



The Global West

Connections & Identities

Third Edition

Kidner | Bucur | Mathisen | McKee | Weeks





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The Global West

Connections & Identities

Third Edition

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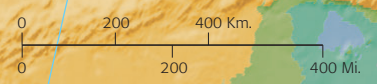


Elevation

Meters	Feet
4,000	13,120
2,000	6,560
500	1,640
200	656
Sea level	Sea level
Below sea level	Below sea level

- ⊛ National capital
- Other city

ATLANTIC OCEAN





R U S S I A

K A Z A K H S T A N

U Z B E K I S T A N

T U R K M E N I S T A N

I R A N

T U R K E Y

S Y R I A

I R A Q

C Y P R U S

L E B A N O N

G E O R G I A

A R M E N I A

A Z E R B A I J A N

A Z E R.

B U L G A R I A

B E L A R U S

U K R A I N E

M O L D O V A

R O M A N I A

E S T O N I A

L A T V I A

L I T H U A N I A

F I N L A N D

Lake Ladoga

Volga R.

Volga R.

Don R.

Dnieper R.

Danube R.

Caspian Sea

Black Sea

Aral Sea







ABBREVIATIONS	
AUS.	AUSTRIA
BEL.	BELGIUM
B. H.	BOSNIA AND HERZEGOVINA
CR.	CROATIA
CZ.	CZECH REPUBLIC
DEN.	DENMARK
HUNG.	HUNGARY
K.	KOSOVO
LUX.	LUXEMBOURG
MAC.	MACEDONIA
MO.	MONTENEGRO
NETH.	NETHERLANDS
SE.	SERBIA
SLK.	SLOVAKIA
SLN.	SLOVENIA
SWITZ.	SWITZERLAND

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***The Global West: Connections & Identities,*
Third Edition**

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Ralph Mathisen/Sally McKee/
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1526: Granger, NYC — All rights reserved.

About the Cover Map The cover of this volume
features Juan Vespucci's nautical map from 1526.
Juan, like his uncle Amerigo, made many voyages
as a chief pilot to the Spanish possessions in the
New World. In addition to illustrating the most
recent navigational information gleaned from
his voyages, Vespucci's map is an expression of
empire in the early 16th century, with images of
coats of arms and flags representing territories
claimed for Charles V, and the kingdoms of Castile
and Leon, to name a few, and with galleons
traversing the oceans.

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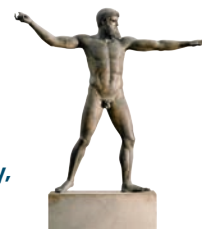


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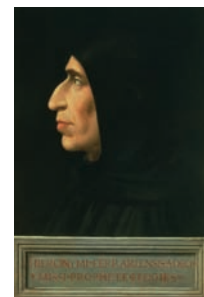
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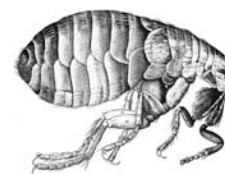
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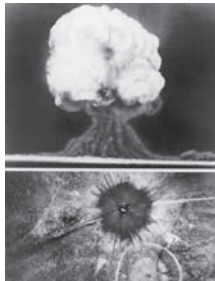
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Preface

For years, we five professors from across the country have taught Western Civilization courses without the textbook we really wanted to have—a textbook with a coherent strategy for helping students to study and learn. In 1999, we began to develop such a text. This book is the result.

The five of us bring to this book a variety of backgrounds, interests, and historical approaches, as well as a combined total of nearly one hundred years of teaching. Two of us completed graduate degrees in literature before turning to history. We have all studied, worked, or lived on three continents; we are all American citizens, but not all of us were born in the United States. Although we come from different parts of the country and have different historical specializations, all of us teach in large state university systems. We have a strong commitment to the kinds of students who enroll in such schools, and in community colleges—first-generation college students from richly diverse cultural and ethnic backgrounds who are enthusiastic and prepared to work but have little knowledge of history and few formal skills in historical analysis. We were gratified to be developing a new kind of textbook to meet their needs.

We conceived of a textbook that would be lively and absolutely up-to-date, but did not presume a great deal of prior knowledge of Western civilization. We also wanted to include new types of learning aids that were fully integrated into the text itself. Our greatest hope is that students who use this book will come to understand how the West has developed within a global context and, at the same time, to see the importance of the past for the present. In other words, we want to help them value the past as well as understand it, and thus to think historically.

Approaches and Themes

This textbook introduces the cultural unit we call “the West,” from its beginnings in the ancient Near East to the present. It is focused around five themes: politics,

religion, social history, biography and personality, and individual and collective identity.

Politics This book’s first theme centers on Western politics, states, and the state system, from the emergence of civilization in Mesopotamia and Egypt down to the twenty-first century. Politics provides the underlying chronological backbone of the text. Our experience has taught us that a politically centered chronology is the most effective way to help inexperienced students get a sense of what came before, what came after, and why. Political chronology helps them perceive trends and recognize the forces behind historical continuity and change.

