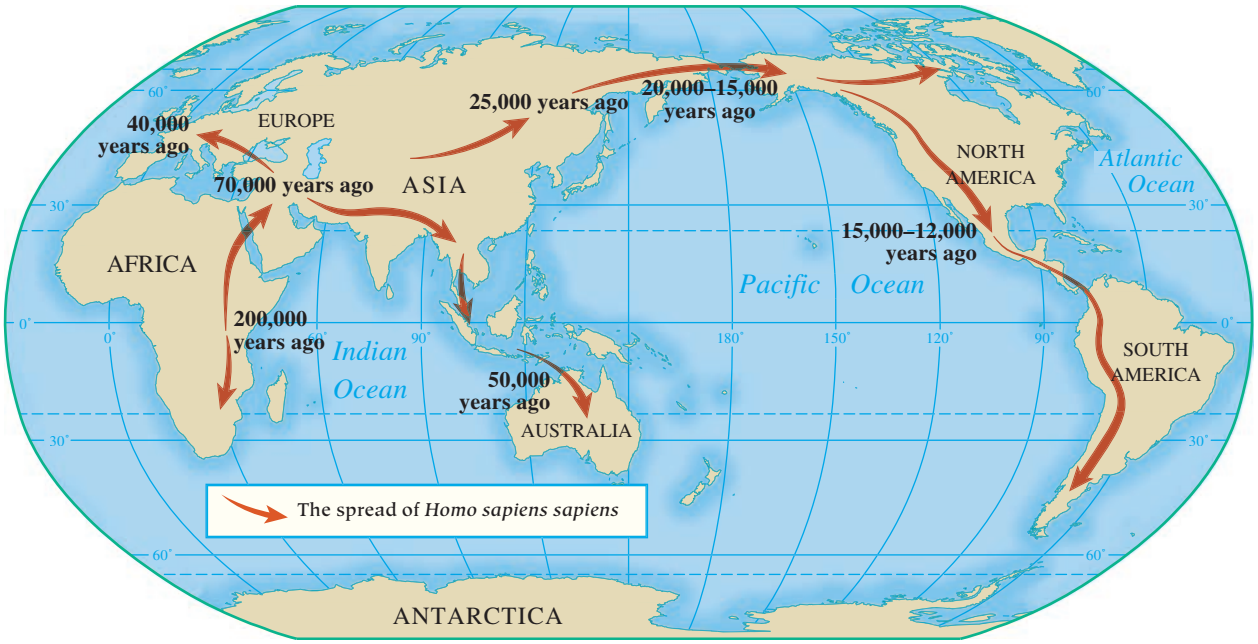
Around 250,000 years ago, a crucial stage in human development began with the emergence of *Homo sapiens* (HOH-moh SAY-pee-unz) ("wise human being"). The first anatomically modern humans, known as *Homo sapiens sapiens* ("wise, wise human being"), appeared in Africa between 200,000 and 150,000 years ago. Recent evidence indicates that they began to spread outside Africa around 70,000 years ago. Map 1.1 shows probable dates for different movements, although many of these are still controversial.

These modern humans, who were our direct ancestors, soon encountered other hominids, such as the Neanderthals, whose remains were first found in the Neander Valley in Germany. Neanderthal remains have since been found in both Europe and the western part of Asia and have been dated to between 200,000 and 30,000 B.C.E. Neanderthals relied on a variety of stone tools and were the first early people to bury their dead. By 30,000 B.C.E., *Homo sapiens sapiens* had replaced the Neanderthals, who had largely become extinct.

THE SPREAD OF HUMANS: OUT OF AFRICA OR MULTIREGIONAL? The movements of the first modern humans were rarely sudden or rapid. Groups of people advanced beyond their old hunting grounds at a rate of only two or three miles per generation, but this was enough to populate the world in some tens of thousands of years. Some scholars, who advocate a multiregional theory, have suggested that advanced human creatures may have emerged independently in different parts of the world, rather than in Africa alone. But the latest genetic, archaeological, and climatic evidence strongly supports the out-of-Africa theory as the most likely explanation of human origins. In any case, by 10,000 B.C.E., members of the *Homo sapiens sapiens* species could be found throughout the world. By that time, it was the only human species left. All humans today, whether they are Europeans, Australian Aborigines, or Africans, belong to the same subspecies of human being.