If there are sensible reasons for organizing the text around a political chronology, there are pitfalls as well. Chief among them is the disaffection many students may have felt in the past with a history that seems little more than a list of persons, reigns, and wars (Kings and Things) needing to be memorized. To avoid this pitfall, we have adopted an approach that centers on dynamic exchanges between states and political elites on the one hand, and citizens or subjects on the other. In this textbook, students will read and think about the ways taxation, the need for armies, and judicial protection affect ordinary people and vice versa—how the marginal and unrepresented affect the politically powerful. Our approach focuses both on what states and their political elites want from the people who live in them and on what benefits they provide to those people. In turn, we also consider what ordinary people do or do not want from the state, and what kinds of people benefit and do not benefit from the state’s policies. When relevant, we also examine the state’s lack of impact.

Religion Our second theme takes up the history of Western religion. We have aimed for an expansive treatment of religious activity that includes its institutions and beliefs, but is not confined to them. This textbook ranges widely over issues of polytheism, monotheism, civic religion, philosophically inspired religion, normative religion, orthodoxy and heresy,

popular practices, ultimate spiritual values, and systematically articulated agnosticism or atheism. Since from beginning to end we emphasize religious issues, this book is set apart from most Western Civilization texts, which treat religious matters fairly consistently up through the sixteenth century, then drop them.

This text's distinctive post-1600 emphasis on religion arises from our sense that religious beliefs, values, and affiliations have continued to play a central role in European life up to and including the twenty-first century. Although in part compartmentalized or privatized in the last several centuries as states pursued various secularizing agendas, religious sensibilities have still had a considerable impact on economic behavior, social values, and political action, while simultaneously adjusting to or resisting changes in other aspects of life. In addition, of course, they regularly influenced European activity in colonies and empires.

In our treatment of religion, we do not focus simply on the dominant religion of any time or place. Judaism, for example, is discussed throughout the text, while Islam, introduced in Chapter 8, is discussed again in connection with such issues as the Moriscos of Spain, the Habsburg reconquest of Hungary, tension in Russian Central Asia and the Balkans before World War I, Soviet campaigns against religion, the arrival of Muslim immigrants in post-World War II Europe, and the dissolution of Yugoslavia. In addition, an emphasis on religious pluralism in European life leads to discussions of the variety of subcultures found in the West, many of which believe that their religious and ethnic identity is integral to their other values and practices. Indeed, our belief that religion continues to play an important role in modern European history rests in large part on the abundant evidence showing it to be a core component of life for subcultures within the larger Western context. Catholic and Protestant Irish, Protestant northern Germans and Catholic southern Germans, Orthodox Russians, and Bosnian Muslims stand as examples of communities whose values and actions have been significantly shaped by ongoing religious allegiances, and whose interactions with those practicing other religions have had lasting repercussions. Our intention is to present the religious past of the West in all its complex, multifold voices to students who are more and more self-consciously aware of racial, cultural, and ethnic diversity in their own world.

We also believe attention to religion reflects the current public debate over values, using students' experience of this contested territory to stimulate their interest. Their awareness of current values-based programs can serve as a springboard for a study of the past. Does one choose aggression, persuasion, or passive resistance and nonaggression?

Social History The theme of social history is integrated into the text as consideration is given to the

way politics and religion affect people and societies. Discussions of daily lives and family structures are illuminated through occasional spotlights on the experience of a single, typical individual. We also pay close attention to issues of gender norms and roles in the past, drawing on the work of a generation of historians concerned with the history of ordinary men, women, and children. We see many possibilities for engaging the interest of students in this approach. We hope this book will stimulate productive classroom discussions of what it meant to live as a citizen in the Athenian city-state, as a peasant or a landlord in the relatively stateless world of the early Western Middle Ages, as a man or woman during the French Revolution, or as a soldier or nurse in the trenches of World War I.

Biography and Personality To give focus and immediacy to the themes we emphasize, we have chosen to highlight the biographies of important or representative figures in the past and, when possible, to give students a sense of their personalities. We want key figures to live for students through their choices and actions and pronouncements. Each chapter contains a feature, "Profiles in Change," that focuses on biography and personality. The person discussed in this box is integrated into the chapter narratives.

Identity An emphasis on individual and collective identity is another distinctive feature of this book. By addressing matters of identity for each era, we believe that we can help students see themselves in—or as against—the experiences of those who preceded them. To this end, the relationship between the individual and the group is examined as well as changing categories of identity, such as religion, class, gender, ethnicity, nationality, citizenship, occupation or profession, generation, and race. In a real sense, this emphasis flows from the preceding four themes. It means the political narrative is personalized; history is not only an account of states, institutions, and policies, but also of people.

The West and the World

In addition to emphasizing the themes outlined above, we have adopted a view of the West that shapes this volume. It derives from a rejection of the tendency to treat the West as a monolithic entity, or to imply that the West is "really" western Europe after 500 and, after 1500, specifically northwestern Europe. We define the West more broadly. Throughout the book, students remain informed about developments in eastern Europe, western Asia, and Africa. We show that, far from being homogeneous, the West represents a diversity of cultures. By taking this approach, we hope to be able to engage students in a way that will lead them to understand the causes, effects, and significance of the cultural diversity that exists in the modern world.

We also address the issue of cultural diversity by looking at the impact of the non-Western world on the West, from antiquity to the present. We discuss both Western knowledge and Western fantasies about non-Western peoples, the actual contact or lack of contact with non-Western societies, and the growing global impact of Europe and Europeans during the last five hundred years. The emphasis is on the West—on how the West did or did not make contact with other societies and, in the case of contacts, on the consequences for everyone involved. Thus we place the West in its larger global context as one of humanity’s many cultural units. From the beginning, the global contextualization of the West has been a central point in our approach. In this third edition of our book, we decided to underscore this by opting for a title change. “Making Europe,” the title of the book in its two previous editions, always implied a global dimension to the history of the West. Now we make the implication explicit with the new title, *The Global West: Connections and Identities*. The themes and emphases of the previous editions remain in this one, but we believe the global contextualization of the West is now clearer.

Pedagogy and Features

One of the most common questions our students ask is: “What’s important?” This textbook aims to help them answer that question for themselves. We have found students can profit from a text that takes less for granted, provides a consistent and clear structure for each chapter, and incorporates primary documents. For both teachers and students, “Western Civ” is often the most difficult history course in the curriculum. With this textbook, we hope to change that reputation. In the life of this title, we have developed a strong pedagogy, based on feedback from more than five hundred instructors and students. This pedagogy is realized through a series of innovative features that will assist students in understanding the book’s content and help them master it. The book and the accompanying MindTap become a complete study tool for students to ensure they are able to read and understand the material. We also kept instructors in mind, because we believe carefully constructed chapters that convey basic information are the best support for teaching. Instructors may then build on the text or modify it to meet specific needs.

Chapter Openers Every chapter begins with a list of focus questions previewing the content covered within that chapter. These questions direct students’ attention to the central concerns and issues about to be examined. The new edition includes a more thoroughly integrated chapter-opening image that expresses a topical focus of the chapter.

Section Opening Questions Before students begin reading the chapter sections, they will see focus

questions related to the material they will read. These questions invite students to remain focused while going through the material.

Connections New to this edition, these brief feature boxes can be found throughout each chapter to help illustrate how topics and themes from one period or region relate to those from another. In many cases, the Connections are supported with cross-references that let students know where to find additional related information in the text. In some cases, the features are designed to spur students to connect historical themes of the past with today’s social and political landscape.

Profiles in Change As noted earlier in this Preface, each chapter contains an account of an individual making a crucial choice that mattered, that had important consequences, and that can be used to highlight the chapter’s central concerns. Our intention in this feature is to foreground human agency and to spark the interest of students. Thus Chapter 12, which introduces students to the Renaissance in Italy and Northern Europe, features Michelangelo Buonarroti as a new kind of artist who changed the way the public viewed art and creativity. Chapter 22, which discusses the “triumph” of the nation-state in the late nineteenth century, contains an account of Theodor Herzl’s endorsement of Zionism as a way to discuss the impact of nationalist ideology and to carry out the book’s emphasis on religious diversity in the West.

Learning from a Primary Source Each chapter also features a document from an individual who lived during the era of the chapter, sometimes from the same individual featured in “Profiles in Change.” An explanatory headnote sets the context for the document. Students are then helped to analyze and interrogate it historically through a series of numbered marginal notes and questions, which are also designed to aid instructors seeking to integrate primary sources into their classrooms.

Analyze & Compare Dispersed throughout this edition are also five features that provide an opportunity for comparative analysis of two primary sources that address a common issue or theme. In each pairing, one of the readings offers a Western perspective, and the other offers a global perspective. An explanatory headnote sets the context for the comparison; marginal annotations and questions help to support their interrogation and analysis. This feature helps students to place the history of the West in a global context.

In addition, we have built into each chapter a strong framework of pedagogical aids to help students navigate the text. All of the maps are partnered with critical thinking questions. Most photo captions have been enriched with questions for students to ponder.

A distinctive feature of this text is the glossary—a system whereby boldfaced names, terms, organizations, concepts, and events are explained or defined

on the same page on which they are introduced. These definitions support students whose vocabulary and knowledge of history are weak, enhance the background a better-prepared student may have, and serve as a convenient review and study aid.

Chapter Review An enhanced end-of-chapter section provides students with a number of ways to review the chapter. This thorough review features a bulleted summary and a more comprehensive boxed chronology table of events, which includes a mix of Western and non-Western developments for global context. Critical thinking questions are broken down by section, allowing students to easily refer back to the sections or concepts they need to review. Instructors can use these questions to gauge student understanding of each major chapter division.

New to This Edition

The third edition of *The Global West: Connections & Identities* has been updated in a myriad of ways. The most significant of these revisions are:

- Chapter 1 includes a new *Analyze & Compare* feature that presents two versions of a mutual defense treaty between the Egyptians and the Hittites, which requires students to consider issues of perspective and repetition of themes.
- Chapter 2 features a new primary source—“The Victory Stele of Piankhi”—a record of the Nubian ruler’s successful military campaign against opposition seeking to gain territory in Upper Egypt.
- Chapter 6 includes a new *Profiles in Change* feature on the Apostle Paul.
- Chapter 7’s *Profiles in Change* focuses on Hypatia, thus increasing coverage of the role of women in the early Christian Church. In a new *Learning from a Primary Source* feature, students will read an excerpt of Bishop Augustine of Hippo’s monumental work *The City of God*, which covers the Visigothic Sack of Rome.
- Chapter 9 has a new *Learning from a Primary Source*, a letter from Pope Gregory I to a missionary traveling to Britain to help St. Augustine of Canterbury establish Roman Christianity there. There is now also a greater emphasis on Charlemagne’s reliance on nobles and clergy as imperial agents in governance. The section on the Vikings and Norse migrations has been updated with new research.
- Chapter 10 covers the climatic and environmental changes over the tenth and eleventh centuries that contributed to changes in agriculture and the economy. A new *Analyze & Compare* section features two documents that shed light on trade among Roman and Eastern Christian merchants and traders from Muslim lands.
- Chapter 11 includes more material on the climatic and environmental changes around the turn of the fourteenth century.
- Chapter 12 has been reorganized for better reader comprehension. More material on humanist education in the fifteenth century has been added. The role and contributions of women, especially intellectual women, receive more attention.
- Chapter 13 features a new *Profiles in Change* on Francis I of France allying with the Turks and addresses European world expansion using three plays of William Shakespeare to examine Europeans’ understanding of non-Europeans.
- Chapter 15 expands the discussion on Europe’s Jewish communities in a period of prolonged warfare, including a discussion of the messianic claims of Sabbatai Sevi.
- Chapter 17 includes the new *Analyze & Compare* feature using Voltaire’s attack on Christianity and an eighteenth century Japanese account of an anatomical dissection to compare Western and non-Western attitudes toward tradition. It also offers an expanded discussion of religion that includes a section on Methodism and a section on Jews in Europe, which looks at hasidism, traditional rabbinic Judaism, and the Jewish Enlightenment.
- Chapter 19 includes a new *Learning from a Primary Source* box using Thomas Paine’s *The Rights of Man*, and an expanded discussion of Toussaint L’Ouverture.
- Chapter 24 has new material on imperialism in Africa and Asia, including an *Analyze & Compare* feature presenting views on European imperialism from Cecil Rhodes and Lin Zexu, a Chinese official writing to Queen Victoria to protest the opium trade.
- Chapter 25 includes a revised *Learning from a Primary Source* on Lenin, leader of the Russian Revolution.
- Chapter 26 provides more connections between the photographs and the themes covered in the respective sections, such as asking students to identify important aspects of Kemal Ataturk’s nationalism by examining a propaganda poster. New images and content provide more vivid connections with colonial non-European territories and the tensions after World War I.
- Chapter 27 offers more discussion of the impact of the Great Depression and European political developments in Asia and Latin America.
- Chapter 28 provides more discussion of the anti-colonial movements after World War II, with an *Analyze and Compare* feature offering perspectives by two prominent individuals, Wangari Maathai and Franz Fanon. New images of the civil rights movement in the United States and violence

in Europe ask students to compare these new trends.

- Chapter 29 includes a new *Learning from a Primary Source* feature from Fatema Mernissi about Islamic feminism which asks students to consider the changes in Muslim communities from this perspective.
- Chapter 30 includes an extended profile of Angela Merkel. This chapter also includes a discussion of the Arab Spring, and the most recent developments in the Middle East, with a rich accompanying map. Developments in the European Union have been updated, including a discussion of the recent Brexit vote and presidential elections in France. A substantial update on Russian politics under Vladimir Putin has also been added, as well as a new primary source, a section of the *Paris Climate Agreement*.

MindTap

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ISBN 9781337401913

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MindTap 1-semester Instant Access Code:
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MindTap for *The Global West, 3e* is a flexible online learning platform that provides students with an immersive learning experience to build and foster critical thinking skills. Through a carefully designed chapter-based learning path, MindTap allows students to easily identify learning objectives; draw connections and improve writing skills by completing unit-level essay assignments; read short, manageable sections from the e-book; and test their content knowledge with timeline-based critical thinking questions.

MindTap allows instructors to customize their content, providing tools that seamlessly integrate YouTube clips, outside websites, and personal content directly into the learning path. Instructors can assign additional primary source content through the Instructor Resource Center and Questia primary- and secondary-source databases that house thousands of peer-reviewed journals, newspapers, magazines, and full-length books.

The additional content available in MindTap mirrors and complements the authors' narrative, emphasizing the global connections that have been central to the history of the West. It also includes research and writing support, recommended secondary sources, additional primary source content, and assessments not found in the printed text. To learn more, ask your

Cengage Learning sales representative to demo it for you—or go to www.Cengage.com/MindTap.

Supplements for *The Global West, 3e*

Instructor's Companion Website The Instructor's Companion Website, accessed through the Instructor Resource Center (login.cengage.com), houses all of the supplemental materials you can use for your course. This includes a Test Bank, Instructor's Manual, and PowerPoint Lecture Presentations. The Test Bank for *The Global West, 3e* is offered in file formats that can be seamlessly integrated with and delivered through your LMS or the accompanying MindTap from your classroom, or wherever you may be, with no special installs or downloads required. It contains multiple-choice, identification, true or false, and essay questions for each chapter. The Instructor's Resource Manual includes chapter summaries, suggested lecture topics, map exercises, discussion questions for the primary sources, topics for student research, relevant websites, suggestions for additional videos, and online resources for information on historical sites. Finally, the PowerPoint Lectures are ADA-compliant slides collating the key takeaways from the chapter in concise visual formats perfect for in-class presentations or for student review.

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***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 thoroughly covers every aspect of research, from the selection of a topic through the gathering of materials, analysis, writing, revision, and publication of findings. They present 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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The Global West

The Origins of the West in the Ancient Near East, 3000–1200 B.C.E.

Chapter Outline

1-1 Before History, 2,000,000–3000 B.C.E.