CHRONOLOGY The First Humans

Australopithecines	Flourished ca. 3–4 million years ago
Homo erectus	Flourished ca. 100,000–1.5 million years ago
Neanderthals	Flourished ca. 200,000–30,000 B.C.E.
Homo sapiens sapiens	Emerged ca. 200,000 B.C.E.



MAP 1.1 The Spread of *Homo sapiens sapiens*. *Homo sapiens sapiens* spread from Africa beginning about 70,000 years ago. Living and traveling in small groups, these anatomically modern humans were hunter-gatherers.

Q Given that some diffusion of humans occurred during ice ages, how would such climate change affect humans and their movements, especially from Asia to Australia and Asia to North America?

The Hunter-Gatherers of the Old Stone Age

One of the basic distinguishing features of the human species is the ability to make tools. The earliest tools were made of stone, and so scholars refer to this early period of human history (ca. 2,500,000–10,000 B.C.E.) as the **Paleolithic Age** (*Paleolithic* is Greek for "old stone").

For hundreds of thousands of years, humans relied on gathering and hunting for their daily food. Paleolithic peoples had a close relationship with the world around them, and over a period of time, they came to know which plants to eat and which animals to hunt. They did not know how to grow crops or raise animals, however. They gathered wild nuts, berries, fruits, and a variety of wild grains and green plants. Around the world, they hunted and consumed different animals, including buffalo, horses, bison, wild goats, and reindeer. In coastal areas, fish were a rich source of nourishment.

The gathering of wild plants and the hunting of animals no doubt led to certain patterns of living. Archaeologists and anthropologists have speculated that Paleolithic people lived in small bands of twenty to thirty. They were nomadic, moving from place to place to follow animal migrations and vegetation cycles. Hunting depended on careful observation of animal behavior patterns and required a group effort for success. Over the years, tools became more refined and more useful. The invention of the spear, and later the bow and arrow, made hunting considerably easier. Harpoons and fishhooks made of bone increased the catch of fish.

Both men and women were responsible for finding food—the chief work of Paleolithic people. Since women bore and raised the children, they generally stayed close to the camps, but they played an important role in acquiring food by gathering berries, nuts, and grains. Men hunted wild animals, an activity that often took them far from camp. Because both men and women played important roles in providing for the band's survival, scientists believe that a rough equality

existed between men and women. Indeed, some speculate that both men and women made the decisions that affected the activities of the Paleolithic band.

Some groups of Paleolithic peoples found shelter in caves, but over time they also created new types of shelter. Perhaps the most common was a simple structure of wood poles or sticks covered with animal hides. The systematic use of fire, which archaeologists believe began around 500,000 years ago, made it possible for the caves and human-made structures to have a source of light and heat. Fire also enabled early humans to cook their food, making it taste better, last longer, and in the case of some plants, such as wild grain, easier to chew and digest.

The making of tools and the use of fire—two important technological innovations of Paleolithic peoples—remind us how crucial the ability to adapt was to human survival. But Paleolithic peoples did more than just survive. The cave paintings of large animals found in southwestern France and northern Spain bear witness to the cultural activity of Paleolithic peoples. A cave discovered in southern France in 1994—known as the Chauvet (SHOH-vay) Cave, after the leader of the expedition that found it—contains more than three hundred paintings of lions, oxen, owls, bears, and other animals. Most of these are animals that Paleolithic people did not hunt, which suggests to some scholars that the paintings were made for religious or even decorative purposes. The discoverers were overwhelmed by what they saw: "There was a moment of ecstasy. . . . They overflowed with joy and emotion. . . . These were moments of indescribable madness."[1]

The Neolithic Revolution (ca. 10,000–4000 B.C.E.)

The end of the last ice age around 10,000 B.C.E. was followed by what scholars call the **Neolithic Revolution**, a significant change in living patterns that occurred in the New Stone Age (*neolithic* is Greek for "new stone"). The name *New Stone Age* is misleading, however. Although Neolithic peoples made a new type of polished stone ax, this was not the major change that occurred after 10,000 B.C.E.

AN AGRICULTURAL REVOLUTION The biggest change was the shift from gathering plants and hunting animals for sustenance (food gathering) to producing food by systematic agriculture (food production). The planting of grains and vegetables provided a regular supply of food, while the domestication of animals, such as sheep, goats, cattle, and pigs, provided a steady source of meat, milk, and fibers such as wool for clothing. The growing of crops and the taming of food-producing animals created a new relationship between humans and nature. Historians speak of this as an agricultural revolution. Revolutionary change is dramatic and requires great effort, but the ability to acquire food on a regular basis gave humans greater control over their environment. It also allowed them to give up their nomadic ways of life and begin to live in settled communities.