- 1-1a The Old Stone Age
- 1-1b The Neolithic Revolution
- 1-1c The Emergence of Near Eastern Civilization

1-2 Mesopotamian Civilization, 3000–1200 B.C.E.

- 1-2a The Rise of Sumeria
- 1-2b Sumerian Government and Society
- 1-2c Semitic and Indo-European Peoples
- 1-2d The Code of Hammurabi

1-3 Egyptian Civilization, 3000–1200 B.C.E.

- 1-3a The Gift of the Nile
- 1-3b Egyptian Government and Society
- 1-3c The Old Kingdom: The Age of the Pyramids

1-3d The Middle Kingdom: The Age of Osiris

1-3e The New Kingdom: The Warrior Pharaohs

PROFILES IN CHANGE: *Akhenaton Decides to Make Aton the Main God of Egypt*

1-4 Lost Civilizations of the Bronze Age, 2500–1200 B.C.E.

1-4a Ebla and Canaan

ANALYZE & COMPARE: *The Treaty Between the Egyptians and the Hittites in 1258 B.C.E.*

1-4b The Minoans of Crete

1-4c The Mycenaeans of Greece

1-4d The Sea Peoples and the End of the Bronze Age

CHAPTER REVIEW

As you read, consider the following questions:

- › What were the social, economic, and cultural consequences of the adoption of agriculture?

- › How did geography influence the development of civilization in Mesopotamia and Egypt?

- › What part did religion play in the lives of the ancient Sumerians?

- › How did the ancient Egyptians view the concept of life after death?

- › In what ways were the Minoan and Mycenaean civilizations different from the civilizations of Mesopotamia and Egypt?

Sumerian Woman Worshipping a Deity

The Sumerians of Mesopotamia believed that they needed to assist the gods when it came to getting the gods to do their work. For example, in order to help a god look after oneself, a Sumerian would place a statue representing her or himself in the god's temple. This would ensure that the god always looked out for the person. Statues could be made from inexpensive materials such as clay, or more expensive materials such as alabaster, as seen here. As in the case of this woman, the person was portrayed in an attitude of prayer. The Metropolitan Museum of Art



WESTERN CIVILIZATION as defined by modern historians arose around 3000 B.C.E. in the ancient Near East, in Mesopotamia (modern Iraq) and Egypt. The origins of human culture and society, however, go back over a million years to central and southern Africa, where early humans used stone tools and were primarily concerned with acquiring sufficient food—by hunting wild animals, gathering naturally growing foodstuffs, or scavenging—to meet their basic needs. It was not until 8000 B.C.E. that people in some parts of the world gained greater control over their food supply by herding animals and planting their own crops. The adoption of agriculture brought great changes in human society and culture. Populations increased. People could remain in the same place, build cities, and specialize in specific occupations. Metal technology advanced with the introduction of bronze weapons. The invention of writing brought the origin of written history. Taken together, these cultural advances created the first phase of civilization, known as the Bronze Age, around 3000 B.C.E.

Geography played a major role in the rise of the first Near Eastern civilizations, which developed in fertile river valleys that offered rich soil and a dependable water supply (see Map 1.1). The most representative Bronze Age civilizations were based on the extensive exploitation of agriculture. In Mesopotamia, the Sumerians created a civilization in the Tigris and Euphrates River valleys. Because Mesopotamia had no natural barriers, Semitic and Indo-European peoples invaded, established the first empires, and absorbed the culture of the people they had conquered. In the Nile River valley, on the other hand, the civilization of Egypt grew largely in isolation, for it was protected by surrounding deserts. Meanwhile, outside the large river valleys, in Syria, Crete, and Greece, Bronze Age civilizations took advantage of their location on lines of communication and compensated for their lack of rich soil by creating economies based more heavily on trade.

Religion was a pervasive presence in the lives of the peoples of the river valley civilizations. Egyptians believed that the gods would look after them, but Mesopotamians believed that the gods were lazy and they needed human assistance to do their job. Thus, to help the gods care for them, Mesopotamians placed in a god's temple images, such as the alabaster statue depicted here, representing themselves in a prayerful attitude. This would ensure that the god always was looking over them.

The end of the Bronze Age, around 1200 B.C.E., was marked by disruptions caused by Indo-European invaders known as the Sea Peoples.

1-1 Before History, 2,000,000–3000 B.C.E.

- » How did methods of acquiring food change during the course of the Stone Age?
- » What social and economic factors influenced the rise of civilization?

For the earliest humans, life was a constant struggle just to eat. People obtained food by hunting animals and gathering wild plant products, but food often ran short. Around 8000 B.C.E., people in a few places in the world learned how to grow plants for food. Thereafter food supplies were more dependable. The result was increasing populations and more organized societies.

material culture Physical remains left by past human societies.

archaeology Scientific study of the remains of past human societies.

anthropology Scientific study of modern human cultures and societies.

Neanderthals Human subspecies that originated as early as 350,000 B.C.E. and became extinct soon after 40,000 B.C.E., discovered in Germany's Neanderthal ("Neander Valley") in 1856.

Humans gained a greater self-consciousness about how they related to the world around them, recognizing forces that seemed to control their fate and searching for ways to interact with these forces or even control them.

1-1a The Old Stone Age

The first, and by far the longest, period of human existence is known as the Old Stone Age, a name derived from the material used for making the most durable tools. People of the Old Stone Age left no written records, so their lives are

known only from the study of the physical remains they left behind.