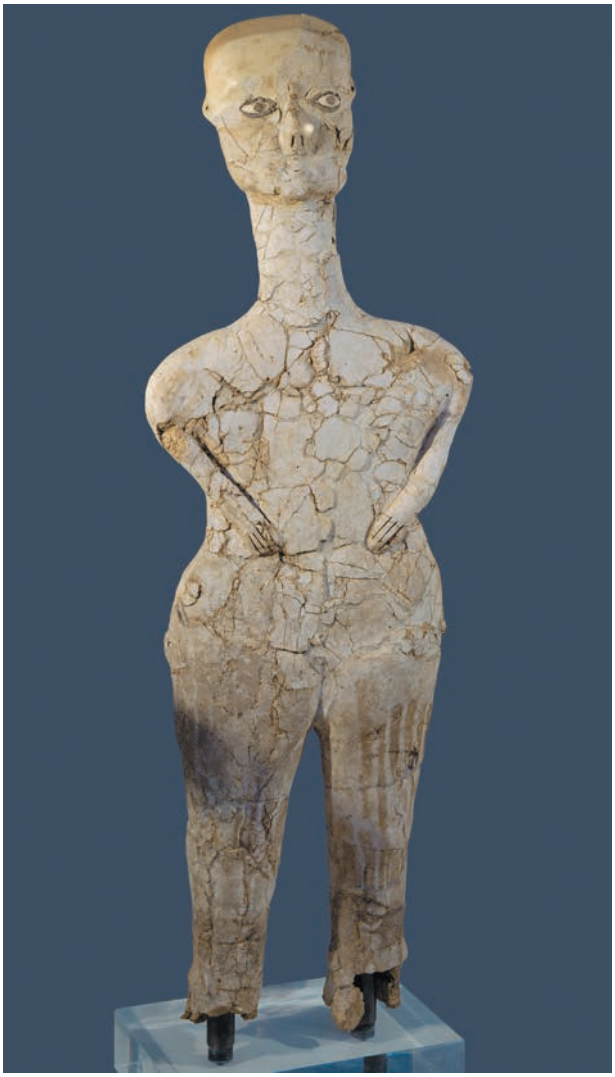
Systematic agriculture probably developed independently between 8000 and 7000 B.C.E. in various parts of the world. Different plants were cultivated in each area: wheat, barley, and lentils in the Near East; rice and millet in southern Asia; millet and yams in western Africa; and beans, potatoes, and corn in the Americas. The Neolithic agricultural revolution needed a favorable environment. In the Near East, the upland areas above the Fertile Crescent (present-day northern Iraq and southern Turkey) were more conducive to systematic farming than the river valleys. This region received the necessary rainfall and was the home of two wild plant species (barley and wheat) and four wild animal species (pigs, cows, goats, and sheep) that humans eventually domesticated for their use.

CONSEQUENCES OF THE NEOLITHIC REVOLUTION The growing of crops on a regular basis gave rise to more permanent settlements, which historians refer to as Neolithic farming villages or towns. One of the oldest and largest agricultural villages was Çatal Hüyük (CHAHT-ahl hoo-YOOK), located in modern-day Turkey. Its walls enclosed thirty-two acres, and its population probably reached six thousand inhabitants during its high point from 6700 to 5700 B.C.E. People lived in simple mud-brick houses that were built so close to one another that there were few streets. To get to their homes, people had to walk along the rooftops and then enter the house through a hole in the roof.

Archaeologists have discovered twelve cultivated products in Çatal Hüyük, including fruits, nuts, and three kinds of wheat. Artisans made weapons and jewelry that were traded with neighboring people. Religious shrines housing figures of gods and goddesses have been found at Çatal Hüyük, as have a number of female statuettes. Molded with noticeably large breasts and buttocks, these "earth mothers" perhaps symbolically represented the fertility of both "mother earth" and human mothers. The shrines and the statues point

to the important role of religious practices in the lives of these Neolithic peoples.