Getting to Know the Old Stone Age The remains left by the people of the Old Stone Age, known as **material culture**, consist primarily of stone tools and the bones of slaughtered animals. The material culture of past human societies is recovered and analyzed by the field of study known as **archaeology**. Using archaeological evidence, historians see that during the Old Stone Age human society gradually became increasingly complex as a result of biological evolution, technological development, and climate variation. Stone Age life also can be reconstructed by using **anthropology** to make comparisons with modern populations with similar lifestyles.

Early Human Populations The earliest human population, called *Homo habilis* ("skillful human"), evolved in central and southern Africa some two million years ago. These people were smaller than modern humans and used crude stone choppers to butcher animal carcasses. They banded together for protection and found shelter under overhanging cliffs. Beginning about a million years ago, a more advanced population, known as *Homo erectus* ("upright human"), about the same size as modern people, learned how to use fire. Flint, a very hard and easily worked stone, became the preferred material for making tools, which included weapons used to hunt big game, such as elephants.

Homo sapiens ("thinking human") appeared in Africa about 400,000 B.C.E. By 150,000 B.C.E. a European subspecies of humans known as the **Neanderthals** was making more advanced implements, such as axes, scrapers, and projectile points, from stone flakes chipped from larger pieces of flint. For shelter, the Neanderthals often made use of caves (hence the derogatory term *cave men*),



Map 1.1 The Near Eastern World, ca. 1500 B.C.E. By 1500 B.C.E., the most important ancient Western civilizations were located in the Near East in the areas of Mesopotamia and Egypt. Other centers of civilization arose rather later in the Levant on the east coast of the Mediterranean, on the island of Crete, and in Greece.

1. Locate on the map the Mediterranean Sea, Mesopotamia, Egypt, the Tigris, Euphrates, and Nile Rivers, Palestine, Anatolia, and Crete.
2. What geographical factors did Mesopotamia and Egypt share that contributed to the development of civilizations in these areas?
3. How are the civilizations of the Minoans, Mycenaeans, and Hittites geographically different from those of Mesopotamia and Egypt?

which offered security from wild animals, protection from the weather, and storage space.

Initially, all human societies acquired food by hunting wild animals and gathering naturally growing plant products. Most food consisted of wild fruits, nuts, berries, roots, seeds, and grains. Early peoples supplemented this diet by hunting, fishing, or scavenging animal carcasses. Observing that some areas were better for hunting and gathering, humans traveled long distances, following migrating animals and seeking wild crops. But a change in animal migration routes or a drought could lead to starvation.

Males would have hunted and engaged in activities that took them far from their residences. Women would have gathered plant foods and overseen child care. In addition, the manufacture of stone tools, necessary during hunting expeditions, would have been primarily a male activity. Women, on the other hand, would have concentrated on tasks that could be performed in camp or at home, such as scraping and curing hides and preparing food or preserving it by drying it or storing it in pits.

About 100,000 years ago, another human subspecies known as *Homo sapiens sapiens* (“wise-thinking human”)—essentially like modern humans—appeared in Africa and began to spread throughout the world. For unknown reasons, the other humans, including the Neanderthals, then gradually disappeared. About 40,000 years ago, new technologies helped people exploit the natural food-producing environment more effectively. For example, tree resin was used to bind tiny stone blades to wood or bone shafts to make sickles for harvesting wild grains.

The Origins of Religion At the same time, humans gave increasing attention to religion. Archaeological remains provide evidence for a belief in supernatural powers that governed the universe and controlled important aspects of life, such as food production, fertility, and death. Humans

came to believe that they could influence these powers by means of religious rituals. For example, paintings found deep in caves in Spain and southern France show animals pierced by spears, suggesting that the painters hoped to bring about the same result in the real world. A cave painting from Spain showing nine women in knee-length skirts dancing around a small naked man probably represents a fertility ritual intended to promote the production of human offspring. The many large-breasted broad-hipped

matriarchal society (from Greek for “rule by mothers”) Society in which women have the primary authority.

Neolithic Age (from Greek for “new stone”) Period between 8000 and 4000 B.C.E., during which people gained greater control over their food supply.

Near East In antiquity, Egypt, the Levant, Mesopotamia, Anatolia, and Iran; in the modern day also known as the Middle East.



The Sorcerer

A cave painting from southern France called *The Sorcerer*, dating to about 13,000 B.C.E., depicts a man with a bearded face, an owl's eyes, a reindeer's antlers, a horse's tail, and a lion's claws. Interpretations of the painting vary. It might depict a horned god, or it might represent a shaman, a spiritual leader believed to be able to communicate with the supernatural world of animals and gods. Visual Connection Archive

» What purpose do you think that this image could have served?

» Why do you think that the man is given the features of animals?

female figurines found on Stone Age sites also demonstrate the power attributed to female fertility in Stone Age societies, which may have been **matriarchal**—that is, governed by women. Elaborate burial rituals arose. The dead were buried sprinkled with red ocher (a mixture of clay and iron oxide) and accompanied by clothing, shells, beads, and tools, suggesting a belief in an afterlife.

1-1b The Neolithic Revolution

Soon after the end of the last ice age, about 10,000 B.C.E., great changes occurred in human lifestyles. These happened not only because of the warming climate but also because of continuing human social and technological evolution. These changes brought the end of the Stone Age, a period known as the “Neolithic (New Stone) Age.”

The Neolithic Age The **Neolithic Age**, which began in the **Near East** about 8000 B.C.E., marked the final

stage in stone tool technology. Finely crafted stone tools filled every kind of need. Obsidian, a volcanic glass, provided razor-sharp edges for sickles. Bowls and other items were made from ground as opposed to chipped stone. Long-distance trade brought ocher from Africa, flint from England, and obsidian from the islands of the Aegean Sea to markets in the Near East and elsewhere. Technologically, however, stone tools had reached their limits in durability and functionality. People now began to experiment with the use of metals, such as copper, for making weapons and jewelry.

The Rise of Pastoralism More significantly, the Neolithic Age brought two revolutions in food supply methods. One was the **domestication** of animals that could be used as a source of both food and raw materials. Sheep, goats, pigs, and cattle—which were not aggressive toward humans, had a natural herd instinct, matured quickly, and had an easily satisfied diet—were best suited for domestication. This helps to explain why animal domestication arose in Asia and the Near East, where these particular animals were found, rather than in Africa, where the native animals, such as buffalo, gazelles, and large carnivores, were less suited for domestication. Domesticated animals kept in flocks and herds gave people a dependable food supply in the form of milk products and clothing made from the animals' wool and hides. Only in times of need, or for ceremonial purposes, or when an animal died, were the livestock—which were also a form of wealth—actually eaten. Other animals, such as the dog and cat, also were domesticated.

People who kept domestic animals are called pastoralists because they are constantly searching for new pastures. Their diet was supplemented by hunting and gathering, but they still were subject to climatic changes. Prolonged periods of drought, for example, could have disastrous consequences. Nevertheless, **pastoralism** offered greater security than a purely hunting-and-gathering economy, and it quickly spread over nearly all of Europe, Asia, and Africa.

The Rise of Agriculture An even more revolutionary development of the New Stone Age was the domestication of certain kinds of plants, which led to **agriculture**, or farming. As early as 10,000 B.C.E., hunter-gatherers were experimenting with cultivating wild grains, such as rice in China and rye in Syria. Recent studies of ancient climate variations suggest that droughts also may have encouraged people to take greater control over their food supply. Around 8000 B.C.E., several Near Eastern populations began to cultivate grains including wheat, barley, and emmer. These grains evolved into greater usefulness both through natural selection (in which plants naturally mutate into more useful varieties) and selective breeding (in which humans select seeds

for their desirable qualities). Other crops such as peas, beans, and figs supplemented the grain-based diet, and domestic animals provided meat and milk products.

Agriculture also arose in Africa, India, China, and Central and South America. This happened sometimes independently and sometimes by **cultural assimilation**, in which people who did not practice agriculture learned it from those who did. Gradually, the knowledge of agriculture spread throughout the world and brought increased economic productivity. In western Europe, social organizations based on agricultural economies mobilized great amounts of manpower. Beginning around 4000 B.C.E., massive standing stones called megaliths were erected, as at Stonehenge in England. Such feats required hundreds or thousands of participants. Beyond the physical achievement of their erection, the stones also demonstrate an elementary knowledge of astronomy. They were aligned with the heavens and permitted people to predict the seasons based on the alignment of certain stars, such as Sirius, in relation to the stones.

The Consequences of Settled Lifestyles Agriculture brought two main changes to human existence: it required people to remain in the same place year after year, and it created a dependable food supply that yielded a surplus, which created wealth. The food surplus also meant that larger populations could be supported. People settled together in villages—permanent settlements with several hundred residents and houses made from local materials such as reeds, mud brick, or timber. Agricultural productivity was limited only by the amount of land placed under cultivation and the availability of water. A larger population then meant that more land could be brought into cultivation and that even more food could be produced.

A settled lifestyle also opened up the opportunity for individuals to pursue specialized occupations, such as pottery making, carpentry, and home building. Some farmers and craftworkers were more successful than others, which led to social differentiation—that is, the division of society into rich and poor. By 7000 B.C.E., villages such as Jericho, near the Jordan River in Palestine, were home to several thousand persons and were protected by thick walls.

Life in permanent settlements also brought problems. Too much emphasis

domestication Practice of adapting wild animals to live with humans or wild plants for cultivation.

pastoralism Mobile lifestyle based on keeping flocks and herds.

agriculture Sedentary style of life based on the cultivation of crops.

cultural assimilation Acquisition by one group of people of the cultural traits of another people.

on grain could result in an unbalanced diet and greater susceptibility to disease. Larger populations living close together and surrounded by their own waste increased the possibility of the spread of communicable diseases such as tuberculosis, smallpox, malaria, and plague. Farmers also sometimes destroyed their own environment. As land was deforested for agriculture or overgrazed by domestic animals, the soil could be eroded by being washed or blown away. In addition, the watering and fertilization of cropland could result in a buildup of salt that reduced soil fertility. And to make matters even worse, villages with food surpluses could be targets for raids by pastoralists who were short of food. Hunter-gatherers or pastoralists could always move when living conditions deteriorated in one location, but once farmers had committed themselves to an agricultural economy, they were compelled to make do with the agricultural economy as best as they could.