The Neolithic Revolution had far-reaching consequences. Once people settled in villages or towns, they built permanent houses for protection and other structures for the storage of goods. As organized communities stockpiled food and accumulated material goods, they began to engage in trade. People also began to specialize in certain crafts, and a division of labor developed. Pottery was made from clay and baked in a fire to make it hard. The pots were used for cooking and to store grains. Woven baskets were also used for storage. Stone tools became refined as flint blades were employed to make sickles and hoes for use in the fields. Obsidian—a volcanic glass that was easily flaked—was also used to create very sharp tools. In the course of the Neolithic Age, many of the food plants still in use today began to be cultivated. Moreover, fibers from plants such as flax were used to make thread that was woven into cloth.



Archaeological Museum, Amman, Jordan/Erich Lessing/Art Resource, NY

Statue from Ain Ghazal. This life-size statue made of plaster, sand, and crushed chalk was discovered in 1984 in Ain Ghazal (AYN gah-ZAL), an archaeological site near Amman, Jordan. Dating from 6500 B.C.E., it is among the oldest known statues of the human figure. Although it appears lifelike, its features are considered generic rather than a portrait of an individual face. The purpose and meaning of this sculpture may never be known.

The change to systematic agriculture in the Neolithic Age also had consequences for the relationship between men and women. Men assumed the primary responsibility for working in the fields and herding animals, jobs that kept them away from the home. Although women also worked in the fields, many remained behind to care for the children, weave clothes, and perform other tasks that required labor close to home. In time, as work outside the home was increasingly perceived as more important than work done at home, the practice of **patriarchy** (PAY-tree-ark-ee), or a society dominated by men, became a basic pattern, one that would persist until our own times.

Other patterns set in the Neolithic Age also proved to be enduring elements of human history. Fixed dwellings, domesticated animals, regular farming, a division of labor, men holding power—all of these are part of the human story. Despite all our modern scientific and technological progress, human survival still depends on the growing and storing of food, an accomplishment of people in the Neolithic Age. The Neolithic Revolution was truly a turning point in human history.

NEW DEVELOPMENTS Between 4000 and 3000 B.C.E., significant technical developments began to transform the Neolithic towns. The invention of writing enabled records to be kept, and the use of metals marked a new level of human control over the environment and its resources. Already before 4000 B.C.E., craftspeople had discovered that certain rocks could be heated to liquefy metals embedded in them. The metals could then be cast in molds to produce tools and weapons that were more refined than stone instruments. Although copper was the first metal to be made into tools, after 4000 B.C.E., craftspeople in western Asia discovered that combining copper and tin created bronze, a much harder and more durable metal than copper. Its widespread use has led historians to call the period from

around 3000 to 1200 B.C.E. the **Bronze Age**; thereafter, bronze was increasingly replaced by iron.

At first, Neolithic settlements were mere villages. But as their inhabitants mastered the art of farming, more complex human societies began to emerge. As wealth increased, these societies began to develop armies and to build walled towns and cities. By the beginning of the Bronze Age, the concentration of larger numbers of people in the river valleys of Southwest Asia and Egypt was leading to a whole new pattern for human life.

The Emergence of Civilization

Focus Question: What are the characteristics of civilization, and what are some explanations for why early civilizations emerged?

As we have seen, early human beings formed small groups that developed a simple culture that enabled them to survive. As human societies grew and developed greater complexity, a new form of human existence—called *civilization*—came into being. A **civilization** is a complex culture in which large numbers of human beings share a number of common elements. Historians have identified a number of basic characteristics of civilization. These include (1) an urban focus: cities became the centers of political, economic, social, cultural, and religious development; (2) a distinct religious structure: the gods were deemed crucial to the community's success, and professional priestly classes regulated relations with the gods; (3) new political and military structures: an organized government bureaucracy arose to meet the administrative demands of the growing population, and armies were organized to gain land and power and for defense; (4) a new social structure based on economic power: while kings and an upper class of priests, political leaders, and warriors dominated, there also existed a large group of free people (farmers, artisans, craftspeople) and at the very bottom, socially, a class of slaves; (5) the development of writing: kings, priests, merchants, and artisans used writing to keep records; and (6) new forms of significant artistic and intellectual activity: for example, monumental architectural structures, usually religious, occupied a prominent place in urban environments.