Religious practices also continued to evolve during the Neolithic period. Maleness was seen as the source of the rain that brought fertility to the land and was represented by phallic imagery. Great Mother cults, evidenced by female statuettes, suggest that femaleness was associated with the

earth as the provider of the bounty of herds and crops. Clay-covered skulls found at Jericho suggest a form of ancestor worship in which deceased loved ones remained with the living.

Fertile Crescent Arc of fertile land running through Egypt, the Levant, and Mesopotamia, in which early agriculture was practiced.

Levant Lands between the eastern coast of the Mediterranean and Mesopotamia, including Palestine, Lebanon, and Syria.

Mesopotamia (Greek for “between the rivers”) Lands surrounding the Tigris and Euphrates Rivers and the site of a Bronze Age civilization; modern Iraq.

history (from Greek for “narrative”) Accounts of the human past that use written records.

civilization A form of human culture that includes agriculture, urbanization, social classes, metal technology, and writing.

1-1c The Emergence of Near Eastern Civilization

The most extensive exploitation of agriculture occurred in river valleys, where there was both good soil and a dependable water supply regardless of the amount of rainfall. In the Near East, this occurred in Egypt and Mesopotamia.

The Fertile Crescent Near Eastern agriculture was most heavily developed in the area known as the **Fertile Crescent**, a region extending up the Nile River valley in Egypt, north through the **Levant**

(Palestine, Lebanon, and Syria), and then southeast into the Tigris and Euphrates River valleys of **Mesopotamia**. The richest soil was located in the deltas at the mouths of the rivers, but the deltas were swampy and subject to flooding. Before they could be farmed, they needed to be drained, and irrigated and flood control systems had to be constructed. These activities required administrative organization and the ability to mobilize large pools of labor.

The Criteria of Civilization In Mesopotamia, perhaps as a consequence of a period of drought, massive land reclamation projects were undertaken after 4000 B.C.E. to cultivate the rich delta soils of the Tigris and Euphrates Rivers (see Map 1.2). The land was so productive of crops that many more people could be fed, and a great population explosion resulted. Villages grew into cities of tens of thousands of persons.

These large cities needed some form of centralized administration. Archaeological evidence indicates that the organization initially was provided by religion, for the largest building in each city was a massive temple honoring one of the many Mesopotamian gods. In Uruk, for example, a sixty-foot-long temple known as the White House was built before 3000 B.C.E. There were no other large public buildings. This suggests that the priests who were in charge of the temples also were responsible for governing the city and organizing people to work in the fields and on irrigation projects, building and maintaining systems of ditches and dams.

The great concentration of wealth and resources in the river valleys brought with it further technological advances, such as wheeled vehicles, multicolored pottery and the pottery wheel, and the weaving of wool garments. Advances in metal technology just before 3000 B.C.E. resulted in the creation of bronze, a durable alloy (or mixture) of about 90 percent copper and 10 percent tin that provided a sharp cutting edge for weapons.

By 3000 B.C.E., the economies and administrations of Mesopotamia and Egypt had become so complex that some form of record keeping was needed. As a result, writing was invented. Once a society became literate, it passed from the period known as prehistory into the historic period, leaving written records that can be used along with archaeology to learn more about the life of its people. In fact, the word **history** comes from a Greek word meaning “narrative”: not until people were able to write, could they provide a detailed permanent account of their past.

Collectively, these developments resulted in the appearance, around 3000 B.C.E., of a new form of culture called **civilization**. The first civilizations had several defining characteristics. They had economies



Map 1.2 The Fertile Crescent During the Bronze Age, civilizations based on the extensive exploitation of agriculture arose in a “Fertile Crescent” extending north from the Nile valley in Egypt and then eastward through the Tigris and Euphrates valleys in Mesopotamia.

1. What kinds of geography characterized the areas in the Fertile Crescent?
2. What kinds of geographical conditions existed outside of the Fertile Crescent that might have inhibited the large-scale use of agriculture?
3. What peoples lived outside the large river valleys during the Bronze Age?

based on agriculture. They had cities that functioned as administrative centers and usually had large populations. They had different social classes, such as free persons and slaves. They had specialization of labor, that is, different people served, for example, as rulers, priests, craftworkers, merchants, soldiers, and farmers. And they had metal technology and a system of writing. As of 3000 B.C.E., civilization in these terms existed in Mesopotamia, Egypt, India, and China.

The Bronze Age This first phase of civilization is called the **Bronze Age** because of the importance of metal technology. In the Near East, the most characteristic Bronze Age civilizations, those of Mesopotamia and Egypt, were located in river valleys, were based on the extensive exploitation of agriculture, and supported large populations. Bronze was a valuable commodity; the copper and tin needed for its manufacture did not exist in river valleys and

had to be imported—tin from as far away as Britain. Bronze, therefore, was used mainly for luxury items, such as jewelry or weapons, but not for everyday domestic items, which were made from pottery, animal products, wood, and stone. In particular, bronze was not used for farming tools. Thus, civilizations based on large-scale agriculture, such as those of Mesopotamia and Egypt, were feasible only in soils that could be worked by wooden scratch-plows pulled by people or draft animals such as oxen. Other Bronze Age civilizations, however, such as those that arose in the Levant and the eastern Mediterranean, took advantage of their location on communication routes to pursue economies based on trade.

Bronze Age In the Near East, the period from 3000 to 1200 B.C.E., when bronze was used for weapon making and when the most characteristic civilizations were located in river valleys, based on extensive agriculture, and had large populations.