Harappa and Mohenjo-Daro

The Yellow River, China

The civilizations that developed in Southwest Asia and Egypt, the forerunners of Western civilization, will be examined in detail in this chapter. But civilization also developed independently in other parts of the world. Between 3000 and 1500 B.C.E., the valley of the Indus River in India supported a flourishing civilization that extended hundreds of miles from the Himalayas to the coast of the Arabian Sea. Two major cities, Harappa (huh-RAP-uh) and Mohenjo-Daro (moh-HEN-joh-DAHR-oh), were at the heart of this South Asian civilization.This Indus River Valley civilization carried on extensive trade with cities in Southwest Asia.

Another river valley civilization emerged along the Yellow River in northern China about 4,000 years ago. Under the Shang (SHAHNG) Dynasty of kings, which ruled from 1570 to 1045 B.C.E., this civilization contained impressive cities with huge city walls, royal palaces, and large royal tombs. A system of irrigation enabled this early Chinese civilization to maintain a prosperous farming society ruled by an aristocratic class whose major concern was war.

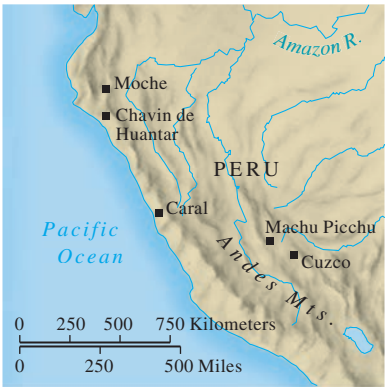
Scholars long believed that civilization emerged in only four areas, the fertile river valleys of the Tigris and Euphrates, the Nile, the Indus, and the Yellow River—that is, in Southwest Asia, Egypt, India, and China. Recently, however, archaeologists have discovered two other early civilizations. One of these flourished in Central Asia (in what are now the republics of Turkmenistan and Uzbekistan) around 4,000 years ago. People in this civilization built mud-brick buildings, raised sheep and goats, had bronze tools, used a system of irrigation to grow wheat and barley, and had a writing system.

Another early civilization emerged in the Supe River Valley of Peru. At the center of this civilization was the city of Caral, which flourished around 2600 B.C.E. It contained buildings for

officials, apartment buildings, and grand residences, all built of stone. The inhabitants of Caral also developed a system of irrigation by diverting a river more than a mile upstream into their fields.

Why early civilizations developed remains difficult to explain. One theory maintains that challenges forced human beings to make efforts that resulted in the rise of civilization. Some scholars have argued that material forces, such as the growth of food surpluses, made possible the specialization of labor and the development of large communities with bureaucratic organization. But the area of the Fertile Crescent, in which civilization emerged in Southwest Asia (see Map 1.2), was not naturally conducive to agriculture. Abundant food could be produced only with a massive human effort to manage the water, an undertaking that required organization and led to civilized societies. Other historians have argued that nonmaterial forces, primarily religious, provided the sense of unity and purpose that made such organized living possible. And some scholars doubt that we will ever discover the actual causes of early civilization.

Central Asia Civilization



Caral, Peru

Civilization in Mesopotamia

Q FOCUS QUESTION: How are the chief characteristics of civilization evident in ancient Mesopotamia?

The Greeks spoke of the valley between the Tigris and Euphrates Rivers in Southwest Asia as Mesopotamia (mess-uh-puh-TAY-mee-uh), the "land between the rivers." The region receives little rain, but the soil of the plain of southern Mesopotamia was enlarged and enriched over the years by layers of silt deposited by the rivers. In late spring, the Tigris and Euphrates overflow their banks and deposit their fertile silt, but since this flooding depends on the melting of snows in the upland mountains where the rivers begin, it is irregular and sometimes catastrophic. In such circumstances, people could raise crops only by building a complex system of irrigation and drainage ditches to control the flow of the rivers. Large-scale irrigation made possible the expansion of agriculture in this region, and the abundant food provided the material base for the emergence of civilization in Mesopotamia.

The City-States of Ancient Mesopotamia

The creators of Mesopotamian civilization were the Sumerians (soo-MER-ee-unz *or* soo-MEER-ee-unz), a people whose origins remain unclear. By 3000 B.C.E., they had established a number of independent cities in southern Mesopotamia, including Eridu, Ur, Uruk, Umma, and Lagash. As the Sumerian cities grew larger, they came to exercise political and economic control over the surrounding countryside, forming city-states. These city-states were the basic units of Sumerian civilization.

SUMERIAN CITIES Sumerian cities were surrounded by walls. Uruk, for example, occupied an area of approximately one thousand acres encircled by a wall six miles long with defense towers located every thirty to thirty-five feet along the wall. City dwellings, built of sun-dried bricks, included both the small flats of peasants and the larger dwellings of the civic and priestly officials. Although Mesopotamia had little stone or wood to use for building, it did have plenty of mud. Mud bricks, easily shaped by hand, were left to bake in the hot sun until they were hard enough to use for building. People in Mesopotamia were remarkably inventive with mud bricks, inventing the arch and constructing some of the largest brick buildings in the world.

The most prominent building in a Sumerian city was the temple, which was dedicated to the chief god or goddess of the city and often built atop a massive stepped tower called a **ziggurat** (ZIG-uh-rat). The Sumerians believed that gods and goddesses owned the cities, and much wealth was used to build temples as well as elaborate houses for the priests and priestesses who served

MAP 1.2 The Ancient Near East. The Fertile Crescent encompassed land with access to water. Employing flood management and irrigation systems, the peoples of the region established civilizations based on agriculture. These civilizations developed writing, law codes, and economic specialization.

Q What geographic aspects of the Mesopotamian city-states made conflict between them likely?

the gods and supervised the temples and their property. The priests and priestesses had great power. The temples owned much of the city land and livestock and served not only as the physical center of the city but also as its economic and political center. In fact, historians believe that in the early stages of a few city-states, priests and priestesses may have played an important role in ruling. The Sumerians believed that the gods ruled the cities, making the state a **theocracy** (government by a divine authority). Ruling power, however, was primarily in the hands of worldly figures known as kings.

KINGSHIP Sumerians viewed kingship as divine in origin; they believed kings derived their power from the gods and were the agents of the gods. As one person said in a petition to his king, "You in your judgment, you are the son of Anu [god of the sky]; your commands, like the word of a god, cannot be reversed; your words, like rain pouring down from heaven, are without number."[2] Regardless of their origins, kings had power—they led armies, initiated legislation, supervised the building of public works, provided law courts, and organized workers for the irrigation projects on which Mesopotamian

British Museum, London, UK//DeAgostini/SuperStock

The "Royal Standard" of Ur. This detail is from the "Royal Standard" of Ur, a box dating from around 2700 B.C.E. that was discovered in a stone tomb from the royal cemetery of the Sumerian city-state of Ur. The scenes on one side of the box depict the activities of the king and his military forces. Shown in the bottom panel are four Sumerian battle chariots. Each chariot held two men, one who held the reins and the other armed with a spear for combat. A special compartment in the chariot held a number of spears. The charging chariots are seen defeating the enemy. In the middle band, the Sumerian soldiers round up the captured enemies. In the top band, the captives are presented to the king, who has alighted from his chariot and is shown standing above all the others in the center of the panel.

agriculture depended. The army, the government bureaucracy, and the priests and priestesses all aided the kings in their rule.

ECONOMY AND SOCIETY The economy of the Sumerian city-states was primarily agricultural, but commerce and industry became important as well. The people of Mesopotamia produced woolen textiles, pottery, and metalwork. Foreign trade, which was primarily a royal monopoly, could be extensive. Royal officials imported luxury items, such as copper and tin, aromatic woods, and fruit trees, in exchange for dried fish, wool, barley, wheat, and goods produced by Mesopotamian metalworkers. Traders traveled by land to the Mediterranean in the west and by sea to India in the east. The invention of the wheel around 3000 B.C.E. led to carts with wheels that made the transport of goods easier.

Sumerian city-states probably contained four major social groups: elites, dependent commoners, free commoners, and slaves. Elites included royal and priestly officials and their families. Dependent commoners included the elites' clients, who worked for the palace and temple estates. Free commoners worked as farmers, merchants, fishers, scribes, and craftspeople. Farmers probably made up 90 percent or more of the population. They could exchange their crops for the goods of the artisans in town markets. Slaves belonged to palace officials, who used them mostly in building projects; temple officials, who used mostly female slaves to weave cloth and grind grain; and rich landowners, who used them for farming and domestic work.

Empires in Ancient Mesopotamia

As the number of Sumerian city-states grew and the states expanded, conflicts arose as city-state fought city-state for control of land and water. The fortunes of various city-states rose and fell over the centuries. The constant wars, with their burning and sacking of cities, left many Sumerians in deep despair, as is evident in the words of this Sumerian poem from the city of Ur: "Ur is destroyed, bitter is its lament. . . . Our